Abstract

Natural resources and the environment are often neglected as targets of science that continue to be exploited. Environmental ethics is an attitude and responsibility that must be possessed by every human being towards his environment. There is a lot of environmental damage caused by human activities in both developed and developing countries. Islam as one of the religions that tries to realize the internalization of values of concern for the environment must be carried out by humans as followers of religion. In the reality of daily life, humans will be very dependent on their natural environment, for example, human dependence on water (rivers). The behavior of people who throw garbage anywhere is suspected to be another factor causing flooding. This research examines how the community’s religious activities are related to concern for the environment in efforts to prevent natural disasters such as floods which can maintain the sustainability of the community’s environment in the Cibanten Watershed (DAS).

This study uses a descriptive qualitative method of observing religious activities using an Interpretative Phenomenology approach observing every religious activity and practice of community environmental awareness as the object of research. The results of this study indicate that the religious activities of the people in the Cibanten River Basin (DAS) where the majority of the people are Muslims, from the religious activities of the people when viewed from their religious patterns are classified as inclusive and pluralist. Meanwhile, the activities of caring for the environment for the people who live in the
Cibanten Watershed (DAS) are still very concerning. People tend to ignore the Cibanten River, for example, there are still many people who throw garbage into the Cibanten River.

**Keywords:** Religious Activities, Environmental Concern, Cibanten Watershed

**Introduction**

Today environmental ethics is actually starting to become an important discussion. Environmental ethics is an attitude and responsibility that humans must have towards their environment. Considering that there has been an enormous increase in damage to the environment and human ecology, both in developed countries and in developing countries, including in Indonesia (Rusdiana, 2015: 245).

Islam is a religion that tries to realize the internalization of Islamic values that can be done, for example in the form of planting Islamic values that are very close to people's lives, namely through efforts to maintain environmental cleanliness. Some facts and data show that the awareness of the Indonesian people, who are predominantly Muslim, is not sensitive to the cleanliness of their environment. This situation is exacerbated by the behavior of the people throwing garbage and sewage into rivers and roads where it is not appropriate. This certainly violates environmental ethics and Islamic law (Yuniar et al., 2019: 15).

Natural resources and the environment are often neglected as targets of science that continue to be exploited. Human needs are always evolving and must be met, what humans need is mostly available in nature. Examining realities like this environmental problems become very complicated, there is a tug-of-war between aspects of human needs in seeing the environment and the ideal situation of how humans actually treat their environment (Rusdiana, 2015: 245).
Humans in the reality of everyday life are very dependent on the existence of clean and healthy water. Water is an important component not only for humans but for all creatures. Water resources come from various sources, for example from groundwater sources, water that is stored in reservoirs, and most of them depend on water from rivers. Most Indonesian people use water from rivers to support their survival, from bathing to even cooking (Retnowati & Istiana, 2019: 1).

The condition of river water recently is very worrying because it is not as clean and healthy as it should be. Most of the rivers are polluted due to the increasing number of people living in the Watershed (DAS), coupled with the development of the industrialization era which is growing rapidly day by day. Likewise with the condition of the Cibanten river, which has the potential to always cause flooding. If people's behavior is negligent about caring for the environment, it will be very close to natural disasters.

Natural disasters such as floods are unpredictable events, floods can occur anytime and anywhere. The floods that hit Serang City on March 1, 2022 resulted in at least five people died and left thousands of houses submerged in floods and several houses washed away by the floods, flooding occurred in more than 43 points in the Serang City area (Daryono 2022).

Flood is actually a natural cycle that occurs and not least human intervention. In some events, floods are influenced by humans, but on the other hand, they can also affect humans. This reciprocal relationship allows the role of humans in controlling it (Vitasari & Fujiawati, 2018: 1). Flood control needs to start with human awareness to protect the
surrounding environment by not littering.

The behavior of people who throw garbage anywhere is suspected to be another factor causing flooding. The habit of throwing garbage into the river can make the river flow siltation and it is also exacerbated by the narrowing of the river flow because many buildings around the river protrude into the river body, as is also suspected of narrowing the body of the Cibanten River which is believed to be the main cause of flooding in Serang City (Cipta 2022).

In general, the causes of floods that hit areas prone to flooding are as follows: First, there are changes in spatial planning due to human activities that have an impact on changes in nature. Second, there are natural phenomena such as high rainfall, rising sea levels, storms and so on. Third, there is environmental degradation due to loss of ground cover in the catchment area, silting of rivers due to sedimentation, narrowing of river channels and so on (Irwanto, 2022: 346).

Efforts made to anticipate floods begin with public awareness and concern for the environment, therefore it is important to instill values of concern for the environment, not only through formal education, but can be done through an understanding of concern for the environment through non-formal institutions. such as religious activities in the community. For example, through the delivery of sermons or religious lectures delivered by preachers in spreading teachings that are rahmatan lil alamin, remembering that Serang City is a city of students with the nickname the city of a million students and a thousand kiyai which indicates the level of religiosity of its people is a society that upholds religious values. religion.
The Friday sermon can actually be used as a propaganda tool to indoctrinate a thought or teaching (Noorbani, 2014: 206). The Friday pulpit is indeed very strategic not only for conveying religious messages but when the election moment comes, it is not uncommon for the Friday pulpit to be used by political interests to convey messages or covert campaigns. Especially if the administrator of the mosque has a strong affiliation with a certain political party.

Khatib as a single speaker who cannot be interrupted or asked questions, has the flexibility to convey messages in each sermon. On several occasions, for example, the Friday sermon was also used as a means of arousing enthusiasm to fight in the way of Allah in order to be able to fight evil and expel colonialists, as was done by religious leaders during the period of struggle in Indonesia's homeland or even recently this has often been done to raise enthusiasm. concern for countries in the Middle East such as Palestine.

This research examines how the community's religious activities are related to concern for the environment in efforts to prevent natural disasters such as floods which can preserve the environment of the people who are in the Cibanten Watershed (DAS). This research is focused on how religious activities and caring practices for the Cibanten Watershed (DAS) community are in an effort to preserve the environment. For this reason, this research is deemed necessary to look at the religious activities of the Cibanten Watershed community and the practice of environmental care for the Cibanten Watershed community.
Method

This study uses a descriptive qualitative method of observing religious activities using an Interpretative Phenomenology approach observing every religious activity and practice of community environmental awareness as the object of research. As for data collection for this study: 1) Observation to observe the behavior of subjects or people, objects or objects as well as systematic events without any intervention from the object to be studied. It is hoped that the selection of this method will not be distorted then obtain more accurate data, and free from biased responses (Azwar, 2017: 49-61). Observations were made on people living in the Cibanten Watershed (DAS).

In addition to observation, to dig up in-depth data the researcher conducted 2) Survey techniques, surveys were carried out simply on populations taken at random (stratified random sampling). The variables measured in this study are how religious activities and environmental care activities are. All Likert scales 1-5 (Strongly Disagree, Disagree, Neutral, Agree, and Strongly Agree). The results of the survey were then used as a baseline, the results of which were used as an initial description of the sample, which were then further deepened by the following techniques; 3) Interview techniques, the next technique is to use structured interviews, each informant is given the same questions through instruments that have been inserted in the form of interview guidelines and in the form of written questions whose alternative answers have been prepared in the form of a questionnaire using a Likert scale. (Sugiyono, 2016: 233).
Discussion

The religious treasures of Serang Banten in particular will be an attraction to be explored and researched and always interesting to discuss. With there are still many things that need to be studied related to previous times regarding religious history. In the early days of the development of Islam in Banten, for example, the famous legacy of the Sultanate of Banten was the Old Banten site, which contained the Banten Grand Mosque, the Tomb of Sultan Hasanuddin, and many other sites that can be witnessed through the Old Banten Site Museum in Serang (Saefullah, 2018: 127).

Events that are not coincidental that originate from a long process resulting from the interaction of various social forces and the accumulation of long struggles to realize shared hopes are a substance-based explanation of what history is. Because true history is not just a record of the past, but a process of realizing ideals based on yesterday's struggles which are continued today to achieve a better tomorrow. Quoting what was stated by Moh. Hatta who said that "history is not just giving birth to stories from past events, but understanding the past which contains various dynamics, may contain problematic lessons for the next human being"(Kartodirdjo, 1993: 13).

Social change in society towards a multicultural cosmopolitan is due to the current mobility of Islamic traders who come to Banten to denote their religion to the local community. The peak gave birth to political power, the establishment of the empire. The arrival of Islam in Banten can be considered as a reformer of society, in the field of trade, for example, with the control of the Port of Malacca by the hands of the Portuguese, then giving the Port of Banten the opportunity to take on
the role of an international trade route. (Lubis, 2004:45).

Banten is an area that used to be one of the centers of international trade and the most powerful Islamic sultanate in the archipelago. You can imagine how big and crowded the market was in Banten at that time. Many traders who come from abroad come to bring from their respective countries. So that people can easily buy goods from abroad. Apart from that, domestic traders also enliven the trade in the Banten market. Then there was a meeting and exchange of goods between merchants from abroad and merchants in the country (Michrob & Chudari, 2011: 21-22).

According to Snouck Hurgronje's notes, the people of Banten are said to be Muslim people who are aware of obedience in carrying out religious teachings compared to other areas on the island of Java, this emphasizes Banten's image as a religious area. Even further Snouck Hurgronje revealed that at the end of the 19th century the people of Banten were people who were very prominent among the people of Southeast Asia who settled in Mecca, both as teachers and as students. (Hurgronj, 2006).

**Religious practices of the Cibanten watershed community**

Community religious practices are actually reflected in the religious behavior itself. Religious practice consists of two syllables, namely behavior and religion. Behavior is defined by Alport that behavior is the result of learning obtained from experiences and interactions that are continuously carried out in the reality of life. With more frequent interactions with the environment, it will make a person
able to determine a good attitude because he is aware of it or not from the behavior of the experiences he has experienced. Meanwhile, attitude is an interpretation of important behavior which then becomes a perfect or even inadequate indicator (Rahmat, 2001: 201).

Religiosity is part of the behavior of a person who has known his god in various ways based on what he knew when he was a child, or in other words what he knew when he was an adult (Crapps, 1998: 16). The emergence of religion began with belief in something that is considered holy and sacred. Belief in something that is considered holy and sacred. Then the belief was organized with the emergence of religion, in line with what was stated by Durkheim that a unified system of beliefs and practices related to sacred matters united into a single moral community. community trust which is the object of research in the Cibanten watershed (DAS).

In terms of religious practice, the people of Serang respect and obey the clergy, meaning religious leaders as well as community leaders who are very influential in their area. As stated by one of the informants "People of Serang generally respect the clergy who are role models in the social life of the community" (interview with Hasuri, the people of Kp. Kasunyatan, November 12, 2022).

The existence of kiai in the reality of the life of Muslims in Serang, Banten is inseparable from the description of the long history that the figures and people of Banten highly uphold religious values. Religious leaders are highly respected because of their breadth of knowledge. It is inevitable that good character and manners from good religious education can be instilled from an early age. So that
Piety and deep faith in God can form a generation that has good morals that can bring benefits to society (Ngulwiyah et al., 2022: 139).

There are five dimensions of religion, namely; First, the dimension of belief (ideological). Second, the dimension of worship or religious practices (ritualistic). Third, the dimension of appreciation. Fourth, the dimension of practice (consequential). Fifth, the dimension of religious knowledge (intellectual) (Djamaludin and Anncok 2001). True religious activity does not only occur when a person performs ritual behavior (worship) but includes other activities that are visible to the five senses and can be felt in one's heart. For example, how does one behave in protecting the environment in which he lives, for example how does he treat the river as part of the nature in which he lives. Because of that one's religiosity will cover many aspects or other dimensions.

First, the dimension of belief (ideological) this dimension has various expectations in which someone who is religious will adhere to certain theological views and acknowledge these doctrines. For example, in the people who live in the Cibanten Watershed (DAS), where the majority are Muslims, their beliefs stem from what is already in their hearts. In the history of the development of Islam entering the Banten Region, in general, the role of Sultan Maulana Hasanuddin was very large, how was the first sultan of the Islamic Sultanate who succeeded in instilling (ideological) beliefs through his activities and influence as a sultan. He instilled that there is only one God who must be worshiped, and this will then affect the activities carried out by the people of Serang at that time, so that these
activities have religious values that have become a set of beliefs that have been embedded in the reality of the religious life of the people of Serang City.

Second, the dimension of religious practice (ritualistic) this dimension covers the behavior of worship, obedience and other things that are done to show commitment to the religion one adheres to. For example, before Islam developed in Banten, Banten society in general was still in the way of life of prehistoric traditions and for centuries at the beginning of the Christian era, Hinduism had first developed in the reality of Indonesian society in general, including Banten. This can be seen by the many ancient remains such as inscriptions, statues that are Hinduistic and other religious buildings.

In general, part of the commitment to religious practice generally consists of two parts, namely:

1) Rituals

Ritual is a religious action that refers to a set of rites in the form of sacred practices that all adherents of a certain religion can carry out. For example, in establishing the (Islamic) ritual of performing congregational prayers at the mosque, this is still done by the people who are in the Cibanten Watershed (DAS). As stated by Ahmad, one of the people who lives near the Kaujon Ancient Mosque which is crossed by the Cibanten River, said "the people around this mosque, the way to prosper the mosque is one of them by praying in congregation at this mosque" (interview with Ahmad, a resident of Kampung Kaujon, November 7, 2022).
From what Ahmad said above, it can be understood that religious rituals in Islam such as prayer are performed in congregation at the Kaujon Ancient Mosque. In line with what was expressed by Imbron, the people of Kampung Kasunyatan said that "the Kasunyatan mosque is one of the mosques that has a history in the life of the surrounding community, therefore efforts to preserve history and it is also our obligation as Muslims to prosper the mosque by praying in congregation in the mosque" (interview with Imbron, the community of Kasunyatan Village, November 8, 2022).

The reality mentioned above ideologically has actually been ingrained through the recommendation to carry out one of the sunnahs of the Prophet Muhammad, congregational prayers at the mosque are part of the sunnah recommended for Muslims. With rewards that are far greater than praying alone (munfarid), apart from that praying in congregation at the mosque can also bring a lot of benefits. People who diligently perform congregational prayers at the mosque are classified as believers. As this is explained in Q.S At-Taubah verse 18 which means:

"Indeed, the people who prosper Allah’s mosque are only those who believe in Allah and the Last Day, and (continue to) pray, pay zakat and fear (nothing) except Allah. So hopefully they will be among those who are guided."

In addition to congregational prayers, other religious rituals that are still carried out by the people who live in the Cibanten Watershed (DAS) are conducting religious rituals in the form of recitations and even other community activities such as marriage in Islam are also carried out in the mosque.
2) Obedience

Obedience is a relatively spontaneous, informal, personal act of offering and personal contemplation. Religious activities in the people who live in the Cibanten Watershed (DAS) have adherence to a form of a Muslim belief, for example carrying out prayer, fasting and reading the qu'an.

For example, it was found that there was a lot of obedience in practicing religion by people living in the Cibanten Watershed (DAS). It can be seen that in almost all places of worship such as mosques and prayer rooms, the community's obedience is illustrated through religious activities starting from holding prayers at the mosque/musholla, recitation activities for the taklim assembly, ladies and gentlemen, as well as other religious activities such as the Commemoration of Islamic Holidays (PHBI). ) held by a mosque or prayer room in the community.

Third, the dimension of appreciation, this dimension refers to how the identification of the consequences of a religious belief, both related specifically and in general. Whereas diversity in Islam is not only manifested in the form of rituals, but also in other daily activities, such as ta'ziyah, tahlil and pilgrimage. This practice is often found among the people of Serang-Banten, as was done by the people of Kampung Magersari, Kelurahan Kota Baru, District of Serang, City of Serang, as stated by Ari that; "The people of Magersari Village, if someone dies, in the evening a tahlil will be held by inviting the local community" (interview with Ari, from Magersari Village, 26 November 2022).

In addition to tahlil, other religious activities carried out by the Cibanten Watershed (DAS) community are visiting graves. A.H Choiron in explaining
that grave pilgrimage is an activity to visit cemeteries with the aim of praying for grave experts and at the same time visiting graves is used as a lesson for pilgrims that all living humans will surely taste death (Choiron, 2017: 121). In line with what was stated by A.H Choiron on Sibtu Asnawi also revealed that visiting graves is not just looking at or visiting but also praying to grave experts (Asnawi, 2006: 2). Furthermore, visiting the graves is an activity that is carried out by visiting at certain times to pray and ask for Allah SWT's mercy for grave experts and so that lessons and warnings can be taken for people who are still alive (Arifin, 2004: 113).

Meanwhile, according to some experts, such as Henri-Chambert Loir and Claude Guillot, argued that grave pilgrimage is a special meeting point between religions. In almost all corners of the earth there are special graves that are visited by both Muslims and non-Muslims. Grave pilgrimage is a form of ritual that has been rooted in society since ancient times (Lorir dan Guillot, 2010: 2). In practice, the people of Serang often visit special tombs. It can be seen that there are always a lot of people visiting the karomah tombs in Serang and in general in Banten, such as those in the burial complex of Sultan Maulana Hasanuddin in the Old Banten area.

**Fourth,** the practical (consequential) dimension contains certain expectations. In this dimension, religion is an experience that is not felt at first, but becomes something that can be felt. For example, someone who is affected by a disaster, of course, that person needs a calm so that he can return to remembering God. Humans who are affected by natural disasters need calm, as happened when the flood disaster that hit Serang City, in general, people are still experiencing extraordinary trauma, as experienced by the people of the Cibanten Watershed (DAS) in Magersari Village. The Head of
RT 1 Kampung Magersari revealed that; "The general public is in the recovery stage of trauma from the floods that occurred on March 1, 2022, therefore several programs for handling trauma from the flood disaster continue to be launched so that people can return to their activities." Rolly Garnadi further stated that "the children experienced extraordinary trauma due to the flood, the flood which came early in the morning at around 01:00 WIB drowned and washed away all the equipment in the house including the children's school uniforms" (interview with Rolly Garnadi on 26 November 2022).

Fifth, the dimension of religious knowledge (intellectual) refers to the expectation that one has at least some knowledge about the basics of beliefs, rites, scriptures and traditions. People who have extensive and deep religious knowledge, then that person will be more obedient and specific in worship activities compared to those who do not know religion. For example, people who worship their god will get a reward, so they always get closer to their god.

Of the five dimensions mentioned above, although they are not completely the same, the five dimensions formulated by Gluck and Stark have parallels, for example the ideological dimension can be aligned with faith, the ritual dimension can be aligned with shari'ah, especially worship, and morality is the essence of Islamic teachings. The intellectual dimension has an important role. Because in the implementation of other dimensions really need knowledge first. While the experiential dimension can be equated with the dimension of Sufism or the mystical dimension (Djamaludin & Anncok, 2001: 78).

Religion in various dimensions aims to provide an alternative understanding of religion. As previously stated by Nurcholis Majid who stated that there are three alternative religious understandings, namely exclusive religion, inclusive religion, and pluralist religion. (Majid, 1998: 19). The
understanding of the religion of the people in the Cibanten Watershed tends to be pluralist as illustrated in the following diagram:

From the data diagram above it is known that those who live in the Cibanten Watershed (DAS) 46% choose Strongly Agree (SS) and 36% choose Agree (S) this shows that society has an attitude of plurality in religion by upholding the values of wisdom local (religion and culture).

The practice of environmental care for the Cibanten watershed community

In the past, the Cibanten River was the lifeblood of the people of Banten. The Cibanten River became the main transportation route for trade in its time through which many merchant ships came from abroad, such as China, India, Arabia and also other European
nations and Persians (Supriatna, 2020: 13). When Banten used to be the Port of Sunda because at that time it was under the control of the Kingdom of Sunda or Padjadjaran, there were lots of canals that existed to be used to support the smooth transportation of links between Padjadjaran and Banten Girang (Fauzan, 2022: 1).

For decades the Cibanten River was used as a transportation route as explained by Cortemunde who said that throughout the XVII century the Kelapa Dua area which could be reached by boat was an area known as a producer of sugar and wine. The area is a settlement of Chinese people who work as sugar cane farmers. Cortemunde further added that the Cibanten River is an important vein (Adisasmita, 2015: 4).

Geographically, Serang City is located on the edge of the Banten bay with the Cibanten river network connecting it, which is a natural supporting factor that is very profitable for the development of the City of Serang, Banten. Abundant natural resources in the environmental area of Serang Banten City such as water which became the basic raw material that could be used for the construction of the fort during the Banten sultanate. (Wibowo, 2018: 74).

There are interesting things from the life of the people who live in the Cibanten River Basin (DAS) where they will directly or indirectly come into contact with the Cibanten River. It is interesting to note how the construction of the surrounding community towards the Cibanten River. As illustrated in the diagram below:
From the data diagram above it is known that there are 47% of people who like to throw garbage into the river. That means that the community's construction of the river as a place to dispose of garbage.
The habit of throwing garbage into the river certainly has an impact that not only damages the river ecosystem but will also have an impact on humans.

The above phenomenon illustrates how low the concern for the environment (river) for the people living in the Cibanten Watershed is still very low. Of course this must receive attention from many parties, be it the government, academia, and the community itself.

Conclusion

Based on the results of this study, it was concluded that the religious activities of the people in the Cibanten River Basin (DAS) where the majority of the people are Muslims, from the religious activities of the people when viewed from their religious patterns are classified as inclusive and pluralist. Society tends to be open and acknowledge existing religious diversity. Meanwhile, the activities of caring for the environment for the people who live in the Cibanten Watershed (DAS) are still very concerning. People tend to ignore the Cibanten River, for example, there are still many people who throw garbage into the Cibanten River.

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