
Religion and Conservation; Da'wah Approach in Environmental Conservation in Rawa Pening Semarang

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ABSTRACT: This study aims to discover how environmental conservation and da'wah approaches in Rawapening using a qualitative study approach and descriptive analysis. The study results show two things in ecological preservation for the Rawa Pening community: rescue revitalization actions and the Rawa Pening rescue movement and community empowerment in management and conservation. Meanwhile, the da'wah approach to environmental preservation in Rawa Pening uses three methods. Bil Lisan da'wah, in the waste congress forum, recommends the existence of a waste task force and the importance of cleaning up the environment, such as water hyacinth weeds, through the construction of embankments dividing the lake body. Meanwhile, Bil Qalam's da'wah is through Village Regulation regulations in the Rawa Pening environment regarding environmental preservation, such as Rowosari Village Regulation No. 3 of 2013, Dopleng Village Regulation No. 8 of 2017 concerning ecological conservation, and Village Regulation No. 1 of 2017 of Samban Bawen Village regarding environmental preservation and Rowosari Village No. 3 of 2013. Next is the preaching of Bil Hal with conservation funds as a conservation development tourist area, with funds from tourists for environmental preservation and conservation management of Rawa Pening through managing natural resources and handling water hyacinth as creative material.

KEYWORDS: Religion, Conservation, Da'wah and Environmental Preservation

I. INTRODUCTION

Allah SWT revealed Islam as a perfect religion as a way of human life. Therefore, it will be useless if humans no longer practice and worship Allah SWT as the creator of this universe [1]. The extent to which a person has Islamic values depends on the pattern of life experienced in everyday life because Islam has regulated all creatures interacting with humans and relating to Allah SWT. Islam has taught its adherents to preserve the environment as an inseparable part of this life, which has been explained in the Qur'an and Hadith to protect nature from damage that threatens the survival of creatures on earth [2].

Religion and environmental conservation are two inseparable components, which are described in the Qur'an regarding the environment, with the names of the letters in the Qur'an and the content of the message in verse, where humans need the continuity of life for the future. They still have to be able to maintain it; Islam also teaches that the contents of this universe always worship Allah, just as the leaves or trees always make dhikr by glorifying Allah SWT. The Qur'an has explained that no verse explains that nature is to submit and obey humans, but Allah created nature for human life. Therefore, humans must be able to protect this nature, as humans were designed to be caliphs on earth because Allah created nature itself to serve Him. Therefore, Islam teaches humans to be able to protect nature and not damage it so that it can be maintained for the continuation of the next life [3]. The main goal of conservation is to ensure that human development remains sustainable, maintaining the quality of human life, welfare, and abilities of the current generation for future life [4].

Islam regarding protecting the environment is the same as maintaining the obligation to maintain the five main goals of religion, the substance of which is supporting the pillars of Islam, namely, the shahada, performing prayers, paying zakat, observing the Ramadan fast and performing the Hajj pilgrimage for those who are able. Humans and nature are inseparable; humans are entrusted as caliphs on earth and God's representatives to protect the world so that damage does not occur. Nature is where humans live and provide the necessities of life for creatures on earth, including humans; therefore, maintaining nature is something humans must do [5]

Seas, lakes, and even swamps have a variety of benefits for human life, which can then be used as a water provider in agricultural irrigation, fisheries, a source of life such as drinking water in everyday life, hydropower, water transportation, tourism, and even as a place for biodiversity to live. However, in today's reality, there is a lot of damage and a decline in the quality of ecosystems due to excessive use of swamps, giving rise to degraded swamp areas.

An imbalance that occurs today gives rise to many new environmental conservation problems that directly and indirectly impact these events, such as pollution, climate change, population, depletion of natural resources, waste disposal, extinction of

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biodiversity, and deforestation. The phenomena of ocean acidification and the thinning of the ozone layer are interconnected. This means that humans must be able to take care of it well, as they must be able to make the basis for a better next life [6]. Pollution, commonly called environmental pollution, is the most crucial ecological conservation problem, such as air, water, and land, the recovery of which takes hundreds of years to return to normal [7]. In this case, the most important role is played by the industrial world and motor vehicle exhaust, which contains heavy metals, nitrates, and toxic plastics. Meanwhile, water pollution is often found in oil spills in the sea, and land pollution is also often found due to industrial waste, which destroys many of the nutrients in the soil that are needed as growth substances.

The increase in population will impact increasing human food needs, which will then require new land as agricultural land to meet human food needs. This indirectly means humans will speed up food using tools or medicines to make it easier and faster. The rise of agriculture using pesticides or artificial fertilizers will directly cause the soil to dry out and become damaged because it will increase the soil's acidity. Of course, farmers who need instant results never pay attention to this and don't think long-term about keeping the land fertile for future living needs. The increase in household waste that is not managed correctly will have an impact on waste piling up, which will indirectly cause the growth of bacteria and affect humans themselves, who will get sick very quickly due to an unclean environment, as is often the case with humans who will soon get sick such as cholera and dysentery [8]. Indonesia's most significant damage and threats to nature are forests and lakes, such as illegal logging and forest burning. Lakes or swamps also experience the same thing, where many individuals and groups use them for short-term interests. Rawa Pening is one of fifteen lakes in Indonesia that was included in sustainable lake management in an agreement in Bali in 2009. From the condition of Rawa Pening today, there is excellent damage and pollution, where there is a decrease in water quality, there is high sedimentation and a lot of damage in the water catchment area due to the large number of floating net cages used by people outside Rawa Pening to collect fish and water hyacinth, sometimes even flooding occurs in downstream areas.

Some research by Dede Rodin shows that conservation is carried out through preservation, protection, sustainable use, rehabilitation, and improving the quality of the environment, basically to ensure the benefit of humans and other living creatures [9]. Ismail Suardi Wekke revealed that several local conditions shape people's understanding of protecting the environment [10]. Ulin Niam Masruri explained that preserving the environment is part of noble morals that must be implemented in human life. [11].

From these several studies as a reference, many threats of environmental damage in Rawa Pening have become the concern of various communities, both government and private (environmental observers). Steps taken in this rescue include rehabilitating land with a reservoir catchment area with reforestation and reforestation of open land, previously used as cultivation land to control sedimentation such as dredging lakes, infiltration wells, controlling water weeds through routine cleaning of water hyacinth and designation of water hyacinth zones. lake [12]

Rawa Pening is a natural resource owned by the people of Semarang Regency. It is one of the lakes the Ministry of Environment has recommended for environmental conservation. As data from the UNEP study explains, chemical and biological factors cause sedimentation and several industrial wastes in Rawa Pening. This includes water hyacinth, which has covered the face of the swamp, which has reached 1,080 hectares. This is a sign that the direction of damage in Rawa Pening impacts the fisheries resource crisis [13]. The problems faced by Rawa Pening will have a negative impact if they are not immediately addressed by the government or the community that cares about its damage.

Rawa Pening has a function for the surrounding community, which has become a part of their lives, as each community takes benefits according to their field, such as water hyacinth craftsmen, fishermen, farmers on the edge of the swamp, and even in the realm of trade, both tourism and other things, which are very significant both for economic resource needs, and agriculture around Rawa Pening. This means maintaining sustainability is an obligation that the people of Rawa Pening and the migrant community always carry out. The community must be aware of the importance of protecting the Pening swamp from environmental damage. All these forms of effort have not been able to halt the increasingly severe rate of environmental degradation [14]. From the various existing problems, Islam can remind us again, through preaching (inviting goodness), to always protect the environment well so that society (humans) maintains the continuity of life.

From the problems above, it is clear that nature conservation has become a human problem that must be solved both globally and nationally. Therefore, this problem includes the view that, as a devout Muslim, Islam must be able to become a meeting point for building human awareness of the importance of preserving nature.

II. METHOD

The study used a qualitative study method based on field studies with a phenomenological approach, where in this study a researcher must analyse according to existing social reality [15]. This means that this research aims to understand the phenomena of conditions that occur or are experienced by research subjects through descriptions using various scientific approaches. In descriptive research, we will look at and look for solutions to problems that occur, in this case, to obtain information data from the Rawa Pening community.

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The study was conducted 2020 in the Rawa Pening area in Semarang Regency. The study object is a social study situation that wants to know the cause or why this condition occurs. From this description, the researcher will see directly and in-depth the activities or people involved [16]. The object of study is directly in the field, specifically how the relationship between Islam and environmental conservation in the Rawapening community of Semarang Regency and the da'wah approach in ecological conservation in the community in Rawa Pening and the study subjects are community leaders who are fully involved in the care and management of Rawa Pening, such as youth leaders and village officials' figures. Data collection techniques were carried out through interviews, observation, and documentation, while data analysis techniques process descriptive data, such as interview transcriptions, field notes, images, photos, video recordings, and so on [16] [17][18].

III. RESULTS AND DISCUSSION

Environmental conservation for Rawa Pening community

In carrying out life activities, there is a relationship between humans and nature (swamps), which cannot be separated because they need each other and are sustainable. Both are determined by the formation of neat relationships between humans and ecosystems to complement each other so that there is natural harmony for the surrounding creatures. Rawa Pening, one of the swamps in Central Java in Semarang Regency, has an area of 2,670 hectares in Banyubiru, Tuntang, Bawen, and Ambarawa Districts. The lowest basins are Mount Telomoyo, Merbabu, and Ungaran. The problem that Rawa Pening often faces is silting due to the large number of water hyacinths that grow so much that they can cover the Tuntang River, especially in the upstream part. Several governments and communities have anticipated the problems faced, including by conducting training on the use of water hyacinth crafts, but this method has not been able to resolve them.

Rawa Pening is an essential ecosystem for the community, not only for residents of Banyubiru, Semarang Regency but also in the northern region of Central Java. Rawa Pening has become part of an ecological system that prevents floods from occurring during the heavy rainy season and does not cause drought during the long dry season [19]. This ecological system must remain preserved so the environment remains friendly and sustainable. The Rawa Pening area ecosystem also has religious, socio-cultural, and economic environmental value for human life and an ecological relationship that cannot be separated from the ecosystem of the surrounding area. Rawa Pening has recently experienced various problems, both natural factors and different human activities, and still pays little heed to the values and principles of environmental sustainability.

There is a lack of awareness among local communities, Banyubiru, Tuntang and Bawen, and Semarang Regency, about throwing rubbish or household waste in locations on the outskirts of Rawa Pening. Based on data from the Pemali Juana River Area, it is explained that before 1990, the depth of Rawa Pening reached 15 meters. Still, the depth of Rawa Pening is only three meters, indicating that yearly, there is silting as high as 42 cm due to household, factory waste, and fourteen children. Rivers are the leading cause of this shallowing.

Revitalization Action to Save Rawa Pening

To avoid further widespread silting and damage occurring in Rawa Pening, the Semarang district government, in collaboration with various parties, has revitalized Rawa Pening. It is hoped that the involvement of multiple parties will reduce the damage that is getting worse. In this case, the first thing to do is provide education regarding the urgency of saving Rawa Pening for environmental sustainability and the sustainability of the ecosystem in Rawa Pening to the people who are directly involved in Rawa Pening. The perpetrators of the destruction of Rawa Pening must be dealt with firmly so there is no repeat action. Therefore, the government must make clear regulations regarding factory waste disposal to save Rawa Pening.

Semarang Regency Government also continues to provide education to the people of the Rawa Pening area so that they do not throw rubbish or household waste in the Rawa Pening area because if pollution occurs in Rawa Pening, it is the same as polluting the water, the source of life for the people of Rawa Pening itself. So, if the public still ignores this appeal, the government will impose light to heavy sanctions to ensure the safety of Rawa Pening. Furthermore, the Rawa Pening area is clean of fish cages; in this case, fish farmers should make their place so as not to pollute the Rawa Pening area. The existence of fish cages has had many negative impacts on the environment. The chemical content of fish feed will slowly kill the typical Rawa Pening fish, which are gradually becoming increasingly difficult for local fishermen to obtain.

Rawa Pening, the beautiful and largest lake in Central Java, is God's gift to the people of Semarang Regency, especially the Banyubiru, Tuntang, and Bawen sub-districts. With conservation, it is hoped that the Rawa Pening area will maintain its sustainability and beauty and remain an attraction or destination for local and foreign tourists. Rawa Pening, as a wealth owned by the people of Semarang, can at least maintain it well. Management of Rawa Pening involves many elements, both government and non-government. The private sector is organized thoughtfully. Rawa Pening management planning is carried out sustainably and prioritizes the environmental balance of the impact of ecological damage.

Rawa Pening Lake Rescue Movement (Germadan).

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On March 25-26, 2019, Germadan was formed in 15 lakes in Indonesia. Rawa Pening is part of the program to save the lake, which the Ministry of Environment and Forestry drives. The background to the formation of the German program includes the fact that there is still a lot of arbitrary behavior of people around Rawa Pening, whether carried out collectively (policy) or individually, in behavior that shows indifference towards Rawa Pening. The damage to Rawa Pening was carried out collectively when the community utilized Rawa Pening with the aim of excessive food production and neglected carrying capacity through a detrimental approach due to environmental destruction.

People who throw rubbish or waste into Rawa Pening still lack awareness, so it is indicated that this will impact environmental damage to Rawa Pening. On the other hand, Rawa Pening has a strategic role as a valuable natural reservoir for hydropower, irrigation, raw drinking water sources, fisheries, and tourist destinations. However, the shallowing of Rawa Pening is due to sedimentation, erosion, and the speedy uncontrolled growth of water plants (water hyacinth).

Three approaches are designed to overcome the problems that occur in Rawa Pening: first, using science and technology to remediate water bodies and water catchment areas (DTA); second, carrying out institutional development in the management of Rawa Pening Lake; and third, empowering the community in managing and conserving Rawa Pening. These three approaches will be integrated to ensure Rawa Pening's safety and the ecosystem's sustainability [20].

From the SWOT analysis of the Rawa Pening problem, super-priority (primary) and priority (supporting) programs will be carried out. The super program consists of six activities: handling water hyacinth; dealing with critical land, erosion, flooding, and sedimentation; reducing the nutrient content of Rawa Pening lake waters; studying the current limnology of the lake and reconstructing water quality in the past; implementing environmentally friendly agriculture; and increasing involvement and awareness.

The priority program includes eleven things: first, the development of environmentally friendly fisheries management at Rawa Pening Lake; second, development of an integrated wastewater treatment plant; third, development of integrated drainage; fourth, development of a study center for Rawa Pening Lake, fifth, regional-based development planning for Rawa Pening Lake area and policy for handling water hyacinth through community involvement, sixth, development of regulations or guidelines for managing Rawa Pening Lake and Water Catchment Areas (DTA), seventh, development of boundary line policies and protection of natural resources, eight, development of lake utilization zoning Rawa Pening, ninth, development of the use of water hyacinth to solve blooming problems and increase community income, tenth, development of ecotourism, and eleventh, development of environmental care forums. Of the eleven activities mentioned above, coordination and cooperation between institutions and community involvement depend on the abovementioned factors. The success of activities can be seen from the achievement of performance indicators.

Da'wah approach in environmental conservation for the community in Rawa Pening, Semarang Regency

The Da'wah approach is a way to achieve the goal of da'wah itself. This approach aims to make it easier for Da'wah to accomplish its goals. In the religious value approach oriented towards human interests as explained by Kuntowoyo, namely theocentric humanism [21]. Islam itself has values and norms regarding environmental preservation that are used as the basis for caring for the environment and prohibiting its damage. In Islam, the environment is positioned in line with existing obligations, even in the Shari'a, such as al-maslahah, which is used as the basis for the divine message about caring for the environment and not damaging it.

Da'wah is part of da'wah as an invitation to do good and get closer to Allah SWT, with kindness for yourself, others, and even the surrounding environment. When preaching, it is also obligatory for a Muslim to make no distinction between the social status and position of every human being.

Da'wah in environmental conservation is one of the teachings of Islam and needs to be carried out by every Muslim to achieve the Islamic mission of keeping nature clean, friendly, and sustainable. As in Rawa Pening area, various problems are still found, as there is still a low level of public awareness, both local and migrant, regarding littering and household waste that is dumped on the outskirts of Rawa Pening, which indirectly has an impact on Rawa Pening. Shallowing results from many water hyacinths growing so much that they can cover the Tuntang River, especially in the upstream part. The phenomenon before 1990 was that the depth of Rawa Pening reached 15 meters, but currently, the depth of Rawa Pening is only three meters. This condition indicates that siltation is as high as 42 cm yearly because households, factory waste, and fourteen tributaries are the leading causes of this shallowing. This means that the ecosystem damage in Rawa Pening is a shared responsibility of the government and the community.

The da'wah method is separate from the da'wah planning to achieve the goal of the da'wah itself. As explained in Surah an-Nahl verse 125, the methods of da'wah are indirectly divided into three, namely oral (bil-lisan), written (bil qalam), and deeds (bil hal), each of which is by the conditions of man's order to achieve it. missionary purposes [22].

Dakwah Bil Lisan

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Oral da'wah includes lectures, seminars, symposiums, discussions, sermons, workshops, etc. Maida al Hashanah means entering the heart with great affection and tender feelings. Gentle advice will make it easier to melt and tame a hard heart. Through this methodical approach, it will be easier for a preacher to give an invitation to anyone because every human being has a gentle side. Of the oral billing methods carried out by the community around Rawa Pening, one is by conveying input in the village forum for planning the development of Kesongo Village to preserve the environment with the Rawa Pening environmental sustainability policy, which has been proposed by the Head of Kesongo Village, Tuntang District, Semarang Regency, who said that:

Several alternative proposals for cleaning up the Rawa Pening environment, especially water hyacinth weeds, include building embankments dividing the lake body. This method is based on evaluating the application of previous methods in handling weeds (water hyacinth) through the four methods (washing away water weeds, spraying weeds, cleaning weeds to final Disposal), which has been carried out for several years but is still not optimal.

From the explanation above, it is clear that the proposals made by the village head and the community prove that preserving the Rawa Pening environment through discussion forums has been carried out well. Apart from several proposals submitted in the forum, discussions were also carried out in a large forum in preserving the environment, namely by holding a waste congress initiated by environmental observers. As a form of concern for protecting the environment, the waste congress was the first to be held in Indonesia, initiated by several ecological observers, and held in Kesongo Village, Tuntang District, Semarang Regency, on 12 October 2019.

The results of the waste congress recommended several things, including the need to form waste task forces in villages, especially starting in Central Java, to provide guarantees for infrastructure assistance and several innovations in waste management. During the congress, several things were discussed and divided into commissions, including Commission I, which discussed waste as an environmentally friendly commodity, and Commission II, which addressed the development of waste handling technology. Meanwhile, commission III discusses policy regulations and environmentally friendly waste management programs, commission IV focuses on strengthening consolidation and synergy between stakeholders on waste issues, and Commission V is an anti-non-organic waste movement.

From the recommendations above, it is clear that this congress forum includes verbal da'wah carried out by the people of the Rawa Pening area to carry out campaigns to preserve the environment, including Rawa Pening. After the waste congress, Kesongo Village will form a task force controlling the rescue of Rawa Pening, which will be specifically assigned to handle Rawa Pening issues at the technical level.

Dakwah Bil Qalam

As social creatures, humans cannot avoid communication with fellow humans; therefore, this will be used to carry out da'wah bil Qalam (writing). Communication through writing to protect the environment will run well if the recipient and communicator understand the message's meaning. Through written messages inviting people to protect the environment from damage, the Rawa Pening environmental community has done this. Da'wah bil qalam can help from other methods of da'wah, including the oral da'wah bil method, each of which has many weaknesses. In da'wah, bil kolam can provide a more expansive space for a preacher, both in the form of ideas and others with an extensive reach.

The Da'wah bil qalam method is one of the methods for carrying out da'wah; this method will place more emphasis on writing as a means of communication from the preacher to the man [23]. Da'wah, through writing, is in the form of books, magazines, newspapers, banners, pamphlets, paintings, and so on. The da'wah carried out in Rawa Pening environmental conservation is very diverse, including several written calls for environmental management guidelines prepared by the Semarang Regency environmental service regarding moving towards a green Indonesia in 2018, which contains references regarding ecological management in Semarang Regency.

In preserving Rawa Pening, several villages have made village regulations regarding environmental preservation. This village regulation product will have a positive impact on the people living in the Rawa Pening area; from this, it can be seen that the people living in the Rawa Pening area always want to maintain sustainability, such as Rowosari village regulation No. 3 of 2013, Dopleng Village Regulation No. 8 of 2017 concerning environmental preservation and village regulations. No. 1 of 2017 Samban Bawen Village regarding ecological conservation. From the writings of legal products from the village as a form of bil qalam da'wah in the Rawa Pening area

Da'wah, through writing, has been carried out by the Village government in the form of Rowosari Village Regulation No. 3 of 2013, which is still in effect. Apart from being written on a board, it is also published on a website for the general public to see so that it can be easily understood and implemented by the people of the Rawa Pening area, especially the residents of Rowoboni Village. Apart from that, JAVA drinking water company, located at Muncul Banyubiru, is also carrying out a campaign to keep the environment clean. A campaign to preserve the environment through writing carried out by institutions that care about environmental sustainability will be beneficial in reminding the public of the importance of protecting it. From this campaign by Java Drinking Water Company, it is clear that small and large companies are also carrying out campaigns to protect the environment in the Rawa Pening area. Some of the messages conveyed through this writing indirectly mean that the community

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wants to take good care of Rawa Pening to remain sustainable, as explained by Andri, a youth leader in Banyubiru District, Semarang Regency.

Dakwah Bil Hal

Da'wah bil hal has many forms, from methods to practical actions such as environmental conservation. As explained by Bachtiar, da'wah bil-hal is in the form of sound and polite behavior according to Islamic teachings, caring for the environment, earning a living diligently, tenaciously, patiently, enthusiastically, working hard, helping fellow humans [24]. In Bil da'wah, this is based on concrete evidence of exemplary actions. The Prophet Muhammad SAW exemplified this in his life, showing *karakul karimah* in words and actual deeds. Community and religious leaders, as well as government officials, have set an example of a clean culture both in the home and office environment and in educational institutions.

The success of da'wah can be seen from how the men behave, as the Rawa Pening community environment is still experiencing various problems. Still, with the advent of da'wah activities, many people have started throwing rubbish in the right place, so it has become a habit. Therefore, da'wah bil hal is included as a way to handle problems that occur in the community regarding the conservation of Rawa Pening.

The community's actions in carrying out this bill da'wah are, first, conservation funds and Adoption programs, which are intended to develop conservation in tourist areas with funds obtained from tourists for environmental conservation concerns. Second, conservation management of Rawa Pening; this program is designed to manage the natural resources in Rawa Pening, such as handling water hyacinth so that the community can use it as creative material or souvenirs optimally and without damaging the environment. Several things are done in environmental conservation, including washing away water weeds, spraying weeds with herbicides, cleaning water weeds to final disposal, and cleaning water weeds to clan disposal. Third, raising community participation; in this activity, the community is invited directly to participate in environmental conservation by introducing natural potentials such as using water hyacinths, taking fish with tools that do not damage nature, and nature-based tourism. People do not work as fishermen but can work in fields that support using Rawa Pening nature as natural tourism.

IV. CONCLUSIONS

Based on the description above, it can be concluded that environmental conservation for the Rawa Pening community in Semarang Regency consists of two things: the revitalization action to save Rawa Pening to avoid widespread silting and damage in Rawa Pening. The involvement of various parties provides education on saving Rawa Pening and not littering to preserve the environment and the continuity of ecosystem life. Second, through a da'wah approach to environmental conservation, namely the Bil Lisan da'wah by conveying in the village forum the development planning for Kesongo Village, efforts to preserve the environment by constructing embankments dividing the lake body and at the waste congress recommending the formation of a waste task force. Next, the preaching of Bil Qalam, preserving the preservation of Rawa Pening Village, made Village Regulations regarding environmental conservation. For example, Rowosari Village Regulation No. 3 of 2013, Doplang Village Regulation No. 8 of 2017 concerning ecological preservation, and Village Regulation No. 1 of 2017 in Samba Bawen Village regarding environmental preservation. Meanwhile, Bil Hal's da'wah is a conservation fund and Adoption program, with these programs being the development of conservation in tourist areas through funds from tourists for environmental conservation concerns.

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