

# 'RAINWATER SHOLAWAT': THE THEO-ECOLOGICAL MOVEMENT OF THE JOMBANG COMMUNITY IN COMBATING THE CLEAN WATER CRISIS

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### **Abstract**

*Theo-ecology has long been one of the alternative solutions to environmental problems, including in Indonesia. The Rainwater Sholawat program represents an alternative theological movement aimed at utilizing rainwater as a solution to address the scarcity of clean water sources and flood issues in East Java, particularly in Karangwinongan Village. The purpose of this article is to elucidate the theological movement behind the Rainwater Sholawat program implemented by the Air Kita Foundation in Winongan Jombang Village, East Java. This study was conducted using a qualitative research method. Data collection techniques through in-depth interviews, observations, and literature review. The findings revealed that the religious approach surrounding the Rainwater Sholawat method successfully raised awareness among the residents about the advantages of rainwater as a viable source of clean water. The Rainwater Sholawat Program is implemented through the organization of festivals, educational initiatives, and supportive studies..*

**Keywords:** Ecological movement; Rainwater Sholawat; Risk Society.

### **Abstrak**

*Teo-ecology telah lama menjadi salah satu alternatif pemecahan masalah lingkungan, termasuk di Indonesia. Program Sholawat Air Hujan adalah salah satu diantara alternatif gerakan teo-ekologi yang berupaya memanfaatkan air hujan sebagai solusi atas minimnya sumber air bersih dan persoalan banjir di Jawa Timur, khususnya di Desa Karangwinongan. Artikel ini bertujuan untuk menjelaskan gerakan teo-ekologi pada program Sholawat Air Hujan yang dilakukan oleh Yayasan Air Kita di Desa Winongan Jombang, Jawa Timur. Penelitian dilakukan dengan menggunakan metode kualitatif. Teknik pengumpulan data melalui wawancara mendalam, observasi, dan telaah Pustaka. Hasil penelitian menunjukkan bahwa pendekatan keagamaan melalui metode Sholawatan Air Hujan mampu menyadarkan warga atas manfaat air hujan sebagai sumber air bersih. Program Sholawatan Air Hujan ini dilakukan melalui penyelenggaraan festival, edukasi dan pendampingan dalam bentuk pengajian.*

**Kata kunci:** Gerakan ekologi; Sholawat Air Hujan; Masyarakat Resiko.

## **A. INTRODUCTION**

Humans are the main component in the ecosystem with the main potential towards nature; humans with a dynamic nature can damage nature and preserve nature. Discussing ecological issues today is indeed inseparable from the role and risks of the results of human work. Today is no longer the era of ecological crisis but also the crisis of ecological awareness that the issue of relationships with nature is a contradiction of egocentrism by actors. The ecological discourse has arguments from anthropocentrism and ecocentrism, that anthropocentrism considers humans as the most remarkable creatures, legitimately the relationship between humans and nature today is only to support human needs as a whole. The dialectic of anthropocentrism today still has a strong force that is used as material for ecological studies at the present time. Anthropocentrism is a theory or concept of environmental ethics that views the center of the universe as human beings (Metz 2021).

This ecocentrism paradigm becomes the key that ecological awareness will be organized by the human mind for its relationship with nature, this paradigm considers all entities or ecosystems in this world to be in harmony. This is as in the Air Kita Foundation, a program built as a reflection of the ecological awareness of the Karangwinongan community has been organized on how the management has succeeded in providing independent clean water sovereignty education that can be applied to its values in their everyday lives. Karangwinongan Village is motivated by flood-prone areas, the management of Air Kita Foundation has succeeded in creating a new paradigm shift in ecology which is packaged through programs that are carried out including literacy, art, rainwater *sholawat*, rainwater workshops, compensation for the poor, and ecological studies.

As an attempt to minimize disasters and the lack of mineral water supply, it is necessary to consider this in terms of risk. In Ulrich Beck's view of society, risk is seen in three risks: physical-ecological risk, which is related to physical hazards occurring to humans and nature; social risk, which leads to damage to the social environment caused by external factors such as natural conditions and the development of buildings as well as industry, which from this social risk will have an impact on the community at risk such as egoism, moral decline, fragile consciousness, etc. Finally, mental or psychological risk or mental risk, which often refers to the development of forms of abnormality, deviation, crisis damage, etc. (Kristianto 2022).

In the *Rainwater Sholawat*, which has the motto of rainwater education as an independent clean water empowerment, this will look at the geographical conditions and risks. It cannot be denied that modern society has been carried away by the accelerated flow, that all consumerism today prefers the instant or practical. As said by Pak Wawan, a rainwater consumer from Karangwinongan, that the people of Karangwinongan village now have knowledge of the benefits and positive impacts of rainwater from the *Rainwater Sholawat* program managed as a home consumption need. From this, the community began to be aware of nature again, which is available for the harmony of all elements of the ecosystem with a line of not being selfish towards nature.

The *Rainwater Sholawat* is a program of Air Kita Foundation as a medium for expressing gratitude for the gifts of God. This program is the main door that facilitates a series of rainwater empowerment by the Mojoagung community. The Air Kita Foundation is the foundation of ecological awareness, upholds the values of tolerance and solidarity, and maintains the beauty of existing culture. Not only that, the Foundation is one of the environmental activists contained in the literacy movement.

Therefore, this ecological issue needs to be raised because in essence the equality of humans, the environment, and nature is the basic principal to reflect back on the ecological crisis (Syahriyah and Zahid 2022).

The Air Kita Foundation as an ecological movement in the Rainwater *Sholawat* program is a form of concrete action of a responsive movement to the crisis of ecological awareness in Karangwinongan Village, Mojoagung Sub-district, Jombang Regency. Currently, clean water is no longer sovereign. Therefore, this movement provides a new breakthrough to overcome this problem. This research observes the phenomenon occurring regarding ecological issues as a focus of study on ecology to reflect back on ecological awareness in utilizing rainwater as an alternative to meeting the needs of independent clean water at Air Kita Foundation. Therefore, this movement is a basic step that is ecologically friendly. Risks can be controlled when humans begin to realize the importance and consequences of environmental damage that will occur, so awareness of the environment becomes the most important thing in reducing disasters (Goldblatt 2015).

## **B. METHODOLOGY**

This research is a type of qualitative research. Qualitative research, according to Creswell, is defined as an approach or quest to explore and understand a central phenomenon by researchers interviewing participants or sources using a number of questions from general to broad. The information is collected as data which is then analyzed. To deeply comprehend social phenomena in the Karangwinongan Village community, this research uses a phenomenological approach by observing phenomena from a sociological point of view, namely how the pattern of ecological awareness through Rainwater *Sholawat* initiated by Air Kita Foundation as a social movement.

The research took place from August 2022 to November 2022. Data collection was carried out using observation methods and in-depth interviews with informants to obtain complete data and descriptions. Informants were selected using a purposive sampling technique totaling 5 informants, consisting of 2 administrators of the Air Kita Foundation, 1 local resident who has been involved and contributed to the implementation of the Rainwater *Sholawat*, 1 rainwater consumer, and 1 community that has contributed to the success of the Rainwater *Sholawat*. Furthermore, the collected data were analyzed using a matrix through data grouping based on theory and problem formulation. This analysis was used for data verification, so as to obtain valid and objective data that Karangwinongan Village is the center of an ecological movement with a focus on the ecological movement of empowering independent clean water through rainwater. Karangwinongan Village is located in Mojoagung Sub-district, Jombang Regency. This village is an area affected by annual flooding. With the Air Kita Foundation's ecological movement, the surrounding community can reflect back on the current ecological crisis in Karangwinongan Village and its surroundings.

### **C. RESULT AND DISCUSSION**

#### ***1. Geneology of Ecological Knowledge of the Rainwater Sholawat Community at Air Kita Foundation***

The Air Kita Foundation was established in 2015 and inaugurated in 2017. Initially, the foundation was initiated as a community motivated by the growing problem of the future of water, the practice of capitalization, and the massive exploitation of water. In the midst of a progressive society, water seems to be overlooked as a form of life and a valuable heritage in the sustainability of humanity. One of them is by maintaining the tradition of clean water by using rainwater. The Air Kita Foundation, initially as a

community, in 2017 received legality as a Foundation to fulfill administrative requirements. With its inauguration, various agendas were carried out, one of which was the Rainwater *Sholawat* event.

Initially, the initiators of the Air Kita Foundation were two people, Cak Purwanto and Pak Agung, who were then assisted by 3 people with art-loving backgrounds. One of the founders of Air Kita Foundation began learning about the intricacies of rainwater since 2014 with a prominent religious figure and rainwater observer named Romo Kirjito from Magelang. After studying, he returned home with knowledge that began to be discussed with his colleagues who discussed rainwater with the study of books and culture. Ultimately, in 2015 they agreed to establish the Air Kita Foundation whose main purpose is to proselytize related to rainwater as a solution to the ecological water crisis in the environment around Karangwinongan Village.

The Air Kita Foundation is an ecological social movement focused on environmental studies related to rainwater. In addition, the foundation has several environmental studies that are packaged through culture, religion, art and social action in Karangwinongan Village, Mojoagung Sub-district, Jombang Regency. As described by Purwanto as the founder of Air Kita Foundation:

*“The initiators of Air Kita were two people, me (Cak Purwanto) and Mr. Agung, assisted by an initial team of about 5 people. Then the initial team disbanded due to many dynamics during this journey. The first idea in 2015 was to build a place here (Karangwinongan Village, Mojoagung Sub-district, Jombang Regency). In 2017, we built a hut that is currently used for activities. If children come here to ask for group study, we facilitate it, whether learning martial arts, dance, poetry, writing, singing, finally we made the name of our water reading house in 2016. In addition, the Air Kita Foundation has daily, weekly, monthly and annual activities. The daily activities include group learning for children every Monday to Friday; the weekly*

activities include Quran recitation for children, art lessons and Quran recitation programs for adults; the monthly activities include helping orphans and poor children once a month, and the annual activities include Rainwater Sholawat. Temporal activities, such as presenting rainwater workshops in or outside the city. On August 20, 2022, Air Kita was invited to speak about rainwater harvesting in Malang at a coffee harvest event”.

As an ecological movement, Air Kita Foundation aspires to build a friendly environment as we are currently in a phenomenon of independent clean water crisis (Wardhana 2020). The ecological movement of the Air Kita Foundation reflects the clean water crisis awareness movement, a forum for the community to re-empower independent clean water using rainwater. The Air Kita Foundation aims to empower rainwater, with its small goal of inviting people connected or in a relationship with Air Kita by empowering rainwater as consumption in people's lives.

This is because in today's modern society, clean water is not sovereign. It is inevitable that the culture of drinking rainwater carried out by our ancestors is currently shifted by the culture of buying bottled water, in which after drinking it, the waste will be obtained. Therefore, to reduce the accumulation of waste generated from the remaining drink bottles, The Air Kita Foundation provides education on independent clean water empowerment with various methods used to invite people to be aware of the benefits of rainwater, including the Rainwater workshop program and the Rainwater *Sholawat*.

The Rainwater *Sholawat* is an annual flagship program initiated by Air Kita Foundation. It is a platform to introduce rainwater in a variety of ways through rainwater education, environmental education, culture, art, religious diversity (Khasanah and Naibin 2021). The Progressive Rainwater *Sholawat* is surely based on the quality of the event organized annually, which has a

different theme. This theme is to build messages and represent ecological practices. In the first year which was held on December 9-10, 2017, the theme "*Hujan-mu adalah Doa*" was more theological, that every raindrop is a gift from God.

In the second year which was held on December 16-17, 2018, the theme raised was "*Ngunjuk Tirta Wening*" which means drinking clear water, similar to the Foundation's goal of consuming rainwater. The third year held on November 23-25, 2019 raised the theme "*Kebaikan Bambu dan Hujan*" which means that living things cannot be separated from nature, and bamboo is a place of abundant groundwater reserves. Of the three events held offline in Karangwinongan Village, the local community participated and was enthusiastic about carrying out a series of Rainwater *Sholawat*. Not only attended by the local community, the management of the Air Kita Foundation also invited practitioners, community leaders, and communities. The fourth year was held virtually on 28-29 November 2020 with the theme "*Sedarah, Semata-Air*" which conveys messages of ecological awareness by utilizing rainwater for consumption in response to the clean water crisis which is expected to change ecological awareness in the future.

The fifth event was held virtually on December 30-31, 2021 with the theme "*Kebiasaan Kita Demi Air Bersih*" from the previous year about awareness of the use of rainwater, which is a manifestation of the habit of awareness patterns to care for clean water. Through the Rainwater *Sholawat* program, local residents are starting to have a new paradigm related to independent clean water empowerment through rainwater. The event which has been held for 5 years can bring social change, which initially the community was still taboo about rainwater being used as an alternative to dealing with the clean water crisis.

Moreover, the Karangwinongan Village geographical condition is subject to annual flooding, which while not on a large scale, is



enough to be a lesson for us, especially the modern community. The impact of flooding has made the community begin to intensely care for the environment. Rainwater is utilized independently - washing, cooking, drinking, and bathing - as a form of grace from God who grants water for free to humans. Through this form of gratitude, the Rainwater *Sholawat* becomes a reflection of ecological awareness as evidenced by the Karangwinongan Village community being able to harvest rainwater independently for consumption. Aside from that, the community participates in environmental studies organized by the Air Kita Foundation on a weekly basis.

This response is again a form of period reading regarding the environmental and water crisis because in the current context, the capitalization of the environment and water can be disastrous for modern society. This is because they neglect and overlook that historically people were able to be self-sufficient in water that can use rainwater. The current interpretation of rainwater has a negative stigma towards environmental problems, that rain is a source of disaster, that water is dirty and not suitable for consumption. This understanding is related to industrialization and the strengthening of capitalism.

Raising public awareness about environmental crisis issues has a relationship with humans and nature. However, the relationship with God and fellow humans also needs to be seen in the form of the Rainwater *Sholawat* performed by the Karangwinongan community. Current human awareness cares little about the issue of environmental crisis, so automatically it also forgets the values of God's teachings, cares little about its own future, and has no sense of responsibility for the environment.

The villagers of Karangwinongan already have knowledge of the Rainwater *Sholawat* from the agents, one of which is Cak Purwanto and Pak Agung, as the initiators of this movement. In addition, the community's current social phenomenon is starting to

be responsive to environmental issues, and especially the community is more open to the rainwater paradigm from the studies they have participated in the last few years. In addition to participating in ecological studies and the Rainwater *Sholawat*, the public can implement it in their daily lives by minimizing the consumption of bottled water, consuming rainwater for food and drinking needs, and independently harvesting rainwater. From the theme of the Rainwater *Sholawat* which has been held for the last 5 years, this has provided insight that to create ecological awareness through the Rainwater *Sholawat* requires a habit.

## ***2. Manifestations of Man, God and Nature in the Rainwater Sholawat: Theoretical Reflections on Risk Communities***

These days, it is inevitable that ecological awareness to preserve nature is minimal in the wider community. Environmental damage stems from a paradigm that illustrates the misunderstanding of knowledge over unaccountable intellectuality. That nature is currently used as a tool for human satisfaction and needs without considering the environmental ecosystem itself.

Humans play the role of actors, that is to say, humans are fully responsible for ecology. Aristotle had a political frame of mind towards the environment that "plants are prepared for the benefit of animals", and that's where humans began to be arrogant towards nature (Natar 2020). Currently, it goes without saying that many mining entrepreneurs utilize natural resources as capital that mountains, cliffs, beaches can be exploited to meet the needs of humans themselves. Ecological globalization can be influenced by political programs that ecological modernization is not only a theoretical framework for analyzing the relationship between the institutional structure of modern industrial society and environmental problems (Spaargreen 1997).

The Rainwater *Sholawat* program promoted by the Air Kita Foundation creates a rainwater education platform as an alternative to dealing with the clean water crisis, as explained by Purwanto:

*"In 2017, my friends and I initiated the Rainwater Sholawat festival because socializing rainwater in such a way will be very long, or we come to the community, invite to workshops, discussions, and get scolded "koe sopo kok wani dawuhi aku / who are you to advise me". Finally, the most effective approach was the cultural approach, and in the end we held the festival, which was rejected by the village government because of the potential for such activities to cause crowds. In the end, I visited the nearest Islamic religious boarding school in Kalibening, asking permission from the Kyai that this was an activity on behalf of the Rainwater Sholawat, that it was just our fortress so as not to be attacked by certain parties with interests in water. If I made it directly under the name "Festival Air" the enemy was a gun, so I made a festival with a cultural context and cultural material inserted with education about water, and in the end it was safe".*

Rainwater Sholawat is a social action of ecological studies through water, spreading education about rainwater that is framed in such a way as to make people open to the benefits of rainwater. Environmental problems are always interconnected with others. When humans experience pain, they naturally crave a medicine to heal their pain. Environmental problems run in a vicious circle that these problems have no end.

It is a movement consciousness. The Air Kita Foundation is a movement of long work, not difficult work because our work is to change the mindset of society from an anthropocentrism paradigm to an ecocentrism paradigm. If someone has a lot of capital, it is easier to influence people. In addition, we can socialize the benefits of rainwater by entering Islamic boarding schools in Jombang. The role of Islamic boarding schools is also an indicator of the sustainability of maintaining ecology by consuming rainwater.

Since the organization of the Rainwater Sholawat, Karangwinongan villagers have adapted and realized the benefits of rainwater, that this agenda is a rainwater education which is expected to make people literate on environmental issues, especially on clean water management. The big goal after organizing the event is to be independent of clean water through rainwater. The utilization of rainwater can be a new education both in terms of knowledge because the output of the Rainwater Sholawat is that the community can comprehend the study of rainwater.

*“Rainwater Sholawat is an educational program about rainwater packaged with a cultural system, so there are workshops, performances, training, but we conceptualize it all as an introduction to rainwater. Thus, for example, the puppet shows contain stories about rainwater education. Then there is also a batik workshop that uses natural dyes, one of which is made from rainwater, there is also a workshop on making herbal soap from used oil with rainwater. Therefore, the introduction of rainwater is packaged in such a way as to include cultural, religious, and other systems. In addition, its role is also very messaging, there is economic growth of local residents who sell because visitors who come are estimated every day on average 500-1000 people, so we see from the attendance list at one of the Mojoagung Bergerak museums. So annually we create a place that we call the Mojoagung Bergerak museum” (Doni, interview: November 19, 2022).*

Most local residents after learning about the benefits of rainwater sometimes some harvest or store rainwater, but some are lazy to harvest. But it's not a big deal, the most important thing is that people know. The Air Kita foundation also provides a large stock of rainwater that can be utilized by many people from anywhere who are familiar with rainwater. "The important output is that people know about rainwater, thankfully they will drink a sip of rainwater, we are already grateful," said Doni, the management.

The Karangwinongan community defines rainwater, so it can be understood that modern society seems to forget that in its history the community was able to be water independent, a community that could use rainwater. The current interpretation of rainwater has a negative stigma towards environmental problems that rain is a source of disaster, dirty water that is not drinkable. This understanding is related to industrialization and the strengthening of capitalism. The argument stated by residents who are consumers of rainwater:

*"In fact, people here know the benefits of rainwater, they are just lazy to harvest it. I also get a bad stigma when harvesting rainwater, but when people are given rainwater, they still drink it. But for myself, if I take it, it is for my family" (Wawan, interview: November 19, 2022).*

Environmental damage has a major impact on the sustainability of life. Environmental ethics is a reference to control the exploitation of nature. Current environmental studies need to be packaged in a simple manner so as to be accessible to all levels of society. Current domestic waste has a big impact if it cannot be managed properly. The people of Karangwinongan Village are very enthusiastic about the program because it provides education that is well packaged and brings social environmental transformation, as said by the Head of RT and one of the local communities that have taken parts in enlivening the Rainwater Sholawat.

*"Flooding from the river behind it once a year, if it floods above the embankment, but Thank God, even though it floods, the wells or water sources remain clear. If it floods, sometimes the embankment collapses or breaks, if the water from Wonosalam has landslides here, there is always the potential for flooding of soil and mud that is washed away. Residents are currently more protective of the environment because here the environment is good, plus in front of always providing socialization related to the environment" (Suwarmi, interview: 19 November 2022).*

Dialectically speaking of the crisis of ecological awareness, this has become the latest argument to date. The ecological awareness built by the community around Karangwinongan Village has created a new movement as a reflection of the ecological civilization pattern of water resources. In the Rainwater Sholawat, in fact, it cannot be far from the relationship between humans and nature, especially the relationship with God. The relationship between humans and nature becomes the sustainability of life, that humans need to protect the universe for the survival of life (Hanik et al. 2022). Besides, the nature of God is the creator of the whole earth and its contents; humans take care of this nature. Humans care for nature as humans establish a spiritual closeness to their God; humans are given the responsibility to maintain the sustainability of life (Gule and Surbakti 2021).

Theo-centrism is a philosophical paradigm in the political realm that asserts that the center of everything is God. God is considered the center of the universe in all aspects of matter, culture, natural science or power subject to facts. Renaissance and human anthropocentrism are placed in the center that completes the gap. According to Kuntowijoyo, theocentric humanism is motivated and constructed through social interaction. By observing the reality of externalization, society becomes a product of Kuntowijoyo's thoughts on ideas that have been adopted by society (Isfaroh 2020). In response, Kuntowijoyo has responded, even religion that the objectification of religion provides a new meaning, namely religion not only has a subjective function but is objective. As a role, people need to maintain relations between religious communities. If it is drawn to social problems, then Kuntowijoyo has a different argument, that social meaning there are various social classes that can determine the position, namely the class between the bourgeoisie and the proletariat (Isfaroh 2020).

Man, God and Nature, the three trilogies that inseparable in various ways of studying this relationship for environmental dialectics. In Indonesia itself as a country that is abundant in natural resources, of course, humans are increasingly responsible for what is given by God. If it cannot be accounted for, then social risks will come. Rainwater *Sholawat* is currently an ecological movement because the community has successfully implemented the values of awareness and can manage rainwater as independent clean water. But the bottom line is how long the Karangwinongan community can maintain and preserve these ecological studies. The risk will come if in the next 5-7 years the community has weakened ecological awareness and is indifferent to the environment.

Ulrich Beck's Risk Society Theory has three concepts that ("Defining Risk," n.d.): First, the characteristics and consequences of the threats and dangers generated by the processes of modernization and industrialization. Second, the widening shadow of risk and instability with the processes of modernization reflection, determinism, and individualization in the realm of work, work life and identity. And third, the exploration of both concepts into interrelated processes that can change the status and construct contemporary politics.

From the three concepts built by Beck in the Rainwater *Sholawat* initiated by the Air Kita Foundation, there are hypothesized risks if the Karangwinongan community is no longer able to preserve the environment and weaken ecological awareness. The first hypothesis is that if the Rainwater *Sholawat* does not provide innovation, new systems, novelty of themes, methods, there will be a risk of decreasing interest in the study, especially if it will be carried away by the flow of sophisticated modernity. Second, the decline in awareness of environmental issues, then the program will not run optimally, where especially at this time the flow of industrialization is a big obstacle. Third, the failure to manage

natural and human resources which results in the emergence of new movements that shift the role of ecology as a tool of capitalism against nature and build contemporary politics that exploit the environment (Mahaswa 2022).

## **2. Dialectics of Anthropocentrism toward Ecological Awareness in the Rainwater Sholawat**

The dialectics of anthropocentrism today still have a strong power to be used as material for ecological studies in the current era. Anthropocentrism is a theory or concept of environmental ethics that views the center of the universe as human beings (Kopnina et al. 2018). Anthropocentrism implies that humans are the center or controller of all matters related to the environment. Humans consider that humans themselves are the most special creatures. That legitimately the relationship between humans and nature today is only to support human needs as a whole. John Passmore bases his argument for the concept of environmental ethics on the reciprocity assumption, which assumes that moral obligations only apply to the reciprocal relationship between the two parties involved in the moral or ethical relationship (Kopnina et al. 2018).

The current mutual relationship between humans and nature is only to fulfill needs, as John Passmore said in his thoughts. It has two perspectives on how humans deal with nature, namely: First, the despotic view, which is a tyrannical view of nature, humans as actors in nature's woes that nature is used as a tool by humans. Second, the Responsible Dominant View, which is the view that humans have a responsibility with the preservation of nature, that humans think about the preservation of nature (Coburn and Passmore 1976). Social evolutionism lays out the argument that social groups must adapt to their environment and adapt to human nature in order to survive (Scott 2012). That the adaptation to the environment reflects awareness of the conditions of the



environment, nature, the environment and the human body as a whole human population involved in ways of life that are able to transform social relations.

Anthropocentrism moves into ecocentrism, that realizes humans can no longer be separated from nature. That ecocentrism perceives nature as having value in itself, independent of human interests, and the flow of biocentrism does not only move on the biotic alone (Ismail and Rahayu 2020). Factor in the idea that the ethical principles derived from the sun are not only organisms, but from the environment that upholds awareness of the interests of various creatures, flora, fauna, mountains, caves, etc. are seen from an ecosystem in nature, and biotic objects have a responsibility also towards nature.

In the view of Deep ecology, it is a large part of the ecocentrism school that focuses on the entire ecosystem and demands long-term interests that hold the principle of interest in the entire community or ecological movement and humans are part of nature (Ismail and Rahayu 2020). Deep ecology is a deep view of ecology that considers that all components and elements related to the environment including humans must be able to run in balance and have the same value philosophically. Arne Naess calls it Deep ecology which means the wisdom of organizing life in harmony with nature.

As a form of awareness of the ecological crisis, people must be sensitive to environmental issues. At the Air Kita Foundation, there are various educational media introducing the ecological crisis to rainwater empowerment as a countermeasure to the clean water crisis in the Mojoagung sub-district area. Human ecology unwittingly uses the concept of survival of the fittest as a basic assumption or central idea to understand ecological problems in an area (Hadi 2007). Each environment has different conditions of ecological issues, so sensitivity to these will bring social change.

Every creature has a responsibility for environmental ethics; the paradigm towards the earth influences the pattern of people's actions to act towards the environment. The social construction of the earth or environment is currently not an original thing, but has become a culture. Karl J. Pelzer argues that the original face of nature, which is a unity of elements such as land surface, soil quality, water discharge, climate and the world of plants, is an interdependent influence (Pelzer 1957). Likewise, at the Air Kita Foundation as a forum for independent rainwater studies of clean water to preserve nature in the midst of risky communities in flood-prone areas, volunteers are the main drivers to educate the surrounding community targeting children and residents.

The ecological movement serves as a platform to reflect on environmental awareness. Ecological crises can be said to be organized when collective individual awareness can move to manifest patterns of perspective on responding to the environment and being responsive to ecological conflicts. The Rainwater *Sholawat* is the first movement that the ecological awareness crisis can be organized through independent clean water by empowering rainwater. New conflicts cannot be triggered by distribution problems, but by problems bound by the form or pattern of life; the form of life defending the world's production processes is functionally threatened by systematically created reification (David 2015).

In society, today's risks will begin to realize the ecological crisis due to environmental problems. Beck describes an area of social life where the focus of attention is the conflation of risk and hazard with environmental degradation. Hazards and threats have always threatened the lives of human societies. There is often a change from danger to risk. Contemporary environmental problems have very distinctive characteristics, requiring and according to very specific political and psychological responses (David 2015). The

Rainwater *Sholawat* program held by Air Kita Foundation becomes a platform to restore the nature of ecological awareness in the community around Mojoagung because the area is a flood-prone place, so the clean water crisis is often the biggest problem in the community. The problem will pose a risk to the environmental impact.

The pattern of anthropocentrism towards ecocentrism in the ecological movement at Air Kita Foundation presents a very interesting position. Anthropocentrism in the case of a clean water crisis due to human carelessness towards the environment such as cutting down trees and improper waste management can be the core problem causing flood disasters in Mojoagung Sub-district. The other side of this modern, society is carried away by the accelerated culture that everything in today's consumerism culture is fast and instant, and many water industries make lading capital without considering the impact. Therefore, the Rainwater *Sholawat* program appears as a representation of ecocentrism by Air Kita Foundation, that this movement offers real action towards environmental sensitivity and the issue of ecological crisis in Mojoagung.

## **E. CONCLUDING REMARKS**

Based on the explanation above, it can be concluded that the Air Kita Foundation is one of the ecological movements resulting from technological developments and the crisis of ecological awareness in Karangwinongan Village, Mojoagung Sub-district, Jombang Regency. It is undeniable that we can find consumerism in bottled water. From here the pattern of social change is how the pattern of life is changing, then responsive ecological awareness is currently the main point to preserve the environment. Social transformation towards changes in the current acceleration of the hegemony of the morality of environmental value ethics makes its own attraction.

In the wider community, environmental risks cannot be recognized without a deep movement. The agenda of the Rainwater *Sholawat* considers how the community responds and reflects back on the environmental ethics of anthropocentrism in the Rainwater *Sholawat* to be a special discussion for the study of human greed for irresponsibility towards nature. Then it is continued on ecological awareness which is seen on the agenda of the Rainwater *Sholawat* which is studied systematically and sociologically as a result of the crisis of environmental awareness, especially on water in the Mojoagung community. This research can also provide empirical evidence of the object of research which is studied scientifically.

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