



Understanding of Islamic Teachings on Water and Environmental Care and Their Relationship with Intentions to Save Water

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Abstract

Water is a vital natural resource for human life, so it deserves to be cared for. One of the global problems of water is its limited availability. In this case, as a Muslim country, Indonesia is known to be wasteful in using water even though Islam teaches adherents to keep water and not waste it. In addition, since there are several natural disasters, people are becoming more concerned about the environment. For this reason, this study aims to study the relationship between understanding Islamic teachings about water and environmental care simultaneously with the intention of saving water. The subjects of this study were students of the Tarbiyah Faculty, Sunan Kalijaga Islamic University, who participated in a series of Integrative PPL-KKN (Field Practice-Student Community Service) batch II. The data were obtained using a water-saving intention scale, a test of understanding Islamic teachings about water, and an environmental concern scale. The results of this study revealed that 1) there was a positive and very significant relationship between understanding Islamic teachings about water and environmental care simultaneously with the intention to save water ($F=10.233$, $p<0.01$); 2) there was no relationship between the understanding of Islamic teachings on water and the intention to save water by controlling the environmental concern variable ($r_{x_1y,x_1} = -.047$, $p>0.05$); 3) there was a positive and very significant relationship between environmental awareness and the intention to save water by controlling the understanding of Islamic teachings about water ($r_{x_2y,x_1} = 0.417$, $p<0.001$).

Keywords: *Intention to Save Water, Understanding of Islamic Teachings on Water, Environmental Care*

A. Introduction

Water is an essential natural resource for humans. Water is one of the constituent elements of the body. In addition, water also helps the body's metabolism so that it can develop and survive. Furthermore, water outside humans is helpful in daily activities and has become part of human civilization throughout the ages. The use of this water covers various fields of life, such as transportation, industry, agriculture, sports, tourism, culture, and others. No less important is the use of water in household life.

Given the importance of water for life, it is appropriate to pay attention. Water should be treated as valuable material, used wisely, and protected against contamination (Middleton, 2005). Meanwhile, according to Masduqi (2007), water must be managed wisely by considering the interests of present and future generations and the ecological balance so that it does not become a disaster for mankind.

Various issues related to water can be seen, among others, in the World Water Development Report (WWDR) regarding the availability of clean water in the world, which was launched at the Third World Water Forum on March 16-23, 2003, in Japan (Maryoto, 2003). The report stated that of the total clean water available in the world, – 2.53 percent – two-thirds of it is in the form of glaciers and permanent snow that are difficult to use. Hence, it can be said that the availability of clean water worldwide is limited.

The water problem above is getting worse from year to year. It is reflected in several reports issued by several international institutions (Sachs, 2009). According to Sachs (2009), all reports revealed the same thing. Water supplies are dwindling in many parts of the world, especially in arid regions. Severe water scarcity indicates a growing population, groundwater depletion, increased waste and pollution, and the impact of human-made climate change. The dire consequences include drought and famine, loss of livelihood, widespread waterborne disease, forced migration, and open conflict.

In Indonesia, water problems were predicted twenty years ago (Salim, 2003). It has been estimated that in 2000, Indonesia experienced a water crisis. It is based on the rate of population growth, which drives an increase in the demand for freshwater for agriculture, industry, hotels, and housing on the one hand, in the face of the declining ability of the environment to absorb and hold rain on the other.

Problems that arise regarding the availability of water cannot be separated from human behavior itself. This behavior is particularly related to the management and utilization of water resources. So far, the water resources management in Indonesia is still fragmented between

government agencies, and it is not easy to coordinate. Furthermore, water management is still oriented to the supply side. Meanwhile, water use is wasteful because awareness of saving is very low among agricultural, industrial, and domestic actors (Sinar Harapan, June 2005).

The same thing was also stated in Kompas in March 2000 that although people indirectly recognize the importance of water, especially clean water, many still do not care. The Indonesian people have never been wise in appreciating water because it can easily be obtained in abundance in the rainy season. When water causes a flood disaster, awareness never arises to save it for needs in the dry season. The water deficit also occurs repeatedly, which is getting worse and worse.

Furthermore, the survey showed that 48.8% of respondents thought that the community was still wasteful in using water. In addition, 38.7% said they were thrifty, and the remaining 12.5% did not know (Kompas, August 2003).

The wasteful use of water by the Indonesian people is a problem in itself. A genuine will to conserve water is questionable. As a religious nation, it should not have happened. It is because religious values generally teach people to pay attention to and maintain the environment, including water resources. In particular, Islam, the majority religion of the Indonesian people, teaches a lot about water and how to treat it. A good understanding of Islamic teachings about water should be able to guide people to be wise in using water.

An example of Islamic teachings about water is in QS. Anbiya: 30.

Do the disbelievers not realize that the heavens and earth were 'once' one mass; then We split them apart? And We created from water every living thing. Will they not then believe?

The verse means that water is the source of all living things, and one must believe in it. Furthermore, lately, attitudes to care for the environment are increasingly being echoed. It is related to the increasing number of environmental problems that arise. Natural disasters that come and go, ranging from floods, landslides, droughts, and others, encourage people to be more concerned about the surrounding environment. However, whether it also positively affects water use behavior still needs to be proven.

Based on the description above, the problem formulation is as follows: "Is there a relationship between understanding Islamic teachings about water and caring for the environment with the intention of saving water?"

Thus, this study aims to empirically examine the relationship between understanding Islamic teachings about water and environmental care attitudes with the intention of saving water.

B. Discussion

1. Intention to Save Water

Water is a physically easily recognizable substance, i.e., a tasteless, colorless, and odorless liquid. Chemically, water is a compound consisting of one oxygen atom and two hydrogen atoms (H₂O). According to Article 1 Paragraph 2 of the Republic of Indonesia Law No. 7 of 2004 concerning Water Resources, water is all water above or below the ground surface, including in this sense, surface water, groundwater, rainwater, and seawater on land. Furthermore, it is explained in Paragraph 3 that surface water is all water found on the ground surface. Meanwhile, Paragraph 4 contains the meaning of groundwater, namely water contained in layers of soil or rocks below the ground surface. Thus, according to this article, water can be found everywhere, whether in wells, rivers, lakes, seas, and others.

Based on the description above, it is concluded that water is a natural resource physically in the form of a clear, tasteless, odorless, and colorless liquid with the chemical formula H₂O and can be found both on the soil surface and underground.

Regarding household needs, water use is increasing in line with the increase in population and welfare. The higher the welfare level of a person or community, the more their water needs increase. For household needs, rural residents need 50-60 liters of water/person/day, while urban residents use 80-100 liters/person/day (Setiawan et al., 2000). The use of water includes the need for cooking, bathing, washing, and latrines.

Water needs are related to not only quantity but also quality (Soemarwoto, 2004). The quantity and quality of this water are not only influenced by the climate and the existence of forests but also by human activities.

Human activities in using water sometimes exceed the required amount. It is called wastage. Examples of wasteful behavior in the use of water in the household include letting the faucet run continuously while people are away, washing fruits and vegetables under the faucet without collecting the water used for washing them, and bathing by soaking in the bathtub, and others.

On the other hand, some efforts can be made to conserve water. This effort can be in the form of reusing water used for an activity (reuse). It can also be in the form of recycling, which is managing liquid waste so that it can be reused. In addition, repairing a damaged water installation can also prevent water from being wasted in vain (repair). Next is reduce, i.e., reducing the volume of water use by getting used to using enough water instead of “as much” (Ministry of Environment, n.y.); Mediastika, 2005).

From the description above, water use is defined as all forms of action in utilizing and managing water in daily household life to achieve a healthy, clean, and productive life. Furthermore, saving water is defined as the efforts to use water using the principles of reducing, reusing, repairing, and recycling.

Moreover, many factors can affect the use of water. In general, the number of residents greatly affects the water needed. The larger the population, the greater the needs needed (Arika, 2007; Setiawan et al., 2000).

On the use of tap water, research conducted by Mustika (2007) showed that tariff factors, family size, income level, and availability of alternative sources affected the level of water consumption. Furthermore, a study by Yusmansyah (2002) found that water use was strongly influenced by the number of residents in the household, the habit of using water for outdoor purposes, and the price of water. Another study also revealed that the tariff on water use affected water consumption (Miftahudin and Suyanto, 2002).

Meanwhile, on the use of non-tap water (wells, *belik*, springs, and rivers), the research conducted by Setiawan et al. (2000) uncovered that household water consumption was negatively correlated with the number of family members and the age of the head of the household. The more the number of members and the older the head of the household, the less water consumption per capita. It denotes that the older the head of the family, the wiser his thoughts are, so water use is more efficient.

The research above also found that water consumption was positively correlated with distance to water sources; the farther the distance to the water source, the more water is used. It happens to people who use water sources that flow from the mountains. The higher the height of the mountain –the farther the distance to the water source – the greater the discharge, so the heavier the flow to the house. In addition, the flow of water entering the reservoir is never closed even though the tub is full (overflowing). Thus, water use tends to be a lot (not efficient) in a situation like this.

Kurz et al. (2005) showed the perception of water as a shared natural resource that should not be wasted. Furthermore, it was found that in the habit of using water, the subjects were caught between a personal desire to conserve water with a social obligation (which is not appropriate) to maintain the garden's appearance as part of the aesthetic appeal of the place they lived.

A study by Thompson and Stoutemyer (in Bell et al., 2001) found that environmental education could reduce water consumption in the lower middle class. Furthermore, from the same source, De Young et al.'s research revealed that the information factor plays a major role in natural resource conservation actions.

According to VandenBos in the 2007 APA Dictionary of Psychology, the intention is a conscious decision to take action. Meanwhile, according to Fishben and Ajzen (1975), the intention is defined as a person's position on the subjective probability dimension that involves the relationship between himself and an action. Behavioral intention refers to a person's subjective probability that they will act.

Furthermore, the intention is assumed to be a motivational factor influencing behavior, which indicates how strongly people are willing to try something and how much effort is planned to take action (Ajzen, 1988).

Based on the description above, the intention is interpreted as a willingness to take action aimed at the present or future. It denotes that the higher a person's intention, the stronger his will to take action.

The implication is that intentions can be used to predict behavioral tendencies. As stated by Ajzen (1988), intentions have been proven to predict the tendency to act, ranging from choosing simple strategies in laboratory games to actions with personal meaning or social influence, such as abortion, marijuana use, and choosing candidates in elections.

A discussion of specific intentions can be found in the theory of planned behavior (TPB) proposed by Fishbein and Ajzen (Ajzen, 1988; Doll & Ajzen, 1992; Azwar, 1995; Ajzen, 2002; Ajzen & Cote (in Crano & Prislin, 2008)). This theory extends the previous theory of reason action (TRA).

According to TPB, the intention is determined by three things: attitude toward behavior, subjective norm, and perceived behavioral control. Attitude towards behavior is a positive or negative evaluation or assessment of action. This attitude is formed from individual beliefs about the consequences of the actions to be taken (behavioral beliefs). Furthermore,

subjective norms refer to the perception of social pressure to perform or not to perform an action. It is constructed from individual perceptions about certain behaviors influenced by significant others, such as parents, life partners, friends, and teachers, and are called normative beliefs. Meanwhile, the perceived behavioral control is the perceived ease or not of an action that reflects experience and obstacles that can be anticipated. Perceived behavioral control results from individual beliefs about the existence of factors that may facilitate or hinder the action taken (control beliefs).

The three determinants independently determine how far an individual's intention is. The more positive the attitudes and subjective norms of behavior and the easier it is to control behavior, the stronger the individual's intention to take action.

Based on the description of the use of water and the meaning of intention above, the intention to save water is defined as the willingness to take action to save water now and in the future. It indicates that the higher a person's intention to save water, the stronger his will to take action to save water. In turn, this strong intention can predict water-saving behavior in real life.

2. Understanding of Islamic Teachings About Water

According to the Great Dictionary of the Indonesian Language, understanding is from the word "understand," which can be interpreted as clever and understanding correctly about something (Compilation Team of the Dictionary of the Center for Language Development and Development, 1989). Smart comprehension and correctly understanding something can be in the form of words, concepts, arguments, or events (VandenBos, 2007).

Understanding something is important in the lives of individuals and society. One of them is an understanding of the religious teachings adopted. The understanding possessed can influence how a person thinks and acts.

Based on the above, the term understanding in this study is defined as the level of understanding that a person has about something in detail and depth, thus influencing the thoughts and actions of that person.

In this case, Islam is the religion of *rahmatan lil alamin* (grace to the universe). It is not surprising that its teachings also cover various dimensions of life. One of them is Islamic teachings about water.

The Islamic teachings always mentioned in Fiqh's books are about water types that can be used and should not be used for purification. Meanwhile, the types of water in Islamic

teachings based on the descriptions written by Al-Habsyi (1999), Sabiq (1996), and Assyria (1994) are as follows:

1. Absolute water is pure and purifying water. This type of water is still original and has not changed its smell, taste, and color. It includes rainwater, seawater, lake water, snow or ice water, dew, and well water.
2. The law of water mixed with pure things remains purifying as long as its absoluteness is maintained. If its mixing causes changes that prevent it from being called water (its absolute nature is damaged), the law is pure but cannot purify. However, there are exceptions to this, i.e., if the change is caused by something inseparable, for example, because of something in the water reservoir or the way the water, and the water changes because it has been idle for too long, the law is to remain pure and purifying.
3. Water is impure. A lot or a little, this water is still considered pure and purifying as long as one of the original properties of water is preserved. On the other hand, it is not permissible to purify oneself if one of its characteristics has changed, whether a little or a lot of water. Meanwhile, liquid goods other than water become impure when exposed to any amount of filth, whether it is changed or not.
4. *Musyamma*s water is water exposed to the sun's heat, which is *makruh* to wash because it is feared that it can cause striped disease.
5. *Musta'mal* water is water separated from the limbs of people who perform ablution or bathing or water used for purification. The law is to remain pure and purifying as long as the original nature of the water does not change.
6. Water left over from drinking water for humans and animals is permissible for purification, except for water left over from drinking from pigs and dogs.

Besides being listed in the book of Fiqh, Islamic teachings about water can also be seen in various verses of the Qur'an. According to the Qur'an, aside from purification, water also has other uses. Among these uses are to grow trees and plants, whether crops, plantations, plants, and trees in general (Surah Al-A'raf [7]: 57, An-Nahl [16]: 10, Al-Hajj [22]: 63, An-Naml [27]: 60, Qaf [50]: 9).

The following is a quote from the Quranic verse in question, QS. Al-A'raf [7]: 57:

He is the One Who sends the winds ushering in His mercy. When they bear heavy clouds, We drive them to a lifeless land and then cause rain to fall, producing every

type of fruit. Similarly, We will bring the dead to life, so perhaps you will be mindful. (QS. Al-A'raf:57)

The next use is to fertilize arid land. It is stated in QS. Al-Furqon [25]: 49, QS. Ar-Rūm [30]: 24, and QS. Az-Zukhruf [43]: 11. Water is also useful for drinking livestock and humans. It is as stated in the QS. An-Nahl [16]: 10 and QS. Al-Furqon [25]: 49.

Here is one quote from the verse in question, QS. Al-Furqon [25]: 49:

giving life to a lifeless land and providing water for countless animals and humans of Our Own creation. (QS Al-Furqon: 49)

Furthermore, water also has several properties. Water is essentially the source of life. As the Qur'an explains in Surah Al-Anbiya: 30, "... And We created from water every living thing." (Al-Qaradawi, 2001). Furthermore, water is a substance that cannot be renewed or reproduced. This information is based on QS. Al-Mu'minūn: 18, "We send down rain from the sky in perfect measure, causing it to soak into the earth." Water also has the nature of being able to change its quality due to human actions (Surah Al-Wāqiah [56]: 68-70). Due to human activities, water can also be lost from the earth's surface (Surat Al-Mu'minūn [23]: 18).

The following is an example of a quote from the verse in question, QS. Al-Wāqiah [56]: 68-70:

68. Have you considered the water you drink? 69. Is it you who bring it down from the clouds, or is it We Who do so? 70. If We willed, We could make it salty. Will you not then give thanks? (QS Al-Waqiah: 68-70)

According to the hadith, anyone can also use water, which should not be monopolized. As Rasulullah SAW said, "Three things are public property: water, shelter, and fire." (Narrated by Ibn Majah from Abu Hurairah, in Al-Qaradawi, 2001).

Meanwhile, Islamic teachings related to how to treat water are as follows (Al-Qaradhawi, 2001):

First, people must perceive water as a blessing from Allah that they must be grateful for. Narrated by Muslim in his Sahih, from Anas r.a., he said, "The Messenger of Allah (SAW) said, "Verily Allah is pleased with His servant who when he eats something, he is grateful to Him, and when he drinks something, he is grateful to Him."

Second, the water must be kept clean and healthy and not polluted with substances that can change the water from its nature. If not, the water will become dirty and endanger the users. Rasulullah SAW said, "Stay away from three kinds of cursed actions: defecating in water

sources, in the middle of the road, and under a shady tree." (Narrated by Abu Dawud, Ibn Majah, Al-hakim and Al-Baihaqi from Muadz).

Third, do not use water in vain and excessive. It is forbidden for a Muslim to overuse water, just as he is forbidden to overdo anything. Also, Allah SWT does not like excessive people. It is as commanded in QS Al-A'raf [7]: 31:

O Children of Adam! Dress properly whenever you are at worship. Eat and drink, but do not waste. Surely He does not like wasteful. (QS. Al-A'raf:31)

Many of the companions –Ayesha, Jabir, and Safinah – reported from the Prophet that he performed ablution with only one-third liter and bathed with five liters of water. It is contrary to the habit of people who are always anxious and too careful in their ablution.

Another narration relates that the Apostle walked past Sa'ad, who was performing ablution. Then, he said, "Why are you excessing like this?" Saad said, "Is there an excess term in ablution too?" (Saad thought that what was meant by excess was only in eating, drinking, and the like). He replied, "Yes, even if you perform ablution in a flowing river." (Narrated by Ibn Majah from Abdullah bin Umar).

3. Environmental Care Attitude

The definition of the environment, according to the Great Dictionary of the Indonesian Language (The Compilation Team for the Great Dictionary of the Indonesian Language, 1989), is everything that exists outside an organism, including 1) the dead (physical) environment, which is outside an organism consisting of objects or natural factors that are not life, such as chemicals, temperature, light, gravity, atmosphere, and others; 2) the living environment (biotic), i.e., the environment outside an organism consisting of living organisms, such as plants, animals, and humans.

Meanwhile, according to Bell et al. (2001), the environment is the things around a person. The word is often used to refer to a specific part of a person's surroundings, such as social environment, which refers to the person or group of people in which a person lives, the physical environment (all non-animal and human elements, such as cities, wilderness, or farmland), the natural (non-human) environment, or the man-made environment (referring specifically to the part of the human-made environment).

The two meanings above only emphasize the environment as everything around humans. The APA Psychology Dictionary (VandenBos, 2007) more explicitly stated that everything around humans affects the organism's functioning.

Given the many elements of the environment around humans, in this study, the environment is limited as the physical environment, both natural and artificial, which affects the functioning of organisms.

According to Eagly and Chaiken (1993), attitude is a psychological tendency expressed through evaluating a certain entity with a level of liking or disliking. Psychological tendencies refer to a person's internal state, and evaluation alludes to all categories of evaluative responses, whether open or closed, cognitive, affective, or behavioral.

The cognitive category includes the thoughts that people have about an attitude object. The affective category covers feelings or emotions that arise concerning the attitude object. Meanwhile, the behavioral category encompasses all individual actions related to the attitude object.

Fishben and Ajzen (1975) defined attitude as a learned predisposition to respond in a consistently favorable or unfavorable way to a particular object.

Bell et al. (2001) put forward a similar understanding that attitude is a relatively stable tendency to evaluate people, objects, or ideas positively or negatively.

Based on the definitions of attitude above, it can be concluded that attitude is a relatively stable psychological tendency to evaluate an attitude object consistently, which includes cognitive, affective, and psychomotor aspects.

According to Schultz et al. (2005), attitudes towards the environment are a set of beliefs, affections, and behavioral intentions in individuals related to environmental activities or issues. Meanwhile, the attitude of caring for the environment refers to the effect associated with environmental problems. Thus, caring for the environment is one aspect of the attitude towards the environment.

This understanding aligns with the understanding put forward by Bonnes and Secchiaroli (1995) that attitudes towards the environment can be approached from two things. First, they regard attitude as an expression of satisfaction/dissatisfaction with the environment, mainly emphasizing the evaluative component. Second, they tend to approach it as a position dealing with some important environmental problems (such as pollution, resource constraints, and environmental risks) and pay particular attention to the informative component.

This attitude towards the environment can lead individuals to care about or ignore the environment. Individuals who care about the environment declare themselves positive and pay serious attention to environmental problems. On the other hand, individuals who do not care

about the environment tend to have a negative attitude towards the environment and do not want to know about existing environmental problems.

According to Shen and Saijo (2008), these environmental problems include general and specific ones. Specifically, these environmental problems include global warming, acid rain and transboundary pollution, air, water and soil pollution, urban energy, green space and ecological problems, effects of hazardous substances on health, disposal, waste reduction, and recycling, and living environment problems, such as odors and noise.

Based on the description above, this study's attitude toward caring for the environment is interpreted as a relatively stable psychological tendency to evaluate positively and consistently environmental problems.

Cross-cultural studies found three environmental care attitudes: egoistic, social-altruistic, and biosphere (Schultz et al., 2005). Egoism is an attitude of caring for the environment only based on personal interests. For example, people care about air pollution because it can affect their health. Then, social-altruistic is an attitude of caring for the environment for the benefit of everyone. People with this type care about environmental problems because they can affect others. Meanwhile, the biosphere type is an attitude of caring for the environment for the benefit of all living things.

Factors influencing attitudes towards the environment include economic, cultural, and law enforcement factors (Soemarwoto, 2004).

Meanwhile, several research results revealed that environmental care attitudes were influenced by gender, education level, income level, and age (Hanurawan, 2005; Fernandez-Manzanal et al., 2007; Shen & Saijo, 2008). Attitudes towards the environment were also correlated with values (Hansla et al., 2008; de Groot & Steg, 2007; Schultz et al., 2005; Thompson & Barton, 1994).

According to Thompson and Barton (1994), the values underlying attitudes towards the environment are eco-centric and anthropocentric. Eco-centric individuals assess the need for nature protection for nature itself. The natural environment deserves to be protected because of the intrinsic value found in nature. Meanwhile, the anthropocentric attitude emphasizes the need for natural protection to maintain or improve the quality of human life.

4. Understanding of Islamic Teachings on Water and the Attitude of Caring for the Environment Concerning the Intention to Save Water

Religion carries several special information its adherents must know (Rahmat, 2004, quoted by Fathanah, 2007). Individual religious adherents store and process this information to form a certain understanding. This understanding for each individual can be different because not all information has been received, and the information received is not necessarily interpreted the same way.

The understanding formed will guide individuals to think and act in everyday life. A strong understanding of Islamic teachings about water can form a solid belief and positive attitude towards all things related to water. The individual will truly believe that water is a priceless gift of God, so he will be grateful for it by treating it well. Moreover, with the worsening of the water problem, various efforts made by various parties to save water will be responded to positively by the individual concerned. In turn, the intention to save water will emerge strongly.

Regarding the attitude of caring for the environment, individuals who care about the environment will be encouraged to actively participate in movements or actions that lead to efforts to preserve and save the environment. One of these efforts is the movement to save water. Thus, individuals who care about the environment will positively respond to the various efforts to save water. The individual will also be open to various information about environmental problems. Information received about water problems will make him more sensitive to water conditions in the surrounding environment. In addition, it will raise awareness to use and treat water better. A further implication is that the intention to save water will be even stronger.

Understanding Islamic teachings about water will strengthen the attitude toward caring for the environment. On the other hand, an attitude of caring for the environment can lead to motivation to learn more about Islamic teachings about the environment, including water. It will increase understanding of Islamic teachings about water. Thus, an understanding of Islamic teachings about water and an attitude of caring for the environment together can foster a strong intention to save water.

Based on the description described above, the hypothesis proposed is that "there is a positive correlation between understanding Islamic teachings about water and caring for the environment with the intention of saving water."

5. Method

The variables involved in this study based on the proposed hypothesis are: Independent Variables are “Understanding of Islamic teachings about water” and “Environmental care attitude”. Dependent variable is “Intention to save water”

The research subjects were students of the Tarbiyah Faculty, Sunan Kalijaga Islamic University, who participated in a series of Integrative PPL-KKN (Field Practice-Student Community Service) batch II. Data about the intention to save water were obtained by giving the research subjects a questionnaire about the intention to save water. The questionnaire used a semantic differential scale model named the water-saving intention scale. The responses were scored 1-7, starting from the unfavorable to the favorable poles. If the placement of the poles is reversed, the scoring is also reversed, from 7 to 1 (Azwar, 1995). Examples of items on this scale are: 1) I wish to reduce the amount of water used; 2) Even if water is abundant, I will still use as little water as possible.

To obtain data on understanding Islamic teachings about water, the subjects were given a test understanding the Islamic teachings about water. The score given is 1 if the answer is correct, and if the answer is wrong, the score given is 0. Furthermore, data on environmental care attitudes were obtained by giving a questionnaire on the environmental care attitude scale. The scale model used was the same as the intention to save water scale, namely semantic differentiation.

The data obtained were analyzed using statistical methods, namely multiple regression analysis. This analysis was needed to determine the correlation between understanding Islamic teachings about water and environmental care attitudes with the intention of saving water. In addition, it could also be seen how the correlation of each independent variable with the dependent variable by controlling one of the independent variables.

6. Research Results

The data analysis results showed that $F\text{-value} = 10.233$, $p = 0.000$ ($p < 0.01$). It means that there was a very significant correlation between the variable understanding of Islamic teachings about water and the attitude of caring for the environment with the intention of saving water. Thus, the hypothesis stating "there is a positive correlation between the understanding of Islamic teachings about water and the attitude of caring for the environment with the intention of saving water" was accepted.

Based on this, it can be concluded that an understanding of Islamic teachings and an attitude of caring for the environment simultaneously had a close relationship with the

intention to save water. It aligns with the theoretical framework that understanding Islamic teachings about water are assumed to form an individual's subjective norm, which requires him to take action to save water. Furthermore, the attitude of caring for the environment is assumed to form a positive attitude towards actions to save water. This subjective norm and positive attitude together lead individuals to have the intention of saving water.

Meanwhile, the predictive power value of understanding Islamic teachings about water and environmental care attitudes towards the intention to save water was 21.4%. It is based on the data analysis results, which resulted in an R squared of 0.214. Thus, it can be said that the variant of intention to save water at 21.4% could be explained through an understanding of Islamic teachings and an attitude of caring for the environment. The rest, 78.6%, were explained through other variables.

However, when viewed separately, only the environmental care attitude variable could explain the variant of intention to save water. It can be seen based on the t-test results. The T-test partially determines the effect of the independent variables on the dependent variable and whether the effect is significant (Priyatno, 2009). The t-test results revealed that on the understanding of Islamic teachings about the water variable, the t-value = -0.407 ($p > 0.05$). Meanwhile, the environmental care attitude variable's t-value was 3.974 ($p < 0.01$). Based on the t-value, it can be concluded that the understanding of Islamic teachings variable had a negative but insignificant correlation with the intention to save water. On the other hand, the environmental care attitude variable was positively and significantly correlated with the intention to save water.

After being cross-checked with partial correlation analysis, the research results above were stronger. The analysis results showed that by controlling for the environmental care attitude variable, understanding of Islamic teachings had a negative but not significant correlation with the intention to save water ($r_{x1y, x1} = -0.047, p=0.342 (p>0.05)$). Meanwhile, on the environmental care attitude variable, by controlling for the understanding of Islamic teachings about water variable, it was concluded that there was a positive and very significant correlation with the intention to save water ($r_{x2y, x1} = 0.417, p=0.000 (p<0.001)$).

The finding that the environmental care attitude variable was positively correlated with the intention to save water is in line with the research results conducted by Scott et al. (2000). Scott et al. (2000) found that general attitudes towards the environment influenced energy consumption behavior. Related to this research, water can be regarded as a form of energy.

Meanwhile, the understanding of Islamic teachings about water variables was not correlated with the intention to save water means that the intention to save water could not be explained by understanding Islamic teachings about water. This study's results are consistent with Grob's findings (1995). Using LISREL VII, Grob (1995) found that pro-environmental behavior was not correlated with factual knowledge. If it was associated with this research, factual knowledge about the Islamic teachings on the water did not correlate with the intention to save water. Thus, even if the subject knows little or much about Islamic teachings about water, it is impossible to predict his intention to save water. As it is known, the intention to save water can be used as a basis for behavior to save water. Meanwhile, the act of saving water is a form of pro-environmental behavior.

Some explanations for this might be due to several things. First, there seems to be a gap in the relationship between understanding Islamic teachings on water and the intention to save water. The point is that it may be necessary to have other variables so that understanding can foster an intention to do something. Hence, understanding does not automatically arouse awareness of the intention to perform the behavior.

Concerning the above, what variables might be needed to exist so that they can trigger the intention to save water, unfortunately, cannot be analyzed here. To the best of the authors' knowledge, research on the intention to save water has only been carried out in the country. If anything is related to water management, most of the variables are non-psychological. As a result, the authors have difficulty finding references to previous research results related to the intention to save water.

Another thing is that it probably happened because the existing Fiqh books mostly only discussed various types of water. Meanwhile, more contemporary Fiqh books mostly only discussed environmental issues in general. As far as the authors know, a specific discussion about water and how to treat it is only in the writings of Al-Qaradhawi (2001). The implication is that information on Islamic teachings about water is limited to various types of water. Information about the nature and properties of water and how to treat water has not been studied in depth. It implies that deep Islamic teachings about water do not become a massive common understanding as a basis for water-saving behavior. On the other hand, many environmental awareness campaigns are carried out in the community directly and in the mass media. It is likely to shape individual awareness of saving water rather than information about Islamic teachings about water.

Based on the results of this study, the attitude of caring for the environment had a positive and very significant correlation with the intention to save water, so it is recommended

that one way to increase the intention to save water is to increase the attitude of caring for the environment. Water-saving campaigns should also be accompanied by providing information that can raise awareness to take care of the environment.

Furthermore, this research on the intention to save water is only the beginning, so there is not much that the authors can reveal. Therefore, further research is needed to obtain a clearer picture of what factors are correlated with the intention to save water.

In addition, this research has only arrived at the intention to save water but has not yet reached the real action to save water. Although the intention to save water can be used as a basis for predicting actions to save water, the two things are still different. Pragmatically, concrete actions to save water can provide more information about how far individuals are committed to saving water. Furthermore, considering other factors, interventions can be carried out in water-saving programs. Therefore, further research is needed on actions to save water in real terms that involve various psychological factors.

C. Conclusion

Based on the results of this study, it can be concluded that there was a very significant and positive relationship between the understanding of Islamic teachings and the attitude of caring for the environment with the intention of saving water in the subjects studied. In addition, there was no significant relationship between understanding Islamic teachings about water and the intention to save water by controlling environmental care attitudes. On the other hand, there was a significant positive relationship between the attitude of caring for the environment and the intention to save water by controlling the understanding of Islamic teachings about water.

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