



The Role of Waste Banks in Community Economic Empowerment in The Review of Maqashid Sharia Perspective

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ABSTRACT

This research aims to describe the role of the Berkah waste bank in Cinta Makmur Village in empowering the community's economy from a maqashid sharia perspective. The research uses qualitative methods by means of field observations, interviews with related sources and is supported by several sources such as books, journals and other documents. The results of this research show an increase in fulfilling basic needs, increasing income, increasing independence, and environmental cleanliness. The mechanism for managing the Berkah waste bank is that the community collects their waste, it is collected by the waste bank team, then weighed and recorded in a book. After that, the waste bank team sorts the waste and then sells it to collectors. The role of the Berkah waste bank is very good in managing and sorting waste into goods, which has economic value, so that it can improve the economy of its customers. Islam also teaches us to always maintain cleanliness, with the formation of this waste bank cleanliness begins to be fulfilled. This research has limitations, including that the researcher is limited to observing the running process of the waste bank at any time because the waste bank program schedule is irregular due to officers not being able to regularly pick up the waste. Apart from that, this research is limited to examining the role of the waste bank in empowering the community in improving the economy. and researchers limited the research area to Cinta Makmur Village.

Keywords: Waste Bank, Economic Empowerment, Maqashid Sharia Perspective
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INTRODUCTION

Developing countries such as Indonesia experience complex waste problems due to low technology and weak infrastructure. As a stakeholder, the government plays a very important role in this problem, the government also has an obligation to implement an effective waste management system in overcoming waste problems. In addition to the government, the community is also expected to help overcome the problem by increasing awareness of the existence of waste. This opinion is reinforced by the results of research conducted by Wahyuning wirdiati (2015) which states that the large number of residents in the area causes the waste produced to be quite a lot. This is an obstacle in waste management in the city of Dili where people are not yet aware of environmental cleanliness.

Waste is selected into three, namely organic, inorganic, and B3 (toxic hazardous material) waste. Each of these categories of waste has its own place. For example, green bins are for organic waste, red for inorganic, and blue for hazardous waste. If this classification process is implemented, it is expected to facilitate the waste management process at a later stage. (Syah Latuconsina, 2017).

Waste Bank is a strategy to implement the 3Rs (reuse, reduce, recycle) in waste management in the form of nominal money / goods so that it can be saved. Waste banks have the potential for a people's economy, by opening up employment opportunities and providing additional income by becoming waste bank customers. People are taught to value waste according to type and value so that they want to choose waste. In addition, through waste banks, the development of a clean and green environment will be realized in order to create a healthy community.

In daily life, the habit of littering is done almost in all circles of society, not only the poor, even those with high education also do it, they are not too concerned

about the impact of the waste, ranging from cleanliness to the emergence of disease outbreaks due to littering, this is very sad because of the lack of knowledge about waste and the important role in processing waste is human resources. One piece of evidence based on the research of Parubak & Pawarangan (2018) which states that in North Toraja there is a lack of awareness in disposing of waste as seen from the increasing amount of waste when customary activities are completed, this illustrates one area that lacks public awareness of the importance of waste.

Research conducted by Trio & Pu-tralsmaniar (2020) confirms that due to the low level of public concern for waste which eventually continues to accumulate, and will cause environmental pollution. Furthermore, research conducted by Baihaqi (2021) revealed that apart from causing environmental pollution, waste can also cause disease outbreaks. Diseases caused by waste cannot be taken lightly. Waste that accumulates becomes a place for disease to develop.

One of the alternatives that can be done to overcome the above problems based on research by Yudiyanto, Yudhistira, & Tania (2019) is to realize good waste management and the synergy of the movement to overcome it, including the community-based Blessing Waste Bank program. Not only the research above revealed that the research program had a positive impact. research conducted by Idrus (2022) also stated that the existence of the Waste Bank is an alternative source of income for the local community, the environment becomes clean, and makes people aware of the importance of being free from waste.

The existence of a waste bank program also has a positive impact on the economic sector, based on research by Athaillah, Numairi, As-Shidqi, Basit, & Wahyuni (2021) explaining that Waste Bank is a strategy for implementing the 3Rs (reuse, reduce, recycle) in waste management in

the form of nominal money / goods so that it can be saved. Waste banks have the potential for a populist economy, namely by opening up employment opportunities and providing additional income by becoming waste bank customers. The community is taught to appreciate waste according to type and value so that they want to choose waste.

Researchers cited the results of Ulpah & Mahfud's research (2022) where the study explained the process of managing waste into use value, by making the waste bank a place used to collect waste that has been sorted. The results of the collection of waste that has been sorted will be deposited to the place of making crafts from waste or to the garbage collector. The waste bank is managed based on a banking-like system conducted by volunteer officers. Depositors are residents who live around the bank location and receive a savings book like saving in a garbage bank. The waste bank program is inseparable from community empowerment.

Community empowerment according to Muhyidin's research (2017) is the concept of economic development and efforts to improve the dignity of layers of society who are currently unable to break away from poverty and backwardness. Speaking of community empowerment, Sarinah's research (2019) explains that community economic empowerment is the strengthening of ownership of production factors, strengthening control of distribution and marketing, strengthening the community to get adequate salaries / wages, and strengthening the community to obtain information, knowledge and skills, which must be done in multi aspects, both from the aspect of the community itself, and the policy aspect. In Islam it is also explained that economic empowerment in Islam is to make the economy of Islamic society whose conditions are weak (powerless) into a strong economy so that it can produce production that can be useful to meet

the needs of the community. (Sukanto, 2016).

For community empowerment, there are three things that need to be done through the ACTORS theory (Authority, Confidence and competence, Trust, Opportunities, Responsibilities, Support). First, development needs to be directed at structural change. Second, development is directed towards community empowerment in order to resolve the problems of inequality in the form of unemployment, poverty and inequality by providing greater space and opportunities for the masses to participate in development. Third, development needs to be directed towards cross-sector coordination that includes development programs between sectors, between regions, and special development. In implementation, these three directions must be carried out in an integrated, directed and systematic manner that cannot be separated from each other. In the end, providing greater space and opportunities for people to participate in development can synergize with efforts to overcome unemployment, poverty and inequality.

If community empowerment can increase income, it can use classical economic theory. Income is the total receipt of a person or household during a certain period. According to classical economists, income is determined by the ability of production factors to produce goods and services. The greater the ability of production factors to produce goods and services, the greater the income created. (Yustiawati, 2014).

Income from empowerment is obtained from total revenue minus total costs. Business revenue is the multiplication between the production obtained (Y) and the selling price (Py). Business costs are usually classified into two, namely fixed costs and variable costs. Fixed costs (FC) are costs that are relatively fixed in amount and continue to be incurred even though a lot or little production is obtained. Variable

costs (VC) are costs whose size is influenced by the production obtained, for example, costs for labor. Total cost (TC) is the sum of fixed costs (FC) and variable costs (VC), hence $TC = FC + VC$.

Based on information and research, one of the areas in the Labuhanbatu Regency area, North Sumatra, precisely Panai Hulu District, Cinta Makmur Village, implements a waste bank as an effort to care for the environment. This waste management strategy applies to community-based waste banks, the impact of which can make people prosperous and happy. The waste bank program in Cinta Makmur Village, Panai Hulu District has been implemented for quite a long time because previously the residents' garbage was only scattered around the residents' environment.

Even the garbage is dumped on empty land. This kind of waste is a serious problem that must be handled by the village government in an effort to avoid diseases caused to the community. So a community-based waste bank program was created, therefore with the existence of the Blessing waste bank in Cinta Makmur Village, it greatly influenced the community in terms of its mindset in maintaining environmental cleanliness. The community even joined the waste bank which aims to reduce waste in Cinta Makmur as well as get an understanding that waste that was previously only thrown away and burned can be of value so that it adds to the community's income.

The existence of a waste bank also reduces unemployment in Cinta Makmur Village, especially youth, by joining the youth in the management of the waste bank will add creative ideas in recycling waste. The same opinion is also written in the conclusion of Linda's research results (2018) that plastic waste recycling activities at the Diamond Waste Bank have provided very many benefits to the community. The benefits felt by the community are not only

social benefits but also economic benefits. Impact on economic benefits because waste is converted into creative items that can be sold, but after conducting research, the blessing garbage bank in Cinta Makmur Village in carrying out a task is not in accordance with the mechanism that has been made by the garbage bank. The mechanism that has been made is, every Thursday, Saturday and Sunday at exactly 08.00 WIB, waste bank officers come directly to residents' homes using motorized vehicles where waste bank officers already have each task both transporting waste, weighing and recording the waste.

Based on the explanation above, the author concludes that the existence of the Waste Bank program in community empowerment through the Blessing Waste Bank of Cinta Makmur Village will bring the community to economic improvement, seen from the actions of people who enthusiastically collect garbage to be deposited and also processed into goods that have selling value. research conducted by Damayanti et al. (2023) explains that community empowerment in the process of the success of the waste bank program is very large. this study states that the blessing waste bank program succeeded in giving birth to creative ideas of the community resulting in increased income.

Based on research, it is not in accordance with the mechanism that has been made. The waste bank officers do not carry out these tasks every week, but only once a few weeks. This is what needs to be changed so that waste bank officers pay more attention to their duties so that the garbage in the village is more organized and the environment looks cleaner. The above problems can actually be overcome in several ways, one of which is with the innovations carried out by Hery, Kristina, Jobiliong, & Christiani (2023) where in this study there was an innovation to create the "SampahQu" application where with this application the waste bank process is

more organized and makes it easier to get support from various parties.

Based on research by Marlina, Rahmadani, & Rahmawati (2021) To emphasize to the public the importance of a clean environment free from waste, then the government issued a law stating that a healthy environment is the right of every citizen, also written in the research conducted. besides that, Islam has also taught us to live clean. The law is stated in Article 65 paragraph 1 of Law number 32 of 2009 concerning Environmental Protection and Management which reads: "Everyone has the right to a good and healthy environment as part of human rights". In the article above it is clear that everyone deserves a good and healthy living environment for a better future and more secure health.

Based on research by Marlina, Rahmadani, & Rahmawati (2021) To emphasize to the public the importance of a clean environment free from waste, then the government issued a law stating that a healthy environment is the right of every citizen, also written in the research conducted. besides that, Islam has also taught us to live clean. The law is stated in Article 65 paragraph 1 of Law number 32 of 2009 concerning Environmental Protection and Management which reads: "Everyone has the right to a good and healthy environment as part of human rights". In the article above it is clear that everyone deserves a good and healthy living environment for a better future and more secure health.

Maqasid al Sharia is a combined term from the two words maqasid and al Sharia. Maqasid is a plural form of maqsd, qasd, maqsid or qusud which is a derivation of the verb qasada yaqsudu, with a variety of meanings such as towards a direction, purpose, middle, fair and not exceeding the limit, straight path, the middle between excess and lack (Mawardi & Imam, 2010), then Sharia, meaning the road to the spring, the road to this spring can also be said to be the path towards

the basic source of life. Sharia terminology is al nusus al muqaddasah (sacred texts) of the Quran and al Sunnah mutawatir which has not been interfered with by human thought. The content of Sharia in this sense includes aqidah, amaliyyah, and khuluqiyyah (Bakri & Jaya, 1996). Terminologically, maqasid al Sharia can be interpreted as the values and meanings that are used as objectives and are intended to be realized by the maker of sharia (Allah SWT) behind the making of sharia and law, which are examined by mujtahid scholars from sharia texts.

METHODOLOGY

This research uses a qualitative approach, because according to Assyakur-rohim, Ikhrum, Sirodj, & Afgani, (2022) qualitative methods have criteria such as the formation of understanding, the formation of subjectivity, and referring to existing values. Where this is in line with the research objectives that have been set. This research was conducted in Cinta Makmur Village, Panai Hulu District, Labuhan Batu Regency, North Sumatra. It was conducted from December 2023 to February 2024. Because this area is one of the successful places in managing the waste bank in Panai District. Data collected through observation, interviews, and from existing documents.

The interview technique is a systematic way to obtain information in the form of oral statements about an object or event in the past, present and future. In the interview process, the interviewer is tasked with preparing questions that will be asked to the respondent. These questions must be well-organized in order to reveal the desired information and not offend the respondent's feelings or interests. In addition, interviewers must also prepare themselves well so that they can carry out the interview smoothly. This can be done by reading the respondent's background before the interview, preparing questions that

suit the purpose of the interview, and preparing to respond to any answers given by the respondent.

There are several types of interviews that can be used, including structural interviews, non-structured interviews, and competency interviews. Structured interviews are interviews that use the same questions for each candidate, while unstructured interviews are more flexible and allow the interviewer to follow the natural flow of the conversation. Competency interviews are interviews that focus on a person's abilities and how they use those abilities in real situations for the respondent, there are a few things to consider in order to make the interview run smoothly. First, you should arrive on time and be well prepared. Second, answer the questions asked honestly and clearly. Third, don't be afraid to ask the interviewer if there are things you don't understand. This theory is quoted from an article written by Thalib (2022) where in this article explains in full about qualitative research starting from the selection of respondents, interview techniques, and others

This study uses a type of non-structured interview because the researcher

wants to explore detailed, clear, and factual information from informants based on their roles and positions, not to compare opinions and then conclude. With that, the author chose 3 informants as sources, including the owner of Bank Sampah Berkah (BSB) as the originator, observer and decision holder for the running of the Waste Bank program, the Head of Cinta Makmur Village acts as a permitter of the Waste Bank program, invites and motivates the community to enthusiastically follow it, the BSB Secretary plays a role in running the operations of the Waste Bank program. Furthermore, the results of the interviews were then combined with the results of observations to be further analyzed and explained in the research results. The following are some of the core questions that researchers asked the interviewees directly:

The research method of this study also uses a literature study approach by citing several relevant references. The literature study method is a series of activities related to library data collection methods, reading and recording, and processing research materials. Literature study research has several characteristics, namely that re-

Tabel 1.
Interview Questions to Interviewees

No	Informant	Questions
1	Head of Village	<ul style="list-style-type: none"> • What is the impact of the Waste Bank in this village? • Will the Blessing Waste Bank in this village continue for the next few years?
2	Owner of Berkah Waste Bank	<ul style="list-style-type: none"> • When was the first time this blessing waste bank was inaugurated? • How do residents respond to the existence of a waste bank in this village? • How is the mechanism applied to the blessing waste bank? • What was your first motivation for establishing the blessing waste bank in this village? • Does the waste bank have an impact on the economic empowerment of the community in this Cinta Makmur village?
3	Secretary of Berkah Waste Bank	<ul style="list-style-type: none"> • What is the process at the beginning of the formation of the waste bank, so that the community has high enthusiasm to join and support the existence of the blessing waste bank? • How is the waste collection system for residents?

searchers deal directly with data not directly from the field, library data is generally a secondary source and not original data from the first hand, library data is not limited by space and time. Literature studies can be obtained from various sources including journals, books, documentation, the internet and libraries. The literature study used in this research comes from the results of research that has been carried out and published in national and international online journals..(Lailatul Mufidah, 2021) In conducting this research, researchers conducted a search for research journals published on the internet using ProQuest, PubMed, Research Gate, SagePub and Scholar search engines with keywords: self-directed learning, nursing student, nursing education, competency, learning outcome.

For the explanation of Maqasid Sharia, the author takes reference or reference through Al-Quran verses as the author has included in the discussion, namely Q.S Al-Imran verse 3: 191 regarding Islamic views on the concept of economic empowerment. Maqashid Syari'ah is part of a scientific discipline that has an important position and is needed, especially in giving fatwas on legal issues. The steps for implementing the maqashid shari'ah approach in research are as follows: 1) Understand the problem that will be raised as research, 2) Determine the maqashid sharia approach as an analytical tool in research, 3) Examine the figures' thoughts regarding the theory of maqashid sharia, 4) Determine the formulation of the research problem, 5) Set appropriate research objectives.

RESULTS AND DISCUSSION

Before further discussing the results of the study, the author will first describe the transcripts of the researcher's interviews with the interviewees, including:

Village Head

1. Question: *What is the impact of the*

Waste Bank in this village?

Answer: *Of course the Waste Bank program in this village has positive impact on both the environment and the community including a clean village environment, even community income enhancers although not much, but it helps.*

2. Questions: *Will the Berkah Waste Bank in this village continue for the next few years?*

Answer: *We will try to continue.*

Owner of Bank Sampah Berkah

1. Questions: *When was the first time this blessing waste bank was inaugurated?*

Answer: *The waste bank in our village was inaugurated with the first launching on Sunday, September 8, 2020.*

2. Questions: *How do residents respond to the existence of a waste bank in this village?*

Answer: *Well, of course this blessing garbage bank was welcomed by the local community even they have high enthusiasm for the implementation of the blessing garbage bank program, it can be seen from the increasing number of people who deposited garbage.*

3. Questions: *How is the mechanism applied in the blessing waste bank?*

Answer: *The mechanism that we form is first the community collects the waste, then it is transported by the transport officer, after which weighing and recording of the waste provided by the community is carried out, after which the sorting continues and finally the collection is carried out.*

4. Questions: *What was your first motivation for establishing the bank in this village?*

Answer: *Because the garbage bank seems to look very unique and diamond because saving garbage sounds paradoxical and then there is no village in Cinta Makmur that has a garbage bank, this is one of my motivations to estab-*

lish a Garbage Bank

5. Questions: Does the waste bank have an impact on the economic empowerment of the community in Cinta Makmur village?

Answer: Of course, this Waste Bank has a positive impact on economic empowerment in this village community, as I have answered earlier, it will increase the community's income.

Secretary of Bank Sampah Berkah.

1. Questions: What was the process at the beginning of the formation of the waste bank, so that the community had high enthusiasm to join and support the existence of the blessing waste bank?

Answer: The beginning of the formation of the Blessing Garbage Bank was spearheaded by Mr. Abdi Kurniawan and Mr. Ego Wiharno because Cinta Makmur Village did not have a good program like this, and saw the importance of protecting the environment. Then, 6 residents enthusiastically participated in the initial formation of the Berkah Waste Bank, then socialization was held to the community, so that in the end many people were interested in joining this program.

2. Questions: What is the waste collection system for residents?

Answer: In short, the system is in a way, every Thursday, Saturday and Sunday at exactly 08.00 WIB, waste bank officers come directly to residents' homes using motorized vehicles where waste bank officers already have each task both transporting garbage, weighing and recording the garbage.

Furthermore, the results of this interview will be explained in more detail by the author in each main discussion.

Based on the results of the author's interview with the informant, it can be concluded that the beginning of the

establishment of the Blessing Garbage Bank, namely, the establishment of this garbage bank was first pioneered by Mr. Abdi Kurniawan and Mr. Ego Wiharno as the head of the village of Cinta Makmur, it was very unique and diamond because saving garbage sounded paradoxical and then there was no village in Cinta Makmur that had a garbage bank. And on the same day there were also several young people from the village who were very enthusiastic about participating in village activities and responded well to the suggestion of forming a waste bank". Second, when was the first time the Blessing Waste Bank was inaugurated and formed? This question was answered again by the owner of the Blessing Waste Bank, namely "The waste bank was inaugurated by means of the first launching on Sunday, September 8, 2020, the Blessing Waste Bank of Cinta Makmur village was finally carried out the first launching carried out by the Labuhan Batu Police Chief, Mr. Deni Kurniawan. (BSB) Bank Sampah Berkah after launching, then a board was formed that was responsible for the course of the waste bank program in Cinta Makmur village. The management of the blessing garbage bank in the village of Cinta Makmur is a resident in the village of Cinta Makmur itself, totaling 8 people with the hope of being able to overcome various waste problems and turn them into use value. it turns out that it is not only the village of Cinta Makmur that established a garbage bank for this reason, research conducted by Nyoman Widnyana Wartama & Putu Sawitri Nandari (2020) Based on the results of his research, it is explained that the main purpose of establishing a waste bank in Sidakarya Village is to reduce the adverse effects of waste that occurs in the surrounding environment with the waste bank media and provide an understanding of the community about one way to handle waste that can also have economic value.



Figure 1.
Logo Bank Sampah Berkah

With the inauguration and launching of the Blessing Garbage Bank in Cinta Makmur Village, the Garbage Bank Logo was formed as listed above which of course has its own meaning including: the green color means sustainable, the blue color has the meaning of cleanliness loving nature, the picture holding hands totaling 6 people has the meaning of 6 reporters who together build a Garbage Bank.

With the existence of (BSB) the blessing garbage bank in Cinta Makmur Village, it greatly influenced the people of Cinta Makmur Village in terms of their mindset in maintaining environmental cleanliness. The community even joined the waste bank with the aim of reducing waste in Cinta Makmur Village as well as gaining an understanding that waste that was previously only thrown away and burned could be of value so that it added to the community's income.

The waste bank also reduces unemployment in the village, especially among young people. Youth who are included in the management of the waste bank will add creative ideas about recycling waste. With the increasing enthusiasm of the people of Cinta Makmur Village, the Cinta Makmur Village government and the management (BSB) of the waste bank are blessed in maintaining cleanliness so that they get a response to participate in maintaining environmental cleanliness outside of the village of Cinta Makmur.

This waste bank activity is carried out every Thursday, Saturday and Sunday starting at 08:30 to 17:00 WIB in one week, alternating with the first week for picking up, weighing, and sorting waste. Then the next week is done for sorting aqua-aqua and there is a separate schedule for garbage to be picked up by collectors, namely once at the end of the month. When the customer deposits the waste, the customer gets a proof of deposit from the management which is then recorded in the book. The price of waste varies depending on the type. The results of the customer's waste deposit are 50% saved and 50% can be exchanged directly for money or cigarettes and can be saved 100% after being deposited.

In this section, the researcher will convey the discussion in accordance with the observations during the research. The initial stage carried out by the blessing waste bank team in managing waste is active socialization to homes, and schools and the waste bank team also makes brochures by including a telephone number so that residents who want to save waste are easily visited by the waste bank waste bank team also conveys about the types of waste that can be saved such as waste that can be recycled so that not all waste can be saved. This is in accordance with the statement conveyed by Mrs. Lina as secretary at (BSB) Bank Sampah Berkah, saying that: "First we actively socialize to

schools and the community, we also make brochures conveying the existence of waste banks in Cinta Makmur village. So if there are people who are interested in storing their garbage, just let them know, and sometimes there are customers who only call when their garbage has been collected and just picked up by the waste bank team.” Waste bank officers provide an understanding of the waste bank work program, how to sort waste, how the impact occurs if waste is left unattended, and the importance of maintaining environmental cleanliness. The mechanism of waste management at (BSB) Bank Sampah Berkah in Cinta Makmur Village can be seen from the chart below:

weighing and recording in the customer’s book is carried out, then the waste bank officer takes it to the TPS to separate the garbage and then sell it to the collectors from the results which become customer savings.

From the collectors, it is usually chopped or crushed through a machine and then passed to the boss of the waste bank collectors after which the crushed waste is made again. But increasingly this is not going well. These tasks are not carried out by several other officers. Many residents complain because they have collected garbage but are not also taken home by the blessing garbage bank officer, now this is what we need to change the mechanism

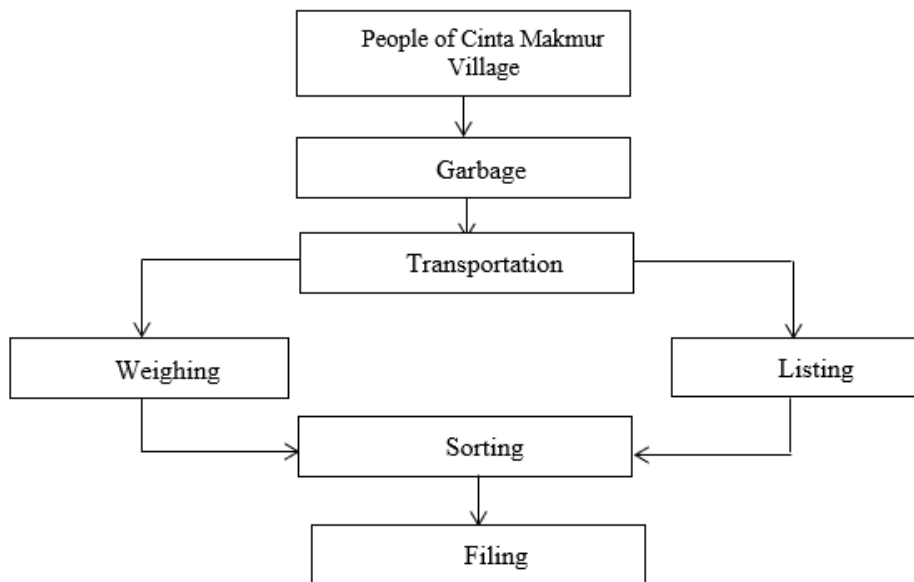


Figure 2.
Management Mechanism (BSB) Bank Sampah Berkah

From the chart above, the community in Cinta Makmur Village collects garbage around them, be it plastic, cardboard, bottles, or iron after that if the garbage has been collected the waste bank officer is ready to transport. Every Thursday, Saturday and Sunday at exactly 08.00 WIB, waste bank officers come directly to residents’ homes using motorized vehicles where waste bank officers already have each task, be it transporting waste, weighing or recording the waste. After that,

determined by the Bank Sampah Berkah.

The figure 3 shows the location of the garbage collection site after taking or collecting garbage from the community. So, officers according to a predetermined schedule take garbage from the Cinta Makmur community, then collect it in one place to be recorded and then weighed by officers.

Figure 4 is the result after the grinding or collecting process. Waste collected at the waste collection point or that has

gone through the process of weighing and sorting waste will then be milled, the results are as shown in the picture above, the picture above is the result of milling from Aqua waste.

The figure 5 shows that the Berkah Waste Bank received a guest visit from the Department of Youth and Sports, namely Mr. Ulfian Handani, with the aim of seeing firsthand how the condition and sustainability of the Berkah Waste Bank as well as seeing the results of grinding waste in Cinta Makmur Village.

In addition, the implementation of waste banks also has considerable economic potential. Employment opportunities in the community are also a tangible output of the implementation of the waste bank. The waste bank wants to empower people, especially young people who can be creative and can help the waste bank work process. The bersinar waste bank has succeeded in changing the perception that waste that was previously worthless has become economically valuable.



Figure 3.
Garbage Collection



Figure 4.
Waste that has been ground



Figure 5.
Visit from the Department of Youth and Sports

The Role of the Blessing Garbage Bank in Community Economic Empowerment

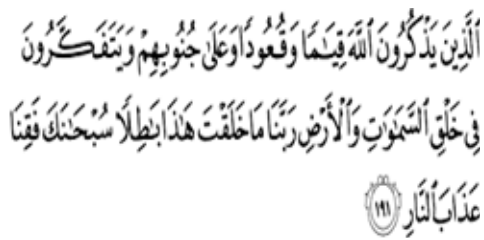
Some of the benefits that waste banks have for humans and the environment are a clean environment, increased income when exchanging waste in the form of money collected in the account book owned by the community, and also the community becomes aware of the importance of cleanliness and utilizing waste into economic value (Suryani, 2014).

The helpful role of the waste bank is also felt by Kiki, who is also a customer of the waste bank, saying that: "The role of this waste bank is very good, besides increasing finances, the environment is also clean." The results of interviews conducted by researchers regarding the role of waste banks in increasing empowerment from an economic and environmental perspective are very clear that the role of waste banks is very good for the community.

Islamic views on the concept of economic empowerment through waste banks

The religion that is very concerned about the environment and sustainable life in the world is Islam. Several verses of the Qur'an and Hadith that explain and even oblige every human being to maintain the survival of his life and the lives of other creatures on earth. (Nur Aulia, 2015)

As in Q.S Ali- Imran verse 3 : 19



Translation: (Those who remember Allah while standing or sitting or lying down and think about the creation of the heavens and the earth (and say): “O Our Lord, You have not created this in vain; Glory be to You, so preserve Us from the punishment of Hell”.

Related to survival is the existence of a waste bank where the waste bank is a place where we can change the principles of each community, as well as add insight into a clean environment and even recycle goods that were not considered to be economically valuable goods.

According to Mr. Hassan Nuddin as the imam of the Al Mukhlisin mosque said that:

“That the existence of a waste bank is very helpful to the community, firstly, then secondly by itself that the environment can be clean then waste that was previously useless can be utilized and can also improve the community’s economy because in the management of the waste bank several ways are carried out, namely garbage can be exchanged for money, groceries and so on. That means that what used to be a disaster can become a blessing for the community, well that’s a waste bank, and in Islam that with the existence of a waste bank it can automatically create an-Ndzofatu

minal iman cleanliness is part of faith, because with the existence of a waste bank it becomes clean.”(Nuddin, 2023)

The urgency of good waste management is to create a beautiful and healthy environment, and is based on several innovations created by the government to overcome non-optimal waste management. (Prastiyantoro, 2017). In Islam, the environment is not only focused on waste, pollution, or greening, but it is much more than that. Environmental issues are issues that are seen to safeguard future life and how to improve it for the benefit of the people. In Maqashid sharia regarding the history of the development of Muslim knowledge is a new scientific discipline, as a result of the development of the discipline of usuhul fiqh, but in essence the use of maqashid sharia has been done by the companions, tabiin and the next generation to date (Abidin, 2019).

In language, maqashid sharia consists of two words, namely maqashid and sharia. Maqashid is the plural of maqshid which means intentionality or purpose, while sharia means the path to the source of water. (Sunarto, Afrida, & Nurianti, 2022). The road to this water source can also be said to be the road to the basic source of life.(Fauzia, 2016). Etymologically Maqashid sharia consists of two words namely Maqasid and sharia. Maqashid is the plural form of fiil maqashid which means ability or purpose. As for sharih, it means towards water or commonly said to be the path towards the source of life (Fauzia, 2016).

Al-Tahir Ibn Ashur’s thinking in maqashid sharia includes making maqashid sharia as a separate discipline, dividing maqashid sharia, various kinds of maslahat, and methods of finding maqashid sharia.(Fauzan, 2023). Maqashid sharia according to the perspective of Al-Tahir Ibn ‘Ashur, he divides maqashid sharia into two parts, namely maqasid al ammah (general) and maqasid al khassah (special). Maqasid al-Ammah (general pur-

pose) of sharia from all laws is a goal that is not only specific to one law such as the purpose of worship in general is to glorify Allah ta'ala and fear Him and tawakkal and submit all affairs to Him. Every law, whether in the form of commands or prohibitions, is aimed at worship and religion to Allah, bringing benefit and rejecting harm, facilitating and eliminating difficulties Maqasid alAmmah also maintains the order of the people, and preserves their goodness, this goodness includes the goodness of the mind, actions, and the goodness of the surrounding environment. In keeping the environment clean and unpolluted is part of faith. And in maqasyid sharia according to Al-Tahir Ibn Asyur, this is very important for us, especially as Muslims.

Maqashid Sharia is the ultimate goal that must be realized with the application of sharia, to create benefits or the good of creatures on earth, which then impacts on benefits or goodness in the afterlife. In the context of maqashid sharia, what must be underlined is that maqashid sharia boils down to benefit. Sharia was revealed to be carried out in accordance with its purpose so that a just human life can be implemented, social happiness can be realized and tranquility within the scope of society can be maintained. Maqashid Sharia is the purpose or secret set by the shari'i (lawmaker) on every law contained in sharia laws. According to one of the figures, Alal Al-Fasi, maqashid sharia is the ultimate goal to be achieved by sharia, and the secret behind every provision of sharia law. Abdul Wahab Khalaf concluded that the purpose of sharia aims to bring people to happiness in the world and the hereafter.

From the above definition, it can be concluded that what is meant by maqashid sharia is the purpose of all the provisions of Allah that are legislated to mankind. Maqashid sharia is the wisdom, secrets and general targets that religion wants to achieve through its various legal instruments contained in the texts of the Qur'an

and Hadith. For this reason, maqashid sharia is often interpreted as the universality of Islam and is interpreted as a teaching that cannot be ignored under any circumstances, for example.

The five maqashid sharia values can be applied to the operational system of the Berkah Waste Bank with the aim of realizing sustainable economic development and empowering the community's economy.

CONCLUSIONS

Based on the results of the study, the researcher can conclude that the Berkah waste bank management mechanism, first the community collects garbage around, then every 3 times a week, after that the garbage that has been weighed is then recorded in the customer's account book, after that the waste bank officer transports it to the TPS to be sorted and then sold to the collectors to be able to realize community waste savings.

The role of the blessing waste bank in Cinta Makmur Village is very good, in addition to helping empower the community's economy, waste banks also help raise awareness of the importance of healthy living and even add insight into the creativity of the community in recycling waste.

For the sustainability of the Blessing Garbage Bank in Cinta Makmur Village, the Waste Bank manager will innovate even more in waste management and will emphasize more on Human Resources both from workers at the Waste Bank and the local community to increase discipline in terms of schedules and programs to be carried out. And for the next year, it is hoped that the Blessing Waste Bank will collaborate with the government, so that this Blessing Waste Bank can become an example and have many positive impacts on the local community.

In Islam, especially in Maqashid Sharia, the practice of waste banks is allowed, because waste banks teach us

about cleanliness, and Islam strongly demands that its adherents maintain cleanliness as in the hadith an-Ndzofatu minal iman cleanliness is part of faith, religion also recommends that we must utilize something from God that is on earth including something good and that includes being grateful for God's blessings, and all of that is included in the management of waste banks.

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