



ANALYSIS OF MAQASHID SHARIA AND FIQH AL-BI'AH ON WASTE BANKS IN REALIZING GREEN ECONOMY IN BANTUL DISTRICT

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ABSTRACT

The purpose of this study is to determine the application of the principles of protecting religion (hifdzu din), protecting the soul (hifdzu nafs), protecting the intellect (hifdzu aql), protecting property (hifdzu mal), and protecting offspring (hifdzu nasab) in realizing the concept of Green Economy, as well as knowing the application of the principle of protecting the environment (hifdzu bi'ah) in realizing the concept of Green Economy at the Gemah Ripah Waste Bank Badegan Bantul. This type of research is qualitative research. The data sources used are human resources involved in the management of the Waste Bank. The data collection techniques of this research are participatory observation, in-depth interviews, and document studies. The analysis technique uses data reduction, data presentation, and conclusion drawing. The result of this research is that there is an application of the Maqashid Syariah principle in the management of the Waste Bank. The principle of preserving religion can be seen from the provisions of running worship time, praying before starting activities.

Keywords: *Maqashid Syariah, Fiqh Al-Bi'ah, Garbage Banks, Green Economy.*

INTRODUCTION

The environment is the unity of space with all objects, forces, conditions, and living things, including humans and their behavior, which affect nature itself for the continuity of life, and the welfare of humans and other living things. If nature conservation is not carried out regularly and people do not care about the current environmental conditions, the function of the environment as a habitat will become uncomfortable. The importance of environmental management has long been a problem for Indonesian society (Yafie, 2020).

The issue of ecosystem damage is supported by the emergence of the phenomenon of global crisis and global warming. (Mutakin, 2019). It is reported from kompas.com news that in the last eight years the earth has experienced its hottest phase. The phenomenon of global crisis and global warming is one of the cases that makes Green Economy worth campaigning for. This phenomenon is reinforced by data uploaded from the National Waste Management Information System (SIPSN) page, which recorded that in the period of 2022 more than 26 million tons of waste were generated. (Ministry of Environment and Forestry, 2022)

This waste generates greenhouse gas emissions that contribute 15% to global warming. (Fauzia, 2016). This results in climate instability and an increase in temperature. From the above phenomenon, humans should not only exploit nature but also be able to preserve the environment and the ecosystems in it. Referring to the waste condition on the island of Java, which produces 189,000

tons of plastic waste per month. Of which $\pm 18\%$ is in the province of Yogyakarta Special Region. (Sabrina, 2020.). Meanwhile, Bantul Regency contributes approximately 0.46% of waste production every day. Sadly, this extraordinary waste production is not matched by the lifestyle of disposing of waste in its place. In fact, the majority of people see waste as waste that has no benefit, does not provide value as a source of income and does not need to be utilized. (Aditya, 2022). This perspective has resulted in massive landfills and the inability of landfills to accommodate the overflow of waste generated by the community. (Yafie, 2020).

One of the efforts to overcome this problem is the practice of Waste Bank which is in accordance with Bantul Regency Regional Regulation Number 2 of 2019 concerning Management of Household Waste and Waste Similar to Household Waste. Therefore, Bank Sampah Gemah Ripah Badegan Bantul is present to try together to minimize the accumulation of waste due to the increasing population and the ongoing production made from inorganic materials which is increasing day by day.

Waste Management or often known as Waste Bank is a household waste management opportunity born from the Jakarta Green and Clean Program which focuses on community empowerment in household waste management. (Iskandar & Aqbar, 2019). A waste bank is a collection point that is selected according to the type of waste, and the waste deposited in the waste bank is economically valuable waste. In general, the structure of a waste bank is almost the same as other banks. There are customers,

there is accounting and administrative management, and in banks we usually know that what customers deposit is money, but in a waste bank, what is thrown away, waste is money. (Syadullah, 2019).

The urgency of waste management is to create a clean, healthy and beautiful environment. (Mustaqim, 2020). Good waste management can be linked to the concept of Maqashid Sharia which is included in efforts to realize the Green Economy. Maqashid Sharia means the intention of Allah SWT. as the maker of Sharia to provide benefits to humans, namely by fulfilling needs, primary needs (daruriyyah), secondary needs (hajiyah), tertiary needs (tahsiniyyah) so that humans can live in goodness and can become good servants of Allah. The originator of the concept of Maqashid Sharia is Imam Abu Ishaq Ibrahim Ibn Musa al-Gharnathi who is well known as Ash-Syatibi. (Kurniawan & Hudafi, 2019). Maqashid Sharia has five principles, namely: (1) Guarding Religion (hifdzu din), (2) Guarding the Soul (hifdzu nafs), (3) Guarding the Intellect (hifdzu aql), (4) Guarding Property (hifdzu maal), (5) Guarding Progeny (hifdzu nasab). (Auda, 2018).

In addition to the five Maqashid Sharia values applied in waste management, the most important thing in trying to realize a green economy is an effort to protect the environment or the concept of Fiqh Al-Biah. (Wahbah, 1986). The environment is impacted by all human activities on earth. (Fauzia, 2016).

According to research results Mutakin (2019) concluded that there are 3 things in the process of community empowerment through Sinar Lestari Waste Bank, namely

the need for an awareness stage, the skills provision stage, and the participation stage. This has an impact on the social community, economy, and environment.

According Umer Chapra (2014) The view is that preservation is not preservation but means continuous development and enrichment. This means that the basic needs in the five main Maqashid Sharia can develop according to the times and the conditions of society (Khatib, 2018). Here is Umar Chapra's view on economics in the Maqashid Sharia perspective:

1) Protection or Guarding of Religion (hifdzu din)

The concept of protecting or safeguarding religion (hifdzu din), the right and freedom to choose beliefs and worship is highly protected in Islam. Believing in the religion he embraces and deciding to adhere to the imam's madzhab which is a right that is owned. When deciding which religion to embrace, no coercion from any party is allowed. (Mustaqim, 2020).

2) Protection or Safeguarding of the Soul (hifdzu nafs)

The concept of protection or safeguarding the soul (hifdzu nafs), Islam regulates various kinds of guarantees regarding human rights. The most important fundamental right in which this right is a right that cannot be inviolate is the right to life. The right to life cannot be arbitrarily removed because life is regulated by the giver of life, Allah swt. The One who is the most alive (Bakri, 1996).

3) Protection or Guarding of the Intellect (hifdzu aql)

The concept of protecting or protecting the mind (*hifdzu aql*), the source of knowledge (wisdom) is the mind. The place where the light of guidance, the light of the eyes of the heart and even the command letter of Allah SWT is conveyed through the mind. The mind is also created by Allah SWT as a distinguishing factor between His creatures. Demanding knowledge is the best way to improve the quality of thought..

4) Protection or Guarding against Property (*hifdzu mal*)

The concept of protecting or safeguarding property (*hifdzu mal*), apart from being a form of entrustment from Allah swt. to us, property is also a core necessity in life. There are so many sources to get wealth such as working in factories, rice fields, guarding shops, or becoming staff. However, it should be understood that the wealth we get from working is impermanent, while something that is eternal is our deeds in this world for our provision in the hereafter.

5) Protection or safeguarding of offspring (*hifdzu nasab*)

The concept of protecting or safeguarding offspring (*hifdzu nasab*), children are entrusted in this context are our descendants. The family is the unity of the entrustments of Allah swt. to us. Maintaining the unity of the entrustment of Allah swt. is very emphasized in Islam, one of which is maintaining honor, protecting rights and needs, moreover keeping it from the torment of hellfire. How to protect the family from the torment of hellfire,

namely by following His commands and leaving all His prohibitions.

Meanwhile, the principle of *fiqh al biah* according to Yafie (2020) that some things related to environmental *fiqh* where humans as *khalifah* on earth need to carry out their mandate to protect as a form of environmental maintenance include:

1) *Protection of body and soul (hifdh al nafs)*.

In the view of environmental *fiqh* every living soul and body is a noble thing. Therefore, it is necessary to take care of and protect every living thing (humans, animals, plants) regardless of their status.

2) Aligning the goals of life in the hereafter.

Fiqh explains the regulation of human life in which *fiqh* has regulated the order of human interaction both with Allah SWT. With fellow humans, and also human relationships with nature. Harmonizing between the goals of the world and the hereafter is how humans with nature. Harmonizing between the goals of the world and the hereafter is how humans can fulfill their needs in running the wheels of life but not forgetting the purpose of the afterlife, namely getting the pleasure of Allah SWT.

3) The need for production and consumption must be balanced.

Environmental *fiqh* regulates the order of human needs in terms of producing or consuming something must be in accordance with the level of human ability to meet these needs.

This is based on the prohibition of human excess in all matters..

- 4) Ecosystem balance must be maintained

The human duty to cultivate and preserve nature does not escape human participation in maintaining the balance of the ecosystem. If the ecosystem is maintained, it will be easier for humans to fulfill their needs..

- 5) *All beings are noble (muhtaram).*

In line with maintaining the balance of the ecosystem, humans must also protect every living creature in the world, because living things other than humans can also be utilized in a balanced manner and not hunted for extinction..

- 6) Humans carry out their caliphate duties in terms of cultivating and managing nature.

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RESEARCH METHODS

This research is a type of research with a qualitative approach. Qualitative research is explored and deepened from social phenomena and social environments consisting of actors, events, places, and times. The object of this research is the Gemah Ripah Waste Bank Badegan Bantul. The research subjects are the owner, employees and customers of the Gemah Ripah Bantul Garbage Bank. Data collection techniques used participatory observation methods, interviews, documentation, visual material methods and internet material search methods. Qualitative data analysis techniques are inductive. This research uses Miles and Huberman analysis which is carried out through three stages, namely

data reduction, data display, and conclusion drawing / verification. (Moleong, 2018). The data validity test includes data credibility test, dependability test, transferability test, and confirmability test. In this study, researchers will not use all of these validity tests but only use the credibility test. The truth of the data can be tested in several ways, namely by extending observation, increasing persistence, triangulation, discussion with peers, negative case analysis and membercheck. However, researchers only use triangulation (Arikunto, 2013). Triangulation in this credibility test is defined as checking data from various sources in various ways and at various times. There are source triangulation, triangulation of data collection techniques, and time triangulation. However, in this study, researchers only used source triangulation.

RESULTS AND DISCUSSION

In realizing the concept of green economy, Gemah Ripah waste bank has several principles, namely:

1. Prioritizing use value, intrinsic value and quality. This can be seen in the management of waste banks which are used as one of the livelihoods of the Badegan community and also a form of innovation in managing waste.
2. Waste is food. This is also seen from the management of waste which is also changed in form and function into compost which will return to nature as a source of plant food.

3. Neat. This principle can be seen when the waste bank operates, there will be a system that runs from sorting to re-distribution of the final results, even with the badegan waste bank initiating the emergence of new waste banks in Bantul district.
4. Appropriate scale. This can be seen from the awareness of people who have begun to sort out their household waste, before processing it in the waste bank. This small thing will certainly have a big impact on the balance of the environment later.
5. Sustainable change. This can be seen in the fact that with the Badegan waste bank, other waste banks have emerged, which will be evenly distributed not only in Bantul district but throughout Indonesia.
6. Self-capability, self-organization and self-design. This can be seen from the waste bank, which was originally formed by only one person, has now become a structured movement system with several employees and customers.
7. Participation and democracy, this can be seen in the participation of the community who are included in the activities and policies of the manager.
8. Creativity and community development, seen in waste bank employees in processing waste into high-value handicrafts.

In the green economy principle, there are values that arise during the process or

activities at the Gemah Ripah Waste Bank. The values include:

1. Regularity in carrying out worship times. This can be seen from the time given to employees to perform prayers. By being given an hour, employees can have plenty of time to worship and not be rushed.
2. Praying before starting the activity. Before starting waste management activities, employees are accustomed to praying first, as a form of endeavor by asking for smoothness and safety while working.
3. Freedom to participate in religious activities. Although waste banks do not routinely hold religious activities, all employees are allowed if they want to participate in religious activities outside of working days. This is done to keep employees able to practice the religion they believe in.
4. Provision of work tools. Waste bank managers are very concerned about the health of employees by providing several medical devices such as gloves, masks and shoes. This is so that employees avoid diseases that come from garbage.
5. Health insurance for employees. The waste bank environment is very clean and comfortable. If there are some minor accidents, the waste bank manager also provides light medicines. As an effort to protect themselves, the manager is also working on employment BPJS for employees.
6. Community education about protecting the environment.

- Counseling and socialization is carried out by the manager to the community about the importance of protecting the environment. Education is given not only to adults but also to children in schools, youth organizations and even to students. This is done so that the entire community is aware of the importance of protecting the environment, especially from waste.
7. The benefits of a waste bank. Efforts to realize the preservation of reason in the community environment are to participate in protecting the environment (Toriqudin, 2019). Based on surveys in the community, the Gemah Ripah waste bank provides many benefits. This can be used as an evaluation for further environmental protection activities.
 8. The emergence of community creativity. People who have been given knowledge about how to process waste, arise the awareness not to hoard and burn waste but to make craft items. So that makes them have to think creatively.
 9. Wage rates for waste bank employees. The employees who work in the waste bank are paid monthly according to their respective assignments. If in one month there is a visit that provides income, then all employees will get additional wages or bonuses. The waste bank has become a new source of livelihood for the local community.
 10. Recording of each transaction by the teller. Every transaction made by the customer will be recorded in the savings book. If the balance has reached one million rupiah, then the customer can withdraw the balance. With neat and transparent records, customers believe in saving in the Gemah Ripah waste bank.
 11. Savings for customers. Customers who save will get an account book. The entire balance will be neatly recorded, if it has not reached the minimum balance then the balance cannot be withdrawn. Some customers will make savings as long-term savings. For example, the balance will be withdrawn when the child enters school or when approaching the holidays.
 12. Waste management activities do not violate religious norms. In achieving goals or targets, there are certainly plans and strategies used. The strategy that is carried out does not violate the values in Islamic teachings. So that the income generated is halal to support children, wife and family.
 13. Health check program. Employees carry out their duties with great care even though most consider the work to be not too strenuous, but there are always risks. The owner of the waste bank always allows his employees to have their health checked. A routine health check program is currently being developed as part of the company's commitment to employees. This effort to maintain health aims to provide health insurance which is

also related to the generation of each individual, namely producing offspring.

Based on the opinion of Umer Chapra (2014), This is included in the five values of Maqasid al sharia, namely: First, carrying out the principle of protecting religion (Hifdzu Din) which is found in the operational activities of the waste bank. Second, carrying out the principle of protecting the soul (hifdzu nafs) which is realized in protecting the soul of each employee. Third, carrying out the principle of protecting the mind (hifdzu aql). Islam teaches humans to keep their minds. One of them. Fourth, carrying out the principle of protecting property (hifdzu mal). Fifth, carrying out the principle of protecting offspring (hifdzu nasab). Some of the things contained in the operational activities of the Gemah Ripah waste bank as an effort to protect offspring. In addition, there are also several activities such as: first, waste processing. The Gemah Ripah waste bank provides an opportunity for the community around Badegan in particular to improve the economy while protecting the environment from waste. Waste is sorted to be made into crafts or sold to collectors. This activity is certainly very helpful in reducing waste, which has been a major problem in the environment.

Second, counseling and socialization. Counseling and socialization are carried out not only about processing waste into goods of economic value but also counseling on how to protect the earth so as not to produce waste. This counseling is given to all levels to be equally more concerned with the environment. This is so that the movement to care for the

environment can be carried out simultaneously starting from self-awareness.

Third, the emergence of pilot waste banks in each sub-district. The activities initiated by the Gemah Ripah waste bank were supported by the government, especially Bantul district. This led to a regulation to establish a waste bank in every sub-district in Bantul Regency. Currently, apart from being the main waste bank, Gemah Ripah waste bank helps pilot waste banks in various regions in Bantul regency.

Gemah Ripah waste bank can be categorized as a banking financial institution engaged in waste management. The presence of the waste bank has a major impact on the environment, namely reducing the amount of waste circulating in the environment and turning it into goods that have economic value and are useful. This activity is a form of innovation that can be maximized to realize the concept of green economy in Bantul Regency. This is in accordance with the study by Yafie, (2020), which is included in the value of fiqh al-bi'ah or protecting the environment (hifdzu bi'ah).

CONCLUSION

Based on the results of the study, it can be concluded that the value in Maqashid Sharia and fiqh al-bi'ah is implemented in the operations of the Gemah Ripah Waste Bank in realizing the Green Economy in Bantul Regency. The five values or principles are First, a) carrying out the principle of protecting religion (Hifdzu Din): including the provision of worship time, prayer activities before starting waste processing

activities, freedom to participate in religious activities. Second, carrying out the principle of protecting the soul (hifdzu nafs). Among them: Provision of complete work tools, health insurance for employees. Third, carrying out the principle of protecting the mind (hifdzu aql): including: Public education about protecting the environment, the benefits of waste banks for the community, the emergence of community creativity. Fourth, carrying out the principle of protecting property (hifdzu mal) including: The amount of wages for waste bank employees, Recording every transaction by tellers, Savings for customers. Fifth, carrying out the principle of protecting offspring (hifdzu nasab) including: Waste management activities do not violate religious norms, health check program. While the value in fiqh al-bi'ah or protecting the environment (hifdzu bi'ah) is also realized in the operational activities of the Gemah Ripah waste bank in several activities, namely: Waste waste processing, counseling and socialization, the emergence of pilot waste banks in each sub-district.

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