

## **The Implementation of Economic Empowerment Based on the Green Economy for the Community Through the Mawar Village Waste Bank Program in Marengan Daya From the Perspective Of Maqashid Shariah**

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### **Abstract**

*Economic empowerment is one way to improve people's lives. The "Mawar Waste Bank" program is a community initiative established by the residents of Marengan Daya village, utilizing various types of waste through various management methods to generate income for the community. The goal of this empowerment system based on the green economy, from the perspective of Maqashid Sharia, is to understand how the community implements this program with values aligned with Maqashid Sharia. The majority of the community, who are Muslims, must balance seeking worldly benefits and their hereafter, including applying Maqashid Sharia values in their daily lives. The research conducted was qualitative and descriptive in nature, with the subjects being members of the community participating in the Mawar Waste Bank program. The results of this study indicate that the community implementing the waste bank program can generate income from waste management, creating economic value. Additionally, they can participate in various savings programs provided by waste management entities, effectively investing their resources. Regarding Maqashid Sharia, the community diligently applies the values encompassing hifdz ad-din, hifdz nafs, hifdz aql, hifdz nasl, and hifdz maal.*

Keywords: *Green Economy, Waste Bank, Maqashid Shariah*

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### **I. INTRODUCTION**

In recent years, various issues regarding nature have become a topic of conversation and continue to attract attention among the general public. More or less, this issue is being accommodated by several groups to build a community related to environmentally friendly concepts.

Empowerment is a process of being efficient, so that it can change people's lives for the better. According to Sumardjo, community empowerment is a process of building opportunities, will or motivation, and the ability of the community to be able to access existing resources, so that they can increase their capacity to determine their own future by participating in influencing and realizing the quality of life for themselves and their community. In the Law on Villages Number 6 of 2023 Paragraph 12 explains

that Village Community Empowerment is an effort to develop community independence and welfare by increasing knowledge, attitudes, skills, behavior, abilities, awareness, as well as utilizing resources through determining program policies, activities, and assistance that is in line with the core problems and priority needs of village communities.(Endah, 2020)

The root of the problem behind the emergence of *the green economy* is the environmental crisis caused by a shift in human lifestyles which want everything to be easy and fast. The large number of single-use packaging products that are immediately thrown away is one of the consequences of changes in human lifestyles. It is known that this product waste is not environmentally friendly and takes tens or even hundreds of years for the earth to decompose (Fauzia, 2016). The *green economy* phenomenon is currently intensive in various countries, because the benefits it can provide can create healthy environmental conditions for society and other living creatures. *Green economy* is not only carried out in Indonesia, but is also carried out in other countries in the world, for example Singapore, South Korea and other countries. *The Singapore Green Plan* (SGP) is the first environmental plan in Singapore which was released in 1992 by the *Singapore Ministry of the Environment* which aims to ensure that Singapore can develop an economic growth model that is not harmful to the environment. *South Korea's Green Plan* is called "low carbon green economic growth", the South Korean government places green economic growth as a long-term vision, development paradigm, and main policy goal carried out in accordance with the South Korean economy.(Sarwanti, 2022)

A form of implementing *a green economy* that can be applied at the community level, especially in small areas such as villages, is how to carry out correct management related to the existence of a waste bank program, so that it can reduce waste production in Indonesia (Haryati, 2021). Waste is a social problem faced by everyone, both in villages and cities. Piling of waste can cause environmental disturbances such as bad smells, the presence of toxic compounds or compounds that can damage health. For this reason, appropriate handling and cooperation from all parties regarding waste issues are needed which are related to each other (Safiah & Julipriyanto, 2017). In 2022, Sumenep Regency won the Adipura award for its waste management performance, this award is the result of the collaboration of all parties, especially the people of Sumenep who help in maintaining the cleanliness of the environment. By winning several awards, the people of Sumenep must continue to increase awareness of protecting the environment by throwing rubbish in its place. and no matter how small the rubbish is. In this case, the Marengan Village rose waste bank has an important role in realizing this movement so that it can then be realized in various

areas in Sumenep Regency. The activities of the rose waste bank are in accordance with the maqashid sharia perspective, namely having a value orientation towards creating a clean, beautiful and healthy environment, so that it can encompass all maqashid sharia values and is expected to support this *green economy -based movement* so that it can run well and sustainably in Sumenep Regency, especially in Marengan Daya Village. With the Rose Waste Bank program, the community can foster creativity in the form of environmental awareness. Maqashid sharia has a common goal to be achieved in sharia values and applied in everyday life, so that religious values will also be inherent in each human being. The essence of maqashid sharia is to achieve goodness by avoiding evil, and to achieve benefits by rejecting evil. Ibn Qayyim believes that the purpose of the Shari'a is for the benefit of the world and the hereafter, namely obtaining mercy and gaining wisdom from Allah SWT (Dahruji, 2022). The values contained in maqashid sharia are very important to be implemented by all Muslim communities. In this research the researcher includes the perspective of maqashid sharia according to As-Syatibi which includes five things including *Hifdz Ad-Din*, *Hifdz An-Nafs*, *Hifdz Al-Aql*, *Hifdz An-Nasl*, and *Hifdz Al-Maal*. This is important to research because in order to find out the facts on the ground regarding how the community empowers an economy based on a *green economy* by implementing the rose waste bank program, whether the community still fulfills the five things when viewed from the maqashid sharia perspective.

The focus of this research is on waste management in reducing the accumulation of waste which causes environmental damage, on the other hand to support the implementation of economic empowerment based on a *green economy* so that it can increase the economic side of society, the value of maqashid sharia is also very important to be implemented in everyday life. This is interesting to discuss because so far waste has only been a part of people's lives that is directly thrown away and not used as useful items. However, in order for it to be a good thing, waste can be processed into valuable goods or things so that it can add value to the community's income. The economic value generated from waste is also related to the system of improving the community's economy. Improving the community's economy can be said to be a method or effort made by the community in managing the household economy to be better with the aim of being able to meet life's needs (Bayu Setiawan, Farid Ardyansyah, 2022). The improvement in the community economy referred to in this research is an increase in income obtained from the sale of waste and the processing of waste into useful goods. Discussing waste is not only about cleanliness, but the economic value that comes from waste can also be realized. The social change that is expected in this research is a better life for the community with the emergence

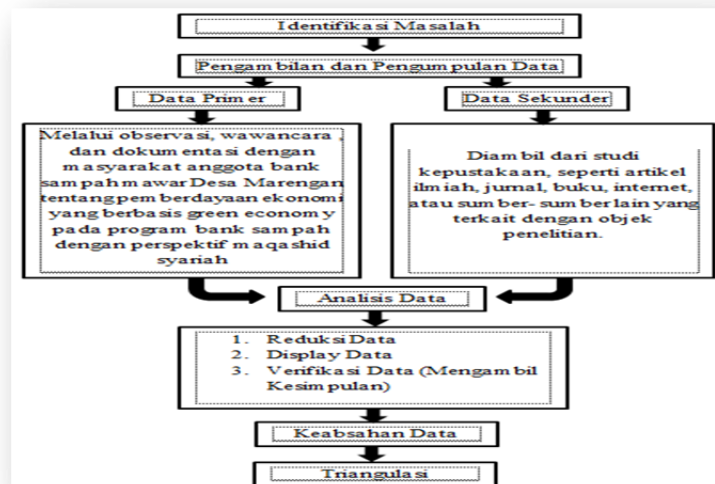
of a waste bank program that has been established in the area, so that the community has added value in their daily lives. The concept of implementing economic empowerment based on *a green economy* is believed to be able to be a solution to problems that will bring global life and civilization to a better, more just, prosperous and sustainable level. This is actually in accordance with *the values* in the principles or concepts of Islamic economics, especially from the Maqashid Syariah perspective. With the implementation of maqashid sharia in people's lives, it becomes the main value that must be implemented in order to realize the benefit of religion and the world. If this is not there, it will cause damage to oneself and even the loss of daily life.

## II. METHODOLOGY

This research was conducted in Marengan Daya Village, Sumenep City District, Sumenep Regency. The reason for choosing the location at the Rose Waste Bank is that it is a community institution that is engaged in empowering the community's economy by implementing various waste management and implementation in terms of maqashid sharia which is very important to balance the obligations that must be carried out in this world and the hereafter, so that implementing both will provide positive value for the community. around.

In this research plan, the subjects are the village government, the manager and founder and members of the rose waste bank, as well as the people who are considered to know best about what we expect, making it easier for researchers to trace the object or situation under study. The object of this research is the Rose Waste Bank which focuses on members of the Rse Waste Bank who can implement economic empowerment by implementing maqashid sharia.

This research uses a type of field research (*filed research*), namely qualitative research methods. The qualitative approach is intended to examine and understand the views, feelings, attitudes and behavior of groups or individuals. This research will use a qualitative approach that focuses on descriptive analysis, where the researcher will explain the existing data or phenomena and then analyze them in the form of an integrated narrative.



**Figure 1:** Research Method Flowchart

### III. RESULT AND DISCUSSION

#### General description of the Mawar Waste Bank, Marengan Daya Village

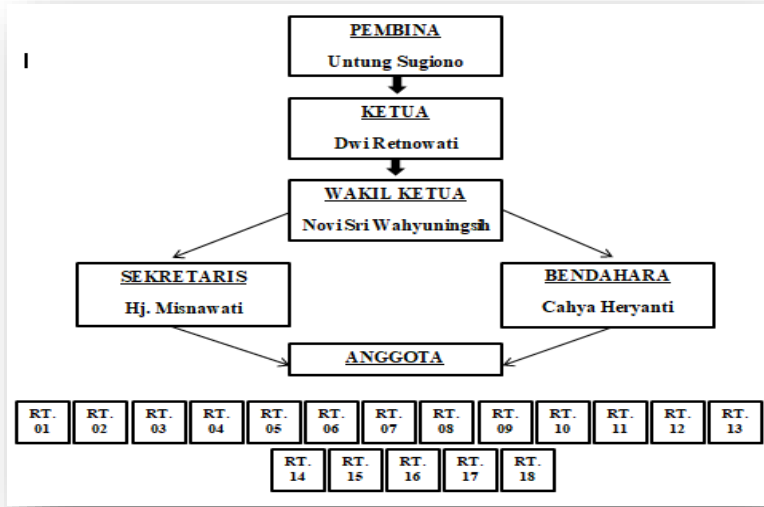
The Marengan Daya Village Rose Waste Bank is a community institution that operates in the field of waste management. The Rose Waste Bank was born because of a program that was formed by the Environmental Service, namely environmental cadres. The Rose Waste Bank was founded on the initiative of Mrs. Dwi Retnowati who was one of the environmental cadres who had been appointed by the village and the Environmental Service. Based on the data taken, the rose waste bank has more than 2000 waste bank members and 156 waste bank customer members who participate in several programs and activities at the rose waste bank. The Marengan Daya Village Rose Waste Bank was officially established in 2014 at Marengan Daya Village, Sumenep City District, Sumenep Regency. Overview of the profile of Marengan Daya Village, consisting of two words, namely Marengan or Mareng which means catching fish with a net and Daya which means the north cardinal direction. So it can be concluded that in the past there were many people in this village who gathered with the aim of fishing with nets made from cables which people often called mareng or baring. From an economic perspective, Marengan Daya village is very dynamic because it is located in the middle between the city of Sumenep and Kalianget village, where economic life is very active. This is proven by the many shop buildings on the main road of Marengan Daya village with ancient building styles from the time of independence until now Marengan Daya village is growing rapidly. Marengan Daya

Village is the name of a village located in Sumenep City District, Sumenep Regency, East Java Province, Indonesia. According to data from the Central Statistics Agency, Marengan Daya Village has an area of 0.95 km<sup>2</sup> with a population of 2,008 people, 966 men and 1,042 women.



**Figure 1:** Location of Mawar Waste Bank, Marengan Daya Village

This rose waste bank is a general village waste bank which is also owned by the village. Like other institutions that have an organizational structure within them, the Rose Waste Bank also has an organizational structure, as in the following table:



**Figure 2:** Mawar Waste Bank Organizational Structure

### **Mawar Waste Bank Management Mechanism**

One of the goals of managing the rose waste bank is to reduce the amount of waste. In fact, we always live side by side with waste and must keep the environment beautiful and clean and must be able to convert waste into goods of economic value. Several things that must be considered in managing waste in accordance with the 3R principle, namely, *Reduce* , *Reuse* and *Recycle* , so that less and less waste is thrown into the landfill.

The waste brought by members to the Rose Waste Bank can be immediately sold and the income earned can later be saved in the form of savings, where the Rose Waste Bank provides two savings programs for members. The following is the operational mechanism at the Marengan Daya Village Rose Waste Bank:

1. Customers will sort out which waste is suitable and which is not suitable first before depositing it into the waste bank, after that the management of the rose waste bank will sort it again based on type, such as plastic, paper, glass, cans and so on.
2. Waste deposits are carried out flexibly because many cannot follow the schedule set by the waste bank, so members and waste managers must communicate.
3. The waste bank manager will weigh and record the waste and will record it in the ledger, the manager will also record the types of waste and the price measurement results will be expressed in rupiah which will then be recorded in savings.
4. After the waste is collected and differentiated by type, some will be transported to the main waste bank and some will be made for crafts and so on.

### **Implementation and Results of Community Economic Empowerment**

Economic empowerment is a concept of empowerment as an effort to provide autonomy, authority and trust to each individual in an organization, as well as encouraging them to be creative in order to complete their tasks as best as possible. Due to the context of empowerment in the economic field, empowerment here is an economic development concept that summarizes social values (Supandi, 2021). In the Rose Waste Bank program, Marengan Daya Village has waste recycling activities, so that waste that can still be used will be made into crafts by the management, members and customers of the Rose Waste Bank. as said by Mrs. Dwi Retnowati, the rubbish that has been collected into one by the community will be recycled and made into handicrafts such as woven bags, tissue holders, brooches, flower vases from used waste materials such as used food plastic, plastic bottles, bottle caps. , and other used rubbish. The result of economic empowerment in managing the rose waste bank is by earning income from waste, for example from collecting food wrappers, drink bottles, cardboard, newspapers, glass and so on. After depositing the waste to the waste bank,

the price of the goods will be weighed by the waste manager, so that the money obtained can be freely saved in the form of Ramadan savings or gold savings. Ramadan savings in the Rose Waste Bank are made only during the month of Ramadan and can be taken based on the conditions determined by the Rose Waste Bank, namely once a year and usually taken between the first or second week of the month of Ramadan. Meanwhile, gold savings can be from the proceeds from the sale of rubbish which are deposited into the rose rubbish bank or it can also be from personal money which is deliberately saved into gold savings. Gold savings in the rose waste bank will be stored in a sharia pawnshop, where the rose waste bank already has an MoU or has collaborated with a sharia pawnshop to store gold savings from the sale of waste and can be withdrawn when they have reached the conditions that have been determined and mutually agreed upon. Withdrawing gold savings can be disbursed in printed form of gold with applicable conditions such as printing fees and so on, or can be disbursed in rupiah with a minimum gold price requirement of 1 gram, for disbursement of gold savings following the gold price provisions on the day of disbursement, because the gold price is changes every day.

### **Sharia Maqashid Value at the Mawar Waste Bank**

The operational activities of the Rose Waste Bank not only aim to empower the community's economy so that it can bring profits and economic value, but also prioritize the value of benefiting the community by protecting the environment to realize the common good. In Islamic teachings, the value of Maqashid Syariah is very important to apply in everyday life because it aims to achieve benefit, when benefit is achieved it will bring prosperity, happiness and benefit to society. Apart from that, Allah SWT's blessing will accompany you when this benefit is achieved. To obtain all these benefits, five elements need to be fulfilled, namely the maintenance of religion (*hifdz ad-din*), the maintenance of the soul (*hifdz an-nafs*), the maintenance of reason (*hifdz aql*), the maintenance of descendants (*hifdz an-nasl*), the maintenance of property (*hifdz sorry*). In addition to focusing on the management and implementation of *green economy- based economic empowerment, the activities of the Rose Waste Bank* are also very close to maintaining and protecting the five things in maqashid sharia.

#### **1. Hifdz Ad-Din (Preservation of Religion)**

In maintaining religion (*hifdz ad-din*) it is not just about maintaining the sanctity of religion, but also building adequate facilities for places of worship and creating healthy relationships in practicing religion. From the results of the researcher's observations, the rose waste bank always maintains and practices the principles of



*hifdz ad-din sharia* . One thing related to the maintenance of this religion is that in other management activities of the Rose Waste Bank, the Rose Waste Bank provides free time to managers, members and customers to carry out their obligations as Muslims to worship and rest, this is not only done on days just normal but also applied during the month of Ramadan. From the explanation above, one form of maintaining religion and carrying out religious obligations is because the pleasures of this world can be sought at any time, but the afterlife is an eternal place.

**2. *Hifdz An-Nafs (Preservation of the Soul)***

According to Umar Chapra, the maintenance and development of the soul can be done by fulfilling its main needs. The main need in question is not only to ensure the survival of the soul and well-being of life, but also to ensure that they can carry out their role as caliph on earth (Mukhlis, 2018). From the results of research on members of the Rose Waste Bank, it is clear that the form of implementation of waste management greatly influences people's lifestyles to maintain the cleanliness and welfare of the environment so that it is not dirty, so that it becomes clean and healthy and people are protected from disease. Maintaining the soul ( *hifdz an-nafs* ) is sustainable by maintaining health in terms of diet, sleep patterns, lifestyle and so on to keep the body's immunity stable, because we live side by side with waste where every day there is a release of various kinds of waste. Apart from that, to protect and maintain the soul related to health, the rose waste bank also carries out activities to recycle waste which is used as an ecoenzyme with all the benefits that can be used, one of which is that it can be used as a cleaner and natural pesticide. These activities can indirectly make people's lives better.

**3. *Hifdz Aql (Preservation of Reason)***

In the discussion of the maintenance of reason ( *hifdz aql* ) this is related to the right to obtain education, knowledge and experience as an effort to maintain human obligations to always learn, be aware of every problem that occurs and be able to solve and find the right solution. In the results of this research, the Rose Waste Bank carries out outreach activities to the community from parents, children, teenagers and all age groups who need to be explained about the importance of protecting the environment, and one of the environmental safeguards is by carrying out waste management activities. This socialization indirectly provides insight into the community to find out about several ways of managing waste, types of waste and the impacts that occur when turning waste into useful goods. Apart from that, the rose waste bank also implements making crafts from plastic waste that is still suitable for use and will make it easier to

create recycled products from waste materials according to one's needs. From this program, waste bank members can create and produce works from waste so that they can also broaden their knowledge regarding making various crafts. The rose waste bank has indirectly provided new knowledge thereby fostering creativity in society.

**4. *Hifdz An-Nasl* (Preservation of Offspring)**

In discussions related to the maintenance of offspring ( *hifdz an-nasl* ), this is no less important than other maqashid sharia values. This is important to do to make the younger generation aware of the goodness of the environment. Caring for offspring can be implemented in a family that has integrity that can fulfill all life's needs, availability of economic resources, a healthy and clean environment so that it is free from all conflict. This research shows that the rose waste bank is a place for learning about waste bank management, *green economy knowledge* and sustainable development that can be maintained and passed on to descendants and other people around them. It is the descendants of this younger generation who will continue the Rose Waste Bank programs which have been built from the start for the common good and welfare. Because everyone produces waste every day, various people sell businesses that produce waste, so this waste bank program has indirectly provided education to the younger generation regarding waste management and economic empowerment which has positive value.

**5. *Hifdz Maal* (Preservation of Assets)**

Property is one of human needs in everyday life, this can also be interpreted as a person's right to obtain property in a halal manner and blessings from the results of work. Thus, everyone has the right to feel and taste the treasures in their lives to improve their quality of life. In another sense, wealth is a trust from Allah SWT which must be developed in a planned manner to eliminate poverty, meet everyone's living needs, make life more peaceful, and will create an even distribution of income, so that everyone must look after their wealth well and look for it. the property in a good manner. This research shows that members of the Rose Waste Bank who are involved in waste management activities, the waste bank management provides two savings programs so that members can freely choose between Ramadan savings and gold savings. The provisions of each savings program have been determined by the Rose Waste Bank, where Ramadan savings can only be withdrawn once a year, while gold savings can be cashed out when the savings have reached a minimum gold price of 1 gram. People who know in detail about good and correct waste management will feel the positive impact of these activities both environmentally and economically. Indirectly, this shows

that the presence of the concept of saving in waste banks can help improve the community's economy. The managers and members work together to develop a waste bank program by utilizing waste that can be made into crafts which will later become income for the waste bank to increase operational costs, improve inadequate facilities at the waste storage site, purchase productive plants to be distributed to active members and customers with the aim of keeping the greening system running, and social activities always running by sharing alms with less fortunate people. The Sumenep district government, especially Marengan Daya village, always supports this waste bank program in every process of its activities, which indicates that this program is very useful and has an influence on the surrounding community.

## V. CONCLUSION

Based on the research results, there are several conclusions that can be drawn regarding the implementation of green economy-based economic empowerment by the rose waste bank from a maqashid sharia perspective as follows:

- a. With the Rose Waste Bank program, this activity has succeeded in implementing community economic empowerment by implementing a waste management system, saving waste so that it can create economic value that can help people's lives. This also strongly supports *a green economy* which has the aim of improving human welfare and social equality while significantly reducing environmental risks.
- b. The maqashid sharia values contained in the activities of the Mawar Waste Bank program have also been implemented well by the community, from *hifdz ad-din*, it is realized by prioritizing the hereafter rather than the world, *hifdz an-nafs* is realized by always keeping the environment clean, healthy and not disturbed by the presence of waste, *Hifdz AQL* is realized by holding outreach to increase knowledge and foster creativity among the members of the Rose Waste Bank. *hifdz nasl* is realized by instilling positive values about waste so that they can be passed on to the younger generation as successors to the program, *hifdz maal* is realized by participating in two savings programs that have been provided by the waste bank or recycling waste as a craft to increase income for the community.

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