

# Empowerment of Waste Bank in Islam: Case Study of Bank Sampah Induk Surabaya (BSIS)

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This research aims to describe the role of the Bank Sampah Induk Surabaya (BSIS) for empowering the customers' economy based on the perspective of Islam. This research uses a descriptive qualitative approach with a case study method. The results of the research obtained from the five informants show that there are some increases of fulfilling basic needs, income, independence, amal jariyah, and also the safety and the cleanliness of the environment after they joined as a customer of BSIS. The role of this bank materially is to manage and choose the waste by itself to make economically valuable goods to increase livelihood of the customers. Meanwhile, the non-material role of this bank is the safety and cleanliness of the environment, it becomes a clear impact when it is noticed that the amount of waste decreases. This happens because the society or people start to realise the importance of maintaining and protecting the environment. Furthermore, the more people's income increases, the more amal jariyah increases, as long as they process savings in waste bank.

**Key words:** *Role of waste bank, empowerment in islamic perspective, economy of natural resources and environment, customer welfare.*

## Introduction

Surabaya is a city with the second largest population in Indonesia after Jakarta. The capital of East Java Province is one of the centres of economy and trade in Indonesia, not only that, now Surabaya is also one of the cities that has a lot of achievements, especially in the field of environment. The better and far greener Surabaya city arrangement carried out by the Mayor of Surabaya has also invited the attention of various residents from other cities. Thus, it is not

surprising that many people flocked into Surabaya with various goals. Hence, population density in Surabaya continues to increase day by day.

Surabaya, according to data from Statistics Indonesia (Badan Pusat Statistik/BPS) in 2018 had the highest population density in East Java, with a population of 2,892,200 people. This is directly proportional to the increasing basic needs of the people of Surabaya, like clothing, food and shelter. The rapid population growth in Surabaya, indirectly causes various impacts for the citizens of Surabaya. One particular issue is regarding the impact of urbanisation in Surabaya's waste; it cannot be denied that a large population it increases the volume of waste in Surabaya. Waste is a source of problems densely populated cities like Surabaya. Therefore, the increasing number of people will increase the volume of waste that will be produced.

Disposal of waste in big cities is a problem that requires serious attention, because it is closely related to the city view and the issue of public health. In Surabaya itself, waste is a very complex problem that arises because of the large volume of waste, limited land for final disposal and quite high population growth.

According to data from Surabaya's Office for Sanitation and Open Green Space Service in February 2018, the amount of waste collected in Surabaya reached 9,896.78 cubic meters per day; whereas, the waste processed by landfill in Benowo averaged only 1,628.20 tons per day.

Waste management efforts in Surabaya are carried out in various ways, including the use of a Waste Bank program. The waste bank is a social activity that teaches the community to sort out waste, fosters public awareness in managing waste properly and will reduce the waste transported to the landfill. Waste banks as an environmental management program were designed by the Surabaya municipal government to reduce the volume of waste by approaching the community as a means of managing waste together.

One example of a waste bank in Surabaya is Bank Sampah Induk Surabaya (Surabaya Main Waste Bank) or BSIS which has been operating since 2011. The waste bank is able to earn income up to Rp 250,000,000 per month, supported by good resources and good social capital. BSIS was initiated by PLN, the national electric company. BSIS is located on Jl. Ngagel Timur No.26 Surabaya. Now, it has a total of 205 units of waste disposal with managed waste of around 65 tons per month.

PLN continues to innovate to improve environmental cleanliness and community welfare through the Waste Bank program. This program from "PLN Care" is a form of corporate social responsibility towards environmental sustainability through independent waste



management activities. BSIS has a variety of excellent programs, such as "Pay Electric Bill with Waste," which aims to help improve the welfare of its customers.

Based on the background above, the objective of this study is to find out the role of BSIS in economic empowerment from the Islamic perspective.

## **Literature Review**

### ***Legal Basis of Waste Bank***

On October 15, 2012, the Government of the Republic of Indonesia, promulgated Government Regulation Number 81 of 2012 on Household Waste Management and Household Waste which is also a technical regulation for Law No.18 Year 2008 on Waste Management, while strengthening the legal foundation for waste management in Indonesia.

As mandated in Law Number 18 Year 2008 on Waste Management, the waste management policy started. For more than three decades, waste management policies only rested on the "end of pipe" approach with relying on the existence of TPA, this changed with the "reduce at source" approach and the recycling of resources through the application of 3R. Therefore all parts of society are expected to change their views and treat waste as an alternative resource, to be reused as long as possible together with recycling and other processes. Five stages of waste management, namely sorting, collecting, transportation, processing, and final processed waste are carried out by all parts of society gradually, and are planned and based on clear policies and strategies (Ministry of Environment, 2011).

### ***Waste Bank***

Waste banks are one of the strategies for implementing 3R (Reuse, Reduce, and Recycle) in waste management at the community level. According to Aryeti (2011), Waste Bank is a place to save waste that has been sorted according to the type of waste. The operation of the Waste Bank is generally almost the same as other banks; there are customers, bookkeeping and management. While commercial banks keep money from customers, the Waste Bank collects waste that has economic value. In return, the customers will get money from waste they collected.

The concept of waste banks is rooted in community-based waste management, where the community sets up a cooperative to solve common environmental problems with a "sense of belonging" manner. The cooperative will create a project of collecting waste from the local community in exchange for eggs or cash. The project will generate employment and provide extra income for the local community. In other words, waste bank is a way to solve

environmental problems with economic benefits as well. Successful examples are found in Bangladesh and Thailand (Singhirunnusorn, Donlakorn, and Kaewhanin, 2012).

Waste management itself is a long and complex process, requiring proper understanding of engineering and management alike. It includes not only the end-of-pipe solutions, but also waste reduction from the sources, sorting the waste and recycle activities. Waste management should also consider public participation as the main actor in the process. The stakeholders must also look into principles in economics, engineering, public health, conservation, aesthetics, and legalities to ensure that the waste management will yield the most benefit with least cost and harm as possible (Wijayanti and Suryani, 2015; Indrianti, 2016).

### ***Waste Management in Islam***

Majelis Ulama Indonesia (MUI) have issued fatwa about waste management to avoid environmental damage. Every Muslim is obliged to maintain the cleanliness of the environment and use available goods for beneficial aims and avoid the various diseases and deeds of tabdzir (wasting) and israf (excessive consumption). Recycling waste into goods that are useful for improving the welfare of the legal community is mandatory (Ajija & Kusreni, 2011; Kusuma & Ryandono, 2016).

The role of the community in waste management is carrying out waste reduction, which includes limitation of waste generation, waste recycling, utilisation of waste (reuse) and playing an active role in the effort of waste management as a resource that has economic value and is utilisable to provide added value.

Islam also regulates waste management on the face of the earth with several rules. First, Islam prohibits actions that can damage the earth. Allah says in Sura Al-A'raf (7) verse 56:

*“And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.”*

In the above verse, it is stated that Allah forbade humans to cause damage on earth. Allah sent humans as caliph or vicegerents who should be able to utilise, manage and maintain the earth well instead of damaging it .

Second, Islam forbids the practice of tabzir or wasting resources in vain. Allah says QS. Al-Isra '(17) verse 27:

*“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”*

When all waste is well managed to be productive and give benefit to the community, then people who are not involved with proper waste management while he/she has ability to do so, then he/she will fall under the tabzir attitude and considered as the brethren of devil. But, unmanageable waste will not cause the persons to fall under tabzir (Qardhawi, 1993).

### ***Waste Bank in Islam***

A green economy is a new economic paradigm, so the establishment of waste banks encourages growth in income and employment, while reducing environmental risks. Buying and selling recycled goods at waste banks is permissible in Islam. The sale and purchase of goods containing unclean laws is forbidden except for the purpose of using them, not eating them. According to the Hanafi School and the Zahiri School: "It is permissible for a person to sell impurities and unclean waste because they are very necessary for the purposes of plantations, agriculture, fertiliser crops, and fuel for fires. Likewise, it is permissible to sell unclean items that can be used not to be eaten and drunk like, unclean oil used as fuel and coating paint. All such items may be traded while there are benefits and not to be eaten and drunk, even if the item is unclean" (Sabiq, 1998; 2006: 125).

### ***Economic Empowerment in Islam***

Empowerment in Arabic is referred to as tamkin. The word tamkin in Arabic language is a gerrund form of fi'il (verb) makkana. The word has the same meaning as amkana. The word makana is related to the words المكن (al-maknu) and المكن (al-makinu). Both words mean eggs of herbivorous monitor lizards, eggs stored in a place in a hadith mentioned "let the bird live in its cage or place of residence," (Sanrego, 2016: 76).

Furthermore, the other meaning of the word مكن (makkana) is Allah gives power and strengthens it over something. This means that the person has a position, power or influence over something. Thus, the word tamkin shows the ability to show strength, have power, influence and have a position or place. The word tamkin can be translated into "empowerment," in which the concept of empowerment cannot be separated from the power of individuals or groups who have or use the opportunity to gain power in their hands, distribute power from the wealthy to the poor and so on. Empowerment aims to increase the empowerment of those disadvantaged persons.

According to Faridah Ahmad, tamkin means strengthening or affirming something in that place. It is found in the Qur'an with the form fi'il (verb), which stated that it is only Allah who is able to affirm man to something He wants and confirms something that is desired for humans. The empowerment in the context of tamkin can be divided into two dimensions.



First, material dimension, which means guarantee of survival or basic needs including food, drinks, clothing, and others. Second, non-material dimension, which means fulfilment of religious and security needs for humans.

### **Research Methodology**

This study uses qualitative research with a case study method. According to Yin (2009: 13) that case study is a more suitable strategy if the subject of a research question concerns the question "how" or "why", if the researcher has little opportunity to control the events to be investigated, and when the focus of his research lies in contemporary (present) phenomena in the context of real life.

### ***Scope of the Study***

The scope of research is also known as limitation of a study. Sugiyono (2005; 2009: 56) explained that restrictions in qualitative research is more on the level of importance, urgency and feasibility on a problem that will be solved, in addition to factors such as manpower and time constraint. The scope of this study only examined five informants consisting of one person in charge of BSIS management and four customers of BSIS.

### ***Types and Sources of Data***

Data in this research are divided into two types, namely primary and secondary data. Primary data is related to data that is obtained from primary sources, with interviews and direct observation from the field. Then the data generated will be descriptive in nature with narrative regarding the research object. Secondary data is data that has already been obtained and published by other sources, particularly in the form of documents and photographs.

The primary data used as sources in this study were interviews and observations of the management of BSIS and several customers in the waste bank. Secondary data was obtained from documents obtained from waste banks in the form of bookkeeping or records that are relevant to what was needed by the researcher.

### ***Data Validity***

As explained earlier, this study checks validity of the data by conducting source triangulation, i.e. compare or check consistency between the results of the interview with related parties, observations, and documentation obtained during the data collection process. For this research, a data check was carried out by submitting research questions to the four informants who act as chairmans of collecting units for BSIS, which are also the customers of BSIS. This is conducted to ensure validity of the data obtained. Data are also collected from direct

observation, interviews, and documentation to produce a consistent research frame. From the comparison, there will be accurate research results with accountable truths. The truth is accounted for.

## **Results and Discussion**

The economic empowerment program carried out by BSIS aims to provide socialisation to its customers regarding proper waste management. This is intended to ensure the independence of the community in overcoming waste problems while providing innovations to create new jobs and increase the income of their customers.

As discussed earlier, empowerment is needed to improve the ability of the community by developing the potential of the community in order to increase the dignity in all levels of society. BSIS has created an environment in which to develop people's potential by building people's mindsets and behaviours in managing waste and making waste as goods that have economic value.

BSIS also develops the potential economic value of the waste through the center of creative industries that contribute significantly in reducing waste in a practical, inexpensive, creative and productive manner. This is evidenced by the number of handicrafts produced by BSIS for sale and the outputs can be beneficial to customers.

The presence of BSIS increases awareness of the community to utilise waste that initially is considered as useless and transform it to bring economic prosperity to the community. The monetary value obtained from the waste can be saved by the customer.

Empowerment in the Islamic concept is included in the term of tamkin. As stated earlier, there are two dimensions of tamkin. First, on the material dimension, by managing and sorting their own waste into an economically valuable items, it is clear that the empowerment carried out by BSIS has been able to improve the economy of the community as customers of BSIS. Hence, they can meet the basic needs of the family and increase customers' income. Second, on the non-material dimension, the main purpose of the establishment of BSIS is to protect the environment. With the preservation of the environment, the most obvious impact is the reduction of waste and a cleaner environment, since people also begin to realise the importance of protecting the environment. If the environment is maintained, the health level will increase. In addition, by saving in a waste bank, customer charity will also increase along with the increase in people's income.

So, based on the explanation above, it can be concluded that the four informants experienced increased fulfilment of basic needs, increased income, increased customer strength, and



increased charity, as well as improving environmental hygiene security after joining as a customer of BSIS. Customer economic empowerment is carried out by the parent waste bank Surabaya in the form of programs to improve the indicators of community economic empowerment in a maddi (material) and ma'nawi (non-material). The success of customers' economic empowerment indicators can be seen from five indicators that are: increasing fulfilment of basic needs, increasing income, increasing customer strength, and increasing charity, as well as increasing the safety of environmental hygiene of its customers.

## **Conclusion**

The waste management conducted by BSIS had an important role to play in community empowerment. The material benefit from this waste management is improvement of the economy for customers of BSIS that assist them to meet the basic needs of the family and increase customers' income. Meanwhile, on the non-material dimension, protection of the environment and wider awareness for that issue can be realised, which in turn will increase the health levels of the populace.

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