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Community Economic Strengthening through a Circular System in the View of Sharia Maqashid

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Abstract:

This study explains the concept of strengthening the community's economy through a circular system in the view of maqashid sharia. In strengthening the circular economy, the people of Kel. Rengas Pulau Kec. Medan Marelan utilize organic waste that is reprocessed into circular economy products in the form of compost. The purpose of this study is to determine strategies in strengthening the community economy to develop a circular economy in accordance with the principles of sharia maqashid and analyze obstacles in strengthening the circular economy. This research uses qualitative methods using the NVivo application that supports searching for common words in data search frequency, displaying data analysis in the form of tables, graphs, tree structures and comparison tables based on data coding results. The results show that strengthening the circular economy requires ongoing responsibility by improving accessibility and infrastructure. The need for broader targets, assistance and training on proper waste management to the community. The obstacles that occur in strengthening the community's economy through the circular system are lack of education to the community, lack of public concern for the environment, lack of support from the government in helping provide capital assistance in the form of organic waste shredding machines, still lack of awareness from the public about the importance of sorting waste and the absence of specific regulations regarding the importance of not littering. Maqashid shari'ah at TPST 3R Mahkota Medan Marelan implicitly fulfills the basic elements of maqashid shari'ah. Aspects of competence, quality, moral ethics, trust, in the process of waste business governance, as an effort to hifzu addin (maintain religion), and hifzu al-nasb (maintain offspring). Second, knowledge, understanding and awareness of waste management as a resource, as an effort hifzu al-nafs (protecting the soul), hifzualaql (protecting the mind).

Keywords: *circular economy, maqashid sharia, waste handling*

1. Introduction

The circular economy more deeply discusses addressing the problem of waste. Garbage is something that is no longer used, something that needs to be thrown away, usually comes from human activities. Waste is an urgent unresolved problem in Indonesia (Zidny 2020). Additional waste continues to increase along with the

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growth of the human population. Both natural and artificial waste piling up in various landfills across Indonesia may be a major problem. Improper waste management can cause pollution and environmental damage because piles of garbage emit methane gas which can even pose a threat to human health (Agus et al., 2019)

The National Waste Management Information System (SIPSN) of the Ministry of Environment and Forestry (KLHK) in 2022, Results from 202 Regions/Cities throughout Indonesia, shows that the amount of waste disposed of nationally reaches 36.19 million tons. Of the total amount of household waste produced, 64.01% (23.16 million tons) has not been controlled and managed properly, while the remaining 35.99% (13.02 million tons) has been managed (KLHK 2022).

Based on data from the National Waste Management Information System (SIPSN), landfills in Medan City annually reach 600 tons per year. In 2019 the landfill reached 621 tons, in 2020 it reached 622 tons, in 2021 it soared to 645 tons and at the end of 2022 the landfill in Medan City reached 628 tons which has not been managed properly. Medan Marelan District is one of the largest landfills in Medan City, if not managed and utilized properly, of course, this is very dangerous for the community, especially those around the landfill. If you look deeply, the utilization of recycling and waste banks managed by the community is still low, which is around 11%.

Based on TPST3R data, the total waste generated in Rengas Village, Medan Marelan Island, the total waste produced is 1.6 million tons per day. Of the total waste of Kel. Rengas, only 40% (0.64 million tons) can be managed, while the remaining 60% (0.96 million tons) have not been managed properly. In the waste management business, making waste composting is a very effective and efficient way to reduce the amount of waste that is now accumulating (Yuliati et al. 2021). This is based on Government Regulation (PP) Year 2012 which is based on Law Number 18 Year 2008 concerning the use of waste as a resource to improve the quality of life in a comfortable and healthy environment (Fatimah et al., 2020). This improvement in the quality of life is of course in line with the empowerment of local communities (KLHK, 2020). The goal is to produce compost in Kel. Rengas Island, Medan Marelan so that the community, especially housewives, can use food waste and organic waste such as dry leaves into useful products and produce compost that can be of economic value.

Study results Ghisellini and Ulgiati (2020) The circular economy system implemented by several companies in Italy is a business model based on environmentally friendly environmental innovation and shows that turning waste into valuable resources can generate long-term benefits because waste becomes a valuable resource if managed properly. Kristianto and Nadapdap (2021) researching the dynamics of the community-based circular economy system in Bengkayang City. His research findings show the importance of stakeholder participation in shaping

community participation in implementing a circular economy so that people can be independent. In addition, research conducted by Yuliati et al. (2021) that the ability to utilize organic waste briquettes can have a growing economic value in activities related to renewable energy. In Islam, environmental awareness is recognized as the responsibility of the Ummah. Allowing waste can damage the environment, therefore, the concept of recycling and remanaging waste properly in Islamic teachings is considered a wise action. Recycling practices not only preserve nature, but can also boost the economy by creating job opportunities and reducing wastage of natural resource (Listyadewi 2023). As Allah says Subhanahu wata'ala in the Qur'an Surah Ar-Rum verse 41:

ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ

Meaning: It has been seen that corruption on land and in the sea is caused by the works of human hands, so that Allah may feel to them a part of their deeds, so that they may return (to the right path)"(QS. Ar-Rum: 41).

The above verse confirms that human activity is the cause of various damages that may occur on land as well as at sea. Humans were not only created to worship God, but they were also appointed caliphs of the earth. Harnessing and safeguarding nature is the role of humans. However, it is human greed and bad habits that cause environmental damage and its impact on us (Ramadani 2023; Harahap 2023).

In maqashid sharia or al-Kulliyat al-Khamsah has five main objectives. Its five main objectives are to protect religion (Hifdz ad-Din), protect the soul (Hifdz an-Nafs), protect the mind (Hifdz al-Aql), protect offspring (Hifdz an-Nasl), and to protect property (Hifdz al-Mall). The concept of preservation of life (Hifdz al-Nafs) is one of the five main concepts outlined by scholars in the maqashid of sharia. The preservation of life is very important, so we must ensure that people can continue to live and carry out the trust to God. Therefore, for the sake of human survival, we must protect the environment (Zailani et al., 2022).

Compost is one of the products of circular economy development in Kel. Rengas, Kec. Medan Marelan. Moreover, in the Kec. Medan Marelan area is a landfill (TPA) in Medan City. The development of a circular economy by utilizing organic waste into compost has the potential for people in the Medan Marelan area to help the economy and not only help in the economy but also very good for environmental sustainability. However, lack of capital, support from the government and limited access to marketing as well as lack of public awareness of the environment make the development of a circular economy in making compost has not been very effective to improve the economy more broadly.

So that a deeper study is needed to find out the problems that occur in the management of organic waste into compost by involving various stakeholders to realize the progress and development of the circular economy in the Medan Marelan area. Based on the description above, it is important to conduct this research in such

a way that the author is interested in the title of the study "Community Economic Strengthening through a Circular System in the View of Sharia Maqashid ".

2. Theoretical Background

Understanding Circular Economy

According to Kirchherr et.al (2017) A circular economy is often described as an economic system that combines the reduction, reuse, and recycling of activities that require systemic change whose primary goal is to increase the economic and environmental value of future generations. In this concept, business and consumer models also play an important role in supporting the circular economy. The concept of circular economy is carried out differently according to various applications, for example UNEP in Kirchherr (2017) The idea of a circular economy is a green economy idea that reduces the carb economy. At the same time, Ellen MacArthur Kirchherris (2017) popularized the circular economy as an attraction for large industry stakeholders who pay attention to environmental conditions, as well as several actors and researchers, one of which is Naudé (2017) in Kirchherr (2017) stated that the absence of environmental protection in the real world is the reason why the circular economy is still limited to ideas.

Circular Economy and Sustainable Future

According to Sinha, (2022) that the existence of a circular economy is a step forward in the journey of sustainable development, because it seeks to create an economic model that separates the use of resources from natural resources by reusing waste products of consumption and production as new input variables in the economy. The concept that economic growth and consumption must be carefully planned to prevent negative impacts on the environment is the cornerstone for sustainable development. Basically, in the report of the Brundtland Commission, it is stated that sustainable development has three main components, each of which has a relationship. The third component is economic, social and environmental factors. This third issue is a global and urgent issue that poses a threat to humanity around the world, including poverty, air pollution, and biodiversity which are the three main pillars of sustainable development that have become a problem (Guarango 2022).

Strengthening as a New Business Model in the Economy

One of the expected outcomes of a circular economy is essentially the existence of means to realize new aspirations and hopes for economic management, and in particular to overcome the failures of liberal economies. As a new economic management model, the circular economy is expected to provide solutions, especially to overcome the environmental impact of production systems. With the help of a circular economy, it is expected not only to transform and increase productivity, but also to make the production system truly environmentally friendly and sustainable (Sehnem et al., 2018).

Maqashid Syariah

Maqahsid al-sharia comes from a combination of the terms maqashid and al-sharia. A derivative of the verb qasad, yaqsudu, maqasid is the plural form of maqsud or qasd. This can mean several things, including a straight path, a middle ground between benefits and disadvantages, goals, directions, and paths to justice by staying within limits (Mawardi, 2010; Jalili et al., 2023). According to its etymology, sharia means "the way to the spring". It can also be understood as the path to the main source of life. The term "sharia" refers to mutawatir, or holy verses, found in the Qur'an and Sunnah that are not influenced by human intelligence. In terms of terminology, maqasid al sharia refers to the meaning and ideals that the creator of sharia (Allah SWT) wants to realize through the creation of law and shari'a. It is derived from sharia texts and studied by mujtahid scholars (Hasyim et al., 2020).

If the basic human needs have been met, then the idea of maqasid sharia can be realized. The same thing also happens to the economic system which is expected to be considered successful after achieving its goals (Maudhunati & Muhajirin, 2022). According to Al-Shatibi man has five essential needs: (1) Hifdz al-Din, which is to protect religion; (2) Hifdz al-Nafs, i.e. protecting the soul; (3) Hifdz al-'Aql, i.e. protecting reason; (4) Hifdz An-Nasl, i.e. protecting offspring; and (5) Hifdz Al-Maal i.e. safeguarding wealth (Harahahap, 2023)

3. Methodology

This research processed data using NVivo 12 Plus software and used a qualitative research approach. NVivo 12 Plus is a qualitative data analysis program developed internationally by QSR (QDA). NVivo software is used to handle qualitative study data and has several characteristics. The software focuses on qualitative research with small and large-scale text and multimodal data. Research is carried out in several stages, starting with defining and discussing a topic, establishing about the problem, collecting and analyzing literature, collecting data, analyzing data, and drawing conclusions (Shahreza 2021) . Nvivo 12 plus includes several steps that must be done to process the data, namely:

a. *Coding*. Qualitative data analysis codes are words or short phrases that rely on oral or visual information appearing symbolically to convey an image, essence, conclusion, or feature of a main topic. The materials used include interviews, participant field observation notes, diaries, documents, and literature. According to Charmaz, there are three types of coding:
    1. *Initial Coding*. Initial coding is the initial coding that reveals the theoretical possibilities seen in the data.
    2. *Axial Coding*. The process of merging categories and subcategories is called axial coding. Axial coding establishes the composition and dimensions of categories.
    3. *Selective Coding*. In frequency coding, one category is selected as the main category and all other categories are put into this category.

b. *Analytical* Map. Sketching (mapping) ideas at this stage is a special way to capture the researcher's thoughts and demonstrate understanding and thinking about the research topic. The map also consists of multiple nodes coded into the data source for those nodes.
c. Matrix Coding Query. Researchers can structure research in a variety of ways to strengthen their data analysis explanations. The matrix encoding query specification, according to Bezeley and Jackson, is a table-representation of data that determines the quality encoded by two or more identical nodes.
d. *Framework Matrices*. *Framework Matrices* is a data representation format created in NVivo 12 to create tables that can be exported to Excel. The information collected is summarized by the data source.

This research took place at TPST3R (3R Waste Management Site) - Mahkota Kel. Rengas Pulau Kec. Medan Marelan. The reason is because Marelan District is the center of final waste disposal so that it can develop a circular economy more easily and closer to raw materials (inputs). The research subjects are stakeholders, namely the Medan Marelan sub-district government, waste collectors, mentors (Environmental Agency), chairman and manager of TPS3R Mahkota, communities around TPS3R and farming communities in Medan Marelan (Community leaders).

4. Empirical Findings/Result and Discussions

Table 1. Strengthening the Community-Based Circular Economy Environment XVII Ex: R. Pulau Kec. Medan Marelan

NO	Information	Sum	Information	Percentage	Description
I	**Inhabitant:**				Average landfill per day from each house (KK) = 3.46 kg
	- Registered citizens	1270	KK	33 %	
	- Contributing citizens	446	KK		
II	**Area:**				
	- Existing	44	Gang		
	regions	29	Gang	66 %	Area : 80 Ha
	- Contributing regions				
III	**Activities/days:**				Total landfill + 1,577Kg/ day
	1. Garbage pick-up (transport)	4	RIT		Leftovers, fruit peels, vegetables Plastic, cans, paper, bottles
	2. Waste sorting.	531	Kg	36 %	Alumunium, beling, baterai dll
	- Organic	88	Kg	6 %	
	- Inorganic	860	Kg	58 %	Of the total organic waste, only 20% can be processed into compost
	- Residues				
	3. Compost processing of organic matter.	155	Kg	20%	
IV	**Workforce:**				
	- Garbage	2	Person		
	- Sorting	1	Person		
	- Operator	2	Person		
	Driver	5	Person		
	- Garbage Manager				
V	**Conveyance : Betor**	2	Unit		

NB : Household waste 1m3 = 300 kg Organic Waste 1m3 = 350 kg

Based on the table above, we can see that the number of residents registered at TPS Mahkota Medan Marelan is around 1,270 family cards while the total number of residents who contribute is only around 446 family cards to help advance TPS Mahkota in strengthening the circular economy in Medan Marelan by sorting waste from home and collecting their waste to be managed again by TPS Mahkota. This means that only 33% of public awareness of the importance of managing waste properly and correctly.

Based on the research that has been done, there are several activities every day carried out by TPS Mahkota Marelan for compost management including:

1. The pick-up stage, in which residents who have been recorded as contributing will have their waste picked up at the residents' homes. There are four officers who will later transport the community's waste. From a total of 446 registered family cards, the waste generated per day is + 1,577Kg of waste per day.
2. Waste Sorting Stage, this stage is the second stage after the waste is transported from the residents' homes where this stage seeks to ensure that the waste that has been sorted by the residents is correct or not, where the waste will be grouped into three namely, organic, inorganic and residual waste. After sorting, it turns out that of the total waste generated per day, around 531 kg is organic waste or 36% of the total waste. Of the 531 kg of total organic waste, only 20% can be processed into compost. The waste is in the form of food scraps, fruit peels, vegetables, and other leaves.
3. Compost Fertilizer Processing Stage, after sorting organic waste such as kitchen scraps, dry leaves, or straw. Then, the materials are cut into small pieces with a waste chopper to accelerate decomposition. After that, mix the organic materials in a balanced ratio, which must ensure that there is a balance between green (kitchen scraps) and brown (dry leaves, straw). Then add a little soil as an activator. After that, the mixture is usually moistened with water and stirred regularly to ensure proper air circulation. Over time the mixture undergoes decomposition over a period of weeks or months. Once it reaches a good level of maturity, the compost is ready for use.

Compost production is a simple technique of using organic waste to produce organic fertilizer that can be sold. The utilization of such waste does not increase the operational costs of the agricultural sector, which is expected to encourage farmers to be interested in trying it and innovating due to the abundant availability of materials (Fadhillah & Fahreza 2023). These organic wastes have a selling value if processed into organic fertilizer to overcome the problem of fertilizers that are increasingly rare and expensive (Darmastuti et al. 2021). TPS3R Mahkota in R. Medan Marelan Island takes advantage of this opportunity to improve the economy so that the impact of making compost can be felt by the entire community, not only improving the economy of certain groups but also the farming community in

general. The results of the analysis of interview data on strengthening society and economy with a circular system according to the view of maqshid syariah, words that use the Word Cloud program most often appear circular, community, environment, creation, management, socialization, government, welfare, economic, renewable and other words that often appear in the image below which shows the word cloud used in research sources

Figure 1. Word Cloud
Source : Nvivo 12 Plus Data Processing Results

The following feature is the same as the diagram above, except that this feature is displayed in numerical form to see if there is a high correlation in data analysis. The picture above is a summary used in this study material.

Table 2. *Coding Results*

Word	Length	Count	Weighted Percentage (%)
Public	10	212	1,03
Environment	10	131	0,64
Management	11	45	0,22
Socialization	11	37	0,18
Implementation	12	36	0,18
Increase	12	35	0,17
Government	10	35	0,17
Sustainable	13	32	0,16
Well-being	13	23	0,11
Sharia	11	23	0,11
Problem	12	23	0,11
Enhancement	11	22	0,11
Management	10	19	0,09
Processing	10	19	0,09
Counseling	10	19	0,09

Word	Length	Count	Weighted Percentage (%)
Development	11	17	0,08
Knowledge	11	16	0,08
Composting	11	16	0,08
Sustainability	14	16	0,08
Decomposer	10	15	0,07
Microorganisms	14	12	0,06
Utilization	11	10	0,05
Empowerment	11	9	0,04
Cleanliness	10	9	0,04
Pollution	10	9	0,04
Income	10	9	0,04
Collection	11	9	0,04
Production	10	9	0,04
Contribute	13	8	0,04
Disposal	10	8	0,04
Accompaniment	12	7	0,03

Source : Nvivo 12 Plus Data Processing Results

The following figure shows a word tree related to strengthening society and economy through a circular system according to the views of maqashid syariah as well as news that the author took from the internet, literature and interviews to strengthen research. The result is seen in the image below;

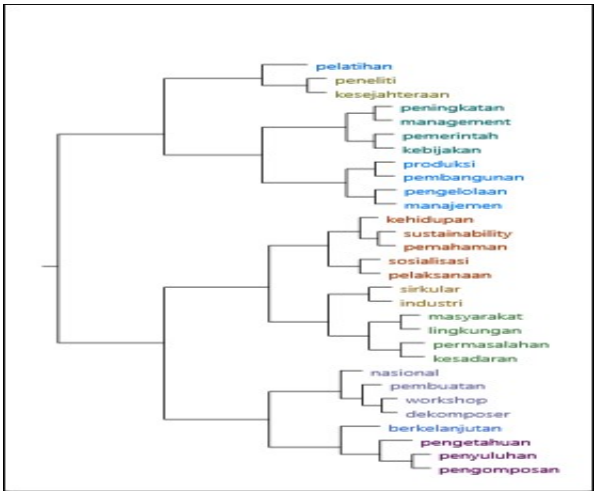

Figure 2. ***Word Tree***

Source : Nvivo 12 Plus Data Processing Results

The strengthening of the Circular Economy can be seen from the results of analysis of interview data and related articles analyzed with Nvivo 12 Plus software showing waste sorting activities, innovation development, community education and strong collaboration between the Government, Environmental Agency and TPS3R Mahkota

are currently factors that show the rapid development of the circular economy in Medan Marelan at this time.

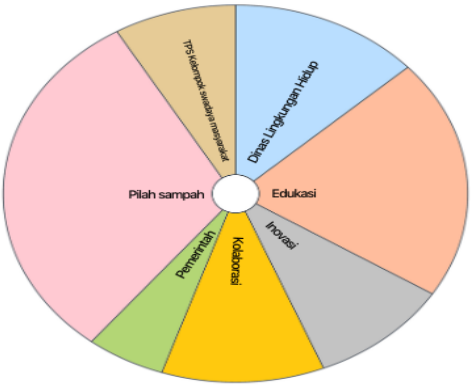

Figure 3. Hierarchy Chart of Factors Strengthening the Circular Economy
Source : Nvivo 12 Plus Data Processing Results

In the picture below, it can be seen that the obstacles in strengthening the circular economy are the lack of education to the community, lack of public concern for the environment, lack of support from the government, still lack of awareness from the public about the importance of sorting waste and the absence of specific regulations regarding the importance of not littering.

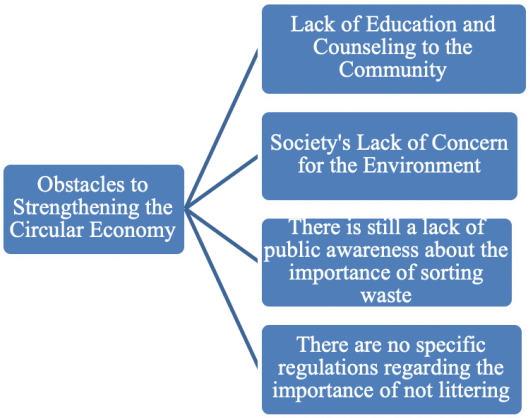

Figure 4. ***Hierarchy Chart Mind Map Constraints to Strengthening the Circular Economy***
Source : Nvivo 12 Plus Data Processing Results

The next feature used is the hierarchical diagram project map. This feature creates a five-part diagram of Maqashid Sharia, namely Protection of Religion (Ad-Din), Protection of Souls (Al-Nafs), Protection of Mind (Al-Aql), Protection of Wealth (Al-Maal) and Protection of Offspring (An-Nasl)

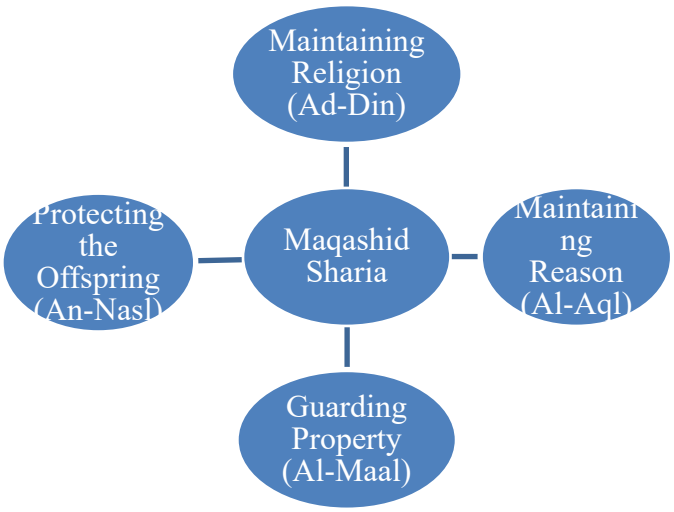

Figure 5. Hierarchy Chart Project Map Maqashid Syariah Section
Source : Nvivo 12 Plus Data Processing Results

Maqashid sharia refers to the purpose of sharia for the good of humanity. Maqasid sharia, in short, is the expected result of a legal law established by Allah (Guarango 2022). The circular economy is adapted to the goals and principles of maqashid sharia so that it does not deviate from the teachings of the Islamic religion (Zidny and Hasbi, n.d.). The following is a description of strengthening the community's economy through a circular system in the view of maqashid sharia:

a. Maintaining religion (Ad-Din), based on the Koran and Hadith. In this case, members of TPST 3R Medan Marelan practice their faith and belief in Allah SWT, namely focusing on waste management through worship, earning a living for their family. Mahkota 3R TPST waste management has a basic principle and is embedded in it, namely that it must make Allah SWT the main reason for protecting and preserving nature because humans living on earth are leaders who must protect nature and everything in it and this is Allah SWT's command to protect nature (Aminah 2017).
b. Maintaining the soul (Al-Nafs), the preservation of the soul is achieved through various points of view, one of which is the application of muamalah according to sharia principles. In connection with the protection of life, the protection of health and the environment is also important. TPST 3R Mahkota continues to struggle and persist in maintaining environmental cleanliness, so that by creating a beautiful and clean environment, public health is also maintained. So that people can avoid diseases that occur due to improper waste management. For example, worms, tetanus, hepatitis A, salmonella, dengue fever, trachoma, infections, food poisoning and skin diseases (Fauzia 2016).
c. Protecting the mind (Al-Aql), based on research, Mahkota TPST 3R fulfills the principle of protecting the mind through waste management. With this waste management, new innovations in waste management have emerged, for

example processing organic waste into compost. Many farmers or people want to learn the process of making this fertilizer.

d. Protecting assets (Al-maal), TPST 3R Mahkota's waste management strategy focuses on innovation and waste processing products that have the potential to produce valuable goods and create jobs for the unemployed. In addition, members will receive higher payments if the community is able to process more waste.
e. Looking after descendants (Al-Nasl), TPST 3R Mahkota is a place of learning and also a place that prioritizes environmental cleanliness so that it remains clean and beautiful and cares for children and grandchildren. In particular, learning about sustainable waste management which must be preserved by the entire community and passed on to their descendants and other people (Marlina & Astina 2020).

5. Conclusions

The impact on the regional economy and environment results in the efficiency and effectiveness of licensing activities to increase investment in environmentally friendly recycling industries, absorb regional labor to reduce poverty, build TPS at the regional/city level and facilitate the deployment of waste banks in each village and strengthen the community. Empowerment of waste management in society generally encourages investment in the recycling industry and business potential which can ultimately reduce the number and percentage of poverty, improve the quality of society, health and the environment.

Then the author's suggestion is that strengthening the circular economy in Meda Marelan District in particular cannot be separated from the role of the government which must continue to pay attention to, provide assistance and facilitate the needs of waste activists at the Mahkota TPS in developing community businesses and creativity in waste management.

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