Spirituality of *Maslahah* Based Waste Management

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Abstract

The volume of waste generated by the various activities of human beings every day is always increasing. This waste becomes an urgent issue that requires special attention in handling it, especially in major cities of Indonesia. This management requires an effective and efficient method because the acceleration in this issue is very urgent. If the management is not appropriate and right on target, it will be impossible for 2020 to realize Indonesia is clean from waste. One of the things that should be done well is the management problem. Management offers that can be applied among others are the maslahah based waste management. This concept maps waste management from upstream to downstream in waste management. In this case there are several concepts to be done, including the planned behavior, understanding the community about waste, entrepreneurship, spirituality, and others. Management is certainly not only the responsibility of one party but all parties must synergize in waste management that can be a time bomb. It means if the management is not effective and efficient, then the impact will be dangerous for the survival of the community.

Keywords: *Management, Waste Management, Maslahah, Planned Behavior, Community, Entrepreneurship, Spirituality.*

Introduction

Every Muslim has a duty to carry out the mandate of Allah SWT as the caliph on earth. With His compassion, Allah SWT has sent Muhammad SAW to bring the Islamic religion as a guide and a way of life for mankind. Prophet Muhammad SAW himself as a carrier of the treatise is a blessing for the entire universe *(rahmah li al-'alamin).* This is realized by encouraging the establishment of the prosperity of all living beings on earth, without distinction of race, ethnicity and religion.

In realizing the prosperity and happiness of humankind, Islam provides a corridor or a frame known as *maqasid ash-shari'ah.* This corridor is needed to ensure that development in all respects should

be able to push the prosperity of mankind lying in strengthening the faith *(ad-din)*, the strengthening of the soul *(an-nafs)*, optimization of reason *(al-'aql)*, maintaining descent *(an-nasl)*, and their properties *(al-mal)*. It is as expressed by the ash-Shatibi in al-Muwafaqat which divides the goal of Islamic law *(maqasid ash-shari'ah)* into five things: 1) preservation of religion (*hifz ad-din*), 2) maintenance of soul (*hifz an-nafs*), 3) maintenance of reason (*hifz al-'aql*), 4) maintenance of descent (*hifz an-nasl*), and 5) maintenance of properties (*hifz al-mal*)[1]. Asy-Syatibi also reveals that the real *maqasid ash-shari'ah* intends to enforce elements of *maslahah* of religion and the world, which if these principles are ignored, then the benefit of the world will not stand up, resulting in damage and loss of enjoyment of human livelihood. .

Related to the topic of discussion on the study of the environment, al-Qaradawi in *Ri'ayah al-Bī'ah fi ash-Shari'ah al-Islamiyya* explains the position of ecological maintenance *(hifz al-'alam)* in Islam. Explicitly it is stated that the maintenance of the environment equivalent to keeping the fifth *maqasid ash-shari'ah*.[2] *In other words, the view of al-Qaradhawi hints that the objectives of sharia* is not only related *to masalih al-khomsah*, but also related to environmental preservation efforts. If *hifz al-bī'ah* is not achieved then the *maslahah* of the world cannot also be achieved.

One of the environmental issues that has always been a major issue in almost all areas is the problem of waste. waste is a collection of waste material that is a remnant of the activities of human life. As a product that is considered no longer has economic value, clear waste management should be done and managed well. Currently the handling of waste is still conventional. Garbage is dumped in the open area to be left to rot by itself. In fact, when it is managed properly, the process will create economic value.

Furthermore, overcoming the waste problem necessitates a shift in approach from the end-pipe approach to the source approach. With the approach of the source, then the garbage is handled from upstream prior to the final processing site (downstream). In principle, the approach requires the reduction of sources of waste products to be sent to final processing. The way that can be taken to reduce waste includes waste separation and applications of the principles of the

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[1]M. Ibn Ahmad Taqiyah, *Maṣādir at-Tasyrī' al-Islāmī* (Lebanon: Muasas al-Kitāb as- Ṣaqafiyah, 1999), 138.

[2]Fathurahman Djamil, *Filsafat Hukum Islam, Cet. 1,* (Jakarta: Logos Wacana Ilmu, 1997), 94.

3R (reduce, reuse, and recycle).[3]

The Islamic view in environmental management from the beginning is very holistic and integral, starting from the stage of consumption, cultural hygiene, environmental management (Islam forbids *tabdzir*) and utilized for the advantages. The integral view of Islam about environmental management in general and especially in waste has set out in Surah al-Baqarah verse 30 that put human on the strategic position in the environment created as the caliph on earth.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰئِكَةِ إِنِّي جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ۞

It means: *"And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."*

The verse above is interpreted in a more specific by Seyyed Hossein Nasr[4] that man as the caliph must be clean in body and soul. The essence of bodily cleanliness is an integral part of spiritual cleanliness. So it is clear that the human task, especially Muslim on earth is as the caliph (leader) and as a representative of Allah in maintaining the earth (managing the environment).

Islamic holistic view can be seen in the implementation of public services in environmental management. The Public services in environmental management are unique because they involves several aspects of life. *First*, in the aspect of entrepreneurship (economy), the Islamic view gives a different concept, between the concepts of *utility maximization* than *maslahah*. *Second*, in social and political approaches, waste management in the Islamic view regulates the role of stakeholders through ethics and morality and expresses the relationship between stakeholders in environmental management known as *"cardinal virtue."* The relationship is a manifestation of rationality and *taqwa* as it discusses the basis of the self-interest relationship and *huquq*. *Third,* in the field of law, Islam does not regulate environmental management specifically because it focuses on the problem of *taklifi*, but the arrangement is more general and integrated in various aspects of life, human relations, social

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[3]Syafrudin, *"Pengelolaan Sampah Berbasis Masyarakat," Prosiding Diskusi Interaktif Pengelolaan Sampah Terpadu*, Magister Program of Enviromental Science in University of Diponegoro, Semarang, 2004, 1.

[4]Sayyed Hossein Nasr, *Man and Nature: The Spiritual Crisis in Modern Man* (t.tp.: Kazi Publications, Inc, 2007).

environment, nature and relation with the Creator.

The Concept of *Maslahah*

The word *maslahah* is composed of three letters, which are *shad, lam* and *ha'* which is assembled into *salaha* and *saluha*. The verb *salaha* or *saluha-yasluhu-salahan wa suluhan* means the loss of damage; helpful or appropriate. If the verb is added by *alif* in front of it into *aslaha*, it means *"bringing goodness and truth."* While the word *maslahah* means kindness, which is the singular form of *masalih*.[5]

Maslahah and *maqasid ash-shari'ah* in a view of the *ash-Syatibi* are also two important things in the formation and development of Islamic law. *Maslahah* simply means something that is good and acceptable to a healthy mind. Accepted sense, implies that the mind can clearly know the *maslahah*.[6] The *maqasid ash-shari'ah* is a language made up of two words, namely *maqasid* and *ash-shari'ah*. *Maqasid* means deliberate or purpose *while ash-shari'ah* means the road to the water source. It can also be said as a path toward the ultimate source of life.[7]

By the term, *ash-Syatibi* stated that *shari'ah* was intended to realize the *maslahah* of people in the world and the hereafter.[8] Therefore, *maslahah* is interpreted as everything related to human sustenance, the fulfillment of people's livelihoods, and the acquisition of what is demanded by the qualities of emotional and intellectual, in an absolute sense.[9]

According to al-Ghozali, *maslahah* is maintaining the objectives of the *shari'ah*, while the objective of sharia covers some basic things, namely: (1) protect the religious *(hifz al-din)*, (2) protect the soul *(hifz an-nafs)*, (3) protect sense *(hifz al-'aql)*, (4) protect the health of humans *(hifz an-nasl)*, and (5) protects the property *(hifz al-mal)*.[10] *Maslahah* divided into three levels, namely: (1) *maslahah daruriyyah*, means that everything that should exist for the upholding of human life,

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[5]Majma' al-Luggah al-'Arabiyyah, *Al-Mu'jam al-Wasit{* (Kairo: Maktabah asy-Syurūq ad-Dauliyah, 2004), 520.

[6]Amir Syarifuddin, *Ushul Fiqh, Cet. 4* (Jakarta: Kencana Prenada Media Group, 2008), 208.

[7]Fazlurrahman, *Islam* (Bandung: Penerbit Pustaka, 1984), 140.

[8]Abu Ishaq bin Musa bin Muhammad al-Lakhmi al-Gharnati asy-Syatibi, *al-Muwafaqat fi Uṣūl asy-Syarī'ah*, (Kairo: Musthafa Muhammad, t.th.), 374.

[9]*Ibid*, 25.

[10]M. Ibn Ahmad Taqiyah, *Maṣādir….*, 138.

diniyyah and *dunyawiyyah*, in the sense that if the *maslahah* does not materialize so the lives of people in the world will be devastated, (2) *maslahah hajiyyah*, means all forms of actions that are not associated with other basis *(the maslahah daruriyyah)* needed by people, but can avoid trouble, (3) *maslahah tahsīniyyah*, means using all appropriate and inappropriate way justified by good customs and everything was covered by *mahasin al-akhlaq*. [11]

The requirements of *maslahah* are:[12] (1) The form of *maslahah* must be aligned with the objectives of *shari'ah*, namely, that the benefit would not be contrary to the basic principles, and also do not hit the line of provisions *nash* or postulates that is *qat'i*, in other words that *maslahah* in accordance with the objectives of sharia, is part of generality, not including *garib*, although there are no specific arguments, (2) *Maslahah* is a rational *maslahah*, it means that there is an obligation to the application of the law, (3) *Maslahah* refers to determination of the law must be universal, not the interests of specific individuals or groups.

Al-Qaradhawi stated a different perspective that the ecological maintenance position *(hifz al-'alam)* in Islam is equivalent to keeping *maqasid ash-shari'ah* triggered by al-Ghazali.[13] That is the purpose of *shari'ah* will not be achieved without the fulfillment of environmental preservation efforts. Al-Qaradhawi added that the eight pillars of environmental conservation include: 1) reforestation and afforestation, 2) arrangments, 3) maintaining cleanliness, 4) conservation, 5) maintain health, 6) the sensitivity of the social environment, 7) protecting the environment from damage, and 8) maintaining the ecological balance.[14]

Referring to the context itself, the ethics of environmental management is needed to keep *masalih al-'ammah* in relation to the environment. If the environment is threatened or damaged, then the property will also be lost, also threatened their existence of generations of mankind and religion. Moral-ethical aspect used as basis is human behavior must create *maslahah*. Then some *nash* proposition which can

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[11]Al-Ghazali, *al-Mustaṣfa min al-'Ilm al-Uṣul* (Bairut: Dar al-Ihya' al-Turats al-'Araby, 1997), 217.

[12]Wahbah az-Zuhaili, *Ilmu Uṣul al-Fiqh (Damaskus: al-Matba'ah al-Islamiyyah, 1969),* 799-800.

[13]Yusuf Al-Qaraḍāwi, *Ri'ayah al-Bī'ah fī asy-Syarī'ah al-Islāmiyyah* (Kairo: Dār asy-Syurūq, 2001).

[14]Yusuf Al-Qaraḍāwi, *ar-Rakāiz al-Islāmiyyah li Ri'ayah al-Bī'ah,* (Oman: Ma'lamah al-Ardāniyah al-Hasimiyyah, 2001), 11.

be used as the basis for establishing the environmental management laws as follows: Corruption has appeared throughout the land and sea by human beings (ar-Rum: 41); Prohibition in making damage on earth (al-Baqarah: 11, al-A'raf: 56, 85); and The human existance as the caliph to manage and preserve the earth (al-Baqarah: 30, Sad: 26, al-A'raf: 74).

Based on the law of *illah* and proposition of *syara'* mentioned above, the management of the environment in *fiqh al-bī'ah* is *wajib* (mandatory). In rule of *usul fiqh* also mentioned that *"anything that can determine the perfection of execution of an obligation will become mandatory anyway" (mala yatimmu al-wajib illa bihi fahuwa wajib),[15] so that the behavior of environmental management taht is able to create expediency also becomes mandatory and be a part of worship.*

The Sustainable Waste Management and *Maslahah*

Waste is anything that is no longer desired by the owner. Waste management has a fundamental objective that includes improving the environment and public health, protecting natural resources (water), protecting economic and social facilities to support strategic sectors.[16] Waste management practices vary between developed countries and developing countries also differ between urban areas and region countryside as well as between residential areas with industrial areas.

Law of the Republic of Indonesia number 18 of 2008 on Waste Management confirms that waste management should be done in a comprehensive manner from upstream to downstream. At the level of housing or village, do activities to reduce waste through 3R program. The government is now encouraging the implementation of the waste management system of 3R (reuse, reduce, and recycle) on an urban scale. Integrated waste management program with the principle of (reuse, recycle, reduce/3R) is useful for preserving the environment.

Sustainable development[17] ensures integrated human livelihoods, good development in the social, economic, protection and preservation of the environment. Understanding of the development contains in

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[15]Ali Ahmad al-Nadwi, *al-Qawā'id al-Fiqhiyyah: Mafhūmuhā, Nasy'atuhā, Tat{awwuruhā, Dirāsatu Muallifātihā, Adillatuhā, Mahammatuhā, Taṭbīqātihā* (Beirut: Dār al-Qalam, t.th.), 345.

[16]Slamet J.S., *Kesehatan Lingkungan* (Yogyakarta: Gadjah Mada University Press, 2002), 112.

[17]This theory written by Patmawati Ibrahim, Siti Arni Basir, Asmak Ab. Rahman, *"Sustainable Economic Development: Concept, Principles and Management from Islamic Perspective," European Journal of Social Sciences*, Vol. 24 No. 3, 2011, 21.

economic growth, increasing per capita income and improvement of living standards is similar with industrialized countries.

Human welfare becomes one of the main concerns in the concept of an Islamic economic system. According Sadeq (1991), the economic development in the Islamic perspective can be defined as a balance and increasing sustainability in the aspects of material and non-material human life, as well the development process multi-dimensional which involves improving welfare through the advancement, re-organization and re-orientation of the entire economic system and social, and spiritual according to the teachings of Islam.[18]

The Islamic view of sustainable development that seek to avoid damages arising from human activities have been described in several verses of al Qur'an , including the surah ar-Rum verse 41 and al-Maidah verse 33.

The concept of sustainable development, especially in environmental management is also related to the rules of Islamic law. Here is the conclusion of Islamic law principles that can be used as a basis for realizing the benefit of sustainable development in environmental management.

الضَّرَرُ يُزَالُ[19]

It means: "The *pernicious should be eliminated.*"

الدِّيْنُ مَبْنَى عَلَى المصَالِحِ فِى جَلْبِهَا وَ الدَرْءِ لِلقَبَابِحِ[20]

It means: "*Religion is built for the benefit of the establishment of shari'ah and to resist damage.*"

Based on these two rules, sustainable development must prioritize the elements of expediency, both today and the future, both for humans and the livings in which the existence also support human life. Thus, the behavior that brought damage should be eliminated. Therefore, sustainable development needs to be managed properly to fulfill its purposes.

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[18]A. M. Sadeq, *Economic Development in Islam* (Malaysia-Petaling Jaya: Pelanduk Publications, 1991), 57.

[19]Ali Ahmad al-Nadwi, *al-Qawā'id al-Fiqhiyyah….*, 252.

[20]Sulaimān Abū Syaikh, *al-Qawā'id al-Fiqhiyyah,* (Al-Hassa: al-Mamlakah al-Arabiyyah as-Su'ūdiyyah, 2007), 8.
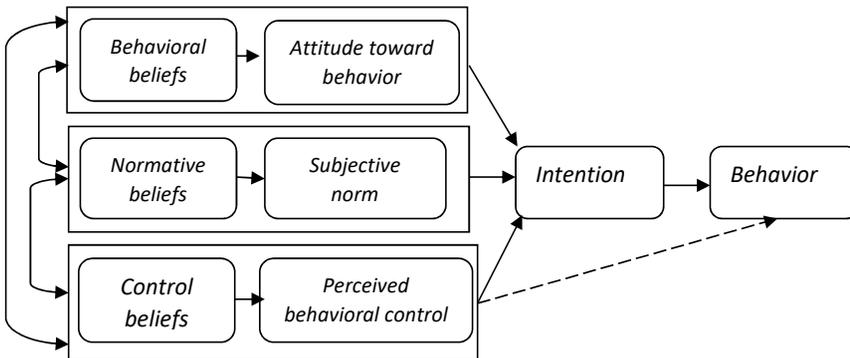
The Theory of Planned Behaviour

Theory of Planned Behavior (TPB) is a further development of the *Theory of Reasoned Action* (TRA). The TRA models can be seen in the following figure:
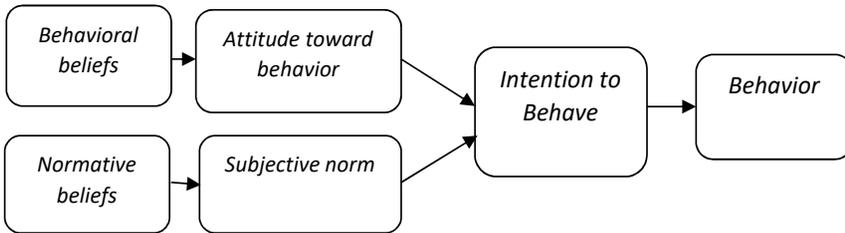
Source: Ajzen, (1991).

Ajzen[21] added construct that does not exist in the TRA, which is perceived behavioral control (PBC PBC is determined by two factors: *control beliefs* (beliefs about the ability to control), and *perceived power* (perceptions about power to perform a behavior). *Theory of Planned Behavior* can be illustrated by the following figure:

Sumber: Ajzen (1991).

Based on the theory of planned behavior as shown above, it can be seen that the core of this theory includes three things: the behavioral beliefs, normative beliefs, and control beliefs.

The Knowledge of Society About Waste

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[21]Icek Ajzen, *"The Theory of Planned Behavior,"* Organizational Behavior and Human Decision Processes, Vol. 50, 1991, 179-211.

Knowledge, according to *Davenport* is a blend of experience, values, contextual information, and expertise that provide frameworks to assess and integrate experiences and new information. This means that the knowledge is different from the information. Information becomes knowledge when occurring processes such as comparison, consequence, link, and conversation.[22]

Knowledge can be obtained by observation made empirically and rationally. The empirical knowledge can also develop into descriptive knowledge if one can describe and illustrate all the traits, characteristics, and symptoms that exist in the empirical object. Empirical knowledge can also be obtained through personal experience of human happening repeatedly. For example, someone who is often chosen to lead the organization will gain knowledge of organizational management.[23]

SK SNI T-13-1990-F mention the waste consists of organic and inorganic substances considered no longer useful and should be managed so as not to harm the environment and protect the development investments. Waste that the community has been considered essentially useless could be recycled.[24]

Generally the grouping of waste is often done based on the nature or characteristics and waste sources i.e: inorganic waste, organic waste, waste with dangerous and toxic substance.

Entrepreneurship

Entrepreneurs actually have a lot in common with the nature and character of the leader. Although similar to the early leadership theories, the theory of entrepreneurship is getting a lot of attention. Entrepreneurs are often contrasted with managers and administrators who mentioned more methodical and less to take risks.

In simple terms, the meaning of the entrepreneur is a spirited person who takes a risk to open a business in a variety of occasions. Spirited risk-taking mentality means independent and brave to start a business without fear or anxiety even in uncertain conditions.[25]

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[22]S. Notoatmodjo, *Pengantar Pendidikan dan Ilmu Perilaku Kesehatan* (Yogyakarta: Andi Offset, 2003), 77.

[23]*Ibid*, 79.

[24]Theisen Tchobanoglous dan Vigil, *Integrated Solid Waste: Enggineering Principle and Management Issues* (Singapore: McGraw-Hill Book, 1993), 58.

[25]Kasmir, *Kewirausahaan* (Jakarta: PT Raja Grafindo Persada, 2007), 18.

The characteristics of successful entrepreneurs are:[26] *first*, Initiative and always proactive; *second*, Achievement-oriented; *third*, Dare to take risks; *fourth*, Responsible for all activities being operated; *fifth*, Commitment to the various parties; *sixth*, Develop and maintain good relations with all parties.

According to Meredith[27] characters of entrepreneurship includes several things, such as in Table:

Entrepreneurs' Caharacters and Natures

No	Characters	Natures
1	Confidence	Confidence, independence, individuality, and optimism.
2	Task-oriented and results	The need for achievement, profit-oriented, perseverance and fortitude, determination, hard work, have a strong encouragement, energetic and initiative.
3	risk taking	The ability to take reasonable risks and likes a challenge.
4	Leadership	Behavior as a leader, along with others, responding to suggestions and criticisms.
5	Originality	Innovative and creative and flexible.
6	Oriented to the future	Foresight, perspective.

Spirituality

The term "spiritual" is English comes from the word *"spirit"* and have a sense of diverse scope. In the *Oxford Advanced Learner's Dictionary*[28] *for example, the term spirit among others have coverage meaning: soul, spirit/soul, spirit, ghost, moral and intrinsic purpose or meaning. Meanwhile, in Arabic, spiritual is associated with the spiritual and meaningful of all things. In this paper the word "spiritual"* is defined

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[26]*Ibid*, 27-28.

[27]Suryana, *Kewirausahaan: Pedoman Praktis, Kiat, dan Proses Menuju Sukses* (Jakarta: Salemba Empat, 2003), 8.

[28]Oxford Advanced Learner's Dictionary (Oxford: University Press, 1995), 1145-1146.

by the spiritual and meaningful as in Arabic term.[29]

Zohar dan Marshal[30] stated spiritual intelligence as *the ultimate intellegence.* If in humans there are three types of intelligence, namely intellectual quotient (IQ), emotional quotient (EQ), and spiritual quotient (SQ), Zohar and Marshall also revealed that the SQ is a necessary foundation for the effectiveness of two another intelligence, *"SQ is the necessary foundation for the functioning both IQ and EQ. It is our ultimate intelligence."*

Spirituality is referred to in this article on the paradigm of religious ethics in behavior. Religious ethics here is not merely ethics that explored the ethics of religious belief, but also the ethics of birth of a person's spiritual experience, spirituality, living in daily activities. Because religion, especially organized religion is usually associated with aspects of organized spirituality including a set of rules, faith, and tradition.[31]

Spirituality is not just a rich man of spiritual knowledge, but rather focuses on the spiritual awareness; an appreciation of life. If Levin said that spiritual intelligence is the highest level of intelligence, the spiritual leadership is leadership using all the intelligence or the ultimate intelligence of leadership).[32]

Theoretical Framework and Application

This study used several theoretical approaches, including the theory of *planned behavior,* sustainable development and *maslahah* as well as some previous literature review. Therefore the theoretical models and empirical models are built based on a review of theoretical and empirical studies above; it generates research stages as illustrated in the following figure:

[29]Hosein Nasr (Ed.), *Ensiklopedi Tematis Spiritualitas Islam* (Bandung: Mizan, 2002), xxii-iii.

[30]Danah Zohar and Ian Marshal, *SQ, Spiritual Intelligence…*, 3-4.

[31]Tobroni. *The Spriritual Leadership, Pengefektifan Organisasi Noble Industry Melalui Prinsip-Prinsip Spiritual Etis* (Malang: UMM Press, 2005), 22-23.

[32]*Ibid*, 23.
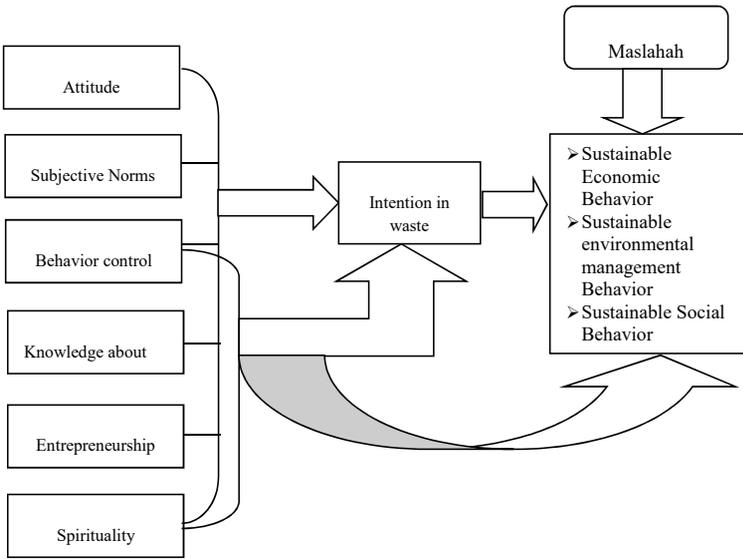
Based on the research phase constructed from theoretical studies and empirical studies, the research assessment models were formulated in the following figure:
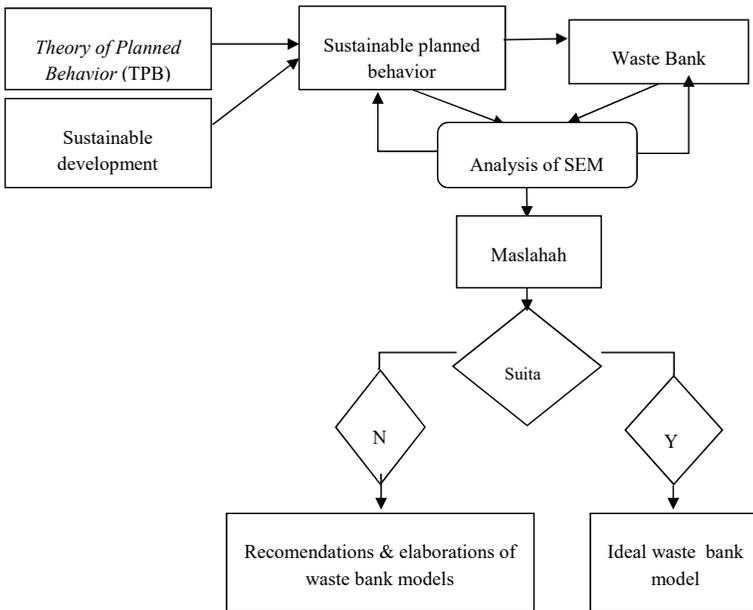
The research model used variables that exist in the theory of planned behavior then added three exogenous variables such as knowledge about the waste, entrepreneurship, and spirituality. While endogenous variables of the sustainable behavior are divided into three, namely: sustainable economic behavior, the behavior of sustainable environmental management and sustainable social behavior.

The discussion of this research demonstrated causal relationships between variables. Once known causal relationships between variables, the results of research related to sustainable economic behavior variables, the behavior of sustainable environmental management and sustainable social behavior will be confirmed by the *maslahah* approach.

Confirmation of the *maslahah* approach in this study is based on the concept that *maslahah* is the output of human behavior described in the *Theory of Planned Behavior* (TPB) and the term *"keep"* (*al-hifz*) in the concept of *maslahah* of al-Ghazali and ash-Syatibi or better known as *masalih al-khomsah* which has substance of the element of continuity or sustainability from the present into the future, both element of religion (faith), soul, intellect, lineage, and wealth , Later in the context of sustainable development consisting of three elements, namely the economic, environmental, and social all of which are closely related to the achievement of *masalih al-khomsah* mentioned above. So that the *maslahah* approach in this study can be viewed from the concept of sustainable development behavior.

Conclusion

Waste management requires effective and efficient method. This management must be based on *maslahah* of community, or in other words must pay attention *maqashid asy-shari'ah*. This is in line with Islam as the religion of *rahmatan li al-'alamin*. The concept of *maslahah* should be maximized in its application. This concept has a wide range of meanings because it is a combination of material dimensions related to self-interest and spiritual dimension related to social-interest and worship to Allah swt. It means not only worldly, but also the aspect of *ukhrawi*. This model of *maslahah*-based management is expected that all the waste can be solved well. Not only until this point, even the waste can also be economic and energy value such as bio-gas that has been developed.

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