

## Islamic Theological Study of Empowerment Scavenger Community in Cultivating Nature Plastic Waste Becomes Valuable

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### Abstract

*This article explores the perspective of Islamic theology related to the empowerment of scavenger communities in waste management, especially plastic waste, to increase economic and environmental value. This article also examines the basic principles of Islamic teachings on the environment, social responsibility, and sustainability, and their application in the context of waste management by scavengers. Through literature analysis and case studies, this article identifies the potential for integrating Islamic values with community empowerment practices in waste management through handicrafts made from plastic waste, so that waste that has been considered useless can provide added value for scavengers. The method used is PAR, a method that involves active participation from the scavenger community in every stage of research and development of solutions to overcome their problems. The results of this research are that the first returnee community is given knowledge and skills to process waste, especially plastic waste into valuable handicraft products in the form of Bag and Wallet accessories of various models and shapes. Second, that Islamic teachings that emphasize concern for the environment and community welfare can be a strong foundation for scavenger empowerment programs, including skills training, access to recycling technology, and strengthening social networks. Thus, the Islamic theological approach has the potential to increase the effectiveness and sustainability of waste management efforts, as well as provide economic and social benefits for the scavenger community.*

**Keywords:** *Islamic Theology; Community Scavenging; Processing Rubbish.*

### Introduction

Problem management trash, especially waste plastic, has become significant global challenges in a number of decade final. Increased volume of waste plastic and its impacts to environment need solution

innovative and sustainable. In the middle crisis this, community scavenger often on the front lines in management trash, however they often face various challenge economic and social. Temporary Lots initiative empowerment has proposed For increase condition their, approach religion -based, especially Islamic theology, offers interesting and potential perspective For answer challenge This. In context This is empowerment community scavenger For process waste plastic become product worth No only potential increase welfare them, but also provide contribution significant to preservation environment.

Empowerment own philosophy base For change public from those who don't capable become empowered , Good in a way economy, social , nor culture (Zastrow and Hessenauer 2022) (Avelino et al. 2019). Speak about empowerment No can released from problem poverty as object from empowerment That Alone (Wafiyah and Hamzah 2023). Poverty is a condition inability in a way economy For fulfil standard life of the average person in a society area (Groce et al. 2011). Condition inability This marked with low ability income For fulfil need principal Good form food, clothing, nor board. Ability low income this will too impact reduced ability For fulfil standard such an average life standard health society and standard education. (Abdul, 2022) Therefore, it is very important to build a more grounded one Theology is theo-anthropocentric oriented which can dissolve solve social problems as a whole. (Qomar, M. 2015).

Islam, as a religion that teaches not quite enough answer to environment and welfare humans, have relevant principles For implemented in context management rubbish. Islamic teachings emphasize importance guard cleanliness, sustainability, and fairness social. In context This is empowerment community scavenger can seen as part from implementation Islamic teachings about not quite enough answer social and environmental.

This article aim For explore How principles Islamic theology can implemented in empowerment community scavengers, especially in management waste plastic. Study This will study relevant Islamic

teachings with problem environment, evaluate efforts empowerment scavengers who have do, and give recommendation For integration Islamic values in a more empowerment strategy effective. With approach This is expected will obtained outlook about how religion can role in solve problem environment at a time increase quality life community scavenger.

The purpose of devotion public This is For implement and develop method processing waste sustainable plastic among community scavenger, with utilise approach Islamic philanthropy as runway ethics and motivation. This matter aim For give training and support technical in processing waste plastic so that can produce product worth economical and reducing impact environment. Additionally, approach Islamic philanthropy is expected can strengthen spirit of mutual cooperation, caring social, and responsibility answer to environment, which in turn will increase welfare community scavenger in a way sustainable. Philanthropy is action voluntary For interest general or in matter This interpreted like philanthropy, volunteerism, and activities social (Guidi et al. 2021) (Walton 2003). Quoted from Python and Moody, philanthropists defined as action sublime For answer problem humanity. Philanthropy become reject measuring independence public civil in effort For finish problem social in return its functioning (Rogers 2015) . This is also for reduce dependence to state services so can focuses on intervention independence of civil society (Sholikah , 2022).

Activity social related teachings contained philanthropy in surah al- Mā' ūn, like orientation philanthropy from individual to collective, attachment to prayer with fulfillment weak rights , criticism to lagging behind Muslims. ( Rohmana , JA 2018). Dynamics and Activism Islamic Philanthropy in Collective Community Empowerment Philanthropy as A form generosity is character or attitude For prioritize the interests of others or interest with those who have unite in self human, fine individual nor collective. (Saripudin, 2016) as example How tended CSR implementation No effective in solution problem society, especially sustainability and issues development so CSR moment This more focus

build image, legitimacy, litigation, and promotion. (Hadi, N., & Baihaqi, J. 2020). There are 3 forms modernization carried out by the organization Islamic philanthropy since the Reformation era. It consists from law, organization management, and program reform. (Triantoro, D. et.al., 2021). Islamic philanthropy has exists and is practiced since the time of the Prophet Muhammad SAW, with runway sharia theology, then practice philanthropy in Islam have very strategic and decisive position and role. Muhammadiyah is that organization indeed since born more come on stage as movement charity even movement charity/ philanthropy. Muhammadiyah does not so interested with polemic religious, but rather more inclined towards work humanity, generosity, love others, and passionate about charity. (Fauzi et al., 2020)

Approach about studies philanthropy can taken from various discipline science, like religious, social, economic, cultural, psychological and historical sciences. In terms of history for example Amelia Fauzi's book, entitled Islam of Charity, History and Competition of Civil Society and State in Indonesia presents about survey competitive history. (No Tit. 2021, nd)

Enthusiasm philanthropy in Islam can found in amount Quranic verses and hadiths the prophet who advocated his people to donate (Kaleem and Ahmed, 2010: 416), in QS. Al-Baqarah verse 215 which is strengthened with the hadith of Prophet Muhammad SAW mean;

“Actions Good That become barrier for the way evil, alms secretly can extinguish God's anger, friendship can extend age, and every kindness is sadaqah . Owner goodness in the world is owner goodness in the afterlife, and owner the ugliness in the world is owner evil in the afterlife, and the first enter heaven is owner kindness”.

The two arguments above show that principle general Islamic philanthropy is “every kindness is alms” (Sayyid Sabiq, 1982: 357). Spirit philanthropy in Islam you can proven in form implementation of zakat, infaq, alms, gifts and so on. ( Saripudin , 2016)

Through study this is expected can achieved benefit double, that is improvement quality life community scavengers and reducers impact negative waste plastic to environment. Islamic Philanthropy offers

framework integrating work values social and environmental, making it relevant and valuable in effort empowerment This.

## **Method**

Empowerment community scavenger in process waste plastic become worth with approach Islamic philanthropy, we use a number of method as following This :

### 1. Participatory Action Research (PAR):

This method involve participation active from community scavenger in every stage research and development solution For overcome problem they. PAR emphasizes collaboration between researchers and communities in identify problems, planning action, and evaluate the result. This matter in accordance with principles emphasized Islamic philanthropy empathy, participation, and justice social. (Ruslan, Irham, and Salim 2023)

### 2. Asset-Based Community Development (ABCD):

This method focus on identifying and mobilizing source the power inside community scavenger For increase ability they in manage waste plastic. Approach This suitable For build capacity and empowerment community, which is in line with values Islamic philanthropy about empowering public For overcome challenge they Alone. ( Yuniarti et. Al. 2023) .

Every method This can adapted For ensure that your research does not only give contribution scientific, but also empowering community scavenger in a way practical and moral, go hand in hand with values encouraging Islamic philanthropy justice social and humanitarian.

## **Result and Discussion**

Urban Muslims in the Poi Panda TPAS are community scavengers who live in the middle public urban, however its reality they marginalized Good from facet coaching religious nor from facet improvement level alive, so life they only depend from results Work just scavenging Enough live family they.

On the other hand, movement social religion in urban Muslim communities born as form action and behavior collective movement religion that is oriented towards spiritual, moral and ethical values. Urban Muslim community make religion into inner cutting edge determine emergence movement social good in the field education , sector social , as well as in context ideology religious , which in the end form identity religious collective . (Hefni, Ahmadi, and Purnomo 2022)

Urban Muslim identity realized through movement social initiated religion in a way collective For show the function of religion as the core of revitalization. This matter different with analysis of sociologists who stated that movement social religious appear because religion is considered fail operate function social optimally (Pickering & Redding, 1975).

From the visible facts, Muslims in Australia are recognized as minority group. However they start movement with source power that is structured and supported by power strong mobilization from will collegial them (Ata, 2020). Collective like This will push participation Australia's urban Muslim community for make religion into an integral force that unites reality multicultural. Emergence movement social religious represent preservation knowledge that makes religion a thing part from strengthening identity collective (Hartley & Cherney, 2016).

This matter in line with Gary D. Bouma's research concludes that the Australian Muslim community contributed significant in fake pluralism in Australia. The contribution of Australian Muslims in build life harmonious religion recognized in a way wide (Saeed & Akbarzadeh, 2001).

Urban Muslim communities also contribute to development education, altruism religious, and embodiment religious spiritual values. that role no conceptualized in a way be careful, however the result give outlook collective to statement religiosity (Sohrabi & Farquharson, 2015). In other words, movement religious practice Australia's urban Muslim community walks without framework conceptual. However give birth to role and contribution in form identity urban Muslims, Success movements religious the determined by the mutual ideas of individuals and organizations connected One each other inside

behavior collective. This matter become key room mobility consisting from values, interests, and ideas are all develop become action collective (Wilson, 2015).

Based on findings in research Devotion public based community, obtained conclusion that there are 2 problem issues faced by the community scavenger that is :

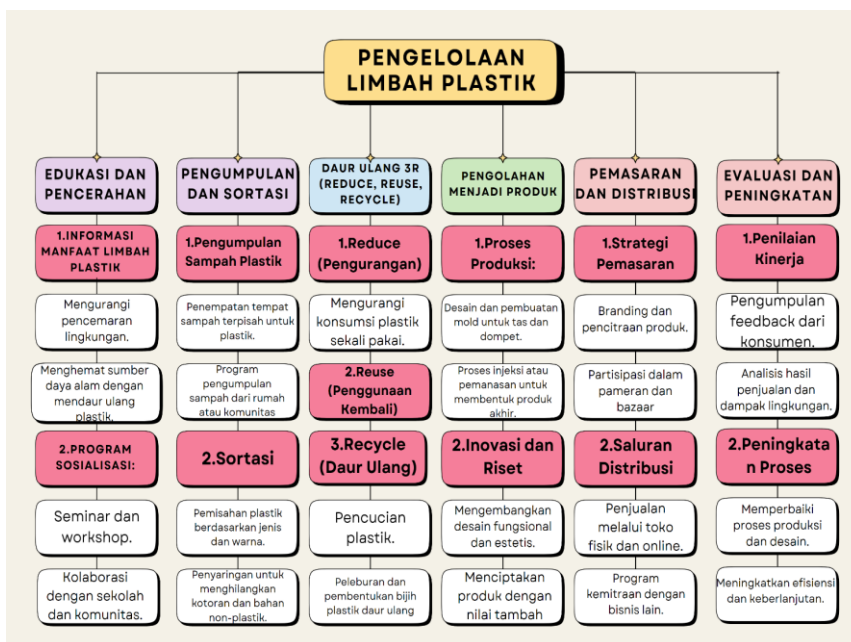
1. Income community very low scavengers caused they Not yet have knowledge and skills about method utilise all potential rubbish surrounding in a way maximum For process become accessories bag and wallet Which worth economical Which more tall , so that can increase income they .
2. Community Scavenger No own knowledge How start a effort and enterprise What should executed , how? run it , as well How do marketing . So that partner No own thinking How utilise potential rubbish surrounding become land business that can give profit .

Devotion public based community scavenger , see there is potential For utilise rubbish plastic become product creative in frame manage rubbish plastic with OK , so plastic truly support life they do not only when used but also after finished used . One of effort For reduce impact bad rubbish plastic for environment is with carry out 3R principles in life everyday , that is subtraction usage (*reduce*), usage reuse , and *recycling* recycle .

The following is the Management Chart Waste Plastic become Product beneficial:

Figure 1.

Management Chart Waste Plastic



**b. Empowerment Community Society Scavenger in landfill Kawatuna For Process Waste Rubbish**

The solutions offered by the Community Service Research Team For go out from problem these, namely :

- 1) Give knowledge and skills to group partner in process trash, esp rubbish plastic become product craft hand through training carried out with invite 3R (Reduce, Reuse, Recycle) community for guide method make bags and wallets from rubbish wrapping detergent. As for the products that can be generated from craft hand wrapping detergent is accessories in the form of bags and wallets with various models and shapes.



**Figure 2.**  
*Wallet Models*



- 2) Give knowledge to group partner neighbor entrepreneurship, like method start a effort, how? choose the right effort in accordance with potential, management finance base, bookkeeping, management production, And management marketing. Apart from giving knowledge about management entrepreneurship, Community Service Research Team also trying embed soul entrepreneurship in self group partners, as well motivating partner For change life become more proceed with method entrepreneurship utilise potential existing rubbish surrounding. After given knowledge about entrepreneurship Team will provide

initial capital for knowledge business as well as skills efforts that have been made given can embodied in a way real and sustainable.

**Figure 3**

*Training Leadership Entrepreneurs and Practice Bag Making .*



- 3) Improve level life public community scavenger Which There is in Place Waster Rubbish (TPS), Good from facet income economy nor knowledge And skills about entrepreneurship as well as awareness For process existing sources around him become useful and useful items, how do marketing. So that they own thinking For utilise potential rubbish surrounding become land business that can give profit.

**Figure 4**

*Condition of the Community Scavenger.*



Management rubbish House stairs in Palu City yet implemented optimally caused by several matter level education, level income, behavior to cleanliness environment, knowledge about regional regulations waste , as well willingness pay retribution rubbish correlated positive with method management rubbish House ladder. (Riswan et al., 2015).

Problem rubbish is matter Which crucial. Even, rubbish can said as problem cultural Because impact exposed to various side life, especially like cities large, including the city of Palu. So far This, involvement public in reduce usage And recycle repeat plastic Still very minimal. Usually plastic burned For destroy it from view. Whereas, If burning plastic No perfect (in lower  $800^{\circ}\text{C}$ ) can form dioxin, that is compound which can trigger cancer, hepatitis, inflammation liver and nervous system disorders ( Sirait , 2009).

Ideally Management rubbish House ladder implemented with sort rubbish organic and waste non organic , apply management *Reduce, reuse, Recycle* (3R) Good based individual nor based community ( Waste Bank ) as well exists transportation rubbish going to place disposal temporary (TPS) in a way routine before stage end or stage extermination , (Juwono & Diyanah, 2021).

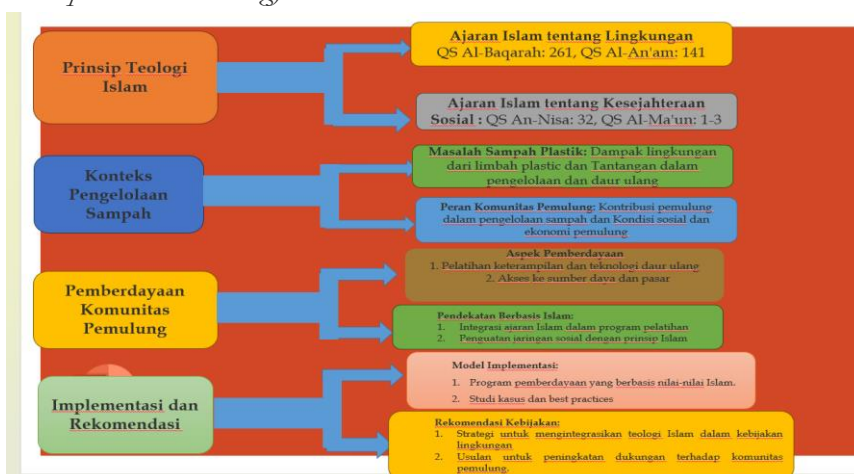
Various business handling rubbish plastic carried out by the government (Law No. 18 of 2008 concerning management Garbage Article 19) and some conscious society importance environment life through activity 4 R that is *Reduce* ( Reduce ), *Reuse* ( Use return ), *Replace* ( Replace ) and *Recycle* ( recycle repeat ).( Aisyah et al., 2017).

According to (Ali, 2010: 1) increasing rate consumption and increase residents of Palu City a number of year final is reason happen improvement volume And diversity rubbish . Production rubbish in Palu City every year the day estimated as much as  $900 \text{ m}^3 / \text{day}$  with assumptions every person in the population produces on average rubbish as much as  $3 \text{ Kg} / \text{day}$  . Production rubbish the can transported until to Place Final Disposal (TPAS) of  $500 \text{ m}^3 / \text{day}$  ( Ramadhan & Ali, 2012).

According to (Walalangi, 2012) rubbish in City Hammer spread evenly in all over region City Hammer, that is Subdistrict Hammer West, Subdistrict Hammer East, Palu District South, Subdistrict Hammer North, and District Mantikulore and all sub-district areas the become contributor thrown away rubbish to Kawatuna landfill (Riskiana et al., 2020). Islamic Theological Studies About Empowerment Community Scavenger in Processing Garbage (Waste Plastic) Becomes Valuable, pictured with connecting structure between theory Islamic theology, context management trash, as well implementation empowerment.

**Figure 5**

*Principle Islamic Theology*



Following description and explanation about chart the :

1. **Principle Islamic Theology:** This section deepen teachings relevant Islamic principles with issue environment and welfare social. This is shaping base theories and values that can implemented in context empowerment scavenger. Among others; **Islamic teachings about Environment:** Concern to cleanliness (QS Al-Baqarah: 261), responsibility answer to earth (QS Al- An'am : 141), Concept caliphate ( management source power ) (QS Al-Baqarah: 30), **Islamic teachings about Welfare Social :** Justice social and rights workers (QS An-Nisa: 32), Concern to race dhuafa (QS Al-Ma'un : 1-3)

2. **Context Management Trash:** Provides background behind about problem waste plastic and role scavenger in its management. It delivers understanding about challenges faced by the community scavenger.

#### **Context Management Rubbish**

- a. **Problem Rubbish Plastic:** Impact environment from plastic waste and challenges in management and recycling repeat
  - b. **Community Role Scavenger:** Contribution scavenger in management Trash and Condition social and economic scavenger
3. **Empowerment Community Scavenger:** Identify elements what empowerment is important and how Islamic principles can implement for strengthen empowerment scavenger.

#### **Empowerment Community Scavenger**

- a. **Aspect Empowerment:** Training skills and technology cycle reset and Access to source power and markets
  - b. **Approach Islamic Based :** Integration of Islamic teachings in training and strengthening programs network social with Islamic principles
4. **Implementation and Recommendations:** Presents concrete models For apply principle Islamic theology in empowerment programs scavenger and give recommendation policy For support implementation the.

#### **Implementation and Recommendations**

- a. **Implementation Model:** Empowerment - based program Islamic values and case studies and best practices
- b. **Recommendation Policy:** Strategy for integrate Islamic theology in policy environment and proposals For improvement support to community scavenger.

Following is explanation about connection theory Islamic theology with context management rubbish as well as implementation empowerment as follows:

1. **Islamic Theology**
  - o **Draft Balance (Mizan) :** Emphasize that all something on earth

is God's creation must be managed with wise .

- **Concept of Trust:** Humans as the manager (caliphate) given responsibility answer for care and treat the earth
- **Draft Social Responsibility ( Mas'uliyah ) :** Every individual and community own not quite enough answer For guard cleanliness and sustainability environment .

## 2. **Context Management Rubbish**

- **Collection Waste :** Regular and appropriate collection process with Islamic principles about cleanliness .
- **Processing Trash :** Includes cycle recycling , composting , and methods processing others are friendly environment .
- **Disposal Garbage :** A method of disposal that has minimal impact negative to environment , appropriate with Islamic principles .

## 3. **Implementation Empowerment**

- **Education and Training :** Training program For public about management sustainable waste , based on Islamic teachings .
- **Development Infrastructure:** Building facility management appropriate waste with Islamic principles.
- **Involvement Community :** Involving public in the management program trash , support initiative local , and deliver incentive For participation active .

## **Relationship Between Elements**

1. **Islamic Theology** works as base principles and values in **Context Management Rubbish**. For example, principles trustworthy push management responsible waste answer , temporarily draft balance influence method rubbish collected and processed .
2. **Context Management Rubbish** need implementation practical harmony with teachings **Islamic Theology**. Collection, processing and disposal rubbish must done with consider principles the .
3. **Implementation Empowerment** is method For apply teachings Islamic theology in management rubbish . Education , training and development infrastructure is step concrete For involve society and

ensure management effective and appropriate waste with Islamic values .

Principles Islamic theology can integrated to in management trash and how empowerment public can executed for reach objective.

### **Approach Islamic Theology in Empowerment Community Scavenger at Poi Panda Kawatuna Landfill .**

Approach Islamic theology in empowerment community scavengers at the landfill ( Place Final Disposal ) Poi Panda Kawatuna Can involve a number of aspect important . Following is a number of possible approach considered :

#### ***Empowerment Based Justice Social :***

**Justice Social :** Islam teaches justice social as one of the mark main. Empowerment program Can designed For ensure that scavenger get fair access to source power and opportunity , as well fair treatment in various aspect life . **Zakat and Alms :** Using zakat and alms mechanism For give support financial or source Power other to community scavenger . This can covers help For education , health , or business capital .

#### ***Education and Skills :***

**Islamic Education :** Encouraging education based on Islam which is not only covers religious knowledge , but also skills practical . Education programs Can designed For give skills relevant new with the job market , as well understanding about rights and obligations they in Islam. **Training Skills :** Offering training appropriate skills with Islamic teachings and job market needs local . This can covers training work , entrepreneurship , or skills technical other .

#### ***Economic Empowerment :***

**Sharia Economics:** Developing an economic model sharia-based that provides access to capital without usury and support efforts small . This can covers formation cooperative or business together managed by the community scavenger. **Microfinance Program:** Provides loan micro or support finance with fair terms in accordance with Islamic principles.

***Mentoring and Counseling :***

**Mentoring Social :** Giving guidance and support to scavenger in aspects life them , incl mental health , conflict social , and problems family . Mentoring This Can carried out by experts or volunteers who have understanding about Islamic teachings . **Spiritual Counseling :** Provides service spiritual counseling that can help scavenger in overcome challenge life they with connect they return with Islamic religious values and spirituality .

***Empowerment Social and Community :***

**Activity Community :** Organizing activity community first Islamic values such as mutual cooperation, togetherness , and solidarity . Activity This Can includes social events , training together , or project engaging community all over member community scavenger . **Empowerment of Women and Children :** Prioritizing empowerment Woman and children in the community scavengers , which they often become group prone to . Special program For education , health , and rights Woman as well as child can be very useful .

***Integration with Public Policy :***

**Advocacy and Policy:** Working The same with institution government and non- government organizations For develop supportive policies empowerment community scavenger . This matter Can covers regulation about condition work , rights social , and access to service public .

With approach This is empowerment community scavengers at the Poi Panda Kawatuna landfill can done in a way holistic and sustainable, paying attention aspect their economic , social and spiritual in accordance with principles Islamic theology.

Related empowerment community public scavengers in the Kawatuna TPAS area through approach Philanthropy, yes done in a way voluntary Good in a way individual or group, through activity utilization source existing power there. This matter in line theory put forward by Lingge that Philanthropy charity or generosity as form



action voluntary which done individual / group for help individual / group which other.

Empowerment own philosophy base for change public from those who don't capable become empowered, Good in a way economy, social, nor culture. Speak about empowerment no can released from problem poverty as object from empowerment that himself. (Setiadi, 2019).

### **Conclusion and Suggestion**

This article conclude that principles Islamic theology can become strong foundation For empowerment community scavenger in process waste plastic . Approach This help reach welfare social , responsibility answer environment , and benefits sustainable economy .

Based on findings And discussion on , so can concluded a number of thing , as following :

1. **Importance Welfare Social** : that Islamic teachings encourage welfare social and economic people , incl community scavenger . In context This is empowerment scavenger through processing waste plastic in line with Islamic principles about justice social and responsible answer social .
2. **Concept of Trust and Environmental Responsibility** : Islam teaches importance trust (trust) and responsibility answer to environment . Process waste plastic become goods worth reflect utilization source Power in a way wise and responsible answer , as well guard cleanliness and sustainability environment .
3. **Approach Integrated** : Empowerment community scavenger need integrated approach between aspect theological and practical . It's involving training skills , support finance , and counseling about Islamic values in manage and recycle repeat waste plastic .
4. **Success Through Involvement Community** : Empowerment community scavenger can reach more results Good through involvement active community and support from various parties , incl religious and government institutions . With exists support and coaching , community scavenger can increase income they as well as

contribution to management more waste Good .

5. **Social and Economic Benefits** : Processing waste plastic No only give benefit economy for community scavengers , but also contribute to hygiene environment and reduction impact negative waste plastic . This is in line with Islamic teachings about benefit for society and the earth .

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