



ISLAMIC PHILANTHROPY MODEL BASED ON A WASTE BANK FOR EMPOWERING PESANTREN COMMUNITIES: EVIDENCE FROM TEBUIRENG PESANTREN, INDONESIA

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Abstract

This study examines the development of an Islamic philanthropy model based on a waste bank system in the context of pesantren-based community empowerment. While previous studies have largely positioned waste banks within environmental management and economic empowerment frameworks, they have given limited attention to their potential role as mechanisms of Islamic social finance. This study addresses this gap by analyzing how economic activities derived from waste management can be transformed into socially oriented philanthropic practices. Using a qualitative approach with an intrinsic case study design, this research was conducted at the Tebuireng Waste Bank (BST), Jombang. Data were collected through in-depth interviews, participant observation, and document analysis involving waste bank managers, pesantren authorities, community participants, and beneficiaries. The data were analyzed using thematic analysis to identify patterns and construct a conceptual model. The findings reveal that BST operates beyond a conventional waste management system by integrating circular economy practices with pesantren values, enabling the transformation of economic value into social value. The proceeds from waste-related activities are collectively managed and implicitly function as a form of productive charity, contributing to social redistribution and community empowerment. This process is mediated by the pesantren's institutional and normative roles, ensuring alignment with Islamic principles such as trustworthiness, justice, and public benefit. This study proposes a conceptual model of Islamic philanthropy grounded in a circular economy framework, in which community participation, economic value creation, and social redistribution are interconnected in a sustainable cycle. The study contributes to the literature by extending the scope of Islamic philanthropy beyond traditional instruments toward community-based and productive practices. It also offers practical insights for developing sustainable empowerment models within Islamic social institutions.

Keywords: *Islamic philanthropy; circular economy; waste bank; pesantren; community empowerment; productive charity*

Abstrak

Penelitian ini mengkaji pengembangan model filantropi Islam berbasis sistem bank sampah dalam konteks pemberdayaan masyarakat berbasis pesantren. Meskipun penelitian-penelitian sebelumnya umumnya menempatkan bank sampah dalam kerangka pengelolaan lingkungan dan pemberdayaan ekonomi, perhatian terhadap potensinya sebagai mekanisme keuangan sosial Islam masih relatif terbatas. Penelitian ini berupaya mengisi kesenjangan tersebut dengan menganalisis bagaimana aktivitas ekonomi yang berasal dari pengelolaan sampah dapat ditransformasikan menjadi praktik filantropi yang berorientasi sosial. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus intrinsik dan dilaksanakan di Bank Sampah Tebuireng (BST), Jombang. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen yang melibatkan pengelola bank sampah, pihak pesantren, peserta

komunitas, serta para penerima manfaat. Data dianalisis menggunakan analisis tematik untuk mengidentifikasi pola-pola dan membangun model konseptual. Temuan penelitian menunjukkan bahwa BST beroperasi melampaui fungsi konvensional sebagai sistem pengelolaan sampah dengan mengintegrasikan praktik ekonomi sirkular dan nilai-nilai pesantren, sehingga memungkinkan terjadinya transformasi nilai ekonomi menjadi nilai sosial. Hasil yang diperoleh dari aktivitas pengelolaan sampah dikelola secara kolektif dan secara implisit berfungsi sebagai bentuk sedekah produktif yang berkontribusi terhadap redistribusi sosial dan pemberdayaan masyarakat. Proses ini dimediasi oleh peran kelembagaan dan normatif pesantren yang memastikan kesesuaiannya dengan prinsip-prinsip Islam seperti amanah, keadilan, dan kemaslahatan umum. Penelitian ini mengusulkan sebuah model konseptual filantropi Islam yang berlandaskan kerangka ekonomi sirkular, di mana partisipasi masyarakat, penciptaan nilai ekonomi, dan redistribusi sosial saling terhubung dalam suatu siklus yang berkelanjutan. Studi ini memberikan kontribusi terhadap literatur dengan memperluas cakupan filantropi Islam dari instrumen-instrumen tradisional menuju praktik-praktik yang berbasis komunitas dan bersifat produktif. Selain itu, penelitian ini juga menawarkan wawasan praktis bagi pengembangan model pemberdayaan yang berkelanjutan dalam lembaga-lembaga sosial Islam.

Kata Kunci: Filantropi Islam; Ekonomi Sirkular; Bank Sampah; Pesantren; Pemberdayaan Masyarakat; Sedekah Produktif.

INTRODUCTION

The issue of waste has become an increasingly complex global problem as populations grow and consumer behavior changes. In Indonesia, based on data reported by 244 regencies and cities to the Ministry of Environment and Forestry's system, national waste generation amounts to approximately 24.8 million tons per year, with household waste being the primary contributor.¹ Limitations in waste management systems that remain focused on final disposal indicate that structural approaches are not yet sufficiently effective without community involvement. Therefore, community-based approaches such as waste banks have emerged as a strategic alternative that focuses not only on waste reduction but also on community economic empowerment.²

Over time, waste banks have come to serve not only as tools for environmental management but also as vehicles for community-based socioeconomic empowerment. Several studies show that waste banks can increase household income, build equity,³ strengthen ecological

¹ Angel Gavrilu, *Sumber Sampah Indonesia 2025: Rumah Tangga Dominasi Timbulan Nasional*, February 2026, <https://goodstats.id/article/persentase-sumber-sampah-indonesia-2025-rumah-tangga-dominasi-timbulan-nasional-GR9A5>.

² Anih Sri Suryani, 'Peran Bank Sampah Dalam Efektivitas Pengelolaan Sampah (Studi Kasus Bank Sampah Malang)', *Aspirasi* 5, no. 1 (June 2014): 71–84. Also read World Bank, 'What a Waste 2.0: A Global Snapshot of Solid Waste Management to 2050', *World Bank* (Washington DC), 2018.

³ Dinda Novyasaki Maharani, Firda Gangsar Ramadanti, and Nabila Rasya Annisa, 'Analisis Inovasi IDE AsSALAM (Inisiasi Desa Nabung Saham Modal Sampah) Dalam Perspektif New Public Governance', *JMBI UNSRAT (Jurnal Ilmiah Manajemen Bisnis dan Inovasi Universitas Sam Ratulangi)*. 10, no. 3 (November 2023): 2012–26, <https://doi.org/10.35794/jmbi.v10i3.49261>.

awareness,⁴ and encourage active community involvement in environmental management.⁵ However, most studies still frame waste banks within an environmental economics framework and thus have not yet explored the dimensions of religious values and practices that may be embedded in them.⁶

On the other hand, in Muslim societies, social empowerment cannot be separated from the tradition of Islamic philanthropy, which includes zakat, infaq, sadaqah, and waqf.⁷ Islamic philanthropy plays a strategic role in redistributing wealth, with the potential for national zakat to reach Rp327 trillion per year.⁸ Previous studies have shown that the management of Islamic social funds significantly strengthens the community's economy and reduces poverty.⁹ However, based

⁴ Nugroho Purnomo et al., 'Inovasi Peduli Lingkungan: Program Sedekah Sampah Untuk Daerah (Studi Kasus: Kabupaten Nganjuk)', *ENVIRO: Journal of Tropical Environmental Research* 25 (March 2024): 48, <https://doi.org/10.20961/enviro.v25i2.85777>; Dimas Setyawan, *Pesantren Peduli Lingkungan, Kenali Bank Sampah Tebuireng*, 2022, <https://tebuireng.online/pesantren-peduli-lingkungan-kenali-bank-sampah-tebuireng/>; M. K. Huda and S. Rajagukguk, 'Penguatan Karakter Peduli Lingkungan Di Pesantren Modern Al Barokah Melalui Pengelolaan Sampah Dan Pemanfaatan Biopori', in *BEST Journal (Biology Education, Sains ...)*, academia.edu, 2020, <https://www.academia.edu/download/83948558/2186.pdf>; Muzza Muzza, Panut Setiono, and Muhammad Sofwan, 'Pengembangan Karakter Peduli Lingkungan Dan Sikap Kewirausahaan Melalui Pengelolaan Bank Sampah Di Pondok Pesantren Al-Jauharen Kota Jambi', *Jurnal Abdi Pendidikan* 1, no. 1 (April 2020): 6–11.

⁵ P. V. Meliyanti et al., 'Dinamika Pasar, Kebijakan Negara, Dan Tuntutan Sosial Dalam Inovasi Pengelolaan Sampah Terpadu (Studi Program Inovasi Sosial "Sadidu" PT Arutmin Indonesia ...)', *JURNAL ...*, 2025, <https://journal.utnd.ac.id/index.php/jmdb/article/view/2222>.

⁶ Dwi Wulandari, Sugeng Utomo, and Bagus Narmaditya, 'Waste Bank: Waste Management Model in Improving Local Economy', *International Journal of Energy Economics and Policy* 7 (September 2017): 36–41; Eka Pranata et al., *Waste Bank in Indonesia: Problem and Opportunities* (2023), 284–90, https://doi.org/10.2991/978-94-6463-144-9_27; Fatmawati Fatmawati et al., 'Waste Management System: A Case Study of Waste Bank Management Toward a Circular Economy in Maros Regency', *Jurnal Borneo Administrator* 20 (April 2024): 1–14, <https://doi.org/10.24258/jba.v20i1.1206>; R. Oktafia, 'Waste Bank and Community Welfare in Sidoarjo (Maqashid Sharia Perspective)', *An-Nisbah: Jurnal Ekonomi Syariah*, 2021, <https://ejournal.uinsatu.ac.id/index.php/nisbah/article/view/4864>; Redaksi DJPB Kemenkeu, *Bank Sampah Dan Penguatan Ekonomi Desa*, 28 January 2020, <https://djp.kemenkeu.go.id/kanwil/ntb/id/data-publikasi/artikel/2897-bank-sampah-dan-penguatan-ekonomi-desa.html>; NL Diana, 'Bank Sampah Sebagai Pengerak Pemberdayaan Perempuan', in *Eprints.Walisongo.Ac.Id*, n.d., <https://eprints.walisongo.ac.id/id/eprint/23571/>; A. P. Daffa, *Pemberdayaan Ekonomi Ibu Rumah Tangga Dalam Pengelolaan Sampah Di Kota Bandar Lampung Dalam Perspektif Ekonomi Islam (Studi Pada Bank Sampah ...)* (repository.radenintan.ac.id, 2023), <https://repository.radenintan.ac.id/28176/>; Muhsinin Muhsinin, *Pemberdayaan Santri Melalui Program Bank Sampah Dan Tani Millenial Dalam Menumbuhkan Jiwa Kewirausahaan Santri Di Pondok Pesantren Al-Ihya 'Ulumaddin Cilacap*, Tesis (Purwokerto: UIN Prof. K.H. Saifuddin Zuhri, 2023).

⁷ Maulidita Safitri and Anwar Hafidzi, 'Implementasi Zakat Dan Infak Dalam Sistem Ekonomi Modern: Telaah QS. At-Taubah: 60 Dan 103 Terhadap Ekonomi Pengelolaan Zakat Di Indonesia', *Journal of Islamic and Law Studies* 9, no. 1 (July 2025), <https://doi.org/10.18592/jils.v9i1.17057>; Mochammad Andre Agustianto, 'Wakaf Sebagai Strategi Pemberdayaan Ekonomi Masyarakat', *El-Qist: Journal of Islamic Economics and Business (JIEB)* 9, no. 2 (2019): 143–63, <https://doi.org/10.15642/elqist.2019.9.2.143-163>; Bakhrol Huda, Ah. Ali Arifin, and Basar Dikuraisyin, 'Model Political Distribution Pengelolaan Zakat Dan Implikasinya Terhadap Ekonomi Umat Di Era Pandemi Covid 19: Studi Kajian Kebijakan Umar Bin Abdul Aziz', *MASADIR: Jurnal Hukum Islam* 3, no. 01 (July 2023): 586–611, <https://doi.org/10.33754/masadir.v3i01.672>.

⁸ Badan Amil Zakat Nasional (BAZNAS), *Outlook Zakat Indonesia 2023* (Jakarta: BAZNAS, 2023).

⁹ Raisa Aribatul Hamidah et al., 'An Assessment of Zakat Contributions for Productive Purposes to Empower the Mustahik Economy in the Face of the Covid-19 Pandemic', *ZISWAF: Jurnal Zakat Dan Wakaf* 8, no. 2 (December

on the author's analysis, Islamic philanthropy practices remain dominated by approaches centered on direct donations and formal institutions, and have not yet been widely linked to community-based productive economic activities.

The latest developments indicate a trend toward integrating the circular economy and Islamic philanthropy through productive philanthropy, in which economic activities serve as a source of social fundraising. However, this integration has yet to be systematically studied, particularly in the context of religious institutions such as Islamic boarding schools. In fact, Islamic boarding schools hold great potential as agents of community empowerment, combining Islamic values, social capital, and community-based economic practices.¹⁰

Within the local context, the Tebuireng Islamic Boarding School in Jombang, East Java, Indonesia, has introduced an innovative initiative through the establishment of the Tebuireng Waste Bank (BST), which was founded on October 13, 2015, as a response to the growing waste problem and an effort to maintain environmental cleanliness productively. The BST involves not only students but also the surrounding community, micro-business owners, and waste collectors within a participatory waste management ecosystem. Moreover, the management of the BST is grounded in values of piety encompassing ritual, social, professional, and ecological dimensions, demonstrating the integration of environmental practices with Islamic values.

In the author's view, in addition to serving as a waste management tool, the BST also plays a role in community empowerment through activities such as training, awareness-raising, and strengthening students' and the surrounding community's entrepreneurial skills. Community involvement is participatory, whether as clients, managers, or economic partners, leading to increased supplementary income and behavioral changes in waste management. However, based on the initial findings of this study, the mechanisms for managing and distributing the economic proceeds from BST activities have not been explicitly explained within the framework of Islamic philanthropy, particularly regarding the flow of funds and their position within religious social instruments.

This is the research gap that needs to be addressed. First, there is an empirical gap: the practices of the Tebuireng Waste Bank—which exhibit an integrative character blending economic, social, and Islamic values—have not yet been extensively studied academically as a cohesive model.

2021): 154–67, <https://doi.org/10.21043/ziswaf.v8i2.11242>; Mohd Zaidi Daud et al., 'EMPOWERING FUTURES: Unveiling Zakat's Vital Role Economic Development and Legal Framework in Malaysia's', *Jurisdictie: Jurnal Hukum Dan Syaria* 16, no. 1 (July 2025): 235–74, <https://doi.org/10.18860/j.v16i1.31424>; T. Widiastuti et al., 'A Mediating Effect of Business Growth on Zakat Empowerment Program and Mustahiq's Welfare', *Cogent Business and Management* 8, no. 1 (2021), Scopus, <https://doi.org/10.1080/23311975.2021.1882039>.

¹⁰ Bakhrol Huda, *Bisnis Ritel Pesantren* (Bojonegoro: Abda Publisher, 2021).

Second, there is an evidence gap: a lack of a conceptual framework explaining how the economic outcomes of the waste bank's activities can be framed as part of Islamic philanthropy, particularly within the context of productive charity and community-based empowerment. Third, there is a population gap, as the research location in Tebuireng—with its distinctiveness as a large Islamic boarding school possessing a strong institutional system and Islamic values—has not been widely studied in integrative research on the relationship between waste banks and Islamic philanthropy.

Based on the above discussion, this study aims to analyze and develop a model of Islamic philanthropy through waste banks to empower pesantren communities, using the Tebuireng Waste Bank in Jombang as a case study. This study is intended to provide not only an empirical contribution to pesantren-based community empowerment practices but also a conceptual contribution to the development of a more productive, contextually relevant, and circular economy-based Islamic philanthropy.

METHOD

1. Research Approach and Design

This study employs a qualitative approach with an intrinsic case study design, aiming to gain an in-depth understanding of the practices and construction of an Islamic philanthropy model based on a waste bank within the specific context of Islamic boarding schools. This approach was chosen because the phenomenon under study is contextual, complex, and involves interactions among economic and social dimensions, as well as Islamic values, that cannot be explained solely through quantitative means.

Epistemologically, this study is grounded in a constructivist-interpretive paradigm, in which social reality is understood as the result of meaning constructions formed by social actors, including waste bank managers, Islamic boarding school officials, and the community. Therefore, this study not only describes the phenomenon but also seeks to develop a conceptual abstraction in the form of a model of Islamic philanthropy based on empirical practice.

2. Research Location and Context

The research was conducted at the Bank Sampah Tebuireng (BST). The BST was selected as the research site due to its unique characteristics, including the integration of circular-economy-based waste management, pesantren values, and social empowerment practices that could be framed as Islamic philanthropy. Since its establishment in 2015, BST has involved students and the surrounding community in participatory waste management, making it a relevant locus for examining the interaction between the community economy and religious values.

Sources and Techniques for Selecting Informants

Research data consists of primary and secondary data. Primary data was obtained through

in-depth interviews with key informants selected using purposive sampling, based on the criterion of direct involvement in BST activities. Informants included: 1) the manager of the Tebuireng Waste Bank; 2) the board of the Hasyim Asy'ari Foundation; 3) community participants (waste bank customers); 4) non-customers as a control group; and 5) beneficiaries of social programs. In total, the author used 6 informants in this study over a period of 3 months and made 5 visits to the site.

In addition, snowball sampling was used to expand the informant pool based on recommendations from initial informants, particularly to identify the actors involved in the distribution of social benefits. As for secondary data, the author obtained it from BST's internal documents, activity reports, institutional archives, and academic literature relevant to Islamic philanthropy, community empowerment, and the circular economy.

3. Data Collection Methods

This study employed three primary data collection methods. The first was in-depth interviews. These interviews were conducted using a semi-structured approach to explore the informant's understanding of the waste bank management mechanisms, the flow of economic benefits, and their perceptions of Islamic philanthropic values in BST practices.

The second technique is Participatory Observation. The researcher conducted direct observation of BST's operational activities, including sorting and weighing processes and interactions between managers and the community. This observation aimed to understand the actual practices occurring in the field. The third technique is Document Analysis. The documents analyzed included activity reports, community participation data, and records of social programs implemented by BST and pesantren social institutions.

4. Data Analysis Techniques

In this study, the author employed a thematic analysis approach, developed iteratively through several stages, beginning with Data Reduction. In this stage, the author selects and simplifies data from interviews, observations, and documentation. Second, Open Coding. In this stage, the author identifies initial concepts emerging from the data, including community participation, Islamic values, and mechanisms for benefit distribution. Third, Axial Coding. In this stage, the author connects these categories to identify patterns of relationships among social and economic variables. Fourth, Selective Coding and Conceptualization. In this stage, the author integrates the findings into a comprehensive narrative, leading to the development of a model of Islamic philanthropy based on a waste bank.

This approach enables the researcher not only to describe the phenomenon but also to produce a conceptual contribution (a model) as the primary finding of the research.

5. Data Validity (Trustworthiness)

To ensure the validity and reliability of the data, this study employs several strategies. First, source and method triangulation, by comparing data from interviews, observations, and documents. Second, member checking, by seeking confirmation from informants regarding data interpretation. Third, an audit trail is created by systematically documenting the entire research process. Fourth, researcher reflexivity, to minimize bias in data interpretation

6. Research Contribution Strategy

The author designed this methodology not only to produce an empirical description but also to construct a conceptual model of Islamic philanthropy based on the circular economy within the context of Islamic boarding schools. Thus, this study contributes to the development of a more contextual and community-practice-based study of Islamic philanthropy.

RESULT

Bank Sampah Tebuireng (BST) is an environmental management unit under the auspices of the Hasyim Asy'ari Foundation in Jombang. It was established on October 13, 2015, during the leadership of KH. Salahuddin Wahid, the younger brother of Indonesia's fourth president, Abdurrahman Wahid. The establishment of BST was a response to the growing waste problem in the pesantren and the surrounding community. Under the leadership of KH. Salahuddin, there are four concepts of piety that, according to him, must be embraced by the students: Ritual Piety, Social Piety, Professional Piety, and Ecological Piety. Ecological Piety has become a new focus for the Tebuireng Islamic Boarding School. This concept emerged as a confirmation that the boarding school should indeed be a pioneer in environmental conservation. Tebuireng Islamic Boarding School is firmly committed to continuing and further developing the framework of Environmental Fiqh initiated by K.H. Ali Yafie.¹¹

As stated by Fauzan, Director of BST, he explained that until now, waste from the Islamic boarding school and other units under the Hasyim Asyari Foundation had simply been collected at the available disposal sites; subsequently, the school's sanitation staff would pick it up and dispose of it on vacant land in the rice fields owned by the Tebuireng Islamic boarding school.¹²

*"Saking banyaknya sampah seringkali kita lakukan penggalian terlebih dahulu baru kemudian di timbun, dan kalau sudah penuh pindah lagi ke lokasi yang lain."*¹³

¹¹ While K.H. Ali Yafie's Environmental Fiqh unpacks the paradigmatic spirit of ecological sensitivity in the use of water resources based on classical fiqh literature, Tebuireng seeks to align with—or even advance—the spirit of that Environmental Fiqh paradigm by applying it to an “Ecological Jihad” in the form of optimizing environmental cleanliness through waste management. Ahmad Faozan M. Rizki Syahrul Ramadhan, ‘Keberlanjutan Fikih Lingkungan: Studi Program Pelestarian Lingkungan Hidup Di Pesantren Tebuireng’, *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 1, no. 12 (July 2024), <https://doi.org/10.5281/zenodo.12748389>.

¹² Ahmad Faozan, ‘Interview with Direktur BST: Sejarah Pendirian BST Dan Visi-Misinya’, (Jombang), 24 July 2024.

¹³ Faozan, ‘Interview with Direktur BST: Sejarah Pendirian BST Dan Visi-Misinya’.

Therefore, the BST is not only intended as a technical solution for waste management, but also as part of the pesantren's social responsibility to maintain environmental cleanliness while developing the economic potential of waste generated by the pesantren community and the wider community. That is why the BST has the slogan: *bersih* (clean), *berkah* (blessed), *berlimpah* (abundant).¹⁴

Institutionally, BST operates under the Environmental Maintenance Unit of the Hasyim Asy'ari Foundation, demonstrating the pesantren's structural support for the program's management. The pesantren's involvement is not limited to administrative aspects but also encompasses policy direction, the appointment of managers, and the integration of Islamic values into waste management practices. This makes BST an integral part of the pesantren's social system, rather than merely an independent business unit.¹⁵

In terms of participation, BST involves various social actors, including boarding school students, the local community (both customers and non-customers), waste collectors, and micro-entrepreneurs. This involvement is participatory in nature, with the community serving not only as waste contributors but also as partners in the management and distribution of benefits. This participatory model strengthens BST's position as a space for socio-economic interaction between the pesantren and the community. In fact, BST management actually wishes to be more active in engaging the surrounding community, but limitations in human resources and equipment mean that BST can only manage around 500 kg per day.

*"Sebenarnya kita ingin untuk mengakomodir permintaan masyarakat sekitar yang ingin diambil sampahnya. Namun kurangnya SDM, keterbatasan armada hingga Gudang dan mesin pengolahan menjadikan kami harus menahan diri terlebih dahulu. Sebenarnya ini menarik, karena bagaimanapun juga semakin banyak sampah yang masuk maka semakin menambah pendapatan kami. Tapi ya.. gimana lagi. Sejujurnya, menangani internal Pesantren saja sebenarnya kami sudah keteteran. Karena itulah selain bekerja sebagaimana biasa kami juga terus berusaha untuk menjalin relasi dengan berbagai pihak, syukur-syukur nanti ada yang membantu membelikan alat atau apapun lah yang sekiranya dapat menunjang aktifitas kami. Agar keberadaan kami dapat dinikmati oleh masyarakat secara luas"*¹⁶

In its day-to-day operations, BST implements a circular economy model that includes the processes of sorting, weighing, recording, and selling waste. Waste that has been sorted by type is then weighed and recorded as a savings balance for the customer, before finally being sold to waste collectors or the recycling industry. This mechanism not only generates economic value but also builds public awareness of the importance of sustainable waste management.

¹⁴ Faozan, 'Interview with Direktur BST: Sejarah Pendirian BST Dan Visi-Misinya'; Bambang Harimurti, 'Interview with Kepala Unit Pemeliharaan Lingkungan PP Tebuireng: Pengelolaan Sampah BST', (Jombang), 27 July 2024.

¹⁵ Faozan, 'Interview with Direktur BST: Sejarah Pendirian BST Dan Visi-Misinya'.

¹⁶ Faozan, 'Interview with Direktur BST: Sejarah Pendirian BST Dan Visi-Misinya'.

In addition to its economic aspects, BST also serves an educational function through training and outreach activities related to waste management and entrepreneurship. The program aims to enhance the community's capacity to utilize waste as an alternative economic resource, while fostering broader ecological awareness.¹⁷ Thus, BST is not only focused on economic outcomes but also on the process of social learning.

The values underpinning waste bank management are inseparable from the value system of Islamic boarding schools, which encompasses ritual, social, professional, and ecological piety.¹⁸ These values serve as the foundation for shaping managers' and the community's behavior in carrying out waste bank activities. Thus, waste management practices are viewed not only as economic activities but also as part of the implementation of religious values in daily life.

From an economic perspective, community participation in the BST program provides additional income; although on a relatively small scale, it is significant in helping to meet households' daily needs.¹⁹ Furthermore, the BST program also creates new business opportunities,²⁰ including waste collection, processing, and distribution activities.²¹ This demonstrates that the BST program helps expand economic opportunities for communities living near Islamic boarding schools. As one resident put it:

“awalnya saya hanya nongkrong dengan kawan-kawan pengelola BST yang kebetulan kenal akrab jauh sebelum BST didirikan. Begitu ada program edukasi saya perbatikan saja bagaimana proses dan alurnya. Setibanya di rumah saya iseng untuk mengumpulkan dan mengelompokkan sampah yang ada kemudian saya jual ke BST. Pertamanya ya dapatnya sedikit cukup buat beli rokok. Eh, trus ditawarkan layanan nabung, iseng lagi saya ikuti. Tau-tau sekarang saldonya sudah lumaya. hahaha”

Furthermore, the resulting social impact extends beyond economic factors to include changes in community behavior regarding waste management. The community has become more aware of the importance of sorting waste, maintaining environmental cleanliness, and participating in community-based collective activities.²² These changes indicate a social transformation brought about by the BST program's interventions.

¹⁷ Faozan, 'Interview with Direktur BST: Sejarah Pendirian BST Dan Visi-Misinya'; M. Rizki Syahrul Ramadhan, 'Keberlanjutan Fikih Lingkungan'.

¹⁸ M. Rizki Syahrul Ramadhan, 'Keberlanjutan Fikih Lingkungan'.

¹⁹ “itungannya ya lumayan mas. Daripada selama ini kita hanya buang begitu saja, tapi sekarang dapat duit. Bisa buat beli rokok dan jajanannya anak-anak (karyawan) tanpa harus mengurangi pendapatan harian” Hadi Hadi, 'Interview with Nasabah BST: Keterlibatan Masyarakat Sekitar BST', (Jombang), 30 July 2024.

²⁰ Abdullah Abdullah, 'Interview With Pegawai Toko Fotokopi Dan Print “JITU”', (Jombang), 27 July 2024.

²¹ Faozan, 'Interview with Direktur BST: Sejarah Pendirian BST Dan Visi-Misinya'.

²² Dewi Dewi, 'Interview with Warga Non Nasabah', (Jombang), 30 July 2024; Sutarman Sutarman, 'Interview with Warga Sekitar Pesantren: Keterlibatan Masyarakat Sekitar Atas Program BST', (Jombang), 30 July 2024.

Nevertheless, the research findings indicate²³ that the mechanisms for managing the economic proceeds from BST activities have not yet been explicitly formulated within the framework of Islamic philanthropy, there is no detailed explanation of how the profits from waste sales are managed, allocated, and distributed as social funds from an Islamic perspective. This suggests a conceptual gap in a practice that has philanthropic potential.

However, implicitly, BST practices indicate a trend toward a model of productive philanthropy. This is evident in the orientation of its activities, which focus not only on individual gain but also on the common good through social programs and community empowerment.²⁴ This potential is further strengthened by the involvement of pesantren social institutions, which help manage and distribute the benefits of these programs to communities in need.²⁵

Furthermore, the existence of BST also demonstrates the integration of economic, social, and religious dimensions within a single, interconnected system. Waste management activities generate economic value, which can then be converted into social value through distribution mechanisms grounded in Islamic principles. This integration is a key distinguishing feature of BST from typical waste bank models.

Figure 1. Waste Management



Source: Data processed by the author using AI-powered visualization (2026)

Overall, the findings of this study indicate that the Tebuireng Waste Bank not only

²³ Faozan, 'Interview with Direktur BST: Sejarah Pendirian BST Dan Visi-Misinya'; Harimurti, 'Interview with Kepala Unit Pemeliharaan Lingkungan PP Tebuireng: Pengelolaan Sampah BST'.

²⁴ Harimurti, 'Interview with Kepala Unit Pemeliharaan Lingkungan PP Tebuireng: Pengelolaan Sampah BST'.

²⁵ Harimurti, 'Interview with Kepala Unit Pemeliharaan Lingkungan PP Tebuireng: Pengelolaan Sampah BST'; Sutarman, 'Interview with Warga Sekitar Pesantren: Keterlibatan Masyarakat Sekitar Atas Program BST'; Hadi, 'Interview with Nasabah BST: Keterlibatan Masyarakat Sekitar BST'.

functions as an instrument for environmental management and economic empowerment but also holds potential as a community-based Islamic philanthropy mechanism. However, this potential remains implicit and has not yet been formulated into a systematic conceptual model, necessitating further analysis in subsequent discussions to develop an Islamic philanthropy model grounded in BST practices.

DISCUSSION

Previous findings reveal that the practices of the Tebuireng Waste Bank (BST) do not merely represent a community-based environmental management model, but demonstrate the emergence of a new configuration that integrates circular economic activities with Islamic philanthropic values within the context of a pesantren. Conceptually, these findings address the research objective—namely, formulating a model of Islamic philanthropy based on a waste bank—by demonstrating that economic activities generated from waste management can be transformed into a social mechanism oriented toward the common good.

The primary significance of these findings lies in the process of value transformation, wherein waste—as a worthless entity—is transformed into an economic resource and subsequently constructed into social value through collective mechanisms. This transformation does not occur automatically but is mediated by the pesantren's value system, which instills a dimension of piety not only in ritual aspects but also in social and ecological dimensions. Thus, economic activities within the BST do not stand as purely utilitarian practices but as part of religious praxis with an ethical orientation.

From the perspective of Islamic philanthropy, these findings expand our understanding of sources of social funding, which have long been dominated by charitable instruments such as zakat and direct almsgiving. The research results indicate that social funding can also stem from collective economic activities rooted in community participation. This suggests a shift from a charitable philanthropy model to a community-based, productive philanthropy, where economic value is not merely consumed but reinvested for broader social benefit.

Furthermore, the role of pesantren as managing institutions plays a key part in steering this transformation. Pesantrens function not only as administrative actors but also as normative agents, ensuring that the processes of management and distribution of benefits remain within the framework of Islamic principles, such as trustworthiness, justice, and the public good. Thus, the philanthropic mechanisms within the BST are not spontaneous but are institutionalized within the social structure of the pesantren.

These findings also indicate that community participation is a central element in the model's sustainability. Student and community involvement not only generates economic output but also builds social capital through trust and solidarity. In this context, the BST serves as a space for interaction that brings together economic interests and social values, thereby creating a dynamic of collective empowerment. This explains why the resulting impact is not merely material but also encompasses behavioral changes and heightened social awareness.

When linked to previous research, these results align with findings stating that waste banks are effective in increasing environmental awareness and community income. However, this study highlights an additional dimension that has not been widely discussed: the integration of these economic practices with Islamic philanthropy mechanisms. Thus, the primary contribution of this study lies not in reinforcing existing findings but in reframing waste banks as instruments of philanthropy based on the circular economy.

The main difference from previous studies lies in the context and analytical approach. Most studies tend to separate environmental studies, economic empowerment, and Islamic philanthropy. Meanwhile, this study demonstrates that these three dimensions can be integrated into a single coherent system, particularly within the context of pesantren, which possess a strong value base and institutional structure. This makes the BST model possess characteristics that cannot be fully found in non-pesantren contexts.

However, this study also found that such integration remains implicit and has not yet been fully formalized within a clear institutional framework, particularly regarding mechanisms for managing social funds. This situation indicates room for improvement in governance, particularly by clarifying the distribution channels and the accountability for funds within the Islamic philanthropy system. In other words, the practice is already in place but not yet fully supported by a mature conceptual and administrative framework.

From a theoretical perspective, these findings suggest that Islamic philanthropy should not be understood as limited to classical instruments, but can adaptively evolve in response to society's socio-economic dynamics. The BST model demonstrates that Islamic philanthropy can operate within a circular economy framework, where the values of sustainability and empowerment become integral to philanthropic practice itself. This opens the door to the development of a new, more contextual and innovative paradigm for the study of Islamic philanthropy.

Furthermore, the model developed in this study also reveals a cyclical relationship among participation, economic value, and social impact. The program's success in generating social benefits will increase community trust, which, in turn, will strengthen participation and the program's sustainability. This pattern underscores that sustainability depends not only on economic

factors but also on the strength of social relationships and the legitimacy of values established within the community.



Figure 2. Model of Islamic Philanthropy Based on Waste Bank (BST) Source: Data processed by the author using AI-powered visualization (2026)

Thus, this study not only answers the question of how waste banks contribute to community empowerment but also explains why and how such practices can be constructed as a model of Islamic philanthropy. The integration of the circular economy, pesantren values, and social distribution mechanisms forms the primary foundation of the resulting model. This model simultaneously demonstrates that innovation in Islamic philanthropy need not be high-tech; it can grow from simple community practices grounded in strong values.

Overall, this discussion confirms that the Tebuireng Waste Bank represents a hybrid model that integrates economics, religion, and social empowerment, resulting in a sustainable, community-based model of Islamic philanthropy. Although there are still limitations regarding institutional formalization, this model holds great potential for replication and development in other pesantren contexts, with adjustments tailored to their respective social and institutional conditions.

CONCLUSIONS

This study shows that the Tebuireng Waste Bank (BST) serves not only as an instrument for environmental management and community economic empowerment, but also as an embryonic model of Islamic philanthropy based on the circular economy within the context of Islamic boarding schools. Through a process of value transformation—from waste as refuse to an economic resource, and subsequently to social value—the BST offers an alternative mechanism for the collection and utilization of community-based social funds.

The main findings of this study confirm that integrating economic activities, pesantren values, and social practices produces a model of philanthropy that is productive, participatory, and sustainable. The role of the pesantren as a normative institution is key to maintaining a focus on the common good and ensuring that the process of benefit distribution remains within the framework of Islamic values. However, this model remains implicit and has not yet been fully formalized within the institutional system, particularly regarding the mechanisms for managing and accounting for social funds.

Thus, this study contributes to expanding the field of Islamic philanthropy by offering a new perspective: that philanthropic practices are not solely based on direct donations but can also emerge from community economic activities integrated with religious values. Theoretically, this study contributes to the development of Islamic philanthropy studies by introducing the concept of circular-economy-based Islamic philanthropy, which integrates economic, social, and religious dimensions into a cohesive framework. This model enriches the approach to Islamic philanthropy, which has tended to focus on classical instruments such as zakat, infaq, and waqf, by presenting alternatives based on community practices that are more contextual and adaptive.

In practical terms, these findings have implications for Islamic boarding school administrators and religious social institutions, encouraging them to develop community empowerment models that do not rely solely on donations but also productively harness local economic potential. Waste banks can serve as a gateway to building a sustainable empowerment ecosystem by integrating environmental, economic, and philanthropic aspects into a single system.

From a policy perspective, the results of this study can serve as a reference for stakeholders, including the government and philanthropic institutions, in designing more inclusive and sustainable community-based empowerment programs. The integration of the circular economy and Islamic philanthropy has the potential to become an innovative strategy for addressing environmental issues while simultaneously improving community welfare.

This study has limitations, particularly its focus on a single case study within the Tebuireng

pesantren community; therefore, generalizations from the findings should be made with caution. Consequently, future research is recommended to conduct comparative studies across various pesantrens or other communities to test the consistency and adaptability of the waste bank-based Islamic philanthropy model in different contexts.

Additionally, future research could develop quantitative or mixed-method approaches to more specifically measure the economic and social impacts of this model, including the effectiveness of benefit distribution and the program's sustainability. A more in-depth analysis is also needed regarding governance aspects, particularly in formulating mechanisms for the management, transparency, and accountability of social funds within the framework of Islamic philanthropy.

Furthermore, exploring the integration of this model with other Islamic philanthropic instruments, such as zakat and productive waqf, presents a promising research opportunity. This is essential for building a more comprehensive and innovative Islamic philanthropic ecosystem capable of addressing contemporary socioeconomic challenges.

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