



THE IMPLEMENTATION OF MASLAHAH MURSALAH IN THE CIRCULAR ECONOMY OF WASTE OF UKM TEMPE BERKAH IN HAMPARAN PERAK VILLAGE

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Abstract: This study aims to implement masalah mursalah in the Circular Economy of UKM Tempe Berkah waste in Hamparan Perak Village by focusing on 3 elements in it, namely hifdzu an-nafs (care of the soul), hifdzu al-mal (maintenance of assets) and hifdzu al-bi'ah (maintenance of environment). This study used a descriptive qualitative research method, with primary and secondary data sources used as data sources. Data collection techniques were used in the form of interviews, observation, and direct surveys. In addition, data collection techniques were also obtained from several selected sources as additional information in this study. The results of the study showed that the implementation of Masalah Mursalah in the Circular Economy of UKM Tempe Berkah, Hamparan Perak in the element of hifdzu an-nafs (care of the soul) can provide comfort and maintain health for employees, the community, and the surrounding environment from the dangers of pollution. And able to help the community in meeting its basic needs. Then, the implementation of Masalah Mursalah on the Circular Economy of waste of UKM Tempe Berkah in Hamparan Perak Village in the element of hifdzu al-mal (maintenance of assets), where UKM Tempe Berkah obtains their assets in a good way through buying and selling, using the assets following sharia and there is no element of appropriation other people's assets because they can provide appropriate salaries to their employees so that no one feels abused. And the implementation of Masalah Mursalah in the Circular Economy of UKM Tempe Berkah's waste in Hamparan Perak Village in the element of hifdzu al-bi'ah (environmental care), namely Tempe Berkah UKM can minimize environmental pollution by managing and utilizing its waste, both solid waste and liquid waste, so as not to cause damage to society and the environment.

Keywords: *masalah mursalah, circular economy, ukm waste*

A. Introduction

In modern times, many Islamic economic commodities and innovations require a correct legal basis to remain under sharia principles. One way to ensure that the law is following sharia principles is through *masalah mursalah*. *Maslahah mursalah* is the basic framework of the concept of revision of Islamic economic law. Through the *masalah mursalah* approach, various innovations and Islamic financial transactions can be investigated in more detail holistically, comprehensively, and exhaustively.¹ The main

¹ Ahmad Qorib and Isnaini Harahap, "Penerapan Masalah Mursalah Dalam Ekonomi Islam," *Journal Analytica Islamica* 5, no. 1 (2016): 56.

purpose of shari'a is to improve the life of mankind in six elements concerned, which is to maintain religion (hifdzu ad-din), soul (hifdzu an-nafs), reason (hifdzu al-aql), property (hifdzu al-mal), offspring (hifdzu an-nasl), and environment (*hifdzu al-bi'ah*) referred to by Ali Yafie in Ash-Shatibi thought who added 1 element of 5 elements to be 6 elements.²

Implementing the elements of the *mursalah maslahah* requires an activity to realize it, which is through *Circular Economy activities*. *Circular Economy* is an activity that emphasizes the utilization of resources in maintaining the ecosystem optimally while maximizing environmental and economic performance. Companies and industries can improve resource effectiveness and eco-efficiency by implementing a *Circular Economy*. *Circular Economy* is beneficial to the economy and the environment. The economy is closely related to the environment. The environment is the most important aspect of the economy that is still under-concerned. The environment is related to the many community needs obtained during the production and consumption process, thus causing a high demand for waste and the amount of waste that is positively correlated.^{3,4}

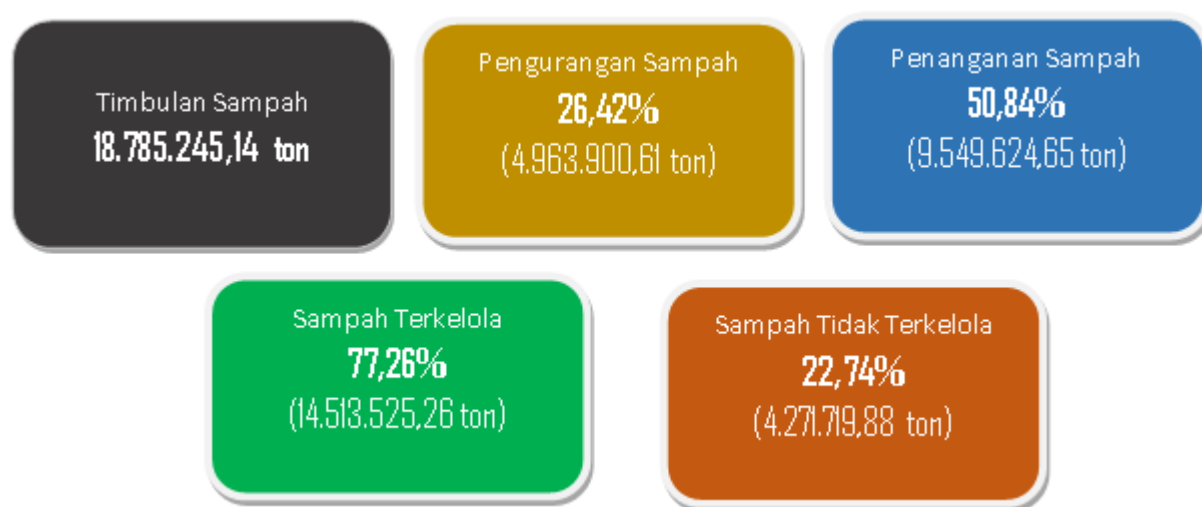


Figure 1. Indonesia's Waste Management Performance Achievements 2022
 Source: National Waste Management Information System (SIPSN)

² Nilna Fajral Wildati Haniyah, "Analisis Masalah Mursalah Pada Pengelolaan Limbah Industri Tahu UD. HUA Desa Tropodo Krian Sidoarjo," 2020.

³ Prasetyo Yoga, "Tinjauan Siyasah Dusturiah Terhadap Implementasi Peraturan Daerah Lampung Tengah No 13 Tahun 2012 Pasal 6 Ayat 1 Tentang Pengelolaan Sampah (Studi Di Perumahan Kopkar Dwi Karya Lempuyang Bandar Kecamatan Way Pengubuan)," 2022.

⁴ Lingga Yuliana, "Potensi Gerakan Anti Food Waste Dalam Penguatan Perekonomian UMKM," *Efektor* 9, no. 2 (2022): 286–95.

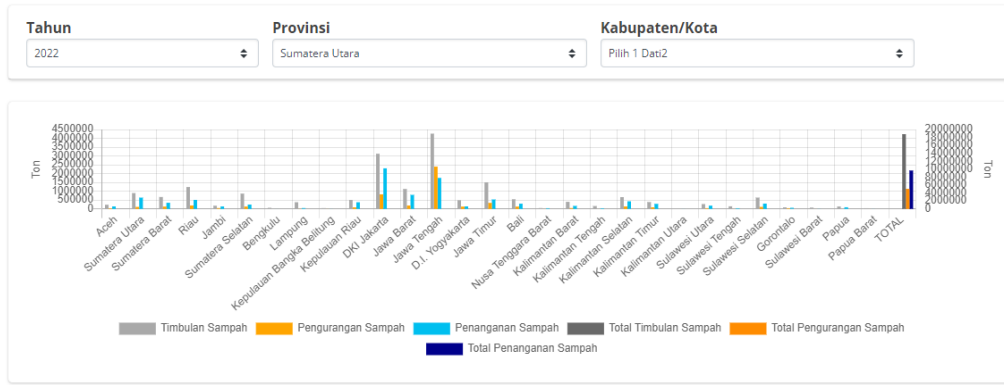


Figure 2. North Sumatra Waste Management Performance Achievements 2022
 Source: National Waste Management Information System (SIPSN)

Based on the picture above, SIPSN (National Waste Management Information System), states that waste generation in Indonesia in 2022 reached 18,785,245.14 tons, with a waste reduction was 26.42% (4,963,900.61 tons). Meanwhile, in the North Sumatra region, waste generation was recorded at 882,003.92 tons with waste handled by 22.43% (623,314.15 tons).

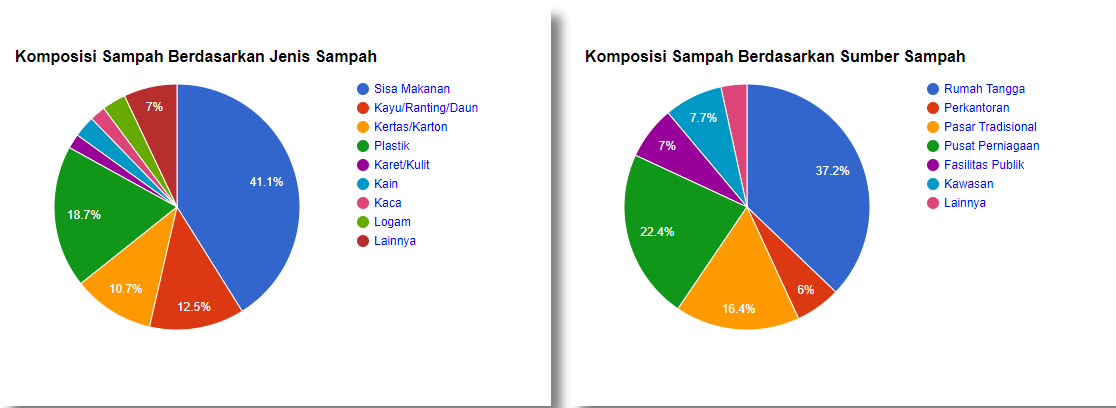


Figure 3. Waste Composition Graph 2022
 Source: National Waste Management Information System (SIPSN)

The waste composition graph is divided into 2 parts, which are based on the type of waste, and based on the source of waste. The composition of based on the type of waste consists of food waste, wood/branches/leaves, paper/cardboard, plastic, rubber/leather, cloth, glass, metal, and others. While the composition based on waste sources consists of household waste, offices, traditional markets, business centres, public facilities, surveillance, and others. Food waste is the type of waste that has the highest waste rate of 41.1% compared to other types of waste. And this food waste certainly comes from household waste by 37.2%.

This condition should be feared because the level of food waste is higher when compared to the number of hungry Indonesians. Waste with the type of food waste can be obtained from the level of production and consumption activities. And food waste can also be obtained from the presence of production activities in factory waste⁵. ⁶ Factory waste is one of the most serious environmental threats. ⁷ Factory waste will certainly cause environmental pollution and can pose a dangerous threat to the lives of every creature and ecosystem from time to time. In Islam, waste management is something that must be considered. Especially for someone who founded a company or industry, must think about the benefits to the surrounding community as well, not just the benefits. In Islam, doing something that makes others feeling persecuted is cruel and sinful. As in the word of Allah Almighty Qs. Ar-Rum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

It means: "It has been seen that corruption on land and at sea are caused by the works of human hands; God wants them to feel part of what they have done, so that they may return (to the right path)."

As explained above, the large volume of food waste can also be seen from the waste produced by food producers. In this study, UKM Tempe Berkah, Hamparan Perak village also produces waste during the tempeh production process. The following is tempeh data and waste produced by the UKM Tempe Berkah of Hamparan Perak Village:

Table 1. UKM Tempe Berkah Output Data

Raw Materials	Required amount	Result (Output)		
		Tempe	Solid Waste	Liquid Waste
Soybean	500 kg	1.000 bks	150 kg	100 – 120 liters
Air	±10,000 liters			

Based on the table above, explains that the UKM Tempe Berkah of Hamparan Perak Village requires the most appropriate and efficient strategy to be able to utilize the composition of waste or tempeh waste so that it can be applied onto the right processing targets.⁸

Previous research by Bahrul Ulum entitled *“Analisis Pengelolaan Limbah Pabrik Tahu Dalam Perspektif Produksi Islam Di Desa Teja Timur Kecamatan Pameksan Kabupaten Pameksan”* stated that tofu waste obtained from Tofu production activities is

⁵ Yuniar Sri Hartati. “Analisis Ketimpangan Ekonomi Di Provinsi Papua.” Jurnal Ekonomi Dan Bisnis 14, no. 2 (2022): 19–29.

⁶ Dyah Widodo et al., *Ekologi dan Ilmu Lingkungan* (Yayasan Kita Menulis, 2021).

⁷ Penulis La Banudi and Penulis Imanuddin. “Sosiologi Dan Antropologi Gizi.” Forum Ilmiah Kesehatan (FORIKES), 2017.

⁸ Windraswara, Rudatin, and Dyah Ayu Bunga Prihastuti. “Analisis Potensi Reduksi Sampah Rumah Tangga Untuk Peningkatan Kualitas Kesehatan Lingkungan.” Unnes Journal of Public Health 6, no. 2 (2017): 123–30.

not allowed to pollute the environment because it uses the WWTP system (Wastewater Distribution Plant) and in waste management, it is adjusted to Islamic laws. Thus, the tofu waste produced will be managed by processing the waste back into tempeh gembos and making it as a mixture of animal feed. ⁹ Moreover, research by Nisrina Nurafifah, et al. entitled “*Strategi Circular Economy Untuk Organisasi Ruang Sehat Pada Pasar Produksi Pangan Di Surakarta*”, the results of her research stated that using the 3R system (*Reduce, Reuse, Recycle*) as waste and waste management, has not been able to meet standards that can accommodate all production, distribution, and consumption activities in utilizing the composition of waste. *Circular Economy* is an alternative that meets healthy space standards by applying several principles such as the existence of a waste production system, resilience, the use of renewable energy sources and positive energy flow. With this *Circular Economy* updating the 3R system to 6R (*Rethink, Refuse, Reduce, Reuse, Refurbish, and Recycle*), with this 6R principle can improve the Indonesian economy and achieve a sustainable environment. Then in the ¹⁰ research by Sri Hartini, et al. entitled “*Sustainable Manufacturing Dan Circular Economy: A Systematic Literature Review*” stated that *Sustainable Manufacturing dan Circular Economy* is the most effective concept for companies and industries in arranging and managing waste that can be used as an efficiency effort in sustainable development. ¹¹

Based on the explanation above, states that a company or industry needs effective and efficient waste management and must think about the benefits of every creature and ecosystem around it, namely through *Circular Economy* activities by paying attention to its implementation in *Maslahah Mursalah*. Of course, by paying attention to six elements, namely maintaining religion (hifdzu ad-din), soul (hifdzu an-nafs), reason (hifdzu al-aql), property (hifdzu al-mal), heredity (hifdzu an-nasl), and environment (*hifdzu al-bi'ah*). However, this study focuses on 3 elements, namely maintaining the soul (hifdzu an-nafs), treasure (hifdzu al-mal), and the environment (*hifdzu al-bi'ah*), because, in the *Circular Economy*, the waste of UKMs Tempe Berkah Hamparan Perak village is more inclined to these three elements. So based on the explanation above, the author is interested in conducting this research to analyze "Implementation of Maslahah Mursalah in the Circular Economy of SME Waste Tempe Berkah Hamparan Perak village".

B. Theoretical Studies

1. Maslahah Mursalah

The words *maslahah* and *mursalah* are combined to make the term "*maslahah mursalah*". According to etymology, the term *maslahah* is a variation of *masdar*, an adverb derived from the verb (*fi'l*) i.e. صلح (*saluha*). In terms of form, apart from being an

⁹ Ulum, Bahrul. “Analisis Pengelolaan Limbah Pabrik Tahu Dalam Perspektif Produksi Islam Di Desa Teja Timur Kecamatan Pamekasan Kabupaten Pamekasan,” 2021.

¹⁰ Nisrina Nurafifah Avi Marlina, and Rachmadi Nugroho, “Strategi Circular Economy Untuk Organisasi Ruang Sehat Pada Pasar Produksi Pangan Di Surakarta.” *Senthong* 4, no. 1 (2021).

¹¹ Diana Puspita Sari et al., “Sustainable Manufacturing Dan Circular Economy: A Systematic Literature Review.” *J@ Ti Undip: Jurnal Teknik Industri* 17, no. 3 (n.d.): 191–201.

adverb, the word *maslahah* is also a singular form of *ism (noun)* of the plural word, *masâlih*. Along with the words benefit and benefit, the word *maslahah* was assimilated into Indonesian and became *maslahat*.¹² In Indonesian the word "*maslahat*" is everything that brings good. *Maslahah* is an Arabic word meaning "activity that promotes human welfare". Or it can be interpreted as calmness, or in the sense of avoiding or resisting something, such as resisting injury or damage. Therefore, anything that offers benefits deserves to be called "*maslahah*".¹³

Maslahah has connotations for following "*shahwat*" and "*lust*" because it refers to the purpose of fulfilling human needs. Meanwhile, as a discussion in Ushul Fiqh in terms of the understanding of *shari'a*, which has always been a reference and limitation in the purpose of *shari'a*, *Maslahah* means maintaining religion, reason, offspring, and property, to fulfil human needs, namely obtain welfare and avoiding misery. There is a difference of opinion among jurists in the use of the term "*maslahah mursalah*". Imam al-Ghazali referred to him as al-Istihl, while other scholars referred to him as al-Munasib al-Mursal, al-Istidlal al-Mursal, and *al-Qiyas al-Maslahi*. But the word *mursalah* is a derivative of the word *arsala-yursilu-irsal*, which means '*adam at-taqyid (unbound) or al-mutlaqah* which means (free or independent).¹⁴

So, it can be concluded from some of the definitions of *maslahah* above, that *maslahah* is everything that is considered good according to common sense because it encourages good and prevents bad, which is in line with the purpose of *sharia* 'in building law. As in the word of Allah Almighty in the passage of Qs. Al-Baqarah verse 195:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا

It means: "And do not drop yourselves into destruction and do good."

The main purpose of *sharia* is to improve the life of mankind in six elements concerned, namely maintaining religion (*hifdzu ad-din*), soul (*hifdzu an-nafs*), reason (*hifdzu al-aql*), property (*hifdzu al-mal*), offspring (*hifdzu an-nasl*), and environment (*hifdzu al-bi'ah*) referred to by Ali Yafie in Ash-Shatibi thought who added 1 element in the 5 elements to 6 elements. However, this study focuses on 3 elements, namely maintaining the soul (*hifdzu an-nafs*),¹⁵ treasure (*hifdzu al-mal*), and the environment (*hifdzu al-bi'ah*), because in the *Circular Economy* the waste of UKM Tempe Berkah Hamparan Perak village is more inclined to these three elements.

1. *Hifdzu an-nafs* (preserve the soul)

¹² Haniyah, "Analisis *Maslahah Mursalah* Pada Pengelolaan Limbah Industri Tahu UD. HUA Desa Tropodo Krian Sidoarjo."

¹³ Abdul Hadi and Hadi Peristiwo, "Konsep Al *Maslahah Al Mursalah* Dalam Perspektif Ekonomi Pada Era Revolusi Industri 4.0," *Al Ahkam* 15, no. 2 (2019): 59–68.

¹⁴ Ahmad Mukri Aji, "Pandangan Al-Ghazali Tentang *Maslahah Mursalah*," *Jurnal Ahkam* 4, no. 08 (2019).

¹⁵ Haniyah, "Analisis *Maslahah Mursalah* Pada Pengelolaan Limbah Industri Tahu UD. HUA Desa Tropodo Krian Sidoarjo."

All humans must be able to maintain and maintain themselves to avoid danger and damage that comes because life is a meaningful and precious grace that makes it the basic capital for humans in showing their functions, values, and dignity. *Hifdzu an-nafs* (nurturing the soul) has the aim of showing the right of man to maintain and maintain himself to be able to take care of himself and the needs of his life. In this case, it includes how humans meet their basic needs both from food and drink, to be able to run and maintain their survival, avoid damage such as illness, eliminate the lives of themselves and others, and maintain their souls and mind. If the basic needs cannot be met, it can pose a threat to human life and life.

2. *Hifdzu al-mal* (preserves treasures)

Treasure is a trust that God gives to humans to be used and used properly. As in the passage of Qs. An-nur verse 33:

وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ^٤

It means: "And give them a portion of the treasure of God which he gave you."

Wealth is wealth that has an important role in life. In Islam, maintaining and using the property is a required Trust because the existence of property can show humans whether it can make the property in the right direction or to the bad direction. *Hifdzu al-mal* aims to enable humans to use and obtain their property under Islamic law. Preserving property is shown by obtaining it lawfully, properly, and righteously, for example obtaining property by working and not by taking away other people's rights to the property such as stealing or other prohibited acts. And maintaining a property is also shown through giving infaq, shodaqoh, saving, and so on.

3. *Hifdzu al-bi'ah* (caring for the environment)

The universe and everything in it, were created by God solely for the welfare and benefit of all His creatures, especially humans. Man is a caliph who was not only created to worship on this earth but also as a caliph who was created to manage, maintain, and utilize the universe and its contents including the environment. The environment is also the most important element because if the condition of an environment is damaged or bad, it will have an impact on life.¹⁶ *Hifdzu al-bi'ah* aims to prevent harm and damage and be able to create benefits for all beings through maintaining, keeping, preserving, and avoiding the destruction of activities carried out by humans such as activities that occur in industry and companies both including pollution, exploitation of nature, and others. In addition, *hifdzu al-bi'ah* can also be considered through various efforts that can reduce and minimize the occurrence of adverse effects on the environment and all creatures.

2. Circular Economy

¹⁶ Muhammad Khutub, "Ekonomi Syariah Dan Lingkungan Hidup (Studi Analisis Fatwa DSN-MUI Tentang Pasar Modal Dan Pedoman Umum Penerapan Prinsip Syariah Di Bidang Pasar Modal)," 2017.

The concept of a *circular economy* is the latest attempt to define a sustainable blend of economic activity and the environment. *The Circular Economy* places a strong emphasis on improving ecological services, redesigning material processes, and employing sustainable economic strategies.¹⁷

The use of resources in the economy will move because of the *Circular Economy* strategy. Products can be upgraded, repaired, and reusable rather than just thrown away, and industrial waste will be a valuable input in other activities. *Circular Economy* is a concept that aligns economic growth with environmental development. It focuses on the most efficient use of resources by reducing waste through recycling and turning waste into new goods so that later it will build a sustainable economy.¹⁸

Production and consumption activities provide a greater level of waste, causing negative externalities such as water and environmental pollution due to plastic waste, climate change, rainforests, and the destruction of various biological ecosystems. *Circular Economy* is a method for sustainable development that builds mutually beneficial relationships between people and the environment. Based on the principles of a *circular economy*, all raw materials, materials, and product flows can be reintegrated into the life cycle after being used as resources for new goods and services. The goal of the *Circular Economy* is to reduce energy consumption and improve the life cycle, as well as the use of the product itself.¹⁹

In fact, sustainable development will change because of an ecology-based economy. These factors are social, environmental, and economic. In economics, this can make a difference by improving resource efficiency, resource use, and productivity. In terms of the environment, it can reduce adverse externalities, especially by sustainably restructuring the industrial structure. In terms of society, it can create jobs that improve welfare and reduce responsiveness.²⁰

3. Tempe Waste of UKM

Every Tempe's UKM certainly produces products in the form of tempeh. Tempeh can be said to be a favourite food because tempeh can be said to be a substitute rather than a side dish. Producing a tempeh can be said to be quite difficult because tempeh also affects to the weather. If the weather is identical to rain, it will make tempeh production slow down. This tempeh cannot be last 1x24 hours because what is built is not the tempeh itself but the mushroom. The nature of fungus lasts only 2x24 hours. There are 3

¹⁷ Omar Alhawari et al., "Insights from Circular Economy Literature: A Review of Extant Definitions and Unravelling Paths to Future Research," *Sustainability* 13, no. 2 (2021): 859.

¹⁸ Amir Latif, "Potensi Pengelolaan Limbah Ternak Sapi Berbasis Circular Economy Di Kabupaten Bandung Untuk Mendukung Pembangunan Berkelanjutan," *Jurnal Syntax Fusion* 2, no. 11 (2022): 808-17.

¹⁹ Elena Avdeeva et al., "Conceptual Features of the Circular Economy and the Possibilities of Its Formation Using Smart Systems," vol. 244 (E3S Web of Conferences, EDP Sciences, 2021), 10012.

²⁰ Brigita Boorová, "Circular Economy as a Way of Sustainable Production and Consumption," vol. 83 (SHS Web of Conferences, EDP Sciences, 2020), 01004.

properties of staple ingredients namely, sour, sweet, and salty. This tempeh belongs to the acidic category. This acid is said to be a preservative. The acid will cause mould, and this fungus will strengthen tempeh. Therefore, if the weather tends to rain, it will slow down the growth of fungi. Mushrooms will tend to grow quickly in temperatures of 35-36 degrees Celsius. After the fungus grows, the temperature will be lowered by 30 degrees Celsius. However, beside tempeh, there is also the output produced from Tempe's UKM, which is in the form of waste.²¹

Waste is the remaining components or commodities that are disposed of which is having bad effect to society and the environment if it is not considered and managed properly. Waste is a term used to describe products that have no economic value and have been disposed of because of natural and human activities. Waste is generated by various activities, both small ones such as eating and drinking and large ones such as existing industrial activities and in small and medium enterprises (SMEs). Waste originating from these activities can be divided into 2, namely direct and indirect waste. If waste is obtained together with the production process, it is called direct waste. While indirect waste is waste produced before and after the production process.²²

The waste obtained from Tempe SMEs is in the form of liquid and solid waste. The solid waste produced by Tempe SMEs is in the form of soybean residual pulp after cleaning and tempeh pulp which is the result of soybean pulp filters. Meanwhile, liquid waste produced from tempeh production is waste which has great potential in damaging the environment. Some liquid waste is made from a viscous liquid usually called curd water, which is a liquid separated from tempeh lumps during the coagulation and filtration process. Other liquid wastes are generated during the sorting and cleaning process, during skin removal, and during the cleaning of floors and equipment used.

Waste is a picture of things that are dirty, disgusting, and full of odour and disease. Waste has a detrimental impact on the environment and humans. Tempeh solid waste produces tempeh dregs which if not controlled will accumulate and contaminate the surrounding soil, producing a pungent odour that attracts flies and can become a breeding ground for disease. Wastewater from tempeh effluent contains suspended and dissolved materials that undergo physical and chemical changes. If the change is not stopped, the wastewater will cause an unpleasant odour and turn blackish brown. Respiratory diseases will result from this smell. If this tempeh liquid waste is discharged directly into the water Centre, it will harm the environment, especially rivers and damage the ecosystem there. In addition, it will also cause wells in the surrounding environment to be polluted by wastewater that is plentiful and will cause itching if the water is still used, diarrhoea and many other diseases.²³

²¹ Haniyah, "Analisis Masalah Mursalah Pada Pengelolaan Limbah Industri Tahu UD. HUA Desa Tropodo Krian Sidoarjo."

²² Lilis Endang Sunarsih, *Penanggulangan Limbah* (Deepublish, 2018).

²³ *Ibid.*

C. Research Methods

This study used a descriptive qualitative research method. Descriptive qualitative research is a research method used by understanding and interpreting a phenomenon that occurs in an object in a complex and comprehensive manner, providing a detailed picture obtained by informants and carried out by the natural setting. The data sources used are primary and secondary data. Primary data is a type of data obtained directly by researchers from informants. While secondary data is obtained indirectly from previous information that has been studied, institutions, books, and previous scientific articles that become information and references that can be taken by researchers. Data collection techniques are used in the form of interviews, observations and conducting surveys directly. In addition, data collection techniques were also obtained from several selected sources as additional information in this study.^{24,25}

D. Research Results

UKM Tempe Berkah Hamparan Perak village has been established since 2016 by the owner, Mr. Khairul Mijan. The initial workers were only 3 people, namely the owner, his sister, and 1 worker from the local community. Starting from the owner who is looking for a business opportunity. Initially, the owner opened a home-based business starting with 1-2kg of managed soybeans. The owners think that a good business opportunity starts with SMEs. While absorbing labour, the products produced in the form of tempeh are products needed for the community. Now, the average Indonesian people make tempeh as a staple food need. Because not all Indonesian people consume fish or meat so tempeh can be said to be a substitute food for fish and meat.

The shape and size of tempeh produced by UKM Tempe Berkah do not vary, just generally measuring 0.7 x 40 with a weight of 7.5 ounces. This SME tempeh product is distributed to traditional markets, food stalls, to several supermarkets such as Irian supermarkets and Berastagi supermarkets. It takes 4 days to produce tempeh. One production of tempeh requires 2 tons of soybeans. On the first day, the boiling process will be carried out, requiring 500kg of soybeans and requiring about 10,000 litres of water. Soybeans require a lot of water in the washing process. The cooking water will later be stored for fermentation. The second day will be the process of removing soybean shells. And requires running water in the form of a tub in the washing process.

At the Tempe Berkah UKM of Hamparan Perak Village itself, the price per pack is 12 thousand rupiahs. However, the market price is 14 thousand rupiahs. And to make or

²⁴ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 33-54.

²⁵ Lingga Yuliana, Ida Trigani, and Wulan Aditya Putri, "Analisis Manajemen Perubahan Terhadap Kinerja Organisasi Pada PT Solusi Bangun Indonesia Tbk," *Jurnal Bisnis Terapan* 5, no. 1 (2021): 47-56.

produce tempeh depending on market demand. Usually, the demand for tempeh at the Tempe Berkah UKM of Hamparan Perak Village can reach 300-500 packets of tempeh.

The main benefit of the existence of UKM Tempe Berkah Hamparan Perak village is as a job and of course, can reduce unemployment. Because the absorption of labour is taken from the local community. There are several fields in the UKM Tempe Berkah Hamparan Perak village including sales/distributors, production, and packaging.

Based on the explanation of the background of the problem above, the researcher analyzed the Implementation of Masalah Mursalah in the Circular Economy of SME Waste Tempe Berkah Desa Hamparan Perak. By paying attention to six elements, namely maintaining religion (*hifdzu ad-din*), soul (*hifdzu an-nafs*), reason (*hifdzu al-aql*), property (*hifdzu al-mal*), heredity (*hifdzu an-nasl*), and environment (*hifdzu al-bi'ah*). However, this study focuses on 3 elements, namely maintaining the soul (*hifdzu an-nafs*), treasure (*hifdzu al-mal*), and the environment (*hifdzu al-bi'ah*), because in the Circular Economy, the waste of SMEs Tempe Berkah Hamparan Perak village is more inclined to these three elements.

1. Preserving the soul (*Hifdzu an-nafs*)

The maintenance of the soul (*hifdzu an-nafs*) has the aim that man has the right to continue and defend his life. In *hifdzu an-nafs* includes such as fulfilling basic needs starting from clothing, food, and shelter to maintain health, maintain life and take care of oneself and others to avoid *keafsadatan* (damage). In implementing the *hifdzu an-nafs* element in the *Circular Economy* of SME waste of Tempe Berkah Hamparan Perak village is as follows:

1) The existence of employee safety and health support tools

UKM Tempe Berkah provides supporting tools for employee safety and health to be able to assist in maintaining themselves, safety, and health of their employees, such as masks, gloves, *boots*, as well as *sinks* and soap for employees to wash their hands before doing work. This effort is *following hifdzu an-nafs*, namely maintaining life and is prohibited eliminating the lives of others by providing supporting tools for employee safety and health to reduce and avoid the risk of accidents in doing work, starting from the use of masks and gloves that are required so that when managing tempeh solid waste, it can protect the nose from dust and odours and protect the hands inside its waste management. The use of boots is required for employees in the production sector so that when managing solid waste and tempeh liquid waste, employees can protect themselves because of slippery work sites. As well as the use of *sinks* and soap for employees to clean their hands before and after doing work.

2) There is a division of labour and rest periods for employees.

UKM Tempe Berkah consists of 3 fields in carrying out tempeh production including sales/distributors, production fields, and packaging fields. Working hours in the field of production starting from 08.00 WIB – 16.00 WIB. Working hours in the packaging sector start from 11.00 WIB – 15.00 WIB. And sales/distributor working hours start at 04.00 WIB – 08.00 WIB. The rest time for employees is given for Ishoma (rest, prayer, meal) at 12.00 WIB – 13.30 WIB. And employees are also allowed to take leave at once, with *shift* distribution carried out alternately with other employees. This is also following the *hifdzu an-nafs* element, namely providing time relief for employees and not overtempting employees in doing their work while it is still under supervision.

- 3) The salary given can meet the needs of life.

Based on an interview conducted with one of the employees of UKM Tempe Berkah, Mrs Ridha Ghania, stated that the salary obtained from UKM Tempe Berkah is qualified enough to meet the needs of daily life, including housing, food, and clothing. And not only that, but Mrs Rida can also still set aside her salary for savings. This is following the *hifdzu an-nafs* element, namely providing salaries from the UKM Tempe Berkah which can meet the living needs of its employees.

- 4) Have a positive impact on society.

The existence of this UKM Tempe Berkah, provides job opportunities for the people of Hamparan Perak Village. In addition, the *Circular Economy* carried out by UKM Tempe Berkah also makes it easier for farmers to get animal feed. Solid and liquid waste managed by UKM Tempe Berkah will be purchased by farmers. *Circular Economy of tempeh waste* which starts from the pulp to cooking water is very useful and good for the livestock. So, in addition to providing job opportunities and convenience for farmers, this also provides comfort for the surrounding community because of the *waste Circular Economy* carried out by UKM Tempe Berkah. It is done to maintain the soul and health of the surrounding community and can help the community in minimizing existing pollution. With the *Circular Economy* carried out by the UKM Tempe Berkah, the surrounding community also gave a good response. Because in waste management, UKM Tempe Berkah manages it cleanly and regularly so that it does not have an impact on disease or pollution for the community.

Based on an interview from one of the surrounding communities, Mrs Adilla, stated that she had never seen any garbage piled up or a pungent smell from the UKM Tempe Berkah. According to him, in producing tempeh they not only focus on the results of tempeh but also pay attention to the condition of the community and the environment through waste management. This effort is following the *hifdzu an-nafs* element where UKM Tempe Berkah pays attention and provides understanding to the community and the environment through the managed of *Circular Economy*

of tempeh waste, to protect the surrounding community and the environment from the dangers of pollution and provide comfort for the community.

The implementation of Maslahah Mursalah in the *Hifdzu an-nafs* (soul maintenance) element in the *Circular Economy* of UKM Tempe Berkah Waste in Hampanan Perak Village is summarized in the following table:

Table 2. Implementation of *Hifdzu an-nafs* (Maintenance of the soul)

No	Soul Care Efforts	Forms of Soul Preservation
1	The existence of employee safety and health support tools	<ul style="list-style-type: none"> a. Masks and gloves It is required when carrying out tempeh solid waste management, it can protect the nose from dust and odors and protect hands in waste management. b. Use of <i>boots</i> It is required for employees in the production sector so that when managing solid waste and tempeh liquid waste, employees can protect themselves because of slippery work sites. c. Use of sinks and soap for employees It is required to clean hands before and after doing work.
2	There is a division of labour and rest periods for employees	<ul style="list-style-type: none"> a. Regular working hours from each field, working hours in the field of production starting from 08.00 WIB – 16.00 WIB. Working hours in the packaging field start from 11.00 WIB – 15.00 WIB. And sales/distributor working hours start at 04.00 WIB – 08.00 WIB. b. There is a rest period for employees given for Ishoma (Rest, prayer, meal) from 12.00 WIB – 13.30 WIB c. Employees are also allowed to take leave at once, with shift distribution carried out alternately with other employees.
3	The salary given can meet the needs of life	The salary received from UKM Tempe Berkah is enough to cover daily needs, including housing, food, and clothing. In addition, employees can still save money from these salaries.

4	Have a positive impact on society	<ul style="list-style-type: none"> a. Providing job opportunities for the people of Hamparan Perak Village b. With the Circular Economy carried out by UKM Tempe Berkah, it also makes it easier for farmers to get animal feed, and the tempeh waste managed is very useful and good for the livestock. c. Providing comfort for the surrounding community because of the Circular Economy waste carried out by UKM Tempe Berkah, so that it can maintain the soul and health of the surrounding community, and can help the community in minimizing existing pollution
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Source: Interview Results (Khairul Mijan / Owner, Ridha Gania / Employee, Adilla / Community)

Based on the table above, explains that in the implementation of Maslahah Mursalah in the *Circular Economy* of UKM Tempe Berkah waste in Hamparan perak Village in the element of *hifdzu an-nafs* (soul maintenance) has been appropriate and implemented, because it can provide comfort and maintain health for employees, the community, and the surrounding environment from the dangers of pollution. And be able to help the community in meeting the basic needs of their lives.

2. Keeping Treasures (*hifdzu al-Mal*)

In implementing the *hifdzu an-nafs* element in the *Circular Economy* of UKM Tempe Berkah waste in Hamparan Perak village are as follows:

1) Additional income for UKM Tempe Berkah

The circular economy of tempeh waste managed by UKM Tempe Berkah can provide more income for UKM Tempe Berkah because waste management results will be sold to farmers as animal feed. Based on an interview conducted with the owner of UKM Tempe Berkah, Mr Khairul Mijan, stated that tempeh waste management is carried out in line with tempeh production activities. So, when carrying out tempeh production, at that time the *Circular Economy* of tempeh waste is carried out. In *the Circular Economy*, tempeh waste managed gets more income for UKM Tempe Berkah around of Rp 500,000 per month. This is following the *hifdzu al-mal* element of obtaining income or property in the right way through buying and selling transactions.

2) Allocate income as additional tempeh production and donated/infaq

The income generated from *the Circular Economy* of waste will be allocated when

materials tend to rise or there is an inflation rate. In addition, the income will also be allocated in the form of annual donation and monthly donation. Monthly donation is usually allocated to mosques or donations to orphans. While the annual donation is usually allocated in the form of Qurban. UKM Tempe berkah also allocates its income to open a reciting studio. So, in this case it is following the *hifdzu al-Mal* element because it does not violate the sharia in using its property, namely by allocating income from the results of the *Circular Economy* which is carried out in addition to tempeh production purposes in case of inflation and allocating it also in the form of monthly and annual donation.

3) Provision of weekly salaries and employee bonuses

The provision of employee salaries is adjusted to the field of each employee. In the field of salesman/distributor, get a salary according to the regional minimum wage (UMR) of 3-5 million rupiahs. While the field of production and packaging is determined based on the length of work and how much they can produce because they use a wholesale system that can range from Rp 60,000 – 100,000, - per week. As for bonuses, they can be given on a cumulative basis. Like salesmen, they have salary money, transport money and bonus money based on *cash reviews*. If the money deposited is more than the specified budget, then they will get *a fee* according to the agreement. This is following the *hifdzu al-Mal* element in providing employee salaries and bonuses because they have been adjusted in each field and no one feels persecuted in the distribution of bonuses.

The implementation of Maslahah Mursalah in the *Hifdzu al-mal* element (maintenance of property) in the *Circular Economy* of UKM Tempe Berkah Waste in Hamparan Perak Village is summarized in the following table:

Table 3. Implementation of *Hifdzu al-mal* (Maintenance of Property)

No	Property Maintenance Efforts	Forms of Treasure Maintenance
1	Additional income for UKM Tempe Berkah	The results of tempeh waste management are sold to farmers as animal feed.
2	Allocate income as additional tempeh production and donated/infaq	<ul style="list-style-type: none"> a. The revenue generated from the Circular Economy of waste will be allocated when materials tend to rise or there is an inflation rate. b. Allocated for annual donation and monthly donation c. It is also allocated to open a reciting studio.

3	Provision of weekly salaries and employee bonuses	<ul style="list-style-type: none"> a. Employee salaries are adjusted to each employee's field. b. The salary given is always on time every week. c. Bonuses are awarded on a cumulative basis
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Source: Interview Results (Khairul Mijan / Owner)

Based on the table above, explains that in the implementation of Masalah Mursalah in the *Circular Economy* of UKM Tempe Berkah waste in Hamparan perak Village in the element of *hifdzu al-mal* (property maintenance) has been appropriate and implemented, because UKM Tempe Berkah obtain their property in the right and good way through buying and selling, utilizing their property under sharia and there is no element of taking other people's property because they can provide salaries who are appropriate for their employees so that no one feels persecuted.

3. Nurturing the Environment (*hifdzu al-Bi'ah*)

In implementing the *hifdzu al-bi'ah* element in the *Circular Economy* of UKM Tempe Berkah waste in Hamparan Perak Village are as follows:

1) Conducting tempeh solid waste management

Since the establishment of UKM Tempe Berkah, tempeh solid waste management has been well managed so that no tempeh pulp accumulates and causes a pungent stench. The owner of UKM Tempe Berkah realizes the importance of protecting the environment so that it does not become a source of disease at the Tempe Berkah production site so, he has thought from the beginning to use the waste. Tempeh solid waste will be managed to be used as animal feed in the form of tempeh dregs which will be stored in sacks. When washing, the tempeh pulp will be filtered, separated, and stored in sacks and then the farmers will buy solid waste that has been managed by the UKM Tempe Berkah.

This is by the *hifdzu al-bi'ah* element because the UKM Tempe Berkah can manage its tempeh solid waste to become something useful with a *Circular Economy* to not harm the soil and cause stinging rot and disease, to preserve the environment both for the tempeh production process and for the community's environment.

2) Conducting tempeh liquid waste management

If the liquid waste obtained from the tempeh production process is not managed properly, which is directly disposing it into the river, this will harm the environment which can range from odors to a clean and turbid river water so that it can make aquatic ecosystems such as fish die, and so on. Thus, UKM Tempe Berkah manages tempe liquid waste. Liquid waste management is taken from cooking water which will ensure that the pulp from soybeans is clean. Then the cooking water will be filtered again to ensure that there is no more pulp left from the soybeans. So, there is 2 filtration processes before the washing water will be discharged into the river.

In managing tempeh liquid waste, UKM Tempe Berkah uses it as animal feed because boiled water is very useful and good for livestock. In addition, some of the tempeh liquid wastewater is also thrown into the river, in the form of tempeh washing water that has been filtered 2 times so that it is clean and there is no more pulp from soybeans. And this tempeh washing water does not affect the river because it does not contain chemicals, so it is safe and does not pollute the river. However, this impact will only cause an unpleasant smell, therefore, tempeh washing water must be discharged into running water not to cause water pollution such as rivers. In the management of tempeh liquid waste, it is following the elements of *hifdzu al-bi'ah* because UKM Tempe Berkah tries to minimize the occurrence of water pollution in the river by filtering water 2 times before the liquid waste is discharged into the river. So that UKM Tempe Berkah can protect the environment and ecosystem by managing and utilizing their liquid waste. The implementation of Maslahah Mursalah in the elements of Hifdzu al-bi'ah (environmental care) in the Circular Economy of Waste of UKM Tempe Berkah in Hamparan Perak Village is summarized in the following table:

Table 4. Implementation of *Hifdzu al-bi'ah* (Environmental Maintenance)

No	Environmental maintenance efforts	Forms of Environmental maintenance
1	Conducting tempeh solid waste management	Tempeh solid waste will be managed to be used as animal feed in the form of tempeh dregs which will be stored in sacks
2	Conducting tempeh liquid waste management	Liquid waste management is taken from boiled water which will ensure that the pulp from soybeans is clean by filtering 2 times before the washing water will be discharged into the river.

Source: Interview Results (Khairul Mijan / Owner)

Based on the table above, it provides an explanation that in the implementation of Maslahah Mursalah in the *Circular Economy* of waster of UKM Tempe Berkah in Hamparan perak Village in the element of *hifdzu al-bi'ah* (environmental maintenance) has been appropriate and implemented, because UKM Tempe Berkah can minimize the occurrence of environmental pollution by managing and utilizing its waste, both solid waste and liquid waste, in order to not cause damage to the community or environment.

Conclusion

Circular Economy is the latest attempt to define a sustainable blend of economic activity and environment. Waste management is one of the strategies of the *Circular Economy*. Waste is a picture of things that are dirty, disgusting, and full of odour and disease. Waste has a detrimental impact on the environment and humans. The waste obtained from UKM Tempe Berkah is in the form of liquid and solid waste. In

implementing the mursalah problem in the *Circular Economy* of waste of UKM Tempe Berkah in Hamparan Perak Village, researchers focused on 3 elements, namely *hifdzu an-nafs* (soul maintenance), *hifdzu al-mal* (property maintenance) and *hifdzu al-bi'ah* (environmental maintenance). The implementation of Maslahah Mursalah in the *Circular Economy* of waste of UKM Tempe Berkah in Hamparan perak Village in the element of *hifdzu an-nafs* (soul maintenance) can provide comfort and maintain health for employees, the community, and the surrounding environment from the dangers of pollution. And be able to help the community in meeting the basic needs of their lives. Then, the implementation of Maslahah Mursalah in the *Circular Economy* of the UKM Tempe Berkah waste in Hamparan perak Village in the element of *hifdzu al-mal* (maintenance of property), where the UKM Tempe Berkah obtains its property in a good way through buying and selling, using its property under sharia and there is no element of taking other people's property because it can provide appropriate salaries to its employees so that no one feels persecuted. And the implementation of Maslahah Mursalah in the *Circular Economy* of UKM Tempe Berkah waste in Hamparan perak Village in the element of *hifdzu al-bi'ah* (environmental maintenance), UKM Tempe Berkah can minimize the occurrence of environmental pollution by managing and utilizing its waste, both solid waste and liquid waste, to not cause damage to the community and the environment.

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