

Grounding the Applicability of Eloquent Theoretical Waqf for Rural Waste Management: A Case Study of the Gresik Industry Region

Ahmad Hudaifah^a, Fandi Angga Prasetya^b, Irvan Adhin Cholilie^c, Bambang Tutuko^d

^a Ph.D. Student at Centre for Islamic Development and Management Studies (ISDEV) Universiti Sains Malaysia, Malaysia and Lecturer at Department of Islamic Economics, Universitas Internasional Semen Indonesia (UISI), Gresik, Indonesia

^b Lecturer at the Department of Chemical Engineering, Universitas Internasional Semen Indonesia (UISI), Gresik, Indonesia

^c Lecturer at the Department of Agriculture Industry Engineering, Universitas Internasional Semen Indonesia (UISI), Gresik, Indonesia

^d Lecturer at the Department of Islamic Economics, Universitas Internasional Semen Indonesia (UISI), Gresik, Indonesia

Keywords

Waqf

Waste

Professionalism

Commitment

Abstract

Like many other cities, the industrial region of Gresik encounters problematic issues inherent in the burgeoning quantities of waste in landfill sites despite frequent policy implementations and other efforts from the local government. This study aims to examine and interlink between the possibility of the waqf concept and the growing number of waste issues in the Gresik industrial region. By harnessing ethnographical principles such as employing direct and consistent observations and reviewing numerous relevant literature surveys and archival documents, the study attempts to propose an executable design and model that will serve as a framework for stakeholders to address the weaknesses of current less favourable waste treatment programs. A comprehensive and rigorous consideration concludes that the viability of waqf can be a workable prospect and nucleus for an alternative solution and a complementary voluntary enhancement of effective regional policies and programs. An actionable and contributable waqf aspiration can start from the reformulation and rejuvenation of a rural waste bank which is designed to manage an effective balance between profitable and eco-friendly objectives. Professionalism and competence are significant factors in successfully enhancing the functionality of such an institution. Apart from the micro perspective, the bigger picture of a nexus of waqf and waste, including the current intermittent commitment from top policy makers transferred into timely execution, futuristic applicable technology, charitable giving and donation, and sensible collaborative cooperation, constitutes the conceivable determinants for the accomplishment of an efficacious program.

Corresponding Author: ahmad.hudaifah@uisi.ac.id

1. Introduction

Cities and industry hubs such as Gresik produce and discard a large number of disposals and waste from industry, retail services and domestic households. Among the contributors and determiners of such disbursement, the most alarming and mounting issues have been driven by the residential garbage from community and house complexes in the region. The on-location observational indication has shown and asserted that the accumulation of waste in the landfill of Gresik results from unprocessed and non-recyclable trash and rubbish conveyed and treated by the local environment agency (Gresik, 2021). The reusable and circular economic service- like waste handling treatment has not been the primary concern for local government authority. Apart from insufficient funding initiatives and applicable green technology to manage the issue, the existing priority of local government policy makers is to address and focus on the pressing and current problematic day-to-day concerns, such as healthcare services and micro and small economy inducement. The non-essential waste chain remains in the hands of regular local agencies employing and relaying the useful perspective of transporting and dumping in the landfill zone. In addition, the waste of economic product and service is not attractive for the private sector and business entities due to expensive investment, advanced technology, and no output guarantee (Barnabè & Nazir, 2022).

With the aspiration of Islam and local wisdom, the initiation and start-up of voluntary action in the local region of Gresik can depart from Islamic social finances such as waqf and the charitable donation of alms. Linking and matching the conceptual notion between waqf and the circularity of waste to a productive economy can enhance and give rise to a possible solution and alternative for the development of regenerative means to recycle resources and manage environmental degradation. Exploiting the applicability of the Islamic social finance, voluntary giving, expertise involvement and well-disposed regulation is gradually expected to answer and overcome the current unresolved and complicated waste management regime (Aziz & Mohamad, 2016; Shaikh et al., 2017; Usman & Rahman, 2020). Cash waqf donations and zakat contribution optimization together with the emerging communal issues including proper waste handling treatment have been the keywords and drivers toward sustainable development across disciplines and policies (Iman & Mohammad, 2017; Jouti, 2019; Razak, 2020). To the best of the author's knowledge, limited studies can be found and searched with specific case focus regarding Islamic social finance and the grounded circular economy. One of

few articles mentioning and linking Islamic social finance and the novel emerging issues on the circular economy described the feasibility of the waqf business model, (Khan, 2019). Therefore, this study aims to construct a strong relation between two prospective ideas and thoughts by employing an innovative proposal for the Gresik regency area.

2. Literature Review

The circular economy has been a trending topic and at the cutting edge of research and development around the globe due to the significance and importance of reusable and renewable resources for the economic powerhouse. Such a concept has initiated the recent business model of production and reuse combined with efficient and effective waste reduction (Barnabè & Nazir, 2022; Igumentsev, 2021). The circular business model utilizes and develops the concept and application of remake, repair, rethink, redesign, reuse and the potentiality of technological innovation and new methods of production (De Angelis, 2018; Larsson, 2018). Therefore, fewer disposals and unusable inputs from production can emerge and result in circulation whereby economic exploitation and environmental degradation will be reduced and curtailed. To create the futuristic advancement of circular business, the role and initiative of entrepreneurial endeavour need to be opened and facilitated through a micro living system connected to a macro framework system creating a feasible ecosystem (Zucchella & Urban, 2019). The forefront between waste monetization and wealth accumulation fascinates the recent and growing economic direction with substantial focus on energy, textiles, and agriculture. Waste handling can be altered from conventional treatment that simply involves dumping and incinerating at landfill locations, to one where waste is processed and indigested toward new raw input materials, thus generating income and profitable product (Lacy & Rutqvist, 2015).

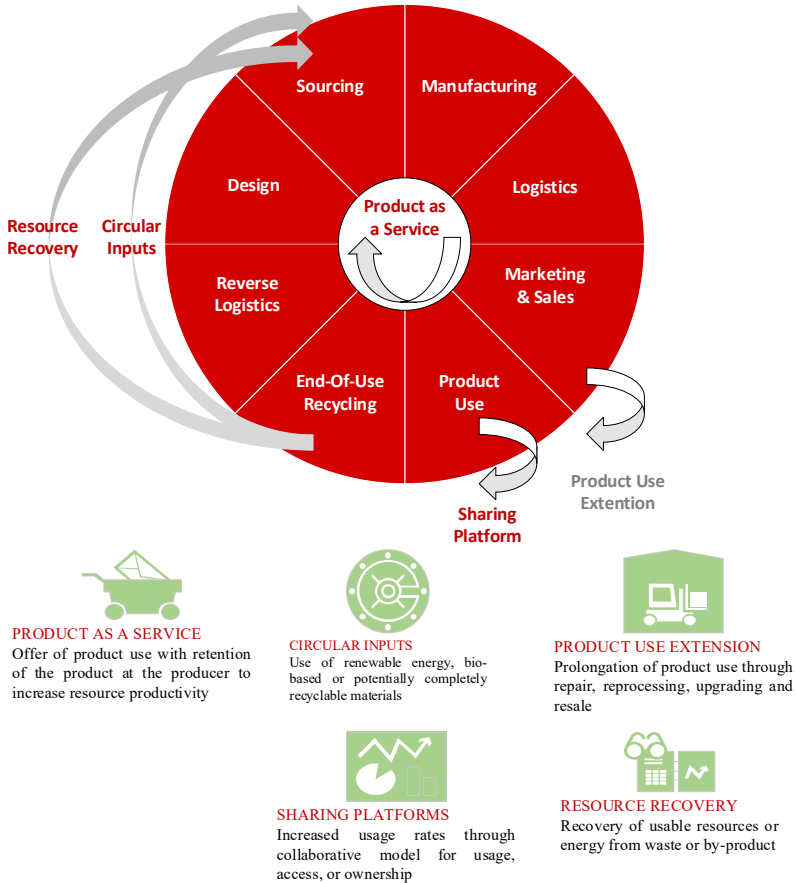
The rapid development of the circular economy and its related sub-innovation has achieved various technological breakthroughs across the globe, ranging from developed economies to developing communities. With the degree of numerous interpretations, it is clear that the cutting edge of circular protocols and its recyclable business modes is widely disseminated and well developed into communal action. The substantial requirement to be able to create a worthy and valuable business to handle and manage waste has frequently relied on technology and proper strategy (Barrowclough & Birkbeck, 2022; Ferronato et al., 2022; Ferrotto et al., 2022; Hemidat et al., 2022; Mihai et al., 2021; Nadazdi et al., 2022; Omar et al.,

2016). Aside from such commitment, the other determinants of a successful rate of transforming non-valuable and dischargeable disposal have enticed the mass participatory engagement and sensible action of the community (Igumentsev, 2021; Maury-Ramírez et al., 2022). In addition, a reasonable financing scheme driven by government-led programs can escalate the effectiveness of the collaborative circular projects amid residential or industrial hubs (Ddiba et al., 2022; Ferronato et al., 2022; Igumentsev, 2021; Klein et al., 2022; Mihai et al., 2021; Nadazdi et al., 2022). Hence, these aforementioned factors and efforts should be placed concurrently and harmoniously within the proper policy-making process and formula to effect an efficacious outcome that balances the green nature orientation and the economic-driven lucrative motive. The business model for the circular economy has reshaped and evolved toward newly introduced loops that flow and run under the distinct spectrum of conventional operations. Most have attempted to resolve and reverse current community problems with the latest technological achievements and active participation from the community (Mao et al., 2016; Franco-García et al., 2019).

The exigency of collective finance and public support for the case of the circular business model has been supported by government initiatives due to its heavy initial investment requirements and surrounding policy regulation. This study has proved that ardent collaboration between the extensive participation of the residential community, and private investment with propulsive decision making and law enhancement can trigger and induce the fruitful program of such a pro-nature economic balance. Those theoretical propositions and usable references can be tracked and developed with evidence-based and best practice journals and reports from around the globe, such as Barnabè & Nazir, (2022); Barrowclough & Birkbeck, (2022); Ddiba et al., (2022); Ferronato et al., (2022); Ferrotto et al., (2022); Hemidat et al., (2022); Igumentsev, (2021); Klein et al., (2022); Maury-Ramírez et al., (2022); Mihai et al., (2021); Nadazdi et al., (2022); Omar et al., (2016); van Zyl & Jooste, (2022); Zauro et al., (2020) which is characterised by large amounts of organic waste and by-product streams posing a serious challenge for many food producers. Therefore, respective firms increasingly adopt circular economy business models (CEBMs). Meanwhile, the Islamic finance has long offered and implemented socially developed contracts or generally become familiarised with waqf and zakat, whereby the richness and adaptability being examined and questioned by wider public attention can answer and tackle such aforesaid current issues. Additionally, the principles of earth-life balance have been highly prescribed and eternally guided by Islamic teaching, (e.g., Haddad, 2012; Kamali, 2010). Moreover, the greener impactful service from Islamic finance was expected to extend beyond the solely commercial

transaction to obtain a higher level of maqasid al shariah through the significant and crucial contribution to humanity (Khan, 2019; Kuanova et al., 2021; Nouman et al., 2020). Hence, to realize and commence such an eloquent and purposeful dream to enhance the workability of social finance and manage its current challenges, the government at any level of authority ought to conduct orchestrated and harmonious actionable plans, starting with a micro or simple design of projects, such as initiated by Ascarya et al., (2022).

Figure 1: The Business Model for Circular Value Loop



Source: Lacy et al., (2020) Page: 19

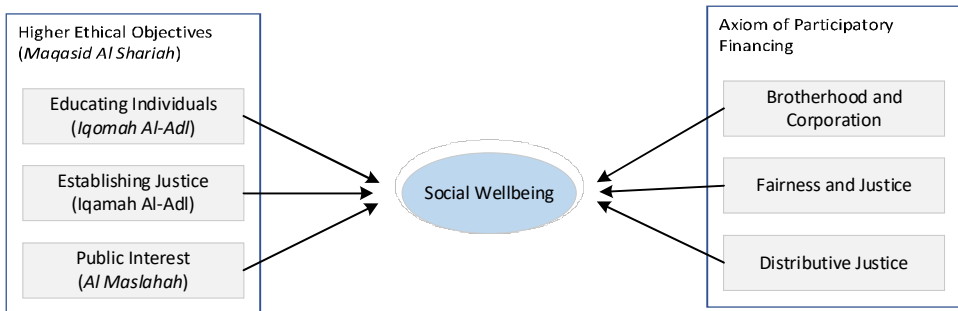
The community as the centre motor and axis for a workable circular economy has been explicitly mentioned by a plentiful literature showcase. The city and residential place, whereby people live and explore with materialistic routines, eventually excreting disposal and waste can be interpreted as human behaviour

interconnectedness and close-knit of individuality toward awareness and the sensibility of cleanliness and sustainability (Gallaud & Laperche, 2016; Morrison, 2015). Therefore, no matter the financial scheme or how high the applicability of waste technology being utilized, it would have always been subject to human motivation and its behavioural attitudes towards industry and household waste handling (Franco-García et al., 2019; Malaysia Securities Commission & World Bank, 2019). Theoretically speaking, the intrinsic and extrinsic motivation as well as its social-demographical factors could trigger and persuade the willingness and consciousness of residents living in the housing complex to manage, sort, refine and reconsider the circularity of usable disposal (Geffen et al., 2020; Gilli et al., 2018). The psychological conformity of all motivational and driver factors on the circular entrepreneurship business model results in transformational change management in communal wellbeing shifting from a wasteful perspective to a recyclable and organic orientation with nature preservation (Campos et al., 2017; De Angelis, 2018; Larsson, 2018). A circular business enterprise is supposed to effect and redirect the inter-rotational trajectory of the eloquent equilibrium of green profit, social problems, and active community empowerment with a solid foundational track from authoritative regulation (Mao et al., 2016).

The flexibility and usability of Islamic social finances such as waqf-based contracts can be extended and perpetuated with various development projects. Beyond the commercial spectrum, Islamic social finance could broaden and enhance the inclusivity of Islamic economics on practical grounds using the Islamic social business model (Aziz & Mohamad, 2016). The integration and reactivation aspiration between social finance donators, namely cash waqf, and proper and rightful projects might bring about the growing and beneficial applicability of social development (Shaikh et al., 2017; Shukor et al., 2018). Relaying and grounding the dynamic flexibility and continuous acceptability of the communal sensitivity of Muslim crowd donators, waqf-linked projects were able to be elevated for entrepreneurial action and further initiative from voluntary sectors (Iman & Mohammad, 2017). Raising and attracting crown community participation to develop and escalate the public projects targeting and enhancing the general benefit was considered feasible and compatible using the waqf-structured contract as a source of financing (Thaker, 2018). For instance, the cash-waqf development was constructed for the special purpose of human capability and competence in which generated income and revenue from cash waqf optimization via business projects and financial portfolios were utilized and channelled for such comprehensive targets (Thaker et al., 2021).

Islamic social finance consisting of zakat and waqf is an inseparable fiscal instrument that should be used and targeted for comprehensive poverty alleviation programs. The presence and existence of both policies can supplement and complement the modern fiscal instrument driven by taxation and state revenue. Numerous studies and research have exerted the approaches of Islamic social finance effectiveness and poverty eradication programs across the globe, (e.g., Razak, 2020). The nature and applicability of Islamic social finance has also worked and strived for specific designed programs such as developing higher education for the poor and providing reasonable and affordable financial services (Usman & Rahman, 2020. Study on venture waqf for the circular economy, being included, has induced the notion about waqf-based financing toward green and renewable economic projects. The widely inclusive and general comprehensible values of waqf could be significantly placed and promoted as the ground-breaking and solid foundation for operating a circular economic model (Khan, 2019). Therefore, resuming and digesting the prior literature survey, the idea and proposal to construct a cutting edge waqf and integrated disposal management facility should be viable and possible with careful and rigorous consideration. Balancing and reversing the cycle of the economic process using a preservation and conservation approach has been in favour of and accordance with Islamic teaching.

Figure 2: The Nexus between participatory Financing and Maqasid Al Shariah



Source: Nouman et al., (2020), Page 244

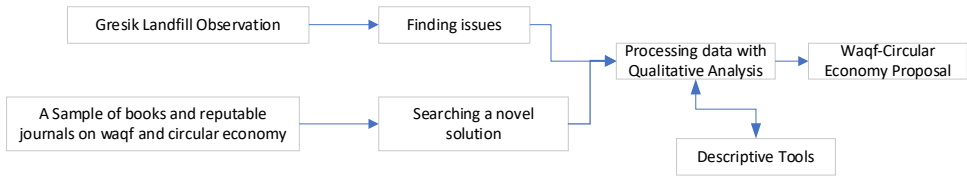
3. Research Method

To accomplish and produce a robust and concise analysis, the study wields and applies qualitative ethnographic research combining a literature survey and an observation on the landfill site with specific fieldwork for a considerable time duration. The author intends to gather and select a sample of articles and books relevant to the waqf and circular economy topics, employing the principles of scientific relevant ethnography

applicable for any field of modern study (Sanjek, 2014). A far better understanding and extensive examination of the issues are refined and extended through archival exposure and on-site observation, where the author has the advantage of work experience and job involvement over 5 years of service. Thus, the integration between a well-known object and current novel insightful articles available in the online library and journal platform, is expected to reveal an applicable and executable linkage between issues being targeted and its possible solution. The accountability and transparency of data and information are ensured via the research ethics translated into data and information coding as well as its classification (LeCompte & Schensul, 2015). Regardless of the research method variation, the authors were allowed to submit and select the best possible uses within the voluminous methodological approaches according to discipline and objective (Cooper & White, 2012). The fundamental and revolutionary selection and proponents advocating the reality-based methodology implied and encouraged the problem-solving orientation, such as the study being conducted, to engender the new enrichment and counter arguments along with verification (Clark & Fast, 2019).

The connectivity and readmittance into new methodological approaches of Islamic economics beyond the current existing and trending paradigms are supposedly driven to generate more usability of knowledge and its dimensions. The various fertile discourses on social sciences as well as the Islamic scholarship tradition with the tawhid (oneness of God) system belief could enlighten and guide the topics with a highly sophisticated and vibrant spectrum (Azid et al., 2021). In addition, Islamic economics need to be broadened and enlarged toward brighter futuristic horizons under social cohesion. The qualitative research design embarking on cultural and subjective norms enhanced with its ethical values can append and enforce the giant shoulders of its scientific richness. The economic and business-related fields of study have benefited from such long-standing practices being harnessed via inter-disciplinary strategies, through the so-called economic anthropology (Jacoby & Kibbree, 2007). Ethnographical research was designed to record, conceive, and produce impressive and implementable knowledge with the courtesy of first-hand eye witnessing accounts (Martyn & Atkinson, 2007; Murchison, 2010). The subjectivity and non-alignment bias of such methodological apprehension and interpretivist hesitation were overcome and eliminated within the scientific accountability and independency on data openness and transcription (Ladner, 2014). Ethnography researchers were the trained skilful professionals experiencing and traversing the predetermined research question and contextual backgrounds by answering and figuring out intended issues, and thus were equipped and inculcated with curiosity and critical inquiry on pertinent objectives (Brewer, 2005).

Figure 3: The Flows of Research Method and Analysis



Source: Author's Own, (2021)

The ethnographical fieldworks provided consistent and prolonged observation on the speciality, and direct access toward a subject of research with greater accuracy and clarity of data and information (Kathleen M. DeWalt & DeWalt, 2011; Ladner, 2014). Such traditional and qualitative approach principles allowed and upheld a far better description of and interaction in obtaining a vivid and participatory pathway for key informants and prominent figures living with modern values in either a urban or rural community (Pardo & Prato, 2018). To be implementable with the exclusive context of the circular economy and its business model for a creation of workable and feasible projects, the scholarly practices on anthropological reconnaissance using fieldwork and participant observation can be exerted and utilized to bring about a reliable dynamic data analysis on the social spectrum. The characteristics and dimensionality of ethnography research were intensively and scientifically assisted and equipped with delineable human behaviour interaction with communal living through language being spoken, cultural beliefs being practised and the prominent figures leading and determining the direction of community (Spradley, 1979, 1980). Thus, portraying and verifying a social human relation on the organizational circumstances either formally or informally could be developed via private institutional ethnography (Chen, 2018). Practical detail on such advancement required the researcher to be a creative and skilled ethnographer with sufficient relevant background to document, examine, report and produce a high quality, unique scientific recommendation (Campbell & LassiterPillars, 2015; Fetterman, 2010).

4. Analysis and Discussion

4.1. Existing Landscape and Mounting Problem on Landfill Location

Since 2016, according to Gresik Local Government and community-based initiatives, waste handling and dumping facilities in the region popularly known as TPA Ngipik have been experiencing an excessive capacity in which the only

existing sensible action was to widen the area of landfill. Immeasurable trash and its improper treatment were neglected for a number of reasons: it was a nonprimary objective and had a low policy priority; there was an absence of collective conscientiousness; technology practices were non-affordable; and funding mechanisms were unattractive. The waste to economic benefit for developing countries such as Indonesia and a particular local government has not been prioritized and beneficially concocted for its top lists and agenda. The triple helix relation consisting of giant business entities of private and state-owned companies in Gresik, the regulation authority and civil society including notable higher education institutions was unfeasible due to institution's own focus on how to generate profit and deliver separable public services. Without any further breakthroughs and endeavours, the number of productive locations and arable lands would be endangered and decimated as the capacity for such residential and industrial waste handling increased. In addition, the ongoing impact of non-coverable waste disposal has frequently created air pollution and bad odours hovering around housing, factory, and office complexes. Moreover, the clean, drinkable underground water and land quality in the Gresik location and its buffer zone were also affected with unprecedented levels of degradation (Arsyadi et al., 2017; Yadi et al., 2017).

Figure 4: Municipal Landfill Situation Alarming Overcapacity and Innovative Solution

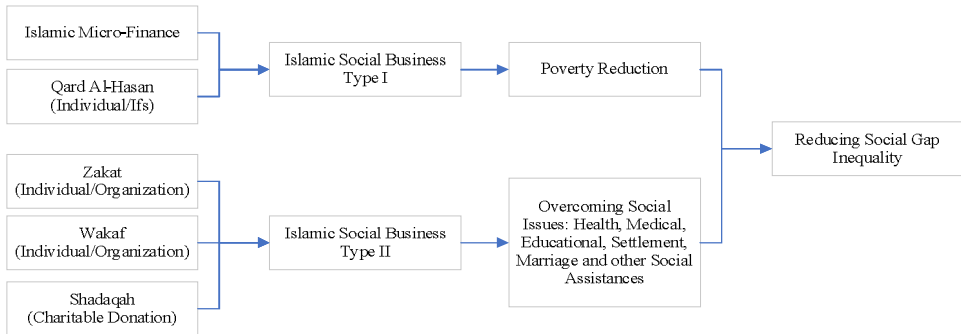


Source: Gresik Local Media from various sources (2022)

4.2. The Framework for Waqf Circular Economic Model

Islamic social finance can inspire and induce broader and attractive schemes for social business ventures and opportunities. Social innovation contracts are eligible under the communality scheme aspiration from crowd and community, particularly in Gresik (Industrial region dominated by Islamic schools and organizations). The sensitivity and universality of waqf and social finance can be communicated and delivered in an explicable manner and with comprehensive information. The trustworthy agency and custodian under good governance of zakat and waqf practice led and orchestrated by BAZNAS along with other private alms management can facilitate the massive voluntary donation and charitable contribution from business entities, community, and relevant donors. The appropriate and transparent projects with the recycling and circular economic platform described by a monumental landfill site emitting smelly and stinging odours and depicting a nasty landscape of heaped garbage, can eventually become an effective and well-versed language of communication and evidence without scepticism. Inherent with other recent social finance contracts and developments, the business model of such waqf linking to waste treatment refers to and complies with the standard of adaption and elaboration. Therefore, using the extant contractual structures, the policy makers on the ground need to focus and concentrate on the workability of technology and the profit orientation of the facility being constructed.

Figure 5: Islamic Social Finance Business Model

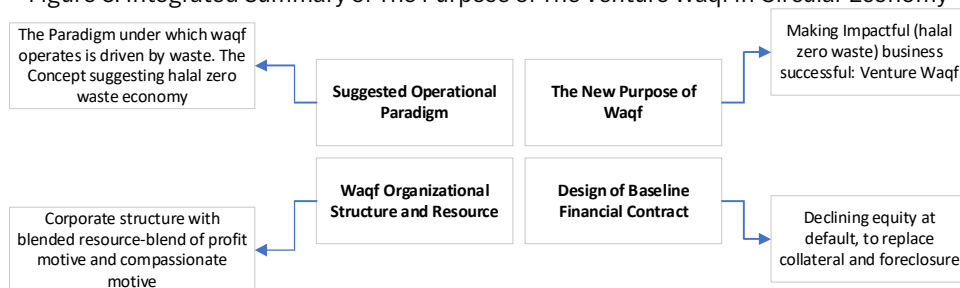


Source: Aziz & Mohamad (2016), Page: 19

Islamic social finance studies and their recent advancement have emphasized the possibility and feasibility of a schematic and testable model for a waqf facility to be eco-friendly, have a zero-waste reorientation, and become a lucrative recycling business under the roof of a circular economy. The significant challenge and its hurdles arise from the usable and reasonable technology option and initial investment. In addition to these issues, the harmonious synergy and collaborative stride among stakeholders

are importantly elevated and improved to create strong cohesion of the program. The concept of Islamic social finance, therefore, strongly supports and justifies the viability and ability of an integrated landfill facility with advanced technology operated and managed by active community initiatives, starting and prospering from rural areas in the Gresik region. The venture capital from wider donor engagement can finance and support the modern green technology and integrated landfill plant. The potential collective fund of the projects can be expanded to attract and invite universal subscription and donors from various entities, either personal or company-based. Not limited to monetary contribution, the project of the waste handling chain and its management system involves the voluntary expertise from the Gresik community using the contract of waqf professionalism. In another words, the local community gives and contributes to the existence of human resources on the landfill site.

Figure 6: Integrated Summary of The Purpose of The Venture Waqf in Circular Economy

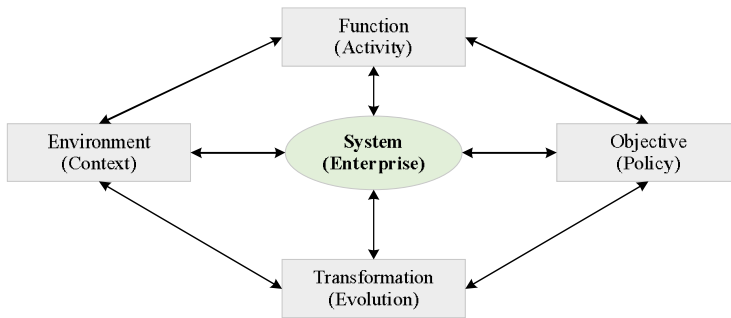


Source: Khan, (2019)

The driving forces inside the transformational reversing process from linearity into more pro-nature balance should emphasize the internal value of circular entrepreneurship and its waqf counterparts under Islamic economics' best practices. The relevant and actionable plans and strategies with contextual consideration of the cultural locality of the Gresik region as well as resourcefulness availability is to be initiated and developed from the household line toward the landfill site, empowering civil society engagement, social business comprehensiveness and local authority fiscal capability. Emanating such innovative strides is expected to begin from a generic and humble pace, reconnecting and networking the communal sensibility. Those afore- explained visions and endeavours cascade and sprout within the holistic impetus of bolstering entrepreneurship and individuality acumen regarding the urgency of combining the value of waste treatment to become valuable environmental products and services. The substantial awareness of such futuristic struggles must be envisaged and operationalized with super- coherent programs which invoke public inclusions and promising integrated projects by local government. Moreover, the Islamic social and financial notions and its

pre-executable formula are strongly advised to corroborate and complement business contracts and managerial systems being applied through the circular business and social enterprises. Hence, the nexus about the circular economy motivation implies and excogitates an embedded system on entrepreneurship circumvented by its relevant elements of environment, function, transformation, and objective. These principles are to be embraced and implemented by every single person leading and inspiring the exquisite solution on nature-economy conservation.

Figure 7: A System’s Interrelation for Circular Economy Entrepreneurship



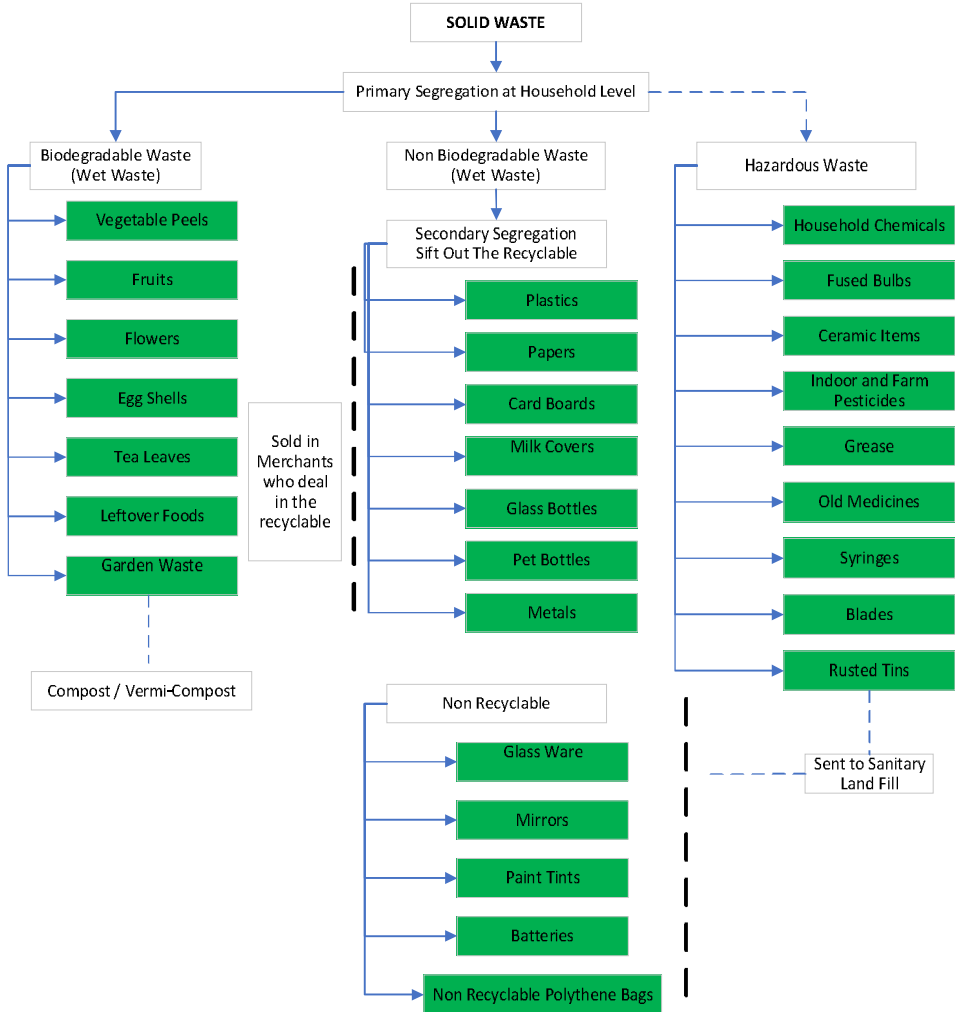
Source: Zucchella & Urban, (2019), Page: 10

4.3. The Waste Handling Treatment for Sustainable Cycle of Household to Landfill Site

Powerful and relentless effort and energy cannot tackle and eliminate the problem of waste at end of cycle on the landfill. The unneglectable and unravelling stage for the waste management must begin with separation at the household level by selecting the valuable garbage, either organic or non-organic. Moreover, processing and utilizing the pile of garbage toward economic resources, such as energy and artificial brick or cement, subsequently require a huge amount of investment and sophisticated technology. The concept of mutual engagement under the umbrella of waqf line participation empowers the society at large, starting from the kitchen household and considerate behaviour of the community. Such group work, together with collective efforts at the rural and village level can use the existing practice of the waste bank. Despite the underperforming capacity and productivity, the function of this localized waste recycling facility is to be improved with improved attractiveness, attractive incentives, and monetary benefits for the active participating members. The inclusive engagement and charitable action using waqf enthusiasm and aspiration is to persuade and implore a communal seriousness and sensibility about how to undertake the presenting and mounting waste issues and share a sincere direct encumbrance depending on individual capacity and capability. The

successful aims and targets of waqf-inspired disposal handling begin with an unending awareness from households, collaborative financing from reliable voluntary institutions (waqf and zakat management), social fund corporate support, local government facilitation and regulation, and practical technology availability.

Figure 8: Sorting and Filtering Scheme for Waste Household Level



Source: Ramesh, (2016), Page 17

4.4. A Model for Collaborative Action

The important key and driver for the notion behind a waqf core initiative toward a circular economy resides in the workable and manageable factor of micro waste bank organization at the rural level serving and stationing at nearby Gresik residential

areas. The inclusiveness of such a managerial system requires and takes an active responsibility and awareness from the entire community across the Gresik industrial regency consisting of households, offices, appartement complexes, high-rise buildings and factories. The social consciousness is a firm and irreplaceable foundation for the action and is gradually inculcated and educated as a common sense through available communication channels. The actionable and reasonable strategy and execution resides in a special council established by re-arranging and re-synergizing the already-existing private and public agencies, such as regional office of environment, Gresik zakat management board, regional office of investment, and higher education institutes. The surrounding companies and state-owned enterprises located at the Gresik regency can also be expected to contribute corporate social responsibility and their non-utilized social funds. The leading unit is to be the obligation and duty of the Gresik regent himself, supported by coordinating staff and the organization. Therefore, the operational aspect of available waste management in the village offices and community houses is slowly and surely upgraded and developed with the new direction of a circular economic model orientation that is eco-friendly and profitable.

A diagrammatic and drawable notion about the viable waste bank above asserts that the substantial drivers and movers of the program rely on the functionality of how to generate income and spread monetary benefit to the members. The professional management of such an institution is equipped and embedded with entrepreneurship skill, spirit and practice being able to take an initiative and breakthrough under non-privileged circumstances. The most skilful competence required is to achieve and manage a substantial lucrateness from valuable waste and recycling organic waste for productive fertilizer used in agriculture plantations. In addition to tangible hard skill, the executives of the rural waste bank should be highly literate as well as professional with the social fund management and revolving cash waqf being circulated from donations of non-binding contributions from the community. Practical competence and experience enforce the board of executives to be able to produce a relevant, transparent, and accountable financial report audited by public entities. A team of experts capable of maintaining and operating a recycling business and solid waste treatment plant is extensively associated within the management of such an organization using freelance or permanent contracts in which these functionalities work to be fulfilled. At the end of the process, harmful and non-economic valuable wastes are processed and disposed of in a sanitary and modern landfill treatment site, operating under green technology, to be buried and neutralized. Hence, the elevation of economic values from disposal as well as non-harmful handling can coexist with an economic profit objective and natural conservancy and preservation.

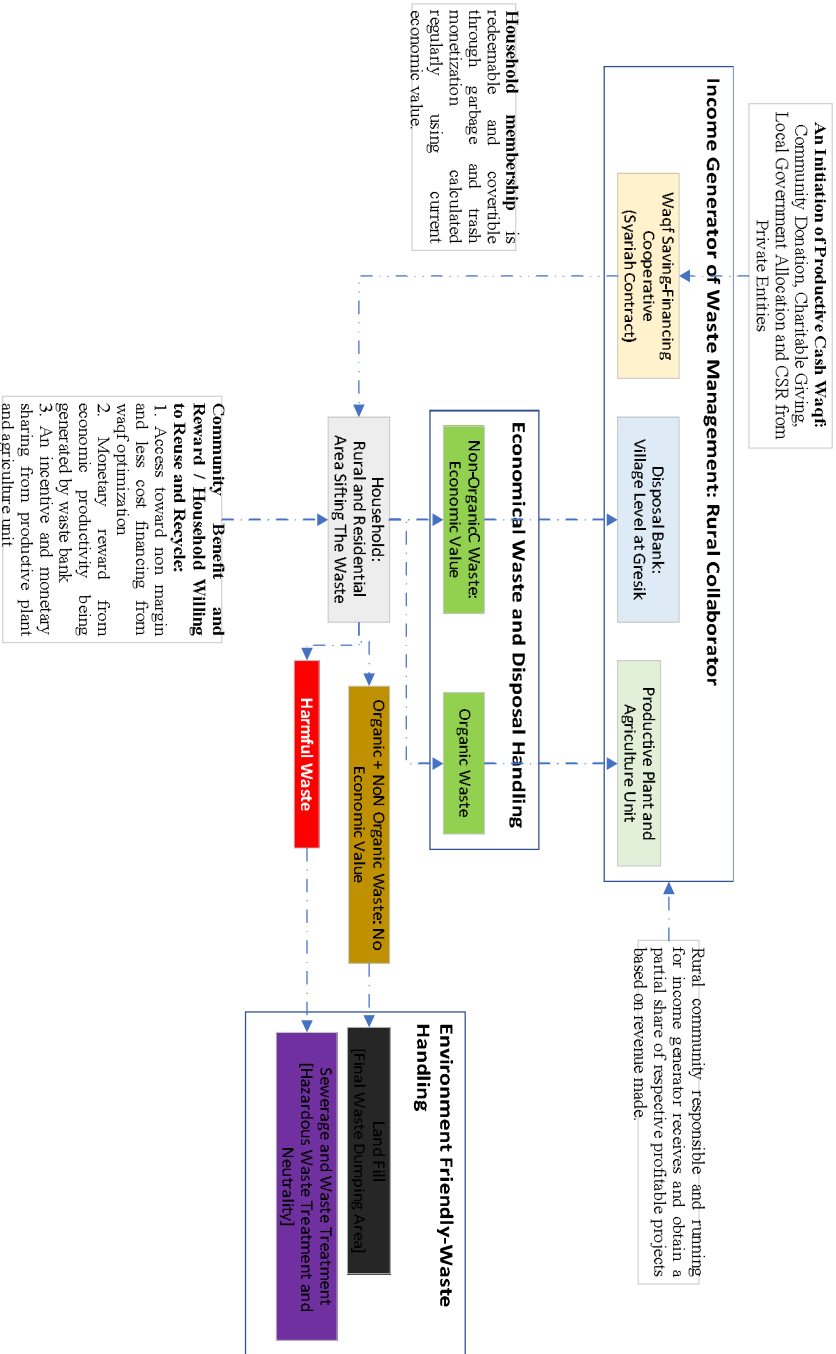


Figure 9: A Model for Waqf-Rural Circular Economy in Gresik Industrial Hub

Source: Author's Own (2021)

5. Conclusion and Policy Recommendation

Recent waqf conceptual and applicable development has been directed toward a solvable prescription for the issues of the sustainability of an economic and environmental balance, including the circular economy. To date, the exquisite and theoretical notion and proposal on how to advance and implement waqf into reality and a workable solution is still an empty room to be filled in and cultivated, including rethinking, and reimagining the connection between waqf enrichment and waste handling. Approaching the genuine and visible case of Gresik's distressing regional waste and landfill issues, the study has discovered and concluded that the applicability of waqf utilization for overcoming and structuring an integrated waste treatment is a feasible and actionable approach. The most unneglectable feature and collaborative contribution behind the successful attempt is to invite wide and active participation from the community across the Gresik region beginning with modest actions, such as disciplining disposal behaviour, until strong commitment from local leaders is realised. The driving centre and bottom line for the waqf link to waste are the effective and efficient function of the waste bank at the rural level. Furthermore, the other key enhancements are propelled and powered by waqf fund contributions, proper technology and unrelentless commitment transmitted into continuous execution. All in all, the ivory tower ideas about the success story of waqf cannot be grounded into reality without further realistic programs and transparent work in the fields highlighting the community problem.

Developing and working for the practicality of the nexus between waqf and waste require consistent courage and tremendous passion. Strategic steps for such a noble and everlasting contribution shall begin with communal awareness, continuous thematic mapping synergy among stakeholders and doers, and timely stages for each stride. The significant consciousness should be disseminated and inculcated through a community program basis sprouted within village residential housing complexes and civil society. The principled initiators and reliable executors can entangle and empower the unrelentless willingness of complex inter-connectivity of housing complexes living in residential area. The most difficult public chore is to spread and amplify the message from them. The inter-relation among stakeholders and role subdivision of duty and responsibility are to be handed over via the local government orchestra and unending commitment from elected majors and respective leaders. The real social philanthropic program will involve a lengthy and restless duration and require innovative action and upcoming flexible expansion.

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