



THE EFFECT OF WASTE MANAGEMENT ON THE ISLAMIC WORK ETHIC OF MADIUN COMMUNITY

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Abstract

Work ethic is crucial to the growth of human life. Related to the problem of waste, humans must be able to position themselves with waste around it. As a result, this study will discuss a relationship between one's Islamic work ethic and the form of a Waste Bank in the surrounding area, in order to improve the community's Islamic work ethic. The study is a survey research with a quantitative descriptive approach with primary data obtained from questionnaires distributed to Waste Bank customers. Researchers want to know the influence of the Waste Bank on improving Islamic work ethic of Madiun community. The analysis results show that the value of t-count is greater than the value of t-table ($11,788 > 1,97612$) between the variables Waste Bank (X) and Islamic Work Ethic (Y), indicating that H_0 was rejected and H_a was accepted. Thus there is an influence on the existence of a waste bank to increase

the Islamic work ethic of the Madiun community. While the amount of influence is 48.4% and 51.6% is influenced by other variables outside the research.

Keywords: Waste Bank, Waste Management, Islamic Work Ethic.

Abstrak

Etos kerja dalam agama Islam sangat diperlukan untuk keberlangsungan kehidupan manusia. Terkait dengan permasalahan sampah, manusia harus bisa memposisikan dirinya dengan sampah disekelilingnya. Penelitian ini akan membahas suatu hubungan antara etos kerja Islam seseorang dengan wujud Bank Sampah di daerah sekitarnya sehingga dapat meningkatkan etos kerja Islami masyarakat. Penelitian merupakan penelitian survey dengan pendekatan deskriptif kuantitatif dengan data primer yang diperoleh dari angket yang disebarakan kepada para nasabah Bank Sampah. Peneliti ingin mengetahui pengaruh pengelolaan sampah untuk meningkatkan etos kerja Islam masyarakat Madiun. Hasil analisis menunjukkan bahwa antara variabel Bank Sampah (X) dan variabel Etos Kerja Islam (Y), nilai t-hitung lebih besar dari nilai t-tabel ($11,788 > 1,97612$), yang menyatakan bahwa H_0 ditolak dan H_a diterima. Dengan demikian ada pengaruh keberadaan bank sampah terhadap peningkatan etos kerja islami masyarakat Madiun. Sedangkan besarnya pengaruh sebesar 48,4% dan 51,6% dipengaruhi oleh variabel lain di luar penelitian.

Kata Kunci: Bank Sampah, Pengelolaan Sampah, Etos Kerja Islam.

Introduction

Indonesia occupies the fourth position with the highest population in the world, with a total population in 2020 reaching the range of 273,523,615 people and 277,151,036 in 2021.¹ The large population of Indonesia with high growth rates resulted in an increasing volume of waste. In addition, the pattern of consumption of the community contributes to creating increasingly diverse types of waste, including; packaging waste which is dangerous and or difficult to decompose by natural processes. This is what causes a lot of problems if it is not allocated to a form that is in accordance with this.² Then, it needs a system in managing this waste to cope with landfills which leads to flooding when heavy rains and strong smells from the waste.

The waste bank is one of the new systems in managing waste that is developing in Indonesia. A waste bank is a coordinating institution that carries out three activities including collecting inorganic waste that has the potential

¹ <https://worldpopulationreview.com/> accessed on Tuesday, September 14, 2021

² Republic of Indonesia Law No. 18 of 2008 about Waste Management, p. 30

to be recycled or converted into materials that have a selling value, channeling recycled materials and products from waste, and doing profit sharing from sales to consumers.³

Most individuals still consider waste to be useless waste. This paradigm of waste needs to be changed by looking at waste as a resource that has economic value and can be utilized, for example, for energy, compost, fertilizer, or industrial raw materials. Waste management is carried out with a comprehensive approach from upstream, since before a product has the potential to become a waste, down to the downstream, that is, in the product phase it has been used to become waste, which is then returned to the environmental media safely.⁴

With this, the presence of waste management place or waste bank can also improve public consumption behavior⁵. It can be said if waste bank existence increases the public environmental awareness, it will increase and indirectly affect the Islamic work ethics or behavior of community. In the Madiun area, there are many areas that manage waste of community so that currently there are waste banks in this area. Many potentials or jobs are available so that the number of unemployed people can decrease further.

As previously mentioned, the Waste Bank is one of the leading waste management solutions in Indonesia. Madiun City is one of the locations that has built a Waste Bank to handle waste, especially since its city of Madiun was named in the best 99 national innovation nominations in 2016.

The existence of a waste bank as a manifestation of the implementation of waste management has had influences on the motivation of Madiun community to make maximum use of waste and improve the ethics of the community as well. The community also while carrying out the essence of human beings as caliphs on earth, not only working on the basis of getting wages or salaries without seeing the subject or object of the work and violating the provisions of Islamic law.

Timothy Muleta⁶ concluded that waste disposal has a negative effect on the environment and human health if it is not properly regulated. Therefore,

³ Ika Wahyuning Widiarti, "Pengelolaan Sampah Berbasis "Zero Waste" Skala Rumah Tangga Secara Mandiri", *Journal of Environmental Science and Technology*, Vol. 4 No. 2 June 2012 p. 107-108

⁴ Republic of Indonesia Law No. 18 of 2008 about Waste Management, p. 30-31

⁵ Suhaila Mohd Omar, et.al, "Islamic Ethics of Waste Management towards Sustainable Environmental Health", *on International Medical Journal Malaysia*, Vol. 17, 2018, p. 195

⁶ Timothy Muleta, "An Ethical Perspective on the Effects of Garbage Disposal on Environmental and Human Health: A Case Study of Livingstone City", A Dissertation, University of Zambia, Lusaka. 2016

it is necessary to have ethics in managing waste disposal around us. Besides that, Erhun Kula⁷ also added that Islamic ethics is needed to protect the environment. Waste that becomes an annual problem can be addressed with good waste management. Focused on the waste management, this study will explain the influence of waste management on improving Islamic work ethic of Madiun community.

1. Profile of Madiun City

Madiun City is the capital of Madiun, East Java which has an area of 33.23 km² with 100 Waste Banks that have been registered under the auspices of the Office of Environment. Astronomically, it is located between 111°29'45"-111°33'30" East Longitude and 7°35'45"-7°40' South Latitude. The administrative boundaries are as follows⁸:

The boundary of the northern : Sawahan District and Madiun District
 East boundary : Wungu District
 South boundary : Geger District
 The boundary of the western : Jiwan District

The city of Madiun with its territorial boundary consists of 3 sub-districts with 27 urban villages within this region. Where one of the urban villages in Madiun is the recipient of the Top 99 Indonesian Public Service Innovation award in 2016. Winongo Urban Village located in Mangunharjo Subdistrict, Madiun City is the village where the "Matahari" Waste Bank is located. This Waste Bank was pioneered as a solution to the waste problem and finally, the city of Madiun was one of the regions that got an award in 2016, namely the Top 99 Indonesian Public Service Innovations 2016.⁹

Finally, the number of Waste Banks has increased. This has made several changes in several fields, one of them is the Islamic work ethic of the local community. Therefore, the following is a brief explanation of the Waste Bank of Madiun City and Waste Bank which was used as a sample in this study.

⁷ Erhun Kula, "Islamic Ethics towards Environmental Protection", on *Afro Eurasian Studies Journal*, Vol. 3, Issue 1, Spring 2014, p. 34-45

⁸ <http://ciptakarya.pu.go.id/profil/profil/barat/jatim/madiun.pdf> accessed on September 13, 2021, 09.07 PM

⁹ Ministry of Administrative and Bureaucratic Reform Republic of Indonesia, *Top 99 Indonesia Public Service Innovations 2016*, (Jakarta, 2016), p. 205

2. Waste Management: Legal Foundation, Function and Implementation System of Waste Bank

According to the arrangement of words, The Waste Bank consists of the words “bank” and “waste”. Banks are financial intermediary institutions, namely institutions which in their activities are related to money matters.¹⁰ While waste according to Law No. 18 of 2008 concerning Waste Management is the rest of human daily activities and or natural processes that are in solid form.¹¹

Thus, Waste Bank is an institution that manages waste, especially the remnants of dry human activities into something of value. It is a place that is used to collect dried waste that has been sorted. Furthermore, the results of the collection of waste that has been sorted then deposited to the place of making crafts from waste or waste collectors.¹² Through this Waste Bank, community gets additional economic benefits both from the results of saving garbage and the creation of dry waste.

This waste bank is like banks in general. However, the funds from the income of this waste bank are not money but garbage is a value enhancer. Indirectly, this product has involved various parties in its application as a bank that has a relationship with its customers. The waste bank teaches the community to sort waste, growing public awareness to process waste wisely so that it can reduce the waste transported to the landfill. In addition, residents who submit garbage will receive additional income for the economic independence of citizens who are customers of the waste bank.¹³

The existence of a Waste Bank is the result of creative ideas from Bambang Suwerda from Bantul Yogyakarta.¹⁴ He is a lecturer at the Ministry of Health Polytechnic Yogyakarta who succeeded in realizing his idea of dealing with dengue fever cases in Bantul in 2008.¹⁵ In addition to handling these cases, the presence of garbage banks in the community also provides many benefits

¹⁰ Muhamad, *Manajemen Dana Bank Syariah*, (Jakarta: Rajawali Pers, 2014), p. 3

¹¹ The Law of Indonesia no. 18 of 2008 concerning of Waste Management, article 1 paragraph 1

¹² Andjar Prasetyo, et.al, *Bunga Rampai Inovasi Berkelanjutan: Kepemimpinan, Kebijakan, Sistem, Ekonomi, Lingkungan dan Pemerintahan*, (Jakarta: Indocamp, 2018), p. 70

¹³ Donna Asteria dan Heru Heruman, “Bank Sampah Sebagai Alternatif Strategi Pengelolaan Sampah Berbasis Masyarakat di Tasikmalaya (Bank Sampah (Waste Banks) as an Alternative of Community-Based Waste Management Strategy in Tasikmalaya)” *Jurnal Manusia dan Lingkungan*, Vol. 23, No. 1 Maret 2016, p. 139

¹⁴ Hudaya Latuconsina, *Pendidikan Kreatif: Menuju Generasi Kreatif dan Kemajuan Ekonomi Kreatif di Indonesia*, (Jakarta: PT. Gramedia Pustaka Utama, 2014), p. 33

¹⁵ Anih Sri Suryani, “Peran Bank Sampah dalam Efektivitas Pengelolaan Sampah (Studi Kasus Bank Sampah Malang)”, *Aspirasi*, Vol. 5 No. 1, Juni 2014, p. 74

in various fields. It was this constructing idea that was adopted by many other regions to establish waste banks in the area as well as a follow-up to regulations regarding waste management that had passed in Indonesia.

Waste Bank is a handling in waste management. In the Minister of Environment Regulation of the Republic of Indonesia No. 13 of 2012 concerning the Guidelines for Implementing Reduce, Reuse, and Recycle through Waste Banks, which are meant as activities of reduce, reuse, and recycle are activities which are hereinafter referred to as 3R activities. 3R activities are all activities that can reduce everything that can cause garbage, reuse waste that is suitable for use, and process waste to be used as new products.¹⁶ However, this 3R activity still faces major obstacles, namely the low awareness of the community to sort waste.¹⁷ Then the Waste Bank with its development is one solution to overcome this problem.

Before stepping on the Waste Bank implementation system, it is necessary to know about the components of the Waste Bank involved in the implementation of the Waste Bank activities. Among these components are waste savers/ customer, administrator of waste banks and collectors.¹⁸

Waste savers are members or customers of a Waste Bank. They make efforts to sort out the waste in each house and have a waste/ account savings book and disaggregated waste container. The Waste Bank Administrator can be said to be the manager of the Waste Bank. Because the management of Waste Tubes is carried out voluntarily and professionally, the complete structure and operator of the Waste Bank depends on the level of development of the Waste Bank. The structure and number of managers between one Waste Bank and another can be different.

Whereas collectors are waste buyers. This component is effectively chosen to support efforts to improve the quality of the environment as a whole. In addition, the relationship between the administrator of the Waste Bank and the buyer is realized in the form of cooperation.

¹⁶ Minister of Environment Regulation of the Republic of Indonesia Number 13 of 2012 concerning Guidelines for Implementing Reduce, Reuse, and Recycle Through Waste Banks, article 1 paragraph 1

¹⁷ Kementerian Lingkungan Hidup, *Profil Bank Sampah Indonesia 2012*, (Malang: KLH RI, 2012), p. v

¹⁸ Iswatun Ulia, "Manajemen Bank Sampah dalam Pemberdayaan Ekonomi Ramah Lingkungan (Studi Kasus Bank Sampah "Resik Becik" Kecamatan Krobokan Kota Semarang), Skripsi, Universitas Islam Negeri Walisongo, Semarang, p. 36-37

Furthermore, the principle in this waste bank is similar to the principle in Islamic banking that applies the principle or contract of *wadi'ah* to its savings system. Savings on this waste bank are purely interest-free as in Islamic banks that apply the *wadi'ah* contract to their savings products.

The waste management implemented by the waste bank is carried out with a savings system. Waste bank customers collect waste in their respective homes, then after enough waste is collected, the waste will be deposited at the local waste bank and the Bank will buy the waste with a number of agreed-upon amounts of money. The money is not directly given to customers at the time of deposit, but the value of money from the results of this garbage deposit will be collected and will be taken according to the agreement at the beginning of the transaction.

All activities in the waste bank system are carried out from, by and for the community.¹⁹ Waste management is aimed at improving public health and environmental quality and making waste as a resource.²⁰ Thus, Waste Bank makes the community capable and independent to create a climate that enables the potential of the community to develop.²¹ Thus, the participation of the community in the waste management program can certainly reduce the environmental burden with the danger of waste.²²

Waste management by the Waste Bank, there are at least 2 benefits obtained by the community; first, economic benefits. Dry waste can be used as raw material for handicrafts, souvenirs, etc. so that it can produce economic value for those who manage it. Second, the benefits of a healthy and green environment.²³

The waste bank also aims to provide benefits to the community in the form of knowledge, ownership and experience through waste management activities.²⁴ Apart from that, the existence of a waste bank can add to the sense

¹⁹ Eka Utami, *Buku Panduan: Sistem Bank Sampah dan 10 Kisah Sukses*, (Jakarta: Yayasan Unilever Indonesia, 2013), p. 3

²⁰ UU RI No. 18 Tahun 2008 Tentang Pengelolaan Sampah, Bab 2, pasal 4, h. 3, lihat www.hukumonline.com

²¹ Abdul Rozak, "Peran Bank Sampah Warga Peduli Lingkungan (WPL) Dalam Pemberdayaan Perekonomian Nasabah", Skripsi, UIN Syarif Hidayatullah Jakarta, 2014, p. 57

²² Ni Made Ratiabriani dan Ida Bagus Putu Purbadharmaja, "Partisipasi Masyarakat dalam Program Bank Sampah: Model Logit", *Jurnal Ekonomi Kuantitatif Terapan*, Vol. 9 No. 1 Februari 2016, p. 54

²³ Muhtadi, "Pendampingan Bank Sampah Melati Bersih Berbasis Pemberdayaan Bagi Masyarakat Urban", *Jurnal Pemberdayaan Masyarakat*, Vol. 1, No. 2, 2017, p. 231

²⁴ Samhudi, *Kontribusi Bank Sampah Terhadap Pemberdayaan Masyarakat di Gampong Blang Krueng Kecamatan Baitussalam Kabupaten Aceh Besar*, Skripsi, Universitas Islam Negeri Ar-Raniry, 2018, p. 21

of concern and mutual cooperation of the people in their social activities. Clean environment because of garbage banks, the community also benefits in economic aspects especially through savings in the Waste Bank and the utilization of waste recycling.

Therefore, efforts from the City Government and the village government are needed to increase community participation so that the community is more active in participating. One of them is by conducting a socialization of the waste bank program to the surrounding community. The socialization in question is, among others, how to collect garbage, how to sort, and how to save garbage to a waste bank.

Here is the function of the Waste Bank to support the concern of the community about the environment' as a change of mind for the community that waste has economic value, and as a support for the community's economy and as a driver of work ethic for the local community. Thus, the principle of *wadi'ah* in shari'ah banking has been carried out in the practice of a waste bank.

3. Charateristic of Islamic Work Ethics

Etymologically the word "ethic" comes from the Greek word "*ethos*" which means attitude, personality, character, and moral purpose.²⁵ "Ethos" forms the word "*ethikos*", which means "moral, which refers to moral character". The plural form is "*ta ethika*", and the origin of the word ethics in English.²⁶ Ethos can also be understood as the norm or the way a person responds, looks at and believes in something.²⁷

According to Beekun, ethics is the set of moral principles that distinguish what is right from what is wrong.²⁸ Futhermore, ethic can be interpreted as character and attitude, habits and beliefs and so on that are specific about an individual or group of people. The word "*ethos*" also taken from the word "ethics" which refers to the meaning of "morals" or morality, namely the essential quality of a person or a group of humans including a nation.²⁹

²⁵ Dagoberd D. Runes, *The Dictionary of Philosophy*, (New York: Philosophical Library), p.100

²⁶ Desmon Ginting, *Etos Kerja: Panduan Menjadi Karyawan Cerdas*, (Jakarta: PT. Elex Media Komputindo, 2016), p. 2

²⁷ Toto Tasmara, *Etos Kerja Pribadi Muslim*, (Yogyakarta: Dana Bhakti Wakaf, 1994), p.25

²⁸ Rafik Issa Beekun, *Islamic Business Ethics*, (Herndon: International Institute of Islamic Thought, 1997), p. 2

²⁹ Ahmad Djanan Asifudin, *Etos Kerja Islami*, (Surakarta: Muhammadiyah University Press, 2004), p. 26

The work ethic in Islam is a reflection of the belief of Muslims and Muslim women that work is related to the purpose of seeking the pleasure of Allah, namely in the context of worship.³⁰ According to Tasmara, the Islamic work ethic is an earnest effort, by mobilizing all of its assets, thoughts, and remembrance to actualize or show its meaning as a servant of God who must subjugate the world and place itself as part of the best community.³¹

Work ethos is closely related to economic value. To what extent values are given to economic matters has a direct consequence on attitude towards work.³² Humans cannot be separated from economic needs, by working this is someone can realize what is needed.

The work ethic is related to the economy, and is closely related to social values and sensitive to social problems.³³ Work ethic is a part of value system. A person's work ethic is part of his individual values.³⁴ Based on Ibn Khaldun's thoughts on the theory of value, the value of something lies in the human work that is poured out on him. In other words, the substance of value is work. With work too, someone can fulfill their life needs.

Regarding this work ethic, there are several factors that affect the work ethic of someone who can determine the level of work ethic which generally divided into two types, namely internal factors and external factors.³⁵ Internal factors in question such as moods, life experiences, habits, etc. Meanwhile, the external factors are religion, culture, natural environment, etc.³⁶

In doing a job, the work ethic that a person has will be seen from his attitude and behavior. According to Tasmara, the personal characteristics that have an Islamic work ethic are:³⁷ Addicted to time, Have a clean morality (sincere), Addicted to honesty, Have commitment, *Istiqamah* and strong establishment, Addicted to discipline, Consistent and courageous to face challenges, Have an attitude of confidence, Have high creativity (creative

³⁰ Nurcholish Madjid, *Islam Agama Kemanusiaan*, (Surakarta: Muhammadiyah University Press, 2004), p. 100

³¹ Harjanto Saputro and Ari Prasetyo, "Pengaruh Etos Kerja Islam Terhadap Kepuasan Kerja Karyawan pada Waroeng Steak dan Shake di Surabaya", on *JESTIT*, vol 1, No. 3 March 2014, p. 164-165

³² Panel YaPEIM Management Academy, *Islamic Management: The Application of Quranic Principle and Value*, (Kuala Lumpur: YaPEIM Management Academy, 2013), p. 77

³³ Panel YaPEIM Management Academy, *Islamic Management*, p. 80

³⁴ Mochtar Buchori, *Penelitian Pendidikan dan Pendidikan Islam di Indonesia*, (Jakarta: IKIP Muhammadiyah Press, 1994), p. 7

³⁵ Saifullah, "Etos Kerja Dalam Perspektif Islam", dalam *Jurnal Sosial Humaniorah*, Vol. 3, No. 1, Juni 2010, p. 57-58

³⁶ Muhammad Ersya Faraby, "Etos Kerja Islam Masyarakat Etnis Madura", p. 56

³⁷ Toto Tasmara, *Membudayakan Etos Kerja Islami*, (Jakarta: Gema Insani, 2002), p. 73

people), The type of person responsible, Feel Happy for serving, Have self esteem, Have the soul of leadership, Oriented to the future, Live frugally and efficiently Have an entrepreneurial spirit, Have a competing instinct, The desire to be independent, Addicted to study and thirst for knowledge, Have an overseas spirit, Pay attention to health and nutrition, Strong and never give up, Productivity oriented, Enriching the network of *silaturahmi*, and Have the spirit of change.

Method

This type of research is quantitative research, namely research that is based on the measurement of quantity or amount and applicable to phenomena that can be expressed in terms of quantity.³⁸ Based on this matter this research is survey research and included two variables, they are dependent and independent variables;

1. The independent variable is the Waste Bank located in the city of Madiun. Waste Bank is one of waste management application, this research takes this variable to analyze deeply about waste management.
2. In this case, the Islamic Ethics is the dependent variable or dependent variable which is influenced by the independent variable. Thus, this research will explore the Waste Bank by waste management to build or enhance the Islamic ethics of the Madiun community in particular.

Data collected for this study comes from two data sources, namely primary data and secondary data. And the data collection techniques used in this study are questionnaire, observation, and documentation.

1. Result and Discussion

As previously explained, a waste bank is an economic institution where “garbage” becomes a tool of transactions used in its activities. Based on the decision of the State Minister of Environment of the Republic of Indonesia, a waste bank is a place for sorting and collecting recyclable and/ or reused waste that has economic value.³⁹

Madiun city has 100 Waste Banks that have been registered under the auspices of the Office of Environment. In this study, the researcher took samples

³⁸ C.R. Kothari, *Research Methodology: Methods dan Techniques*, (New Delhi: New Age International Publishers, 2004), p. 3

³⁹ Peraturan Menteri Lingkungan Hidup Republik Indonesia Nomor 13 Tahun 2012 Tentang Pedoman Pelaksanaan Reduce, Reuse, dan Recycle Melalui Bank Sampah, pasal 1 ayat 2

in 10 Waste Banks located in the City of Madiun. The data from it will be cultivated by SPSS.

Instruments can be said to be valid if they are able to measure what is desired and can reveal the variable data that is examined appropriately.⁴⁰ Whereas a measuring instrument that is invalid or unreliable will produce biased conclusions, not in accordance with what should be and will provide false information in the data.⁴¹ Therefore, validity tests need to be done on each instrument so that the data collected is valid data.

This validity test is carried out using the Pearson correlation (r_{Table}), by calculating the correlation coefficient between each question with the total score and significance level. For $N = 150$ using a significance level of 5%, the obtained r_{table} value is 0.159. If $r_{count} > (\text{greater than}) r_{Table}$, then the questions in the questionnaire can be declared valid, conversely if $r_{count} < (\text{smaller than}) r_{Table}$ then the questions in the questionnaire are declared invalid.

The analysis of the data obtained from the reliability test on this research questionnaire is as in the following table;

Table 1
The Test Result of Reliability

No.	Variable	Cronbach's Alpha > 0,60	Status
1.	X	0,801	Reliable
2.	Y	0,833	Reliable

Based on the table above, reliability tests on variables X and Y have met the requirements of an instrument declared reliable. This is because the resulting Cronbach's Alpha coefficient is greater than the value of 0.60, which is 0, 801 for variables X and 0.833 for variable Y. It's mean the measuring instrument used by the researcher is declared reliable or can be trusted to be used as a variable measuring instrument.

2. Simple Linear Regression Equations

In general, the simple linear regression equation is " $Y = a + bX$ ". While to find out the regression coefficient value, the researcher is guided by the output in the following table coefficients:

⁴⁰ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung: Alfabeta, 2018), p. 121

⁴¹ Sindu Siyoto and M. Ali Sodik, *Dasar Metodologi Penelitian*, (Sleman: Literasi Media Publishing, 2015), p. 84

Table 2
Coefficients^a

	Model	Unstandardized		Standardized		Sig.
		B	Std. Error	Beta	T	
1	(Constant)	17.022	3.561		4.779	.000
	Waste Bank	.793	.067	.696	11.788	.000

a. Dependent Variable: Islamic Work Ethic

Based on the table above, «a» is a constant number of unstandardized coefficients. In this case the value is 17,022. This figure is a constant number which means that if there is no Waste bank (X) in a place then the Islamic ethics (Y) of the community is 17,022.

Furthermore, “b” is a regression coefficient number. The value is 0.793. This number implies that for every 1% increase in the rate of Waste Bank (X), the Islamic Ethics (Y) of community will increase by 0.793.

Because the regression coefficient value is positive (+), thus it can be said that the Waste Bank has a positive (+) influence on the Islamic Ethics of Madiun community. So the regression equation for variables X and Y is;

$$Y = a + bX$$

$$Y = 17,022 + 0,793 X$$

After getting the equation in this simple linear regression, the researchers also tested the significance of the two variables. Like the following table;

Table 3
Significant Value Test

ANOVA ^b						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1397.660	1	1397.660	138.955	.000 ^a
	Residual	1488.633	148	10.058		
	Total	2886.293	149			

a. Predictors: (Constant), Waste Bank

b. Dependent Variable: Islamic Work Ethic

The significance test table above is used to determine the level of significance or linearity of the regression. The criteria are determined based on the significance test provided that the Sig. smaller than < 0.05.

Based on the table above, the Sig value is obtained. = 0,000 so the Sig. smaller than < 0.05 . Thus, the regression equation model based on research data is significant or the regression equation model meets the criteria.

3. Hypothesis Test in Simple Linear Regression Analysis

Hypothesis testing or influence test functions to find out whether the regression coefficient is significant or not. In this study the researcher proposed the hypothesis in this simple linear regression analysis:

H_0 = There is no influence of the existence of Waste Bank (X) on the improvement of Islamic Work Ethics of Madiun community (Y).

H_a = There is the influence of the existence of Waste Bank (X) on the improvement of Islamic Work Ethics of Madiun community (Y).

Meanwhile, to ensure whether the regression coefficient is significant or not (in the sense that the variable X influences the Y variable) the researcher tests this hypothesis by comparing the significance value (Sig.) With the probability of 0.05 or by comparing the value of t count with t table.

Generally, hypothesis testing can be done in two ways, namely by comparing the significance value with 0.05 and by comparing the value of t count with t table.

a. Comparing the Sig Value. With 0.05

The basis of decision making in regression analysis by looking at the significance value (Sig.) of SPSS output, that is:

- If the significance value (Sig.) is smaller than the probability of 0.05 (Sig. < 0.05) then there is the influence of the existence of Waste Bank (X) on the improvement of Islamic Ethics (Y) of Madiun community.
- On the contrary, if the significance value (Sig.) is greater than the probability of 0.05 (Sig. > 0.05) then there is no influence on the existence of Waste Bank (X) on the improvement of the Islamic Ethic (Y) of Madiun community.

Based on the output of table 4.7, it is known that the significance value (Sig.) of 0,000 is smaller than the probability of 0.05 (0,000 $< 0,05$), so it can be concluded that H_0 is rejected and H_a is accepted. This means that «There is an influence of the existence of a Waste Bank (X) on the improvement of Islamic Ethics of the people of Madiun city (Y)».

b. Comparing the value of t count with t table

Testing this hypothesis is often referred to as the t test, where the basis for decision making in the t test is:

- If the value of t_{count} is greater than t_{table} ($t_{\text{count}} > t_{\text{table}}$) then there is the influence on the existence of Waste Bank (X) on the improvement of Islamic Ethics (Y) of Madiun community.
- On the contrary, if the value of t count is smaller than t table ($t_{\text{count}} < t_{\text{table}}$) then there is no influence on the existence of Waste Bank (X) on the improvement of Islamic Ethics (Y) of Madiun community.

Based on table 4.7, the calculated value is 11,788. Because the value of t count has been found, then to find the value of t table, use the following formula:

$$\text{The value of } \alpha / 2 = 0.05 / 2 = 0.025$$

$$\text{Degree of freedom (df)} = n - 2 = 150 - 2 = 148$$

The value of 0.025: 148, then based on the distribution of t table values can be seen that the t table value is 1.97612. Because the value of t count is 11.788 greater than 1.97612 ($11.788 > 1.97612$), it can be concluded that H_0 is rejected and H_a is accepted. This means that «There is an influence of the existence of a Waste Bank (X) on the improvement of Islamic Ethics of the Madiun community (Y)».

4. The amount of influence of variable X toward variable Y

Based on hypothesis testing in a simple linear regression analysis, there is an influence between the existence of a Waste Bank and an increase the Islamic Ethics of the Madiun community. To find out the magnitude of the influence of the existence of a Waste Bank (X) on the improvement of Islamic Ethic of the Madiun community (Y), researchers refer to the R Square or r^2 values found in the following SPSS output;

Tabel 4
Determinant coefficient

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.696 ^a	.484	.481	3.171
a. Predictors: (Constant), Waste Bank				

From the output above it is known that the value of R count is 0.696, using the determinant coefficient r^2 expressed in percentage, the results are as follows:

$$\begin{aligned} R^2 &= (0,696)^2 \times 100\% \\ &= 0,484 \times 100\% \\ &= 48,4\% \end{aligned}$$

Or it can be known from the R Square value of 0.484. This value implies that the influence of the existence of the Waste Bank (X) on increasing the Islamic Ethics of the Madiun community (Y) is 48.4% while 51.6% of the Islamic Ethics of Madiun community is influenced by other variables not examined by the researcher.

Referring to the previous discussion, it can be concluded that the existence of a Waste Bank (X) has a positive influence on the improvement of Islamic Ethics of Madiun community (Y) with a total influence of 48.4%. This is indicated by the results of the regression analysis with a calculated value of 0.696 compared to the r table of a significant level of 5% N = 150 of 0.159. So the r count is greater than r table, so the null hypothesis (H_0) was rejected and (H_a) was accepted. With a coefficient of determination of 48.4% and a positive effect, it means that if the higher or wider the Waste Bank established in the area or area of the city of Madiun, then the higher the improvement of Islamic Ethics of the city of Madiun. While 51.6% are factors that influence the Y variable from other factors not examined by the researcher.

Of the 51.6% that influence of the Islamic Ethics of the Madiun community, among them are internal factors which, according to Saifullah, this factor usually comes from the teachings of the religion he believes.⁴² Researchers with the instruments used emphasized the characteristics of Islamic work ethic according to Toto Tasmara, so that the existence of a Waste Bank which has activities that lead to an increase in Islamic Work Ethics is prioritized in this research.

The results of the regression analysis on hypothesis testing by comparing the t count and t table are known that there is a significant influence between variables X and Y variables. This is proven by the value of t count 11.788, while the t table value is 1.97612 at a significant level of 5%, which means be accepted.

In addition, the regression equation $Y = 17,022 + 0,793 X$ is obtained. This equation corresponds to a simple linear regression formula, $Y = a + bX$,

⁴² Saifullah, "Etos Kerja Dalam Perspektif Islam", p. 58

where Y is a symbol of the dependent variable, “a” is a constant, “b” is a regression coefficient for the independent variable (X). So it can be concluded that there is an influence between Y and X variables, in other words accepting H_a , namely “There is an influence of the existence of Waste Bank (X) on the improvement of Islamic Ethics of Madiun community (Y)”, and rejecting H_0 , namely “There is no influence of the existence of Waste Bank (X) on the improvement of Islamic Ethics of Madiun community (Y).”

The constant is 17,022, it means that if there is no Waste bank (X) in a place then the Islamic work ethic (Y) of community is 17,022. Furthermore, the variable Y regression coefficient will increase by 0.793 in every 1% addition to the rate of Waste Bank (X). Because the coefficient is positive, there is a positive relationship between the Waste Bank variable (X) and the Islamic Ethics variable (Y), the increasing or increasing number of Waste Banks, the increasing Islamic ethics also increases.

Conclusion

According to the hypothesis proposed by the researcher, based on hypothesis testing and analysis with the help of SPSS, it can be concluded that the existence of a Waste Bank (X) has a positive influence on improvement the Islamic Ethics of the people of the city of Madiun (Y). The amount of influence is 48.4%. While 51.6% are factors that influence the Y variable from other factors not examined by the researcher.

The influence is not high or low but it's close to balance. It's means the waste management by Waste Bank system is better to solve the waste problem and improve the Islamic Ethics of society. Thus, it can be interpreted that the higher and wider the Waste Bank established in the city or area of the city of Madiun then the higher the increase in the Islamic Work Ethic of the city of Madiun too.

Finally, it can be drawn from previous analyzes that the existence of a Waste Bank influences the Islamic Work Ethics of Madiun society. With a large amount and with a good management system, the Madiun society can have a high Islamic ethics. The influence of waste Bank by waste management on the improvement of the Islamic ethics of Madiun society can see from the customers who have an additional economic value from the results of waste used. The environment is also clean and healthy, far from diseases that can be caused by mountains of waste. And the duty of humans as *khalifah* on the earth can be carried out by preserving the environment, not damaging the environment and maintaining the cleanliness of the surrounding environment.

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