

THE IMPLEMENTATION OF WASTE ALMS FUND MANAGEMENT FROM THE LAZISNU GO TO SCHOOL PROGRAM IN PRAMBON, NGANJUK

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Abstract: This study aims to assess the effectiveness of the alms-garbage program and identify the factors that facilitate or hinder its implementation in the LAZISNU Go to School (LGTS) program in the district of Prambon, Nganjuk. The development of human needs is one of the causes of current environmental problems. The amount of domestic, industrial, and transportation waste in rivers, soil, and sea demonstrates this. Therefore, the alms-garbage program serves as a medium to teach students about proper waste management, encouraging them to dispose of waste appropriately and understand that not all waste ends up as dirt. Still, some can be utilized to generate a rupiah, which can then be donated to those in need. This type of research employs a qualitative, case study approach. The subjects in this study were students, school members, LGTS program coordinators, and LAZISNU institutions. This study used participant observation, in-depth interviews, and documentation to collect data. Researchers use data analysis techniques such as data reduction, data presentation, and conclusion drawing. Researchers combine various data collection techniques and existing data sources to validate data. Researchers use source triangulation. The results showed that the evaluation of the alms-garbage program through LGTS, which included putting in place different stages such as introducing the alms-garbage program, getting people to know about the alms-waste program, collecting trash from the waste bank, selling trash, and donating trash, was all successful. The results and benefits of providing waste alms through the LGTS program encompass three aspects: environmental, economic, and social, all of which greatly benefit students and the community who participate in the program.

Keywords: waste alm fund management, lazisnu, lazisnu go to school

Abstrak: Penelitian ini bertujuan untuk menilai efektivitas program sedekah sampah dan mengidentifikasi faktor-faktor yang memfasilitasi atau menghambat pelaksanaannya dalam program LAZISNU Go to School (LGTS) di Kecamatan Prambon, Kabupaten Nganjuk. Perkembangan kebutuhan manusia menjadi salah satu penyebab permasalahan lingkungan saat ini. Banyaknya sampah domestik, industri, dan transportasi yang ada di sungai, tanah, dan laut menunjukkan hal tersebut. Oleh karena itu, program sedekah sampah ini menjadi media untuk mengajarkan kepada para siswa tentang pengelolaan sampah yang benar, mendorong mereka untuk

membuang sampah pada tempatnya dan memahami bahwa tidak semua sampah berakhir sebagai kotoran. Namun, beberapa dapat dimanfaatkan untuk menghasilkan rupiah, yang kemudian dapat disumbangkan kepada mereka yang membutuhkan. Jenis penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Subjek dalam penelitian ini adalah siswa, warga sekolah, koordinator program LGTS, dan lembaga LAZISNU. Penelitian ini menggunakan observasi partisipan, wawancara mendalam, dan dokumentasi untuk mengumpulkan data. Peneliti menggunakan teknik analisis data seperti reduksi data, penyajian data, dan penarikan kesimpulan. Peneliti menggabungkan berbagai teknik pengumpulan data dan sumber data yang telah ada untuk memvalidasi data. Peneliti menggunakan triangulasi sumber. Hasil penelitian menunjukkan bahwa evaluasi program sedekah sampah melalui LGTS yang meliputi berbagai tahapan seperti memperkenalkan program sedekah sampah, mengajak masyarakat untuk mengetahui program sedekah sampah, mengumpulkan sampah dari bank sampah, menjual sampah, dan mendonasikan sampah, semuanya berjalan dengan baik. Hasil dan manfaat sedekah sampah melalui program LGTS mencakup tiga aspek: lingkungan, ekonomi, dan sosial, yang semuanya sangat bermanfaat bagi para siswa dan masyarakat yang berpartisipasi dalam program ini.

Kata kunci: sedekah sampah, pengelolaan keuangan, lazisnu

A. INTRODUCTION

The existence of waste is still a problem so environmentally friendly solutions and innovations are needed for waste processing. Waste management is not only the responsibility of the government but all levels of society and even individuals have the same responsibility. There are several waste processing innovations in society, including waste charity. Waste charity is a practical way, its implementation is simple and easy because it does not require a lot of potential human resources, just choose waste according to its type. This charity from waste is the charity that does not differentiate between the rich and the poor in doing it, which can add charity in other forms. Waste charity is one form of charity that can be done by anyone and at any time. This waste charity program also helps the community's economy, especially for recipients of charity funds, with economic support it can also reduce poverty and environmental pollution. The Nahdlatul Ulama (NU) Institution, Prambon District, Nganjuk Regency has an institution called LAZISNU (*Amil Zakat, Infaq, and Shodaqoh* Institution).

LAZISNU Prambon is the best LAZISNU institution in Nganjuk district and has many programs including waste charity. The program aims to develop the community's economy and raise awareness of elementary school children towards the environment through the LGTS (LAZISNU Goes to School) program in Prambon District, Nganjuk Regency. Based on the results of an interview with Mr. Muhammad Muhibbu Syafi' as the head of the LAZISNU Prambon Regency institution, the LGTS program is one of the programs in LAZISNU Prambon Regency. This program is intended to motivate students to care about the environment and get used to giving charity from an early age. In addition, the LGTS program is also a medium to introduce students to the introduction of correct behavior towards waste, so that it becomes a habit that eventually becomes a culture of throwing garbage in its place and realizing that not all waste becomes dirt, but some can be used to generate rupiah, which is then distributed to those in need, in the LGTS program, the LAZISNU Institution has a target recipient of alms funds, the target recipient of alms funds for orphans and the poor.

The target school is an elementary school under the auspices of the LP Ma'arif MWC Prambon District, but as time goes by there are many schools that want to collaborate with LAZISNU institutions through the LGTS program, because many elementary school children pay little attention to the environment, especially waste. As for the activities, students will be given guidance regarding this program, students will be given special trash bins for plastic waste from the LAZISNU institution called the Lalu Para Waste Bank students will fill the waste bank, once a month the LAZISNU institution will take the waste to sell to collectors, the proceeds from the sale of waste These will be given to students in need, such as orphans and poor people. However, a 20% cut for LAZISNU agency transportation.¹

Based on the phenomena and related problems that occur in the LGTS program, researchers are interested in studying how to analyze the management and benefits of waste alms funds through the LGTS program at the LAZISNU institution in Prambon Regency. It is hoped that this research can provide benefits both theoretically and practically for researchers and readers. Arie Kusuma Paksi and Nanik Prasetyoningsih's

¹ Muhammad Muhibbu Syafi', Wawancara, Prambon, 18 September 2022.

research shows that with the waste alms activity², the knowledge and understanding of the Trimurti Village community regarding the importance of maintaining the surrounding environment has increased, while according to Hizrian Irfan Dharmawan, the waste alms program with used goods provides benefits and changes the perspective on used goods that have no benefits into useful goods.

B. THEORETICAL BASIS

Demography of the LAZISNU Institution, Prambon District

LAZISNU is an extension of the Amil Zakat Institution, Infaq, and Alms of Nahdlatul Ulama whose address is on the main road Kediri-Warujayeng Tanjung Tani Village, Prambon District, Regency Nganjuk. Located in the MWCNU building, Prambon District, Regency Nganjuk. Before NU CARE-LAZISNU Prambon was formed, at the beginning of 2017 at MWC NU Prambon there was a Zakat Management Unit (UPZ) at that time all the autonomous bodies (badan otonom/banom) in Prambon District gathered at MWC NU and attended by the LAZISNU Branch Daily Management Nganjuk to provide LAZISNU outreach at MWC NU Prambon. As a result of that meeting, the Zakat Management Unit (UPZ) was formed. which handles Zakat, Infaq, and Sadaqah (ZIS) for sub-district residents in Prambon.³

At that time the collection of Zakat, Infaq, and Sadaqah (ZIS) still used a public awareness system. Addressed focus UPZ is still in the realm of Sadaqah. After experiencing the system being less effective and see the potential of Zakat, Infaq, and Sadaqah in the Prambon District area as very good, finally in August 2017 UPZ was developed and UPZIS NU was formed CARE-LAZISNU Prambon With the increase in members and targeted work programs, socialization continues to be encouraged, several branch children are formed UPZIS NU CARE-LAZISNU in villages. So far there are 41 twigs/twigs are formed.⁴

The widening of wings is also for program success Coinization is what makes the Sadaqah movement in LAZISNU increasingly familiar to the general public. It doesn't stop there, UPZIS NU CARE-LAZISNU

² Arie Kusuma Paksi dan Nanik Prasetyoningsih. Inisiasi Gerakan Shodaqoh Sampah Bagi Masyarakat Desa Trimurti, Bantul. *Jurnal Surya Masyarakat*. 2019

³ Muhammad Muhibbu Syafi², Wawancara, Nganjuk, 23 Mei 2023.

⁴ Muhammad Muhibbu Syafi², Wawancara, Nganjuk, 23 Mei 2023.

Prambon also formed a Management Network Zakat, Infaq, and Sadaqah Nahdlatul Ulama (JPZISNU) at the level branches or villages throughout Prambon District. JPZISNU was formed from elements of Ta'mir Mosque administrators, Mushalla administrators, administrators of formal *Madrasas* or *Madrasah al-Diniyah (MADIN)*, and social organizations that are used to being trusted by the community in receiving and distributing zakat. This matters solely to legalize their performance in becoming *amil syar'i* which is truly syar'i both according to religion and legislation. To date, 98 JPZISNU have been formed. Apart from Zakat and Sadaqah, NU CARE-LAZISNU Prambon also has a team specifically handling Infaq. To date, there are around 350 *Aghniya'* (the rich) who a regular donors at LAZISNU Prambon.⁵

LAZISNU Prambon is under the auspices of the Deputy Council Prambon District Nahdlatul Ulama Branch. LAZISNU Secretariat Prambon is at the NU Prambon Office. Precisely on JL. Raya Kediri-Warujayeng, Tanjungtani Village, Prambon District. Although the legality of LAZISNU Prambon was passed in the middle of 2017, however, the NU Prambon Office was established and operating since 2013. The NU Prambon office stands on the ground Waqf. The land area of the NU Prambon Office is 638 M² in area building 220 M². In this building, there are several secretariats of Institutions and Autonomous Bodies which are below under the auspices of NU, Prambon sub-district. One of them is the Amil Institute Zakat Infaq and Sadaqah Nahdlatul Ulama (LAZISNU) Prambon.

A fairly large yard, a fairly large office building is magnificent, and the expansive hall is on the 2nd floor. This kind of physicality condition makes the NU Prambon office feel like it's in the same class as NU offices at the branch or district level. this office is said to be active, almost every day there are activities in it. I don't know about elements of Autonomous Bodies or elements of Institutions. This office is open 24 hours, there is security from Banser elements who are paid and assigned to guard the office 24 hours a day. On the ground floor, there are several secretariat rooms. Among them are the NU Secretariat, the Autonomous Body Secretariat, the Institutional Secretariat, and the Joint Secretariat (sekretariat bersama/SEKBER). In the room to the right of the secretariat, there is a fairly large prayer room, with an ablution area and 3 toilets behind it. On

⁵ Ibid.

the left, the secretariat has a public kitchen. Apart from the secretariat room, prayer room, public kitchen, and hall, Next to the parking lot, there is also a new building that is intended for use for the Hasyim Asy'ari Clinic.⁶

Alms Fund Management Through the LGTS Program at Amil Institutions, Zakat, Infaq, and Shodaqoh.

The Waste Alms Movement by LAZISNU was initiated by several LAZISNU members who were inspired by the Bank's program Garbage committed by the government. Looking at the program, made him think that the trash he saw was just a thing Used goods are not suitable for use, they have value like gold which can be useful for other people. That's what it's used for inspiration to make waste a social tool but still have value in religion. Finally looked for some references about managing social community-based waste and getting input from someone to use this waste as a means of charity with this waste charity program, LAZISNU was formed Goes To School (LGTS) which was inaugurated on January 5, 2021.⁷ Apart from social value, this waste alms movement has value and the amazing benefits behind this worthless item, because apart from being a donor for schools participating in the program LGTS can also foster a sense of concern among female students to the environment.⁸

The introduction of the LGTS program began with the Launching activity as a means of socialization for elementary school students. Technique The implementation of waste alms activities begins with selecting waste types of plastic at each school collected on-site waste alms collection, or what is called a waste bank. The collected waste is taken by the officer in charge of the collection of waste bank from LAZISNU, after being picked up by officers selling plastic waste to waste collectors. Proceeds from selling rubbish give alms to orphaned or orphaned students at school and also to the poor, usually in the form of tools school such as bags, books, shoes, etc.

LGTS was created as a form of utilization of existing waste that has not been managed optimally. Apart from that, activities This waste charity is also aimed at educating children It's at school that trash is considered

⁶ Data dari LAZISNU Kecamatan Nganjuk, Diakses pada tanggal 23 Mei 2023.

⁷ Muhammad Muhibbu Syafi', Wawancara, Nganjuk, 24 Mei 2023.

⁸ Ishom Abdurohim, Wawancara, Nganjuk, 24 Mei 2023.

useless but has very valuable value if managed properly. Waste management is implemented as an activity produced for LAZISNU institutions in the form of LGTS. This movement became a means of welfare for the community such as scholarships education and social assistance provided to orphans and the poor. Therefore, the school administrators and also the LGTS chairman try to manage this activity, he hopes he can become a forum for children to appreciate things more considered worthless becomes valuable with proper use because with this activity there is not only social value for the welfare of society but has reward value in form alms for self-prosperity for Muslims who believe in the power of charity. In addition, charity is not only using wealth for good things but there is a social meaning want to save the environment.⁹

C. RESEARCH METHOD

The research type, which focuses on the analysis of alms funds through the LGTS program LAZISNU in Prambon District, employs qualitative descriptive research methods. This is because the author aims to explain the process of alms fund analysis through the LGTS LAZISNU program in the Prambon District. This approach aims to generate data that is both useful and descriptive, elucidating an event, describing the condition of an object, and uncovering the causes and processes that transpire in the field.¹⁰ Meanwhile, the type of research carried out by research is field research (field research) where the researcher makes observations and participates directly in research in the place to be researched.¹¹ Research carried out directly will provide an easier understanding for researchers regarding the analysis of alms funds through the LGTS LAZISNU program, Prambon District.

The sources of this research use primary data and secondary data. Primary data in this study comes from the results of interviews obtained from informants related to the research topic as primary data. The parties used as informants include: LAZISNU institution leaders, LGTS activity committee members, volunteers involved in the waste alms management

⁹ Mochammad Anwar, Wawancara, Nganjuk, 23 Mei 2023.

¹⁰ I Wayan Suwendra, *Metode Penelitian Kualitatif (Dalam Ilmu Sosial, Pendidikan, Kebudayaan, dan Keagamaan)*, (Bandung: Nilacakra Publishing House, 2018), 5-6.

¹¹ Thohir Yuli Kusmanto, *Metodologi Penelitian*, (Semarang: Fakultas Dakwah IAIN Walisongo, 2008), 9.

movement, communities who participate directly in giving alms in LGTS activities, and the beneficiaries of waste alms. while secondary data is obtained from library research, namely by collecting, reading, and understanding theories from books, journal articles, previous theses, laws, Islamic Law Compilation, the Qur'an or Hadith of the Prophet, or data from internet theories related to this research.

Data Collection Techniques

- a. Observation, the researcher chose to use moderate participant observation, where in this research the researcher comes to the research location to take part in activities but not all of them.¹²
- b. Interview, the form of an interview that will be conducted is an interview unstructured, namely interviews that are conducted in more ways because the interviewer is not fixated on interview guidelines. Of course, the interviewer can improvise and the respondent can also do more free to provide answers and communication is active because both parties are mutually active.¹³ Before conducting interviews, the author prepared guidelines interview, the interview guide is not structured because it only contains an outline or main questions. This technique is used to find out in-depth about various information related to the problem under study, namely regarding how analysis of alms funds through the LGTS program in LAZISNU District Prambon.
- c. Documentation, including transcript notes, evidence of activities stored in the form of photos, activity reports, and interview recordings which the researcher then uses to obtain data additional data regarding the data that will be analyzed before being expressed in the thesis.

Data Analysis, used is a qualitative data analysis technique using a deductive thinking framework, the author uses a method. This deductive approach when collecting data from libraries in general, from various books related to waste alms law, alms laws, and so on regarding a related theory with Islamic law. A deductive thinking framework is used to explain the results of research on alms funds through the LGTS program in LAZISNU, Prambon District.¹⁴

¹² Ibid., 227.

¹³ Sugiyono, *Metode Penelitian Pendidikan*, (Bandung: Alfabeta, 2015), 233.

¹⁴ Sugiyono, *Metode Penelitian Pendidikan*, (Bandung: Alfabeta, 2015), 244.

D. DISCUSSION

LAZISNU Go to School (LGTS) Management Program

The schools targeted in the LGTS activities are MI Miftahul Anwar Kurung Rejo, MI Al-Azhar Waung Sonoageng, MI El-Farabi Singkal Anyar, MI Miftahul Muna Gondang Legi, and SDN Watudandang. The creation of this management is carried out after there is an agreement carried out to start running waste alms activities. Objective the existence of management to facilitate coordination in the implementation of waste charity activities. The management comes from members of the institution LAZISNU, with the division of chairman, secretary, treasurer, and the person responsible. Apart from that, several volunteers also took part and assisted in the management process. Where, these volunteers come along and help the implementation process voluntarily without expecting a reward, as this movement is intended to be a means of worship in the form of alms.

Waste Management Process Through 4P

1. **Planning.** Head of the sub-district LAZISNU MWCNU institution Prambon made various plans that would be carried out in LGTS activities.
2. **Organizing.** Before carrying out various existing activities in the LGTS program, the head of the LAZISNU MWCNU institution organizes the organization according to the abilities of its members activities can run smoothly.
3. **Mobilization.** The head of LGTS activities directs and guides LGTS members so that the flow of LGTS activities is appropriate with planning.
4. **Supervision.** The head of LGTS activities supervises every activity at carries it out, if something doesn't go according to plan then the chairman of LGTS activities must justify it.

Implementation Process of LAZISNU Goes to School Activities

Implementation of the LAZISNU Goes to School activity starts from a socialization process for LAZISNU Goes to School activities was carried out gradually to all students and the community at that school. Starting from

elementary school under the auspices of LP Ma'arif and then spread to elementary schools others are in Prambon District. This process is societal socialization has been provided about waste that can be donated or given to charity, namely plastic waste. Generally recycling waste and reuse of waste are carried out through the 3R program stages reduce, reuse, and recycle. Meanwhile, the implementation of LGTS goes through 5M stages, namely as follows.

1. Socialize

Introduction or socialization of the Trash alms movement This is done in several direct ways This socialization is carried out in ways such as joint meetings in the school hall or field. This meeting as means of introduction regarding LGTS provided by the management by providing direct examples of types of waste non-organic in the form of paper, plastic, cans, and others as well as organic waste such as kitchen scraps and leaves in sorting bags and rubbish. This is to provide education about waste that can be given to charity and waste that cannot be given to charity.

2. Collection

Before there was the socialization of the waste alms movement, students' female students and the community had difficulty managing waste, so many students and the public threw away rubbish carelessly and burned rubbish, apart from that students and the community also didn't know how to manage of waste utilization funds. They just consider trash as a used item that is not used worth. After there was socialization about waste alms, Students and the public started to become aware of the benefits of waste turns out to have added value, both in the social and social fields of religion. Since the waste alms activity was carried out, students' female students and the community who are aware of and participate in it have started to get used to sorting waste properly organic and non-organic.

This collection was carried out by students and students people who participate in the waste alms movement by collecting waste products in each school's waste bank which is used as a temporary shelter until the collection schedule by volunteers of the waste alms movement which is in charge of. In this stage, LGTS involves cooperation and solidarity between individuals or groups, where they interact with each other in the collection until the retrieval of rubbish.

3. Taking

In this stage, the waste has been collected in the bank rubbish and it has been transported to the warehouse, where is it all the waste transported is plastic waste. Managers or volunteers tasked with collecting rubbish from schools that have been collected are carried out once a month and then transported to the waste bank.

4. Sale

The process of selling alms proceeds from students and the community This is done by taking the waste first from the bank waste that has been provided at school to be transported back to the sales location for sales transactions.

5. Charity

Funds collected from the sale of waste alms are then handed over to the recipients, namely orphaned students and the poor'. The distribution of the sales proceeds is divided into two parts, namely 20% for operational funds, and 80% for give or donate to orphaned students and the poor people in the school. This giving process is carried out in various stages and checks first before distributing funds to alms recipients This is to avoid internal errors in distribution so that it is right on target according to the purpose of the alms trash itself.

LGTS Program Waste Alms Fund Income Data

The waste alms fund receipts from the LGTS program for the last five months are as follows:

Date	Clean Funds Sale Rubbish	Incoming Funds LAZISNU (20%)	Incoming Funds LGTS (80%)
March 10, 2022	IDR 400,000	IDR 80,000	IDR 320,000
June 2, 2022	IDR 350,000	IDR 70,000	IDR 280,000
Sept 8, 2022	IDR 295,000	IDR 59,000	IDR 236,000
Des 01, 2022	IDR 71,000	IDR 71,000	IDR 284,000
March 9, 2022	IDR 68,000	IDR 68,000	IDR 272,000

Table 1. LGTS Program Waste Alms Fund Income

Target Recipients of Waste Alms

The target recipients of alms in this LGTS program are students or orphaned students and the poor at school This is with the aim that other students can make something the lesson that charity is a good and very good thing is recommended, and charity is not only in the form of money, as follows explanation regarding the target recipients of the LGTS alms program:

1. Orphan Data

No	Name	School	Goods
1.	Bagus Saputra	SDN Watudandan	bags, books, and shoes
2.	Garda Maula	SDN Watudandang	bags, books, and shoes
3.	Faricha Cahya A.	MI EL-Farabi	bags, books, and shoes
4.	Novia Chalbi	MI EL-Farabi	bags, books, and shoes
5.	Nazila Alaina	MI Miftahul Anwar	bags, books, and shoes
6.	Nurul Qur'ani	MI Miftahul Anwar	bags, books, and shoes
7.	Arina Manasikana	MI AL-Azhar	bags, books, and shoes
8.	M. Zidan	MI Miftahul Muna	bags, books, and shoes
9.	Ismail Ihsan	MI Miftahul Muna	bags, books, and shoes

Table 3. Data on Orphans Receiving Alms Funds

2. Poor Child

No	Name	School	Goods
1.	M.Sholeh	MI Mmiftahul Muna	bags, books, and shoes
2.	Dimas Ipul	MI AL-Azhar	bags, books, and shoes
3.	M.Syahril	MI Miftahul Anwar	bags, books, and shoes
4.	Nila Rahma	MI EL-Farabi	bags, books, and shoes
5.	Adelia Rahma	SDN Watudandang	bags, books, and shoes

Table 4. Data on Dhuafa Children Recipients of Alms Funds

Obstacles to the Waste Alms Movement

1. Internal factors

As stated by the chairman of the waste charity the influence of this activity includes internal factors. Internal factors here, for example, include the officers on duty cannot participate in alms management activities everyday rubbish because he has a more important academic schedule implemented both in schools and madrasas. So, they can only help when it's holidays but for them who are already big and there are almost no activities at school the day they took part in this activity.

2. External Factors

The chairman of the waste charity also revealed other factors Internal, there are also external factors, namely waste collection which spreads throughout the school takes time and transportation costs are big. Apart from that, there are still many female students and members of the public who do not understand and are aware of this waste alms activity both in terms of results and objectives.

Benefits of the LGTS Waste Alms Movement

1. Social sector

The waste alms movement is indeed active in the field This social impact has a very influential impact on society, such as an interview that the researcher conducted with one of the people who took part in the activity Mr. Nur Hadi, *"In my opinion, this LGTS activity has deep benefits social environment, namely increasing public awareness of concern for others."*

Social interactions and other social activities can be beneficial for the people who participate and also for the recipient's waste alms. Apart from that, this waste alms movement is also capable increase public awareness of caring for fellows. With the waste alms movement, students and student society become more sensitive to help each other each other, that's why students and the community participate as a form of concern and continued welfare local community, especially school students.

2. Economics Sector

In the economic field, many waste alms movements improve the welfare of society, although not directly improve the economy and people's

standard of living. However, by giving charity, people get more sustenance even multiplied according to the power of alms as The Word of Allah SWT in the Koran, Surah Al-Baqarah verse 261. In an interview that the researcher conducted with one of the people who took part in the activity Mr. Sholeh Priyono, *"In my opinion, this LGTS activity has many wrong benefits The other is in the economic field, namely improving the standard of living society in the economy."*

From this aspect, the benefits that can be seen are students female students increased their aid funds from almsgiving activities for people who take part and people who do not take part as well as the community who can receive compensation in this activity, among them, people can give alms by collecting rubbish at home or in their respective environments.

3. Environment

This relationship between humans and the environment is applied in the waste alms movement is one of the environmental solutions as a form of education to help preserve the environment for a more sustainable nature. Like the previous interview conducted by researchers on one of the participating communities' activities namely Mr. Imam Muchlisin, *"The existence of this alms movement has one benefit in the environment, namely educating in building conservation environment to form a beautiful and sustainable environment."*

The Waste Alms Movement is one of the focused programs on the use of waste as a form of concern for the environment as well as for humanitarian purposes (Philanthropy). Besides protecting the environment, with this program, society will be more aware and pay attention to sorting waste at home and know the benefits of waste as well which had been socialized at the beginning, so that the alms movement This waste is used as an appropriate healthy environmental solution current era.

4. Religion

The Trash Alms Movement is a solution to implementing the principle of sustainable waste management because it is based on the alignment of three pillars, namely environmental, social, and economic It is also based on Islamic teachings about cleanliness becoming part of a person's religious behavior. Apart from that, it's deep The Islamic religion of *shodaqoh* is a practice that is highly recommended because by giving

charity, someone will feel the pleasure of sharing as is the power of alms promised by Allah SWT. The interview that the researcher conducted with one of the people who took part in the activity was Mr. Fahmi Habibudin, *“The existence of this LGTS activity has benefits in the field of religion that is, the cleanliness of part of the faith will therefore increase the belief that our environment is clean.”*

E. CONCLUSION

The flow of LGTS activities through *First*, Socializing or the introduction of the trash alms movement was carried out in several ways. This socialization is carried out directly in ways such as joint meetings in the school hall or field.

Second, Collecting. This collection is carried out by students and the community who participated in the movement waste charity by collecting waste products at each school's waste bank which is used as a temporary shelter until the scheduled collection by volunteers from the waste alms movement on duty.

Third, Take. The waste has been collected at the waste bank and has been transported into the warehouse, where all the waste transported is plastic waste. Management or volunteers who are tasked with collecting rubbish from Schools that have been collected are carried out once a month and later transported to the waste bank.

Fourth, Selling. The process of selling alms proceeds by students and the community. They are selling the rubbish that was collected previously. The waste bank that had been provided at the school is transported back to the agent for sales transactions.

Fifth, give charity. Funds collected from the sale of waste alms and then handed over to recipients, namely orphaned and poor students. Distribution of results This sale is divided into two parts, namely 20% for operational funds, and 80% given or donated to orphaned students and the poor in that school.

The results obtained after this waste alms activity are: there is a change in people's behavior in handling waste. The benefits of waste alms activities include 4 aspects, namely: Environmental Aspects, Economic Aspects, Social Aspects, and Religious Aspects.

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