



## RESEARCH ARTICLE

## Community Participation In The Waste Alms Movement Program Efforts To Strengthen Social Solidarity And Build Community Welfare In Purwokerto.

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ARTICLE INFO	ABSTRACT
Received: May 10, 2024 Accepted: Aug 8, 2024	<p>T heap rubbish 18.3 million tons per day, managed 77.28%, reduction 26.75%, handling 50.55%. Production rubbish national 175,000 tons per day, average One person donate rubbish 0.7 kg / day. Garbage charity has social value benefits, while management rubbish during this , society only get benefit mark environment And economy just, However mark social Not yet felt , though potential For managed. Research objective (1) to examine knowledge and attitude public about benefit program charity movement rubbish from mark social, economic, environmental. (2) Examine participation public in movement alms rubbish. Method study qualitative descriptive. research design, conducted in-depth interviews with the head of the community association, the head of the community self-help group, the sub-district administrator, the head of the mosque takmir, the head of waste at the Environmental Service , purposively sampling, in-depth interview data collection , FGD, observation with analysis use interactive . The results show that public knowledge about waste alms is generally good, about the concept of the waste alms movement, the aims and benefits of the use of waste alms proceeds. Meanwhile, responses/attitudes/responses to the waste alms program are positive and supportive, this attitude greatly influences involvement in the waste alms movement. As for community participation in the waste alms program in Purwokerto, in general it is high, many residents are involved in donating waste because they know the benefits for the activity. Social services such as social service, blessing society, vegetable distribution week, scholarships for the poor, health assistance for the elderly, tobacco assistance. In implementation, it is necessary to develop the waste alms movement, not only inorganic waste but also organic waste, and it is necessary to collaborate with KKN students to socialize this waste alms program.</p>
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### INTRODUCTION

Alms movement waste in Indonesia (Gradation) in Indonesia, is campaign sorting And collection rubbish through approach religion with giveaway rubbish which is valuable economical for mosque, and also for church. Alms rubbish This is one of the programs which focuses on utilization rubbish as form caring to environment at a time For objective mark social humanity (Philanthropy). The goal of the movement program alms rubbish is Wrong One alternative

management rubbish Which friendly environment And give benefit for public For can manage rubbish as well as with form group movement rubbish at the mosque And church as Wrong One develop solidarity social and preservation environment . However so , as a approach new in management rubbish, movement s alms rubbish can become lever (leverage) Which innovative, specifically in environmentpublic Which own culture religion Which strong (Bambang W, Budi, 2023).

Waste management movement at waste producing sources with alms s rubbish rolled out , because every people from various circles Certain produce rubbish from activitylife everyday . So far, waste management has only been beneficial environmentally, namely reducing pollution, and economically with the existence of waste banks which only benefits personal welfare. However, the social value is not yet visible. Even though everyone produces waste every day. Waste data shows that t is landfill rubbish 18.3 million tons per day, managed 77.28%, reduction 26.75%, handling 50.55%. Production rubbish national 175,000 tons per day, average one person donate rubbish 0.7 kg / day. That's why so on basically all person can do give charity to rubbish . However so , as a approach new in management rubbish , movement s alms rubbish can become as leverage ( leverage ) Which innovative , specifically in environmentpublic Which own culture religion Which strong . Therefore, in this context, it is carried out in mosques so that seen appropriate made partner And target movement program s alms rubbish the . However, until now this waste alms movement has only been realized in a few areas, due to the lack of socialization regarding this waste alms movement program. In fact, if regions have implemented this waste alms movement, it is not impossible that community welfare will increase and social solidarity will become stronger.

This waste alms movement program is a new innovation, so it should start by doing it socialization by activists with focused on four aspects : ( a ) planting Spirit social based spiritual- transcendental ; ( b ) skills technical sorting and processing rubbish ; ( c ) skills technical sale resultsprocessing rubbish ; and ( d ) utilization and accountability use of money produced . Aspect first show difference between movement s alms rubbishwith still a waste bank profit oriented. Alms Rubbish based on Spirit do Good on base confidence religion, ie alms. (Isworo , 2018) .

Regulation President Number 97 of 2017 concerning National Policy and Strategy ( Jakstranas ) in management rubbish House stairs and similar rubbish House ladder , has been followed up by the Government Regency Banyumas with issuance of Regulations Regent Banyumas No. 45 Year 2018 about Policy Strategy Area ( Jakstrada ) . Regency Regulation number 45 stipulates target subtraction rubbish by 30% and handling rubbish up to 70% up year 2025 . One way to manage waste at the source is through an innovative waste alms movement program in order to strengthen social solidarity and welfare of religious communities (Purwono, 2022).

This research aims to examine the knowledge, attitudes or responses and participation of the Muslim community in the waste alms movement program in order to strengthen social solidarity and welfare of religious communities.

## **RESEARCH METHODOLOGY**

The research method used is descriptive qualitative, with the hope of exploring data about the waste alms movement program in depth. Informants consisted of community leaders, religious leaders, Rukun Warga (RW) administrators, heads of mosque takmirs, KSM heads and members, PKK heads, Dasa Wisma administrators, village officials, and Environmental Service officials, taken using a purposive sampling technique. Data was collected using focus group discussions (FGD), in-depth interviews, data was analyzed using interactive analysis from Milles and Hubberman. The research location was carried out in Karangklesem Village, South Purwokerto District.

### Knowledge about the Waste Alms Movement Program.

To increase the public's understanding or knowledge about waste alms, it is necessary to hold outreach. In doing socialization movement alms rubbish these, the activists focused on four aspects: (1) planting Spirit social based spiritual- transcendental; (2) skills technical sorting and processing rubbish; (3) skills technical sale resultsprocessing rubbish; and (4) utilization and accountability use of money produced. Aspect first show difference between movements Alms Rubbish with still a waste bank profit oriented. Alms Rubbish based on Spirit do Good on base confidence religion, ie alms. (Isworo, 2018)

An informant, namely Mr. Purwono, Head of the Environmental Laboratory who previously served as Head of the Banyumas Regency Environmental Service (DLH) Solid Waste UPT, told researchers about the following waste alms program:

*"...about the waste alms movement program...yes, that 's it of course a thriving society, so We right Formerly socialization initial, aimed initially at the waste bank, and it was followed by 1000 waste banks, socialization regarding the program alms rubbish. That program we socialize to public Just. This you know method processing rubbish That there are trash banks, yes also the alms model that's rubbish Please people understand it... if alms rubbish right most community or group mosque activists, religious preachers, Community Associations, That We convey, socialize. It was held a long time ago around 2017. So We Already convey to them, them develop himself in society. In 2015/2016 we also had it massive stage training with bring around 10 cadres environment every sub district. So all over sub-district in Banyumas Regency We train, well maybe from there you can channel continuously. So that's it Lots cadres in the field who know about management models rubbish. Just maybe yes someone is being monitored in his village or develop Alone. Especially Now Already There is social media yes So Already Many people know the model for management rubbish Possible moved do alone. In Muhammadiyah that is the name alms rubbish Already So Muhammadiyah youth program. From the center until to lower rather That There is. Once we also plan it first in Pekuncen about alms rubbish like that ..."*

Next, Purwono explained about waste management at waste sources with KSM and the Recycling Center (PDU):

*"... So it really is public Lots cadres who want to know about rubbish like that. But that's a lot obstacles are also educational public because still some are apathetic or economy. So like they if deposit to KSM, right? Must pay, so Possible they many do n't Want to. There are also those who are apathetic colon or they No think throw away rubbish it's not allowed to be careless like that. Example if We past Karanglewas before grave Sheikh Maqdam Wali Lots wild trash. That's when people throw it away in the afternoon/ evening, okay? Its passersby and they do not want care like that. Well, that's big homework, keep going there's also this craftsmen the cart is still look for profit. Whereas right it should their trashtake that it should brought to KSM, but they do not want pay. So I want to pouted to citizens, continue finally thrown away haphazard looking around place for throw away the profits more big. That's it yeah there's something like that That Because Now right he example pouted to 20 thousand and one residents home, he has a cart right taken example There are 100 people, right? 2 million, so on if he must to hangar paying 1 million a month is very reduced his income like that. Whereas Formerly Already invited join KSM or to hangar like that. Sometimes there are also many people who don't think about about the trash after taken where to go so, many people don't know. It should right public when the trash taken by the handyman rubbish think about the trash This Where to like that, never mind thrown away to times or aside road. Because yeah that there are also many people like that that."*

Furthermore, regarding the informant's knowledge about the waste alms movement program, the following table is presented

**Table 1. Understanding of the Waste Alms Movement Program**

No	Understanding Almsgiving	Garbage	Frequency	Percentage (%)
1.	Understand and understand		9	60.00
2.	Not really understand		4	26.67
3.	Do not understand		2	13.33
	AMOUNT		15	100

Source: Primary data processed, 2024

Table 1 shows that the majority of informants understand and understand the waste alms program, and only a small portion do not understand the waste alms movement program which can strengthen community solidarity and welfare. This is in line with the results of research by Dwi Endah (2017) which states that good public knowledge about waste management with the waste alms program can influence involvement or participation in waste alms program activities held both by community activists who care about waste, as well as by religious groups that carried out in mosques, churches and so on.

Next, a table is presented regarding the purpose of holding the waste alms program.

**Table 2. Knowledge of the Main Benefits of the Waste Alms Program\***

No	Benefits of the Waste Alms Program	Lots of it	Percentage of Number of Informants From Each Answer Total Informants (%)
1.	Helping underprivileged elderly	7	46.67
2.	Increasing social solidarity	4	26.67
3.	Helping with social service activities	10	66.67
4.	Helping with charity activities for orphans and the poor	8	53.33
5.	Educational scholarships	9	60.00
8.	Shodaquh Activity Program for Blessing Community consumption	15	100.00
9.	Shodaqoh vegetables on Sunday morning at the mosque (after dawn prayer)	15	100.00

Source: Primary data processed, 2024

*\*Noted: (Informants may choose more than one answer)*

Table 2 shows that the informants' knowledge about the benefits of the waste alms program, the answers varied and were more than one, but most of the informants knew about the benefits of the waste alms program, namely to help clean consumption activities in the community, help with social service activities and provide vegetable shodakoh on Sunday mornings. However, there are also some who understand the benefits of this waste alms program, namely for child compensation, namely educational scholarships.

An informant, let's call him YN, Chair of the NGO Wadas Kelir, Karang Klesem, expressed his understanding of waste alms as follows,

*"... So we are No manage rubbish So We manage rubbish, we are For moment This Still manage rubbish, because rubbish Still There is organic and non-organic waste, so who owns it mark sell However No need processed, if only organic must processed moreover formerly become compost*

*or used for maggot, junk There is like " there is cardboard box plastic bottles, cans that have mark sell then too. It said alms rubbish Because the results obtained will used For help inhabitant around ...Next the informant continued that so We there is a posyandu program elderly , scholarships child not enough capable , then if affected residents disaster That We give help , so If there is a certain event We do compensation use results from trashy oil cooking oil , so Not yet There is funding for business capital inhabitant However held empowerment So rubbish like processed coffee packets return become mat, bag like that , however empowerment the empowered sell low and difficult sold , we should too call a mentor to Study whereas It means activity empowerment This intended For residents who don't own activities , so inhabitant still empowered although Still in the House But fans A little once and no sell The same once , though We Already budget For activity This However fans not enough So No sell The same very ...".*

The results of this research are strengthened by the opinion of one social science expert, Notoatmodjo (2003) , stating that knowledge is results human sensing , or results know somebody to a object through the senses it has , incl eyes , nose , ears , and so on (2003) . If seen from several statements in on , seen that knowledge public about management rubbish based on waste alms, in general already good and not someone has level knowledge bad , but in its implementation there are obstacles, so this waste alms program still needs to be optimized.

This is in line with the theory of perception or knowledge, which is determined by personal factors and situational factors, or often referred to as functional factors and structural factors (Rakhmat, 2000).

To improve perception in a better direction, it is necessary to increase socialization about the waste alms movement. This is in line with the research results of Bambang WN and Budi T. Aji (2013) which stated that the effectiveness of the socialization of the waste alms movement was based on disparities in the results of the socialization on four important elements, namely program priorities, distribution of socialization targets, intensity of assistance to the waste alms movement and follow-up to the results of the socialization.

### **Attitudes or Responses to the Waste Alms Movement Program**

The concept of attitude/response/response is a person's readiness to react to an object. Human behavior can be influenced by various factors, including personal factors and situational factors within the framework of change to achieve goals (Sztompka, 2004). Likewise, the informant's attitude towards the waste alms movement is influenced by several factors as mentioned above.

Furthermore, regarding the informants' responses regarding the following waste alms program:

**Table 3. Attitudes or Responses of Informants towards the Waste Alms Program**

No	Attitudes or Responses to the Waste Alms Program	Frequency	Percentage (%)
1.	Strongly agree	4	26.70
2.	Agree	9	60.00
3.	Disagree	1	6.65
4.	Don't agree	1	6.65
	Amount	15	100.00

Source: Primary data processed, 2024

Table 3 shows that the majority stated that they agreed to the existence of this waste alms program, so they participated in this waste alms program, but there was a small portion of the community who did not even agree with this waste alms program. One of the informants who stated that he did not agree with this waste alms program, namely SA, aged 53 years, worked as a mosque Takmir and also as a waste scavenger stated the following:

"... I do not participate in the charity program trash and oil waste cooking which is managed by a community of environmental activists at the Rukun Warga (RW) level. This is because my profession is called a mosque takmir, I also every day become craftsman trash and sell Alone to wreck when u garbage is collected... yes, to increase my income so far... Thus, with this waste alms program, the economic results of scavengers for me are reduced... this makes me disagree, because it can "kill my business as an inorganic waste scavenger...". However, socially I still support this activity, because it can help with social service activities, provide basic food supplies for underprivileged elderly people, help educate children from underprivileged families and so on..."

A different response was given by an informant, Mrs. YNI, chairman of KSM Wadas Kelir Sharing, as follows:

"... thank God it's good, I also want this realization exactly 1 Muharram will There is compensation child orphan, then there are also made of plastic bottles We also have chairs / sofas budget However until Now Not yet realized, because mark sell it Still not enough we have capital of 1 million more whereas interest inhabitant For using the sofa from still plastic bottles not enough Because problem strength, so two empowerments the abandoned. ..."

This is in line with the results of Muhammad Husni's (2020) research on building awareness of waste alms as a model for community empowerment.

### Participation in the Waste Alms Movement Program Activities

Participation is to involvement, community participation, start from idea, and formulation policy until implementation program operations, in this case waste alms. Results of activities alms movement rubbishshow that to involvement encompassing society all over society , supported by knowledge and attitudes both those they have in the activities of the waste alms movement and others. Moeliono (2004), stated that participation is active community involvement in the decision-making process. The decision making in question is about what will be done/done and how it will work

The community participation in the waste alms movement program is as follows:

**Table 4. Participation in the Waste Alms Movement Program**

No	Participation/Participation in the Waste Alms Program	Frequency	Percentage (%)
1.	Always Participate	11	73.33
2.	Just sometimes	3	20.00
3.	Never participated	1	6.67
	Amount	15	100.00

Source: Primary data processed, 2024

Table 4 shows that the majority of community participation in the waste alms movement is always actively involved in participating in the waste alms program, and only a small number are never involved in the waste alms movement program .

An informant, let's call her Mrs. Y N, from KSM Wadas Kelir Sharing, stated the following.

"... yes , I will follow participate because of this program Good For citizens , so beginning it was formed moment There is corona, corona the impact is enormous common in our region, finally from management PKK mothers have initiative what about us? raise funds for inhabitant which currently stricken / affected by corona, so objective We help , initially ( citizens ) who can afford it That help with give groceries or funds such as past money collected , then after a number of period We make it happen start decreased , then We start think this program Still desired still walk until any time But in fact income from donation donor Keep going decrease whereas the

*benefits felt very especially when corona is really felt very lots Helped residents , finally any ideas for what we can do ? No make money from rubbish. initially collected At home One random citizen he is also normal gather trashy So collected all wreckage in the surrounding area posted one rt, initially dri Dawis finished from ri Dawis new to 1st rt ..”.*

In doing socialization movement alms rubbish these , the activists focused on four aspects : (1) planting Spirit social based spiritual- transcendental ; (2) skills technical sorting and processing rubbish ; (3) skills technical sale resultsprocessing rubbish ; and (4) utilization and accountability use of money produced . Aspect first show difference between movements Alms Rubbish with still a waste bank profit oriented. Alms Rubbish based on Spirit do Good on base confidence religion, ie alms. ( Isworo , 2018)

The results of this research are in line with the application of ecocentrism theory, namely about small-scale, integrated and social decentralization (which states that the economic results of waste alms are felt for social activities so that people feel the benefits,

## **CONCLUSION**

Based on the description in the discussion above, it can be concluded that

Informants' knowledge about the concept, objectives and benefits of the waste alms movement program activities was generally good, only a few of the informants lacked understanding about the waste alms movement program. Furthermore, the informants' attitudes or responses to this waste alms movement program, the majority stated that they agreed and supported this waste alms activity, because it can support strengthening social solidarity and can improve community welfare, especially for underprivileged families, the elderly, social service and so on.

This is in line with the results of Muhammad Husni's (2020) research on the importance of building awareness of the waste alms movement as a model of community empowerment in increasing community participation .

The participation or involvement of informants in this waste alms movement is generally very high and they are often involved, only a very few are not involved in participating in this waste alms movement.

The implications of this research for the strategy of the waste alms movement program in the future, firstly, it is necessary to collaborate in socializing the waste alms movement program with internship students or real work courses (KKN) with rural communities. Second, it is also necessary to develop a waste alms movement that comes not only from inorganic waste, but also together with the organic waste movement. Implications The next step is third, because research on the waste alms movement is not perfect, due to limited time, energy and costs. Therefore, it is necessary to develop further research on community empowerment in increasing social solidarity and community welfare through increasing the social value of the waste alms movement. The fourth implication, namely the waste charity movement, needs to be developed in various regions, for all socio-economic groups and strata in order to maintain environmental cleanliness, improve the community's economy, assist with social service activities, and help underprivileged communities.

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