

Waste Sadaqah Movement in Indonesia: Socio-Religious Analysis and Its Implications for Environmental Management

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Abstract

The waste problem in Indonesia continues to increase along with population growth and urbanization. One of the innovative programs and a new model of community-based waste management is the waste sadaqah movement. This movement is based on the integration of religious values in waste management. This study aims to evaluate the effectiveness of the waste sadaqah movement in reducing waste and increasing environmental awareness in the community. Through a literature analysis of 24 articles that include journals, proceedings, and community or movement websites, this study found that the waste sadaqah movement succeeded in changing the public's perception of waste from worthless goods to economic and social value resources. This movement has also encouraged community behaviour to be more active in sorting and managing waste and supporting the circular economy. The funds collected from the sale of waste from sadaqah are then used for various social and humanitarian programs that provide tangible benefits to the local community. The results of this study highlight the importance of a religious values-based approach in addressing environmental issues and promoting sustainable development.

Keywords: Waste sadaqah movement; waste management; environmental awareness.

Permasalahan sampah di Indonesia terus meningkat seiring dengan pertumbuhan penduduk dan urbanisasi. Salah satu program inovatif dan model baru pengelolaan sampah berbasis masyarakat adalah gerakan sedekah sampah. Gerakan ini didasarkan pada integrasi nilai-nilai agama dalam pengelolaan sampah. Penelitian ini bertujuan untuk mengevaluasi efektivitas gerakan sadaqah sampah dalam mengurangi sampah dan meningkatkan kesadaran lingkungan di masyarakat. Melalui analisis literatur terhadap 24 artikel yang meliputi jurnal, prosiding, dan situs web komunitas atau gerakan masyarakat, penelitian ini menemukan bahwa gerakan sedekah sampah berhasil mengubah persepsi masyarakat tentang sampah dari barang yang tidak berharga menjadi sumber daya bernilai ekonomi dan sosial. Gerakan ini juga mendorong perilaku masyarakat untuk lebih aktif dalam memilah dan mengelola sampah serta mendukung ekonomi sirkular. Dana yang terkumpul dari penjualan sampah sedekah kemudian digunakan untuk berbagai program sosial dan kemanusiaan yang memberikan manfaat nyata bagi masyarakat setempat. Hasil penelitian ini menyoroti pentingnya pendekatan berbasis nilai agama dalam mengatasi masalah lingkungan dan mempromosikan pembangunan berkelanjutan.

Kata Kunci: Gerakan sedekah sampah; pengelolaan sampah; kesadaran lingkungan.

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Introduction

The waste problem is an urgent environmental problem that needs to be dealt with in various countries, including Indonesia. Waste generation continues to increase in line with the rapid rate of population growth and urbanization (Atmanti, 2023; Mounadel et al., 2023; Raghu & Rodrigues, 2020). Various negative impacts due to waste problems have been widely reported, such as pollution, declining environmental health, greenhouse gas emissions, and fires at landfills (Atmanti, 2023; Emilda, 2019; Utoyo & Sudarti, 2022). Data from the National Waste Management Information System (SIPSN) reports that the amount of waste generated in Indonesia in 2023 will reach 31 million tons/year (KLHK, 2024). Of this amount, the amount of waste that has been successfully reduced is 4.6 million tons/year (14.8%), waste handled 15.6 million tons/year (50.3%) and unmanaged waste 10.7 tons/year (34.7%) (KLHK, 2024). The data shows that the waste reduction rate is still low, and unmanaged waste also has a high percentage, so the waste problem is still a challenge in the future.

Various waste management approaches and models have been sought to overcome the waste problem in Indonesia. Starting from reducing waste from sources, sorting, recycling, using technology, and counselling to community-based management have been sought to reduce the burden on landfills, reduce greenhouse gas emissions, and support the circular economy (Atmanti, 2023; Ismainar et al., 2021; Meyrena & Amelia, 2020; Muslihudin et al., 2023; Purwono et al., 2022a; Trihutomo, 2022). Sustainable and holistic waste management depends on the active

participation of all levels of society, education programs and community empowerment (Ismainar et al., 2021; Trihutomo, 2022).

In addition to the various waste management models and approaches above, an approach based on religious values can also be an alternative in today's environmental management, including waste management (Laksono, 2022). Incorporating religious values in environmental programs can be an alternative strategy to encourage community participation in better and responsible waste management (Muslim, 2015; Yandri et al., 2023a).

The waste sadaqah movement in Indonesia emerged as a response to environmental and social problems and an innovation in combining religious values with environmental management efforts (Tasminatun & Makiyah, 2021). Departing from the awareness of the importance of maintaining cleanliness and environmental sustainability, this movement adopts the concept of sadaqahgiving, which in Islam means voluntary giving to those in need. In this context, the donated waste must have been sorted and have a useful value or can be recycled then sold to support community social programs.

Although there has been a lot of research on waste management and community participation, studies that specifically examine the concept of waste sadaqah are still limited. Some of the studies conducted by Fatah et al.(2013) and Muslim (2015) researched the waste sadaqah community in Yogyakarta. Then Herliyati (2018) and Endah & Kasjono (2017) also revealed the waste sadaqah program's success in the

Yogyakarta and Semarang communities and schools. The last research was conducted by Yandri et al.(2023a) on community-based waste management changes, the benefits of the Waste Sadaqah social program, and the realization of the circular economy from the movement. The waste movement has developed so rapidly and has a significant social and environmental impact that it needs to be studied more deeply and widely.

This research is essential for studying and analyzing the waste sadaqah movement in Indonesia from a socio-religious perspective and its implications for environmental management in Indonesia. By studying social, religious, and environmental aspects, this research is expected to significantly contribute to the literature on sustainable waste management and strengthen the understanding of how religious values can be integrated into environmental conservation efforts.

Research Methods

This study uses a qualitative approach with a literature study method. This approach was chosen to gain an in-depth understanding of the waste sadaqah movement by analyzing various relevant literature sources. This research design is descriptive and exploratory, aiming to describe the phenomenon of the waste sadaqah movement and identify the main themes that emerge from the analyzed literature.

The first stage was carried out by collecting data from various academic databases of Google Scholar ScienceDirect, the official website of environmental and community organizations that initiated the waste sadaqah movement. Literature from

academic databases in the form of scientific articles and community service articles published in Indonesian Language and English published in the last ten years (2013 – 2023) using keywords such as "sedekah sampah," "shodaqoh sampah"," "sodaqoh sampah", "shadaqah sampah", "shodaqoh based waste management", and" waste sadaqah". The second stage is carried out by trend and descriptive analysis of the data obtained and describing the frequency of occurrence of various categories (Fauzi & Pradipta, 2018; Syahadat & Mulyawati, 2023).

Discussion and Results

Trend of Waste Sadaqah Movement Publications

The literature analysis identified 24 key publications related to the Waste Sadaqah movement between 2012 and 2024, comprising 5 research articles, 12 community service journals, and 4 national seminar proceedings (Figure 1 and Table 1).. Only two publications were found in internationally indexed journals, reflecting a significant research gap in rigorous scientific study of this movement.

This finding suggests that the Waste Sadaqah movement is an emergent form of faith-based community waste management. As highlighted by Yandri et al., (2023b), this model represents an intersection between environmental stewardship and religious philanthropy, yet remains understudied in comparison with more formal waste bank models (Purwono et al., 2022b).

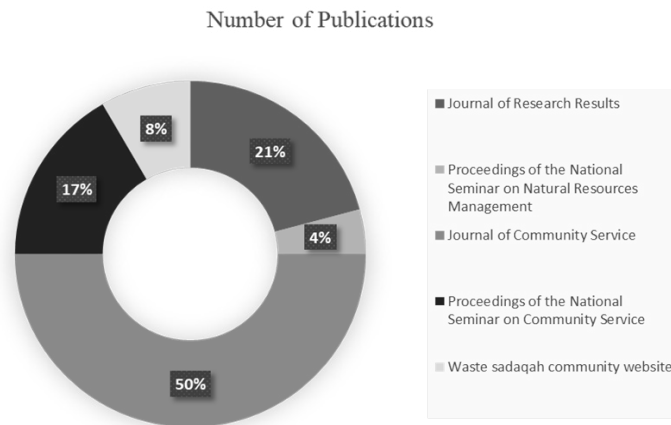


Figure 1. Number of Publications

Table 1. Articles used in the study

No	Journal / Community	Author and Year	e-ISSN	Website
1	Prosiding Seminar Nasional Pengelolaan Sumberdaya Alam dan Lingkungan	(Fatah et al., 2013)	-	Eprints.uindip.ac.id/40728
2	Environmental Management and Sustainable Development	(Muslim, 2015)	2164-7682	https://macrothink.org/journal/index.php/emsd
3	Sanitasi: Jurnal Kesehatan Lingkungan	(Endah & Kasjono, 2017)	1978-5763	https://journalsanitasi.keslingjogja.net/index.php/sanitasi
4	Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan	(Suyanto, 2018)	2580-863X	https://ejournal.uinsuka.ac.id/dakwah/JPMI
5	Journal of Social Studies	(Herliyati, 2018)	2721-4036	https://journal.uny.ac.id/index.php/jss/
6	International Journal of Community Service Learning	(Hasanah et al., 2018)	2579-7166	https://ejournal.undiksha.ac.id/index.php/IJCSL
7	Jurnal Aksi Afirmasi (Jurnal Pengabdian kepada Masyarakat)	(Husni, 2020)	2775-1937	https://ejournal.alqolam.ac.id/index.php/jurnalaksi afirmasi/index
8	Prosiding Seminar Nasional Program Pengabdian Masyarakat	(Sukmono et al., 2021)	2775-3786	https://prosiding.umsida.ac.id/semnasppm/index.php/psppm/article/download/415/507
9	Prosiding Seminar Nasional Program Pengabdian Masyarakat	(Tasminatun & Makiyah, 2021)	2775-3786	https://prosiding.umsida.ac.id/semnasppm/index.php/psppm/article/download/415/507
10	Jurnal Ilmiah Ecosystem	(Syaiful et al., 2021)	2527-7286	https://journal.unibos.ac.id/eco/article/view/1131
11	Prosiding Seminar Nasional Program Pengabdian Masyarakat	(Fauziyah et al., 2021)	2775-3786	https://prosiding.umsida.ac.id/semnasppm/index.php/psppm/article/download/415/507

12	BAKTIMU: Jurnal Pengabdian Kepada Masyarakat	(Nugroho & Aji, 2022)	2776-1797	https://ojs.stfmuhammadiyahcirebon.ac.id/index.php/bm
13	J-ABDI: Jurnal Pengabdian kepada Masyarakat	(Hidayanti & Ariani, 2022)	2798-2912	https://bajangjournal.com/index.php/J-ABDI
14	Jurnal Kebijakan Publik	(Chairani et al., 2022)	2655-5204	https://jkp.ejournal.unri.ac.id/index.php/JKP
15	Madaniya	(Adiwirahayu et al., 2022)	2721-4834	https://madaniya.pustaka.my.id/journals/contents/about
16	Sewagati	(Suryo et al., 2023)	-	https://journal.its.ac.id/index.php/sewagati/index
17	Sustainability: Science, Practice and Policy	(Yandri et al., 2023a)	1548-7733	https://tandfonline.com/doi/full/10.1080/15487733.2023.2212510
18	An-Nizam	(Aji et al., 2023)	2961-8142	https://jurnal.unismabekasi.ac.id/
19	MARTABE : Jurnal Pengabdian Masyarakat	(Melisa & Malichatin, 2023)	2598-1226	http://jurnal.um-tapsel.ac.id/index.php/martabe/index
20	Prosiding Seminar Nasional Program Pengabdian Masyarakat	(Saputra et al., 2023)	2964-9145	https://conferences.unusa.ac.id/index.php/snpm/article/view/1234
21	Journal of Islamic Economy and Community Engagement	(Wahyudi, 2023)	2809-5685	https://ejournal.uin-suka.ac.id/febi/JIECEM
22	ENVIRO: Journal of Tropical Environmental Research	(Purnomo et al., 2024)	1411-4402	https://jurnal.uns.ac.id/enviro/index
23	Gerakan Sedekah Sampah (GSS) Kampung Brajan	(Isworo, 2018)	-	gerakansedekahsampah.id/uploads/photo/Buku-Profil-GSS-Brajan-Eco-Masjid.pdf
24	Gerakan Sedekah Sampah Indonesia (Gradasi)	(Gradasi, 2021)	-	https://gerakansedekahsampah.id/

Origin of Program

From the analysis of the content of various articles and websites, it can be seen that the beginning of the waste sadaqah movement was pioneered in 2009 by the people of Mayungan Village, Potorono Village, Bantul, Yogyakarta through the Shodaqoh Sampah Bersih menuju Sehat (BMS) Movement (Fatah et al., 2013). This movement was initiated by the head of the hamlet, who then received assistance from

the Muhammadiyah Environmental Council (MLH). In 2013, in Brajan Village, Tamantirto, Bantul, Yogyakarta, the Brajan Village Waste Sadaqah Movement (GSS) was also triggered as part of the Al Muharram Brajan Eco-Mosque program (Isworo, 2018). The waste sadaqah program continued in the Pakem area, Sleman, Yogyakarta. The community voluntarily formed the Permata Independent Waste Management Group from the lack of community concern for the waste produced (Muslim, 2015).

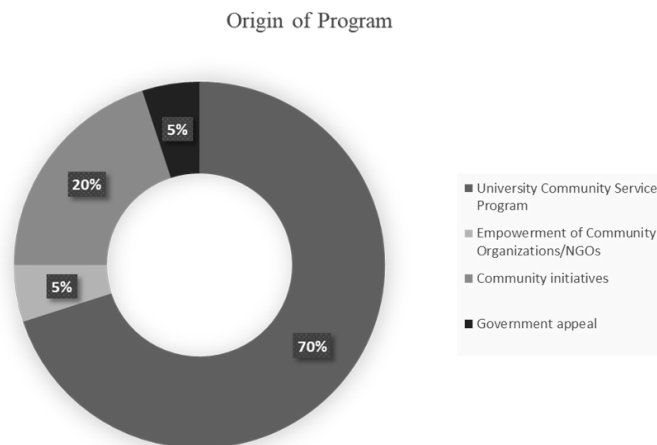


Figure 2. Origin of program

Geographical Distribution and Diffusion Mechanisms

The Waste Sadaqah movement initially emerged in 2009 from grassroots initiatives in Mayungan Village and Brajan Village, Yogyakarta, Indonesia. These early models were deeply rooted in the local community's religious identity, facilitated primarily through mosque networks and the support of faith-based organizations such as the Muhammadiyah Environmental Council (MLH) (Fatah et al., 2013; Isworo, 2018).

Geographically, the movement's spread has been concentrated predominantly in Java Island, particularly in the Special Region of Yogyakarta, followed by Central Java, East Java, West Java, and extending to regions such as Jakarta, South Sulawesi, and West Nusa Tenggara (NTB). The distribution pattern, illustrated in Figure 3, highlights a strong correlation between areas with active mosque-based community networks and the establishment of Waste Sadaqah initiatives.

The diffusion mechanism of the Waste Sadaqah model closely aligns with

the theories of faith-based environmental activism and social diffusion of innovation (Sherkat & Ellison, 2007). Religious infrastructures, such as mosques and Islamic community organizations, have served not merely as places of worship but as centers of environmental education and mobilization. Through regular religious gatherings, Friday sermons, and community outreach programs, the concept of environmental stewardship framed within religious obligations (sadaqah) gained traction and legitimacy among local populations.

Importantly, after 2018, universities and non-governmental organizations (NGOs) played an increasingly significant role in institutionalizing the movement through community service programs (KKN) and structured public education campaigns. This multi-actor collaboration—linking grassroots religious values, academic institutions, and policy advocacy—demonstrates a hybrid model of community empowerment in environmental governance.

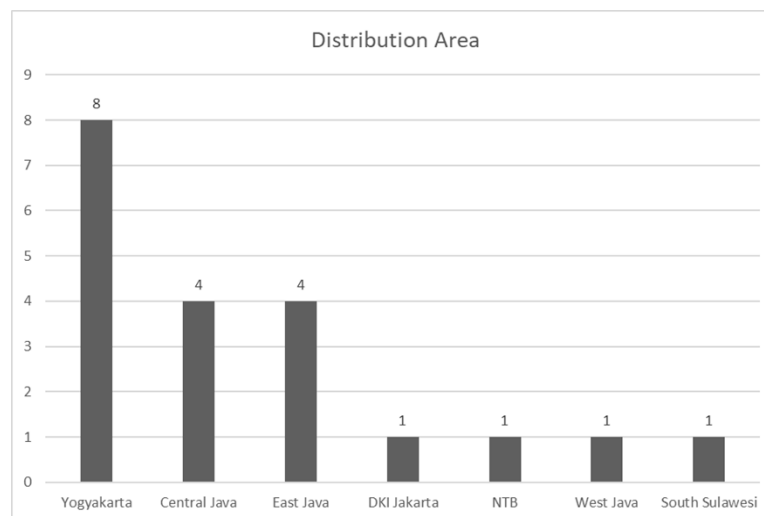


Figure 3. Distribution area

Waste Sadaqah: A new paradigm of community-based waste management

Community-based waste management has become a central strategy for addressing waste problems in Indonesia. Various initiatives, such as the establishment of waste banks, 3R (Reduce, Reuse, Recycle) integrated waste management sites (TPS-3R), and recycling centers (PDU), have been promoted to encourage waste sorting at the source, reduce landfill burdens, and promote circular economy practices (Purwono et al., 2022a; Trihutomo, 2022).

First, the model leverages the Islamic concept of sadaqah (voluntary charity) to transform waste sorting and recycling into acts of worship and communal responsibility. Participation is driven by intrinsic religious values rather than by direct financial gain, fostering sustained engagement even in the absence of formal incentives (Isworo, 2018; Muslim, 2015).

Second, Waste Sadaqah cultivates social capital through locally anchored networks—primarily mosques and Islamic organizations—that function as hubs

for environmental education, resource mobilization, and collective decision-making. This process has directly implemented social mapping between actors in the community to provide more benefits for the community (Kumala & Albab, 2022). The proceeds from recycled waste are transparently pooled and allocated to social welfare programs, including educational scholarships, healthcare assistance, and basic needs support for vulnerable households (Chairani et al., 2022). This mechanism exemplifies a grassroots welfare society, wherein the community agrees on the development of social welfare at their respective local levels by using local wisdom or their respective religious values (Asyhabuddin, 2022; Mikyal Hardiyati et al., 2023).

Third, by embedding philanthropic redistribution within waste management, the movement advances a circular economy at the community scale. Waste materials regain economic and social value, thereby reducing landfill inputs, lowering greenhouse gas emissions, and reinforcing pro-environmental norms (Yandri et al., 2023; Gradasi, 2021).

The Waste Sadaqah model represents an innovative intersection of environmental stewardship, social justice, and faith-based welfare. Its emphasis on communal well-being and ethical imperatives underscores the potential of culturally embedded approaches to achieve both ecological sustainability and inclusive socio-economic development.

Nevertheless, the predominantly informal organization of Waste Sadaqah poses challenges for scalability, standardization, and integration with formal waste governance frameworks. Future research should examine hybrid governance models that preserve the movement's religious-welfare ethos while enhancing operational consistency and policy alignment.

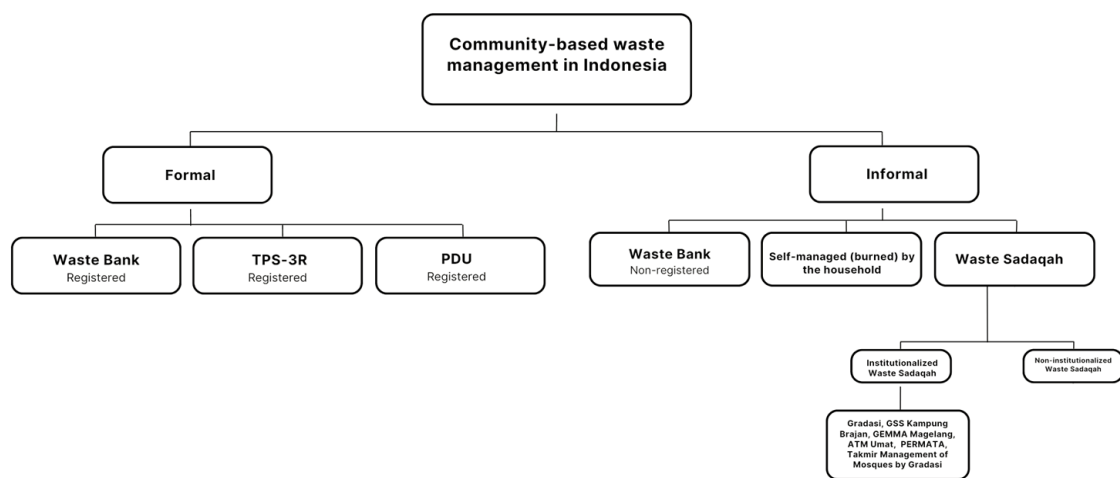


Figure 4. Community-based waste management in Indonesia

Source: (Muslihudin et al., 2023; Yandri et al., 2023a) & modification

Waste Sadaqah: Socio-religious and environmental implications

As explained earlier, waste sadaqah differs from waste banks in terms of their formal aspects and formation. Another distinguishing aspect is that waste sadaqah is driven by the spirit of doing good according to religious teachings, namely sadaqah and is different from the profit orientation in waste banks (Iswordo, 2018; Nugroho & Aji, 2022). Waste sadaqah activities begin with the process of sorting waste according to its type, and then the money from collecting waste sadaqah is used for the benefit of the community or helping residents in need (Endah & Kasjono, 2017; Prabowo et al.,

2021). This distinguishes the concept of a transactional waste bank from waste sadaqah, which upholds social-religious values.

Then, several other aspects that are the basis for conducting campaigns and education on the waste sadaqah movement by its activists are focused on several values, including (1) integration of social-religious spirit; (2) technical skills in waste sorting and processing (3R); (3) sales of selection and processing results; and (4) the utilization of the economic value of waste for social benefits and accountability (Nugroho & Aji, 2022). The first aspect can be seen from the concept of waste, which was originally considered a worthless item, then changing

the community's perspective on waste as a "diamond" that has economic value and is worthy of sadaqah so that it has the value of social-religious deeds of worship (Muslim, 2015; Nugroho & Aji, 2022; Yandri et al., 2023). This aspect also strengthens the idea that changing people's perspectives and awareness makes religious values the basis for waste management (Muslim, 2015).

The second aspect emphasizes educational efforts to the community in the waste management process, starting from sorting, reducing and managing waste. Waste that has been sorted from the source (household) is in the form of plastic bottles, crackle bags, glass bottles, cans, paper, cardboard, and used cooking oil to be donated (Gradasi, 2021). This process contributes positively to reducing plastic waste and forms the habit of sorting and reducing waste in the community so that it has social-environmental value (Prabowo et al., 2021). The findings of Yandri et al.(2023a) emphasized that waste sadaqah impacts waste reduction and succeeds in changing people's behaviour about the importance of the environment, waste management and realizing a circular economy. Changes in positive behaviour and habits in sadaqah-based waste management have also encouraged the community to support and participate directly in overseeing the existence of this movement (Adiwirahayu et al., 2022).

The third and fourth aspects regarding the results and utilization of waste sadaqah have various benefits, both socially, economically, and for the benefit. The sorted waste is then sold to waste collectors who already have an agreement on the price, the tempo of the collection, and the recording of the transaction administration. After being sold, the money

from the sale will be managed by the treasurer honestly and accountably (Isworo, 2018). The funds collected will then be channelled to various social and humanitarian programs planned or mutually agreed upon. Several programs that have been successfully carried out include educational compensation, health compensation, residents' cash, basic food packages, Al-Quran Education Park, and mosque operations (Chairani et al., 2022; Endah & Kasjono, 2017; Isworo, 2018; Yandri et al., 2023). The use of sadaqah for these various programs is also considered to have impacted the enthusiasm and concern of the community for the sustainability of the waste sadaqah movement (Adiwirahayu et al., 2022). As a Muslim-majority country, Indonesia has an important role and position in community-based waste management through the waste sadaqah movement.

Conclusion

This study shows that the waste sadaqah movement effectively reduces the amount of waste and increases people's environmental awareness by integrating religious values. The analysis of 24 articles that include journals, proceedings, and information from the community found that this movement succeeded in changing the community's perspective on waste from something of no value to a resource of economic and social value. This movement also positively impacts people's behavior in sorting and managing waste, as well as supports the circular economy. In addition, the proceeds from the sale of waste collected are used for social and humanitarian programs that benefit the community.

The active participation of the community in waste sadaqah, from sorting and selling waste to managing funds for social programs, confirms this movement's significant benefits. However, this study is limited by the limited number of research articles and the focus and methodological variation in the studies analyzed. Further research is recommended using a multidisciplinary approach and conducting a long-term analysis to evaluate the sustainability and influence of the waste sadaqah movement on the sustainability of the environment and society. Future research should also examine hybrid governance models that preserve the movement's religious-welfare ethos while enhancing operational consistency and policy alignment.

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