

Women's Movement Model in Used Cooking Oil Alms: Efforts to Build Social Solidarity

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Abstract

The aim of this research is to empower women to participate in the used cooking oil alms movement and to examine the used cooking oil alms movement model. The research method uses descriptive qualitative, the research subjects are women who are members of the Wadas Kelir Berbagi (Wadas Kelir Sharing) Community who were taken using purposive sampling. Data collection used in-depth interviews, observation, focus group discussions (FGD), and secondary data analysis. Data was analyzed using interactive analysis. The results of the research show that women's understanding of the used cooking oil alms movement is very good. They also really support this movement and their level of participation is high, reflected in their high involvement in this activity so that every month they can collect large amounts of used cooking oil. The model for managing the used cooking oil alms movement is carried out by women and the results are used for social activities for underprivileged groups, such as (a) health assistance for the elderly, (b) basic food assistance, (c) educational assistance for orphans, (d) Friday Blessings activities, (e) assistance for community service work, (f) assistance for tadarusan (reading Quran together), (g) assistance for mosque administrators, (h) giving vegetables to housewives during the Sunday Morning recitation, and other social assistance. It is necessary to socialize the used cooking oil alms movement among women and household assistants outside the Wadas Kelir Sharing Community so that this movement is more widespread.

Keywords: *Women's Movement, Cooking Oil Donations, Social Solidarity.*

Introduction

Household cooking oil consumption in Indonesia reached 13,000,000 tons or the equivalent of 16.2 billion liters in 2019 (Publication: Indonesia Oilseeds and Products Annual, 2019). Used cooking oil has a bad impact on health if used excessively. Disposal without treatment also has an impact on water and soil pollution. However, used cooking oil also has economic value. The used cooking oil alms movement by collecting used cooking oil from each household is an effort to reduce household waste which is dangerous for the environment as well as an effort to earn income. Referring to Giddens (1993), social movements are a collective effort to achieve common goals through collective action outside the scope of established institutions. The common goal of the used cooking oil alms movement is to preserve the environment while generating income.

The used cooking oil alms movement is a campaign for environmental sustainability through a religious approach. Residents collect used cooking oil, then sell it, and the proceeds are donated to mosques or churches, and used to help the less fortunate or for other social activities. The used cooking oil alms movement is a program that focuses on the use of used cooking oil as a form of concern for the environment as well as for social and humanitarian purposes (philanthropy).

The used cooking oil alms movement has benefits, including from an environmental aspect, namely that it can reduce domestic waste, can reduce wastewater treatment plant input and improve the quality of water processed, as well as making the wastewater treatment plant more durable. This movement also has economic value, namely making money, as well as social value, namely strengthening social solidarity and improving the welfare of the people (Suyanto, *et al*, 2024).

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One of the communities carrying out the used cooking oil alms movement are residents of Jalan Wadas Kelir RW V, Karangkelesem Village, South Purwokerto District, Banyumas Regency. They formed the Wadas Kelir Sharing group whose main goal is to help underprivileged families and lighten the burden of their daily lives by collecting non-organic waste that still has economic value and used cooking oil (this research focuses on the used cooking oil alms movement). Apart from that, this movement aims to reduce waste that can pollute the environment.

Wadas Kelir Sharing activities are driven by household women. Why women? Nature and women have a very close relationship. Nature is interpreted as a source of life and women are considered to have expertise in managing nature and preserving life (Rinoza, 2016). Women can act as agents of change who can respond to environmental changes better than men because of the "nurturing" nature that women have. On the other hand, women (and children) are a vulnerable group due to unhealthy environmental conditions. Therefore, women's concern for environmental sustainability is relatively higher than men. Apart from that, many socio-cultural constructions place women in social roles that involve the interests of many people, such as managing household waste. This kind of activity is voluntary and unpaid.

The flow scheme for managing used cooking oil is as follows: (a) collection of used cooking oil waste from households and MSMEs in the food sector; (b) partners as waste cooking oil collectors in their respective areas are communities or organizations, such as villages, RW, RT, mosque administrators and other communities; (c) used cooking oil depot, is a place for storing and selling used cooking oil in Banyumas Regency (Wadas Kelir Sharing, 2023). The used cooking oil alms movement has great potential to be managed for the benefit of environmental conservation, as well as because it has good economic and social value. Viewed from an environmental aspect, the existence of the used cooking oil alms movement is very helpful in environmental conservation efforts, both to reduce water and land pollutions. From an economic perspective, the price of used cooking oil for one 18 liter capacity jerry can is IDR 100,000.00 (one hundred thousand rupiah). The used cooking oil that is collected is sold once a month and on average generates more than two million rupiah. This means that at least 20 jerry cans of used cooking oil are collected every month. To accommodate the used cooking oil alms, a fairly large area of land is needed. So managers need to work together with residents who have large areas of land to accommodate used cooking oil alms (Suyanto & Lestari, 2024). As for the social aspect, it is hoped that the used cooking oil alms movement can be an alternative to foster and increase social solidarity in order to improve the welfare of society, especially disadvantaged groups.

The general aim of the research is to examine women's empowerment related to their participation in the used cooking oil alms movement. Specifically, the research objective is to examine the understanding, responses, and participation of household women in the used cooking oil alms movement, as well as to examine the management model of the used cooking oil alms movement as an effort to strengthen social solidarity, as well as to improve community welfare.

Research Methodology

The research location is in the Wadas Kelir Sharing Community, RW 05, Karangkelesem Village, South Purwokerto District, Banyumas Regency, Central Java Province, Indonesia. Research uses descriptive qualitative methods. The concept studied is the understanding, responses, participation of household women in used cooking oil alms. The research subjects were household women, women's organization in the neighborhood (*Dasa Wisma* and PKK), environmental communities, and *Wadas Kelir Sharing* administrators. The technique for taking informants used purposive sampling (non-probability sampling) according to the capacity of each informant. Data collection used in-depth interviews, content analysis, focus group discussions (FGD) and observations including collecting used cooking oil, selling and utilizing sales proceeds, as well as examining social activities in the community from the proceeds of used cooking oil alms. Data analysis uses interactive analysis and equipped with descriptive statistical data analysis using frequency distribution (data categorization).

Household Women's Understanding of the Used Cooking Oil Alms Movement

Household women's understanding of the used cooking oil alms movement is generally good, but outreach needs to be held so that more community members are involved in this activity. In a social movement, the more parties involved in the movement, the easier it is to achieve the goal. In socializing the used cooking oil alms movement, environmental activists focused on four aspects: (1) cultivating a spiritual-transcendental-based social spirit; (2) technical skills in collecting used cooking oil; (3) building trust in the used cooking oil alms movement community regarding the accountability for the use of the money generated. The first aspect shows the difference between the used cooking oil charity movement and the waste bank movement. If the waste bank movement is still profit-oriented, the used cooking oil alms movement is based on the spirit of doing good on the basis of religious beliefs, namely that it can create charity (Isworo, 2018).

Mrs. YN, an environmental activist and the Chair of Wadas Kelir Sharing, explained about the used cooking oil alms movement in the neighborhood where she lives. Following is her explanation.

"This used cooking oil alms movement is coordinated by an organization. A team was formed in it that would take used cooking oil from house to house. Initially, used cooking oil was collected per ten homesteads (dawis), then collected at the RT. Then the used cooking oil was collected at the local junkyard. In the past, it was arranged for each house to collect it from the dawis, from the dawis it was collected to the RT, after that every half a month to once a month it was picked up by the Wadas Kelir Sharing team. Initially, there were 31 members of Wadas Kelir Sharing, but now there are no more than 15 people who are still active. This is social work, so there is no coercion..."

Mrs. YN added that currently used cooking oil is not only obtained from residents of RW 05 Karangklesem. Quite a lot of foreign residents have entrusted used cooking oil alms to the Wadas Kelir Sharing Community. The used cooking oil which came from alms from residents outside RW 05 was picked up by this community team. The proceeds from the sale of used cooking oil are used for various community social activities, especially helping underprivileged residents and also other community social activities.

In general, household women' understanding of the used cooking oil alms movement is quite good. Here's the data.

Table 1. Categorization of Household Women's Understanding of Used Cooking Oil Alms Movement

No	Women's Understanding Of Used Cooking Oil Alms Movement	Numbers (informant)	Percentage (%)
1.	Understand the purpose	11	67,70
2.	Not really understand	5	29,41
3.	Do not understand	1	2,89
	Total	17	100,00

Source: processed primary data, June 2024

Table 1 shows that the majority of informants understand the aims and objectives of the used cooking oil alms movement. Only a small percentage do not understand the benefits and goals of this movement. Regarding the used cooking oil alms movement, Mrs. SL, Chair of Dasa Wisma, expressed her understanding as follows:

"...As far as I know, this used cooking oil alms movement collects used cooking oil from residents' homes and is taken by a team which will later be used by the residents from the proceeds from selling it to collectors or companies that are used to receiving used cooking oil from this sub-district. The proceeds from the sale of used cooking oil are then used for social activities, such as

basic food assistance for underprivileged elderly people, school assistance for orphans, community service assistance and so on... The benefits of using used cooking oil alms are very good in both social and environmental aspects. From a social aspect, it can help underprivileged residents and strengthen social solidarity. From an environmental aspect, it can reduce environmental pollution..."

The results of this study are in line with the opinion of Notoatmodjo (2003) who states that understanding or knowledge is the result of human sensing, or the result of someone knowing about an object through their senses, including the eyes, nose, ears, and so on (2003). Judging from the data in Table 1 and the informant's statement above, it can be seen that household women's understanding of the management of used cooking oil is generally good. However, in its implementation there are still obstacles, including that there is still used cooking oil being wasted into the environment, so the effectiveness of the used cooking oil alms movement still needs to be improved through various outreach activities. Apart from that, there needs to be monitoring and evaluation so that performance is even better (Suyanto & Lestari, 2024).

Household Women's Responses to the Used Cooking Oil Alms Movement

Response is a person's readiness to react to a particular object. This response will lead to a certain behavior. 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 response towards the used cooking oil alms movement is influenced by several factors above.

Regarding the used cooking oil alms movement, an informant, Mrs. SL, expressed her response to the used cooking oil alms movement as follows:

"Personally, I am very happy and really agree and support this used cooking oil alms movement. This is because the results of this movement are very useful and are given to the less fortunate people themselves. Such as providing basic necessities, assistance for community service work, assistance for health for underprivileged elderly, assistance for Friday Blessings, assistance with providing vegetables at the Sunday Morning Recitation, assistance with consumption for *tadarusan* (reading Quran together) activities at the mosque, assistance with school education for orphans, and so on. In essence, this activity can strengthen social solidarity among citizens, and can also improve the welfare of less fortunate people, and can help with social activities of citizens..."

The informant's statement is in line with the results of Suyanto & Lestari's research (2024) on community responses towards waste alms and its allocation for social activities. Below are presented the responses of household women in the used cooking oil alms movement.

Table 2. Categorization of Household Women's Responses to Used Cooking Oil Alms Movement

No	Women's responses to used cooking oil alms movement	Numbers (informant)	Percentage (%)
1.	Totally agree and support	9	52,94
2.	Agree and support	8	47,06
3.	Do not agree	0	0
	Total	17	100,00

Source: processed primary data, June 2024

Table 2 shows that the responses of household women to the used cooking oil alms movement were all agreeing and supportive. The following is Mrs. SL's response when asked her opinion about the used cooking oil alms movement.

"My response to the used cooking oil alms movement is that I agree with the existence of this movement. Because a lot of used cooking water is wasted or thrown into ditches and also onto the ground, said the Village Head, it can pollute the environment. Therefore, I really support this used cooking oil charity movement. Moreover, the proceeds from the collection of used cooking oil alms can be used for community social activities."

Participation of Household Women in the Used Cooking Oil Alms Movement

Community participation is a key factor in the success of a waste management system (Kholil, 2008). In addition, community responses and behavior play an important role in the running of various waste management systems based on community participation (Chu, *et al*, 2004). Likewise in the management of used cooking oil.

A person's participation in an activity is influenced by responses, as well as a person's perception or understanding and knowledge of an object (Soekanto, 2004). Perception is an individual's view of an object. Perception or understanding occurs as a result of a stimulus; the individual gives a reaction (response in the form of acceptance or rejection of the stimulus) (Yogiesti, 2012). Individuals not only respond to situations objectively, but also give meaning to the situation according to their interests (Sztompka, 2004). In the context of perceptions of household waste management, for example, these responses can be used as an indicator of how individuals assess a waste management program (Gultom, 2003). In this way, obstacles can be identified that may arise in the implementation of used cooking oil alms in everyday life.

Women are widely involved in various social roles. They are usually involved in shared activities that are unpaid and carried out voluntarily, such as household waste management. Below is a presentation of household women's participation in the used cooking oil alms movement.

Tabel 3. Categorization of Household Women's Participation in the Used Cooking Oil Alms Movement

No	Household Women's Participation In The Used Cooking Oil Alms Movement	Numbers (informant)	Percentage (%)
1.	Always participate	11	64,70
2.	Occasionally participate	6	35,30
3.	Never participate	0	0
	Total	17	100,00

Source: processed primary data, June 2024

Table 3 shows that in general the participation of household women in the used cooking oil alms movement is high. They are always involved in participating and only a small number sometimes participate, but no one admits that they are not involved in these activities. The enthusiasm of residents in the used cooking oil alms movement is reflected in the amount of used cooking oil per household per month that has been collected by the Watu Kelir Sharing Community in the RW 05 Karangklesem area. Here's the data.

Table 4. Average Amount of Used Cooking Oil Collected per Month per Household

No	Amount Of Used Cooking Oil Collected per Month	Numbers (informant)	Percentage (%)
1.	1– 2 liters/bottles	9	52,94
2.	3 – 4 liters/bottles	5	29,41
3.	5 liters/bottles or more	3	17,35
	Total	17	100

Source: processed primary data, June 2024

Table 4 shows that most household women deposit 1-2 liters of used cooking oil for charity. However, there are also those who deposit 3-4 liters, even more than 5 liters every month. The results of community participation in the used cooking oil alms movement were recorded and administered by the management of *Wadas Kelir Sharing*.

The *Wadas Kelir Sharing* Community not only handles used cooking oil alms, but also manages waste alms. The following data shows the amount of waste alms and used cooking oil alms as well as the number of beneficiaries managed by *the Wadas Kelir Sharing Community* for the period July 2020-February 2022.

Table 5. Results Of Participation In Garbage Alms And Used Cooking Cooking Alms Period July 2020-February 2022

N0.	Period	Value (Rupiah)	Reception benefit (person)
1.	July 2020 s/d September 2020	4,474,000.00	21
2.	October 2020	2,672,000.00	13
3.	November-December 2020	4,618,200.00	28
4.	January 2021	3,205,000.00	21
5.	February-March 2021	4,418,000.00	21
6.	April 2021	1,497,000.00	15
7.	May-June 2021	4,091,000.00	45
8.	July 2021	1,999,000.00	10
9.	August 2021	1,615,000.00	6
10.	September 2021	1,565,000.00	7
11.	October-December 2021	3,229,000.00	17
12.	January-February 2022	3,279,500.00	5
	Total	53,294,900.00	420

Source: *Wadas Kelir Sharing*, 2023.

Table 5 shows that the value of sales proceeds from waste alms and used cooking oil alms managed by the *Wadas Kelir Sharing* Community from the July 2020 - February 2022 period is quite large, namely IDR 53,294,900.00, while the number of beneficiaries is 420 people. At first glance it looks like a “simple step” but the results are extraordinary. Unfortunately, not all residents have a high commitment to actively participate in this activity. This concern was conveyed by Mrs. YN, an activist with the *Wadas Kelir Sharing* Community. Following is the narrative.

"From the money from waste alms and used cooking oil alms, the most significant result is from used cooking oil alms. However, this used cooking oil alms giving has not been implemented optimally because there are still many housewives who have not fully collected and deposited the used cooking oil to the *Wadas Kelir Sharing* administrators. Many housewives rely on household assistants to collect used cooking oil, while there are some household assistants who are less committed to the used cooking oil alms movement. It is necessary to provide outreach to household assistants so that they understand and comprehend the need for alms of used cooking oil for the benefit of social activities and also to reduce environmental pollution..."

Another thing that is an obstacle to the non-optimal use of used cooking oil alms movement is the limited personnel of the *Wadas Kelir Sharing* task force. So far, the task force team has been taking used cooking oil from house to house. If the collection of used cooking oil is only charged to the task force team, of course it will be very burdensome considering that this task is social on a voluntary basis. Therefore, Mrs. YN as an activist with the *Wadas Kelir Sharing* Community appealed to residents to work together in collecting used cooking oil. They don't have to wait for the used cooking oil to be collected by the task force team, residents

can deposit it with the collector. In order to raise public awareness, especially household women and household assistants, especially in areas outside RW 05 Karangklesem, it is necessary to continue to carry out outreach about the urgency and benefits of the used cooking oil alms movement. This is important to reduce environmental pollution while increasing social solidarity and citizen welfare.

Used Cooking Oil Alms Management Model

The *Wadas Kelir Sharing* Community manages waste and used cooking oil alms in RW 05, Karangklesem Village. The management model begins with the distribution of rubbish bins for waste alms and distribution of bottles for used cooking oil alms to every resident in RW 05. Every month the collected waste and used cooking oil are deposited or taken by the *Wadas Kelir Sharing* Community task force. However, due to limited task force personnel, some residents took the initiative to make deposits at the shelter in RW 05.

Furthermore, after the rubbish is collected by the management, it is sold to scrap dealers, while the used cooking oil is deposited with collectors to be sold to entrepreneurs. The management of *Wadas Kelir Sharing* then recorded the proceeds from the sales of used cooking oil and waste alms, then prepared a plan for social activities that could be funded from the proceeds from the sales of waste and used cooking oil alms. Management of waste alms and used cooking oil is carried out jointly. The following is a model of waste alms and used cooking oil alms carried out by the *Wadas Kelir Sharing* Community.



Figure 1. Model of the Waste and Used Cooking Oil Alms Movement

Stage Notes

- Residents collect waste and used cooking oil
- Waste and used cooking oil are collected and handed over to the community at the neighborhood association level.
- Accommodated by the community
- Taken by scrap dealers (garbage) and collectors (waste oil)

Regarding the model of the waste alms movement and used cooking oil alms movement, one informant, Mrs. SL, hopes that the management can maintain public trust by providing transparent financial reports. She also really appreciated this activity and hoped that the community would be more actively involved in this activity "...It's just that the management needs to be transparent so that the public can trust it. Furthermore, regarding the need for public awareness and community support in this used cooking oil alms movement, in my opinion this can only come from citizen awareness. This means that if someone coordinates, residents can deliver used cooking oil themselves. So it's not the coordinator who comes to people's homes, I feel sorry for them. It's better to have citizen awareness. The money from the sale is also useful for many people or residents who need it. God willing, the benefits of this used cooking oil alms movement will be good for society. Yes... of course it can also strengthen social solidarity in society. With this used cooking oil alms movement, residents have the same awareness about environmental cleanliness.

Furthermore, this activity can help other less fortunate residents, including the elderly, in order to improve the welfare of residents."y. Here's her opinion.

Conclusion

Based on the discussion above, it can be concluded that the understanding of household women in the used cooking oil alms movement is generally good. They really support this activity. The participation of household women in the used cooking oil alms movement is also relatively high, reflected in the large amount of used cooking oil collected by each household. As a social movement, the used cooking oil alms movement has at least succeeded in helping reduce the problem of environmental pollution, improving the welfare of underprivileged residents, as well as increasing social solidarity

The model for managing the results of the used cooking oil alms movement starts from collection at the household level, then at the village level, and then collected at the RW level. The oil is then sold to collectors who will sell it to the company. The money from sales is recorded neatly, then distributed to various community groups in need, such as the elderly, orphans and underprivileged families. So far, the beneficiaries have been right on target because the management of the *Wadas Kelir Sharing* Community really understands the residents who have the right to be helped. In the future, the management of *Wadas Kelir Sharing* needs to openly disseminate financial reports and beneficiary reports so that citizens' trust will increase. This activity also needs to be socialized to the wider community so that citizen participation and benefits increase. So far, many volunteer-based social activities have had a female face. It is time for men to be involved and actively involved in this kind of activity.

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