

# The Meaning of Waste Management Movement "Kang Pisman" in Bandung, Indonesia

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## The Meaning of Waste Management Movement "Kang Pisman" in Bandung, Indonesia

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### A B S T R A C T

"Kang PisMan" is a waste management movement in Bandung City focused on reducing, segregating, and exploiting refuse. Therefore, this study aimed to analyze the meaning of the movement in waste management and the broader impact of similar initiatives across the city of Bandung. Adopting Herbert Blumer's Symbolic Interactionism theory, the study analyzed the society's interpretation of the "Kang PisMan" movement, through the exploration of diverse experiences and perceptions of the community, the underlying actions and subsequent responses originating from this definition were further investigated. The results showed that the community participation in the "Kang PisMan" movement was influenced by the meaning as an initiative addressing waste management, providing benefits, and emphasizing collective responsibility. The implications of this meaning on waste management movements lay in fostering community contribution based on awareness, thereby enabling the initiative to implement sustainability.

### A. INTRODUCTION

The issue of waste is widely perceived as a problem by many parties including the community, due to the impacts on both the environment and public health. Household waste constitutes the largest proportion with 37.3%, followed by the traditional markets as the second largest contributor (Rizaty, 2021)<sup>1</sup>. Presently, the national waste accumulation is 21.1 million tons with 65.71% (13.9 million tons) being adequately managed, leaving 34.29% (7.2 million tons) still poorly regulated (Kemenko PMK, 2023)<sup>2</sup>.

<sup>1</sup> Rizaty, M. A. (2021). *Mayoritas Sampah Nasional dari Aktivitas Rumah Tangga pada 2020*. Databoks. <http://databoks.katadata.co.id/datapublish/2021/07/29/mayoritas-sampah-nasional-dari-aktivitas-rumah-tangga-pada-2020>

<sup>2</sup> Kemenko PMK. (2023). *7,2 Juta Ton Sampah di Indonesia Belum Terkelola Dengan Baik*. Kemenko PMK. <https://www.kemenkopmk.go.id/72-juta-ton-sampah-di-indonesia-belum-terkelola-dengan-baik>

This unaddressed portion potentially poses an environmental problem when left to accumulate in the Landfill (TPA). The challenge in controlling waste generation originates from the absence of specific standards (Fadzoli et al., 2023)<sup>3</sup>.

The city of Bandung is not immune to the waste problem, with daily accumulation reaching 1,628 tons of which 70% comprises household refuse. Considering the inadequate number of Temporary Transfer Station (TPS) facilities in Bandung, approximately 130 tons of waste remain unmanaged or uncollected each day (Ranawati, 2020)<sup>4</sup>.

<sup>3</sup> Fadzoli, T., Subekti, R., & Waluyo. (2023). Dampak Kebijakan Pengelolaan Sampah Sebagai Parameter Kinerja Pemerintah Dalam Bidang Lingkungan Hidup. *Eksekusi: Jurnal Ilmu Hukum Dan Administrasi Negara*, 1(3), 28–36.

<sup>4</sup> Ranawati, N. K. (2020). *Sekitar 130 Ton Sampah di Kota Bandung Tidak Terangkut*. Ayobandung.Com. <https://www.ayobandung.com/bandung/pr-79701431/sekitar-130-ton-sampah-di-kota-bandung-tidak-terangkut>

The severity of the waste problem in Bandung is evidenced by the "Bandung Sea of Trash" disaster, triggered by the explosion of the Leuwigajah Landfill on February 21, 2005, due to exceedingly refuse capacity.

A new paradigm of waste management known as the "Kang PisMan" movement has evolved to address the problem in Bandung City. This movement began in 2018 and has been extensively implemented in the city to motivate the community to engage in the "Kang PisMan" initiative which includes the reduction, segregation, and exploitation<sup>24</sup> refuse. However, the success of this social movement depends on the community's commitment and awareness of the problem, fostering efforts to manage waste from within the households.

Studies show that the implementation of the "Kang PisMan" movement has the potential to change community behavior in waste management, leading to the establishment of Waste-Free Areas (KBS) (Sekarningrum et al., 2018)<sup>5</sup>. These areas are parts of the efforts to decentralize waste management with five main principles including community participation, self-reliance, reduction efficiency, environmental preservation, and regional integration. The principles are used to reduce dependence on landfills and prevent the accumulation of hazardous waste in the surroundings (Ekawati et al., 2020)<sup>6</sup>.

The "Kang PisMan" movement is promoted through various channels, including street advertisements across Bandung City (Anwar & Agustine, 2020)<sup>7</sup>. Additionally, competitions related to the movement are regularly conducted along with educational programs and training sessions on waste management. These initiatives aim to foster a positive community perception of waste management efforts and develop a concern for environmental cleanliness. Desta Vena (2019)<sup>8</sup> further identified individual knowledge and experience as the most significant factors influencing community perception. This occurs because individuals in the process of perception interpret stimuli provided by the

environment, thereby the perception is related to environmental conditions.

A significant success story of the "Kang PisMan" movement's implementation is observed in Sarijadi Village, Sukasari District. The movement has transformed this area into a Waste-Free Zone, with 358 households, or 466 families, actively engaged in home waste processing (Nursyabani, 2021)<sup>9</sup>. Various methods such as the Takakura, biodigesters, local microorganisms (MOL), composters, exposed bricks, and eco-bricks are adopted for waste management. The success of this area in waste management is due to the participation of the community in implementing the movement.

This study aims to explore the community's perception of the "Kang PisMan" movement in waste management, using the Symbolic Interactionism theory (Blumer, 1986)<sup>10</sup> to understand the process of meaning. Individual actions are influenced by the meaning attached to the objects encountered, and affected by self-indication processes. The lack of awareness among the community regarding the waste problem contributes to the current challenges. Furthermore, Yani & Susilawati (2022)<sup>11</sup> suggested that indiscriminate waste disposal by the community is caused by a lack of awareness and knowledge about the resulting impacts.

Sulistyaningsih (2015)<sup>12</sup> mentioned that community attitudes are based on the significant meaning and social movements experienced by other individuals, followed by interpretative processes. This is supported by Malee et al. (2016),<sup>13</sup> who found that the community has a positive perception of waste separation, composting, and

<sup>5</sup> Sekarningrum, B., Yunita, D., & Suprayogi, Y. (2018). Gerakan Pemberdayaan Kesejahteraan Keluarga (PKK) Dalam Mewujudkan Kawasan Bebas Sampah. *Jurnal Pengabdian Kepada Masyarakat*, 2(11), 946-949.

<sup>6</sup> Ekawati, N., Cahyati, A., Kunci, K., Sampah, P., Lingkungan Hidup Dalam Keluarga, P., & Kang Pisman, G. (2020). Environmental Education (Eco Education) in the Family Through the Kang Pisman Movement. *Jurnal didikan Islam*, 9(2), 151-164. <https://ejournal.unisba.ac.id/index.php/tadib/article/view/7002>

<sup>7</sup> Anwar, R. K., & Agustine, M. (2020). Strategi Kampanye "Kang Pisman" Pada Media Luar Ruang Di Wilayah Rekreasi Kota Bandung. *Journal of Tourism Destination and Attraction*, 7(2), 9-19.

<sup>8</sup> Desta Vena. (2019). PERSEPSI MASYARAKAT TERHADAP SAMPAH DI DESA SEMENTUL KECAMATAN RANTAU BAYUR KABUPATEN BANYUASIN. In *UNIVERSITAS MUHAMMADIYAH PALEMBANG*.

<sup>2</sup> Bintarsih Sekarningrum

<sup>9</sup> Nursyabani, F. (2021). RW 07 Sarijadi Resmi Miliki Kawasan Bebas Sampah. *Ayobandung.Com*. <https://www.ayobandung.com/bandung/pr-79718059/rw-07-sarijadi-resmi-miliki-kawasan-bebas-sampah?page=all>

<sup>10</sup> Blumer, H. (1986). Symbolic Interactionism: Perspective and Method. *Contemporary Sociological Thinkers and Theories*. University of California Press. <https://doi.org/10.4324/9781315573946-16>

<sup>11</sup> Yani, W. R., & Susilawati, S. (2022). Perilaku tidakpedulian Masyarakat Terhadap Penyediaan Bak Sampah di Gang Gereja. *PubHealth Jurnal Kesehatan Masyarakat*, 1(1), 97-100. <https://doi.org/10.56211/pubhealth.v1i1.48>

<sup>12</sup> Sulistyaningsih. (2015). Respon Masyarakat Desa Sitimulyo terhadap Pengelolaan Tempat Pembuangan Akhir Sampah (TPA) Piyungan Bantul Yogyakarta. *JURNAL SOSIOLOGI REFLEKTIF*, 9(2). <https://ejournal.uin-suka.ac.id/isoshum/sosiologirefleksif/article/view/909/847>

<sup>13</sup> Malee, M. R., L.S. B. O. O., & Wangke, W. M. (2016). Persepsi Masyarakat Terhadap Program Pengelolaan Sampah Secara Reduce, Reuse, Recycle (3R) Di Kelurahan Manembo-Nembo Tengah Kecamatan Matuari Kota Bitung. *Agri-Sosioekonomi*, 12(2A), 225. <https://doi.org/10.35791/agrsosek.12.2a.2016.12877>

recycling. Setiawan (2018)<sup>14</sup> further asserted a change in the meaning of waste by the community from being viewed as dirty and useless to items with economic value due to the potential for sale and reuse. Furthermore, a study conducted by Noor & Rosita (2020)<sup>15</sup> identified the success of the empowerment model in Sukasari District, emphasizing the importance of skills training in waste management.

Previous studies reinforce the significance of interactions and experiences in influencing the meaning associated with the "Kang PisMan" movement. Therefore, this study aims to understand how the community interprets the "Kang PisMan" movement as a waste management initiative and the implications for program implementation. The results are expected to provide in-depth valuable insights into the meaning formation and empirical experiences relevant to the initiative.

## METHOD

The study adopted a framework of social constructivism interpretation aimed at examining the process of meaning formation by individuals towards an object. The framework necessitated the study to assume that social reality was not singular but distinguished by life experiences and social contexts. Appropriate data were obtained through a Husserlian descriptive phenomenology method by conducting phenomenological bracketing to set aside factual considerations (Dukes, 1984)<sup>16</sup>. This was performed by focusing on the participants' experiences without providing assumptions that could influence the results. The method was adopted to show how the community interpreted the "Kang PisMan" movement in waste management and the underlying actions as well as subsequent responses originating from the construction of meaning. In obtaining the objective data, a deep exploration of individual experiences and the contexts underlying the experiences was conducted.

Participants for the study were selected using a purposive sampling technique, which focused on individuals with relevant knowledge and experience. Primary considerations included the capacity and capability of selected participants. The criteria were adjusted to the needs of the phenomenological study, aiming to include

individuals who had direct experience with the "Kang PisMan" movement (Creswell, 1998; in (Berek, 2014)<sup>17</sup>. The criteria of informant used for the study comprised community members, activists, leaders, and local government officials at various administrative levels, as well as representatives from the Bandung City Environmental and Sanitation Department.

The data collection technique used included in-depth interviews and observation. In-depth interviews were conducted to explore detailed information about the participant's experience related to the meaning of the "Kang PisMan" waste management movement. The obtained information included (1) meaning, referring to the interpretation of waste, the movement, and the logo as well as mascot, (2) social interaction, representing the movements and the implications, and (3) thoughts, signifying the interpretation of symbols and activities through action-taking. Furthermore, observations were conducted by observing the actions and activities carried out by the community in the "Kang PisMan" waste management movement, as well as the facilities and infrastructure for refuse processing in the study area.

Referring to the study by Wirihana et al. (2018)<sup>18</sup>, the data analysis stages for descriptive phenomenology included (1) familiarization, immersing in field data by transcribing and extensively reviewing participant interviews, (2) identifying significant statements, sorting of relevant statements to the study, (3) formulation of meaning, identifying pertinent interpretation and expressed in descriptive form, (4) grouping themes, grouping similar interpretation into themes identified from the participants, (5) making exhaustive descriptions, writing comprehensively about the study along with themes derived from reviewing the steps taken, (6) developing fundamental structure, condensing the description into concise statements depicting essential aspects of the study's structure, and (7) verifying the fundamental structure, revisiting and validating the fundamental structure by asking participants to accurately describe the experiences. Additionally, modification of these initial stages was incorporated to accommodate suggestions from the participants.

The data processing results testing was conducted to ensure accountability of the study. Based on the methods outlined by Dukes (1984) and Main et al. (2018)<sup>19</sup>, the data validation process comprised various steps. First,

<sup>14</sup> Setiawan, A. I. (2018). Konstruksi sosial pemaknaan sampah di Bank Sampah Rawajati. *Repository.Uinjkt.Ac.Id*. [http://repository.uinjkt.ac.id/dspace/handle/123456789/42791%0Ahttp://repository.uinjkt.ac.id/dspace/bitstream/123456789/42791/2/ALBY\\_IBRAHIM\\_SETIAWAN-FISIP.pdf](http://repository.uinjkt.ac.id/dspace/handle/123456789/42791%0Ahttp://repository.uinjkt.ac.id/dspace/bitstream/123456789/42791/2/ALBY_IBRAHIM_SETIAWAN-FISIP.pdf)

<sup>15</sup> Noor, A. H., & Rosita, T. (2020). Model Manajemen Pemberdayaan Masyarakat. *Jurnal Comm-Edu*, 3(2), 167-173. <https://journal.ikipsiliwangi.ac.id/index.php/comm-edu/article/download/4211/1517>

<sup>16</sup> Dukes, S. (1984). Phenomenological methodology in the human sciences. *Journal of Religion & Health*, 23(3), 197-203. <https://doi.org/10.1007/BF00990785>

<https://doi.org/10.25077/xxxxx>

<sup>17</sup> Creswell, J. W. (2015). Penelitian Kualitatif & Desain Riset: Memilih di Antara Lima Pendekatan. In *Mycological Research* (3rd ed., Vol. 94, Issue 4).

<sup>18</sup> Wirihana, L., Welch, A., Williamson, M., Christensen, M., Bakon, S., & Craft, J. (2018). Using Colaizzi's method of data analysis to explore the experiences of nurse academics teaching on satellite campuses. *Nurse Researcher*, 25(4), 30-34. <https://doi.org/10.7748/nr.2018.e1516>

<sup>19</sup> Main, A., Farid, M., Adib, M., Setyowati, N., Siahaan, S., Jatningsih, O., Adib, M., Muwaffiqillah, M., & Rusmanto, J. (2018). *Fenomenologi Dalam Penelitian Ilmu Sosial* (F. Muhammad & M. Adib (eds.); Issue August). Prenadamedia Group.

reflecting on the observed meaning through transcendental reduction and data synthesis to determine the presence or absence of the study's emotions. This iterative process continued until the desired interpretations were genuinely obtained. Second, the outcome underwent verification through peer review including the provision of the analysis to other scholars with relevant concentrations to the study. Finally, efforts were made to ensure coherence and consistency in the results. The step guided scholars to obtain valid data in the process of forming the meaning of "Kang PisMan" by individuals towards the waste management movement.

## RESULTS AND DISCUSSION

### 1. "Kang PisMan" Waste Management

The Bandung City government conducted various activities to familiarize the community with waste management initiatives through campaigns and training sessions since the launch of the movement on October 17, 2018. A form of campaign method included the use of an Instagram account, where educational content about the waste management model and the implementation were shared. An example of a significant narrative included "Our City, Our Responsibility" and "Zero Waste Lifestyle". Additionally, the movement's campaign also adopted a "monster" character named "Monsa" as an analogy for waste piles. In a campaign video, it was mentioned that "Monsa" had a vision to destroy Bandung City. "Kang PisMan" was depicted as a hero capable of defeating "Monsa" using three techniques, namely "Reduce, Separate, and Exploit". The selection of the mascot and the name "Kang PisMan" was presented attractively to resonate with the community, incorporating elements typical of West Java, Indonesia.



Figure 1. Instagram Post of Kang PisMan (Source: Instagram @kangpisman, 2022)



Figure 2. Visualization of Monsa and "Kang PisMan" (Source: Instagram @kangpisman, 2022; YouTube Channel Mavens Studio, 2022)

Second, workshops on organic waste management and recycling creations. Third, competitions related to waste recycling and the movement.

Efforts to implement the "Kang PisMan" waste management movement in the community included assisting in areas that accepted the initiatives. This assistance consisted of several stages of activities which included (1) conducting studies and gathering local data such as waste composition, types, and frequency (2) providing recommendations for operational systems design, including organization, facilities, and infrastructure, as well as waste collection process, (3) socializing and consulting with the community to raise awareness of the movement and the implications, (4) preparing waste management facilities and infrastructure, (5) engaging in dialogue and training with waste collectors, sharing fair wages and prioritizing health and safety, (6) educating through door-to-door visits to promote behavioral changes in waste management, (7) conducting system trials in selected areas to pilot the "Kang PisMan" waste management movement; (8) annual monitoring and evaluation to assess activities and recognize achievements during the movement's implementation.

The "Kang PisMan" movement was realized by enhancing the waste management facilities in addition to the area assistance efforts. The enhancement included providing temporary transfer stations that sorted waste and conducting socialization through other avenues such as murals, posters, or banners to raise public awareness of the movement's presence in the area. The values expressed in these socialization and educational activities emphasized that the "Kang PisMan" movement had positive objectives and impacts on the community. The influence included motivating individuals to reduce, separate, and exploit waste, as well as providing economic benefits through savings at the refuse bank. Mural images further depicted the solidarity of residents in participating in the "Kang PisMan" waste bank, symbolized by cheerful facial expressions reflecting the movement's style.



Figure 3. Waste Bank Mural (Source: Researcher's Documentation, 2022)



Figure 4. "Kang PisMan" Mural (Source: Area Documentation, 2022)

The campaign conducted through electronic channels represented an initial effort to socialize and interact with the community regarding the "Kang Pisman" waste management movement. Other initiatives included engaging the community in educational activities through the movement festival, comprising three main activities. First, exhibition activities featuring education and campaigns on waste management, technology, various recycling methods, as well as art, and photography.

### 2. The Meaning of "Kang PisMan"

The Meaning of the "Kang PisMan" movement in waste management included reducing, separating, and exploiting waste. Certain participants defined "Reduce" as "limiting and preventing the behavior of buying numerous items, thinking about how to dispose of and recycle the waste" (MY, 2022). "Reducing waste, avoiding plastic cups, and leaving no leftover food were important practices due to the

thought about the waste" (SU, 2022). "Kitchen waste piled up when there were family events, as well as food packages and other refuse. Waste could be reduced and economic value achieved due to the practice" (DN, 2022). Furthermore, reducing implied limiting ownership of items from the beginning and being aware of responsibility when making purchases. The participants had devised plans for the usage duration of items, the intended use, and what steps would be taken to dispose of or reuse when no longer needed. The meaning of reduce in the "Kang PisMan" movement was closely related to the benefits obtained from these activities, such as cleanliness, savings, and ease of waste management.

According to data obtained during the interviews, the meaning of "separating" waste was "dry and wet waste could not be mixed" (MY, 2022). "A pile of waste that had been around for a long time rarely attracted flies when not mixed" (SU, 2022). "Separating the waste implied it could be useful later" (EY, 2022). "Refuse was separated according to the type, namely organic and inorganic waste" (YN, 2022). The study further defined separating as segregating refuse based on organic or inorganic, thereby waste accumulation would not occur and the inorganic refuse could be reused.

The participants defined exploiting waste as "When sold, scrap waste became economically valuable, opening up opportunities to repurpose it into crafts like handbags crafted from packaging waste from noodles, coffee packaging, and beverage bottles" (Lurah, 2022). Therefore, exploiting waste implied to turn unused refuse into useful or economically valuable items. A benefit of refuse was organic waste sourced from vegetables or branches and leaves, which could be made into organic fertilizer. A participant stated, "Exploiting organic waste was a form of environmental conservation, such as branches and leaves in front of the house processed using biodigester technology" (SU, 2022). "Biodigesters converted organic waste into gas energy used for cooking. Waste management with biodigesters was important because it was environmentally friendly" (EY, 2022).

### 3. The Meaning of "Kang PisMan" as a Movement

The "Kang PisMan" movement in the study area had been operating effectively and reduced waste efficiently. Generally, the community perceived the movement positively with a participant stating, "The community was immediately interested in the movement because the waste could be exploited" (EY, 2022). The community also comprehended the objectives and benefits of the "Kang PisMan" movement. This was expressed by another participant stating "Currently, the capacity at the Sarimukti Landfill was overloaded, with priority set on addressing and reducing waste when closed" (ES, 2022). The impending closure of the Sarimukti Landfill in 2023 increased concerns among the community, prompting a greater focus on waste reduction. This was explained by another participant, "The most important thing was the reduction in the amount of waste disposed of at the Sarimukti Landfill. Waste management should be considered which was part of environmental concern" (YN, 2022).

The evolution of the "Kang PisMan" movement was in response to the critical waste problem in Bandung City. The community realized that tackling the waste problem necessitated reducing waste at the source and required

increased awareness and concern. A motivation behind the existence of the "Kang PisMan" movement was to fulfill the objectives outlined in Mayor Regulation No. 14 of 2008, which aimed to achieve a 30 percent reduction in waste management. The movement embodied the essence of waste management programs in the city. A participant elucidated, "The 'Kang PisMan' movement was implemented because the landfill exceeded capacity, and reducing refuse to the transfer station through the initiative became a solution to the waste problem" (SU, 2022).

The "Kang PisMan" movement stimulated the community to raise awareness regarding the waste problem and considerate waste disposal practices that safeguard the environment. This increased community awareness was evident in the study area, with residents taking proactive steps to manage waste independently. A participant stated, "The community members were responsible for generating waste, emphasizing the necessity for a community-led initiative. Without self-awareness among residents, waste management issues could escalate. Therefore, it was crucial to handle waste responsibly" (MY, 2022). The community had identified the "Kang PisMan" movement as outlined through the program initiated by the Bandung City government. Through this process, the community was familiarized with the movement by absorbing the symbols and interpreting the behavior of others for self-indication purposes.

Based on the discoveries, the meaning of the "Kang PisMan" movement was categorized into three themes, namely (1) Addressing environmental issues, (2) Providing benefits and advantages, and (3) Embodying a collective responsibility. Concerning environmental issues, the community perceived "Kang PisMan" as a solution to the waste problem. The community interpreted the need to reduce waste volume to prevent accumulation at temporary transfer stations and Landfills, thereby maintaining environmental cleanliness. Regarding the movement's meaning in terms of providing benefits, the community perceived it as deriving benefits from waste. These included selling recycled waste as crafts or to refuse banks, as well as obtaining benefits from organic waste such as compost fertilizer for urban farming and the production of eco-enzymes soap or gas energy through biodigesters. The meaning of the "Kang Pisman" movement as a collective responsibility was understood by the community as a joint effort to reduce waste, grounded in the awareness where waste problem became a shared responsibility.

According to Blumer (1986)<sup>20</sup>, the meaning held by society was influenced by an individual's social interaction with the external world. In the process of meaning, social movement became the primary step where individuals faced a new object and commenced the process of self-indication and meaning formation. Furthermore, symbolic interactionism viewed social movement as a process where individuals give expression of feeling through actions and adapt based on others' behaviors.

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<sup>20</sup> Blumer, H. (1986). *Symbolic Interactionism: Perspective and Method*. Contemporary Sociological Thinkers and Theories. University of California Press. <https://doi.org/10.4324/9781315573946-16>

The interconnectedness within the community originated from the indication processes carried out among individuals and the interpretation of each other's actions. Each individual's behavior was influenced by the actions of others interacted with, leading to adjustments at both the individual and collective levels. In this context, understanding the forms of interaction among the participants and how the meaning construction of "Kang PisMan" movements developed through these interactions was crucial. Analyzed through symbolic interactionism, the three categorizations of meaning did not solely originate from the separate, standalone, or independent thoughts of the participants. However, these categories were constructed through the concept of "Kang PisMan" as interpreted and internalized by individuals in various forms of implementation and interaction with others.

Several forms of social movement played crucial roles within the "Kang PisMan" initiative, influencing the construction of the meaning. The interaction between the Bandung City government, the community, and the members, influenced the subjective understanding of the movement. Social interactions occurred during the socialization activities related to the "Kang PisMan" movement and continued through mentoring and supervision of waste processing events. In these interactions, participants observed the surroundings to help define the significance of the movement.

A process that participants engaged in while interpreting was the thoughts or thought processes in addition to social interaction. Thoughts in this context referred to how participants perceived, interpreted, and evaluated the situations, leading to actions decided upon within the context of social interactions. Symbolic interactionism established individuals as active participants in determining the actions and not merely reacting to stimuli without engaging in full thought processes.

The process of self-indication carried out by the participant was present within the processes of interpreting social situations containing objects and actions of others. The results showed that the community participates in the "Kang PisMan" movement due to the interpretation as an effort to address the waste problem. In facing various situations, participants considered what actions to take based on their observations, considerations, interpretations, and alternative actions. This process included engaging in self-indication or internal communication to direct the actions.

When confronted with activities requiring adjustments, participants engaged in thinking processes by observing how others defined, interpreted, and acted in similar situations. Participants absorbed insights from social interactions to form personal definition and position the actions accordingly. Therefore, the community's participation in the movement was rooted in the understanding of the "Kang PisMan" concept.

The three themes of meaning in the "Kang PisMan" movement became considerations for participants in determining actions. Field data showed that some members of the community were directly interested in the movement upon examining the thought processes while others were indirectly interested. As the dynamics of

social interaction unfolded, the participants experienced situations where benefits were made from the "Kang Pisman" movement. Therefore, participation in waste management showcased the process of self-indication. Through this process, the meaning of the movement could change as the dynamics of self-indication by the participants evolved.

The results showed that participants' definitions changed as benefits were experienced and understanding the essence of the "Kang PisMan" movement prompted participation. Participants acknowledged the presence of waste problem and addressed the issues within the movement. The thought process influenced the mood, guiding the actions to correlate with the situation faced and the associated meaning construction. Therefore, the actions taken by the participants regarding the "Kang PisMan" waste management movement were related to the construction of meaning.

The results complemented the previous study, suggesting that the success was determined by the community's understanding of waste management, leading to participation. A study by Ernawati (2019)<sup>21</sup> showed that factors influencing community perceptions of waste management included understanding and knowledge, concern for the environment, and willingness to turn refuse into economically valuable products. Komba (2021)<sup>22</sup> further stated that the lack of environmental awareness in the community was the most important indicator for changing perceptions and increasing participation in waste management. Findings from Abd Khair et al. (2022)<sup>23</sup> suggested that the community viewed participation in waste management positively because it would improve effectiveness and efficiency. Furthermore, Onukogu et al. (2022)<sup>24</sup> stated that community participation directly influenced efficient waste management. The perceptions and attitudes of the community towards waste management determined the success of the system.

<sup>21</sup> Ernawati. (2019). COMMUNITY PERCEPTION ON WASTE IN KOTO TANGAH. *Sumatra Journal of Disaster, Geography and Geography Education*, 3(2), 186-190.

<sup>22</sup> Komba, T. (2021). Residents' Perceptions and Attitudes towards Municipal Solid Waste Management Practices in Freetown Central Zone, Sierra Leone. *International Journal of Research in Environmental Science*, 7(2), 12-27. <https://doi.org/10.20431/2454-9444.0702002>

<sup>23</sup> Abd Khair, M. S. A., Ahmad, P. bt, & Marzuki, M. A. (2022). Public Perception on Involvement in Solid Waste Management Process and Practices: A Case Study of Johor Bharu, Malaysia. *IOP Conference Series: Earth and Environmental Science*, 1067(1). <https://doi.org/10.1088/1755-1315/1067/1/012032>

<sup>24</sup> Onukogu, H. F., Mohd Rusli, Y., & Adamu, A. (2022). Exploring the People's Perception and Attitude towards Solid Waste Management in Commercial Area: A Case of Sango, Ogun State Nigeria. *International Journal of Innovative Science and Research Technology*, 7(12), 1276-1284.

## CONCLUSIONS

In conclusion, the community interpreted the waste management movement "Kang PisMan" in three interpretations (1) Addressing environmental issues, (2) Providing benefits and advantages, and (3) Embodying collective responsibility. Referring to the ideas of Herbert Blumer, society's definition of meaning originated from the participants' social interaction with the world. In the process of meaning "Kang PisMan", social interaction within the movement played a crucial element. Through these interactions, community members recognized the movement's importance in waste management as it offered benefits and addressed environmental waste. This interpretation emphasized community participation in waste management as refuse handling became a collective responsibility. The implication for waste management movements was to positively impact sustainability because community participation in the "Kang PisMan" movement originated based on awareness.

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