



The Social Movement of the Wayang Sampah Association in Raising Community Environmental Awareness

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Abstract. *This research explores the role of the Wayang Sampah Association in raising environmental awareness and influencing public behavior through traditional Javanese puppetry and gamelan performances. Using a qualitative descriptive method, the study delves into how cultural education drives environmental stewardship. Data was collected from June to August 2024 through direct observation, interviews, and photo documentation, focusing on participants in the association's workshops and performances. The inductive analysis revealed that the Wayang Sampah Association effectively integrates cultural traditions with environmental advocacy, resulting in heightened public awareness and more sustainable waste management practices within the community. The study underscores the significance of culturally resonant approaches in promoting long-term environmental change, illustrating how traditional arts can foster a deeper understanding of environmental issues and inspire actionable change. These findings contribute to the broader discourse on the effectiveness of New Social Movements in tackling contemporary environmental challenges, emphasizing the potential of cultural integration in achieving sustainable outcomes.*

Keywords: *Environmental Awareness; Cultural Education; New Social Movements; Waste Management*

Abstrak. *Penelitian ini mengeksplorasi peran Paguyuban Wayang Sampah dalam meningkatkan kesadaran lingkungan dan mempengaruhi perilaku masyarakat melalui pertunjukan wayang dan gamelan tradisional Jawa. Dengan menggunakan metode deskriptif kualitatif, penelitian ini menggali bagaimana pendidikan budaya mendorong pengelolaan lingkungan. Data dikumpulkan dari bulan Juni hingga Agustus 2024 melalui observasi langsung, wawancara, dan dokumentasi foto, dengan fokus pada peserta lokakarya dan pertunjukan asosiasi. Analisis induktif mengungkapkan bahwa Asosiasi Wayang Sampah secara efektif mengintegrasikan tradisi budaya dengan advokasi lingkungan, menghasilkan peningkatan kesadaran publik dan praktik pengelolaan sampah yang lebih berkelanjutan di masyarakat. Studi ini menggarisbawahi pentingnya pendekatan budaya dalam mempromosikan perubahan lingkungan jangka panjang, menggambarkan bagaimana seni tradisional dapat mendorong pemahaman yang lebih dalam tentang isu-isu lingkungan dan menginspirasi perubahan yang dapat ditindaklanjuti. Temuan ini berkontribusi pada wacana yang lebih luas tentang efektivitas Gerakan Sosial Baru dalam mengatasi tantangan lingkungan kontemporer, yang menekankan potensi integrasi budaya dalam mencapai hasil yang berkelanjutan.*

Keywords: *Kesadaran Lingkungan; Pendidikan Budaya; Gerakan Sosial Baru; Pengelolaan Sampah*

PRELIMINARY

Based on the Waste Management Information System (SIPSN) of KLHK, Indonesia produced about 17,027,843 tons of waste in 2023. There has been an attempt at waste management, with efforts to reduce it by 2,747,293 tons, but it still leaves 4,749,003 tons inadequately treated. (SIPSN 2023). This shows how ineffective the traditional waste management system has become in an increasingly urbanized and populated country, as environmental damage is escalated not only by industrial and agricultural development but also by daily human activities that produce non-decomposable materials like plastic, paper, and cans plays a significant role in exacerbating the environmental crisis (Jumhana et al., 2022). In addition, according to Putra & Yuriandala (2010), this

type of waste takes an exceptionally long time to decompose naturally. When piles of plastic waste are dumped on open land, they can undergo weathering due to exposure to sunlight, eventually breaking down into micro plastic particles. This process not only prolongs the environmental impact but also introduces new challenges, as these micro plastics can infiltrate ecosystems and cause widespread harm.

According to Zitri et al., (2022) the rising urgency of eco-friendly waste management has led to a multitude of initiatives from governments and organizations worldwide even though, true and enduring progress hinges not just on policy implementation but on a significant and widespread shift in consumer attitudes and behaviors, particularly in how individuals manage and think about waste in their everyday lives, fostering a deep-seated change that transforms waste management from a policy mandate into a personal commitment. This is where New Social Movements (NSMs) begin to fit into the picture. According to Singh (2001) notes that while traditional social movements have been deeply rooted in class-based conflicts, particularly concerning economic disparities and labor rights, New Social Movements (NSMs) set themselves apart by concentrating on broader cultural and environmental issues. These movements seek to reshape fundamental societal values and norms, placing a strong emphasis on identity, lifestyle, and quality of life bringing together a diverse range of participants who are united by common concerns such as cultural integrity, ecological conservation, and social justice. In this way, NSMs represent a holistic approach to activism, aiming to transform the very fabric of society. Hendytio (2023) highlights that association in Indonesia, initially serving as instruments of political resistance during colonial times, have evolved into contemporary platforms for advocating social and environmental causes, reflecting their adaptability and enduring significance in Indonesian society. In Surakarta, the Wayang Sampah Association upholds this tradition with a modern twist: developing community-driven waste management programs via an eco-awareness platform that celebrates ethical local practices.

Environmental awareness in Indonesia has indeed increased in response to both local and global ecological crises. However, as Sugandini (2020) points out, there is still a considerable need for approaches that resonate culturally, engaging communities on a deeper and more meaningful level. These culturally tailored strategies are crucial to fostering lasting environmental stewardship within diverse communities across the country. The Wayang Sampah Association, as a New Social Movement (NSM), skillfully harnesses cultural heritage to promote environmental stewardship. By merging cultural expression with environmental activism, this movement not only educates the public but also motivates community action through creative engagement. Unlike traditional social movements that center on economic or class struggles, NSMs like the Wayang Sampah Association focus on identity, culture, and quality of life, making them particularly impactful in the realm of environmental activism.

According to research by Meysamiazad et al., (2024) which examines the factors influencing green product branding within Iran's food industry, several key determinants contribute to the success of green branding. These include consumer awareness, cultural factors, environmental regulations, and market demand. The research underscores the importance of weaving cultural and social elements into branding strategies to effectively promote sustainable products. Furthermore, this study explores the role of environmental awareness and the critical need for cultural integration in environmental movements. It provides valuable insights into how cultural factors can significantly enhance the impact and effectiveness of environmental campaigns, making them more resonant and successful. The findings of previous research show that socio-cultural, political, and economic factors drive radical environmental movements (radical green), which focus on their commitment to ecological principles and standing in strong opposition to industrial and corporate practices that damage the environment. Their strategies are notably distinct from mainstream environmentalism, which they frequently criticize as being overly reformist (Alberro, 2023). Previous research by Rasmanah et al., (2020) has shown that local traditions and social structures can be effectively leveraged to promote sustainable practices, particularly by utilizing religious and cultural institutions as platforms for environmental advocacy. This approach provides valuable insights into the

effectiveness of community-based strategies in achieving environmental goals. One such movement involves the active participation of local religious study groups, known as Majelis Taklim, which are instrumental in raising awareness and educating communities about the dangers of plastic waste and the critical need to reduce it. Other research also examines the "Gerakan Tanpa Sedotan" (Straw-Free Movement), which advocates for the elimination of single-use plastic straws by raising public awareness and encouraging behavioral changes among consumers and businesses. This research evaluates the effectiveness of the movement in fostering a culture of environmental responsibility and promoting sustainable practices by reducing plastic waste (Fatia & Sugandi, 2019). Furthermore, based on the findings of previous research on environmental activism as new social movements, there is a study that focuses on the Eco-enzyme Nusantara Association's efforts to manage organic waste by promoting the use of natural solutions made from organic waste. This research highlights the role of these movements in educating communities about sustainable waste management practices and fostering a sense of environmental stewardship.

Based on the several of these research findings, this study shares a focus on community-based strategies, environmental stewardship, and grassroots activism. However, it differs in its emphasis on non-confrontational approaches, a dimension not found in radical green environmental movements. Additionally, this research explores the use of traditional performance art, specially Javanese puppetry, as a means of environmental activism. By highlighting cultural identity through traditional art, this study addresses a gap in previous research, offering a unique perspective on integrating cultural elements into environmental advocacy. The aims of this research include: 1) To find out the background behind the emergence of the Wayang Sampah Association. 2) To understand what are the new social movements initiated by the Wayang Sampah Association in their efforts to raise public environmental awareness. 3) To explore the impact of social movements carried out by Wayang Sampah Association have succeeded in changing behavior and increasing public awareness of environmental issue.

RESEARCH METHODS

This study uses a qualitative descriptive method. Qualitative research is an approach aimed at gaining a deep understanding of the primary phenomenon under investigation (Creswell, 2015: 13). Qualitative research is grounded in a naturalistic approach, which emphasizes conducting research in a natural environment rather than in an experimental setting. In this approach, the researcher plays a crucial role as the primary tool for data collection. Triangulation techniques, which involve combining various sources, are also employed to gather data. To achieve a deeper understanding, data analysis is conducted inductively. As a result, qualitative research prioritizes definition and deep comprehension over broad generalization (P. D. Sugiyono, 2019: 215). According to (Lofland et al. (2006: 70), the primary sources of information in research typically come from the words and actions of those who are interviewed or observed. Depending on the context and resources available, data collection methods include direct observation, audio recordings, interview, and photo documentations. Informants are comprised of members of the Wayang Sampah Association and local community members, who were selected through purposive sampling to ensure their relevance to the research focus.

In this research, the subject is the Wayang Sampah Association, a puppet theatre group with a "trash gamelan" that focuses on environmental issues by producing shows and conducting workshop based in Banjarsari, Surakarta, Centra Java. The object of this research is the awareness and behavior of the local community where those who had participated in activities organized by Wayang Sampah Association, such as workshop on creating puppets and gamelan from waste, or by attending gamelan performances. This study was conducted from June to August 2024.

RESULTS AND DISCUSSION

The chapter on results and discussion is divided into three sub-chapters. The first sub-chapter addresses the emergence of the Wayang Sampah Association. The second sub-chapter delves into the new social movements initiated by the association. The third sub-chapter examines the impact of these social movements on changing behavior and increasing public awareness. Below are the results and discussion of the Wayang Sampah Association's social movement and its role in raising community environmental awareness.

A. RESULT

1. The Background Behind the Wayang Sampah Association

The Wayang Sampah Association was founded by a group of nature lovers concerned about the growing waste problem in Surakarta, Central Java. Their innovative solution was to recycle plastic bags to create clothing for wayang golek puppets. While the puppets themselves remain traditional in form, their clothing, usually made from fabric, is now crafted from plastic bags. This change reflects a deeper unrest stemming from the persistent issue of unmanaged waste. The founders, with backgrounds as nature lovers involved in social activities like mountain cleanups and waste management, recognized the need for innovation and creativity in tackling environmental challenges. The Wayang Sampah Association emerged as a creative response to these growing environmental concerns, embodying a unique blend of art and activism.

“The story of the beginning of the formation is that we had a gathering of art people and environmental people at the foot of Mount Lawu around 2008. So, there I got to know the art people, and it turned out that they also used wayang as a campaign medium with materials from waste. Then, I thought that the puppet wastes could be made into a medium of communication with the community. I took the initiative to make puppets, but I was confused, what kind of puppets? Finally, after looking at my surroundings, I saw that the plastic problem is very vulnerable and very complex”. (Founder Wayang Sampah Association, 1/7/2024)

In the process of recruiting members, the Wayang Sampah Association does not hold special or formal sessions. Membership is open to anyone, particularly those with an interest in environmental issues. If a person possesses skills in music or crafts, it is considered an added value that the association greatly appreciates. Typically, those who become interested in joining are initially drawn in after witnessing or participating in the performances or workshops organized by the association. Through these activities, potential members experience firsthand the atmosphere and values the association promotes, naturally fostering an interest in becoming part of the movement. This openness enables the association to attract members who genuinely share its vision and mission, as well as a commitment to environmental conservation through art.

“Yeah, recruitment often happens informally through friends or acquaintances. Usually, after a performance, some individuals express interest in joining. There isn't a formal session or specific process set up for membership”. (Founder Wayang Sampah Association, 1/7/2024)

At its inception, the Wayang Sampah Association faced challenges because not all of its members came from artistic backgrounds. Key roles, such as puppeteers, gamelan players, and other performers in the wayang shows, were often filled by individuals with no experience or formal education in the arts. However, as the association grew and their activities gained recognition, many individuals with artistic backgrounds began to show interest and join. Professional artists, along with those educated in the arts, made significant contributions. Their involvement not only enhanced the quality of performances but also facilitated the transfer of artistic knowledge to other members who lacked experience. This strengthened the association's foundation, enabling them to produce more diverse and high-quality works while broadening the impact of their environmental campaigns.

“In the past, Wayang Sampah members did not always come from a formal background in music or art. However, over time, many individuals have joined. For example, most of the *pengrawit* are now students from the Sanggar of Mas Narso, the composer of Wayang Sampah, and they come from various backgrounds. Some of them first met us or practiced together before eventually joining or helping out in Wayang Sampah. Recruitment of members is not done formally or officially, so positions and roles in Wayang Sampah often take turns. Whoever can and who has time, that's who will take the role. Sometimes I am the puppeteer and sometimes the other is the puppeteer. However, now we are trying to be more organized. We are tried to concentrate behind the scenes, and we get help from friends, musicians, and actual puppeteers, so that the performance can be formed as it is now”. (Member 1 Wayang Sampah Association, 27/7/2024)

In its early years, the Wayang Sampah Association used traditional gamelan instruments as accompaniment in their wayang performances. These instruments played a crucial role in creating an authentic and immersive atmosphere. However, as time passed, the members recognized the need to align more closely with their environmental vision. They began crafting gamelan instruments from waste materials, consistent with their commitment to sustainability and recycling. This process was carried out gradually, with instruments being created one by one from collected waste, until they eventually completed an entire gamelan set made entirely from recycled materials. This transformation not only strengthens the environmental message in each performance but also exemplifies innovation and creativity in merging traditional arts with eco-friendly practices.

“...Not yet using gamelan from waste, still using ordinary gamelan. Eventually, ideas came from friends ‘What if the music for Wayang Sampah was also made from waste?’ So, what was found in waste was then made into musical instruments...”. (Founder Wayang Sampah Association, 1/7/2024)



Figure 1. Garbage puppets and gamelan instruments from waste materials

2. The New Social Movements Initiated by the Wayang Sampah Association

a. Gamelan Theater Performance

Gamelan theater performance refers to a traditional form of Indonesian performing arts that integrates gamelan music with various forms of theatrical presentation such as puppetry, drama, and dance. According to Wibawa (2024) traditionally, Wayang shows are still conducted at religious festivals, community events, and special ceremonies. The show displays well-crafted puppets, each utilizing buffalo hide or wood. These are maneuvered by a talented puppeteer known as *dalang*. Wayang goes beyond being just a form of entertainment. It is celebrated in Indonesian cultural and spiritual heritage. It is a medium for collective wisdom, bringing alive age-old tales and their eternal moralities on human nature, morality, and human life. In its allegorical stories and symbolic visuals, Wayang actually mirrors the values, beliefs, and aspirations of Indonesian society and the country. It keeps the cultural identity alive in continuity from one generation to another.

Most of the activities run by this association are centered around the art of gamelan theater, which is one of the most vivid and culturally rich means that the association has at its disposal. The performances themselves are not limited to any one type of venue. In most cases, they take place in

a village setting as well as an urban setting to reach a large and diverse audience. Besides that, the Wayang Sampah Association would like to stress that proper preparation is usually carried out for each performance so that a well-rehearsed show is put on and thus makes an impact. The deliberate decision to use wayang as the central tool for environmental education and advocacy was made because of its deep cultural resonance within Javanese society. Audiences will identify and internalize environmental messages communicated through this intimate and valued art form. It may even be said that by attaching strands of local identity to their shows, the association is not only paying respect to the cultural context in which they operate but will also assure that the messages that are carried forward are well rooted in the mundane realities of the people whom they wish to address. It is in the thoughtful combination of cultural tradition and environmental advocacy that the Wayang Sampah Association is able to create shows that are both engaging and educational, effectively heightening awareness and appreciation of environmental issues in the communities it serves.

“...I was able to perform puppets from waste in the middle of the village community, where the village community had also never seen a puppet show from waste, especially the musical instruments that were also created from plastic waste, and that made the community's attraction quite strong. How come you can show puppets from plastic waste like that?”. (Wayang Sampah Association Colaborator, 24/7/2024)



Figure 2. The poster and the event

b. Workshop

Besides the gamelan theater performances, this association directly communicates with the community through creative hands-on workshops that focus on the transformation of wastes through repurposing. This workshop involves making a puppet and gamelan instrument from garbage to equip the participants with both skill and knowledge in environmental stewardship. So far, three villages have been fortunate to hold this workshop: Pacitan in East Java, Pati in Central Java, and Karangpandan in Central Java. They are treated to a series of activities in which participants are not only taught how to make these gamelan instruments out of their waste but also how to play the instruments and incorporate them into performances, thus combining tradition with modern culture. In addition, the association has nurtured high community participation whereby a group of mothers picks up its affairs in collecting garbage frequently. The group of mothers, on particular dates, collect garbage and pass the collected waste to the designated garbage collection points becoming a more significant part of garbage management and recycling in their communities.

“In Pacitan, East Java and Pati and Karangpandan. There are only three of them, and the activities are workshops and performances. Teaching the gamelan instruments, they use them for themselves. In Pacitan and here (Karangpandan), mothers continue to collect garbage every day, whether it's Sunday *wage* or Saturday”. (Member 1 Wayang Sampah Association, 27/7/2024)

Workshops are organized for both adults and children, and they are also extended to schools. The aim is to make children aware of the threats of waste, especially inorganic waste.

Moreover, such workshops will enhance the creativity of a child, and at the same time, they can influence the understanding of environmental problems in an interesting manner. Conducting such workshops at schools, among a young or teenage audience, it is very important to be able to deliver them so that the participants find them not only educational but also interesting. Efforts are put into making such sessions as interesting and fun as possible for the young participants with interactive and engaging activities. By offering interesting and interactive workshops, the association hopes to instill a sense of environmental responsibility in the generation that is coming up and encourages children to start practicing good sustainable practices from a very tender age. While serving the educational purpose, the workshops aim to be inspirational to the children towards taking action within their localities by building a generation of environmentally conscious individuals who will have the ability to share the conservation message in later years.

“...Making the workshop atmosphere more educational and more interesting, especially because the workshop participants are children..”. (Member 1 Wayang Sampah Association, 27/7/2024)

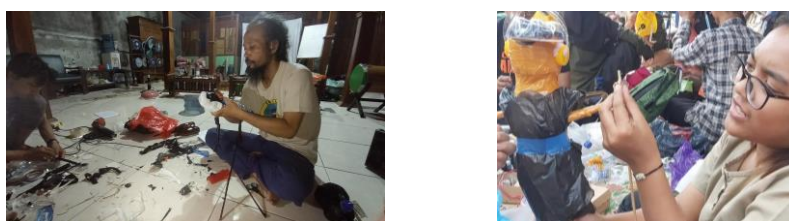


Figure 3. Workshop on making garbage puppets

c. Greening

Being an association that is dealing with environmental causes, they went the extra mile in greening "Matahari Jawa" since it is a place where they could mobilize and train in Solo City. It goes to say, therefore, that this was part of their general cause of trying to restore the local environment by setting practical examples of how to live sustainably. The previously neglected and less kept open space became a cleaner, better organized, and vibrant area, which now stands out in the community. Their greening did not only focus on cleanup but also landscaping to make the place more inviting and environmentally friendly. Their work has made the Matahari Jawa site not only a physical place for meetings and training, but also a symbol of the continuous effort directed towards ecological preservation and community involvement.

“...Processing waste from items that are no longer used or are considered useless into useful items. In addition, what we have carried out with Wayang Sampah friends includes planting green trees, which we have done together, as well as fostering the arts, especially in neighborhood unit 01”. (Head of Neighborhood Unit 01, 31/7/2024)

It was such activities of this Wayang Sampah community that the public learned something useful about waste. They learned how to reuse it, recycle, and do other beneficial things with their garbage. They helped in the creation of flower pots from their waste refuse and planting flowers and trees in an open ground that was a wasteland before. It was turned into a productive and useful area through this noble move, which worked on environmental reclamation and converted it into a green area of community pride. Through such hands-on activities, the Wayang Sampah association educated residents not only on matters of recycling but also in collective action, which instilled a sense of stewardship and responsibility for the environment within the neighborhood.

“...We inform the community about the processing of waste so that it is more useful, for example, we use it such as making flower pots and planting flowers in places that have actually been discarded but because they can still be used, we turn them into places to plant flowers and so on... that's what we have done in the village...”. (Head of Neighborhood Unit 01, 31/7/2024)

There is also a program in Banjarsari District called "Pilah Sampah dari Rumah" (Sorting Waste from Home). Such a step is in line with the programs of Wayang Sampah community groups related to changing the form of waste to be more useful. This program pushes the community to make good habits of managing household garbage by separating it into several categories: recyclable, organic, and non-recyclable. This campaign aims to promote sensitization regarding the need for proper waste disposal and inculcates responsible behavior in waste management among people. This program is also in synergy with Wayang Sampah's attempts to transform waste into something useful and is the first step toward a larger objective of reducing waste at the source. By doing the waste separation at home, residents give support to the efficient recycling and repurposing processes championed by the Wayang Sampah association.

"...For waste sorting which is also a program of Banjarsari Sub-district activities, it is named Pilah Sampah Dari Rumah, a sub-district program which is also in line with this Wayang Sampah activity where we also utilize waste into something that was previously waste into something useful...". (Head of Neighborhood Unit 01, 31/7/2024)

3. The Impact of Social Movements in Changing Behavior and Increasing Public Awareness

They conducted a series of performances and workshops in cooperation with Massenca, an organization for nature lovers from ISI Surakarta, at several spots in the region of Klaten, Central Java. It allowed new insights and experiences in ways to effectively educate rural people on environmental issues. One of the skills learned was the ability to create wayang golek (traditional wooden puppets) from waste, hence turning waste materials into items used in cultural expression and knowledge delivery. This collaboration, apart from hands-on activities, enabled the modalities to be developed on how they would pass this knowledge when they went out for expeditions in other regions. As a consequence, Massenca was enabled not only to enrich their approach to environmental education but also to enhance their ability to work with and make a difference in the communities they serve.

"...So Massenca's friends sometimes also provide knowledge to the community in general about how to make puppet objects from waste, especially plastic waste and especially when Massenca's friends go on expeditions to several places it is also because we have done workshops together, so friends have been a little equipped for how to make puppets from waste so that knowledge is distributed to several areas or places that Massenca's friends go on expeditions...". (Wayang Sampah Association Colaborator, 24/7/2024)

After attending workshops, performances, and collaborations with the Wayang Sampah association, there has been an observable change in self-awareness. This is evident from new behaviors, including waste sorting, where items that are in good condition are no longer thrown away without thought. They now usually collect them and repurpose them into something that may be more useful and value-enhancing. This attitude change is one great step in sustainable living, as people are starting to see the potential in what was already termed as waste. Participants will have learned how to appraise an item before they consider disposing of it, which makes them more responsible and creative in their waste disposal strategies. This, in turn, not only reduces waste but also cultivates a culture of resourcefulness and environmental stewardship among the people. This makes the power of the impacts from those activities immense, since the participants will return to their daily life practices, affecting others around them, and this adds up to a broader movement toward sustainability.

"...We usually save especially plastic waste. Meh sumpanae there is plastic waste, we have started to collect it, maybe many of our friends, if we buy and the plastic waste is not too dirty, we throw it away even though, even though we dispose of our waste in the right place, instead of throwing it away, we better save it first, it can also be used for anything. Maybe not only making Wayang

Sampah but also ecobricking or making other shapes from plastic waste...". (Wayang Sampah Association Colaborator, 24/7/2024)

Similar awareness was raised by other members.

"...In the past, I didn't really think about where the waste I produced every day went. Then I started to think about the use of waste after it becomes waste whether we can reuse it. If you see garbage on the street, "oh this is good" "oh this can be made into this" like that... I personally have also started to reduce the use of plastic, for example, when shopping, bring your own shopping bag, it's as simple as that and also teach my children the same thing too". (Member 3 Wayang Sampah Association, 29/7/2024)

After workshops, this association often gets testimonials or feedback from participants. Many have expressed increased awareness of the dangers of waste, and some even continue to hold such workshops and spread the message further. These testimonials are indeed good indicators of the effectiveness of the workshops, showing the rise in environmental consciousness among the participants. That some participants are motivated enough to host their own workshops testifies to the ripple effect of the association's efforts. This not only multiplies the impact of the original workshops but also spreads the message of sustainability farther and wider, furthering the cause of environmental protection in the community.

"...From my own experience, after giving workshops or performances, there are testimonials from individuals who are increasingly aware of the dangers of waste. Then they replicate making workshops out of waste as well, so I think from those testimonials there are certainly others who are even more affected by Wayang Sampah...". (Member 1 Wayang Sampah Association, 27/7/2024)

Additionally, the workshops held in rural areas have been quite successful, as the community has become more aware of waste issues and learned how to sort it properly. Furthermore, the workshop on creating gamelan instruments from waste materials in Yogyakarta successfully reunited a gamelan group composed of elderly members that had previously disbanded. Through this workshop, the group was able to come together again and share knowledge, especially about making gamelan instruments from waste.

"...We once held a festival after that we got feedback that the community became more concerned with sorting waste in Pacitan and in Jogja also for the resilience program, we gave a workshop on making gamelan for the elderly (mbah kakung) who used to have a gamelan group. Then because of the earthquake the group disbanded a long time ago. So after that we made a workshop on gamelan making, finally they could gather again and meet old friends. It doesn't have a direct impact on the environment but it can have a good impact on people". (Member 1 Wayang Sampah Association, 27/7/2024)

Another member also mentioned that it is quite challenging to change people's mindsets. However, with the movement they are carrying out, there has been an increasing impact, as more people are engaging in discussions and gradually becoming aware of the dangers of waste.

"...If I look at it, it's a bit difficult to change people's mindset. But the more people talk about waste, the more people make projects like this, I feel that people are more aware slowly. So the next step is that people's behavior must change and hopefully government policies can also help by reducing single use plastic. but it starts with the desire of the community to reduce the problem so there must be awareness first". (Member 1 Wayang Sampah Association, 27/7/2024)

A local community member who participates in the activities of this association also has the same opinion.

“...After yesterday's activity, people will finally realize that instead of throwing garbage away, it's better to create something useful from it. Additionally, they should aim to reduce plastic waste whenever possible”. (Local Community, 1/8/2024)

B. DISCUSSION

Wayang Sampah Association as a New Social Movement

Based on the results of the qualitative data analysis above, education of the community has a very positive impact. The findings of this study are in line with the findings of Zhou et al., (2022) when we reflect on individual attitudes and behaviors, it becomes clear that raising public awareness through education can positively influence how people act toward the environment and, in turn, foster responsible citizenship. In line with the findings from (Yue et al., 2021) it's important to highlight models that help explain the complex relationship between human behavior and the environment. These models provide a deeper understanding of how our actions impact the natural world and emphasize the need for thoughtful, sustainable practices. By studying these relationships, we can develop strategies that encourage more environmentally responsible behavior, ultimately leading to a healthier planet and a more conscious society.

By integrating cultural education with partial environmental stewardship, the Wayang Sampah Association is able to effectively develop more sustainable behavior patterns, which result in a healthier environment and a more environmentally literate society. The connection of cultural programs with educational initiatives for responsible citizenship and heightened environmental awareness among people makes it sustainable and positively impacts the community and the planet in the long term. The study from (Severo et al., 2021) find the correlation of increase in public awareness towards waste management with behavioral change. This directly applies to what the activities of the Wayang Sampah Association are about, such that its workshops and performances raise public understanding of environmental issues; a more responsible waste management behavior follows suit in the community.

The efforts of the Wayang Sampah Association, which uses traditional performance art Javanese puppetry and gamelan to educate the community and raise awareness about environmental issues, are directly related to the findings in the study from (Debrah et al., 2021) the critical role of education and awareness in improving solid waste management (SWM) practices. It highlights that increased environmental knowledge among communities leads to more responsible waste management behaviors, aligning perfectly with the Wayang Sampah Association's approach of integrating cultural education with environmental stewardship.

According to findings from (Amenta & Polletta, 2019), social movements can significantly influence culture, public opinion, and everyday behaviors by resonating with widely held values and leveraging popular cultural forms. This is particularly relevant to the Wayang Sampah Association, which uses traditional Javanese puppetry as a medium to raise environmental awareness within communities. By tapping into cultural norms and using media effectively, the association not only shifts public attitudes but also encourages more sustainable practices, demonstrating the powerful role of culturally resonant social movements in driving social change. The Wayang Sampah Association embodies the characteristics of a New Social Movement (NSM), which differs from traditional social movements by focusing not only on economic or political demands but also on issues of identity, culture, and quality of life. NSMs often engage with issues like environmentalism, feminism, and human rights, emphasizing the importance of self-expression, cultural preservation, and collective identity. In this context, the Wayang Sampah Association's use of traditional Javanese puppetry and gamelan is a perfect example of how NSMs operate. By integrating environmental advocacy into a culturally significant art form, the association creates a movement that is deeply rooted in the cultural identity of the community, making its message more accessible and impactful.

Rajendra Singh's concept of New Social Movements emphasizes that these movements can mobilize masses around shared cultural and social visions, leading to significant societal changes. The Wayang Sampah Association exemplifies this by using traditional Javanese puppetry a cultural symbol to raise environmental awareness and foster a sense of collective responsibility within the

community. By incorporating cultural heritage into their environmental advocacy, the association not only preserves important traditions but also empowers people to actively address environmental issues. This reflects a key hallmark of NSMs: turning passive awareness into active involvement, leading to lasting behavioral changes and societal impact (Singh, 2001).

CONCLUSION

The study reveals that the Wayang Sampah Association has significantly raised environmental awareness and influenced public behavior by creatively integrating cultural education with traditional Javanese arts. Through the use of New Social Movement (NSM) strategies, the association has fostered environmental stewardship within the community by making environmental education more engaging and accessible. This has led to a marked increase in responsible waste management practices.

The findings of this study align with existing research that emphasizes the importance of cultural integration in environmental advocacy. However, this study adds to the literature by highlighting the unique approach of combining cultural identity with environmental activism, addressing a gap in the research on community-based environmental movements. The success of the Wayang Sampah Association demonstrates that culturally resonant approaches are essential for sustaining long-term environmental awareness and behavior change, especially in diverse communities like those in Indonesia.

The research suggests that similar culturally embedded strategies could be successfully implemented in other regions to promote environmental sustainability. It also underscores the need for ongoing support and expansion of such initiatives to achieve a wider societal impact. The study provides valuable insights for future environmental campaigns, emphasizing the importance of cultural relevance and community engagement in promoting sustainable practices.

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