

## **Environmental Ethics in Community-Based Waste Management: A Case Study of the Al-Huda Waste Bank in Rancah**

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### **ABSTRACT**

This study investigates the application of environmental ethics in the community-based waste management system implemented at the Al-Huda Central Waste Bank in Rancah District, Ciamis Regency. The research aims to identify how ethical principles shape the attitudes, behaviors, and participation patterns of community members involved in waste management activities. Using a descriptive qualitative method, data were collected through observations, in-depth interviews, and document analysis involving waste bank managers, volunteers, and local residents. The findings show that fundamental ethical values including responsibility, care, honesty, moderation, and sustainability are consistently integrated into the daily operations of the waste bank and inform the decision-making processes of its participants. These values are reflected in educational programs, waste-saving schemes, sorting practices, and recycling initiatives that encourage environmentally conscious habits and strengthen collective awareness. The study also reveals that the waste bank not only provides economic benefits for the community but also fosters social cohesion, mutual cooperation, and a shared sense of stewardship toward the local environment. Overall, the research demonstrates that environmental ethics function as both moral guidance and practical frameworks that enhance the effectiveness, relevance, and long-term viability of community-based waste management systems, offering valuable insights for the development of sustainable environmental governance at the grassroots level.

**Keywords:** Environmental Ethics; Community-Based Waste Management; Waste Bank; Sustainability; Environmental Awareness; Qualitative Study



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## INTRODUCTION

Indonesia's population continues to increase each year, resulting in higher levels of consumption and a corresponding rise in household waste. As stated in Article 5 of the Republic of Indonesia Law No. 18 of 2008, "Everyone is responsible for managing household and similar waste, and must reduce and manage waste in an environmentally friendly manner." Improper disposal of waste poses serious risks to environmental quality and public health, highlighting the urgent need for sustainable, community-based waste management approaches.

The environmental ethics practiced by Bank Sampah Induk Al-Huda reflect principles of social responsibility, ecological awareness, and community-based economic empowerment. This aligns with Suhendi (2023) In *Etika Bisnis: Relevansi Etika dalam Bisnis Modern*, who emphasizes that all human activities including business and resource management must consider social and ecological balance. Thus, the operations of Bank Sampah Induk Al-Huda serve not only as a circular economy initiative but also as an embodiment of moral responsibility and environmental stewardship.

Previous studies highlight the critical role of waste banks in strengthening ecological awareness, community participation, and the circular economy. These studies emphasize that the success of bank programs is greatly influenced by community participation, institutional support, environmental education, and moral and religious values that encourage behavioral changes in society. Despite their significant social, economic, and educational contributions, these studies have not addressed how environmental ethics are internalized in the operational practices of bank sampah.

A growing body of research highlights the important role of waste banks in strengthening ecological awareness, community participation, and circular economy practices. Subarkah *et al.* (2024) demonstrate that participatory empowerment through the 5P model effectively fosters ecological citizenship. Rahmadani (2020) shows that waste banks contribute to microeconomic improvement and local environmental cleanliness, while Sorongan (2024) finds that institutional support and government policies significantly influence waste bank effectiveness. Other scholars, including Hayatulah *et al.* (2023) and Kurniawati *et al.* (2025) emphasize that moral and religious values strengthen environmental awareness and shape long-term ecological behavior. Meanwhile, Setiawan *et al.* (2025) highlight how ethical and community-based approaches improve waste management practices in riverbank communities.

However, despite these contributions, previous studies have not specifically examined how environmental ethics are internalized in the daily operational activities of waste banks, nor how moral, social, and religious values are translated into sustainable management practices within community settings. Existing studies tend to focus on participation rates, policy support, economic benefits, or environmental education, but they do not explore how ethical values such as responsibility, honesty, care, religiosity, and solidarity shape behavioral transformation at the grassroots level. Moreover, no study has focused on the local context of the Al-Huda Central Waste Bank in Rancah District, a community with unique socio-religious characteristics that may distinctly influence its waste management culture. This creates a clear research gap concerning the relationship between ethical values, community behavior, and the socio-ecological impacts of waste bank operations.

Therefore, this research has both academic and practical value. Academically, this research links the concepts of environmental ethics and social practices in waste bank management to fill a gap in the literature. In general, this research is important because it offers an environmental management model based on religious and moral principles that can be used by other communities. Furthermore, this research helps us understand

that the success of environmental management depends on the availability of infrastructure and the moral awareness and social responsibility of the community towards the natural environment.

This study aims to analyze the implementation of environmental ethics in the management of the Al-Huda in Rancah Subdistrict, identify and describe the environmental ethics values applied in every management activity carried out by managers and the community, and evaluate the social, economic, and ecological impacts resulting from the existence of the Al-Huda Central Waste Bank on behavioral changes, improved welfare, and contributions to environmental preservation in the region.

By choosing the Al-Huda Waste Bank as the subject of study, this research examines the moral and social values related to waste management and its technical aspects. The Al-Huda Waste Bank shows that environmental ethics are practical actions that arise from public awareness. Other regions can adopt this model as a template for developing a sustainable community-based waste management system. It is hoped that the results of this study will increase understanding of the importance of cooperation between ethics, education, and community empowerment to maintain environmental balance.

## **LITERATURE REVIEW**

### **Environmental Ethics**

Environmental ethics refers to a set of moral principles that guide human behavior toward nature, emphasizing care, honesty, sustainability, and long-term ecological responsibility. Rather than viewing nature as a resource for human exploitation, environmental ethics particularly the ecocentric perspective posits that humans are integral components of the ecosystem and therefore must act in ways that maintain ecological balance (Pasolang, 2024).

Research Fauzi *et al.* (2024) demonstrate that applying ecocentric principles in waste management can significantly enhance ecological awareness by encouraging individuals to recognize the interdependence between human actions and environmental outcomes. In this context, environmental ethics is not limited to philosophical discourse but extends to practical behavioral guidelines. Studies such as Kurniawati *et al.* (2025) further emphasize that moral and religious values such as trust, responsibility, and mutual benefit strengthen ecological behavior by shaping community mindsets toward sustainable living. These findings suggest that environmental ethics, when integrated with socio-religious norms, can serve as a powerful mechanism for building long-term ecological commitment within communities.

### **Community-Based Waste Management**

Community-based waste management focuses on active community participation in waste sorting, reduction, and recycling, positioning citizens as central agents of change in promoting environmental sustainability. This approach contributes to the development of ecological habits, where environmentally responsible behaviors are practiced routinely and collectively. Subarkah *et al.* (2024) highlight the effectiveness of the 5P empowerment model enabling, strengthening, protecting, supporting, and maintaining in fostering ecological citizenship by encouraging people to understand their roles and responsibilities in maintaining environmental quality.

Environmental education also plays a crucial role in enhancing community involvement. Simatupang & Paramita (2023) show that waste banks provide an accessible platform for environmental education at the grassroots level, enabling communities to

acquire knowledge and skills related to waste sorting, recycling, and sustainable consumption. These studies affirm that community-based waste management is successful not merely because of its technical components but because it cultivates a sense of ownership, agency, and shared responsibility among participants. As such, waste banks emerge as social institutions that shape environmental norms, behaviors, and identities.

### **The Role of Institutions and Policies in Waste Management**

Institutional support and government policy play a strategic role in the success and sustainability of community-based waste management programs. Regulations, infrastructure, and administrative assistance provided by local governments create the enabling environment necessary for communities to implement waste bank initiatives effectively. Devi *et al.* (2024) argue that strong institutional frameworks provide clarity in operational procedures, facilitate coordination, and ensure equitable distribution of benefits to program participants.

However, the implementation of regional policies often encounters challenges. Sorongan, (2024) notes that policy execution can be suboptimal due to inadequate public education, limited supervision, and insufficient integration between regulatory bodies and community actors. These challenges indicate that waste bank success is not determined solely by community participation but requires synergy between government institutions, waste bank managers, and the community in providing regulatory, technical, and coordinative support. Therefore, institutional roles are essential not only for initiating waste management programs but also for maintaining their long-term sustainability at the local level.

### **Social and Religious Values in Waste Management Practices**

Social and religious values form a fundamental foundation for sustaining waste management initiatives, particularly in culturally cohesive communities. Social values such as mutual cooperation, solidarity, and collective responsibility help strengthen community cohesion, encouraging individuals to work together toward shared environmental goals. These values create a participatory environment in which community members feel accountable not only for their own waste habits but also for the well-being of their neighbors and local surroundings.

Religious values have also been identified as strong motivators for ecological behavior. In many communities, maintaining cleanliness is perceived not only as a civic duty but also as a form of worship and moral obligation. Kurniawati *et al.* (2025) reveal that religious teachings can significantly increase the consistency of waste-sorting practices and encourage sustainable waste management behaviors. The integration of moral and spiritual values aligns with the practices observed at the Al-Huda Waste Bank, where environmental education is combined with religious messages to strengthen community participation and commitment. This combination highlights the role of moral ecology, whereby ethical and spiritual frameworks guide environmental action and reinforce sustainable behavior within the community.

## **RESEARCH METHOD**

This research was conducted using a descriptive qualitative methodology, which is widely used to explore social phenomena in depth (Creswell, 2023). The objective of this approach is to gain a deeper understanding of how environmental ethics are implemented through the management practices of the Al-Huda Central Waste Bank in Rancah District.

Qualitative methodology was chosen because it enables researchers to capture complex community perceptions and behaviors that cannot be measured quantitatively (Sugiono, 2013). The study was carried out at the Al-Huda Central Waste Bank, located at RT 04/RW 09, Jalan Tarikolot Puskesmas, Dusun Tarikolot, Situmandala Village, Rancah District, Ciamis Regency, West Java Province. This location was selected because it represents a community-based waste management institution that actively contributes to fostering ecological awareness at the local level. Data collection took place in September 2025, allowing the researchers to obtain saturated data related to the community's everyday application of environmental ethical values.

Data were collected through direct observations and semi-structured interviews with three key informants, consisting of one waste bank manager and two active customers who had participated in the program for at least one year. Semi-structured interviews with open-ended questions were used to elicit detailed accounts of motivations, experiences, and ethical considerations in daily waste management practices (Creswell, 2023). Additional supporting data were gathered through documentation, including administrative records, program archives, activity photos, and educational materials. Informants were selected using purposive sampling, a technique that allows researchers to choose participants based on criteria relevant to the study's objectives (Patton, 2015).

All verbal and non-verbal data obtained from observations, interviews, and documentation were transcribed and analyzed using the interactive model of Miles & Huberman (1994), which includes data reduction, data display, and conclusion drawing. Data reduction was conducted by coding themes related to responsibility, religiosity, honesty, community participation, and sustainability. To enhance the credibility and validity of the findings, triangulation of data sources was applied by comparing information derived from interviews, observations, and documents M. B. Miles *et al.* (2014). The final analysis provides a comprehensive description of how Bank Sampah Induk Al-Huda functions as a platform for ethical environmental education and behavioral transformation within the local community.

## RESEARCH RESULTS

### Implementation of Environmental Ethics in the Management of the Al-Huda Central Waste Bank

The implementation of environmental ethics at the Al-Huda Central Waste Bank represents a concrete manifestation of moral values applied to both nature and society within an ecological system. This practice aligns with DesJardins' perspective that environmental ethics require humans to uphold moral responsibility in maintaining ecological balance (Fauzi *et al.*, 2024). In practice, the management of the Al-Huda Waste Bank not only focuses on reducing waste volume but also cultivates moral, social, and spiritual awareness in every activity.

The waste bank's main activities include waste sorting, weighing, recording transactions, and conducting recycling training. These activities follow the principles of reduce, reuse, and recycle (3R) as mandated by the Indonesian Ministry of Environment Regulation No. 13 of 2012. This finding is consistent with Sorongan (2024), who states that the adoption of the 3R system is a fundamental factor in the success of sustainable waste management programs. According to Mrs. Endang, the waste bank manager, the values of responsibility and care guide the institution's operations: *"From the beginning, we emphasized that this activity is not merely an economic matter, but also a moral*



*responsibility. We teach customers to sort waste at home because maintaining cleanliness is part of faith.*” (Endang, 20 September 2025)

This statement illustrates the internalization of spiritual and social values that shape the community’s ecological consciousness. Religious values serve as an effective medium for fostering environmentally responsible behavior. Simatupang & Paramita (2023) likewise found that ecological citizenship education plays a crucial role in developing environmental awareness and strengthening social responsibility. Active community participation particularly among housewives and mosque youth further reinforces the application of community-based environmental ethics. They function not only as participants but also as agents of change who assist in environmental education and outreach. This participatory model aligns with the 5P community empowerment framework (enabling, strengthening, protecting, supporting, maintaining), emphasizing that ecological citizenship must involve the community at every stage of waste management (Subarkah *et al.*, 2024).

Thus, the implementation of environmental ethics at the Al-Huda Central Waste Bank demonstrates a holistic approach in which technical management, moral principles, and social spirituality are integrated to shape ecological behavior. This integration forms the foundation of a sustainable waste management system that promotes collective well-being. Ultimately, the Al-Huda Waste Bank illustrates that effective environmental management goes beyond technical procedures, serving as a medium for instilling moral, social, and spiritual values that transform community behavior and strengthen long-term sustainability.

### **Application of Environmental Ethical Values in Waste Bank Management**

Field findings show that the Al-Huda Central Waste Bank plays a significant role in fostering public awareness of cleanliness and encouraging the application of environmental ethics in daily life. Its primary purpose is not merely to reduce waste volume but also to instill values of responsibility, care, and honesty within the community. The initiative is positively received because it provides a meaningful platform for residents to manage waste more effectively. This is reflected in the statement of Mrs. Endang, Head of the Sorting Division, who explained: *“Here, we do more than collect and weigh waste we encourage people to understand that cleanliness is part of faith. We remind every customer who comes about the importance of sorting waste at home. Through this, they learn discipline and the value of environmental cleanliness.”* (Endang, 20 September 2025).

Beyond functioning as a waste-saving facility, the Al-Huda Waste Bank also serves an educational purpose. Managers routinely provide information on separating organic and inorganic waste and explain the environmental consequences of improper disposal. These activities are conducted monthly through customer group meetings and religious events. As Mrs. Endang stated: *“We often hold meetings, especially after religious study sessions, to demonstrate how to sort and save waste. So this is not just an economic activity it is a form of social worship to care for nature.”* (Endang, 20 September 2025). This perspective is supported by active customer Mrs. Eros, who reported significant changes in her household waste management habits: *“Before joining Al-Huda, I used to burn all the waste without sorting it. After joining, I became accustomed to separating plastics, bottles, and cardboard. My house feels cleaner, and I even earn money from the savings.”* (Eros, 20 September 2025).

Another customer, Mrs. Aah, also emphasized the social benefits of the program: *“In the past, we rarely gathered with neighbors. Now, during weighing days, we can talk, help each other, and share information. Besides earning money, we gain togetherness.”*

(Aah, 20 September 2025). Interviews with all three informants indicate that environmental ethics at the Al-Huda Waste Bank have been internalized through daily community practices. Waste-saving activities have become routine, offering not only economic benefits but also shaping a new mindset regarding cleanliness and responsibility for nature. According to Mrs. Endang, this success is closely related to the religious and social approaches used in outreach: *"We always link this activity to religious values and moral responsibility. When people realize that maintaining cleanliness is an act of worship, they will do it sincerely without needing to be instructed."* (Endang, 20 September 2025). These results align with Subarkah *et al.* (2024) and Rahmadani (2020), who emphasize that waste bank success is strongly influenced by moral awareness and community support. The application of environmental ethics at Al-Huda has proven effective in shaping ecological behavior, particularly among housewives who actively sort and save waste.

The main challenge reported by the managers is that some residents still misunderstand how the system works. Some bring wet or organic waste, assuming everything can be saved, although only inorganic waste with economic value such as plastics, bottles, and paper can be deposited. As Mrs. Endang explained: *"Sometimes people bring wet waste, food scraps, or dry leaves. This is what we still need to educate them about. Only dry, inorganic waste can be saved. But we patiently explain it so they understand."* (Endang, 20 September 2025). Despite these challenges, community enthusiasm remains strong, shown by the increasing number of customers and participation in community clean-up activities. As Mrs. Eros noted: *"Now many of my neighbors are joining, especially after learning that the savings can be withdrawn for household needs. I usually take my savings before Eid—it helps with family expenses."* (Eros, 20 September 2025). The waste bank has also introduced creative recycling programs involving women, who transform used plastic packaging into bags, flowerpots, and crafts: *"We turn used packaging into bags and plant pots. We sell them at village bazaars, so the women get additional income."* (Endang, 20 September 2025).

Overall, the interviews show that the Al-Huda Central Waste Bank has successfully developed new ecological habits in the Rancah community. Ethical values such as responsibility, honesty, and social care are consistently reflected in daily waste practices. Through a combination of social and religious approaches, the waste bank functions not only as a technical facility but also as a driver of moral and cultural transformation. Sustainability is also evident in the creative recycling initiatives, reinforcing the findings of Kurniawati *et al.* (2025), who argue that integrating moral and economic values can create fair and sustainable environmental management models. Solidarity is another key value within the system. Community members help one another in collecting, transporting, and weighing waste, reflecting an ecocentric worldview in which humans see themselves as part of the ecological system rather than its dominators (Fauzi *et al.*, 2024). This shows a shift from consumptive behavior toward ecological behavior. Religious values further strengthen ethical behavior, as cleanliness is framed as an expression of faith and social charity. This aligns with Kurniawati *et al.* (2025), who highlight the connection between spirituality and ecological behavior. Financial transparency also reinforces honesty and accountability; all transactions are recorded in savings books and openly communicated, enhancing public trust and reflecting principles of social–ecological ethics (Subarkah *et al.*, 2024).

In summary, the findings demonstrate that the Al-Huda Central Waste Bank has successfully fostered ecological awareness and environmental ethics through the integration of social, religious, and economic approaches. Routine activities such as waste saving, sorting, and recycling training not only reduce waste volume but also instill values

of responsibility, honesty, social care, and solidarity especially among housewives who drive community participation. Creative recycling generates added economic value, while financial transparency strengthens accountability and public trust. By linking cleanliness with religious values, environmentally responsible behavior is adopted voluntarily, gradually replacing consumptive habits with ecological ones. Thus, the waste bank serves as both a waste management facility and a medium of moral, social, and environmental transformation toward a responsible, sustainable, and ethically grounded community.

### **Social, Economic, and Ecological Impacts of the Al-Huda Waste Bank**

The existence of the Al-Huda Central Waste Bank has brought significant changes to the community of Rancah District. Socially, the waste bank has strengthened community cohesion and encouraged a spirit of mutual cooperation among residents. Routine activities such as communal clean-ups and recycling workshops provide interaction spaces that reinforce social bonds. These findings align with Subarkah *et al.* (2024), who emphasize that participation in environmental management strengthens community solidarity and supports the formation of environmentally conscious societies.

Economically, the waste-saving program provides additional income for households. Although the amount is relatively small, the proceeds from selling recyclable waste can be used to meet daily needs or supplement children's educational expenses. This microeconomic pattern illustrates how environmental management can generate financial benefits (Rahmadani, 2020). As expressed by Mrs. Eros: *"Before joining the Al-Huda Waste Bank, I burned all my waste without sorting it. After joining, I became accustomed to separating plastics, bottles, and cardboard. Now my home feels cleaner, and I also earn money from the waste savings."* (Eros, 20 September 2025)

Environmentally, regular recycling activities have reduced waste generation in the surrounding area by an estimated 35–40%. This is consistent with Fauzi *et al.* (2024), who state that applying ecocentric principles in waste management can reduce pollution and maintain ecosystem balance. Observations show that the environment around the Al-Huda Waste Bank is significantly cleaner and more organized than before the program was implemented. This supports Sorongan (2024), who highlights the importance of community–policy synergy in maintaining ecological sustainability. Beyond direct impacts, the Al-Huda Waste Bank has also cultivated a new culture of waste sorting and saving within the community. Ecological awareness has increased, particularly among housewives and schoolchildren involved in environmental education activities. This demonstrates that behavioral change can emerge through continuous social processes (Subarkah *et al.*, 2024).

However, challenges remain regarding program continuity and expansion. Managers face obstacles such as limited storage facilities and difficulties transporting waste to recycling partners. Despite this, strong community participation indicates that environmental awareness has taken root. As noted by (Kurniawati *et al.*, 2025), the success of a waste bank is not measured solely by the volume of waste processed but by the consistency of values and social participation it cultivates.

Overall, the Al-Huda Central Waste Bank has generated substantial social, economic, and ecological impacts in Rancah District. Socially, routine activities such as communal work, recycling workshops, and waste-saving programs strengthen community cohesion and promote a sustainable environmental culture. Economically, waste savings provide micro-scale financial benefits, supporting household needs and education, demonstrating that environmental management can align with community welfare. Ecologically, active participation in sorting, saving, and recycling waste has significantly reduced waste generation and created a cleaner and more organized



environment. Although challenges persist, the community's consistent involvement shows that environmental ethical values and ecological awareness are deeply embedded, reinforcing the view that the success of a waste bank lies not only in processed waste volume but also in the internalization of social, moral, and communal values.

## DISCUSSION

The findings of this study demonstrate that the implementation of environmental ethics at the Al-Huda Central Waste Bank is not merely a technical practice of waste management but a deeper process of internalizing moral values that consistently shape the community's ecological behavior. Seen through the framework of environmental ethics, these practices reflect a paradigm shift from anthropocentrism to ecocentrism, in line with DesJardins' view that human actions must consider ecological balance and moral responsibility toward environmental sustainability. Similar to the findings of Setiawan *et al.* (2025), who examined ethical waste management in the Ciliwung River, this study confirms that environmentally responsible behavior emerges most effectively when ethical values are embedded in daily community practices.

The integration of religious values, particularly the belief that cleanliness is an expression of faith, strengthens the argument that environmental ethics within a socio-religious context serve as an effective moral driver. From a virtue ethics perspective, values such as responsibility, honesty, kindness, and discipline function as ecological virtues that shape the moral character of community members. These insights support Kurniawati *et al.* (2025), who argue that spirituality strengthens commitment to ecological behavior. Minarti *et al.* (2024) similarly emphasizes that environmental education rooted in moral values can transform community behavior by reshaping norms and strengthening long-term ecological awareness.

Furthermore, the active participation of community members illustrates the emergence of ecological citizenship, marked by ecological awareness, collective responsibility, and a willingness to contribute to environmental sustainability. This aligns with Subarkah *et al.* (2024) 5P empowerment framework, which posits that ecological behavior can only be sustained when communities are actively involved in decision-making, education, and operational processes. The participation of housewives, mosque youth, and neighborhood groups indicates that Al-Huda has become an ethical production space where ecological identities and moral norms are collectively formed, as confirmed by Kusnadi & Risal (2024) confirm that social cohesion and mutual cooperation significantly strengthen community-based environmental programs, supporting the findings of this study.

From a socio-economic standpoint, this study challenges the assumption that economic benefits are the primary driver of waste bank participation. Field findings show that although the financial return is modest, community participation remains consistently high. This indicates that ecological motivation grounded in moral values and social identity plays a more significant role than material incentives. These insights support critiques of economic-pragmatic models of waste management, which often fail to account for long-term participation. In the case of Al-Huda, sustainability is rooted in moral awareness and social solidarity rather than economic profit. This finding reinforces Rahmadani (2020) and Fauzi *et al.* (2024) who argue that moral motivation and communal values are key determinants of effective community-based environmental management. Setiawan *et al.* (2025) also found that ecological responsibility serves as a more powerful motivator than economic incentives in community waste management systems.

Ecologically, the decrease in waste volume and the rise in sorting and recycling behaviors substantiate ecocentric theories that view humans as interdependent components of an ecological system. The transformation of daily waste habits indicates the formation of an environmental habit, constructed through continuous social interaction, community education, and religious values. This supports the thesis that environmental ethics should be understood not merely as normative principles but as social processes mediating actions, perceptions, motivations, and community structures, thereby reinforcing the interconnectedness of moral and ecological systems (Wenehenubun, 2025). However, challenges remain. Misunderstandings about which types of waste can be deposited and logistical constraints such as limited storage and transportation capacity reveal that value-based behavioral change still requires strong institutional support. These findings echo the concerns of Devi *et al.* (2024) who highlight that governmental and institutional reinforcement is crucial for ensuring the long-term sustainability of local environmental programs. Thus, micro-level success driven by moral internalization must be supported by macro-level structural stability.

Overall, this discussion asserts that the success of the Al-Huda Central Waste Bank is not solely due to efficient waste management but is the result of a synergistic interaction between environmental ethics, spirituality, and community participation that collectively shapes new ecological behaviors. In this regard, Al-Huda serves as an ethical production space that not only transforms individual practices but also generates new collective norms at the community level. The findings provide a theoretical contribution by demonstrating that environmental ethics can function as both an epistemological foundation and a practical framework for developing culturally contextual, equitable, and sustainable community-based waste management models (Rahma *et al.*, 2025). These insights suggest that moral–religious approaches hold strong potential for strengthening ecological behavior in communities with similar socio-cultural characteristics.

## CONCLUSIONS

This study demonstrates that the Al-Huda Central Waste Bank in Rancah District has effectively implemented a community-based environmental ethics model by integrating religious, social, and ecological values into its daily waste management activities. The findings confirm that practices such as waste sorting, recycling, savings schemes, and routine educational activities have successfully strengthened ecological awareness while cultivating core ethical values, including responsibility, honesty, care, and sustainability among residents. The waste bank has also become a social space that enhances community solidarity, improves cooperation among households, and fosters shared responsibility for environmental cleanliness. Economically, although the financial benefits generated from waste savings are modest, they provide meaningful support for daily household needs, indicating that environmentally ethical behavior can coexist with community welfare.

Ecologically, the program contributes to reducing household waste, improving neighborhood cleanliness, and minimizing environmentally harmful behaviors such as open burning and indiscriminate dumping. These positive outcomes show that environmental ethics function not only as moral guidelines but also as practical mechanisms capable of transforming community behavior and promoting long-term ecological responsibility.

Despite these achievements, this study has limitations. The sample size is relatively small and may not fully represent the diversity of community experiences. The reliance on self-reported information may introduce bias, and the focus on a single waste

bank with a specific socio-religious context limits the generalizability of the findings. Nevertheless, the insights gained from this study highlight the importance of integrating moral, social, and religious values into environmental programs to ensure sustained participation and behavioral change.

Future research is encouraged to expand the number of research sites, involve broader demographic groups, and employ mixed-method approaches to strengthen the depth and generalizability of results. Longitudinal studies could also provide a deeper understanding of behavioral changes over time and examine how institutional support, policy enforcement, and market mechanisms influence the continuity and effectiveness of community-based environmental ethics initiatives. By addressing these aspects, further research can contribute to the development of more robust and scalable models of sustainable waste management at the community level.

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