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Ecofeminist Movement: Roles of Youth in Community-Based Waste Recycling Management

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ABSTRACT

This study discusses a social enterprise for sustainable inorganic waste management called Daur Resik in the Special Region of Yogyakarta, Sukoharjo, Solo, and Magelang, developed by young women to solve waste management problems in the community. Daur Resik strengthens education through Trash for School activities and deals with issues of ecological justice and women. This research aims to analyze the role of young people in waste management in the Daur Resik community from an ecofeminist perspective. Qualitative descriptive methods were used in the research through literature review, observation, and in-depth interviews with the founders, front liners, and the community involved in Daur Resik activities in Yogyakarta. The data was analyzed using ecofeminism theory (perspectives of women, young people, children, elderly, and disabled) and sustainable development goals (SDGs). The results indicated that waste management and Recycling Education activities initiated by young people were, in practice, able to inspire communities (especially women, young people, and families) to change their lifestyle to be more environmentally friendly through responsible waste management, donation to public education, and support for the ratification of the TPKS Bill. In the educational process, Daur Resik maximizes social media in collaboration with universities, educational institutions, community organizations, and other feminist groups.

KEYWORDS: *ecofeminism, youth, waste management, Daur Resik*

INTRODUCTION

Humans and the environment cannot be separated; humans need the environment to survive and sustain human life (Safitri et al., 2020, p. 9). Meanwhile, the environment has its nature, and humans must adapt to environmental conditions, not vice versa. However, sometimes some people put themselves above the

sustainability of nature by making inappropriate lifestyle choices, such as throwing rubbish in rivers, on the side of the road, in the forest, or even in the sea. The habit of littering on an individual, household, or industrial scale is a form of poor appreciation of environmental sustainability by modern human behavior. Nowadays, waste

management is a significant problem in human life.

Waste is the remaining result of human activities thrown away because they are no longer helpful or are not wanted by their owners (Ani, 2023). According to the World Health Organization (WHO), waste is a thrown-away thing that is not used, worn, or liked and comes from human activities. Meanwhile, according to Law Number 18 of 2008 concerning Waste Management, waste is the remains of daily human activities or natural processes in solid or semi-solid form in biodegradable or non-degradable organic or inorganic substances considered no longer helpful and discharged into the environment.

According to merdeka.com, ten countries contribute the most plastic waste to the ocean ("Indonesia Masuk 10 Negara ASEAN Penyumbang Sampah Plastik ke Laut", 2021). In the first place is the Philippines, with 356,371 tons of waste. Then, in second place is India, with a total waste of 126,315 tons. In the third place is Malaysia 73,098 tons of waste. Meanwhile, China is fourth, with a total waste of 70,707 tons. In fifth place is Indonesia, with 56.33 tons of waste. Myanmar is sixth, with a total waste of 40,000 tons, and seventh, Brazil, with 37,799 tons. In eighth place is Vietnam, with a total waste of 28,221 tons. Ninth is Bangladesh, which has 24,640 tons of waste. In the last place is Thailand with total waste of 22,806 tons (Az-Zahra, 2023).

Of the total waste above, waste thrown into the sea has a negative impact on marine biota and humans. The waste will take hundreds of years to decompose completely.

Marine waste will become small particles, spread throughout the waters, and unknowingly eaten by marine animals. Based on the data from the Secretariat of the Convention on Biological Diversity, the United Nations Convention on Biological Diversity in 2016, marine debris has endangered more than 800 species. Of these 800 species, 40% endanger marine mammals and 44% are seabird species. In 2017, the UN Ocean Conference in New York stated that plastic waste in the ocean killed 1 million seabirds, 100 thousand marine mammals, sea turtles, and large numbers of fish every year (Finaka, 2019).

From the description above, the government and the world community should try to reduce inorganic waste entering the sea. One way to do this is by managing waste with the 3Rs: Reduce, Reuse, and Recycle (Fanani, 2022; Kumparan, 2023). Apart from that, there are also other methods that have been used by people in a community called *Daur Resik*. *Daur Resik* provides inorganic waste pickup and sorting services in Yogyakarta, Klaten, Solo, Sukoharjo, and Magelang. The social enterprise was built in 2017, although the *Daur Resik* branding was only created in 2019 (indorelawan.org, nd). Initially, *Daur Resik* focused on one type of recycling, Polyethylene Terephthalate (PET) plastic bottle packaging. However, since it was challenged that recycling plastic waste alone would not solve environmental problems, *Daur Resik* has started accepting other types of waste. *Daur Resik* provides alternative solutions for more responsible inorganic waste management through the 8R

approach, circular economy, and women's and environmental movements. The abbreviation of 8R is Rethink (change your mindset), Reduce, Reuse, Recycle, Refuse, Recover, Repair, and Regift (interview with Daur Resik founder, Maria Sucia, 2022; Diskominfo Jateng, 2023).

One of the interesting things is that the entire Daur Resik waste management process is initiated by young people under the age of thirty and is dominated by young women. *Daur Resik* program has now developed from Yogyakarta, initially, to Magelang, Klaten, Solo, and Sukoharjo. *Daur Resik* also donates to education costs through the Waste for Schools program (Admin Trash for Schools, nd). The program provides proceeds from sales/donations of waste to children for school fees. Currently, Daur Resik waste management activities have supported policy changes at the national level on women's issues by encouraging the ratification of the Elimination of Sexual Violence (RUU PKS) draft through discussions, Instagram talk-show, FGD, and vouchers and stickers distributions (interview with Ruri, 2022).

Considering that young people and many young women are involved in *Daur Resik* waste management activities, this research used a feminist approach from the perspective of the women's movement and young people fighting for women's rights and environmental sustainability. Julia (Julia, 2007) states that feminism is still often misunderstood. The word feminism comes from the French word *femme*, which means woman, with the suffix *ism*, which means

"political position". Therefore, according to McCann & Kim (as cited in Julia, 2007), feminism was initially defined as a "political position regarding women". The feminist movement began in the 15th century. In that century, Christine de Pizan wrote about the injustices experienced by women. However, the initial movement that was considered quite significant was the one in the 1800s. The movement is a struggle for political rights or, more specifically, the right to vote (Julia, 2007). The movement continues and has inspired many other feminist movements, including *Daur Resik*.

Apart from being linked to feminism, this research is also linked to the Sustainable Development Goals or SDGs. SDGs is a world development agenda aiming to improve human welfare globally. SDGs started in 2015 and will last up to 15 years to implement 17 global development goals. One hundred ninety countries, including Indonesia, have signed SDGs. The SDGs were ratified at the UN General Assembly on September 25, 2015, in New York, United States. The preparation of SDGs includes 3 (three) pillars of sustainable development: social development, environmental development, and economic development goals (Pertwi, 2017). SDGs have also been ratified into law in Indonesia through Presidential Regulation No. 59 of 2017 concerning SDGs and the follow-up. This research links explicitly to the SDGs goals relating to Gender Equality and Women's Empowerment, Achieving Safe and Sustainable Cities and Settlements, Protecting Land Ecosystems, and

Protecting Marine Ecosystems (Pristiandaru, 2023b).

From a theoretical perspective, the research employed Ecofeminist Theory analysis. Ecofeminism is an understanding of the interrelationship between women and the universe, especially regarding the powerlessness and unfair treatment of both. Ecofeminism combines ecological criticism and gender criticism aimed at Western science, which is dualistic in nature, with the tendency to be dominated by technology and gender blind. Adherents of ecofeminism in Europe and America see a connection between efforts to control and subordinate women and efforts to dominate nature (perhaps not coincidentally called "Mother Earth") (Julia, 2007, pp. 3–5). Meanwhile, Arivia (2003, pp. 141–142) suggests that ecofeminism tries to provide an understanding of the interconnectedness between all forms of human oppression. The relationship between humans and non-humans (nature) shows the involvement of women in the entire ecosystem. Operationally, the data was collected through literature review, observation, and in-depth interviews with the founders of the Daur Resik and the communities involved in the Daur Resik program (Moleong, 2018).

Based on the description above, the research problem is: What is the role of young people in waste management in Resik Community communities from an ecofeminist perspective? This research aims to analyze the role of young people in waste management in environmentally friendly communities from an ecofeminist perspective.

This research offers theoretical and practical benefits. Theoretically, this research is expected to contribute knowledge regarding community waste management in the Daur Resik program for the community from an ecofeminist perspective, especially in students, lecturers, and universities. Meanwhile, the practical benefit of this research is to describe Daur Resik waste management in more depth, especially regarding approaches to community waste management and how young people develop community waste management. Apart from that, it is hoped that the results of this research offer a deeper understanding of the Daur Resik program in community waste management and efforts to build community awareness on other issues such as being involved in providing educational scholarships to underprivileged children through the Waste for Schools program and encouraging the ratification of the TPKS Law.

METHODS & THEORY DESCRIPTION

A. Research methods

This research used a descriptive qualitative method, utilizing qualitative data and explaining it descriptively (Milles & Huberman, 1992). Data collection techniques involved literature reviews, observations/field visits, and in-depth interviews. A literature review is used to obtain the context of research problems from relevant literature. Document studies are also used to thoroughly understand research variables, such as humans, events and behavior, documents and

archives, and other objects (Moleong, 2018). In addition, the observation method included field visits and field observation (Moleong, 2018). According to the Ministry of Education and Culture of the Republic of Indonesia, the definitive interview method is a conversation between two or more people, the resource person and the interviewer (Putri, 2020). The interview sources in this research consisted of the three founders of Daur Resik, the Front Line of Daur Resik, and communities participating in depositing segregated waste at Daur Resik.

The research analysis used Ecofeminism theory linked to the context of sustainable development goals (SDGs) in the form of document studies, field visits/observation data, and interviews. Then, the data was sorted critically according to the criteria of ecofeminist theory through the stages of data reduction, data display or presentation, and data verification and conclusion. The critical selection was intended to obtain data analysis of information regarding the role of young people and waste management from an ecofeminist perspective. These results were then described in a research report, and conclusions were drawn.

B. Theory Description

B.1. Ecofeminist Theory

Ecofeminism is an understanding of the relationship between women and the universe, especially regarding the powerlessness and injustice of the treatment of both. Ecofeminism emerged around 1974 in a book by Françoise d'Eaubonne entitled *Le Feminisme ou la Mori*.

The book recommends that feminist theory and practice include ecological practice, ecological solutions, and feminist perspectives. Ecofeminism combines ecological criticism and gender criticism aimed at Western science, which is characterized by dualism, dominated by technology, and gender blind. Ecofeminists claim that domination over nature is directly related to economic, cultural, and psychological factors that create hierarchies and, in practice, oppress women and exploit nature. Characteristics of masculine ideas such as war and violence, discrimination, and ethnocentric views, which are facilitated by Western technology and science, are seen by ecofeminists as a major threat to the preservation of nature and the environment. Apart from being mentioned in the book by Françoise d'Eaubonne, ecofeminism is also mentioned in *Post-Victimology Stance*, written by an Indian writer, Vandana Shiva, in 1989, saying that women can mobilize and defend the environment (Admin LBH Yogyakarta, 2019).

Ecofeminists bring the first main idea that women have a natural attachment to nature so that Mother Earth exists. Second, ecofeminists consider the current environmental damage the result of men's domination of women, including men's domination of nature. The domination means that the environment is massively exploited. Meanwhile, women are affected by environmental damage. Ecofeminism exists as an alternative to environmental ethics that challenges and attempts to break down the dominant viewpoint

prevailing in modern society while at the same time offering new perspectives and behavior to overcome the current environmental crisis. The ecofeminist discussion is divided into two main topics. The first is breaking the logic of domination, which is the leading cause of the ecological crisis related to gender relations. Second, it will discuss alternative ethics of care prioritized by ecofeminists. The environmental crisis, according to ecofeminist views, is an anthropocentric, androcentric and ecocentric view. For ecofeminism, the ecological crisis is not only caused by anthropocentric perspectives and behavior but also androcentric and ecocentric (Khurun'in & Subekti, 2020, p. 99).

In these three points of view, the domination of humans (non-nature) over non-humans (nature) is prioritized. According to Karren J. Warren (as quoted by Khurun'in & Subekti, 2020, p. 99), the logic of domination is structures and ways of thinking that tend to justify domination and subordination. Ecofeminism believes that social and political structures and institutions must be radically changed to eliminate or at least reduce human domination, oppression, and exploitation of nature. Quoting Greene's statement, unfortunately, in practice, the actual implementation and enforcement of natural or environmental rights is highly contested (Arias, 2015).

In this case, the relationship between humans and non-humans (nature) shows the involvement of women in all ecosystems. The issue at school is that there is a framework of masculine domination in

environmental destruction. Ecofeminist thinking is based on an ethic of care that exists because of the nature of women. The understanding explains the powerlessness of women and global environmental damage in view of social and cultural structures. The understanding connects domination between humans and their relationship with the environment, resulting in human suffering through environmental damage (Arivia, 2003).

Ecofeminism seeks to solve problems in human life and nature based on women's experiences and uses them as a source of learning in managing and preserving nature. It means providing equal (fair and equal) access to women and men in managing and preserving nature. In this case, the relationship between humans and non-humans (nature) shows the involvement of women in all ecosystems. The issue at school is the framework of masculine domination in environmental destruction. Then, ecofeminism uses a combination of approaches through the natural environment (ecology) and the role of women (feminism). The school views women as culturally associated with nature (Arivia, 2003).

Ecofeminism is a dialectic that moves in the area of concept (theory) and practice to solve the problem of the crisis in relations among humans and between humans and nature. The aim is to achieve changes in the systems and structures of society that place men, women, and nature into one integral, holistic unity. Thus, the ecofeminist movement exists regarding economic justice between men and women, social justice for men and

women, gender equality between men and women, and the environment (Arivia, 2003).

B.2. Sustainable Development Goals

Sustainable Development Goals (SDGs) is a sustainable development program prepared by the United Nations (UN) and agreed upon by member countries in September 2015. The SDGs aim to encourage change based on human rights and equality of social, economic, and environmental development (EcoEduId, 2022). Having signed the SDGs, Indonesia ratified them through Presidential Regulation (Perpres) No. 59 of 2017 concerning

the Implementation of the Achievement of SDGs Sustainable Development Goals containing 17 goals for 2030. The 17 goals are no poverty, no hunger, a healthy and prosperous life, quality education, gender equality, clean water and adequate sanitation, clean and affordable energy, decent work and economic growth, industry, innovation and infrastructure, reduced inequality, cities and sustainable settlements, responsible consumption and production, climate change handling, ocean ecosystems, land ecosystems, peace, justice and strong institutions, and partnerships to achieve goals (Pristiandaru, 2023a, 2023b).



Figure 1. Framework of Thinking

FRAMEWORK OF THINKING

From the figure above, the *Daur Resik* program focuses on the community-based waste

management movement as an effort by young people to build an ecofeminist movement through waste management. Therefore, there

is also a perspective on achieving SDG goals and an ecofeminist perspective on waste management. Meanwhile, ecofeminism itself is related to gender issues (feminism and ecology) and human rights issues. The SDG goals referred to in this research are achieving development goals in life on land, climate action, sustainable cities and communities, clean water and sanitation, and gender equality.

DISCUSSION

A. Community-Based Waste Recycling Management Model

A. 1. *Daur Resik* Community: Young People's Community

As a social community that has provided segregated inorganic waste pickup services in Yogyakarta, Klaten, Solo, Sukoharjo, and Magelang since 2017, the *Daur Resik* branding was only born in 2019. Maria Sucia, FX Bimo, and Kiki Shening founded the community with the name *Resik*, which stands for plastic waste recycling, and then transformed it into *Daur Resik* (interview with Maria Sucia, 18 December 2023).

Before becoming what it is today, *Daur Resik* initially only focused on accepting one type of recycling, Polyethylene Terephthalate plastic bottle packaging. However, since it was challenged that recycling plastic waste alone would not solve the problem, *Daur Resik* has started accepting other types of waste. *Daur Resik* offers alternative solutions for more responsible inorganic waste management through the 8R approach and a circular economy. According to one of the founders, the soul of *Daur Resik* is 8R: Rethink,

Reduce, Reuse, Recycle, Refuse, Recover, Repair, and Regift.

In the interview with *Daur Resik* founder Maria Sucia, it was stated that *Daur Resik* also wants young people to adopt sorting waste as a lifestyle. For example, storing rubbish such as used plastic or paper is normal. Therefore, *Daur Resik*'s motto is to give waste a second chance (Rahmayna, 2023).

Daur Resik has two programs: picking up waste and providing education to the public when picking up waste using a drop point or collection point system. The drop point system allows people to deposit their segregated to come to one location at a particular time. The schedule and drop point locations are informed via *Daur Resik*'s Instagram at the beginning of every month and updated in detail every week. The *Daur Resik* drop point schedule is announced every the 1st of the month, according to the route and pickup request. Then, every week, there will be a more detailed Schedule. Every month, it is sure that there will be waste collection in every city (Rahmayna, 2023).

After being collected from all points, the waste will be sorted again into more specific types before finally being deposited in the recycling chain. Then, the community depositing the waste can take the payment or donate it to the Waste for Schools program. The waste donation program is for formal and non-formal schools, such as catch-up packages, Community Learning Activity Centers (PKBM), and training to increase capacity and study room facilities. Apart from collecting rubbish, *Daur Resik* conducts community educational

activities through talk shows, training, and workshops. However, these educational activities also depend on the community's needs and requests. If society needs it, *Daur Resik* will run the activity (interview with Maria Sucia, 18 December 2023).

A.2. Community Waste Management Model

Waste management involves managing goods or objects thrown away because they are no longer used. Inorganic household waste is usually collected and thrown away at the final disposal site (TPA). Therefore, *Daur Resik* invites communities to manage their household waste wisely, considering that it is one of the biggest contributors to waste.

In accordance with Law (UU) Number 18 of 2008, community-based waste management can be implemented by implementing Reuse, Reduce, Recycle (3R). The 3R concept aims to reduce waste directly from the source by minimizing environmental pollution, providing benefits to society, and changing people's behavior towards waste. Reduce encourages the community to reduce the goods used. For example, people can reduce the use of plastic bags by bringing their own shopping bags. Reuse means reusing objects that can still be used. An example is using soap bottles to refill with refill soap. Meanwhile, recycle means recycling items that are no longer useful, such as using used clothes to make doormats (Sasongko & Respati, 2021).

The waste management model implemented by *Daur Resik* is

different from other management models. *Daur Resik* uses the 8R model (Rethink, Reduce, Reuse, Recycle, Refuse, Recover, Repair, and Regift). Rethink means to rethink what to do. For example, people need to rethink whether they really need the items before buying them. Reduce means people can learn to reduce the waste they produce, for example by carrying shopping bags when shopping, bringing food containers when buying food outside, and bringing cutlery and straws. Reuse means reusing items not only for single use. Recycle means recycling inorganic waste such as plastic, cardboard, and plastic bottles (PET) into more useful items (Ecostore, 2018).

Meanwhile, refuse means refusing to use something, for example, refusing to use plastic straws or disposable cutlery because they are used for less than 30 minutes and then thrown away and end up piling up in the TPA. Recover means perfecting it for reuse. If you see that there are items that will be thrown away, you can pick them up again, sort out the items that can still be used, or give them to other people who need them (Upham, 2021). Repair means repairing damaged items instead of throwing them away. Some examples are sewing socks with holes to reuse or repairing a chair/table with damaged legs. Regift means giving back, like giving out old but good condition clothes to family, younger siblings, or people who need them (Addie, 2019).

Daur Resik customers learn about the program from social media and, on their initiatives, join *Daur Resik* events such as workshops, waste drop points, training, and waste

donation activities for schools (Ghina, 2021). They also expressed their concerns about waste management or providing education to children. Some of them explained that the waste problem in Jogja was due to the closure of the final disposal site (TPA) some time ago, which encouraged them to participate in the recycling program. Meanwhile, regarding the community participation in waste recycling management activities, the interviewees stated that they had been involved in the recycling activities for around six months to 4 years.

A.2.1. The Origin of Knowing the Recycling Cycle

The interviews with community customers at Wiguna Market on Sunday, 14 January 2023, suggested that seven of the ten people interviewed stated that they knew *Daur Resik* from social media. One of them, Sophie from Jogja, found out about *Daur Resik* from an Instagram search. Initially, she looked for a place that could be used to store multilayer plastic waste and used cooking oil (interview with Sophie, 14 January 2024). Nabila, a Gadjah Mada University Yogyakarta student, also mentioned the same thing (interview with Nabila, January 14, 2024). The two sources suggest that social media is a medium for encountering *Daur Resik*.

Ira, who had lived in Jogja for nine years, knew *Daur Resik* when she saw the *Daur Resik* booth at the Wiguna market. She then regularly visited the Wiguna Market drop point to deposit her rubbish (interview with Ira, January 14, 2024). Meanwhile, two other sources, Yuni

and Nor Miranda, knew *Daur Resik* from their old friends who were *Daur Resik* administrators (interview with Yuni and Miranda, January 14, 2024).

A.2.2. Community Initiative to Deposit Waste for Recycle

All the ten people interviewed were involved in *Daur Resik* due to their initiative, and they were not invited by others. It is apparent from the interviews with Ariani, Fanny, Sophie, Ira, Miranda, Yuni, Nabila, and others, who stated that they deposited their waste with *Daur Resik* on their initiative, not because they were invited by someone else. From their explanation, it can be concluded that the community deposited segregated waste in *Daur Resik* on their initiative, not because of invitations from family or friends. It indicates that the people involved in recycling activities are pretty well educated, have a high awareness of waste management, and are motivated not only to earn a small amount of money but also to be involved in solving the waste problem directly.

A.2.3. Motivation for Depositing Segregated Waste for Recycle

The interviewees had different answers regarding people's motivation for depositing segregated waste into *Daur Resik*. Miranda and one resource person who did not want to be named were motivated to deposit their waste at home to manage it well. According to her, by sorting waste properly, the Waste for Schools program can help students who need financial support for their schools (interview with Miranda, 14

January 2024). Meanwhile, Yuni stated that her motivation for depositing segregated waste was that she did not want to throw her waste into a landfill because it would be an additional sin to the environment (interview with Yuni, January 14, 2024). Yuni has been sorting waste since 2009 and continues to do so even after she moved to Jogja. With *Daur Resik*, Yuni feels she knows where to dispose of the rubbish she has sorted. Throwing rubbish into the landfill makes her sin against the Earth. Similarly, Sophie said that her motivation for depositing segregated waste into *Daur Resik* was because she realized that the waste she threw away (to the landfill) was not really thrown away but only moved to another place (interview with Sophie, 14 January 2024).

Meanwhile, Diana was motivated by an ideological choice to contribute to saving the environment by inviting her boarding house friends and solving the waste problem currently faced by the DIY Yogyakarta City Government (interview with Diana, January 14, 2024). Meanwhile, Fanny stated that her motivation for depositing segregated waste is to help the environment around her because waste is a big problem (interview with Fanny, January 14, 2024). Nabila Intan, a student at UGM, is motivated to deposit her waste because she likes tidying up and is aware of environmental issues (interview with Nabila Intan, January 14, 2024). Meanwhile, May Wulandari stated that environmental issues motivated her to deposit segregated waste (interview with May, 14 January 2024). Slightly different, her target to free up her boarding house and her passion for

tidying up motivated her to deposit her garbage to *Daur Resik* (interview with Ira, 14 January 2024).

Based on the interview above, the motivation for depositing waste ranges from the passion for cleaning things up so that the waste is managed well, the value of waste, contribution to the Waste for Schools program, the willingness to make the atmosphere of the house/boarding house/environment more comfortable, directly involvement in solving the waste problem, role models for family or friends, appreciation and reward for sorting waste well, and problem-solving for waste management in Yogyakarta.

A.2.4. Involvement Period in Recycling Activities

Of the ten sources interviewed, there were various periods of involvement. There were sources who stated that they had been depositing their waste since 2018 (Miranda, 14 January 2024) or since 2021 (Yuni, 14 January 2024). Meanwhile, May Wulandari had already deposited two years (interview, 14 January 2024). There are also those who deposit their waste for six months (Ariani, January 14, 2024). Some stated they had deposited their segregated waste for one year (Diana and Ira, 14 January 2024). One stated that she had been depositing her segregated waste since October/November 2021 (Nabila Intan, 14 January 2024). In addition, a person had deposited her segregated waste for the past year (Results of interview with anonymous person, 14 January 2024). To conclude, the ten interviewees, on average, had

deposited their segregated waste with *Daur Resik* for around four months to 3 years up to the interview time.

A.2.5. The Frequency of Depositing Segregated Waste for Recycle

Most waste contributors collected the rubbish before bringing it to *Daur Resik*, although some directly deposited it at Wiguna Market. Miranda deposited her segregated waste at least once a month. Ira, Yuni, Diana, and Fanny deposited their waste once a month at the Wiguna Ambarukmo Market. Ariani and May deposit their waste every three months. Meanwhile, Sophie deposited her segregated waste once a month, and Nabila Intan deposited her segregated waste to *Daur Resik* 4-5 times a month.

A.2.6. *Daur Resik* Collaboration with the Government

Apart from collaborating with private parties and non-governmental organizations, *Daur Resik* collaborates with the government. *Daur Resik* picks up the garbage at government agencies and government offices (sub-districts, villages, etc.), including state schools. *Daur Resik* often picks up trash at Gajah Mada University, Sebelas Maret University, state elementary schools, etc. Therefore, *Daur Resik*'s service is not only limited to the private sector but also state/government departments and schools (interview with Maria Sucia, 18 December 2023).

The collaboration is hoped to allow the government to learn and be inspired to carry out the same program at the government level.

Apart from picking up waste at regional government offices, *Daur Resik* can also educate people on the correct waste sorting method that can be applied to each region.

B. Ecofeminist perspective

When viewed from an ecofeminist perspective, *Daur Resik* also supports issues related to women and ecology. Ruri (as cited in Candraningrum, 2023) stated that apart from discussing waste issues, *Daur Resik* also discusses issues regarding women. Even though it was not yet open at first, since around last year *Daur Resik* has also started openly discussing issues regarding women (Rahmayna, 2023).

Daur Resik's advocacy for ecology and women includes waste management education activities in schools and campuses, such as UGM, Ahmad Dahlan University Yogyakarta, BEM Fisip Atmajaya University, and UKDW.

B.1. The #Let'ssupport the RUUTPKS movement

The Draft Law on the Elimination of Sexual Violence, commonly abbreviated as RUUTPKS, is a draft that regulates sexual violence. However, the UUTPKS was changed to the RUUTPKS or Draft Law on Sexual Violence Crimes. The TPKS Bill was passed into law in August 2022 by the DPR RI. *Daur Resik* also supported the ratification of the TPKS Bill in a creative way. *Daur Resik* gave their customers in drop points food vouchers to be exchanged at the Wiguna Ambarukmo Market. At the bottom of the voucher was an invitation to support the ratification of the

UUTPKS. However, some customers who disagreed with the movement censored articles calling for ratification of the UUTPKS on their Instagram stories (interview with Ruri, 22 August 2022).

B.2. Waste Program for Schools

Waste for Schools is an activity that donates the value of sorted waste from the community to finance underprivileged students in formal, informal, and non-formal schools. The first initiation of Waste for School was started by young people previously affiliated with the Church (Catholic Young People), BroSis. As time passed, they began collaborating with other communities/groups. Therefore, the initiator of Trash for School is a group, not an individual. The Padangan Regional Church, BroSis, and Guyub Bocah

are the supporting communities for Waste for Schools.

There is only one recipient of the Waste for School scholarship in Klaten. However, those who have received scholarships vary in area, for example from Klaten, Madura (scholarships are only a one-time event), Jogja (because of the school/college only), and Solo (studying in Solo but residents of Klaten). The number of scholarship recipients each month differs based on needs and the rupiah received. Recipients of the Waste for School scholarship must be willing to take care of Waste for School and the waste. Students receiving the Waste for School scholarship will sort their waste and deposit it into *Daur Resik*. Therefore, scholarship recipients do not have to be poor or smart.

B.3. The Role of Young People in Waste Management and Education

As a social enterprise developed and founded by young people aged 30 years and under, *Daur Resik* focuses on managing community waste in Jogja, Klaten, Magelang, Solo, and Sukoharjo. One of the focuses of Daur Resik's work is to directly involve young people in waste management and the ecofeminist movement. In the interview, Maria Sucia, founder of *Daur Resik*, said "The souls of *Daur Resik* or thinkers are young people, but when it comes to sorting waste, it is different" (interview, Maria Sucia, 18 December 2023).

The observations at the *Daur Resik* drop point in the corner of Pangudi Luhur Timoho Middle School, Yogyakarta, on January 11, 2024, indicated that young people/the *Daur Resik* team had a significant role as the front guard. They served and educated people who came to deposit their segregated waste regarding the process. The people who come to deposit the rubbish are primarily young families/young couples with their children, students, and private workers. They come and have already sorted their waste at their homes to weigh the waste according to the type of waste. Multilayer type waste is grouped with multilayer, tetra pack with tetra pack, white paper with white paper, metal with metal, plastic buckets in one bucket, glass with glass, and so on.

After everything is weighed, the community can choose to receive money from the waste that has been deposited or choose to donate it through the Waste for Schools program. *Daur Resik* team educates new customers and those who have not segregated their waste properly. After all the waste weighing

processes from the community at the drop point are complete, the *Daur Resik* team will sort it again into more specific sorting. In the process, Daur Resik also involves the surrounding community as a form of empowerment.

The interviewees stated that after depositing their waste at *Daur Resik*, they also educated other people, such as family, friends, and neighbors, using their methods. Even though the community education process is different, community explanations can be grouped into direct or indirect forms of education through social media, family, and their immediate environment. In an interview, Miranda (14 January 2024) stated that she sorted waste wherever she was, not only at the Daur Resik drop point. She continued to sort her waste as she had been taught at the drop point. It is in line with Diana who said:

“For several months, Jogja has had difficulty disposing of rubbish. Because of the problem, I was moved to manage waste. Finally I started managing waste, initially I just managed waste in my own family. However, over time I also taught my boarding house tenants to sort their waste. Then it developed again into processing waste around the area where I live. I made a rubbish box in front of the house so that local residents can put their segregated rubbish there.” (interview with Diana, January 14, 2024).

Sophie, another interviewee, stated that she created Instagram

stories whenever she deposited segregated waste, and several friends then responded and asked questions. Finally, Sophie explained that she deposited rubbish and could exchange it for money later. From social media information, many of her friends started depositing their segregated waste, although not much (interview with Sophie, 14 January 2024). A young mother (anonymous) also said the same thing, stating that initially she only educated her child and then her child started sharing it with her school friends. Then, her child took the initiative to collect and sort things at school (interview with Anonymous, 14 January 2024).

One of the interesting things about the rolling educational process is that it gives rise to further educational activities. It is like parents depositing rubbish and educating their children to segregate waste. Then, the children educate their classmates. Therefore, schools sometimes invite Daur Resik to provide direct knowledge to students. *The Daur Resik* community educates the surrounding community or the wider public about the importance of sorting waste responsibly directly or using social media.

ANALYSIS

A. Analysis from the Sustainable Development Goals (SDGs) perspective: 8R Waste Management contributes to the SDGs

Sustainable Development Goals (SDGs) have various goals, but this research only links to goals 5, 6, 11, 13, and 15. Goal 5 is achieving gender equality and empowering all women and girls. There are five targets in goal 5 of gender equality. Two

relevant targets for this research are targets 2 and 7. Target 2 is to eliminate all forms of violence against women in public and private spaces, including human trafficking, sexual exploitation, and various other types of exploitation. Target 7 is to carry out reforms to give women equal rights to economic resources and access to ownership and control over land and other forms of ownership, financial services, heritage, and natural resources in accordance with national law (Pristiandaru, 2023a).

During the observation at the *Daur Resik* drop point on Thursday, 11 January 2024, at the corner of Pangudi Luhur Timoho Middle School, Yogyakarta, 15 people, dominated by young women and young families who were under 35 years, deposited their segregated waste to *Daur Resik*. These young women were students studying around Jogja. The young families stated that they also invited their families to deposit their segregated waste at *Daur Resik*. Nearly 83% of *Daur Resik*'s customers are women, young people, and young families. Usually, they invite their families to learn how to sort waste at home (Rahmayna, 2023).

Apart from focusing on waste management issues, *Daur Resik* also supports issues related to women, ecology, and the ratification of #RUUTPKS. Therefore, *Daur Resik* has been involved in efforts to eliminate all forms of violence against women in public and private spaces. *Daur Resik* is involved in this target by providing food vouchers to those coming to the drop point at the Wiguna Ambarukmo market in Yogyakarta. The food voucher includes an invitation to support the

ratification of the UUTPKS. Regarding target 7, *Daur Resik* gives women, most of its customers, equal rights to economic resources (Suryaningsi, 2022).

Goal 6 focuses on clean water and sanitation as they are the most basic human needs for health and daily activities such as cooking, bathing, and washing. Therefore, every house should have access to clean water and proper sanitation. However, in reality, this does not happen in the community. Some still do not have access to clean water and proper sanitation. According to United Nations data, in 2022, 2.2 billion people lacked safely managed drinking water, including 703 million people who did not have access to basic water services. 3.5 billion people did not have safely managed sanitation, including 1.5 billion people who did not have basic sanitation services. In addition, 2 billion people did not have basic hand washing facilities, including 653 million without hand washing facilities (United Nations, n.d.).

In the perspective of goal 6, the initiation of the *Daur Resik* encourages people to manage waste in a segregated manner and no longer throw waste carelessly into rivers, seas, or water sources. It increases the possibility of sustainable access to clean water for use in daily life. The interviews with people who deposit waste at *Daur Resik* show that their awareness of waste management is increasing, and they are happy to contribute to environmental sustainability by managing waste more responsibly, especially since waste has value. Moreover, one customer no longer trusts TPS or TPA as it causes other environmental problems, especially

regarding the cleanliness of water sources, apart from the strong odor. *Daur Resik* reduces the accumulation of waste in TPS or TPA and further ensures environmental sustainability, especially in groundwater sources.

Goal 11 of the SDGs focuses on making cities and settlements inclusive, safe, resilient, and sustainable. Goal 11 SDGs have ten targets, including integrated city development, urban infrastructure and services, and disaster risk and climate change in cities. Two of the ten national targets are relevant to this research: targets one and six. Target number one is to guarantee access for all to adequate, safe, affordable housing and basic services and organize slum areas by 2030 (SDGS Center UB, 2023). *Daur Resik*, with its good waste management, allows no accumulation of waste in TPA/TPS. This makes people healthier and live longer. Therefore, the best way to manage waste is to change people's behavior (lifestyle) and sort the waste responsibly for reuse according to the 8R concept.

Target number six aims to reduce the detrimental impact on the urban environment per capita by paying particular attention to air quality and handling city waste by 2030 (SDGS Center UB, 2023). *Daur Resik* is responsible for reprocessing segregated waste using the 8R concept. This minimizes waste from ending up in TPS/TPA, which pollutes groundwater, produces odors, and creates environmental pollution. The *Daur Resik* waste management concept, although still on a small scale, has a vital role in reducing environmental impacts in urban areas by providing a "second

chance" for waste (Firdaus, 2022). Moreover, when people deposit their waste into *Daur Resik*, the team will provide education as part of the sustainable Community. Therefore, the public can learn about proper waste management and sorting and treating waste accordingly.

Goal 13 focuses on climate action. Climate change refers to long-term changes in temperature and weather patterns. Climate change occurs due to human activities, including burning fossil fuels such as coal, oil, and gas. According to the United Nations (n.d.), examples of greenhouse gas emissions that cause climate change include carbon dioxide and methane from industry and the use of fossil fuels. Clearing land and forests can release carbon dioxide. Landfills are a major source of methane emissions. The main emitters are energy, industry, transportation, buildings, agriculture, and land use (Perserikatan Bangsa-Bangsa - Indonesia, n.d.).

Daur Resik contributes to reducing climate change directly, even though it is still on a small scale. Managing waste properly, separating paper, glass, plastic, multilayer, and metal reduces the burning of waste, which causes an increase in carbon dioxide (Pandur, 2023). Moreover, according to the UN (n.d), landfills are the main source of methane emissions. The interviews also suggest that depositing waste can help the Earth to be better. Just imagine if all the people living on earth sort waste properly, facilitated by the government. The Earth will be a better place for the next generations.

Goal 15, life on land, focuses on protecting, restoring, and

encouraging the sustainable use of terrestrial ecosystems, managing forests, combating desertification, and stopping and reversing land degradation and biodiversity loss. Society can help achieve the 15th goal in various ways, such as reducing paper use and replacing it online (in Word, PDF, and similar formats), recycling no longer used items, and composting food scraps (Global Goals, n.d.). The interviews suggested that plastic was the most frequently collected waste, followed by multilayer, plastic packaging, tetra pack, food cardboard, cardboard, and PET. Of the ten sources, three people stated that plastic waste was the most frequently deposited waste. The plastic waste included plastic packaging and clear plastic waste. Apart from plastic waste, there were other items such as household goods, food cartons, mica, shampoo bottles, multilayers, Tetra Pack, plastic bottles (PET), and cardboard. Therefore, *Daur Resik* is vital in achieving the 15th goal because it is involved in recycling paper, plastic, iron, and many other types of waste.

B. Analysis from the perspective of the Ecofeminist Movement: Young People's Movement to Changing Lifestyle

As explained in the theoretical framework, ecofeminism is an understanding of the relationship between women and the universe, especially regarding powerlessness and unfair treatment of both. In addition, ecofeminism claims that domination over nature is directly related to economic, cultural, and psychological factors that create hierarchies and, in practice, oppress

women and exploit nature (Arivia, 2003, pp. 141–142). The current condition is the condition of the 'Anthropocene' of the human era and the 'Anthropocene transition' (Candraningrum, 2023).

In relation to ecofeminism, *Daur Resik* reflects the ecofeminist movement characterized by human development based on nature. The indicators of an ecofeminist movement are seen from the actors. From an ecofeminist perspective, the actors of change are women, young people, children, the elderly, and people with disabilities. Men with good feminist awareness can also be the actors. However, the actor's primary focus remains on the vulnerable groups mentioned above.

Daur Resik actors fulfill the required elements mentioned above. Actors initiating waste management are young women and young people with feminist awareness to encourage society to take direct responsibility for managing waste for the Earth. *Daur Resik* initiators are young people aged 19 to 26, and 95% are women. Moreover, the people who deposit their segregated waste to *Daur Resik* are mostly (83%) women, young people, and young families, as indicated by the interviews. *Daur Resik* community not only plays a role in waste management activities but also encourages policy changes and fulfills the rights of victims of environmental pollution.

The ecofeminist movement is characterized by the belief that the universe and all living creatures have equal rights to live, not just the right to serve human interests. It leads to environmental justice, meaning plants, animals, rivers, and trees are

equal in human development. Recognizing the inseparability of human rights and environmental protection is critical to protect the world from 'ecocide' (Candraningrum, 2023).

In this context, *Daur Resik* encourages various waste management movements to promote a more environmentally just lifestyle. Therefore, *Daur Resik*'s waste management efforts involve other activities such as the Waste for Schools program, support for the ratification of the TPKS Bill, and involvement in critical education about environmental awareness among young students and several universities and schools.

CONCLUSION

From the description above, it can be concluded that *Daur Resik* is a community-based integrated waste management activity that supports the ecofeminist movement in Central Java and Yogyakarta to manifest environmental equality and justice from an ecofeminist perspective, especially the perspective of women, young people, children, seniors, and people with disabilities. *Daur Resik* was initiated by young people and, in practice, has been able to inspire the community (especially women, young people, and families) to change their lifestyle to a more environmentally just one through responsible waste management. The young people's efforts to educate the community are carried out through thematic workshops, seminars, thematic training, social media as promotional media, and collaboration with the private sector, universities, arts groups, non-governmental organizations, and other feminist activists.

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SJ is inspired by the need to put into visibility the Indonesian and South East Asian women to ensure a dissemination of knowledge to a wider general audience.

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