

WOMEN'S PARTICIPATION IN HOUSEHOLD WASTE MANAGEMENT IN CILELES VILLAGE, JATINANGOR DISTRICT, SUMEDANG REGENCY

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Abstract *This study investigates women's participation — particularly that of housewives—in household waste management in Cileles Village, Jatinangor District, Sumedang Regency. It aims to understand how cultural norms, gender roles, and access to various forms of capital influence environmental practices at the domestic level. Using Pierre Bourdieu's theoretical concepts of habitus, and capital (social, cultural, economic, and symbolic), the research employs a qualitative case study approach involving semi-structured interviews, participant observation, and documentation. Fourteen informants, including housewives, a TPS3R officer, and a village official, were selected purposively. The findings reveal that women's participation is not only rooted in practical routines, but also embedded in long-standing cultural values and gendered socialization processes. Factors such as religious beliefs, inherited habits, and social networks support active participation, while economic limitations, limited infrastructure, and weak village regulation serve as inhibiting factors. This study highlights the need to recognize women's environmental agency as a product of social structures, and recommends more inclusive and culturally grounded waste policies that empower women at the household level.*

Keyword:

Waste management, women, participation, capital, habitus

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1. Introduction

Human life is essentially a series of daily activities, each of which inevitably produces waste. Waste refers to materials or substances that no longer hold economic value or practical function for their owner and are therefore regarded as refuse that must be discarded or managed in a specific manner (Setianingrum, as cited in Sulistina, 2023). In 2023, Indonesia produced about 69.9 million tons of waste, with household waste making up 44.37%—the largest share. These figures highlight the urgent need for effective waste handling and management strategies in order to create a cleaner and more liveable environment (Setyawati & Siswanto, 2020).

Uncontrolled population growth, both in urban and rural areas, tends to alter social behaviour and environmental interactions, which significantly contributes to increased waste production and energy consumption (Wardi & Nyoman, 2011). Among the total volume of waste

produced, household waste constitutes the largest portion. If not managed properly, household waste can have serious negative impacts on the environment. Community behaviour, skills, and knowledge in managing household waste—particularly in terms of recycling—are critical components in effective waste management (Akhtar & Soetjipto, as cited in Asteria & Heruman, 2016).

The community is expected to play a key role as agents of environmental change, particularly through participation at the household level. According to Huraehah (as cited in Dan et al., 2013), community participation includes various forms such as idea, labor, material, skill-based, and social participation. For this initiative to be effective, women's participation is essential, as women hold primary roles within the household. Women have proven to be effective stewards of the environment, a claim supported by research indicating their significant contributions to environmental protection and natural resource management (Setyawati & Siswanto, 2020).

Waste management practices are also influenced, to some extent, by cultural factors. Koentjaraningrat (as cited in Suhanti, 2021) defines culture as a system of human habits encompassing patterns of action, ideas, and creations formed and transmitted through learning within a society. Individual and group differences in cultural background significantly affect waste management practices. In many communities, cultural norms assign women the responsibility for domestic tasks, including waste management. As a result, women tend to be more actively involved in waste handling than men. A study by Sahrul and Budhi (2023) on waste sorting activities in waste banks shows that waste transportation is not exclusively performed by men—women also participate in transporting waste. This suggests that cooperation between men and women is necessary to achieve effective waste management. According to Kristina (2014), the success of waste bank programs heavily relies on the active participation of community members, especially housewives who play a pivotal role in sorting household waste.

Previous studies have examined women's or housewives' participation in waste management. For example, Yuliati (2019) and Gatta et al. (2022) highlighted the role of women in managing household waste in urban and district contexts, focusing on behavioural aspects and involvement in programs such as waste banks. Solihin et al. (2019) explored the implementation of waste bank programs at the village level, but their study centered more on program effectiveness rather than cultural or gender relations. Meanwhile, Fitriana & Soedirham (2013) and Fauzi et al. (2019) investigated housewives' participation in rural areas, but did not thoroughly examine how cultural factors and gender constructions influence everyday waste management practices. Community concern towards household waste is not only influenced by individual awareness but also by the degree of gender sensitivity embedded in daily practices (Ashar & Kusriani, 2024).

Although numerous previous studies have discussed women's roles in household waste management, most have focused on individual behavioural aspects, program effectiveness (such as waste banks), or barriers to participation (Yuliati, 2019). Few have deeply explored how cultural norms, social structures, and gender values collectively shape waste management practices, particularly in rural contexts (Setyawati & Priyo Siswanto, 2020). This study offers both theoretical and contextual contributions by employing Pierre Bourdieu's framework, including the concepts of habitus, cultural capital, economic capital, social capital, and symbolic capital. Through this lens, women's participation is not merely viewed as a functional daily activity but as a reflection of social constructions that are continuously produced and reproduced through local culture. This marks a significant distinction from previous studies and enriches the discourse on household-based waste management by emphasizing a more contextual and

culturally critical perspective.

2. Method

This research employed a qualitative case study method. A case study is an empirical inquiry that investigates a phenomenon within its real-life context, especially when the boundaries between the phenomenon and context are not clearly evident (Yin, 2018). This approach enables an in-depth understanding of the social practices and cultural dynamics that shape women's participation in household waste management in a rural setting. The qualitative approach was chosen to explore and examine the phenomenon in depth. Specifically, the study describes how women—particularly housewives—participate in household waste management, how gender roles are divided in this context, and the cultural factors that influence these practices in Cileles Village, Jatinangor District, Sumedang Regency. Data were collected on-site using observation, interviews, and documentation. Informants were selected using purposive sampling to ensure they had direct experience with household waste management. The participants consisted of 12 housewives (both PKK members and non-members), 1 TPS3R officer, and 1 village official, bringing the total number of informants to 14. Fieldwork was conducted from October to November 2024. The data were analyzed thematically using a grounded theory approach. Data validity was strengthened through methodological and source triangulation.

Women's participation in waste management is a form of social practice shaped by social and cultural structures that evolve over time. To analyze this participation, the study applies Pierre Bourdieu's theoretical framework, particularly the concepts of habitus, capital (social, cultural, economic, and symbolic), and the gender-based division of labor. The concept of habitus is used to examine housewives' behaviours in managing household waste, which are shaped through socialization processes and deeply rooted divisions of labor within the community.

This research adopts Pierre Bourdieu's theoretical framework, specifically the concepts of habitus and capital (social, cultural, economic, and symbolic). These frameworks helped identify how women's behaviour and participation are structured by social upbringing, access to resources, and cultural norms. Gendered division of labor theory was also used to understand how social structures assign domestic roles to women and public roles to men, shaping waste management practices in the household.

3. Result and Discussion

3.1 Women's Participation in Waste Management

Housewives are aware and understand that the waste they produce daily is something dirty, used, or should be discarded. However, they also recognize that waste can have practical value if it is properly utilized. Their knowledge about waste utilization has led them to apply this understanding in their daily routines. In addition to their understanding of what waste is, housewives are also familiar with the classification of the waste they generate, particularly the distinction between organic (wet waste) and inorganic (dry waste) materials.

Every household activity, regardless of its nature, inevitably produces waste each day—whether organic, inorganic, or 3R (reduce, reuse, recycle) waste. Daily human consumption inevitably leads to waste generation. In a single day, housewives in Cileles Village typically produce a relatively small amount of waste, approximately half a kilogram. However, for those who run home-based businesses, the volume of waste tends to be higher due to the nature of their work. Housewives in the village associate cleanliness with strong moral values. Many of them express that maintaining cleanliness is a part of faith, in line with the religious values they

uphold. This religious value becomes part of a habitus formed through socialization within the family and community. As a result, cleanliness is not merely a routine practice but also a component of their moral and social identity as women. Local cultural identity plays a crucial role in encouraging sustainable waste management in rural tourism villages” (Kalpikawati & Pinaria, 2023).

Table 1. Types of Waste Generated from Household Activities

Organic Waste	Inorganic Waste	Hazardous Waste
• Food leftovers (rice, vegetables, etc.) • Fruit or vegetable peels • Eggshells • Leaves • Cow or sheep manure	• Plastic (instant noodle wrappers, snacks, bottles, and other containers) • Paper (shopping bags, food wrappers) • Diapers	• Broken glassware or bottles • Used batteries • Sanitary pads • Household chemicals (e.g., cleaning agents)

Housewives in Cileles Village have actively participated in managing waste starting from their own homes. This participation is driven by their understanding, knowledge, and established daily habits. Several of these habits reflect forms of participation in household waste management, including:

3.1.1 Labor Participation

All of the housewives’ waste-related activities involve labor participation, as these actions are carried out directly by their own hands. Labor participation can occur at both the household and community levels. At the household level, housewives in Cileles Village exhibit labor participation through several practices. First, they understand the importance of separating organic and inorganic waste, and as a result, they sort waste at home by providing two separate bins—one for wet waste and another for dry waste. After sorting, they dispose of the waste in the appropriate containers they have prepared.



Figure 1. Waste Bins Owned by a Housewife
(Source: Researcher’s Documentation)

They also teach their family members how to properly dispose of different types of waste, so that everyone in the household understands where to throw their waste based on its type. Wet waste typically includes eggshells, vegetable scraps, or fruit peels. Leftover food such as rice or side dishes is often given to feed chickens—either their own or their neighbours’. In some cases, the waste is also used to feed catfish, ducks, or crickets.



Figure 2. Compost Made by a Housewife
(Source: Researcher's Documentation)

In addition, many housewives make use of their organic waste as fertilizer for their plants—whether in gardens, polybags, or pots. There are various methods that residents use to convert wet waste into compost. Some collect the wet waste and place it directly on the soil around their plants. Others allow the waste to decompose naturally over time before mixing it with manure to produce compost. Some also combine the waste with sheep or cow dung to enhance the composting process.

Inorganic or dry waste, such as various types of plastic or paper, is usually burned in home gardens or bamboo groves located on family-owned land. Some households also have stoves used for boiling water, where housewives burn their dry waste as part of the daily routine.



Figure 3. Waste Burning Site
(Source: Researcher's Documentation)

Housewives stated that they are not the only ones who burn their waste—other residents do the same—making waste burning a deeply rooted practice in Cileles Village. This habit is further supported by the fact that many households own private land where they can burn their waste. As a result, waste burning has become normalized in the village. Some residents even

reuse the ash from burned waste as fertilizer. The ash, once mixed with soil, is often sprinkled over plants, especially those grown in polybags, such as chili peppers and tomatoes. In addition to burning, some residents collect used plastic bottles and cardboard boxes to sell. Typically, they wait until they have accumulated several kilograms of waste to sell in bulk. Plastic bottles are valued at approximately IDR 1,500 per kilogram, while cardboard can fetch up to IDR 2,000 per kilogram.

Waste management practices in Cileles Village can be explained using Pierre Bourdieu's theory of habitus, which posits that both individuals and social groups are shaped by the social structures and communities surrounding them—including the values, norms, and practices embedded in their environment. From this perspective, housewives' habits in managing waste—such as sorting, composting, feeding animals, and burning trash—are understood as practices rooted in the socially constructed domestic roles of women, which have been inherited and sustained within the community of Cileles Village.

However, not all informants reported having long-established waste management habits. Some stated that they only began sorting or managing waste after moving to Cileles, whereas in their previous homes (with their parents), waste was collected directly by municipal services. Within the framework of habitus, these new practices are influenced by the prevailing social patterns in Cileles Village, which are passed down within the community. These habits are also shaped by the village's economic structure, where daily life still heavily relies on local resources. Many housewives in Cileles only began practicing waste management after marriage, upon moving into the village. As Bourdieu suggests, these practices are shaped by the values, norms, and routines present in the surrounding environment—where nearly all residents follow similar patterns and have access to garden plots for burning inorganic waste or making compost from organic waste. This has led to a widespread perception that burning trash is a normal and acceptable practice. The burning of plastic waste poses a serious environmental threat, as it contaminates the Earth's atmosphere through the release of toxic chemical substances. This process ultimately contributes to air pollution (Fauzi et al., 2019).

Women's participation in waste management cannot be separated from the social structures that have shaped their domestic roles from an early age. Many housewives stated that they have been accustomed to managing household waste since childhood, having grown up observing and assisting their parents. Habitus is formed through observation and the repetition of practices, and is unconsciously passed down from one generation to the next. This aligns with Bourdieu's concept of habitus, which refers to a system of dispositions acquired through repeated life experiences that generate tendencies to act in habitual ways in daily life.

3.1.2 Material Participation

Some residents choose to use the TPS3R service (Reduce, Reuse, Recycle Waste Management Facility) to handle their household waste. While some still process their organic waste into compost or animal feed, they dispose of the remaining dry waste in bins placed in front of their homes, where it is later collected by TPS3R workers. This service is considered quite beneficial, as workers at the TPS3R facility will sort any waste that has not been separated at the household level. The cost for using TPS3R services is twenty thousand rupiah per month. Economic and cultural capital strongly support the sustainability of community initiatives, especially those led by women in informal sectors (Musliha, 2021).

Residents who subscribe to TPS3R services explained that their main reason is the lack of suitable land or garden space for burning waste. On the other hand, those who do not use TPS3R services stated that they are still able to manage their household waste independently—

especially because they own land where they can burn the waste. Recycling waste not only helps reduce environmental burdens but also becomes an economic opportunity for women to generate extra income and save on household expenses Kartika & Harahap (2023).

Many housewives expressed that if they can still handle the waste themselves—by burning it and even using the ash as fertilizer—it is more practical to manage it independently, particularly to avoid paying for TPS3R services. Additionally, many residents opt out of using TPS3R simply because their homes are located in narrow alleys or areas that are far from the facility, making it impossible for the TPS3R truck to reach them or for waste collection to be done efficiently over long distances.



Figure 4. Waste Sorting at TPS3R
(Source: Researcher's Documentation)

In addition to material contributions through TPS3R services, some housewives occasionally hire domestic helpers to clean their homes and manage household waste, especially when they are busy running small businesses selling cakes and bread. Other housewives also engage in home-based enterprises, such as operating small shops that sell vegetables, daily necessities, and snacks. However, those who own such shops tend to manage their waste independently without relying on domestic helpers or TPS3R services.

Material participation can be understood through Bourdieu's concept of economic capital. According to Bourdieu (as cited in Nurnazmi & Kholifah, 2023), economic capital refers to ownership status based on an individual's possession of material goods. Money or ownership of valuable property represents the conserved outcomes of economic capital. In the context of material participation, residents who choose to use TPS3R services contribute their economic capital in the form of monthly payments. This option is generally chosen by those who lack land to burn waste or prefer not to handle waste management themselves. For them, subscribing to TPS3R is seen as a practical and efficient solution compared to managing waste independently.

Meanwhile, residents who choose to manage their own waste also rely on economic capital—not in the form of money, but through the ownership of private land where they can burn waste, as they recognize this option to be more economical than subscribing to TPS3R services. In addition, many housewives reuse their organic waste, which not only helps reduce expenses but also provides them with tangible economic benefits from their own waste. There are also residents who, despite having the economic means to pay for TPS3R services, live in narrow alleyways that limit access, making waste collection impractical. In this case, it becomes evident that economic capital is not limited to financial resources but may also include assets

such as land ownership and accessibility to infrastructure like roads.

3.1.3 Social Participation

Various waste management socialization activities have been attended by housewives in Cileles Village, particularly by PKK women who represent each neighborhood (RW). According to their testimonies, these socialization sessions have covered a wide range of topics, including how to process organic waste into fertilizer, composting techniques, sorting organic and inorganic waste, hydroponic gardening, and even making fertilizers from orange peels, rice water, Yakult, and other ingredients for maggot cultivation. These activities are mostly attended by PKK members, while other residents are often not exposed to such programs. Ideally, PKK women are expected to disseminate this information back to their respective neighborhood units (RW). However, according to housewives who are not PKK members, only a few cadres actually relay this information, and even then, it is often limited to posyandu (integrated health post) activities.

According to a village official, waste management socialization programs have been conducted approximately five times, facilitated by institutions such as Socialization was conducted five times by various institutions including Unpad, DLHK, and ITB, though impact remained limited which typically occurring at least once a year. One of the outcomes of these efforts was the establishment of KSM Cileles Smart, a community-based waste management organization (TPS3R) with designated administrators and workers. Following these initiatives, the village authorities attempted to further disseminate information to residents by putting up posters in each neighborhood, particularly messages discouraging illegal waste disposal. Unfortunately, these posters have had limited effectiveness, and it is still common for outsiders to dump their waste in Cileles Village.

Of the 12 housewife informants, only half reported having attended socialization events. They typically became participants because it was difficult to encourage other residents to join, due to a general lack of motivation or willingness among villagers to engage in community activities. For PKK members, however, participation in such events is viewed as a responsibility, particularly because they serve as representatives of their respective neighborhood units (RW). The PKK women who attended socialization sessions came from diverse age groups and were not restricted by age. Most participants had completed high school education and had children—some still young, others already working or married.

Housewives stated that these socialization programs helped increase their knowledge, although only a few were able to apply what they had learned directly at home. While many waste management habits are shaped by local habitus, external interventions such as university-led programs have introduced new practices. Because of its proximity to Universitas Padjadjaran (Unpad) and the Bandung Institute of Technology (ITB), Cileles Village is frequently selected as a site for student projects, including socialization campaigns, research, and community service programs (KKN), especially those focused on waste management training.

According to Bourdieu (as cited in Nurnazmi & Kholifah, 2023), social capital refers to all actual or potential resources derived from stable networks of mutual acquaintance and recognition. Individuals who are part of a community benefit from the collective resources available within that network. Bourdieu also argues that the amount of social capital a person possesses depends on the size and quality of their social networks, and on the levels of economic, cultural, and social capital held by others within those networks.

In addition to domestic habitus, social capital plays a significant role in reinforcing women's participation. Women involved in PKK activities gain access to information and waste

management practices through these forums. Such social engagements function as informal channels for disseminating values and knowledge about waste handling. This aligns with Bourdieu's notion of social capital, which refers to networks of relationships and mutual trust that foster community cooperation.

Social participation in waste management is often manifested in collective activities such as Jumsih (Clean Friday) and communal cemetery clean-ups, which are scheduled on a rotating basis by neighborhood units (RW) once a month. Women actively take part in cleaning drains, roadsides, and tidying up their surroundings. These activities help strengthen social capital within the community, fostering mutual trust and reinforcing collective norms of cleanliness. Social capital can be understood as reciprocal relationships among individuals within a community, which can be utilized by individuals or groups to achieve specific goals.

3.1.4 3R Participation (Idea and Skill-Based Participation)

In reuse participation, housewives actively implement 3R practices by repurposing various plastic containers, such as used food packaging, bottles, and jars for storing items like chili peppers, oil, holy water, fertilizer, spices, or soap. Second, reduce practices are also evident. In daily routines, housewives often bring their own shopping bags when going to the market to minimize the use of plastic bags. Some housewives prepare food and drinks in reusable containers, such as Tupperware, for their husbands and children when they go to work or school, to reduce consumption of store-bought meals that produce packaging waste. Others refuse plastic bags from vendors if they believe the bags they already have are sufficient for carrying their purchases. Another housewife said she collects all plastic bags she receives for future use, so she doesn't need to buy new ones. Some prefer buying shampoo in bottles, large tubes of toothpaste, and bar soap in order to reduce the packaging waste generated from bathroom products.

Recycling is part of waste management practices and requires specific skills to turn waste into useful or decorative items. Some housewives weave sachet coffee wrappers into mats or table runners, while PKK women create flowers or flags from plastic straws, often for events like Independence Day. These activities are irregular, depending on available materials, skills, time, and motivation. One housewife mentioned stopping such crafts due to other responsibilities, while others continue them occasionally.



Figure 5. Woven Crafts Made from Coffee Sachet Wrappers
(Source: Researcher's Documentation)

3R participation is closely related to cultural capital. According to Bourdieu (as cited in Listiani et al., 2013), cultural capital originates from one's family environment and formal education. In certain contexts, cultural capital can be useful on its own, without relying on economic resources. It can also serve as compensation when economic capital is limited.

In this context, cultural capital within 3R practices encompasses habits, knowledge, and skills developed and shared within a community. In reuse practices, cultural capital is evident in the knowledge and habits inherited by housewives from their community. Their ability to repurpose plastic containers or used bottles shows that they possess knowledge about turning discarded items into something valuable. These habits are not formally taught but passed down informally, illustrating how cultural capital develops within their social environment. This skill-based form of cultural capital can also serve as an economic strategy for housewives to maximize the use of household waste. Household-scale zero waste management emphasizes independent strategies that rely on the awareness and skill of each family member, particularly women in domestic roles (Widiarti, 2012).

In reduce practices, cultural capital is reflected in housewives' awareness of consumption impacts and their efforts to reduce waste and use household items wisely. In recycle practices, their ability to creatively transform waste into new products further demonstrates the role of cultural capital. Such practices are often recognized and encouraged by the community, especially during collective activities like crafting decorations from plastic by PKK women to celebrate Indonesia's Independence Day.

3.2 Gender-Based Division of Labor in Household Waste Management

In managing household waste, housewives are often assisted by others, particularly their family members—most notably their husbands. The gender-based division of labor in household waste management is analyzed using the Harvard Analytical Framework, which was developed by the Harvard Institute for International Development in collaboration with the Women in Development (WID) office of USAID. The Harvard Framework is used to examine the types of work performed by men and women in a community and to analyze the factors behind these differences (Bahrul, 2012). The findings are presented in the table below.

Table 2. Results of Harvard Analytical Framework

Activity	Woman	Man
Sorting organic and inorganic waste	x	
Disposing of waste into separate wet and dry waste bins	x	x
Burning inorganic waste	x	x
Burning inorganic waste in the stove	x	
Feeding leftover waste to catfish, ducks, or crickets		x
Making compost from organic waste for home gardening	x	
Taking waste to the garden to be used as fertilizer	x	x
Making fertilizer from cow dung		x
Disposing of wet waste in the garden for composting	x	x
Collecting plastic bottles to sell to waste collectors	x	x
Making crafts from plastic waste	x	

Based on the table above, sorting of organic and inorganic waste is performed by all household members, as separate bins for wet and dry waste are already available. Typically, women are responsible for sorting the waste, while men take charge of burning it. In households

with a traditional stove, some women burn dry waste directly in the stove to heat water for bathing.

The practice of feeding food waste to animals—such as catfish, ducks, or crickets—is shared between both parents. Composting from organic waste for home gardens is generally carried out by women, whereas transporting wet waste to the garden or producing fertilizer from cow dung tends to be done by men. In households with livestock, fathers collect and dry cow dung before turning it into compost. Collection of plastic bottles and recyclables for sale to local waste collectors is typically done by both parents. Creative recycling—such as weaving coffee sachets into mats, making flowers from plastic straws, or creating flags for national celebrations—is commonly performed by women. This aligns with the construction of crafting as part of feminine domestic roles. Children are also taught to participate in waste practices, mainly by disposing of waste into the correct bins.

This division of labor reflects gendered social norms in Cileles Village, where women are positioned in the domestic sphere, handling tasks like sorting, composting, and crafting while men take on physically intensive or outdoor tasks, such as burning and transporting waste. Domestic tasks like sorting are framed as women's work, akin to cooking and cleaning, whereas burning and animal feeding—requiring more physical labor or taking place outside—are linked to men's roles. In managing household waste, gender roles are still evident, with women largely responsible for sorting and disposal, while men assist primarily in transporting waste to temporary collection points (Raudho, 2023).

Craft-making from waste is also viewed as a feminine activity due to its association with aesthetic expression and household care. Cultural capital related to hygiene, environmental awareness, and creative reuse is passed down differently between women and men (Bahru, 2012). These findings differ from Setyawati & Siswanto (2020), where men primarily handled composting due to its perceived technical complexity and physical demands. In Cileles, composting is integrated into women's domestic roles. This aligns with Yuliati (2019), Widiarti (2012), and Gatta et al. (2022), who highlight women's higher engagement in household waste programs. The gendered division of labor in waste management is not only practical but culturally constructed, varying across regions based on local norms and resources.

3.3 Analysis of Habitus and Capital in Shaping Cultural Factors in Household Waste Management Practices in Cileles Village

Housewives' practices in managing household waste are inseparable from cultural factors that influence their behavior. These factors may either support or hinder their participation in waste management. The supporting and inhibiting factors are summarized in the table below.

Table 3. Analysis of Habitus and Capital in the Cultural Factors of Waste Management

Factor	Description	Relevant Concept/Theory
Supportive	• Socialization for PKK women and dissemination to residents through posyandu activities • Religious values: cleanliness as part of faith • Social norms: feeling ashamed if the house is dirty • Skills and willingness to manage waste	Social capital and cultural capital

	• Close community ties that encourage mutual cooperation	
	• Close community ties that encourage mutual cooperation • Inherited habits from parents	Habitus and social capital
Inhibiting	Limited access to TPS3R due to houses located in narrow alleys	Economic capital
	• Laziness • Lack of time and energy to manage waste further	Habitus, cultural capital, and economic capital
	• Waste burning seen as a normal practice • No clear regulations or policies from village authorities on waste management	Habitus
	Socialization is not evenly distributed and lacks effectiveness across the entire village	Symbolic capital and social capital

Culture shapes the behaviour, habits, and way of life of a community in all aspects—including waste management. By applying Pierre Bourdieu's concepts of habitus, capital, and social structure, practices such as sorting, burning, or recycling waste can be interpreted as the outcomes of long-term socialization processes, access to resources, and symbolic positioning within the community. The following is an analysis of the forms of capital and habitus identified in the field data.

3.4 Habitus

Habitus reflects habits that are ingrained from childhood through socialization within the family or community, either consciously or unconsciously (Nurnazmi & Kholifah, 2023). Habitus, is not merely a set of habits but a system of dispositions shaped by historical and social experiences. It influences how individuals perceive, feel, and act, making certain practices feel natural even though they are socially constructed (Bourdieu, 1990). In this context, habitus helps explain how women in Cileles Village manage household waste based on their lived experiences, social expectations, and internalized gender roles. This makes habitus distinct from mere socialization or enculturation, as it operates below conscious awareness and is deeply embedded in everyday practices.

Many informants revealed that their waste management behaviours—such as burning, disposing, or recycling—originated from examples they observed in childhood before marriage. However, others stated that they only began practicing proper waste management after marriage, acquiring these behaviours from their new living environments. Habitus is a system of dispositions acquired through prolonged exposure to one's social environment, shaping the way individuals think, feel, and act instinctively in their daily lives (Siregar, 2016).

Some housewives admitted that they only started separating waste after moving to Cileles, as they previously lived with their parents, where waste collection systems differed. This suggests that habitus can also change as a result of new environmental structures.

The formation of habitus among housewives in Cileles Village is often shaped by the classification of waste management as a domestic responsibility, which is passed down through generations. For example, children who grow up in households that emphasize environmental cleanliness—such as disposing of trash properly, sorting waste, or producing compost—are more likely to carry those habits into adulthood and eventually into their own families. Mothers play a particularly influential role in this process, as their efforts to teach children to maintain a clean environment can instill the mindset that cleanliness is a natural and expected part of daily life.

From a physical and geographical standpoint, the surrounding environment in Cileles Village plays a significant role in shaping waste management habitus. In addition to residential areas, the village landscape includes gardens, rice fields, and bamboo groves. Many residents work as farmers or tend to their gardens, and waste management practices are adapted to their agricultural needs. For instance, many residents choose to burn their waste on their own land for convenience. Some even reuse the ash as fertilizer.

This geographic setting also supports the use of organic waste for composting, which is later applied to farmland or gardens to enrich the soil. Many residents raise livestock such as chickens, catfish, cows, and goats. They often feed leftover organic waste to these animals and use cow manure as fertilizer. Some housewives even learn these practices from their husbands who work in the fields or gardens.

As a result, these routines help reduce household waste and simultaneously support sustainable farming and gardening practices. Overall, household waste management patterns in Cileles are closely linked to the surrounding environment. Practices such as composting, burning waste, and discarding organic waste into gardens reflect an adaptation to the geographical and agrarian culture that has existed for generations. It is clear that housewives' waste management habitus is shaped by and responds to the geographical environment in which they live.

3.5 Forms of Capital

3.5.1 Social Capital

Social capital consists of resources derived from stable social networks characterized by mutual recognition and familiarity. These networks can be utilized by individuals or groups to achieve specific goals. In this context, practices such as mutual cooperation (*gotong royong*), community organizations like PKK, and informal information networks play a significant role in shaping and reinforcing residents' ecological habits. One tangible example of social capital in Cileles Village is the routine practice of *Jumseh* (Clean Friday) and communal activities such as cleaning cemeteries and neighborhood areas. Housewives typically participate by sweeping the streets, pulling weeds, or tidying up yards. Those unable to attend physically often contribute by providing food for other participants. Social capital is rooted in stable relationships that are built on mutual recognition, enabling individuals to benefit from collectively held resources (Syahra, 2003, as cited in Nurnazmi & Kholifah, 2023).

PKK women serve as important agents in disseminating knowledge about waste management. They are often the main participants in various awareness and training programs. However, the distribution of information from PKK members to other residents remains limited. This uneven information flow reflects inequality in social capital—where only PKK members have broader access to knowledge and networks compared to non-member housewives. The 3R-

based waste management model requires behavioral change supported by social capital and environmental education (Puspitawati & Rahdriawan, 2012).

3.5.2 Cultural Capital (Knowledge and Skills)

Cultural capital refers to knowledge, skills, and values acquired through socialization. In the context of waste management, cultural capital is evident among housewives who view cleanliness as both a moral and religious value. Social capital is rooted in stable relationships that are built on mutual recognition, enabling individuals to benefit from collectively held resources (Syahra, 2003, as cited in Nurnazmi & Kholifah, 2023). Cultural capital is comprised of embodied knowledge, inherited traditions, and formal credentials that shape an individual's logic, ethics, and aesthetic preferences (Musliha, 2021).

These waste management practices are driven by the knowledge that housewives in Cileles have acquired. This knowledge stems from socialization efforts, particularly community training sessions on waste separation and composting. In addition, housewives also gained such knowledge through formal education in schools. Technological advancements have also positively influenced their understanding, with many accessing waste management information via social media platforms like Instagram, YouTube, and Facebook.

Skills such as composting, managing dry leaves, or recycling are also part of cultural capital, often inherited or learned through PKK activities. However, this capital is not evenly distributed. Housewives who are not accustomed to waste sorting or lack access to such knowledge tend to view waste management as a burdensome task.

The cultural capital in the form of knowledge and skills significantly influences waste management practices at the household level. Without knowledge, no action will take place. Many housewives acknowledged that informal education through family, spouses, village programs, and social media such as YouTube or TikTok. All had the greatest impact on their waste practices. However, only a few actually practice recycling.

3.5.3 Economic Capital

Economic capital refers to material possessions such as money, property, or other assets that can be converted into usable resources. In the context of waste management, housewives' economic capital in Cileles affects how they participate, particularly through contributions of goods or financial resources. These include payments for TPS3R services, purchase of waste bins, or hiring domestic helpers.

Some housewives choose to pay monthly fees to TPS3R to avoid managing waste themselves. They feel that this option is more practical and efficient than sorting, burning, or composting waste at home. This illustrates that their engagement in waste management is not due to a lack of awareness, but a strategic choice made possible by the economic capital they possess—using money to gain comfort and save time.

Economic capital is not limited to money. Land ownership plays a crucial role. Housewives who have land are able to burn waste independently, which they consider a cheaper solution than paying for TPS3R services. Entrepreneurial housewives or those who work from home also use their economic capital to hire household assistants (ART), especially when business orders are high, leaving little time to manage household chores, including waste.

3.5.4 Symbolic Capital

Symbolic capital refers to invisible power derived from social recognition, respect, or legitimacy. It is reflected in social status or influence acknowledged by society or institutions. In

Cileles Village, there is no official village regulation (Perdes) on waste management. As a result, open burning remains common and unregulated, despite its environmental risks. Although the village government is open to policy development, they hesitate due to past experiences with low compliance. This indicates weak symbolic authority—residents do not feel obligated to follow environmental guidelines, especially when compared to cemetery cleanliness regulations, which are seen as sacred and more strongly enforced. The lack of symbolic value placed on waste issues means both residents and the local administration treat it as low priority. Socialization efforts have yet to change harmful practices like open burning. Even sanctions are perceived as ineffective given the general disregard for village rules. Waste policy implementation at the local level is often hampered by a lack of regulation enforcement and limited citizen involvement (Nagong, 2021).

Village officials report that the main obstacle in formulating waste policy is the lack of community awareness, solidarity, and engagement. This reflects a broader issue of low civic initiative. Effective regulation, according to officials, requires influential community figures who can mobilize residents around environmental concerns. Infrastructural and technological limitations also hinder household waste management. Without adequate facilities or digital access, women, particularly housewives face challenges in managing waste effectively (Utami & Alfi, 2021).

To demonstrate how social, cultural, economic, and symbolic capital shape waste practices, the following table maps key social actors—including housewives, TPS3R workers, and village officials—based on their roles and access to resources. This highlights unequal access to capital and its influence on participation in environmental management.

Table 4. Mapping of Social Capital and Waste Management Practices

Actor	Social Capital	Cultural Capital	Economic Capital	Symbolic Capital	Participation Practices
PKK leader	Broad inter-RW network, frequently attends socialization events, PKK, and community service	Organizational experience, training in waste management and 3R	Has household waste management facilities (broom, bins, etc.), some can buy compost materials	Regarded as a female leader and community mobilizer	Coordinates waste education through posyandu and shares information via group chat
PKK member	Active in PKK activities, socialization, religious gatherings, and community work	Acquired knowledge from socialization, understands 3R principles, knows how to make compost and fertilizer	Owns basic waste management facilities, some can afford compost materials	Seen as “active mothers” in the neighborhood, can help coordinate others	Participates in socialization, waste sorting, composting, and shares knowledge via posyandu or group chat
Non-PKK Housewives Who Manage Waste	Connected with nearby neighbors, sometimes joins	Habits formed since childhood, learned from older	Some subscribe to TPS3R due to lack of space, others	Seen as clean and independent, but lacks	Burns waste in gardens, composts, sorts organic

	socialization and cleaning programs	neighbors and social media	manage it independently with their own land and simple tools	formal recognition	and inorganic waste at home
Non-PKK Housewives Who Do Not Manage Waste	Low engagement, inactive in social events, doesn't attend socialization	Lacks knowledge about 3R, unaccustomed to sorting waste, no early education	Does not want to pay for TPS3R, considers it unimportant, unwilling to spend money; owns basic waste handling tools	No stigma; burning waste is normalized by the majority	Does not sort, mixes all waste in one bag and burns it
TPS3R worker	Connected with TPS3R subscribers, manages waste in Cileles with 2 colleagues, linked with village authorities	Technical skills in waste sorting and household waste management	Income from limited user fees; waste management facilities are minimal	Work is not highly valued, seen as ordinary service, not as a public figure	Collects, sorts, and transports waste, gives organic waste to ducks, collects payments, sometimes involved in ITB/Unpad programs
Village office	Holds a formal position, but weak community relations regarding waste issues	Has received training from DLHK, Unpad, etc.	Holds formal power (access to regulations), but ineffective on the ground	Lacks symbolic authority in waste issues due to absence of local regulation	Distributes posters about not littering, attends socialization, but not active in enforcing behavioral change

4. Conclusion

This study reveals that women's participation in household waste management in Cileles Village is not merely a set of technical activities, but a gendered and culturally embedded practice shaped by long-standing socialization processes, access to various forms of capital, and deeply rooted domestic habitus. While women play a central role in sustaining daily environmental practices, their contributions are often undervalued and structurally unsupported, with significant disparities in participation linked to differences in economic resources, spatial access, and social networks. To address these challenges, local waste governance must move beyond infrastructure-based approaches and adopt more socially inclusive strategies. This includes formally recognizing women's roles in village regulations, expanding environmental education beyond formal organizations like PKK, leveraging local knowledge and practices such as composting and reuse, improving access to services like TPS3R for underserved households, and mobilizing symbolic capital through respected community figures to foster broader participation. Recognizing and empowering women as key agents of environmental change is

essential for creating equitable, culturally grounded, and sustainable waste management systems at the household and village levels.

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