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## Synthesizing Creative Economy and Religious Moderation: A Bio-anthropological Analysis of Waste Management as the Fulcrum for Empowerment in Matangaji Village

### Mensintesis Ekonomi Kreatif dan Moderasi Beragama: Analisis Bio-Antropologis atas Pengelolaan Sampah sebagai Titik Tumpu Pemberdayaan di Desa Matangaji

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**Abstract: Purpose** – This study analyzes the synthesis of creative economy and religious moderation through a community-based waste management program in Matangaji Village, Cirebon. Employing a bio-anthropological framework, this research investigates how the practical activity of waste management functions as a fulcrum for community empowerment. The primary purpose is to dissect the process of transforming waste into valuable products and to understand how this collective economic endeavor becomes a practical venue for internalizing the values of religious moderation. **Design/methods/approach** – This research utilizes a qualitative method with a case study design. Data were gathered through participatory observation, in-depth interviews, and Focus Group Discussions (FGDs). **Findings** - The findings reveal that the program not only generates supplementary income through creative recycling but also establishes a social space where values such as cooperation (*ta'awun*), mutual respect (*tasamuh*), and environmental stewardship (*hifzhu al-bi'ah*) are actively practiced. The discussion argues that the tangible economic goal serves as a leverage point that necessitates and reinforces moderate social behaviors. **Research Implications** - This bio-anthropological analysis concludes that interventions in the physical-biological environment (waste management) are intrinsically linked to the fortification of socio-religious values (anthropological), positioning the program as an effective, replicable model for applied moderation.

## Introduction

The twin challenges of environmental degradation and social fragmentation represent critical contemporary issues in many developing nations, including Indonesia. On one hand, rapid urbanization and consumption patterns have led to an escalating waste management crisis, posing significant threats to public health and ecological sustainability.<sup>1</sup> On the other hand, maintaining social cohesion requires continuous efforts to translate abstract ideals of tolerance and mutual respect into everyday practice. In the Indonesian context, the concept of religious moderation (*wasatiyyah*) is actively promoted by the state as a cornerstone of national harmony, yet its implementation often remains at the level of discourse rather than grassroots action.<sup>2</sup> This study addresses the intersection of these two challenges, proposing that a community-based environmental initiative can serve as a practical vehicle for both economic empowerment and the cultivation of moderate social values.

Community-based waste management initiatives, such as waste banks (*bank sampah*), have gained prominence as a socio-economic tool in Indonesia. Research has consistently shown their potential to generate supplementary income for households, foster entrepreneurial skills, and promote a circular economy at the local level.<sup>3</sup> By transforming waste from a problem into a resource, these programs empower communities to create value through recycling and upcycling, thereby contributing to a burgeoning creative economy. This economic incentive is a powerful motivator for collective action, encouraging participation and collaboration among community members.

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<sup>1</sup> Paolo Esposito, Paolo Ricci, and Alessandro Sancino, "Leading for Social Change: Waste Management in the Place of Social (Ir)Responsibility," *Corporate Social Responsibility and Environmental Management* 28, no. 2 (2021); Ahmed Imran Hunjra et al., "Nexus between Green Finance, Environmental Degradation, and Sustainable Development: Evidence from Developing Countries," *Resources Policy* 81 (2023); Kiran D. Patil et al., "Environmental Effects and Threats of Waste: Understanding Threats and Challenges to Ecosystem, Health, and Sustainability and Mitigation Strategies," in *From Waste to Wealth*, ed. Raj Kumar Arya, et al. (Singapore: Springer Nature Singapore, 2024).

<sup>2</sup> Chusnul Chotimah, Saifuddin Zuhri Qudsy, and Mirna Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management," *Cogent Education* 12, no. 1 (2025); Rohmat Mulyana, "Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia," *HTS : Theological Studies* 79, no. 1.

<sup>3</sup> Reginaldo Fidelis et al., "Municipal Solid Waste Management with Recyclable Potential in Developing Countries: Current Scenario and Future Perspectives," *Waste Management & Research* 41, no. 9 (2023); Unruan Leknoi et al., "Building Sustainable Community: Insight from Successful Waste Management Initiative," *Resources, Conservation & Recycling Advances* 24 (2024); Pitri Yandri, Sutia Budi, and Intan Adhi Perdana Putri, "Waste Sadaqah: A New Community-Based Waste-Management Practice in Java, Indonesia," *Sustainability: Science, Practice and Policy* 19, no. 1 (2023).

Concurrently, there is a growing recognition within religious scholarship of the imperative for environmental stewardship, often termed 'eco-theology'. In Islam, the principle of preserving the environment (hifzhu al-bi'ah) is considered a fundamental objective of Sharia, yet its practical application has often been limited.<sup>4</sup> Scholars argue that religious teachings possess a profound capacity to inspire pro-environmental behaviour, but this potential is only realized when abstract principles are connected to tangible, everyday activities.<sup>5</sup> The act of cleaning and managing one's immediate environment can thus be framed as a direct expression of faith, moving religious practice beyond the purely ritualistic domain.

Despite a wealth of literature on community empowerment through waste management and on the principles of Islamic eco-theology, a significant research gap exists. Few studies have explored how a practical, economically-driven environmental program can simultaneously function as a medium for internalizing complex socio-religious values like moderation. The novelty of this research lies in its use of a bio-anthropological framework to analyse this synthesis. Bio-anthropology examines the dynamic interplay between human biology, the physical environment, and cultural systems.<sup>6</sup> We argue that the waste management program in Matangaji Village acts as a "fulcrum", a practical leverage point where an intervention in the physical-biological environment (managing waste) directly shapes and is shaped by the community's anthropological sphere (its social norms, economic behaviours, and applied ethics).

Therefore, the objectives of this study are:

1. To describe the model of transforming waste into creative economic products in Matangaji Village.
2. To analyze how the waste management process functions as a medium for internalizing the values of religious moderation.

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<sup>4</sup> Zulkhaedir Abdussamad and Suci Lestari Handayani, "Eco-Theological Construction of Waste Management in the Rehobot Church Congregation, Kupang City, East Nusa Tenggara," *Sodality: Jurnal Sosiologi Pedesaan* 10, no. 3 (2022); Daniel Andrew, "War on Waste," *Missionalia : Southern African Journal of Mission Studies* 52, no. 1 (2024).

<sup>5</sup> Hasan Bülbül, "Understanding the Influence of Religion on Pro-Environmental Behaviors: An Investigation in Muslim Families Using the Theory of Planned Behavior Customized with a Religiosity-Based Subjective Norm," *Journal of Environmental Planning and Management* (2024); Christopher D. Ives et al., "Activating Faith: Pro-Environmental Responses to a Christian Text on Sustainability," *Sustainability Science* 18, no. 2 (2023).

<sup>6</sup> Deborah Bolnick, Rick Smith, and Agustin Fuentes, "How Academic Diversity Is Transforming Scientific Knowledge in Biological Anthropology," *American Anthropologist* 121 (2019).

3. To explain this synthesis through a bio-anthropological framework, demonstrating the interaction between environmental change and socio-religious transformation.

## Method

This study employed a qualitative research methodology, utilizing a single-case study design. This approach was chosen for its strength in providing an in-depth, holistic understanding of a complex social phenomenon, the synthesis of economy and religious values, within its real-life context.<sup>7</sup> The case study focused on the community-based waste management program in Matangaji Village, allowing for a detailed exploration of the processes, meanings, and interactions as they naturally occurred.

**Participant Selection** Participants were selected using a purposive sampling strategy, which is ideal for identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest.<sup>8</sup> The primary criterion for inclusion was active and continuous involvement in the waste management program for a minimum of six months. This ensured that participants had sufficient experience to provide rich, in-depth information. The sample included program initiators, core members of the creative product team (primarily local women), youth organization leaders involved in waste collection, and community leaders (e.g., the village head, religious figures) who provided institutional and moral support.

**Data Collection Procedures** Data were collected over a seven-month period, from June to December 2024. To ensure the trustworthiness of the findings through triangulation, three primary data collection methods were used:<sup>9</sup>

1. **Participatory Observation:** The researchers engaged in the daily activities of the program, such as waste sorting, creative product workshops, and community meetings. This method allowed for a deep immersion into the community's routines and for observing the subtle social dynamics, interactions, and practical challenges that might not be captured through interviews alone.<sup>10</sup>

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<sup>7</sup> Matthew Burns, "Meta-Analysis of Single-Case Design Research: Introduction to the Special Issue," *Journal of Behavioral Education* 21 (2012).

<sup>8</sup> Michael Quinn Patton, *Qualitative Research & Evaluation Methods : Integrating Theory and Practice*, 4th ed ed. (SAGE Publications, Inc., 2015).

<sup>9</sup> John Creswell, "Qualitative Inquiry & Research Design: Choosing among Five Approaches," *SAGE Publications* 11 (2013).

<sup>10</sup> Kathleen Musante DeWalt and Billie R. DeWalt, *Participant Observation : A Guide for Fieldworkers*, Second edition. ed. (Lanham, Maryland: Altamira Press, a division of Rowman & Littlefield, 2011).

2. **In-depth, Semi-structured Interviews:** A total of 15 in-depth interviews were conducted with key informants. The semi-structured format, guided by a set of open-ended questions, provided flexibility to probe deeper into participants' personal experiences, motivations, and interpretations of how the program affected their economic situation and their understanding of religious values.<sup>11</sup> All interviews were audio-recorded with consent and subsequently transcribed verbatim.
3. **Focus Group Discussions (FGDs):** Two FGDs were conducted, one with the core group of women producers and another with the youth members. The purpose of the FGDs was to facilitate a dynamic group interaction to explore shared norms, collective understandings, and points of consensus or disagreement regarding the program's impact on community cohesion and religious practice.<sup>12</sup>

**Data Analysis** The data analysis process was guided by the thematic analysis framework proposed by Braun and Clarke.<sup>13</sup> This systematic approach involved six phases: (1) **Familiarization with data**, which involved reading and re-reading the transcripts and field notes; (2) **Generating initial codes** from the data that were relevant to the research questions; (3) **Searching for themes** by collating codes into potential overarching themes; (4) **Reviewing themes** to ensure they were coherent and accurately represented the data; (5) **Defining and naming themes** to clearly articulate the essence of each theme; and (6) **Producing the final report**, which involves weaving together the analytic narrative and data extracts. This process enabled the identification of key themes related to economic empowerment, the practice of moderate values, and the bio-anthropological link between environmental action and social change.

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<sup>11</sup> S. Kvale and S. Brinkmann, "Interviews: Learning the Craft of Qualitative Research Interviewing" (2009).

<sup>12</sup> David Morgan, *Focus Groups as Qualitative Research*, (Thousand Oaks, California: SAGE Publications, Inc., 1997), <https://methods.sagepub.com/book/mono/focus-groups-as-qualitative-research/toc>. doi:10.4135/9781412984287.

<sup>13</sup> Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006).

## Result and Discussion

The results are organized thematically, followed by an integrated discussion that synthesizes the findings through the study's theoretical framework.

**Results: The Emergence of a Creative Economy from Waste** The primary finding of the program was the establishment of a community-based micro-enterprise, informally named "Harapan Kita". This initiative effectively became a grassroots manifestation of circular economy principles, transforming waste previously seen as a pollutant into a productive resource. Specifically, non-organic waste such as plastic packaging (e.g., coffee sachets, detergent wrappers) was upcycled into marketable craft products, including tote bags, pouches, and decorative artificial flowers. Meanwhile, organic waste was processed into compost, which was then sold to local farmers and gardening enthusiasts, creating a beneficial nutrient cycle for the local environment.

This transition from a linear to a circular economic model aligns with research emphasizing that community-based circular economy initiatives aim not only for waste management but also for the simultaneous creation of social and economic value. The process of turning "waste" into valuable products empowers the community to view their environment not as a source of problems, but as a source of opportunity.<sup>14</sup>

While modest in scale, the economic impact of this initiative was significant for the participants, who were predominantly women not engaged in the formal workforce. On average, active members reported a supplementary income ranging from IDR 100,000 to IDR 300,000 per month. This additional income, though seemingly small, provided a crucial contribution to livelihood diversification and enhanced household economic resilience. These findings echo broader studies that highlight the vital role of waste-to-wealth social enterprises in empowering women in the informal economy. By providing an autonomous source of income, such initiatives not only increase household purchasing power but also strengthen women's bargaining power in domestic decision-making.<sup>15</sup>

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<sup>14</sup> Masruroh Masruroh and Abdul Rozak, "Community Empowerment through Waste Bank Management to Achieve Sustainable Urban Development: A Case Study in Cilandak District, South Jakarta, Indonesia," *JAMBURA GEO EDUCATION JOURNAL* 6 (2025); Ummu Subri et al., "Waste No More: Empowering Communities through Education and Participation in Sustainable Waste Management," *Multidisciplinary Reviews* 8 (2025).

<sup>15</sup> D. Asteria and J. T. Haryanto, "Empowerment Key Factors in Shaping Women's Awareness of Household Waste Management," *Global Journal of Environmental Science and Management* 7 (2021); Donna Asteria and Herdis Herdiansyah, "The Role of Women in Managing Waste Banks and Supporting Waste Management in Local Communities," *Community Development Journal* 57, no. 1 (2022).

The following quote from a participant, a 42-year-old mother of three, aptly illustrates this multifaceted impact:

*"Before, this trash was just a nuisance, making the river dirty. Now, it has become a blessing. The money isn't huge, but it's very helpful for the children's school needs and daily groceries. It feels good to earn it myself, from something we created together."*

The quote above highlights a crucial finding that transcends financial metrics: the program successfully fostered psychological empowerment, a sense of pride, and self-efficacy among its participants. The narrative shift from "waste" to a "blessing" (*berkah*) was a recurring theme during interviews and observations. This indicates a fundamental shift in the community's perception of their environment and, more importantly, of their own capabilities.

This transformation can be analysed as the formation of a pro-environmental identity. Active engagement in the upcycling and recycling process led participants to no longer see themselves as victims of a polluted environment, but as active agents of change. The collaborative process also significantly strengthened social capital within the community, building trust and a collective work ethic. Other research confirms that participation in communal waste management programs can effectively cultivate ecological awareness and behavioural change, as individuals begin to internalize sustainability values into their daily lives.<sup>16</sup> Thus, "Harapan Kita" not only created products from waste but also reconstructed the relationship between the community, their environment, and their own economic potential.

**Results: Manifestations of Religious Moderation in Collective Action** Beyond the economic outcomes, the daily operations of "Harapan Kita" served as a practical laboratory for social and religious values. The initiative became an arena where abstract religious principles were translated into tangible actions and a collective ethos. This is a case of "lived religion," where faith is expressed not merely through ritual but through social interaction and positive community contribution.<sup>17</sup> Thematic analysis of

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<sup>16</sup> Emma Etim, "Leveraging Public Awareness and Behavioural Change for Entrepreneurial Waste Management," *Heliyon* 10, no. 21 (2024); Syahdan Syawalidan and Syamsiah Badruddin, "The Role of the Community for Changing Social Behavior Communities in Managing Waste," *Sociological and Management Journal Research* 1, no. 1 (2024).

<sup>17</sup> Reihaneh Jahani and Mohammad Yusof Parayandeh, "The Role of Faith-Based Organizations in Social Service Provision," *Interdisciplinary Studies in Society, Law, and Politics* 3, no. 3 (2024); Samson Tarpeh and

observations and in-depth interviews revealed consistent patterns of behavior aligned with the core principles of religious moderation:

**1. *Musyawah* (Deliberation) and *I'tidal* (Procedural Fairness):** The principle of *musyawarah* was the cornerstone of the organization's governance. Weekly meetings to decide on production targets, pricing, and profit-sharing were not dominated by a single leader but were characterized by vibrant, participatory discussion. Decision-making through consensus (*mufakat*) ensured that all members felt their opinions were heard and that the outcomes were fair (*i'tidal*). This process was more than a managerial mechanism; it functioned as a foundation for building procedural and distributive justice at the grassroots level. By ensuring transparency and participation, the practice of *musyawarah* effectively fostered trust and a sense of ownership, which research identifies as a crucial factor for the long-term sustainability of community-based enterprises.<sup>18</sup> Group cohesion was maintained because conflicts were managed constructively through dialogue rather than unilateral authority.

**2. *Tasamuh* (Tolerance) and *Ta'awun* (Inclusive Cooperation):** The program consciously cultivated an ethos of *tasamuh* (tolerance) and *ta'awun* (cooperation) by bringing together individuals from different social circles and age groups. This cross-generational collaboration, where youth worked alongside women from the community, served as a venue for positive intergroup contact. As a youth member noted in a Focus Group Discussion (FGD), working with older members taught him patience and respect, while the women appreciated the energy and new ideas from the youth. This interaction broke down rigid social barriers and built inclusive social capital. Furthermore, the principle of *ta'awun* was manifested in the interdependent production chain: youth members collected and sorted waste, while the women's group handled the cleaning, crafting, and finishing. This functional interdependence transformed passive tolerance into active cooperation, creating strong solidarity.<sup>19</sup>

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Ronald Hustedde, "How Faith-Based Organizations Perceive Their Role in Community Development: An Exploratory Study," *Community Development* 52, no. 1 (2021).

<sup>18</sup> Suparak Suriyankietkaew, Krittawit Krittayaruangroj, and Nacharee Iamsawan, "Sustainable Leadership Practices and Competencies of Smes for Sustainability and Resilience: A Community-Based Social Enterprise Study," *Sustainability* 14, no. 10 (2022); Trin Thananusak and Suparak Suriyankietkaew, "Unpacking Key Sustainability Drivers for Sustainable Social Enterprises: A Community-Based Tourism Perspective," *ibid.* 15, no. 4 (2023).

<sup>19</sup> Fauziah and Andi Anugrah Ardhy, "Trust as a Pillar of Religious Moderation in Islamic Education: A Multicultural Approach to Diversity," *Dialogia* 23 (2025); Yupantri Iwarzah et al., "Efforts to Improve the Understanding of the Praiseworthy Morals of Husnuzzan, Tawadhu', Tasamuh, and Ta'awun by

**3. Theological Narrative as a Driving Force: Ecological Jihad and *Rahmatan lil 'Alamin*** The most potent driving force of the initiative was its success in framing environmental action within a meaningful theological narrative. This was vividly articulated by a local religious leader and program supporter:

*"This is the real jihad. Not fighting, but working together to solve a community problem. When they help each other, share their skills, and keep the environment clean, they are performing a great act of worship (ibadah). This is the essence of Islam as a mercy to all creation (rahmatan lil 'alamin)."*

This statement is highly significant as it accomplishes two things. First, it reconceptualizes the term *jihad* from a notion of conflict to a constructive struggle for social and ecological betterment—an "ecological jihad." Second, it links the practical act of maintaining cleanliness to the highest religious objective: being a mercy to all creation. This framing aligns with the growing global discourse on Islamic eco-theology, which calls for the application of core Islamic principles like *khalifah* (stewardship) and *rahmatan lil 'alamin* to address contemporary environmental crises.<sup>20</sup> Consequently, the program successfully transformed the activity of waste management from a mere worldly affair into a profound spiritual practice, providing a powerful intrinsic motivation for its participants.

**Discussion: Waste Management as the Fulcrum for Synthesis** The findings demonstrate a powerful synthesis between economic empowerment and the internalization of religious moderation, with the waste management program acting as the critical fulcrum. The economic incentive—the desire for a tangible income—was the initial and most potent motivator for participation. This aligns with extensive research on the success factors of community-based enterprises, where clear economic benefits drive collective action, particularly in the context of livelihood-driven environmentalism.<sup>21</sup>

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Implementing the Learning Together Learning Model at Mts an Najah Petaling," *ETNOPELAGOGI: Jurnal Pendidikan dan Kebudayaan* 1, no. 1 (2024).

<sup>20</sup> Iskandar Iskandar and Hadi Sofuoğlu, "Islamic Environmentalism in Indonesia: An Analytical Study of Mui Fatwas on Environmental Protection," *Bulletin of Islamic Research* 3 (2025); Maulana Rahmat, Masruchin, and Fauzan, "The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis: An Analysis of the Concepts of Khalifah, Mizān, and Maṣlaḥah," *Indonesian Journal of Islamic Theology and Philosophy* 7 (2025); Adha Shaleh and Md Saidul Islam, "Averting the Existential Threat of the Planet: Islamic Environmental Ethics to Address the Contemporary Environmental Crisis," *Intellectual Discourse* 32, no. 1 (2024).

<sup>21</sup> Mochamad Budihardjo, Septa Ardiansyah, and Bimastyaji Ramadan, "Community-Driven Material Recovery Facility (Cdmrf) for Sustainable Economic Incentives of Waste Management: Evidence from Semarang City, Indonesia," *Habitat International* 119 (2022); Jie Sun and Misuzu Asari, "Economic Incentive in Enhancing Community Waste Separation and Collection: A Panel Data Analysis in China," *Waste*

However, this study extends this understanding by revealing the mechanisms at play *within* the space of this collective action. To achieve their shared economic goal, participants were required to navigate the complexities of teamwork. It is here that practice theory becomes relevant. The workshop and weekly meetings became an arena where participants, through repeated action—deliberating, negotiating, compromising—gradually formed a new *habitus*: a set of dispositions and social skills that embodies moderation.<sup>22</sup> The values of *musyawarah*, *tasamuh*, and *ta'awun* were no longer abstract ideals to be discussed in a mosque; they were essential, practical tools for economic success.

The economic goal thus served as the leverage point that made the practice of these moderate social values both necessary and rewarding. This process effectively moves the concept of religious moderation from the realm of abstract discourse into the domain of lived, embodied experience. The program created a space where being "moderate" was not just a belief, but a daily practice with tangible returns.

**A Bio-anthropological Interpretation** From a broader perspective, this case study can be interpreted through the socio-ecological systems (SES) framework, which analyzes the interconnections and feedback loops between human (social) and natural (ecological) systems.<sup>23</sup> The intervention began in the bio-physical realm: altering the physical environment by removing waste and transforming its material properties. This direct interaction with the physical world triggered a cascade of effects in the socio-cultural realm.

First, the improved bio-physical environment (reduced pollution, tidier public spaces) enhanced the community's physical well-being and aesthetic experience. This positive sensory feedback reinforced the value of their collective work. Second, the new economic structure created new social roles (collector, crafter, seller) and new arenas for social interaction (workshops, meetings), thereby reconfiguring community dynamics and building social capital—both bonding capital among members and bridging capital with external parties like customers.

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*Management & Research* 42, no. 2 (2023); Jin Yang et al., "Investigating the Influencing Factors of Incentive-Based Household Waste Recycling Using Structural Equation Modelling," *Waste Management* 142 (2022).

<sup>22</sup> F. A. Munthe, "Implementation of Religious Moderation in Economic Development and Village Community Empowerment," *Moderatio: Jurnal Moderasi Beragama* 5, no. 1 (2025).

<sup>23</sup> Beth Schaefer Caniglia and Brian Mayer, "Socio-Ecological Systems," in *Handbook of Environmental Sociology*, ed. Beth Schaefer Caniglia, et al. (Cham: Springer International Publishing, 2021).

Third, and most crucially, these new interactions necessitated and solidified a specific cultural ethos—one of cooperation, fairness, and mutual respect. To give meaning and legitimacy to this new ethos, the community drew upon a pre-existing "cultural toolkit": the language of religious moderation. The synthesis is thus complete: changing the physical ecology directly fostered a more moderate, cooperative, and empowered social ecology. This relationship is reciprocal; a more cohesive community with higher adaptive capacity is, in turn, better equipped to sustain and expand its positive impact on the environment, creating a more resilient socio-ecological system.

## **Conclusion**

This study concludes that the community-based waste management program in Matangaji Village successfully functions as a fulcrum for synthesizing economic empowerment and the internalization of religious moderation. By answering the research objectives, this study confirms that the transformation of waste into creative products not only provides tangible economic benefits but also creates a practical arena for social learning. The collective pursuit of economic goals necessitates the application of moderate values such as deliberation (*musyawarah*), tolerance (*tasamuh*), and cooperation (*ta'awun*), thereby moving these principles from abstract discourse to lived reality.

The bio-anthropological analysis further illuminates this synthesis, demonstrating a clear reciprocal relationship between environmental and social change. The act of altering the physical-biological environment (managing waste) directly catalysed a positive transformation in the community's anthropological sphere, fostering a more cohesive, cooperative, and empowered social ecology. This research contributes to the literature by providing an empirically grounded model that illustrates how grassroots environmental action can serve as a powerful and effective vehicle for applied religious moderation. It demonstrates that faith-based values are most profoundly internalized when they become practical tools for solving real-world community problems.

For future research, longitudinal studies are recommended to assess the long-term sustainability of both the economic enterprise and the embedded social values. Furthermore, comparative case studies in different socio-cultural contexts would be valuable to test the adaptability and replicability of this fulcrum model.

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## Author Contributions Statement

Conceptualization: B.E. and M. Methodology: B.E. Formal analysis: B.E., M. and A.F. Investigation: A.F., I.S. and I.R.I. Writing—Original Draft: B.E. and M. Writing—Review & Editing: B.E., M., A.F., I.S. and I.R.I. Supervision: B.E. Funding acquisition: B.E. and M. All authors have read and agreed to the published version of the manuscript.

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