



Waste Donation: Empirical Analysis of Faith-Based Ecological Ethics in Indonesia

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Abstract

This study examines eco-piety, the relationship between the community's religious obedience and environmentally friendly behaviour, including waste donation. Two things are obtained from this waste donation: first, donation, or shadaqa, is a simple practice considered light but with an extraordinary impact for both the giver and the recipient. Secondly, it benefits waste management through recycling, reuse, or repurposing. This practice is *muamalah* but also has environmental impacts. Combining qualitative and quantitative methods, data collection was carried out through literature reviews and interviews, accompanied by a survey using a convenience sampling procedure of West Java residents who completed an e-questionnaire distributed via Google Forms, and analysed using logistic regression. The study found that the values of religious obedience and environmentally friendly behaviour are not strongly related. 78% of respondents identified themselves as devout Muslims, and 83% knew verses and hadiths related to environmental protection. From these figures, it is hoped that this is directly proportional to the high public interest in giving alms to waste, thereby helping overcome the waste problem in Indonesia, especially in West Java. However, only 54% supported the waste charity program. Further research is needed to demonstrate how this waste charity can be implemented effectively to provide financial, environmental, and religious benefits.

Kata Kunci:

Etika Lingkungan Berbasis Keagamaan; Kesalehan Lingkungan; Pengelolaan Sampah; Sedekah Sampah

Abstrak

Penelitian ini ditujukan untuk menguji kesalehan lingkungan (*eco-piety*), yaitu hubungan antara ketaatan beragama masyarakat dengan perilaku ramah lingkungan, diantaranya dengan melakukan sedekah sampah. Dua hal yang didapat dari sedekah sampah ini yakni, pertama, sedekah sebagai amalan yang dianggap ringan namun memiliki dampak luar biasa bagi pengamal dan penerimanya. Kedua yaitu pengelolaan sampah, terutama yang dapat didaur ulang, digunakan kembali, maupun digunakan untuk kepentingan lain. Amalan yang bersifat muamalah namun berdampak terhadap lingkungan menggabungkan metode kualitatif dan kuantitatif. Pengambilan data dilakukan melalui studi pustaka dan wawancara, disertai dengan survei dengan prosedur convenience sampling kepada warga Jawa Barat yang mampu mengisi e-kuesioner yang disebar melalui *Google Form* dan dianalisis menggunakan pemodelan statistik regresi logistik. Dari hasil kajian ditemukan bahwa nilai ketaatan terhadap agama tidak memiliki hubungan yang kuat dengan perilaku ramah lingkungan. 78% responden mengakui diri sebagai Muslim yang taat, dan 83% dari mereka mengetahui ayat dan hadis terkait perlindungan lingkungan. Angka tersebut diharapkan berbanding lurus dengan tingginya minat masyarakat untuk melakukan sedekah sampah sehingga dapat membantu mengatasi permasalahan sampah di Indonesia, khususnya di Jawa Barat. Namun, ternyata hanya 54% yang mendukung program sedekah sampah. Perlu adanya penelitian lanjutan yang dapat menunjukkan bagaimana sedekah sampah ini dapat terlaksana secara efektif sehingga dapat memberikan keuntungan dari sisi finansial, lingkungan, dan keagamaan.

INTRODUCTION

An interesting phenomenon arises when ecological behaviour or compliance with environmental laws is grounded in attitudes and perceptions shaped by an individual's religion—as Nkomazana's research observed.¹ Torabi & Noori concluded that religious leaders often lack the insight needed to offer advice and solutions to raise awareness of the environmental crisis.² Meanwhile, Koehrsen's study highlights a small group of Muslim environmental activists who run public campaigns to raise awareness of climate change, reduce carbon emissions through socio-technical transitions, and promote pro-environmental interpretations of Islam. However, it remains unclear how much these activities have fostered broader changes in the daily practices of Muslim communities and organisations.³

It is not generally believed that, even though Indonesia is the country which has the largest Muslim population in the world, the efforts of the community to promote and put into practice sharia values, particularly in the area of *muamalah*, have only developed in recent decades; the creation of sharia financial institutions is evidence of this, together with the modernisation of the management of the *zakat*, *infaq*, *shadaqah* and *waqf amil* bodies.⁴ This is coupled with the issuance of muamalah fiqh fatwas to ensure the community's activities concerning these institutions conform to sharia provisions.⁵ This involves issuing fatwas on innovations in financial products and extending the various forms of *waqf* and *zakat*.⁶ The large number of fatwa requests indicates that the public is careful about economic transactions and *muamalah* as a whole.

In contrast to *waqf* and *zakat*, which have seen considerable innovation to keep pace with changes in community economic activities, innovation in *shadaqah* (voluntary almsgiving or donation) has remained limited. This is mainly since *shadaqah* is very flexible

¹ Fidelis Nkomazana, 'The Beliefs and Religious Practices and the Environment amongst the Kalanga in North-East Botswana', in *Mother Earth, Mother Africa & African Indigenous Religions*, 1st edn, ed. Nobuntu Penxa Matholeni, Georgina Kwanima Boateng, and Molly Manyonganise (African Sun Media, 2020), 121–43, <https://doi.org/10.18820/9781928480730/08>.

² Maryamossadat Torabi and Seyed Masoud Noori, 'Religious Leaders and the Environmental Crisis: Using Knowledge and Social Influence to Counteract Climate Change', *The Ecumenical Review* 71, no. 3 (July 2019): 344–55, <https://doi.org/10.1111/erev.12434>.

³ Jens Koehrsen, 'Muslims and Climate Change: How Islam, Muslim Organizations, and Religious Leaders Influence Climate Change Perceptions and Mitigation Activities', *WIREs Climate Change* 12, no. 3 (May 2021): e702, <https://doi.org/10.1002/wcc.702>.

⁴ Sri Maulida et al., 'Problems and Solutions in Zakat Digitalization: Evidence from South Kalimantan, Indonesia', *Jurnal Ekonomi & Keuangan Islam*, 1 February 2022, 94–109, <https://doi.org/10.20885/jeki.vol8.iss1.art7>; Indri Supriani et al., 'Twenty Years of Islamic Banking Literature by Indonesian Researchers: A Hybrid Reviews', *Jurnal Ekonomi & Keuangan Islam*, 15 February 2024, 131–48, <https://doi.org/10.20885/JEKI.vol10.iss1.art10>.

⁵ According to the Indonesian Ulema Council, as of February 2026, the DSN-MUI had issued 166 fatwas on Islamic economics and finance. The latest fatwa listed on the official website is Fatwa No. 166/DSN-MUI/II/2026 concerning Bullion Business Activities Based on Sharia Principles. See Indonesian Ulema Council, 'Refleksi 27 Tahun DSN-MUI: 166 Fatwa Tercetus, Sejauhmana Implementasi dan Dampaknya?', 13 February 2026, <https://mui.or.id/baca/berita/refleksi-27-tahun-dsn-mui-166-fatwa-tercetus-sejauhmana-implementasi-dan-dampaknya>; and National Sharia Council–Indonesian Ulema Council, 'DSN-MUI Fatwas', <https://dsnemui.or.id/kategori/fatwa/>.

⁶ See, for example, National Sharia Council of the Indonesian Ulema Council (DSN-MUI), Fatwa No. 116/DSN-MUI/IX/2017 on Sharia-Compliant Electronic Money (*Uang Elektronik Syariah*); Fatwa No. 117/DSN-MUI/II/2018 on Information Technology-Based Financing Services Based on Sharia Principles (*Layanan Pembiayaan Berbasis Teknologi Informasi Berdasarkan Prinsip Syariah*); Indonesian Ulema Council (MUI), Fatwa on Cash Waqf (*Wakaf Uang*), 11 May 2002; MUI, Fatwa No. 4 of 2003 on the Use of Zakat Funds for Investment (*Penggunaan Dana Zakat untuk Istismar [Investasi]*); MUI, Fatwa No. 14 of 2011 on the Distribution of Zakat Assets in the Form of Managed Assets (*Penyaluran Harta Zakat dalam Bentuk Aset Kelolaan*); and DSN-MUI, Fatwa No. 131/DSN-MUI/X/2019 on Waqf Sukuk (*Sukuk Wakaf*).

and differs from the obligatory types of giving such as *zakat*. The funds used for *zakat* must satisfy certain requirements and have to be given to the categories of recipients who are explicitly specified in the Quran, namely in Surah At-Taubah, verse 60. The term *shadaqah* comes from the Arabic word and refers to caring for others by giving people in need money, goods, or other items.⁷ Indeed, religious traditions state that every good deed constitutes *shadaqah*,⁸ and even a smile is considered an act of *shadaqah*.⁹ For instance, BAZNAS Regulation No. 2 of 2016 defines *shadaqah* as "assets or non-monetary resources contributed by an individual or business entity, separate from *zakat*, for the public good." This definition underpins the "Waste *Shadaqah*" (waste donation) initiative.

The idea of 'waste donation' is controversial because it combines waste —something generally linked to unwanted, useless, dirty, or even unpleasant-smelling rubbish—with an act of virtuous charity. The concept has two aims: first, giving alms, a good deed that shows an individual's moral character and piety; and second, waste management. It involves people separating waste that has economic value from the rest. Even though the Indonesian public has come across waste sorting in a number of ways since the 1980s, encouraging results have not been achieved. The method, which treats waste disposal as a charitable act, is expected to stimulate greater public interest, this interest being based not only on awareness of the need for improved waste management but also on a wish to show one's faith by following religious teachings.

Muzammil's research outlines the indicators that constitute the social piety index, including the dimension of individual worship activities (encompassing acts of worship performed and religious activities attended); the knowledge dimension (covering knowledge of religious piety, social piety, social solidarity, and religious harmony); and the dimension of attitudes and behaviours reflecting social piety (such as caring, generosity, and respect for differences).¹⁰ Research by Yusuf and Ismail highlights the critical importance of eco-socio-religious integration in realising the universal nature of Islamic teachings and preserving ecosystems—a duty stemming from humanity's role as *khalifah* (stewards) on Earth.¹¹ Meanwhile, Giner & Tabara examine the emergence of ecological forms within the cosmos, demonstrating how "cosmic piety" has become a vital component of modern culture in the current era of globalisation.¹² Finally, Mufid's research concludes that *pesantren* (Islamic boarding schools) can model normative eco-religious values, fostering self-awareness and

⁷ Abdul Ghafar Ismail, Rose Abdullah, and Muhammad Hasbi Zaenal, eds, *Islamic Philanthropy: Exploring Zakat, Waqf, and Sadaqah in Islamic Finance and Economics*, Palgrave Studies in Islamic Banking, Finance, and Economics (Cham: Springer International Publishing, 2022), <https://doi.org/10.1007/978-3-031-06890-4>.

⁸ According to a hadith narrated by Abu Hurairah, the Prophet Muhammad (peace be upon him) said: "Every joint of a human being must give charity every day when the sun rises. Administering justice between two people (by reconciling them) is charity; helping someone mount their ride, assisting them onto it, and lifting their belongings for them are acts of charity. A good word is charity, and speaking kindly is also charity. Every step taken toward performing the prayer is charity, and removing an obstacle from the road is charity."

⁹ "Your smile to your brother is an act of charity." (Narrated by al-Tirmidhi).

¹⁰ Muzammil, 'Indeks Kesalehan Sosial Masyarakat Kabupaten Madiun Tahun 2019', *Birokrasi Pancasila: Jurnal Pemerintahan, Pembangunan Dan Inovasi Daerah* 2, no. 1 (2020): 32–38, <https://doi.org/10.66870/>.

¹¹ Muhammad Yusuf and Ismail Suardi Wekke, 'Developing Environmental Awareness and Actualizing Complete Piety Based on Quran', *International Journal of Advanced Science and Technology* 29, no. 5 (2020): 2039–50.

¹² Salvador Giner and David Tabara, 'Cosmic Piety and Ecological Rationality', *International Sociology* 14, no. 1 (March 1999): 59–82, <https://doi.org/10.1177/0268580999014001004>.

environmental concern; a key strategy is revitalising knowledge within these institutions by integrating ecological perspectives into religious disciplines.¹³

The purpose of this study is to give a more detailed theoretical and empirical account of environmental piety by looking at 'Waste Almsgiving' (Sedekah Sampah) as an example of proactive environmental piety (ecopiety/ecospiritualism). The paper adds to the literature on religion- and belief-based environmental management, Islamic social finance, and, especially, waste management in the Global South.

RESEARCH METHODS

The study uses a mixed-methods sequential explanatory design, combining quantitative econometric modelling with a qualitative case study analysis. In the quantitative part, the relationship between the various dimensions of religious piety and eco-behaviour is assessed in West Java, Indonesia. The qualitative phase then examines how *Fiqh al-muamalat* is put into practice through waste donation (Sedekah Sampah) programmes based in mosques and pesantren, providing a contextual interpretation of the econometric results.

The research brings together legal and non-legal data which were collected via literature reviews, field observations, in-depth interviews, and e-questionnaire surveys at major religious and governmental organisations in West Java. For legal materials, the study uses primary statutes (the Environmental Protection Law No. 32/2009 and the Waste Management Law No. 18/2008), *MUI Fatwa No. 47/2014* as secondary sources, and legal dictionaries as tertiary sources. Information on religious education, the concept of eco-piety and waste management in boarding schools was obtained from fieldwork sites and key informants at two Islamic boarding schools, *Pondok Pesantren Darussalam* in Ciamis Regency and *Pondok Pesantren Al-Furqon* in Tasikmalaya Regency; while data on municipal environmental policy, waste bank administration and compliance enforcement were gathered from the DPRKPLH of Ciamis Regency, the DPRKPLH of Tasikmalaya Regency and the DLH of Tasikmalaya City. The interviews followed a semi-structured approach, and the transcripts were analysed to identify the institutional enablers and the theological frameworks that bridge the piety-action gap.

As for the quantitative data, a survey was administered across major urban and suburban administrative regions in West Java and collected data from 532 respondents, targeting adult Muslim. The data include demographic attributes, individual worship habits, ecological religious literacy, subjective religious compliance, and daily environmental practices.

To test the empirical impact of individual piety on environmental behaviour (Y_1) as the dependent variable, survey items were measured using a 10-item composite indicator assessing household and individual eco-practices (e.g. water absorption areas, tree planting, daylight utilisation, energy-saving lighting, public transit preference, waste sorting, composting, plastic reduction, and participation in community cleanups). For the binary

¹³ Moh. Mufid, 'Grounding Green Pesantren: Revitalization of Pesantren-Based Ecological Scientific', *Didaktika Religia* 7, no. 2 (December 2019): 373–94, <https://doi.org/10.30762/didaktika.v7i2.2175>.

logistic regression analysis, the continuous score (0-10) was converted into a dichotomous outcome variable:

$$Y_1 = \begin{cases} 1, & \text{if respondent adopts } \geq 6 \text{ eco-friendly} \\ 0, & \text{if respondent adopts } < 6 \text{ eco-friendly} \end{cases}$$

The independent variables are: 1) individual worship (X_1), including daily ritual performance, mandatory and sunnah prayer (shalat) frequency and attendance at a religious study group (*majelis taklim*); 2) religious and ecological knowledge (X_2), measuring awareness of explicit Qur'anic verses/hadith concerning environmental stewardship and familiarity with local municipal environmental protection laws; and 3) piety attitude (X_3), a standardised scale evaluating self-perceived religious compliance and personal religious orientation.

To evaluate the probability of high eco-friendly behaviour adoption ($Y_1 = 1$) as a function of piety dimensions (X_1, X_2, X_3), a **binary logistic regression specification** was specified. Unlike standard linear models, the logit model uses the log-odds transformation to guarantee probability bounds between 0 and 1:

$$\text{logit} \left(P(Y_1 = 1) \right) = \ln \left(\frac{P(Y_1 = 1)}{1 - P(Y_1 = 1)} \right) = \beta_0 + \beta_1 X_1$$

Where ($Y_1 = 1$) represents the conditional probability that a respondent exhibits high eco-friendly behaviour. $\left(\frac{P(Y_1=1)}{1-P(Y_1=1)} \right)$ denotes the odds ratio of adopting high eco-friendly practices versus low adoption; β_0 is the intercept term, and $\beta_1, \beta_2, \beta_3$ are the log-odds regression coefficients associated with X_1 (worship), X_2 (Knowledge) and X_3 (piety attitude), respectively. Exponentiating the coefficients yields the Odds Ratios (OR) for ease of interpretation.

Model fit was evaluated using the Likelihood Ratio Chi-Square test (χ^2), McFadden's Pseudo R^2 , and AIC metrics. For comparative robustness, a parallel Multiple Linear Regression (Ordinary Least Squares) was estimated using the un-dichotomised 10-point scale score.

RESULTS AND DISCUSSION

Eco-piety, the Objectification and Proactive Eco-spirituality

Theoretical studies on faith-based environmental movements position religion as a fundamental driver of human interaction with nature. Previous research on religious observance and environmental compliance has examined this relationship, notably Sarif, who defined piety as religious observance. Piety is a state of personal integrity, sincerity, and accountability rooted in an awareness of responsibility and obedience. This state of piety is linked to ethical and moral development, as well as to responsibility and compliance; the more significance attached to responsibility and compliance, the higher the level of piety.

In Islamic eco-theology, environmental protection is not separate from belief in God or merely a matter of secular awareness; rather, it is an integral part of *Tawhid* (monotheism),

amanah (trust/stewardship), and *khilafah* (vicegerency).¹⁴ Humans were created as representatives of Allah (SWT) on earth and entrusted with the duty to utilise resources, maintain ecological balance (*Mīzān*), and prevent environmental degradation (*Fasād fī al-Ard*).¹⁵ This perspective holds that environmental concern is part of faith, while environmental destruction and the exploitation of natural resources violate faith and constitute ingratitude for Divine grace.¹⁶

To translate abstract principles into concrete actions, scholars examine social practices in various communities through an epistemological framework centred on Islamic objectives. Through this process, normative doctrines are operationalised into proactive eco-spirituality, a behavioural state in which individuals and religious communities actively engage in environmental preservation as a direct manifestation of their spiritual awareness.¹⁷ In this context, ecological actions such as tree planting, waste reduction, and resource conservation and protection are transformed from mere technical tasks or habits into acts of worship and civic virtue. Thus, eco-piety reflects the extent to which an individual's religious observance aligns with, and actively generates, environmentally friendly behaviour.

Waste Donation in Fiqh Muamalat as an Eco-piety Program

Fiqh Muamalat, a branch of Islamic law, governs, among other things, socio-economic transactions, property rights, and public welfare, and thus encompasses resource utilisation and waste management.¹⁸ Central to this branch of jurisprudence is the classification of wealth and assets (*Māl*).¹⁹ While the linear economic paradigm, which generates significant waste, views household waste as valueless, the circular economy framework reclassifies recyclable waste as a potential economic asset. Quranic prohibitions against excess (*Isrāf*)

¹⁴ Yuyun Affandi et al., 'Da'wah Qur'aniyah Based on Environmental Conversation: Revitalizing Spiritual Capital Ecotheology, Environmentally Friendly, Gender Responsive', *Pertanika Journal of Social Sciences and Humanities* 30, no. 1 (March 2022): 159–70, <https://doi.org/10.47836/pjssh.30.1.09>; Norita Mohd Nasir, Mahendhiran Sanggaran Nair, and Pervaiz Khalid Ahmed, 'Environmental Sustainability and Contemporary Islamic Society: A Shariah Perspective', *Asian Academy of Management Journal* 27, no. 2 (2022): 211–31, <https://doi.org/10.21315/aamj2022.27.2.10>.

¹⁵ Affandi et al., 'Da'wah Qur'aniyah Based on Environmental Conversation'; Saad Mohamed Abdulaziz Al-Tamimi and Mohamed Sayed Abdellatif, 'Maqāṣid Al-Sharī'ah (the Higher Objectives of Islamic Law) as an Alternative Perspective for Contemporary Environmental Sustainability', *Research Journal in Advanced Humanities* 7, no. 1 (2026): 1–17, <https://doi.org/10.58256/fxbcpz88>; Afrizal Nur et al., 'Qur'anic Ecotheology and the Ethics of Forest Protection in Indonesia', *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 2 (July 2025): 351–82, <https://doi.org/10.14421/qh.v26i2.6312>.

¹⁶ Affandi et al., 'Da'wah Qur'aniyah Based on Environmental Conversation'; Muhaemin Latif et al., 'Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (October 2023): 1734, <https://doi.org/10.22373/sjhk.v7i3.18905>.

¹⁷ Affandi et al., 'Da'wah Qur'aniyah Based on Environmental Conversation'.

¹⁸ Mansur Chadi Mursid, Fathul Aminudin Aziz, and Dita Anjani, 'The Role of Sharia Economics in Realizing Sustainable Green Economic Development', *Journal of Infrastructure Policy and Development* 8, no. 5 (May 2024): 5012, <https://doi.org/10.24294/jipd.v8i5.5012>; Sudana Sudana et al., 'Development of a Sustainability Model for Muslim SMEs in West Java: An Analysis of the Integration between the Triple Bottom Line and Islamic Economic Principles', *Al-Muamalat: Jurnal Ekonomi Syariah* 12, no. 1 (March 2025): 111–40, <https://doi.org/10.15575/am.v12i1.42944>.

¹⁹ Rizal et al., 'From Formal Halal Certification to Substantive Compliance: Integrating Maqāṣid Al-Sharī'ah and Risk-Based Governance in SMEs', *Nusantara: Journal of Law Studies* 5, no. 1 (April 2026): 397–420, <https://doi.org/10.66325/nusantaralaw.v5i1.176>; Pg Siti Rozaidah Pg Hj Idris, Siti Fatimahwati Pehin Dato Musa, and Wardah Hakimah Hj Sumardi, 'Halal-Tayyiban and Sustainable Development Goals: A SWOT Analysis', *International Journal of Asian Business and Information Management* 13, no. 2 (September 2021): 1–16, <https://doi.org/10.4018/IJABIM.20220701.oa9>.

and squandering (*Tabdhīr*)²⁰ provide a legal foundation for preventing wasteful material loss and recovering economic value from discarded items.

Up to now, waste and the way it is managed are still unresolved environmental problems. Although a number of government strategies have been put in place, they have not yet produced effective solutions. As a result, the amount of waste accumulating at landfills, the final disposal sites (TPA), keeps increasing and has even exceeded the sites' capacity. There have been various attempts to reduce this burden, one of which being the recycling of waste. Yet according to data from Sustainable Waste Indonesia (SWI) on plastic waste, only 22% is recycled; the rest ends up in landfills, is burned unsafely, or is left unmanaged and becomes an environmental pollutant. Several factors contribute to the low recycling rate, including a lack of public awareness about waste sorting, as evidenced by numerous studies.²¹

Giving away waste, also known as alms, provides an innovative combination of mechanisms that connects Islamic social finance with active environmental management. When people donate their recyclable waste to community waste banks or to collection schemes run by the mosque, they are engaging in a twofold transaction: one which is a spiritual act of voluntary charity (*shadaqah*) and the other a commercial transaction in which physical waste is turned into financial capital for the public good (*maslahah*).²²

This practice is structurally grounded in *Maqāṣid al-Sharī'ah*, the noble goals of Islamic law, and the emerging eco-*Maqāṣid* philosophy. The Islamic tradition's five universal basic needs (*al-Darūriyyāt al-Khamsah*) directly relate to waste management and environmental health.²³ Preserving life (*Hifẓ al-Nafs*) involves eliminating hazardous waste, toxic leachate, and the diseases that result from improper waste accumulation. To preserve wealth (*Hifẓ al-Māl*), economic value should be recovered by means of waste recycling and bioconversion (for example, through maggot farming) and at the same time, resource depletion must be prevented. The third objective, which is to preserve lineage (*Hifẓ al-Nasl*), is achieved by protecting the environment in order to secure equity between generations. Lastly, the duties of preserving religion (*Hifẓ al-Dīn*) and intellect (*Hifẓ al-'Aql*) remain a religious obligation, together with the promotion of environmental education and moral literacy.²⁴

Recent legal studies show that keeping the ecological balance (*Hifẓ al-Bī'ah*) is one of the main aims of sharia, this being achieved by means of general *fiqh* rules (*al-Qawā'id al-Fiqhiyyah*), for example, the principle that harm must be eliminated (*al-ḍarar yuzāl*) and that

²⁰ Qur'an, al-Isrā' 17:26–27 and al-A'rāf 7:31; see also Derysmono Derysmono and Al-Kahfi, 'Islamic Environmental Ethics and Waste-to-Energy Innovation: Insights from the Quran', *JOURNAL OF QUR'AN AND HADITH STUDIES* 14, no. 1 (May 2025): 134–54, <https://doi.org/10.15408/quhas.v14i1.45155>.

²¹ Tri Rakhmawati et al., 'An Extended TPB Model of Waste-Sorting Intention: A Case Study of Indonesia', *Management of Environmental Quality: An International Journal* 34, no. 5 (July 2023): 1248–68, <https://doi.org/10.1108/MEQ-11-2022-0309>; Rulli Pratiwi Setiawan, 'Factors Determining the Public Receptivity Regarding Waste Sorting: A Case Study in Surabaya City, Indonesia', *Sustainable Environment Research* 30, no. 1 (December 2020): 1, <https://doi.org/10.1186/s42834-019-0042-3>; Sustainable Waste Indonesia and Indonesia Plastic Recycler, *Collection and Recycling Rate Index of Plastic Waste in Indonesia* (n.d.).

²² Azhar Alam et al., 'Analysis of Halal Ecotourism Digital Campaigns in a Mosque by an Online Environmental Community', *International Journal of Sustainable Development and Planning* 19, no. 7 (July 2024): 2651–59, <https://doi.org/10.18280/ijstdp.190721>.

²³ Al-Tamimi and Abdellatif, 'Maqāṣid Al-Sharī'ah (the Higher Objectives of Islamic Law) as an Alternative Perspective for Contemporary Environmental Sustainability'.

²⁴ Arkin Haris et al., 'Eco-Maqāṣid in Climate Change Campaigns: From an Ecolinguistics Study to the Philosophy of Islamic Law', *Al-Manabij: Jurnal Kajian Hukum Islam*, 13 August 2024, 219–36, <https://doi.org/10.24090/mnh.v18i2.10652>.

rejecting harm should take priority over bringing about benefit, rules which therefore make it illegal to cause environmental pollution and oblige polluters to repair the environmental damage.²⁵

The Piety – Actions Gap in Environmental Behaviour

Despite robust theological and legal frameworks, empirical studies in environmental sociology consistently document a value-action gap, in which high environmental knowledge does not translate into commensurate sustainable action.²⁶ Classic psychological models—such as the Knowledge-Attitude-Behaviour (KAB) framework and Stern’s Value-Belief-Norm (VBN) theory—posit that information dissemination and value orientations are prerequisites for pro-environmental behaviour; however, their impact is often impeded by structural constraints, habits, and institutional weaknesses.²⁷

In a religious context, this phenomenon is called the "piety-action gap." Although religious adherents may deeply understand religious texts—such as memorising *hadiths* on the environment or grasping Quranic injunctions on cleanliness—this knowledge often remains abstract and fails to translate into daily habits. Factors contributing to this gap in waste management include: 1) a lack of infrastructure, such as accessible sorting facilities, collection systems, and transparent waste bank systems; 2) a cognitive disconnect that views environmental issues as merely worldly and technical matters, rather than recognising waste management as both a religious and legal obligation; and 3) a perception of piety as consisting solely of individual rituals (e.g., prayer, fasting), while overlooking social and environmental responsibilities.²⁸

Understanding this gap requires an empirical econometric model to assess how religious devotion, scriptural literacy, social control, and institutional efficacy interact in shaping Muslims' actual participation in social muamalah programs, such as waste-based charity initiatives.

Measuring the Piety-Action Gap

Descriptive statistics from the survey administered to West Java residents provide empirical evidence of a notable disconnect between self-identified individual piety and actionable pro-environmental engagement.

²⁵ Al-Tamimi and Abdellatif, 'Maqāṣid Al-Sharī'ah (the Higher Objectives of Islamic Law) as an Alternative Perspective for Contemporary Environmental Sustainability'.

²⁶ Shahida Shahida, 'Green Academia: Integrating Islamic Teachings in Education for a Sustainable Future', *Journal of Islamic Thought and Civilization* 13, no. 2 (December 2023): 86–103, <https://doi.org/10.32350/jitc.132.06>.

²⁷ Shahida; Maslani Maslani et al., 'Ecopedagogy in Action: An Ethnographic Exploration of Environmental Preservation Strategies in Pesantren', *Jurnal Pendidikan Islam* 9, no. 2 (December 2023): 211–22, <https://doi.org/10.15575/jpi.v9i2.29347>; Latif et al., 'Environmental Theology and Its Relevance to Islamic Law'.

²⁸ Maslani et al., 'Ecopedagogy in Action'; Shahida, 'Green Academia'; Nasir, Nair, and Ahmed, 'Environmental Sustainability and Contemporary Islamic Society'.

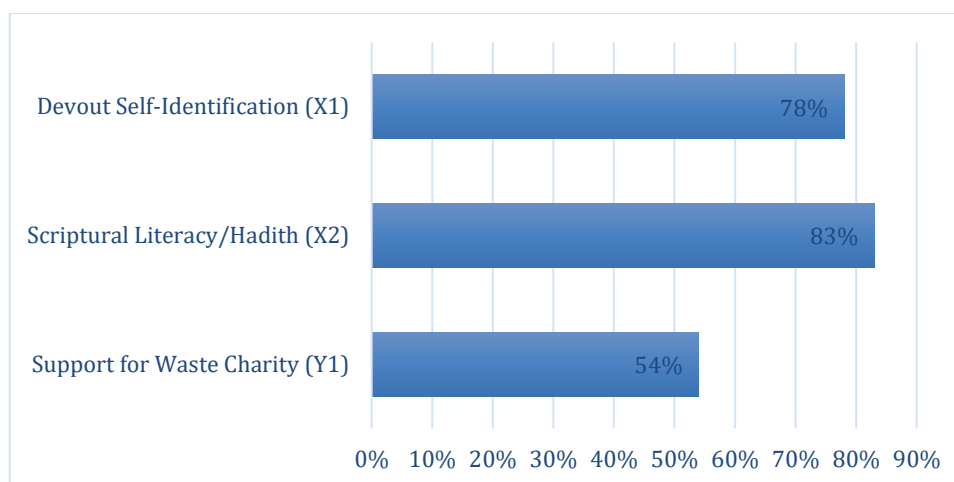


Figure 1. Descriptive Survey Metrics – West Java Sample

Source: Author analysis (2025)

The sample is primarily composed of young adults (75,9% aged 18-24 years) and students living in West Java Households. As shown in Figure 1, 78% identified themselves as devout, practising Muslims. However, cross-tabulation shows that respondents define self-identified piety subjectively and that it does not strictly correlate with compliance with mandatory ritual duties. Among 250 respondents who claimed to be devout, only 110 perform prayer more than 5 times (shalat wajib and sunnah), 123 perform only obligatory prayer, 17 do not fully perform the 5 obligatory prayers, and 42 attend weekly Islamic study sessions. This suggests that community members often view personal piety relatively; many consider themselves devout despite meeting only foundational religious obligations.

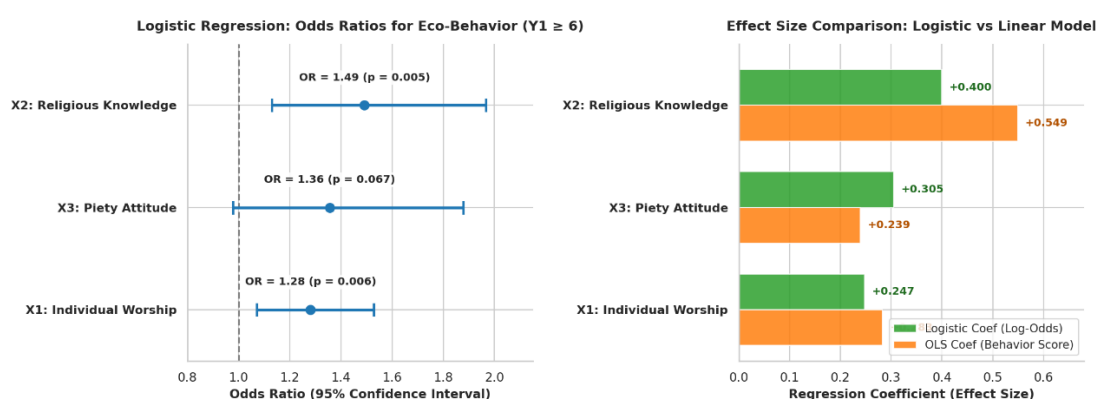


Figure 2. The Influence of Religious Devotion on Eco-behaviour

Source: Author analysis (2025)

According to the empirical findings and the econometric models in Figure 2, although literacy levels are high and people show strong religious devotion, the cross-sectional analysis indicates that religious obedience is not strongly related to environmentally friendly behaviour. The regression models show that self-reported piety and religious obedience explain only a small share of the variation in environmentally friendly actions. In the logistic

regression model, the pseudo R^2 is 0.0375, meaning the model explains about 3.75% of the variation, whereas the linear regression gives an R^2 of 0.102 (10.2%). The cross-tabulation shows that personal religious obedience is subjectively defined and tends to be compartmentalised; people often see themselves as pious even when they disengage from civic environmental responsibilities or fail to carry out basic ritual obligations consistently.

In terms of literacy, the respondents were given clear Qur'anic verses and Hadiths which prohibit environmental damage, such as QS al-Qashash (28:77) and QS al-A'raf (7:85) about the ban on damaging the earth, the Hadith recorded by Ibn Majah no. 328, which deals with cursing those who pollute water channels, shade and public roads, and the Hadith recorded by Ahmad no. 14271 concerning the reward for land revitalisation. As shown in Figure 1, 83.70 per cent said they already knew these verses and hadith, while the remainder said they did not know these scriptural references before the survey. After reviewing these verses and hadiths, 100 per cent of respondents agreed that Muslims are obliged to adjust their behaviour to be environmentally friendly.

Although religious knowledge (X_2) is the strongest statistical predictor ($p = 0.005$, $OR = 1.492$), as illustrated in Figure 2, an operational mechanism is needed to overcome habitual negligence. For example, *Fiqh al-muamalat* could address waste management through waste donations organised in mosques, alms, and community waste banks. Respondents could choose between recycling waste individually and taking part in a community waste donation scheme based at local mosques. 54.23 per cent of them preferred the waste donation programme, 39.50 per cent chose individual recycling, and 6.27 per cent selected other methods of management, as depicted in Figure 3.

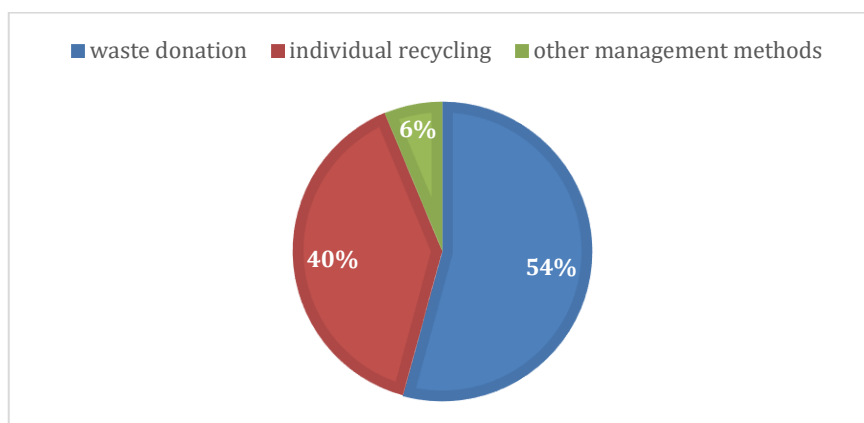


Figure 3. Preferred Waste Management Program

Source: Author analysis (2025)

Qualitative field findings from Islamic boarding schools (Pesantren) and municipal agencies explain why the gap persists. At Pesantren Darussalam in Ciamis, rules concerning daily sanitation and the habit of collecting rubbish are enforced, while Pondok Pesantren Al-Furqan in Tasikmalaya employs rotational student cleaning duties and eco-role models. Even though both organisations include environmental cleanliness in the students' daily routines by referring to the hadiths on purity (*tahārah*), they fail to link it to *fiqh bi'ah*.

At the municipal level, the Ciamis Regency of the DPRKPL runs the award-winning Central Waste Bank, at this facility women from the *Majelis Taklim* (religious study groups) and the PKK (Pemberdayaan dan Kesejahteraan Keluarga/Family Welfare Empowerment) put away their household waste in order to fill savings accounts. Interestingly, it is the women from the *Majelis Taklim* who take part and they are keen to do so, being motivated to save for an Umrah, which is a pilgrimage to Makkah.

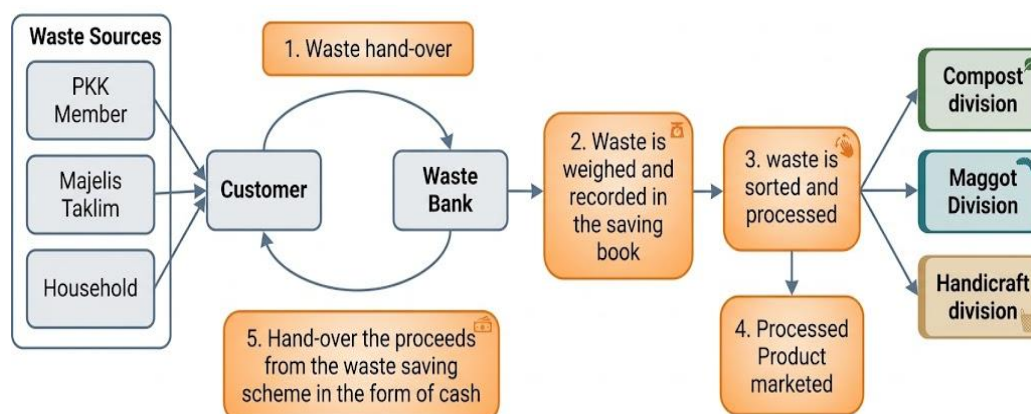


Figure 4. Ciamis Regency's Waste Bank Scheme

Source: Author analysis (2025)

As shown in Figure 4, the bank operates with three groups of waste contributors (bank customers) who hand over different types of trash and garbage acceptable for reuse and recycling. Bank staff then weigh each contribution, record it, and convert it into monetary value. The waste that has been collected is then sent on to processing for further handling, including composting, maggot farming, recycling, and the making of handicrafts.

The municipal authorities in the three areas have noticed that religious expressions, for example "Sedekah Sampah", which refers to the donation of waste, are more appealing to the local communities than secular ones such as the 3R principle (Reduce, Reuse, Recycle). This observation is likely because the three regions under study—Ciamis Regency, Tasikmalaya Regency, and Tasikmalaya City—have a strong Islamic character. The principal difficulties in involving religious organisations such as pesantren and mosques in municipal waste planning are the restricted municipal budget, the poor transportation logistics, and the absence of formal regulatory frameworks.

The fact that the 68,2% gap in variance can only be eliminated by transforming waste donation from a passive spiritual ideal into an active Mu'amalah contract—this being done by regarding waste as wealth (*Māl*) and by establishing official community waste collection points so that household waste is viewed as an economic asset rather than as trash to be discarded—demonstrates the necessity of institutional cooperation between municipal policy and religious organisations if abstract scriptural knowledge (X_2) is to be turned into actual, everyday recycling practices.

Bridging The Piety-Action Gap Through Waste Donation

The empirical findings reveal a fundamental paradox inherent in faith-based environmentalism. Since the regression model was set up in such a way as to draw theoretical conclusions regarding the relationship between various aspects of religiosity and pro-environmental behaviour, the fact that individual worship activity—which is a basic necessity—turns out to be statistically insignificant demonstrates that private ritual devotion (*'ibādah maḥḍah*) does not automatically lead to external ecological responsibility. This finding challenges the straightforward notion that greater personal religiosity necessarily overcomes environmental degradation.

In sociology, ritual piety occupies a private, spiritual domain that is focused on individual salvation and remains separate from civic duties unless religious knowledge and education bring the two together (a concept referred to as ecopedagogy). It has been discovered that religious knowledge, through scriptural literacy (X_2) as a necessary cognitive condition, increases the probability of engaging in pro-environmental behaviour by 49,2 per cent; it transforms environmental care from being just an aesthetic preference into a divine obligation. At the same time, a positive attitude toward social piety increases the likelihood of engaging in pro-environmental activities by 35.6 per cent. When personal piety shifts from private rituals to a sense of social responsibility, people become much more likely to adopt sustainable practices, such as waste sorting and donation.

The diagram shows that 54.23 per cent of respondents would like to donate their waste through the mosque rather than recycle individually, showing how a religious framework can help bridge the gap between piety and action. According to Fiqh al-Muamalat, donating waste in this way leads to three kinds of structural change. The first of these is to reclassify waste or trash as wealth (*Māl*); it is brought in line with the broader aim of protecting property (*Hifẓ al-Māl*) and of prohibiting wastefulness (*isrāf/tabdhīr*). This legal principle aligns with Law No. 18 of 2008 on Waste Management, which incorporates the principle of economic value and treats waste as a recoverable resource capable of generating real social capital. Community waste banks put this mechanism into action by sorting domestic waste into organic compost and maggot farming, and by separating the inorganic recyclables into monetary deposits which are recorded in client passbooks.

Second, they bridge the Piety-Action gap through binding social contracts. Empirical findings confirm that while 100% of survey participants acknowledge moral obligations after reviewing Qur'anic verses and Hadiths, abstract scriptural literacy does not automatically eliminate daily improper disposal habits. The fiqh addresses this disconnect by transforming environmental stewardship from a private, optional virtue into an active social contract.²⁹ Through Islamic *Eco-Maqāṣid*, human vicegerency (*Khilāfah*) and public mandate (*Amānah*) obligate individuals to enter into mutually beneficial community contracts.³⁰ By establishing

²⁹ Muhammad Syauqi Bin-Armia, 'Pseudo-Environmental Values Versus Ethical Spirituality: A Study on Indonesian Green Sukuk', *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 8, no. 2 (October 2023): 110–30, <https://doi.org/10.22373/petita.v8i2.225>.

³⁰ Al-Tamimi and Abdellatif, 'Maqāṣid Al-Sharī'ah (the Higher Objectives of Islamic Law) as an Alternative Perspective for Contemporary Environmental Sustainability'; M. Lutfi Mustofa, M. Fauzan Zenrif, and Ahmad Barizi, 'Towards an Islamic Ecotheology: Indonesian Muslim Organizations in Climate Mitigation and Adaptation Efforts', *Problemy Ekoroḡwaju – Problems of Sustainable Development* 20, no. 2 (2025): 21–31, <https://doi.org/10.35784/preko.5431.7089>.

mosque-based collection hubs and localised rules, waste management shifts from compartmentalised personal piety to an enforceable civic duty that protects community environmental quality.³¹

Thirdly, the use of alms for the public good (*Maṣlahah*). Although traditional voluntary charity (*shadaqah*) usually involves giving money or food, the mosque-organised waste-donation system allows households of all economic backgrounds to participate in social finance by donating sorted recyclable materials. The waste is collected, weighed, processed and then sold to recycling companies. The money earned in this way is given to formal Islamic social finance institutions, such as BAZNAS, orphanages, or the operation of mosques. Thus, voluntary religious charitable giving is successfully connected with circular-economy practices.³²

Fourthly, the principle of non-harm (*Lā Ḍarar*) should be applied, and waste (*Isrāf/Tabdhīr*) should be avoided. The ethical basis for waste management is rooted in the fundamental principles of Islamic jurisprudence (*al-Qawā'id al-Fiqhiyyah*), in particular in the ideas that 'harm must be eliminated' and 'preventing harm takes priority over producing benefits'. Modern jurists understand these principles by viewing environmental pollution and the buildup of toxic waste as kinds of harm that are prohibited by Sharia law (*jarimah*).³³ The 2014 MUI fatwa on waste management, aimed at preventing environmental damage, holds that keeping the environment clean is an individual duty (*wājib*) and that waste recycling is a communal duty (*farḍu kifāyah*). This fatwa specifically prohibits illegal dumping and treats discarded reusable items as prohibited waste (*Tabdhīr*) and excessive consumption (*Isrāf*), providing a firm legal basis for municipal and community authorities to act.

The fifth criterion is Linguistic Efficacy, based on interviews conducted in the field with officers from the three areas; the officers said that religious terms such as *Sedekah Sampah* (Waste Donation/Alms) are more effective than secular technical terms like the 3R (reduce, reuse, recycle) in communicating the ideas of spiritual merit (*pahala*) and a civic duty to local housewives, the majority of whom are members of *Majelis Taklim* (a religious group for study). This form of faith-based environmentalism depends on organic social capital.

The steps could prove to be of great importance in establishing a sustainable and zero-waste community, but they still require regulatory support in the form of a legal foundation to make sure the system is working; this involves the establishment of specific agencies, coordination among the various stakeholders, a link to the recycling centre and other waste treatment facilities, including the process itself, from the stage of waste collection to that of the end beneficiaries.

³¹ Al-Tamimi and Abdellatif, 'Maqāṣid Al-Sharī'ah (the Higher Objectives of Islamic Law) as an Alternative Perspective for Contemporary Environmental Sustainability'; Mustofa, Zenrif, and Barizi, 'Towards an Islamic Ecotheology: Indonesian Muslim Organizations in Climate Mitigation and Adaptation Efforts'.

³² Alam et al., 'Analysis of Halal Ecotourism Digital Campaigns in a Mosque by an Online Environmental Community'; Idris, Musa, and Sumardi, 'Halal-Tayyiban and Sustainable Development Goals'.

³³ Nasir, Nair, and Ahmed, 'Environmental Sustainability and Contemporary Islamic Society'; Nur et al., 'Qur'anic Ecotheology and the Ethics of Forest Protection in Indonesia'.

In order to increase people's participation in the 'waste alms' campaign, it is also necessary to improve their understanding, using Islamic boarding schools (*pesantren*) and religious study groups (*majelis taklim*) as agents for advocacy and for spreading and reinforcing knowledge about ecopedagogy.

CONCLUSION

This study demonstrates that religious piety and environmental responsibility are not necessarily translated into one another in everyday life. Although Islamic teachings provide a strong ethical foundation for environmental protection, religious observance and familiarity with scriptural teachings do not automatically lead to consistent environmentally friendly practices. The findings suggest that the gap between religious values and environmental action is shaped by how individuals understand their religious responsibilities and whether these responsibilities are supported by practical opportunities for collective participation. Environmental stewardship therefore needs to be understood not merely as an expression of personal devotion but also as a social responsibility grounded in the Islamic principles of *amanah*, *khilafah*, and the preservation of public welfare.

Waste donation offers a practical means of connecting Islamic charitable practices with community-based waste management. By treating recyclable waste as a resource with economic and social value, this approach extends the meaning of *shadaqah* beyond conventional monetary or material donations. Its contribution lies in integrating voluntary giving, waste recovery, and environmental protection within a shared community practice. The experiences of *pesantren*, mosques, and community waste banks further illustrate how religious institutions and familiar religious expressions can encourage public participation. Nevertheless, the sustainability of these initiatives depends on more than religious motivation. Clear institutional responsibilities, adequate collection and transportation facilities, coordination between religious organisations and local authorities, and connections with waste-processing facilities are necessary to translate environmental awareness into sustained action.

Accordingly, waste donation should be developed as an integrated form of Islamic social practice and environmental governance rather than treated solely as a charitable campaign. Environmental education through *pesantren* and *majelis taklim* can strengthen the understanding that waste management is part of religious and social responsibility, while supportive local policies and accountable management arrangements can make participation more accessible and consistent. This approach reflects the substantive relevance of *Fiqh al-muamalat* and *Maqāṣid al-Sharī'ah* in connecting charitable giving, the protection of wealth, the prevention of harm, and environmental preservation. By bringing religious ethics into dialogue with effective institutional arrangements, waste donation has the potential to bridge the gap between professed piety and everyday ecological responsibility while generating social, economic, and environmental benefits.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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