

# ECOLOGICAL INTELLIGENCE: WASTE SAVING MOVEMENTS IN PRABUMULIH CITY

Rudy Kurniawan<sup>1</sup>, Andries Leonardo<sup>2</sup>, Suryana Suryana<sup>3</sup>, M Chairul Basrun Umanailo<sup>4</sup>

<sup>1</sup>Department of Sociology Faculty of Social and Politic Science Sriwijaya University, Palembang

<sup>2</sup>Department of Public Administration Faculty of Social and Politic Science Sriwijaya University, Palembang

<sup>3</sup>BSI University, Bandung

<sup>4</sup>Department of Agricultural and Forestry University of Iqra Buru, Namlea

<sup>1</sup>rudykurniawan@fisip.unsri.ac.id, <sup>2</sup>andries\_lionardo@yahoo.co.id, <sup>3</sup>suryana.suy@bsi.ac.id, <sup>4</sup>[chairulbasrun@gmail.com](mailto:chairulbasrun@gmail.com)

Received: 15 March 2020 Revised and Accepted: 19 June 2020

**ABSTRACT:** The purpose of this research is to get to know the strategy of Prabumulih Waste Bank (BSP) to motivate the society of Prabumulih City to save the waste in Waste Bank and the management model carried out by Prabumulih Waste Bank. This is the result of empirical research using qualitative descriptive approach to describe and analyze the strategy of BSP to motivate the society to save the waste. The strategy implemented by BSP in motivating Prabumulih society to save the waste in Waste Bank are personal approach, free health check up service, rewarding for the waste saver, and social media of internet. The model of waste management carried out by BSP is socializing to the society to sort and classify the household waste before they bring the waste to the Waste Bank in order to be easy to sort the non-organic to do chopping process before being sent to recycling factory. The result of the sale is directly saved in saver's saving account book.

**KEYWORDS:** ecological intelligence, waste processing, and Prabumulih Waste Bank

## I. INTRODUCTION

The increasing of population<sup>1</sup>, the change of consumption way<sup>2</sup>, and lifestyle<sup>3</sup> of the society have increased the quantity of waste<sup>4</sup>, type, and various characteristic of waste. The increasing of purchase power of the society on daily main material and technology product and the increasing of business or something else in economic growth of a region have done the large contribution on quality and quantity of waste as the result.

The increasing of waste volume need managing. The waste managing that does not use method and technique in waste processing that is safe for the environment can cause the negative impact on the society health and also the function of environment either housing, forest, rice field, river and the ocean.

Waste is always identical to the useless or the unvalued. The people produce the waste everyday, but they also avoid the waste. The waste has been thrown at random lately, burnt, buried out, the concept does not contribute the solution, more over the concept is done indisciplinably. The cause of flood is generally non-organic waste, plastic or tins that are very difficult to asunder. The types of the waste need the attention of the society to get recycled<sup>5, 6</sup>.

Housing waste management system or household waste carried out based pipe technology by using contemporary waste disposal (TPS) and final waste disposal (TPA). According to Soemarwoto (2006, p. 71) the approach has made the waste an unhandled large problem. To solve the problem, waste management should be changed into industry ecology concept. Based on the concept, the rest of human life activity, either the liquid or

<sup>1</sup> Arsandi, R, Ismiyati, & Hermawan. (2017). Dampak Pertumbuhan Penduduk Terhadap Infrastruktur Di Kota Semarang. *Jurnal Karya Teknik Sipil*, 6 (4), 1-14.

<sup>2</sup> Baiquni. (2009). Revolusi Industri, Ledakan Penduduk dan Masalah Lingkungan. *Jurnal Sains dan Teknologi Lingkungan*, 1 (1), 38-59.

<sup>3</sup> Burhanuddin. (2016). Integrasi Ekonomi Dan Lingkungan Hidup Dalam Pembangunan Yang Berkelanjutan. *Jurnal Edu Tech*, 2 (1), 11-17.

<sup>4</sup> Mahyudin. (2017). Study of Waste Problems and Landfill Environmental Impact. *Jurnal Teknik Lingkungan*, 3 (1), 66-74.

<sup>5</sup> Setyowati & Mulasari. (2013). Pengetahuan dan Perilaku Ibu Rumah Tangga dalam Pengelolaan Sampah Plastik. *Jurnal Kesehatan Masyarakat Nasional*, 7 (12), 562-566.

<sup>6</sup> Widiarti (2012). Pengelolaan Sampah Berbasis "Zero Waste" Skala Rumah Tangga Secara Mandiri. *Jurnal Sains dan Teknologi Lingkungan*, 4 (2), 101-113.

solid of domestic waste, not the the waste anymore but resource. The waste management is not about technology. By using the simple technology, the waste can be well-managed in good social relation<sup>7</sup>. The key of husehod waste solution is the founding of social institution for public management and the the relation between fertilizer production and useless thing of the waste and its usage (Soemarwoto, 2012, p. 73).

The waste was not a problem for Prabumulih city if the waste management was well-caried out. The good waste management should have right ecological management capability.<sup>8,9</sup> The right capability to manage the environment could be known on how society treat everything, trees, animals, and many things around.<sup>10</sup> The behavior involves human intelligence, this is the accumulation of human intelligent activity in treating environment as the ecological knowledge the so-called natural wisdom or ecological intelligence. The ecological intelligence informs how human behaves and acts to respond the certain changes either in physical environment or the cultural environment (Jung, 2010; Sumaatmadja, 2012; Wirawan, 1992).

This research is purposed to analyze the strategy implemented by Prabumulih Waste Bank (BSP) in motivating the citizen of Prabumulih to do waste saving movement. The research is very important because the waste problem is one of the crucial problem in Prabumulih City and there has been no scientific publication analyzing the society ecological intelligence in waste management carried out by waste bank. By operating the society environment intelligence, Prabumulih city has got the sixth Adipura Nobel from Ministry of living environment of Indonesian republic in 2017.<sup>11</sup>

Ecological intelligence is the 'spontant' thought in human mind appearing caused by the individual sees the condition of the environment or where they live is not just the way it should be. Realistically, there have been many researches on ecological intelligence carried out by some researchers. The research of (Utina, 2012), (Setyowati & Mulasari, 2013), (Thamrin, 2013), (Lewinsohn et al., 2014), (Suganda, Ananda, & Rahmayanti, 2014), (Gunawan, Digdoyo, & Subarkah, 2014), (Murdiati, 2016), (Istiawati, 2016), and (Krisnani et al., 2017). It is different from previous researches, this research concentrates on ecological intelligence strategy of Prabumulih Waste Bank in changing citizens' mindset of Prabumulih to manage the waste saving at Prabumulih Waste Bank (BSP).

## II. RESEARCH METHOD

The research operates qualitative-descriptive approach. The method used to interpret and explain the data obtained based on interview and observation (Creswell, 2002, 2010; Emzir, 2016; Neuman, 2000, 2017; Satori & Komariah, 2017) the ecological intelligence through waste saving movement carried out by BSP in managing waste that is safe for environment and economic-valued. Based on appraisal data, researcher do the coding every strategy statement of wast management involving society to save the waste in waste bank. The coding process followed up by holding the relation between the obtained concept. Then, researcher analyze the data and information sequently to determine description and general description of waste management strategy of BSP involving society in waste saving movement. The analysis result carried out by researcceer is interpreted.

## III. THE RESULT OF RESEARCH

### The Background of research

The founding of Prabumulih Waste Bank (BSP) begun by Berseri Program of Rumah Zakat then appear a community the so-called Prabu Ijo Community. Prabu Ijo Community is a community caring of environment cleaning in Prabumulih City. On December 11<sup>th</sup> 2013, Prabu Ijo Community (PIC) founded Waste Bank the so-called Prabu Ijo Community Waste Bank. The founding of Prabu Ijo Community Waste Bank was initiated by Mandiri Daya Insani (MDI) and Rumah Zakat (RZ) denoting scirty empowerment facility of environment-based. Thisis the basic difference of Prabu Ijo Community waste Bank from the other waste banks is society empowerment.

<sup>7</sup> Kartika, Samadikun, & Handayani. (2017). Perencanaan Teknis Pengelolaan Sampah Terpadu Studi Kasus Kelurahan Jabungan, Kecamatan Banyumanik, Kota Semarang. *Jurnal Teknik Lingkungan*, 6 (1), 1-17.

<sup>8</sup> Utina (2012). Kecerdasan Ekologis Dalam Kearifan Lokal Masyarakat Bajo Desa Torosiaje Provinsi Gorontalo. *Prosiding Konferensi Dan Seminar Nasional Pusat Studi Lingkungan Hidup Indonesia Ke 21*, 13-15 September. (Pp. 14-20). Mataram.

<sup>9</sup> Utina (2012). *Kecerdasan Ekologis: Strategi Membangun Lingkungan Hidup Berkualitas*. Pidato Pengukuhan Guru Besar, Universitas Negeri Gorontalo.

<sup>10</sup> Lewinsohn et al. (2014). Ecological literacy and beyond: Problem-Based Learning For Future Professionals. *AMBIO*.

<sup>11</sup> Posmetroprabu. <http://www.posmetroprabu.com/2017/08/lagi-kota-rabumulih-raih-adipura-ke-6.html>, accessed date 10 September 2017.

The ministry of life environment finds it as good hob, so the ministry presented the motor cycle as the facility of waste transport for Prabu Ijo Community. The following months, The ministry of life environment presented Prabu Ijo community a bulding for waste bank. Meanwhile the government of Prabumulih City would build a waste bank near final waste disposal location (TPA) as previous plan, but Prabu Ijo Community refused it, because waste bank should be located among society housing. The concept of waste bank is TPS 3R (contemporary waste disposal *Reduce, Reuse, Recycle*) same as TPA concept (the final processing facility). Waste Bank could not receive without being sorted. The society should register to become saver, the waste should be sorted by the ssaver. This is the concept of the waste bank.

Based on the good work of Prabumulih community in waste management based waste bank, the waste bank in Rumah Zakat become national program of Rumah Zakat of Prabumulih City. The government of Prabumulih City needs main waste bank managed by Prabu Ijo Community and changed the name to be Prabumulih Wsate Bank and main waste bank. The main waste bank controls the waste bank in district of Prabumulih City. Today Prabumulih Waste Bank has 38 units, the units are waste banks in some subdistricts and administrative units of Prabumulih City with 5.600 waste savers.

### **The Waste Produced by Prabumulih Citizens.**

The increasing of waste volume is a serious problem in many cities. Prabumulih is one of a city located in South Sumatra Province that has waste problem produced the citizens meanwhile Prabumulih is only 434,50 Km<sup>2</sup> or 43.450 Hectare with 177.078 population (BPS Kota Prabumulih, 2015). Based on the of the data of the government service of life environment of Prabumulih City in 2016 the volume of waste produced by the citizens is 174,67 ton per day. The waste is not only the household waste, but also the restaurants waste even from a village in Muara Enim regency throw the garbage to waste disposal of Prabumulih City. The increasing of waste volume produced by the citizens of Prabumulih forces the government to work hard to find the solution as soon as possible.

Based on the data of government service of Prabumulih life environmrnt, the waste that can be processed by the waste traders or waste pickers is 35,97 ton per day. 76,46 ton per produced by Prabumulih citizens that is directly carried away to final waste disposal (TPA). The rest is 62,22 ton per day is unprocessed waste, but burnt or uncarried by cleaning men or waste picker.

Prabumulih Citizen found waste as useless or unused things that might be thrown away to waste bin by ordering waste men to put out waste from their houses. If the waste was put out at final waste disposal (TPA) it would cause impact for the environment around TPA.<sup>12</sup> In rainy season, the waste gets wet and it would be difficult to handle by sorting.

### **Ecological Intelligence: Keeping the Environment by Saving the Waste at Prabumulih Waste Bank (BSP)**

The existence of BSP (Prabumulih Waste Bank) managed by Prabu Ijo *Community* (PIC) could assist and back up government administration of Prabumulih City in handling waste. The waste volume from housing, restaurants or from the others is increasing and increasing everyday. The increasing of personnels in 'blue uniform' does not contribute in decreasing wste volume even the waste is put away everyday. This is the reason of Prabumulih City government needs volunteers that can contribute to try to change the citizen mindset relating to waste problem.

The common people namely the people who do not care about environment, find waste as useless thing that can not be profitably managed. Meanwhile the intelligenent people namely the people who care about their lives environment, the waste is not found as something that can not be profitably managed then to throw away, but the waste is something that can be economically managed.

Prabumulih waste bank managed by Prabu Ijo *Community* is the facility to handle cleaning sector. The program of Prabumulih waste bank does not only motivate the people to save the waste at Prabumulih waste bank, but also to empower Prabumulih Citizen in social economic of ecological conservation-based that is appropriate to the vision and mission in program of Prabumulih waste bank. It is in order that the household waste produced by citizen does not become the problem for the people with their lives environmrnt, so that the citizen should find the solution of their waste problem.

The waste problem is a public responsibility of all ctizen of Prabumulih. The waste produced by household activity is not only the responsibility of waste men to put away from the houses that carried out once or twice in a week. The waste that is put away by the waste men to the final waste disposal (TPA) is not the only the

---

<sup>12</sup> Mulasari & Sulistyawati .(2014). Keberadaan TPS Legal dan TPS Ilegal Di Kecamatan Godean Kabupaten Sleman. *KEMAS* , 9 (2), 122-130.

solution. The thrown away waste to the final waste disposal is also the problem even the waste is getting more and more.<sup>13</sup> That is why, if all citizens show the high responsibility the waste is not problem for their life environment anymore. But, it is getting benefit and economically-valued.

Trying to make people understand about environment care is not easy.<sup>14,15,16</sup> Changing the *mindset* and behavior of people to understand waste problem needs special strategy. Some efforts implemented by Prabu Ijo *Community* in socializing and motivate Prabumulih citizen to save the waste and become customer in Prabumulih waste bank. Visiting citizen's houses around waste bank (*Door to door*). In visiting citizen's houses, Prabu Ijo *Community* members invite the people to process the household waste they have. Informing the people to be able to sort the organic and anorganic waste. The organic waste can be processed to be fertilizer and anorganic one can be saved at waste bank. In addition, if the people have *arisan* (traditional gathering) either family or social at Kelurahan (district level) or RT (neighborhood association) Prabu Ijo *Community* ask permission to socialize for informing environment management. The direct strategy is more effective to implement by operating social activities.

Conserving life environment would not be successful without support and participation of the society.<sup>17</sup> The participation and support of society is very important to run waste saving movement socialized by prabumulih waste bank to get succesful. To get interested and to make society participate to be waste saver at waste bank, Prabu Ijo *Community* holds free health check-up service for the society in requirement that the people are prepared to be waste saver at waste bank. Through this activity, the society get benefit namely free helath check-up service, the waste they bring from their houses processed by waste bank.

Prabu Ijo *community* does not only motivate the society to manage their lives environment, but also motivate the society to utilize the product they produce (waste) could empower the society, in this case is economy matter. To actualize this program, Prabu Ijo *Community* through its waste bank holds a training for the society (women) to make handcraft of sorted anorganic waste. Even the market demand is low in Prabumulih to market handicraft. But Prabu Ijo *Community* keeps running the program to hold the training for housewives, students of kinder garten to senior high school, or certain community that are very interested to take part in the traing to make handicraft. The training is very useful for the housewives and has positive value because the women usually use the time only for gathering, but in this empowerment program the women utilize the time to make handicraft.

For the middle to low class society, it is difficult to have money saving. They thought that the money they have is enough to meet their daily needs and they are so thankful with. The waste bank has changed their *mindset* of middle to low class society that they could not have money saving before, but by processing their household waste at waste bank they get money saving. They realize that the waste they thought unvalued has become their money saving.

### **Ecological Strategy: The Strategy of BSP in Waste Saving Movement**

The active role of the society in processing the waste depends on the level of understanding and motivation of the society to keep the environment clean and healthy. The ability of the society to contribute in waste processing depend on the seriousness of the society in trying to understand the waste problem. There are two types of society's opinion in treating waste. The first is the society finding waste as the useless thing and can not be managed any more so that the waste must be thrown away or destroyed. When they throw the waste, the useless one, they throw at random to the river, drainage ditch, or the yard land of their houses. The second is the society finding the waste denoting the useless thing but can be managed for other function or benefit.

For the intelligent society, the waste caould be valued thing and economic-valued. Sometimes, the household waste can be reused, for example the broken plastic bowl can be used as flowerpot or vegetablepot. The human intelligence in understanding life environment around is the form of relation between human and ecosystem that should run well. Ecological intelligence leads the human to be able to manage emotion, mind, and the actions in

<sup>13</sup> Mulasari & Sulistyawati. (2014). Keberadaan TPS Legal dan TPS Ilegal Di Kecamatan Godean Kabupaten Sleman. *KEMAS*, 9 (2), 122-130.

<sup>14</sup> Assahary. (2014). Model Penyadaran Sosial Masyarakat Dalam Pengelolaan Sampah Berbasis Kearifan Budaya Lokal (Adat Basandi Syarak, Syarak Basandi Kitabullah) Di Kota Padang. *Prosiding SNSTLI 2014*.

<sup>15</sup> Susanto, Lailatul, & Pahroni. (2010). Hubungan Pengetahuan Terhadap Pengelolaan Sampah Organik dan Non Organik Pada Masyarakat RW 03 Sumbersari Malang. *Jurnal Keperawatan*, 1 (1).

<sup>16</sup> Kurniawan, Yunsaini, & Gofur. (2018).Strategi Pemasaran Sosial Menabung Sampah di Bank Sampah Prabumulih. *Jurnal Sosiologi USK*, Volume 12 (2), Desember 2018, 168-195.

<sup>17</sup> Winter-Simat, Wright, & Choi .(2017). Creating 21st Century Global Citizens. A design-led systems approach to transformative secondary education for sustainability. *EAD 12/2017 Design for Next* (pp. 1-11). Rome, Italy: Sapienza University of Rome.

treating the world. Capra (2009: p. 283) develops a conceptual frame integrating biological, cognitive, and social life dimensions related to *ecoliteracy* concept as the effort of growing awareness of ecology. Hultrantz as quoted by (Sternberg, 2004) that ecological intelligence implemented in realistic attitudes and behaviors considering ecological capacity, and grow friendship attitude of human with their environment. The life environment where the human lives must be a communal life house that must be protected, treated, managed, and not destroyed or polluted.

That is why Prabumulih waste bank (BSP) should have a strategy to motivate Pabumulih Citizens to save the waste at Prabumulih waste bank (BSP). It is as stated by (Michael, 2002) that: Strategy is a way to achieve a goal, certain goal achievement. The strategy operated by BSP denotes the implementation of vision and mission they have that develops and protects life environment through citizens empowerment in social economic.

A new community and has not been well-known in waste saving movement activity, Prabu Ijo *Community* needs promotion and socialization optimally in public. The activity of Prabu Ijo *Community* in waste saving movement socialization is the most important component among components determining the success of the movement. One of the effective way to motivate society to save the waste at the bank is operating the approach of “jemput bola” or picking up. The approach carried out by the members of Prabu Ijo *Community* by visiting upon the aspirant of waste bank saver, Prabu Ijo *Community* informs clearly about the benefit and advantage to sort the household waste to save at waste bank. Prabu Ijo *Community* explains that the organic waste could be made into fertilizer and the anorganic one could be saved at waste bank. Through the strategy of “jemput bola” the members of Prabu Ijo *Community* could arise the interest of saver aspirant that had no interest in being saver of waste bank then they are interested in being waste bank saver. The strategy of “jemput bola” is operated through *door to door* and when there is social or family gathering (*arisan*) at sub district or neighborhood. Through the strategy of “jemput bola” the members of Prabu Ijo *Community* could get to know the character of the society so that they can map the needs of the people as free health check up service implemented.

The activity of free health check up service implemented by Prabu Ijo *Community* is one of the effective strategy. The society visiting waste bank get free health check up service should bring the sorted waste to save. The activity give the society advantage namely they get free health check up service and the waste they bring from their houses processed by waste bank. Rogers dan Storey (in (Venus, 2004: 7) calls the activity as social campaign because there are some planned communication action to create certain effect on the society that is continuously implemented in certain period.

The mission of Prabumulih waste bank for the society is becoming government partner in life environment management. This is one of the strategy implemented by Prabu Ijo *Community* namely developing good relation as the government is society partner so that the activity of waste saving movement at Waste Bank could be supported by the government of Prabumulih City and the department of life environment of Prabumulih City. It is proved that the government of Prabumulih City and the department of life environment of Prabumulih City support the waste saving movement at Waste Bank. While the department of life environment of Prabumulih city always invite Prabumulih Waste Bank Management to attend the program of celebrating Hari Bumi (World Day), Hari Lingkungan (Life Environment Day), and Hari Air (Water Day). On the celebration of Prabumulih City, Hari Bumi (World Day), Hari Lingkungan Hidup (Life Environment Day), and Hari Air (Water Day) the Government of Prabumulih City invites the civil servants at the administration of Prabumulih City and the citizens of Prabumulih City to carry out Waste Picking movement along Jendral Sudirman Street and some areas at Prabumulih City, then the collected waste is weighed and saved. The participation of Waste Bank in the activity expect that the society know the existence of Prabumulih Waste Bank.

The other strategy implemented by Prabumulih Waste Bank in motivating the society to sort and save the waste Strategi also billboard mounting on Sudirman Street at Prabumulih the socialization program implemented through social media such as facebook, instagram (BankSampah Prabumulih@banksampah\_induk\_prabumulih). The development of technology spreading the information without limit of space and time. The campaign or socialization through social media (*social media marketing*) is the form of direct or indirect marketing to arise awareness, and the action for certain mark, business, people, or other institution and implemented by using the tools of social web, such as *blogging*, *microblogging*, social media, social *bookmark*, and content (Gurnelius, 2011, p. 10). It has been proved by Prabumulih Waste Bank through internet media they can publish the photos of the activity that have been done by Prabumulih Waste Bank in movement of society awareness in managing household waste. The result, Prabumulih Waste Bank has become location of comparison study for some governmental institutions from Ujung Pandang and Makasar.

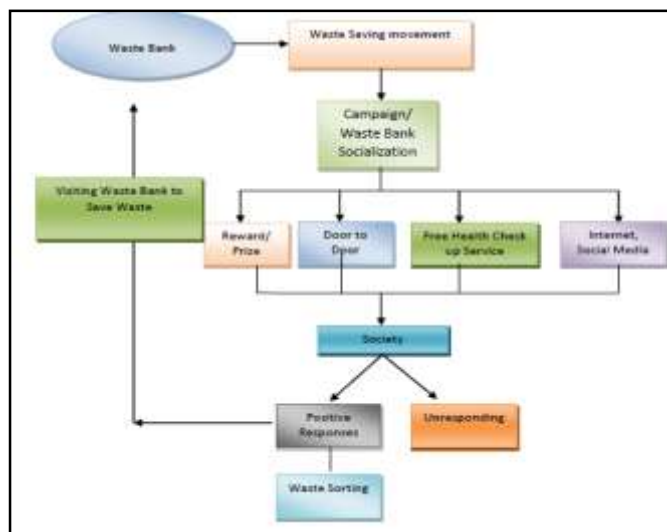


Figure 1. :The Strategy of BSP in Waste Saving Movement

**The Ecological Intelligence of Waste Bank-Based.**

The ecological intelligence would be formed after the society tried to learn and get educated to arise awareness on the importance of themselves positioning as the part of nature to get the right decision finally. The ecological intelligence emphasizes the role of scientific knowledge and ecological thought in identifying the effect appearing from social system of environment, so that the decision-making would be clearer. This is as stated by Lewinsohn et al., (2014: p. 154):

*“Ecological literacy emphasizes the role of scientific knowledge and ecological thinking in identifying cause effect relationships in socio environmental system, in order to allow more enlightened decision-making; therefore, its primary pedagogical goals are cognitive and experimental”.*

To realize the points above is needing society commitment to keep and protect the potential of natural resources and the ecology from threaten that is necessary to carry out. The awareness and the care of the society on ecology should be kept and increased to achieve the qualified level environment started from human tall hope on the capacity of the environment.

Waste is one of the unsolved problem until today that Prabumulih City includes. To solve ecological crisis on waste problem is not only technical, but also needs analyzing of human spirituality, human way of life, the human awareness on the nature to the ecological behavior staying keeping the balance of nature. For the solution needs *ecological intelligence* of human. Ecological intelligence denoting understanding and interpreting human relation with all life elements and other creatures. Ecological intelligence denoting deep empathy and the care about the environment around, and the critical thinking way on what happens in the environment as the result of our action (Jung, 2010). Thinking critically about life environment is not only individually, but also organizational in making decision. So that the ecological intelligence, according to (Stone & Barlow, 2005: p. 35) is becoming the most important component in education started from elementary school to University level.

Prabumulih Waste Bank managed by Prabu Ijo Community tries to implement ecological intelligence through waste processing that is safe to the environment and in the character of social economy. They empower the society of Prabumulih city especially the society of women in order to be able to process their household waste by sorting organic and anorganic waste. After sorting process, the women could bring the waste to weigh either in units directly coming to Prabumulih Waste Bank. The organic waste that has been handed over to Prabumulih Waste Bank then processed to be organic fertilizer.<sup>18</sup> The society could exchange organic waste they bring with the ready organic fertilizer. While the handed over anorganic waste would be processed by Waste Bank. The quantity of weight would be saved in account of saving books of the savers.

Prabumulih Waste Bank also empower the society of women to make handcraft of the useless thing or waste saved by the waste bank savers. The handcrafts is very various such as gift, vase of flower, painting, bag, and so on. The handcrafts can be marketed or used in their houses. Socially, the empowerment implemented by

<sup>18</sup> Tobing. (2005). Dampak Sampah Terhadap Kesehatan Lingkungan. *Aspek Lingkungan dan Legalitas Pembuangan Sampah serta Sosialisasi Pemanfaatan Sampah Organik sebagai Bahan Baku Pembuatan Kompos* (pp. 1-9). Jakarta: Universitas Nasional dan Dikmenti DKI.

Prabumulih Waste Bank for the society of women can make them closer and closer (*silaturahmi*). Especially when they weigh the waste, usually the weigh only once but today could be twice namely to weigh sap and waste. The activity of weighing waste could be gatering facility to talk one another.

The waste saving movement is a movement to invite the society to realize and care about environment cleaning. The awareness of the society about environment cleaning could have positive impact on ecosystem around. The awareness of waste processing that must be kept by all citizen of Prabumulih. At less, the society can use teir household waste for their needs, such as organic waste of food or vegetable could be buried around the plantation that could fertilize the plantation, while anorganic waste such as plastic can be burnt in their house yards. To chne the society’s mindset to make them do to what Prabumulih Waste Bank campaigns really needs patience and process. The understanding society they would do what Prabumulis waste Bank instructs. While the society who does not understand they would not care about.

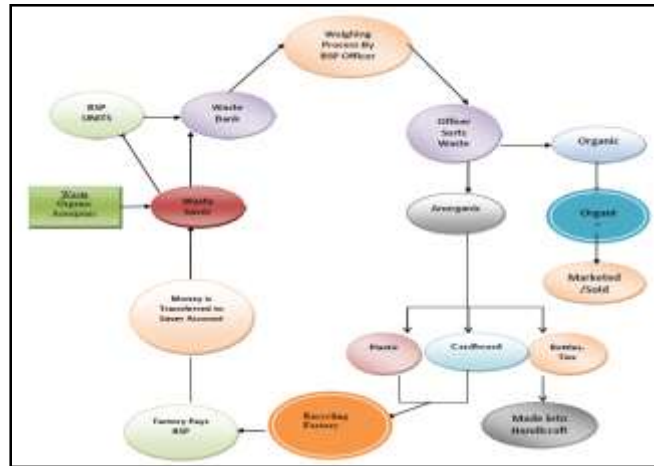


Figure 2 : The Waste Processing Model in Waste Bank-Based

IV. CONCLUSION

Based on the analysis and investigation on ecological intelligence in processing the waste through Waste Saving Movement at Prabumulih Waste Bank, researcher conclude that the strategy implemented by Prabumulih Waste Bank to motivate Prabumulih city society to save the waste in Prabumulih Waste Bank by implementing personal and persuasive approach, the approach that could motivate the society to do waste sorting at their houses and the waste can be saved at Waste Bank. Free health ceheck up sevice in requirement that society should the sorted waste from their houses. Rewarding or presenting prize denoting free umroh, motorcycle, refrigerator for the lucky waste saver and so on is a part of sytrategy to attract new waste saver candidate and increasing the saving. The last strategy is using internet media and also social media like *facebook* and *instagram* to display the activities of Prabumulih Waste Bank.

The waste processing model implemented by Prabumulih Waste Bank for Prabumulih citizens namely by carrying out the socializing on how to sort their household waste, organic and anorganic. After being sorted, the society can bring it to weigh. Organic waste is made into organic fertilizer. The anorganic waste is resorted based on the type and waste nmaterial namely platic, paper, or bottle, plastic material is cut up by cutter machine and sent to factory of plastic waste recycling. The payment of the factory is saved in waste saver account.

V. REFERENCES:

[1] Arsandi, A. S., R. D. W., Ismiyati, I., & Hermawan, F. (2017). Dampak Pertumbuhan Penduduk Terhadap Infrastruktur Di Kota Semarang. *Jurnal Karya Teknik Sipil*, 6(4), 01–14.

[2] Assahary, S. (2014). Model Penyadaran Sosial Masyarakat Dalam Pengelolaan Sampah Berbasis Kearifan Budaya Lokal (adat Basandi Syarak, Syarak Basandi Kitabullah) Di KOTA Padang. *Prosiding SNSTL I 2014 OP-07*, (September), 37–46. Retrieved from [http://lingkungan.ft.unand.ac.id/images/0738-46-Salman\\_Assahary.pdf](http://lingkungan.ft.unand.ac.id/images/0738-46-Salman_Assahary.pdf)

[3] Baiquni, M. (2009). Revolusi Industri, Ledakan Penduduk Dan Masalah Lingkungan. *Jurnal Sains &Teknologi Lingkungan*, 1(1), 38–59. <https://doi.org/10.20885/jstl.vol1.iss1.art3>

- [4] Burhanuddin. (2016). Integrasi Ekonomi dan Lingkungan Hidup dalam Pembangunan Yang Berkelanjutan. *EduTech: Jurnal Ilmu Pendidikan Dan Ilmu Sosial*, 2(1), 11–17.
- [5] Capra, F. (2009). *The Hidden Connections (Sistematik Melawan Kapitalisme Baru)*. Surabaya: Jelasutra.
- [6] Creswell, J. W. (2002). *Research Design: Qualitative & Quantitative Approaches* (Chryshnanda & B. Hastobroto, Eds.). Jakarta: KIS Press.
- [7] Creswell, J. W. (2010). *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Yogyakarta: Pustaka Pelajar.
- [8] Emzir. (2016). *Metodologi Penelitian Kualitatif Analisis Data*. Jakarta: Raja Grafindo Persada.
- [9] Gunawan, R., Digidoyo, E., & Subarkah, A. (2014). Budaya Kearifan Lokal Dalam Tata Kelola Dan Pengembangan Lingkungan Kota. *Sejarah Dan Budaya*, tahun ke d(2), 207–214.
- [10] Gurnelius, S. (2011). *30-Minutes Social Media Marketing*. USA: McGraw-Hill.
- [11] Istiwati, N. F. (2016). Nilai-Nilai Kearifan Ekologis Masyarakat Adat Krui Sebagai Alternatif Sumber Belajar IPS SD-SMPS Di Pesisir Barat Lampung. *Konstruktivisme*, 8(2), 1689–1699. <https://doi.org/10.1017/CBO9781107415324.004>
- [12] Jung. (2010). On Alchemy, C.G.Jung and Ecological Intelligence. Retrieved June 20, 2017, from <https://jungianwork.wordpress.com/2010/02> website: <https://jungianwork.wordpress.com/>
- [13] Kartika, C., Samadikun, B. P., & Handayani, D. S. (2017). Perencanaan Teknis Pengelolaan Sampah Terpadu Studi Kasus Kelurahan Jabungan, Kecamatan Banyumanik, Kota Semarang. *Jurnal Teknik Lingkungan*, 6(1).
- [14] Krisnani, H., Hemaedi, S., Ferdryansyah, M., Asiah, D. H. Si., Basar, G. G. K., Sulastri, S., & Mulyana, N. (2017). Perubahan Pola Pikir Masyarakat Mengenai Sampah Melalui Pengolahan Sampah Organik Dan Non Organik Di Desa Genteng, Kecamatan Sukasari, Kab. Sumedang. *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*, 4(2), 281–289. <https://doi.org/10.24198/jppm.v4i2.14345>
- [15] Kurniawan, R., Yusnaini, & Gofur, A. (2018). Strategi Pemasaran Sosial Menabung Sampah di Bank Sampah Prabumulih. *Jurnal Sosiologi USK*, 12(2), 168–195. <https://doi.org/10.1192/bjp.112.483.211-a>
- [16] Lewinsohn, T. M., Attayde, J. L., Fonseca, C. R., Ganade, G., Jorge, L. R., Kollmann, J., ... Weisser, W. W. (2014). Ecological literacy and beyond: Problem-based learning for future professionals. *Ambio*, 44(2), 154–162. <https://doi.org/10.1007/s13280-014-0539-2>
- [17] Mahyudin, R. P. (2017). Kajian Permasalahan Pengelolaan Sampah Dan Dampak Lingkungan Di Tpa (Tempat Pemrosesan Akhir). *Jukung Jurnal Teknik Lingkungan*, 3(1), 66–74.
- [18] Michael, E. P. (2002). *Strategi Bersaing (Competitif Strategy)*. Tangerang: Kharisma Publishing.
- [19] Mulasari, S. A., & Sulistyawati. (2014). Keberadaan Tps Legal Dan Tps Ilegal Di Kecamatan Godean Kabupaten Sleman. *KESMAS - Jurnal Kesehatan Masyarakat*, 9(2), 122–130. <https://doi.org/10.15294/kemas.v9i2.2839>
- [20] Murdiati, E. (2016). Pengetahuan Ekologi Lokal. *Wardah*, 16(2), 155–165.
- [21] Neuman, W. L. (2000). *Social Research Methods: Qualitative and Quantitative Approachs*. Boston: Allyn and Bacon.
- [22] Neuman, W. L. (2017). *Methodology Penelitian Sosial: Pendekatan Kualitatif dan Kuantitatif*. Jakarta: PT Indeks.
- [23] Posmetroprabu. (2017). Kota Prabumulih Raih Adipura ke-6.
- [24] Satori, D., & Komariah, A. (2017). *Metodologi Penelitian Kualitatif*. Bandung: Alfabeta.
- [25] Setyowati, R., & Mulasari, S. A. (2013). Pengetahuan dan Perilaku Ibu Rumah Tangga dalam Pengelolaan Sampah Plastik. *Kesmas: National Public Health Journal*, 7(12), 562–566. <https://doi.org/10.21109/kesmas.v7i12.331>
- [26] Soemarwoto, O. (2012). *Pembangunan Berkelanjutan: Antara KOnsep dan Realitas*. Bandung: Unpas Press.
- [27] Sternberg, R. J. (2004). Culture and intelligence. *The American Psychologist*, 59(5), 325–338. <https://doi.org/10.1037/0003-066X.59.5.325>
- [28] Stone, & Barlow. (2005). *Ecological Literacy Ducating Our Children fo a Sustainable World*. San Francisco: Sierra Club Books.
- [29] Suganda, E., Ananda, S., & Rahmayanti, H. (2014). Konsep Kota Ekologis sebagai Kota Ekonomis yang Berkelanjutan (Kajian Infrastruktur Kota). 1–140.
- [30] Sumaatmadja. (2012). *Manusia Dalam Konteks Sosial, Budaya Dan Lingkungan Hidup*. Bandung: Alfabeta.
- [31] Susanto, R., Lailatul, N., & Pahroni, R. (2010). Related Knowledge of Organic Waste Management and Non-Organic Community RW 03 Sumbersari Malang. *Keperawatan*, 1(1), 32–38.
- [32] Thamrin, H. (2013). Kearifan Lokal dalam Pelestarian Lingkungan ( The Lokal Wisdom in Environmental Sustainable ). *Kutubkhanah*, 16(1), 46–59.
- [33] Tobing, I. S. (2005). Dampak sampah terhadap kesehatan lingkungan dan manusia. *Aspek Lingkungan Dan Legalitas Pembuangan Sampah Serta Sosialisasi Pemanfaatan Sampah Organik Sebagai Bahan Baku Pembuatan Kompos*, 1–9. Jakarta: Universitas Nasional dan Dikmenti DKI.
- [34] Utina, R. (2012). Kecerdasan Ekologis Dalam Kearifan Lokal Masyarakat Bajo Desa Torosiaje Provinsi Gorontalo. *Prosiding Konferensi Dan Seminar Nasional Pusat Studi Lingkungan Hidup Indonesia Ke 21*, 5(September), 14–20. Mataram: Pusat Studi Lingkungan Hidup Indonesia.



- [35] Venus. (2004). *Manajemen Kampanye: Panduan Teoritis dan Praktis dalam Mengaktifkan Kampanye Komunikasi*. Bandung: Simbiosis Rekatam Media.
- [36] Widiarti, I. W. (2012). Pengelolaan Sampah Berbasis “Zero Waste” Skala Rumah Tangga Secara Mandiri. *Jurnal Sains & Teknologi Lingkungan*, 4(2), 101–113. <https://doi.org/10.20885/jstl.vol4.iss2.art4>
- [37] Winter-Simat, N., Wright, N., & Choi, J. H. (2017). Creating 21st Century Global Citizens. A design-led systems approach to transformative secondary education for sustainability. <https://doi.org/10.1080/14606925.2017.1352688>
- [38] Wirawan. (1992). *Psikologi Lingkungan*. Jakarta: Grasindo