

Harmonization of the Faith-Based Approach and Inclusive Circular Economy (in Promoting the Success of Waste Management): A Case Study of the CSR Program Kampung Berseri by PT Pertamina Patra Niaga AFT El Tari

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Abstract. This study aims to explore how the CSR Program Kampung Berseri has created a harmonization between a faith-based approach and an inclusive circular economy in promoting the success and effectiveness of waste management in Kupang City. The research employed a qualitative method with a case study approach. Data were collected through interviews, CSR internal documents, and related literature. The findings indicate that the Gereja Maschi Injili di Timor (GMIT), as a Faith-Based Organization (FBO), has successfully established socio-spiritual legitimacy (as a foundation for transforming community behavior) through three main activities: (1) environmental training for church councils, (2) dissemination of information through church pulpits, and (3) the establishment of waste bank units within churches and schools (29 units in total) spread across 18 sub-districts in Kupang City. The success of the social legitimacy built by GMIT has reinforced the effectiveness of Bank Sampah Mutiara Timor in implementing an inclusive circular economy within the Kampung Berseri Program. This effectiveness is demonstrated by the production of 300 liters of eco-enzyme (100 bottles ready for sale), an increase in the number of active customers (78 individuals), outreach to 3,304 households with 99,947.6 kg of waste managed, 300 participants engaged in roadshow activities, and an increase in the waste bank's income ranging from 20% to 180%.

Keywords: *CSR, Faith-Based Approach, Inclusive Circular Economy.*

A. INTRODUCTION

The issue of waste remains a global challenge that requires various innovations to resolve. According to the World Bank (2020), the estimated generation of solid waste per day can reach 0.79 kg per person, equivalent to 2.24 billion tons per year. The World Bank has also projected that by 2050, the volume of global waste will increase significantly from 2 billion tons per year to 3.4 billion tons per year (Verawati, 2022). The rising volume of waste inevitably requires high handling costs. In 2011, Chalik (2011) reported that several regions in Asian countries spent an average of USD 25 billion to manage 760,000 tons of waste per day. Sayrani and Tamunu (2020) further predicted that by 2025, countries in Asia would require at least USD 50 billion annually for waste management.

In Indonesia, based on the World Bank report *The Atlas of Sustainable Development Goals* (2023), the country ranked fifth globally as the largest waste producer in 2020, generating an estimated 65.2 million tons of waste. Furthermore, a study by the University of Leeds published in *Nature* (September 2024) noted that Indonesia ranked third in the world as the largest contributor of plastic waste (Paino, 2024). In addition to being one of the largest producers of waste, particularly plastic waste, Indonesia also performs poorly in waste management. According to the Environmental Performance Index (2024), Indonesia ranked the lowest among ASEAN countries in waste management, scoring only 26.7 out of 100. This figure is significantly lower compared to Singapore, which scored 75.5 out of 100 as the best-performing ASEAN country.

These data reflect the suboptimal state of waste management at the municipal/regency level in Indonesia. One such city facing serious challenges in waste management is Kupang, the capital of East Nusa Tenggara Province. Tulle (2025) reported that in 2019 and 2022, Kupang was designated by the Ministry of Environment and Forestry (KLHK) as one of the dirtiest cities in Indonesia. Compared to other municipalities in East Nusa Tenggara, Kupang generated the highest volume of waste, with significant increases recorded between 2020 and 2022. Apart from the open-dumping disposal system and negative waste-handling habits among residents, population growth has been identified as a major factor contributing to the increasing waste volume. Data from the study conducted by Lobo (2024) shows that in 2020, with a population growth of 442,758 inhabitants, the amount of waste generated reached 79,382.39 tons. In 2021, with a population of 455,847 inhabitants, the waste generation increased to 80,803.34 tons. Then, in 2022, the amount of waste generation increased again to 83,192.63 tons when the population reached 468,913 inhabitants. In addition to the factor of rapid population growth, two other factors that also influence the problems of waste management in Kupang City are the poor habits of the community, as well as landfill facilities that still employ the open dumping system.

Given the complexity of waste management in Kupang, solutions cannot rely solely on the government but must involve active participation from the community and private actors. PT Pertamina Patra Niaga AFT El Tari, a private company operating in Kupang, specifically in Penfui Sub-district, Maulafa District, initiated an innovative waste management program through its CSR initiative Kampung Berseri (Bersih, Sehat, Ari El Tari). The program focuses on community empowerment and environmental conservation through collaborative efforts with its fostered partner, Bank Sampah Mutiara Timor. According to PT Pertamina Patra Niaga AFT El Tari's Work Plan Report (Renja) 2025, there are nine ongoing and planned activities: (1) Roadshow *Ubah Sampah Jadi Berkah*, (2) Waste Banks for Residents (3) Infrastructure Support for Waste Banks: Press Machine, PPE, Trash Bins, and *Hoist Crane*, (4) Waste Bank Goes to School, (5) Community-Based Religious Environmental Advocacy, (6) *Beach Clean Up* (7) Kriya Berseri Workshop: Crafting Mutiara Timor and Eco-Enzyme Products, (8) Exhibition and Sale of Recycled Products, and (9) Workshop on Climate Resilience and GEDSI Development.

The approach used in the CSR Program Kampung Berseri (for conducting waste management) not only refers to the principles of an inclusive circular economy but also to the innovation of a faith-based approach within religious communities. PT Pertamina Patra Niaga AFT El Tari established communication with the largest religious community in East Nusa Tenggara (NTT), namely the Synod of Gereja Masehi Injili di Timor (GMIT), to help strengthen the network for disseminating information and explaining waste management to the wider community. As is already known, the meaning of the Church is not limited only to a building for gathering and worship but emphasizes more the group of individuals or community who gather and worship within it (Sukarman, 2016). Quoted from Genesis (1:28), God gave a message and entrusted it to groups and communities (the Christian Church) that the harmonization of humans with nature is crucial because essentially humans are stewards (servants) of the earth. This mandate becomes a theological foundation that is sufficiently legitimate to encourage ecological sustainability based on religious values (Londo, 2025). This is also what encouraged GMIT to collaborate and support the CSR Program Kampung Berseri as a catalyst for eco-spiritual legitimacy in implementing waste-sorting advocacy programs and disseminating the importance of waste management in Kupang City.

Through a faith-based approach that produces ecological legitimacy, PT Pertamina Patra Niaga AFT El Tari views that an inclusive circular economy approach for waste management in Kupang City will operate more effectively. The actor that plays the main role

in the application of an inclusive circular economy is Bank Sampah Mutiara Timor. Quoted from the CSR program Kampung Berseri implementation report (2024), Bank Sampah Mutiara Timor plays a role in increasing community awareness of the importance of waste management and empowering them economically, namely by encouraging communities to sort waste and providing incentives through a waste banks scheme. The measurable impacts produced by the activism of Bank Sampah Mutiara Timor within one year of implementation include: an increase in waste bank income by 20–180%, an increase in the number of active customers (78), and the participation of 345 individuals in roadshows/workshops.

Based on the aforementioned review, this study aims to explore how the CSR Program Kampung Berseri is able to create a harmonization of the faith-based approach and inclusive circular economy in encouraging the success and effectiveness of waste management in Kupang City. Through a case study approach, the results of this study are expected to contribute positively to enriching the academic literature on the importance of synergy between the faith-based approach and an inclusive circular economy in achieving successful waste management. In addition, this study is also expected to have practical implications for the development of innovative waste management implementation, as one of the alternatives that can be adopted and replicated by other regions in Indonesia in responding to environmental problems, particularly waste.

B. METHOD

This study employed a qualitative method with a case study approach. According to Creswell & Poth (2018), the qualitative method is a method that has particular uniqueness in exploring meanings, experiences, and perspectives of participants in depth within a specific social context. Meanwhile, the case study approach is a very useful approach for understanding the phenomenon being studied holistically and contextually, focusing on a particular case as the unit of analysis (Yin, 2018). Through a qualitative method with a case study approach, it is expected to serve as an effective tool for exploring the uniqueness of the CSR program Kampung Berseri of PT Pertamina Patra Niaga AFT El Tari as a concrete manifestation of successful waste management through the harmonization of the faith-based approach with the inclusive circular economy. The research location was carried out in Maulafa District, Kupang City, NTT.

This study used primary data obtained from interviews and secondary data derived from various internal CSR documents of PT Pertamina Patra Niaga AFT El Tari. In addition, this study also utilized data from literature and journal articles relevant to the research topic. Descriptive analysis was chosen in this study by explaining the data through classification and categorization, thereby producing a systematic descriptive sequence. Through descriptive analysis, the resulting research is able to provide a systematic, factual, and accurate description of facts as well as the relationships among the phenomena studied (Nazir, 2014). Data verification was carried out by presenting data that serve as key data in this research. Then, the process of testing data credibility was conducted using data and source triangulation techniques so that the justification process of the CSR Program Kampung Berseri could be conducted precisely based on various literature sources used in this study

C. RESULTS AND DISCUSSION

The Kampung Berseri (Bersih, Sehat, Ari El Tari) Program is a flagship CSR initiative initiated by PT Pertamina Patra Niaga AFT El Tari with its main focus on community empowerment and environmental conservation through a collaborative approach, while emphasizing the principles of sustainability, equality, and inclusivity among various communities and vulnerable groups in Kupang City, NTT. The CSR Program Kampung

Berseri began in 2024 and is planned to conclude in 2028, with the ultimate objective of establishing a waste management research center in Kupang City. In order to achieve this objective, the innovation undertaken by PT Pertamina Patra Niaga AFT El Tari in the CSR Program Kampung Berseri is to harmonize a faith-based approach with an inclusive circular economy approach as an effort to promote the success and effectiveness of waste management in Kupang City. This innovation is based on the findings of literature reviews and expert studies from both approaches:

Table 1. Elaboration of Literature Review on Environmental Governance

| <i>Faith Based Approach</i> | <i>Inclusive Circular Economy</i> |
|---|---|
| Katherine Marshall & Lucy Keough (2004). <i>Mind, Heart and Soul in the Fight against Poverty</i> . World Bank. | Walter R. Stahel (2016). <i>The Circular Economy: A User's Guide</i> . Routledge. |
| Robert W. Hefner (2016). <i>Religion and the Quest for Sustainable Development</i> . | Patrick Schröder et al. (2019). <i>Promoting a Just Transition to an Inclusive Circular Economy</i> . Chatham House Report. |

Source: Data processed by the researcher, 2025

From the elaboration of these four works of literature, within the context of waste governance, the faith-based approach can function as a framework of values and social legitimacy (as it encompasses ethics and morality in ecological sustainability), while the inclusive circular economy can serve as a systemic-economic framework on how waste management and processing can create inclusive economic opportunities, namely the improvement of income for marginalized groups. Therefore, the harmonization of both approaches will generate waste management that is more effective, sustainable, just, and widely accepted by society. Furthermore, the harmonization and the intersection of both approaches can be seen in the following diagram:

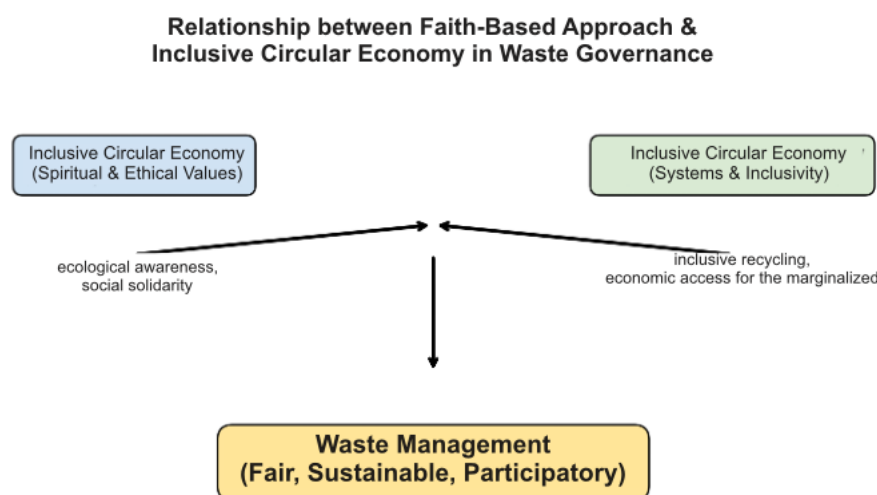


Figure 1. Relationship between Faith-Based Approach & Inclusive Circular Economy in Waste Governance

Source: Processed by the researcher (2025)

GMIT Synod: Catalyst of Social-Spiritual Legitimacy in the CSR Program Kampung Berseri

Marshall & Keough (2004), in their work entitled *Mind, Heart and Soul in the Fight against Poverty*, mention that development and the resolution of social problems (poverty) cannot rely solely on technical-economic approaches or dimensions, but must also take into account moral, spiritual, and cultural dimensions. For this purpose, they propose a conceptual framework in the form of *Mind, Heart and Soul*, as an integrated whole in social development and the fight against poverty. *Mind* related to technical, rational, and data-based aspects, *Heart* encompassing aspects of solidarity, empathy, and social concern, and *Soul* referring to moral, spiritual, and faith aspects. In the context of *Soul*, Marshall & Keough (2004) state that religion and Faith-Based Organizations (FBO) play a key role in development. These two elements are also highlighted by Robert W. Hefner (2016) in his work entitled *Religion and the Quest for Sustainable Development*. According to Hefner (2016), religion, with values and morals such as social justice, environmental concern, welfare, and community solidarity, can drive the achievement of equitable and sustainable development. FBOs often identified with the Church, according to Hefner also play an important role in development due to several factors, including: strong social networks, public trust, and the ability to reach marginalized groups.

In this regard, PT Pertamina Patra Niaga AFT El Tari collaborates with the Synod of the Gereja Masehi Injili di Timor (GMIT) to build social-spiritual legitimacy within the community of Kupang City so that the success and effectiveness of waste management based on an inclusive circular economy can be achieved. Within the Kampung Berseri Program, GMIT functions as the manifestation of an FBO to carry out waste-sorting advocacy and to help strengthen the network of information dissemination and exposure regarding waste management from the source to a wider society. The activities undertaken by the GMIT Synod in building social-spiritual legitimacy include: (1) environmental training for church councils, (2) dissemination of information through the church pulpit, and (3) the establishment of waste bank units within church and school environments. This approach has proven effective because environmental messages are conveyed through the values of faith, thereby fostering a collective sense of responsibility for the environment as part of worship and spiritual accountability.

First, environmental training for church councils within the scope of GMIT. The relationship between the Church (as the manifestation of an FBO) and concern for the environment, in essence, began with the writing of a historian named Lynn White in 1967 through his work entitled *The Historical Roots of Our Ecological Crisis*. Nelwan et al. (2021) then added that this issue escalated between 1970–1998, from the Baptist Church in the United States to the Roman Catholic Pope, with related issues and ecological crises. This discourse later generated the conclusion that the environmental crisis is part of church stewardship. Hence, the church as an assembly/community must take responsibility. In light of this, environmental training becomes crucial and should be conducted by the church for its councils so that awareness of ecological sustainability, including the importance of waste management, can be further enhanced. For this reason, GMIT, together with PT Pertamina Patra Niaga AFT El Tari and Bank Sampah Mutiara Timor, has been highly committed to conducting environmental training for the congregation. The contents of the environmental training conducted include: understanding of the fundamentals of the environment (concepts, principles, regulations/policies), the waste problem in Kupang City (presentation of factual data and risks if left unaddressed), methods of effective waste management, as well as practical skills in creating products from the results of waste management or processing.

The second activity of GMIT carried out to build social-spiritual legitimacy is the dissemination of information through the church pulpit. For the environmental training that has been conducted to be sustainable, the dissemination of information, as well as theological foundations (through the pulpit), must be continuously provided. As quoted from Kurniawaty et al. (2024), the church is called to teach, provide, and disseminate information to its

congregation regarding the importance of preserving nature as an integral part of their faith commitment. Furthermore, Londo (2025) states that in Christian theology, nature is God's creation that possesses profound value and deserves to be respected as part of His magnificent work. Therefore, preserving and conserving nature is not merely a practical obligation, but also a spiritual act that reflects love for the Creator as well as reverence for His creation. Quoted from Genesis (1:28), God entrusted humanity with the responsibility to manage the earth and all its contents, making the care of nature part of spiritual responsibility. In the church pulpit within the GMIT Synod, several aspects that become the focus of messages delivered to the congregation regarding the importance of waste management, apart from theological foundations, include motivation, inspiration, and exemplary practices of ecological awareness, practical guidance on effective waste management, as well as the benefits of collective action by the congregation.

After the environmental training, followed by the reinforcement of doctrinal values through the church pulpit, the third activity of the GMIT Synod in establishing social-spiritual legitimacy is the establishment of waste bank units in church and school environments. This activity was facilitated by PT Pertamina Patra Niaga AFT El Tari, which also collaborated with Bank Sampah Mutiara Timor. The establishment of waste banks in school environments certainly encourages the direct application of Christian teaching and religious education in schools. As stated by Telaumbanua (2020), Christian education through ecological education provides believers with awareness about the importance of maintaining relationships with other creations, so that students from an early age are taught sensitivity, respect, and appreciation toward nature. This also forms the basis of GMIT's belief that ecological awareness or the awareness of the importance of waste management will not be effective if it only addresses adult congregants. The detailed forms of activities carried out in school environments related to the establishment of waste bank units include: foundational orientation and socialization (opening worship), waste-sorting practices, waste weighing and banks, waste management and utilization, use of funds, integration with religious and spiritual education, as well as appreciation and evaluation. Through this educational activity pattern, it is expected that the focus of school students within the GMIT Synod will not only be on cleanliness and economics but also on educating students to become stewards of religion and God's creation, while integrating faith and concrete actions so that they can bear ecological witness to the surrounding community.

Bank Sampah Mutiara Timor: A Concrete Practice of Inclusive Circular Economy

The social-spiritual legitimacy built by PT Pertamina Patra Niaga AFT El Tari through the GMIT Synod encourages the effectiveness of Bank Sampah Mutiara Timor in applying an inclusive circular economy within the Kampung Berseri Program. By definition, a waste bank is a community-based waste management innovation that synergizes technical and social approaches within a participatory system. Generally, this system operates like a banking institution, where the community deposits inorganic waste that has market value, such as paper, plastic, and metals, in exchange for savings in the form of money, goods, or points (Hisyam et al., 2025). Quoted from the CSR Program Kampung Berseri implementation report (2024), Bank Sampah Mutiara Timor was established in March 2020, and since early 2024, it has become a CSR-assisted group of PT Pertamina Patra Niaga AFT El Tari. The establishment of this Waste Bank was motivated by the scarcity and difficulty of access to waste disposal and management sites in Kupang City. This shortage has resulted in vacant lands becoming an easy target for waste dumping. On the other hand, waste also possesses economic value if sorted at the source. Therefore, the role of Bank Sampah Mutiara Timor in the CSR Program Kampung Berseri is to serve as an educational hub and driver of waste sorting at the source, as well as to

promote recycling practices to the community, particularly plastic recycling. Its overarching goal is to reduce plastic waste (directly from its source) in Kupang City, which has thus far been piled up in landfills without any clear and sustainable management strategy.

To achieve this overarching goal, Bank Sampah Mutiara Timor practices the concept of an inclusive circular economy. According to Stahel (2016), the circular economy is an alternative economic paradigm that advocates for and responds to environmental crises and resource limitations within the linear economic system that prioritizes the take-make-dispose approach. Stahel argues that reuse and remanufacturing are more important than recycling, as recycling processes often result in material degradation. More comprehensively, Geissdoerfer et al. (2017) in Purwanti (2021) state that the circular economy essentially employs the strategies of reduce, reuse, recycle, repair, refurbish, and remanufacture in order to preserve the value of materials and products within the economic system. Through these strategies, waste management, particularly in terms of waste processing, can adopt an end-to-end approach.

In its development, Schröder et al. (2019) argue that the transformation from the linear economy paradigm to the circular economy must take into account the aspect of inclusivity. According to them, without the component of inclusivity and social justice in the circular economy, the transformation could fail to gain public acceptance and would be difficult to sustain. In their work, they use the concept of “Just Transition” as the framework and practice of the inclusive circular economy. In this regard, Schröder et al. (2019) then define the inclusive circular economy as a circular economy that considers and integrates the principles of social justice, equality, and inclusion into resource utilization strategies, so that the transition toward sustainability does not generate new inequalities but instead strengthens collective welfare. In simple terms, there are two main values and principles in the inclusive circular economy: (1) social justice ensuring that the benefits of the circular economy are experienced and fairly distributed to all groups of society (including vulnerable groups), and (2) participation actively involving local communities as well as other civil society organizations in resource management. These two values were adopted by PT Pertamina Patra Niaga AFT El Tari as the foundation to address waste problems in Kupang City through the Kampung Berseri Program with Bank Sampah Mutiara Timor.

Until 2025, Bank Sampah Mutiara Timor has become the main actor in several activities of the CSR Program Kampung Berseri, which include: “Ubah Sampah Jadi Berkah” roadshow, the development of eco-enzymes and liquid organic fertilizer, “bank sampah goes to school,” as well as beach clean-up. In 2025, “Ubah Sampah Jadi Berkah” roadshow successfully reached 4 locations, with 200 participants receiving education. The effectiveness of the roadshow activities has further increased public awareness in Kupang City regarding the new economic potential of recycling waste. Therefore, the waste successfully recycled per month at Bank Sampah Mutiara Timor has reached 17 tons per month (Company Implementation Report, 2024). Furthermore, for the development of eco-enzymes and liquid organic fertilizer (LOF), throughout 2025, Bank Sampah Mutiara Timor has been recorded to be able to produce 300 liters of eco-enzymes and 100 bottles ready for sale. In addition to sales being carried out to increase the income of the waste bank, after the production process, the eco-enzyme and LOF products were also used for the Biodiversity Park program of PT Pertamina Patra Niaga AFT El Tari.

“Bank Sampah Goes to School” has become the next flagship activity of Bank Sampah Mutiara Timor. In this activity, Bank Sampah Mutiara Timor collaborated with GMIT to educate students of religious schools in Kupang City. This activity successfully reached 50 students as recipients of environmental education, and they were positioned as agents to trigger waste-sorting efforts at school. As a result of this activity, the processing of 100 kg of paper

waste at schools was successfully carried out. Finally, the activity in the Kampung Berseri Program, in which Bank Sampah Mutiara Timor became the main actor, was the beach clean-up. The beach clean-up activity was an environmental awareness action, in which Bank Sampah Mutiara Timor collaborated with volunteers and the local community with the aim of cleaning waste from beaches and coastal areas. This action was carried out at Kelapa Tinggi Beach, Mata Air Village, Kupang Regency, where the action not only helped maintain beach cleanliness but also aimed to increase public awareness of the negative impacts of waste on marine ecosystems. The collected waste was then managed and recycled by the waste bank.

The key to the success of Bank Sampah Mutiara Timor as a manifestation of the practice of inclusive circular economy lies in its seriousness in applying the values of justice (equity) and participation. The CEO of Bank Sampah Mutiara Timor, Meilsa Anita Mansula, plays a key role in building a new culture in waste management in Kupang City by recruiting and employing 60% women (of the total workers). As a result, 80% of the recruited customers are women, particularly housewives. Not only are housewives (women) involved in the activism of Bank Sampah Mutiara Timor, but also vulnerable groups and persons with disabilities are included. In accordance with what was stated by Schröder et al. (2019), no one is left behind in the concept of the inclusive circular economy. The manifestation of the success of Bank Sampah Mutiara Timor can be seen from the establishment of 29 waste bank units in 18 sub-districts in Kupang City, which successfully collected 99,947.6 kilograms of segregated inorganic waste from households. From this success, it has been recorded that the income of the waste bank in 2025 has increased significantly (20–180%) (Program Implementation Report, 2025). In the previous year, Bank Sampah Mutiara Timor was also able to collect waste donations used to help finance the treatment of dialysis patients, amounting to IDR 4,712,880, as well as coral reef transplantation activities amounting to IDR 4,401,850. More than 1,000 coral reefs were successfully transplanted in the waters of Kupang Bay thanks to the support of this program (Program Implementation Report, 2024).

D. CONCLUSION

The issue of waste and waste management remains a crucial matter at both the global and Indonesian levels. To this day, Indonesia is still one of the ASEAN countries that produces the largest amount of waste in the world. Moreover, based on data from the Environmental Performance Index (2024), Indonesia remains the country with the worst waste management in ASEAN. One of the cities in Indonesia with poor waste management is Kupang. The greatest challenge faced by Kupang City in waste management is the behavior of the community that tends to be indifferent and apathetic towards waste and environmental sustainability. To address this challenge, PT Pertamina Patra Niaga AFT El Tari introduced a social innovation called the CSR Program Kampung Berseri. The findings of this study show that the CSR Program Kampung Berseri is able to serve as empirical evidence of the success of waste management through the harmonization of faith-based approaches and an inclusive circular economy. This harmonization demonstrates uniqueness and novelty that distinguishes waste management in Kupang City from waste management practices in other cities, which generally only focus on one concept, either a faith-based approach alone or an inclusive circular economy alone.

The Gereja Masehi Injili di Timor (GMIT) as a Faith-Based Organization (FBO) has been able to establish socio-spiritual legitimacy (as the basis for changing community behavior) through three main activities, namely: (1) environmental training for church assemblies, (2) dissemination of information through church pulpits, and (3) the establishment of waste bank units in church and school environments. Once awareness has been successfully

built and environmentally conscious behavior has been established, the CSR Program Kampung Berseri introduced Bank Sampah Mutiara Timor as the key actor in effective waste management. Through the approach and concept of the inclusive circular economy, Bank Sampah Mutiara Timor applies the values of social justice and active participation by involving not only the government and NGOs, but also women, vulnerable groups, and even persons with disabilities in carrying out program activities. Through this approach, Bank Sampah Mutiara Timor has currently succeeded in processing 30 tons of waste (collected from 29 waste bank units), with one of the flagship products produced being eco-enzymes (100 bottles ready for sale). In addition, with the increasing number of active customers and participants in the roadshow events, the income of Bank Sampah Mutiara Timor has also experienced growth from year to year. In 2025, the income of the waste bank is expected to increase by 20–180%.

In this study, the researcher identified two symptoms of challenges and risks to the sustainability of the effectiveness of the CSR Program Kampung Berseri (harmonization of faith-based approach and inclusive circular economy) in waste management in Kupang City, namely: the limitations of waste management infrastructure and the weakness of local government policies on waste management. Therefore, the researcher suggests the need for a more in-depth study regarding the harmonization between the faith-based approach and inclusive circular economy, particularly by highlighting how spiritual values can be operationalized in inclusive circular strategies, and to what extent the role of faith-based organizations (FBOs) can drive behavioral change among diverse social groups in waste management amidst infrastructure limitations. It is hoped that future research will be able to address the limitations of this study by exploring more deeply the model of collaboration and tangible synergy between faith-based communities, government, and the private sector in creating socially and ecologically just waste management innovations. Thus, future research can provide empirical evidence and an applicable framework for the development of sustainable policies and practices.

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