

Applying Social Practice Theory to Foster Mindful Consumption: A Case of Waste Banks in Indonesia

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ABSTRACT

Mindful consumption is an emerging research topic. The literature about mindful consumption is currently more focused on the individual. However, the more significant behavioral impact is collective behavior. So, the purpose of this research is to analyze how mindfulness instills changes in mindful consumption behavior at a collective level. This study applies social practice theory to explain how waste management as a social practice increases collective mindfulness and collective mindful consumption. This study applied a qualitative research design using a case study technique. A series of in-depth interviews were conducted with two waste banks and several households around them. The result of this study is waste management practice will evoke collective mindfulness and collective mindful consumption with the following processes: (1) Agents may reconfigure the elements of material, rules, and skills of waste management practices; (2) When agents perform the waste management practice frequently and consistently, the residents will participate in the practice which means that the new practice recruits new carriers; (3) For practice in the community to evolve, the recruitment of carriers depends on frequent exposure to the practice; and (4) When the residents are mindful, they will transform their product choices into solutions that benefit themselves and the environment. This study confirms that social practice may foster mindful consumption behavior at a collective level.

Keywords: Mindful Consumption; Mindfulness; Social Practice Theory; Waste Bank; Waste Management

INTRODUCTION

Consumption is a human activity to survive. However, based on literature studies, consumption in various countries contributes to several social and environmental problems (Armstrong, 2012; Rizkalla & Erhan, 2020). Overconsumption and consumption that produces waste are examples of consumption that impacts environmental damage (Almiya et al., 2020). Climate change is one of the significant impacts of consumption that produces waste (Tricahyaningtyas et al., 2023). From the social aspect, conspicuous consumption which is purchasing expensive products to show a certain social status, may cause social inequality (Bharti et al., 2022).

According to Kilbourne et al. (1997), there was a paradigm shift in consumption in the 1970s. Previously, in neoclassical economics in the middle of the 19th century, consumption focused on satisfying the needs and wants of consumers and profit-oriented companies. In the early 1970s, the consumption paradigm shifted towards sustainable consumption, defined as consumption that minimizes the impact on the environment, considers the needs of future generations, and fulfills basic needs, which in turn can improve quality of life.

Research on sustainable consumption has been carried out for more than 30 years but has not been able to formulate practical solutions on how to change consumer behavior towards sustainable consumption (Haider et al., 2022). Changing consumer behavior towards sustainable consumption is difficult because individual behavior is highly dependent on social and institutional contexts (Jackson, 2005). Several theories are widely used in sustainable consumption research to explain the factors that can influence behavior change, among which the most widely used is the Theory of Planned Behavior (TPB) (Camacho-Otero et al., 2018; Haider et al., 2022). TPB explains that intention is a predictor of behavior. Three variables influence intention, namely attitude, subjective norms, and perceived behavior control. If an intervention can affect these three variables, then the intention will increase and subsequently can affect behavior (Maria et al., 2022).

However, there are several weaknesses of the TPB, one of which is that, on average, intention only accounts for 30% of the variance in social behavior. The reason is that people with solid intentions do not perform their intended behavior (Orbell & Sheeran, 1998). The research from Pratiwi et al. (2021) also confirmed that attitude and social norms are not predictors of sustainable behavior (reduce, reuse, recycle). This weakness is enhanced by mindfulness, which emphasizes consciousness of the present experience so that a person can control cognitive and emotional subsystems that are contrary to ongoing intentions (Kuhl & Fuhrmann, 1998).

Chatzisarantis and Hagger (2007) conducted empirical research and proved that mindfulness moderates the intention-behavior relationship in such a way that intention predicts social behavior among individuals who act mindfully. For this reason, the mindfulness concept has been used in some research about behavior change to sustainable consumption. Mindfulness is defined as the awareness that arises intentionally by paying full attention to internal stimuli (thoughts, feelings, and bodily reactions) as well as external stimuli (something seen, smelled, or heard) (Kabat-Zinn & Hanh, 2009). The mindfulness approach in the context of consumption has formulated the construct of mindful consumption. Mindful consumption is awareness of the mindset and behavior regarding the consequences of the consumption process (Sheth et al., 2011). Since the mindful consumption construct provides a holistic approach to mindset and behavior, mindful consumption becomes an umbrella term covering other

sustainable consumption behaviors such as responsible consumption, ethical consumption, green consumption, sufficiency consumption, sharing, voluntary simplicity, and anti-consumption (Haider et al., 2022; Lim, 2017). Based on these explanations, this research focuses on mindful consumption.

According to the literature review conducted by Fischer et al. (2017), the literature related to mindful consumption is currently more focused on how mindfulness changes an individual's consumption behavior. For example, research by Armstrong (2012) and Sermboonsang et al. (2020) prove that after doing mindfulness meditation for 8 weeks, individuals who were previously impulsive buyers are able to control themselves and change their behavior not to do impulsive shopping activities. In contrast, from a sustainability perspective, the more significant behavioral impact is behavior that is carried out collectively (Peattie, 2010; Teufer & Grabner-Kräuter, 2023). So, the purpose of this research is to analyze how mindfulness instills changes in mindful consumption behavior at a collective level. Following the level analysis approach which consists of micro, meso, and macro level analysis (Haider et al., 2022), this research focuses on meso-level analysis to understand the role of community in shaping collective mindfulness and collective mindful consumption behavior. The researcher chose a waste bank as the unit of analysis because the waste bank is a community that aims to build society's collective awareness to start sorting, recycling, and utilizing waste (Suryani, 2014). Based on the data from the Ministry of Environment and Forestry of Indonesia, most of the sources of waste that are disposed at landfills come from households (National Waste Management Information System [SIPSN], 2021), so the activity of sorting waste should be done from households. Based on researchers' observation, by carrying out waste management activities, waste banks can change society's behavior in conducting mindful consumption, for example by processing organic waste into eco-enzymes, households can reduce consumption of cleaning products that contain lots of chemicals.

Even though several regions have implemented policies that require waste management to be carried out in each urban village, residents' participation in managing waste in their neighborhood varies. There are areas where resident's participation is still minimal, but in other areas, residents' participation is high (Pardede, 2022). Residents' participation in managing waste indicates collective mindfulness. This study uses social practice theory as a theoretical framework to explain how waste management practices can increase collective mindfulness and mindful consumption. According to Shove (2010), practice is formed by different elements such as materials, skills, rules, and meaning, that can explain how people carry out specific behaviors. So, the research question posed is: how can waste management as a social practice evoke collective mindfulness and collective mindful consumption? This research contributes to literature related to mindfulness and sustainability.

Using a qualitative research approach with case study method, the author conducted in-depth interviews with two waste banks and several nearby households. First, a theoretical framework and propositions are constructed using the literature review. Then, the patterns found in the data are compared to one or more patterns proposed by the theoretical framework using the pattern-matching technique on the results of the structured interviews.

LITERATURE REVIEW

Social Practice Theory

Social practice theory has been widely used in studies related to sustainable consumption (Camacho-Otero et al., 2018; Shwom & Lorenzen, 2012). Social practice theory shifts the focus from individual consumers to the collective consumption aspect (Gram-Hanssen, 2011). According to Gram-Hanssen (2011), practice is coordinated entities of sayings and doings that are held together by different elements and that are also what make practices collectively shared across time and space. The elements that build social practice vary between several authors. Schatzki (1996) describes the elements of practice consist of practical understanding, rules, and teleo-affective structure. The telco-affective structure is a combination of various things that are goal-oriented and have meaning, for example, purpose, belief, and emotion. Reckwitz (2002) takes a slightly different approach in his article. Compared to Schatzki (1996), he adds other elements as part of practice, which are body, mind, things, and the agent. Shove and Pantzar (2005) and Warde (2005) were inspired by Schatzki. However, they renamed and removed some of the elements, and with reference to Reckwitz (2002), they added further elements of products (Shove & Pantzar, 2005) and consumer goods (Warde, 2005). The simplest approach is found in the article by Shove and Pantzar (2005) because they explain only three elements that make up practice, namely skill, meaning, and material. Table 1 below describes a summary of the authors above regarding the elements that make up social practice.

Table 1. The Elements of Social Practice

	Author(s)			
	Schatzki (1996)	Reckwitz (2002)	Warde (2005)	Shove and Pantzar (2005)
The Elements of Social Practice		Body		
		Mind		
		The Agent		
	Practical Understanding	Knowledge	Understanding	Skill
	Rules	Structure/Process	Procedures	
	Teleo-Affective Structures		Engagement	Meaning
		Things	Items of Consumption	Material

In this research, the researcher adopts social practice elements that are used by Huber (2017), which are skill, meaning, material, and rules. Skill refers to know-how or competencies that are acquired through repeated performance of a given practice. The element of meaning is about making sense of the practice (Røpke, 2009). This includes thoughts on why the practice is beneficial. Material refers to things that support the performance of a practice, for example, as explained by Shove and Pantzar (2015), to perform Nordic walking practice, someone needs specific walking sticks. Rules refer to procedures that someone needs to follow to perform certain practices. Since this research uses the context of a waste bank as a community, researchers argue that the element of an agent is also an important element in socializing a practice. According to Reckwitz (2002), agents are individuals who 'carry' and 'carry out' social practices. Thus, this study will analyze five elements of social practice, namely skills, meaning, materials, rules, and agents.

To analyze practice in the context of sustainable consumption, it is necessary to analyze what the elements of the practice are, how the coordination is between the elements, as well as the dynamics and history of these elements (Welch & Warde, 2015). According to Huber (2017), practice theory can be used as a perspective to see behavior change based on two processes: (1) The new practice is introduced by reconfiguring the elements of practice consisting of materials, rules, meaning, and skills which preformed practice-as-entity; and (2) The new practice will recruit carriers so that from time to time, the practice can be considered as something normal. Carriers can be interpreted as new agents or new individuals who carry out the new practice. As previously stated, the researcher argues that the agent is an important element of practice. Therefore, the first process is restated as the agent reconfigures the elements of practice consisting of materials, rules, meaning, and skills that preformed practice-as-entity. As for the second process, Huber (2017) stated that the recruitment of carriers depends on frequent exposure to practice and previous practice histories.

Based on the above explanation, the propositions in this study are:

P1a: Collective mindfulness emerges when agents reconfigure the elements of practice consisting of materials, rules, meaning, and skills.

P1b: Collective mindfulness emerges when the new practice recruits carriers.

P1c: The recruitment of carriers depends on frequent exposure to practice and previous practice histories.

Mindfulness and Mindful Consumption

Extensive literature on mindfulness spans across diverse fields such as health, psychology, education, business, and consumption (Bahl et al., 2016; Williams & Kabat-Zinn, 2013). In clinical psychology, mindfulness serves as an approach to alleviate stress and emotional turmoil (Bishop et al., 2004). Two prominent schools of thought have spurred research on mindfulness. The initial strand of research, pioneered by Langer and her associates in the early 1970s, delved into mindfulness as a mental state to gauge cognitive abilities, psychological well-being, and overall health (Langer, 1989). According to Langer, mindfulness entails a "willingness to novelty", necessitating individuals to be receptive to external stimuli, embrace new information, and entertain diverse perspectives on a given subject (Langer & Moldoveanu, 2000).

The mindfulness concept presented by Langer is perceived as a Western approach, while the next mindfulness concept presented by Kabat-Zinn and Hanh (2009) is considered an Eastern approach. Kabat-Zinn and Hanh (2009) define mindfulness as paying attention in a particular way: on purpose, in the present moment, and non-judgmentally. It is an appreciation for the present moment and the cultivation of an intimate relationship with it through continual attending to it with care and discernment. Kabat-Zinn's concept of mindfulness is more therapeutically oriented and involves meditation as the primary intervention for various mental and physical conditions.

In this study, the mindfulness concept used is Langer's mindfulness concept which emphasizes openness to novelty. The reason is that the current study will analyze how the residents participate in a new practice introduced by the waste bank, which is waste management practice. According to Hart et al. (2013), specific interventions are needed to achieve a mindful state. The mindfulness concept from Kabat-Zinn and Hanh (2009) uses meditation as a mindfulness intervention, while the mindfulness concept from Langer uses brief instructions as a mindfulness intervention. However, this mindfulness intervention is applied at the individual level. Since this research will analyze community behavior, social practice is predicted to be an intervention of collective mindfulness.

The concept of mindful consumption, which emerges from the mindfulness approach within consumption contexts, has been discussed in various studies (Sheth et al., 2011; Armstrong, 2012; Bahl et al., 2016). Sheth et al. (2011) define mindful consumption as being conscious of one's mindset and behavior concerning the outcomes of the consumption process. Within the framework of mindful consumption, both mindset and behavior exhibit fundamental characteristics. The key feature of the mindset involves being attentive to the consequences of one's consumption.

On the other hand, the primary aspect of behavior is practicing moderate consumption, also known as temperance. Moreover, there are three domains where the mindset emphasizes a sense of concern: self-care, community care, and environmental care. In contrast, temperance in behavior is crucial in three specific types of consumption behavior often associated with excessive consumption: acquisition, repetition, and aspiration.

Another study on the topic of mindful consumption conducted by Bahl et al. (2016) defines mindful consumption as the behavior of giving full attention to receive internal stimuli (thoughts, feelings, and body reactions) as well as external stimuli and their effects on the consumption process. Paying full attention will give consumers the awareness and insight to make wise choices instead of reacting automatically or following habits. This will lead consumers to transformative choices that will provide welfare for individuals, society, and the environment.

From the above explanation, it can be concluded that full awareness of internal and external stimuli, which is a state of mindfulness, will be able to direct consumer behavior toward wiser choices. Mindful consumption can occur at the individual level (Armstrong, 2012; Milne et al., 2020; Sermboonsang et al., 2020) or collectively (Pusaksrikit et al., 2013). At the individual level, previous studies by Armstrong (2012) and Sermboonsang et al. (2020) prove that doing meditation as a mindfulness practice can help compulsive buyers to be able to control themselves and change their behavior not to do impulsive shopping activities. Meanwhile, the application of collective mindful consumption in Pusaksrikit et al.'s (2013) research shows how residents in a village in Thailand who were previously less prosperous can finally fulfill their daily needs and earn additional income by farming. This mindful consumption process starts with one family and is imitated by other families.

So, the proposition in this research is:

P2: Collective mindfulness will transform a community to do mindful consumption behavior.

From the preceding literature review, research propositions and a conceptual framework can be formulated. In qualitative research, a proposition signifies a statement regarding the qualitative nature of the relationship between various concepts discussed in the literature (Pearse, 2019). The study's conceptual framework and propositions are illustrated in Figure 1 and Table 2.

Figure 1. Conceptual Framework

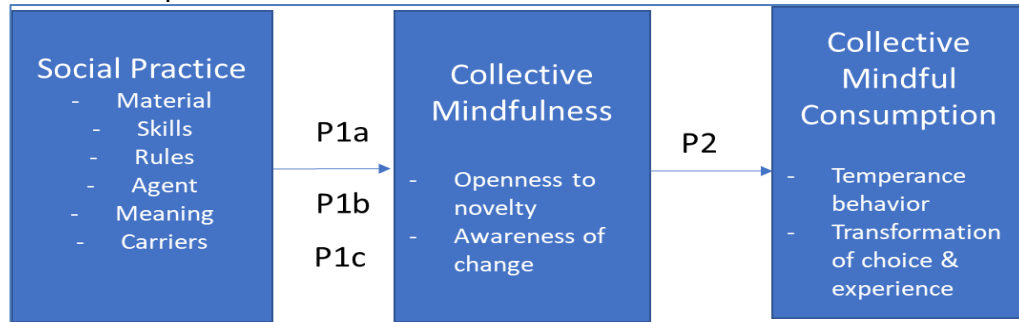


Table 2. Research Propositions

No.	Proposition	References
P1a	Collective mindfulness emerges when agents reconfigure the elements of practice consisting of materials, rules, meaning, and skills.	Reckwitz (2002) Huber (2017)
P1b	Collective mindfulness emerges when the new practice recruit carriers.	Huber (2017)
P1c	The recruitment of carriers depends on frequent exposure to a practice and previous practice histories.	Huber (2017)
P2	Collective mindfulness will transform a community to do mindful consumption behavior	Pusaksrikit et al. (2013) Armstrong (2012) Gupta & Verma (2020)

RESEARCH METHOD

This study aims to explore how waste management as a social practice evokes collective mindfulness and collective mindful consumption. A deductive qualitative research methodology using a case study approach will be employed to achieve these goals. The main purpose of the case study method is to provide an in-depth analysis of a phenomenon (Creswell, 2013). Boyatzis (1998) states that deductive qualitative research relies on theoretical propositions from the literature study as a basis, which are then applied to data gathering and analysis. Pearse (2019) lists seven steps for conducting deductive qualitative research: (1) Create a conceptual framework; (2) Create propositions; (3) Create a code book; (4) Create a question matrix; (5) Data collection; (6) Data analysis; and (7) Reporting.

Code Book and Questions Matrix

After sketching the conceptual framework and outlining the propositions, the researcher can now produce a codebook that will be used to code the raw data (Pearse, 2019). Key concepts from this study will be represented by the codes. The literature used to construct the conceptual framework yielded nine codes: material, rules, skills, meaning, agent, mindfulness, carrier recruitment, openness to new experience, and mindful consumption. These codes are then used as a starting point for creating interview questions. Table 3 contains some examples of interview questions.

Table 3. Examples of Interview Questions

Codes	Interview Questions	Proposition
Material	What kind of materials that are provided to the residents to do waste management at their homes?	P1a
Rules	What are the rules that the residents should do when doing waste management practices?	P1a
Skills	What kind of skills the residents should have to do waste management practice?	P1a
Meaning	What are the benefits of doing waste management practices at home?	P1a
Agent	Who drives the waste bank community?	P1a
Mindfulness	Are you aware of the waste management program and do you participate to do it at home?	P1a
Recruitment of carrier	What makes you participate in sorting waste at home?	P1b
Openness to new experience	Before knowing the waste management program from the waste bank, do you sort waste at home?	P1c
Mindful Consumption	After doing waste management practice, how do you see your consumption behavior?	P2

Data Collection

Before conducting data collection, the researcher joined a webinar in September 2022 and listened to the presentation of 7 waste banks in Jakarta which are the finalists of a competition for waste bank development program. Those waste banks are Putra Cakra Waste Bank, Berseri Waste Bank, Akademi Kompos Waste Bank, Dahlia, Bank Waste Bank, Durian 3 Waste Bank, 68 Waste Bank, and Siwali Waste Bank. From those seven waste banks, the researchers categorize the waste banks based on the different implementations of the social practice element which is the procedure element. There are waste banks that have procedures for picking up trash at residents' homes, namely the 68 Waste Bank and the Siwali Waste Bank. Meanwhile for other waste banks, because they do not have operational vehicles, the procedure is for residents to bring their own waste to the waste bank.

Furthermore, the researchers chose one waste bank to represent each group so that when conducting data analysis, we could compare the impact of different elements of social practice on residents' awareness to participate in sorting waste. The waste bank was chosen based on the ease of getting access to interviews and also the achievements that the waste bank has obtained. The two selected waste banks are Siwali Waste Bank located in Joglo, West Jakarta, Indonesia, and Dahlia Waste Bank located in Pesanggrahan, South Jakarta, Indonesia. The location of Siwali Waste Bank was chosen as one of the locations for the climate village program by the Ministry of Environment and Forestry of Indonesia, which shows that its residents have been active in carrying out climate change adaptation and mitigation actions in an integrated manner. Meanwhile, Dahlia Waste Bank routinely participates in competitions and training for the development of waste banks.

Data collection at Siwali Waste Bank was carried out by conducting in-depth interviews with the waste bank management team and distributing questionnaires to the residents in order to evaluate the waste management program carried out by Siwali Waste Bank. Out of 300 households in the location of Siwali Waste Bank, 70 households responded to the questionnaires. Meanwhile, data collection at Dahlia Waste Bank was carried out using in-depth interviews with the waste bank management team and residents who deposited waste into the waste bank.

Data Analysis

The pattern-matching technique is used to analyze data. Pattern matching is one of the recommended analysis tools for case study research (Yin, 2009). Finding patterns in data and comparing them to one or more patterns that have been suggested in the literature is known as pattern matching (Almutairi et al., 2014). The research's quality was ensured by employing several validity and reliability strategies proposed by Creswell (2013). Validity strategies are specific methods for evaluating the accuracy of data, whereas reliability strategies are steps taken to demonstrate that the operations of the study can be repeated with the same results. The strategy that can be used to produce a valid construct is to use several data sources (triangulation). The data sources selected in this study include the waste bank management team and also the residents. The reliability strategy used in this research is asking the interviewee the same set of interview questions.

RESULTS

This section will discuss the configuration of social practice elements that are carried out both at Siwali Waste Bank and Dahlia Waste Bank. Followed by a discussion on how waste management practice fosters collective mindfulness and collective mindful consumption.

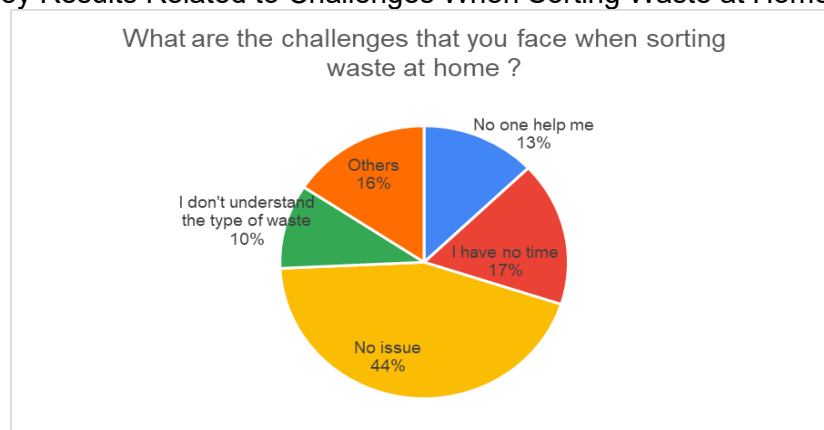
Siwali Waste Bank

Siwali Waste Bank was established in 2017. To increase residents' participation in sorting waste from home, Siwali Waste Bank provides each household with a bucket to hold organic waste and sacks to put the inorganic waste. There are around 300 households in the Siwali waste bank environment. These buckets and sacks are examples of material elements in waste management practices at Siwali Waste Bank.

Furthermore, from the elements of rules or procedures, the Siwali Waste Bank also picks up trash from residents' homes. Organic waste will be collected every day because if it is not collected every day, it will cause an unpleasant odor. The Siwali Waste Bank also has land to process organic waste into compost and eco-enzymes. Meanwhile, inorganic waste will be taken from residents' homes once a week. In this case, residents do not need to separate the types of waste, whether plastic, cardboard, or paper. Later on, further sorting will be carried out by waste bank employees.

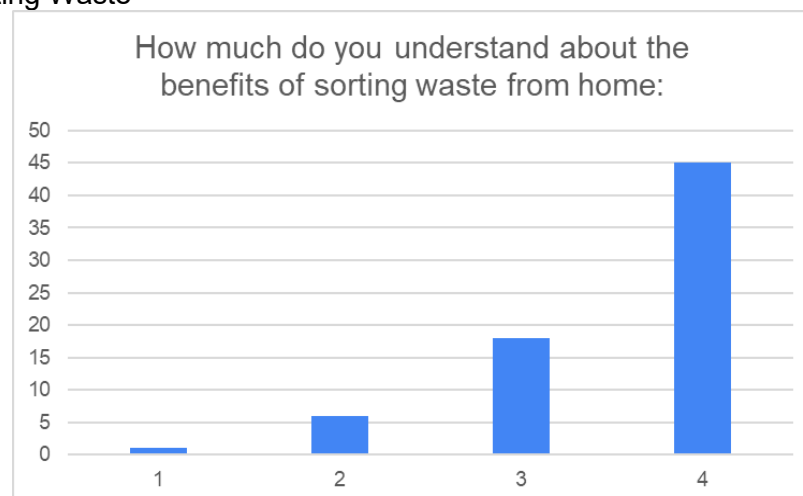
Related to the skill dimension, sorting waste according to the rules of Siwali Waste Bank only requires knowledge to separate organic and inorganic waste. It is not a complex skill, as evidenced by the survey to residents regarding the evaluation of the waste bank program; 44% of respondents stated that they did not experience any problems when sorting waste.

Figure 2. Survey Results Related to Challenges When Sorting Waste at Home



Related to meaning, one of the survey questions asked how knowledgeable residents are about the benefits of sorting waste. The residents must select a scale ranging from 1 (do not understand) to 4 (really understand). Figure 3 shows that 90% of the respondents answered 3 (which means that they understand) and 4 (which means that they really understand) the benefits of sorting waste at home. Some of the benefits mentioned by residents are tidier homes, a cleaner environment, and a healthier earth.

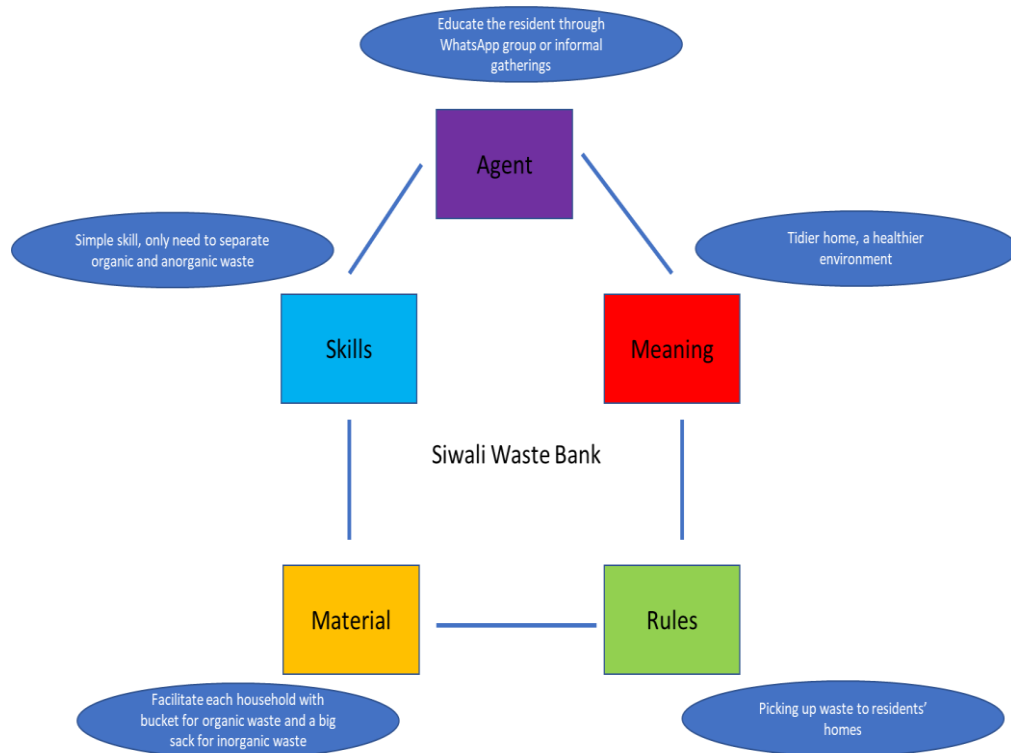
Figure 3. Survey Results Related to How Knowledgeable Residents Are About the Benefits of Sorting Waste



According to Reckwitz (2002), agents are individuals who 'carry' and 'carry out' social practices. At Siwali Waste Bank, agents are the management team of the waste bank. The agents socialize the benefits of waste management practice through WhatsApp groups or during events such as informal gatherings.

Table 4 below shows the configuration of the waste management practice elements at Siwali Waste Bank.

Figure 4. Elements of Waste Management Practice at Siwali Waste Bank



According to Thiermann and Sheate (2021), some arguments for the relationship between mindfulness and pro-environmental behavior are increased awareness and greater openness to new experiences. To prove that collective mindfulness occurs, one of the survey questions asked whether residents were aware of the waste management program conducted by the Siwali Waste Bank and whether they had participated in sorting waste at home.

Figure 5. Survey Results Related to Awareness of Waste Management Program



From Figure 5, it can be seen that 94% of respondents stated that they knew the waste management program carried out by the Siwali Waste Bank and had participated in sorting waste at home.

Furthermore, to find out whether waste management practice in Siwali Waste Bank recruits carriers, one of the survey questions asked about the history of waste management practices carried out by residents. From Figure 6, it is known that the majority of residents (66%) had not done waste sorting prior to the Siwali waste bank program. So, this program has succeeded in increasing residents' awareness of sorting

waste. If related to the theory from Huber (2017), there has been a recruitment of carriers where residents who previously had not done waste sorting at home, are now doing waste sorting at home. However, in contrast to the argument from Huber (2017), the result of this study shows that residents' awareness of sorting waste does not come from previous historical practice, but due to frequent exposure to practice. In Siwali Waste Bank, exposure to waste management practices happens daily, since organic waste is collected every day by the waste bank's employees.

Figure 6. Survey Results Related to the History of Sorting Waste at Home



One of the survey questions also asked whether residents participated in mindfulness practices such as meditation or yoga. As many as 83% of respondents answered that they did not participate in mindfulness exercises (Figure 7). This shows that residents' awareness of sorting waste is not caused by meditative mindfulness practices as written in most of the literature (Wamsler et al., 2018; Thiermann & Sheate, 2021). However, residents' awareness is caused by frequent exposure to a practice. This shows that social practice can be an alternative intervention of mindfulness.

Figure 7. Survey Results Related to Mindfulness Practice



Regarding mindful consumption, the Siwali waste bank processes organic waste into compost and eco-enzymes. Eco-enzyme is a liquid that comes from the fermentation of fruit and vegetable peels and can be used as floor cleaner, dishwashing liquid, fertilizer, and biopesticide (Muliarta & Darmawan, 2021). To educate residents about the benefits of eco-enzymes, the Siwali Waste Bank distributes eco-enzymes free of charge to the residents once a month. The use of eco-enzymes as household cleaning products illustrates the existence of mindful consumption where changes in consumption behavior occur, as described by one of the residents:

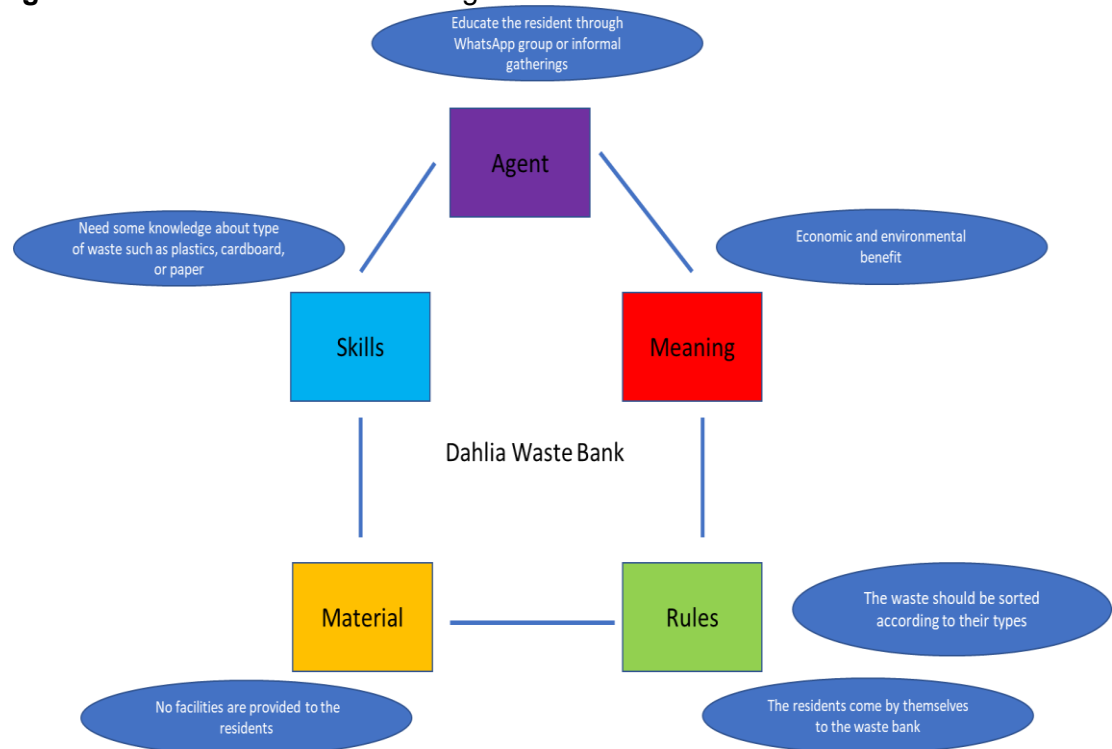
"I use eco-enzyme every day for mopping and cleaning the kitchen. My consumption of cleaning products is reduced. Previously I used a lot of bleach, and now it is less."

This statement also illustrates that mindful consumption benefits individuals, the community, and the environment.

Dahlia Waste Bank

Dahlia Waste Bank was established in 2018. Slightly different from waste management practice at Siwali waste bank, from the material element, Dahlia Waste Bank does not provide residents with special facilities such as buckets or sacks. In terms of procedures, Dahlia Waste Bank advises residents to separate dry waste based on its type from home. If the waste that is deposited into the waste bank has not been sorted, then the residents will get a lower purchase price for the waste. With such a procedure, residents need to have the skills to understand the types of waste, for example, a mineral water bottle needs to be separated between the plastic bottle with the label and the bottle cap. Agents in Dahlia waste bank are similar to Siwali waste bank which is the waste bank management team. Their role is to socialize waste management practices to residents during recitation activities and also the women's social gatherings. Figure 8 below is the configuration of the waste management practice elements at Dahlia Waste Bank.

Figure 8. Elements of Waste Management Practice at Dahlia Waste Bank



One resident explained that before the existence of the waste bank, she had not done waste sorting. However, after being educated that sorting waste has economic value and helps reduce waste in landfills, she began to sort waste. It shows that the benefits of waste management practice make residents aware and ultimately change their behavior. She also explained that sorting practice waste was followed by her children and neighbors, resulting in the recruitment of carriers, as described by Huber (2017). Similar to the Siwali Waste Bank, residents' awareness to participate in sorting waste at home

occurs because of frequent exposure to the practice so that recruitment of carriers occurs.

The behavior changes related to mindful consumption which occur at Dahlia Waste Bank is that they use household products (such as bath soap, dish soap, and laundry soap) supplied by a circular manufacturer called Koinpack. Using Koinpack's products, residents can reduce waste from product packaging because Koinpack uses reusable packaging. The agent's role is to socialize the benefits of Koinpack products so that residents make collective orders for Koinpack's products regularly. This behavior shows that the waste bank community supports producers who share the same values in reducing waste.

DISCUSSION

This study adopts Huber's study (2017) to analyze the elements that build practice-as-entity. However, this study includes an agent element because an agent is an important element that regulates other elements of social practice (Reckwitz, 2002).

Based on the presentation of the two case studies above, it can be found similarities and differences in the elements of waste management practice applied at Siwali Waste Bank and Dahlia Waste Bank. The differences in the elements of the waste management practice can be seen in the following table.

Table 4. The Difference of Material, Rules, and Skills Elements at Siwali and Dahlia Waste Bank

	Siwali Waste Bank	Dahlia Waste Bank
Material	Facilitate each household with a bucket for organic waste and a big sack for anorganic waste.	No facilities are provided to the residents.
Rules	Picking up waste at resident's home.	The residents come by themselves to the waste bank and the waste should be sorted according to their type.
Skills	Simple skill, only need to separate organic and inorganic waste.	Need some knowledge about types of waste such as plastics, cardboard, and paper.

Even though there are differences between Siwali Waste Bank and Dahlia Waste Bank related to elements of their waste management practice (material, procedures, and skills), the practices carried out at the two waste banks can still raise residents' awareness to make changes, which is to sort waste from home. This fact shows that the agent element has the most important role in educating residents about the benefits or meaning of sorting waste. Apart from their educational role, agents also play a role in finding new solutions to reduce waste, for example, by working with circular solution manufacturers or processing organic waste into eco-enzymes.

The result of the pattern-matching analysis is summarized in Table 5.

Table 5. The result of Pattern-Matching Analysis

	Evidence matches with the literature
	New evidence which is not mentioned in the literature

No	Proposition	Case Study Evidence	Pattern Matching Analysis
P1a	Collective mindfulness emerges when agents reconfigure the elements of practice consisting of materials, rules, meaning, and skills.	Although the agent may reconfigure different materials, rules, and skills of waste management practice, the agent plays the most important role in socializing the benefit or meaning of doing the practice which will evoke collective mindfulness.	
P1b	Collective mindfulness emerges when the new practice recruits carriers.	The waste management practice of one resident was followed by her children and also her neighbors.	
P1c	The recruitment of carriers depends on frequent exposure to practice and previous practice histories.	Residents' awareness of sorting waste does not come from previous historical practices, but due to frequent exposure to a practice.	
P2	Collective mindfulness will transform a community to do mindful consumption behavior.	The residents transform their product choices such as using eco-enzymes as natural cleaners or using products whose packaging can be reused.	

Based on the above table, this research makes two contributions to how social practice can cause collective change. The first contribution is related to proposition P1a. The P1a proposition is based on Huber's study (2017) that collective change will occur if there is a reconfiguration of materials, skills, procedures, and meaning. However, the results of this study indicate that the agent plays the most crucial role in forming waste management practice as an entity, where the agent's role is to socialize the meaning of the practice. The second contribution is related to proposition P1c. Huber (2017) states that the recruitment of carriers depends on frequent exposure to the practice and previous practice history. However, this study's results indicate that most residents who participate in sorting waste at home have no history of sorting waste before. So, residents' awareness occurs because of frequent exposure to the practice.

CONCLUSION

Based on the analysis of these two cases, it can be concluded that waste management practice will evoke collective mindfulness and collective mindful consumption with the following process: (1) Agents may reconfigure the elements of material, rules, and skills of waste management practices. However, the most important thing to increase collective mindfulness is the role of agents in disseminating the benefits or meaning of carrying out the practice; (2) When agents perform the waste management practice frequently and consistently, the residents will participate in the practice which means that the new practice recruits new carriers; (3) For practice in the community to evolve, the recruitment of carriers depends on frequent exposure to the practice and not on previous practice histories; and (4) When the residents are mindful (open to new experiences), they will transform their product choices into a solution that benefits themselves and also the environment.

This study also confirms that social practice becomes an alternative mindfulness intervention to meditation since the residents in this study are the general population who do not perform meditation practice. Still, they are open to new experiences because of frequent exposure to the practice by the agent.

Based on the findings of this study, the researchers recommend some managerial implications for community leaders. Social practice at the community level should be implemented consistently so that the community members will be willing to participate in the practice. In order to create collective mindfulness and collective mindful consumption behavior, community leaders also need to educate their members about the benefits or meaning of carrying out the practice

LIMITATION

The limitation of this study is that the waste banks in this case study are located in the same area (Jakarta area). Further research may consider waste banks in other areas to explore differences or similarities in their waste management practice. As one of the findings in this study is the agent has the most important role compared to other elements of social practice, further research may also explore the role of other agents (such as companies or government) in the performance of waste management practice.

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DECLARATION OF CONFLICTING INTERESTS

The author declared no potential conflicts of interest with respect to the research, authorship and/or publication of this article.

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