



SOCIAL AND POLITICAL ISSUES ON SUSTAINABLE DEVELOPMENT IN THE POST COVID-19 CRISIS

Edited by

Oman Sukmana, Salahudin, Iqbal Robbie, Ali Roziqin,
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SOCIAL AND POLITICAL ISSUES ON SUSTAINABLE DEVELOPMENT IN THE POST COVID-19 CRISIS

As a threat, a pandemic has indirect implications for social, economic and political conditions both at domestic and international levels. Thus, collective and comprehensive efforts are needed in responding to and preventing the expansion of infections caused by the virus, including Covid-19. This international conference provides the discourse on social, economic as well as political issues regarding the condition after the pandemic. Social issues are studied through social welfare, sociology, governance, communication and international relations approaches. Meanwhile, economic problems are discussed through business, economic development and economic management approaches. Under the First International Conference on Humanities and Social Sciences (ICHSSOS) 2021, speakers from several countries provided solutions and alternative perspectives in preventing and dealing with problems after the Covid-19 pandemic. This book contains 42 papers presented at the conference.



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Social and Political Issues on Sustainable Development in the Post Covid-19 Crisis

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Preface

Pandemics are a real threat to mankind because the spread of such outbreaks has a wide coverage not limited to only one or two countries but affecting almost all countries in the world. As a threat, a pandemic has indirect implications for social, economic and political conditions both at domestic and international levels. Thus, collective and comprehensive efforts are needed in responding to and preventing the expansion of infections caused by viruses, including Covid-19. Since the outbreak of Covid-19 in March 2020, many countries have tried their best to prevent the spread of the virus in their countries. Nevertheless, only few have succeeded in responding to this pandemic. Then it tends to create new problems, for example the disruption of the social and economic order. The heterogeneous social order has resulted in a lot of premature speculation related to the Covid-19 virus, this causes many people to tend to ignore it.

This neglectful attitude itself is a problem within humankind due to the lack of information and knowledge, especially since the characteristics of Covid-19 are a quickly-spread type of flu. The implication for the economic order is the cessation of the flow of production as well as discontinuation of goods and services transfer. It is because the virus spreads through the air, so that the fear of infection is definitely great. In addition, the implementation of policies or regulations that are tentative in nature has caused political turmoil. These three implications can at least illustrate that the Covid-19 pandemic has disrupted the existing order. As a result, governments must work hard to deal with and prevent the spread of the Covid-19 virus.

The Faculty of Social and Political Sciences and the Faculty of Economic and Business, University of Muhammadiyah Malang held an international conference under the name, the First International Conference on Humanities and Social Sciences (ICHSOS) 2021 on 18-19 June 2021, at Universitas Muhammadiyah Malang, in East Java, Indonesia. The conference was held online due to the pandemic with a keynote lecture from Professor Ravik Karsidi, Minister for Human Development and Cultural Affairs of Indonesia and five main speakers **Dr. Peerasit Kamnuasilpa**, Khon Kaen University, **Yash Chawla, PhD.**, Wrocław University of Science and Technology (WUST), **Dr. Khadijah Alavi**, Universiti Kebangsaan Malaysia, **Dr. Vina Salviana Darvina Soedarwo, M.Si.**, University of Muhammadiyah Malang, Indonesia, and Dr Eko Handayanto, M.M, University of Muhammadiyah Malang.

Under the theme entitled “Social and Political Issues on Sustainable Development in the Post Covid-19 Crisis”, the Conference gathered participants from various universities in Indonesia and other countries. The conference accepted 84 articles to be presented. There are 42 articles included in this conference proceedings volume published by CRC Press/Balkema, Taylor & Francis Group. Hopefully the participants of the conference will be able to dissect problems, find solutions and get alternative perspectives in preventing and dealing with the pandemic problems posed by Covid-19.



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This book has been published. We would like to thank the Rector of Universitas Muhammadiyah Malang, who has supported this event. This event is a collaboration between the Faculty of Social and Political Sciences and the Faculty of Economic and Business. All articles in this book are the final versions of the papers presented at the International Conference on Humanities and Social Sciences (ICHSOS), which was held on 18–19th June 2021 through an online seminar. On behalf of the committee, we would also like to thank all keynote speakers and reviewers for their contributions and dedication to this conference. All articles in this book have undergone a blind review process. Finally, we would like to thank the committee, authors, participants, and all people who have supported this conference.

We hope we will meet again at the next conferences. Stay safe and healthy.

Malang, November 27, 2021
Organizer of ICHSOS 2021
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From local to global: Development and transformation of bye-bye plastic bags movement

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ABSTRACT: This research examines the development and transformation of a local movement into a global movement, with a case study of the Bye Bye Plastic Bags (BBPB) movement. BBPB is a movement initiated at the local level, namely Bali, as a response to the problem of plastic bag waste. During its development, this idea was adopted in various countries which has made BBPB no longer just a local scale movement. It has developed into a global movement in the form of a global civil society. For this reason, the purpose of this study is to understand and analyze the development of BBPB from a local movement to a global movement. The concepts used are global civil society and cosmopolitanism. From a methodological perspective, this study uses a descriptive-qualitative approach. Primary data were collected through interviews and documentary studies which were processed from publications on BBPB social media using NVivo 12 Plus features NCapture. The secondary data were obtained from various relevant literature. The results showed that the development of BBPB from being a local movement to a global movement cannot be separated from two keywords, namely growing consciousness and growing interconnectedness. The existence of BBPB indirectly represents the effort to realize the SDGs agenda, especially the 13th goal of the need for mutual action to combat climate change.

Keywords: Bali; BBPB; cosmopolitanism; global civil society; social media

1 INTRODUCTION

This research originated from the argument that globalization facilitates the development of local movements into transnational movements. Globalization is the development of communication technology with its various features becoming an instrument for the dissemination of ideas and movements that are cross-border. Facilitated by the internet and social media as part of the revolution of communication and information technology, the discourse of ideas and movements is no longer restricted by territorial boundaries.

This reality makes ideas at the local level able to be adopted at the international level, or otherwise, international issues can be responded to at the local level. The Bye Bye Plastic Bags (BBPB) movement is an example of how local ideas can be transformed and adopted at the international level. This movement started in Bali as a response to the problem of plastic waste, especially plastic bags, which pollute the environment and the sea. Bali, as an international tourist destination, is one of the largest contributors to marine plastic waste in Indonesia. On a global scale, Indonesia itself is the second-largest contributor to marine plastic waste in the world, after China (Garcia, Fang, & Lin, 2019).

This problem prompted the siblings Melati Wijsen and Isabel Wijsen to initiate a movement called BBPB in 2013. At that time, they were 12 and 10 years old, respectively. The idea was inspired by the story of changemakers, namely people who brought big changes, such as Nelson

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Mandela, Mahatma Gandhi, and RA Kartini (Djumena, 2018). This idea was launched on the agenda of the Global Initiative Network (GIN) Youth Conference in Bali in 2013.

BBPB aims to save the environment from the dangers caused by plastic waste and provide education to the public regarding the dangers of using plastic bags for life (Bye Bye Plastic Bags, 2020a). As the name suggests, the focus of this movement is “say no to plastic bags,” which is limiting or even refusing to use plastic bags. This idea indirectly contributes to the Sustainable Development Goals (SDGs) agenda, particularly the 13th goal of Climate Action, the 14th goal of Life below water, and the 15th goal of Life on land (Department of Economic and Social Affairs Sustainable Development United Nations, 2020).

Through this idea, Melati and Isabel tried to get their friends to support, then carried out a campaign using social media to raise an online petition about the need for real action against plastic bags (Djumena, 2018; Gilchris, 2020). Facilitated by the internet as a medium for rapid information dissemination, this idea has gained public support and sympathy.

Initially, the Balinese government did not pay much attention to BBPB’s mission to make Bali plastic bag Free (Ramadhan, 2016).

During its development, BBPB received the attention of the international community after its founder was invited to deliver a speech at the United Nations Headquarters in New York and a speech in London, England (Aprilia, 2018). Since then, BBPB has been widely adopted in various countries. Reporting from the BBPB website, this movement has been adopted in 25 countries in more than 40 locations (Bye Bye Plastic Bags, 2020c). This proves that BBPB, which was originally a local movement in Bali, has transformed into a transnational movement or even a global movement fighting for environmental sustainability issues.

BBPB was born as a response to the fact that as a tourist destination, Bali has a serious problem related to waste. According to Petrocova, the presence of BBPB is one of the actors involved in efforts to manage plastic pollution, together with the government and other stakeholders (Petrocova, 2018). The existence of this BBPB, according to Spranz, is a successful model for community-based environmental movements that have been successfully replicated by various countries (Spranz, 2017). Some of the programs by BBPB include One Island One Voice, Pilot Village, as well as within the education field. BBPB also collaborates with governments, international organizations, non-governmental organizations and participates in various activities, and actively promotes environmental awareness through the mass media (Pramataty, 2017).

The presence of movements such as the BBPB that are adopted transnationally shows that international activism is increasing, facilitated by the development of globalization. Globalization has facilitated cross-border interactions between civil society actors (globalization from below) (Nizmi, 2018). This also shows that civil society plays a role in development practices (Azis, 2018).

Therefore, the purpose of this study is to understand and analyze the development and transformation of BBPB from a local movement to a global movement. The goal is to find a portrait of the development of civil society at the local level which then transforms into a global civil society (GCS). This study is important because some research on GCS looks at how it is adopted at the local level, not how local ideas and movements can be adopted at the global level (Azis, 2018; Nizmi, 2018; Petrocova, 2018; Pramataty, 2017; Rijal, 2020; Rijal & Anggraheni, 2019; Spranz, 2017).

The main argument of this research is that the existence and development of BBPB cannot be separated from globalization which creates interconnectedness between community entities in the world. Facilitated by the features of technological globalization, the idea of BBPB can gain sympathy from the global community because it campaigns through various media instruments. At the same time, the awareness of the global community towards environmental problems as a shared responsibility makes the BBPB idea more realistic.

This research is important in understanding how local movements develop and transform into global movements. In an academic context, this research provides a scientific contribution to the development of GCS studies and Non-Governmental Organizations (NGOs) as one of the important actors in contemporary studies of International Relations studies. Besides, the results can provide scientific contributions to the study of International–Domestic (Intermestic) Issues.

2 METHOD

This study uses the concept of GCS and cosmopolitanism as a framework to answer research questions related to how the development and transformation of BBPB from a local movement to a global movement. In the study of International Relations, GCS is one of the non-state actors who has an important role, especially in fighting for contemporary global issues. The concept of GCS developed relatively recently after the Cold War (Keane, 2003; Scholte, 1999). Its existence is in line with the development of various contemporary global issues and the transformation of actors in international relations that are not the only domain of the state alone.

GCS refers to civil society groups at the international/global level. The actors include actors who cross national borders, and they stand for universal interest. John Keane, GCS theorist, defines it as a connected social space, organization, movement, or group consisting of more than one actor, their activities and networks across national borders, and they interact with each other connecting local to global dimensions or vice versa (Keane, 2003). GCS includes but is not limited to the International Non-Governmental Organization (INGO). If INGO only refers to formal non-governmental organizations and international scale, GCS is not only an organization but also movements, advocacy networks, charity institutions, foundations, humanitarian organizations, or others. Even, both GCS and INGO have the same characteristics (Anheier, Glasius, & Kaldor, 2001; Bakry, 2017; Keane, 2003).

First, it is independent. This means that they are separate from the government or nonpolitical institutions, although, in their activities, they can establish relationships with the government. Second, it is non-profit-oriented. What they are fighting for is not profit-oriented and therefore it is not part of the market (economic activity). The funds they have generally come from donations. With such a position, GCS is also known as the “third sector,” after the government and business actors (Keane, 2003; Scholte, 1999). Third, self-governing. They can control and organize their affairs, self-help, and self-sufficiency. Fourth, it is voluntary.

The people who are part of it are generally driven by moral awareness and volunteerism.

In this research, BBPB can be said to have developed into GCS because it has cross-border characteristics and exists in various countries. BBPB fights for the universal interest regarding the future of the environment from plastic waste pollution. BBPB is not part of the government and economic actors. BBPB is non-political and non-profit, its membership is voluntary for anyone, especially the younger generation who cares and has the awareness of the future of the environment.

Furthermore, the development of GCS is determined by their ability to echo the ideas. The way is by utilizing various media instruments, especially internet-based media which develop in line with the development of globalization. The presence of various types of new media facilitates the interconnectedness of the global community (growing interconnectedness). The connection between the global community and facilitated by the internet makes the narrative that is championed by GCS can get public support and their movement can be adopted. Thus, the ability of the BBPB movement to be adopted in various countries is supported by the interconnection between people facilitated by the internet.

Furthermore, discussions about GCS are often associated with cosmopolitanism. This is because cosmopolitanism has become the spirit of the development of GCS. In other words, GCS grows because of the moral awareness that as a global community, we need to hand in hand to jointly solve various problems. In the context of the environment, because the environment is the universal interest of mankind, we have the same responsibility to preserve it. The environmental damage that occurs in an area will have a systemic impact on humans and living universally. This moral awareness as a citizen of the world is known as cosmopolitanism.

Terminologically, the word cosmopolitanism comes from the word ‘cosmos’ which means universe or world, and ‘polis’ or ‘polites’ which means city or citizen (Gannaway, 2009). Cosmopolitanism means a “citizen of the world or citizen of the universe.” Griffiths et al elaborated that cosmopolitanism can refer to sociocultural conditions, leading to what is called a cosmopolitan world. The cosmopolitan world allows cultural openness in which everyone interacts and relates to one another without cultural boundaries (Griffiths et al., 2008).

Cosmopolitanism creates societies around the world that are committed to humanity towards the implementation of universal human rights. According to Rijal, cosmopolitanism contains ideal values in human life based on universality, emphasizing the principles of equality between people, openness and tolerance, justice, and the realization of universal human rights, as well as the absence of identity boundaries (Rijal, 2018).

In this context, it is a cosmopolitan awareness that unites the visions of people in various countries to support the ideas raised by BBPB. The growth of global consciousness encourages individuals to have an awareness that global problems are a shared responsibility. The world community must jointly contribute in efforts to solve this problem. This is because humans are a global community, more important above individuals and groups, not limited and no matter where they are because the main interest is awareness of the wider world (Iriye, 2002). For this reason, BBPB can be adopted and developed in many countries.

Meanwhile, in terms of methodological aspects, this study uses a descriptive qualitative approach. The data source comes from primary data and secondary data. Primary data were collected through interviews with BBPB founders. Primary data is also collected and processed from publications on BBPB's social media, such as Instagram, Line, Twitter, YouTube, and BBPB's website, and analyzed using the NVivo 12 Plus feature NCapture. Secondary data were obtained through documentation studies on various other relevant literature. Data analysis adopts what Miles, Huberman, and Saldana have stated that data analysis involves four components, namely data collection, data condensation, data display, and conclusions drawing. (Miles, Huberman, & Saldana, 2014).

3 RESULT AND DISCUSSIONS

3.1 *BBPB and plastic waste problem*

BBPB was born from Melati and Isabel Wijsen's concern about the problem of plastic waste in Indonesia in general, particularly in Bali. In the global context, Indonesia is the country that contributes the second largest amount of plastic waste, after China (Lee, 2018). Indonesia's plastic waste production reaches 3.2 million tons which cannot be managed annually, and 1.29 million tons of plastic waste ends up in the oceans. This plastic waste is 16% of the world's marine plastics pollution (Garcia et al., 2019).

According to Garcia, this plastic waste problem occurs for several reasons (Garcia et al., 2019). First, population. The population of Indonesia is more than 250 million, of which 74% live in water areas, with poor waste disposal and processing systems. Per capita, plastic consumption per year reaches 17 kilograms. Second, geographical position. Indonesia is an archipelagic country. The country is at the crossroads of some of the world's busiest maritime routes and is a neighbor to several other littoral states. The marine environment in Indonesia is also influenced by other countries in the region. Thus the ocean can cause plastic waste to be washed into Indonesia from other beaches that are even thousands of kilometers away.

The third cause is tourism. Indonesia has a dependency on the tourism industry. The contribution of tourism to Gross Domestic Product (GDP) reached US\$ 19.4 billion and amounted to 1.9% of total GDP in 2017. It is estimated that by 2028 it will increase to US\$ 37 billion and 2.1% of total GDP. The increase in tourism has implications for high plastic consumption as well. Fourth, funding. The budget for plastic waste management is very low. Even public spending on environmental protection is very low compared to other Asian countries.

In the Indonesian context, Bali is one of the provinces with the largest plastic waste contribution (Giesler, 2018). Research results from the Bali Partnership show that Bali's waste production reaches 4,281 tons per day, 11% flows into the sea or 1.5 million tons per year (Muhajir, 2019). Of this amount, more waste is not managed (52%) than managed (48%). The major cause of the amount of garbage flowing to the sea is the population. The total population of Bali is around 4.2 million in 2017, plus the presence of foreign tourists of 6.4 million per year and domestic tourists of more than 10 million resulting in high waste production. The second cause is the bad waste

handling system. Third is the proximity of residential areas to water. Research results show that 90% of the population in Bali lives in an area within 1 kilometer of the water (Muhajir, 2019).

The problem of plastic waste does not only occur in Indonesia but is a global problem. This is what motivated Melati and Isabel to initiate the BBPB movement. This was admitted by Melati Wijsen in an interview when asked about the motivation to establish BBPB. "Plastic waste, because I think in Bali, in Indonesia, and around the world this is a global problem, not only in Bali or not only in Indonesia but all countries have a problem about the plastic" (Wijsen, 2020)

However, BBPB only focuses on plastic bag waste, not all types of plastic waste. As confirmed in the vision of the BBPB, "We envision a world free of plastic bags." Why the plastic bag? Quoted from the BBPB Frequently Asked Question, "Plastic bags were something we saw given away every day and they are not necessary. We always bring a reusable bag with us so why can't others too. Plastic bags are something that has already been banned in other countries around the world so we knew it was possible. Plastic bags are also something that the consumer has control over saying NO to. They can refuse a bag. It seemed like a good place to start" (Bye Bye Plastic Bags, 2020b).

According to BBPB, the rejection of plastic bags is expected to have a big impact on the economy, global warming, and animal life. Economically, the ban on plastic bags can encourage business innovation to produce alternative bags besides plastic. In the context of climate change, reducing plastic bags can make a positive contribution to reducing global warming, in line with SDGs targets. This is because the production process as well as the destruction process of plastic bags by burning causes pollution. Reducing plastic bags also has an impact on the life of animal ecosystems, especially in the sea, because marine debris can be reduced.

This is what inspired the birth of the BBPB idea in 2013. Initially, the focus of the movement was only aimed at Bali. As stated by Melati Wijsen, "Actually, we didn't start Bye Bye Plastic Bags for becoming a global movement, we started in Bali for Bali" (Wijsen, 2020). But then, the existence of BBPB attracted international sympathy and was adopted globally. So that there is a transformation of BBPB as a local movement and only for Bali to become a global or international movement.

3.2 *BBPB activities and strategies*

The development of BBPB cannot be separated from their various activities. Based on the author's analysis, BBPB activities can be categorized into three forms, namely campaigns, lobbying, and networking.

First, the campaign is conducted online and offline. Online uses various social media, such as Instagram @byebyeplasticbags, Twitter @BBPB_bali, Facebook and YouTube: Bye Bye Plastic Bags, and other media, besides websites www.byebyeplasticbags.org. BBPB utilizing conventional media too, such as magazines, newspapers, radio, brochures, and others to convey what he stands for.

The campaign is also directed to the community, with socialization to many schools, presentations at many meetings, workshops, and others. In 2014, BBPB even made educational booklets aimed at lessons on the importance of limiting plastic bags. BBPB also established a plastic bag-free Pilot Village in Pererenan Village, Bali. The One Island One Voice campaign is also conducted by highlighting restaurants, shops, hotels, and others that provide free plastic bags. This is also through cleaning up trash from the sea and the activity of River Booms by cleaning up rubbish in rivers that will flow into the sea. Then, initiating a social enterprise project by facilitating the community in Wanagiri Kauh Village to make alternative bags that have economic value.

The explanation above, according to Edelman, was strategy visibility and audibility (Edelman, 2001). Visibility refers to strategies so that his struggles can be seen and audibility so that his struggles can be heard by the public (Rijal & Anggraheni, 2019). The methods, either through face-to-face struggle or by utilizing various media instruments, both conventional and new media (social media).

Second, BBPB encourages the Bali Provincial Government to issue a legal base regarding the prohibition of plastic bags. Starting in November 2014, BBPB urged Bali Governor Made Mangku Pastika to sign the MoU-related rejection of plastic bags. This lobby not only directly through

hearings with the government and stakeholders, Melati and Isabel also initiated an online petition to collect signatures regarding the ban of plastic bags in Bali. Within one month of the petition, 77,000 signatures were collected online. Plus 10,000 signatures were collected directly at Bali's Ngurah Rai Airport. And then, an extreme way was also carried out, namely by a hunger strike in 2014, inspired by Mahatma Gandhi who had done the same way as a form of protest against the Indian government (Bye Bye Plastic Bags, 2020e).

BBPB's struggle for the government to show a serious commitment to the problem of plastic waste come true in July 2015 when the governor signed a letter showing the government's commitment to making Bali free of plastic bags in 2018. Over the past three years, the climax was when the next Bali Governor, I Wayan Koster issued Governor Regulation Number 97 of 2018 concerning the Limitation of Single-Use Plastic Waste, on December 21, 2018. Through this regulation, the use of single-use plastics is prohibited in Bali, including plastic bags, plastic straws, and styrofoam (Provinsi Bali, 2018).

In the context of the civil society strategy, what has been done above is part of the lobbying strategy (Edelman, 2001), by lobbying stakeholders so that government policies are in line with the BBPB vision. If visibility and audibility are bottom-up-oriented, then lobbying efforts are top-down. A top-down approach is needed because of government support in the form of policies or regulations relevant to BBPB's struggle to reject plastic bags. Although it needs to be emphasized here, that the Bali Governor Regulation Number 97 Number 2018 cannot be said to be entirely the result of the BBPB struggle, because there are many other factors and interrelated variables.

Third, the existence of BBPB cannot be separated from the support of actors, organizations, or other movements that are in line with their vision. To realize its vision, BBPB collaborates with various parties in many activities, both with local and international organizations or movements, such as Eco Bali, Pererenan Gumi Lestari, Canggu Community School Bali Indonesia, Hotel In The Street, Waste Management, Trash Hero, and others. For example, to clean up plastic waste in the sea, BBPB collaborates with the Biosphere Foundation, Making Oceans Plastic Free, and Trash Hero. BBPB also collaborates with Eco Bali in terms of handling plastic waste actions. Collaboration also with the Merah Putih Hijau organization and Tasini organizations for campaigns in schools through educational booklets. By Edelman, this collaboration is part of a so-called networking strategy (Edelman, 2001), namely expanding networks with many actors who share the same vision.

3.3 *Internationalization and transformation of BBPB*

In its development, BBPB was not limited to a local movement but later transformed into a global movement. Until now, BBPB has 45 branches in various countries. The internationalization of BBPB's ideas and movements began in 2016 when BBPB branches were formed in Asturias (Spain), Australia, Malta, Myanmar, Athens. Then in 2017 BBPB was born in Nepal, the Philippines, New York (USA), Tanzania, New Zealand, Singapore. Furthermore, in 2018 it was adopted in Shanghai (China), Tokyo (Japan), Algeria, Basel (Switzerland), Guanajuato (Mexico), Kyoto (Japan), London (UK). Then, in 2019 BBPB was adopted by Da Nang (Vietnam), Denmark, Germany, Hong Kong, Hyderabad (India), Kuala Lumpur (Malaysia), Nagoya (Japan), New Jersey (USA), North Carolina (USA), Pennsylvania (USA), Nigeria (Africa), Seoul (Korea), Tasmania, and Thailand (Bye Bye Plastic Bags, 2020c). Furthermore, it continues to develop in various countries, of course also in various regions in Indonesia.

According to Wijsen, each country that is part of the BBPB movement is none other than because they both want to overcome the same problem related to plastic waste pollution, because the problem of plastic waste is a global problem (Wijsen, 2020). Communities in the Southeast Asian region such as Singapore, Malaysia, the Philippines, and Vietnam have adopted the BBPB movement because the problem of plastic waste is a problem experienced by all countries. The Philippines and Vietnam are the third and fourth-largest contributors to marine plastic waste in the world. Thailand ranks fifth, and Malaysia seventh largest (Garcia et al., 2019).

The relations between BBPB Bali and BBPB around the world are referred to as the global team. BBPB Bali becomes the umbrella for global BBPB teams around the world. BBPB Bali becomes

Figure 1 shows the distribution of affiliated or interacting individuals and communities and actively mentioning (tagging) BBPB on Twitter. The picture shows that the relationship between BBPB accounts and BBPB in various countries or individuals (netizens) tagging BBPB is spread across continents, especially in Asia, Europe, and America. The breakdown of each location on the map above is shown in Figure 2.

The relationship network of each actor (account) based on their location and based on the word similarity used, namely BBPB, is shown by the results of the NCapture Nvivo 12Plus analysis in Figure 3. Figure 3 shows the various cities and countries that are actively interacting with the BBPB account.

Meanwhile, analysis from Hypeauditor of BBPB's Twitter account shows that the largest audience is not from Indonesia, but the United States (22%). This is followed by the United Kingdom (7%), Russia (5%), France and Italy (4%). The cities with the largest audience came from New York (4%), London and Paris (3%), Los Angeles (2%), and Berlin (1%) from 59.3 thousand followers of the BBPB account. This is shown in Figure 4. Figure 4 also shows the age and ethnicity distribution of the BBPB account audiences.

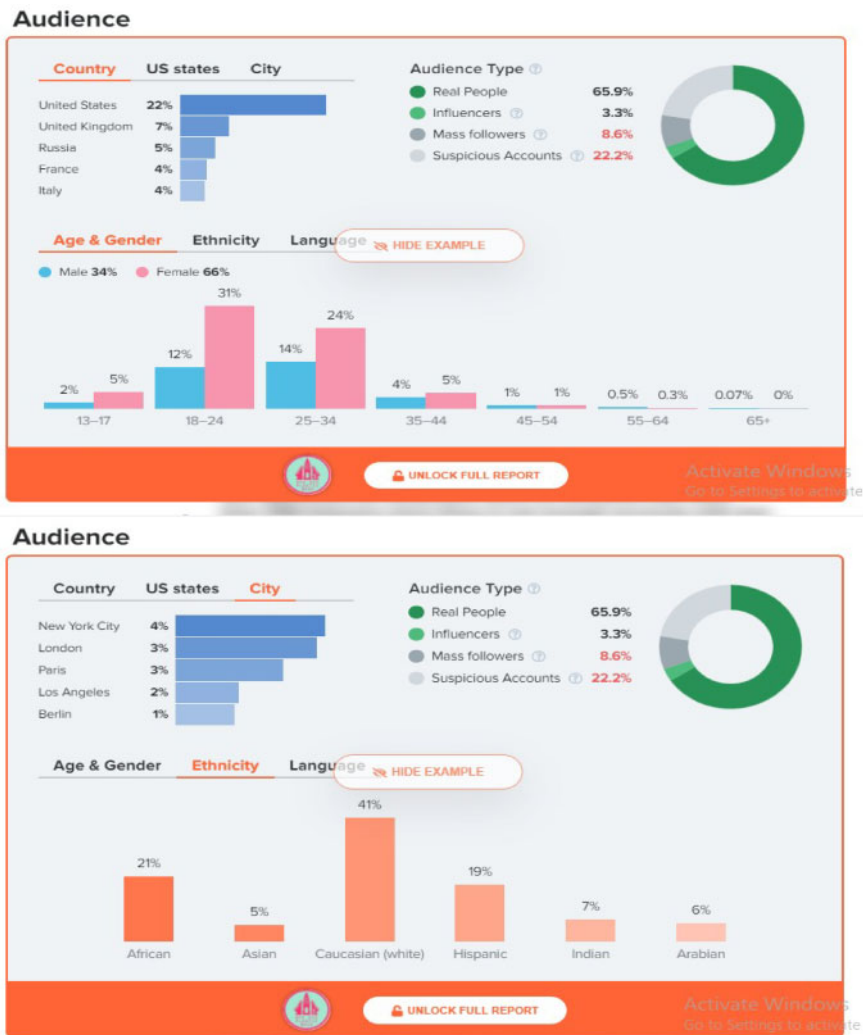


Figure 4. Distribution of BBPB account audiences by country, city, age, gender and ethnicity.
Source: Hypeauditor Data (2020).

More complexly, the relationship network of BBPB accounts with netizens who are affiliated or actively interacting with BBPB on Twitter is shown in Figure 5. Figure 5 shows the clustering of BBPB's relationships with various accounts based on the topics discussed which then forms a network of relationships across accounts.

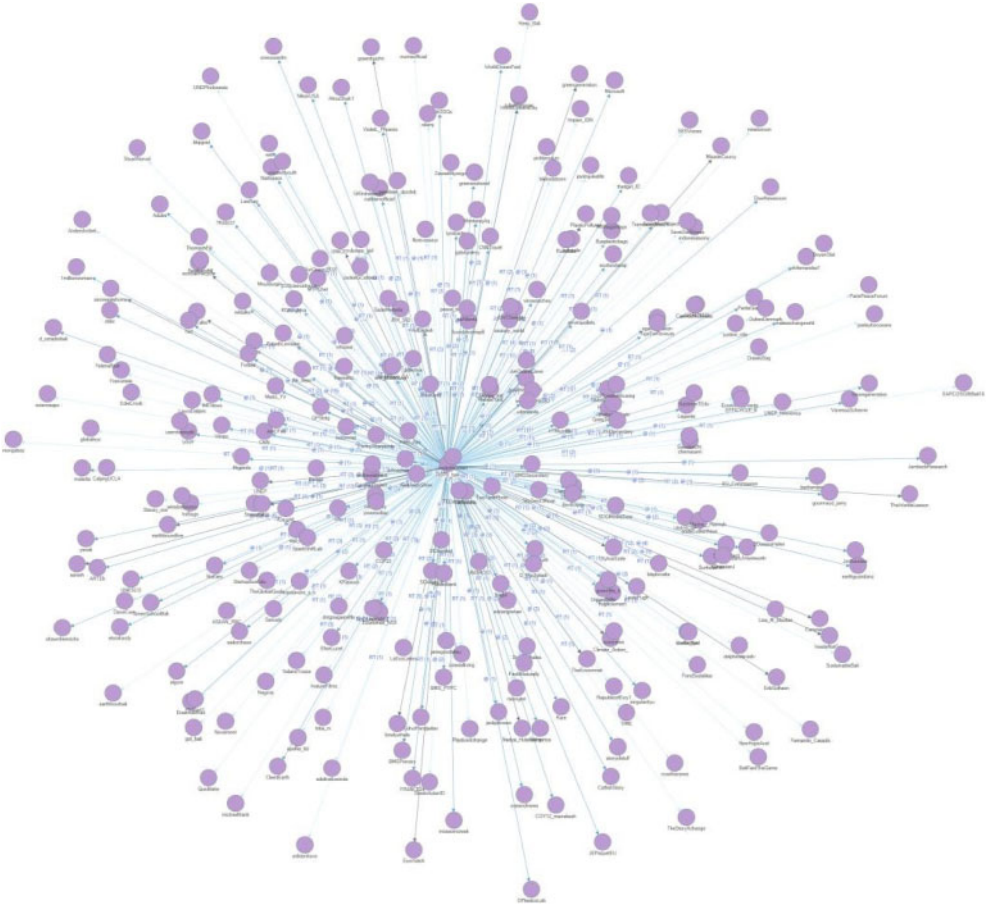


Figure 5. BBPB account relationship network.
Source: Processed by researchers (2020).

The explanation above shows that BBPB has transformed into a global movement. Initially, this movement was initiated at the local level, namely in Bali with a scope of local actions. But then the idea was internationalized until it was adopted in various countries.

This development cannot be separated from the awareness of the global community towards the environmental problem so that ideas to save the environment can gain sympathy. Mainly facilitated by technological developments through various social media instruments, the idea can be spread and reach a wider audience.

The interconnectedness created by social media through its various features is an important keyword in the development of BBPB. In the end, the idea of BBPB gained the sympathy of the global community and the movement was adopted globally which shows that BBPB has been a transnational movement.

4 CONCLUSION

The results of this study indicate that there was a transformation of BBPB from a local movement in Bali to a global movement, from a local civil society to a global civil society. The transformation and development of BBPB cannot be separated from the context of globalization through the spirit of cosmopolitanism and the interconnectedness of the world community as a global community. The development of BBPB from initially being a local movement to a global movement cannot be separated from two keywords, namely the growing consciousness and growing interconnectedness.

First, the growing global awareness (growing consciousness) that the problem of plastic waste is a global problem that requires mutual attention and responsibility. Therefore, the global community must go hand in hand, contributing to efforts to solve these problems. This cosmopolitan awareness unites the visions of people in various countries to support the ideas raised by BBPB.

Second, the interconnectedness of the global community (growing interconnectedness) is facilitated by technological developments through social media with all its features. Social media is BBPB's instrument to echo ideas and build narratives of the struggle to reduce plastic waste. Through this social media, BBPB uploads can at least foster empathy and build global public awareness which in turn adopts the BBPB struggle in various countries through its existing branches.

The existence of BBPB then indirectly represents the effort to realize the SDGs agenda, especially the 13th goal of the need for mutual action to combat climate change and its impacts. Besides, minimizing plastic waste also contributes to the preservation of marine and terrestrial ecosystems, which is the goal of the 14th and 15th SDGs. In the scientific context, the results of this research can contribute to the discourse of global civil society studies on the transformation of local actors into global actors, as well as international domestic studies on how local ideas can be adopted at the global level.

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