Social Resistance against Corporations for Environmental Preservation from Mining Exploration

Syafruddin *,1, 🆔 **, Hamidsyukrie Z. M. ¹,** 🆔 **, Hairil Wadi ¹,** 🆔 **, Yuliatin ²,** 🆔 **,and Ulfatun Hasanah ³,** 🆔

¹ Department of Sociology Education, Faculty of Teacher Training and Education, Universitas Mataram, 83125, Mataram, West Nusa Tenggara Province, Indonesia
² Department of Pancasila and Civic Education, Faculty of Teacher Training and Education, Universitas Mataram, 83125, Mataram, West Nusa Tenggara Province, Indonesia
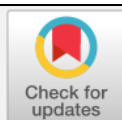³ Department of Islamic Political Thought, Faculty Ushuluddin and Religious Studies, Universitas Islam Negeri Mataram, 83116, Mataram, West Nusa Tenggara Province, Indonesia
* Corresponding Author: syafruddin_fkip@unram.ac.id

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ABSTRACT

Environmental preservation needs to be considered to avoid conflicts and social protests in the mining world, especially in the communities around the mines. Conflicts of social resistance and efforts to preserve the environment through protests to preserve the environment in West Nusa Tenggara. This research method is descriptive qualitative with a case study approach. The results of this research indicate that exploration permits without regard to sociological and ecological conditions cause social conflict. Furthermore, the form of social conflict is in the form of demonstrations and protests on a large scale by closing the main access to West Nusa Tenggara - East Nusa Tenggara, burning state facilities and social vulnerability. It is hoped that the results of this research are related to the policies and granting of mining business licenses to pay more attention to social problems.

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1. Introduction

Protests are necessary for the people in the environment to defend the environment. Protests arise because one party is not open to another party in activities. In conducting mining exploration, protests usually arise because one party feels aggrieved by another party because of the activity. Generally, this problem arises because certain parties are not appropriate in socializing the plan both officially and in a family manner. For example, mining operations in the Sumbawa area have sparked protests in the community because the issuance of permits is not transparent and tends to create a perception that the community is being treated unfairly by the mining. Therefore, this research discusses the social resistance by the community and efforts to save the environment through protests to preserve the environment on Sumbawa Island.

Previous research on the same topic has been done by Ahmad (2018) shows that the rampant mining on the land of the Moronene tribe has resulted in the increasingly marginalized role of indigenous communities in managing their natural resources. This situation was exacerbated by the emergence of miners' social groups and the entry of national and local-scale mining companies. Pradiatmika et al. (2020) discuss how mining permits are regulated in Indonesia and how legal protection is for communities in mining areas. Syahputra (2018) states that transactional principles drive the mass media as an economic institution.

On the other hand, tin mining companies and local governments have a joint plan setting. Aulia (2020) states that policy planning related to the management of rare earth elements has already begun but will require several other stages, as well as cooperation from partners related to mining. However, from several previous research results, there has been no discussion of social resistance conflicts. This research discusses mining exploration permits without regard to sociological and ecological conditions that cause social conflict.

2. Literature Review

2.1. Social Conflict Theory Perspectives

Sociologists see disputes or conflicts as a reflection of conflicting interests, and instincts of hostility can be limited by relationships based on instincts of affection. Furthermore, he said that empirically and rationally, hostility is naturally paired with sympathy so that human concern for the suffering of other parties can only be explained from the point of view of the existence of antipathy in humans. This is called a contradictory spirit (Lutfi, 2018; Santoso, 2019; Safei, 2020).

In society groups, conflict can be used to determine the relative strength of antagonistic desires in their relationship. This situation will form a mechanism for continuing adaptation of balanced forces, and the emergence of conflict indicates a rejection of accommodation from various elements that existed before, and the strength of each disputing party is determined through this conflict (Wahyudi, 2021; Ashari et al., 2019). What becomes a problem is if the conflicting interests of each party involved in the conflict and hostilities are not expressed or suppressed. This will cause at least two consequences: First, the suppression of conflict can result in a breakup of the relationship. Suppose the emotional involvement of the members has peaked. In that case, their relationship will be precipitated by the sudden and violent outbreak of conflict, and the ensuing tensions and animosities will emerge in violent tantrums that jeopardize relationships. Triggers for this conflict can come from trivial and trivial things (Nurwindawati & Damayanti, 2021). Conversely, if the relationship is secondary, the breakup is only in the form of apathy and eventually retreats (Murni, 2018). This kind of conflict can be called a non-communal conflict, which is a conflict in which the parties experiencing the conflict seem that there are no more similarities that can be brought together to produce a compromise,

and each party will seek its way; separation and dissolution are inevitable (Dewi, 2018; Fatah, 2018). Second, the consequence that arises from the suppression of conflict is the diversion of feelings of hostility from their true source, and they develop an alternative channel for expressing it, such as through a safety valve, by which aggressive or hostile impulses can be expressed in ways that are not destroyed or threaten solidarity. A safety valve will divert hostilities to a substitute target or function as a channel for cathartic release (Susanto, 2019). The safety valve is a special mechanism to defend groups from possible social conflict. Safety valves allow the outpouring of hostilities to flow without destroying the entire structure and serve as outlets to defuse tensions or animosities, without which relations between opposing parties would have worsened. This safety valve is needed along with the increasingly rigid social structure to the extent that there is no opportunity for individuals to express antagonistic claims from members of the community, or perhaps it can also be used to express feelings of dissatisfaction with the existing social structure (Sopamena, 2020). On another aspect, the conflicts in the community are rooted in the assumptions that: 1) change is a symptom inherent in every community. Conflict is a symptom that is always inherent in every community. 3) every element in the community contributes to disintegration. 4) every community is integrated on domination or domination by many people over many others. From this assumption, conflicts that occur in the community are as follows: a) that social life is an arena of conflict between and within groups - conflicting groups, b) that economic resources and political power are important things that various groups, c contest) the typical consequences of conflict give rise to the division of the community into economically dominant groups and subordinated groups (Aziz, 2019; Sumartono, 2019).

Then by the new Marxians that the conflicts that occur are mostly caused by the existence of conflicting interests that cannot be prevented in the social structure. These conflicting interests reflect the differentiation of the distribution of power between the groups in power/dominant and those who are controlled/subordinate. The source of conflict involves authority institutionalized in coercively coordinated associations. In other words, the source of conflict is legalized authority relations, or conflicts arise due to differences in objective interests between the dominant group (the party that controls and the group that is dominated (by the party that is controlled) in certain situations within the community (Tuwu, 2018; Sunarto et al., 2020).

2.2. The Perspective of Social Resistance Theory

To understand the phenomenon of mining social conflict and how community resistance is carried out, we need to ask basic questions, namely: how did the conflict occur and against whom was the community opposed, under what conditions/situations did the resistance occurs, in what form did the resistance manifest and in what way? Where the fight took place. To answer this question, this research will explore it through hegemonic and counter-hegemonic thoughts or theories. This theory is used not to test the theory but rather as a perspective to see, study and examine the phenomenon of community resistance as the owner of the area (land) against the rulers and corporate power. There are two types of power: hegemonic power or power obtained with the consent of the people who are controlled; Both powers are obtained through physical force. The power of rulers and entrepreneurs over the community is hegemonic because people consciously or unconsciously accept and agree with the power of rulers as a natural thing (Siswati, 2018).

Hegemony can forever be dominant but never total because it always faces challenges. Therefore, if the concept of power is considered hegemonic in the community, this will still be challenged and will never be considered a fixed and standardized system. Furthermore, it is

necessary to explore the existence of an alternative hegemony - counter-hegemony that emerges from the controlled people, which are lower social groups (exploited and subordinated) that can carry out resistance. The controlled people turned out to be capable of creating its structure and interpreting social reality according to their experience, which tends to be ignored. The counter-hegemony of a controlled society can also be understood as a statement or counter-discourse, in which the struggle against discursive practices and disciplinary forces occurs both in symbolic production and social relations (Ali, 2017; Baharuddin & Gosal, 2021) Questions that will arise and inspire the author's thoughts in the research of community resistance in mining exploration areas as a symbol of community resistance against authorities and corporations, why do people rebel against the power of authorities, and why do they abandon compliance or reject the wishes of entrepreneurs/corporations To answer this question there are at least two theoretical concepts that try to explain it: (1) That the phenomenon of social resistance can be observed from the point of view of moral authority as the basis of social relations and social stability (2) Second, social resistance occurs because there are necessity structures that determine the actions and behaviors of the community, including resistance to power. From the perspective of moral authority, social resistance can occur due to moral savagery in the community. In the second approach, resistance can occur due to external stimuli as the main factor. Apart from the two factors above, every community has a "natural morality" to solve its problems. Morals like this provide the impetus for developing moral rules, moral anger, and perceptions of injustice in every community (Panggabean, 2019; Syukur, 2019).

3. Research Methodology

This research uses a qualitative research approach. This approach can show community life, behavior, social movements, and kinship used to find and understand what is hidden behind existing phenomena or symptoms. With the qualitative research method, researchers can create and compile essential concepts not found in other methods (Murdiyanto, 2020; Harahap et al., 2019).

Researchers have used survey research methods with study units as groups to study the problem of conflict in the community in mining exploration areas. To check the validity of the survey data, the following activities have been carried out: 1) triangulation of data sources, namely by searching for data from many sources of informants and research subjects. 2) triangulation of data collection methods (observation, interviews, documentation studies, and focus group discussions (FGD). 3) theoretical (emic and ethical) triangulation by examining relevant theories, not using a single theory but multiple theories. The analysis phase begins with; (1) open coding, which includes breaking down, examining, comparing, conceptualizing, and categorizing data. (2) In the axial coding stage, the results obtained from open coding are reorganized by category to be developed towards propositions. (3) In the selective coding stage, the researcher classifies the process of examining the core categories concerning other categories. Core categories are found through the comparison of category relationships. Then examine the relationship between categories and finally produce a conclusion appointed as a general design (Mekarisce, 2020; Sidik, 2019; Hardani et al., 2020). Furthermore, seminars and public consultations are held to check whether this study's results can provide meaningful input to the community. Through seminars and public consultations, input was obtained to increase the credibility of the study results.

4.   Results and Discussion

4.1. Issuance of Mining Permits Regardless of Social Security Factors

The granting of exploration permits 15 companies to conduct mining exploration in various locations in Bima Regency and issued a decree number 188.45/357/004/2010 to explore an area of 25 thousand hectares in three sub-districts (Sape, Lambu, and Langgudu) may not be permitted. The Bima Regent thought carefully as a ruler who tended to support corporate interests. The effect of decree is directly related to various aspects of people's lives, such as; socio-cultural, economic and political dimensions. If this exploration process continues, there will be no objections from the community, and the decree will not be revoked. So the direct impact of this very large land use can affect the scarcity of natural resources (land, water, and forests) that people have enjoyed from generation to generation. Damage to natural resources is synonymous with damage to the community's socio-cultural and economic order (Asnawi, 2019; Fidelia & Salsabila, 2020)

In the community, land, water, beaches, mountains and forests have socio-cultural values that must be preserved because many customary lands and places are sacred. Even by adherents of structural functionalism, the beliefs and myths within a community have many functions; namely social and psychological, to create social order. The social function can foster collective solidarity, collective identity, communal harmony and cultural stability. At the same time, the psychological function can reduce anxiety (Efendi et al., 2020; Adiarsa, 2018).

What happened in Bima Regency (Lambu, Sape, and Langgudu sub-districts areas) people's concern about mining activities that threaten many aspects is very justified because this area is a coastal area, so it is feared that gold mining activities by companies on a large scale will threaten marine ecosystems and certainly threatens their livelihoods as fishermen. Likewise with agriculture, springs, which are the basis of crops and the water needs of residents, will be threatened because mining activities displace them.

The exploration plan covering an area of 25 thousand hectares, which will be used as a mining area, does not only cover the coastal area but also includes land areas, namely forest areas and mountains and rice fields. In terms of community, the economic function of forests and rice fields, for example, is a place to find various needs to support their families and children. In the forests and rice fields, they can collect rattan, bamboo, honey, and wood, plant rice and crops, and various other needs. Likewise, bamboo, pepper, rattan and wood are inexhaustible assets that can be taken and used by the community. In addition, the cultural dimension is a belief system threatened with extinction if exploration and mining are carried out. In Lambu Sub-district, in Rato Village, to be precise, there is a historic site for the people of Lambu Sub-district, namely *Temba Romba*, a well with copper walls. Residents believe *Temba Romba* to be a cultural site that has become part of their lives and has high social value for the community. This site is believed to be the beginning of the spread of Islam brought by Arab merchants. The presence of Arab merchants and the existence of *Temba Romba* (copper wells) have provided many lessons for the local community (Indigenous People), especially those related to values and norms of life, so that community continues to exist as it does today.

According to the greed theory, environmental problems arising from controlling natural resources are more triggered by the greed and greed of capital (corporations), which results in discrimination, injustice, and the marginalization of indigenous people's interests. The community is aware that the exploitation of resources results in scarcity and environmental damage, thereby reducing the community's livelihood, causing degradation of natural resources and the environment, and the marginalization of the lives of people who have lived for generations managing forest products. Entrepreneurs have enjoyed the benefits.

Entrepreneurs and rulers enjoy the benefits and prosperity, but indigenous peoples feel hereditary ecological losses. The case of the Dayak tribe under the influence of the Land Ownership Rights Company is an example of how environmental degradation affects the degradation of human values. Residents become victims in their land of an unfair and sustainable system of land and forest exploitation (Herdiansyah, 2019).

The phenomenon of the mining industry should be able and trying to humanize humans by empowering communities (development), which is precisely what is happening in various places in Indonesia where corporations exploit natural resources, which has an impact on devaluing basic human values (devaluating) and marginalizing humans from the community (marginalization) which are their property rights. This can happen because, so far, they view development by minimizing the non-physical meaning of humanity, which will only benefit layers of people who are (the have) and neglect people or communities who are weak and don't have (the have not). In this development pattern, the authorities and entrepreneurs have great access to process policies to obtain maximum benefits without caring about the risks experienced by others, who are generally the common people. If we look carefully, the benefits obtained through the destruction of natural wealth, besides benefiting small groups of people and the concept of trickle-down, are not being felt by the community.

With the concept of development like this, that development is almost synonymous with destruction because development itself actually destroys the availability of natural resources for the future, social order, and the environment, which will eventually abandon humanity itself.

To maintain the community's entity and existence, they carry out counter-hegemony against the domination of rulers and entrepreneurs. Using local cultural symbols as a source of ideology for the oppressed people to fight against the dominant classes, both verbally and in open confrontation, such as: setting fire to police guard posts, demonstration strikes, sabotage, evasion, and so on. These things are the weapons of the "weak" strong enough to engage in moral condemnation and open resistance. What happened to the communities of Lambu, Sape, Langgudu, and Parado sub-districts in Bima Regency? Even though they were paid with their lives and material losses such as the burning of many state facilities such as the regent's office, Lambu and Parado Sector Police, branch offices of the Forestry Service, the Education Office and Lambu sub-district office. The climax of not being accommodated by the community's demands, namely the revocation of the Mining Business Permit Decree, the community blockaded Sape Bima Port, a ferry port with the aim of Bajo Port and Sumba, East Nusa Tenggara. During this blockade, there was a mass clash with the state apparatus (police), which killed three people. The people's struggle that went through bloody blood ended with the revocation of decree number 188.45/357/004/2010.

4.2. Forms of Social Conflict (Block Access to the Sape-Bajo-East Nusa Tenggara Ferry Port)

There is an assumption from the government and capital owners that mining activities are the most powerful instrument for creating jobs and improving people's welfare. This assumption has turned one hundred degrees from the reality that occurs on earth that mining has caused many social and environmental problems (horizontal and vertical social conflicts, agrarian conflicts, and environmental damage). Mining business practices have not provided much welfare for the community (Azwari & Rajab, 2021; Asnawi, 2019; Jimmy & Merang, 2020).

Because of the planned exploration of 25 thousand hectares in Lambu Sape and 19.5 thousand hectares in Parado Bima and the occurrence of social resistance which has caused social violence, and the community dealing directly with the state apparatus, namely the police provide evidence that the form of conflict that occurs is vertical conflict, namely conflict that

occurs between community groups and groups that have different power, authority and social status. In the context of this research, there is a direct violent conflict between community groups who reject mining and the police as a symbolic shield from the ruling actors and businessmen. Pay attention to patterns of social resistance conflicts in mining exploration areas. It cannot be denied that the conflict was caused by a strong affair between 3 actors: rulers, businessmen and politicians dealing with the power of the community. As the Ruler (Regency Government) which has issued decree number 188.45/357/2010. This decree has long been protested by the public but has never been heeded by the authorities. Granting permits to entrepreneurs/corporates carried out by 15 companies with an exploration area of 25 thousand hectares in Lambu Sape, which covers 3 Districts (Lampu, Sape, and Langgudu). And in other places, such as Parado-Bima, as much as 19.5 thousand hectares. The granting of permits by the Authority to Entrepreneurs has contributed greatly to the occurrence of community resistance because the entrepreneurs in carrying out exploration activities are not procedural, allowing the community to know and understand the purpose of these activities.

The results of interviews with the local community revealed that they were surprised by the arrival of strangers who measured/marked the community's yards, rice fields and fields. As a result, people are not sympathetic and suspicious of their presence. In terms of mining activity, it is an activity process that begins with the stages of general investigation, exploration and exploitation. The general investigation stage is a company assessment activity that includes socialization, economics, culture and mapping the boundaries of mining concession areas. According to the community, this stage is not carried out and is not a priority that the authorities or entrepreneurs must carry out. A decree 188 was issued by the authorities; the entrepreneurs will not immediately use it, and a decision will, of course, be legitimized by legislative or political forces, which will provide justification and strength so that the authorities feel strong politically and morally.

5.   Conclusion

The factor causing social conflict in mining exploration areas is the existence of land tenure plans by corporations (entrepreneurs). This was implemented because the government's policy supported it through decree number 188.45/357/004/2010, which permitted 15 entrepreneurs to explore an area of 25 thousand hectares in the sub-districts (Sape, Lambu, and Langgudu) and 19.5 thousand hectares in Parado sub-district. Permits granted by authorities tend to support corporate interests (entrepreneurs). The effect of the decree is directly related to various aspects of people's lives, namely the socio-cultural and economic dimensions.

The form of violent conflict in mining area communities is vertical conflict, namely conflict between community groups and groups with different power, authority and social status. In this research, social conflict occurs between groups of people who reject mining and the state apparatus (police) as a symbolic shield from the interests of the authorities and entrepreneurs. To maintain the entity, the community fights against the domination of rulers and entrepreneurs. Using local cultural symbols as a source of ideology to fight against the dominant classes, both verbally and in open confrontation and resistance, namely: destroying many public facilities such as the regent's office, Lambu and Parado Sector Police, forestry service branch office, education office and Lambu sub-district office. As the culmination of the community's resistance to the non-accommodation of their demands, they blockaded the Sape-Bima port as a ferry port with the aim of Bajo-Sumba, East Nusa Tenggara.

Pay attention to the causes and forms of social conflict that occur in communities in mining exploration areas. Practically the results of this research can provide input to the government,

province, regency/municipality, and especially related agencies to create models and develop and implement programs that are useful for preventing and solving social conflict problems in communities in mining areas. Therefore, the government (ruler) is expected to improve its performance in realizing prosperity and justice for everyone. Corporate (entrepreneurs) are more environmentally sensitive, and politicians (legislative) are more aspirational and responsive in responding to the people's wishes. The state apparatus (police) is more professional in protecting the interests of the community and not protecting the interests of rulers and entrepreneurs.

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About the Authors

1. **Syafruddin** obtained his Doctoral degree from Universitas Airlangga, Indonesia, in 2005. The author is an Associate Professor at the Department of Sociology Education, Faculty of Teacher Training and Education, Universitas Mataram, Indonesia.
E-Mail: syafruddin_fkip@unram.ac.id

2. **Hamidsyukrie Z. M.** obtained his Doctoral degree from Universitas Indonesia in 2010. The author is an Assistant Professor at the Department of Sociology Education, Faculty of Teacher Training and Education, Universitas Mataram, Indonesia.
E-Mail: hamidsyukrie_fkip@unram.ac.id

3. **Hairil Wadi** obtained his Master's degree from Universitas Negeri Yogyakarta in 2009. The author is an Assistant Professor at the Department of Sociology Education, Faculty of Teacher Training and Education, Universitas Mataram, Indonesia.
E-Mail: wadifkipunram@gmail.com

4. **Yuliatin** obtained her Doctoral degree from Universitas Mataram, Indonesia, in 2022. The author is an Assistant Professor at the Department of Pancasila and Civic Education, Faculty of Teacher Training and Education, Universitas Mataram, Indonesia.
E-Mail: yuliatin_fkip@unram.ac.id

5. **Ulfatun Hasanah** obtained her Master's degree from Universitas Gadjah Mada, Indonesia, in 2018. The author is an Assistant Professor at the Department of Islamic Political Thought, Faculty Ushuluddin and Religious Studies, Universitas Islam Negeri Mataram, Indonesia. E-Mail: ulfatunhasanah@uinmataram.ac.id