

# Opposition Resistance of the Nature Concerned Community Movement in Wadas Village (Quake Dewa) in Resisting Andesite Quarry Mining in Wadas Village, Purworejo Regency, Central Java

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## Abstract

*Gerakan Masyarakat Peduli Alam Desa Wadas (Gempa Dewa) is here to reject andesite mining in their village. The reason for the rejection of Gempa Dewa was the loss of living space and residences that had been abandoned for a long time. On the other hand, there are also several accompanying reasons, namely environmental problems and the collective memory that the community has about the natural disaster that hit Wadas decades ago. The aim of this research is to analyze the opposition resistance carried out by Gempa Dewa in rejecting the andesite mining assistance in Wadas Village. This research uses qualitative research methods with data collection techniques, literature studies and documentation studies. Researchers used [1] data analysis techniques to obtain valid and comprehensive data. The results of this research were that it was found that several forms of oppositional resistance were carried out by Gempa Dewa in rejecting mining, including resistance through art, resistance with Mujahadah, and resistance by women's groups using symbols in their resistance. The hope is that with opposition resistance, the government will no longer use Wadas Village as an andesite mining location.*

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## 1. INTRODUCTION

National Strategic Projects (PSN) which the government assesses can support economic growth are the government's main concern. The acceleration of PSN is carried out with the aim of improving the welfare of the people by fulfilling needs, which are deemed to require serious attention. The acceleration of PSN is carried out by referring to Presidential Instruction Number 1 of 2016 concerning the Acceleration of Implementation of National Strategic Projects. This instruction is intended for government officials, including regents and mayors [2]. Regarding the accelerated implementation of PSN, by 2020 there will be 201 PSN recorded to be held and 48 of them will be involved in the dam infrastructure development sector. One of the dams currently being constructed is the Bener Dam in Purworejo, Central Java. Because the Bener Dam is said to be the highest dam in Indonesia and the second highest in Asia [3] (Vishnu, 2022) which is capable of supporting various community activities.

The Bener Dam is projected to be able to irrigate community rice fields up to 15,069 hectares (Wishnu, 2022). On the other hand, the dam with a capacity of 90.39 million cubic meters with a pool area of 181.68 hectares will be assessed as being able to accommodate water discharge of up to 210 cubic meters every second [3]. It is hoped that the Bener Dam can support the community's clean water needs, up to 1,500 liters of water per second. This means that the Bener Dam is expected to be able to support various community needs, including meeting electricity generation needs. As well as, increasing tourism around the

Purworejo area. The Bener Dam requires a long process, one of which is the land acquisition process. The land acquisition process reached 462.22 hectares or covered 3,483 plots. This area is spread over two districts, namely Purworejo and Wonosobo Districts; three sub-districts (Central Java Provincial Government Regional Secretariat, 2018)

Not only does it require the procurement of a large area of land, the construction of the Bener Dam also requires raw materials. The raw material needed in question is andesite rock which Yosiandi Radi Wicaksono stated could be useful for strengthening the construction of the Bener Dam[4]. This land with andesite rock was then obtained by the government in Wadas Village. Wadas Village is the location chosen by the government to obtain andesite rock needs because its location is not too far from Bener Dam. Reporting from Solopos, the distance between Wadas Village and Bener Dam is only 10-12 kilometers, which means it can be reached in a short time [4]. On the other hand, it is known that the andesite rock reserves in Wadas Village are very large. Wadas Village is recorded as having 40 million cubic meters, however according to the plan the amount of andesite rock that will be used in this project is 8.5 million cubic meters in the next 2-3 years.

The main problem arises regarding the government's permits in determining Wadas Village as a mining location. Because the licensing process carried out by the government is considered inappropriate and violates other regulations. Just to name a few, according to the Regional Regulations on Regional Spatial Planning of Purworejo Regency for 2011-2031, Bener District, including Wadas Village, is a water catchment area and functions as a water source for village residents and surrounding areas[5]. This means that this area cannot be designated as a mining area.

Even though it is in conflict with the Regional Regulations on RTRW, the government continues to take land in Wadas Village and turn it into mining land. This is based on PSN which is development for the public interest. As a result, land procurement for the location

Mining has also become a legal thing to do, which is again based on public interest reasons [5]. Even though mining is not actually for the public interest, it is a supporting activity that must comply with different regulations, namely mining policy. In order to achieve its goals, the government argues by stating that the party carrying out the mining is the government itself.

For mining that is considered to have a negative impact on the community, the Serayu Opak River Regional Office (BBWSSO) still obtains environmental permits. The first Land Mining Permit (IPL) was granted in 2018 and can be used for up to two years. Then the IPL was extended in 2020 and has a validity period of one year. This means that it has been three years since the IPL was established but the initiator still has not completed the land acquisition process for development [5]. Luhut Binsar Pandjaitan, Coordinating Minister for Maritime Affairs and Investment, responded to the slow progress in the land acquisition process, who sent a letter to the Governor of Central Java to speed up the process, including to free up land for the Bener Dam. Until finally, the land acquisition permit was successfully obtained.

After the land acquisition permit was issued, the government took action through the project initiator. The project initiator, accompanied by police officers, carried out land measurements accompanied by intimidation of the community, as if they were patrolling around the village. Moreover, in order to get what was hoped for, the police carried out repressive actions and even arrested dozens of residents who were considered to be involved in the rejection. Community concerns increase with the large possibility of natural disasters occurring in their environment. This is based on Regional Regulation no. 22 of 2011-2031 concerning Purworejo Regional Spatial Planning, where Wadas Village, Bener

District was declared an Area Prone to Landslides [6].

The repressive actions experienced by the Wadas community were also accompanied by the excavation model carried out by the government to obtain andesite rock. Andesite mining in Wadas Village is planned to be carried out for 30 months. Mining is done by drilling, dredging and exploding using dynamite. The amount of dynamite that will be used reaches 5,300 tons of dynamite or more than 5,000,000kg up to 40 meters. If mining continues in Wadas Village, it could destroy the natural landscape and make residents live with ecosystem damage [6].

The Wadas community also has concerns about mining activities due to the collective memory of the landslide disaster in 1980. The landslide disaster in the 1980s caused huge losses to residents, where residents lost their lives and property. At that time, it was known that seven people had died and three houses had been buried by landslide material [7]. On the other hand, the mining carried out has the potential to disrupt the clean water supply of residents.

Another problem that arises when land acquisition is carried out is that the Wadas community, who are actually farmers, will lose their jobs. Wadas Village is known as a producing area for Coconut, Cloves, Robusta Coffee, Sugar Palm and Cocoa. But more than that, Wadas is a hardwood commodity producing area, where every five years, it is able to produce IDR 5.1 billion [8]. This means that with this amount, Wadas residents are able to meet their daily needs, even without mining.

Reflecting on the problems above, the Wadas community formed a movement called the Wadas Village Nature Care Community Movement (Gempa Dewa). Gempa Dewa exists with the aim of rejecting mining based on various considerations including loss of living space and residence. The presence of resistance in society can be caused by the domination of the strong over the weak [9]. The hope is that through resistance, the community's expected goals can be achieved. According to [10], resistance is the action of marginalized parties to minimize the control exerted by more powerful parties over those who are marginalized [10]. This means that resistance can be interpreted as an action that goes against the system or construction created by a certain group, which results in the domination of power and makes it difficult for marginalized people to develop their needs and potential [11].

Similar to [10], Einwohner and [12] stated that there are two cores of resistance in social movements, namely active action and opposition or opposition. Action resistance or active action can take the form of actions through words (orations), physical actions, or thoughts that occur in certain situations, social relationships, or at certain times. Opposition resistance is resistance in the form of retaliation, challenges, social change, or acts of defiance and subversiveness. Both are one unit in resistance [12]

However, generally the response given to action resistance is more positive than to opposition resistance. In fact, opposition resistance also supports the process of action resistance. Therefore, in this study the researcher aims to describe and analyze various forms of oppositional resistance carried out by Gempa Dewa in its resistance to the andesite mine in Wadas Village. The hypothesis in this research is that there is opposition resistance carried out by the community in various forms to reject mining in Wadas Village. According to Einwohner and [12], oppositional resistance takes the form of opposition, disruption or refusal as a form of resistance and is expected to support the fulfillment of society's goals.

## 2. RESEARCH METHOD

The type of research in political resistance research is qualitative research. Qualitative research is research that explores and understands phenomena that occur in society that originate from social problems. Qualitative research will produce comprehensive explanations and help researchers explore unexpected findings [13]. The approach in this research is a case study approach which according to [13] is a research strategy for investigating a phenomenon carefully. [13] Researchers used documentation study and literature study techniques in this research. Both are used to obtain comprehensive information or data. After that, the researcher analyzed all the data obtained in the field systematically, so that readers could easily understand the results of the research. The analytical method that will be used in this case is the interactive method of [1].

Data analysis according to [1] is divided into three parts, namely data reduction, data presentation, and drawing conclusions [1]. First, data reduction is the activity of sorting and transforming data found in the field. This activity is carried out periodically during the data collection process. Second, data presentation, namely data that has been obtained and compiled by researchers shows similarities, making it possible to draw conclusions from the presentation. Lastly, drawing conclusions or activities of searching for the meaning of things, cause and effect flow and propositions. This activity is also carried out by testing all records obtained regarding their suitability or robustness. The goal is to avoid errors in drawing conclusions.

## 3. RESEARCH RESULTS AND DISCUSSION

The opposition resistance carried out by Gempa Dewa in rejecting mining in Wadas Village took various forms. Researchers found that there were three major forms of resistance carried out by Gempa Dewa and included in the oppositional resistance presented by Einwohner and [12], namely resistance through works of art, resistance through Mujahadah, and resistance carried out by women's groups using the symbols used in their resistance.

### 3.1. Resistance Through Works of Art

Resistance through art is for most people an act of non-giving big influence in a social movement. However, resistance through works of art is able to show its position, which can inflame the enthusiasm of movement members as well as become a campaign medium for a movement. Gempa Dewa in its resistance to andesite mining made good use of it, in this case by presenting resistance through murals, songs and posters.

*First*, resistance with murals painted on the walls of many residents' houses. The walls of residents' houses become canvases for artists and residents who depict the production of their respective individuals. Some of the pictures show calls to reject mining, some of them depict the presence of women who are also fighting, and others depict natural commodities that Wadas Village owns and will be destroyed if mining continues.



Figure 1. Murals on the walls of residents' houses Source: linekampus.com(2023)

In the mural above, it appears that there is Wadas' natural wealth which is a source of income for the Wadas community. However, when mining occurs, this source of income will disappear because mining will damage the natural landscape in the village as well as damage the ecosystem. The next mural further shows the call that the community (Gempa Dewa) will reject mining by using the tagline, save Wadas or which means save Wadas. Both of them show that the Gempa Dewa is united to reject the mine and will fight and protect their land.

*Second*, Gempa Dewa also presents struggle songs which are often sung during actions in various places. The lyrics convey and voice the opinions of Wadas residents who are reluctant to sell their land. This song was also played a lot to increase the fighting spirit of the residents and parties who participated in supporting the struggle for Gempa Dewa. Lastly, the use of posters which are also widely distributed around Wadas village. Uniforms with murals created by the community and artists, these posters contain messages of resistance. One of the messages contains saving sources of life and rejecting violence against farmers, as well as messages to immediately revoke land use permits (IPL) that are not in accordance with their intended use.

Even though many are considered mere works of art, the murals, songs and posters created by Gempa Dewa are a form of resistance. In this case, it is included in the form of oppositional resistance, especially resistance that utilizes symbols and is included in the form of rejection of dominant power.

### 3.2. Resistance Through Mujahadah

Mujahadah activities seem to have become a characteristic of Gempa Dewa in carrying out resistance. Every activity carried out by Gempa Dewa will be accompanied by a previous Mujahadah. Mujahadah is a spiritual activity aimed at getting closer to Allah. This is what Gempa Dewa does in every action, whether demonstrations or road blockades, all of which will begin with the previous Mujahadah. For example, at the demonstration in front of the Purworejo Regent's office, Gempa Dewa performed Mujahadah. Another example, Mujahadah was also carried out when there was chaos in Wadas Village involving the community and police officers. Reflecting on this, Mujahadah, which is a religious act, can also be a form of resistance. Because not only conveying requests to God, Mujahadah is also a tool for conveying views and messages of resistance to the community.

### 3.3. Resistance by Wadon Wadas

Gempa Dewa has two organizational wings that take part in various resistance against mining. One of the wings in question is Wadon Wadas who showed his

resistance in a different way. Wadon Wadas is a women's group from Wadas Village, their movement is quite unique in that it shows the symbols used in resistance. For example, Wadas women fought back by making baskets which were then filled with food and distributed to less fortunate people. This activity was carried out in front of the court as a form of struggle that the Wadas women, who are actually besek craftsmen, would not accept mining. Because with mining, the main raw material for making baskets, namely bamboo, will disappear. Another thing that Wadon Wadas does is wrap stagen around trees at mining sites. The activity of wrapping stagen on trees illustrates that Wadas women will not give their land to the government. Wadas women will look after land that has been inhabited and inhabited for a long time.

#### 4. CONCLUSION

The form of oppositional resistance carried out by Gempa Dewa in its resistance to the andesite mine in Wadas Village was seen in various oppositions, disturbances and rejections. This form of resistance is a common form found in Gempa Dewa, namely by creating murals, songs and posters containing messages of resistance. Meanwhile, in the form of opposition and disturbance, it can be seen in the resistance to making baskets and wrapping stagen on trees, as well as the Mujahadah which later became a characteristic of the movement carried out by Gempa Dewa. In this research, researchers are limited in studying the messages conveyed in murals, posters and songs created by Gempa Dewa. So, in future studies, the latest research can examine these things which can be different from previous studies.

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