

Factors Mining Conflict; Local Perception (Cement Mining Conflict in Rembang Central Java Indonesia)

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Abstract: *This study reveals about the public perception of cement mining in Tegaldowo Village, Gunem District, Central Java, Central Java. This research used qualitative phenomenology approach with qualitative data analysis. The results of this study reveal that (1) how they have got argue, (2) the perception of society is divided into three main points of opinion, from people who agree to mining, disagree mining and silent communities. The conclusions of this study indicate that each perception has a different way of obtaining it. Differences of perception determined by how knowledge is owned. The depth of knowledge determines the size of how to measure perceptions in order to avoid misunderstandings in interpreting a perception, and then does not cause an increasingly widespread conflict.*

Keywords: perception, conflict, deep knowledge, widespread conflict

1. Introduction

Referring to the statement of Pruitt and Rubin [14] stating that conflict is a perception that is used as an interest that affects both individuals and groups. Perception differences are the basic source of conflict, either personally or as a group. Suharko [9] discloses that differences in perceptions create friction interests between communities who disagree with cement mines in Pati Central Java with governments and communities that agree with cement mining.

Differences in perception have led to conflicts of cement factory in Pati from 2009 to now, because each group still tends to use perception to make their interests, whether perception about social culture, economy, and environment. Perception building is influenced by the dynamics of knowledge about mining and how the changes produced by a national and international mining.

The perception of the Pati community in rejecting the cement plant mine in the Kendeng Mountains was sticking to the public because there was a relationship between Samin community groups who were still firm with the ideology which states that agriculture is the dominant source of life, and it has become the inheritance principle of its ancestors. In other words perceptions about mining that can damage nature and the environment as a source of their livelihood that is as a group that relies on land and water for the sustainability of his life [9].

Socio-cultural perceptions are also a source of conflict, as research by Maria and Devuyt [5] suggests that the source of mining conflicts in Africa is due to the perception of local people who still glorify their original culture (paternalistic) so it is difficult to accept something new that is mining . Ngadisah [7] also mention that one source of mining conflict in Papua is mining which is a source of new culture can not be accepted by the local community of Papua (indigenous people). The mining conflict in Papua is widening and growing due to differences in perceptions among each group or tribe.

The sociocultural perception that is the source of conflict is also mentioned in Silaen's research [11], which states that the conflict and then developed into a social movement in Porsea North Sumatra is caused by the perception of the indigenous social culture of the indigenous people in maintaining their ancestral heritage to avoid changing hands to a particular company.

The destruction of nature and the environment becomes another perception as a source of mining conflict. that perception is a social development that is known by the community self-taught and has factually influenced his thinking about the impacts of various mining companies that caused damage to nature and the environment [3],[6],[15]. The destruction of nature and the environment has been a source of great influence on the process of agricultural life that has been a legacy of ancestors until now, and should be maintained in order to reach the point of maximum sustainability, and not destroyed.

Another perception is that there is no link between mining and the economy, because the Samin people argue that in the absence of agricultural mining will be able to support in their economy, and not because of mining [9]. Economics for society Samin is considered not to sacrifice nature and the environment, but it must all be nurtured, cared for so that will produce various types of natural wealth. For the Samin community, economic success is strongly influenced by how good interaction between nature and humans, and how to manage the land resources very well in order to produce something useful for life.

The presumption of spiritual values becomes a perception that influences the view of mining. mining is regarded as a new cultural production, which in its mines certainly will eliminate the old cultural values, the majority will reduce the civilization of the original color of the group that is always faithful to the provisions of ancestors, which is always keeping and caring values in accordance with the original. Attempts to preserve spiritual values are the measure of

society in rejecting the kind of modernization that brings new cultures and new values.

2. Research of Method

The study conducted in Gunem Rembang district of Central Java Province. The method used in this research use qualitative phenomenology approach with case study. Sources of data used are qualitative data, namely primary data and secondary data. [2] Primary data were obtained from in-depth interviews, secondary data from various print and online media. The question indicators are the reason to reject the mining of the plant based on the knowledge possessed by each respondent. The selected informants used selective random, ie selecting informants consisting of community leaders, community, religious leaders, and social movement figures. The analysis used this research is using data reduction, data presentation, then concluded.

3. Results

Knowledge based on Histories

The mining industry in general will provide a choice of opinion for all circles both from academics, practitioners, activists, government, corporations, and society at large. Agree and disagree always coloring in every process entry of mining in a region. Differences in views or perceptions arise because of differences in knowledge resources that are owned by someone. Thus in a democratic country perception or view is lawful and permissible.

Communities that agree with mining have consideration in the economic need, and it is assumed that mining can meet the needs of life. Economics is considered very important, and dominant in a life. The necessity of economic gratification has become a positive paradigm and is trending in the global economy. Among the right decisions in choosing a new economic source by approving mining are satisfaction of welfare. Economic prosperity is the only measure of the happiness of life.

In contrast to the views that do not agree and or less agree with the mining industry. Knowledge that is believed to be a benchmark in rejecting plant mines is knowledge based on experience, and comes from revelation. Experience becomes knowledge that is assumed to be certain and can not be denied, and it is real. The experience of local communities surrounding cement mining is strongly influenced by some of the fever inflicted or the impact of small-scale mining prior to the entry of the cement industry.

Small quarries in the area of cement plant exploration sites have emerged since 1996, and have grown to dozens of mining companies in the present. The impacts are caused by various factors, such as environmental damage, air pollution and noise (noise), flood, and behavioral factors from other people who only gain profit regardless of the values of harmony.

The behaviors displayed by some members of the dominant community are carried out by village officials, both from the village head, and other members of the government, who deliberately use the opportunity of mining companies to

deceive, deceive and remove land that has become the property of the community culturally. Even some communities receive threats and verbal intimidation.

The experience of the mining community indirectly creates knowledge that chooses to reject the entry of a cement mining company in practice in the sale and purchase of land using the methods previously performed by unscrupulous people. The experience of environmental impacts creates a variety of knowledge speculation that large-scale mining will undoubtedly undermine the living ecosystems that have been lived for local people whose ancestral heritage makes land and mountains one of the largest productions of agriculture.

Agricultural outcomes achieved by local communities are far from lacking, and they are considered to be sufficient for all basic needs. Thus, with the presence of a cement plant is considered to actually eliminate abundant agricultural products, due to the increasingly narrow land and feared will reduce the water discharge as the main source of agriculture. Although agricultural products are not dominant in paddy fields, but if agriculture accumulates abundantly from the production of maize, cassava, chili, tobacco, and other crops. The yield of corn farm is calculated to get 15 million per hectare, while tobacco can reach 70-100 million per hectare (depending on season).

Agricultural products obtained not only from privately owned land, but also obtained from the lease of the land of *perhutani* around the mountains Watuputih which is the location of the establishment of a cement factory. The more abundant the production of agricultural produce is increasing the prosperity of society increasing. Abundant agricultural products in addition to being supported by the level of soil fertility, also supported how the local community expert to become a superior agricultural expert and superior.

The bad environmental experience of small-scale mining companies in the Tegaldowo Gunem Rembang region of Central Java Indonesia became the main icon of the reason for rejecting large-scale mining companies, due to social-cultural linkages, in order to maintain the agricultural beliefs that are inherited by values his ancestors, due to the cultural heritage of agriculture all the economic needs can be fulfilled well.

Knowledge by Intuition

In addition to knowledge-based experience, in rejecting the mining cement factory is also done intuition (*wahyu*). Knowledge of intuition as done by local people in Watuputih Mountain area Tegaldowo Village, Gunem District, Central Java, Central Java is done by building confidence that comes from local and national religious leaders (*kyai*) and spiritual figures (*dukun*). Intuition is the goal of making an action to be sanctioned or approved by the image of the two figures, which is a representation of the source of faith.

Another consideration is the characteristic of Javanese culture that is still very thick with the magic world makes the opinion of the character has a spiritual power that is

considered capable of resisting all forms of doubt, worry and also provide the value of steadiness and immunity.

The belief in the spiritual values of the two figures, the movement in rejecting the cement mining has not stopped until now. How to increase the power of faith in spiritual values is also done on any given day, and at the time will be held the action of the movement always held rituals in the tomb of *pepunden* representation of the ancestors of local communities. The perception of common interests and common goals to avoid the destruction of ancestral heritage land becomes integrated with ancestral beliefs by performing these ritual activities.

A female represented female action coordinator was quoted in a conversation stating that before the action of rejection, first *sowan* (coming) to religious leaders (*kyai*) in order to get advice or advice related to the cement factory in their neighborhood.

Factors that cause the emergence of intuition in rejecting the cement factory is preceded by the different views expressed by religious leaders (*kyai*) in the environment of Rembang. Differences in views of religious leaders create dilemma and anxiety from lower societies, and expressed in an attitude to remain firm in accordance with their beliefs.

Perceptions that began with a sign of indecision arising from differences of religious leaders who are representations of God, it creates a polemic that confuses the public. Not getting enlightenment and explanation from the government, instead polemic proceeded to take advantage of political opportunities made by certain people.

Differences of opinion from religious leaders tend to give confusion and inspire the spirit to reject the cement plant

The views of several national-scale religious figures in Rembang who differed on the establishment of a cement factory, some figures hinted at support and some figures based on rejecting the cement plant, raising several interpretations of the opposing group of people. Some even declare critical of them, although still in *sanepo* but critical language is meaningful very hard.

The counter-group community from the beginning before the action of the movement is always raw to some religious leaders, to ask for suggestions, opinions, and wisdom, asking about what if the action in refusing to be implemented, how the impact, and how the solution. It was as if religious leaders were the place of consideration, a place of discussion for cement factory counter before doing any action.

For the people of Rembang in asking for advice and discourse to religious leaders is not something new, in addition to Rembang is a santri city, also because their religion justify that religious leaders are often a role model, role model in every action and also has a very high religious knowledge, because as a strong believer, everything must be based on the religious views derived from a *kyai*.

Religious figures for people who counter cement factories also have value values miliearinism, or spirit of *Imam*

Mahdi, a strong spirit derived from religious leaders, in other words religious leaders is a symbol of truth, justice, prosperity for the universal people. In seeking a truth, justice in the view of miliearinism is on religious leaders. So, when the religious leader says that a it is said to be true, then the value of the generated spirit is remarkable.

The encouragement that comes from the value of truth from religious leaders will be widespread and tend to be easily accepted by society in general. With slogans defending the truth, justice, even some supporters say they dare to sacrifice their lives for justice and truth, because they assume that the cement plant will bring misery, harm to the surrounding community and the future of society, the spirit of movement is still emitted today.

Although the views of some religious figures differed in the presence of the cement factory, it actually gave a new spirit, to prove that what is done by the counter group based on basic human life principles, namely truth, justice to what they have been experiencing. The experience experience they see is an unbearable fact, injustice, unrighteousness, received into a whip for the inauguration of their critical thinking. Critical to government, critical of religious leaders, and critical of other pro-society, and who do not give any opinion.

Differences of academic views against the knowledge of society

Starting from the opinion of expert geologists of geologists by saying that the karst stretch of Rembang does not include protected areas, which is protected karst Sukolilo area, Mount Sewu and karst Gombong area, and at the same time stressed by saying that karst karst area into the category of young karst, so that does not become a problem if used as a mining area. Socially with the construction of a cement plant has a significant positive impact, people can work in factories, so that unemployment will decrease.

Based on scientific data, expert opinion has a strong foundation in making a study of geological analysis, but for the community it has a different understanding, because the real meaning is still natural (experience). Certainly the views of experts are very intersect with their experiences and beliefs, both from the context of the earth, social and culture

The community then creates a new opinion to rationalize the problem from different views of academicians to assist in increasing the exclusion of the movement, and they remain grounded in experts with similar views to their experiences and beliefs.

4. Discussion

Differences in perception are the initial factors in each of the differences, because each individual person has different perceptions parallel to the knowledge they possess. The public perception in rejecting cement mining in Tegaldowo Gunem Rembang has similarities with the perceptions expressed by Pati, Grobogan and Blora communities in rejecting the cement plant to be built in the Kendeng Mountains region, which is perception based on life

principle and experience. Expressed in Suharko [13] that the socio-cultural society of Samin group in Pati rejects all forms of mining due to the impact of environmental damage. Environmental degradation can lead to the destruction of agricultural patterns that become heritage cultures. The public perception of Samin in responding to mining has nothing to do with the economy, because the Samin group is prosperous about agricultural life. The equality for the people of Tegaldowo Village in refusing cement plant exploration with no economic problems, because the agricultural produce they produce is always more and sufficient enough to meet its basic needs. The same pattern of not using economic reasons is done by Tegaldowo Gunem Rembang villagers in rejecting cement mining in contrast to research conducted [5];[8]; [1]; [10].

5. Conclusion

Public perception is largely determined by the experience and revelation it has. The rural community within Tegaldowo village of Gunem Rembang District still has the classic characteristics of acquiring knowledge, based on magic or mystic factors. The belief in the mystical becomes an iconic for the village community in general, thereby reducing the scientific. Scientific is considered a thing that is still vague, and confusing. The perception in rejecting the cement plant in Tegaldowo Village, Gunem Rembang District, is influenced by two sources of knowledge, namely experience and intuition. The reason for the rejection is done until now because of the persistence and the absolute belief that comes from these two knowledge.

6. Recommendation

Each perceptions has truth, but when its come another truth it should be respect and accept it. it should be demand for other people to do, so dealing and peace will conduct.

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