



Religion and Environmental Conflict in Wadas of Purworejo Indonesia

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Abstract. This study aims to examine the dynamics of environmental conflict in Wadas Village, Purworejo. In addition, the researcher also wants to know the position of religion in the environmental movement that arose in the feud. The research method uses a qualitative approach with case studies. In the environmental conflict in Wadas Village, the use of symbols and religious teachings was seen to color it. The conflict that has been going on since 2016, presents a conflict between various stakeholders in the discourse of andesite mining projects. The environmental movement that is incorporated in Earthquake Dewa uses religious beliefs in its struggle against this exploitation practice. In the context of the Wadas community, religion is positioned as a form of resistance in refusing mining permits.

Keywords: Conflict · Environmental · Religious Movements

1 Introduction

Religion is often only interpreted as rituals in the form of prayers or prayers addressed to God vertically. An understanding that separates the life of the world from the hereafter in all aspects of life, both in terms of religion, education, environment, social, politics and so on (Jamaludin, 2013). Religious symbols and teachings mingle in environmental conflicts that have emerged since 2018. The project to support the Bener Dam has drawn pros and cons from stakeholders involved and affected by mine planning. People who refuse often use religious teachings to strengthen their resistance. The mural in front of the house of the Religious Leader of Wadas Village, which reads “Jogo Alam Iku Podo Karo Prayer, Mandatory Law”, becomes a concrete reality of the use of religious values in resistance. These religious values are also reflected in the belief that protecting nature is included in Maqashid As-Shari’ah. Maqashid AsShari’ah means the purpose of implementing Sharia law. The purpose of this implementation is oriented towards realizing mashlahat or goodness and avoiding mafsadat or evil.

However, do not ignore the opposite, religion can also weaken the resistance of the Wadas people. Andesite mining projects can get legitimacy from religious teachings.

Moreover, there are many beliefs and religions in Indonesia, including the Wadas people. In one religion there are also those who are divided into certain sects and sects. Differences in people's perspectives and behavior based on religion, of course, are also present in environmental disputes related to the land use change. Therefore, this study seeks to determine the dynamics of environmental conflicts that occur in Wadas Village, Purworejo and to find out the role of religion in environmental conflicts in Wadas Village, Purworejo against the refusal of mining permit residents, or otherwise strengthen the status quo of legalizing the National Strategic Project (PSN).

2 Research Methods

This research is qualitative with a case study approach. This type of research can be used to understand and reveal something in a phenomenon (Strauss and Corbin. 2017). This study seeks to describe qualitatively the phenomenon of the environmental movement in the Wadas Village community in terms of environmental and religious conflicts. This approach was chosen to be seen more deeply from the subject of research on collective actions taken by the community. So that in implementing the research, the procedures used are qualitative research stages which include data collection, data reduction, and data presentation. The data obtained will be presented in a qualitative descriptive form. The location of this research is Wadas Village, Purworejo. The implementation time of this research is 3 months. That is, starting from July to September 2021. The data collection technique used is in-depth interviews with 5 informants who meet the research criteria. Technical data analysis is carried out by qualitative data analysis with an interactive model according to Huberman's settlement theory. Then the data validation used is data triangulation [6].

3 Results and Discussion

3.1 Abbreviations and Acronyms Dynamics of Environmental Conflict over Planning for Opening a Mining Project in WadasVillage, Purworejo

A few months ago, at the end of April 2021, there was a viral video showing the violence of the police against residents who staged demonstrations. The video was uploaded for the first time via the @wadas_melawan account managed by the Wadas Village Nature Care Community Movement (Earthquake Dewa). The conflict resulted from the arrival of the government and several stakeholders who planned to carry out the socialization stage of measuring and setting land for andesite mining in Wadas Village. The presence of the state apparatus was rejected by wadas citizens by blocking access to them. However, conflicts that have led to such violence, of course, do not just appear, there are always causes resulting from the absence of the best way to bridge different goals. Conflict is a form of feeling that is not right and affects the relationship between one part and another, one person with another or one group with another [5]. Inconsistency in viewing a problem triggers the growth of conflict. Therefore, the chronology of the conflict from the beginning until it culminated in the violence needs to be known in order to understand the root of the problem. Likewise, the end of the peak of the conflict or the crisis of a

problem can be known after understanding the chronology of the conflict in Wadas, Purworejo. The chronology of the conflict from the beginning until it culminated in the violence needs to be known in order to understand the root of the problem. Likewise, the end of the peak of the conflict or the crisis of a problem can be known after understanding the chronology of the conflict in Wadas, Purworejo. The chronology of the conflict from the beginning until it culminated in the violence needs to be known in order to understand the root of the problem. Likewise, the end of the peak of the conflict or the crisis of a problem can be known after understanding the chronology of the conflict in Wadas, Purworejo.

3.2 Dynamics of Environmental Conflict Over Mine Clearing Plan

Since 2016, the conflict began with residents' concerns about the permit plan made by the government related to open-pit mining of andesite stone for the Bener Purworejo Dam material [1]. Open mining is a mining system that is applied to mine mineral deposits or industrial minerals, such as mining andesite, granite, marble and so on [3]. Residents reject the mining project, because it threatens the existence of 27 springs which are used daily for irrigation of agricultural land (SoloPos.com, 2021). In addition to the loss of livelihoods, residents believe quarry mining will cause disasters, such as landslides or floods (Solopos.com, 2021). Referring to the Regional Regulation No. 27 of 2011 concerning the Spatial and Regional Planning (RTRW) of Purworejo, Bener sub-district, including Wadas, is categorized as an area prone to natural disasters. In strengthening the movement, residents who refused began to consolidate and form a union that would protect their aspirations. In addition, residents also began to learn about the potential threats of mining and seek experience in other places facing similar problems, such as residents of Kendeng, Pakel Banyuwangi, and the Kali Progo Community Association [4]. The Wadas Village Care for Nature community movement (Gempa Dewa) is a forum for people who are reluctant to have their village become a mining location. Not only that, the community also received solidarity from various parties who were involved in the resistance. The Yogyakarta Legal Aid Institute (LBH) and the Forum for the Environment (WALHI), are the two stakeholders who help residents not want to mortgage their homes. The involvement of the two institutions has increased the community's power in maintaining power over their natural resources. The two institutions not only supported his refusal, but also advocated law and raised awareness regarding the importance of preserving the environment.

The environmental movement was strengthened by the presence of students in accommodating the Wadas resistance. "Personally, I feel touched and moved to see and know the enthusiasm of the residents to defend their village land," said Mushab Yahya, a UNY student who is in solidarity with Wadas (Interview, 2021). They (students) empathize with the wadas community, who are trying to defend their place of residence. In addition, these academics don't just come and go when new actions or conflicts are at the height of the situation. However, some of them (students) also live in conflict areas, feeling the anxiety of the community who are threatened with being removed from their natural environment. This also creates horizontal conflicts among the people in Wadas Village. The pros and cons resulted in the Wadas Village community group supporting the quarry construction and some rejecting it. The people who

are members of the Dewa Earthquake are residents who will be directly affected by the andesite mining discourse. Residents who live and forage in the hills of wadas as farmers. Meanwhile, Mata Dewa, as confirmed by the Head of Wadas Village, are mostly residents outside Wadas Village who own land in the area affected by the mining plan. Stakeholders who are not directly affected by the policy, but have an interest in the quarry policy. The pros and cons resulted in the Wadas Village community group supporting the quarry construction and some rejecting it. The people who are members of the Dewa Earthquake are residents who will be directly affected by the andesite mining discourse. Residents who live and forage in the hills of wadas as farmers. Meanwhile, Mata Dewa, as confirmed by the Head of Wadas Village, are mostly residents outside Wadas Village who own land in the area affected by the mining plan. Stakeholders who are not directly affected by the policy, but have an interest in the quarry policy. The pros and cons resulted in the Wadas Village community group supporting the quarry construction and some rejecting it. The people who are members of the Dewa Earthquake are residents who will be directly affected by the andesite mining discourse. Residents who live and forage in the hills of wadas as farmers. Meanwhile, Mata Dewa, as confirmed by the Head of Wadas Village, are mostly residents outside Wadas Village who own land in the area affected by the mining plan. Stakeholders who are not directly affected by the policy, but have an interest in the quarry policy. Residents who live and forage in the hills of wadas as farmers. Meanwhile, Mata Dewa, as confirmed by the Head of Wadas Village, are mostly residents outside Wadas Village who own land in the area affected by the mining plan. Stakeholders who are not directly affected by the policy, but have an interest in the quarry policy. Residents who live and forage in the hills of wadas as farmers. Meanwhile, Mata Dewa, as confirmed by the Head of Wadas Village, are mostly residents outside Wadas Village who own land in the area affected by the mining plan. Stakeholders who are not directly affected by the policy, but have an interest in the quarry policy.

Strong community resistance did not make the authorities afraid to continue mining projects. The fact that the majority of Wadas residents reject mining plans has always been ignored by the government and the initiators (Suryana, 2021). The government continues to carry out various stages of the licensing process and preparation for opening a mining business. Starting from socialization to the stage of benchmarking and land measurement. When there are masses of action that refuse, the government is always deployed by the government to secure the stages of the process so that it continues without any obstacles. Not only did the authorities secure security, at one point when people who were nagging to refuse mining, tried to stop them, they would actually be blocked, even at one point they used violence. In fact, the reckless protesters will be arrested and taken to the police station. And sure enough, the conflict broke out when the government and the private sector projecting the mine, planned to carry out the socialization stage of the measurement and benchmarking of mining land, which was rejected by Wadas residents [1]. The community refused his arrival by blocking the entrance to the land measurement site. Used tires, banana fronds and tree trunks were also tools for the mass action to restrain the government from entering the location. Officers who were blocked by the residents' blockade continued to force their way in, including through violence by pulling, pushing and hitting residents [1]. Chaos became inevitable between the joint

TNI-Polri apparatus and the mass of action. Residents and several students who were in solidarity were withdrawn and eventually arrested by force [2]. Plans to conduct the socialization stage of the measurement and benchmarking of mining land were rejected by wadas residents [1]. The community refused his arrival by blocking the entrance to the land measurement site. Used tires, banana fronds and tree trunks were also tools for the mass action to restrain the government from entering the location. Officers who were blocked by the residents' blockade continued to force their way in, including through violence by pulling, pushing and hitting residents [1]. Chaos became inevitable between the joint TNI-Polri apparatus and the mass of action. Residents and several students who were in solidarity were withdrawn and eventually arrested by force [2]. Plans to conduct the socialization stage of the measurement and benchmarking of mining land were rejected by wadas residents [1]. The community refused his arrival by blocking the entrance to the land measurement site. Used tires, banana fronds and tree trunks were also tools for the mass action to restrain the government from entering the location. Officers who were blocked by the residents' blockade continued to force their way in, including through violence by pulling, pushing and hitting residents [1]. Chaos became inevitable between the joint TNI-Polri apparatus and the mass of action. Residents and several students who were in solidarity were withdrawn and eventually arrested by force [2]. The community refused his arrival by blocking the entrance to the land measurement site. Used tires, banana fronds and tree trunks were also tools for the mass action to restrain the government from entering the location. Officers who were blocked by the residents' blockade continued to force their way in, including through violence by pulling, pushing and hitting residents [1]. Chaos became inevitable between the joint TNI-Polri apparatus and the mass of action. Residents and several students who were in solidarity were withdrawn and eventually arrested by force [2]. The community refused his arrival by blocking the entrance to the land measurement site. Used tires, banana fronds and tree trunks were also tools for the mass action to restrain the government from entering the location. Officers who were blocked by the residents' blockade continued to force their way in, including through violence by pulling, pushing and hitting residents [1]. Chaos became inevitable between the joint TNI-Polri apparatus and the mass of action. Residents and several students who were in solidarity were withdrawn and eventually arrested by force [2]. Chaos became inevitable between the joint TNI-Polri apparatus and the mass of action. Residents and several students who were in solidarity were withdrawn and eventually arrested by force [2]. Chaos became inevitable between the joint TNI-Polri apparatus and the mass of action. Residents and several students who were in solidarity were withdrawn and eventually arrested by force [2].

The news related to the riot that was colored with violence gave a lot of attention to the public. The viral news of a video of clashes between the masses of action and the security forces invited pros and cons, including sympathy that colored the virtual world. In fact, the mass action did not remain silent on the treatment of the security forces, they reported it to Komnas HAM. The action that was shrouded in chaos and violence by the officers a few months ago, to be precise Friday, April 23, 2019, became the umpteenth form of resistance from Wadas residents. This issue has also made the advocacy team from the Indonesian Nahdhatul Ulama Executive Board (PBNU) to give empathy to the Wadas residents. (Interview, 2021). After the riots, it became a new chapter of the Wadas

community environmental movement. Cases of violence by the authorities have made the conflict even more intense in the wider community. Various supports from outside parties were present for the Wadas community, making the environmental movement have its own influence on government policies. Earthquake Dewa and various solidarity continue to give resistance, his reluctance to mining quarry in his village. The momentum that is making it increasingly difficult for the government to impose its will to mine the andesite rock that supports the construction of the Bener Dam.

3.3 The Role of Religion in the Environmental Movement Against Open Mining Rejection in Wadas Village, Purworejo

The struggle of the Wadas people who were allied in the DEWA EARTHQUAKE turned out to be inseparable from the role of religion that was present in shaping the perception of the exploitation practice. The use of religious symbols and teachings can be seen quite clearly coloring the environmental conflicts of Wadas Village. The use of religious symbols and teachings is clearly displayed on the banners installed along the connecting road in Wadas Village. Paintings of religious figures along with their advice, symbols, and religious arguments related to protecting the environment, prohibiting overexploitation of nature, are contained in several stretch fabrics that have been planted by people who reject mining. This refusal, which is wrapped in religiosity, is based on concerns that exploitation practices that will run will damage the environment. Yatimah said in that quarry mining will cause the spatial layout of life to be destroyed and clean water sources to be lost [8]. Damage formed in areas that have been inhabited for a long time by residents. In fact, the place where he lives is also an area where residents depend for their survival. The rejection of the mining project is actually the basic reason for the economic motive. The majority of Wadas residents have a livelihood as farmers. A profession that is very dependent on the conditions of the surrounding ecosystem. The work that has been done by Wadas residents in fulfilling their daily lives. In fact, the religious leader of Wadas Village, Kyai Baharudin, said, “The natural product of Wadas Village has brought children from the population who are able to receive education up to college,

Feelings of the same fate over the threat of livelihoods with the background of people who already live based on religion, make his position confirms his rejection. “Residents with religious backgrounds make it easier for religious leaders to trigger and organize movements to protect Wadas Village”, said Ibu Mutmainah, a Wadas resident who rejects mining (Interview, 2021). The wadas community is predominantly Muslim with Nahdhatul Ulama (NU) as the auspices of the organization on which their religion is based. This diversity of views also launched the environmental movement. The spirit of the corps in arms, strengthened together with the existence of a religious khitah. Esprit de Corps (Corps Spirit) is the pride, loyalty and sense of belonging of the members [9]. “There is a common concern over environmental damage, so that people are moved to carry out religious-based movements to fight mining projects in their natural environment,” said Pak Baharudin who is also a part of Earthquake Dewa (Interview, 2021). Rejection of the realization of mining that can damage nature, while creed that strengthens it. The understanding of religion which is inherent in strengthening the movement certainly does not just appear. There are several religious activities in the Wadas community that directly

or indirectly strengthen the struggle against mining permits. Kyai Baharudin said “the method of growing the population’s passion based on faith is carried out by delivering religious narratives and lectures about the importance of preserving the environment on various occasions, such as in study activities, even Friday Sermons” (Interview, 2021). Said Mr. Baharudin who is also part of the Dewa Earthquake (Interview, 2021).

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In addition, the consistency of the mine rejection maneuver was maintained with the tradition of mujahadah and prayer together. “The village figures and communities have been doing Mujahadah since 2017, because it has become a tradition here” (Interview, 2021). The mujahadah activity is held every week by taking turns at the prayer room and mosque in Wadas Village. Activities that become one of the forms of communication between members of the community. In fact, the routine becomes a forum for consolidation, including the delivery of aspirations. The word mujahadah comes from Arabic which means struggle and the continuation of *ijtihad* and *jihad*. People who do Mujahadah means that the person is trying with his strength to do good in order to get closer to Allah swt [7]. One form of worship is also a practice of the struggle of the wadas community. During the action on Friday, April 23, 2021, the community blocked the road to the socialization site by sitting cross-legged and *dhikr* mujahadah. This

expression of rejection of the mine prevented state officials and mining employees from entering the location that was planned to be a socialization site. The program that was finally hampered was the beginning of the trigger for the conflict to form at that time. Although, the Wadas residents themselves are actually participants in the land pegging socialization program planned by the government. This expression of rejection of the mine prevented state officials and mining employees from entering the location that was planned to be a socialization site. The program that was finally hampered was the beginning of the trigger for the conflict to form at that time. Although, the Wadas residents themselves are actually participants in the land pegging socialization program planned by the government. This expression of rejection of the mine prevented state officials and mining employees from entering the location that was planned to be a socialization site. The program that was finally hampered was the beginning of the trigger for the conflict to form at that time. Although, the Wadas residents themselves are actually participants in the land pegging socialization program planned by the government.

The mujahadah prayer of the Wadas community intends to fight injustice in the form of exploitation of natural resources in their environment. The series of prayers that are always shown, shows that religious perspectives are part of and are closely intertwined with the environmental movement. Religion does have a dual character, on the one hand it can legitimize an established order, but according to the social conditions of its time it can also oppose the establishment critically and even revolutionary. Although horizontal conflict has also become a dynamic in society as well, the role of religion does not appear to strengthen the status quo of Quarry's policy. On the other hand, in the context of the Wadas community, religion has a position as a form of resistance in refusing mining permits.

4 Conclusion

The Community Environment Movement of Wadas Village, Purworejo arose due to a plan that Wadas Village would become a mining location for materials/quarry for the construction of the Bener Dam, Purworejo. The religious basis that is already attached to the people of Wadas Village, makes the Environmental Movement carried out by the people of Wadas Village, based on religious values, especially Islam. Activities such as recitations, followed by dhikr mujahadah which are routinely carried out every week, as well as murals and banners containing pictures containing narratives on the importance of preserving ancestral heritage which are displayed in all corners of the hamlet affected by the construction of the andesite stone mine in Wadas Village, are symbolic forms of resistance. Carried out by the people of Wadas Village.

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