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# Public Policy and Social Movements: Synergy Between Local Government and the Community in Rejecting Gold Mining Policy in Silo, Jember Indonesia

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**Abstract:** This study looks at how local communities, religious leaders, students, and the local government worked together to successfully oppose regulations related to gold mining in Silo, Jember, Indonesia. The Indonesian Minister of Energy and Mineral Resources was forced to rescind a controversial mining permit after some initial resistance to the plan was overcome by persistent group action and well-planned protests spearheaded by student activists and community leaders. The information gap about the particular roles played by local actors in grassroots movements is identified by this study. The goal of the research was to examine the dynamics and consequences of this social movement by using in-depth interviews and secondary data from online sources. The outcomes highlight the vital role that coordinated, multi-stakeholder initiatives play in shaping public policy. This example shows how comparable approaches could be used in other areas to address social and environmental problems.

**Keywords:** social movement, rejecting, gold mining policy

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## 1. Introduction

The community movement to reject mining is generally caused by the impact felt by the community around the mining area [1-4]. The process of mining natural resources in general uses mercury which is dangerous and has an impact on natural damage. Therefore, the social movement of starting mine generally voiced the importance of conservation for the environment around the mine. The social movement against the mine can be resolved through constructive dialogue between the government, the community and the company. The agreement between the government, entrepreneurs and the community has resulted in a good mining governance, and benefits for mining entrepreneurs, the government and the community [5]. From the findings of these scholars, we learn that exploration of gold mines is not supposed to produce, environmental damage. The community will also not hold a protest movement if policies related to gold mining exploration listen to and accommodate the aspirations of the community around the mine. However, the orientation of the government and stakeholders tends to prioritize the profit, rather than thinking about the impact of environmental damage after exploration. The community protest movements usually explode, when the environment around them is damaged.

This article describes the protest movement against gold mining, in Indonesia, but with the reasons that are different from the findings of these scholars. Communities in villages around the Silo district of Jember Regency, Indonesia, which are confirmed to have been affected by gold mining exploration, organized a protest movement. They get support from students, religious organizations and local government.

## 2. Materials and Methods

### Literature Review

#### The power of social protest movement

Nowadays the community resistance / social movement in an effort to oppose and encourage changes in public policy has become increasingly widespread. The social movements or protest movement are usually defined as collective actions of relatively less powerful social groups that cannot take part in formal decision making mechanism at public level in order to voice their demands to public opinion and to influence decision makers. But now social movements are very important [6]. A political sociology scientist, from the University of California, David Meyer (2007) said that: "protest and social movements have become the essential features of contemporary American Life".

Della Porta and Diani (1999) [6] theorize that there are 4 main characteristics of social movements, (1) informal interaction networks, (2) shared feelings and solidarity, (3) conflict as a focus of collective action, (4) promoting, protest. In other words, social movements are informal networks that base themselves on shared feelings and solidarity, which aim to mobilize conflictual issues through various forms of protest continuously. Social movements have a driving organization. The social movement also has a leader, although only for a short time, especially during demonstrations. There is an organizational structure even though it is not formal. In every social movement there is an identity and a sense of solidarity, a sense of shared destiny, which is the basis of resistance. Feelings of us and them, for example, are manifestations of dissatisfaction and injustice in the relationship between the community and the authorities.

Della Porta and Diani (1999) [6] also state that the success of a social movement can be seen from the changes in public policy. In general the rise of social movements is because, the activists of the movement, are disappointed with public policy. Della Porta and Diani made more specific typologies about the impact of social movements on public policy: (1) The authority (target movement) is willing to listen to the demands of the movement, (2) The authority (target movement) is willing to put the demands of the movement on its political agenda, (3) The authority (target movement) adopts new policies as a manifestation of the demands of social movements, (4) The authority (target movement) is willing to implement the new policy, (5) When the political system responds and succeeds in defusing and responding to the demands of social movements.

However, social movements are defined by David Meyer and Sidney Tarrow as the result of interactions among elite groups, competitors, and others in positions of power. The thing to note in this definition is that social movements include collective challenges. Collective challenges in this context are organized efforts to create change in institutional instruments. This can be at the heart of public policies. It is also aimed at initiating broader changes in the structure of social and political institutions, distribution of social security. The next thing to focus on is that there are features inherent in social movements. The political style tends to be associated with the purpose of the social movement. Often this is related to changes in the distribution of authority. The importance of social movements in political objectives is because they have the same process, namely the existence of continuous and continuous interactions.

David Meyer and Sidney Tarrow, social movements must have four main points, namely collective challenges, common goals, solidarity and common identity, and maintaining resistance politics. First, the difference between social movements and other collective action is that social movements are different because there are challenges to take direct action in resistance to disturbing elites, authorities, other groups, or certain cultural rules. This challenge is characterized by something that hinders or creates uncertainty about the activities of other parties. Collective challenge is a common characteristic of social movements. This is due to the fact that social movements usually tend to have unstable potential. This potential consists of funds, organizations, access to the state.

Second, there are several things that cause people to join a social movement. These things are very diverse, from naughty desires, ridiculing authority, to unclear gang instincts. However, the most obvious cause for society to be involved in a movement is to make joint claims against other parties, namely the authorities or elites. Not all conflicts like that arise from interests class, but shared and overlapping values and goals are the basis of collective action.

Third, something that moves people away from social movements is the participant's consideration of the common interest. Characters can only create a social movement when they succeed in exploiting deeper feelings of solidarity or identity that usually originate from nationalism, religious entities and beliefs.

Fourth, only by gathering collective action, a resistance can become a social movement. Collective goals, shared identities and challenges were identified to assist the movement in maintaining resistance politics. on the contrary, if it is not able to maintain common challenges, the movement will evaporate into hatred and turn into a religious-based sect.

Furthermore, the political and bureaucratic process includes several stages, among others, the formation of the consolidation of government organizations as an institutional means and executor of public policy. At this stage, the forms of political processes and interactions can be in the form of relationship management or interest relations.

Then after the political process the next stages are the processes of socialization and mobilization. Where is the formation of general consciousness and mass pressure in an organized manner so that it can form certain patterns of behavior, for example, such as demonstration movements. In such actions, raising opinion and support, organizing to a certain degree of power. Starting from demonstrations, boycotts, mogots, hostage-taking, and blockades.

Meyer then added that policy changes were made to see how the impact was generated. Furthermore, the impact of the movement can be seen from a change in policy or decision. According to Meyer, there are two aspects that can be seen to determine the success of social movements. Namely, there are new achievements and the level of acceptance by the community. A new achievement as an aspect<sup>3</sup> of the success of social movements is the change in public policy as a reaction to the demands of social movements. Second, regarding the level of acceptance as the success of social movements is a representation of the recognition of interests. Or further, Meyer divides four typologies of the success of a movement. First, is the achievement and acceptance at the same time. Second, recognition without achievement. Third, achievement without recognition. Fourth, without recognition and achievement.

Meyer then provides views on a much specific typology of the impact and success of policy. First, open access. Open access in this case indicates the degree to which the authorities are willing to listen to the demands of movement organizations. Second, the response at the agenda level when the target or authority is willing to place the demands of the movement on the agenda. The third is response rather than policy. The response of the policy is an event when the owner of the authority adopts a new policy, especially regarding legal or legislation. Fourth, the implementation of the new policy is a representation of

the results achieved through the owner of authority. The next impact is when social movements get a response to a political system or mechanism that can humiliate and meet demands.

### The Bargaining Position of the Silo Community Movement

In the era of decentralization, with the transfer of authority from the center to local governments shortening the distance between the state and the people, the distance between the public policy makers and the people and between the state and society. <sup>19</sup> The relationship between the central and local governments has become close. But this closeness to physical distance <sup>21</sup> does not guarantee the birth of welfare for the people. The increasing phenomenon of political violence goes hand in hand with the politics of power exercised by local governments. Political elites in the administration of autonomy at the district level tend to focus their attention on the stability of power, while social institutions and social organizations in the regions are not appropriate to control the consequences of excessive and hegemonic rulers' power practices.

So it is not surprising that many citizens take resistance to the state as a form of responsiveness to what is produced by local and city governments. Then the question arises how a social movement is able to change a public policy that has been taken. The reason is that many social movements have broken down and cannot achieve their goals. Meanwhile, in this study, the Silo community movement was able to achieve its goals.

The achievement of the goals of the movement was marked by the revocation of the Mining Business Area Permit in January 2019. The Regent of Jember, filed a non-litigation hearing to undo the regulation made by <sup>10</sup> the Minister of Energy and Mineral Resources (ESDM) No. 1802/2018 regarding the mining business permit area (WIUP) at district of Silo area have 4,023 hectares in the Ministry of Law and Human Rights, yielding positive results. In the mediation session this policy stated as incorrect procedures.

This policy has been rejected by many various actors. Bahtsul Masa'il is one of the religious discussion forum activities in the NU organization to respond and provide solutions to the problems and make a decision. The results of Bahtsul Masa'il on 14 November 2018, decide a conclusion that if the exploration of gold mines in the Silo district leaves an environmental damage, disaster, escalation of land conflicts, damage to ecosystems, impacts on agriculture and the threat of ecological disasters, this exploration work is categorized as "prohibiting".

Economic factors are a consideration for the community. There are about 21,800 people depending on their livelihood by farming in the hills of Silo. They mostly grow coffee and avocado. W, a resident of Pace Village, revealed that on average, Pace residents can produce two tons of red-picked robusta greenbean coffee and tons of avocado in one harvest. If cashed, according to W, the price of avocado during the harvest season is 20 thousand/kg. If one village can produce 24 tonnes, the total money is 440 million rupiahs. There are more than 100 person as gardeners. From gardening, each Silo's person will receive forty-four million rupiahs every 6 months.

Actually for the Local Government of Jember, the district of Silo is her voters base. That is why the Leader of the Local Government of Jember is willing to help the struggle of the Silo's community. In this moment, according to Tarrow, social movements must have four bases, namely collective challenges, common goals, solidarity and common identity, and maintaining resistance politics. The first aspect has been explained previously. Meanwhile, the common goal for all local actors is to refuse mining business permits. This goal becomes a common goal, even though each actor has their own interests. Meanwhile, solidarity and shared identity cannot be separated from cultural and historical factors.

### Research <sup>13</sup> Method

This article is based on the results of a research that uses a qualitative approach with case studies as a strategy of inquiry. The case was a social movement which rejecting gold mining in Silo, Jember Regency. While the informants were five persons the first person

was A, *Pergerakan Mahasiswa Islam Indonesia* (PMII)'s student, the second person was F, the community leader of Silo, the third person was B, the other community leader of Silo, the fourth person was C, the other student of PMII, and the fifth was, the member of mass organization, Nahdlatul Ulama. Data collection techniques through in-depth interviews. PT Antam officials refused to be interviewed, and so did the leader of Jember local government. This research also used on line data.

### 3. Results

#### Changes in mining permit policy

The Indonesian Government Autonomy Law No. 32/2004 has been changed to Law No. 23/2014. According to this law, the regent has the authority to manage the district territory and, its natural resources. The mining exploration permit in the regency is regulated by the local government. However, this authority was canceled since the Indonesian government regulated the Mineral and Coal Mining Law No. 4/2009. This law gives provincial governments the authority to regulate mining permits in the territory of local government within the province. Another regulation is the Governor's Decree No 32/2010.

However, the mining business permits (*Ijin Usaha Pertambangan/IUP*) can be granted to individuals or companies. Granting a mining business permit (IUP) through a regional application. The application letter for permission is submitted to the Minister, governor or regent mayor according to where the mine area is located. Minister of Energy and Mineral Resources for areas that are crossing provincial or sea areas more than 12 miles from the coastline; The Governor for areas that are crossing regency/ city in one province or sea area 4 to 12 miles; leader of local government/ Mayor, for area within 1 regency / city or sea area for up to 4 miles. Rock mineral permit is granted by the Minister of Energy and Mineral Resources (hereinafter referred to as Minister), the governor or leader of local government / mayor in accordance with his authority based on the application submitted by business entities, cooperatives and individuals.

The permit for mining exploration, through two stages, (1) the Granting of Mining Business Permit Areas (*Wilayah Ijin Usaha Pertambangan/WIUP*) and the granting of mining business licenses (IUP). The granting of WIUP covers several things. *First*, Business Entities, company or individuals submit area applications to get WIUP to the Minister, Governor or local government leader / mayor according to the area location. *Second*, before giving WIUP the ministers must receive approval from governors and regents or mayors. *Third*, WIUP application which has already been meet the requirements of the latitude and longitude geographical coordinates in accordance with the provisions of the geographic information system that applies nationally and pay the cost of backing up and printing maps, obtaining first priority to obtain WIUP. *Fourth*, the Minister, governor or regent/ mayor within 10 working days after the application is received must provide the decision to accept or reject the WIUP application. *Fifth*, the decision to accept is submitted to the WIUP applicant accompanied by submission of WIUP map along with WIUP boundaries and coordinates. The decision to reject must be submitted in writing to the WIUP applicant with the reason for the refusal.

The IUP permit regulation includes: IUP of Exploration and IUP for Production Operations. However, to achieve IUP regulation for Exploration and / or Production Operation need the following requirements: administrative, technical, environmental and financial.

The governor or the leader of local government or the mayor provides a recommendation no later than 5 days from receipt of proof of submission of mineral mineral WIUP maps. Meanwhile, the Minister, Governor, Regent or Mayor may reject the application for an extension of IUP for Production Operations if the holder of Production Operation IUP

based on the evaluation results does not show a good performance of production operations. The Minister, Governor or Regent / Mayor may reject the request for an extension of the Production Operation IUP based on the results of the evaluation which does not show a good performance of production operations. Ministers, Governors, Regents and Mayors in accordance with their authority have the right to impose administrative sanctions on holders of IUP for violating the provisions of this Law. Sanctions are given in the form of written warnings, temporary suspension of part or all of exploration activities or production operations or revocation of IUP.

IUP for Production Operations is a business permit granted after the IUP of Exploration has been implemented. IUP for Production Operations includes the following requirements: reclamation environment, the availability of reclamation and post-mining guarantee funds, guarantees for the implementation of development and empowerment plans for communities around the mine area, and the rights and obligations of IUP holders.

### Gold Mining No, Farm Land Yes

Silo is a district in Jember Regency. In Silo there are nine villages namely Garahan, Karangharjo, Harjomulyo, Mulyorejo, Pace, Sempolan, Sidomulyo, Silo and Sumberjati. Among these villages, only Mulyorejo and Pace have gold. These two villages which have gold potential make investors want to explore. These lands are in the protected forest. According to the Law No. 19/2004 has classified the forest into three categories: (1) Production forest is a forest area that has the main function of producing forest products, (2) Protection forest is a forest area that has the main function as protection of life support systems to regulate water management, prevent flooding, control erosion, prevent sea water intrusion and maintain soil fertility; (3) Conservation forest is a forest area with certain characteristics that have the main function of preserving the diversity of plants and animals and their ecosystems. Based on this law, the Silo area is classified as a protected forest. Therefore the WIUP gold mining exploration policy is at risk of natural damage. The experience of exploring gold mines in Papua and other areas has damaged the surrounding environment. Another risk is the destruction of forest ecosystems. In the district of Silo, in the year of 2009 there was a flash flood as a result of manganese exploration. During the flash floods many people have died. The fields, which are the source of people's livelihoods, were badly damaged. Homes and community property were also lost. This flash flood made the community suffer a psychological trauma. The people are afraid that if the potential gold content in the villages of Mulyorejo and Pace are explored, flash floods will happen again.

An informant A who is a community leader testified:

"We suffered during the flash flood. Many people died, lost their homes and properties. The agricultural land, destroyed could no longer be cultivated. We fear it will happen again. This is the reason why we reject the mining policy. Environmental damage is difficult to renew. The majority of the people of Silo are farmers."

This bad experience should be avoided. The community prefers as farmers rather than miners. For the community, income as a coffee farmer is sufficient. Coffee commodity annually has produced 60,000 tons. Besides coffee, other agricultural products are fruits. Agricultural and plantation products are the main income of the Silo community and its surroundings. The community, does not want the surrounding environment to be damaged. They think about the future of their family life, their children and grandchildren in the future. Silo lands are an ancestral heritage that must be preserved.

### Synergy between the Community and Local Government Rejects the Mining Policies

The Silo' peoples, reject the ESDM minister's policy. They received support from the religious-based mass organization, Nahdlatul Ulama. Environmental activist students also supported.

An informant, S who represents community groups in Silo stated:

“The community was initially afraid to protest the ESDM minister's decision, however, our experience when facing flash floods in 2009 unified us, and realize that what we need was to take care our lives.”

As explained by the informant, the community then strengthened each other. They were lucky because, the religious organization Nahdlatul Ulama, student environmental activists supported them. They then planned a demonstration.

Informant B, a student, described how he and his friends organized for the demonstration:

“The majority of Silo people are farmers who are always busy from morning until noon in farming. So we cannot involve all of them in the demonstration. There are only a few people we can invite to join our demonstrations.”

The student element, who was demonstrating, came from *Pergerakan Mahasiswa Islam Indonesia* (PMII). The demonstration was centered in front of the local government 's office, a strategic location. The demonstrators hoped that the local government leader would leave her office and meet them. But hope remains hope, local government leaders did not respond to them. Even though local government leaders refused to meet the demonstrators, they did not budge. Demonstrators planned a second movement which was held on December 6 2018. However, in this second demonstration, even though the number of participants increased, local government leaders had not yet met the demonstrators.

The third demonstration movement succeeded in gathering more participants than the second. The Silo community in large numbers took part in the demonstration. In this third demonstration, local government leaders were willing to meet representatives of the protesting masses. The leader heard the aspirations of the community and was willing to mediate with the governor and ministers. Jember local government officials who attended the demonstration were members of the legislature, Jember Police Chief. The willingness of these officials was a sign of support for this social movement. The decision of which local government leader to mediate a meeting with the governor and ministers made the people of Silo' satisfied.

One year later, a non-litigation hearing was held at the Ministry of Law and Human Rights Office at Jakarta. between <sup>14</sup> the Minister of Energy and Mineral Resources, the Governor of the <sup>11</sup> East Java Province and the Regent of the District of Jember. The results won by the community. The WIUP policy established by the Minister of Energy and Mineral Resources was finally canceled.

### **Bad Policy and Policy Rejected**

In 2018, <sup>6</sup> the Minister of Energy and Mineral Resources made a regulation No. 1802/2018 which gives authority to PT Antam to explore gold mines in Silo district. The Silo's community rejects this regulation. But they didn't dare to protest. They can only complain to community leaders and religious leaders from the Silo branch of the Nahdlatul Ulama mass organization. This complaint was heard by environmental activist students, which the majority of whom are members of the Indonesian Islamic Student Association (*Pergerakan Mahasiswa Islam Indonesia*). The students' enthusiasm was stimulated to help the Silo community through a demonstration on September 20 2018 in front of the local government office. This strategic location was chosen so that Jember local government leaders could sympathize with the students' struggle.

Jember local government leaders have not moved to respond to the demonstrators. This experience did not discourage them. They held a second demonstration, on December 6 2018. The action was held in the same place. Their demands were also the same as the first demonstration. They still have hope that the local government will support them.



However, like the first demonstration, the local government refused to respond. An informant who has been the field coordinator of this demonstration, stated:

“We will not stop demonstrating until the local government leader’s is willing to meet us. We hope she will listen to our demands and provide a solution to this problem. The leader of local must understand when the regulation No. 1802/2018 was implemented, the community suffered, because they lost their jobs as farmers, the land was damaged.”

The leader of Jember local government refused to respond, did not weaken the demonstrators. A number of community leaders decided to join the student demonstrations. When the third demonstration was to be held, the synergy between students and community leaders was built. People who could not leave the village put their signatures on the cloth as solidarity with the demonstrators. The number reached 7000 signatures.

In the third demonstration, the leader of Jember local government gave respond and met the student representatives. Stakeholders such as the chairperson of the DPRD Jember, Jember Resort Police Chief also agreed to join the dialogue. The dialogue reached an agreement: *first*, the formation of the Silo Community Forum, *second*, the Jember Regent proposed an effort to review the policy of the Minister of Energy and Mineral Resources, and the *third* Jember Regent promised to make regulations on non-mining regulations.

#### 4. Discussion

According to Meyer, the success of social movements can be seen from two aspects. First, there are new achievements. The second is the acceptability level. For the first, the real change in public policy is to respond to demands or aspirations. Second, about how the movement brings tangible results in a system of political representation. Or further, Meyer divides four typologies of the success of a movement. First, is the achievement and acceptance at the same time. Second, recognition without achievement. Third, achievement without recognition. Fourth, without recognition and achievement.

Meyer then provides views on a much specific typology of the impact and success of policy. First, open access. Open access in this case concludes when the owner of the authority is willing to listen to what the movement organization demands. Second, response at the agenda level when targets or authorities are willing to place movement demands on the agenda. The third is response rather than policy. Response rather than policy is an event when the owner of the authority takes a new policy, the focus is on legal or legislation. Fourth, the results achieved are if the authorities effectively implement the new policy. Fifth, the implications that occur are the rate at which actions or protests or responses to political systems or mechanisms succeed in calming and responding to the demands of the movement.

The success of the Silo community movement cannot be separated from the active role of each actor with their respective interests. Jember local government leaders have also been involved in refusing mining business permits, this is inseparable from their electoral interests in being re-elected in the next election period. The incumbent’s actions have played an important role. The non-litigation hearing conducted by Jember local government leaders was related to the cancellation of the Decree of the Minister of Energy and Mineral Resources (ESDM) No. 1802 of 2018 concerning the Silo Block Mining Business Permit (WIUP) area covering an area of 4,023 hectares at the Ministry of Law and Human Rights.

This action was carried out by Jember local government leaders after the Silo community movement against mining on December 10, 2018. The presence of the Village Head, religious leaders and thousands of residents encouraged Jember local government leaders to carry out dialogue. In this dialogue, the Silo Community Forum (Formasi) was formed. The demands in the dialogue ask the leader to support the interests of the Silo community

by sending a letter refusing the mining permit to the Ministry of Energy and Mineral Resources. If these demands fail, they threaten to block provincial roads. Local Silo community leaders also stated that they would not vote for the leader of the Jember local government in the next election.

The Panel of Judges decided to revoke the Minister of Energy and Mineral Resources' Regulation because the Ministry of Energy and Mineral Resources did not present a letter of recommendation to the Jember local government. The head of Pace Village, Silo, strengthened the judge's decision by bringing a petition to 7,000 people rejecting the mining permit policy. This petition is a manifestation of the development and strengthening of the community's collective consciousness. This awareness were motivated by three things. First, the welfare of the people of Pace village who was relatively prosperous with coffee plantations. Second, the collective experience of natural disasters after the emergence of Manga'an mining business permits in 2009. Third, the interests of land owners are indicated that there is gold content in the land below. This last local actor, chose his land to be used as a plantation rather than mining. This is based on their belief that the land will be more expensive in the future.

According to Della Porta and Diani, the success of a social movement can be measured through the following 4 things (1) The authority (target movement) is willing to listen to the demands of the movement, (2) The authority (target movement) is willing to put the demands of the movement on its political agenda, (3) The authority (target movement) adopts new policies as a manifestation of the demands of social movements, (4) The authority (target movement) is willing to implement the new policy, (5) When the political system responds and succeeds in defusing and responding to the demands of social movements. The first demonstration, which was only attended by students who were PMII members, did not attract the attention of the regent. Likewise, when the second demo was held. Only a few people participated. The Regent has not yet responded positively. The third social movement have participated by thousands of people. They consisted of several elements, students, the Silo's community especially peoples who came from Pace and Mulyorejo, and the Nahdlatul Ulama religious mass organization.

Nahdlatul ulama have made this social movement even more valuable. The Nahdlatul Ulama became a pressure group which eventually forced the regent to come and have a dialogue with the demonstrators. At that time an agreement was reached, that the local government, would go to the Ministry of Justice and Human Rights, and demanded that the WIUP policy must be reviewed again. This statement from the leader of the Jember local government was the key to the success of the social movement against the mine. The litigation session was attended by the Regent of Jember, the village head of Pace who represented the community and the governor of East Java. On this occasion, the village head of Pace brought a petition containing the signatures of 7,000 Silo people. In the non-litigation trial, the Ministry of Energy and Mineral Resources was unable to show a letter of recommendation from the leader of the Jember local government. In fact, according to Minerba Law Number 4 of 2009, institutions that apply for mining permits must obtain approval from the leadership of the Jember local government. However, Jember local leaders stated that they had never given a mining permit to any institution. Based on this data, the ESDM minister's regulations are against regulations. This is the reason why the Minister decided to cancel the policy.

## 5. Conclusion

Mining natural resources is a category of non-renewable resources, which will eventually run out. However, mining natural resources are economically potential natural resources because they generate high income sources to improve community welfare and regional development. But at the same time the environmental damage and deterioration in environmental quality caused by mining exploration activities. This environmental damage has a long-term impact. This means that getting environmental recovery takes a

long time. The government needs to calculate natural damage compared to exploration results.

The social movement which rejecting the gold mine in Silo was inspired by the poor experience of the people suffering from flash floods, after the exploration of manganese mining. In addition Banyuwangi's experience with the "Tumpang Pitu" gold mine produced tailings that were difficult to overcome. Regional autonomy gives authority to local governments to be involved in confirmation sessions related to mining permits. But in the case of research, the provincial government ignored the role of this local government. This has triggered the emergence of social movements. Research shows that the courage of the people supported by the local government and the Nahdlatul Ulama religious organization has changed the WIUP policy that has been decided by the Ministry of Energy and Mineral Resources.

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