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The struggle of wadas residents: the contribution of muhammadiyah and nu in maintaining environmental sustainability and social justice

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ABSTRACT

Wadas Village in Purworejo faces environmental destruction due to planned andesite mining for the Bener Dam, threatening local resources and the community's socio-economic life. Muhammadiyah and NU play key roles in supporting residents' efforts to protect the environment and social justice. This study examines their involvement in maintaining environmental sustainability and social justice in Wadas Village, focusing on their contributions to organizing the community. A qualitative approach with a case study method was used in this research. Data were collected through in-depth interviews with residents, Muhammadiyah and NU members, and observations of advocacy activities and actions carried out by both organizations. The data were analyzed thematically. The findings show that Muhammadiyah and NU are actively involved in legal advocacy, scientific research, and religious activities, such as mujahaddah at local mosques, to build social awareness and strengthen the residents' resistance to harmful policies. The struggle of Wadas residents is closely linked to the active roles of Muhammadiyah and NU in fostering social solidarity, collective awareness, and environmental sustainability advocacy. This study highlights the significant contribution of religious organizations in social and environmental movements and their influence on public policies favoring the community.



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Introduction

Government policies are actually designed for the public interest, in order to realize inclusive and sustainable development (Denters et al., 2023; Kostetska et al., 2020). However, in practice, it is not uncommon for these policies to have a negative impact on some community groups, including the community in Wadas Village. Wadas Village is located in a mountainous area with natural resources in the form of andesite rock, which is the main target of exploitation for the national strategic project of building the Bener Dam (Putri & Hardiyanto, 2022). Ecologically, this resource is vital to the sustainability of the local environment, including maintaining hydrological balance and preventing erosion. However, plans to exploit andesite have triggered conflicts that have had a significant impact on local communities (Kompasiana, 2024). The release of 124 hectares of hilly

land for andesite mining activities in Wadas Village, which aims to meet the need for stone materials for the construction of the Bener Dam in Purwerejo, was rejected by the majority of local residents. Wadas residents, the majority of whom are traditional farmers, feel threatened by the loss of their land as a source of livelihood and cultural heritage. Social dynamics in the village changed drastically with the emergence of divisions between pro and contra mining groups, while economically the community faced the risk of marginalisation due to a project that did not involve their participation. Culturally, the local wisdom values that have been the basis of community life have also been eroded by external pressures, creating tensions between environmental sustainability, development needs and human rights. Fatimah et al., (2024) in their research explained that the conflict over the construction of the Bener Dam is an interclass conflict where the community as a disadvantaged powerless group and the government as a powerful group that has hidden interests.

The economic and political challenges experienced by Muslims led to the emergence of Islamic social movements (Jubba et al., 2021). The formation of the Islamic social movement (GSI) as a result of calls for active participation in humanitarian projects to improve the quality, reliability and reflection of Islamic social life (Qodir et al., 2020). Globally, GSI is a social protection strategy in response to threats to Muslims' beliefs about their own existence and the way these beliefs are applied theoretically to social and political life as free choice, realized in part by organizing to bring about social transformation. and emancipation (Moghadam, 2020). The Islamic Social Movement (GSI) shows that there is a correlation between the increasing number of educated Muslims and the expansion of Islamic social movements (Niakooee, 2020; Ouassini, 2020).

Currently, environmental damage in Indonesia has reached an alarming climax. Islamic mass organizations, which have many members and strength in society, are at the forefront of preventing disasters, which is something that happens every year (Prianto et al., 2023). One matter which can be done is develop theology movement centered on caring environment, balancing steps theological and anthropocentric for humanize man and possible they for experiencing nature (Bock, 2024; Efendi et al., 2021). NU through the Nahdliyin Front for Natural Resource Sovereignty (FNKSDA), FNKSDA is a movement that aims to create a pro-environment Islamic theology and also serve as a guide for organizations (Asworo & Al Akbar, 2020). The Nahdliyin youth felt disappointed with their organizational structure, which they said did little to help the Nahdliyin community itself (their cultural base), who mostly live in rural areas. In particular, they wanted to stop the environmental damage that occurred in some parts of Nahdliyin, so they decided to stand up and start FNKSDA. Nahdlatul Ulama, through the Nahdlatul Ulama Disaster Management and Climate Change Institute (LPBINU), launched an environmental management program that focuses on the 3R (reduce, reuse, recycle) concept of waste management in several areas, especially Bojonegoro, Lamongan, Trenggalek, Tulungagung, Malang, Lumajang, Pasuruan, and Mojokerto, this movement is proactive and has encouraged regional regulations to be drawn up in eight districts that are relevant to this issue (Saepudin, 2021). Apart from that, this movement also carries out outreach to other stakeholders, especially the general public. For this reason, the PP Muhammadiyah Environmental Council develops and implements various activities and programs, including drafting environmental regulations and technical guidelines for environmental management, increasing environmental awareness among Muhammadiyah residents, preserving natural resources, and environmental advocacy (Desianti et al., 2022; Harimurti & Alam, 2024; Islam et al., 2024; Zuhdi et al., 2023).

Structural theory and the concept of agents provide a deep understanding of how individuals and groups interact with social structures to create change (Azkiyah, 2020; Fauzan & Zikrulloh, 2024). Wadas residents, as agents, actively fought for environmental sustainability and social justice by opposing the Bener Reservoir development project that was seen as damaging their environment. Their actions, driven by personal goals such as protecting land and livelihoods, as well as collective goals to achieve social justice, reflect how agents can influence and challenge larger structures, such as development policies taken by outsiders. Muhammadiyah and NU, as organisations that play a role in the community, play an important role by mobilising their networks to support Wadas residents, shape public opinion, and provide guidance in their struggle. These two organisations show how larger agents can help strengthen collective struggles for broader social change, especially in linking the struggle for environmental sustainability with social and religious values.

Structures in this context include the policies and legal systems that supported the construction of the Bener Reservoir, which often prioritised economic profit and development over environmental sustainability and social justice. However, Wadas residents together with Muhammadiyah and NU demonstrated how agents can influence these structures. They do so by reflectively monitoring the impacts of development and endeavouring to change existing structures through collective action fuelled by values of justice. Their actions combine personal and collective motivations, as well as theoretical understandings derived from religious teachings on the importance of protecting the environment. In this way, the interaction between agents and larger social structures illustrates how collective action can shape and transform social relations, and lead to more just and sustainable social change.

Research on environmental conflicts often highlights aspects of local community involvement, natural resource management, and social and ecological impacts. Studies by (Robby et al., 2024; Widiyanti et al., 2023) show that national strategic projects (PSN) often cause tensions between the government, corporations and local communities due to a lack of community participation. Other studies by (Fauzanto, 2020; Setiawan, 2022) discuss the role of civil society organisations, including religious institutions such as Muhammadiyah and Nahdlatul Ulama (NU), in supporting social justice and environmental advocacy. However, specific studies that discuss in depth the roles of Muhammadiyah and NU in the context of the Wadas Village conflict are limited, especially those that integrate their contributions to environmental sustainability and social justice.

The novelty of this research lies in the approach that integrates the role of Muhammadiyah and NU religious organisations in the struggle of Wadas residents in the context of environmental conflict and social justice. Although there have been various studies on environmental conflict and the role of communities in defending the environment, this research provides a special focus on the role of two major religious organisations in Indonesia that are often the drivers of social change, namely Muhammadiyah and NU, in overseeing the struggle of Wadas villagers. In addition, this study explores the impact of the struggle of Wadas residents supported by the two organisations, both in terms of environmental preservation and defence of social justice. This research is also different from previous studies because it brings together social, ecological and institutional perspectives in a local context that has not been widely discussed in depth, especially related to the dynamics between religious organisations and environmental issues. Therefore, there is a research gap that needs to be filled with a more detailed analysis of the contributions of the two religious organisations amidst the social, political and ecological dynamics of Wadas Village.

This research is important to provide a better understanding of the role of Muhammadiyah and NU as strategic actors in environmental conflicts involving small communities and large government projects. With increasing issues of environmental sustainability and social justice in Indonesia, this research can provide insights into effective religious community-based advocacy models. In addition, this study can also contribute to the development of more inclusive, equitable, and environmentally sound policies, particularly in national strategic projects that impact local communities.

The purpose of this research is to understand in depth the background of Wadas residents' struggle to defend the environment and social justice, and to explore the factors that drive environmental conflict in the village. It also aims to analyse the role of Muhammadiyah and NU as religious organisations that contribute to assisting the Wadas community, whether through advocacy, education, or other strategic measures. In addition, this study aims to evaluate the impact of the struggle of Wadas residents, supported by Muhammadiyah and NU, on environmental preservation and strengthening the principles of social justice amidst development challenges that often override the rights of local communities.

Method

This research uses a qualitative approach with a case study design to understand the struggle of Wadas residents in defending the environment and social justice. This approach was chosen because this research aims to dig deeper into the social and ecological phenomena that occur in Wadas, and to understand the role of Muhammadiyah and NU in these dynamics. This case study allows researchers to examine phenomena in a more in-depth and specific context, involving social actors, such as religious organisations, government, and local communities, in dealing with complex environmental issues (Chowdhury & Shil, 2021; Tomaszewski et al., 2020). This research was conducted in Wadas Village, located in Purworejo Regency, Central Java, with the duration of the research taking place over several months in 2023. The socio-political conditions in Wadas at the time of the research were quite tense, with residents facing the threat of eviction and the construction of the Bener Reservoir, which was seen as damaging their environment.

Data will be collected through in-depth interviews with various relevant parties, namely Wadas residents, Muhammadiyah and NU representatives, environmental activists, and government officials involved in the Bener Dam construction project. These interviews aim to gain a comprehensive perspective on the background of the struggle, the role of both organisations in supporting the residents, and the impact of the struggle. In addition, this research will also conduct a documentation study of various relevant written sources, such as policy reports, media articles, and publications issued by Muhammadiyah, NU, and other institutions.

Data analysis will be conducted using thematic analysis techniques, which focus on identifying key themes that emerge from the interview and documentation data. The steps of data analysis in this study begin with the coding process, where data collected from interviews, observations and documentation will be categorised based on emerging themes, using codes or labels to facilitate identification. Next, theme identification is carried out, namely grouping the codes to find patterns related to the struggle of Wadas residents in defending the

environment and social justice, as well as the role of Muhammadiyah and NU in supporting their struggle. After that, data interpretation was conducted, linking the findings with theories and conceptual frameworks, and providing an in-depth understanding of how the interaction between agents and social structures takes place in the context of Wadas' struggle.

Results and Discussions

Conflict Analysis in Wadas Village

The incessant infrastructure development in the Joko Widodo era cannot be separated from the infrastructure policies summarized in the National Strategic Project (PSN). By definition, National Strategic Projects are initiatives by state, local, and/or strategic corporate entities that aim to encourage economic expansion, social justice, and the creation of new jobs and better living conditions for all citizens. This National Strategic Project is a continuation of the MP3I Program which was established during the presidency of Susilo Bambang Yudhoyono to accelerate and expand Indonesia's economic development. One of the regulations derived from the Job Creation Law or also known as Law Number 11 of 2020 is PP 42/2021 which regulates Convenient PSN.

In the National Strategic Projects, especially water resources infrastructure, there are 57 Dam and Irrigation Projects, Bener Dam which is included in the National Strategic Project (PSN), Construction of Bener Dam is one of the National Strategic Projects (PSN) which provides most of the water needs of Yogyakarta International Airport (YIA) in Kulon Progo Regency, Yogyakarta. Initiated by the Joko Widodo government. This is stated in Presidential Regulation (Perpres) Number 56 of 2018 concerning the acceleration of PSN implementation. PT Brantas Abipraya (persero), PT PP (persero) tbk, and PT Waskita Karya (persero) tbk are three state-owned companies responsible for implementing this project (Amin, 2022). Through the publication of the Decree of the Governor of Central Java Number 590/41 of 2018 concerning Approval of Determining the Location of Land Acquisition for the Construction of the Bener Dam in Purworejo and Wonosobo Regencies. Wadas Hamlet has been chosen as an andesite mining area for the Bener Dam project. In 2021, the Governor of Central Java issued Decree No. 590/20 concerning Updates on the Determination of Land Acquisition Areas for the Construction of the Bener Dam in Purworejo and Wonosobo Regencies, Central Java Province (CNN Indonesia, 2022). The Bener Dam is expected to be able to irrigate 15,069 hectares of land with a volume of 100.94 cubic meters. Apart from that, the existence of the Bener Dam is said to be able to reduce flood discharge by up to 210 cubic meters per second. The Bener Dam must also be able to produce 1.60 cubic meters of raw water per second and produce 6 megawatts of electricity (Dandy Bayu Bramasta, 2022).

At the start of the application for an environmental permit, the government did not involve wadas residents in discussions on the preparation of the permit. Even though the process was not transparent and had minimal participation, the government on March 8 2018 still issued an environmental permit. Wadas Village is one of the villages that has been particularly affected by environmental impacts and land has been cleared for land to be taken. In preparing the AMDAL, Wadas Village was not involved at all in the process of preparing the Bener Dam AMDAL. This was expressed by a wadas village resident (farmer):

"The government didn't involve us in the environmental assessment process, even though this mining project will harm our water sources and agricultural land. We have fought to protect our environment because it directly affects our livelihood. Our land is fertile, and if the mining continues, it will ruin everything we depend on. We want to preserve the integrity of our village, not just for us but for future generations."

This mining project in Wadas Village. Open excavation (without dredging of waste) is scheduled to take place in Wadas Village for 30 months. Drilling, dredging and blasting with 5,300 tons (or 5,280,210 kg) of dynamite were used to mine andesite rock to a depth of 40 meters. The Bener Dam will use a total of 15.53 million cubic meters of andesite rock, which can be obtained from andesite rock mining in Wadas Village. According to environmentalists, andesite mining in Wadas Village can cause landslides and water shortages. Bener Regency is an area prone to drought, as stated in Article 45 E of Regional Regulation Number 27 of 2011, which regulates regional planning and spatial planning.

"Andesite mining in Wadas is a ticking time bomb for the environment. The ecosystem here is delicate, and mining threatens the water supply that feeds the entire region. This is a clear violation of environmental protection standards, and the government's negligence in not involving the community in the Amdal process has only added to the social injustice. We stand with the people of Wadas in their fight to protect their land and water resources."

The residents of Wadas Village have strong reasons to oppose the mining proposal in their area. Wadas are water catchment areas, which means they store a lot of water for local use. Mining the worried damage 28 spring point. It's broken source water result the damage land agriculture, and resident local No can look for living.

Worried Also mining will make Village Wadas risky landslide, with 145 hectare land dredged For mining andesite. This was also expressed by the Wadas Village Elder:

"Our village is not just a piece of land; it represents our culture and spirituality. We are not against development, but it must not come at the cost of our community's well-being. The local government's failure to consider our concerns in the planning of the Bener Dam has led us to protest and take legal action. We have deep connections to this land, and we will continue to fight to keep it intact for our children and grandchildren."

Walhi Yogyakarta criticized the issue of Amdal permits, the issue was including Wadas Village in the Amdal for the Bener Dam Development Project. Wadas Village, which is about 10 km from the Bener PSN project area, should have its own Amdal because the distance is quite far. Wadas Village had previously been designated as a mining location by the government, however, currently the government does not yet have a Mining Business Permit (IUP). Wadas village experienced flooding as a result of natural damage to mining access. Flooding occurred because forests in the hills began to be opened to make way for road access connecting andesite mining sites.

This movement arose as a result of andesite mining as raw material for the construction of the Bener Dam and violence committed by authorities and injustice felt by the community/wadas farmers. Farmers reject andesite mining in their villages. Apart from the demonstrations carried out, the farmers also held a Durian Festival offering durian fruit and various agricultural products. This action was carried out to prove that wadas land is fertile. Farmer Wadas Which combined in Movement Public Care Natural Village Wadas (GEMPADEWA), has submit lawsuit to Reward Pranowo as Governor Java Middle in Court System Business Country (PTUN) Province Java Middle Semarang. Inhabitant Village Wadas sue Governor Java Middle Because its policy For renew permission determination source material land For dam harm public. The reason for this lawsuit. First, Central Java Governor Ganjar Pranowo does not know the legal implications of expiring location permits. Second, andesite mining is not in the public interest. The third problem is that the location permit does not match the Purworejo room plan. This is a critical error. Fourth, every andesite mine of more than 500,000 m³ requires its own AMDAL. 5: Ignoring human rights standards. Sixth, don't pay attention to fur protection. Seventh, for Wadas residents, land does not only mean rupiah, but also upholding religion and village integrity. After the lawsuit above, the community and wadas farmers held a silent demonstration around the village. When carrying out this action, the farmers who were members of Gempadewa covered their mouths with duct tape, this was a symbol of those who had lost their words. Communities and farmers also wear besek hats, a loss of bamboo, a key element in producing besek, as mining threatens wadas women's cultural heritage. They also brought plant seeds as a symbol of their stability in protecting nature. Apart from holding lawsuits and demonstrations, the community also invited artists to create a mural in Wadas village, the content of the mural was about the rejection of the plan to mine andesite rock as material for building a real dam. The rejection action was also carried out in front of the Ministry of Energy and Mineral Resources (ESDM) by the Wadas Village Nature Concern Community Movement (Gempadewa) which has filed a lawsuit against the Director General of Mineral Coal PTUN Jakarta, which is part of the Ministry of Energy and Mineral Resources, over the issuance of permits for mining andesite stone materials in Wadas for the Bener Dam in Purworejo, Central Java. Problem with letters T-178/MB.04/DJB. M/2021 from the Director General of Mineral and Coal. The first problem is that the collection of minerals is not stated to require the consent of any party state in the statement of claim. The second issue, the letter from the Director General of Mineral and Coal stated that permits were not required because mining operations were carried out for personal profit and not for commercial purposes. . The Wadas village community, which is against quarry mining, held a joint istighosah. A joint prayer was held as a form of request to Allah SWT so that the people in Wadas village would be given safety.

Wadas Farmers' Resistance Movement

The resistance carried out by wadas farmers was by unfurling banners and writing resistance. Legally, wadas residents are accompanied by LBH Jogja and PP Muhammadiyah, in this wadas case there are many violations of Human Rights (HAM). Therefore, in a soft, not violent way, PP Muhammadiyah issued a Policy Brief on Wadas and Human Rights Violations committed by the government. Apart from the publication of the Policy Brief, PP Muhammadiyah also asked the government to move andesite mining. Carrying out andesite rock mining in Wadas cannot be separated from the fact that the material in the area is strategically located and effective. The issue of this National Strategic Project which is being initiated by the government is investment, not survival.

Furthermore, rejection activism does not only occur in the field but also occurs on several social media platforms such as Twitter and YouTube. The Wadas community created a Twitter social media account with the username @Wadas_Melawan, this account has been verified with 29,616 followers. The social media account @Wadas_Melawan provides the latest information regarding resistance or conflicts that have occurred

and is currently active. In this social media they raise the latest issues that occur in Wadas village. Apart from Twitter, the wadas community also created a YouTube account where the content of this account is not much different from a Twitter account, but in their YouTube account they display more visual facts that occur in the field and support from several actors who support the resistance. All of these accounts were created to be a tool for the Wadas community to fight for their land and campaign against plans for andesite mining so that the community knows the impacts and consequences of andesite mining that occurs in Wadas village, Bener District, Purworejo, Central Java.

Table 1 <Digital Activism @Wadas_Melawan>

Account	Tweet	Number of Re-tweets	Number of Likes	Number of Replies
@Wadas_Melawan	"The need for a true dam (which is not true) is "only" 8 million m ³ . But, why do we have to block 114 hectares which are estimated to reach 43 million m ³ . "Where are the other 35 million m ³ of andesite rock going to go?"	564	1,162	38
@Wadas_Melawan	"Researchers prove the claim that 85% of Wadas residents agree that mining is questionable!" Several cross-university researchers conducted a review by visiting the Wadas directly, followed by analyzing and dissecting the Bener Dam Environmental Impact Analysis (ANDAL) document."	858	2,586	22
@Wadas_Melawan	"Invalid Reliability: revoke the dam's AMDAL environmental permit, stop all mining processes at the wadas."	874	2,029	43
@Wadas_Melawan	"ALERTA ALERTA ALERTA! Monday 21 March 2022, the initiator returned to Wadas accompanied by pro-mining residents. "In fact, previously, Wada residents had agreed with @ganjarpranowo when he came to Wadas to stop all land measuring activities in Wadas."	1,038	2,399	59
@Wadas_Melawan	"COMMON STATEMENT OF ATTITUDE OF WADAS CITIZENS." "In the name of preserving nature and the future of our children and grandchildren, we Wadas residents declare our stance to continue to reject all forms of mining in Wadas Village."	563	1,491	25
@Wadas_Melawan	"Until now, the government is still trying to persuade residents to give up, increasing land prices." "From the beginning, until now, the people of Wadas have remained adamant: Losing their land is the same as losing their history."	1,211	3,367	65

Source: processed by researchers via Twitter

Table 1 summarises the digital activities carried out by the Twitter account @Wadas_Melawan in voicing opposition to the andesite rock mining project in Wadas Village for the construction of the Bener Dam. Each tweet in the table shows the focus of the issue raised, the amount of public support in the form of retweets, likes and replies. The account serves as a digital coordination center that strengthens the narrative of resistance, raises public awareness, and garners solidarity for the Wadas villagers' movement. This table illustrates how @Wadas_Melawan uses social media as a tool to build public opinion, mobilize support and challenge official government narratives. The high public response shows that this issue is not only important to Wadas residents but also to people who care about social justice and environmental conservation.

Contributions of Muhammadiyah and Nahdlatul Ulama

Muhammadiyah

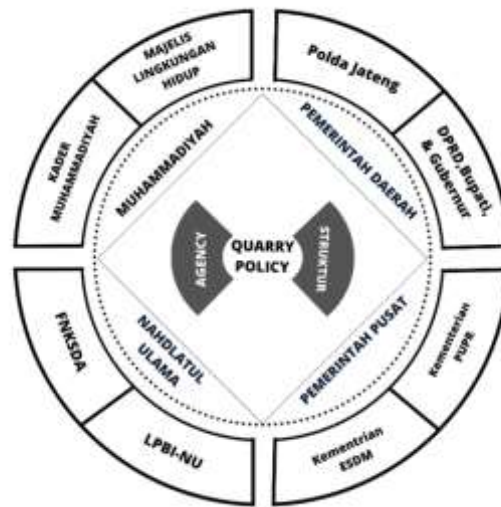


Figure 1. Mapping Agency
(Source: processed by researchers)

The picture 2 above explains the agencies. Where these agencies are Muhammadiyah and Nahdlatul Ulama, Muhammadiyah through the Environmental Council moved through mass action and became a Legal Institution together with the Jogja Legal Aid Institute for civil society by suing through the State Administrative Court (PTUN). PMuhammadiyah also accompanied the wadas community to the Muhammadiyah hospital to carry out a post-mortem after a clash occurred between the community and the police. The Muhammadiyah Central Leadership collaborated with the Muhammadiyah University of Yogyakarta through the Government Science Study Program to publish a Policy Brief study which contained many acts of violence or human rights violations and did not involve wadas communities at all in the policy making process for andesite mining for materials for the construction of the Bener Dam. Which is included in the National Strategic Project. Apart from that, Muhammadiyah also collaborated with the Muhammadiyah Surakarta Executive Board by publishing a Policy Brief containing "Buzzers and Wadas Twisting of Facts, where buzzers play a very massive role in spreading conflicts between communities and the government through the police and buzzers via social media platforms forming the opinion that it is repression what happened was not true. In fact, discussions held by the Indonesian Student Press Association (PPMI) via Zoom Metting were also disrupted by buzzers. Disturbances in the discussion took the form of loud noises, scribbles on the zoom screen and the most extreme thing was showing the genitals. Likewise, the Twitter account @wadas_melawan was hacked, resulting in the account being suspended. "Furthermore, Nahdlatul Ulama also assisted, monitored the situation that occurred in the Wadas village, performed prayers together and held recitations with the Wadas community." By having a Policy Brief like the following and in assisting the community, Muhammadiyah is very supportive of small communities who face oppression in wadas cases. From this explanation, Muhammadiyah from lower organizations and organizations above both have one voice in responding to oppression in wadas cases.

Nahdlatul Ulama

The majority of the Wadas community are followers of the traditionalist teachings of NU ulama, of course they hope that they will receive support and defense from PBNU against unfair and arbitrary treatment from holders of political power. However, in the process of the Wadas community's struggle so far, it can be seen that there has been a real division in attitudes between the structural NU elite and the cultural NU circles. Cultural NU circles represented by the Natural Resources Sovereignty Nahdliyin Front (FNKSDA) are gathering support for Wadas residents who oppose mining in their village. One example of what they are doing is the Nahdlatul Ulama charity such as istigosah with the community which aims to strengthen the community to remain persistent in opposing mining. Apart from that, the FNKSDA organization also holds a Political Ecology school to instill understanding in the community about the impact of environmental destruction by corporations. The Nahdliyin (NU), carry out routine mujahadah which was originally only in the wadas area or Wadas forest or affected forests, but now also reaches mosques and prayer rooms and is held in every hamlet and is attended by all Wadas residents. The Wadas community who are members of GEMPADEWA visited Kyai Ubaidillah

Shodaqoh (Rais Syuriah PWNU Central Java), apart from visiting the community, they also asked Kyai Ubaidillah for support in their struggle. PWNU, through Kyai Ubaidillah, expressed support for the struggle of the people who are members of GEMPADEWA to reject andesite mining in Wadas Village. Kyai Ubaidillah also issued a statement in the form of 'the struggle carried out by the people is correct and must be fought to the last drop of blood.' (Jateng.tribunnews.com, 2023) (Solopos.com, 2023)

On the other hand, Nahdlatul Ulama as an official organization under PBNU issued statements that did not really support the community in Wadas Village. In this case, PBNU and its grassroots are in contrast. After the raid by authorities on Wadas village in February 2022, PBNU issued an official statement that was ambiguous for the Wadas community, because it did not explicitly condemn the repressive actions of state officials against Wadas residents. PBNU also encourages the government to convince residents of the importance of the national strategic project at Bener Dam (NU.OR.ID). Even though the residents of Wadas do not have a problem with PSN, they only reject the plan to mine andesite rock in Wadas village. Apart from that, Yahya Cholil Staquf (Gus Yahya) is the General Chair of the Nahdlatul Ulama Executive Board. Gus Yahya explained that there was no need to rush into politicizing the problem between the government and the people, the problem of the government oppressing the people and there was no need to exaggerate about this case. The PBNU elite who attended the wadas, such as Gus Muwafik, did not strengthen the wadas community at all but asked the community to accept all government decisions.

The Impact of Wadas Residents' Struggle

On January 10 2023, the Wadas community again took part in the trial process regarding the lawsuit regarding the granting of an Andesite Mining permit in Dewa Wadas by the Director General of Mineral and Coal and on January 31 2023 the Jakarta State Administrative Court (PTUN) Final Decision, with the result "Rejected the plaintiff's request for postponement, Accepted The Defendant's exception regarding the Object of the Dispute is Not Final. In the main case, it is stated that the plaintiffs' lawsuit is not accepted and in essence allows mining in Wadas to be carried out without a permit (PTUN Decision). Apart from that, the Governor, under the scope of the Provincial Government, has an important role in granting permits to carry out andesite mining and land acquisition to meet the needs for the construction of the Bener Dam. Changes to the Regional Spatial Planning Policy (RTRW) are the authority of the Regent and DPRD to make changes to these policies.

Conflict Analysis in Wadas Village

The conflict in Wadas Village involves three main dimensions: environmental, social and political. From an environmental point of view, the andesite rock mining project for the construction of the Bener Dam is considered damaging to the ecosystem that has long sustained the local community. Residents are worried about losing the fertile agricultural land that is the main source of their livelihood. The imbalance between development needs and ecosystem sustainability is at the root of environmental conflicts, where natural resource exploitation policies prioritise large-scale economic benefits without considering the impact on local communities.

From a social dimension, this conflict divides the solidarity of Wadas Village residents into two groups: pro and contra mining. The pro group, which largely supported the government's policy because of the promise of compensation, faced off against the contra group, which strongly opposed the project on the basis of customary land rights and environmental preservation. Social tensions were heightened by the interference of outsiders, such as the government and the company, who exacerbated the situation through narratives that manipulated public opinion, including claims that the majority of residents supported the project. This shows how social conflict is often used as a tool for political control.

The political dimension is evident from the role of the local and central government in granting mining licences despite community rejection. The government uses development and welfare narratives as justification, even though this does not reflect substantive justice for affected residents. The involvement of political figures such as the governor shows how power is used to dictate policies that ignore community aspirations. In this context, politics becomes a means of domination that widens the gap of distrust between the community and the government.

Based on Giddens' theory of structuralisation, structures and agents influence each other; people are not only victims of policies, but also agents who actively shape structures through their collective actions (Giddens & Sutton, 2021); (Elliott, 2020). The resistance of Wadas residents, organised through direct action, social media and legal advocacy, shows that they are attempting to reconstruct the structures that marginalise them. In the context of Wadas Village, the interaction between structures of political domination and residents' resistance reflects how conflict can be a terrain for negotiating power and change.

The case of Wadas Village has similarities with the mining conflict in Kendeng, Central Java, where local farmers also rejected a cement mine due to concerns over environmental damage and the sustainability of water sources (Huwaina et al., 2024; Khoir, 2024). In both locations, the government ignored community aspirations in favour of national development. However, the resistance in Kendeng involved theatrical actions such as the 'Semen Kaki Action,' while in Wadas, in addition to the rallies, the farmers also organised a Durian Festival that offered durian fruit and various agricultural products. This action was done to prove that the land of Wadas is fertile. In addition, the use of social media was also utilised to voice that human rights violations had occurred in Wadas village. These different strategies show variations in how communities deal with structures of domination, but they illustrate similarities in the struggle against environmental exploitation and social marginalisation.

The Role of NU and Muhammadiyah in the Conflict in Wadas Village

The roles of Nahdlatul Ulama (NU) and Muhammadiyah in the conflict in Wadas Village were significant, especially in providing mediation and approaches based on moderate Islamic values. NU, with its strong cultural approach, sought to ease tensions through dialogue that promoted local traditions and community cultural wisdom. As an organisation with strong roots in rural communities, NU used its network of kiai and pesantren to convey messages of peace and create space for dialogue between conflicting parties. Meanwhile, Muhammadiyah plays a role with an education and advocacy-based approach, introducing aspects of social justice and the importance of conflict resolution through fair and transparent legal mechanisms. Both show how Islamic organisations can mediate between religious values, local traditions, and the needs of modernity in addressing conflict.

Referring to Anthony Giddens' structuration theory, the conflict in Wadas Village can be understood as an interaction between agents (individuals and groups) and social structures (rules, values, and institutions) (Fuhse & Mische, 2024). In this context, NU and Muhammadiyah act as agents who try to reproduce a more peaceful and just social structure through interventions that connect the dimensions of tradition and modernity. They not only maintain established religious values, but also seek to renew social structures through dialogue-based mediation and community education. NU, for example, creates a space for discourse that allows citizens to understand the roots of conflict without falling into a pattern of violence. Muhammadiyah, on the other hand, takes a more organised approach to advocating for legal conflict resolution and introducing human rights enforcement mechanisms at the local level.

NU and Muhammadiyah's approach can also be seen as their attempt to respond to the duality of structure at the core of Giddens' theory, namely that social structures not only limit, but also provide opportunities for agents to act. Both organisations play a role in strengthening local agents (community leaders, youth, and women) so that they can engage in collective conflict resolution. By instilling peaceful Islamic values, NU and Muhammadiyah helped reshape the social structure in Wadas Village to be more inclusive, responsive, and orientated towards social justice. This shows how religion and social theory can complement each other in understanding and addressing conflict at the community level.

Muhammadiyah and Nahdlatul Ulama (NU) have a strategic role in addressing the problem of environmental pollution and damage through various approaches including law, education, advocacy and literacy. In the legal field, both organisations encourage the enforcement of fair regulations and provide legal assistance to affected communities to obtain justice. In education, Muhammadiyah and NU actively organise faith-based environmental education programmes to instil the values of caring for nature from an early age. In advocacy, they often become a bridge between the community and the government, voicing the aspirations of affected communities to find equitable solutions. Meanwhile, in literacy, they endeavour to raise public awareness about the importance of protecting the environment through publishing books, articles and social media-based campaigns. By combining spiritual and scientific approaches, Muhammadiyah and NU act as agents of change in realising environmentally-oriented sustainable development (Azca et al., 2021); (Fauzanto, 2020).

The Impact of Wadas Residents' Struggle

The struggle of Wadas residents against the planned andesite mining and construction of the Bener Dam has had a major impact, especially in terms of law and policy. The decision of the Jakarta Administrative Court (PTUN) on 31 January 2023, which rejected the residents' lawsuit, shows how this struggle has faced severe challenges in the legal system. The decision provides legitimacy for the government to proceed with an unlicensed project that is deemed to be in line with current policies. However, this outcome also highlights the limitations of legal mechanisms in protecting the rights of local communities, especially when dealing with government-backed national strategic projects.

Another impact is the increased pressure on spatial policies at the local level. Changes to the Regional Spatial Plan (RTRW) policy, which forms the legal basis for mining and land acquisition, falls under the authority of the Governor, Regent and DPRD. The struggle of Wadas residents prompted public discussions on transparency and community participation in the RTRW amendment process. The process, which was perceived as less participatory by the Wadas community, demonstrates how non-inclusive policies can trigger social conflict and undermine community trust in local government.

On the social side, the struggle has strengthened local community solidarity while creating new tensions in society. Residents who are pro and contra the project face polarisation that affects daily social relations. The conflict also affected interactions between the community and external parties, such as security forces and the government. Nevertheless, the struggle strengthened the community's collective awareness of the importance of defending land and environmental rights, which are part of their cultural and economic identity.

The economic impact of this struggle is also significant. The planned construction of the Bener Dam and the mining of andesite in Wadas are seen by the government as opportunities to improve infrastructure and support water needs in Central Java. However, for the villagers, this poses a threat to their livelihoods, which depend on agricultural land. Despite promises of compensation and land replacement, many residents fear that the impacts will do more harm than good, especially for future generations. This struggle encourages residents to find ways to maintain an agrarian-based local economy as a form of resistance to environmental exploitation.

At the national level, the struggle of the people of Wadas has had a significant impact on the discourse on sustainable and equitable development. The case has come to symbolise community resistance to national strategic projects that are often perceived as ignoring the principles of sustainability and the rights of local communities. Media, academic and environmental activist attention to the conflict put pressure on the government to improve their approach, including increasing community participation in the process of planning and implementing major development projects. This impact reflects how local movements can influence policy and public opinion at a broader level.

Conclusions

The conclusion of this study shows that the struggle of Wadas residents in defending environmental sustainability and social justice is influenced by the active role of Muhammadiyah and NU. Both religious organisations not only play a role in providing moral support, but are also directly involved in legal and advocacy efforts to fight against policies that are detrimental to residents, namely the plan to mine andesite rocks in Wadas Village for the construction of the Bener Dam in Purworejo which can damage the environment and local natural resources. Through various actions, ranging from legal advocacy in the form of assistance in court, conducting scientific studies to improve government policies, carrying out mujahaddah activities at the local mosque. In addition, this research also highlights the importance of understanding the relationship between social structures and individual actions in the context of the struggle. Wadas residents as social agents have the ability to influence change in the larger system, with support from religious organisations that facilitate collective organising and social awareness at the local level. The role of Muhammadiyah and NU in this movement is vital in creating social solidarity and building awareness of the importance of environmental protection for future generations.

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