

Bridging Faith and Land: The Unifying Power of Religion in Defending Community's Territory

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Abstract: Land dispute conflicts in Indonesia, such as those in Kendeng and Wadas, Central Java, involving the Semen Indonesia factory, the mining, and indigenous communities, persist as they strive to protect their land, which serves as their primary source of livelihood. This research examines the role of religion in fostering unity among the Wadas community as they defend their territory amidst the land dispute with the mining industry. Using a socio-legal normative research method, this study analyses relevant regulations pertaining to territorial disputes in Indonesia while adopting a socio-legal approach to comprehend the multifaceted role of religion in territorial defense from social, cultural, and structural perspectives within Indonesian society. Primary data is collected from primary, secondary, and tertiary legal sociology materials, complemented by secondary data obtained through literature studies. The findings reveal that the people of Wadas employ religious functions as a means to safeguard their territory. By shedding light on the role of religion in fostering community unity during land dispute conflicts, this research contributes to an enhanced understanding of effective territorial defence strategies.

Keywords: Regional defence; Religion; Society; Territory; Wadas.

Abstrak: Konflik sengketa tanah di Indonesia terus berlanjut, seperti kasus di Kendeng dan Wadas, Jawa Tengah, yang melibatkan pabrik Semen Indonesia, perusahaan tambang, dan masyarakat asli yang berjuang mempertahankan tanah mereka sebagai mata pencaharian utama. Penelitian ini bertujuan untuk menganalisis peran agama dalam menyatukan masyarakat Wadas dalam mempertahankan wilayah mereka yang terlibat dalam konflik sengketa tanah dengan proyek pembangunan tambang Andesit. Metode penelitian normatif sosio-legal digunakan untuk mengkaji regulasi terkait sengketa wilayah di Indonesia, sementara penelitian sosio-legal digunakan untuk memahami peran agama dalam mempertahankan wilayah dari sudut pandang sosial, budaya, dan struktural masyarakat Indonesia. Data primer diperoleh melalui bahan sosiologi hukum primer, sekunder, dan tersier, sementara data sekunder diperoleh melalui studi kepustakaan. Hasil penelitian menunjukkan bahwa masyarakat Wadas menggunakan fungsi-fungsi agama dalam upaya mempertahankan wilayah mereka. Penelitian ini memberikan kontribusi dalam memahami peran agama dalam menyatukan masyarakat dalam mempertahankan wilayah mereka menghadapi konflik sengketa tanah.

Kata Kunci: Pertahanan wilayah; Agama; Masyarakat; Wilayah; Wadas.

1. Introduction

The issue of agrarianism cannot be considered a simple problem because, in many cases of agrarian disputes, there is an imbalance of power relations between the government and society. In essence, the agrarian problem is political (Van Hoyweghen, 1999); whoever controls the land, then controls the food storage, and then controls humans. Many of these problems are trapped in partial problem-solving,

technical-administrative, and legalistic, not sociological, apolitical, and ahistorical. Therefore, this study emphasises that agrarian problems are concerned with social and economic aspects.

As one example put forward by an expert, AK Ghose (1983), the main attributes attached to land problems, or what we can call agrarian problems in general, are problems of power, problems of economic well-being, and social hierarchical issues. The complexity of agrarian problems cannot be separated from their connection with technical aspects, such as ecology, agronomy, land use, and so on. With these various aspects of the problem, the agrarian problem can be said to be a complex, complicated, and difficult problem. As reported by CNN Indonesia (2022), the root of the problem in Wadas Village is the construction of andesite mines found in this area. In early 2022, many police groups visited the village, this arrival was related to the measurement process for mining development.

Andesite is called the equivalent of diorite volcanic rock. This rock has a moderate amount of siliceous rock, with a characteristic blackish-gray color with fine grains called porphyritic. In addition, this rock also contains the minerals *plagioclase feldspar*, *quartz*, *hornblende*, and *biotite*. Reported directly from LIPI's official website, this rock can be used as a building foundation and *aggregate* concrete. In addition, this rock can be used as wall tiles and floor tiles (CNN Indonesia, 2022).

With the elements contained in the andesite rocks, a new conflict emerged. The conflict started when the Indonesian government wanted to mine andesite rocks for a national project found in the Wadas mountains, but this was refused by some Wadas villagers. The villagers thought about transforming their livelihoods and also a transfer of compensation that had not yet been clear. This conflict also occurred because there was a communication process between the government and the Wadas village community that did not find a middle ground, but the government's response to this matter was answered by deploying local police personnel which led to acts of repression.

With this pressure, of course, the Wadas people did not just sit idly by and wait for their fate, they eventually formed groups that were used to stem the repressive actions of the authorities in taking over their land. These movements eventually formed the Wadas Village Nature Care Community Movement (GEMPADEWA) alliance. Besides the Gempadewa movement, the Wadas community also formed a special movement for Wadas Village women, namely Wadon Wadas. This movement makes the rejection of the existence of mining development a major problem that must be addressed, with various forms of resistance.

Apart from having a common problem that made these movements form, they were also able to unite them because of a single religious belief that made them have something in common in the struggle to defend their territory. In addition, with the existence of a common belief, they use these factors to become a cultural process in forming a forum for making decisions within the movement, and these processes have caused the movements in Wadas village to still exist today. In every sphere of society, whether complex or simple, several cultural values are inherent and continue with each other which ultimately form a system. The system becomes a guideline of ideal concepts in a culture that provides a strong motivation for the direction of the lives of citizens.

According to an anthropologist, C. Kluckhohn said that each cultural value system in each culture contains five basic problems of human life. With the existence of this value system concept, together with his wife, F. Kluckhohn, form a framework that can be used by anthropologists to universally analyse every variation in cultural values of all kinds of cultures that exist in the world. According to Kluckhohn (Koentjaraningrat, 2009), the five basic human problems that form the basis for the framework of cultural system variations include (1) The problem of the nature of human life; (2) The problem of the nature of human work; (3) The problem of the nature of the human position in space and time; (4) The problem of the essence of human relations with the natural surroundings; and (5) The problem is the nature of human relations with each other.

The existence of a movement that was raised by the people of Wadas Village is a form of cultural process that emerged with cultural values. The process grows and emerges organically when seen as it is a common problem in the area of Wadas Village. This sparked the desire collectively and consciously or unconsciously to defend the rights of the Wadas community. The process of the movement is of

course not running as it is. It is based on the process of those who are also active in community groups, by forming religious spaces that are carried out to integrate the spirit of defending common interests.

These spaces eventually form a pattern called *cultural universality*, even though there are many different views on interpreting this concept, C. Kluckhohn unites his views in an essay entitled *Universal Categories of Culture* (1953) (Koentjaraningrat, 2009). The introductory book on anthropology by Koentjaraningrat (2009) mentioned there are seven elements of *universal culture*, among others Language, Knowledge system, Social organization, Life equipment system and technology, Live livelihood system, Religious system, and Art.

From these seven points, the people of Wadas Village want to create a pattern of cultural systems, social patterns, and culture that can be passed down physically to the next generation. Because their movement is quite close to what they believe in, the process will eventually be more deeply rooted and not just disappear into time.

In this study, the authors used socio-legal research. Socio-legal research relies on primary data consisting of primary legal sociology material, secondary legal sociology material, and tertiary legal sociology material (Sidharta, 2013). The primary legal material in this study consists of the 1945 Constitution of the Republic of Indonesia and Law No. 5 of 1960 concerning Basic Agrarian Regulations. Meanwhile, secondary legal material consists of various scientific literature such as journals, theses, dissertations, as well as doctrines related to land and agrarian issues. Tertiary legal materials consist of the Official Indonesian Dictionary (KBB), the English Dictionary, and the Legal Dictionary.

The entire secondary data that was successfully obtained in this study will be analysed using a qualitative analysis approach, with a descriptive presentation. The conclusion of this study is derived deductively. Deductive withdrawal is concluding general conditions or special findings from the general. The deduction method is the process of reasoning from one or more general statements called premises to reach a logical conclusion.

In this way, the researcher provides two main issues that will be examined, the *first* is the view of Islam in defending natural resources from environmental destruction, and the second is the implementation of Islamic values in the struggle of the Wadas people to defend the Wadas area. First, this research aims to find out the Islamic view on defending natural resources from environmental destruction. *Second*, this study aims to find out and analyse the implementation of Islamic values in the Wadas people's struggle to defend their territory.

2. Islamic Views on Defending Natural Resources from Environmental Destruction

History of Conflict in the Wadas Village

The need for large-scale land to accelerate economic development often sacrifices the needs of the community in a particular area. This becomes a development dilemma, sacrificing the interests of many people only to fulfill the interests of a few people.

The people of Wadas Village are asked to be sincere and sacrifice for the sake of a bigger development, namely the Bener Dam project which will serve most of the interests in the Central Java and Yogyakarta regions.

Before this project, the people of Wadas Village lived their needs from agriculture and plantations. This community group can produce quite a high biodiversity. The commodities produced from Wadas Village are forest and plantation products, such as sengon wood, teak, mahogany, coconut, acacia, banana, palm sugar, cardamon, and cloves.

This 405,820-hectare village is said to store andesite rocks in it. The andesite rock content in Wadas Village reaches 40 million cubic meters. Andesitic rock type is a type of intrusive volcanic rock with an intermediate composition with aphanitic to porphyritic textures. This rock is very good for building foundations, concrete aggregates, floor, and wall tiles, which have strong and long-lasting durability (CNN Indonesia, 2022).

This conflict arose due to the government's plan to build the Bener Dam in 2017 which is 10 kilometers from Wadas Village. The dam is a National Strategic Project stipulated by Presidential Regulation Number 58 of 2017.

In 2018, the Governor of Central Java, Ganjar Pranowo, issued a Decree Number 590/41 concerning the Determination of Land Acquisition Locations for Bener Development in Purworejo Regency and Wonosobo Regency, Province Central Java. One of these locations is in Wadas Village. This regulation was renewed in 2020 through SK No. 539/29, then updated again through regulation Number 590/20 of 2021 (Usman, 2022).

However, the decree is not by what is stipulated in Law No. 2 of 2012 concerning Land Acquisition for Public Interests Article 20 which states: "(1) The Public Consultation on the development plan as referred to in Article 19 shall be carried out within 60 (sixty) working days at the latest. (2) If up to the period of 60 (sixty) working days for the implementation of the Public Consultation on the development plan as referred to in paragraph (1) some parties object to the construction location plan, a public consultation will be held again with the objecting parties for a maximum of 30 (three twenty) working days."

With this discrepancy, in mid-2021, residents of Wadas Village demanded Governor Ganjar Pranowo to the Semarang State Administrative Court (PTUN) for the issuance of a Governor's Decree containing the location of the land acquisition permit. However, the Semarang Administrative Court rejected this claim through a decision on August 30, 2021, by the panel of judges chaired by Roni Erry Saputoro in Decision Number: 68/G/PU/2021/PTUN which stated that in essence, the renewal of the decree did not violate the law (Muryanto, 2021).

The reason why the residents of Wadas Village refused the mining was that it was feared that the development would damage the twenty-eight points of the village's water sources. It is also feared that the mining will make Wadas Village prone to landslides.

Based on the Regional Regulation on Spatial Planning for Purworejo Regency 2011-2031, Bener District, which includes Wadas Village, is part of a landslide-prone area.

In the report of the Indonesian Forum for the Environment, it is stated on its website that the mining project in Wadas Village is a quarry or open pit mining, which means it is dredged without residue and is planned to run for 30 months (Hidayati, 2021).

The theory of social conflict according to the sociologist Dahrendorf (1958) is based on conflicts arising from positions within the social structure that are independently oriented towards societal change. Lewis A Coser (1957) provides a limitation if the social conflict is a struggle over value, status, power, or scarce resources, where the goal of conflicting groups is not only to get what they want but also to neutralise, hurt and even kill their opponents.

The study of thoughts on a more contemporary conflict theory developed by Kriesberg (2007, 2010) states that social conflict will exist when two or more people or groups have beliefs that they have incompatible *objectives*. Kriesberg's definition also includes the dimensions of belief (*beliefs*) and incompatible *expectations* which lead to the birth of a conflict.

Meanwhile, referring to a transformative approach, a sociologist from the University of Indonesia, Prayogo (2010), said that in general conflict theory emphasises the causes of conflict in three main variables: inequality, exploitation, and domination. Conflict is also caused by the variables of political change and community empowerment. In general, conflict theory only explains that conflict can occur if, in social relations between institutions, there is inequality, exploitation, and domination (Usman, 2022).

The Islamic View on Protecting Natural Resources

Theology can be interpreted as the concept of human thought and action which always represents God about the universe. Allah created the universe so that humans could see His greatness and omnipotence. The presence of God in every human activity is a form of human faith. Man must also worship Allah as the creator of the universe. Faith and forms of human worship of Allah can be represented by nurturing nature as *rahmatan lil 'alamin*. The purpose of nature conservation is to preserve life in nature (Fatarrudin, 2020).

The people have the right to use natural resources fairly and responsibly. Islam does not allow excessive and transgressive use of natural resources (*israf*)(Al-Damkhi, 2008). Crossing the border is tantamount to usurping the rights of others. Therefore, this act is a violation and includes a grave sin. Human relations with nature are in roles and functions, not in domination or conquest. Rasulullah Muhammad SAW taught humans to be friends with all God's creatures, both living and dead like rocks, water, and others. Therefore, humans are prohibited from exploiting, destroying, and controlling the universe. Because only God has the right to govern the universe.

In interacting with and managing nature and the environment, humans carry out three mandates from Allah. *First, al-intifa'*. Allah invites humankind to take advantage and make the best use of natural products for the sake of prosperity and benefit. *Second, al-i'tibar*. Humans are required to always think about and explore the secrets behind God's creation while being able to take lessons from various events and natural events. *Third, al-Islah*. Humans are obliged to continue to maintain the sustainability of the environment (Utami, 2019).

The environment is part of the integrity of human life. So that the environment must be seen as one of the components of the ecosystem that has value to be respected, valued, and protected as the environment has value in itself. This integrity causes every human behavior to affect the surrounding environment. Positive behavior can cause the environment to remain sustainable and negative behavior can cause environmental damage. This integrity also causes humans to have a responsibility to behave well with the life around them. Damage to nature results from an anthropocentric human perspective, viewing that humans are the centre of the universe.

It is only natural that Islam becomes a pioneer in the management of nature and the environment as a manifestation of love for the universe. Apart from prohibiting causing damage to the earth, Islam also must protect the environment and respect the universe which includes humans, plants, animals, other living things, and non-living things. Preservation of nature and the environment is inseparable from the role of humans, environmental damage is a reflection of the decline in the level of human faith.

The Islamic view of the environment is built on the five pillars of Sharia, namely *Tawhid*, *Khilafah*, Trust, Justice, and *Istishlah*, and is endowed with two main symbols, namely *Halal* and *Haram*. The first pillar is monotheism, which means the oneness of Allah. The context of this unity is that God is different from God's creation (*al mukhalafatu lil al hawadist*) where God has an infinite and absolute nature. Even though God's creatures have limited and relative characteristics.

The universe is created by Allah, working according to the laws of its Creator. When people violate established laws, the universe falls apart. Therefore, the pillars of monotheism are needed as a source of ethical values and as a basis and reference for every Muslim to act and think. Violating the value of monotheism is a deviation, and those who violate its commitment are a grave sin.

In applying the concept of trust, the community has the right to use natural resources appropriately and cannot be fully controlled. Only God can rule the universe. So that humans are not forced to take arbitrary actions against nature, humans must be able to read God's signs or verses in nature through science and knowledge. The aim is to understand Allah (*ma'rifatullah*).

3. Defending the Territory: Integrating Islamic Values and the Wadas Community's Struggle

The conflict that occurred in Wadas Village, Bener District, Purworejo Regency is a clear illustration that agrarian conflicts in Indonesia are still thriving and difficult to resolve. The land in the Wadas area that has been used as an andesite stone mine to support the construction of a dam is indeed a source of land conflict. Land is a place that is a source of livelihood for residents, which is a strong reason for Wadas residents to speak out and take action against the mining plan that is destroying nature (Widiastoto, 2021). Waves of rejection, movements, and various protest actions were carried out in various forms and ways to defend ancestral lands from environmental destruction.

Interestingly, the movements carried out by the Wadas residents turned out to have an interesting method of movement to be studied further. The Wadas Citizen movement method was carried out by integrating Islamic elements into the struggle to reject the Andesite Stone Mine. The people of Wadas are aware that the mining plan will destroy their nature which is their source of livelihood (Surinda,

2022). *The Ecologist and The Limits to Growth* written by E. Goldsmith and Dennis L. Mesdows also warn that the greatest danger for humanity in the future is the rapid destruction of the environment. This commemoration shows the failure of nature conservation efforts to keep up with the rapid movement of natural resource exploitation which is supported by a variety of the latest equipment engineered by modern science and technology (Cholil Zuhdi, 2015).

Wadas residents are aware of the struggle that is being carried out based on a sense of faith and piety to Allah SWT to defend the ancestral land from damage with one of the foundations being the Quran Surah (QS) Al-Baqarrah verse 205 which means "And do not cause damage to the earth, after (God) fix it and pray to Him with fear (will not be accepted) and hope (will be granted). Indeed, Allah's mercy is very close to those who do good."

Another foundation of the word of Allah is QS Al-A'raf verse 56 which means "And do not make earth damage, after (God) repairs it and pray to Him with fear (will not be accepted) and hope (will be granted). Verily, Allah's mercy is very close to those who do good." Based on the two verses in the surah, the destruction of the environment by humans is an act that is prohibited by Allah.

The Wadas people, who are predominantly Muslim, always try to stick to the Qur'an to protect their ancestral lands from environmental destruction.

The struggle of Wadas residents in defending their land from environmental damage is carried out interestingly. The struggle is carried out with the following mechanism:

Mujahadah as a Means of Consolidation

Etymologically, the word *mujāhadah* means struggle or jihad. The origin of the word is from Arabic, namely *Jāhada - Yujāhidu* which means exerting all one's abilities. According to Ibn Faris, this word has the original meaning of difficulty and seriousness. In the science of *Tasawuf*, the word *mujāhadah* is defined as the struggle of a servant against his desires and his environment to gain closeness to his Khaliq (Allah). Meanwhile, al-Ghazali defines *mujāhadah* as an earnest effort to get closer to Allah (Amin, 2020).

Mujahadah has the root word *Jihad* which means to fight or strive hard and can also be interpreted as war. But the war in question is not only in its true meaning. So, if jihad is defined as "war or fighting for religion", it has a very broad meaning. Because interpreting jihad is only limited to physical warfare, it seems narrow and puritanical. It is also feared, easily exploited, and vulnerable to slander (Zainuri Ihsan & Fathurahman, 2015). The meaning related to the *mujahadah's* pronunciation implies effort without giving up. People who do *mujahadah* are people who try with their strength to do good to get closer to Allah.

Efforts to get closer to Allah SWT through *mujahadah* are in line with the Word of Allah SWT contained in QS Al-Maidah verse 35 which means "O you who believe, fear Allah and seek a way that draws closer to Him, and strive in His way, so that you may be successful." The Wadas people use the *Mujahadah* medium to get closer to Allah SWT in the hope that they will always be protected in every step they take to protect their ancestral lands from environmental damage caused by mining.

Due to the taking of andesite stones as a result of the Beneficial Dam construction project, the Wadas community unites their strength and strengthens their sense of solidarity by carrying out *Mujahadah* together. The efforts made by Wadas residents are earnest efforts to get closer and ask for help from Allah. They used to carry out the *mujahadah* tradition, meaning they struggled through inner practice, by complaining directly to the Creator (Nuswantoro, 2021). As quoted from LBH Yogyakarta it is said that the *mujahadah* is attached to the lives of the residents. This is because the residents of Wadas Village come from the Nahdliyin (NU) community. Currently, *mujahadah* is routinely held by every hamlet in Wadas village on different days. However, every Saturday night, the *mujahadah* is attended by all residents of Wadas Village (LBH Yogyakarta, 2021).

Mujahadah has been carried out since 2018. Precisely after information was spread that there would be andesite mining activities for the construction of the Bener Dam. Based on Decree (SK) Number 590/41 of 2018 concerning Approval for Determining Land Acquisition Locations for the Construction of the Bener Dam in Purworejo Regency and Wonosobo Regency, Central Java Province on June 7, 2018.

Wadas Village is one of the andesite mining objects that will be used to build the Bener Dam (LBH Yogyakarta, 2021).

Residents of Wadas carry out *Mujahadah* in the Mushola or mosque together. In their prayers, the people of Wadas who are united in the Wadas Village Nature Care Community Movement (Gempa Dewa) once again knocked on heaven's door when the door of the rulers of this country could not guarantee the sustainability of their nature. By praying, they take a moment to gain the energy of struggle. They understand that the struggle to save the village's nature is not easy (Setiawan, 2021). *Mujahadah* is a medium for the unity of Wadas Village residents in fighting against the adverse effects of the construction of the Bener Dam (LBH Yogyakarta, 2021).

Mujahadah carried out by the Wadas Community is not only a religious aspect but also *mujahadah* is a consistent attitude of the Wadas community to protect nature and their land from environmental damage due to mining. Spirituality of the Wadas Society is a form of spirituality that describes the relationship between humans, God, and Nature. These linkages cannot be separated from one another, with these linkages creating great motivation to act *istiqomah* (consistency) by protecting the environment from mining. This big motivation manifests a social movement in the form of rejection of mining.

Participation of Wadon Wadas: A Women's Movement

Land is flesh, water is blood, and stone is bone, that is the expression of *Wadon Wadas* which describes the relationship between women and nature. In this context, it contains an implicit meaning that when destroying nature, it also destroys women (Surinda, 2022). *Wadon Wadas* is an association of women from Wadas Village. *Wadon Wadas* was formed with the aim that women participate massively in preserving nature from the threat of mining for dams (Surinda, 2022).

The movement of *Wadon Wadas* in defending their Ancestral Lands from andesite sand mining cannot be underestimated. *Wadon Wadas* continues to consistently maintain and care for their nature in a very sustainable manner even though the movement of *Wadon Wadas* was marked by various repressive actions by the authorities. Via *Wadon Wadas*, women in Wadas Village have a significant role in preventing mining. On several occasions, *Wadon Wadas* stood at the front facing dozens of police who tried to push in to guard the land measurement in Wadas Village (Mustofa, Diva, Raudya, & Matni, 2022).

Wadas women who are members of the *Wadon Wadas* resistance against the mining plan can be observed from a sociological point of view. According to Sukidin & Basrowi (2003) that community resistance movements are based on individual rational considerations of changes that are calculated to harm and threaten them (Nursalim & Riyono, 2022). The resistance movement carried out by *Wadon Wadas* became relevant after it was discovered that the land used for mining was ancestral land that was used as a livelihood for the surrounding community. The land is planted with a variety of productive plants to support the subsistence community, such as durian, kemukus, coconut, mahogany, coffee, petai, rubber sap, temulawak, and many others (Muryanto, 2021).

Most of the Wadas people are farmers who depend a lot on the land that is now being turned into a mine. Because the land was taken, resistance arose. Resistance according to Scott and Popkin in Yudhato (2011) can be caused by the production process which suppresses the *economic survival* of farmers (Nursalim & Riyono, 2022). Based on the theory put forward, it can be seen that the resistance of *Wadon Wadas* cannot be separated from the Socio-Cultural Aspect of defending the ancestral lands from mining which they believe can damage the life order for the next generation and eliminate the previously formed economic circle.

The culmination of the repressive actions carried out by the security forces, which have been carried out almost every day since Wadas village was designated as a quarry mining location for material for the Bener Dam, was the repressive actions on April 23, 2021, and February 8, 2022, which attracted a lot of public attention. The National Commission on Human Rights/HAM released the results of an investigation into the incident on February 8, 2022, that there was excessive use of force by the Central Java Police against Wadas residents (Surinda, 2022).

Wadon Wadas stood at the forefront of the resistance against mines and apart from that they also became the dynamics of symbolic resistance such as distributing crops as a sign of the fertility of Wadas Village's soil (Wardana, 2022). Apart from distributing the crops, *Wadon Wadas* and Wadas residents held *Mujahadah* together to ask for guidance and get closer to Allah SWT. The sentence "*Hasbunallah Wanikmal Deputy*" (only Allah is my Protector) became the sentence uttered in the *Mujahadah* while sitting on the street while resisting blocking the police at that time (Muryanto, 2021).

This movement with the frame and Islamic Breath of the Wadas and *Wadon Wadas* is a good example of carrying out the struggle and always being resolute in following the commands of the Qur'an. The movement of Wadas residents in defending the land and natural resources contained therein is a form of Faith and *Taqwa* of the Wadas Community at the command of Allah to protect the earth and everything in it from natural damage.

4. Conclusion

In Islam, humans have an important role in preserving nature. Islam is a religion that views the environment as an integral part of one's faith in God, the manifestation of one's faith can be seen from human behavior, as a caliph for the environment. Islam has a detailed concept related to maintaining and preserving nature (environment). Allah SWT strictly prohibits humans from destroying nature. Therefore, the concept of *istishlah* (benefit) must be practiced by humans. The purpose of *istishlah* itself is to protect nature and ecosystems to remain sustainable. Every creature created by Allah, including nature and humans, applies the law of balance. This law of balance must not be disturbed because it will cause damage.

That the Wadas people's struggle is carried out to protect their ancestral lands from environmental damage caused by mining. Most of the Wadas people are Muslims. So that this struggle movement is based on a religious attitude based on faith and *taqwa* to Allah SWT to protect the land and the environment so that it remains beautiful as required in QS Al-Baqarah verse 205 and Al-'Araf verse 56. The manifestation of this movement is realised by using *Mujahadah* as a medium for growing the unity of the Wadas people and the movement of Wadas women who are members of the Wadas who have a big share in the fight against mining to defend their territory.

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