

Social Resistance Strategy of Indigenous Samin Community

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Abstract:

This study analyzed the culture of the Indigenous peoples, in this case, the Samin community in the Kendeng Mountains of Pati Regency, which has many natural resources, one of which is an excellent limestone for cement companies. In 2014, the Regent of Pati issued a Decree of the Regent of Pati No. 660.1/4767/2014 concerning environmental permits for the construction of cement plants, on the other hand, the communities around the Kendeng mountains that inhabited the area for a dozen years were worried about the plan to build the cement plant that would threaten the ecological balance of the Kendeng Mountains. The purpose of this study is to find out the social resistance strategy of Samin peoples in responding to the policy of cement plant construction. The approach used in this study uses ethnographic studies. Observations were made on the state of the village, physical environment, social facilities, and infrastructure, as well as activities in the community. The findings of the study revealed that this social movement showed the influence of policies desired by the indigenous Samin community, but the policy changes desired by the group still did not produce positive results. On the other hand, Samin peoples can frame this issue into large and national attention.

Keywords:

Samín; social movements; network; ethnography; advocacy

Introduction

The indigenous Samin community is a group of people who adhere to the teachings of Saminism. This teaching comes from a figure named Samin Surosentiko who was born in 1859 in Ploso Kedhiren Village, Klopodhuwur, Randublatung, Blora. The teachings of Saminism emerged in reaction to the Dutch Colonial government's arbitrary response to indigenous peoples (Rosyid, 2008). Samin Surosentiko and his followers fought against the Dutch Colonial Government in the area around the forest precisely in blora area during the colonial period. Their resistance to the Dutch Colonial Government was based on the dutch

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colonial government's policy of not siding with small communities, especially the communities around the forests in Blora and its surroundings. Samin Surosentiko's resistance was not carried out with physical force but was defiant and rejected the policies of the colonial government. They refused to pay taxes, work, work nights, store crops in village barns and forced labor in the forest (Hutomo, 1996).

PT. Sahabat Mulia Sakti (PT SMS) plans to build a cement plant in Kayen District of Pati Regency basically based on the decree of the Regent of Pati number 660.1/4767/2014 concerning environmental permits for the construction of cement plants. Therefore, the plan to build a cement plant in the northern Kendeng Mountains area is felt to bring a favorable good impact to the people of Pati Regency in general and the indigenous peoples of Samin under the foot of the Kendeng Mountains in Sukolilo District in particular. It is based on the geographical condition of the area which is very suitable for cement industry area with a very abundant availability of raw materials. In addition, the Local Government wants to further optimize the natural wealth contained in the region that has not been utilized.

Karst area in Pati regency has quite diverse benefits for the community, in addition to farming and plantation land, the community also utilizes water coming from springs in the karst hills as a source of water for daily needs as well as for agriculture. The rejection of the plan to build a cement plant in Pati Regency is not without reason, according to the Decree of the Minister of Mineral Resources Energy (ESDM) No. 1456/K/20/MEM/2000 article 12 which essentially pati karst area is included in the classification of karst I that serves as a infiltration and storage area for springs flowing in settlements both in the north and south. In addition, the location of the PT mining development plan. Sahabat Mulia Sakti (SMS) overlaps and differs greatly from the decision of the Minister of Energy and Mineral Resources No. 0398 K/40/MEM/2005 on the Determination of Karst Sukolilo Area.

The existence of this conflict reveals the way in which farmers are the main protagonists in the struggle of solidaristas that give rise to networks to defend their environment (Wilson et al., 2020). Another reason for the rejection is during the Environmental Impact Analysis (AMDAL) assessment process the plant construction plan and cement mining involve less community participation in policy making. Based on the Environmental Impact Analysis Reference Framework (KA-ANDAL) of the plant construction and cement mining site plan by PT. Sahabat Mulia Sakti cannot be processed because there is a discrepancy with the Spatial Plan of Pati Regency and the Decree of the Minister of Energy and Mineral Resources No. 0398 K/40/MEM/2005 concerning the Determination of Karst Sukolilo Area which is a protected area.

Protests on public policy are part of a series of policy advocacy, to build strong democratic organizations to hold rulers accountable, and to improve people's skills

and understanding of how power works (Miller et al., 2005). In addition (Topatimasang et al., 2016) argues that public policy advocacy is an attempt to improve or change a public policy in accordance with the will or interests of those who urge improvement or change. The refusal of the indigenous peoples of Samin to thwart the planned establishment of factories and conduct cement mining activities is rare in Indonesia. Most cases that occur between citizens and private parties and the government leads to defeat or become protracted cases. Therefore this study wants to analyze the success of rejection strategies, building movements, and processes in creating networks. Indigenous peoples of Samin mobilize local communities to expand their networks, collaborate with stakeholders, and urge relevant governments (Hadi et al., 2020).

The teachings of the indigenous people of Samin to preserve the environment are taught from generation to generation. When plans to build cement plants were considered to pose a threat to environmental degradation, all were involved in this resistance movement. The focus of this research was the social resistance strategy of the Indigenous Samin people to reject the construction of cement plants. The movement against cement factories in the Kendeng Mountains was initiated by a local community called the Samin indigenous people. The sense of responsibility of the indigenous people of Samin towards preserving the Kendeng Mountains became their passion to encourage this movement. The questions in this study are: How is the strategy of the social movement of the Samin Kendeng community in an effort to change policy?

This study examines the cultural values of the indigenous people of Samin. The purpose of social research is to develop an understanding of social life and discover how people build meaning in natural settings (Neuman, 2014). Therefore, this research is qualitative with interpretive paradigm that is elaborated with ethnographic studies because it aims to describe a culture. Broadly speaking, this inexplicable ethnography is a study of a group or community, describing its lifestyle or how the culture of that group or community was formed (Emerson et al., 2011). Emerson provides a broader understanding and function of participatory observation, participant observation establishing a place in some natural setting on a relatively long-term basis in order to investigate, experience and represent the social life and social processes that occur in that setting comprises one core activity in ethnographic fieldworks (Emerson et al., 2011).

The informants in this study consisted of several people, including: 1) Head of indigenous peoples of Samin, 2) Head of Sukolilo Village, Pati Regency, 3) Legal Aid Institute (LBH) Semarang, 4) Head of Kayen District of Pati Regency. The existing informant is considered by the author to know the whole series of policy rejections made to refuse permission to build a cement plant. Lastly for the validity of data in this

study using data triangulation techniques, researchers used several different sources to collect similar data or information, data or information obtained from one source can be compared with other sources to test the truth.

Social Movement Theory: Learning from Samin Strategy

Della Porta and Diani offer four main characteristics of social movements, 1) networks of informal interactions, 2) shared feelings and solidarity, 3) conflict as the focus of collective action, and 4) promoting forms of protest. Social movements are informal networks that base on shared feelings and solidarity, aimed at mobilizing conflictual issues, and through various forms of protest. These things also distinguish social movements from those carried out by political parties, interest groups, religious sects, or momentary protests (Donatella & Diani, 2006).

Social movements have become a force in modern history and have influenced public opinion, public policy, and social consciousness (McHale, 2003). Social movements in Indonesia are essentially classified into four groups in accordance with the basic foundations that encourage the emergence of such movements. First, it is the kind of movement that fights unfair circumstances or regulations. In this case the main ideology that encouraged the emergence of the movement was a sense of resentment against socioeconomic conditions that did not provide a free place for the lives of its supporters. Second, is the kind of movement of the queen of justice, namely a messianic movement that contains the hope of the coming of the queen of justice or imam mahdi as the savior of the people. Third, is the Samin movement. Fourth, it is a type of religious sectarian movement (Poesponegoro & Notosusanto, 2008). The advices conveyed by Ki Samin Surosentiko to the farmers resulted in every problem faced by farmers to be resolved. The advice given by Ki Samin did not contain emotional properties, so the farmers felt at peace. This then distinguishes the Samin movement from other social movements in Indonesia.

Social movements are built to reflect dissatisfaction with ongoing policies. To see the extent of the impact that social movements have is policy change (Donatella & Diani, 2006). The Samin movement can be considered a passive and unique traditional movement. The point is that the movement is not revolutionary and the Samin movement area covers only a few villages and is often fragmented, meaning there is no support or consolidation among the movements. However, there is one thing that distinguishes from other peasant movements, namely if usually this kind of social movement is only short-lived, it is not the case with the Samin movement because until now the Samin movement is still alive (Sartono, 2015).

Social movement conducted by Samin community is unique that it comes from a very closed society that then turns into a community that is open and mobilize

support through various means of mobilization and conducting activities without using violence. Declaring protest is a political strategy for people who are unfairly positioned to fight for their interests in a conventional way (Meyer, 2003). The movement urging the government to change or improve policies is part of policy advocacy. Advocacy influences rulers on issues that concern the people, especially those who have been marginalized and ostracized and the political process. Advocacy is building strong democratic organizations to make rulers accountable and concerns improving people's skills and understanding of how power works (Miller et al., 2005).

Networking: Samin Community and Collaboration with CSO/NGO

The existence of social networks provides coherence and horizontal relationships in groups, and is a key facilitator for collective action (Fitri & Akbar, 2017). The indigenous peoples of Samin also cooperates with major social organizations such as Wahana Lingkungan Hidup (WALHI) and LBH Jakarta in legal assistance in court and outside the courts. The cooperation is carried out starting from finding an advocate in the defense of the indigenous peoples of Samin in court as well as mentoring in every action. The use of networks in an advocacy is indispensable for individuals or groups who reject a policy, research from (Rahardian & Zarkasi, 2019). The strategy carried out by the indigenous peoples of Samin is to rally allies and supporters with other parties in order to realize the interests of the JMPPK which represents the voice of the counter society.

Allies who took part in this advocacy activity include lbh Semarang, LBH Jakarta, WALHI, People's Coalition for Water Rights (KRuHA), Desantara, Commission for Missing Persons and Victims of Not Violence (KONTRAS), Acintyacunyata Speleological Club (ASC) Yogyakarta, and Indonesian Speleological Society (ISS) Semarang. The actors have a very complex relationship between one actor and another. this is evidenced by the role of actors who can provide support, carry out tasks in advocacy activities, and positive values to other actors. In addition, similarities in terms of vision and mission to realize the sustainable Kendeng Mountains become their own reasons.

In addition, there is also a lot of support from various elements such as, culturalists such as Ehma Ainun Najib (Cak Nun), academics such as Tjahyo Nugroho Aji karst hydrological observers from the Faculty of Geography, Gadjah Mada University (UGM), Benny D. Setianto Expert in Environmental Law Catholic University (Unika) Soegijapranata Semarang, and religious groups Nahdlatul Ulama (NU) Kayen District, greatly influenced the success of advocacy carried out. The greater the involvement of many parties, the stronger the pressure that can be given

and the easier the rejection activities will be. Here is a table of allies and supporters of the Kendeng Mountain Care Community Network: (Table 1.)

Table 1. Samin Community Network of Kendeng Mountains

<p>LSM: Legal: Indonesian Legal Aid Foundation (YLBHI)-LBH Semarang, YLBHI-LBH Jakarta, LBH and Mining Advocacy Network (JATAM) Jakarta Environment: WALHI, KRuHA, Alliance of Indigenous Peoples of the Archipelago (AMAN), and Desantara</p>	<p>Academics: Tjahyo Nugroho Aji is a karst hydrologist from the Faculty of Geography, Gadjah Mada University (UGM) and Chafid Fandeli from the Center for Environmental Studies (PSLH) Faculty of Forestry, Gadjah Mada University)</p>
<p>Human Rights: KontraS</p>	<p>Culturalists and Artists: Emha Ainun Najib (Cak Nun) and the band kiai kanjeng)</p>
<p>Environmental Activists: ASC Yogyakarta, engaged in speleology and hydrogeology and ISS Semarang.</p>	<p>Religious Groups: Nahdlatul Ulama (NU) Pati Regency</p>

Source: By Authors, 2021

Social Movements: Pressure for Public Policy Maker

The movement of rejection actions carried out by the Samin community was initiated by the 'anxiety' felt related to the establishment of cement factories that would threaten their agricultural land (Darmastuti et al., 2016). The Samin people also carried out sympathizers' actions to attract more local residents to make more supporters who are against cement factories. The activities of these allies and supporters are to have a greater impact on policy change. With this activity the community and its allies work together to change the decisions issued by the Pati Local Government for the benefit of the community.

However, the indigenous peoples of Samin motored by Gunretno also encountered obstacles when rallying supporters, one of which was the conflict between the communities that were not directly affected by the construction of the factory and the indigenous people of Samin, some of whom did not want to interfere with the problems that occurred. Samin people from various villages, be it around the mine site plan or away from the planned location joined a network calling itself JMPPK. In this network there are groups called groups in each village, each village has its own group name.

The success and failure of a movement depends on how many people belong to the organization, how to direct them, what their sacrifices are, and how they defend against the opposing side (Singh, 2001). Social movements that develop in the West, in general there are four views or approaches to the occurrence of collective movements,

they are collective behavior, mobilization of resources, political processes, and new society movements (Donatella & Diani, 2006). The role of the indigenous peoples of Samin was considered important for the emergence of the movement to reject the establishment of cement plants. Gunretno, known as the motor of the movement, is a member of the Pati Farmers Union (SPP). From his membership in SPP, he got a lot of information, especially about things about agriculture. In addition, his membership in SPP is also the beginning of the formation of networks because in SPP he met various parties such as NGOs and academics.

After the establishment of JMPPK, the people who joined this group began to dare to voice their opinions, JMPPK members traveled to villages, such as Sukolilo Village, Tompegunung, Baleadi, Kedungwinong, Wegil, Wuwur. JMPPK members gave understanding through loudspeakers to residents regarding the negative impact of cement plants. The next day, the JMPPK socialization team returned to the villages, such as Gadudero, Baturejo, Wotan and Kasiyan villages. This is one of the efforts made to resuscitate the citizens so that the power gathered to reject the factory will be stronger. The network in this stage expanded with the holding of a cultural art degree to rescue the Kendeng Mountains at the Sonokeling campsite by the indigenous people of Samin. Many elements were involved, including samin indigenous peoples from several regions. Social movements also have the ability to push certain issues into themes that are considered important in public debate or social movements, and can also stimulate the sensitivity of actors in the political arena and throughout the public arena, and work according to the purpose of social movements (Donatella & Diani, 2006; Eyerman & Jamison, 1900; Singh, 2001).

In addition to starting to organize the movement, in the coalescence stage began to be formed strategies used in the movement. When asked about the movement strategy, Gunretno revealed that the first strategy was to make the citizens understand the function of the Kendeng Mountains, aware of the importance of water, and aware to preserve the land that had been inherited from the ancestors. This awareness is carried out so that citizens are smart and not easily provoked by those who support the construction of factories and mining activities. Meanwhile, there are also women who consist of teenagers to mothers hold regular meetings to discuss the agenda of movement and capacity building. In each meeting they bring in female leaders who are willing to share knowledge with them in order to strengthen capacity in the movement. Starting from various skills to process the produce into interesting confectionery to learn about the impacts and risks of disasters that will arise. Each of their activities is voluntary and self-help, the speakers are also present voluntarily. They are well aware of the dangers of cement mines that threaten the environment and the future of their grandchildren.

Ecological Threats

Based on speleological studies, JMPPK and ISS Semarang, ASC Yogyakarta and The Center for Disaster Management Studies of The National Development University (UPN) Veteran (PSMB UPN) Yogyakarta found the existence of 24 cave mouths. As for hydrogeological studies, at least 79 springs surrounded the Northern Kendeng Mountains. The entire spring is permanent or perennial, capable of draining water throughout the season with a relatively fixed discharge. The existence of this spring spread from an elevation of 16-341 meters above sea level with the smallest discharge to the largest 0.06 liters / second-178 liters / second at the time of measurement. But the most interesting is the encounter of bat dwelling caves that are quite impressive in terms of numbers, namely Lowo Cave and Crying Cave. As mentioned earlier, the role of bats is very large for human life, especially the Karst Sukolilo area in Pati Regency surrounded by hundreds of hectares of rice fields that are certainly vulnerable to the threat of insect pests. Here is a table of information about Kendeng Mountains: (Table 2)

Table 2. Kendeng Mountain Information

Data	Source	Information Presentation
Karst Hydrology	ASC Yogyakarta	Managed to record 79 springs. The springs found are all permanent karst springs, capable of flowing water throughout the season with a relatively fixed discharge. The existence of this spring spread from an elevation of 16-341 meters above sea level with the smallest discharge to the largest 0.06 liters/second-178 liters/second at the time of measurement.
Cave	Joint team of ASC and PSMB-UPN (Disaster Management Study Center of UPN Veteran Yogyakarta)	The team recorded a total of 24 cave mouths with varying entry hole characters, some of which had horizontal and vertical entry holes. These caves are located at an elevation of 33-289, including Wareh Cave, Pancur Cave, Lowo Cave and Bandung Cave.
Animals	Joint team of ASC and PSMB-UPN (Disaster Management Study Center of UPN Veteran Yogyakarta)	Based on the observations on the surface of Karst Sukolilo can be found at least 43 species of birds, some of which are rare birds that must be protected existence, among the Bido Eagle. But the most interesting is the encounter of bat dwelling caves that are quite amazing in terms of numbers, namely in Lowo Cave and Crying Cave. The role of these bats is enormous for human life.

Source: ASC Yogya, 2019

Thus the data will be stronger when the group's traditional knowledge is combined with academic scientific knowledge. Knowledge based on daily experiences and observations. These results can be united with the results stated by the government, so that they can be proven to be true, and will create public openness. The plan to establish a cement plant not only has an impact on agriculture, but also affects the ecological damage of the mountains. From the observations, kendeng karst area also shows evidence from (Eko & Adji, 2010) which explains that the karst area has an important function and meaning as, a) the object of unique and rare science studies, b) an area that is very sensitive to the existence of water and socio-cultural communities, c) is a habitat that supports the state of a specific type of flora and fauna, and d) has a function in the absorption of CO₂ carbon dioxide and atmosphere, one of the natural processes that can prevent or reduce the occurrence of global warming, because carbon dioxide (CO₂) is one of the causes of global warming.

The plant's founding plan not only affects agriculture, but also affects the ecological destruction of the mountains. Sukolilo karst area is a water storage area for all karst springs in Pati. The water source used by farmers to irrigate agricultural land in Kayen subdistrict comes from several sources, namely the kendeng mountain springs, irrigation from Kedung Ombo Reservoir, and also raindrops. The source for irrigation of agricultural land originating from the Kendeng Mountains is divided into two types of water sources. The first type of water source is a source that comes directly from the Kendeng Mountains such as the springs found in some caves in the Kendeng Mountains. The cave consists of caves with a size large enough which include Wareh Cave, Lawa Cave, and Pawon Cave and other caves with smaller sizes. The damage and environmental pollution can be seen based on the passage of ANDAL documents compiled by PT. Sahabat Mulia Sakti as follows: (Table 3)

Table 3. Passage of ANDAL Document PT. Sahabat Mulia Sakti (SMS)

ANDAL Document Excerpt	Notes
(Page I-39) The thickness of the rock varies from 75 meters to 140 meters. The rock reserve on block A covering an area of 1,296,592 square meters to a level limit of 40 above sea level is 71,565,002 cubic meters. As for Block B covering an area of 999,797 square meters up to the limit of 120 dpl of indicated reserve level is 34,193,545 cubic meters.	Mining plan to be carried out by PT. SMS based on the description of the RELIABLE document will be divided into two scenarios: <ul style="list-style-type: none"> • Batugamping with a thickness of 75 meters will be mined as deep as 40 meters (Block A) • Batugamping with a thickness of 140 meters will be mined as deep as 120 meters (Block B)
(Page II-28) Based on the Decree of the Minister of Energy and Mineral Resources of the Republic of Indonesia Number 2641 K/40/MEM/2014 concerning the	There is a shrinkage of karst landscape area in Pati Regency when compared to the previous sukolilo karst area determination (KEPMEN ESDM number 0398/K/40/MEM/2003) from 118.02 square

determination of the Karst Landscape Area (KBAK) Sukolilo, the area of karst area in Pati Regency is 71.80 square kilometers. After overlay, IUP map of BATUGAMPING and BATULEMPUNG PT SMS is outside KBAK Sukolilo zoning kilometers to 71.80 square kilometers. Difference of 46.22 square kilometers with previous regional designation

Source: Material Lawsuit Advocacy Kendeng Team, 2014

Karst area is a very important area in the ecosystem as a water absorber, preventing flooding, springs in underground rivers and caves, and so forth so that it serves as a green open space. An estimated 30-40 percent of the water source comes from this karst area. Karst area is an ecosystem formed in the period of thousands of years, composed of carbonate rocks (limestone or limestone) that undergo the dissolution process in such a way as to form a unique and distinctive morphological appearance and hydrological order (Purnaweni, 2014). When there are mining activities in the area, the initial function of this remaining batugamping as an aquifer is almost impossible because the main requirements are not met anymore, namely the cover layer that has been lost, the thickness of the karst rocks is inadequate and the time required is very long, reaching thousands of years. So, it can be concluded batugamping that has undergone the process of becoming a karst classified as Un renewed Natural Resources.

Massive karst rocks that has a small infiltration value (barely exists) poses a new threat of large amounts of surface runoff water in a very short period of time such as the threat of flash floods. All springs and wells used by the surrounding community will be polluted by factory activities. The position of the springs in the map against the batugamping blocks that will be mined on average less than 1 kilometer from the outer boundary of the blocks to be mined, it is feared that these blocks become catchment areas for these springs, so it needs to be protected, It is feared that the impact of the development will turn off the springs in the soil so as to disturb the ecosystem in the Kendeng Mountains.

However, the Pati Regency Government together with the Environment Agency also conducted a Strategic Environmental Review (KLHS) to provide a full picture of whether or not mining is feasible in the North Kendeng Mountains. From this there is a difference of opinion between the government and the public regarding the findings of data and facts in the field so as to cause a prolonged polemic. In Addition, many regulations are at odds with the construction of cement plants in the Kendeng Mountains area. Karst area should take precedence for the sake of sustainable development.

Although the Samin community are few but they are many in the voice so formed a strong public opinion that the indigenous people of Samin rejected the

construction of cement factories (Purnaweni, 2014). To launch a megaproject worth Rp. 7 Trillion, the Pati Regency Government and the Central Java Provincial Government provide convenience through the legitimacy issued. However, the legitimacy issued by many violates procedures and is contrary to Laws, Government Regulations, Ministerial Regulations and scientific studies. Here is a Decree that is contrary to several laws and regulations, including: (Table 4)

Table 4. Conflicting Rules

Conflicting rules	Basic Reasons
Decree of the Minister of Energy and Mineral Resources No. 0398 K/40/MEM/2005 concerning the Determination of Karst Sukolilo Area	Karst landscape is a geological protected area and Karst Sukolilo Area has been designated as Karst Area
Regulation of the Minister of Environment Number 16 Year 2012 concerning Guidelines for The Preparation of Environmental Documents and Regulation of the Minister of Environment Number 16 Year 2012 concerning Guidelines for the Preparation of Environmental Documents	KA-ANDAL as an integral part of the AMDAL document which is the basis for the issuance of the Decree is not in accordance with the Spatial Plan
Laws of the Republic of Indonesia Number 32 Year 2009 concerning Environmental Protection and Management	Contains legal defects, errors, abuses, and untruths and/or falsification of data, documents, and/or information
Central Java Regional Regulation Number 6 Year 2010 concerning Spatial Plan of Central Java Province Year 2010 - 2030.	Karst area is a strategic area of Central Java from the point of interest of function and supporting capacity of the environment that is part of the strategic area of central Java
Pati District Regulation Number 5 Year 2011 concerning RT RW Regency Year 2010 – 2030	Karst area is an area that provides protection to the lower areas that should be protected

Source: Material Lawsuit Advocacy Kendeng Team 2014 (processed)

The table above shows that in the Decree of the Minister of Energy and Mineral Resources No. 0398 K/40/MEM/2005 concerning the Determination of Karst Sukolilo Area in appendix II establishes the batugamping hilly area located in Sukolilo District, Kayen District, Tambakromo District in Pati Regency, as sukolilo karst area with an area of 118.02 Km. Thus the Sukolilo karst area is a protected area. Then in attachment I to Regulation of the Minister of Environment No. 16 of 2012 concerning Guidelines for The Preparation of Environmental Documents states, if the location of the business plan or activity is not in accordance with the spatial plan, then the ka

document cannot be processed further. Thus the Terms of Reference is an integral part of the Amdal document that must be in accordance with the spatial plan.

Furthermore, Central Java Regional Regulation Number 6 Year 2010 concerning Spatial Plan of Central Java Province Year 2010-2030, article 62 reads Sukolilo karst protected area which includes Pati Regency, Grobogan Regency, and Blora Regency as geological protected area and article 98 reads Strategic area from the point of interest of function and supporting capacity of the environment. Thus the Sukolilo karst area is also a strategic area from the point of view of the importance of the function and carrying capacity of the environment which is part of the strategic area of Central Java and is part of the geological protected area. Meanwhile, Pati District Regulation Number 5 Year 2011 about RT RW Pati Regency Year 2010-2030 article 32 reads Sukolilo karst area is a protected forest area and an area that provides protection to its subordinate areas, then article 35 paragraph 3 reads the area containing karst rocks in the Kendeng Mountains covering Kayen District with an area of approximately 569,50 ha, Sukolilo District with an area of approximately 1,682 ha, and Tambakromo Subdistrict with an area of approximately 11.05 ha.

Therefore, based on the provisions of the above legislation, the Decree issued by the Regent of Pati is contrary to many other regulations including, Government Regulation of the Republic of Indonesia Number 26 Year 2008 concerning The National Spatial Plan, Decree of the Minister of Energy and Mineral Resources No. 0398 K/40/MEM/2005 concerning The Determination of Karst Sukolilo Area, Government Regulation Number 27 Year 2012 Environmental Permit and Regulation of the Minister of Environment Number 16 Year 2012 concerning Guidelines for The Preparation of Environmental Documents, Central Java Regional Regulation Number 6 Year 2010 concerning Spatial Plan of Central Java Province Year 2010-2030.

Conclusion

Social resistance rejected the construction of a cement plant in the Kendeng Mountains to build a movement and network between the indigenous peoples of Samin and the wider community. This interaction in its development gave rise to cultural symbols used in the movement based on the local wisdom of the Samin indigenous people. On the other hand, the reject action movement is based on the principle of managing without any violence, with this principle of educating greatly influences the strategies used in the movement. Indigenous people of Samin dare to fight because it takes ecological spirit to maintain food security. In the case of the construction of a cement plant in Pati, the Indigenous peoples of Samin has realized its response in the form of a social movement against cement plant mines, they feel they have the right as civil society to express their opinions as input of a social policy.

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