



Study of Behavior and the Meaning of Change for Local Communities in the Batu Hijau Mine Area, West Sumbawa

Lalu Wiresapta Karyadi; Ridwan; Nuning Juniarsih

Department of Agricultural Socio-Economic, Faculty of Agriculture, University of Mataram, Indonesia

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Abstract

This study aims to uncover and explain the meaning of change (development) for local communities, behavioral changes that occur in local communities, and what are the ideal expectations of local communities after the Batu Hijau mining company took place. This study uses qualitative methods and data collection by: in-depth interviews, involved observation and review of relevant documents. Data analysis used an interactive model and the validity of the data was controlled by triangulation. The results of the study show: (1) the local community interprets change as an improvement in living standards while maintaining the values and norms that have been adopted. (2) The presence of the Batu Hijau mining company has led to a transformation of the social behavior of the local community in general but not to the point of eliminating the basic principles of behavior originating from religious values and local traditions. The indications are: 1) the traditional knowledge system (indigenous knowledge) is not used as much in the decision to behave as before 2) the local value system and norms are reduced in their binding power and embracing power to the younger generation, 3) the social behavior and orientation of the cultural values of the local community has reflected the community. open and economically oriented. (3) The ideal hope of the local community is the realization of an environmental conservation system, the availability of job opportunities and business opportunities that become a vehicle for community interaction and the realization of the former mining area as an educational tourism area based on sustainable forest ecology.

Keywords: *Behavior; Meaning of Change; Local Community*

Introduction

The Batu Hijau area in the West Sumbawa Regency has experienced significant social changes in the last two decades. The presence of the Batu Hijau mining company has become the center of new economic growth. The implication is that the local community undergoes a structural and cultural transformation and the agrarian style changes systematically into industry, trade and services. Siddik et al (1997) argues that the occurrence of business opportunities and job opportunities is caused by mining activities that demand the availability of a large enough number of workers. With these interests, most of the local people seek and open job opportunities around the village. This kind of structural dynamics model of society is called by Wargono (1999) as a form of transformation or structural response of society due to changes that occur in its social environment. In addition, the presence of workers who later became

temporary residents of the area surrounding the Batu Hijau mine enriched the patterns of interaction and social processes including the processes of social adaptation, assimilation and cultural acculturation that occurred.

The occurrence of social changes, both constructive and destructive, among others, arises because of the transformation of business and labor, as well as other socio-cultural transformations. In connection with this view, it is very possible that the presence of a multi-national mining company in an area that was previously isolated will cause significant social changes to the surrounding community. With the changes due to mining activities, it creates a cultural and structural response of the local community. More fundamentally, the cultural and structural response is largely determined by how the orientation of the cultural values of the local community itself changes. Those who gain access are considered to be a lucky part of the community and thus tend to have a very good response to the existence of mining companies (Karyadi, 2013).

It is the complexity of social dynamics that is considered important to be studied and explained as an effort to increase community participation in social change that is beneficial for improving people's welfare. How to express thoughts and subjective interpretations of community members, how people behave in the dynamics of changes that occur and what are their hopes in the future regarding the existence of companies that are currently driving social change in their social environment.

Based on the description above, several main problems can be raised, namely: 1) How do local communities interpret changes (development) after the Batu Hijau mining activity takes place?, 2) How do local people change behavior after the Batu Hijau mining activity takes place? become the ideal hope of the local community after the mining activity ends?.

Based on the formulation of the problem as research questions as described above, this study aims to: 1) Uncover and explain the meaning of change (development) for local communities in the area surrounding the Batu mine, 2) Uncover and explain behavioral changes that occur in local communities in the area. the Batu Hijau mine circumference and 3) Expressing the ideal expectations of the local community after the completion of the Batu Hijau mining activity in West Sumbawa

Methods

To achieve the goals that have been set, the research is designed in the form of qualitative research. Qualitative research is research whose findings are obtained based on qualitative paradigms, strategies, and model implementations (Aminuddin, 2003). Denzin and Lincoln (1984) in Amiruddin (2003) suggest several characteristics of qualitative research, namely: 1) data is treated as verbal data, 2) oriented to understanding meaning, 3) prioritizing a direct relationship between researchers and the reality under study, and 4) prioritizing the role of the researcher as a key instrument.

The paradigm used is the phenomenological paradigm, which is a paradigm that seeks to understand human behavior in terms of the framework of thinking and acting of the people themselves (Taylor & Bogdan, 2014). Based on these interests, this research focuses on research with a case study approach. Yin (1987) in Sutopo (2003) suggests that the case study is an empirical research that investigates the current situation in real life.

The research location was determined by purposive sampling with the consideration that the location village is the village in the vicinity of the Batu Hijau mine that is closest to the center of Batu Hijau mining activity and is estimated to be directly affected by the mining activity. The designated villages are: 1) Maluk Village in Jereweh District, and 2) Sekongkang Atas Village in Sekongkang District.

The informants in this study consisted of local residents of the village surrounding the mine who were adults and understood the meaning of processes and changes in individual life and in their social environment. In addition, the Iforman is a formal and informal figure who is considered to know the ins

and outs of the surrounding community in depth. Informants from formal figures consisted of Village Heads, Hamlet Heads, while from informal figures were religious leaders, traditional leaders, community leaders (Sandro) and others who knew in depth about the local population around them.

In order to obtain data from various sources and systematic stages in qualitative research, data collection is carried out using the "triangulation" technique, which is a data collection technique that combines several techniques or data sources simultaneously in one research activity (Taylor & Bogdan, 2014). Based on these techniques, several data collection techniques were determined, namely: 1). In-depth interviews, 2) Direct Observation, are used to dig up data or information from data sources in the form of events, places or locations, objects, and recorded images (Sutopo, 2003)., 3) Study relevant documents and 4) Focus group interviews.

Before the collected data is analyzed, data validation is first carried out (Nasution in Bafadal, 2003) and Moleong (2021), namely: by following the rules: credibility by conducting peer debriefing and triangulation, transferability, dependability, comfirmability (audit trial).

Data analysis was carried out at two moments, namely (1) analysis during or simultaneously with data collection, and (2) analysis after completion of data collection. More clearly, the data analysis in this study uses an interactive model as described by Miles and Huberman (Bafadal, 2003) as follows:

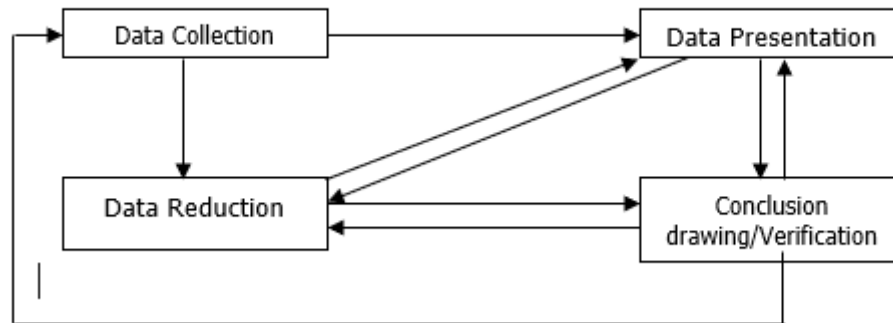


Figure 1. Interactive Model Data analysis Miles and Huberman (Bafadal 2003)

Result and Discussion

Structural and Cultural Changes of Local Communities in the Batu Hijau Mine Circumference

The presence of workers from outside the region is considered the main cause of social change in the community in the area around the mine. An overview of the changing aspects of local community life and the categories of changes after the operation of the Batu Hijau mining activity is presented in Table 1 below:

Table 1. Aspects of Community Life that Changed with the Operation of the Batu Hijau Mining Company PT.NNT in West Sumbawa

No	Fields/ Aspects That Change After Mining Activities Take Place	Category Changes After Mining Activities Take Place		
		Low	Medium	High
1	Physical / landscape			
2	Public Infrastructure			
3	Public facilities			
4	Housing area			
5	Population Livelihoods			
6	Agricultural Production Patterns and Processes			

7	Livestock Production Patterns and Processes			
8	Plantation Production Patterns and Processes			
9	Fishery Production Patterns and Processes			
10	Forestry Production Patterns and Processes			
11	Mine/Industrial Production Patterns and Processes			
12	Production Orientation			
13	Trade Sector and Distribution of Results			
14	Services, Tourism, Transportation, Accommodation and Consumption			
15	Household Consumption Pattern			
16	Household Expenditure Pattern			
17	Jobs and business opportunities			
18	Labor Productivity and Income			
19	Productivity and Business Income			
20	Economic Mobility and Social Mobility			
21	Field of education			
22	Health			
23	Religious Affairs			
24	Environment, Energy and Natural Resources Sector			
25	Security and Order			
26	Value and Belief System			
27	Norms System (Rules of Conduct)			
28	Community Arts and Culture			
29	Sports Field			
30	Community Work Ethic			

Searching for information on local community leaders and members obtained explanations about areas and aspects of community life that underwent changes after the entry of the Batu Hijau mining company (PT.NNT). Table 1 shows that of the 30 areas or aspects that were assessed to have changed, there were 20 areas or aspects whose changes were included in the high category (significantly changed), 6 (six) aspects that changed with the moderate category and the remaining 4 (four) aspects changed but included in the low category (not significant). The aspects with high (significant) changes are economic aspects or fields, while changes in socio-cultural aspects are in the moderate category. The areas of change that are included in the low category include: patterns and production processes of livestock, plantations, forestry and sports.

The Meaning of Change for Local Communities

The meaning of change due to the presence of the Batu Hijau mining company is also quite diverse and depends on what perspective a person interprets the changes he experiences in his own social environment. This is in line with the explanation of Erianto (2015) and Cohen (1992) that the different perspectives (views) in interpreting the changes that occur appear to be related to the orientation, age and social status of community members. There is an implicit impression that the older generation of local people is wiser and more comprehensive in interpreting a change. Meanwhile, the younger generation tend to be more pragmatic and tend to judge from a materialistic perspective.

Some informants of the older generation (aged more than 60 years) interpret change as a human destiny that cannot be prevented. In line with this view, there are also local people who interpret change from a divine perspective where change is interpreted as a decree from God. Other informants interpreted

the changes that occurred from a subjective perspective and stated that the changes that occurred with the operation of the Batu Hijau mine were a way of destroying the socio-economic order of the local community and would only benefit the migrant community (workers), especially from an economic perspective.

The following is a snippet of the informant's explanation (65 years old) in response to the question "How do you interpret or interpret the changes that have occurred in the local community after the operation of the Batu Hijau mining company?":

"I feel that compared to before Newmont came, the change is progress now, it's like we have migrated to change our destiny from what was previously not good to be better. However, it is better or less good depending on the needs or interests of each person. There are people who only care about worldly pleasures, there are those who only care about ukhrawi interests, and there are those who are both equally important. For me, the change in society with the arrival of Newmont is just a coincidence. Only lulled by worldly interests, lack of uhrow. Maybe this is the way to destroy society "

Indications of the destruction of the community according to the views of the informants above are the intensity of releasing productive assets, especially business land, which is quite intensive, especially during the construction preparation and construction period. Taking a closer look at the informants' expressions above, it is implied that there is a change orientation for the long term and involves physical and spiritual changes (physical and non-physical). Change is not only interpreted as improving economic conditions, but includes even more importantly improving social and psychological conditions.

Various forms of change (multidimensional) that occurred in the community after the operation of the Batu Hijau mine (as presented in table 1) were not necessarily interpreted as a positive thing. Among the younger generation (productive workers) interpret the changes that occur as a gift for people in marginal areas such as Jereweh and Sekongkang, West Sumbawa. A number of youth interviewed stated that they really enjoyed and liked the changes that occurred after the operation of the Batu Hijau mine. They feel an improvement in their physical and spiritual well-being. The expressions that are commonly used is "In the past we were poor, unskilled and suffering, we didn't mean anything in the eyes of the city people, therefore the changes we experienced were certainly very meaningful for our lives, that's why this change is a boon to the people of this area".

Young people seem to be more open and responsive to changes caused by external factors such as PT.NNT's structural intervention (Batu Hijau Gold Mine). The younger generation is considered very enthusiastic in building access to companies that provide employment in the area around the mine. Karyadi (2013) stated that the orientation of the cultural values of young people who tend to be cosmopolitan encourages the acceleration of adaptation in the midst of changes that occur. Most of the young people immediately fit in and conformed to the changes that were taking place. The presence and operation of the Batu Hijau mine makes the surrounding area open to various influences that come from outside the region. Regarding the meaning of change among the younger generation, one of the local youths (intermediary expert/Diploma 3 Agriculture and former field officer for plant nurseries) said:

"Life is talking about the struggle for change. The changes that are happening now are the result of a long wait. I think that change is the fruit of struggle, therefore if we want to reap the fruits often, we must keep trying and fighting until there is no more change that we feel. I only felt myself as part of society after the many changes that happened to me and my family".

The views that represent the younger generation above reflect a fairly strong positive response to the structural and cultural changes as a result of the development of the mining area as a new center of economic growth in the region. In the view of the younger generation, change is a necessity of life so that people must be able to adapt in the midst of the ongoing changes. A number of informants of the younger generation have almost the same view regarding the need for personal adaptation as an effort to survive in

the midst of the dynamics of social change. The informant (45 years old) is a successful young man in Sekongkang Village and admitted that he closely followed the dynamics of changes that occurred in the local community after the operation of the Batu Hijau mine. The informant stated:

“Everyone has to admit that Newmont's presence has brought great changes to people's lives in all fields. The change I mean is a change in the mindset and behavior, the material and spiritual life of most members of the community, especially the local community, which was previously an isolated traditional society into a society that can position itself on an equal footing with urban communities that are more advanced in all aspects of their lives. So change in my opinion is progress towards better conditions in all aspects of people's lives”.

It is very clear that the meaning of change for the younger generation is how the community obtains economic and social benefits by devoting physical and non-physical sacrifices so that the change is judged as a result of investment in human resources. The greater the value of the sacrifice or investment that is poured out, the greater the positive value of change or progress received by the community. This perception of local community members illustrates an innovative adaptation effort. Robert K. Merton in Silaban W (2019) stated that the adaptation pattern that is considered the best is innovative adaptation. In addition, the existence of actions or interventions from outside the social environment encourages the emergence of a need for achievement among the local community, especially the younger generation.

An even more extreme view is expressed by informants who do not have direct access to the existence of the Batu Hijau Mining Company and seem apathetic or skeptical about activities in the Batu Hijau mine. Interestingly, these apathetic members of society judge a change or based on the value of happiness (inner peace) experienced in everyone's life. Life in this world is only temporary (mortal), so the real change is inner happiness. The description is based on the expression of an informant (62 years old) who works as a Jereweh oil maker from Maluku Village who stated:

“People in Maluku are now the goal of life to how to be happy and feel good. There is no thought for how to be happy, just happy thinking. And for that they only sell their world for the world too. Parents used to look for happiness, the term is selling the world to get a happy afterlife. So a little change with the arrival of the Newmont people. The danger of the community if they do not realize it immediately and have to return to monotheism, that's my view on development.”

Looking at the meaning of change from the older generation who are not directly involved in responding to the development interventions above, it can be seen that the changes that occur are not seen as development or progress as long as they are still oriented towards pleasure. Change will be meaningful if the expression of change in the local community reflects the happiness that can be felt from the emergence of harmony and harmony in people's lives.

Changes in Local Community Behavior in the Batu Hijau Mine Circumference

The components of community behavior explored in this study include 3 (three) components, namely: (1) Changes in the knowledge system and value orientation, (2) Changes in social attitudes and behavior and (3) Implementation of local cultural values in people's behavior. local.

Changes in the Knowledge System and Value Orientation of the Local Community

Traditional knowledge systems and local community value orientations are undergoing transformation in line with the increasingly complex mining activities in the Batu Hijau area. Regarding the traditional knowledge system that developed before the operation of the Batu Hijau mining company, one of the village elders of Maluku, (75 years old, used to work as a cultivator and Sandro) explained the development of traditional knowledge systems in local communities as follows:

Previously, the arrival of Newmont people, the community in this village, I said was still primitive, I didn't know from the outside. We act and try based on signs or signs from nature, such as determining when to start farming in the fields, determining when the rainy season arrives, natural signs for an important event, including ways to avoid danger on the way and so on. That's why the people used to rely heavily on Sandro (Shaman or smart person in local medicine, pen).

What was stated by the informant above was fully confirmed by other informants from different age groups. After being validated by the community (community validation) through focus group discussions, the information was further emphasized that prior to the last two decades the local people in Sekongkang Village and Maluku Village really believed and always needed Sandro in carrying out business activities and life activities in general. One resident in Maluku Village who in the seventies still lived in Tongo Loka Village stated "Sandro is a very respected and honorable person and is respected in Sumbawa even today".

The development or change that occurs is the influence of the presence and activities of the Batu Hijau mining company in this case is PT. Newmont Nusa Tenggara (PT.NNT). The following description describes the knowledge system developed by the local community after intensive interactions and social processes with the presence of many workers from various regions, ethnicities and religions; (1) Since the early 2000s, namely, after the expansion of construction activities in the area around the mine, a number of local cultural wisdom, including the presence of Sandro, seem to have declined. Community members tend to think more openly and rationally in line with the development of knowledge gained. In addition, the change in people's way of thinking and behavior was due to the opening of the village from outside areas and the large number of physical and non-physical developments that took place after the entry of the mining company PT. Newmont Nusa Tenggara (Explanation of Mr. Abdul Muis, 55 years old, Civil Servant from Maluku Village); (2) Currently, there are still some who believe in local knowledge (parents) but most of them are based on general knowledge obtained in schools and madrasas. There is also a lot of knowledge gained from migrant workers, especially Javanese people who are very diligent and know a lot of work skills. So now it is important to want to learn from existing information and from the good experiences of others. Many young people around the mine have changed their way of thinking after hanging out with friends from outside the area who work in the mines (Opinion of Sahri, 50 years old, advanced farmer and administrator of an agricultural cooperative in Maluku)

Based on the summary of the informants' expressions described above, it can be emphasized that the traditional knowledge system (indigenous knowledge) has experienced fading which means that there has also been a systematic transformation of the orientation of cultural values. Uphof in Vago et al. (1995) states that the development and progress of community civilization begins with a change in value orientation related to life in society. The intensive interaction with other communities and the increasingly rational patterns of thinking and behavior of the community, especially after the start of mining activities, have caused the traditional local belief system to be less applied by the local community. Their belief in various natural phenomena, symptoms in flora and fauna is still there, but it is starting to wane in its implementation. This is presumably due to the increasing number of alternative choices of action and the spread of community knowledge and skills. The development of various changes after mining activities took place did not significantly affect the traditional belief system of the local community.

The results of the 2011 PPLH study suggest that local people basically have a belief in various natural phenomena, such as the position and types of stars, eclipses, earthquakes and changes in the flora and fauna around them. Knowledge and beliefs based on natural phenomena are generally associated with community interests in the field of livelihoods, such as agriculture, marine / fishing and so on. Current developments show that this belief is still inherent, especially among the elderly, but in the implementation of its business it is more determined by the available production factors.

Based on this description, it can be said that there is an impact that mining activities have on changes in the belief system of the local community. As revealed by the community leaders above, in fact the pattern of belief is much influenced by the ability to think and experience possessed. That is, the more

open and broad a person's thinking power and supported by adequate experience, the level of belief in the occult and mystical (including natural phenomena) decreases.

Changes in Local People's Social Attitudes and Behavior

In this study, the aspects of attitude and behavior revealed include changes in: (1) social attitudes, (2) social and religious norms, and (3) the value system adopted by the local community. The results of the study indicate that social attitudes and religious norms are still developing quite well in the local community in the area around the mine, while the belief system shows a decrease in binding power, governance and implementation. Based on a thematic discussion with two local resident informants, one from the older generation and the other from the younger generation, it is known that they have relatively the same opinion regarding the social attitudes of the local community after the development of the Batu Hijau mining activity. Their views are reflected in their expressions:

The people around the mines are now modern, their appearance is more than that of city people. Their behavior is getting freer and sometimes they don't want to follow village rules. Moreover, these are young people, there is no such thing as respect for elders, let alone feel that they can earn money, even those who manage and act as they please, the point is that now things are more chaotic”.

The existence and development of social attitudes can be studied by knowing the extent of the binding power (community attachment) and adherent power (community compliance/obedience) to existing social norms. Based on this expression, it is known that changes in social attitudes and religious norms are caused by the weakening of the binding power and the power to adhere to social norms and values that develop in the community as a result of the intensive interaction and social processes after the development of the Batu Hijau mining activity.

Aspects of community behavior that also changed according to a number of informants were: adherence to ethics and social norms, adherence to norms in the family, adherence to local traditions/customs, adherence to traditions related to the production process, distribution process and division of labor system, attitudes and behavior related to house construction, attitude and obedience to religious leaders, attitudes and behavior in worship and muammalah, attitudes and behavior towards religion and other beliefs.

In terms of the influence of traditions such as the Samawa customs, there is indeed a development or adjustment by each person (community) in terms of carrying out traditional ceremonies, but these changes do not lie in the basic values of sacred customs. Adjustments in the implementation of traditional / traditional ceremonies are more due to changes in the welfare and economic behavior of the community. The adjustment is in the form of addition or reduction of activities in the procedures for implementing the customs or traditions adopted by the local community. Regarding attitudes and behavior towards customary norms, the informant (an influential community leader in Sekongkang Bawah) revealed:

In the ceremony surrounding the birth, for example, there is still a naming ceremony (peda api) and nguris but it is no longer accompanied by complete traditional symbols such as kepeng bolong, and other traditional instruments with ritual and mystical nuances as was often done in the past (before the start of mining).

To clarify the expression of the figure above, one of the Hamlet Heads (Kadus) in Sekongkang Village: In terms of the influence of traditions such as the Samawa customs, there is indeed a development or adjustment by each person (community) in terms of carrying out traditional ceremonies, but these changes do not lie in on the basic values of sacred customs. Adjustments in the implementation of traditional / traditional ceremonies are more due to changes in the welfare and economic behavior of the community. The adjustment is in the form of addition or reduction of activities in the procedures for implementing the customs or traditions adopted by the local community. Furthermore, the community leader recounted the details as follows:

In ceremonies around birth, for example, there are still naming ceremonies (peda api) and nguris but they are no longer accompanied by complete traditional symbols such as kepeng bolong, and other traditional instruments with ritual and mystical nuances as was done in the past (before the start of mining, pen).

People's attitudes and behavior towards traditions/customs are also known from the implementation of customs related to marriage. The results of searching for information through in-depth interviews with a number of informants in various villages formulated a general opinion as follows: "In the implementation of wedding ceremonies, which in local customs there are always traditional arts such as sekeco or gendang dua and a kind of tambourine to accompany and complete the ceremony. However, if the family who celebrates is financially capable, then they can add entertainment to other arts, such as orchestras and the like with modern artistic nuances. In fact, for indigenous people whose economic conditions are quite good (were judged by people as being) there is a tendency for additions in the procedures for implementing the custom to be associated with social prestige, because the community considers that residents who are able to bring modern art as entertainment in traditional ceremonies symbolize the economic capacity of the community".

Confirmed through Focus Group Discussions, local communities claim to still adhere to the principles of local norms or customs in carrying out various traditional ceremonies, both regarding ceremonies surrounding the production process, distribution, life cycle (birth, marriage and death) and other customary norms. It is recognized that there have been changes in the implementation, but these changes do not involve fundamental value aspects. Aspects that change are still considered to be at the level of reasonableness and include accessories for cultural values or customs of the local community. However, there are still a number of local community members who claim that they are not bound by local customary rules in carrying out these traditional ceremonial activities.

Implementation (embodiment) of the Local Cultural Value System in the Behavior of Local People

Comparing the attitudes and behavior of local communities after the entry of mining companies can be seen through the implementation of the values of solidarity (please help), the value of togetherness (gotong royong) and ethical values (honesty). Following are the opinions of several informants regarding the embodiment of these three values:

"Entering the second decade of the Batu Hijau mine production period, in this case PT. NNT, the development of activities of mutual assistance, mutual cooperation and the ethics of honesty in its original meaning is rarely found anymore, except in aspects of life related to local community customs. The decrease in mutual assistance, mutual cooperation and the ethics of honesty in various aspects of people's lives was initially caused by the increasing busyness of citizens with daily work and the shifting of their orientation towards being more independent and rational. In addition, there are several objects that used to be able to help each other and work together but at this time it is not possible because they are considered ineffective. Thus, the value of solidarity and togetherness of the local community is currently getting looser, even on a case-by-case basis there is a sense of competition among the local communities themselves, especially with regard to their ability to access the Batu Hijau mining company".

As the results of the research in the previous section, the habit of providing assistance or social participation with money developed after the entry of the Batu Hijau mining company and continues to this day. This is motivated by the busyness of community members with productive work during the construction period. Busyness in the employment sector does not provide many opportunities for social participation in the form of labor-intensive activities as developed before mining. The principle of social and togetherness seems to persist but is replaced by other forms, especially money (in the community's term "envelope").

The more intrinsic value of local community togetherness is manifested in house building activities (Besantek) and agricultural activities, such as Besiru (working on a plot of land together and taking turns among cultivators without being paid). Besiru usually applies to land preparation, planting, weeding and harvesting. In the last decade, it was acknowledged by all respondents that the activities of bales were decreasing. The reduced activity of Besiru in the community's view is more due to the introduction of agricultural technology packages (intensification) such as the use of superior seeds and agricultural mechanization equipment. These gotong royong practices have diminished since the preparations for the Batu Hijau mining activity began.

Ideal Expectations of Local Communities After Mining Activities Take Place

Based on in-depth interviews and FGDs, several concepts, thoughts, ideas or ideas of the local community have been identified and inventoried regarding the ideal future after the Batu Hijau mining activity ends. In more detail, the ideal expectations are as follows; (1) The ex-mining area was developed into a natural and educational tourism area (ecoedu tourism). The local community, especially the younger generation, wants the area which is currently the Batu Hijau mining area to be developed into an integrated tourism area for ecology-based education. This is based on the idea that large-scale ex-mining areas are very rare and attract both domestic and foreign people; (2) If the company has finished operating (currently the management of the Batu Hijau mine is continued by PT. Aman Mineral Nusa Tenggara) it should be allowed for the local community to develop a smallholder mining business in the former Batu Hijau mining area. This thought or hope is motivated by the idea that in the existing ex-excavation area (pit), of course there will be minerals and mining materials that allow the community to harvest conventionally; (3) The former Batu Hijau mining area is used as a nature reserve and biodiversity conservation area (flora and fauna). The Batu Hijau mining area, when mining exploration has ended, all areas that are included in the main area and supporting areas and are included in the contract of work from the beginning to be used as conservation areas and nature reserves for the conservation and preservation of tropical biodiversity (flora and fauna); (4) The former Batu Hijau mining area can be converted into a forestry agriculture area in the form of a social forest (community forest). This opinion was agreed by local residents whose previous local business base was activities in the agricultural and forestry sectors. The pattern of Community Forest (HKM) is estimated to be good enough to make the former Batu Hijau mining area maintained, conserved and have economic productive value.

The various opinions described above were then carried out by peer debriefing by discussing them again with experts in the fields of forestry, tourism, agriculture and environmental experts as well as soil science experts. Based on the formulation and analysis of these various thoughts, it seems that the management of ex-mining areas is more appropriate to be used as an integrated tourism development and land conservation area that can realize an environmental conservation system, provide job opportunities and business opportunities and become a vehicle for interaction from various groups of people.

Conclusion

The development of the Batu Hijau mining company's activities in West Sumbawa has led to a structural and cultural transformation of the local community. This transformation is indicated by the occurrence of significant changes in most aspects of people's lives related to the economy (structural). As for the cultural aspects concerning the value system (solidarity values, togetherness/mutual cooperation and ethical values/honesty), the norms and behavior of local communities also experienced changes in the moderate category. Local people from the younger generation interpret change as an improvement in work ethic and economic standard of living while still trying to maintain local values and norms that have been adopted. Meanwhile, the older generation interprets the changes more deeply and comprehensively, namely; something that brings inner and outer happiness for the long term. Change is also interpreted as a change in orientation, way of thinking and way of behaving in society, all of which lead to the benefit of

human life in the world and the hereafter. The presence of the Batu Hijau mining company has led to a transformation of the social behavior of the local community in general, but not to the point of eliminating the basic principles of behavior that are rooted in religious values and local traditions. The indications are: 1) the traditional knowledge system (indigenous knowledge) is not used as much in decisions to behave as before 2) the local value system and norms have reduced their binding power and authenticity to the younger generation, 3) the social behavior and orientation of the cultural values of the local community has reflected the community. open and economically oriented (modern society). In general, the ideal hope of the local community regarding the management of the area after the operation of the Batu Hijau mining company is the realization of the former Batu Hijau mining area into an integrated tourism area based on environmental conservation. Thus, the management of ex-mining areas can realize an environmental conservation system, provide job opportunities and business opportunities and become a vehicle for education and interaction from various groups of people.

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