1. In under what circumstances the production of commodity lead to specific policy and social change in Indonesia?
2. How does Indonesia historically molded and produces its natural resource to be the (global) commodity?
3. What actors who are always ever-present in the process, how do they interact, and why are they important in the making of commodities in Indonesia?
4. What kind of relations or contentions that shape the politics of commodity today? How do different stakeholders navigate these contentious arenas given their own interests and existing institutions?

**ATOMIZATION OF PRODUCTION AND WORKERS’ FRAGMENTATION IN INDONESIA’S COMMODITY POLITICS**

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Commodity production processes and politics have changed due to the emergence of platform capitalism and logistics revolution. Some of these changes include the expansion in the chain of production and the rise of job diversifications. Consequently, these changes affect the existing political relations, including within the working class. Employing Silvia Federici’s social reproduction-based analytical framework, this paper analyzes such changes. Using contemporary Indonesia as a case study, this paper advances two findings. First, the disjuncture within production processes from its beginning (the extractive industry) to its end (the creative industry) has led to the atomization of commodity production processes. Second, reproduction work, despite its importance, remains hidden and unacknowledged in current commodity politics, has shaped the face of Indonesia’s politics of commodity.

*Keywords: commodity, platform capitalism, social reproduction, working class, Indonesia.*

**MAKING MONEY THROUGH “DOMPENG”: SMALL-SCALE MINING AND LOCAL LIVELIHOOD IN JAMBI**

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Small and traditional gold mining has become one of the alternative livelihoods for local communities in several regions in Indonesia. In Jambi, precisely in Sarolangun the people who live in the Batang Asai river area have a close relationship with the gold mine. In addition to being a farmer, the community is also involved in extractive gold mining activities. The journey of community relations with mining activities is a form of utilization of local resources. When the mining phenomenon emerges the state responds by attaching it to illegal activities. This article wants to see how the experience of local communities and state view the position of gold commodities. Then this article will also focus on how gold commodities are able to exert influence on socio-cultural relations in the community especially after resource extraction technology undergoes changes, such as shifts in livelihoods, land ownership relations, and relations between owners and mine workers.

*Keywords: Gold Mining, Illegality, Land property, Livelihood.*
BACKGROUND

In several regions in Indonesia, illegal gold mining is a problem for regional governments because it is considered to be a contributor to environmental damage (Aspinall, 2001). But on the other hand from the perspective of the community being a gold miner is a way of survival when uncertainty arises from agricultural and plantation production. The presence of mining managed by the people raises a variety of social changes in the community. In terms of governance, the government sees by making policies with the aim of legalizing the gold mine, the problem will be resolved. This paper wants to explore the forms and characteristics of extractive resource management carried out by local communities and see how the government views the management of resources that are beyond their reach.

OBJECTIVE

This study discusses how people manage their natural resources in this case a gold mine. The question posed is about what social relations have changed when people extracted gold? In addition, this study also explores the perspective of local government governance in looking at the phenomenon of the gold mine. Does the government always view this as illegal? Or is there a shift in perspective in addressing the gold mine?

DESCRIPTION

Gambling and Risking Life for Gold

Looking for gold or gold panning is the economic activity of the Kasiro Village community which has been going on for generations. This village is located on the edge of the Batang Asai river, Sarolangun, Jambi. Around 2004, Kasiro residents began searching for gold using dompeng machines. According to residents who once owned a gold-mining business, HB’s youth, the dompeng method originally originated from the Bungo area which had known gold for a long time. In the area there are many people from Kalimantan to help residents assemble dompeng machines. A resident named Pak L said that it was the Borneo people who first introduced the method of searching for gold using a dompeng machine.

The first time Dompeng operates in the Kasiro Village area is a boat, which is often called dompeng air. Then later because the results were not so much, they shifted to the land where the operational area was on the edge of the river. Income from working on a gold club cannot be predicted. When the research was conducted, the price of one gram of gold reached Rp. 450,000.00.

"Sometimes you can get Rp. 2,000,000 for two weeks, sometimes you can get Rp. 4,000,000. Later, we will cut food and cigarette bills too. Uncertain, often called magical items, people say gold is genie. Yes, it can be said like gambling too, we cannot see the [gold] form, the lucky chunk of work."

The job of looking for gold on the “lubung” has a considerable risk for the safety of its workers, both workers and residents who do nebeng. The most frequent accidents are land and rocks that fall from cliffs.
Gold Commodities, Land and Labor

For the first time starting a landfill business, the owner must find the location of the land. Then he must find out who the owner of the land is whose location is considered to have gold content. The dompeng owners will then give them some kind of 'land acquisition' and 'land rent' money to the land owners. For tanah land acquisition’, people know the term money for plunging. This money is given to landowners where there are rubber gardens at the dompeng location. Usually if the land belongs to someone else, then you have to pay a flat amount of Rp 5,000,000. Later the landowner will tell the owner that he is his land and where he will be placed."

There is an unwritten rule about who can be nebeng in a location of gold plated. According to the explanation of several residents, the person who has the right to nebeng is a family member of the land owner, whose land is used as a location for gold searching by dompeng owners. People who are nebeng usually come to the location of the golden veil during the day. They will wait on the sides of the hole and around in the afternoon they will begin to enter into the hole that is being abandoned by dompeng workers. This nebeng work sometimes gets greater benefits than dompeng workers who work full day, from morning to evening. The owner of Dompeng also has a strategy so that the gold leaf left behind is protected from sand extraction carried out by loggers. The left golden hole will be filled with water so that the people who do nebeng have difficulty taking the sand at the bottom of the hole.

From "Dompeng" to WPR (People’s Mining Area): Between Illegality and Legibility

Illegal gold mining in Sumatra, especially in Jambi Province is a problem faced by the regional government. In the perspective of the regional government, gold mining activities have an ecologically negative impact. This requires efforts to eliminate the practice of illegal mining. In 2012, the Jambi Regent was committed to eradicating illegal gold mining in Jambi, especially in the Batang Asai river basin. The plan was carried out by the local government in collaboration with the police to conduct raids on the Batang Asai river. The control of the illegal gold mine was carried out at the beginning of October in 2013. There was a dispute between the police and the community in Mengkadau area, Sarolangun. Clashes occurred between residents who worked as gold miners and policemen who carried out the curbing.

The Jambi government understands that the issue of illegal gold mining can no longer be handled with a repressive approach. Reflecting on the cases of conflict that led to fatalities in Mengkadau in 2013, the approach taken by the current Regional Government is negotiation through policy design. In 2016 the Regional Government sought to find a solution by planning a People's Mining Area. Through the formation of the region, gold mining became legal because it was regulated through regional government policies (Saputra, 2016)

FINDINGS

The gold mine carried out by the people around the Batang Asai river is an effort to survive. As a small-holder, as Peluso (2017) said, the community tries various efforts to optimize the resources available on their land. In addition to being a rice farmer and rubber tappers, the community also uses their land to conduct extractive businesses in the form of gold mines. I agree with Peluso (2018) that small scale mining is a form of resource frontier carried out by the community.
In Scott’s (1998) perspective, the state has a tendency to regulate people's lives. The important thing to know the population is to make people become legible. Something that can be known beforehand before it can be regulated through the state scheme and planning. Regarding something illegal such as illegal mining, it must be legalized so that the state can benefit from that mode of production, such as taxes.

CONCLUSION

The gold mine in Sarolangun is a form of livelihood that is closely related to people's lives. Historically the people in Jambi cannot be separated from extractive production modes looking for gold. Even though gold livelihoods are said to have high risks and a degree of uncertainty, the profits obtained are quite tempting. Mining gold is one alternative to people's lives when agricultural and plantation products fluctuate, such as uncertainty in rubber prices.

From the perspective of the local government, the mining carried out by the community in the Batang Asai river is illegal. A raid was carried out in the area to curb the many illegal mines. Then there is a change in perspective from the regional government that the solution to illegal mining is by proposing the management of the People's Mining Area (WPR). By governing the mining through policy, government hopes this problem will be solved.

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GUARDIAN OF MOTHER EARTH: SHIFTING IDEAS OF PROGRESS AMONG SMALL FARMERS IN NORTH KENDENG

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The post-developmentalist movement emerged as a criticism of the concept of development. However, the concept of development continues to persist as a picture of ideas and the road to progress. In post-New Order Indonesia, the concept of developmentalism was adopted by the