Exploitation of natural materials energy in eastern Indonesia and efforts to fight for the sovereignty of local communities

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Abstract. One form of development activities carried out by humans is the exploitation of natural materials energy. Often the activity of exploiting natural material energy is only oriented to human interests, but ignores aspects of sovereignty (autonomy) of nature and the future of members of the local community of exploitation place. This paper shows field observations and literature reviews on the practice of energy exploitation of natural materials in Eastern Indonesia, which lacks attention to the dimensions of the balance of nature and the interests of local communities. Eastern Indonesia has not prospered because it is still struggling to obtain their sovereignty in the exploitation of natural materials in their own land. Often social conflicts arise due to the exploitation of material energy carried out. This study aims to find the phenomenon of natural exploitation in eastern Indonesia and build awareness to create sovereignty for local communities. The research method uses interpretative analysis and philosophical reflection to get meaning. Research found a theoretical model that is useful for overcoming the problem of exploitation that occurs. Those humans must transform themselves into ecological human beings so that they can bring practical benefits to the good of nature and East Indonesia local people towards the vision of sustainable development.

1. Introduction

The ecological catastrophe of the world in general and Indonesia is particularly disturbing to us humans on this earth. Humans feel anxious because our lives are uncomfortable due to arbitrary exploitation of natural material energy. The energy of natural material is treated as an object. Nature is not perceived as an intrinsic subject that is ethically-spiritual in itself. Nature is sacrificed for the selfish ideological interests of humans. Nature moves towards its extinction [1]. Everything is rooted in the mindset and pattern of destructive or unethical human actions in nature. Humans do ecological fascism [2]. The anthropocentrism paradigm based on large economic developments permeates the human soul of this age. The value and dignity of nature is disturbed. Nature's face becomes damaged and bad. Nature suffers from unethical human behavior based on the logical argument of great economic benefits. This paper discusses the results of observations and literature review on the phenomenon of natural material energy exploitation in the eastern part of Indonesia to determine the root of the problem and offer a wise solution for humans in building to create sovereignty that supports sustainable development.

Recent research on this topic includes: Space resources exploitation from the international and domestic law Perspectives: The Russian approach [3], Conflict Stalemate in Morocco and Western Sahara: Natural Resources, Legitimacy and Political Recognition [4], Contestation and reconstruction:
natural capital and post-conflict development in borderland regions [5]. The law pertaining to food issues and natural resources exploitation and trade [6].

2. Method
The method used philosophical method especially ethical reflection in the context of the environment to find the fundamental meaning of the object under study. Therefore, in general the method applied in this paper is phenomenological reflection.

3. Result and discussion
East Indonesia is a maritime-based economic development area covering provinces in the eastern part of Indonesia including Sulawesi Island (South, West, Southeast, Central, North, Gorontalo), East Nusa Tenggara (NTT), Maluku, and Papua [7]. This category is different from the division of East Indonesia according to the Ministry of Law and Human Rights of Republic of Indonesia. The Ministry of Law and Human Rights said the eastern part of Indonesia was: Maluku, North Maluku, Papua and West Papua while Sulawesi and Nusa Tenggara entered Central Indonesia [8].

The phenomenon of the exploitation of natural material energy in Indonesia and especially the Eastern region of Indonesia is very alarming. The energy exploitation of natural materials in all parts of Indonesia has caused 1,500 small islands to be threatened to disappear including small islands in Eastern Indonesia, especially Central Sulawesi, West Papua, Maluku and North Maluku due to mining exploitation [9]. This number is predicted to occur in 2051, if not handled wisely. Many cases of exploitation of nature in East Indonesia gave rise to a wave of protests and demonstrations on the part of civil society. There is a conspiracy between the mining businessman or the exploiter with a handful of local people. This happened in Sulawesi, Maluku and Nusa Tenggara [10].

The problem is because there is no permit from government, lack of environmental impact analysis, forgery of licensing documents, top-down approaches, lack of local community participation in policy making and decision making that is not in accordance with the interests of local communities. There are indications of a conspiracy between businessmen and certain regional rulers who are only concerned with their own interests. Case studies by researcher in Flores and Timor islands, the religious leaders are on the side of the poor community, those who are treated unfairly and suffer from the implementation of natural exploitation that does not benefit to the poor people in the local community. Religious leaders and customary leaders lead poor people in communities to oppose governments that make unfair decisions. There are religious ceremonies held at the mine as a form of protest against mining injustices carried out in Eastern Indonesia. Indigenous peoples and religious leaders oppose political authorities and mining entrepreneurs who do not care about the fate of local communities [11].

The exploitation of the energy of natural material in the eastern part of Indonesia is carried out by a handful of rulers who aspire to the capitalists, most of whom are in the West of Indonesia and foreign parties from outside of Indonesia. The rulers and capitalists in West and outside Indonesia are examples of human materialistic economics (homo economics materialist). The paradigm of materialist homo economics is rooted in the mindset of medieval atomistic logic that sees natural material energy as an object and not a subject. Reality (natural materials energy) is seen as an experimental object and others that need to be conquered and controlled rudely and arrogantly to fulfill the ambitions of human egoism which prioritizes atomistic-positivistic rationality. The noble values of life such as humanity, kindness, beauty, natural balance are replaced with destructive exploitative mindsets. Humans create distance or distortion in nature which opens up huge opportunities for exploitation that takes place sporadically in various parts of the world including in the eastern part of Indonesia which has negative impacts on local communities and also local natural conditions.

The pattern of development that is centered in Java makes all natural wealth in the eastern part of Indonesia brought / directed to Western Indonesia. The people of East Indonesia remain less prosperous and less economically sovereign. Because of its natural resources seized by Western Indonesia and parties outside of Indonesia. Eastern Indonesia was colonized politically and economically. East
Indonesia has not been autonomously independent of the management of its own natural resources which are beneficial to themselves. East Indonesia is alienated and a guest in their own (land) house.

Fighting for the sovereignty of Eastern Indonesia can be doing by two ways: First, being homo ecological: sovereign as a human. Philosophically we need a transformation in how to think and how to act and how to decide. This is related to the paradigm of thought, ethical attitudes and environmental political decisions (policies) that favor the people of Eastern Indonesia and the reality of their own natural resources. Yes, a designing new tactics for living [12] towards a new habitus in East Indonesia that has sovereignty and social justice. Henryk Skolimowski introduced ideas related to defense in the natural environment with terms such as eco-justice, eco-cracry and cosmo-cracry [13]. Skolimowski wants to urge political power authorities to pay attention to universal human rights. There is an expansion of the concept of human rights which not only applies to humans, but has spread to infrahuman (non-human) realities. That nature also needs to be participated in the making of political and economic policies taken by political power authorities. The taking of ethical-ecological decisions is important to note to ensure the goodness and justice of the cosmos in the overall sense in the Eastern region of Indonesia. Homo ecological is moral agents who fight for the common good, human is a person who does not see nature as an object, but sees or perceives nature as a moral subject; Environmental policies: An East Natural Resource design should be designed by Eastern Indonesians, both in mastery, management and utilization for the welfare of the people of Eastern Indonesia, participating Eastern Indonesian aspirations needs to be voiced, echoed and used as a political agenda that is incorporated into political economic development decisions; return to being an ecological and spiritual-ethical person (homo ecological spiritual-ethical). Noting the ecological side of nature, natural spirituality, and intrinsic morality in nature. There is an integrative perspective that combines aspects of ecology, spirituality and ethics that are environmentally sound. This is a distinctive feature of Eastern humans who respect local culture, local wisdom and the etiquette of the Indonesian East in a pattern of attitudes, mindsets and actions that are one of spirit of oneness.

Second, building an inclusive economy: sovereignty in natural resources. If it is autonomous from the west and outside, now East Indonesia can be free to determine itself. Determining their self means regulating, and managing the dynamics of development carried out for the good of Eastern Indonesia. Economic development cannot be done (condition sine qua non) still needs to be done in the context of ecological justice, sustainable development, justice and to create the welfare of the whole Indonesian East-universal society. Economics is an instrument / means for creating shared prosperity.

Izumi Ohno uses the term "inclusive business" to refer to the implementation of development in the private sector that provides commercial goods, services and livelihoods based on local communities by incorporating them into a network of values in the business corner that places the community as suppliers, distributors, retailers and customers [14]. This opens a good opportunity to create synergies between the builders and the poor / underdeveloped people together as business partners, rather than as recipients of assistance and social services (perspective). A market-based approach to solving poverty and social problems that are assumed to be related to public sectors, Strengthening business decentralization rather than corporate CSR (approach). Encouraging companies to work with new partners such as local government in developing countries, building agents in the regions, NGOs, local businesses integrated with poor communities (business models).

In addition, an inclusive business must incorporate moral considerations in every business decision made by considering the common good side and justice for society as a whole (social ethics). Karl Polanyi spoke of economic embedded [15], namely, an economy that must be embedded and rooted in social values, culture-based economy and local wisdom of the local community so that the economy is not a ferocious capitalist face but instead has a humanist face, social justice and civilization.

4. Conclusion
Eastern Indonesia is an area that has not been sovereign in natural resources (perspective) of the economy and local community. The Eastern Region was the target of exploiters, namely the capitalists who came from western Indonesia and outside Indonesia. Synergy of all parties is needed to overcome
exploitation practices that damage the environment by becoming homo ecological: paradigm shifts in thought, patterns of attitudes, actions and life together with the spirit of oneness. The authenticity of the East Indonesian people actually lives in a reality that is very thick with the cohesiveness of social relations, the uniqueness of culture and Eastern ecological wisdom. Exploitation of nature needs to be reduced by emphasizing sustainable development based on local wisdom and eco-friendly tourism. The participation of the people of East Indonesia must be considered so that they feel they are masters in their own home / land by becoming actors who play a role in the implementation of development.

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