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The Social Movement of Coastal Communities in The Offshore Tin Mining Conflict in Batu Beriga Village, Central Bangka

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Abstract

This study examines the conflict between the coastal community of Batu Beriga Village, Central Bangka, and the state, represented by PT Timah, in offshore tin mining activities. This conflict arose due to the imbalance in power relations between the state's economic interests and local ecological sustainability. This study uses a qualitative descriptive method through literature study with social movement theory as an analytical tool. The results show that the Batu Beriga community's resistance movement against mining activities is a form of collective awareness and resistance to ecological injustice. This movement not only rejects resource exploitation but also fights for the rights to living space and ecological sovereignty of coastal communities. Therefore, resolving natural resource conflicts requires prioritizing participatory dialogue and reformulating marine spatial planning policies that are ecologically just and oriented towards the welfare of local communities.

Keywords: Social Movements, Natural Resource Conflict, Offshore Tin Mining, Ecological Justice, Coastal Communities.

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INTRODUCTION

This study will examine the conflict between local fishermen and the state, in this case PT Timah, which intends to mine tin in the Batu Beriga sea. Although PT Timah has implemented a legal mining system, post-mining ecological damage remains unavoidable. Tin mining activities, on the one hand, make a significant contribution to the national economy, but on the other hand, give rise to various complex ecological and social problems, especially when mining activities are carried out in marine areas. These impacts include damage to coastal habitats and marine ecosystems, water pollution, and the emergence of social conflicts between local communities and the company and the government. This condition shows that tin mining practices not only give rise to environmental problems but also trigger tensions between economic interests and efforts to maintain a balance between development and ecological sustainability.(Angelia Ginting et al., 2025; Sujadmi & Murtasidin, 2020).The main focus of this research is the local community's opposition to marine mining activities, citing the potential impacts on their primary livelihood as fishermen. This resistance is evident in their demand for the government to revoke the Mining Business Permit (IUP) and replace the Regional Spatial Plan (RTRW) to support community welfare.

The conflict between state economic interests and the survival of coastal communities in Batu Beriga reflects a structural problem in natural resource governance in Indonesia. The government, through its mining permit policies, often prioritizes macroeconomic growth without considering the social and ecological impacts at the local level. Meanwhile, coastal communities who depend on marine resources for their livelihoods face economic uncertainty due to the potential damage to the marine ecosystem, which is their primary source of livelihood (Dahnur & Susanti, 2025; Jaka Ferdian et al., 2022; Walhi, 2025).

Furthermore, this issue demonstrates the unequal power relations between the state and local communities. The state possesses legal legitimacy and political power through the issuance of IUPs, while the communities possess only the social capital of community solidarity to defend their living space (Kalsum & Zulkarnain, 2023; Ulvianti et al., 2022). In this context, the Batu Beriga community's resistance to marine mining activities is not merely a form of resistance, but also an expression of the struggle to defend the right to a sustainable and economically just environment. Therefore, this research aims to understand the dynamics of natural resource conflicts between the state and coastal communities and examine how local social movements articulate interests against non-inclusive development policies.

The protest movement carried out by the coastal community of Batu Beriga, Central Bangka, is an expression of disappointment and resistance against government policies that are

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considered not in favor of ecological interests or the welfare of local fishermen. The community, which is part of the Beriga village fishermen's group, has consistently rejected tin mining activities at sea because it is considered to damage the ecosystem and threaten their livelihoods. However, this struggle ended in disappointment after the central government decided to extend the company's Mining Business Permit (IUP) until 2035, even though the previous permit was scheduled to expire in July 2025. This decision demonstrates the imbalance of power between the state, corporations, and local communities, where the aspirations of coastal communities are often marginalized by macroeconomic interests. Thus, this protest movement reflects not only ecological conflict, but also broader political and social tensions in the governance of natural resources in coastal areas (Dahnur & Susanti, 2025; Ismi, 2025).

The local community involved in the community movement against marine mining in Beriga village relies on the sea for its livelihood. For the Beriga villagers, the sea is not only a source of livelihood but also an ancestral heritage that must be protected and preserved for sustainability. If marine mining were to continue, it could damage their traditions. Therefore, the movement undertaken by the Beriga villagers is not only a symbol of defense and struggle, but also a symbol of preserving the natural environment of Beriga village (Putri et al., 2024).

THEORETICAL FRAMEWORK

To examine the Beriga village community's movement against mining activities by PT Timah, researchers used social movement theory as an analytical tool. Social movements are a form of collective awareness that promotes or opposes policies within the community.Tarrow (2011)defines social movements as a pattern of collective activities of several people aimed at maintaining or changing the political structure of social values, norms and institutions that exist in society Sukmana (2016)emphasizes that social movements have a cycle, including the following:

1. Emergence Stage

   This phase is the initial stage when unrest, dissatisfaction, and a collective awareness begin to emerge that the existing social reality is not functioning as it should. The discrepancy between expectations and actual conditions creates the impetus for individuals or groups to take collective action in response to the injustice or inequality they experience. At this stage, ideas and narratives of resistance begin to form, although they are not yet systematically organized.

2. Coalescence Stage

   Following the emergence phase, social movements enter a coalescence phase,

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where individual awareness and concerns begin to consolidate into a collective framework. In this phase, movement actors begin to more clearly define their identity, goals, and direction of struggle. The role of leadership becomes crucial in developing strategies, expanding support networks, recruiting new members, and establishing effective public communication. The coalescence phase also marks a transition from spontaneous protest to a more organized movement oriented toward structural change.

3. Bureaucratization Stage

   A well-consolidated social movement will then enter the bureaucratization phase. At this stage, the movement begins to develop a more formal and systematic organizational structure to ensure stable and sustainable operation. The bureaucratization phase emphasizes the importance of an organized administrative and management system, including a clear division of tasks, the availability of competent human resources, and effective coordination mechanisms. The formation of this bureaucratic structure serves to reduce the movement's dependence on charismatic leadership figures, ensuring that the movement's sustainability depends not on a specific individual but rather on the established institutional system.

4. Decline Stage

   Every social movement will experience a phase of decline or decline over time. This phase can occur due to various factors, such as the achievement of the movement's primary goals, the integration and mainstreaming of movement issues into social systems and public policy, the emergence of internal conflict or structural weaknesses within the organization, the co-optation of movement leaders or figures by external parties, and external pressure from state officials, co-optation, or other social forces. The phase of decline does not always rely on failure, but can be an indication that the movement has transformed into a new form in accordance with social and political changes.

METHOD

This study uses qualitative descriptive research through literature analysis. Literature review is a data collection method that analyzes books, literature, notes, and reports related to the research topic. This method is used to gain an understanding of the research being conducted (Zed, 2003). Qualitative research was conducted to examine the phenomenon of community movements triggered by the planned mining operations in the ocean. This research aimed to understand the mining conflicts that occur within communities and the issues that trigger them.

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This in-depth research will reveal a more accurate picture of the problem's context.

DISCUSSION RESULTS AND DISCUSSION

Beriga Sea Tin Mining and the Emergence of Social Movements

The actions taken by the Batu Beriga Village community to defend their marine space represent a grassroots protest against state policies perceived as threatening their living space. Most of the local people are traditional fishermen who depend entirely on the sea for their livelihood. Therefore, for them, the sea serves not only as an economic resource but also as a cultural, social, and ecological space that is integral to the coastal community's identity.

The protest arose in response to the government's policy of granting and extending a Mining Business Permit (IUP) to PT Timah in their waters. In addition to demanding the revocation of the IUP, the community also urged the government to revise the Regional Regulation on the Coastal Area and Small Islands Zoning Plan (RZWP3K), so that the Batu Beriga waters would be returned to a capture fisheries zone. This movement began to strengthen on October 28, 2024, marked by demonstrations in front of the PT Timah office and the Bangka Belitung Islands Governor's Office as a form of resistance against policies deemed to ignore marine ecological sustainability (Datmawan, 2025). Through the RZWP3K policy, the state represents the sea as an economic space that can be divided based on functions—such as mining, tourism, and conservation. However, for the Batu Beriga fishing community, the sea is not simply a functional zone, but a living ecosystem with ecological, social, and spiritual value. When their living space is reduced to a purely economic space, resistance emerges in the form of social mobilization and policy advocacy (Haryadi et al., 2022; Jaka Ferdian et al., 2022).

The conflict in Batu Beriga is fundamentally rooted in the imbalance in power relations between the state, corporations, and local communities. The designation of their waters as a mining area based on the RZWP3K demonstrates the state's tendency to promote the logic of extractive capitalism, which focuses on exploiting natural resources without considering ecological sustainability and the rights of local communities. Yet, the waters of Batu Beriga have long been known as pristine and productive. This situation has sparked social resistance that is not only ecological but also ideological, namely the struggle to defend the right to living space amidst the dominance of exploitative development policies.

In addition to impacting local economic structures, marine environmental damage also threatens the preservation of traditional knowledge within coastal communities. Knowledge about fishing techniques, ocean currents, and even social norms among fishermen, passed down

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through generations, is losing its relevance as the ecosystem that supports it is destroyed. In Escobar's perspective, this phenomenon can be categorized as epistemicide, the destruction of local knowledge due to the dominance of a capitalist production system that marginalizes community wisdom. This loss of knowledge marks a crisis of ecological identity for coastal communities and makes the younger generation increasingly reluctant to continue their careers as fishermen. Thus, the emerging issues are not solely economic, but also concern the social and cultural sustainability of coastal communities themselves (Darmawan & Hidayat, 2024).

Furthermore, the destruction of marine ecosystems also hampers community initiatives to develop alternative, community-based economies, such as ecotourism, coral reef conservation, and homestay management. These empowerment efforts cannot develop due to unfavorable environmental conditions and ongoing pressures from mining activities. This situation demonstrates that extractive capitalism practices not only destroy the traditional economies of coastal communities but also block opportunities for the emergence of new, more equitable, sustainable, and local wisdom-based economic forms. In other words, mining is not simply an instrument for natural resource exploitation but also a mechanism that systematically weakens social and ecological resilience and deepens the exploitation of coastal communities (Dahnur & Susanti, 2025; Putri et al., 2024; Subiman & Resosudarmo, nd)

The actions of the Batu Beriga community cannot be understood simply as a conventional demonstration, but rather as a concrete manifestation of a social ecological movement. This movement reflects the community's collective resistance to the logic of natural resource exploitation carried out in the name of development and the profit of a handful of parties. In this context, the Batu Beriga community's actions are an expression of rejection of ecological injustice, namely a situation where the negative impacts of economic activities and environmental policies are borne by the most socially and economically vulnerable groups.

However, this movement does not stop at mere resistance. It contains two strategic demands that reflect the political and ecological awareness of the local community: first, the call to revoke the Mining Business Permit (IUP) of PT Timah, which operates in their waters; and second, the call to change the zoning status in the Coastal Area and Small Islands Zoning Plan (RZWP3K) from a mining zone to a capture fisheries zone. These two demands demonstrate that the community is not only rejecting policies that are detrimental to them but is also proposing a more equitable, sustainable, and community centered model of marine spatial governance.

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Conflict Resolution Strategy in the Sea of Beriga Village

Conflict resolution can be achieved through two main channels: formal and informal mechanisms. Informal mechanisms refer to dispute resolution processes conducted outside the judicial system, emphasizing dialogue and mutual agreement between the parties involved. In this context, methods such as mediation and negotiation are important instruments for bridging differing interests and reducing the potential for conflict escalation. This approach focuses on restoring social relations, increasing understanding of each party's interests, and finding collaborative and mutually beneficial solutions. Therefore, conflict resolution is not only understood as an effort to end the dispute, but also as a process of rebuilding trust and social harmony within society (Muffaruddin et al., 2025).

In response to the conflict, various strategies have been attempted to minimize the conflict, although most have not yet addressed the root of the problem. The step taken was to establish a dialogue forum between the community and the company, facilitated by the Governor of the Bangka Belitung Islands, to conduct open mediation. The forum was intended to bridge community aspirations and address the complaints of the fishing community directly. The forum, named "Rembuk Warga" was in response to the issuance of a Work Order (SPK) to Cv. Berkah Stania Jaya, a partner of PT. Timah Tbk, which has not met the community's demands regarding the resolution of the Beriga sea mining conflict. The Batu Beriga community has three points of demand: First, requesting the Governor of the Bangka Belitung Islands to write to PT. Timah regarding the revocation of the Work Order in the Batu Beriga waters. Second, write to the Bangka Belitung Islands Provincial DPRD to change the mining zone to a fishing zone in the RZWP3K/RTRW Bangka Belitung Islands Regional Regulation. Third, regulate illegal mining activities on the Bangkung-Payak Duri Batu Beriga coast (Politiknesia, 2025; Saputra, 2025).

The community consultation is a form of solidarity from various groups concerned with natural resources, fighting for the ocean and the environment to create synergy for a better life. The ocean is not merely viewed as a means of extraction, but as a customary territory that must be protected (Gunawan, 2023; Subiman & Resosudarmo, nd).

CONCLUSION

The tin mining conflict in the Batu Beriga Sea reflects the complex relationship between the state, corporations, and local communities in natural resource governance in Indonesia. On the one hand, tin mining activities are considered capable of making a significant contribution to national economic growth. However, on the other hand, these policies have had serious ecological

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and social impacts on coastal communities that depend on marine resources for their livelihoods. The tension between macroeconomic interests and local ecological sustainability highlights the structural problems within a development paradigm that still focuses on natural resource exploitation without considering the well-being of affected communities.

The Batu Beriga community's resistance to marine mining activities cannot be understood simply as spontaneous resistance, but rather as a manifestation of a social-ecological movement rooted in collective consciousness. This movement emerged in response to the ecological and social injustices created by state policies. Through various actions, such as demonstrations and the "Rembuk Warga" forum, the community demonstrated its resistance to extractive capitalist practices that threaten their living space. Within the context of social movement theory, the Batu Beriga community's struggle has progressed through stages of emergence, consolidation, and institutionalization, forming a more organized movement oriented toward structural change.

This research also shows that the primary issue in marine mining conflicts lies not only in the struggle for economic resources, but also in the struggle for the meaning of space and ecological sovereignty. For the Batu Beriga community, the sea serves not only as an economic resource but also as a cultural and spiritual space passed down through generations. Therefore, marine mining not only threatens the economic and environmental aspects but also erodes the identity and local knowledge of coastal communities.

Conflict resolution efforts through formal and informal mechanisms demonstrate the importance of inclusive and participatory dialogue between communities, governments, and corporations. Mediation and negotiation approaches should be prioritized to build mutual understanding and formulate ecologically just marine spatial planning policies. Therefore, natural resource management in coastal areas should no longer be solely oriented toward economic interests, but should also prioritize environmental sustainability and the rights of local communities as the primary foundation for development.

Overall, this study confirms that the Batu Beriga community movement is a symbol of resistance against structural inequalities in natural resource governance. This movement represents the coastal community's efforts to maintain ecological and social sovereignty amidst the dominance of exploitative development logics. Therefore, a more equitable, participatory, and sustainable reformulation of natural resource policies is needed to ensure that national development no longer conflicts with ecological sustainability and the well-being of local communities.

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