

ABSTRAK

Uang Minyak: Kuasa dan Resistansi Pertambangan Minyak *Artisanal* di Sumatera Selatan

Praktik penambangan minyak *artisanal* telah berlangsung lebih dari satu dekade di Kab. Muba, Sumsel yang menjadi sumber mata pencaharian utama penduduk desa. Sementara, negara menganggap minyak sebagai aset strategis nasional yang perlu dikelola dalam kerangka pembangunan, kesejahteraan, dan kedaulatan nasional. Studi ini hendak menganalisa mengapa penambang minyak *artisanal* tetap menambang meski berulang kali terjadi pelarangan dan penyitaan resmi oleh pemerintah pusat dalam koordinasi dengan FORKOPIMDA? Bagaimanakah governmentalitas pertambangan minyak di Indonesia? Bagaimana historisitas komunitas penambang minyak *artisanal* di *Dusun Tue*, Kab. Muba, Sumsel? serta bagaimana konstruksi resistansi tetap menambang minyak di Kab. Muba walau kerap kali dilarang? Peneliti menggunakan kerangka governmentalitas Foucault untuk mengetahui praktik bekerjanya kuasa dalam beragam strategi dan konstruksi pengetahuan penambangan minyak *artisanal*, maka metode penelitian etnografi menjadi konsekuensinya.

Temuan menunjukkan governmentalitas tidak hanya dilakukan negara, melainkan juga komunitas penambang. Governmentalitas negara tereproduksi secara faktual melalui rezim ekstraksi pusat, daerah (Provinsi-Kabupaten), dan desa yang mempunyai rujukan otoritas, yurisdiksi, dan klaim kesejahteraannya masing-masing. Governmentalitas komunitas penambang minyak *artisanal* terbentuk sebagai efek kuasa dan hasil relatif dari produksi ekonomi kolektif berbasis alam dalam transformasi historis dan sosiologisnya. Berdasarkan pendasaran cara kerja governmentalitas produksi “negara” (*the will to improve*) dan “komunitas” *Dusun Tue* (*the will to reproduce*) terbentuk interaksi dan negosiasi dalam ruang arsiran antar dua governmentalitas yang memungkinkan praktik penambangan minyak *artisanal* (*heterotopia*) terus berjalan, meski dilarang pemerintah pusat. Terdapatnya praktik antar subjek *toke*, polisi, militer, birokrat daerah yang banyak wajah (*polivalence*), berubah-ubah posisi artikulasi (*displacement*) dalam strategi, teknik, dan taktik kuasa melalui “uang minyak” sebagai penanda diskursif dalam ruang arsiran memungkinkan tata kelola negara tetap “hadir” dan komunitas ekonomi lokal tetap berjalan.

Keywords: governmentalitas; heterotopia; polivalen; tambang minyak *artisanal*; ruang arsiran; relasi kuasa; resistansi; uang minyak.

ABSTRACT

Uang Minyak: Power and Resistance of Artisanal Oil Mining in South Sumatra

The practice of artisanal oil mining, as the main source of livelihood for villagers, has been going on for more than a decade in Muba District, South Sumatra. Meanwhile, the state considers oil as a national strategic asset needing to be managed within the framework of development, welfare, and national sovereignty. This study aims to analyse why artisanal oil miners continue to mine despite repeated bans and official exposures by the central government in coordination with FORKOPIMDA. What is the governmentality of oil mining in Indonesia? How is the governmentality of the mining community in *Dusun Tue*, Muba District, South Sumatra? And how is the construction of resistance to continue mining oil in Muba District despite repeated bans? Researchers used Foucault's governmentality framework to find out the practice of power operation in various strategies and construction of artisanal oil mining knowledge, so the ethnographic research method is a consequence.

The findings show that governmentality is not only practiced by the state but also by the mining community. The state's governmentality is factually reproduced through central, regional (Province-District), and village extraction regimes having their own authority references, jurisdictions, and welfare claims. The governmentality of artisanal oil mining community is created as the result of power and relative output of nature-based collective economic production in its historical and sociological transformation. Considering the workings of the production governmentality of the "state" (the will to improve) and the "community" of *Dusun Tue* (the will to reproduce), an interaction and negotiation is established in the "*ruang arsiran*" (heterotopia) between the two governmentalities allowing the practice of artisanal oil mining to keep running, even though it is prohibited by the central government. The existence of practices between subjects including *toke*, police, military, and polyvalent local bureaucrat, changing articulation positions (displacement) in strategies, techniques, and tactics of power through "*uang minyak*" as a discursive marker in the shading space allows state governance to remain "present" and the local economic community to keep running.

Keywords: artisanal oil mining; governmentality; heterotopia; polyvalent; power relations; resistance; *ruang arsiran*; *uang minyak*.