

SURAT TUGAS

Nomor: 1527-D/2191/FPsi-UNTAR/VIII/2020

Dekan Fakultas Psikologi Universitas Tarumanagara, dengan ini menugaskan kepada :

Agoes Dariyo, M.Si., Psi.

Untuk melakukan Publikasi Ilmiah pada :

Nama Jurnal : Jurnal Ecopsy Universitas Lambung Mangkurat

Waktu : Volume 7 No. 2, Oktober 2020

Status : Author / 1st Author / Corresponding Author

Judul Makalah : *Psycho-juridical of The Oil Mining of Wonocolo Village, Bojonegoro, East West*

Surat Tugas ini dibuat untuk dilaksanakan dengan sebaik-baiknya dan penuh rasa tanggung jawab.

31 Agustus 2020

Dekan




Dr. Rostiana, M.Si., Psikolog

Tembusan:

1. Ketua Lembaga Sistem Informasi & Database
2. Patrick N. Nicktow, S.Psi.



KEMENTERIAN PENDIDIKAN DAN KEBUDAYAAN

ECOPSY

Jurnal Psikologi Program Studi Psikologi Fakultas Kedokteran

Universitas Lambung Mangkurat

Jl. A. Yani Km. 36.00 Banjarbaru 70714, Telp. (0511) 4774405, Fax. (0511) 4774405

E-mail: ecopsy@ulm.ac.id

Nomor : 004/Ecopsy/VI/2020

29 Juni 2020

Lampiran : -

Perihal : Penerimaan Artikel

Yth.

Sdr/i. Agoes Dariyo

di Tempat

Dengan hormat,

Artikel saudara/i yang berjudul **“Psycho-Juridical Of The Traditionil Oil Mining In The Wonocolo Village, Kedewan, Bojonegoro, East Java”** yang ditulis oleh **Agoes Dariyo (Fakultas Psikologi, Universitas Tarumanagara)** dan **R. Rahaditya (Fakultas Hukum, Universitas Tarumanagara)**, telah diterima untuk dapat dipublikasikan pada Jurnal Ecopsy **Volume 7 No. 2 Oktober 2020.**

Hormat Kami,

Ketua Penyunting

Dwi Nur Rachmah, S.Psi. M.A
NIP 19800615 200501 2 003

**PSYCHO-JURIDICAL OF THE TRADITIONAL OIL MINING IN THE
WONOCOLO VILLAGE, KEDEWAN, BOJONEGORO, EAST JAVA**
*PSIKOYURIDIS PADA PERTAMBANGAN MINYAK TRADISIONAL DI DESA WONOCOLO,
KEDEWAN, BOJONEGORO, JAWA TIMUR*

Agoes Dariyo¹

*1. Fakultas Psikologi, Universitas Tarumanegara, Jl. Letjend S. Parman No. 1 Jakarta Barat, 11440,
Indonesia*

E-mail: agoesd@fpsi.untar.ac.id

No. Handphone : 0895374602406

ABSTRAK

Minyak termasuk komoditi komersil yang memberi keuntungan bagi suatu negara, termasuk Indonesia. Selama ini, kegiatan penambangan minyak dilakukan oleh Pertamina dengan menggunakan mesin modern. Namun demikian, masih ada pula kegiatan penambangan minyak yang dilakukan oleh rakyat dengan menggunakan mesin secara tradisional. Penelitian ini memfokuskan tinjauan psikoyuridis mengenai penambangan minyak tradisional yang telah dilakukan secara turun-temurun oleh kakek nenek moyang dan berlanjut sampai detik ini di desa Little Texas Wonocolo, Kedewan, Bojonegoro, Jawa Timur. Penelitian ini penelitian kualitatif. Pengambilan data dengan menggunakan wawancara, observasi dan dokumentasi. Penelitian melibatkan 5 subjek yang mengetahui permasalahan tambang minyak di wilayah Desa Wonocolo. Analisis data dengan menggunakan pendekatan triangular. Hasil penelitian menunjukkan bahwa masyarakat desa Wonocolo melakukan penambangan minyak didasari oleh 3 faktor yaitu faktor keunikan wilayah geografis, faktor hukum adat yang diwariskan secara lisan maupun tertulis dan faktor motif ekonomi, Selanjutnya, hasil penelitian dibahas dalam tulisan ini.

Kata kunci: psikoyuridis, hukum adat, motif ekonomi, penambangan minyak tradisional, Desa Wonocolo.

ABSTRACT

Oil is a commercial commodity that benefits a country, including Indonesia. During this time, oil mining activities carried out by Pertamina using modern machinery. However, there are still oil mining activities carried out by the people using traditional machines. This study focuses on a psycho-juridical review of traditional oil mining that has been carried out from generation to generation by ancestors and continues to this day in the village of Little Texas Wonocolo, Kedewan, Bojonegoro, East Java. Retrieval of data using interviews, observation and documentation. The study involved 5 subjects who knew about the problems of oil mining in the Wonocolo village area. Data analysis using the triangular approach. The results showed that the Wonocolo villagers conducted oil mining based on 3 factors, namely the uniqueness of geographical areas, customary law factors inherited orally and in writing and economic motive factors. Furthermore, the results of the study are discussed in this paper.

Keywords: psychojuridical, customary law, oil mining of traditional, Wonocolo Village.

Little Texas is a term used to describe the oil mining activities carried out by Wonocolo villagers. The term Little Texas is taken from the word Texas, a region known as the largest oil mining center operating in the

United States. Furthermore, Little Texas is pinned on traditional oil mining which is carried out traditionally in the village of Wonocolo. Mining activities have been carried out since the Dutch colonial government in 1871 and carried out by Jan Reerink (Simamora, 2000). Since then, the area of the village of Wonocolo is known as an oil barn that is able to improve welfare on a national scale

(Susanti & Trilaksana, 2015). Even the Netherlands is able to export oil abroad. The results can be used to run the government while governing the Dutch East Indies (before the name of Indonesia).

After the Dutch left and returned to their country, the Netherlands left oil wells that were considered to be no longer producing, because the oil reserves were considered to be depleted (reduced). After Indonesia gained its independence, mining oil from the Wonocolo village area was managed by the Pertamina company in the Cepu Block. Cepu Block is a contract area for oil and gas mining which includes Bojonegoro and Tuban (East Java), and Blora (Central Java). The results of oil mining are able to increase national oil production (Yurista & Wicaksono, 2015). But then, Pertamina stopped operating. The reason is that oil reserves are running low and cannot be produced anymore (Susanti & Trilaksana, 2015).

Furthermore, the government issued a ministerial regulation on energy and mineral resources number 01 of 2008 that old wells that had been abandoned by the Dutch oil company were considered to have exhausted their oil reserves, and were not managed by Pertamina, so the old wells could be managed by the community. Based on the regulation, the community has the opportunity to extract oil from old wells.

Likewise, the Wonocolo villagers still believe that oil reserves are still available in their villages. It is proven that there are still many people who are enthusiastic about mining oil from day to day in the mining fields in their area. Every day there was the sound of a traditional engine roaring to pull oil from the underground to be lifted up. Thousands of liters of oil can still be obtained every day. The results are carefully processed to produce pertalite gasoline, pertamax or diesel.

Wonocolo villagers have no choice but to keep mining oil in their territory. Because the area of the village of Wonocolo is not a rice field, but the hills which have their own uniqueness. The area of Wonocolo village consists of hills, so that the land is not possible to plant rice. But behind the hills, Wonocolo village land has oil reserves that have provided livelihoods for the people of Wonocolo and surrounding areas. Since the Dutch colonial period, the people of Wonocolo have been involved in extracting (mining) oil, although the results have been deposited with the Dutch government. For generations, Wonocolo villagers have a habit of mining oil, so that they are classified as experts, skilled or have technical ability to mine oil.

Therefore, after the Dutch colonial government left Indonesia and even Pertamina no longer managed the old well oil mines in Wonocolo village. The people of Wonocolo remain eager to continue mining the oil. They are not shocked, because they have experience in mining oil. Traditional oil mining skills have been handed down

from their ancestors. Instead, they feel proud to be able to self-manage their oil mining business. They are not dependent on large companies, both oil companies from the Dutch colonial period and Pertamina companies from the government of the Republic of Indonesia (Basundoro, 2017).

Based on this view, a number of problem formulations can be raised, namely (1) why Wonocolo villagers continue to try to manage oil mines in their area, even though they are deemed to have run out of oil reserves?, (2) on what legal grounds do villagers in Wonocolo believe to be experts the rightful heirs to manage oil mines in their territory?

Method

This study uses a qualitative approach with data collection techniques through interviews, observation and documentation. Interviews were conducted by researchers on relevant subjects who were mining actors as well as Wonocolo village government officials. Observations were made directly on the mining activities carried out by the mining actors at the mine site. In addition, documentation is taken from various sources such as journals, books, newspaper articles or online news.

Determination of the sample using a purposive sample is a research sample that has certain criteria. The criteria for determining subjects are subjects who work or commercialize oil mines, government officials who oversee mining activities, subjects who own oil mines or Wonocolo villagers.

Analysis of data with a triangular approach involving components of interviews, observation and documentation. The three components are cross-checked to be analyzed in order to obtain accurate, logical and rational results.

The location of the study was limited to only covering the area of Wonocolo village, Kedewan sub-district, Bojonegoro district, East Java. Wonocolo Village is a village whose territory consists of hilly areas overgrown with teak trees. The teak forest is managed by a state company namely Perhutani (Indonesian forest company). In the middle of the forest are old oil wells that were once worked by oil companies during the Dutch colonial administration, then managed by Pertamina.

Results

Subject J

Subject J is a Wonocolo village head who has ruled for 2 periods (2012-2018 and 2018-2024). A high school educated and absolutely asked by the community to lead the village for 2 periods. The community believes in the

integrity of J while leading their village, that is, they never hold finances, but give up the funds are used for government activities and regional development. He did this because he felt that he already had enough of his own income from the oil mines he managed.

Before serving as village head, J was a successful oil entrepreneur. Although only received high school education, but J is able to manage the mine well. The results are abundant and can increase the dignity and status as a villager. When in 2012 there was a regeneration and election of village heads, J ran for office and was elected conclusively. The community also trusted J to become the village head.

Subject T

T (48 years old) is a law graduate who graduated from a private university in Bojonegoro. He is experienced as a lawyer. But amid his busy life as a lawyer, T manages oil mines. The results of oil mining are considered promising for the future because of the results of mining oil can meet their needs.

T is the first child. He is still single or not married. His attention was very much towards the life of the people's mining which was carried out by the Wonocolo villagers. Several times T has often been a resource person related to the life of a mining community for researchers who want to find out important information about the Wonocolo village people's mining

Subject S

S was chosen to be the head of the village. S's position is under the authority of the village head J. In this case, S works on the basis of the command of the village head. As head of the village, S always pay attention to instructions and jobdesc that must be done as village officials.

S is married. Wife with one person and is blessed with a boy who has entered elementary school. Everyday, S has an office in the Wonocolo village hall. After completing his task, S tended his cattle. This means that S is looking for grass to feed his livestock. As a village official, S is well-versed in the issue of oil mining managed by the people of Wonocolo village

Subject Mar

M had become a cracker, a person who bought (transported) hanging oil to be sold to agents (collectors). Agents are people who propose the results of hanging oil carried by crackers. The oil collected from the agents is then processed to be separated and turned into oil, including pertalite, pertamax or diesel.

Since 2010, M is no longer a whining because M chose to swerve to become a grocery trader. However,

knowledge and experience as a whinny are still inherent in him.

Subject Mu

Subject Mu was born and raised in the village of Wonocolo. Mu went to elementary school in Wonocolo village, but Mu completed junior and senior high school in Bojonegoro, East Java. He has long migrated and worked as a private employee in Jakarta. As a child, you hung out with friends from his village. Now, one of his classmates, J, is the village chief of Wonocolo.

Mu's father was a longtime employee of MbahWatah, a wealthy village chief in Wonocolo village. Mu's father worked as an oil bucket, because at that time, there were no motor engines or cars to extract oil from the mining wells. After the village chief MbahWatah died, Mu's father opened a food stall at home.

Table 1. Subject

Subject	Age	Education	Explanation
J	50	SMA	Chief of vilage & Entrepreneur
T	48	S1 (SH)	Owner of oil mining
S	40	S1	Head of village administration
Mar	48	SMA	A cracker
Mu	49	SMA	People of village

The reasons for the villagers managing the oil mine

The subjects (J, T, S, Mar, & Mu) recognized that the Wonocolo village community managed an oil mine based on 3 reasons namely the unique geographical area, customary law and economic motives.

The uniqueness of the geographical area

The Wonocolo village area is a unique region. This area consists of hills covered with shady teak forests. But in the middle of the forest comes the source of oil that can be mined manually. The first oil discovery was by Adrian Stooob, a Dutchman who served in the Cepu region (Blora, Central Java) and Bojonegoro (East Java) (Fatimah, Wasino & Bain, 2016). Then, continued to be seriously managed by a Dutch company by involving local workers to become porters. After the Dutch lost the war with Japan and left Indonesia, the management of the oil mines ceased. Subject J clearly states that: "

"You know that yourself. You see immediately. Our region is unique. This region is mountainous. The hills. You see there are no fields. There is only a garden. Teak forest. But the forest has begun to thin out. There are oil wells. Our society lives from these wells. We mine every day. The area is a mining area. Since the Dutch era,

we have joined the mine. At the time of independence, we continue to mine. Until now, we are still mining. Want anything else. The area is indeed like that. Different from other regions. Another village. There are still rice fields. We don't have rice fields. The existence of oil wells. Yes, we have to accept it. Just the way you are."

But when Japan lost the war against the allies, the Dutch returned to Indonesia and intended to manage the oil mine. It was not easy for the Dutch to take over the mine, because the Dutch were intercepted by Indonesian troops led by General Soedirman. During the guerrilla war against the Dutch, the Indonesian army was assisted with logistics by the people of the village of Wonocolo. After winning against the Dutch, General Soedirman issued a special will for the people of Wonocolo village.

Now the Wonocolo villagers continue mining activities that have been carried out by previous generations. Ancestors who had lived in the village for a long time had a habit of mining oil. Because the village area is not possible to plant rice, because the village area consists of teak forests managed by Perhutani. The village community does not have paddy fields. The only activity that can support life is oil mining.

Customary law: oral culture and written evidence

With the involvement of the Wonocolo village community to mine oil managed by the Dutch colonialists since the 18th century, the people of the Wonocolo village have had the skills to mine oil. Oil mining habits have ingrained in the people of Wonocolo village. The habit was passed down from their ancestors. Thus, oil mining habits have become customs, or customary law in force in the village. According to subject J, a village head of the Wonocolo village stated:

"Since long time ago, before we became independent, the lurah Saridjan Somowidjoyo gave a message to the community. We are the Wonocolo villagers have the right to mine oil in this village. Because since the Dutch colonial era, villagers have been involved in mining oil. Even though the villagers become porters or porters or hoists. That means people have become predecessors in mining".

Mining law appears to answer the needs of mining activities in the community (Simamora, 2000; Salim, 2005). Mining laws are written and unwritten laws. Written law is a law that is usually issued by official institutions that are widely applicable in society, for example on a national scale. Written law can be found in customary law (Salim, 2005). According to Asyhadie and Rahman (2019) that customary law can be used as a strong foundation related to community behavior habits in certain areas. Customary law begins with customs that are passed

down from one generation to the next. Furthermore, experts such as Thomtowi (2015) and Asyhadie & Rahman, (2019) state that customary law will be stronger and can be accounted for in community life, if customary law has 2 main conditions, namely having oral evidence and written evidence.

Oral evidence is evidence that can be told verbally from the senior generation to the younger generation. According to the acknowledgment of the subjects (J, T, S, Mar, Mu) that the ancestors of the Wonocolo village community have long inhabited and managed the village area since the reign of the Majapahit kingdom. Wonocolo village land indeed contains petroleum. The village head of Wonocolo always verbally disclosed to his village residents the oil content in his village. This was done since the village head was held by Saridjan Somowidjoyo, who led the village during the Dutch administration until the independence period. Likewise, parents often tell children at home. Clearly expressed by subject T who served as village chief who was still subordinate to Lurah J:

"Yes, we have written evidence. General Soedirman's will. The letter is kept in the village office. The letter must be kept from the village head of the past until now. The village head, Saridjan Somowidjoyo, was called mbahlurah for the people of Wonocolo village. Mbahlurah Somo is mbahlurah who received the will directly from General Sudirman. The letter was a magic letter for us. So we can do oil mining in this village".

Meanwhile, written evidence can be known through General Soedirman's will given specifically to the village head of Wonocolo, Saridjan Somowidjoyo. The contents of the will state that the people of Wonocolo village have the right to manage the oil wells in their area with the aim that the oil wells are managed to bring prosperity and prosperity to all the people. On that basis, usually every village head who heads the Wonocolo area has an oil mining business. This was done since the village head was led by Mr. Saridjan Somowidjoyo (1940-1951) until now, the village head is headed by Mr. Jasmin (2014-2019, 2019-2024).

Economic motives

Economically, oil mining provides financial benefits that promise a future for Wonocolo villagers. During this time, oil mining products have been able to improve the people's standard of living. Thus, people who extract oil are based solely on economic motives. Economic motives are motives that encourage a person (a group of citizens) to carry out activities that produce products (goods) and sell them for money (Patrikha, 2015). Economic motives will lead to economic actions (Hartika, Nuraini & Purwaningsih, 2015). So the economic

motive influences people to conduct oil mining with the aim of increasing their economic prosperity and prosperity (Kholis, 2010; Purwatiningsih&Masykur, 2012). That view is in line with the thinking of Subject J who said that:

"After all, we all need to eat. Our land is mountainous. The hills. There are no fields. Nobody in the community has rice fields. We have a lot of teak forests. Previously shady. But now it's up. But there are still oil wells. From there we can eat. We live from oil mines. Like it or not, we have to extract oil. We can provide for the family economy. People also prosper. Prosperous. From the oil mine ".

Evidently, residents who have their own mining sites, so that every time they get mining products, they can repair houses from wooden houses to become permanent houses (brick walls). Furthermore, they can also buy a car. Once upon a time, when many residents obtained an oil mine, residents flocked to car dealers in Bojonegoro. They buy cars in cash (cash). The car dealership owner was surprised because the stock of his car sold out quickly. It turned out that many car buyers from the dealer came from the village of Wonocolo. Here is a description of Thy subject who saw for himself what the people in his village were doing who bought cars in cash. Subject Mu said:

"If we have harvested a lot (means: result of oli mining), people here can buy a car in cash. Bring money a wad. Come to the car dealer. Instantly choose the preferred car. Agree on price. No need to wait for time. Pay immediately. To the extent that the dealer boss was shocked. They are surprised. How come there are people who buy cars don't think long. Already like, pay directly. The reason is that there is a lot of money available. After the oil harvest ".

On average those who buy cars in cash are owners (entrepreneurs) and oil miners in their villages. Until now, the community depends entirely through oil mining to support the economic life of the family. In addition, some people who are economically successful, encourage their children to continue their education to university level. Thus, the community is able to pay for children's education in order to improve the quality of human resources for their village

On average those who buy cars in cash are owners (entrepreneurs) and oil miners in their villages. Until now, the community depends entirely through oil mining to support the economic life of the family. In addition, some people who are economically successful, encourage their children to continue their education to university level. Thus, the community is able to pay for children's

education in order to improve the quality of human resources for their village.

Apabila tabel memiliki lajur/kolom cukup banyak, bisa digunakan format satu kolom atau satu halaman penuh. Tabel yang melebihi ukuran kolom diletakkan pada bagian atas atau bagian bawah pada halaman tersebut.

Table 2. The reasons of the Wonocolo villager to oil mining

No	Subject	Geographic Unique	Customary law		Economic motives
			Oral	Written	
1	J	V	V	V	V
2	T	V	V	V	V
3	S	V	V	V	V
4	Mar	V	V	V	V
5	Mu	V	V	V	V

Discussion

Community oil mining is still carried out by the Wonocolo village community because they are pressured by economic needs. They realized that the area of the village of Wonocolo was an area consisting mostly of oil mining areas that had long been managed by the Dutch colonial government until the independence period. Meanwhile, the Wonocolo village area also consists of teak forest, but the forest is managed by Perhutani (Indonesian forest company), a state-owned enterprise (state-owned enterprise). Perhutani allows the community to cultivate areas with lots of teak trees to be planted with maize or secondary crops, by way of rent.

The community is aware that the only livelihood that can support the economic needs of the family is the oil mining business. The Government of the Republic of Indonesia once made a regulation in the form of Law Number 11 of 1967 concerning the basic provisions of mining. Article 1 states that mining which is managed by the people is called community mining. In this case, community mining is managed by the people of Wonocolo village. They are grateful for the basis of customary law that has been in force in society since the independence of the 1940-1950s. General Soedirman, the first commander in chief of the Republic of Indonesia army, gave the written mandate given to the village head of Wonocolo, SaridjanSomowidjoyo. The reason is that the Wonocolo villagers were instrumental in assisting the Republic of Indonesia forces in maintaining independence during guerrilla warfare in the territory of the Kedewan village (before the village division). Based on the customary law,

Wonocolo villagers are increasingly convinced of the mining activities carried out so far.

According to Thomtowi (2015), customary law communities have the authority to manage a certain area on condition that the authority can be proven verbally or in writing. According to experts (Duija, 2005; Suhardi, 2002; Sulistyowati, 2019) that oral traditions have been grounded and populist among Indonesian people, including Javanese. Suhardi (2002) and Sulistyowati (2019) add that the holders of power (the king) have an important role in conveying information from past ancestors to the citizens they lead. Likewise, artists such as puppeteers or ulama leaders (ustad, kyai) can convey messages verbally to their people. Furthermore, according to legal experts such as Salim (2005) and Asyhadie & Rahman (2019) these oral traditions form customs, customs or customary law that apply in society. Recognition of the subjects (J, T, S, Mar and Mu) that the narrative of the parent's ancestors tells the Wonocolo village community has the right to carry out management of oil mines in his village. Historically-juridical that customary law has been applied from generation to generation from ancestors who have inhabited the village of Wonocolo. Customary law governs every citizen to be actively involved in managing oil mines in his village.

Moreover, according to subjects J, T and S agreed that there is historical evidence of a written will signed by General Soedirman and given directly to the first village head, Saridjan Somowidjoyo. The will instructed the village head Saridjan Somowidjoyo to prosper the people of the Wonocolo village through the Dutch oil wells left behind. General Soedirman gave the will based on the services of the Wonocolo villagers who selflessly provided material and moral support to all Indonesian military forces.

Giving a will from General Soedirman was witnessed by the governor of East Java (Mr Samadikun), Resident of Kedewan (Mr Musigit), Regent of Bojonegoro (Mr Surowiyono), Wedana (Mr Suyitno) and the Commander of Semarang Central Java Division (Colonel Muladi). Mr. Saridjan Somowidjoyo as the village head of Wonocolo felt grateful for the great trust given directly by General Soedirman. Furthermore, every village head who leads the Wonocolo village knows the past history and passes it on to the younger generation and villagers.

All the inhabitants of the village of Wonocolo, who mostly live their lives from the oil mines, realize that they have ancestors who are struggling hard to think about the next generation. They have struggled and now the results can be enjoyed by future generations. They need not be afraid of the rules that prohibit oil mining, because they have a customary legal basis that has legal force and their validity is not to be doubted. Based on this customary law, Wonocolo villagers have the right to manage, mine and

sell their mining products. All mining products can be used to prosper the Wonocolo village community.

Mining oil activities is the main activity and even becomes the main work of the Wonocolo village community. Wonocolo villagers who are still entrenched in the village, in general, work as miners. Some of them became oil mining entrepreneurs. But there are also, they become crackers or agents that hold oil for sale again. Rengkek is a person who works to buy lantung oil from miners. Furthermore, the proceeds from the purchase of the hanging are sold again to agents in the city of Solo, or Surabaya. Agent is a person who holds (buys) hanging oil which is deposited from the crackers and then processed into oil such as pertalite, pertamax or diesel.

The results of the oil mining can be used to improve the welfare of the Wonocolo villagers. The results of this study are in line with research by Purwatiningsih & Masykur (2012) and Yanti, Hos & Kasim (2019) which states that any mining including oil mining is a source of economic welfare improvement for the surrounding community. So in this study there was an increase in the standard of living of the Wonocolo villagers. It can be said that people are grateful for the results of oil mining, because they have improved their standard of living. As gratitude, Wonocolo villagers held a traditional ceremony in the form of alms in the earth. The activity is carried out cooperatively. The cost is borne jointly by the community. The way each citizen donates part of the results of oil mining to finance the traditional ceremony activities and is carried out every year. So the people of Wonocolo village feel economically well-off thanks to the results of the oil mining

CONCLUSION

Wonocolo villagers conduct oil mining in their region for 3 reasons, namely the unique geographical nature, the enactment of customary law, and economic motives. Geographically, the nature of the village of Wonocolo is hilly, but it has oil content that can increase the prosperity and welfare of the community. Wonocolo villagers uphold and obey the rules of customary law (verbally or verbally) that apply in the community. In addition, Wonocolo villagers conduct oil mining because there is an economic impetus to meet their daily needs.

Acknowledge

The researchers expressed their deepest gratitude for the financial support that has been provided by the Ministry of Research and Technology Republic of Indonesia (2019/2020) as well as the Research and Service

Institute to Community, Universitas Tarumanagara Jakarta so that this research activity is proceeding accordingly.

REFERENCES

- Asyhadie, H. Z. & Rahman, A. (2019). *Pengantar ilmu hukum. Edisi kedua*. Depok: Raja Grafindo Persada.
- Basundoro, P. (2017). *Minyak bumi dalam dinamika politik dan ekonomi tahun 1950-1960-an*. Surabaya: Universitas Airlangga Press.
- Duija, I. N. (2005). Tradisi lisan, naskah dan sejarah. *Wacana*, 7 (2), 115 – 124.
- Fatimah, S.N., Waseno & Bain. (2016). Nasionalisasi tambang minyak di Cepu dan pengelolaannya tahun 1950-1966. *Journal of Indonesian History*, 5 (1), 51-61.
- Hartika, S, Nuraini, & Purwaningsih, E. (2015). Analisis tindakan dan motif ekonomi masyarakat dalam upaya untuk peningkatan jenjang pendidikan anak di desa Tebas Sungai. *Jurnal Ekonomi, Bisnis dan Wirausaha Universitas Tanjungpura*, 1-10.
- Kholis, M.N. (2010). *Pertambangan minyak rakyat perspektif hukum ekonomi islam dan hukum positif: Desa Wonocolo, Kecamatan Kedewan, Bojonegoro, Jawa Timur*. Skripsi. Jakarta: UIN Syarif Hidayatullah.
- Nugroho, S.S. (2015). *Pengantar hukum adat Indonesia*. Solo: Pustaka Iltizam.
- Suhardi (2002). Nilai-nilai tradisi lisan dalam budaya Jawa. *Jurnal Humaniora UGM* 14 (2) 1-13. <https://jurnal.ugm.ac.id/jurnal-humaniora/article/view/763>.
- Patrikha, F.D. (2015). Pengaruh kelompok referensi, motif ekonomi dan pendidikan kewirausahaan di sekolah terhadap intensi berwirausaha siswa SMK di kota Malang. *Jurnal Ekonomi Pendidikan dan Kewirausahaan*, 3 (1), 132-146.
- Peraturan Menteri Energi dan Sumber Daya Mineral Nomor 1 Tahun 2008 Tentang Pedoman Pengusahaan Pertambangan Minyak Bumi pada Sumur Tua.
- Purwatiningsih, A & Masykur, (2012). Eksplorasi dan eksploitasi pertambangan minyak dan gas bumi di laut Natuna Bagian Utara Laut Yuridiksi nasional untuk meningkatkan kesejahteraan masyarakat kepulauan natuna. *Jurnal Reformasi*, 2 (2), 59-67.
- Salim, H. (2005). *Hukum pertambangan di Indonesia*. Jakarta: Raja Grafindo Persada.
- Simamora, R. (2000). *Hukum pertambangan minyak dan gas bumi*. Jakarta: Djambatan.
- Susanti, E & Trilaksana, A. (2015). Penanaman modal asing sektor pertambangan minyak dan gas bumi nasional pada masa orde baru 1967 – 1981. *Avatara, e-Journal Pendidikan Sejarah*, 4 (3), 778-792.
- Sulistiyowati (2019). Tradisi lisan Yogyakarta: Narasi dan dokumentasi. *Bakti Budaya*. 2 (1), 45 -52.
- Surat Wasiat Jenderal Soedirman kepada desa Wonocolo.
- Simamora, R.M. (2000). *Hukum minyak dan gas bumi*. Jakarta: Penerbit Djambatan.
- Thomtowi, J. (2015). Pengaturan masyarakat hukum adat dan implementasi perlindungan hak-hak tradisionilnya. *Pandecta*, 10 (1).
- Undang-undang Nomor 11 Tahun 1967 Tentang Ketentuan-ketentuan Pokok-Pertambangan .
- Yanti, H. Hos, H.J. & Kasiem, S.S. (2019). Dampak pertambangan terhadap kehidupan sosial ekonomi masyarakat (Studi di desa Kapoiala Baru, Kecamatan Kapoiala Kabupaten Konawe). *Neo Societal*, 4 (1), 666-673.
- Yurista. A.P & Wicaksono, D.A. (2015). Politik hukum pertambangan minyak pada sumur tua sebagai strategi menuju ketahanan energi di Indonesia. *Jurnal Rechvinding*, 4 (2), 311 – 325.