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The Metaphor of Eros Civilization on Sand Mining Group In Kemalang Klaten Central Java

*Metafora Peradaban Eros Dalam Kelompok Penambang Pasir di
Kemalang Klaten Jawa Tengah*

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ABSTRACT

The reality of sand mining in Kemalang, Klaten Regency, in the middle of 2016, which added a reverse surplus, affected consumerism for the local community. Consumption increased surplus likens the Eros civilization told by Herbert Marcuse (1955). The Eros metaphor of civilization is Herbert Marcuse's critical thinking in response to the growth of capital and human population. Marcuse's paradigm of social reality is a criticism of the growth of doctrine. Masification of growth gives rise to competing sand miners who get wages that surplus can occur repression of natural ecosystems and social environments. Case study method to identify the preference of sand mining groups post-surplus wages. This article describes the social reality of the sand miner group which is likened to the metaphor of civilization, Eros, through the paradigm, psychoanalysis, Sigmund Freud. The combination of thinking Freud and Marcuse reminded that the role of growth as Eros had a dark side, namely Thanatos, namely the death instinct of self-death drive which contained fear, anger, and anxiety (Laplanche 1976). Related to field research choosing payment preferences higher than payments, the assessment of sand sighting groups increases passive income including medical costs for coverage related to suspended by alcohol, symptoms of HIV due to free sex without educational sex, the decision to seek financial credit without understand how to pay it off. This indicate the consumptive of sand mining group that improves financial knowledge, intelligence sexual emotion, expertise, the equality of education with the parable "Katak Dalam Tempurung". The pattern of knowledge isolation in sand mining groups against the marginalization of the environment.

1. INTRODUCTION

In 1955, Frankfurt school thinker Herbert Marcuse published a paper entitled "Eros and Civilization: A Philosophical Inquiry into Freud". In his work at least the collective memory that stems from disobedience and small community resistance to achieve future alternatives to society that have the potential to damage the mind and energy of self-change. Marcuse attempted to track this resistance using the concept of psychoanalysis from psychologist Sigmund Freud.

In Freud's "Civilization and It is Discontent" it gives the statement that human behavior is based on sexuality and analogous to the Greek mythological figure God Eros. Eros analogy is a series of urges in the form of health, comfort, and sexual relationship. The impulse is based on a cooperative relationship and collaboration to achieve a better life (well-being), while the opposite side (opposite goal) of the analogy Eros is Thanatos is the instinct of self-death drive in the form of fear (fear), anger (anger), and anxiety (Laplanche 1976).

Sigmund Freud and Herbert Marcuse give a metaphor of the Greek tradition of Eros. Eros is symbolized as the god of desire. Eros is a god of desire that gives rise to the encouragement of the concept of growing motherhood. But the dark side of Eros has the destructive effect of dominance in collective memory, the verdict on the expression of disobedience to social order that governs the way one expresses one's humanity, negation or denial of the quality of the environment.

The definition of metaphor applies by describing social reality in Greek mythological expressions. As President Indonesian Republic Joko Widodo once made a superficial metaphor with the inspiration "Thanos" in the popular cinema "Marvel Avengers" (Detik Finance 2018).

Philosopher Herbert Marcuse sought to describe the scheme of mass production and distribution in industrial sociology (Marcuse 1964). The metaphor of Eros civilization is the violent thinking of Herbert Marcuse in response to the growth of mercantilism and capitalism on industrial reality. Marcuse gave a period of industrial history as advanced capitalism. The background of Herbert Marcuse's study is actually human philosophy related to post-cold war social conditions (cold war era) and industrialization so he conducted the study of social reality with the psychoanalyst theory approach of Sigmund Freud and Erich Fromm.

The principle of social reality for Marcuse is the development of humanization as far as human ability itself, which is a combination of individualization and socialization. This combination gives rise to a harmonic relationship between the externalization of biological values and the internalization of social values. Marcuse likened social reality to a deterministic attempt to increase life chances or by the term developments as a critique of the doctrine of growth. This concept of social reality is based on the assumption of material prerequisites with practical strategies derived through the process of cultural

inheritance. Material prerequisites in the form of prosperity conditioning efforts that can be enjoyed at the level of materiality and relationships between biological beings.

The conditioning of prosperity is only to get satisfaction with a desire. This "desire" becomes a precondition to happiness. Marcuse stated that the achievement of mass technology was able to cause the destruction of humanity due to the rebirth of barbarism in a more pseudo-form. Marcuse stands by Freud's assertion that human history has long been a history of oppression. "Oppression" is a historical phenomenon, while self-restraint is a form of social psychology from the findings of psychoanalysis (Marcuse 1955).

Human growth that has no desire limit eventually causes damage to ecosystems. The rationality that leads the subject to be able to carry out a rational transformation of the environment finally establishes repression of society. Acts of repression of the environment are carried out in order to achieve alternatives to future life that are considered surplus.

The surplus in this study is the value of the excess production of the sand miner's labor and the owner of the means of production used for the supply of the exchange market so that each product or service has a double value, namely use value and exchange rate (Rudyana 2014). The use of surpluses to satisfy desires and sexually lead to environmental marginalization that makes society increasingly destructive by the framework of economic product capitalism.

The impact of a surplus that cannot be controlled by the "self" is explained by Richard Jenkins (2000) with the concept of environmental marginalization that results in cultural pollution in the realm of educational degradation. As Herbert Marcuse stated that cultural pollution if not addressed will cause environmental damage because the education system has been formed commercially and its effects that lead to consumerism (Jaffe and Durr 2010: 194). Modernity itself has produced unlimited consumption. Consumption itself is an elaboration built on the basis of breakthrough targets and achievements of industrial-scale (Corrigan 1997). If industrial products are marketed massively then every individual or social group will not be able to meet new needs, while new needs are the main consumption for modern society (Corrigan 1997).

Consumption is the result of people's preferences for their economic efforts. Preference is a combined concept of social and economic science to provide assumptions of the choice of reality or imagination based on pleasure, relational gratification, and fulfillment of a desire that can be observed as a source of motivation (Lichtenstein and Slovic 2006).

The correlation of reflective expressions above comes from our study which originated from information on community radio broadcasts Of Lintas Merapi F.M. and public discussion of the damage to

springs on the slopes of Mount Merapi precisely pioneered by our colleague from Pakem named Kurniawan (33 years old) as key informant. He graduated from The Historical Studies of Universitas Gadjah Mada who devoted himself to the development of the Merapi slope community and its conservation efforts. Kurniawan said that there was damage to the spring in Kemalang Klaten. He gave us the contact number of Sukiman, one of the cross-Merapi community radio holders who was also a witness to the environmental damage.

After a few weeks, to prepare to go up to Kemalang. Researchers along with a team of colleagues of postgraduate sociology students decided to climb to the slopes of Merapi precisely in the Kemalang area. We climbed up from Klaten national road precisely at Gondang Winangoen Sugar Factory. From the sugar factory (Pabrik Goela) to Kemalang precisely 16.7 KM with a journey of about 37 minutes. In a state of heavy rain, we tracked down Sukiman's residence as well as the cross Merapi community radio base camp. Upon arrival at Sukiman's residence, Sukiman was traveling but we met Lamino (45 years old) who is Sukiman's brother. Lamino told us in detail about the environmental damage that occurred in his village and village. From the story of Lamino and the wife of Sukiman we set our observational study, regarding the impact of the surplus income of sand miners with their form of consumption.

The location of Kemalang subdistrict on the slope position of Mount Merapi and has 13 villages or villages precisely in Balerante Village there is sand mining activity. According to local information since 1998, sand mining activities have begun in the form of sand material and the rest of the volcanic material of Mount Merapi around the Kali Woro river (Jodi 2019). The operation of this study took place on December 3 to 6, 2016 on the first observation, while the second observation was on March 23, 2019, as a data check and met again with local residents.

2. RESEARCH METHOD

This study is qualitative with various realities in the field, social reality has a construction obtained from face-to-face accumulation, reality has a scope (context) that has relationships (Neuman 2014). This study has a strong view with the foundation of human philosophy (strong philosophical perspective) with inductive reasoning (reasoning is inductive). This study has implications for subjective views and recordings of experiences (Creswell 2013). Then explore the meaning of the knowledge base circulating in the field (discovery meaning is the basis of knowledge). Then in the last stage is the use of psychoanalysis perspective.

Psychoanalysis is able to capture mental processes more than just reflection in an attempt at perception to capture the hope, desire, fear, doubt, and actively how humans respond to reality (Osborn 2005: 152). Social reality is the reality placed by man between himself and the environment (Osborn 2005). This study

seeks to track aspects of rejection of environmental education that understand the source of the immaturity of human emotions (Osborn 2005). The source of immaturity due to interpersonal conflicts boils down to the abuse of the person over a critical condition (blame with the critical situation) and trauma to exclusion (bullying) during the educational process.

This study uses a method of combining psychoanalysis with sociology that observes the parallel stages of individuals as social beings with the collective desires of the local community (Kolnai 1922: 16). Freud (1905) in Aurel Kolnai (1922) said the relationship between looking at practices and the desire of local actors eventually formed environmental construction or in French called *Millieu*.

According to mining observers, Putut Saputro (2017) said mining activities actually have a detrimental impact on the health ecosystem of local miners, if the standard of operational feasibility is illegal because there is no supervision from conservationists or medical personnel authorities. From Lamino's testimony, namely, local Kemalang residents said the contribution of sand mining to the area is quite large, even the average income of the sand mining community in Kemalang in one day ranges from 600 thousand for mine operators, while for networked mining entrepreneurs reached 400 million (Saputro 2017).

This research seeks to liken the metaphor of Eros civilization in the Sand mining community in Kemalang Klaten. The impact of surplus without the expansion of knowledge gives rise to a preference for the sand mining community. Preference is an optional assumption to perform desire-based forms of desire, in the study of cognition "actor preferences" allow the selection of goals as well as the consumption of more than the goods classified although not always assumed to be more consumptive (Lichtenstein and Slovic 2006). So what is the preference of the post-surplus sand mining group?

This study uses descriptive case study methods, to carry out the description process then the researchers form an investigation team as determined exploration and framework case studies on the idea of study (Yin 2009). The investigation team in the form of research colleagues who have a bachelor's background in social-humanities which amounted to four people. The description is a perception that relates to arranging what is observed into meaningful patterns (Hamilton and Clare 2003).

Data collection techniques through observation and interview recordings with the determination of key informants and main informants. In this sphere 33-year-old, Kurniawan is a key informant, while 56-year-old Sukiman and 45-year-old Lamino as the main informant.

Technical recording using Samsung's record.wav application with M4a format data output with an average size of 8,000 KB along with a duration of 30 minutes and dated December 5, 2016. Audio data specifications are in the following table:

No	Informant	Type of informant	Recorded	Types of files	Raw data size
1	Kurniawan	Key informant	28/04/2016. 15: 11	AMR	5.73 MB
2	Sukiman	Main informant	05/12/2016. 19:51.	M4a	15.32 MB
3	Lamino	Main informant	05/12/2016. 19:51.	M4a	15.26 MB

The results of the interview recording with the main question "why was there a massification of sand miner activity that causes environmental damage" experienced a reduction of data to perform theoretical descriptions, equipped with complementary evidence in the form of photographs of sand mining sites from field observations. Examination through triangulation of interview data by conducting documentation studies available in local media such as Asman Jodi is an agrotechnology student of Universitas Pembangunan Veteran Yogyakarta. The scope of case studies, the use of documents is to support and add evidence from other sources. First, the document helps verify the so-called in the interview. Second, documents can add other specifications that support information from other sources. Third, the inference aspect comes from the document record (Yin 2009). The inference is the process of logical conclusions based on-field findings.

3. RESULTS AND DISCUSSION

The process of presenting data analysis in the form of narrative products from stories of citizens who are not able but have pioneered independent businesses in the form of coffee plantations such as Sukiman and Lamino. Then do a reduction in interview recording data and field records. Then build panels of stories based on reduced interview recordings and field observations. It provides an overview as well as being able to identify causality (Yin2009). Before entering the main streets of Kemalang which reaches 10 KM from the capital of Klaten regency. I along with colleagues postgraduate sociology student (*magisterarbeit*) saw heavy equipment such as excavators, bulldozers, and dump trucks passing by to deliver sand commodities from Kemalang to the district capital Klaten. Locals give the nickname of heavy equipment named *bekho*, while sand trucks that pass around the Kemalang highway are generally given sticker markers on the glass of trucks that read "Exotic" or a group of drivers who have associations with a single businessman in the field of sand processing in Kemalang.

In the household, we stopped by, namely Sukiman (54 years old) who already has a family of three children. He started a coffee garden where the majority of the residents worked as sand miners. Sukiman claimed his ideas and actions had been talked about (or become the subject of local talk) or somewhat

ostracized by local sand miners, although Sukiman had a colleague who was the same as Lamino. Sukiman in the main statement of the problem of environmental damage is the illegal act of sand mining with the following information:

"Both illegal and legal all offered to me but in my opinion, it is not a blessing or causes environmental damage, so yes the money will quickly run out"

The illegal actions of sand miners in Kemalang cannot be overcome by the Klaten local government because between legal and illegal everything is considered equal to the treatment, follow-up licensing, and operational rights of sales. Illegal acts can operate because legal and illegal parties both contribute money to local government, meaning local authorities do license business. This is based on Lamino (45) which reveals the following:

"The rules have been clear ora by (should not) so mining there is a division of the rules. The government's response is there, too. There are only people from the government who allow it." (in Javanese expression)

Based on Lamino's statement (45), the circulation of illegal and legal sand mines cause a surplus of income to men as husbands, but the behavior of using money from the surplus makes mistrust of spousal relationships because the husband's income is around Rp 3,000,000 per month plus Rp 500,000 if the sand transport project after a heavy flood then the income has a motive to propose to a second wife or bet at the bookie's *Casino Balerante*.

According to Lamino, between 2013 and 2015 the bookies in Balerante became the largest gambling venue in Southeast Asia so that inviting newly disbanded sex workers from dolly Surabaya localization were able to stop by Balerante Casino (bookie mansion). This led to complaints from other sub-districts who eventually invited the Islamic Defenders Front (FPI) because the local police officers were always bribed so they were unable to disperse the gambling center (Lamino interview transcript 2016). The wages system transporting sand is priced at Rp 100,000 per land, but wages increase to Rp 500,000 after flooding due to heavy rains. This means that every post-flood, sand miners have a surplus. Surplus is the value of the excess production of the sand miner's labor and the owner of the means of production (Rudyana 2014).

The bittersweet story begins with a Sardiman where income per job transporting sand from the river to the truck tub is set at a wage of Rp 100,000. A month he was able to get a wage of three million Indonesian rupiahs (IDR). However, every day consumes (*Miras*) for Rp 200,000, meaning that a month the cost of the drink reaches Rp 6,000,000. But Sardiman drinks with his fellow mine workers both sand carriers, drivers, and miners (Lamino interview transcript 2016).

The effect of dependence (suspended) on liquor is that Sardiman has symptoms of disabilities in his

vision and stomach. So Sardiman sometimes did not go to work transporting sand so that within a few months, he was forced to owe (passive income) for medical expenses. Lamino's statement revealed that there are actually those who repent so that they do not drink anymore but the environment of his friends always offers to drink alcohol (Lamino interview transcript 2016).

Another story, there is a story about a sand truck driver named Rasho whose wages are Rp 400,000 per day. He is the driver of the "Exotic" network. For Rasho once the wages are surplus then used enjoy the results by renting a car to *Hugos* discotheque located in Jogja. Free sex is certainly done after a discotheque party in Jogja, due to free sex without education then he is exposed to symptoms of HIV whose recovery can be up to 2 to 3 years or even cannot be cured (Lamino interview transcript 2016).

Among young people who take vocational and high school and work side (*nyambi*) as sand carriers, the average general desire is able to get village girls (*kembang desa*) so that there is competition in applying for girls to marry. Young people eventually form motorized groups and even restrict their wives from jealousy feeling, being invited first by other youths (Lamino interview transcript 2016).

When our team decided on field observations, we noted that at least there is an operational hierarchy of sand miners' businesses are *juragan* (bekho owners), heavy equipment operators, truck drivers, manual sand miners, and sand transport workers (porters). For traditional miners such as manual sand miners and sand porters when operating not wearing protective equipment such as boots, gloves, mini helmets, and mining goggles, this is sometimes a vulnerability for traditional sand miners. Then there is the marketing and transportation section of the sand below (Klaten Town). Sand truck (dump truck) road control is supervised by the sand marketing section so that if any truck unit does not meet operating eligibility standards for the Levy Check of the Regional Revenue Service or Traffic Police is predicted to still pass (Sukiman interview transcript 2016).

This marketing coordinator always contacts the company to set prices and delivery schedules through handy-talkies if getting a building project. In the sand mining site, there is a group of villagers who guard the portal and charge a levy on the grounds for village cash income and local welfare. The portal guard officers generally alternate from fathers, mothers, youths, and young people. Young portal guards generally decide not to go to school because they feel they have earned enough money from the work of guarding the portal, opening stalls at sand mining sites, or occasionally helping transport sand. The group of young people questioned "what is the school for" if it was able to earn large amounts of money. The usefulness of the school for local residents is only limited to being able to read and count in every negotiation. Lamino reveals:

"Ngopo, sekolah nduwur-nduwur nek wis iso golek duit, opo maneh nek bagi wadon yo balik maneh ing pawon".

(Read. "Why go to high school if you end up just making money, especially for women to eventually

go back to the kitchen?").

These statements raised the condition that the village youths were trapped by the practical situation of sand miners. From a comparative study of mining studies, this group experienced attitudes of jealousy for their friends who were still in school and gained partial winnings from the wages earned (Saputro 2017: 37). Comparative study of Merapi society (2018) that gender inequality in the orientation of educational capacity is still very limited, girls are considered to have tasks to take care of post-harvest such as taking care of finances and family subsistence (Faridl 2018: 37).

For boys, that prospective garden farmers are prepared by parents by inheriting land, but parents' dreams are quite aground because of the ability of their sons unable to manage plantations after the eruption of Merapi in 2010 (Faridl 2018). Repeated practical massification becomes a process of cultural inheritance with symptoms of markers of masculinity (Sullivan 1977). Here is a chart of analysis of Freud's psychoanalysis components based on the description of the study above:

Table. 1. Stages and components of Freud's analysis


<i>Conscious Level</i>	Perception	Mind
	1) Living to make money 2) Arable land is used to make money	1) How to earn wages (<i>Piye carane enthuk duit</i>) 2) Money is used to buy entertainment services or other materials for a more enjoyable life
<i>Preconscious Level</i>	Memory	Knowledge
	The "practical" truth to digging and transporting sand as local commodity	Techniques of digging and transporting sand and establishing familiarity between group as "fellas" sand workers to having pleasure
<i>Unconscious Level</i>	Fears	Desire
	Fear of not getting a dream partner	Wages are not used for family savings, but for self-entertainment and delusional fulfillment of desires.

Sources: Osborn (2005)

The description above illustrates that no matter how surplus, the working class of sand miners remains alienated because they are unable to use their wage results for the improvement of life (well-being). From

the reality of the description, Herbert Marcuse gives a proposition on an individual stage because of the diversification of "desire" or in Freud's glasses in Eros and Civilization" desire" into a precondition of happiness. Diversification of desire becomes a source of encouragement in shaping consumption-oriented preferences. Here are the stages of Marcuse's analysis component from the individual to the social stage. Here's Marcuse's component analysis chart:

Table. 2. Stages and components of Marcuse's analysis

	Preference	Drive and desires
Individual stages	Diversification of desire	<ol style="list-style-type: none"> 1) Night entertainment 2) Gambling games 3) Casual sex without sex education 4) Consumption of liquor 5) Credit for tertiary needs with luxury goods group 6) Get a second wife
Social stages	<ol style="list-style-type: none"> 1. Achievement of Mass Technology 2. Surplus Effect 	<ol style="list-style-type: none"> 1) Capital to buy the production equipment of heavy equipment operators (<i>bekho</i>) owned by the equipment 2) Dependence on sand mining business so that it is unable to switch to plantation business
	Repression of the Natural Environment	<ol style="list-style-type: none"> 1) Erosion of the <i>Kali Woro</i> riverbank layer <i>Figure 7. The photograph of erosion at Kali Woro</i>  <p><i>Source : Doc. Media Lindungihutan.com (23-3-2019)</i></p> <ol style="list-style-type: none"> 2) Deforestation around the <i>Kali Woro</i> river due to continuous mining activities to earn wages.

	<p>Social Environmental Repression</p>	<ol style="list-style-type: none"> 1) The existence of bookies that have an impact on prostitution 2) Swollen secondary and tertiary needs 3) Symptoms of HIV 4) Hard competition for a life partner 5) Liquor addiction (<i>miras</i>) 6) Health problems due to alcohol (<i>miras</i>) 7) Credit repayment demands 8) Alienation because without education leads to isolation of knowledge
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Sources: Marcuse (1955)

IN and AB (acronym in local nickname) get after the monthly salary is common to do betting poker games at bookies located in Balerante (Lamino Interview Transcript 2016). IN as the head of the household is actually able to provide for his family by working as a sand mining worker. However, IN was unable to change the work of sand-sand miners because of the complexity of gaining access to businesses to package and send plantation products. His surplus income has been used to pay for his wife's motor vehicle financing credits and convoy hobbies in trail bikes.

The short story of IN was originally set against the background of a family of highland farmers who was early on introduced how to grow Lombok or vegetable cabbage. The IN family has wooden gardens such as Mahogany, Agarwood, or Sengon. Momentum after the eruption of Merapi in 2010 made the transfer of jobs because of the demand for the transportation of Merapi sand, while the agricultural-livestock sector income was not more than Rp 500,000 / month (Sutriyah 2012). The perception of each actor concluded that the land of both plantations and sand mines was used to get money and provisions for survival.

From local media records in April 2018 said the sand mining workers group had rejected the normalization of the Kali Woro river organized by Muspika Kemalang Subdistrict and P.T. Apollu Nusa Konstruksi as technical personnel. Local sand mining workers' groups refused normalization because the location was a common livelihood for the people on the slopes of Mount Merapi.

The local regent government gave an assessment that group C miners in Kali Woro on average earned Rp 75,000 per person from 05:00 to 12:00 A.M (Kedaulatan Rakjat News 2018). With such wages, villagers claim to be able to send their children to school and make ends meet. The news indicates that the group of miners classified by the government, namely group C, experienced a decrease in wages from previous years, although before the mining site was opened, the location of Sidorejo Kemalang village was often affected by cases of theft of livestock (Kedaulatan Rakjat 2018). Here is Listyo's defense as

Chairman (pledoi) of the Dukuh Bono Community Rukun Sidorejo Kemalang Village in the daily newspaper of *Kedaulatan Rakjat* (2018):

"We reject any normalization in Kali Woro because the activity will only have a negative impact in the future for traditional miners. We want to eat what? We need to send our children to school and make ends meet. For that, we ask for normalization to be canceled and cancellations to be legal opinion as *black on white*."

Table. 3. Eros Metaphor in Marcuse's Conceptualization (1955)

<i>Establishment (Eros)</i>	<i>Opposite Goals (Thanatos)</i>
1. Advances in sand mining technology	1. Erosion as a marker of environmental marginalization
2. Surplus provides an opportunity to enjoy luxury goods	2. Natural conditions that are no longer conducive to social life
3. Surplus provides an opportunity to enjoy entertainment services and personnel	3. Pain due to alcohol (<i>miras</i>) addiction
4. Surplus provides momentum for mine owners to expand	4. Anxiety does not get a life partner
5. Surplus provides a boost to meet physical and sexual needs	5. Fear of not getting a job
6. Consumption of goods and services based on the encouragement of individual desires is not a functional need	6. Anxiety about the demands of the first wife and the second wife
7. Amusement rides such as bookies, localization, and streets in cities full of advertising billboards are tools to sell pseudo-fantasy and comfort of life	7. Disloyal to life partners and illusions of the fulfillment of desire
8. Local authorities and authorities as regulators and distributors of justice from public policy	8. Nervousness about the policy of normalizing mining sites from the local government
	9. Local public officials have sold mining permits so that they are very vulnerable to gratification, causing moral decadence and harmful behavior to the public (local citizenship). This gives rise to the omissions of public officials to local residents.

Sources: Marcuse (2004)

4. CONCLUSION

This study indicates higher consumption preferences than production, as a result of which the group of sand miners experienced a passive income for a better life, or simply justify spending on self-entertainment is higher than wages accompanied by increased wages but unable to manage sustainability needs with surplus financial conditions.

Consumption of goods and services based on the illusion of desire alone is not a need to improve the standard of living. The existence of a volcanic waste sand mining site Merapi eruption used as arable land so that it has difficulty to switch the original work that is gardening. The general opinion of locals that there is no need for high school and girls is still oriented to the

internal space of the household signifies the strength of patriarchal culture. It reflects a consumptive civilization. This provides information that the local community experiences isolation of financial knowledge, plantations, educational equality with the parable "frog in the shell" "Katak Dalam Tempurung".

From the reality of the local Kemalang sand mining community, it is necessary for the role of the district government to conduct education in collaboration with government stakeholders, research institutions, universities, and empowerment institutions (NGOs). The education is in the form of the following direction: 1) Inclusive financial education in using and managing the income of sand miners and Kemalang residents 2) Safety first management in traditional sand mining operations for sand transport workers, group C miners or manual miners (without machinery). 3) Based on Law No. 1 of 1970 on occupational safety and health, the government or local employers need to provide protective equipment during mining operations such as boots, gloves, mine helmets, and mining goggles as a preventive effort. 4) The local government should provide opportunities for Kemalang residents to pioneer plantations with training, workshops, capital injections, or seeds instead of facilitating sand mining activities that are constantly detrimental to nature. 5) Socialization of women's emancipation to pursue education, especially for the younger generation. In accordance with Law No.5 of 1990 on the conservation of natural resources, related stakeholders need to provide empowerment of nature conservation education for local residents 6) Sex education or how to recognize sex in a healthy manner and how to strive for emotional intelligence in sexual relations. 7) Awareness of sand mining owners and local governments needs to provide opportunities for young people who graduate from universities from Kemalang sub-districts such as Asman Jodi to be given trust and capital to renew the traditional miner's work system to be more humane and non-exploitative for the integrity of the local nature 8) Collaboration between mining business actors and university graduates from Kemalang is an effort to track best practice in sand mining operations with nature conservation.

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