

FROM LAPINDO TO EVERY ISLAND:  
**RESISTING EXTRACTIVISM,  
 AFFIRMING PEOPLE'S VETO**



**CALL FOR ACTION  
 ANTI-MINING DAY (HATAM)  
 2026**

JATAM Report



Link: [bit.ly/JATAMResearchEng](https://bit.ly/JATAMResearchEng)



7 years Lapindo mudflow disaster. Documentation: PoskoKKLUa

**3 Artists, Media Workers, Academics, and the Wider Public**

- Help amplify the stories of ordinary people's struggles in your own ways:
  - a. Artists through visual works, music, film, poetry, and theater; Journalists and content creators through reporting, podcasts, and short videos;
  - b. Academics through discussion spaces, opinion pieces, and engaged scholarship.
- Make HATAM an opportunity to reverse dominant narratives: from "development" that destroys, toward people's struggles to defend their living spaces.
- In digital spaces, amplify HATAM by sharing stories from crisis regions, community voices, and their demands. Help ensure that HATAM is not confined to a single location, but resonates across timelines and public conversations.

Ultimately, HATAM does not belong to a single network or place. HATAM is an open invitation for anyone who wishes to stand alongside ordinary people defending their communities from the grip of extractivism.

Celebrate HATAM where you are, in your own way, with the people around you. Whether small or large, quiet or loud, every action forms part of the collective effort to

**Resist Extractivism and Affirm People's Veto.**

Across Indonesia, from coastal villages to mountain regions, from Indigenous forests to dense urban settlements, the expansion of mining and extractive industries continues to dispossess communities of their living spaces. In the name of development, downstream industrialization, energy transition, and the “national interest,” land is seized, water contaminated, and the air saturated with dust and smoke. Villages are forced to bear floods, landslides, mudflows, droughts, and fires they did not create.

Today, extractivism is not merely about mining pits. It is a mode of power that treats the earth, living spaces, and human bodies as raw materials to be extracted, exploited, and destroyed for the benefit of a narrow political-economic elite. On paper, economic growth figures and commodity exports are celebrated. On the ground, however, communities lose their homes, farmland, water sources, health, and sense of security, while many are pushed to the brink of death.

Those who speak out, farmers, fishers, Indigenous peoples, workers, women, youth, and journalists, are often humiliated with intimidation, criminalization, and violence. The state responds more swiftly to protect corporate concessions and assets than to uphold people’s rights to land, water, and a healthy environment. This is the naked face of the extractive regime: elevating the interests of extractive industries into state interests, while displacing the very communities defending their living spaces.

**Yet amid this sprawling destruction, something else continues to grow: the resistance of ordinary people.**

In many villages, residents refuse to sign coerced agreements; they block heavy machinery and hauling roads crossing their communities; hang banners on excavators; drive away company vehicles; organize communal kitchens; attend and monitor court hearings; write petitions; build community media; produce films and murals depicting the wounds inflicted on their villages; hold people’s stages and cultural events; and revive Indigenous rituals, collective prayers, and pilgrimages to ancestral graves as ways of building collective strength.



**HATAM 2026 CARRIES THE THEME:  
FROM LAPINDO TO EVERY ISLAND:  
RESISTING EXTRACTIVISM,  
AFFIRMING PEOPLE’S VETO**

This theme emerges from the understanding that Lapindo mud disaster was not an isolated accident, but rather a reflection of how the extractive regime operates throughout Indonesia. Twenty years after the first eruption, mud continues to flow and the people of Porong continue to live under the shadow of disaster. At the same time, the same patterns of dispossession are now devastating communities affected by nickel, coal, geothermal, karst, and gold extraction, National Strategic Projects (PSN), and so-called “green” energy projects across multiple islands.

By returning to Porong, HATAM 2026 connects the wounds of Lapindo with the wounds of other affected communities, making Porong as a starting point for uniting lines of resistance from Sumatra, Java, Kalimantan, Sulawesi, Nusa Tenggara, Maluku, to Papua.

**This theme affirms three central principles:**

- 1 Resisting Extractivism**  
HATAM is not merely a moment to commemorate disaster, but part of a broader effort to halt the expansion of mining and extractive projects. To resist means to expose deceptive development narratives, demand the termination of demonstrably destructive projects, and reject policies that clear the path for natural resource oligarchies. Resisting extractivism means insisting that not everything labeled “growth,” “National Strategic Project,” or “energy transition” constitutes progress. When built upon the ruins of people’s lives, it is violence.
- 2 Affirming People’s Veto**  
The rights of communities in crisis regions extend beyond merely being “consulted” or “included”; they encompass the right of veto: the right to say no to projects threatening their living spaces. People’s veto names the courage of ordinary people who block heavy machinery, refuse signatures, challenge permits, and defend their villages despite violence and repression. HATAM becomes a space to recognize, strengthen, and connect these people’s vetoes across different communities, so they are no longer treated as isolated voices, but as a shared political stance spanning many islands.
- 3 Celebrating the Struggles of Ordinary People**  
HATAM is not a celebration of organizations or institutions. HATAM celebrates the courage of those whose names are often omitted: women sustaining life through communal kitchens and front-line mobilizations; fishers who continue to sail amid pollution; farmers who remain on their land; youth documenting violence and managing community media; Indigenous peoples defending forests and customary territories. They are not merely “victims,” but the primary subjects of struggle. HATAM is a stage to name and recognize them, and to affirm that without them, there is no movement.



**Based on this, we call upon:**

- 1 Communities in Crisis Regions and Villages Across Indonesia**
  - Make HATAM a day to celebrate your own courage: communities standing as political subjects, not spectators.
  - Celebrate HATAM in ways most possible and closest to your daily lives:
    - a. Organize village discussions in community halls, mosques, churches, schools, or homes;
    - b. Hold collective screenings of films about community resistance against mining and destructive projects;
    - c. Create murals, banners, posters, graffiti, or other artworks on walls, boats, bridges, and spaces you inhabit;
    - d. Organize collective prayers, cleansing rituals, Indigenous ceremonies, or local traditions to protect land, water, and living spaces;
    - e. Document your stories through writing, photographs, and short videos, and share them widely.
  - No form of celebration is too small. Every discussion circle, every mural, every conversation on a front porch is part of the people’s veto refusing to let their communities become sacrifice zones.

- 2 Community Networks, Collectives, and People’s Organizations**
  - Use HATAM as a moment to connect struggles across different extractive frontiers: from coal, nickel, gold, offshore sand mining, oil and gas, geothermal projects, industrial plantations, to other strategic projects.
  - Organize public discussions, people’s classes, and inter-village forums, both offline and online, to exchange experiences, tactics, and hopes.
  - Build coordinated actions across cities and villages: long marches, free speech forums, street theater performances, photo exhibitions, or other symbolic actions exposing the face of extractivism and the resistance of ordinary people.
  - Ensure that women, youth, Indigenous peoples, and the most affected groups become the leading voices on every stage.