



Conflict Resolution Through Agrarian Conflict Management In Mekarjaya Village

Willya Achmad

Universitas Pasundan, Bandung, Indonesia

Abstract

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It is impossible to live in a society without encountering the phenomenon of conflict. The agrarian dispute that took place in Mekarjaya Village, which is located in Kertajati District, Majalengka Regency, was one of the conflicts that took place in the village. This conflict arose as a result of the local community and Perum Perhutani having opposing goals and objectives in relation to the use of the land. Several parties on both sides of this agrarian conflict are attempting to resolve their differences through mediation in order to bring an end to the fighting. In this investigation, qualitative research approaches are utilized, and literature reviews serve as a means for data collecting. Gathered data then undergoes processing, which is broken down into three distinct phases: data reduction, data analysis, and conclusion drawing. Mekarjaya Village in Kertajati District, Majalengka Regency, is putting forth an effort to end agrarian disputes as a direct result of this study. To be more specific, these initiatives involve reaching a new agreement among locals by enabling farmers to engage in agricultural operations on forestry land, however only with certain kinds of plants like rubber plants and eucalyptus plants. In order to preserve the local ecosystem, these plants are strictly regulated.

Keywords: Conflict, Agrarian Conflict Management, Conflict Resolution.

(*) Corresponding Author

willyaachmad@unpas.ac.id

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INTRODUCTION

In human life it is known that the land will not be separated from all the actions of the human horn itself because the land is a place for humans to live and continue their life (Azam, 2003). Therefore, land becomes something that is needed by every member of society, so that disputes often occur among each other. In Customary Law, this land is a very important issue. The relationship between humans and land is very close, because land is a place for humans to live and continue their lives (Sulisrudatin, 2018).

Indonesia is an agricultural country, so it is not uncommon for conflicts that occur in Indonesia to be conflicts in terms of fighting over land as one of the production lands that supports human life and is one of the determining factors for people's welfare within a country (Astuti, 2011). This indicates that land is an immovable object that has quite high economic value and is prone to conflict and disputes. Various land conflicts in Indonesia have brought various social, economic and environmental impacts. Economically, the conflict has forced the parties involved to incur costs (Sumardjono, 2008).

Conflict is an inescapable and unavoidable aspect of human existence, as it has always existed and will continue to do so indefinitely. In civilization, this struggle happens at both the individual and group levels (Putra & Astuti, 2015).



According to Article 1 point 1 of Law No. 7 of 2012 concerning the Management of Social Conflict, social conflict is defined as feuds and/or violent physical clashes between two or more community groups that last for a certain period of time and have far-reaching consequences, resulting in discomfort and social disintegration, thereby disrupting national stability and impeding national development.

According to De Dreu and Gelfand (2007) in Widyastuti (2017), conflict is a process that begins when individuals or groups see differences or antagonism between themselves and other individuals or organizations in terms of interests and resources, beliefs and values, or other behaviors. Referring to Ritzer and Goodman's (2004) conflict theory, Dahrendorf believes that society is always susceptible to processes of change, conflict, and conflict within the social system, and that diverse aspects of society contribute to its disintegration and transformation. By highlighting the importance of power in sustaining social order, this sentence emphasizes the function of coercion in maintaining social order. On the basis of this idea, it can be deduced that the existence of both consensus and conflict is necessary for the formation of society.

Land is the primary source of production in an agrarian society, hence the Indonesian Basic Agrarian Law restricts ownership rights, usufruct rights, lease rights, land clearing rights, and forest product collecting rights. Land disputes can lead to protracted confrontations between individuals and between individuals and legal institutions (Fay & Sirait, 2005). Land use conflict is a common problem in planning. This conflict occurs because of differences in value and the best use of the land. Planners as neutral technicians are expected to act as experts in land use and control (including control of agrarian conflicts) (Irwandi & Chotim, 2017).

Conflict arose as a result of the ineffective execution of agrarian reform in Indonesia. It was felt that the reform had not been maximized during its implementation. There are still numerous land issues that result in confrontations without a solution or conclusion (Utami et al, 2018). In order to improve agrarian governance, it is necessary to address conflicts. According to article 1 paragraph 4 of Law No. 7 of 2012 concerning Social Conflict Management, Conflict Management is defined as a series of activities carried out systematically and planned in situations and events both before and after a conflict occurs. These activities include conflict prevention, conflict cessation, and post-conflict recovery (Zulfa & Praptadina, 2016).

The struggle between farmers and the government through the Perhutani corporation is an example of agrarian conflict. Perum Perhutani is a state-owned enterprise mandated to generate profits for its own support and contribute 55 percent of its profits to the National Development Budget (Fahroji, 2020). Law no. 41 of 1999 concerning Forestry (hence referred to as the Forestry Law) grants Perum Perhutani the competence to supervise and manage forest resources. Perum Perhutani is a State-Owned Enterprise (BUMN) under the Ministry of Environment and Forestry. Perum Perhutani's rights to forest resources stem from governmental control rights through three primary functions, namely forest landlords, forest enterprises, and forest conservation institutions (Permadi, 2016). One of the agrarian conflicts between farmers and Perum Perhutani that has occurred is the case of an agrarian conflict in Mekarjaya Village, Kertajati

District, Majalengka Regency. The majority of the livelihoods of the people of Mekarjaya Village are farming. Like a farmer, to improve their economy, they need land to carry out their agricultural activities. For farmers who do not have private agricultural land, they use abandoned land belonging to Perum Perhutani around their residence to grow crops. This agrarian conflict arose when Perum Perhutani tried to take over land that was being worked on by farmers with the aim of using it for a specific purpose. Farmers who also feel they have the right to use the land feel disadvantaged. It was this difference in interests that ultimately led to the agrarian conflict in Mekarjaya Village. This confirms the statement of Annisa et al (2009) that conflict can occur due to differences in interests between communities.

Conflict resolution through conflict management seems to be an important effort in solving social conflicts. Material loss to the loss of life is a risk that must be experienced by the community when experiencing conflict. Conflict management is the hope of the community so that the conflict resolution process can create a harmonious society (Helpitia, 2018). For this reason, the willingness of all conflicting parties to contribute to conflict resolution is needed. Self-help, cooperation in problem-solving (with or without third-party aid), and third-party decision-making are all methods for managing conflicts. A process-oriented approach to conflict management refers to communication patterns (including behavior) of actors and how current regulations might be used to regulate the interests of the parties (Harun & Dwiprabowo, 2014).

The researcher is interested in conducting research on the resolution of agrarian conflicts through conflict management in Mekarjaya Village, Kertajati District, Majalengka Regency, West Java. The results of this study are expected to provide input to the public, government officials related to land dispute issues, law enforcement officials who are legally authorized to deal with land disputes that occur in general throughout Indonesia, and academics who seek additional knowledge.

METHODS

The writers of this study combined a qualitative methodology with a descriptive methodology for their research. According to Moleong (2014), descriptive research is inquiry in which the information gathered is in the form of words or images rather than numerical values. This is as a result of the utilization of qualitative research techniques. In addition, everything that is gathered gives it the potential to become the answer to the question that is being investigated. As a consequence of this, the study report will include data extracts in order to provide an overview of the report's presentation. The information could have been gathered from a variety of sources, including interview transcripts, report notes, photographs, videotapes, personal records, notes or memos, and other official documents. This investigation is taking place in Mekarmulya Village, which is found in the Kertjati District of the Majalengka Regency.

RESULTS AND DISCUSSION

1. Conflict

According to Susan (2009) conflict is the result of circumstances where desires or wills are different or contradictory to one another, so that one or both of them interfere with each other. A situation of conflict arises when there is a disparity between the ideals or aims that are to be attained, either by the individual themselves or in relation to other individuals. The conditions that have been described have the potential to obstruct or even prevent the achievement of feelings or levels of stress that have an impact on the effectiveness and efficiency of work (Muspawi, 2014). So from the definition of conflict above it can be concluded that conflict is a condition resulting from a conflict between wills, values or goals to be achieved which causes an uncomfortable condition both within individuals and between groups.

Disagreement arises when different people contribute different traits to a situation. The physical appearance, mental capacity, academic background, cultural background, religious background, and philosophical background are all examples of these variations. No community has ever existed without ever experiencing conflict between its members or with other community groups. Conflict only disappears with the loss of the community itself, because it is a natural situation brought about by the introduction of individual characteristics into social interaction.

War is counterproductive to peace. There is a perpetual cycle of conflict and integration in human civilization. Integration is the end outcome of managed conflict. However, friction might be sparked by a lack of seamless integration. The Conflict Paradox refers to the belief that, on the one hand, conflict is seen to promote group performance, but, on the other hand, most groups and organizations attempt to minimize conflict. More than that, there are a variety of factors that might lead to hostility:

- Individual differences, including differences in the establishment and feelings.
- Differences in cultural backgrounds form different personalities.
- The difference between the interests of individuals or groups.
- Rapid and sudden changes in values in society.

According to Dahrendorf, conflict can be divided into 6 types:

- Conflict between or within social (intrapersonal) roles, for example between roles in the family or profession (role conflict)
- Conflict between social groups (between families, between gangs).
- Organized and unorganized group conflicts (police vs mob).
- Conflicts between national units (campaigns, civil wars)
- Conflict between or not between religions
- Inter-political conflict.

2. Conflict Management

According to Winardi (2007), the goal of conflict management is to steer conflicts in a desired direction, which may or may not be peaceful, productive, creative, amicable, or aggressive depending on the circumstances. Self-help, cooperative problem-solving (with or without external help), and third-party

decision-making are all viable strategies for conflict management. Process-oriented conflict management considers how principals' communication patterns (including behavior) shape participants' interests and understandings of conflict. According to Heridiansyah (2014), there are five steps to conflict management in an effort to find a solution. Whatever the source of the problem, the following five steps are fundamental to overcoming adversity:

- a. Recognition Gaps between the existing state of affairs are identified and how things should be. The only pitfalls are detection errors (ignoring the problem or assuming there is a problem when there really isn't).
 - b. Diagnosis This is the most important step. The tried and true method of who, what, why, where, and how works flawlessly. Concentrate on the main issues and not the trifles.
 - c. Agree on a solution Gather input on possible solutions from the people involved. Filter out unworkable or impractical solutions. Never finish in a way that is not very good. Look for the best.
 - d. Implementation Remember that there will always be gains and losses. Be careful not to let these considerations influence the group's choices and direction too much.
5. Evaluation The settlement itself can give rise to a new set of problems. If the solution doesn't seem to work, go back to the previous steps and try again.

3. The Beginning of Agrarian Conflict in Mekarjaya Village

As a forest village community living around the forest, it is not surprising that the people of Mekarjaya Village have a high dependency on the forest. Their dependence on the forest is not only on ecological aspects, but also on economic and social and even cultural aspects. Determination of protection forest status by the Government means only to guarantee ecological functions does not stop residents from continuing to benefit from protected forests from economic, social and cultural aspects.

Already from their ancestors they obtained knowledge that the forest is a source of livelihood. From the forest they get wood, both for building houses and just for fuel. They also get tubers, vegetables and spices from the forest for food and medicine. Even before the forest was designated as state property since the Dutch era, the ancestors of the Mekarjaya people were free to clear the forest for settlements and agricultural land. From a series of historical oral stories shared by the residents, they understand that the forest has an economic function that continues to shrink and limits them from taking advantage of it.

From a social angle, the forest is a space for the daily activities of the Mekarjaya people. In the forest they interact with other residents in order to find something that can be used such as grass for fodder, firewood, vegetables and so on and mainly spend time during the day. In this interaction, conversations arise between them in understanding the relationship between the forest and their lives. They always compare the condition of the forest from time to time with all the status and management policies. They feel that the forest is something that cannot be separated from their daily life. Stories from ancestors, news or announcements from village officials and forestry officials, counseling from service officials, and so on which they continue to accumulate into knowledge. This knowledge ultimately shapes their attitude dynamically towards the forest around them.

Based on the history of land policy in Indonesia in the 2005-present period, land policy is directed at "land for justice and people's welfare". This period was marked by policies to control abandoned land, resolve disputes, redistribute land, increase the legalization of community land assets which were implemented through Agrarian Reform (Firmansyah, et al, 2018). During this period, abandoned lands, especially those in forest areas, were regulated and taken over by Perum Perhutani. Likewise the abandoned land in the forest area of Mekarjaya Village. The agrarian conflict in Mekarjaya Village arose when Perum Perhutani tried to take over land that was being worked on by farmers with the aim of planting rubber and planting eucalyptus oil besides arguing for forest conservation. Farmers who also feel they have the right to use the land feel disadvantaged. It was this difference in interests that ultimately led to the agrarian conflict in Mekarjaya Village.

4. Conflict resolution through agrarian conflict management in Mekarjaya Village

Perhutani's privileges in managing forests so far have spawned a number of regulations and social order for the people around the forest which are not much different from those that were implemented by the Dutch colonialists. This condition is very detrimental to those who live around the forest who have been attached and dependent on the forest since their ancestors. Forest management by Perhutani contains its own meaning which is reflected in the latest vision and mission which is now a guide in carrying out its mandate.

The space for conflict over rights to protected forest agrarian resources between the smallholder coffee farming community in Mekarjaya and Perhutani revolves around the claims of each party. Perhutani's claims rely on formal law starting from Government Regulation (PP) number 15 of 19722, PP number 2 of 19783, PP number 36 of 19864, and PP number 53 of 19995. Meanwhile, residents' claims rely on reasons of justice, normative and historical morality values. Although these values do not have a legal basis, they are widely supported by the community. In addition, residents' claims are also based on their ability to increase benefits (economic and ecological) from the management of protected forests. Increasing the benefits of protected forests generates value in protected forests that are sourced from the community. The value in question is the "authority" of taking advantage of plots in protected forests in the form of rubber plantations. This "power" even though it does not have proof of ownership, is recognized by the community and can be transferred with a number of "compensations".

The existence of agrarian conflicts in Mekarjaya Village has encouraged various parties, especially local communities, to try to carry out conflict resolution through conflict management. As a result of this conflict management, social integration (integration) is obtained. Integration here, according to Fellin (2001) , refers to the process of uniting and integrating various conflicting groups into a unified whole and functional. Integration as part of conflict resolution in this agrarian conflict is that Perum Perhutani allows farmers to carry out agricultural activities on forestry land with predetermined types of plants. These types of plants are rubber plants and medicinal plants. the land in Mekarjaya Village is very suitable for the cultivation of rubber and eucalyptus plants. The results of this

conflict resolution still guarantee farmers to be able to carry out activities in forest areas, even this method can also improve the welfare of farmers. This is because the coffee plant has a high economic value and is not inferior to other types of plants.

Effective conflict resolution, according to Ralf Dahrendorf in Bakri (2015), is contingent on three variables. Both sides must first recognise the truth and conflict situation that exists between them. Second, the interests being contested must be structured so that both parties can comprehend the other's claims. Thirdly, the two sides agree on the rules of the game that will govern their engagement. Based on this, the purpose of carrying out this conflict resolution effort is basically to stop the conflict between the local community and Perum Perhutani so that it does not continue. When a conflict occurs, the activities of the two parties involved in the conflict cannot be carried out optimally. Local communities are unable to carry out their agricultural activities which have an impact on the loss of their source of livelihood and income. Perum Perhutani also cannot carry out its activities in forest areas which are conflict areas because local people hinder them. By carrying out conflict resolution, the activities of the two parties can be carried out without any concern for one another.

Second, the conflict resolution carried out also aims to fight for and organize the interests of both parties. With the social integration described above, Mekarjaya Village farmers can carry out agricultural activities in forest areas as a source of livelihood and their income, on the other hand Perum Perhutani's goal of conserving forests can also be fulfilled. Finally, the aim of the resolution of the agrarian conflict in Mekarjaya Village is for the two conflicting parties to mutually agree on the rules that have been made.

Conflict is often seen as something negative. However, according to supporters of conflict theory, basically conflict is also very beneficial for society. This can be seen from the results of the conflict itself which often creates new consensus and positive social changes in society. Conflict can lead to a rearrangement of the distribution of scarce resources among conflicting societal groups. A lessening in discrimination directed against oppressed groups, the development of new groups as the dominant force in society, and other positive outcomes are all possible outcomes that might be brought about by conflict. If there is no conflict in a society, then that culture will become stagnant. In this particular instance, the agrarian conflict that took place in Mekarjaya Village has resulted in a new consensus being reached within the community, and that consensus is to permit farmers to engage in agricultural operations on land that was previously used for forestry.

CONCLUSION

Conflict is an event or social phenomenon that cannot be separated from the dynamics of human life. Usually conflicts occur because of the struggle for resources, both political, social, economic, or symbolic resources. The emergence of agrarian conflicts in the life of Indonesian society needs to be an important highlight in handling and seeking preventive steps to prevent cases like the discussion in this article from happening again. The agrarian conflict that occurred in Mekarjaya Village, Kertajati District, Majalengka Regency can be a reflection

that matters related to human needs cannot be taken for granted. Everything related to human needs needs to get more attention in maintaining and realizing positive dynamic stability in human life.

The agrarian conflict in Genteng Village was caused by divergent forestry land use interests between the local population and Perum Perhutani. In addition, this conflict happens because of unfairness, injustice, and inequity; hence, social conflict is an inherent consequence of this disparity. Conflict resolution is pursued through agrarian conflict management, which results in social integration (integration), specifically Perum Perhutani, which permits farmers to engage in agricultural operations on forestry land with prescribed plant species. This social integration may also be viewed as a new social consensus and a beneficial social transformation in society.

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