

Horizontal Conflict and Social Relations of Rural Society

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ABSTRACT

This study aims to determine the model of land dispute resolution and to know the policy that relate directly to land dispute that integrates the public interest (local and host society) with the government. The usefulness of the starting point of the horizontal ownership of land resource conflicts between local and host society (society of transmigrants) are brought from various regions in Java since 1986, especially in the village of Transmigration Sungai Golang District of Kelayang Indragiri Hulu Region. Ownership of land resources conflict as a result of violation of territorial boundaries and the violation of the rights of local society (communal land) during the New Order government.

Keywords; Conflict, Social Relations and Policy

INTRODUCTION

Ownership of land resources conflict or agrarian conflict is latent conflict that continues to haunt the people of Indonesia from the colonial period to the present. The conflict is not just the issue of land but continued to widen into ethnic and sectarian conflict, in addition to material losses as a result is also loss of life. Indonesian Farmers Union (SPI) noted the agrarian conflict continues to increase every year, because the law no longer limits land ownership by individu and the company, so a lot of the rights are controlled by land capitalists by force. In 2007, there were 76 cases with total area of 196 179 hectares and the criminalization of 166 people, 24 257 families displaced households, with the deaths of eight people. In 2008, there were 63 cases and 49 land of 49,000 hectares with a level of criminalization 312 people, 31,267 heads of families were displaced, and six people died. In 2009, there were 24 cases with a land area of 328,497.86 hectares, 84 crime and violence, 5.835 heads of families displaced, and 4 people died. In 2010, the agrarian conflict had declined. There were 22 cases with 77 015 hectares wide, the level of criminalization of 166 people, and 21 367 displaced families with 5 people died. In 2011, violence in agrarian conflicts increase. There were 120 cases with a land area of 342,360.43 hectares. The level of crime and violence 35 people, 273.888 heads of families displaced, and 18 deaths (Public Discussion "Making the Land Reform Farmers For Terms Awakening", 22 September 2012).

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The increase in agrarian conflicts can not be separated from the poor management of land and government inconsistency in implementing Law Number 5 of 1960 on Agrarian Principles. In fact through the Law No. 5 of 1960 granted the government the authority to regulate the inventory, designation and use, that for the purposes of the state, worship and other sacred purposes, for purposes of the public life centers, cultural and social well-being and to develop production agriculture, livestock and fisheries as well as in line with the industry to develop, transmigration and mining.

Transmigration program issued by the government since the colonial period until now thought to be one cause of horizontal conflicts between local communities and host communities. The difference in perspective between the local society with host communities, especially in the management and utilization of forest land into one of the triggers of conflict local people and host communities. Especially when the level of welfare between local people and host communities experiencing significant gaps where local society are in a weak position and lagged behind the host communities, the seeds of conflict will be getting bigger. That's what happened in the village of Transmigration Sungai Golang Kelayang subdistrict Indragiri Hulu Region, was originally not a conflict when the socio-economic conditions are not much different. But the condition was inversely related when the economic crisis started to hit (from 1997) and the host communities who have had more than one agricultural land so the garden does not feel the impact of the economic crisis, while the local society getting squeezed with increasing rubber prices "plummeted". Therefore, local society began selling the original rubber plantation that they get on smallholdings PTPN V Kebun Benio and profit sharing between the government and local society.

Accordingly, social jealousy between local communities and host communities more pointed when local society make host communities as objects of "blackmail". Interestingly, host communities are blackmailed even though the Java society in the village of Transmigration Golang River consists of more than two of them ethnic ethnic Batak and Minang, Batak and Minang ethnic but not in the "nagging" at all. Swelter as blackmailed and continually despised cause more than 65% of Java host communities selling homes and gardens with relatively low prices 2000-2010.

While the role of the government in this case the village government and government districts in mediating the conflict does not run at all. The absence of the role of government was marked by the absence of follow-up from the government for host communities to report blackmail and terror committed by the local society (such as throwing home, theft of household goods, destruction of crops and intimidation). As a result of intimidation treatment received by the host communities increasingly become, an impact on the sale of homes, farms and other assets on a large scale.

Outcome in the above can not be separated from the violation of communal boundaries that persist for decades in the village Benio (main village of Transmigration Village Sungai Golang). New Order government programs that promote transmigration through its power depriving the rights of local communities

with dreams of development, well-being and progress of development jargon as the New Order Government through the its development trilogy.

PROBLEMS

Horizontal conflicts land resources ownership in the above case raises at least two consequence that are logical consequences and legal consequences. Logical consequence concerns the inherent dignity and human rights, while the legal consequences related to law enforcement by the government and enforcement of justice for both local and host communities.

Based on logical consequences and the legal consequences, then the problem can be formulated this research are:

- 1) What causes horizontal conflicts ownership of land resources and how the social relationships that is built in the village of Sungai Golang District of Kelayang Indragiri Hulu?
- 2) What is the role of government in dealing with the conflict?

RESEARCH METHODS

This research was conducted in the District Kelayang Indragiri Hulu chosen because it horizontal conflict happens in one of the village in the former transmigrants district of Kelayang namely Sungai Golang formerly known as Tanah Datar. Data collection techniques will be done in two ways, namely: interviews and in-depth investigation. The interview is extracting technical data and information in more depth, in an effort to comprehensively understanding, the way through the question and answer directly addressed orally to the informant, which contains a number of basic questions that have been prepared, with the aim to facilitate researchers conducted interviews, because the question has been structured so that it gets the results as expected. While in-depth investigation is a data collection technique designed to obtain the primary data, the facts, events, behaviors and interpretations of informants.

RESULTS AND DISCUSSION

1.1. Causes of Horizontal Conflict Between Local Communities and host communities in the Sungai Golang River Kelayang District INHU

In the case of social conflicts (conflicts the local communities with transmigrants) in the village of River Golang (Read; Tanah Datar) Kelayang District of Indragiri Hulu is not separated from the influence of economic inequality and land ownership among local plantation with local communities. New Order government policies that open communal areas "Benio" transmigration into new rural initially was

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greeted positively because the government openly allocate houses and gardens for the local community with the same quantity with the host communities.

Allocating house for local residents in fact are not followed by the allocation of farm land as allotments 0,6Ha host residents (transmigrants). In addition, the government at that time also charge fees as a form of compensation for building of house for the local communities. This condition is clearly different from that obtained by the host communities, land allotments and gardens more with no fees to the host communities. Special treatment received by host communities was at first not be a problem by the local communities. But the 1997-2010 period or since the financial crisis happens in Indonesian conditions safe and peaceful village began disturbed with the increasing demands of the local communities, especially the host communities which states that *"their land, houses and farms are the communal land that there is no warkah purchase land from the government to us"*.

Economic inequality, especially after the fall of President Suharto from Indonesian governmental power between local people and host communities more peaked when the economic recession is continuously overwrite Sungai Golang Village community (read: Tanah Datar) in 1999 with a decline in the price of rubber (IDR. 1250 / Kg years 1999) and other plantation commodities. On the other hand host communities with the tenacity to grow horticulture crops in the garden and yard is able to survive and not be affected to peddle copies of government assets including land. Not so with the local communities that it "can not stand" the temptation to act in practical ways to meet the "desire" of the economy (buy daily necessities even other secondary items) by selling land and building assets.

Additionally tolerant attitudes that during the period 1986-1996 (the initial entry of trans-Java communities in 1986) it began disturbed waking due to the exodus of the local communities from the village mains (Koto Medan village) to the Sungai Golang village (read; Tanah Datar) which build houses and gardens on land that was problematic from the beginning (because the government does not provide a certificate of land and buildings to the public transmigrants). The term "pusako land" on which the expropriation of village lands in the trans became stronger when village government does not attempt to be a mediator. In addition, the period 1998-2005 actionable acts of terror with pelemptan stone and wood houses to the Java communities at night as well as extortion by asking for money to the Java communities increasingly out of control. During the two (2) years (1998-2000) of trans-Java communities has always been a "material" intimidation by elements of local people who want their "foot lift" from village "pusako" (pusako; heritage) them.

Government (head of village and village apparatus) in this context is not capable of being a facilitator and tend to be passive. The role of government is supposed to be a mediator and giving a sense of security does not function as expected, the reports from the public only through mediation facilitated without statement and any policy that guarantee security for the communities. In addition, excessive primordial attitude (ethnocentric) local communities with no tolerance

(permissive attitude) and tolerance led to the emergence of the blocks with host communities that are not able to establish a good social relations with local communities. Indeed, not all trans-Java communities who are victims of "intimidation", they were able to establish communication and relations with the fraternal relations or become part from indigenous people actually received preferential treatment (in terms of Malay Koto field called "Begito-Gito").

Based on following Exposure that the summary of the causes of conflict with local communities horizontal trans-Java communities in the village of River Golang Kelayang Indragiri Hulu subdistrict;

1. The distribution of land resources are not uneven
2. Distribution of fertilizers and agricultural equipment uneven
3. The lack of education and government involvement in promoting village economy so the impact on communities powerlessness facing economic crisis especially after the decline of rubber prices.
4. The difference between the working pattern of trans-Java communities who diligently tend to use the land for gardening to supplement their income with local residents who tend to not want to work cause disparasi income between local communities and the trans communities.
5. Difference between individuals, which include the establishment and feeling the difference.
6. Differences in cultural background.
7. The changes are rapid and sudden value in society, especially since transmigrants entering communities.

In addition, government policy by putting transmigrants in the village of Sungai Golang less attention to the characteristics of the culture and customs of the local community. In this case the government prefers instant way ("bedol desa") to move communities from Java to Riau its impact is the shift in the radical tradition of local communities and the proliferation spectacle Javanese traditions are very influential in the development of emotionality and local traditions. This condition is actually developing post-Soeharto, that local people want host communities to follow the pattern of local traditions (they often express the term "dimana bumi di pijak disitu langit dijunjung"). In addition, the following factors may also lead to horizontal conflicts between local people and host communities in the village of Sai-Golang Kelayang district Indragiri Hulu.

a. Ethnocentrism

Ethnocentric attitude as described above is excessive primordialist stance because every member of society measure the circumstances or situation based on values and norms of the group. This attitude is then developed in the 1998-2005 period Sungai Golang Village District of Kelayang.

b. Ethnic stereotypes

Ethnic stereotypes is view (image) of a common ethnic group against another ethnic. This perspective is applied indiscriminately to all members of stereotyped ethnic groups, the impact of this perspective is the local society considers the trans society (especially Java) as an enemy who must be expelled from their village.

Polarization between groups as well as the differentiation of religious ethnic and racial also inequality factors in the control and ownership of the means of production and wealth resulting in widespread to social interaction Sungai Golang River community who began to "not get along". As of the 1998-2005 period more from 50% of transmigrants Java has been selling assets to people who want to buy quickly, although a bit cheap to be able to move out of the Desa. Here's a Javan population data transmigran sell the land and building assets at a low price period 1998-2005, they were given preferential treatment in the form of intimidation pitching roofs at night, extortion, theft of property including crops and their children when school enemy.

1.2. Role of the State (**Government**) In Solving Horizontal Conflict Between Local Communities and host communities in the Sungai Golang Village District of Kelayang INHU

The process of conflict that will always happens wherever, whoever and whenever, conflict is a permanent reality in the reality of change and the change is permanent in life. Conflicts between local people and transmigrant society (host) is a social phenomenon that occurs due to an error in applying the government's transmigration policy. In addition, the role of government is very minimal in this case village government be "legal" for local people to get back their rights that have been usurped by the state (customs and ground) during transmigration.

Errors of states that do "uniformity" high impact development course for the life of the local society (including in this case the village community and society Benio Koto Medan village) should be forced to accept new traditions brought by migrant communities. Customary laws for hundreds of years of their life in an instant changed with the new law and norms in line with the entry of the state into their lives and the influx of new cultures brought by transmigrant society.

In the context of this horizontal conflict resolution, the role of state government in this case both village and sub-district government and regency does not act as power inherent in them. Effort to not be involved in mediating the conflict taken by the government in terms of validating government intimidation, blackmail, terror, etc. even though they only made by some groups, but in the case of the embodiment of the state law that rests on the positive role of government was to be one. But apart from that, the government made efforts to mediate the conflict by performing the following actions;

1. Speeding up the process of buying and selling land and buildings of transmigrants.
2. Speeding up administrative processes and help find a new location in another area of conflict vulnerability more smaller.
3. Helping finding the land buyers and buildings of transmigrants.

Conditions of transmigrants who are not able to build social relations with local communities is a problem. But for people who are able to build social relations with local communities, as described above actually benefit involved in activities such as customs and culture, given tribal names and titles of honor and serve families in one particular tribe. The following description of the formation of social relations of host communities and local communities;

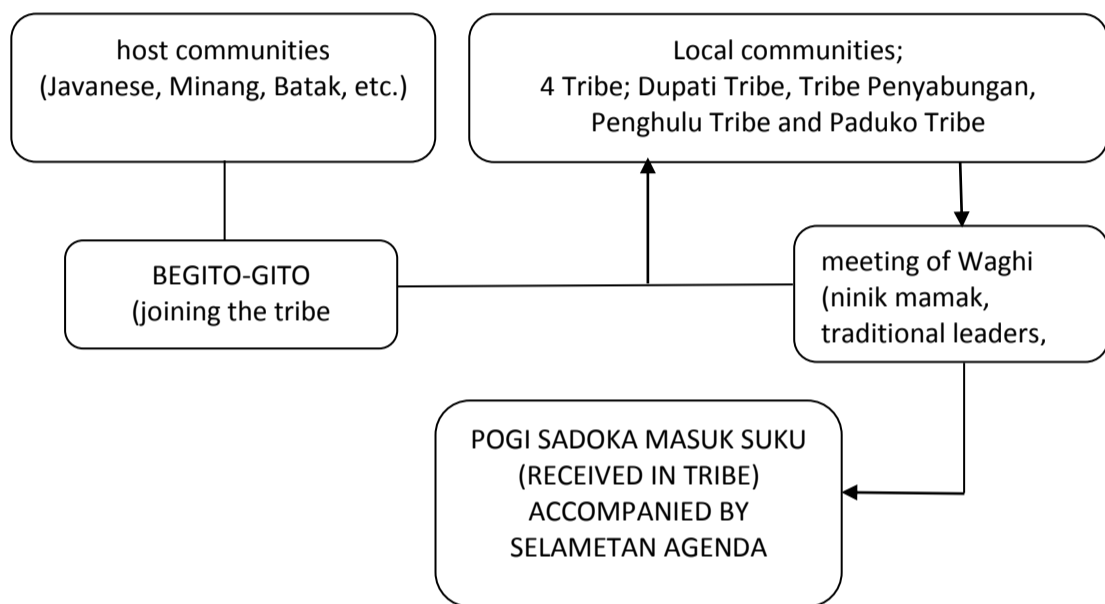


Figure 1. Formation of Social Relation of host communities and Local Communities
 Source: Data Processed in 2014

CONCLUSION

Based on the analysis of the above cases, it can be concluded that the horizontal conflicts between local communities and host communities caused by the pattern of distribution of those resources (capital, equipment, land, etc.) are not uneven and not apply the principle of justice. In addition, the policy states that do uniformity and distort local culture led to social unrest, especially the larger conflict. Proved conditions under which the state (under the authoritarian Suharto) crisis that led to the fall of the regime and the incoming new regime, citizens are demanding

back their basic rights when living in the territory of their own customs and culture of the country. Because the government is not able to meet the demands of the claim and even then made directly with the demands of the people within their traditional territory (formerly) to "give back" customary rights and their harato. Meanwhile, the government is reluctant to do much because they do not want the status quo is threatened government (village government).

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