

Participatory Social Action in the Mediation Process of Oil Palm Land Conflict in Central Kalimantan, Indonesia

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Abstract: This study aims to understand the experiences of local communities in dealing with tenurial land conflicts with oil palm plantation companies in Central Kalimantan and to analyze the factors influencing the dynamics of the conflict and efforts to resolve it. The method used combines a participatory action phenomenology approach of community mediation in conflict with qualitative analysis using NVivo application. The main findings include the analysis of Dahrendorf's conflict theory highlighting differences in interests between involved parties, the use of phenomenology approach to understand the experiences and subjective participation of communities, and analysis using NVivo software to map conflict narratives qualitatively. Recommendations taken are the necessity of a holistic approach in resolving oil palm plantation conflicts by considering indigenous community rights, strengthening the government's role in fair and transparent regulation, and considering the experiences and aspirations of communities in the conflict resolution process.

Keywords: land conflict, palm oil, social action, mediation, phenomenology.

1. Introduction

A. Background

The expansion of oil palm plantations in Indonesia is a complex issue, affecting various social, economic, and ecological aspects. The high demand for vegetable oil and CPO, both domestically and internationally, drives Indonesian palm oil production. Data from the Ministry of Agriculture shows that CPO and PKO production reached 48.68 million tons in 2018, with the majority coming from private plantations. The palm oil industry currently contributes the largest foreign exchange earnings for the country, recording revenue of US\$20.2 billion in 2019.

Economically, oil palm also plays a role in improving the local economy. According to data, the palm oil industry has created jobs for millions of people, both as farmers and workers in plantations. This significantly contributes to improving rural community welfare. Land conflicts between communities and companies often arise due to overlapping land claims. Many local communities have traditionally managed and depended on their land for generations, but land claims ending up in the hands of plantation companies often dominate legal processes

and regulations. As a result, traditional communities often lose access to vital natural resources for their livelihoods, such as forests and rivers.

In addition, tenurial land conflicts are also triggered by unfair practices in land acquisition by plantation companies. Many cases involve local communities being forced to sell their land at prices far below its actual value or even without adequate compensation. Inequalities in negotiations between generally powerless local communities and large companies often lead to oppression and injustice. Tensions between communities and plantation companies often escalate into physical and legal conflicts that harm both parties. Demonstrations, blockades, and refusals of plantation activities often occur as resistance to oppression and illegal land seizure perceived by local communities. On the other hand, companies often use physical violence and legal threats to suppress community protests and continue their plantation expansion.

The government plays a crucial role in mediating tenurial land conflicts between communities and oil palm plantation companies. Through policies that favor the interests of local communities and the environment, the government can act as a facilitator in resolving conflicts fairly and sustainably. Concrete steps such as auditing company land claims, strengthening legal protection for traditional communities, and increasing transparency in land acquisition processes can help reduce tensions and build trust between both parties. Additionally, active community participation in resolving conflicts is also key to achieving sustainable solutions. Through social actions such as dialogue between involved parties, monitoring of company activities, and advocacy for community rights, local communities can effectively advocate for their interests. Civil society organizations, community-based organizations, and advocacy groups can also play a role in providing support and guidance to communities in facing land conflicts. This research is conducted with the aim of contributing to the conflict mediation process, especially in the active and participatory role of communities in conflict mediation efforts. Secondary data from reliable sources will be used as cases to be qualitatively analyzed through phenomenological studies and

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qualitative analysis using the Nvivo 12 application.

B. Problem Formulation

What are the experiences of local communities in dealing with tenurial land conflicts with oil palm plantation companies in Central Kalimantan? What are the perceptions, emotions, and actions that arise from these experiences? What is the government's role in mediating conflicts, and how do communities participate in resolving these conflicts? This study aims to deeply understand the subjective experiences of communities in dealing with land conflicts and to analyze the factors influencing conflict dynamics and resolution efforts. Using a phenomenological approach, this research will explore the meanings contained in individual and group experiences related to tenurial land conflicts. Furthermore, qualitative analysis will be used to identify patterns, themes, and factors emerging from the data and to understand conflict dynamics more broadly. This research is expected to provide profound insights into the social reality of tenurial land conflicts in Indonesia and to provide recommendations for more inclusive and sustainable policy development.

C. Research Objectives

This research aims to deeply understand the experiences of local communities in dealing with tenurial land conflicts with oil palm plantation companies in Central Kalimantan. Additionally, this research also aims to analyze the factors influencing conflict dynamics and resolution efforts, and to provide recommendations for more inclusive and sustainable policy development.

D. Research Methods

The methodology used in this research will combine a participatory action phenomenology approach of community mediation in conflict (Perdana and Yuliana, 2015) with qualitative analysis using the NVivo application (Rahadi, 2020). Here are the details of the approaches and analysis tools to be used:

1) Participatory Action Phenomenology Approach

The phenomenological approach allows researchers to understand the subjective experiences of communities (Main, et al., 2018) in dealing with land conflicts by delving into their perspectives and actions in a broader social context. Through this approach, local communities are not only considered as research subjects but also as active participants in conflict mediation. They will be encouraged to participate in the research process, including problem identification, solution formulation, and implementation of relevant actions. Local wisdom and religious views (Rusmanto in Main, et al., 2018) become important inputs in viewing conflicts and achieving their resolution.

2) Qualitative Analysis with NVivo

Qualitative data obtained from interviews will be analyzed using the NVivo application (Rahadi, 2020). NVivo is a powerful data analysis tool for qualitative research, allowing researchers to manage, organize, and analyze data more efficiently. In the analysis using NVivo, steps such as data coding, concept network creation, and exploration of

relationships between themes will be systematically conducted.

3) Research Stages

The first stage of the research involves careful preparation, including the identification of relevant research locations and the selection of representative respondents from the local community and other relevant parties. Subsequently, structured interview guidelines were developed based on the participatory action phenomenology approach. The second stage is data collection, where in-depth interviews were conducted with previously selected respondents. These interviews were recorded and noted for further analysis. After that, the data analysis stage narrative transcription and data processing using the NVivo application. Data (conflict narratives) were coded based on emerging themes and concepts during the interviews, and a concept network was created to explore the relationships between these themes. The final stage is interpretation and report preparation, where researchers interpreted the meanings contained in the data based on the participatory action phenomenology approach. The results of this interpretation were compiled in a research report that integrates findings from qualitative analysis with relevant policy recommendations.

2. Theoretical Foundation

A. Oil Palm Land Conflict in Central Kalimantan

Central Kalimantan Province has an area of 15.3 million hectares or 153,564.50 km², which is 8.04 percent of Indonesia's total land area, making it the second largest province in Indonesia after Papua or 8.04 percent of the total land area of Indonesia (BPS Kalteng 2015). Central Kalimantan is one of the provinces experiencing complex dynamics in the consolidation of forest areas related to the synchronization between forestry spatial planning and provincial spatial planning (Syafii, 2016). Central Kalimantan has abundant natural resources potential in various sectors including forestry, agriculture, plantations, mining, marine, fisheries, and others, making Central Kalimantan Province attractive to various parties for various natural resource utilization activities. Mining, forestry, and plantations are sectors that generate state revenue, these sectors intersect with land-based sectors (Mumbunan, 2015). Plantation business activities refer to Law Number 18 of 2004 concerning Plantations, and Law Number 5 of 1960 concerning Basic Agrarian Regulations regarding the provision of land for plantations, accommodating plantation development in forest areas, which are regulated through Government Regulation Number 10 of 2010 concerning Procedures for Changes in Forest Area Use and Function.

Land conflicts in the context of the palm oil industry have become an increasingly interesting topic in academic discourse and social practice. As one of the largest palm oil producing countries in the world, Indonesia is a major focus of studies on palm oil land conflicts, not only because of its important role in the global economy but also because of its complex impacts on local communities and the environment. In this chapter, the context and dynamics of oil palm land conflicts in Indonesia will be deeply explored, involving interactions between various parties, including local communities, plantation companies, the

government, and other actors.

Land conflict issues, fundamentally, have been going on for a very long time. Historically, it can be traced back to the colonial era through the application of liberal principles in natural resource management. Syafii (2016) mentions that this system was built by utilizing existing traditional institutions (Javanese society). Local elites were made intermediaries connecting the Colonial Government with tenant farmers to increase economic productivity. This system positioned the elites to have special privileges, while the farmers were increasingly squeezed with various obligations (taxes) that had to be fulfilled. Moreover, this system has created dualistic economies because people were forced to cultivate export crops (commercial agriculture) while at the same time they still depended on subsistence farming patterns. From here, negative perceptions of land use, unsynchronized management preferences, and the ambiguity of land ownership rights emerged, especially within and around forest areas which are still highly centralistic.

B. Participatory Social Action in Conflict Mediation

1) Conflict Theory and Conflict Mediation

In his book, "Class and Class Conflict in Industrial Society," Dahrendorf (1959) states that classical conflict theory, which developed in the 19th and early 20th centuries, is the foundation of modern conflict theory. Karl Marx's thinking became the basis, with an emphasis on economic inequality and class conflict as drivers of social change. According to Dahrendorf, Marx divided society into labor and capital owners, and the conflict between these classes was considered the trigger for social change. However, over time, modern conflict theory has evolved and accommodated new dimensions, such as gender, race, ethnicity, and social structuralism.

Mas'udi (2015) in his article entitled "Roots of Conflict Theory: Dialectics of Conflict, Core of Social Change in the Views of Karl Marx and George Simmel" writes that classical conflict theory focuses attention on the economic dimension as the main driver of social conflict. Marx highlighted exploitation in the capitalist system, where capital owners exploited labor to achieve profits. According to him, in his book, economic inequality became the main cause of tension in society. With this thinking, classical conflict theory laid the foundation for understanding conflict based on economic inequality and class conflicts.

As sociology theory and human civilization developed, classical conflict theory evolved into modern conflict theory, which according to Nendissa (2022), reflects the evolution of conflict thought by incorporating additional dimensions. Concepts such as symbolic conflict theory and racial conflict theory expand understanding of social conflict. By including aspects such as gender, ethnicity, and race, this theory acknowledges that conflict is not limited to the dimension of social class alone. In this way, modern conflict theory provides a more comprehensive understanding of the complexity of social relationships (Dzofir, 2017).

Modern conflict theory highlights the role of gender, race, and ethnicity in creating social conflicts. Involvement of these

dimensions enriches the analysis of power dynamics and inequalities in society. For example, racial conflict theory investigates how racial and ethnic factors play a role in creating conflicts. Similarly, gender conflict theory discusses how gender inequality can lead to social tensions (Nendissa, 2022). Modern conflict theory views conflict as a result of inequality in the distribution of resources, power, or values among groups in society. In the context of oil palm plantations, tenurial conflicts mainly occur due to competition over land ownership and use rights between various parties, such as oil palm plantation companies, local farmers, indigenous communities, and the government (Khoirudin, et al., 2021).

One of the figures of modern conflict theory is Ralf Dahrendorf, a German sociologist who also made significant contributions to conflict theory (Izza, 2020). Dahrendorf (1959) in Izza (2020) developed a more dynamic view of social conflict, which not only revolves around conflicts between economic classes but also recognizes the complexity of various social, political, and cultural factors that contribute to conflict in society.

Dahrendorf highlights the role of power structures in determining the dynamics of social conflict. According to him, conflict does not only occur because of economic inequality, but also because of conflicts between groups competing to control resources and social institutions. He emphasizes that conflict is a normal and even important phenomenon in modern society, as it is a way in which society evolves and adapts to change (Dahrendorf, 1959).

In the context of oil palm plantations, Dahrendorf's approach can help understand the dynamics of tenurial conflicts as a result of competition among various parties with conflicting interests, such as oil palm plantation companies, local farmers, indigenous communities, and the government. Dahrendorf's analysis can be used to highlight how power structures and interactions between various actors influence the emergence and resolution of conflicts (Darmawati and Harsono, 2021), and how these conflicts can trigger broader social and political changes in society.

Ralf Dahrendorf developed several theoretical propositions about conflict and conflict mediation that can provide valuable insights into understanding the dynamics of social conflict. Here are some of the main propositions of Dahrendorf's theory of conflict (Dahrendorf, 1959):

Conflict as a Normal Constituent in Society: Dahrendorf regards conflict as a normal constituent in modern society. According to him, conflict is not something to be avoided or suppressed, but as an inevitable part of social dynamics. Conflict is the way various interests and values compete and clash in society.

Power Structure as the Main Cause of Conflict: Dahrendorf highlights the importance of power structures in determining the distribution of resources, benefits, and interests within society. Conflict primarily arises when there is inequality in the distribution of power among various groups or social classes. This power structure influences how conflicts develop and are resolved.

Conflict as a Manifestation of Social Inequality: According

to Dahrendorf, conflict is a manifestation of the social inequality underlying the structure of society. This inequality can occur in various forms, including economic, political, and cultural. Conflict arises when different groups seek to pursue their conflicting interests and values.

Conflict Mediation as an Acceptable Solution: Although Dahrendorf acknowledges the importance of conflict as part of social dynamics, he also emphasizes the importance of conflict mediation to prevent dangerous escalation and achieve solutions acceptable to all parties involved. Conflict mediation involves the intervention of a neutral third party to help resolve disputes and reach fair and sustainable agreements.

2) *Participatory Action Research*

Participatory action research theory highlights the central role of active individual participation in shaping and changing social structures. This approach, primarily focused on the involvement of local communities in the development process, prioritizes their needs and aspirations. One of the main thinkers in this theory is Paulo Freire (Abdillah, 2017 and Suriani *et al.*, 2023), who developed the concept of liberation education emphasizing the role of active individual participation in understanding social reality and creating sustainable change. This theory asserts that by empowering local communities through active participation, the legitimacy of policies and social programs can be enhanced, considering the unique context of each community. Although the main challenge in implementing this theory is obtaining active participation from the community and relying on their capacity and autonomy, participatory action research theory remains an important framework in efforts to create inclusive and sustainable social change.

Kuntoro (1994), in his writing on *Action Research: Development and Participation Methods*, explains that action research emerged as a more humanistic community development method. In this view, the subject is positioned as an active agent in the research process, where they are actively involved in exploring the problems they face. Research subjects not only become objects but also participants in the research process conducted together with academic researchers. Action research includes community development and community participation in designing and implementing research. By using this method, research subjects can directly benefit from the process and results of research, which are directly related to solving their specific problems, thus directly improving their living conditions.

In another study, Fatchiya (2008) highlights that social action theory emphasizes voluntarism in action. This theory, developed by Talcott Parsons, emphasizes that each individual actor performs actions based on subjective decisions, although influenced by normative and situational constraints. The elements of this social action theory include the individual as an actor, efforts to achieve goals, variations in ways to achieve goals, restrictions by situational conditions, the influence of values and norms, and the subjective decision-making of actors. This shows that individual actions are limited by constraints from ideas and situational conditions.

If participatory action research was previously described as a

humanistic approach and emphasizes the voluntarism aspect of actors involved in activities/research, then adding the word "participatory" provides a more complex meaning (Adiprasetyo and Adiputra, 2018). According to Kemmis and McTaggart (2006), there are seven characteristics of participatory action research, namely:

- Participatory Action Research (PAR) is an intentional social process, in which individuals explore their interactions with the social domain.
- PAR is a participatory process in which individuals reflectively explore their knowledge and interpretations of themselves and the actions they take. This is research done together with participants, not by external parties. PAR is a practical process involving collaboration, in which individuals examine their social interactions with others with the aim of improving actions or interactions that may be inefficient, unfair, or isolating (Nindyatmoko, *et al.*, 2022).
- PAR has emancipatory dimensions that encourage individuals to examine how social, cultural, economic, and political structures unite to limit the development and freedom of individuals. The goal is to free oneself or develop strategies to operate within these structures effectively while minimizing their negative impacts.
- PAR is critical in nature. The goal of this research is to help individuals overcome and free themselves from the challenges they face in social interactions, including in language, work patterns, and power dynamics in social relationships.
- PAR is a reflective process in which individuals continuously change their practices through cycles of critical action and self-reflection on the practices they perform, their understanding of those practices, and the social structures that influence those practices.
- The main goal of PAR is to change theory and practice. It does not only seek a one-way connection from theory to practice or vice versa but aims to integrate and develop both through critical reflection on their relationships and consequences.

With these characteristics, PAR seeks to unite action and reflection, theory and practice, in its participation with others, in pursuing practical solutions to urgent issues, and more generally in individual and community development (Kemmis, 2006). PAR aims to contribute to efforts to build knowledge and bring about social change or transformation (Kemmis & McTaggart, 2005).

3) *Phenomenological Approach*

Agrarian conflict phenomena between communities and oil palm plantation companies are often complex and multi-dimensional, involving competition for land, natural resources, and traditional rights among various involved parties. When looking at this conflict through the lens of phenomenological theory, this approach will emphasize understanding how individuals in these communities experience and make meaning of the conflict from the perspective of local wisdom and their

own opinions (Samho and Purwadi, 2023).

In the context of agrarian conflicts in oil palm plantations, phenomenological theory can highlight the experiences and perceptions of local communities regarding the changes/impacts brought by oil palm plantation companies to the social welfare of the community. This includes social, economic, and environmental impacts perceived by them, as well as feelings of loss of land and their traditional/native rights (Samho and Purwadi, 2023 and Aldiyanti et al., 2022). This theory will also highlight how this conflict affects identity and social cohesion among local communities, as well as how they try to interpret and respond to the conflict.

3. Case Study: Oil Palm Land Conflict in Central Kalimantan

A. Context and Dynamics of Conflict

Several cases of land conflicts between communities and oil palm plantations are presented for analysis. The case of oil palm plantation conflicts in Central Kalimantan Province is taken from the "tanahkita.id" website and from interview with selected respondents from local community, community organization, police officers and government staffs. Land conflicts in the palm oil industry in Indonesia have been a major concern in recent years. For example, in 2021, the indigenous community of Dayak Tomun in Laman Kinipan was involved in a conflict with a palm oil company in Central Kalimantan, filing a lawsuit with the Palangkaraya State Administrative Court (PTUN). This conflict represents one of many disputes that occur between local communities and plantation companies, such as the conflict between the Laman Kinipan Customary Forest and the PT. Sawit Mandiri Lestari (PT. SML) Oil Palm Plantation in 2020. This dispute became complex because it involved excavators threatening the customary forest, although the area should have been outside the company's Business Use Rights (HGU). The criminalization threats in land disputes between the Indigenous Community Farmers Group of Dayak Tamuan and the Oil Palm Plantation PT Sapta Karya Damai in 2019 also reflect the complex dynamics between local communities and companies. From this series of conflicts, the importance of understanding the context

and dynamics of oil palm land conflicts to achieve inclusive and sustainable solutions is evident. In detail, cases of agrarian conflict in the oil palm plantation sector in Central Kalimantan are summarized in the table 1.

The table 1 illustrates various land conflicts that occur in the context of the palm oil industry in Indonesia, considering the various parties involved in each conflict. These conflicts cover various years, from 2008 to 2021, and involve indigenous communities, plantation companies, as well as government agencies at both local and national levels.

In each conflict, there is complexity in the dynamics that occur. For example, in 2021, the conflict between the indigenous community of Dayak Tomun in Laman Kinipan and a palm oil company in Central Kalimantan involved a lawsuit filed with the Palangkaraya State Administrative Court (PTUN), with the regent of Lamandau, Central Kalimantan as the defendant. Similarly, in the 2020 conflict, where the conflict between the Laman Kinipan Customary Forest and the PT. Sawit Mandiri Lestari (PT. SML) Oil Palm Plantation involved efforts by the indigenous people of Laman Kinipan to drive away excavators clearing their forest, while the government, including the Presidential Staff Office and the Ministry of ATR/BPN, were involved in settlement efforts.

Furthermore, there are also conflicts involving criminalization threats, such as in the land dispute between the Indigenous Community Farmers Group of Dayak Tamuan and the Oil Palm Plantation PT Sapta Karya Damai in 2019. Here, the government, including the Central Kalimantan Governor and the Kotim District Police, are involved in conflict resolution efforts. From this series of conflicts, the importance of understanding the context and dynamics involved in oil palm land conflicts is evident. Factors such as government policies, indigenous community rights, spatial planning policy implementation (Setiawan, et al., 2017), and corporate business practices play a key role in shaping these complex conflict dynamics.

B. Mediation Processes

The parties involved in conflicts as presented in Table 1 have roles and responsibilities in resolving conflicts. The roles are formulated as follows. The role of the government in addressing

Table 1

Case studies of land conflicts between communities and oil palm plantation companies in Central Kalimantan

| Year and Conflict Narrative | Involved Parties |
|---|---|
| 2021: Conflict between the indigenous community of Dayak Tomun in Laman Kinipan and a palm oil company in Central Kalimantan. | Company: PT Sawit Mandiri Lestari Community: Indigenous Community of Dayak Tomun in Laman Kinipan |
| 2020: Conflict between the Laman Kinipan Customary Forest and the PT. Sawit Mandiri Lestari (PT. SML) Oil Palm Plantation. | Company: PT. Sawit Mandiri Lestari (PT SML) Community: Laman Kinipan, Dayak Customary Council (DAD) of West Kotawaringin |
| 2020: Land dispute between the community and the private large-scale oil palm plantation corporation PT HMBP (Best Group). | Company: PT Hamparan Masawit Bangun Persada Community: Penyang Village, Bangkal, and Tanah Putih |
| 2019: Criminalization Threat in Land Dispute between the Indigenous Community Farmers Group of Dayak Tamuan and the Oil Palm Plantation PT Sapta Karya Damai. | Company: PT. Sapta Karya Damai Community: Penyang Village, Dayak Tamuan Indigenous Group |
| 2017: Struggle of Sei Hambawang Village Residents to Demand Plasma Rights from PT Surya Mas Cipta Perkasa and PT BAFM Palm Oil Companies. | Company: PT BAFM, PT Surya Mas Cipta Perkasa Community: Sei Hambawang Village, Anang Kustar, Isul, and Abidin |
| 2008: Overlap of Concessions of 23 Oil Palm Companies on Dayak Ngaju Customary Land. | Community: Dayak Ngaju Indigenous Community |
| 2016: Criminal Acts of Deforestation by PT PMM. | Company: PT Prasetya Mitra Muda (PT PMM) and Certification Institutions |

oil palm plantation conflicts in Central Kalimantan is very important, where they must prioritize the principles of justice and fair law enforcement, especially in protecting indigenous rights and implementing regulations related to natural resource management (Rahmawati *et al.*, 2023). In addition, the government is expected to facilitate dialogue and mediation among all parties involved in the conflict, considering the interests of all relevant parties. Transparency and accountability in decision-making processes and providing better access to information to the public (Putra and Smolak, 2020) are also the government's main responsibilities, as well as promoting sustainable development that considers social, economic, and environmental aspects.

The role of companies in resolving these conflicts must be accompanied by respect for indigenous rights and social and environmental empowerment from oil palm plantation operations. They are also expected to communicate and collaborate with rural/local communities in decision-making affecting them, plantation and community land management (Uchendu, *et al.*, 2015), and implement responsible business practices, including sustainable farming practices, environmental standards compliance, and social welfare for employees and surrounding communities.

The role of the community in resolving oil palm plantation conflicts involves efforts to promote awareness of their rights as indigenous communities and the company's obligations to comply with these regulations and rights. In addition, they need to collectively organize themselves to advocate for common interests and build solidarity among affected community members (Rahmawati *et al.*, 2023). Developing local capacity to engage in dialogue with companies and the government, as well as engaging in participatory social actions such as peaceful demonstrations, awareness campaigns, and advocacy activities, are also important parts of the community's role in resolving these conflicts.

These analyses provide valuable insights into the complex dynamics of oil palm land conflicts in Central Kalimantan and offer a basis for developing comprehensive conflict resolution strategies that consider the interests and experiences of all parties involved.

4. Analysis and Discussion

A. The Role of Parties

Dahrendorf's conflict theory highlights the differences in interests among various groups in society and how conflicts arise as a result of inequality in the distribution of power and resources. By using this approach, we can discuss the table above focusing on the dimensions of power and inequality in oil palm land conflicts. Below is an example of discussing the narratives using the Dahrendorf conflict theory proposition:

1) Conflict between the indigenous community of Dayak Tomun and a palm oil company in Central Kalimantan

- The Dayak Tomun indigenous community as a party with interests in defending customary rights and control over natural resources.
- The palm oil company as a party with economic

interests in business expansion.

- The government as a party with the power to regulate and resolve conflicts, but sometimes they are in the conflict due to accusations of involvement or negligence in the process.

2) Conflict between the Laman Kinipan Indigenous Forest and the Oil Palm Plantation PT. Sawit Mandiri Lestari (PT. SML)

- The Laman Kinipan indigenous community as a party directly affected by the expansion of oil palm plantations and having interests in preserving their customary forests.
- The palm oil company as a party with economic interests in land utilization for plantations.
- The government as a party with the power to regulate land use and conflict resolution, but may also be involved in the conflict due to ambiguous regulations or enforcement negligence.

In both conflicts, there is evident inequality in the distribution of power and resources among the various parties involved, which is the main source of conflict. The government, as the holder of power and main regulator, plays a crucial role in resolving conflicts by ensuring justice, granting land ownership rights to communities (land certification), sustainable land management, and active participation of all involved parties.

B. Phenomena of Experience in Conflict Mediation

The phenomenological approach is important for understanding the experiences and perceptions of individuals and communities in the context of oil palm land conflicts. The interpretation of meanings from seven narratives of land conflicts between communities and palm oil companies using the phenomenological approach is elaborated in the following points:

- The conflict between the Dayak Tomun indigenous community in Laman Kinipan and the palm oil company in Central Kalimantan has created complex dynamics that affect daily life and the collective aspirations of the community regarding conflict solutions. The phenomenological approach can help unearth individual experiences in this conflict, including how they directly feel the impact of the presence of palm oil companies in their lives. For example, in July 2019, the indigenous people of Laman Kinipan expelled excavators that were clearing their forests, demonstrating their determination to protect their customary lands. However, the conflict also involves motivational aspects and the community's understanding of this conflict. Although there are efforts to resolve the conflict legally, such as filing lawsuits in the State Administrative Court (PTUN) in Palangkaraya, the community is also engaged in direct action in response to violations of their customary lands.
- Moreover, it is important to analyze the significance of the community's participation in this conflict. The dispute between indigenous communities and palm oil

companies reflects a struggle between cultural values and local identity against economic interests and corporate power. For example, when a farmer in Penyang village was arrested for allegedly stealing oil palm fruit bunches in the company's concession area, it indicated tensions between the traditional rights of communities and the company's property claims. The criminalization of communities attempting to defend their land highlights the complexity of this conflict in a broader cultural and social context.

- Overlapping concession permits of palm oil companies are also a crucial part of this conflict. Areas that should be managed by indigenous communities, such as Dayak Ngaju villages, have become subjects of many palm oil companies with concession permits. This creates legal uncertainty and neglects the rights of communities to their customary lands. Furthermore, criminal acts such as deforestation committed by some palm oil companies, such as PT PMM, add complexity to this conflict by threatening the environment and natural resources crucial for the sustainability of local communities.

Thus, the phenomenological approach provides a useful framework for understanding this conflict holistically, including individual experiences, motivational participation, meaning analysis, and the cultural and social context surrounding it. With a deeper understanding of the dynamics of this conflict, inclusive and sustainable solutions are expected to be achieved to address tensions between indigenous communities and the palm oil industry in Central Kalimantan.

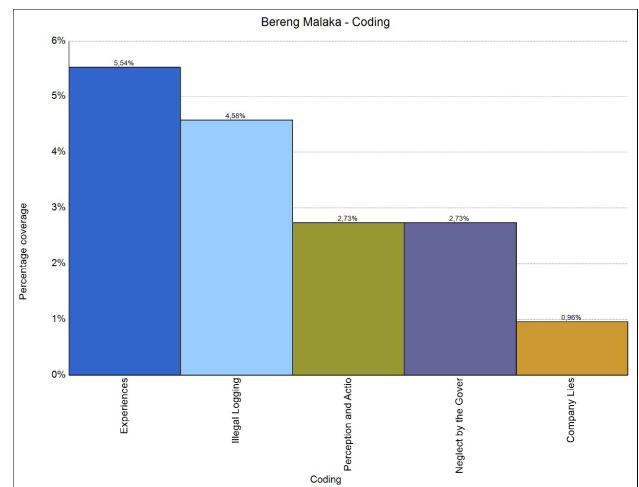
C. Analysis with NVivo

Using NVivo 12 software, seven conflict narratives were qualitatively analyzed. Conflict narratives were extracted from the Tanah Kita portal. Each narrative is documented in 1-2 pages containing chronological, parties involved, interest from each parties, and mediation processes led by the government offices. Prior to the analysis using Nvivo, the narrative was translated into English. In line with the research objectives, text in conflict narratives was mapped based on four issue groups (nodes), namely community experiences in conflict and conflict resolution, the government's mediation role, community participation in conflict resolution, and how community perceptions-emotions-actions contribute to mediation and conflict resolution processes. These node types were extracted from word frequency menus automatically in NVivo and manually through reading and understanding the narratives of each conflict. For the community experience node type, five sub-nodes were identified (wise and prudent farming, deceived by companies, illegal logging in community customary lands, efforts to protect forests, and passing on land to the next generation). Each node and sub-node will be searched for their distribution and frequency of appearance in the seven conflict narrative scripts. The results of word frequency illustrations and conflict case mapping are presented in the following figures.



Fig. 1. Word cloud illustration depicting the context of community-palm oil plantation conflicts

The term "community" and "land" appears most frequently, indicating that conflict narratives represent community concerns on their land. Community ethnic groups and their land are the object of conflict, affected by it, community take action against the conflict, and they participate in conflict resolution. Government (central and regional) is the second most frequently found, indicating that the mediation roles from the government is critical in the resolution process. Private companies in the palm oil sector are the third most frequently found term, followed by dayak indigenous groups, forests, customary lands, and social and environmental aspects. These issue groupings are also divided according to the affected Dayak ethnic groups. The distribution of issues in the community group is presented in the following figures.



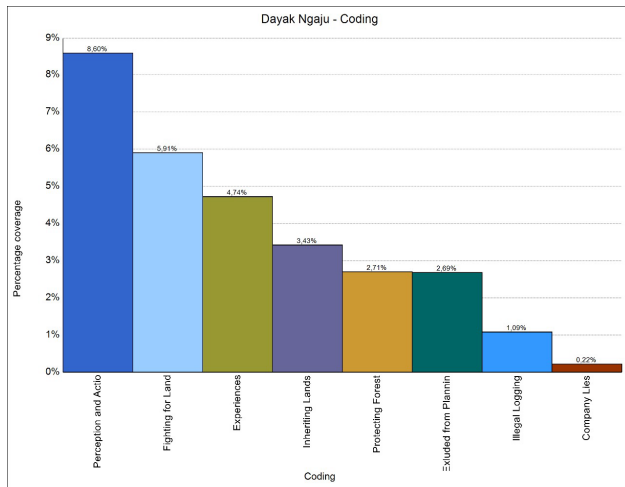


Fig. 2. Distribution of conflict issues based on local/indigenous community groups (examples in two villages)

In the Bereng Malaka community group, the theme of community perception and action (wise and prudent farming, deceived by companies, illegal logging in community customary lands, efforts to protect forests, and passing on land to the next generation) appears most frequently. From conflict narratives, there are 23 cases of overlap between oil palm plantation concessions and Bereng Malaka (also part of Dayak Ngaju ethnic groups) customary lands. The community states some important experiences in conflict resolution processes, such as "From what we see, customary law will be eliminated. Customary law and government laws should be used together. In reality, only government rules are used," (Berkat, Village Elder of Katunjung Village). Tanduk, a Ngaju Customary Elder from Pulau Kaladan Village, Mantangai Subdistrict, Kapuas Regency, Central Kalimantan, responds that customary community leaders are never involved in activities occurring in their area. "If customary law is not recognized, how can we live, it's like we have a room, someone enters the room as they please while our wives are there, who knows what they're doing in the room," he said. He emphasized that their only desire is one, to return their land to their hands. "We want recognition from the government for our customary law".

In the Dayak Ngaju customary land area, the perception, emotion, and action theme appears more frequently. This theme is detailed into sub-themes: the presence of community figures, government negligence, road blockades, company legal violations, not being involved in planning, group and organizational actions, and actions to fight for land customary rights. The Laman Kinipan indigenous community believes that the 16,169.942 hectares of forest, consisting of 70% primary forests and 30% community cultivated land and settlements, not only function as water regulators but also as health guarantors for indigenous residents, as medicinal sources are found in the forests. The granting of permits by the government did not involve indigenous groups, leading to the opening of land for oil palm plantations in the Laman Kinipan customary land area. The indigenous community has made various efforts to find solutions, including writing to the company, for example, about rejecting and stopping operations in the customary land area

and inviting the company to sit down with the indigenous community. The slow response from the company and government, which is expected to be a beacon of hope for conflict resolution, also becomes a community experience. The disappointment of the community is also shown by the closure of roads passing through their villages. They also sent a customary demand letter with a fine calculation of Rp 5 billion. The indigenous community formed a group facilitated by a local NGO, to be stronger in fighting for customary land rights over the land they have cultivated for generations.

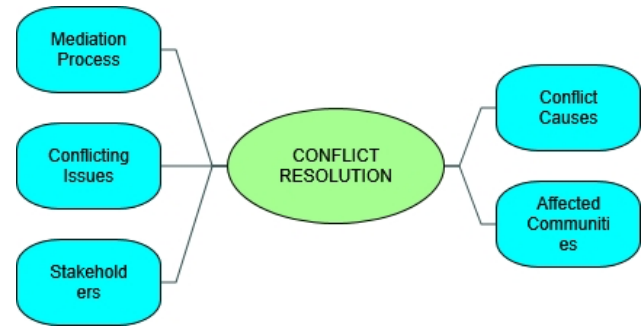


Fig. 3. Concept of conflict resolution analyzed from 7 conflict narratives

The concept of conflict resolution is designed by analyzing several themes, namely the parties involved, conflict issues, causes of conflict, conflicting communities, and conflict mediation processes. Understanding the characteristics of indigenous communities (Dayak Ngaju, Tomun and Tamuan, and Dayak Lapan Kinipan) is important before designing conflict resolution programs. Issues causing conflict and disputed issues also need to be well-documented, related to issue scale, root problems, level of issue importance, and issue sensitivity to the overall conflict.

5. Conclusion and Recommendations

There are three important conclusions from this research highlighting the conflicts arising in the context of oil palm plantations in Central Kalimantan, with a focus on the conflict between indigenous communities and palm oil companies. First, Dahrendorf's conflict theory is used to analyze the differences in interests among various parties involved in the conflict, such as the Dayak Tomun indigenous community and palm oil companies. The government is also involved in the conflict because it has the power to regulate and resolve issues, although sometimes becoming a subject of the conflict itself. Second, the phenomenological approach is used to understand the subjective experiences and participation of the community in conflict resolution. This includes exploring individual experiences, understanding motivations and thoughts, as well as analyzing meanings and cultural and social contexts in community participation. Third, analysis using NVivo software is used to map conflict narratives qualitatively, identifying key issues and community experiences in conflict as well as the resolution process.

The recommendations that can be drawn from these conclusions are the need for a holistic approach in resolving oil palm plantation conflicts. This includes paying attention to and

respecting the rights of indigenous communities, strengthening the government's role in fair and transparent regulation, and considering the experiences and aspirations of the community in the conflict resolution process. Thus, more sustainable solutions and responses to the needs of all parties involved can be formulated and implemented.

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