Conflict Management in Forest Resouces in West Java and West Kalimantan, Indonesia

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Abstract: Forest resources are very important for the Indonesian economy, as well as for livelihood of communities whose depend on to the forest and many parties which is interested to the forest. So that land use issues among many parties became main problem in forest management conflicts, including concessions, plantations, protected areas and subsistence forest communities. The research aims to describe characteristic of conflict, to analyse impact of conflict to forest management, and to design model of conflict management based on cultural community. The research used qualitative approach and Case study method. Informants of the research are Dayak Iban Community in West Kalimantan, and Kasepuhan Community in West Java, Indonesia. The result of the research found that there are many type of conflict in West Kalimantan and West Java .In conflict situation, it is required many prerequisite conditions that must be achieved to manage the conflict. It should be established a collaborative management between government and communities, putting the community as a partner and local government intervention to provide a way poverty out.

1 INTRODUCTION

Forest resources are very important for the Indonesian economy, as well as for livelihood of communities whose depend on to the forest. In 1960, The Indonesian government declared that all natural resources are subject controlled and managed by The State (Basic Agrarian Law, Statute 160, Number 104, Law Number 5). Based on these regulations, the government may establish an area for a conservation area or for the utilization of natural resources. In the late 1960s, Suharto (President of Indonesia, 1966-1998) has partitioned the outside islands territory of the Sumatra Island, Kalimantan (Indonesian Borneo) and Irian Jaya, and given the right to industrial extraction of logging companies in nearly 80% of forest area (Broad & John Cavanagh, 1994).

Our satellite, Geographic Information System, and field-based analyses show that from 1985 to 2001, Kalimantan's protected lowland forests declined by more than 56% (29,000 square kilometers). Even uninhabited frontier parks are logged to supply international markets. "Protected" forests have become increasingly isolated and deforested and their buffer zones degraded. Preserving the ecological integrity of Kalimantan's rainforests requires immediate transnational management (Curran et al., 2004). Logging companies are given leases for a period of 35 years, after which time they could renew the contract or leave the ground. Over time, with a abandoned lease, barren area has been transformed into industrial plantations, especially oil palm monocultures. Nearly 25% of land in West Kalimantan, for example, is allocated for the plantation industry in 2002 (Curran et al., 2004). The government policy has put local communities in conflict with government including concession holder.

In other cases, government policy on forest conservation also lead to conflict, for example, the issuance of the decision of the Minister of Forestry No.175/Kpts-II/2003, which is a function of changes in the ex corporate (Perum Perhutani) or protected forests and limited production forests around Halimun Salak Mountain national Park (TNGHS) into a single entity as the national park (conservation area). This policy aims to preserve forests, but putting local community in conflict. Because this policy has

eliminated the rights of local communities to utilize forest land.

Land use issues among many parties, including concessions, plantations, protected areas, subsistence communities, and transmigration, always find themselves in situations of conflict. Traditional customary rights of resource rights is determined and controlled by people without formal title. It is only recognized to the extent they do not conflict with national law. Under the Basic Agrarian Law, all of land should be registered, and land without title are assumed to belong to the state (MacAndrews C., 1986). Both in the concession area as well as conservation, a number of local communities retain land rights. However, these rights are rarely enforced (Barber CV, 1998), and the public is left to negotiate a more concrete about the protection of their own land. Local residents are not allowed to cut timber in block logging, this right is provided solely for the concession or government, while land claims by indigenous people without proof of ownership correspondence could not be justified. Even, Indigenous people could expelled from the his own land that have been claimed for decades and became source of their livelihood.

Indigenous Peoples in Indonesia is currently facing various problems, such as seizure of homelands and natural resources, poverty, criminalization, conflict, human rights violations and others. In various regions occur practices of violating the rights of indigenous peoples, even there is no freedom for embracing the original of religion. Traditional law enforcement and traditional art and culture improvement are often violated, ignored and criminalized (Rahmawati, 2012).

However, the conflict between government including concession and the community has caused the great shock for the community where, on one side, the anger some people had led to the deforestation and, on the other side, it has caused changing of livelihood, institutional, and cultural norms and thought to changing of the order of population. Indicators of these changing can be seen from changes in food system, livelihood systems, capital, social, and patterns of population distribution, improved rate of migration from rural to urban areas, and other changes in social structures.

There is inconsistencies of the Indonesian forestry policy which Government is more pro-rich businessman and negated the local poor communities. It has became the source of conflict in forestry sector. CMO Connor see any inconsistency between policy of the official land use and the actual results in the forest areas has been around for several decades. These inconsistencies may represent conflicting priorities, lacking of information or poor communication, but in practice they allow the government to claim the forest as long as it's really keeping the forest and its people, while For elite profit business, Government has put the local communities and the environment as a victim.

The research aims to describe characteristic of conflict, the impact of conflict to the forest management and to design model of conflict management based on cultural community.

2 LITERATURE REVIEW

Conflict theory is a theory considering that social change does not occur through the process of adjusting the values, but occurs due to conflicts that produce compromises that are different from the original conditions (Raho B, 2007).

In Dahrendorf's view, society has two faces. One is consensus, the other is conflict, depend on time (Turner JH, 1998), (Ritzer G & DJ, 2004). Therefore sociology theory must be divided into two parts, conflict theory and consensus theory. Consensus theorists must examine value integration in society, while conflict theorists must examine the conflicts of interest and cohesion that unite society under these pressures. Dahrendorf began with, and was strongly influenced by structural functionalism. He stated that according to functionalism, the social system is united by voluntary cooperation, or by mutual consensus, or both. But, according to conflict theorists (or coercion theorists), society is united by "forced of freedom". Thus, certain positions in society delegate power and authority to other positions. This fact of social life led Dahrendorf to his central thesis that the difference in the distribution of authority has always been a determining factor in systematic social conflict (Ritzer G & DJ, 2004). Furthermore, Ritzer G & DJ, (2004) suggested that Dahrendorf focused his attention on the larger social structure which became the core of his thesis: "that various positions in society had different qualities of authority". Dahrendorf was not only interested in the structure of the position, but also in the conflict between the various structures of the position.

Dahrendorf argued that ownership of the means of production is only one of the factors that are sources of conflict (Kinseng RA, 2013). According to Dahrendorf, the real source of conflict is power or authority. Ownership of production means is one of the more common forms of class and conflict determinants, namely authority. "Authority is the

more general social relations"(Dahrendorf, 1963). Furthermore, it is said that "The authority structure of entire societies as well as particular institutional orders is within societies (such as industry) ... is the structural determinant of class formation and class conflict" (Dahrendorf, 1963). Dahrendorf believes that there is a tendency that attaches to the community to conflict; because those who have power will pursue their interests, while those who do not have power also pursue their interests. In fact, the interests of both parties are contradictory. That is the source of conflict. Therefore, for Dahrendorf "Power is a lasting source of friction" (RA & Wolf, 2006).

For Dahrendorf , the division of authority is the key to understanding social conflict. Authority does not lie within the individual, but in position. Authority is created by the expectation of certain types of actions related to a particular position, including the subordination of others and subordination to others. Various positions of power are in the association. The error lines that appear around the locus are competing for authority to produce conflicting groups. Conflicts between these groups include their interactions, with the result that authority is often challenged and tenuous (Ritzer G & DJ, 2004).

In the context of forestry conflict, conflicts are involving indigenous peoples and the state. In this case, the conflict is social conflict, namely a struggle for values and claims on the status of power and resources that can fulfill positive functions. Conflict can be said as a struggle for value and claim for power (authority). In the context of the struggle for forest resources, conflict can be defined as a struggle for control of forest resources and claims for ownership or tenure rights of forest areas.

In every social conflict, it is caused by the struggle for resources, always involves the role of institutional rules as strategic resources, especially in distribution conflicts (Knight J, 1992). In this context, it is possible to see the effects of institutional enforcement mechanisms that underlie the changes of institutional design as a response to conflict. Institutional changes occur because of some social actors depend on informal rules, but these actors may turn to state institutions to strengthen their interests.

The cause of resource conflicts between the community and the state can come from various factors, one of them is the existence of institutional changes made by the state that caused directly or indirectly conflict with adat institutions. After the state became the focal point for conflict over institutional changes, state institutions became a source of new conflict (Knight J, 1992). It is

happened because these state institutions are involved in competing authorities in creating state institutions/ rules, where state regulations are based on political competition that influences the distribution of authority in state decision-making. The source of this new conflict can significantly complicate the underlying bargaining for institutional change.

Furthermore, the conflict over formal institutional change depends in part on conflict over political institutions (Knight J, 1992). This will be a problem among the conflicting actors because of uncertainty about the institutional future, which can significantly affect institutional profits in the political arena. If political uncertainty is high, the strategic actors will be faced with two choices, namely on the one hand it is required to design an institutional arrangement that minimizes the distribution effect of hope, while on the other hand it must be able to design institutions that can be easily changed.

Based on the above explanation regarding the definition of conflict and the causes of conflict, it can be said that forest resource conflicts occur because of the clash of forest institutions designed by the state with community institutions that have existed for a long time. Conflict occurs because state institutions do not purely reflect the interests of the state to prosper the people, but there are other interests (global economy and politics), where state institutions are the result of the struggle for authority between state actors and political institutions.

In institutional arrangements for forest resources, not only reflects the attractiveness of interests between various state institutions, social, economic and political interests, it is not uncommon to also involve the struggle for state interests and economic actors. North DC (1981) analysis of the conflict between the state and the owner of economic resources, shows that both have the same interest in community property rights. Economics actors want to establish rights that provide distribution benefits in economic interactions. State actors want to establish rights that strengthen the interests of the state, namely the interests of economic income and political interests in maintaining aggregate growth rates to satisfy social actors in order to maintain power. North's analysis further explained that the country's interests could increase the inefficiency of social institutions. In reality, there are many situations in which the interests of the state will create institutional rules that are more efficient than those desired by private actors. The cause of resource conflicts between the community and the state can come from various factors, one of which is the existence of institutional changes made by the state that directly or

indirectly conflict with adat institutions. Knight J (1992) further explained that after the state became the focal point for conflict over institutional changes, state institutions became a source of new conflict. This happens because these state institutions are involved in competing authorities in creating state institutions / rules, where state regulations are based on political competition that influences the distribution of authority in state decision-making. The source of this new conflict can significantly complicate the underlying bargaining for institutional change.

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create institutional rules that are more efficient than those desired by private actors.

The thick global political and economic interests in the institution of forest regulation have caused the forest to be a source of conflict. Although forest management always contains the principles of enhancing forest welfare and sustainability, the facts throughout its management and management history show that forests only enhance the welfare of a small group of people through a power political mechanism that is oriented to the interests of a handful of political elites and community capital owners. Forest management systems that only rely on political interests that are power-oriented have actually tormented most people through forest management systems that are full of collusion (Iskandar U dan Nuraha A., 2004), corruption and nepotism practices while ignoring the principles of forest sustainability, resulting in various disasters, including: floods and landslides in the rainy season and drought in the dry season.

Forest resource conflicts have an impact on forest destruction and the occurrence of various disasters (Iskandar U dan Nuraha A., 2004). In some forest areas, forests are found to experience a very high level of damage where domination is carried out by authorities (both state and employers) involving local (adat) communities in forest exploitation activities. When forests become a commodity where entrepreneurs and countries become the main actors in exploiting forests, local communities who previously worked to preserve forests through their customary institutions, began to change and participate in the destruction of the forest, by becoming workers of entrepreneurs. As found in McCarthy's study, in the forest destruction activities, especially the case of illegal logging involves the existence of indigenous people. Local communities involved in illegal logging are usually paid for the contribution of their work and not as a function of the timber market value (McCarthy JF, 2000), (Yonariza, 2007). Based on this explanation, it can be said that institutional changes in forest management can cause two causes, namely forest damage on the one hand and changes in institutions and social organizations on the other.

Resource conflicts can be resolved through: conflict management; conflict resolution and conflict transformation. Conflict management is a variety of ways by which people handle clashes of right and wrong, example: ridicule, lynching, terrorism, warfare, feuding, genocide, law, mediation and avoidance. Which is the form of conflict is social structure or social geometry of the case. Conflict

resolution is developing and offering a range of alternative approaches for handling disputes non-violently and effectively. The methods might include customary or traditional methods, joint problem solving, negotiation, mediation, arbitration. Conflict transformation is achieving positive peace: ending violence and changing negative relationships between conflicting parties, changing the political, social or economic structures that cause negative relationships, empowering people to become involved in non-violent change processes, and helping build sustainable conditions for peace and justice.

Based on the opinion that the resolution of conflicts can be done in various ways. Management conflicts are used to handle conflicts about right and wrong. In solving this conflict, it does not always have to achieve a win-win solution, but how to control the conflict. If it can be mediated, mediation is done, but if it cannot, then avoidance is done so that the conflict does not become brutal.

If the conflict is characterized by non-violent conflict, then it can be resolved by means of conflict resolution, namely through the way of mediation, negotiation, settlement of the problem together by the conflicting parties. But if the conflict characterizes violence, conflict resolution can be done by changing negative relations into positive peace. This can be done by changing the political, social or economic structure that causes negative relations and empowers people to engage in non-violent change, helping to build a sustainable condition of peace and justice.

3 RESEARCH METHOD

The study is done by referring to the constructivism paradigm (NK & Lincoln, 2000). Ontologically, constructivism is built over three main propositions. First, structures that form behaviour of actors, individuals and institutions consist of material, normative, and idealistic aspects. Second, interest does not describe standard series of preferences but products of the actors' identity. Third, structures and agents define one another.

The study used a qualitative approach with the focus on the ecological adaptation and livelihood strategy. It stressed on defining the meaning of findings or facts that are deconstructed based on subjective perspective of the researcher. A history analysis is conducted to define description, understanding and to explain a complex phenomenon in factorial relation, pattern, and configuration.

This paper is the result of the research taking on the case in two locations, namely: (1) Mount Halimun Salak National Park in Bogor Regency, Sukabumi Regency, and Lebak Regency, West Java Province and Banten Province. There is Kasepuhan traditional community in this location. (2) Sungai Utik Putussibau Forest, Kapuas Hulu Regency, West Kalimantan Province. There is Dayak Iban traditional community in this location.

4 RESULT AND DISCUSSION

The phenomenon of conflicts of natural resources (natural resources, conflict) are the ecological issues instrumentally become "field of study" of the human ecology, which is difficult to replace by other disciplines. In the study of conflicts of natural resources, it is involved the analysis of the normative ethics of human ecology which has been used as instrumental to understand it. There are many other agenda and still being finalized by the scholars of human ecology at this time, such as the ethnic survival problems, cultural survival, local knowledge against the exploitative capitalist paradigm of nature. Also, transforming of the thinking problem from natural rationalism-utilitarianism toward to the eco-social Rationality (Dharmawan AH, 2006).

Dharmawan AH (2006) argues that in understanding the survival mechanisms of the community, evolutionism concept of Darwinian has led to human ecology at the level of intense attention on the mechanics of engineering and technology infrastructure of social organization. The two most important pillars of the adaptation mechanism are to fill the cultural dimensions (way of thinking on nature) in the human ecological system. Theoretical investigation continues and touches the problems of logical consequence of the convergence and intensive intersection of the dimension of "culture" and "nature" in an ecological system. At this point, a theoretical investigation is aimed to searching answers about the "social roots of ecological change" or "ideational factors affecting the nature". The idea for finding a pragmatic solution of the critical issues of the interaction result between "culture" and "nature" has led a number of ecological thinkers in politics area.

By taking the exemplary case of Kasepuhan community and Dayak Iban community, it is described that the local community (indigenous people in Indonesia) is currently facing various problems, it is not only about seizure of homelands and natural resources, but also about poverty,

criminalization, conflict, human rights violations and modernization. The main problem is a conflict between local community and government including company.

4.1 Characteristic of Conflict

The problems come from seizure of natural resources. Sungai Utik is the rich area for timber. The tribal area of the Sungai Utik is home for 67 plant species, mostly meranti, kelasau, resak, tekam and kelampai. Logs from these species are of very high commercial and economic value. Because of this condition, central government has establised forest utilization permits namely Business License Timber Management (IUPHHK) on behalf of PT. BRW by the policy of Minister of Forestry number 268/Menhut-II/2004 for 45 years period with TPTI pattern for an area of 110 500 hectares. Even if the condition of the company is not active, but has not revoked its business license until now. Local governments of Kapuas Hulu issuing plantation business license (IUP) to PT. MKA, PT. BSA, PT. RU, PT. BTJ within 20 years periods. Location for IUP is located at the same location for IUPHHK. So at the same time, there are 2 kind of business license in local communities land. Conflict between commnity and goverment including company are unavoidable.

Differences with the Dayak Iban community, Kasepuhan community has conflict problem with the government. Actually both of government and community have the same aim for conservation, and the same ideology of environmental conservation. However, the applied of preservation government concept has negated local community livelihood. Since the issuance of Decree of the Minister of Forestry Number 175/Kpts-II/2003 about the Appointment of National Park Mountain and Change Function of Protected Forest Area, Permanent Production Forest, Limited Production Forests in Mount Halimun Salak Forest with an area coverage of 113.357 hectares in West Java and Banten Provinces has become the Mount Halimun Salak National Park. Since then the area coverage of Mount Halimun Salak National Park has expanded approximately to 113,357 ha. Since this regulation law was issued, there were approximately 300 villages being entered to the National Park territory, including settlements and arable land of Sinar Resmi Village. The consequences of this expansion of the National Park has caused loss of access rights of local communities including Kasepuhan community to work on agricultural land in where they have been

living for long time. This condition puts Kasepuhan community in conflict with Mount Halimun Salak National Park (TNGHS), mainly because the local communities have lost access to land rights and they require to adapt to the new policy in terms of livelihood, while the traditional institution does not justify other types of livelihood rather than farming on the land appointed by traditional institution in a customary manner.

Both of Kasepuhan community and dayak Iban community is facing conflict with various parties; community, government (central and local government, including companies. A situation of competition in which the parties are aware of the incompatibility of potential future positions (including incompatibility between ideologies) and in which each party wishes to occupy a position that is incompatible with the wishes of the other. The conflict is a social conflict which is a struggle over values or claims to status, power, and scarce resources, in which the aims of the conflict groups are not only to gain the desired values, but also to neutralize, injure, or eliminate rivals. Characteristic of the conflict in Halimun Salak Mountain National Park (Kasepuhan community) and Sungai Utik Forest (Dayak Iban community) can be explored as below:

Table 1: Characteristic of Conflict in Sungai Utik Forest

CHARACTERISTIC OF CONFLICT			
CAUSE	PROCESS OF RECONCILIATION		TYPE OF CONFLICT
	Community	Government	
value system, the status of indigenous territories, boundaries and access uncertainty, the status of farming land	Alliance, Local Regulation Documentation Customary Status	stop activity, letting conflict between community and consesion holder	Latent - Manifested: Alliance Confrontation

In Sungai Utik forest, conflict is happened between local community and government (central and local government) including concession holder. In this case, to resolve the problem, government stopped the activity and letting conflict between community and concession holder. Finally, concession holder walk out from this area, but the licence is still belonging to them.

Actually, characteristic of conflict in Halimun Salak Mountain National Park is the same with the Sungai Utik Forest, but in this area, conflict happened between local community and National Park (central

government), while the local government has given support to local community to gaint the National Park. In this area, there are company utilizing forest for gold mining and tea plantation company. But in this case, local community has no direct interest to the company. Conflict happened because local community has no longer access to utilize their land claimed by government as national park areas.

4.2 The Impact of Conflict to the Forest Management

The impact of conflict to local communities (Kasepuhan community and Dayak Iban community) has shown 2 (two) level, namely: group level and individual level. Both of group and individual level has shown the positive and the negative impact.

Table 2: The Impact Of Conflict At The Group Level in Kasepuhan Community and Dayak Iban Community

Positive	Negative
Defines issues	Increases bitterness
Leads to resolution of issues	Leads to destruction and bloodshed
Leads to alliances with other groups	Leads to intergroup tension
Keeps groups alert to members' interest	Disrupts normal channels of cooperation

Table 3: The Impact of Conflict at the Individual Level in Kasepuhan Community and Dayak Iban Community

POSITIVE	NEGATIVE
Learning	Inactivity , passiveness
Energy	Confusion
Creativity	Stress
Change	Violence
Growth	Diversion

Conflict of forest resources has an impact on indigenous peoples, there is a change in adat institutions and an increase in the ability of indigenous peoples to adapt to conflict. The conflict that caused the change in line with Dahrendorf's authority conflict, as for the conflict that led to an increase in community adaptation in line with Lewis Coser's conflict theory.

According to Dahrendorf's proposition that the more intense the conflict, the greater the level of structural change and reorganization that occur (Turner JH, 1998). The more brutal the conflict, the higher the speed of structural change and the reorganization that occurs. Based on Dahrendorf's

proposition, it can be said that conflict encourages institutional change. It's just that when referring to the Dahrendorf proposition a major change should occur in the Iban Sungai Utik Dayak Community. But the fact is that it is the Kasepuhan Community that shows the phenomenon of structural and institutional change. One form of change experienced by the Kasepuhan and Iban Sungai Utik communities is structural change and institutional change.

One form of change that indigenous peoples have is the increased ability to adapt to new situations due to conflict. This is in line with Lewis Coser's thought that the more a conflict encourages increased innovation and creativity in units of a social system, the release of hostility before it polarizes the units of a social system, encourages the growth of normative rules of conflict relations, increases awareness of realistic issues, and an increase in the number of associative coalitions between social units, the greater the level of internal social integration of the system as a whole and the greater its capacity to adapt to the external environment (Kinseng RA, 2013). Thus it can be said that if small minor conflicts are allowed to improve adaptability. In other words, conflict makes the ability of community resilience to increase and variation because they become accustomed. The impact of the conflict on increasing community resilience occurred in the Kasepuhan Community in the conflict in GHSNP and the Iban Dayak Community in the conflict in Sungai Utik Forest.

Based on the phenomenon shown by the Kasepuhan Community and the Iban Sungai Utik Dayak Community, it can be said that one of the impacts of conflict at the group level is resilience. Conflict causes indigenous peoples to have resilience. If resilience is defined as the ability of people to recover quickly from shock, injury etc. Her natural knowledge helped her to overcome the crisis, so it can be said that both the Kasepuhan Society and the Iban Dayak Community have resilience.

In the case of GHSNP, when state institutions dominated local institutions through state policies on expanding national parks and crippling adat institutions, these conditions forced traditional institutions to change. On the one hand, customary institutions do not have the ability to take advantage of forests due to lack of access, but there is an increase in the ability of communities to adapt to new conditions due to conflicts with the GHSNP Office. This ability is more precisely said to be a resilience. The resilience of the Kasepuhan community is shown by the ability of the community to avoid attacks by avoiding open conflict, secretly they still work on the leuweung arable area while still fighting for access

rights to the forest; consolidation ability by gathering alliances with other Kasepuhan Communities and forming the "Banten Kidul Indigenous Peoples Union" (SABAKI), the ability to gain time by negotiating, re-dialogue about boundary arrangements, access and even zoning, and the ability to embrace others by developing the web of its power by embracing not only with NGOs but with local governments.

When access to forest resources is limited, and demands for change from the community increase, the Kasepuhan community begins to develop other abilities that can provide access to Kasepuhan in the local political space, through affiliations that it builds with local governments or national political elites. In the Kasepuhan community, the conflict caused changes and changes were proof that the Kasepuhan institution had resilience by developing a web of power whose target was political authority at the local level.

The Iban Dayak Community is different from the Kasepuhan Community. They did not avoid attacks but resisted, by expelling businessmen from the region, confiscating their heavy equipment and remaining defending the area. The Iban Dayak community in the struggle

4.3 Model of Conflict Management based on Cultural Community

Conflict management is defined as the process of parties involved in conflict or third parties formulating conflict strategies and applying them to control conflicts in order to produce the desired resolution (Wirawan, 2013). Data Analysis in this study used the Thomas-Kilmann Method of Conflict Management Style which divides the conflict management style according to the level of sensitivity and cooperation, namely:

a. Conflict Management Style Competition is a conflict management style that has a high level of assertiveness with a low level of cooperation. This style is a power-oriented style, where a person will use the power he has to win the conflict with the cost of his opponent.

b. Collective Conflict Management Style is a conflict management style that has a high level of assertiveness and high cooperation that aims to find alternatives, common ground, and fully meet the expectations of both parties involved in the conflict.

c. Compromise Conflict Management Style is a conflict management style that has an assertiveness level and moderate cooperation

which means dividing the differences between two positions and providing concessions to find a midpoint.

d. Avoid Conflict Management Style is a conflict management style that has a level of assertiveness and low cooperation so that both parties avoid the conflict problems that occur.

e. Accommodation Conflict Management Style is a conflict management style that has a low level of assertiveness and a high level of cooperation. So what is done is ignoring its own interests and trying to satisfy the interests of the opposing conflict.

Table 4: Conflict Management of the Forest in West Java Province

	Type of Data	Sample TNGH
Competition	Respondent	165
	Scor	5.32
	percentage	18%
	catagory	Moderate (around 40%-50%)
Collaboration	Respondent	194
	Scor	6.26
	percentage	21%
	catagory	Low (around 25%-30%)
Compromise	Respondent	268
	Scor	8.65
	percentage	29%
	catagory	High (around 80%-90%)
Avoidance	Respondent	146
	Scor	4.71
	percentage	16%
	catagory	Moderate (around 30%-40%)
Accommodation	Respondent	157
	Scor	5.06
	percentage	17%
	catagory	Moderate (around 50%-60%)

Based on the results of research in the field, it was found that TNGHS employees responded more and chose statements that contained Compromise style conflict management than other conflict management styles, namely 29% of the total number of statement

choices with a total of 268 statement choices, followed by collaboration style conflict management 21% (194 statement choices), then competition style conflict management as much as 18% (165 statement choices), then as much as 17% (157 statement choices) respondents chose accommodation style conflict management and the lowest choice was avoiding 16% style conflict management (146 statement choices).

While the score of conflict management instrument scores on 31 BTNGHS employee respondents can be obtained by averaging from the number of each conflict management style, namely on competition, collaboration, compromise, avoidance and accommodation conflict management with each average value in a sequence of 5.32 , 6.26, 8.65, 4.71, and 5.06. then rounded up to a score of 5 for the conflict management style, a score of 6 for collaborative conflict management style, a score of 9 for compromise conflict management style, score 5 for avoidance conflict management style, and score 5 also for accommodation conflict management style.

Based on the above recapitulation, it can be analysed that evenly in West Java is more dominated by the possibility of compromise conflict management style choices, because it is in the high category, namely the range of 80% -90% and above with GHSNP score of 8.65 (rounded to 9) . Based on interviews, it was found that the resolution of forestry conflicts between the government (BTNGHS) with local communities (custom and non-customary) was carried out in a compromise so as not to harm anyone, and the objectives of both parties could be achieved. However, this agreement has not occurred because it is allegedly constrained by the absence of mediators or arbitrators from neutral and independent parties to resolve conflicts in forest governance in a sustainable manner.

According to the results of research in West Kalimantan, it was found that the Regional Government of West Kalimantan Province also responded more and chose statements containing Compromise style conflict management than other conflict management styles, namely 33% of the total number of statement choices with a total of 294 statement choices, followed by accommodation style conflict management as much as 21% (185 statement choices), then collaboration style conflict management as much as 17% (157 statement choices), then as much as 16% (140 statement choices) respondents chose avoidance style conflict management and the lowest choice was in style conflict management 14% competition (124 statement choices).

Conflict is inevitable, because there will always be in every human life, but when a conflict occurs, there must be a strategy to resolve the conflict. In the Forestry Law Number 41 of 1999 in Article 74 paragraph 1 states that the settlement of forestry disputes can be taken through court or outside the court based on the voluntary choice of the parties to the dispute. The second paragraph states that if a forestry dispute resolution effort has been chosen outside the court, a lawsuit can be made after a court does not reach an agreement between the parties to the dispute

Table 5: Conflict Management of the Forest in West Kalimantan Province

	Type of Data	Sample TNGH
Competition	Respondent	124
	Scor	4,13
	percentage	14%
	catagory	Moderate (around 30%-40%)
Collaboration	Respondent	157
	Scor	5,23
	percentage	17%
	catagory	Low (around 10%-20%)
Compromise	Respondent	294
	Scor	9,80
	percentage	33%
	catagory	High (around 90%-100%)
Avoidance	Respondent	140
	Scor	4,67
	percentage	16%
	catagory	Moderate (around 30%-40%)
Accommodation	Respondent	185
	Scor	6,17
	percentage	21%
	catagory	Moderate (around 60%-70%)

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The results of the interview in West Java, it can be showed that The forestry dispute if the community violates the principle and fatal rules such as illegal

logging. The government does not tolerate, if proven to be directly brought to court. However, in facing forest cultivators and encroachment for daily life, the government side handles it preventively through an approach to the community, providing counselling and warning letters to the village government and the residents, if They did not response to, the government goes directly, and if they still ignored and did not reach agreement, then forced to go to court in accordance with the applicable law. In West Kalimantan the problem was slightly different, the conflict happened precisely because of government policies in forest management that overlapped with the concept of forest conservation according to the community.

Conflict resolution is generally divided into two, namely by regulating itself and the existence of third party interventions. Resolution through self-regulation occurs if parties involved in the conflict try to resolve their own conflicts. Whereas conflict resolution through intervention from third parties consists of (1) resolution through the courts, (2) through administrative processes, and (3) alternative dispute resolution which is divided into three, namely Mediation, Arbitration and Ombudsman (Wirawan, 2013).

5 CONCLUSIONS

Based on the results of the research, both in West Kalimantan and in West Java, the expected resolution of the conflict was by compromise, but was still constrained by the absence of independent and sustainable mediators in resolving the conflict until they met a common point of agreement. There are indeed mediators from each party, but the mediator sides with each of his delegates. Therefore, there are no serious and focused outside mediators such as academics and NGOs (non-governmental organizations) to deal with this conflict on an ongoing basis to meet the bright spots and agreements and resolve conflicts completely. This is in line with the concept of conflict management through Arbitration, which is a general term of the process of voluntary conflict resolution where parties involved in the conflict ask for impartial and impartial third parties to make decisions about the object of the conflict. The output of the arbitration decision can be advisory and not binding or it could be a decision that binds the parties involved to conflicts.

Solution of conflicts between the government (GHSNP) with local communities carried out to compromise, so the objectives of both parties can be achieved. However, this agreement has not occurred because it is allegedly constrained by the absence of mediators or arbitrators from neutral and independent parties to resolve conflicts in forest governance in a sustainable manner.

There are many type of conflict in West Kalimantan and West Java. In conflict situation, it is required many prerequisite conditions that must be achieved to manage the conflict. It should be established a collaborative management between government and communities, putting the community as a partner and local government intervention to provide a way poverty out.

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