

SOCIAL CONSTRUCTION OF KELUD MOUNTAIN COMMUNITY ON BLITAR AND KEDIRI BORDER CONFLICT

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Abstract— This article examines the case of the border conflict between foothills community of Kelud Mountain (Pekab Blitar) with District Government (Pekab) Kediri. The presence of the East Java Governor's Decree Number 188/113/PTS/013/2012 became a flavoring condiment on this issue. Social construction in the victims of conflict over the government becomes an interesting phenomenon to see the social life that occurs. This article aims to describe 1) factors that trigger the occurrence of border conflict in foothills Kelud Mountain, 2) the development of border conflict between the communities of Kelud Mountain with Kediri Regency, 3) the social construction of the victims of the border conflict in foothills Kelud Mountain. The research method used is qualitative with phenomenology approach. The results showed that there are various conditions underlying individual actions to resist, rejection of the decree of the Governor and understand the various actions of the resistance committed by the individual based on the thought pattern, the motive of the cause, and the motive for the purpose of the action.

Keywords—social construction, Kelud mountain, border conflict, Blitar, Kediri

I. INTRODUCTION

Many conflicts on behalf of the property rights of a region are based on different views between the hostile groups [1], [2], [3], [4], [5], [6], [7], [8], [9], [10]. Especially for economic and political interests ([11], [12], [13]. Moreover, there are regional conflicts that result from discrimination in the use of infrastructure and services in a city controlled by two countries, such as Palestine and Israel [14]. The latest and still loudly related to ethnicity and religion in Myanmar, namely the expulsion of Rohingyas [15], [16], [17], [18], [19]. That is only a small part of the conflict over the region that tarnished the ideals of world peace. But in Indonesia, this border area conflict is not even done by the two groups that are far different background. They are groups of the same tribe that is Java. This conflict is related to the seizure of the border area on Mount Kelud between the Blitar and Kediri regional governments. This is so sad, where they lay a sense of unity and unity?

This situation has become a whip for the government to resolve the conflict. There is always a way to resolve a border conflict. Globally there are at least 6 ways that can be used in overcoming border conflict problems, namely 1) fair division scheme (FDS); 2) transboundary collaboration (TBC); 3) third-party mediation; 4) international peace park;

5) neutral zone; and 6) demilitarized zone . In addition, it can be suggested constructive alternatives by building peace projects in the field of economic co-autonomy. In addition, constructive alternatives can be suggested by building peace projects in the field of economy together.

Finally, the East Java provincial government in charge of these two districts took a decision by issuing the Decree of East Java Governor Number 188/113 / KPTS / 013/2012 as his assertiveness. However, after the issuance of this decree, the problem has become worse and unresolved to date. The community and the Government of Blitar Regency rejected [20] and denounced the Governor of East Java to revoke Decree No. 188/113 / KPTS / 013/2012. They are resisting the provincial government and social disharmony takes place.

This article identifies some of the problems of triggering border conflicts, developments rather than border conflicts, and a picture of the social construction of victims of the conflict. Related to the triggering factor of border conflict may be caused by domestic political shock [21] the competitiveness of the contested territory [22]. That means the contested territory has an economic impact in terms of geography [23].

II. METHODS

This research uses qualitative method with phenomenology approach. In addition to phenomenology, constructivism perspectives are also used in this study. The constructivism perspective is relevant to the study of how people construct the state and include constructing themselves. This includes the construction of identities that include: place, personal, collective, national, local and global identity. The research is located in three villages, three sub-districts in Blitar Regency, East Java Indonesia. The villages include: 1) Nglegok Village Nglegok Sub-district, 2) Gandusari Village Sub-district Gadang, and 3) Krisik Village Sub-District Semen.

A. Implementation Phase Research

1) Field Preparation

At this stage, researchers collect some important references which form of print and electronic media, and as well as doing field observations. In an effort to maintain intimacy with citizens as it has done in the first phase,

researchers maintain such behavior in order not to interfere with their "natural" behavior, especially the victims of border conflict.

2) Field research

In the field, researchers conducted data collection. The research informant was determined based on the criteria of the case and determined by snowball. The process of collecting data using direct observation techniques and unstructured interviews, resulting in the focus of research presented based on study problems. Participatory observation is done by living with several months in the community where the research. In addition to the observation is also conducted in-depth interviews (indeepth interview) to clarify and validate data results of participant observation records. The data collected from the results of participant observation and in-depth interviews are then sorted into the problem specification or focus of the study. The data analysis phase uses an interactive model as developed [24].

III. FINDING AND DISCUSSION

A. Factors Triggering Conflict of Border on Mount Kelud

Every conflict always has a triggering factor [21], [22], [23], likewise conflicts linked to the border on Mount Kelud. The trigger factors are political policy aspect and economic interest aspect. The first factor is from the aspect of political policy. After the issuance of Decree of Governor of East Java Number 188/113 / KPTS / 013/2012, both parties have not reached agreement even the problem becomes murkier. This is because the decree is one-sided and only benefits Kediri regency. After a review based on boundary guidelines, a procedural flaw was found, ie the determination of a decision letter technically did not meet the geodetic aspect. This is reinforced by research conducted by, which is based on a study of regional border analysis using historical map in the colonial period, namely the map of Overzichtskaart van Regent Regentschap Kediri 1933 (picture 1); Map of Den han 1840 Collection from National Archives of RI (picture 2); Map of Kaart Van de Residentie Kediri 1891 (figure 3); Map of 1879 Tropograpische Kaart Der Residentie Kediri (picture 4); Map of 1929 Overzichtskaart Van Java en Madoera (picture 5); and Map of 1945 Bladwizer Van Java, Madoera En Bali NR: 4 (picture 6), then the peak of Mount Kelud is outside the administrative region of Kediri and into Blitar Regency.



Fig. 1. The map of Overzichtskaart van Regent Regentschap Kediri 1933. (Source: processed from LPPM ITB, 2011)



Fig. 2. Collection Map of Den han 1840. (Source: processed from LPPM ITB, 2011)

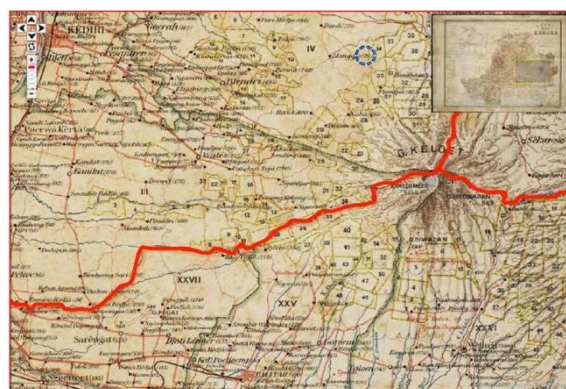


Fig. 3. The map of Kaart Van de Residentie Kediri 1891. (Source: processed from LPPM ITB, 2011)



Fig. 4. The map of Tropograpische Kaart Der Residentie Kediri in 1879. (Source: processed from LPPM ITB, 2011)

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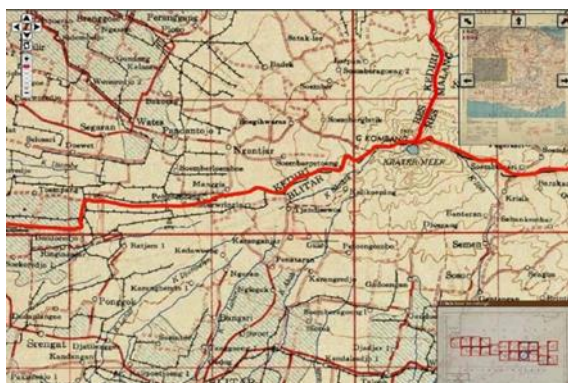


Fig. 5. The map of Bladwizer Van Java, Madoera En Bali NR:4 in 1945. (Source: processed from LPPM ITB, 2011)

B. The Development of Border Conflicts between Foothills Community of Kelud Mountain and Kediri Regency Government

Based on the findings in the field, the border conflict between foothills community of Kelud Mountain and Kediri Regency is based on mutual claims of ownership agency of Kelud Mountain, Kediri Regent (Sutrisno) and Blitar Regent (Imam Muhadi) in 2003. The research conducted by the period of conflict became 3, the year of conflict I (2001-2004), during the reign of Regent Imam Muhadi and Vice Regent Herry Noegroho. The conflict in phase I was exacerbated by the statement of Kediri Regent Sutrisno who told the Blitar Regent Imam Muhadi will do the construction on Mount Kelud. The statement was responded by the Blitar Regent with the claim that Mount Kelud belongs to Blitar Regency. Year of conflict II (2006-2010) during the leadership of Regent Herry Noegroho and his Deputy Rijanto. Conflict in stage II is a continuation of the first. The third year of conflict is the hottest, where the two agencies are mutually utilizing the APBD in establishing the area of Kelud Mountain Foot. Both agencies have been pouring funds for the effort to claim.

Mediation of the hot situation, Governor of East Java issued a decree (SK) determination of the region numbered: 188/113 / KPTS / 013/2012 dated February 28, 2012. Unfortunately, this decree instead of preventing conflict even worsens conflict. The reason is in the decree, East Java Governor incorporated Kelud into the territory of Kediri Regency. This determination was rejected by Kelud Kelud citizens for some consideration. The first consideration, in conjunction with natural resources in the form of ulayat land or customary land that has been managed by foothills community of Mount Kelud threatened taken by Kediri regency. The second consideration is related to the administrative process of foothills community of Kelud Mountain who prefer to be residents of Blitar Regency rather than residents of Kediri Regency. The reason, take care of administration to Blitar regency closer geographically rather than administer to Kediri regency that traveled a very long distance and takes a long time.

The progress of rejection on decree (SK) passed by the Governor of East Java was directly followed by the local government authorities by bringing the evidence in the form of earth (RBI), archive map in the Dutch colonial period, PERHUTANI and Development Planning Agency at Sub-National Level (BAPPEDA). On the other hand, the Blitar party filed a lawsuit by reason of the decree did not meet the rules of technical aspects of the affirmation of regional borders in accordance with Permendagri Number I of 2006, did not meet the rules of geodetic aspects as part of the border affirmation, and did not meet the rules other aspects such as legal aspects.

C. The behavior of victims of border conflict in the perspective of Theory of Constructionism. This study looks at the understanding of a person in the group of victims of disputes, namely about the border dispute that sacrifices himself.

In this case how they construct themselves and the government /state in their interaction with other institutions, place identity and collective identity, as well as national identity to carry out daily life. Initially, collective action was carried out within the framework of existing institutions or institutions from neighborhood (RT), hamlet (RW), urban village, sub-district to district levels. But when the existing institutions are unable to channel aspirations and demands, there begins to distrust the institution. Then they discussed the situation with each other, then formed representatives. This is reflected in every wave of demonstrations that took place.

Community groups in Nglegok actually judge the dispute can be used to accelerate the construction of public facilities that until now viewed less attention. The first form of resistance is negotiation. These variations of resistance and a negotiation can occur directly between victims of border disputes with corporations or local governments, but there are also certain mediations by community leaders and government officials. This first form not infrequently ends with debate until violence. This happens both by the victim and sometimes by the security forces. Resistance and negotiation can also be done in the form of demonstrations. They perform blockade, singing, dancing and theatrical. Not infrequently also occur in the form of violence throwing, beating and so forth. As a result of the negotiations that occurred every time there was a change of formulation of the citizens as victims of border disputes and the Blitar regency substantially always on the losing side. In contrast, the Kediri regency can certainly make a profit. This situation makes the people affected by the border conflicts to show mutual suspicion and refusal. The form of resistance of the victims of the border dispute in general and the dominant one is carried out openly. This is because they feel right and demand the return of rights that have been lost. The production of this identity includes a natural, ascribed and cultivated identity. Identities ranging from names, feelings of destiny, the same wants, the same choices of action. Identity as a product of social construction is never single but always plural and constantly changing

according to context. Identity can be found, set up so as to form a configuration built over time. Identity serves as a differentiator, match, and enhances solidarity and integration among members of the collectivity.

The identification of those who are held responsible for a negative situation implies "us" as their opposite. In establishing "us" the identity component of this collective action framework is a set of collective beliefs, namely beliefs shared by a group of people. Therefore, the injustices covered by the framework are also shared by refugees, becoming victims of border disputes - unfair government treatment of certain groups or threats to economic conditions, as well as victims of border disputes.

IV. DISCUSSION

Based on the findings in this study, the behavior of victims of the Kelud mountain border conflict is demonstrated by mutual suspicion and refusal. Understanding the social constructs for Berger and is necessary first to define the "social reality" and "knowledge" of the social reality. Social reality is implied in social interaction through communication in the form of language, cooperate in social organization. This social reality is found in intersubjective experience, with knowledge of social reality related to the appreciation of social life which includes cognition, psycho-motor, emotion, and intuition.

Related to suspicious attitude, there is an element of distrust in it. In fact, [25] call it exclusively as opposed to words of belief. [26] mention that trust is based on emotion and attitude response toward someone who is given a belief, then the attitude will always be evaluated level of trust. Reflected [27], that this unbelief is said to result in increased conflicts due to excessive awareness and fear. This suspicious attitude based on the confidence will then affect the next attitude, namely the attitude of refusal. As said by [28] the attitude of refusing or rejection or rejection is sad. The impact will give a negative emotion, such as anger.

The rejection attitude shown by the foothills community of Kelud Mountain about the East Java Governor's Decree, they did a demonstration for the decree to be revoked. This illustrates how the relationship between individuals or groups with their institutions. [28] describes the relationship as dialectic (interactive) expressed in: 1) society is an individual product, 2) society as objective reality, and 3) the individual is a social product. This dialectic is based on knowledge based on the memory of experience on the one hand and by the roles that represent individuals in the institutional order. This study focuses on the understanding of what lies behind the action (noumena) whose appearance is a phenomenon of various daily activities and political activities of the victims of border disputes. That means that this study looks at the understanding of a person in the group of victims of the dispute mentioned that one of the major institutions in society that greatly influences the process of individual externalization is the state. The state itself is said by [29] to be the spirit of God on earth. However, the power and

stability of the government depends directly on the tendency of society and popular support[30]. In addition, the State still needs mystical legitimacy, God's will, natural law, covenant and general will [31]. When the general will in this case is that society is a collision with the state, this denial will then become a conflict. When this situation is not immediately overcome most likely the public will regard the state as the enemy [32].

V. CONCLUSION

In general, the border conflict that occurred between Blitar and Kediri was triggered on the economic interests and access roads of people on the border of Kelud Mountain. Economic interests can be viewed from the fertile of the foot of Mount Kelud, so that became the main capital in agriculture. In addition, the beauty of Mount Kelud region is able to attract tourists to visit, so this will be a lucrative income field for winner Pemkab. Kediri regency then did not hesitate in pouring funds for infrastructure investment in the field of tourism. But Blitar regency does not approve of things, because Mount Kelud has become a symbol for the Blitar community since the first, so in claim ownership. The next trigger is related to road access and regional administration. The road to Kelud mount only from Kediri, and this Governor's Decree annexed three districts that identified themselves as part of the Blitar regency. The period of conflict is divided into 3, namely Conflict I in 2001-2004 which is caused by ownership claims by both agency authorities. Conflict II of 2006-2010 which is a continuation of the first. Conflict III in 2011 until now where the two agencies are mutually utilized the APBD in establishing the area of Kelud Mountain Foot. Both agencies have been pouring funds for the effort to claim them. The social construction shown by victims of this border conflict is by raising suspicion on each other. From this suspicious attitude then develops on rejection attitudes. This rejection attitude is reflected in community demonstrations..

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