



Victimology of The Palm Oil Land Dispute Case Between PT Permata Hijau Pasaman and The Community of Nagari Kapa, West Pasaman Regency

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ABSTRACT

The research examines the role of forensic victimology to provide legal protection for victims of the palm oil land conflict between PT. Permata Hijau Pasaman and the people of Kapa Village, West Pasaman Regency. Data for this study was obtained from social media observations. In addition to using forensic linguistics as the primary approach, the BREAK theory is applied to analyze the political, economic, policy, and social aspects of the conflict. The findings indicate that the discourse surrounding the conflict has escalated over time. The study highlights the failure of local policies, which have not been communicated effectively, as well as the uncooperative actions that have fueled the conflict since 1997. Furthermore, the legal protection provided in this case has been insufficient, leaving the victims vulnerable. This research underscores the need for better-informed local policies and more robust legal support for resolving conflicts such as this one.

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1. Introduction

Discussion of crime victims certainly has a close relationship with crime or criminal acts. From a legal perspective, crime can be viewed as a criminal act or criminal act. Criminal acts are one form of deviant behavior that is always present in society. The legal perspective views crime as a legal event that can disrupt order in society, so that from the enforcement of the law, strict sanctions can be given to perpetrators of crimes. Hendrojono (2005:24) provides an explanation of the definition of crime according to its use which can be divided into three, including: (1) practical definition, related to norms that exist in society, namely norms of politeness or morality, legal norms and moral norms. From these norms, boundaries are created that relate to the good and bad of an action. So, what is bad is called crime; (2) related to religious definition, meaning that in religion there are good deeds and bad deeds. Good deeds are identified with divine

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nature/good spirits, while evil deeds are identified with evil spirits or demons; (3) legal definition, observing crime from a legal perspective cannot be separated from the codification of Indonesian law. Crime and violation are distinguished where crime is an act that because of its nature is contrary to legal order, while violation is an act that is labeled by law as an act that is contrary to legal order. Crime in the legal concept means human behavior that can be punished under criminal law.

The existence of crime certainly comes from the fact that someone feels disadvantaged. This refers to the term victim. The definition of a victim according to Arief Gosita is someone who suffers physically and mentally as a result of the actions of others who seek to fulfill their own or other people's interests that conflict with the interests and human rights of the sufferer. The victim as the party who directly experiences the crime must certainly receive special attention in the legal system, especially in Indonesia. Usually, crime is always identified with the perpetrator of the crime. While the victim is usually seen as a direct witness to the incident. This is evidenced by the lack of articles in the Criminal Code that discuss victims and their rights as those who are disadvantaged by a criminal act. Article 160 paragraph 1b of the Criminal Procedure Code states that "the first to be heard is the victim as a witness". So, in other words, when the perpetrator is sentenced by the court in accordance with certain sanctions, it will be seen as representing the value of justice for the victim. In fact, the traumatic effects of the victim with his status as a victim are not reviewed further. The mistake of this slightly ignores the point of orientation, where the loss and suffering and efforts to restore victims of crime receive less attention.

Both group and individual victims are considered very important to have legal protection, this protection can be realized in various forms. Yulia (2010: 59) states that legal protection for crime victims is part of protection for society which can be realized in various forms, such as: (1) providing compensation, by taking an approach in the field of social welfare, humanitarian field, and criminal justice system approach; (2) restitution, directed at the perpetrator's responsibility for the consequences caused by the crime so that the main target is to overcome all losses suffered by the victim; (3) compensation, is a form of courtesy that can be seen from the aspect of humanity and human rights. Compensation as a form of compensation that is completely independent of how the judicial process and the verdict are handed down, even the source of funds for it is obtained from the government or general funds.

Based on the explanation above, it can be realized that criminal acts can occur in society, both consciously and unconsciously. The need for something that must be fulfilled will encourage various negative efforts to fulfill those needs. Therefore, it is not uncommon for these negative efforts to disrupt the order of others and even harm other parties because of conflicts, either involving individuals with individuals, groups with individuals, individuals/groups with corporations, or individuals/groups with the State. This can be seen in agrarian-based conflicts, namely clashes between residents that often occur with palm oil owners/companies. News about palm oil plantation conflicts is not just one or two news stories in the mass media. The need for palm oil is increasing, as discussed in the Oilworld Outlook Conference held in Hamburg, Germany. Based on Oilworld data projections, the total palm oil will reach 78 million tons in 2020, causing palm oil production to increase and of course will affect the country's economy, including Indonesia, palm oil is one of the plantation crops that is a source of non-oil and gas foreign exchange for Indonesia.

The increasing development of the agrarian industry also seems to trigger an increase in conflicts. The conflict can certainly involve related parties, such as individuals, communities, corporations, and even countries. Recently, even because of the increasing land conflicts that have occurred in Indonesia, it has caused a decline in public trust in the institution authorized to handle it, namely the BPN RI. Therefore, the BPN RI must certainly work harder to restore public trust. In this study, it will be presented from a forensic linguistic perspective regarding the land dispute between PT Permata Hijau Pasaman (PT PHP) and the Kapa Village community, Luhak Nan Duo District, West Pasaman Regency. Information about this conflict was collected from news articles from Mongabay.co.id (an environmental news and information site).

The background of the conflict began when the traditional leaders and ninik mamak in Kapa Village handed over customary land to the Pasaman Regent at that time with the aim of making it state land in 1997. In the handover process, the entire community with full knowledge was involved in the process of handing over the customary land. In fact, the agreement was also signed by the datuk and tribal chief. In its

management, the land was handed over to the company for oil palm plantation activities in the form of a Right to Cultivate (HGU) as the basis for its business rights. The handover was not discussed in advance with the Kapa Village community so that many of the community did not know the process of handing over the area, location, and so on. Thus, many people including *bundo kanduang* and *anak nagari* felt lied to and viewed the handover of the land based on personal interests. The information was only disseminated among the *ninik mamak* who were present at the handover of the land to PT PHP.



Picture 1. PT PHP's Land Use Rights concession area Photo: Mongabay.co.id

The conflict escalated in 1999-2000, when around 150 families working on the remaining 200 hectares of land adjacent to the company's plantation were evicted by the police. This incident certainly provoked anger from the community. The unclear extent of the plantation concession permit also made the community demand a re-measurement of the company's land. There were efforts to remove a number of *ninik mamak* figures who refused to hand over land to the government. The community also questioned the low price of fruit bunches paid by the corporation.

PT. PHP itself is a subsidiary of Wilmar Group with a plantation area based on Decree No.65/HGU/BPN/2004 of around 1,600 hectares, located in Kapa Village and some of its land is included in the administration of Sasak Ranah Pesisir Village. PT. PHP's plantation activities consist of oil palm plantations, fresh fruit bunch (FFB) management and palm kernel oil processing. Its production capacity reaches 135,250 tons of FFB, 28,600 tons of CPO and 6,900 tons of palm kernel oil per year. Around 25 percent or 7,150 tons of CPO produced is sold in the domestic market, and 75 percent or 21,450 tons are sold in the international market.

Until now there has been no clear resolution of the conflict. Even the problems of PT PHP with the community are getting more and more protracted. Starting from the community's ignorance about the handover of land, to injustice according to the community regarding the size of the plasma land division. So the author is interested in studying further the dispute between PT PHP and the community of Kapa Village, Luhak Nan Duo District, West Pasaman Regency. To make it easier, the author also applies the BREAK theory in analyzing the discourse.

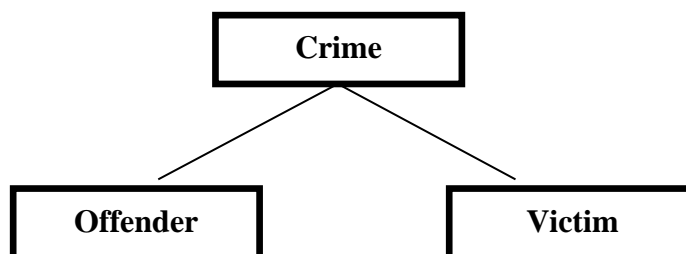
2. Method

The method used in this study is a qualitative method. This method will produce descriptive data. This method will help in revealing facts, circumstances, phenomena, and things that happen with the delivery

as they are. Qualitative descriptive methods are used to make it easier to interpret views, conflicts, differences between facts, influences on a discourse. To make it easier to observe the movement of discourse, the author uses the BREAK theory in its analysis. BREAK is an acronym for discourse basis, discourse equilibrium, discourse actualization, and discourse sustainability. The BREAK theory is also called the e135 Discourse Movement theory because the BREAK theory aims to analyze the movement of discourse and the BREAK law is used as a philosophical basis and the law of movement/change. The BREAK theory is neutral in comparing discourses because it is experimental, logical, realistic, foundational, positivistic and negative reason (Sawirman, 2011).

In the BREAK theory, there are several points that are analyzed, namely (a) discourse base, which includes the position of discourse, both primary and secondary, discourse configuration (primary and secondary), discourse essence (primary and secondary), discourse spirit (primary and secondary), and general types of discourse movement, (b) discourse relations, which include textual relations, contextual relations, factual relations, logical relations, ideological relations, (c) discourse equilibrium which includes discourse legitimacy, discourse balance range, and balancing discourse, (d) discourse actualization which includes discourse behavior, discourse effects, and (e) discourse sustainability which includes discourse adaptation, discourse solutions, and types of discourse change.

To see how the protection of victims and their rights, it will be explained through the perspective of victimology, from the perspective of forensic linguistics. Victimology is basically a science that studies matters related to victims of crime. In this case, it is seen how the relationship between the victim and the perpetrator and the interaction of the victim with the justice system, namely, the police, the courts, and the relationship between the parties involved in it related to the victim's relationship with social groups and other institutions such as the media, the press, and so on.



Victimology examines topics about victims, such as: the role of victims in the occurrence of criminal acts, the relationship between perpetrators and victims, the vulnerability of victims' positions and the role of victims in the criminal justice system. In addition, according to Mulyadi (2003) victimology is a study that aims to:

1. Analyze various aspects related to victims;
2. Try to provide an explanation of the causes of victimization;
3. Develop a system of action to reduce human suffering

3. Result and Discussion

BREAK PERSPECTIVE

Discourse Base

In BREAK theory, discourse basis is an orientation in the realm of discourse analysis, both oral and written. Discourse basis is the starting point before reading other discourse movements (Sawirman, 2014: 10). There are three fundamental features in analyzing discourse basis, namely discourse position, discourse configuration, and general type of discourse movement.

1. Discourse Position

- a. Primary discourse, taken in this analysis is the discourse of the oil palm plantation land dispute in Kapa Village, Luhak Nan Duo District, West Pasaman Regency with PT Permata Hijau Pasaman.
- b. Secondary discourse, analyzed is the discourse of the burning of the oil palm company barracks by Kaye Lhon residents, Lueng Gayo Village, Tenoum District, Aceh Jaya Regency.

2. Discourse Configuration

- a. Form of discourse
The form of primary discourse is the conflict that occurs between residents and the Permata Hijau Pasaman company. This also shows the form of community disappointment towards the traditional leaders and external nagari involved. Where, the community feels that their interests are not prioritized. The form of secondary discourse is the disappointment that occurs which involves misunderstandings between the community and the regent and the company. The absence of protection of community rights to land boundaries and the gap in justice causes the community to dare to act further.
- b. Essence of discourse
The essence of discourse is the content of messages, ideas, or meanings contained in a discourse (Sawirman, 2014:14). When viewed from the form of the two discourses, the essence of the movement of both discourses leads to the same point. Where, both parties want justice and clarity of administrative data regarding land ownership. Both discourses, both want to show the demands of rights that are felt to be right for each party.
- c. Spirit of discourse
In the primary discourse, the spirit of discourse leads to the enthusiasm of residents to clarify the status of the land they own and the management rights for the Permata Hijau Pasaman company. In this case, residents want to be directly involved from the initial deliberation process of handing over customary land to the regent and then managed by PT Permata Hijau Pasaman. The existence of information inequality to the children of the village and *bundo kandung* causes disappointment or suspicion of the community towards the leaders and especially towards PT Permata Hijau Pasaman.

In the secondary discourse, the spirit of the discourse directly leads to the obligation for the palm oil company concerned to determine the boundaries of the palm oil land with the residents' settlements, clearly. There is no effort or execution of the community's wishes, so by taking a negative way, namely conflict, the community bravely provides an uncomfortable situation in the form of burning barracks against the palm oil company around the settlement.

3. General Type of Discourse Movement

Based on the essence and spirit of the primary and secondary discourses above, it can be seen that the type of discourse movement is convergent in essence, but divergent in terms of spirit. Thus, it can be concluded that the discourse movement is KODI.

A. Discourse Relations

1. Textual Relations

Discourse relations are relations between discourses and other entities, realities, or other discourses. BREAK theory places four features of discourse relations, namely textual relations, contextual relations, discourse relations, and discourse logic (Sawirman, 2014: 17). Textual relations are used for comparison between texts to draw conclusions or compare similarities and differences in texts. In the analysis of the two discourses, namely in the form of disputes or conflicts between residents and corporations or even local officials, the starting point of the provisions or policies regulated by Indonesian law regarding agrarian law can be seen.

a. MPR Decree

MPR Decree No.IX/2001 is a legal product from the highest legislative institution in Indonesia, which is the source of all current natural resource-related laws and regulations. MPR Decree IX/2001 establishes the basic principles of agrarian reform and natural resource management aimed at realizing the greatest possible prosperity for the people. There are several principles contained in MPR Decree IX/2001, one of which is in article 5 which talks about the principle that agrarian reform and natural resource management must be implemented in accordance with several principles, including those that are in line with; the principle of respecting and upholding human rights; realizing justice in the control, ownership, use, utilization, and maintenance of agrarian and natural resources; recognizing and respecting the rights of indigenous and tribal communities and diversity.

b. Human Rights Law (No. 39/1999)

In the Human Rights Law there are articles that regulate the right to obtain information, the right to express opinions and protection of property rights from being taken arbitrarily. The article is article 14 which reads "(1) Everyone has the right to communicate and obtain information needed to develop their personality and social environment. (2) Everyone has the right to seek, obtain, possess, store, process and convey information using all available means". Furthermore, in article 44 which reads "Everyone, either individually or collectively, has the right to submit opinions, requests, complaints and/or proposals to the government in the context of implementing a clean, effective and efficient government, either verbally or in writing in accordance with the provisions of laws and regulations". Article 36 in paragraph 2 reads "No one may have their property taken away arbitrarily and unlawfully".

c. Law on Public Information Transparency-KIP (No.14/2008)

The Law on Public Information Transparency emphasizes that the purpose of this Law is to guarantee the fulfillment of citizens' rights to information on public policies, to encourage participation in public decision-making, to increase the active role of the community in policy-making, and to realize transparent and accountable state administration.

Based on the text presented above, it can be seen that there should be some early handling to avoid conflicts. Especially those related to land. In the first case, it can be seen that there is a confusion of information that should be known by the community, but has not been implemented by the leaders in this case the *ninik mamak* who lack coordination, so that the community views the *Permata Hijau Pasaman* company negatively, which is now used as a shield as a company that does not side with the community.

The community even considers the company to have 'seized' the community's 'previous' property. In fact, if we look at the background, it seems that what happened was only a misunderstanding due to the lack of 'sitting together'. So that the land that had been handed over to the *Pasaman Regent* initially, which is now managed by *PT Permata Hijau Pasaman*, remains a concern for the community. Moreover, there was an incident of eviction carried out by government officials against residents. This certainly offended the feelings of local residents, especially since the land was previously customary land.

Not much different from the primary discourse, the secondary discourse also shows the dispute that occurred between the community and the corporation. Judging from the textual relationship above, there was a violation of the rights of the *Lueng Gayo* community, *Aceh*. In this case, the community should have accepted the land boundary between the community's land and the surrounding company's land. Not surprisingly, because these rights were not fulfilled, the action or conflict of burning barracks was used as a solution by the residents, with the aim of showing the existence and strength of the community in the eyes of the company.

2. Contextual Relations

Based on the textual relations explained above, the contextual relations in this discourse can be described. Where, it can be seen from the SPEAKING aspect by Hymes that each text has a context, for example between different texts, between different participants, or between different text genres and the like (Sawirman, 2014: 19-20).

S (setting and scene): discourse on land disputes or clashes between residents and company owners is ongoing as the need for palm oil increases. Indonesia has great potential to produce it. There are many discourses on palm oil land disputes when there is a lack of law enforcement and aspirations for the delivery of rights that should be received by victims are not carried out properly. In 1997, in the Kapa village, the *ninik mamak* and the traditional leaders handed over customary land to the Pasaman regent, which was then managed by PT Permata Hijau Pasaman. P (participant): the parties who support the primary discourse are the community, children of the village, and *bundo kanduang* who have known about the land issue since the beginning. Likewise in the secondary discourse. E (ends): it can be seen that the goal of both is to obtain the rights that should be obtained by the community. However, these rights have not been felt, so that disputes arise. The voice of the community is not used as a benchmark by the company in developing the land, so it is natural that the community feels that they are not significantly involved. A (act sequence): if observed carefully, the sequence of actions in which discourse occurs starts from lack of involvement, unclear information that should be conveyed, to ignoring the rights that society should receive. K (key): key relates to the manner, tone, and soul of the utterance. From both discourses, there are forms of anger, which are conveyed through demonstrations in the primary discourse, and the burning of facilities that occur in the secondary discourse. This shows the methods used by the community to demand their rights. I (instrument): in both discourses, the dominant speech appears from oral and written comments quoted from interviews and personal comments from the community, village officials, and companies involved. N (norms): norms relate to interaction and interpretation. An interaction requires certain rules. Where the community wants openness and transparent involvement, regarding the handover of customary land owned by residents to be managed by PT Permata Hijau Pasaman. Both discourses appear to be influenced by the factor of the community's existence to defend its rights. G (genre): the form of reaction conveyed is predominantly in the form of demonstrations and destruction of facilities. This is due to the lack of diplomacy that the community expects from the related parties.

3. Factual Relations

Primary discourse has a factual relation that is very acceptable in the midst of the community's views, this is because of the community's view to defend land rights and the community's rights to obtain information related to the customary land. The community needs to know that the land is not used for the personal interests of one party alone. Especially when the compensation given by the company for the harvest from local farmers is valued very cheaply. Secondary discourse has a factual relation that is quite acceptable in the midst of the community, because of the efforts of the community to obtain their rights, even though these efforts are taken in a 'non-peaceful' way.

4. Logical Relations

Both primary and secondary discourses have acceptable logical relations. Because both are trying to get their rights. There is a gap in partisanship that occurs, where it is difficult for the community to voice or find common ground for resolving land disputes. However, there should be a solution offered or used as a benchmark in finding the word peace. As a democratic country, Indonesia certainly has a solution for this, but it depends on the community whether to follow it for the common interest or to find loopholes for personal interests.

5. Ideological Relations

The ideology of primary discourse and secondary discourse is an ideology to defend each other's rights. The existence of conflict in it shows the efforts of each party to defend the rights that they feel they should have. In the primary discourse, the Right to Cultivate granted to PT Permata Hijau Pasaman should be balanced with the provision of commissions or appropriate rights to the surrounding community, with the aim of improving their welfare. However, the welfare was not obtained by the people of Nagari Kapa. So, this became an additional 'spice' for the mob's rampage. Likewise in the second discourse, residents felt disadvantaged by the unclear boundary between residents' land and the company's land.

Discourse Equilibrium

Discourse equilibrium is the point of balance between the discourses being compared (Sawirman, 2014:22). A condition of discourse equilibrium can be created if the reader is not influenced by dominant discourse, superior discourse, and one-sided discourse.

1. Discourse Legitimacy

Legitimacy is an aspect or process of justifying discourse against events, actions, behavior, and other reality processes that are based on scientific values, logic, customs, authority, conventions, and the like (Sawirman, 2014:22-23). Legitimacy is the process of justifying events, actions, behavior, and reality processes based on factors that are used as value standards. These two discourses show the values that must actually be fulfilled by the various parties involved. The value of togetherness, the value of consensus and deliberation, and the values of tolerance that must be used as a basis. The range of discourse balance is compared based on several indicators, as in the following analysis table.

Tabel 1. Tabel of Discourse balance is compared based on several indicators

| Indicator | Primer Discourse | Secondary Discourse |
|---|------------------|---------------------|
| Influence or effects on social, ideological, behavioral, attitudinal, psychological, economic, political, cultural and other realities | Tall | Tall |
| Frequency of popularity Influence or effect on social, ideological, behavioral, attitudinal, psychological, economic, political, cultural and other realities Popularity frequency | Tall | Tall |
| Public opinion variation | Tall | Tall |
| Ability to influence policy processes | Tall | Tall |
| The ability to trigger social, ideological, political and cultural changes | Tall | Tall |
| Status and availability of links with other discourses | Tall | Tall |
| Being in a condition of bargaining power or bargaining position | Tall | Tall |

Discourse Actualization

1. Discourse Behavior

Discourse behavior is a form of action that operates in the human cognitive and social system (Sawirman, 2014:24). Discourse behavior related to human behavior includes the process of creating and distributing works so that they can be consumed by humans as discourse users.

2. Discourse Effects

Both discourses, both primary and secondary discourses, have a major effect on readers and the community life system. The potential for this effect arises because both discourses are related to the enforcement of rights. So there is an effect of support and views that tend to be negative from the community, especially towards corporations, if they are going to open land for oil palm plantations. In addition, the effects of discourse also have an impact on the lack of public trust in the government and the law.

Discourse Sustainability

1. Discourse Adaptation

A good discourse is not only able to reach the past, but also able to read the discourse's movement in the future (Sawirman, 2014:26). Based on this, it can be seen that both discourses are experiencing a movement that will continue to be observed by people from various circles. Because in both discourses, all parties as the Indonesian nation uphold the rights and values contained therein. The inconsistency or lack of solutions that are currently occurring can be used as lessons from various parties related to land conflicts.

2. Discourse Solution

Discourse solution is an aspect that can be presented in the form of development, follow-up, or novelty to predict the creative power of discourse in order to better fill the gaps in the previous discourse (Sawirman, 2014:27). Dispute resolution between communities often occurs, but does not find a middle ground. For this reason, the involvement of various parties in understanding each other's rights needs to be reviewed. The existence of land development efforts is not solely carried out on the basis of personal gain, but must see the possibilities around and what effects will arise when the land is cultivated on people or the surrounding community. Good communication between parties will minimize existing misunderstandings. In managing and developing land, the involvement of the surrounding community is also needed. How the developed land also brings mutual benefits. The opening of land should further reduce the number of local farmers' decline. Not just making local farmers suffer even more, when the land that was originally cultivated by local farmers is taken by outside hands who are only looking for their own profit.

3. Type of Discourse Change

The type of change refers to changes that occur due to the movement process. There is no change that occurs without being preceded by movement, although a movement does not always absolutely result in change, as is the case with these two discourses. There will be no change if the movement from the effects of these two discourses is not carried out. Changes in more positive reactions to primary discourse and secondary discourse considering the increasingly complex problem of land disputes.

FORENSIC LINGUISTIC PERSPECTIVE

To reflect further on the forensic linguistic side of this discourse, the position of protection for victims, in this case the community, needs to be reviewed. Judging from Law Number 27 of 2004 concerning the Truth and Reconciliation Commission, what is meant by a victim is "an individual or group of people who experience suffering, whether physical, mental or emotional, economic loss, or experience neglect, reduction, or deprivation of their basic rights as a result of serious human rights violations, including victims or their heirs." When victimization occurs, there are several efforts that must be made in protecting the victim and fighting for the victim's rights as stated in the Criminal Code, there are at least four aspects, namely: (Mudzakir, 2001:76-77), (1) The right to control the actions of investigators and public prosecutors, namely the right to file objections to the termination of investigations and/or prosecutions in their capacity as interested third parties. This is regulated in Article 109 and Article 140 paragraph (2) of the Criminal

Procedure Code; (2) The rights of victims in their position as witnesses, as found in Article 168 of the Criminal Procedure Code; (3) The rights of the victim's family in the event of the victim's death, to allow or not the police to conduct a post-mortem or exhumation for an autopsy. Such rights are regulated in Articles 134 to 136 of the Criminal Procedure Code; (4) The right to demand compensation for losses suffered as a result of a criminal act in their capacity as the injured party. Can be found in Articles 98 to 101 of the Criminal Procedure Code.

Based on an article written by Anderson Patrick, et al (2013: 154) describes several mandatory requirements that must be met by a company that operates a plantation in Indonesia, where if one of the requirements is not met then it can be said to have carried out a plantation business without complying with applicable provisions. Among them are the absence of several documents and oddities in the name of PT Permata Hijau Pasaman, some of which are;

- a. Investment approval letter from BKPM or temporary business permit
- b. According to the law in force at that time, the issue of its investment in Indonesia was of doubtful validity
- c. PT PHP did not prepare an AMDAL in accordance with the 1-year time period after processing the business permit
- d. The AMDAL issued in 2004 did not show any community participation process as indicated by the community's signature of approval.

Some of the points above can be a starting point for various parties to continue to implement protection for victims, in this case the community is the victim. The confusion of communication that occurs between the community, the company, and the *ninik mamak* in the village creates negative thoughts from the community towards the village and company officials. Providing information regarding company activities to the community will be enough to help restore public trust in the suspected parties. Supporting the community actively to obtain their rights will also minimize the occurrence of conflict disputes between the community and the company.

4. Conclusion

From the analysis, it can be concluded that land disputes frequently arise due to misperceptions, poor communication, or lack of coordination between the involved parties. As a result, each party may form negative assumptions or perceptions about the other, which further fuels the conflict. In the case of land disputes, misunderstandings can escalate rapidly, leading to more entrenched positions and less willingness to negotiate or cooperate. This is especially true in situations where the parties involved lack a clear understanding of legal frameworks or fail to consider the broader context of the dispute. To address such issues effectively, it is crucial to involve legal expertise and skilled mediators who are well-versed in legal matters. These professionals can provide guidance and clarity, particularly when doubts or confusion arise. Legal experts, such as lawyers or mediators, can help ensure that the dispute is resolved in accordance with established laws and regulations, thus preventing parties from resorting to illegal means of resolving the issue, such as violence or coercion.

Furthermore, it is important to involve local communities, landowners, and other stakeholders who may have a vested interest in the outcome of the dispute. Facilitating open communication channels between all parties helps create a space for dialogue, reducing the likelihood of escalation and increasing the chance of finding an amicable solution. In many cases, land disputes can be resolved through negotiation, mediation, or arbitration, where each party can express their concerns and reach a mutually beneficial agreement. In summary, resolving land disputes requires a combination of legal expertise, effective communication, and mediation. By fostering a collaborative approach and ensuring all parties are informed and heard, a fair resolution can be reached, reducing the potential for conflict and fostering greater understanding and cooperation in the future. This approach not only addresses the legal aspects of the dispute but also helps maintain peace and harmony within the community.

Declaration of Conflicting Interest

The authors state that there is no conflict of interest concerning the publication of this paper

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