



The Interests and the Conflict Vortex in Wadas Village: A Karl Marx Perspective

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Abstract— The influence of Karl Marx's theories on legal philosophy and jurisprudence is the subject of an ongoing debate. Conflict theory acknowledges that disagreements and discord arise within social structures. Furthermore, this theory examines various forms of authority that give rise to disputes that culminate in subordination and superiority, with each variety representing a distinct set of interests. This study aims to analyze the conflict vortex that transpired in Wadas Village and its entangled interests through the lens of Karl Marx. This is normative legal research at large. The research methodology is grounded in relevant legislation and regulations, employing a conceptual and case-based approach. According to conflict theory, every order in society is imposed on members by those in authority. This underscores the significance of management in upholding societal order. Since March 2018, when construction of the Bener Dam commenced by Decree number 590/41 of the Governor of Central Java, unrest has persisted in Wadas village. Karl Marx argued that natural resources will be depleted if nations, corporations, and governments continue to exploit them; this dynamic demonstrates that the wealthy and the impoverished will perpetually be at odds. Karl Marx's conflict theory posits that the state assumes the position of the dominant power and is considered an active participant in the conflict. The government must maintain neutrality, particularly about the property rights of Wadas Village landowners, and refrain from coercing inhabitants into relinquishing their land.

Keywords— Wadas Conflict, Interests, Conflict Theory, Karl Marx.

I. INTRODUCTION

The influence of Karl Marx's theories on legal philosophy and jurisprudence is the subject of an ongoing debate. According to some, Marx's theories ought to be disregarded because they are doctrinaire and infringe upon human rights.[1] Conversely, an opposing viewpoint contends that disavowing Marx's theories would compromise the revolutionary and libertarian political endeavor. His early journalistic works demonstrate that he opposed rights and justice and was more concerned with how they were utilized to support capitalism.[2] His theory aims to reveal the class interests that underpin legal institutions and to demonstrate how social relations and material conditions both shape and are shaped by law. Marx posited that the law emerged as an outcome of class conflict and did not function as an autonomous system distinct from politics and economics.[3]

Certain authorities hold contrasting viewpoints, including Luhmann, who considers the law a political-neutral system whose purpose is to regulate society. Parsons' systems theory, which views society and its components as an integrated system within a system, impacts Luhmann's perspective. According to Luhmann, social systems usually lead to efficiency and simplification. In contrast to this viewpoint, Habermas, an individual shaped by the Frankfurt School, perceived law as an outcome of intergovernmental and social interactions rather than an independent system.[4] In summary, the relationship between Marx's theories and the law is the subject of numerous divergent viewpoints; some contend that these theories ought to be refuted, while others maintain their relevance.

They are concerned with Wada's case, which concerns reservoir development. The Wadas Village Case has been examined through numerous theoretical perspectives.[5] By applying Karl Marx's conflict theory, we determined that the dispute in Wadas Village resulting from the construction of the Bener Dam was a struggle between the bourgeois government and the proletarian villagers. Community rights and needs are recognized via social movements, advocacy efforts, and policy reform. This paper examines how a theoretical comprehension of conflict can contribute to developing strategies to safeguard society and resolve disputes.

Concerning the Wadas conflict, Wadas Village, located in Central Java, has been embroiled in land and natural resource disputes for decades. The construction of the Bener Dam in Wadas, according to Sodikin, violated human rights and caused environmental harm, resulting in discord between the government and the villagers of Wadas. [6] To examine this dispute through the lens of Marx's conflict theory, it was determined that the bourgeois government benefited from the dam's construction. At the same time, the proletarian village populace was exploited. Land disputes in Wadas Village center on waqf land, which is a property that has been donated for philanthropic or religious intentions. To examine waqf disputes adjudicated in ecclesiastical tribunals, it was discovered that such arguments frequently concern customary land and ineffective administration. [7] Diverse methods of resolving disputes in Wadas have been implemented by integrating conventional and contemporary techniques.

The construction of a reservoir in Wadas Village sparked considerable contention, particularly about the adverse repercussions of the undertaking. This is consistent with similar research on constructing a new dam in Hawraman, which found that the Bener Dam posed a significant threat to traditional culture, solidarity, resources, architecture, and language, among other cultural and social aspects of the region. Concerns have been expressed regarding the potential erosion of culture and identity. In addition to those above, social capital and customs are diminishing. Additionally, many individuals are concerned about water pollution due to development. Political interference, a lack of institutional coordination, and the monetization of drinking water companies are impediments preventing Surabaya and Indonesia from adopting a water-friendly city model that could solve the problem [8]; the case of Surabaya illustrates this. Despite widespread support, the practice remained unchanged. However, contemporary political objectives are adaptable to a water-friendly city model. Citizen and government participation is essential for the sustainability of a water project throughout its entire life cycle, from planning to maintenance. In four Indonesian villages, policies and resources are more influential on sustainability than social or cultural factors. An instructive case study pertains to the mobilization of the community in Wadas Village to ensure water supply continuity [9]. Legal and institutional issues with the community-based water model in Indonesia include, according to several researchers, a lack of legal status, stability of finances and assets, and service standards. Communities are held accountable under the "community empowerment" approach only after construction. In summary, environmental, social, and cultural threats to the Bener Dam project have generated considerable controversy and strife, which cannot be surmounted through diverse legal, institutional, and political strategies. A joint management model in which the government and the community share responsibility can assist in resolving issues like those that arose at Bener Dam. Such issues about dam construction and other development projects could be resolved if the government and communities shared responsibility, increased transparency, and engaged the community. [10]

A more comprehensive analysis of the Dam Construction conflict in Wadas Village is warranted concerning the application and impact of this theory on the Wadas Case. To further investigate the perspectives of conflict theory on reservoir construction, the author analyzes the review of "The Interests and the Conflict Vortex in Wadas Village: A Karl Marx Perspective."

II. LITERATURE REVIEW

A *theory* can be defined as a collection of interconnected concepts, definitions, and proportions comprising a systematic review of the typical relationships between variables to facilitate investigation and forecasting. Alternatively, *theory* may be defined as a set of systematically related statements. The theory should comprise explorable and predictable concepts, ideas, definitions (including theoretical and operational definitions), and logical relationships among ideas. Therefore, theory should comprise propositions, definitions, ideas, and logical connections and serve as a basis for investigation and prognostication.[11] Conversely, conflict arises from the diversity of social structures and is a recurrent phenomenon that permeates the entirety of the human condition. Conflict is an inherent aspect of our social existence, irrespective of our perspectives. Humans inevitably confront conflict in every situation.[12]

In society, conflict is a prevalent social reality that occurs frequently. The conflict theory of Karl Marx provides a fundamental understanding of society. Marx argued that economic factors are the source of conflict, particularly between the proletariat and the bourgeoisie regarding labor compensation. Karl Marx posited that social classes are the primary agents accountable for the sustenance of society. The isolation of humanity is a consequence of one social stratum being oppressed by another. Karl Marx advocated for eradicating these exploitative practices through class conflict or revolution. Karl Marx posited that the abolition of social classes through process could facilitate the restoration of justice.[13] This phenomenon exemplifies the excessive complexity of the present social reality, particularly in Indonesia, due to the ongoing development and incorporation of additional elements into its connections. In the present day, social caste and social inequality are intricately intertwined. This is further compounded by the provocative nature of traditional media coverage of news that inadvertently reveals social caste.

According to Karl Marx, the capitalist economic system strives to facilitate private and individual proprietorship of the means of production and distribution. Furthermore, constraints are imposed on the

government about the financial process. Capitalists invariably exert a significant influence on the government system, intentionally or unintentionally, by overseeing the enforcement of regulations. Consequently, it is not unusual for capitalists to profit from government regulations. Thus, Marx's position in the preceding section is reinforced and further solidified, namely that the government's implementation of policies also affects inequality.[14] According to Karl Marx, community empowerment is the struggle of those without authority to acquire normative rights to additional value. In case studies involving marginalized people, the government's function is occasionally to possess the power required to resolve problems substantially. Empowerment entails more than mere satisfaction of material necessities; it involves the long-term establishment of societal independence. Marx also examined the operation of classes in specific contexts with conflict in mind. He transformed it into a communal concern that extended to other social types and the community. The persistence of socioeconomic class distinctions in society presents obstacles to implementing empowerment initiatives. An escape route is the presence of a second party or supporter who is amenable to the class.[15]

Confrontation theory is predicated on the notion that authority and position are social realities. The presence of antagonistic factions within society, specifically the ruled and the ruled, renders the imbalanced allocation of power and authority a determinant of systemic social strife. According to conflict theory, every order in society is imposed on members by those in authority. This underscores the significance of authority in preserving social structure.[16] Undoubtedly, notwithstanding the present-day social landscape's progressive intricacy and transformation, expert theories about social conflict persist in exerting an impact and function in shaping social conditions. In addition to economics, social class, fanaticism, and social class, conflict arises from the conflict determinism of numerous social elements, which gives rise to social paradoxes. Fortunately, the sociological conflict theory remains applicable and usable in contemporary society. Undoubtedly, these theories are associated with long-standing conflict phenomena.

III. METHOD

This is normative legal research at large. The conceptual approach to the research is founded on applicable laws and regulations. This research study employs inductive reasoning to elucidate legal facts and assess and interpret government policies about the Wadas Village conflict [17]. Legislation, books, and periodicals are a few of the primary and secondary legal sources consulted for this article. This research study employed a statutory approach, commonly used to evaluate established policies and legal foundations. [18] A conceptual approach is utilized to identify concepts associated with Karl Marx's conflict theory as they pertain to social conflict in society. In addition to employing a case approach, the author conducts a case study of the conflict that transpired in Wadas Village in this instance.

IV. RESULT AND DISCUSSION

Mining operations, reservoir construction, and analogous endeavors frequently encounter many complications. Environmental impact assessment and land acquisition concerns are significant obstacles to this undertaking. When a project poses a risk to environmental sustainability or the ecosystem, an environmental impact analysis conflict arises.[19] Also susceptible to this conflict are land acquisition concerns. Landowners who disagree with aspects of land acquisition, particularly regarding compensation for land acquisition or long-term productivity of the land, experience conflict. As happened in Wadas, Purworejo. Multiplying news outlets have documented the intentions to construct a reservoir and mine in the village of Wadas, Purworejo.[20] Some residents, nevertheless, opposed the andesite extraction proposal, resulting in discord. Diverse demonstrations of this rejection escalated into confrontations between locals and law enforcement. They rejected the dam construction project and the andesite mining construction allocated for the project during the protest.[21]

According to Karl Marx's conflict theory, perpetual strife exists between societies due to competition for scarce resources. According to this theory, those possessing resources and wealth will protect and hoard them, whereas those lacking will strive to acquire them. This dynamic demonstrates that conflict is perpetual between the wealthy and the impoverished. The Wadas Village community maintains the area to preserve the long-sustaining environment supporting the surrounding community. Constraints typically ensue due to the absence of consensus or a collective comprehension of environmental matters. Continual exploitation of natural resources by governments, corporations, and nations will result in their depletion. The most explicit is the legal rights of Wadas residents subjected to unjust treatment due to unilaterally implemented policies. Due to its high landslide susceptibility, the Wadas Village region is unsuitable for mining operations. The explicit stipulation of the legal protection afforded to the Wadas Village Area can be found in Purworejo Regency Regional Regulation Number 27 of 2011, which pertains to the region's spatial planning for 2011-2031 and outlines these regulations. The policy of designating Wadas as a mining area is manifestly in opposition to the principles of justice. Initially, mining activities were prohibited in the Wadas region. However, an inadvertent issuance of a new regulation designated Wadas Village as the site for andesite extraction in support of the Benungan Benungan Beni project. This demonstrates that social unrest has resulted from the designation of Wadas Village as an andesite mining site, as

evidenced by the feelings of disrespect and misidentification above. Society is plagued by widespread mistreatment and disregard for the law.[22]

Since March 2018, when construction of the Bener Dam commenced by Decree number 590/41 of the Governor of Central Java, unrest has persisted in Wadas village. This dispute concerns the preservation of nature and the economic well-being of the local inhabitants, encompassing sectors such as agriculture, forestry, and plantations. The quarrying of andesite for dam construction poses a hazard to the 114 hectares of land. Obtaining land is a particular concern addressed by this line of reasoning. Other investigations did not involve landowners' presence at the land's site. The landowner resides in an area distinct from Wadas Village.[23]

Further research by the Land Acquisition Law (UU PT) demonstrates that the PT Law and its derivatives serve as a legitimate framework for land acquisition to facilitate public interest development. The object above list does not encompass the andesite mining endeavor. Land acquisition is not feasible in the public interest due to substantial and strategic modifications to operations and policies introduced by the PT Law by Ciptaker. According to point 7 of Constitutional Court Decision No. 91/PUU-XVIII/2020, this is the case. Only the government may purchase land for public use if the property is acquired for a specific purpose and will benefit society. Communities that suffer losses due to taking their land for general purposes must be compensated reasonably. A reduction in agrarian conflict is possible when the criteria adhere to the rule of law principles.[24]

When confronted with the fact that public interest in this government initiative is nonexistent, we must reconsider or reassess what is mutually beneficial for society and the government. Both parties must convene to discuss their respective goals and objectives in such circumstances. Additionally, they should discuss the benefits and drawbacks of each interest in a frank manner.[25] During this discourse, every participant must place the principles of consensus-building and thoughtful consideration that foster reciprocal advancement ahead of individual interests. All parties must be able to respect and listen to one another in this situation; they cannot remain in their respective positions. Collaboratively pursuing the common good while discussing particular interests is the optimal course of action. This requires immediate attention to avert protracted discord and division between communities. Such conflicts escalate, particularly when politicized to serve alternative interests.[26]

Constraints regarding andesite mining operations in Wadas Village will negatively impact the region's sustainability. The andesite mining operations in Wadas Village manifest the spatial capitalist logic, as evidenced by the government's and mining capitalists' [27] implementation of diverse patterns to compel the industrialization of andesite mining. An altercation ensued in Wadas Village due to the opposition of the state and its inhabitants towards andesite mining, which was motivated by the potential economic revenue-generating qualities of the andesite stone and land. Various coercive and interventionist measures were implemented to seize land that farmers predominantly occupy. The voluminous natural resources that sustain the inhabitants of Wadas Village are susceptible to exploitation through cannibalistic production methods. Consequently, an anti-homogenous process ensued, whereby individuals initiated a resistance movement against diverse endeavors to enlarge their dwelling quarters.

This dispute arose when the administrations of Central Java and Purworejo Regencies authorized the establishment of the Bener Dam and extracting the andesite in Wadas Village. To expedite the Bener Dam construction process, the government even issued a Decree (SK) specifying the land acquisition site. Nevertheless, the Wadas village community exhibits a vehement opposition towards andesite extraction due to their conviction that the Wadas region harbors vital natural resources. The agrarian conflict resolution process must afford legal protection by the current legal framework for conflict resolution. When land is procured for public interest development, it is imperative to safeguard the legal interests of the community.[28] Karl Marx's conflict theory posits that conflict catalyzes social transformation. However, it is equally imperative to ensure that Wadas residents have access to legal protection to prevent infringement of their right to privacy against discrimination.

The lack of empathy exhibited by the government in its capacity as state administrator is evident in its approach to addressing field issues, mainly through the utilization of coercive tactics and force-based strategies. This exemplifies the legal positivist perspective. Legal positivism posits that the rule of law can privilege the ruler while oppressing the populace.[29] Elite-population conflict has the potential to incite a multitude of revolutionary manifestations. It is the complete responsibility of the state to safeguard its citizens, particularly their right to be free from discrimination. Therefore, the state must take action if allegations of discrimination against Wada citizens are made. It is impossible for a nation that defends itself to discriminate against its citizens. Karl Marx's conflict theory posits that the state assumes the position of the dominant power and is considered an active participant in the conflict. The government must maintain neutrality, particularly about the property rights of Wadas Village landowners, and refrain from coercing inhabitants into relinquishing their land. This is because everyone should be obligated to protect citizens from discrimination.

V. CONCLUSION

The influence of Karl Marx's theories on legal philosophy and jurisprudence is the subject of an ongoing debate. Some contend that Marx's views should be disregarded because they undermine human rights and are therefore considered doctrine. Conversely, an opposing viewpoint argues that disavowing Marx's ideas would compromise the revolutionary and libertarian political endeavor. In society, conflict is a prevalent social reality that occurs frequently. The conflict theory of Karl Marx provides a fundamental understanding of society. Marx argued that economic factors are the source of conflict, particularly between the proletariat and the bourgeoisie regarding labor compensation. Conflict theory acknowledges that disagreements and discord arise within social structures. Furthermore, this theory examines various forms of authority that give rise to disputes that culminate in subordination and superiority, with each variety representing a distinct set of interests. According to conflict theory, every order in society is imposed on members by those in authority. This underscores the significance of management in upholding societal order. Since March 2018, when construction of the Bener Dam commenced by Decree number 590/41 of the Governor of Central Java, unrest has persisted in Wadas village. Constraints typically ensue due to the absence of consensus or a collective comprehension of environmental matters. Karl Marx argued that natural resources will be depleted if nations, corporations, and governments continue to exploit them; this dynamic demonstrates that the wealthy and the impoverished will perpetually be at odds. Karl Marx's conflict theory posits that the state assumes the position of the dominant power and is considered an active participant in the conflict. The government must maintain neutrality, particularly about the property rights of Wadas Village landowners, and refrain from coercing inhabitants into relinquishing their land.

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