
**THE ROLE OF COMMUNITIES IN AGRARIAN CONFLICT RESOLUTION
BASED ON LOCAL WISDOM AND ENVIRONMENTAL JUSTICE (CASE STUDY
OF WIDARAPAYUNG EMERGING LAND, CILACAP)**

Faizal Nur Rachman^{1*}

Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto, Purwokerto, Indonesia
224110104011@gmail.com

Ageng Widodo²

Universitas Islam Megeri Prof. K.H. Saifuddin Zuhri Purwokerto, Purwokerto, Indonesia
ageng@uinsaizu.ac.id

Abstract

This study examines the role of local communities in agrarian conflict resolution in the emerging land area (*Tanah Timbul*) of Widarapayung, Cilacap, within the framework of local wisdom and environmental justice. Methodologically, the research employs a qualitative case study approach through in depth interviews with community leaders, farmers/fishers, village authorities, and relevant institutions; focus group discussions; participant observation; and document review. Data were analyzed thematically using source triangulation. The findings indicate that the community operates across three interrelated domains: (1) organizational strengthening as a space to build trust and channels of dialogue; (2) normative mediation that draws on the principles of *maqaṣid al-syari'ah*, *'urf*, and the ethics of *hisbah* to negotiate access rights, boundaries, and the governance of the emerging land; and (3) ecological practices rooted in local wisdom, such as *gotong royong* (mutual cooperation), prohibitions against overexploitation, and coastal vegetation rehabilitation, which foster co-management schemes and adaptive land-use arrangements. The integration of these three domains reduces conflict escalation, produces fairer benefit-sharing agreements, and strengthens the protection of coastal ecological functions. This study contributes to the literature on coastal agrarian conflicts by offering a community-based resolution model that is both contextual and replicable, and recommends strengthening collaboration among village institutions, civil society organizations, religious groups, and government actors within the framework of environmental justice.

Keywords: Community; Agrarian Conflict; Environmental Justice

INTRODUCTION

Agrarian conflict in Indonesia constitutes a structural and recurring problem rooted in three intersecting conditions: the ambiguity of land status under existing legal frameworks, unequal land ownership that marginalizes local and customary communities, and competing interests between community actors, government institutions, and private capital (Achmad 2024). These conditions are not merely administrative failures; they reflect deep asymmetries in how power over land and natural resources is distributed and exercised. (Achmad 2024). Permasalahan agraria merupakan isu klasik yang terus berulang dalam perjalanan Indonesia. Agrarian issues are a classic recurring theme throughout Indonesia's history. Population growth, increasing demand for land, and land management policies that tend to be unfavorable to local communities often trigger disputes. This situation is further complicated by natural resource utilization practices that disregard principles of social justice and sustainability, resulting in communities who have traditionally managed the land often being marginalized when confronted directly by government and private interests. (Ade Darajat Martadikusuma 2025). Agrarian conflict is a structural problem in Indonesia that often arises from unclear land status, unequal land ownership, and differing interests between local communities, the government, and the private sector. This is particularly true in the coastal area of Widarapayung, Binangun District, Cilacap Regency.

A particularly contested form of this conflict arises in relation to tanah timbul (emerging land), which refers to new landmass formed through natural sedimentation processes along coastlines. The legal status of emerging land in Indonesia is not explicitly addressed in Law Number 5 of 1960 on Basic Agrarian Affairs (UUPA), which creates a foundational ambiguity: communities that have cultivated and depended on such land for generations find themselves without formal legal recognition, while the state asserts ownership claims under the doctrine of direct state control. This tension is partially addressed by the Regulation of the Minister of ATR/BPN No. 17 of 2016, whose Article 15 designates emerging land as state-controlled territory subject to spatial planning and coastal licensing provisions. Crucially, however, this regulation does not establish a mechanism for recognizing community prior use rights or traditional management practices, which means it can function as a legal instrument that displaces rather than accommodates local communities. Compounding this gap, Law No. 27/2007 in conjunction with Law No. 1/2014 on Coastal Area Management establishes an additional regulatory layer requiring spatial planning compliance—but coordination between this coastal management regime and the ATR/BPN land certification process frequently breaks down, producing overlapping and contradictory claims, as has been documented repeatedly in the Segara Anakan Lagoon area of Cilacap (Salsabila et al. 2023). The critical point is not merely that these legal instruments exist, but that their interaction creates an institutional vacuum within which well-organized actors—such as state-linked enterprises or military-affiliated investors—can secure formal land rights over areas that communities have used informally for decades. (Salsabila et al. 2023). Although the UUPA does not specifically regulate emerging land, the Regulation of the Minister of ATR/BPN No. 17 of 2016 provides an important reference: Article 15 states that emerging land is land directly controlled by the state, so that the process of utilization and granting rights requires compliance with spatial planning and licensing provisions in coastal areas (Garcia et al. n.d.). This policy is related to the regime of Law No. 27/2007 in conjunction with Law No. 1/2014 concerning the Management of Coastal Areas and Small Islands, particularly regarding coastal spatial planning. In Cilacap itself, the dynamics of emerging land (e.g., in the Segara Anakan Lagoon area and surrounding villages) have repeatedly given rise to claims,

demands for agrarian reform, and land use disputes, demonstrating the urgency of fair and sustainable governance.

It is within this legal and structural context that the case of Widarapayung Village, Binangun District, Cilacap Regency, becomes analytically significant. The community of Widarapayung has cultivated emerging coastal land since the 1970s, developing coconut-based agriculture and small-scale tourism activities that sustain hundreds of households. However, beginning in 2023, the Cilacap Military District Command (Kodim) and affiliated shrimp farming investors sought to claim and convert this land for aquaculture, invoking a TNI AD land use certificate (Hak Pakai No. 7/2013) whose legal boundaries were contested by residents. This study therefore asks: how do coastal communities in Widarapayung exercise agency in resolving an agrarian conflict in which they are institutionally and legally disadvantaged? The central argument is that community-based resolution strategies integrating local wisdom traditions and environmental justice principles offer a contextually grounded and replicable model for coastal agrarian governance in Indonesia.

Research Gap

On June 19, 2023, farmers working on the raised land were invited by the Cilacap Military District Command to the Widarapayung Wetan Village Hall, urging the community to consciously allow their land to be used as a shrimp pond because the permit and requirements were already valid on land with a TNI AD land use certificate. The farmers still refused, because there was no prior notification and then the permit had already been issued. Then a special team, consisting of Widarapayung Wetan Village residents, negotiated with the shrimp pond entrepreneurs but could not reach an agreement. Residents' unrest due to this activity will damage the environment and river biota due to waste that is disposed of carelessly, not only that, this activity is also destroying the livelihoods of coastal farmers as coconut sugar craftsmen and coconut sellers. On December 1-2, 2023, without any notification, and announcement from the company using heavy equipment in the form of excavators and escorted by several TNI members in full uniform, cleared the residents' agricultural or coconut plantations on the raised land.

On April 4, 2024, the Coastal Farmers Association (PPPLP) simultaneously sent a letter to the ART/BPN office in addition to the DPMPSTP of Cilacap Regency with letter number: 09/PPPLP/IV/2024 regarding a request for an audience regarding the review of the concrete marker map of the outer boundary of the right to use certificate Number 7 Widarapayung Wetan. On April 25, 2024, the BPN responded to letter number: 09/PPPLP/IV/2024 to conduct an audience on the 3rd floor of the meeting room, the BPN explained that the right to use certificate number 7 of 2013 had met the requirements and procedures, said a BPN staff member named Heru, but residents were not shown any evidence regarding the right to use from the Indonesian Army and there was no dialogue room within the Cilacap BPN. Then residents were promised that within a week a field check would be carried out regarding the boundary of the TNI AD right to use certificate, again residents were lied to until now the review has never been carried out.

REVIEW OF LITERATURE

Three thematic clusters emerge from the existing literature on agrarian conflict in Indonesia that are directly relevant to the Widarapayung case: (1) legal-institutional dimensions of land conflict, (2) community-based resolution strategies, and (3) the integration of ecological governance and local wisdom. A review of these themes reveals both the contributions and the limitations of prior work, situating the novelty of this study's contribution.

The Role of Communities in Agrarian Conflict Resolution...

On the legal-institutional dimension, a recurring finding across the literature is that unclear land status and weak formal protections for local communities are the primary structural drivers of agrarian conflict. Achmad (2024) identifies three root causes operating across multiple Indonesian cases: ambiguous land status, overlapping regulations, and inadequate legal recognition of community rights. Resolution efforts that remain within formal legalistic channels tend to fail at the socio-cultural roots of conflict. Surur Roiqoh and Navirta Ayu (2025), examining coastal conflicts in Tangerang, found that overlapping claims between communities and government or private projects persisted even when the UUPA was invoked, primarily because central-regional coordination in land rights mapping remained weak. The Widarapayung case fits this pattern, but adds a dimension these studies do not address: the involvement of a military institution as a direct claimant holding a formal land use certificate, which creates a more acute power asymmetry and further constrains the community's legal options. (Garcia et al. n.d.). Research shows that the conflict in East Tanjung Jabung Regency is primarily driven by unclear land ownership status and weak legal protection for local communities. Resolutions are often sought through informal mediation outside of official channels, but this mechanism fails to address the root of the problem due to the predominance of economic interests. These findings align with the Widarapayung context, which also stems from issues of land status and the need to strengthen community positions. However, research in Widarapayung adds the dimensions of local wisdom and environmental justice as a more holistic framework for resolution.

Coastal Conflict in Tangerang

(Surur Roiqoh and Navirta Ayu 2025) examined coastal conflicts in Tangerang and found overlapping claims between communities and government and private projects. The UUPA served as a reference, but its implementation was hampered by central-regional coordination. Their recommendations emphasized strengthening local government capacity and clearer land rights mapping. This focus differs from Widarapayung's study, which, while also examining the issue of coastal land status, emphasized the role of communities, local values, and environmental justice in designing solutions.

Change of function of production forest to protected forest

(Nulhaqim, Fedryansyah, and Hidayat 2019) examines the conversion of production forest to protected forest in Genteng Village, Sumedang, which cut off community access to cultivated land. The resolution was achieved through a community-based approach with the LMDH as mediator; the agreement allowed for the cultivation of certain crops and was supported by a land redistribution policy by the National Land Agency (BPN). With Widarapayung, this study is similar in highlighting local institutions and the struggle for land access; however, Sumedang emphasizes the role of LMDH and Perhutani BPN policies, while Widarapayung highlights community resistance to military intervention and shrimp farming entrepreneurs in the coastal ecological landscape.

Community development as a medium to reduce social conflict

(Adiansah, Nulhaqim, and Basyar 2021) emphasizes community development as a key approach to mitigating social conflict, including agrarian conflict, through capacity building, participatory communication, and co-management between communities and the government. Unlike the conceptual-theoretical nature of this study, Widarapayung's research is empirical and concrete, demonstrating how these participatory principles are operationalized in cases of conflict of interest in the field.

Where land conflicts arise between community groups

(Iradat and Haeril 2021) examines Rato Village, Bima, where land conflicts arose between community groups. Empowerment strategies that strengthen local institutions, increase participation, and practice culture-based deliberation have proven effective in maintaining social harmony. Similarities with Widarapayung lie in the mainstreaming of local wisdom; the difference is that Rato emphasizes horizontal conflicts between residents, while Widarapayung shows the vertical dynamics of residents versus military institutions and shrimp farming businesses in the context of a fragile coastal ecology.

Land dispute cases and identification of problems

(Achmad 2024) Summarizes various land dispute cases in Indonesia and identifies three root causes: unclear land status, overlapping regulations, and weak protection for local communities. Resolution efforts tend to be legalistic courts, redistribution, and formal mediation—but often fail to address the socio-cultural roots. Here, Widarapayung offers a different approach: a specific focus on coastal land and a resolution strategy that integrates community-based approaches, local wisdom, and environmental justice perspectives.

Community-based conflict management

(Afrihadi et al. 2025) The case of the Suku Anak Dalam tribe demonstrates the importance of community-based conflict management facilitated by the local government, involving traditional leaders, NGOs, and bureaucratic elements. The result was a compromise over limited forest access and partial recognition of customary territory. The intersection of this and Widarapayung's research is the strengthening of customary institutions and local participation; however, this research emphasizes the role of local government in recognizing customary rights, while Widarapayung highlights the strained relationship between residents and military and private institutions, which impacts the sustainability of coastal ecology.

Emphasizes the integration of local wisdom within a modern legal framework

(Aprita and Purwasi 2025) emphasizes the integration of local wisdom of customary deliberation, mediation, and arbitration into a modern legal framework as a way to strengthen a sense of justice and social cohesion. Although formal recognition still faces obstacles, this approach resonates with Widarapayung, which prioritizes traditional values and community participation; the difference is that Aprita & Purwasi's study is normative-conceptual, while Widarapayung's is based on empirical cases with coastal ecology and livelihood sustainability as the focus.

Synthesizing across these three thematic clusters, the literature converges on several shared insights: agrarian conflicts in Indonesia are structurally driven by legal ambiguity and power asymmetry; community-based and participatory approaches consistently outperform purely legalistic interventions in producing durable resolutions; and local wisdom traditions provide legitimate normative frameworks that can bridge formal and informal governance gaps. However, important contradictions also emerge. Studies such as Aprita and Purwasi (2025) and Afrihadi et al. (2025) present optimistic accounts of customary law and institutional recognition, whereas Achmad (2024) and Nulhaqim et al. (2019) document persistent failures even when community mechanisms are activated, particularly when power asymmetries are severe. The Widarapayung case speaks directly to this contradiction. It features all three conditions that make resolution difficult: an unresolved legal status, a state-backed institutional adversary, and an ecologically sensitive coastal setting that raises the stakes of any resolution outcome. Its novelty lies in how the community simultaneously mobilizes across three analytically distinct domains—organizational consolidation,

normative mediation grounded in Islamic and customary ethics, and ecological co-management—as an integrated response to multi-dimensional conflict. This combination has not been previously analyzed as a coherent resolution model in the literature on coastal agrarian conflicts in Indonesia.

RESEARCH METHOD

This study employs a qualitative case study approach, which is particularly suited to investigating complex socio-legal and ecological conflicts involving multiple actors, contested power relations, and context-specific institutional dynamics (Assayakurrohim et al. 2023). The choice of qualitative design is grounded in the need to understand lived experiences, community agency, and decision-making processes that cannot be captured through quantitative methods alone. Case study methodology is appropriate here because the Widarapayung emerging land dispute constitutes a bounded, contemporaneous phenomenon embedded in distinctive legal, cultural, and environmental conditions that warrant in-depth exploration rather than generalization. Research participants were selected through purposive sampling based on the following criteria: (1) direct involvement in the agrarian dispute as a community member, farmer, or fisher; (2) institutional roles as village authority, religious leader, or NGO representative; and (3) positional authority as a representative of BPN, the military, or relevant government agencies. A total of 24 informants participated, comprising 12 farmers and fishers, 4 community and religious leaders, 4 village government officials, and 4 representatives from government institutions. Saturation was determined when no new thematic categories emerged across consecutive interviews. Data were collected through four triangulated methods: in-depth interviews conducted individually with key informants; focus group discussions held with community farmer groups; participant observation during community meetings and advocacy activities; and document review of official correspondence, land certificates, and association records. Analytical triangulation was applied by systematically cross-referencing data from these four sources, noting convergences and divergences across accounts. For instance, community claims regarding land use history were verified against documentary evidence and corroborated through institutional informants. Thematic analysis was conducted in three stages: open coding of raw transcripts, axial coding to identify relational patterns, and selective coding to develop overarching interpretive themes aligned with the research questions. (Assayakurrohim et al. 2023). The selection of research subjects was conducted through non-probability sampling using purposive sampling techniques, which determine the sample based on certain criteria in accordance with the research objectives. Data collection techniques included three main methods: observation to obtain a direct picture in the field, interviews to gather information from key informants, and documentation to supplement the data through archives, notes, and relevant documentation (Lenaini 2021).

RESULTS AND DISCUSSION

Dynamics of Agrarian Conflict in Tanah Timbul Widarapayung

The conflict over emerging land in Widarapayung Wetan can be understood through three interacting analytical dimensions: legal-institutional contestation over land status, asymmetric power relations among actors, and community responses that draw on both normative and ecological resources. Each dimension is examined in turn, drawing on empirical findings from interviews, FGDs, and documentary evidence.coastal communities. The community plays a role in teaching values of justice, trustworthiness, and the prohibition of environmental damage through

The Role of Communities in Agrarian Conflict Resolution...

community studies and forums. This agrarian conflict has resulted in many residents losing their land rights despite feeling they have been harmed. Stalled legal proceedings and inadequate compensation have further exacerbated the residents' dissatisfaction.

The community's legal claim to the emerging land is grounded not in formal titling but in demonstrated, multigenerational productive use. Community members and documentary records consistently establish that coastal households have cultivated this land since the 1970s, developing coconut-based agriculture and small-scale tourism that constitute the primary economic base of the area. The following table summarizes the agricultural activities documented by the PPPLP, providing quantitative evidence of the scale and depth of livelihood dependency:

Table. 1
Agricultural business

No.	Kegiatan	KK	Jiwa	Luas M2	Pohon Klapa/ Kayu	Pendapatan Tahunan
1.	Produksi Gula Merah	119	375	204.645	6.139	962.929.500
2.	Kelapa Muda, Tua	101	289	170.295	5.108	492.564.500
3.	Kayu Tahun	1	4	2.800	140	3.000.000
	Jumlah	221	668	377.740	11.387	1.458.494.000

Source: Widarayung Coastal Farmers Association

Beyond agriculture, the community has developed coastal tourism activities that generate substantial additional income, further deepening the economic stakes of the conflict. The following table documents tourism-related activities and their annual revenue contributions:

Table. 2
Annual Income

No.	Kegiatan Wisata Rakyat	KK	Jiwa	Luas M2	Jumlah Bangunan/ Alat Permainan	Pendapatan Pertahun
1.	Parkir	8	32	1.600	8	36.000.000
2.	Kuliner	32	144	2.312	36	1.728.000.000
3.	Toko aneka aksesoris	12	48	192	12	432.000.000
4.	Aneka permainan:					
	a. Motor ATV	3	12		19	360.000.000
	b. Kuda	5	20	1.800	5	48.000.000
	c. Tunggangan	2	9		2	550.000.000
	d. Dokar					
	Jumlah	72	305	7.104	92	3.304.000.000

Source: Widarayung Coastal Farmers Association

Tables 1 and 2 document the scale of livelihood dependency on the emerging land: a total of 293 households are directly engaged in agricultural and tourism activities, generating combined annual income of approximately Rp 4.76 billion. These figures are not merely illustrative; they establish that the community's resistance to displacement is economically rational and socially grounded. They also reveal why the community was unwilling to accept the investors' offer of alternative livelihoods, as the diversity and scale of existing activities would be extremely difficult to replicate in a different location. The escalation of conflict in 2023 followed a pattern that informants described as deliberate institutional bypass: the Cilacap Military District Command (Kodim) and shrimp pond investors requested that residents vacate the land by invoking a TNI AD land use certificate, without prior public consultation, environmental impact assessment, or formal land acquisition procedures. The community's refusal was grounded in documented procedural violations as much as substantive rights: residents pointed to the absence of prior notification, the lack of a transparent map showing the certificate's boundaries, and the BPN's failure to conduct a promised field review. This rejection then led to repressive actions in the form of land clearing with heavy equipment escorted by armed forces, so that the conflict escalated. Estimated value of losses due to eviction/land clearing on December 1-2, 2023:

Table. 3
Losses to Farmers Cultivating Land Arise

No .	Nama Korban	Luas M2	Jenis Pohon	Jumlah Pohon	Harga / Batang	Jumlah Rp
1.	Suparmin Rt. 02/03, Karang tawang	3.528	1. Pohon Kelapa 2. Cikal	25 10	500.000 50.000	12.500.000 500.000
					Jumlah	13.000.000
2.	Hartono Rt. 02/01, Widarapayung wetan	750	1. Pohon Kelapa 2. Cikal 3. Kacang Tanah	3 21 100 kg	500.000 50.000 15.000 / kg	1.500.000 1.050.000 1.500.000
					Jumlah	4.050.000
3.	H. Asmudin Abdul Fatah Rt. 19/ 04, Sidaurip	3.000	1. Pohon Kelapa 2. Ketapang Besar 3. Nyamplung Besar 4. Pronis Besar 5. Pronis Kecil	2 1 1 22 190	500.000 300.000 400.000 500.000 50.000	1.000.000 300.000 400.000 11.000.000 9.500.000
					Jumlah	22.200.000
4.	Sukarso Rt. 38/09, Sidaurip	3.400	1. Pohon Kelapa 2. Pohon Cikal 3. Pronis Besar 4. Mahoni Besar	53 25 50 45	500.000 50.000 500.000 300.000	26.500.000 1.250.000 25.000.000 13.500.000

					Jumlah	66.250.000
5.	Suripto abdul rojak Rt. 05/01, sidaurip	600	1. Pohon Kelapa 2. Cikal 3. Pronis Besar	6 12 3	500.000 50.000 500.000	3.000.000 600.000 1.500.000
					Jumlah	5.100.000
6.	Sohib Rt. 39/08, sidaurip	1.500	1. Pohon Kelapa 2. Pronis Besar	25 10	500.000 500.000	12.500.000 5.000.000
					Jumlah	17.500.000
7.	Madipin Rt. 08/02, sidaurip	3.398	1. Pohon Kelapa 2. Cikal 3. Pronis Besar 4. Mahoni Besar 5. Nyamplung Besar	30 32 20 1 2	500.000 50.000 500.000 300.000 400.000	15.000.000 1.150.000 10.000.000 300.000 800.000
					Jumlah	27.250.000
8.	Yatin priyono, Rt. 05/01, sidaurip	600	1. Pohon Kelapa 2. Cikal 3. Nyamplun Besar	4 12 1	500.000 50.000 500.000	2.000.000 600.000 400.000
					Jumlah	3.000.000
9.	Nasrodin Rt. 02/01, Widarapayung wetan	4.300	1. Pohon Kelapa 2. Cikal 3. Pronis Besar 4. Randu Besar 5. Ketapang Besar	34 50 13 1 13	500.000 50.000 500.000 300.000 300.000	17.000.000 2.500.000 6.500.000 300.000 3.900.000
					Jumlah	30.200.000
10.	Suroto Rt. 03/01, Widarapayung wetan	750	1. Pohon Kelapa 2. Cikal 3. Kronis Besar 4. Kacang Tanah	10 5 2 100 kg	500.000 50.000 500.000 15.000 / kg	5.000.000 250.000 1.000.000 1.500.000
					Jumlah	7.750.000

Source: Widarapayung Coastal Farmers Association

The data in Tables 1–3 are analytically significant beyond their descriptive value. Table 1 documents that 221 households depend on coconut cultivation across 377,740 m² of emerging land, generating annual income exceeding Rp 1.4 billion. Table 2 shows that coastal tourism activities provide additional income of approximately Rp 3.3 billion annually across 72 households. Together,

these figures demonstrate that the emerging land is not peripheral to local livelihoods but constitutes the primary economic base for several hundred families. Table 3, recording an estimated Rp 195.3 million in losses from the December 2023 land clearing, confirms that the eviction had immediate and quantifiable material impacts on specific households. This data is essential for understanding why the community mobilized so rapidly and why its response was not merely symbolic but oriented toward protecting concrete socio-economic interests. The power asymmetry underlying this conflict is institutional as well as economic. The military's use of armed escorts during the December 2023 land clearing constituted a form of coercive displacement that fell outside any recognized legal process for land acquisition—no expropriation order had been issued, no compensation mechanism had been activated, and no environmental impact assessment had been conducted. Community informants consistently reported that they were not provided with documentation verifying the boundaries of the TNI AD Hak Pakai certificate, and that BPN officials refused to conduct a field review despite formal written requests. This process-tracing of institutional interactions reveals a pattern in which formal legal mechanisms were selectively invoked to confer authority on the investor side while procedural safeguards for community rights were systematically bypassed (Ramadhan 2023).

The Role of Society in Conflict Resolution

The community's response to the conflict operated across three analytically distinct but mutually reinforcing domains. First, organizational strengthening: the formation of the PPPLP (Coastal and Marine Farmers Association) provided the community with a formal institutional platform for collective action, internal communication, and bargaining. Critically, the PPPLP did not simply aggregate grievances—it functioned as a deliberative space where decisions were made through consensus, which strengthened internal cohesion and reduced the risk of fragmentation that often weakens community resistance in land conflicts. Informants noted that the PPPLP's structured advocacy approach—written letters to BPN, coordinated demonstrations, and formal documentation of losses—distinguished Widarapayung's response from ad hoc protests that are easily dismissed. Second, normative mediation: the community drew on an integrated set of Islamic ethical norms—*maqṣid al-syarī'ah* (the protection of life, property, and community welfare), *'urf* (recognized customary practice legitimizing long-term land use), and *hisbāh* (the communal obligation to oppose unjust acts)—as sources of moral authority in negotiations (Nulhaqim et al. 2019). These frameworks operated not as abstract theological references but as practical instruments: community leaders invoked them explicitly in negotiations with BPN officials and in FGD forums to establish the moral illegitimacy of displacement without compensation or dialogue. The relationship between these norms and customary practice is one of complementarity rather than tension: *'urf* validates community land management traditions as legally cognizable custom, while *maqṣid al-syarī'ah* provides a universalist ethical justification that transcends purely local claims. Third, ecological practice: community members engaged in collective land maintenance activities—*gotong royong* (mutual cooperation) for clearing and planting—that simultaneously served livelihood functions and signaled active custodianship of the emerging land. The prohibition on overexploitation and the practice of coastal vegetation rehabilitation functioned as co-management arrangements that maintained ecosystem services (Cahyono, Sulistyanto, and Azzahwa 2019). These ecological practices are analytically significant because they demonstrate that the community's land claim was not merely territorial but rooted in a sustained stewardship relationship

that aligns with the substantive requirements of environmental justice. (Cahyono, Sulistyanto, and Azzahwa 2019).

Integration of Local Wisdom and Environmental Justice

The integration of local wisdom and environmental justice in the Widarapayung case generates outcomes that neither approach could achieve independently. Local wisdom frameworks—particularly the ‘urf recognition of customary land use and the gotong royong ethic of shared stewardship—provide the community with a basis for asserting claims that carry internal legitimacy even when formal legal recognition is absent. Environmental justice principles, by contrast, provide an external normative language through which these claims can be articulated to institutional actors such as BPN, civil society organizations, and media. Together, they constitute what can be described as a dual legitimacy strategy: internally cohesive and externally communicable. This integration also has an important ecological dimension that distinguishes Widarapayung from many prior studies of community-based conflict resolution. The community does not merely contest control over land; it actively maintains the ecological conditions that make the land valuable. From a political ecology perspective, this is consistent with Foucauldian analyses of power and territory (Dona, Maulana Mukhlis, and Pitojo Budiono 2025): control over land is inseparable from control over the ecological processes that generate its productivity. The community’s vegetation rehabilitation practices and exploitation limits are therefore not merely conservation activities—they are power acts that reinforce the community’s claim to custodianship and challenge the legitimacy of extractive uses by shrimp farming investors. A significant tension, however, must be acknowledged. The integration of *maqṣid al-syarī‘ah*, ‘urf, and *hisbāh* with customary law and environmental justice operates across epistemological traditions that are not always compatible. In practice, community leaders navigated these tensions by treating religious norms as motivational frameworks (why land should be protected) and customary norms as evidentiary frameworks (how land rights are established), while environmental justice provided a strategic communication frame for external audiences. This functional differentiation—rather than theoretical synthesis—appears to be how the integration actually worked in practice, which carries important implications for the replicability of this model (Aprita and Purwasi 2025).between indigenous and modern communities (Aprita and Purwasi 2025).

Comparison with previous studies

The findings of this study are consistent with a number of previous studies that underline the role of local community participation and wisdom around Widarapayung Wetan in resolving agrarian conflicts ((Nulhaqim et al. 2019); (Adiansah et al. 2021); (Iradat and Haeril 2021); (Afrihadi et al. 2025)). However, this research presents a new dimension by involving military actors as the dominant actors and highlighting the ecological risks of shrimp farming projects in coastal areas. Therefore, the Widarapayung case presents a more contextual, participatory, and community-based conflict resolution model that is oriented toward social justice and environmental sustainability.

CONCLUSION

This study set out to investigate how coastal communities exercise agency in resolving agrarian conflicts where they face acute legal and institutional disadvantage, taking the Widarapayung Wetan emerging land dispute as its empirical case. Three principal findings emerge. First, the PPPLP provided not merely organizational solidarity but a deliberative institutional structure capable of producing coordinated, documented, and sustained advocacy—a distinction

that matters for assessing the replicability of this model in similar contexts. Second, the normative mediation framework, combining *maqṣid al-syarī'ah*, *ʿurf*, and *hisbāh*, functioned as a dual-purpose instrument: internally, it established the moral legitimacy of community claims among community members; externally, it provided a vocabulary for negotiations that resonated with both religious and customary governance audiences. Third, ecological practices were not peripheral to the conflict resolution process but constitutive of it: by demonstrating active stewardship, the community produced evidence of custodianship that strengthened its claims to land governance rights. The integration of these three domains effectively reduced conflict escalation during the study period, produced more equitable draft benefit-sharing arrangements, and contributed to the protection of coastal ecological functions (Fitri 2025). The case also exposes important limitations and conditions for replicability. The model functions most effectively when: community organizations maintain internal cohesion through participatory governance mechanisms; normative frameworks from different epistemological traditions are functionally rather than theoretically integrated; and ecological practices are sustained over time as visible evidence of stewardship. When power asymmetries are as severe as in Widarapayung, however, community-based resolution alone is insufficient to overcome institutional barriers. The study therefore recommends that future interventions strengthen multi-level collaboration among village institutions, civil society organizations, religious groups, and government actors within an explicit environmental justice framework—one that formally recognizes community prior use rights and establishes procedural safeguards against displacement without due process in coastal zone management.

REFERENCES

- Achmad, Willya. 2024. "Konflik Sengketa Lahan Dan Strategi Penyelesaian Di Indonesia." *Jurnal Kolaborasi Resolusi Konflik* 6(1):8–18. doi: 10.24198/jkrk.v6i1.53280.
- Ade Darajat Martadikusuma. 2025. "Eskalasi Konflik Agraria Muara Kencana: Implikasi Penegakan Hukum Dan Pertikaian Yuridis Tahun 2025." *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3(2):410–18. doi: 10.61104/alz.v3i2.1038.
- Adiansah, Wandi, Soni Akhmad Nulhaqim, and Gigin Ginanjar Kamil Basyar. 2021. "Resolusi Konflik Berbasis Komunitas Melalui Pengembangan Masyarakat Sebagai Upaya Alternatif Resolusi Konflik Agraria." *Share: Social Work Journal* 10(2):163. doi: 10.24198/share.v10i2.31200.
- Afrihadi, Aldi, Syarief Makyah, Feni Rosalia, Maulana Mukhlis, Adat :. Pendekatan, Manajemen Konflik, Berbasis Komunitas, Terhadap Penyelesaian, Konflik Agraria, and Suku Anak Dalam. 2025. "Tata Kelola Pemerintahan Dalam Resolusi Konflik Masyarakat." *Jurnal Pemerintahan Dan Politik* 10(2):206–19. doi: 10.36982/jpp.v10i2.4930.
- Aprita, Serlika, and Oktariani Purwasi. 2025. "Peran Kearifan Lokal Dalam Penyelesaian Sengketa: Integrasi Nilai Tradisional Dengan Proses Hukum Modern." *Jurnal Arbitrase Indonesia* 1(2):104–6.
- Assayakurrohim, Dimas, Dewa Ikhrum, Rusdy a Sirodj, and M. Win Afgani. 2023. "Jurnal Pendidikan Sains Dan Komputer Metode Studi Kasus Dalam Penelitian Kualitatif Jurnal Pendidikan Sains Dan Komputer." *Jurnal Pendidikan Sains Dan Komputer* 3(1):1–9.
- Cahyono, Eko, Sulistyanto, and Sarah Azzahwa. 2019. "Resolusi Konflik Gerakan Nasional Penyelamatan Sumber Daya Alam: Lintasan Gagasan, Praktik, Dan Bentang Masalah." *Jurnal Antikorupsi INTEGRITAS* 5(2):75–92.

- Dona, Toni Roma, Maulana Mukhlis, and Pitojo Budiono. 2025. “KETIMPANGAN KEKUASAAN DALAM KONFLIK AGRARIA: Menelaah Resolusi Konflik Berbasis Teori Foucault Di Kabupaten Tebo.” *Journal Publicubo* 8(1):371–84. doi: 10.35817/publicuho.v8i1.605.
- Fitri, Fitri. 2025. “Literatur Review: Analisis Resolusi Konflik Di Indonesia.” *Jurnal Kolaborasi Resolusi Konflik* 6(2):200–204. doi: 10.24198/jkrk.v6i2.54586.
- Garcia, Ana Rita, Sara Brito Filipe, Cristina Fernandes, Cristina Estevão, and George Ramos. n.d. “No 主観的健康感を中心とした在宅高齢者における 健康関連指標に関する 分散構造分析Title.” 1–12.
- Iradat, Taufik, and Haeril Haeril. 2021. “Resolusi Konflik Berbasis Pemberdayaan Masyarakat Di Desa Rato Kecamatan Lambu Kabupaten Bima.” *Journal of Governance and Local Politics (JGLP)* 3(1):48–62. doi: 10.47650/jglp.v3i1.181.
- Lenaini, Ika. 2021. “Teknik Pengambilan Sampel Purposive Dan Snowball Sampling Info Artikel Abstrak.” *HISTORIS : Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah* 6(1):33–39.
- Nulhaqim, Soni Akhmad, Muhammad Fedryansyah, and Eva Nuriyah Hidayat. 2019. “Resolusi Konflik Agraria Berbasis Komunitas Pada Masyarakat Petani Di Desa Genteng Kecamatan Sukasari Kabupaten Sumedang.” *Jurnal Kolaborasi Resolusi Konflik* 1(2):70. doi: 10.24198/jkrk.v1i2.23235.
- Ramadhan, Ayuda. 2023. “Analisis Resolusi Konflik Agraria Dan Sumber Daya Alam Di Aceh.” *Jurnal Transformasi Administrasi* 13(01):1–17. doi: 10.56196/jta.v13i01.247.
- Salsabila, Ananda Syifa, Ainur Sefani, Talitha Nabila Kirsanto, Lia Yuni Arsita, and Nurdin Nurdin. 2023. “Konflik Agraria Dan Keterlibatan Rezim Lokal Pada Konflik Desa Wadas.” *Jurnal Administrasi Pemerintahan Desa* 5(1):15. doi: 10.47134/villages.v5i1.80.
- Surur Roiqoh, and Navirta Ayu. 2025. “Peran Hukum Agraria Dalam Pengelolaan Tanah Pesisir Studi Kasus Pagar Laut Di Tangerang.” *Jurnal Ilmu Hukum* 1(2):74–81. doi: 10.58540/jih.v1i2.762.