

To cite this article: Ricka Heni Wisatawati, Pargito and Pujiati (2022). THE DYNAMICS OF SOCIO-ECONOMIC LIFE OF TRANSMIGRANT COMMUNITIES IN THE INDEPENDENT INTEGRATED CITY OF EAST MESUJI, International Journal of Education and Social Science Research (IJESSR) 5 (6): 271-283 Article No. 720, Sub Id 1148

THE DYNAMICS OF SOCIO-ECONOMIC LIFE OF TRANSMIGRANT COMMUNITIES IN THE INDEPENDENT INTEGRATED CITY OF EAST MESUJI

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DOI: <http://dx.doi.org/10.37500/IJESSR.2022.5621>

ABSTRACT

This study aims to analyze the socio-economic conditions of the transmigrant community and analyze socio-economic changes due to the implementation of the East Mesuji Integrated City (KTM). The method used is a qualitative method with a case study approach. This is done to obtain more detailed information about the social changes that have taken place in the Independent Integrated City, East Mesuji. Data was collected through interviews, observation, and data collection. The subject of this research is the transmigrant community, while the object of this research is the socio-economic conditions of the transmigrant community in the village of Tanjung Mas Makmur, East Mesuji. The results of the study show that there have been changes in the socio-economic sector of the community, especially in the transmigrant community in the village of Tanjung Mas Makmur, Integrated Independent City, East Mesuji. This can be seen from the gradual increase in community welfare in the field of socio-economic indicators when the KTM program was developed. Socio-economic indicators can be seen from the level of income, level of employment, level of education, community interaction, values, and community norms.

KEYWORDS: Socio-economic community, transmigration, independent integrated city

1. INTRODUCTION

Transmigration is a government policy that was enforced in Indonesia starting from the Dutch Colonial Era in 1905, up to the Reform Era in 2005, with different goals. Starting from the problem of population density on the island of Java, to the rise of the Dutch colonial policy at that time which aimed to divide the population on the island of Java which was feared would have an adverse impact on the Dutch Colonial Government, especially the socio-political mobilization of the indigenous people [1]–[4]. The transmigration program started for the first time in 1905 by moving 155 families from the Kedu residency, Central Java to the Gedungtataan colonization area in Lampung, the aim being to condition the destination area (Sumatra) like the atmosphere on the island of Java. In the initial stage, the head of the family received a premium of 20 guilders and was freed from transportation costs and then received a living donation, 0.7 hectares of rice fields, and 0.3 yards of the house for them to live in [5].

The transmigration program began to stop during the Japanese occupation of Indonesia, because at that time Japan was more focused on areas producing mining goods and exploiting the population for success in the Greater East Asia War [6]. When the Japanese occupation era ended, Soekarno's government began to form committees by dispatching transmigrants from Java to South Sumatra, the aim was apart from equalizing the population, it turned out that President Soekarno wanted to improve the security, prosperity and welfare of the people as stipulated in Law No.20/1960.

During the New Order era, the main goal of transmigration was no longer focused on equal distribution of the population, but was more of an economic nature, namely preparing rice barns to achieve self-sufficiency in rice outside Java. This was proven by the success of the Soeharto government in 1984 as the largest rice producing country in Southeast Asia, and this was one of the contributions of the transmigrant areas formed by the New Order. In 1974 the event of Mount Merapi erupted and finally to minimize the number of victims in the future all residents around the slopes were localized to another area known as "bedol desa transmigration".

The success of the transmigration program made this program continue until the Reformation era, but it no longer carried out community transfers. More than that, the government wanted to optimize the existing transmigrant areas and shift to economic development and the development of transmigration areas. This program wants the transmigration area to become a new center of growth in terms of economic, social and culture that can affect the area around the transmigration area. This program became known as the Independent Integrated City (KTM)

Based on data released by the Ministry of Transmigration, it was stated that from 2007 to 2012, 44 KTM were recorded, divided into 4 generations. The East Mesuji area is included in the first generation of KTM formation in Indonesia. The establishment of the KTM in East Mesuji has the goal of creating agribusiness and agro-industry centers that are able to attract private investment to develop the economic activities of transmigrants and local residents, as well as open up business and employment opportunities. The interesting thing about KTM Mesuji Timur is the water transportation facility which also supports the smooth running and rotation of the economy in Mesuji. Ships carrying goods and boats in East Mesuji have contributed to the socio-economic changes that exist in the area. In addition, the circulation of money in the KTM market has contributed significantly to the economy in Mesuji.

The history of the formation of the Mesuji Tribe is inseparable from the history of the Lampung and South Sumatra Provinces. Territorially, the Mesuji area is an autonomous region of Lampung Province, but when viewed from a cultural perspective, Mesuji has a culture and customs that mostly adopt the culture and customs of Kayu Agung and Ogan Komering. In 1865, Sirah Pulau Padang Kayu Agung Onder Afdeling Kayu Agung carried out the selection of the "santirah". This election was held by the Dutch East Indies Government in Kayu Agung. At that time, the election was held by choosing between two brothers, namely Muhamad Ali bin Prince Djugal and his younger brother

Muhamad Batun bin Prince Djugal. At that time, a political system of pitting one against the other or Divide et Impera took place and it was Muhamad Batun bin Prince Djugal who became the sirah. This brought unpleasant feelings to his older brother, so he moved to a new area by inviting his followers to open a new area which was the forerunner of the Mesuji clan, Lampung (Mesuji tribe).

The Transmigration program in the East Mesuji area began in 1980, according to Mbah Said (56 years), an informant who was met by researchers during the pre-field study, said that when he first came to East Mesuji there were 30 groups of heads of families but it was reduced to only 11 heads of families. This is due to differences in the environment where they lived before, namely in Klaten (Central Java) which is known as a fertile area and dominated by paddy fields, and significant differences in the East Mesuji transmigration area which has river waters and peat soil, this is, of course, make adaptation difficult. The situation of the transmigrants was indeed not easy, the lifestyle of the local community (Mesuji tribe) who are used to the river as a complement to life is of course different from the transmigrant community from Java. Apart from having to be able to adapt to the environment, the transmigrant community from Java also had to be able to adapt to the local people (the Mesuji tribe) who are known to have a tough character and dominate every opportunity. Problems with local residents have their own record, although not all of these conflicts are carried out openly, conflicts between transmigrant communities and local residents are increasingly becoming a wild ball that can explode at any time and can lead to conflicts of interest.

Facts on the ground show that the conflict between the transmigrant community and the local community (Mesuji Tribe) has been going on for a long time. Starting from the arrival of the transmigrant community to East Mesuji, it has caused conflict, be it internal conflict (conflict with itself due to the difficult adaptation process due to their lifestyle which was originally farming and paddy fields to farming patterns on peatlands adjacent to river waters) or even external conflict (conflict itself with other people). It was this unpreparedness of the transmigrant community at the beginning of their arrival that ended in their return to their hometown. Meanwhile, those who were able to survive in East Mesuji also experienced life's upheavals which were not easy.

The pattern of Javanese life and culture, which was used to cultivating only rice fields and crops, changed according to the conditions in the transmigration area, which had to get used to the life pattern of sonor rice fields (switching cultivation), adjusting to the ebb and flow of river water. This is precisely what eventually gave rise to the cultivation system of oil palm and rubber.

The emergence of the Independent Integrated City (KTM) program in 1997 also did not automatically make the transmigrant community reach the pinnacle of success, re-adaptation was carried out amid competition with clearly visible local residents. The growth of the market as a result of the impact of the emergence of the KTM program also made some transmigrant people switch professions to become traders, although they did not lose their identity as farmers or cultivators. The visible phenomenon indicates that the socio-economic life of the transmigrant community has an interesting

life to study. The socio-economic sector of the community really dominates the social welfare movement. This can be seen from the indicators of the socio-economic achievement of the community itself, since the beginning of the formation of transmigration in East Mesuji in 1980 until the formation of the Independent Integrated City in 1997, there has been a change in job stratification in the transmigrant community. Some of the transmigrant people became traders, gelam wood entrepreneurs, farmers, and cultivators.

Researchers consider it very necessary to discuss the life of the East Mesuji Independent Integrated City (KTM) which has its uniqueness, where KTM Mesuji is the first Central Government pilot area whose area is surrounded by rivers, and access to water has a very strong role in achieving indicators of success in the socio-economic field the. In addition, there were major changes due to regional autonomy implemented in 2008, initially, Mesuji Timur was an area included in the Tulang Bawang Regency, but based on Law No. 49 of 2008, Mesuji Timur was included in the expansion area with the main district being Mesuji Regency. The difference in this research compared to other studies is that the researchers put more emphasis on open indicators such as the pattern of interaction between transmigrant communities and local residents because most of these boats are owned by local residents, then the potential of the river to support the transmigrant community's economy and other things which can be explored further related to this research.

Based on this description, the author is also interested in conducting research in the form of a thesis with the title "Dynamics of the Socio-Economic Life of Transmigrant Communities in the Independent Mesuji Timur Integrated City", a case study in KTM village, namely Tanjung Mas Makmur Village, East Mesuji District. This is the author's desire to be able to analyze in more detail the dynamics of the life of the transmigrant community both from the economic side of the community and from the social pattern of the community. In addition, the long process of forming the Mesuji Regency had both positive and negative impacts on the people's economy and social patterns that inhabit the Independent Integrated City, East Mesuji, especially for the transmigrant community. The development of water transportation routes also has its own uniqueness that is different from the writings of other writers.

2. METHOD

This study uses a qualitative research design [7], [8], [17], [9]–[16]. Qualitative research is research that is descriptive in nature and tends to use analysis. Process and meaning (subject perspective) are emphasized in qualitative research. This research uses a qualitative research design with a case study approach [18] a case study is a series of scientific activities carried out intensively, in detail, and in-depth about a program, event, and activity, both at the individual, group of people, institution or organization level to gain in-depth knowledge of the event. Usually, the selected events hereinafter referred to as cases, are real-life events, which are ongoing, not something that has passed. This research focuses on a case study in the East Mesuji Integrated City. This transmigration area is transformed into an Integrated City that houses other transmigration areas. This gave rise to social

change, where there was a shift in the mindset, actions, and actions of the local community. The cases that the researcher will see consist of cases in the socio-economic field only, but still pay attention to other cases to support this research.

Data collection techniques used in this study were interviews, questionnaires, observation, and documentation [19]–[23]. Checking the validity of the found data is carried out in four steps, namely, (1) Testing the credibility; (2) Transferability/transferability test; (3) Test dependability; and (4) Confirmability test [24]–[29]. The data analysis techniques used in this study are data reduction, data presentation, and verification [30]–[35].

3. RESULT AND DISCUSSION

3.1 History of the Transmigration Community in the Independent Integrated City, East Mesuji

There are strategies that can be carried out to develop learning character education, namely by integrating the values of character education in the curriculum [36]–[43]. Integration or perhaps more precisely "alignment" is a process of enriching subjects with values in character education [11], [44]–[49]. Based on the results of the researcher's interviews with the respondents, it can be seen that the transmigrant community living in East Mesuji at that time was divided into 3 categories: (1) Transmigrants who moved to East Mesuji as a result of implementing Forest Area protection in register 28, to be precise in the Bukit Barisan Forest Area from North Lampung to Waykanan. Those who transmigrate are people who consciously want to change their destiny because where they live is not recognized as members of the community there due to occupying a Forest Area area. The land they live on is not certified because it is state land. (2) Transmigrants who moved to East Mesuji as a result of implementing the Bedol Desa transmigration from the Pringsewu area, Lampung. As we know, Pringsewu is the oldest transmigration area in Indonesia, in the 1990s the Pringsewu area grew into a fast and advanced area. So that the increasing number of residents is not proportional to the total area of the area, for this reason, the Regional Government of Lampung Province moved some of its residents to change their destiny to new areas, one of which is East Mesuji. (3) Transmigrants who move from outside Lampung Province. When the East Mesuji area became a transmigration area, many residents from outside Lampung such as from Ogan Komering Ilir (South Sumatra), Sumedang and Sukabumi (Lampung), and Sukoharjo (Central Java) came to start a new life. Initially, they were invited by relatives who had already settled in East Mesuji, only after they succeeded, they brought their wives, children, and families to move to East Mesuji to settle down. This was stated by Mrs. SR from Sukoharjo, Central Java. When I came here, my relatives invited me. They say there are good areas that can make us change our destiny, but when we come here it's really far away, it's like there's no life, but yes, just do it" (SR, 03/03/2022)

The results of interviews with respondents also showed that their arrival was also carried out in stages, not simultaneously. The initial stage started with the community coming from the Forest Area register 28, this was confirmed by one of our respondents (Mr. AM) who said that his parents used

to come from the Way Kanan area, and they decided to join the transmigration program because they wanted to have legal land. because the land they occupy in Way Kanan is included in the Forest Area and will not be certified forever. At the time of the arrival of Mr. Amirul's parents and family (Mr. AM's parents, had died 1 year ago), the East Mesuji area was still overgrown with weeds that covered the house. The entrance to the transmigration area was also made by crossing the river through the Penawar area (present-day Bone Bawang).

The arrival of the transmigrants was carried out by transmigrants from around Tanggamus, such as the Gisting, Sukoharjo, and Pringsewu areas. The reasons for moving the transmigrants from Tanggamus were quite varied, some were because they wanted to change their fate, ran away due to being in debt, and so on. His move was termed "bedol desa" because he moved to East Mesuji at the same time in the same village. In its development, many of the prospective migrants did not feel comfortable and returned to their places of origin. The location which was difficult to reach, coupled with the isolated life, made the transmigrant candidates surrender, even though the Government had facilitated them with sufficient food needs.

The stages of entry of transmigration to the Mesuji area were carried out over 4 stages. In 1997 the Independent Integrated City program emerged, from several transmigration areas in Indonesia, the Mesuji area was chosen to be one of the areas to be the first stage of KTM development and finally the KTM development was carried out for 17 years. In 2006, the East Mesuji Independent Integrated City was named a successful KTM area so the application of the area increased to become a New Urban Area (KPB). The implementation of KPB has also had an impact on increasing the East Mesuji transmigration area, in fact, the development of this New Urban Area has become one of the National Medium Term Plan Programs (RPJMN).

3.2 Social and Economic Conditions prior to the Implementation of the Independent Integrated City

In terms of social conditions, the transmigrant community at the time of the opening of transmigration in East Mesuji was quite apprehensive, the environment was not yet conducive to planting so tough people emerged. Their perspective on a better life begins to erode when they see the reality they are facing. The vast expanse of land covered with shrubs as tall as an adult resulted in many of the transmigrants returning to their hometowns, pessimistic about their lives in East Mesuji. Apart from that, food supplies sent by the government to support their lives often arrive late, even though when they do arrive the food supplies can be sufficient for their lives in the next few months. However, not a few of the transmigrants are optimistic about their future lives. It is these people who survive and finally settle up to now and succeed in achieving a better life [50].

Apart from their perspective, when they first arrived, they formed a simple village apparatus. This is a necessity for good coordination between the government and the transmigrant community. As stated by a respondent named Pak Slamet, he said there were around 250 heads of households

originating from Sukoharjo, Gisting, and Tanggamus in 1995. The government in this case was represented by the UPTD Transmigration Mesuji (Regional Task Implementing Unit) and the residents finally held a meeting to form a village management which was finally represented by the first Village Head named Mr. Alason but who had a big contribution in building transmigration in East Mesuji was during the period of the next village head namely Mr. Alm. Sri Bintoro.

The advantage of the East Mesuji area was that there were no indigenous people (indigenous Mesuji) living in the transmigrant area at that time. This of course had an impact on the social life of the community which seemed homogeneous, but gradually when the East Mesuji area developed into a transmigration center, immigrant communities and native tribes began to be attracted and gave rise to cultural acculturation and more developed interactions. Their arrival was not carried out by land, but by sea. The river is part of the lifeblood of the transmigrant community. In 2001, thanks to the good cooperation between the village head (Latif Busro) and the Tulang Bawang Regency Government (at that time), the formation of the Independent Integrated City began, starting with the construction of a market, the KTM monument, and the KTM Grand Mosque.

Another advantage of the East Mesuji area is the existence of a river as a support for the community's economy, the Mesuji River at the beginning of the opening of the trans area was not as busy as it is today. Rivers are only used for irrigation and to support people's lives in terms of bathing, washing, and cleaning. Apart from that, the Mesuji River is used for transportation which is used by the community when they want to leave their area, the distance from East Mesuji to the main road through the mainland is much longer. Rivers have an important role to maintain human survival. As seen today, the Mesuji River is beneficial for improving the quality of life and strengthening the local economy. The flow of river water is able to make every creature survive and manage its life.

In terms of economic conditions, the transmigrant community entered East Mesuji armed with a strong desire to change their destiny. It is this desire that causes them to be ready to accept everything, including their new environment, which is far from proper. Their early life in the transmigration area was supported by government assistance in the form of food such as rice, milk, sardines, noodles, and other food needs. In addition, the transmigrants were also provided with various pieces of training to support their creativity and other business opportunities. As information provided by the informant (Mr. Riswan) said that after one year of their stay, the Government held rice field plow training, cake-making training for transmigrant mothers, and other training which really helped them to survive. Gradually their economic situation is getting better until now many of them are changing professions as traders, employees, entrepreneurs, and others. This economic life also has an impact on improving the quality of their education and health.

When the transmigration community entered the area where they lived, the East Mesuji area was not what it is today, there were still many untouched and uninhabited areas. This of course had the effect

of not being interested in the East Mesuji transmigration program. However, gradually the transmigrants were given stimulants that provided insight into their future destiny.

3.3 Social Changes in transmigrant communities in the Integrated City of Mandiri, East Mesuji

The research that the researchers did use William Ogborn's theory of functional change. This thinking comes from the concept of cultural lag (cultural lag) [51]–[55]. Although the elements of society are related to each other, some elements can change very quickly, while other elements are not so fast that they are left behind. This backwardness creates social and cultural gaps between elements that change very slowly and elements that change very quickly. This gap will cause a socio-cultural shock in society. Based on this theory and based on the results of the research, the following results are obtained: (1) The material changes that occurred in the Mandiri Integrated City, East Mesuji is very clearly visible. This can be seen from the many developments that support the formation of the Independent Integrated City as the central city for transmigration activities, especially in Mesuji and generally in Lampung Province. An example is the KTM Market in Tanjung Mas Makmur Village, which was originally very simple, only using boards and asbestos materials, which has now changed after becoming KTM. The market has transformed into a modern market, not only in terms of the building but also the activities and services have changed, not only to serve at the district level but also between regions, between provinces. This is of course one of the reasons why the East Mesuji transmigration was chosen as KTM (Independent Integrated City). Apart from the market building, another thing that can be seen is the central building for community activities, although when the researcher stopped by the place, this building looked unkempt, this is proof that there were community activities that were accommodated by the transmigrants for their creativity and other positive activities. Next, is the KTM Monument, located in the middle of the center of KTM City, this monument has been established in 2010 and was built as evidence of the Central Government's program for the Independent Integrated City program. (2) Immaterial changes, in this case, can be seen from the number of schools in KTM, East Mesuji, especially in Tanjung Mas Makmur Village. In 2006 there were 2 kindergartens, 2 elementary schools, 2 junior high schools, and 1 high school. Meanwhile, progress has been made with the addition of these schools.

4. CONCLUSION

Improvement in the social sector can be seen from the achievement of education, health, and interaction that goes well between communities. Education in Tepadu Mandiri City, East Mesuji has seen an increase in the number of schools, school facilities are starting to be better than before and the KTM community's concern is to continue their education to a higher level. For Health, it was represented by the Inpatient Health Center, which was initially only an Outpatient Health Center, so automatically the health facilities at KTM were gradually equipped according to health standards. As for community interaction, in the interview process, information was obtained that there were no obstacles in the interaction of local communities with migrant communities. The economic sector can be seen from the people's income. Communities of the Independent Integrated City (KTM) depend on their income from agriculture and trade. In the agricultural sector, the community manages

paddy fields, oil palm, and rubber. Meanwhile, in the field of trade, people rely on the KTM Market as a currency exchange mobility. Most of the traders in the KTM Market come from Tanjung Mas Makmur Village, and some are from neighboring villages and from other sub-districts. In this study, it can be seen that there has been social change as a result of the implementation of the Independent Integrated City. This can be seen from the socioeconomic changes of the people. Initially, the arrival of the transmigrant community to the Independent Integrated City, they only interacted with other transmigrant communities, but over time and with the introduction of the KTM program, the transmigrant community began to interact with newcomers, most of whom came from Ogan Komering Ilir, South Sumatra. Other changes can be seen from development in the transmigration areas which are starting to spread evenly. Access to the Independent Integrated City began to be improved and other supporting facilities began to be added.

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