

# Social Changes After Transmigration In South Sumatera Since 1990

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# Social Changes After Transmigration In South Sumatera Since 1990

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**Abstract.** This research focuses on social change in post-program transmigration society of Burna Mulya village, regency of East Ogan Komering Hilir, South Sumatra, Indonesia. It is a descriptive qualitative research using in-depth interviews to gain data. The results of the research show there are four aspects have been changed because of post-program transmigration society: economy, citizenship, infrastructure, and socio-religious. The supportive factors of social change are villages ploriferation, palm and rubber commodity growth, infrastructure development, and main road construction; while the inhibiting factors are land certificate issues, low level of society education, self-interest of each village, and land disputes. This research highly suggests the government gives special training equally to both transmigrants and native people to explore natural resources. The government also has to play the role of mediator to facilitate both parties so they can work together as a team to promote the economic growth of the region.

**Keywords:** social change, post-program transmigration, society, South Sumatra

## 1. Introduction

Transmigration has resulted in two interrelated issues. Law No. 3 of 1972 states that the objectives of transmigration are to improve living standards, regional development, balance distribution of population, equitable development throughout Indonesia, utilization of natural resources and human labor, national unity and unity as well as strengthening national defense and resilience [1]. The development of the transmigration area is carried out to improve the welfare of the population, maintain a balance of economic growth and cultural harmony between regions, both regionally and nationally [2]. The arrival of the new residents has led to a number of such serious problems as unfair land ownership, land disputes, poor interaction, and newcomers' arbitrary acts. The shifted domination from the formerly the native people to the new residents has led to a new life constellation in the transmigration area of Desa Burnai Mulya, kecamatan Semendawai Timur Kabupaten Ogan Komering Hilir (OKU) Timur Sumatera Selatan.

Transmigration has resulted in the creation of two groups of people. They are the native and non-native people. Not all transmigration programs have negative impacts since there have been some programs with positive impacts. The positive impacts of the transmigration program are even population distribution, well absorbed natural resources in different places, and social and economic improvement in the community.

The central government has played an important role in the transmigration program and has created a new social constellation in Burnai Mulya. The previous domination of the native people in the population of Desa Burnai Mulya has been replaced by the domination of the new residents who seize the ownership of plantation estate. Transmigration has transformed the natural characteristics of Desa Burnai Mulya. There are some supporting and inhibiting factors. However, there are accordingly some alternative solutions to the problems. The people of Desa Burnai Mulya have a unique way to deal with the issues during the transmigration program.

## **2. Method**

This is qualitative research the data of which was collected from the people of Desa Burnai Mulya, OKU Timur Sumatera Selatan. The data was collected from the village head, social figures, religious figures, and native residents, and the non-native residents. The researcher collected the data or evidence for developing the theories based on the specific issues rather than developing the hypotheses [3]. This research discusses the changes in the society of OKU Timur Sumatera Selatan after the transmigration program.

## **3. Result and Discussion**

### *3.1. Result*

Transmigration has changed the demographic structure, population composition, economy, facilities, and infrastructures in Desa Burnai Mulya and brought about a new life for the people. This condition results from the harmonious coexistence between the non-native residents and the native people. The native people then left their previously owned land resulted from the lack of land ownership since they have sold the property to the non-native residents. The peaceful interaction of the two parties in Desa Burnai Mulya has successfully kept the two groups from a land dispute as in Mesuji which administratively near Desa Burnai Mulya.

The changes in Desa Burnai Mulya were affected by a number of primary supporting factors. They were village division, economically life-enhancing rubber, and palm commodities, sub-district office, and village main road development. The inhibiting factors of the social transformation in Desa Burnai Mulya are low education level, social egocentrism, illegal land certification, poor education, and lack of inspiring figures.

### *3.2. Discussion*

Initially, in the transmigration areas, the life of the non-native residents depended very much on the government's support. The government provided wooden houses, foods, cash, and forest lands. The government's support was provided at the end of the month to be used for the next month. These issues are not foreign. In their research of Batik development, Novianto, Yogiarni, Meidasari, & Sriyanto, (2019) also found similar issues that most challenges from rural area were human resources in terms of the lack of knowledge and training to cultivate the natural resources.

The social changes in Desa Burnai Mulya are in line with Auguste Comte's social theory. Auguste Comte suggested that social changes result from three possible phases, either due to the conquer of one group by another, education improvement, and industrial advancement [5]. The Social change occurs due to factors of increasing or decreasing population, new discoveries, conflicts, revolutions, and the entry of new cultures [6]. The social changes in Desa Burnai Mulya resulted from the shift domination of the native people to the non-native residents, education improvement, and enhancement of people's ability to utilize the natural products to become economic commodities of the society.

The economy of the people has changed significantly since the transmigration program due to the consistently increasing price of rubber and palm commodities. The improving economic condition has led the people of Desa Burnai Mulya to become consumptive and competitive. The people had a very high revenue because all families have their rubber plantations.

Another change in Desa Burnai Mulya after the transmigration program is found in the social structure. At the initial phase of transmigration, the residents of Desa Burnai Mulya were predominantly the native people of Desa Burnai Mulya. Because of the high transfer of land ownership from the native people to the non-native people, the local people had agricultural land any longer in Desa Burnai Mulya, and they had to move to another district. After the transmigration program, the residents of Desa Burnai Mulya were predominantly newcomers from some provinces in Indonesia. The changes in the population structure have changed the administrative structure of the village, sub-villages, RT (lower rank of neighborhood association), and RW (higher rank of neighborhood association).

The changes in Desa Burnai Mulya after the transmigration program are also found in the religious life and socio-cultural affairs. At the initial phase of the transmigration program, such religious activities as 'pengajian' (congregation) and 'yasinan' (reciting the 'Yasin' Quranic verses) were absent. When people earned their income, they started to have those activities. The people organized routine religious activities such as 'pengajian' and 'yasinan' on Thursday nights in the sub-villages in Desa Burnai Mulya. After the transmigration program, the Hindu people also massively developed temples for their religious services. After the transmigration, they could independently perform corpse-burning ceremonies (ngaben) which were not possible carried out at the initial phase of the transmigration program.

It can be said that social transformation may derive from internal and external factors. The transformation has derived from the internal resources of the people and external and natural influences [7]. The influences resulted from the increasing number of population, introduction of a new culture, conflicts, and new invention.

Peaceful interaction was practiced by the non-native people to avoid conflicts with the native people. The non-native people happily worked for the native people's estates. The interaction progressively went on and gradually the non-native people could acquire the lands of the native people. Consequently, the native people were displaced from Desa Burnai Mulya because they have lost their agricultural lands.

#### 4. Conclusion

After the transmigration program, the people of South Sumatra who mostly cultivate plantation estates have undergone social and economic changes. The changes in the social structure were characterized by the shifting composition of the population from predominantly native people to non-native people. The social changes after the transmigration program have resulted from a peaceful interaction between the two groups in South Sumatera. Prolonged conflicts between the non-native people and the native people were absent.

It is highly suggested that the government gives special training equally to both transmigrants and native people to explore natural resources. The government also has to play the role of mediator to facilitate both parties so they can work together as a team to promote the economic growth of the region.

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