

Social Phenomena Between Local Transmigrant Communities and Regional Transmigrant Communities (1994-2020) in Kasimpa Jaya Village, Kec. South Tiworo, Kab. West Muna)

Ridayat¹, Saefur Rochmat², Laode Ali Basri³

^{1,2}Postgraduate Program in Universitas Negeri Yogyakarta, Indonesia

³Postgraduate Program in Universitas Halu Oleo, Indonesia

ridayat.2019@student.uny.ac.id

Abstract

Writing this paper aims to provide an overview of social phenomena on the pattern of community relations from social interactions between local transmigrant communities and regional migrants. Social interactions are dynamic social relationships that involve the relationship between people and individuals, between groups of people, as well as individuals and groups of people. The formulation of the problem in writing this scientific paper is how the social phenomena in the relationship pattern of social interactions that occur between the indigenous transmigrant community (Muna) and the immigrant transmigrant community (Bali). The method used in this writing uses qualitative exploratory research with observation data collection techniques, interviews and documentation. The result of this paper is that the social phenomena in the relationship patterns of social interactions that exist in Kasimpa Jaya Village run very well and harmoniously between local transmigrant communities influenced by their development by the regional transmigrant community both in adopting the behavior, mindset and lifestyle of the local community itself, vice versa.

Keywords

interaction social;
transmigration; social
phenomena



I. Introduction

As social beings, humans cannot survive without help from others. This means that in their life, they always interact with each other, humans cannot live alone, and this is because humans have the desire, desire, and taste to form themselves as whole humans and can live together with other humans. The desire to group is the essence of humans as social beings. Human nature from birth has an instinct to live together, so it is called a social animal or an animal that has an instinct called gregariousness, which is the instinct to always live with other people (Soerjono Soekanto, 2004: 25).

In line with Aristotle, humans is Zoon Politikon are social creatures who only likes to live in groups or at least prefer to find a friend to live with, rather than living alone (M.Cholil Mansyur, nd: 63) from the cultural-sociological point of view, as a social being in the environment of a group where individual traits can develop.

In November 1905, the Dutch East Indies colonial government succeeded in moving the population from Java to the South Lampung area, totaling 155 households with a colonization program. Population movements then continued in 1930 with 30 million people and 1940 with 50 million people from the island of Java with the aim of hiring residents on

Dutch plantations with cheap wages and alienating people who were brave enough to oppose the Dutch East Indies policy.

Indonesia is a pluralistic country consisting of various ethnicities, races and religions. This diversity is reflected in various aspects of social life which are usually inseparable from primordial and ethnic ties. The ethnic diversity of these ethnic groups has become the basic basis for nationalism as a capital, different but still one. Southeast Sulawesi is one of the provinces in Indonesia which has a different socio-cultural climate between ethnic groups. Southeast Sulawesi, there are 4 major tribes that originally inhabited 4 regions of Southeast Sulawesi, namely the Muna, Buton, Tolaki and Moronene tribes.

At December 12, 1950 the first time the Government of Indonesia to move its population by 23 heads of families to the Lampung area for the purpose of population distribution, reduce unemployment, improve the State's economy and maintaining the Homeland. In 1962, the government of the republic of Indonesia again sent its inhabitants to transmigrate with the PELITA phase 1 program in the ORBA era with 1.4 million households who came from Java, Bali and NTT. In Southeast Sulawesi, especially Kab. Muna, Kec. Kasimpa Jaya in 1994/1995 entered transmigration from Bali, Java and NTT.

The entry of transmigration in Southeast Sulawesi has increased the number of tribes in Southeast Sulawesi, namely Bali, Java and Helong (NTT). It is not independent of the government's strategy in the National Action Plan for Regional Development Acceleration left behind (RAN-PPDT).

The philosophy of transmigration is as a means of gluing together the nation's children, so that areas that is divided between islands: ethnicity, race, religion and culture can be united. This is a bridge between one tribe and another so that it can interact between one transmigrant and other transmigrants in various fields such as agriculture. Transmigration is the movement of people from densely populated areas to areas that are sparsely populated. Meanwhile, according to Law No. 29/2009, it states that transmigration is a voluntary movement of people to improve welfare and settle down in transmigration areas organized by the government.

Kasimpa Jaya Village, Kambaara District, Muna Regency. Now the South Tiworo District, West Muna Regency is an uninhabited empty land and to reduce the uneven population density and suppress the economic crisis at that time, Kasimpa Jaya Village was turned into a public transmigration area.

General transmigration is transmigration that is carried out and financed by the government. Ni Wayanasriati explained that:

"My family and I were very poor, eating is difficult. So, after hearing about this general transmigration, I tried to register and thank God I was accepted".

The entry of transmigrants from several ethnic tribes and living in the area or village of Kasimpa Jaya does not rule out the possibility of a relationship pattern of social interaction so that it will influence each other between one ethnic group and one ethnic group to another. As transmigrants, the majority of regional transmigrants will generally have an influence on the direction of the relationship pattern of social interactions when compared with other regional transmigrant ethnic groups. The presence of the Balinese transmigrant community has brought changes from various sectors, especially the agricultural sector and the economy.

Transmigran Bali who live in the new area in the village of Kasimpa Jaya and met with various other ethnic groups will play the role of disclosure by his position as a social being in the form of the action and interact with each other in order to represent the existences an individual or group social particular society. They berinteraksi when I see in the market and when to solve the problem that catch customs of different ways to solve them. Difference

ethnicity, attitudes, and culture, can make the tribal people of Bali managed to eliminate differences with men created assimilation, or they have not been able to eliminate the circuit's primordial (regional) to create a pattern of relationships just from interaction social. The transmigrant community who settled from one area to another, giving rise to diverse cultural perceptions. Cultural perception is a perspective that may be the same and also different in a person in viewing other aspects and does not rule out changes in the behavior pattern in question.

From this statement, it is necessary for the author to tell or describe how social phenomena are in the relationship patterns of social interactions that occur between the indigenous transmigrant community (Muna) and the immigrant transmigrant community (Bali) .

The focus of the research that the author will examine in this article is the transmigrant community who originated from Bali with the consideration that the Balinese are the most transmigrant people.

II. Review of Literatures

2.1 Interaction Social

According to Gillin is interaction social is the relationship social dynamic and the relationship between individuals, between groups of people or individuals with a group of men. If two people meet or more by making a relationship or interacting, it can be said as social interaction. For example, reprimanding, shaking hands and even fighting can be said as social interactions. Meanwhile, according to Walgito, social interaction is a relationship between one individual and another, one individual can influence another individual or vice versa, so that there is a reciprocal relationship.

From the above statement can be concluded that the interaction social a reciprocal pattern made between individuals or between individuals and groups with the intent and purpose. Social interaction can occur anywhere and anytime, for example in family circles, community circles, and in crowded places. The frequency of an individual performing a reciprocal relationship with the community to other communities it will be better the relationship and vice versa.

General forms of social interaction will lead to associative (cooperation) and dissociative (contradictory) forms. According to Gillin and Gillin, the impact or result of social interaction is an associative process which includes accommodation, assimilation and acculturation while the dissociative process includes competition and conflict (Soerjono Soekanto, 1985: 65). The dominance of immigrant and indigenous tribes creates social jealousy. For example, when the yields and quality of the harvest from the immigrants were more and better, it then caused social jealousies from the indigenous community.

Basically interaction is a process of reciprocal relations carried out by individuals and individuals, between individuals and groups, between groups and individuals, between groups and groups in social life (Aminullah, 2019). Hartanto (2020) states that society is not only a collection of a number of people, but it is also organized into groupings and institutions. The presence of the immigrant transmigrant community in the midst of the indigenous community will build a social process or so-called social interaction. Social interactions are dynamic social relationships that involve the relationship between people and individuals, between groups of people, as well as individuals and groups of people (Soerjono Soekanto, 1985: 55). When someone meets other people spontaneously, instinctively there will be social interaction. This social interaction will always occur

anywhere and anytime. In general, the forms of social interaction can be in the form of cooperation, competition, conflict and accommodation.

III. Research Method

3.1 Type of Research

This research is an exploratory research which focuses its study on trying to find it (Supardi, 2001: 86). As part of the study using qualitative research, where the approach is useful for studying social phenomena with destination explain and analyze human behavior and groups, from the view point the same as the object under study looking at the issue.

3.2 Data Sources

Data collection is a systematic and standard procedure for obtaining the required data. Data collection techniques in this research are through observation, interviews and documentation.

a. Observation

The observation used in this research is participatory observation (open observation). In this study the authors directly looked at the location.

b. Interview

Interviews are a way to get information by asking the informants directly to get oral information through conversations and face to face so that they can give the researcher an understanding. Interviews were also conducted by means of communication between researchers and respondents (Abbas, 2010: 141). Before the interview occurred, investigators contacted a friend who live site or location of research, in order to obtain preliminary information before the study, after it was set informer un tuk made as responder then determine the schedule of interviews.

Key informants in this study, namely:

1. Ni Wayanasriati

Ni Wayanasriati is a teacher who is 53 years old. She is a woman who is most respected by the Balinese and other tribes in Kasimpa Jaya Village .

2. Ancar Alimin BA

Ancar Alimin is a 61 year old village head in Kasimpa Jaya Village.

c. Documentation

The documentation in question is data related to the ethnic Bali tribe in Kasimpa Jaya Village as well as library materials, Village profiles and journals that are related to this research.

3.3 Data Analysis

Data analysis in qualitative research is basically a process of organizing and sorting data into categories and basic description units so that patterns and themes can be formulated as working hypotheses. Once the data is studied and scrutinized, then the next step is to perform data reduction is done by way of me mbuat abstraction or descriptive and dinalisa accordance with the theoretical framework or definition operational has been proposed (Machfudz, 2005: 45-46).

IV. Discussion

4.1 The Entry of Muna and Bali Transmigrants to Kasimpa Jaya Region

With the start of the implementation of transmigration on December 12, 1950, the Indonesian government officially continued the colonization program that had been established by the Dutch colonial government in 1905 with a more nationalist name, namely transmigration. At that time, the first groups of 155 families from Bagelan, Karesidenan Kedu, were sent to Gedongtataan, Lampung. It was in this place that the immigrants built the first village, which was named Bagelen, after the name of the village of origin. From here began the history of transmigration which for one century (counting from 1905) helped the struggle of the nation.

Implementing resettlement program is one of the government programs in an effort to make equalization during the New Order in different aspects of development are such as i education, health, me ntal spiritual/religious, doing sports, arts and other others.

Transmigration has a role important to national development and implementation of migrants as objects of transmigration has contributed to the development of the area. The challenge of transmigration at this time is not only equal distribution of population, but also an integral part of regional development and its implementation must be adjusted to the characteristics and specific conditions of the region and requires that the implementation of transmigration is more culturally minded and local wisdom.

In line with changes in the strategic environment in Indonesia, transmigration was carried out with the following objectives:

1. Improve the welfare of transmigrants and the surrounding community.
2. Increasing and equitable regional development.
3. Strengthening the unity and integrity of the nation.

Transmigration is no longer a program of relocating Indonesia's population, but an effort for regional development. The method is no longer centralized and top down from the Ministry, but is based on cooperation between transmigrant sending regions and transmigration destination areas. The local population is increasingly given the opportunity to become a local resident transmigrant (TPS), the proportion is 50:50 with the original resident transmigrant (TPA).

Pe nyelenggaraan transmigration since the days of Van Deventer with the idea of "Politics Reply Bob" with the paper, entitled "Een EERE Schuld" which menguraika n squalor of Java due to overwork and the culture stesel, so that in the era of Suharto famous father of the lamp I (1969) -VI (1994 / 1995-1998 / 1999).

Pelita VI (1994 / 1995-1998 / 1999) the institutions responsible for implementing transmigration are the Ministry of Transmigration and PPH. There was a change in the orientation of transmigration development, which was more directed at supporting regional development, increasing the distribution of the population and workforce, increasing the economic welfare of transmigrants and society in general, and strengthening national unity and integrity. At that time there was a known Independent Swakarsa Trans-migration (TSM).

Tongkuno, Bangkali and Moolo are three districts in Regency Muna belonging to the community with the largest poverty rate in Muna so that at the input on program-PPDT RAN Kambaara UPT along with tr a nsmigrasi outside Muna (Southeast Sulawesi). The placement of the transmigration area in Kambaara is divided into two waves, including:

1. 10 November 1994

On November 10, 1994, he entered UPT Kambaara 9A which consisted of:

- a. PPDT transmigrant Muna from Tongkuno as many as 75 families.
- b. PPDT Balinese transmigrants from Karang Asem, Buleleng and Cianyar as many as 81 families.

2. 15 March 1995

On March 15, 1995, he entered UPT Kambaara 9B which consisted of:

- a. PPDT transmigrants Muna from Bangkali and Moolo as many as 81 families.
- b. PPDT Javanese transmigrants from Ponorogo (East Java) as many as 47 families, Kediri (East Java) as many as 26 families and Cilacap (Central Java) as many as 37 families.
- c. PPDT Balinese transmigrants as many as 39 families
- d. PPDT transmigrant NTT A total of 14 families.

4.2 Social Phenomena of Muna and Bali Transmigrants in Kasimpa Jaya Village

The existence of the local immigrant community does not affect the original immigrant community of the Muna area. Although little has changed the pattern think immigrant communities local and regional migrant communities. In the inaugural interview Yanki: Mrs. Wayanasriati (a local transmigrant immigrant) explained that:

“I have been here for 23 years, but there has been no problem or conflict either among the parents or the youth who brought the tribe and we all live in harmony if the problem of the benefit of our society is always looking for a middle way. For me, the people of Muna are good, there are no majority and minorities and there are no oppressed and oppressed people, so until now we have survived and lived side by side”.

Ancar Alimin (regional transmigrant migrants) also added that:

“In the past, our children from Muna and our children from Bali had made a fuss, but they didn't seep up until they wanted to bring their tribe or ethnicity. We're fine. We always finish by deliberation regardless of whether they are immigrants or a minority, they are really good with us”.

Based on these two respondents, the authors can conclude that local transmigrant communities and regional transmigrant communities live in harmony and side by side and solve problems regardless of status and caste. In this aspect, it shows changes that are very striking to developments and changes that occur in local communities.

This means that the sensitivity of the level of community kinship homesteader local regional migrants to society intensified. In the author's observations, the social phenomena in the relationship pattern of social interactions that exist in Kasimpa Jaya Village run very well and harmoniously between local transmigrant communities influenced by their development by the regional transmigrant community both in adopting the behavior, mindset and lifestyle of the local community itself and vice versa. This is shown in various aspects of life:

a. Communication Aspect

Based on previous studies, problems arise in the different views of the group between local transmigrants and migrant immigrants, causing difficulties in communicating. This is in line with what Mr. Ancar Alimin expressed that:

"Between local transmigrants and regional transmigrants, it is difficult to communicate because the Muna transmigrant community is still confused in speaking Indonesian, especially when they arrived at the beginning, but a year to two years later it has started to run smoothly".

In this regard, Ni Wayanasriati also added that:

"I am now not a Bali again, stays in Muna and into tribal Muna only I was born in Bali".

From the statement to two informants above, the writer can analyze that the citizens of local transmigration and transmigrants settlers initially had difficulty in communicating, but gradually and over time so that communication can walk LANC ar and society transmigr 's local and community homesteader regional can Air adapt and diffuse one each other.

Communication is the first obstacle encountered by the Balinese transmigrant community and vice versa. in order to be able to adapt to a new environment depends on how the person interacts and communicates. Good communication can support a good relationship between the local homesteader community premises n society regional migrants . Many think that making interaction or communication is easy. However, after facing obstacles when communicating, then it was realized that different communication is not easy.

b. Agricultural Aspects

The local transmigrant community in their livelihood is farming. Indigenous people in farming always fence their gardens with the aim of warding off pests that threaten crops such as pig pests. Apart from threats from outside the garden, there are also threats from within such as caterpillars, snails and others. This is as a separate job for indigenous farmers. The influx of migrant communities from Bali, Java and others so as to change the pattern of how farming natives, although previously there was considerable social jealousy. But in the end the jealousy had a positive impact on the agriculture of the indigenous people. This condition was strengthened by Ancar Alimin, who said:

"In the past we were Muna people. When we were gardening, we always surrounded the garden with a fence and always looked after it almost every night. What's more, their yields are always better than ours. Well, this has created social jealousy with us farmers from Muna when compared with our business, which is always tired, starting from clearing land, fencing and guarding it every night. After the procedure the way the farming community and we begin to follow as we follow him and thank God we are now not only focus on agriculture for livelihood but it can take time for other activities".

Based on the above statement, the authors understand that if social jealousy is directed towards a positive direction it will produce something positive as well. The difference in perspective in processing something is not a problem that can trigger inequality and vice versa.

The Muna people have shown progress in agriculture because they are inspired by the Balinese people and even the Balinese people openly teach Muna farmers. Those who work as farmers in Kasimpa Jaya Village, where there used to be a partition or between, now live in harmony and side by side without any boundaries that can cause social

jealousy. In utilizing land, farmers always work hand in hand, from clearing the land to the harvest stage. Responding to this, Kadek Janten Gunawan responded that:

“Now, Muna people are fat because they no longer look after their garden at night or don't stay up late anymore. We used to go to the garden at dusk, the Muna people just came back from their garden. Even then, we only come home for a short breakfast, rest for a while and then go back to the garden.”

c. Adat Aspects of Marriage

Marriage is a dream for two lovebirds or young people to spend time together with the partner they choose. Marriage is the union of two different individuals and both of them have a belief system that is based on the cultural background of the place where the individual lives and his experiences (Ati, 1999: 15). According to Anna in Verderber (1998: 383), it consists of three, namely:

- a. the type of dependence is where the needs of each partner share.
- b. deological type, namely marriage runs according to the beliefs and values held by the couple.
- c. type of communication, namely the couple has a way to deal with conflicts that arise in their family.

Based on the three types of marriage, the ideological type refers to the customary direction that the couple will follow after marriage. This type of marriage is a type of marriage that must be carefully considered before making a decision. The union of two young people because they have passed this type, but it is not uncommon for both partners after choosing but after marriage to deny their choice. This is different from what Mrs. Wayan expressed, that:

“When Balinese people marry Muna people. It depends on both parties who want to get married. Do you follow male or female? It depends on each family. Sometimes if we want to have a perception by carrying out Balinese rituals, in that perception we also need to adjust to the conditions of the environment around us. Because it is impossible for us to enforce it by fully using Balinese customs while the equipment here is minimal, not in accordance with the conditions in Bali like tools and priests, what's in here is used. Do not be because there is no equipment, people can not marry. So that's why married here should sesuasi with what is here, which is important essentially the same”.

Based on this statement, the authors can analyze that before carrying out the wedding procession, they must first return to their respective families to discuss in order to determine the direction of the family in the future. In carrying out the wedding ritual, the facilities used do not have to force each other's will, the most important thing is the essence of the marriage itself. Ancar Alimin added that:

“When a Balinese woman who is a Hindu marries a Muna man who is Muslim, Hindu figures gather and advice those who want to get married.” If you go there you must really follow the religious teachings of your husband. Balinese men are even more defending their religion or customs unheard-of here a married teacher Kardita Nyoman same woman from the tribe Muna Islamic religion. The wedding ceremony was carried out according to Muslim Islamic customs, but after getting married and having children he entered again”.

From the interview, the writer can conclude that when women who come from Bali who are Hindu are more inclined to follow the customs and religions of their husbands.

Meanwhile, men are more defending their religion. Based on the experience of oral authors also heard similar things that most men bali want to convert or convert to Islam before marriage and after marriage will go back to the religion of her

V. Conclusion

Interaction social can intertwined and happen anytime and anywhere. phenomenon social which were observed by the authors who show patterns of relationship or interaction social between the people homesteader local and community transmigran regional, among others: 1) The field of communication is in this field local community transmigration are still unfamiliar with Indonesian vice versa community regional transmigrants who do not understand Muna's mother tongue. But with a growing time, both migrants each adapt the same as the others;, 2) Agriculture experienced growth in agricultural processes thus improving the results obtained by society or homesteader local farmers;, 3) Traditional marriage is a benchmark both young -Mudi to step up and raise a family. In the Balinese transmigrant community, the marriage ritual is not an absolute requirement in carrying out a marriage, when two young people like each other to the extent that a wedding reception will be held, but the meaning of the marriage itself takes priority.

The social phenomenon that occurs between the local transmigrant community and the regional transmigrant community can be concluded that for now it is very well intertwined. This can be seen from some of the author's interviews on field observations, where activities are growing and experiencing an increase in the presence of a positive response between the local transmigrant community and the regional transmigrant community.

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