

## Transmigration of Javanese People to Ujung Batu IV Village, Sosa District Padang Lawas Regency, North Sumatra 1982-2022

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### Abstrak

Penelitian ini bertujuan untuk mengkaji dinamika kehidupan transmigran di Desa Ujung Batu I-V serta pola interaksi sosial dan perubahan ekonomi yang dialami para transmigran. Metode yang digunakan dalam penelitian ini adalah metode sejarah melalui empat tahap yang terdiri dari heuristik, kritik sumber, interpretasi dan historiografi. Hasil penelitian ini menunjukkan bahwa program transmigrasi di Desa Ujung Batu I-V yang dimulai sejak tahun 1982 sebagai upaya mengatasi kepadatan penduduk di Pulau Jawa dan pemerataan pembangunan. Meskipun menghadapi berbagai tantangan seperti kurangnya informasi awal, minimnya infrastruktur dasar, serta kesulitan adaptasi sosial dan budaya, program ini menunjukkan kemajuan signifikan terutama setelah penerapan pola PIR-KKPA. Pola tersebut mendorong kemitraan dengan perusahaan perkebunan, membuka akses terhadap lahan produktif, pelatihan, serta pemasaran hasil panen, yang secara langsung meningkatkan kesejahteraan ekonomi transmigran. Selain itu, terjadi integrasi sosial yang harmonis antar etnis melalui interaksi sosial, pendidikan, dan perkawinan campuran, menciptakan komunitas yang mandiri dan berdaya saing.

**Kata kunci:** transmigrasi, interaksi sosial, pola pir kkpa.

### Abstract

*This study aims to examine the dynamics of transmigrant life in Ujung Batu Village IV, as well as the patterns of social interaction and economic changes experienced by these transmigrants. The method used in this study is a historical method through four stages: heuristics, source criticism, interpretation, and historiography. The results of this study indicate that the transmigration program in Ujung Batu Village IV, which began in 1982, was an effort to address overpopulation on Java Island and ensure equitable development. Despite facing various challenges such as a lack of initial information, minimal basic infrastructure, and difficulties in social and cultural adaptation, the program showed significant progress, especially after the implementation of the PIR-KKPA pattern. This pattern encouraged partnerships with plantation companies, opened access to productive land, provided training, and marketed crops, which directly improved the economic welfare of transmigrants. Furthermore, harmonious social integration occurs between ethnic groups through social interaction, education, and intermarriage, creating an independent and competitive community.*

**Keywords:** transmigration, social interaction, pir-kkpa pattern.

### INTRODUCTION

Transmigration is a national program to move groups of people from one place to another with the aim of achieving a better life compared to the area they occupied before the transmigration activity. The official goal of the transmigration program is to reduce poverty and population

density on the island of Java, provide opportunities for people who want to work and meet the need for labor to process resources on other islands such as Papua, Kalimantan, Sumatra and Sulawesi. (Muhardi, 1994). The transmigration pattern in Ujung Batu IV Village, Sosa District is general transmigration..General

transmigration is a transmigration program that is sponsored and funded by the government through the Department of Manpower and Transmigration. Transmigrant participants came from Central Java Province in 1982-1984 (Wonosobo, Purworejo, Pati, Surakarta, Blora, Tegal, Sukoharjo, Klaten, Temanggung, Jepara and Tegal) transmigrant participants from West Java in 1982-1984 (Tasikmalaya, Garut, Kuningan, Cianjur, Bandung, Sukabumi, Cianjur and Cirebon) and transmigrant participants from East Java in 1982-1984 (Madiun, Ponorogo, Malang, Ngawi, Tuban, Ponorogo, Lumajang, Blitar, Pacitan and Bojonegoro and Karanganyer). (Annual Statistics. North Sumatra in figures 1982-1984. North Sumatra Statistics Office.)

The general work undertaken by prospective transmigrants in their home regions, particularly on Java, is generally informal and precarious. Some work as farm laborers, helping cultivate other people's rice fields or fields, earning an uncertain income. Furthermore, many work as sharecroppers without owning their own land, requiring the majority of their harvest to be handed over to the landowner. Women in transmigrant families generally work as housewives, but many also work as day laborers, domestic helpers, or small-scale artisans, such as weavers, snack makers, and other handicraft makers. Men also work as odd jobs, such as construction workers, street

vendors, and scavengers, depending on available job opportunities in their local areas. These conditions make their economic lives unstable and hinder their development. The high population density on Java makes competition for jobs increasingly fierce, resulting in many families living below the poverty line (Interview with Miharja, Ujung Batu II Village, Padang Lawas, November 16, 2024). This situation has prompted the government to seek solutions that not only reduce population density on Java but also improve community welfare through equitable regional development. The transmigration program was later adopted as a national strategy to move people from densely populated areas to sparsely populated areas such as Kalimantan, Sumatra, Papua, and Sulawesi. This program aimed not only to address overcrowding and poverty but also to open up new areas as centers of economic growth outside Java (Ministry of Villages, Development of Disadvantaged Regions, and Transmigration of the Republic of Indonesia. *Transmigration in the Perspective of Regional Development*, 2020).

In the transmigration destination areas, transmigrants are given the right to yard land and business land as well as initial settlement assistance such as houses, agricultural tools and basic necessities for the first few months. The government also builds basic

infrastructure such as roads, schools and community health centers to support the lives of the new community. This is to demonstrate the active role of the state in creating equitable development between regions and reducing socio-economic disparities (Law of the Republic of Indonesia Number 29 of 2009 concerning Amendments to Law Number 15 of 1997 concerning Transmigration, Article 13 Paragraph 1). Sosa District, specifically the Ujung Batu I to V Villages area was chosen as the location of the transmigration program because it has geographical characteristics and natural resources that are very supportive for the development of new settlements. One of the main factors is soil fertility. Based on geological conditions, this area is dominated by alluvial soil formations and Quaternary sediments, which are known to have sufficient nutrients to support agricultural activities. The relatively flat to undulating topography with a slight slope (2-15%) makes the land in Sosa very suitable for agricultural cultivation and plantations (Bappeda Padang Lawas Regency, Land Slope Map and Agrarian Potential of Sosa District, 2015). The available land area is quite large and at the beginning of the opening of transmigration, this area was still a secondary forest which was then cleared to become a transmigration area. In addition, the potential of the agricultural and plantation sectors is another major

attraction. Sosa District is recorded as the main producer of dryland rice in Padang Lawas Regency with a total production reaching 16,350 tons in 2018 (Central Statistics Agency of Padang Lawas Regency, Food Crop Agricultural Statistics 2018).

Other agricultural commodities such as long beans, cucumbers, and other vegetables are also being developed, particularly by transmigrants who brought farming knowledge from their home regions on Java (Interview with Indra, Ujung Batu III Village, Padang Lawas, November 17, 2024). While other areas, such as Hutaraja Tinggi, excel in palm oil and rubber, Sosa District has land that supports the development of plantations on both a household and larger scale (North Sumatra Plantation Service, Plantation Development Plan for the Sosa Region and Surroundings, 2019). Furthermore, in transmigration areas, oil palm plays a crucial role in the development of plantations for transmigrant communities and national plantations. In addition to providing jobs for the people, it also increases state revenue. Indonesia is one of the world's top palm oil producers, ranking second in the world. During the New Order era, plantation expansion aimed to create jobs, increase foreign exchange earnings, and improve community welfare. Oil palm plantations linked to transmigration and plasma partnership programs have been

successful in improving the economy of transmigrant communities and creating new growth centers in the regional economy. Changes or impacts of the transmigration program, which used to be a wilderness, have now become densely populated settlements, in which the village has facilities and infrastructure (Dicki Suhandoko, Piji Pakarti, 2023).

Over time, educational and healthcare facilities were also developed. Elementary and secondary schools began to be built in transmigration settlement areas, as well as community health centers (Puskesmas) and integrated health posts (Posyandu) to provide basic healthcare services for residents. This aligns with the goal of the transmigration program, which aims not only to relocate residents but also to create new, independent and productive communities. The government also provides skills training for transmigrants, such as dryland farming techniques, animal husbandry, and crop management to increase economic value (Widiastuti Ardiansyah, Merita Ayu Indrianti, Moh. Muchlis Djibran, and Dedi Rizaldi Hippy, 2022). From a socio-cultural perspective, the arrival of transmigrants brought new dynamics to the local community structure. Initially, integration between the native population, mostly from the Batak Mandailing ethnic group, and the newcomers, who generally came from Central Java, East Java, and Yogyakarta,

proceeded cautiously. However, with an open approach and through joint activities such as mutual cooperation, religious activities, and children's education, a spirit of togetherness gradually grew. Cultural acculturation also occurs naturally, for example in food consumption patterns, everyday language that combines Indonesian, Javanese, and Batak, and even in the tradition of celebrating religious holidays (Interview with Miharja, Ujung Batu II Village, Padang Lawas, November 16, 2024). HJ Heeren's book, "Transmigration in Indonesia," examines transmigration in Indonesia. This book explains transmigration in Indonesia by incorporating the concept of community characteristics. This way, we can see how transmigrants address the problems they face in the transmigration project. This book also describes the process of forming the motives and policies that underlie the implementation of the migration program (HJ Heeren, *Transmigration in Indonesia*, 2000). Patrice Levong's "Let's Go to the Land Across Transmigration in Indonesia" explains that these problems do not originate from the implementation but stem from an inappropriate basic concept. This concept is the result of a misperception of the evolution of Javanese farmers in adapting to population growth, endless prejudice against the land and its inhabitants, and minimal attention to development outside

the agricultural sector. The difficulties experienced by transmigrants stem from these misperceptions and their manifestation by planners in several transmigration projects in Sumatra, Kalimantan, and Sulawesi. The main source of transmigration difficulties lies in the Javanese outlook on life and conception of power in ancient times (Patrice Levang, *Ayo ke Tanah Sebrang*, 2003).

Conrad Hendrarto "Transmigration: The Secret Behind Regional Development: Learning from Riau and West Sulawesi" states that transmigration has a very significant contribution. The contribution of transmigration to regional development is the addition of new autonomous regions, both at the village, sub-district, district, and provincial levels. The main contribution of transmigration implementation to regional development is the success of transmigrants and their children, as well as the surrounding population in the transmigration area. Facing technological changes and a very dynamic strategic environment, human development of transmigration is the main key. All sectors in development must focus on efforts to improve human resources in transmigration areas. Programs and activities from both the central government, regional governments, and non-governmental organizations must synergize with each other in human resource development. (Conrad

Hendrarto, *Transmigration: The Secret Behind Regional Development: Learning from Riau and West Sulawesi*, 2020). The difference with the previous article focuses on an area that has not been widely written about. Then, this location is a specific, unique transmigration location because it is part of the Repelita program of the New Order era with the background of the development of new areas on provincial borders and is part of the government's strategic efforts to open and develop new areas for equitable development. This article discusses the intergenerational dynamics of children born The transmigration program reshaped the social structure and local economic patterns. This paper has not yet discussed the specifics of the region in question. The similarities between this paper and the issues that occur in transmigration areas and the development of transmigration areas. The novelty of this paper is the impact of the shift from the general transmigration pattern to the PIR KKPA pattern, which focuses on social, economic, and infrastructure issues. The involvement of the local private company PT. Victorindo Alam Lestari. The researcher was interested in conducting this research because he saw the problems that existed on the island of Java in the 1980s: overpopulation, a difficult economy, and a lack of jobs. Then, he looked at the initial life of transmigrants in their destination areas and how they

survived there. Transmigration: The Secret Behind Regional Development: Learning from Riau and West Sulawesi, 2020).

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at how the initial life of transmigrants in the destination area and survival in the destination area.

## **METHODS**

This research uses a historical method with a descriptive analysis approach. The method used in this writing is a historical method consisting of 4 steps, namely heuristics, criticism, interpretation and historiography. (Nina Herlina, 2020:). The first step is heuristics (data or source collection), Heuristics is the initial step taken to collect sources and search for various data sources related to the problem being studied such as books, journals, magazines, newspapers and photographs to make historiography need to search for sources, both primary and secondary as well as historical. Primary sources are obtained from source searches using the oral history method, namely searching for historical sources through the oral accounts of the actors and witnesses of a historical event in their time. (A. Daliman, 2012). The second step is criticism, all collected data is processed or criticized. This process aims to obtain the truth from existing sources so as to produce a fact. The third step is the interpretation of sources that have been criticized where the compilation compares existing data and determines two things related to the facts obtained and then draws conclusions.

The fourth step, namely writing history or historiography, is to actualize the collected and critiqued historical data or sources. At this stage, the historical data is presented in accordance with the object of research. The resulting analysis is then systematically analyzed to create a harmonious history. (Helius Sjamsuddin, 2007:102).

## **RESULTS AND DISCUSSION**

### **General Overview of Sosa District and Ujung Batu Village IV**

#### **a. Geography Sosa District and Ujung Batu Village IV**

Sosa District was located in South Tapanuli Regency from 1950 to 2007. (Law of the Republic of Indonesia Number 38 of 2007 concerning the Establishment of Padang Lawas Regency in North Sumatra Province). Sosa District is one of the transmigration destinations, namely in Ujung Batu IV Village. In 2007, Padang Lawas Regency was split off from South Tapanuli Regency. The condition of Sosa District in 1982 was a population of around 3,213 families, had 89 villages, with an area of around 1605.85 km<sup>2</sup> with an average area/village of 18.04 km<sup>2</sup> (Central Statistics Agency, South Tapanuli in 1984 figures). Then in 2002, Ujung Batu IV village was in the administrative area of Hutaraja Tinggi District, a split off from Sosa District (Central Statistics Agency, South Tapanuli in 2003 figures). The natural conditions of Sosa District are

mostly lowlands and rolling hills. The area is quite fertile and strategic for agriculture and plantations.

Then, before the transmigration, Ujung Batu IV Village did not exist, the name of this village was previously Aliaga Village. The location of Ujung Batu IV Village was still forest and had not been permanently inhabited by the community. The area of Ujung Batu IV Village is part of Sosa District which is geographically located in the eastern part of South Tapanuli Regency (before the division into Padang Lawas Regency). It borders the wilderness which was then categorized as unproductive state land. After the transmigration placement, Ujung Batu IV Village was newly opened, initially it was a Transmigration Settlement Unit (UPT) which was under the management and guidance of the Department of Transmigration. In 1982, 1983 to 1984 the Minister of Home Affairs of the Republic of Indonesia based on Decree Number SK. 96/HPL/DA/82 dated November 30, 1982, Number SK. 79/HPL/DA/83 November 29, 1983 and Number SK. 15/HPL/DA/84 dated March 1, 1984 designated an area of 15,000 Ha to be used for transmigration land. (Ujung Batu I Village Profile).

#### **Transmigration to Ujung Batu Village IV**

##### **a. The entry of transmigrants into Ujung Batu IV Village**

The transmigration program in Sosa District, particularly in Ujung Batu Village

I-V, is part of the government's policy to achieve population equality and regional development outside Java. Before being designated as a transmigration area, Ujung Batu Village was a relatively undeveloped area, with geographical conditions consisting of forests and gardens owned by the local community. The designation of Sosa District as a transmigration location was made in 1982, considering the availability of extensive land and low population density, which is around 41 people/km<sup>2</sup> with an average of 485 residents per village.

Ujung Batu I-V villages were designated as Transmigration Settlement Units (UPT), with the first group of transmigrants arriving on November 19, 1982. They came from Wonosobo and Purworejo Regencies, Central Java. Subsequently, a second group arrived in 1983 from the Solo and Pati areas, and a third group in 1984 from various areas in East Java (Tuban, Ponorogo, Malang) and parts of West Java. Each group brought a varying number of families, with the total placement in the initial phase reaching 499 families. The placement pattern was initially focused on one village, but in subsequent years began to spread to five villages within the Ujung Batu area. The following table 1 shows the number of transmigrant participants in Ujung Batu IV Village.

Table 1. Number of Transmigration Participants in Ujung Batu IV Village, Sosa District, South Tapanuli Regency 1982-1984

No	Village Name	Year		
		1982 (Soul)	1983 (Soul)	1984 (Soul)
1	Ujung Batu I	-	2.095	2.095
2	Stone Edge II	2.256	2.256	2.251
3	Ujung Batu III	-	1.885	2.042
4	Ujung Batu IV	-	2.210	2.136
5	V Stone Edge	-	2.008	2.144
Amount		2.256	10.454	10.668

The transmigrants' departure process is then carried out through a strict mechanism. Prospective transmigrants are required to register with the Transmigration Office in their area of origin and undergo a selection process. This selection process aims to ensure that those departing truly need and are ready to work and adapt to the placement location. However, in practice, some transmigrants report not receiving sufficient information regarding the conditions in their destination areas, available facilities, or the equipment they need to bring.

One story that exemplifies this dynamic is the experience of Mrs. Sujiem, a 1982 transmigration participant who was placed in Ujung Batu II Village. She recounts the long and uncertain journey from her hometown in Java to her destination via sea and land. Upon arrival, she and her family were greeted with a traditional *tor-tor* ceremony, which was their first cultural experience. Initial conditions in the settlement were very

simple: no lighting, a forested environment, and minimal basic infrastructure. Nevertheless, the spirit of improving the family's economic condition became a key driving force for survival and adaptation. The presence of transmigrants had a significant impact on the development of the region, both physically and socioculturally. The interaction between local residents and transmigrants gave rise to new social dynamics that reflected the processes of integration, acculturation, and social transformation at the village level. Ujung Batu I-V Villages, originally forested areas, gradually developed into productive settlements with agriculture and plantation activities, particularly oil palm, as the mainstay sectors.

#### b. Land division

One of the important components in the implementation of the transmigration program in Ujung Batu I-V Villages since 1982 is the distribution of land to each head of family. The government, through the Ministry of Manpower and Transmigration, together with related agencies, established a land distribution system of 2 hectares per family, consisting of yard land, business land I, and business land II. The distribution was carried out fairly through a lottery system supervised by the KUPT. The settlement layout was designed with plots of land of uniform size according to

topographic conditions to create equitable land distribution. However, implementation in the field faced various obstacles, especially in business land II, which was still covered in thicket, difficult to access, and lacked infrastructure. Many transmigrants struggled to manage the land, so some chose to return to their hometowns or sell their land. Homestead land plays a vital role as a source of family food and socio-cultural space, while business land II is often neglected due to limited manpower, equipment, and wildlife disturbances. This situation demonstrates the need for government support through counseling, technical assistance, and the provision of facilities so that the goal of economic independence in the transmigration program can be achieved sustainably.

### **c. Home and living necessities**

At the start of the transmigration program in 1982 in Ujung Batu I-V Villages, each transmigrant family received a simple house measuring 2.5 x 2 meters made of wooden planks with a zinc or palm leaf roof and a dirt floor. The surrounding environment was still pristine without basic infrastructure such as asphalt roads and public facilities, so the transmigrants had to adapt not only economically, but also socially and psychologically. To meet basic needs during the adaptation period, the government provided a nine-month living

ration and an additional three months specifically for rice. This assistance included rice, sugar, soap, cooking oil, kerosene, salt, and salted fish. In addition, each family received productive assistance in the form of two cows (with a calf rotation system), two goats, two chickens, and agricultural tools such as hoes, axes, sickles, and saws. The government also provided seeds for crops such as corn, rice, coconuts, and beans to encourage economic independence. After the assistance ended, the transmigrants began managing their yards and farmland to grow various food crops and raise livestock as a source of consumption and additional income. The rotational livestock system reflects the spirit of mutual cooperation and strengthens solidarity among residents. Overall, the housing conditions and basic needs distribution system demonstrate the government's efforts to create initial resilience, with the program's sustainability heavily dependent on the independence and cooperation of transmigrants.

### **d. Health services**

In the early stages of the transmigration program in Ujung Batu Village I-V in 1982, health services were extremely limited. The government only provided a Community Health Center (Puskesmas Pembantu) at the Transmigration Settlement Unit (UPT)

center, with minimal medical staff, usually one to three staff members, such as doctors, midwives, or orderlies. The facilities and medicines available were also very basic, including only basic medications such as antipyretics, analgesics, and antiseptics. In cases of serious illness, patients had to be referred to the main community health center or a hospital in the nearest town, which was tens of kilometers away and difficult to reach. Poor sanitation and limited access to clean water further exacerbated the health conditions, leading to illnesses such as diarrhea and skin infections. Consequently, many transmigrants relied on traditional medicine and local shamans who used medicinal plants such as ginger, turmeric, and betel leaves, although their effectiveness was limited for serious ailments.

#### **e. Education**

During the initial period of resettlement in 1982, the education sector in Ujung Batu I-V Villages faced various serious challenges, particularly limited facilities, infrastructure, and teaching staff. The only school available was the Aliaga I Elementary School, built in stages through community cooperation. It consisted of semi-permanent wooden buildings with zinc or palm-thatched roofs. Learning facilities were minimal—classrooms lacked cement floors, limited furniture, and many students had to sit on

the floor due to a lack of desks and chairs. A shortage of teachers was also a major obstacle, with one teacher often teaching several grades simultaneously, and teacher turnover was frequent due to the harsh living conditions in the transmigration area. Furthermore, teaching materials and school supplies were extremely limited; textbooks and stationery had to be shared, and school uniforms were scarce. Transmigrant children also faced social challenges in the form of language and cultural differences with the local Mandailing community, which led to communication barriers and a slow integration process. Nevertheless, the transmigrant community's morale remains high—they are working together to build additional classrooms, bring in volunteer teachers, and continue to encourage children to attend school, while the government is trying to provide assistance, even though it is not yet fully sufficient to meet the needs on the ground.

#### **f. KKPA PIR Pattern**

The economic transformation phase in Ujung Batu Village I-V began in the mid-1990s through the implementation of the People's Nucleus Enterprise (NKRI) model with the Primary Cooperative Credit for Members (PIR-KKPA) scheme. This program represented a shift from the previously independent general transmigration system to a partnership

model between the nucleus company and plasma farmers. PT Victorindo Alam Lestari was designated as the nucleus company with a total land area of approximately 15,000 hectares, where plasma participants received 2-2.25 hectares of plantation and 0.25 hectares of yard. Funding came from a Bank Mandiri loan of Rp18.6 million per participant, which then increased to Rp29 million after the 1998 crisis, with installments made through deductions from oil palm harvests.

The implementation of the PIR-KKPA program has had a significant impact on improving the economic well-being of transmigrant communities, particularly since the 2000s, when the harvest began. Increased incomes have enabled residents to build permanent homes, purchase vehicles, and access technology and educational facilities. The program also encouraged the development of village infrastructure, such as roads and public facilities, to support harvest distribution. Village Unit Cooperatives (KUD) play a crucial role in managing partnerships, training farmers, and distributing credit, although they still face challenges in management and human resources.

From a socio-economic perspective, the PIR-KKPA program has successfully transformed the community's lifestyle from a subsistence economy to a market-based and partnership-based economy. Business diversification has

begun to emerge in the livestock, fisheries, and small-scale trade sectors. Increased incomes have also improved access to education and healthcare, although disparities in facilities and teaching staff remain long-term challenges. Overall, the PIR-KKPA program has become a significant milestone in the economic transformation and well-being of transmigrant communities in Ujung Batu I-V Villages.

#### **g. The Impact of the Transition from General Transmigration to the PIR KKPA Pattern**

The transition from the general transmigration pattern to the PIR-KKPA pattern in Ujung Batu I-V Villages since 1995 has brought significant changes to various aspects of community life. Economically, the community has undergone a transformation from subsistence agriculture to a productive economy based on oil palm plantations. Initially dependent on food crops, oil palm has become a primary source of income since 2000. Over time, the village economy has developed with the emergence of cooperatives, household businesses, and sector diversification, including fisheries, livestock, and small trade. By 2022, plantation management had become more professional, and the community was able to survive even during the pandemic through adaptive

strategies and the use of village funds for economic infrastructure.

In the education sector, the community has experienced significant improvements, moving from simple basic education to broader access to higher education. School facilities have been expanded, awareness of the importance of education has increased, and many young people are continuing their studies outside the region. Support from village funds and adaptation to online learning during the pandemic have strengthened the transformation of education towards a more inclusive and modern one. The health sector has also shown gradual progress. From initially providing basic services at integrated health posts (Posyandu) and community health centers (Pustu), the community now enjoys more comprehensive health services with permanent medical personnel, improved sanitation facilities, and a heightened awareness of clean and healthy lifestyles. The COVID-19 pandemic presents both a challenge and an opportunity to strengthen solidarity and mutual cooperation in maintaining collective health.

Meanwhile, social and institutional life has evolved from the formation of basic groups such as neighborhood associations (RT), cooperatives, and farmer groups to a more established institutional system. Residents' participation has increased in religious and

cultural activities, as well as in the Family Welfare Movement (PKK), and youth organizations (karang taruna). Since 2015, transmigrant communities have increasingly integrated with the local population, creating strong social harmony through mutual cooperation, village deliberations, and the preservation of local culture. Overall, the period 1995-2022 demonstrates that the transition to the PIR-KKPA model has transformed Ujung Batu I-V Villages into independent, productive, and socially empowered communities.

### **Social Interaction of Transmigrant Communities in Ujung Batu IV Village**

#### **a. Social Interaction through Education**

Social interactions between transmigrant children and the local community in Ujung Batu I-V Villages during the early days of transmigration demonstrated quite complex dynamics. Language differences were a major obstacle in daily interactions, as the transmigrant children were still accustomed to using their native Javanese language, while the local children used Mandailing. These communication difficulties were also experienced in the school environment, particularly because some teachers and students were not yet fluent in Indonesian. As a result, the teaching and learning process often encountered obstacles, particularly in the delivery of lessons and student

understanding of the material. However, over time, teachers who were proficient in Indonesian played a crucial role in familiarizing themselves with the use of the national language as a means of communication in schools. This helped facilitate interactions between children from diverse cultural backgrounds.

Gradually, through collaborative learning, play, and social activities at school and in the community, the relationship between the transmigrant and local children became more harmonious. They began to recognize and appreciate each other's cultural differences. Previously awkward, the transmigrant children were able to adapt, and some even understood Mandailing, though not fully fluently. This interaction not only improved Indonesian language skills but also encouraged acculturation between the two communities. This interaction fostered a more open generation of young people, able to adapt to new environments, and made schools a social gathering place that strengthened a sense of togetherness and tolerance in the transmigration area.

#### **b. Social Interaction through Marriage**

Marriages between Javanese and Mandailing people in Ujung Batu I-V Village have been taking place since the early 1990s and have become a common social phenomenon in the area. Each year, several couples from these two ethnicities

marry without any social conflict. This demonstrates a high level of tolerance and acceptance among villagers. In their social interactions, the Javanese and Mandailing communities are able to adapt to each other's customs and traditions, resulting in a harmonious process of cultural acculturation. Despite differences in customs and symbols, both parties maintain mutual respect, both during the ceremonies and in daily family life.

In practice, wedding ceremonies between these two ethnic groups are tailored to the bride's origin. If the bride is from a Javanese family, Javanese customs such as siraman, midodareni, and panggih are used in the ceremony. Conversely, if the bride is Mandailing, traditional ceremonies such as horja and mangalehen marga (marga ceremony) are an important part of the wedding. The mangalehen marga tradition, for example, is carried out to ensure that women from outside the Mandailing ethnic group are accepted into their husband's family structure. The ceremony is attended by traditional leaders and extended family as a symbol of social acceptance and cultural integration.

In addition to the use of a single custom, the people of Ujung Batu I-V Village also often hold weddings that combine elements of both traditions. In some ceremonies, Javanese and Mandailing traditional processions alternately combine as a form of respect

for both families. This situation demonstrates strong social interaction, where both ethnic groups not only respect each other but also strive to maintain a balance of cultural values. Thus, mixed marriages in Ujung Batu I-V Village not only form a bond between two individuals but also serve as a means of strengthening social relations between ethnic groups, strengthening community solidarity, and enriching the village's cultural identity.

## CONCLUSION

The development of Ujung Batu I-V Village in Sosa District, since the opening of the transmigration area in 1982 until the implementation of the PIR-KKPA pattern in the mid-1990s, shows a very significant socio-economic transformation. Initially, this area was an uninhabited wilderness, but through the government's transmigration program succeeded in creating new, productive and competitive settlements. The lives of transmigrant communities who were previously dependent on government assistance gradually became independent through the management of agricultural land and plantations, especially oil palm. The implementation of the PIR-KKPA pattern with PT Victorindo Alam Lestari became a turning point in the economic progress of the residents, accompanied by improvements in welfare, education, and health services. Socially, the integration between Javanese transmigrants and the

local Mandailing community proceeded harmoniously, marked by the formation of strong social interactions, cultural acculturation, and increased tolerance between residents through social activities and inter-ethnic marriages. This entire process reflects the success of the transmigration program not only in population distribution and economic development, but also in building social cohesion and a multicultural identity that characterizes the Ujung Batu I-V Village community to this day.

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