

Adaptation of the Javanese Transmigration Community Towards Jambi Culture in Wanareja Rimbo Ulu Tebo Village 1978-1990

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Abstrak

Penulisan artikel ini bertujuan untuk mengetahui: (1) awal mula transmigrasi di Desa Wanareja (2) upaya adaptasi masyarakat transmigrasi Jawa terhadap Kebudayaan Jambi, (3) faktor penghambat dan pendorong terjadinya adaptasi masyarakat transmigrasi Jawa di desa Wanareja, dan (4) kontribusi masyarakat transmigrasi Jawa terhadap Kebudayaan Jambi tahun 1978-1990. Penelitian ini menggunakan metode penelitian sejarah yang terdiri dari 4 tahap, yaitu heuristik, kritik sumber, interpretasi, dan historiografi. Hasil dari penelitian ini adalah: (1) transmigrasi di Desa Wanareja terjadi dalam beberapa gelombang. Gelombang pertama, terjadi pada bulan Juni-Oktober 1978 dipenuhi oleh masyarakat yang berasal dari Magelang dan Semarang sedangkan gelombang kedua pada tahun 1979 dipenuhi oleh masyarakat dari Brebes. (2) upaya yang dilakukan masyarakat Jawa dalam beradaptasi dengan Kebudayaan masyarakat Jambi diantaranya melalui komunikasi, pencapaian tujuan, integrasi, dan latensi, (3) faktor pendorong berupa keterbatasan dalam berbahasa Indonesia dan faktor pendukung berupa sikap ramah dan *luwes* yang dimiliki oleh masyarakat transmigrasi Jawa, (4) kontribusi masyarakat transmigrasi Jawa terlihat dalam sistem religi berupa akulturasi pembacaan Berzanji dengan irama Melayu, sistem pengetahuan memperkenalkan penghitungan *Weton*, organisasi sosial membentuk Karang Taruna, dan sistem peralatan hidup masyarakat Jawa mengenal alat tanam padi yaitu *Unjung*.
Kata kunci: adaptasi, transmigrasi, kebudayaan.

Abstract

The aim of writing this article is to know: (1) the beginning of transmigration in Wanareja Village (2) efforts to adapt the Javanese transmigration community to Jambi Culture, (3) the factors inhibiting and driving the adaptation of the Javanese transmigration community in Wanareja Village, and (4) the contribution of the community Javanese transmigration of Jambi Culture in 1978-1990. This research uses a historical research method which consists of 4 stages, namely heuristics, source criticism, interpretation, and historiography. The results of this research are: (1) transmigration in Wanareja Village occurred in several waves. Firstly, in June-October 1978 was filled with Magelang's and Semarang's people, secondly in 1979 was filled with Brebes's People. (2) the efforts of the Javanese people to adapt the Jambi's Culture, including through communication, achieving goals, integration and latency, (3) the driving factor is limitations in speaking Indonesian and the supporting factor are friendly and flexible attitude by the Javanese transmigration community, (4) the contribution of the Javanese transmigration community are in the religious system is acculturation of the berzanji tradition with Malay rhythms, the knowledge system introducing Weton counting, social organizations forming Karang Taruna, and the living equipment system recognizing the rice planting tool, namely Unjung.
Keywords: adaptation, transmigration, culture.

INTRODUCTION

The use of the motto *Bhinneka Tunggal Ika* in Indonesia is an effort to strengthen and

create unity in the socio-cultural field as a form of strengthening the integrity of the nation and creating a unique national

identity that is different from other nations. The existence of this diversity actually gives rise to various problems, one of which is population distribution where there is an imbalance in population between one region and another, therefore the government is carrying out the transmigration program that was once carried out by the colonial government in an effort to equalize the population.

In Law No. 29 of 2009 paragraph 2 states that: Transmigration is the voluntary movement of residents to improve welfare and settle in transmigration areas organized by the government. While transmigration can also be interpreted as the movement of a densely populated Javanese community to a less densely populated area, transmigration also has various objectives, namely, reducing population density in Java, leveling development in areas outside Java, strategic considerations, accelerating assimilation efforts. and so on (Hardjosudarmo, 1965).

During the Old Order era, the era of President Soekarno's leadership, precisely after independence on August 17 1945, the colonial legacy transmigration program was continued, but the program stopped being implemented because it was not the main focus of the government, then this program was held again around 1950, at which time 23 heads of families departed from Java Island to Lampung. At the end of the New Order's

reign, the Transmigration program was included in the Five Year Development Program (PELITA) which was carried out in several sessions starting from PELITA I, II, III, IV and V, becoming the flagship program during President Soeharto's time which was handled and supervised by the Ministry of Transmigration, Cooperatives and Development. Village Community (Firmansyah, 2019).

The island of Sumatra, especially Jambi Province, is a destination for transmigrants from Java. Meanwhile, Tebo Regency is one of the areas that became the placement point for the Javanese transmigration community which started in 1975, established in Rimbo Bujang District with a total of 500 Heads of Families (KK), this led to the formation of a new color in Tebo Regency, especially in the fields of culture, social, politics, economics, education and so on. In a number of areas, namely in units II, III, IV, V, VI, VII, VIII, IX, around 34,067 people with a total population of 8,156 families or 36,134 people which was implemented from 1975-1979 and these areas continued to be placement points for transmigration communities until 1981 (Rusadi, 2021).

Indigenous people and immigrant communities in Wanareja Village live next door to each other, therefore there is a need for adaptation between immigrant and native communities to create a harmonious life. The existence of cultural differences makes it difficult to adapt

between communities, this can be seen from the difficulty of both parties having social interactions due to language limitations and contrasting cultures. The lack of interaction between two communities of different ethnicities will definitely have positive or negative impacts (Wariso, 2023).

From the results of observations in the field with one of the informants, it was stated that around 433 families (heads of families) who transmigrated to Wanareja Rimbo Ulu Tebo Village in 1978 were shocked by the new environment where there were many cultural differences in terms of language, arts and customs. and others. At the beginning of the arrival of the transmigration community in Wanareja Village, they still adhered to their culture, just as the Jambi community also adhered to their culture, this caused social conflict between the two communities, namely in the form of the community considering that one of their cultures should be highlighted in Wanareja Village. The friction that arises between two communities with different backgrounds and cultures also influences the social interactions of the community, therefore the Javanese transmigration community begins to make adjustments or adapt to the new environment.

METHOD

In writing this article, the author used historical research methods with a

qualitative approach and literature study. According to Kuntowijoyo, there are five stages of historical research, namely topic selection, heuristics, verification, interpretation and historical writing (Kuntowijoyo, 2013).

The topic selection stage is based on intellectual closeness and emotional closeness. This is important, because a researcher will work well if the researcher feels happy with the topic at hand and is able to complete the research.

At the heuristic stage, the author collects data and information that is relevant to the problem being studied. The author conducted interviews with several sources and also reinforced it with relevant literature. The primary sources used by the author are interviews with sources and supporting archives. The list of informants in this research is:

- a. Dartini, 72 years old (Transmigrant (Primary Elementary School teacher during the early days of transmigration in 1978).
- b. Kabul Budi, 73 years old (Transmigrant).
- c. Wariso, 72 years old (Transmigrant).
- d. Januar, 69 years old (original community from Wanareja village).
- e. Yahya Sapal, 68 years old (indigenous community of Wanareja village).
- f. Trimoyo, 68 years old (Transmigrant, former head of Wanareja village in 1998).

Some of the archives used in this research are:

- a. Archives, SK, Number: 0082/JTN/IX/77.78. Has participated in training for prospective transmigrants 77.78 Tk. Furniture.
- b. Archive records of the number of KK (family cards) of transmigrants in Wanateja Village in 1978.

RESULTS AND DISCUSSION

The Beginning of Transmigration in Wanareja Rimbo Ulu Tebo Village, Jambi 1978-1990

The constitution states that "transmigration is the voluntary movement of population to improve welfare and settle in transmigration areas provided by the government" (UU No. 29 of 2009), so it can be said that transmigration is a process of population movement that is carried out without coercion at the location where the population is placed. has been determined by the government. Judging from the results achieved after transmigration, it has had a positive impact, including building the economy and equalizing the distribution of the population in Indonesia.

The beginning of transmigration cannot be separated from the idea of a Dutch Resident Assistant H.G. Heijting is tasked with managing the population in Java where the population in Java is very dense. In the end, a migration of the

Javanese population to outside the island of Java was carried out in 1905, with a trial move of around 155 heads of families from the Javanese Kedu Residency to Gedong Tataan Lampung. As time went by they built a village called Bagelen, this program continued to the Bengkulu area while in Kalimantan it was implemented in 1920-1930. This idea created by the Colonial government can be declared successful because it was able to build infrastructure, equalize the population outside Java and reduce the population on the island of Java (Yuliana, Nasution & Budi, 2019).

Considering the success of the transmigration program run by the Colonial government, this program continued until the Old Order. However, at that time this program was not the focus of the command until the change of government during the New Order era this program was increasingly developed by the government. Even though it was not a superior program during the Old Order, the transmigration program had quite good management, this was proven by the stages of forming a committee tasked with studying the process and implementation of transmigration which was chaired by H. D. Tambunan in 1948, then all the decisions related to the new transmigration program It was decided in 1950 and its implementation was handled by the Ministry of Social Affairs in 1960 and named the Department of

Cooperatives and Transmigration. Even though the preparations can be said to be mature, the transmigration program during President Soekarno's time had no other goal than just a demographic effort (Swasono, 1986).

At first President Soekarno did not consider other aspects in implementing the transmigration program, but in the end the goal of transmigration became more complex as stated in Law No. 29 of 1960 which states "The aim of transmigration is to increase the security, prosperity and well-being of the people, as well as strengthening a sense of national unity and unity" (UU No. 29 of 1960).

The goal of transmigration in the New Order era became more complex, not just moving people from densely populated places to sparsely populated places but in various fields such as economics, agriculture, and others. One aspect that developed with the transmigration program was agriculture, where rice became a leading commodity. Around 1965, rice planting continued to be increased as an effort to achieve food self-sufficiency (Cahlim, 2018).

Wanareja Village is one of the villages in Rimbo Ulu District, Tebo Regency. Tebo Regency is one of the districts that was formed as a result of regional expansion in 1999, this is in accordance with the Letter of the Governor of the Head of the Jambi Level I

Region Number 135/2465/Pem of 1999 programming the Regional Expansion Plan for Level II Regional Regency. Following the publication of the Jambi Governor's letter, regional expansion took place which was carried out by the Regent of Bungo, Drs. H Sofian Ali, by issuing the Decree of the Regent of the Head of the Level II Bungo Tebo Region Number 669 of 1999 concerning the Implementation Team for the Implementation of the Formation of the Level II Region of Bungo Tebo Regency. This decision was approved by the Bungo Tebo Level II Regional Regency DPRD Number 170/271/1999 dated 21 May 1999, so on 12 October 1999 a new Regency was officially formed, namely Tebo Regency. At the end of 2020, Tebo district had a population of 356,875 people (Dukcapil, Ministry of Home Affairs).

In 1978, the Wanareja Village area, which is precisely in unit X, was one of the areas mentioned as a place to place transmigration communities. In practice, transmigration in Wanareja Village occurred in stages and consisted of several waves. The first wave occurred in June-October 1978 and the second wave in 1979. The first wave was filled with Javanese transmigration people from Magelang and Semarang while the second wave was filled with Javanese transmigration people from the Brebes area (Wariso, 2023).

Most people who took part in the transmigration program were interested in joining the program due to economic factors where around 1977 the people in Magelang, especially in Pager Gunung Village, felt that agricultural land was starting to shrink and the number of births was uncontrolled, making parents feel the need to do something to change their fate and get the wheels moving. family economy. After seeing the success of transmigration in 1978, it was the turn to enter the second wave of transmigration, namely in 1979, where 15 heads of families departed from Brebes to Sumatra, precisely in Wanareja Village. This attracted people's interest in taking part in this second wave of transmigration because they saw relatives who had previously carried out transmigration and obtained prosperity in the economic sector and a more decent life compared to when they were on the island of Java (Kabul, 2023).

Efforts of the Javanese Transmigration Community to Adapt to Jambi Culture

Adaptation generally means self-adjustment, this term is often heard and understood by the public, but many people do not know that the meaning of self-adjustment is divided into two, namely the first is autoplatic self-adjustment (auto means self, plastic means form), while the definition second, namely alloplastic self-adjustment (allo

means other, palstis means form). From these two definitions, the term adaptation can be stated as passive adaptation where individual activities are influenced by the environment and active adaptation where individual activities influence the environment (Habibi, Nurdin & Muhamad, 2017).

For adaptation to occur there needs to be several processes that must be gone through. After these processes have gone through, a pattern of adaptation will be formed. The following are some of the processes in adaptation: (1) Social Interaction, (2) Differences in Cultural Backgrounds, (3) Acculturation, (4) Integration and Disintegration.

Various kinds of obstacles and challenges are faced by the Javanese transmigration community who have just moved to Wanareja Village. Therefore, efforts need to be made to adapt so that the Javanese transmigration community can live comfortably in the new environment. Culture, if interpreted etymologically, comes from cultural roots which refer to Sanskrit. The singular word *Buddhi*, while the plural is *buddhayah*, is defined as mind, or reason, or reason or mind. If given the prefix *to-* and the suffix *-an* it turns into culture. The term culture is a foreign language term that has the same meaning as culture, originating from the Latin language, namely *colore*, which means cultivating or teaching, namely cultivating the land or farming. From the

origin of this meaning, namely colore and culture, it is defined as all human power and activities to process and change nature (Soekanto, 2012).

Koentjaraningrat formulated that there are seven elements in culture that are universal based on the opinions of anthropologists. The seven elements in question are: (1) Religious system, (2) Knowledge system, (3) Social organization, (4) Living equipment and technology systems, (5) Livelihood system, (6) Language, (7) Arts system.

The beginning of the adaptation process carried out by the Javanese transmigration community with the Jambi community in Wanareja Village was by interacting directly, one of which was at a deliberation event which was used to determine the name of the village, where this moment became the first step for the Javanese transmigration community as immigrants to communicate and interact with the Jambi community in Wanareja Village (Trimoyo, 2023).

Disputes or differences of understanding have occurred between the Javanese transmigration community and the Jambi community in Wanareja Village. One of them is caused by the cultural differences that exist between Javanese society and Jambi society. The following are the efforts made by the Javanese people to adapt to the culture of the Jambi people: (1) Communication, (2)

Goal Achievement (Goal Attainment), (3) Integration, (4) Latency.

Apart from these four stages, the Javanese transmigration community also made various efforts to adapt to the new environment, especially the culture in Wanareja Village. The following are the efforts of the Javanese transmigration community towards Jambi culture in Wanareja Village: (1) Learn Jambi culture in Wanareja Village. (2) Get used to participating in activities in the context of cultural preservation. (3) Eliminate feelings of pride or shame towards Jambi culture in Wanareja Village.

Inhibiting and Encouraging Factors for Adaptation of the Javanese Transmigration Community in Wanareja Village

The obstacles experienced by the Javanese transmigration community when adapting to Wanareja Village are difficulty adapting to the existing community environment, where differences in the mindset and habits of the local community make it difficult for the Javanese transmigration community to adapt, apart from that, language limitations are also an inhibiting factor. The lack and minimal understanding of Indonesian among the Javanese transmigration community makes communication difficult (Trimoyo, 2013). Amid the various obstacles faced, there are also supporting factors that make it easier for the Javanese transmigration

community to adapt to Jambi culture in Wanareja Village. Their sense of self-confidence and sociability make it quite easy for the Javanese transmigration community to adapt in Wanareja Village. Apart from that, the friendly and gentle attitude that is characteristic of the Javanese tribe makes them easier to accept in a new environment even though they still need to adapt to the new environment.

Contribution of the Javanese Transmigration Community to Jambi Culture in Wanareja Village

Contribution in the economic dictionary is stated as a form of giving to another party or jointly with the aim of certain joint costs or losses. According to Dany H. contribution is defined as money donated or supported (Dany, 2006).

Based on Koentjaraningrat's formulation, there are seven elements in culture that are universal based on the opinions of anthropologists. The seven elements referred to are: a religious system by acculturating the reading of the Prayer with Malay rhythms, a knowledge system introducing Weton counting, social organizations forming Kaarang Taruna, a system of living equipment and technology for Javanese people to become familiar with rice planting tools, namely Ujung, a livelihood system, language and art systems.

CONCLUSION

Based on the main problems and sub-problems examined in this thesis and in relation to the results of research carried out by researchers, the following conclusions are formulated: The beginning of transmigration in Wanareja Village in 1978. The Wanareja Village area, which is precisely in unit an area mentioned as a place for resettlement of transmigration communities. Efforts to adapt the Javanese transmigration community to the Jambi culture in Wanareja Village occurred through four steps, namely: Communication, Goal Attainment, Integration and Leency. Contribution of the Javanese Transmigration community to Jambi culture in Wanareja Village. The seven elements in question are: religious system, knowledge system, social organization, living equipment and technology system, livelihood system, language and arts system.

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1978.

UU No 29 tahun 2009

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INFORMANT

Trimoyo (68 years), Former Head of
Wanareja Village in 1998

Kabul Budi (73), Transmigrant

Wariso (72), Transmigrant

