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## ***The Role of Social Institutions in the Social Development of Transmigrant Communities in Jambi 1983-2006***

### ***Peran Institusi Sosial dalam Perkembangan Sosial Kemasyarakatan Transmigran di Jambi 1983-2006***

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#### ***Abstract***

*This study discusses the social institutions that contributed to the social, cultural, and economic advancement of transmigrant communities in the Durian Luncuk I Transmigration Settlement Unit (UPT)—Jangga Baru Village, Jambi Province, from 1983 to 2006. The PIR (People's Core Plantation) special pattern, which received social guidance from the Department of Transmigration and economic guidance from PTPN VI Durian Luncuk, carried out transmigration in Durian Luncuk. It deploys a historical method consisting of heuristics, verification, interpretation, and historiography. Primary data were obtained through interviews, written documents, archives, research reports, monographs, and newspaper articles obtained from the local library and the national library. Our study indicates that social institutions, both formal and non-formal, such as farmer groups, village unit cooperative, markets, social gatherings, mosques, and art groups, play an important role in improving the economic level and socio-cultural advancement of transmigrant communities; in addition, social institutions also play a role in building harmonious interactions among heterogeneous transmigrants. In other words, social institutions play a crucial role in the success of the transmigration.*

**Keywords:** *Transmigration, social institution, PIR-Khusus, social institution, economy, culture, Jambi.*

#### ***Abstrak***

Penelitian ini membahas lembaga sosial dalam pemajuan sosial, budaya, dan ekonomi masyarakat transmigran di Unit Pemukiman Transmigrasi (UPT) Durian Luncuk I-Desa Jangga Baru, Provinsi Jambi, pada periode 1983-2006. Transmigrasi di Durian Luncuk dilakukan dengan pola PIR (Perkebunan Inti Rakyat)-Khusus, yang mendapatkan pembinaan sosial dari Departemen Transmigrasi dan ekonomi dari PTPN VI Durian Luncuk. Penelitian ini menggunakan metode sejarah yang terdiri dari heuristik, verifikasi, interpretasi, dan historiografi. Data primer diperoleh melalui wawancara, dokumen tertulis, dan arsip yang diperoleh di Perpustakaan Daerah maupun Perpustakaan Nasional, berupa monografi laporan penelitian, dan artikel surat kabar. Hasil penelitian menunjukkan bahwa kelembagaan sosial, baik yang sifatnya formal maupun non formal, seperti kelompok tani, koperasi unit desa, pasar, arisan, masjid, dan kelompok seni berperan penting dalam meningkatkan taraf ekonomi, dan pemajuan sosial budaya masyarakat transmigran, selain itu institusi sosial juga berperan dalam membangun interaksi harmonis di kalangan transmigran yang bersifat heterogen. Dengan kata lain, institusi sosial menjadi modal penting dalam keberhasilan program transmigrasi.

**Kata Kunci:** *Transmigrasi, social institution, PIR-Khusus, kelembagaan sosial, ekonomi, budaya, Jambi.*

## INTRODUCTION

The Dutch East Indies adopted the transmigration program as part of their colonization policy, and it is still in use today. The transmigration program has spurred the formation of 1,567 definitive villages, 466 sub-district capitals, 116 district capitals, and 3 provincial capitals (Hutapea, 2023). This data reveals that transmigration significantly influences the development of rural areas and emerging growth centers in Indonesia.

The Transmigration Program in Indonesia has played an important role in addressing regional imbalances by redistributing population and resources from densely populated to sparsely populated to less developed regions. However, the effectiveness of this program varies, reflecting successes in some areas and challenges in others (Pratiwi, Matous, & Martinus, 2022).

Goldman asserts that the Soeharto administration's Pelita III (1979-1984) marked the peak of transmigration glory, with as many as 535,000 families (nearly 2.5 million people) transmigrating (Archives of the National Republic of Indonesia, 2018, p. 16). The Durian Luncuk area, located in Batang Hari Regency, Jambi Province, formed one of the transmigration areas during Pelita III, specifically in 1982/1983 (Transmigration Department of Jambi Province, 1989). Transmigration in the Durian Luncuk area was carried out with the PIR (Perkebunan Inti Rakyat) pattern, specifically because Jambi Province does have a long and complex history regarding the trading system of its people's rubber plantations (Dewanta, 1991).

The Durian Luncuk Transmigration Settlement is located 47 km from the sub-district, approximately 62 km from Muara Bulian City, the regency's capital, and approximately 137 km from Jambi City, the province's capital (Department of Transmigration of Jambi Province Level I, 1986, p. 3). There are eight resettlement units formed in the PIR-Special I Durian Luncuk project; the first settlement is the Durian Luncuk I-Jangga Baru Transmigrant Settlement Unit (UPT) (Imam Barowi, personal communication, April 3, 2021).

A group of people who were newly placed due to the resettlement policy in UPT Durian Luncuk received guidance from the Department of Transmigration in social matters, while in the economic field they received guidance from Limited Liability Company Perkebunan Nusantara VI Durian Luncuk, the core company that bridged the implementation of transmigration in this area (Imam Barowi, personal communication, April 3, 2021).

Suhandoko and Pakarti conducted a study on the factors that contribute to the success of PIR transmigrants in Sungai Melayu Jaya village, West Kalimantan. Suhandoko's study emphasizes the importance of transmigrants as human resources in determining the success of the transmigration program, specifically through their motivation, training, and work ethic (Suhandoko & Pakarti, 2023). Riyanto conducted another study on transmigration programs, asserting that a comprehensive approach, taking into account economic, social, and environmental factors, is necessary to evaluate the effectiveness of these programs and ensure their long-term success and resilience (Riyanto, 2018). Junaidi has conducted more spatially specific research on transmigration in Jambi Province; he mentioned that social and economic institutions, in addition to soil fertility and agricultural infrastructure, influence the success of transmigration at the UPT level (Junaidi, 2012). On the other hand, the success of the transmigration program can also be hindered by internal factors such as inadequate social and economic institutions. Then, what are the conditions of transmigrants in transmigration settlements, especially in UPT Durian Luncuk I, Jambi, in the early days of placement until they were able to form social institutions? How do social and economic institutions contribute significantly to the advancement of the economy, religion, and socio-culture in the transmigrant communities of UPT Durian Luncuk I-Jangga Baru? Therefore, this paper will discuss historically the development and role of social institutions in transmigrant communities in Jambi Province, especially in the Transmigration Settlement Unit (UPT) Durian Luncuk I—Jangga Baru Village in the period 1983–2006.

## METHOD

Social institutions are systems of norms, rules, and organizational patterns that regulate human behavior to meet social needs. Social institutions are formed based on the basic needs and problems experienced by society, Ostrom (1992).

The study employs the historical method. The historical method consists of at least four stages, namely heuristics, verification, interpretation, and historiography (Madjid & Wahyudhi, 2018). In the first stage, we obtained primary data by conducting field research and interviewing transmigrants, plantation employees, and government employees. Interviews were conducted with various informants, including Ali Sukamto, a transmigrant from Central Java; Baban Syakbanan, a transmigrant from West Java; Hasna, an APPDT transmigrant from Jambi Province; Imam Barowi, a transmigrant from Central Java; Karmin, a transmigrant from Central Java; Koni, a transmigrant from East Java; M. Amir, an APPDT transmigrant from Jambi Province; and Mardiko, a transmigration preacher assigned to UPT Durian Luncuk I. We conducted interviews with all informants in Juncuk Village. We conducted interviews with all informants in Jangga Baru Village (UPT Durian Luncuk I). Additionally, we collected written sources from transmigrants, including KUD annual reports, and visited the Jambi provincial library, which included the 1986 and 1989 Monographs of the Batang Hari Regency Transmigration Project published by the Jambi Provincial Office of the Department of Transmigration, as well as newspaper articles from the 1980s to 1990s about transmigration in Jambi province.

*Second*, we conduct the verification process, also known as criticism, which is a crucial component of historical research. The verification stage plays a role in determining the credibility and reliability of sources found as data (Kuntowijoyo, 2018). We criticize our sources by comparing testimonies between informants who had been interviewed and also comparing them with the written data that had been obtained.

*Third*, interpretation. This research employs a sociological approach to interpret the social institution theory. According to Abraham Maslow, *affiliation* is a basic human need. (Yuliati & Poernomo, 2003, p. 153). Social institutions consist of closely related norms that systematically form a tool to fulfill basic human needs. Institutions or community associations/organizations play a crucial role in the success of the transmigration program. Therefore, we use this approach to analyze the historical role of social institutions in the Durian Luncuk I-Jangga Baru Transmigration Settlement Unit.

*Fourth*, the final step is historiography, which involves writing a chronological history based on verified and interpreted sources. This process creates historical articles that highlight the role of social institutions in UPT Durian Luncuk I-Village Jangga Baru, a transmigration settlement in Jambi Province, from 1983 to 2006.

## RESULTS AND DISCUSSION

### **From Obligation to Social Institution: The Heterogeneous Initial Condition of Plantation Transmigrants of UPT Durian Luncuk I-Jambi**

The village known as Durian Luncuk later served as the name for the transmigration area in Batang Hari Regency, Jambi Province. Eight UPTs (Transmigration Settlement Units) make up the Durian Luncuk transmigration area, with UPT Durian Luncuk I, now known as Jangga Baru Village, being the first. According to an article of March 13, 1984 from *Kompas*, there were 492 families who transmigrated at the end of 1983 in this UPT I. "Leaving the Site, 18 Transmigrant Participants of PIR. Between November and December 1983, UPT Durian Luncuk I accommodated 500 households, totaling 2,153 individuals, including 1,079 men and 1,074 women (Jambi Provincial Statistics Office, 1992). Both local transmigrants (APPDT) and those from Java Island, specifically from Banyuwangi, Nganjuk, Jember, Cianjur, Purwakarta, Kebumen, Klaten, Pati, Brebes, and Semarang, made up UPT I's transmigrant population. (Simatupang, 2023, p. 95). This shows that the UPT I transmigrant community is heterogeneous.

Apart from regional origin, UPT I transmigrants also have diverse professional backgrounds, ranging from farm laborers or factory workers, construction workers, pedicab drivers, teachers, and so on. In general, transmigrants in UPT Durian Luncuk transmigrate with the determination to improve their economic level.



*Image 1 An early portrait of the transmigration settlement during the early arrival of transmigrants  
Source 1 Documentation of PTPN VI Durian Luncuk*

Transmigrants arrived gradually at UPT Durian Luncuk I in November and December 1983. Initially, UPT Durian Luncuk I provided food guarantees to the transmigrants for three days and provided them with packing money valued at IDR 27,500 per family member. After receiving three days of packing time, the transmigrants immediately worked together to cultivate the plantation until the rubber trees, which were the plantation's main commodity at the time, could produce sap. Transmigrants utilized a daily wage system of Rp1,200/day, but due to its perceived inadequacy, many of them relocated from their settlement location ("Leaving the Site, 18 Transmigrant Families Participants of PIR," 1984). The core plantation made an effort to encourage transmigrants to stay, increasing the daily wage in the Durian Luncuk transmigration settlement unit to Rp1,500/day. (Department of Transmigration Province, Jambi During the first five years of the placement period (1983-1987), the primary source of income for the UPT I Durian Luncuk community was through their work as farm laborers in the core plantation. This was the case as long as the planted rubber commodity failed to produce sap.

Working in the nucleus plantation is an obligation for every head of the family, while women (wives) can work voluntarily, as Narmiyati, a transmigrant from Nganjuk, explained.

"If I join, I work daily, if not, I stay at home. I used to work daily, so I joined. There was no other work, women were busy walking, cleaning the grass, and so on."

The majority of women also work to fulfill their daily needs (Edoh, personal communication, June 20, 2023; Narmiyati, personal communication, May 2023; Ponikem, personal communication, May 2023). Men and women both participate in the daily system by collectively cultivating rubber commodities, earning the same wages, and working the same hours.

The transmigrant community of UPT I Durian Luncuk also engages in a side business by cultivating rice, corn, peanuts, soybeans, green beans, vines, cassava, and vegetables on their land. In addition, some transmigrants open household industry businesses to support their daily needs, such as making tofu and tempeh, and others raise poultry (Department of Transmigration of Jambi Province Level I, 1986).

In order to meet their living and economic needs, transmigrants concentrated on working collectively as laborers on nucleus and plasma plantations from 1983 to 1987/1988, a period that

lasted until the production of the plantation commodity, rubber. During this period of collective land work, social institutions, specifically farmer groups, began to form. The development of social institutions within social capital is crucial for the success of the transmigration program, as it influences community cohesion and collective action, both of which are essential for sustainable development in the transmigration areas and their surrounding areas (Sitorus, 2019).

Between 1987 and 1988, the Inti plantation gradually distributed plasma land, transforming transmigrants from laborers into farmers who managed their own plantations. However, the unequal quantity of rubber trees obtained by each household was a problem. From the distribution of 2 ha of plasma land, some households received 800–1000 rubber trees, while others only received 300 trees (Transmigration Research and Development Center, 1992, p. 73). This is because on some land there are rubber trees that do not grow thoroughly due to pests or collapse in stormy winds (Koni, personal communication, April 3, 2021). One of the factors contributing to economic inequality among transmigrant communities is the uneven distribution of rubber trees on different land.

The shift from collective to individual land management, brought about by the production of rubber commodities, has also enhanced the transmigrant economy. Social institutions like Village Unit Cooperatives (KUD), acting as official institutions, play a crucial role in purchasing transmigrant agricultural products like rubber sap. The KUD, an institution that bridges the transmigration program in Jambi, receives sales of rubber sap from transmigrant farmers and automatically deducts 30% of the proceeds to pay off credit to the core plantation (Hasna, personal communication, July 3, 2023; Koni, personal communication, April 3, 2021). The transmigrants' credit remains unpaid until they receive a land repayment certificate due to this deduction from sap sales. This deduction from sales to the cooperative has caused many transmigrants to sell their rubber products to middlemen (Hasna, personal communication, July 3, 2023; Juwairiyah, personal communication, May 2023; Koni, personal communication, April 3, 2021). This delays the repayment of credit. This phenomenon does not only occur in UPT Durian Luncuk but is common in other transmigration settlements in Jambi Province, such as the transmigration settlement area of Rimbo Bujang, Jambi ("Middlemen Infiltrate Rubber Farmers Participating in PIR Jambi," 1989).

From the beginning of the placement of transmigrants in UPT Durian Luncuk I in 1983 until 2006, there were three phases of leadership. *During the first UPT period (1983-1987), the leadership continued to operate from Durian Luncuk village, under the guidance of the UPT head.* Among the UPT heads who had led Durian Luncuk I were Wilson Malau, Sugiatman, Jalaludin, and Hasibuan (Ali Sukamto, personal communication, May 2023; Imam Barowi, personal communication, April 3, 2021). During Sugitaman's leadership, the initial social institution of farmer groups began to develop in UPT Durian Luncuk I.

*Second*, during the transition period (1987-1993), the village had its own head, Ibrahim, an APPDT transmigrant, but remained under the guidance of the Head of UPT. During Ibrahim's reign, the social institution that began to develop was the market, which not only had an economic impact on Durian Luncuk I UPT transmigrants but also on the community around UPT.

*Third*, during the definitive village period (1993-2006), the Jambi Provincial Government took control of the UPT and converted it into a village in 1993, under the guidance of Imam Barowi, who became the first village head elected through the general election system in 1990. Barowi held power until 1998, after which Hadi Suyadi took over and ruled until 2006 (Imam Barowi, personal communication, April 3, 2021). The following discussion will delve deeper into the development of social institutions in UPT Durian Luncuk during this period.

### **Social Institutions in UPT Durian Luncuk I-Village Jangga Baru, Jambi**

The development of social institutions in transmigration areas plays an important role in shaping livelihoods, with recent studies highlighting the need for adaptive management

strategies to enhance community benefits and environmental management (Elmhirst, 2012). In addition to the relationship between plasma transmigrant farmers and nucleus plantations through the daily work system, there are also several social institutions that support the lives of transmigrants. The subsequent discussion will delve into various organizations and institutions within the social and economic system of UPT Durian Luncuk I-Village Jangga Baru from 1983 to 1998.

### 1. Farmer Group

The community of UPT Durian Luncuk I is a plasma farmer of the People's Core Plantation, so in working with the institution or organization that plays an important role in the work system, the farmer group is the one. At the start of the placement period, UPT had 20 farmer groups, each with 25 members. However, as many transmigrants left the settlement in search of employment elsewhere, the number of farmer group members increased to 425 out of 500 transmigrants leaving the settlement (Department of Transmigration of Jambi Province Level I, 1986). Family heads, who are required to work in the nucleus plantation, form farmer groups. Farmer groups organize the division of labor among transmigrants who work collectively in the nucleus plantation, and they also assist the nucleus plantation in conducting agricultural training. Imam Barowi, in a personal communication from April 3, 2021, explains that this grouping is based on residence positions and aims to facilitate the mobilization of workers to cultivate the plantation land.



Figure 2 Handover of Plantation Commodity Seeds to the Head of the Farmer Group

Source 2 Documentation of PTPN VI Durian Luncuk

There were 20 farmer groups at the beginning of the formation in 1984, namely, Margo Makmur, Mekar Harapan, Cahaya Baru, Cinta Makmur, Margoyoso, Lestari, Tani Mukti, Panca Tunggal, Sedyo Rukun, Margo Mulyo, Karya Maju, Margo Mukti, Karya Bhakti, Margo Usaha, Jaya Makmur, Hidup Merata Baru, Sri Rezeki, Sri Tanjung, Sumber Rezeki, and Mekar Jaya (Salim & Suherman, 1995). Each group has 25 members (Imam Barowi, personal communication, April 3, 2021). One chairperson leads each farmer group; typically, the chairperson also serves as the group's head when dispatching transmigrants from Java Island. Prior to their dispatch, the majority of group leaders, particularly those from Central Java, underwent special training in their home areas to prepare them for life in transmigration settlements (Ali Sukanto, personal communication, May 2023; Imam Barowi, personal communication, April 3, 2021).

The community views the head of the farmer group as having a higher social status. The head of the farmer group also has the *power* to place self-initiated transmigrants and replacement transmigrants to fill the vacant houses that have been left by old transmigrants who do not feel at home in transmigration settlements, of course in accordance with the

approval of the head of UPT (Ali Sukamto, personal communication, May 2023). In terms of economic function, they are also the leader of each group member in depositing the sap from rubber tapping to the Village Unit Cooperative (KUD).

In addition to the head of the farmer group, in line with Rofiq Ahmad, the plasma farming community, namely transmigrants in their social life, shows that among them there are social elites, religious elites, economic elites, and groups of field officers, such as transmigration settlement officers (the head of UPT and his staff), health extension workers, and teachers, who are separate elites (Ahmad, 1998, p. 43). This phenomenon also occurs in the transmigrant community of UPT Durian Luncuk I-Village Jangga Baru.

## **2. Village Unit Cooperative (KUD) New Business**

The KUD (Village Unit Cooperative), which has been a significant economic institution for the transmigrant residents of UPT Durian Luncuk I-Village Jangga Baru since the beginning of the placement period, only received a legal entity number in 1985. Residents of a village unit form the KUD, the smallest community economic unit, which the government legally establishes. (Jambi Province Statistics Office, 1990).

The cooperative in UPT Durian Luncuk I-Village Jangga Baru is KUD Usaha Baru with legal entity number 633/BH/XV/1985. (Salim & Suherman, 1995). Apart from purchasing rubber sap from transmigrant farmers when they produce it, KUD Usaha Baru has been supplying daily necessities to transmigrant communities since its establishment in 1983. In 1989, KUD Usaha Baru boasted 493 members and operated a retail business (Department of Transmigration Jambi Province, 1989).

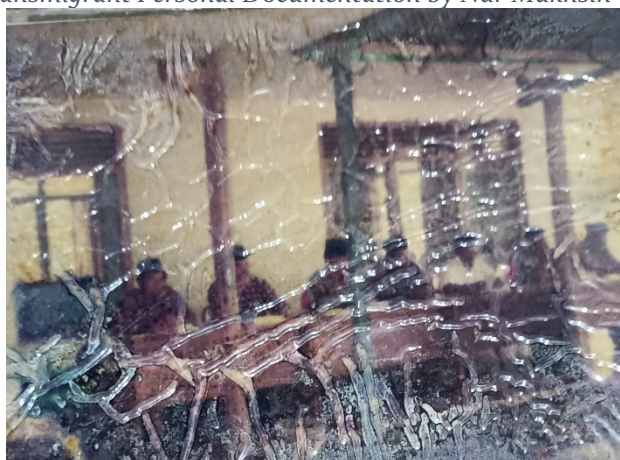
The growth of KUD Usaha Baru is closely linked to the expansion of farmer groups. Despite the initial formation of farmer groups for daily guidance and labor division in the core plantation, each group continues to function independently on plasma land. The head of the farmer group represents its members, submitting each member's rubber tapping results to the KUD for sale to the core plantation.

Once the cooperative established itself as a definitive village, its development accelerated. KUD, before 1993, sold rubber from transmigrant farmers to the core plantation. Agus Salim took over as the cooperative's chair in 1993, and the cooperative started selling its own tapped rubber to the processing plant. In 1993, KUD established its own transportation fleet and constructed a new, more capable building (Salim & Suherman, 1995). According to KUD data, in 1994, there were 21 farmer groups, including the new group Tunas Karya, each consisting of 19 to 25 members (Salim & Suherman, 1995). With the advancement of the KUD, the economy of the Durian Luncuk I-Village Jangga Baru community also became more established.

Under the leadership of Agus Salim, KUD successfully added a variety of supporting facilities, including transportation facilities, established a more established building, and was recognized as a model cooperative by the Jambi Provincial government in 1996 (Basri Yunus, personal communication, July 27, 1996). This indicates that during this period, the community's economy experienced significant growth and improved cooperative management.



*Image 3 Presentation of Kencana Achievement Prize in 1996 in Kerinci Regency*  
*Source 3 Transmigrant Personal Documentation by Nur Mukhsin*



*Image 3 Annual Meeting conducted by KUD Desa Jangga Baru in 1996*  
*Source 3 Transmigrant Personal Documentation by Nur Mukhsin*

### 3. Arisan

In addition to KUD, there is another economic driver association known as arisan. KBBI defines arisan as an activity where multiple individuals gather equal-valued money or goods, using a lottery system to decide who receives them. The lottery takes place in a periodic meeting until all members have it.

Transmigrants UPT Durian Luncuk not only do arisan as a routine, but it is done to build a place to live, because the residence provided at the beginning of the placement only has a size of 4 × 6 M and is made of boards, so it is semi-permanent and is considered not durable. In addition, the size of this residence is not sufficient to carry out gathering activities between communities; therefore, renovating the residence is a priority for transmigrants (Yanmesli, 2019).

If one transmigrant wishes to renovate a residence, another transmigrant will invest in building materials, with the understanding that the recipient of the materials will return them upon completion of the residence. Arisan is a residence-based, agreement-based institution that accepts money or goods. The closeness of the informal institution of arisan to the renovation of transmigrant housing is in accordance with Sukardi's narrative.

"If you make roof tiles, it's the result of your work, arisan-arisan, nyicil-nyicil nyimpan, dikit-dikit. I get arisan to buy roof tiles, I get wood, I get it, and then I build it, so that's what it is." (Sukardi, personal communication, July 3, 2023).

In addition to embroidery, arisan is another activity within the PKK organization (Department of Transmigration, Jambi Province, 1989). After the community's economy



improved during the definitive village period (1993-1998), the religious gathering (majelis taklim) also began to host arisan. Thus, it can be understood that this informal artisan institution became a forum and medium for transmigrants to fulfill their primary needs, improve their standard of living, and encourage and enliven social and religious activities.

#### 4. Market

Ibrahim, an interim lurah official (PJS) during the transition period, built the market in UPT Durian Luncuk I-Village Jangga Baru. Before the market's construction, the community relied solely on KUD to meet their basic needs. Despite its simple construction near the axis road, the market features a nipah leaf-roofed improvised wooden structure (Karmin, personal communication, July 3, 2023; Sukardi, personal communication, July 3, 2023). However, the market is a community economic forum for the UPT I community and other UPTs in the vicinity (Transmigration Research and Development Center, 1992, p. 72). Due to inadequate roads and limited transportation facilities, transmigrants often wasted their agricultural products before the market existed, as they had no access to sell them to the regency capital (Sukardi, personal communication, July 3, 2023).

Moreover, the number of shops or stalls in UPT I remains extremely low, as during the initial years of placement (1983-1985), the government forbade transmigrants from trading due to the centralization of work within the core plantations (Imam Barowi, personal communication, April 3, 2021). Only two UPTs have placed transmigrants in the Durian Luncuk area, making their labor the main priority. With the arrival of new transmigrants in other UPTs, the community in UPT I has become more flexible in opening other businesses.

The market at UPT Durian Luncuk-I in Jangga Baru Village takes place once a week. Initially the market was designed to open on Saturday mornings, but when traders arrived at the market area on Friday afternoons, the community was already busy buying various necessities. In addition, most transmigrants work on their rubber plantations in the morning, so the market takes place every Friday afternoon until evening (Sukardi, personal communication, July 3, 2023).

With the construction of the market in UPT I Durian Luncuk, economic activity has increased. Sellers of clothing generally come from Muara Bulian, the capital of Batang Hari Regency, and the majority are Minang. Transmigrant communities from both UPT I and surrounding areas typically sell their food needs. Therefore, the market institution not only affects the economic well-being of Durian Luncuk I transmigrants, but also has a significant impact on the community surrounding the UPT and at the regional level.

### **Informal Gives Birth to Formal: The Role of Religious and Cultural Social Institutions in Transmigration Settlements**

The majority of the people in UPT Durian Luncuk I-Village Jangga Baru are Muslims. In 1986, there were 470 families (1,965 people) who were Muslim and 8 families (27 people) who were Catholic (Department of Transmigration, Jambi Province, Level I, 1986). In 1989, the number of Muslims increased to 2,234, while the number of Catholics decreased to 19. In addition, there was an increase in religious diversity, with 11 individuals practicing Protestant Christianity and 4 individuals practicing Hinduism. (Department of Transmigration of Jambi Province, 1989).

Early on in the Durian Luncuk Transmigration Settlement Unit, two mosque buildings—the Dar as-Salam Mosque in hamlet I Pandan Kuning and the al-Ikhlas Mosque in hamlet II Pandan Arum—provided worship facilities. Both mosques are located on the main road. This meant that those living far from the main road had to travel quite a long way to reach it. In 1989, the community built Bait As-Sajidin, a mosque, in Hamlet IV UPT Durian Luncuk I, a location far from the main road. The community independently constructed this mosque. The community also independently constructed the Miftah al-Jannah mosque in Hamlet III, Pandan Sari in 1993 (Imam Barowi, personal communication, April 3, 2021; Mardiko, personal communication, March 29, 2021). The Transmigration Department of Jambi Province recorded the presence of 10 musala in 1989, in addition to the mosque.

These mosques serve not only as places for prayers, but also as forums for the community to discuss and find solutions to current social issues. For instance, the community in Jangga

Baru Village has been instrumental in formulating and instituting Islamic education. Agus Salim initiated the establishment of Madrasah Ibtidaiyah in 1988, which Barowi referred to as Madrasah Tarbiyatul Alimin.

"This madrasa was established in 88; in 1988 we established it, so we established the madrasa; we named it Tarbiyatul Alimin" (Imam Barowi, personal communication, April 3, 2021).

The Darussalam Foundation evolved from this madrasah, establishing a Madrasah Tsanawiyah in 1997 and a Madrasah Aliyah in 2003. In 1998, the Regional Office of the Ministry of Religious Affairs of Jambi Province incorporated the Madrasah Tsanawiyah with foundation status. Each hamlet saw the construction of additional madrasahs. Mosques, particularly the Darussalam mosque, hosted initiation and meetings related to the establishment and development of Islamic education (Imam Barowi, personal communication, July 3, 2023). This phenomenon demonstrates how non-formal institutions, such as mosques, can foster the emergence of formal institutions, such as educational institutions, which are indicative of societal progress.

Religious traditions, such as the kenduri to celebrate Lebaran ketupat, take place in the mosque in Dusun II Pandan Wangi (Hasna, personal communication, July 3, 2023; Ponikem, personal communication, May 2023; Solekah, personal communication, May 2023). This shows that in UPT Durian Luncuk I-Village Jangga Baru, the mosque is not only a place for performing *mahdhoh* worship (*hablun min Allah*) but also a public space for various social and traditional activities. This shows that non-formal institutions are also a forum that can bring diverse communities together in social harmony and maintain the traditions and culture of the transmigrant community. (Wahyuni, Nurismawati, & Saputra, 2022).

Few transmigrants have known each other since Java, but almost all do not. During the early years of placement, transmigrants still carried out social and religious activities in groups. Despite their distance, West Javanese transmigrants living in hamlet II Pandan Arum, surrounded by Banyuwangi transmigrants, continue to entrust their children's Qur'anic education to Sundanese teachers in hamlet III Pandan Sari (Baban Syakbanan, personal communication, June 20, 2023; Edoh, personal communication, June 20, 2023). However, this does not imply a dispute between them; rather, the similarity in language and culture can lead to a sense of happiness and comfort when engaging in social activities with their fellow groups. (Hidayat, 2018).

This phenomenon also manifests in social affairs and the display of culture through the arts. The arts found in UPT I in 1986 were ketoprak, tambourine, and kuda lumping (Department of Transmigration of Jambi Province Level I, 1986). The Department of Transmigration of Jambi Province added the arts of ludruk and Malay orchestra in 1989 (Appendix 9). During the initial years of their placement, transmigrant communities continued to live in social groups and practice their culture and religious traditions (Narmiyati, personal communication, May 2023). This is a period of adaptation for transmigrants at the beginning of placement and only lasts for 3 to 4 years (M. Amir, personal communication, June 20, 2023). Afterward, the community has been able to blend in with the surrounding community without ethnic boundaries or other differences. This is also influenced by the many social, religious activities and Islamic traditions that are carried out collectively, thus binding the community into unity (Ayu, 2021). In addition, the occurrence of inter-ethnic marriages among transmigrant communities also strengthens solidarity in the midst of multicultural life in UPT Durian Luncuk I-Village Jangga Baru. The impact of transmigration on regional development has been significant, with evidence showing improvements in infrastructure, economic activities, and socio-cultural activities through social institutions formed in transmigration areas.

## CONCLUSIONS

The PIR-Special transmigration program of 1983 established the Durian Luncuk I-Village Jangga Baru Transmigrant Settlement Unit, a region poised for growth and development through the enhancement of social institutions. This encompasses a variety of initiatives, including farmer groups, KUD, markets, and arisan within the socio-economic sphere, as well as mosque institutions and art groups in the socio-cultural domain. Indeed, non-formal institutions, exemplified by the mosque in UPT Durian Luncuk I-Village Jangga Baru, have facilitated the development of formal institutions, particularly educational establishments, signifying a noteworthy progression in the socio-cultural evolution of transmigration settlement regions. Both formal and non-formal social institutions function as a foundation for cohesive community engagement, fostering economic development and socio-cultural progress in UPT Durian Luncuk I and its neighboring communities. This illustrates the essential function that social institutions serve in the evolution of transmigration regions and their adjacent locales. Consequently, it is imperative that we emphasize the advancement of social institutions in areas designated for transmigration placement and ensure their ongoing development to successfully realize the principles of transmigration as a means of fostering equality.

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