

The Integration Of Javanese Immigrants With Malayan Society In Riau Province: Peace And Cultural Values

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Abstract – Transmigration is outlined in Article 4 of Law No. 15 of 1997 concerning transmigration in Indonesia. There are cases of social conflicts due to cultural differences between indigenous people and migrants, in this case, the Javanese and the Malayan, in Riau Province, one of the transmigration destinations. Practically speaking, this social integration process is tainted by conflict and violence. This study examines the tolerant cultural values of native Malays and Javanese migrants in Riau Province. Acculturation is the taking on or acceptance of one or more cultural traits as a result of coming into contact with two or more different cultural traits that are related to or cross paths with one another. This study used a qualitative research method with a descriptive research design that combined an interviewing strategy with a literature review. The findings of this study suggest that smart government policies and mutual support between the two cultures are key factors in the achievement of cultural inculcation in Riau Province.

Keywords – Integration, Javanese, Riau Province, Transmigration

I. INTRODUCTION

The three primary goals of transmigration are outlined in Article 4 of Law No. 15 of 1997 concerning transmigration in Indonesia. First, improve the capacity and output of the immigrant community (transmigration and the community around the transmigration settlement). In order for the economy and sociocultural to continue to develop and thrive, it is important to first establish independence among migrants and the communities surrounding transmigration settlements. The three aims are expected to strengthen local communities by working to mobilize and make use of available resources in order to achieve equitable population growth and development [1].

The integration of the individuals who make up the three aforementioned targets is like two sides of the same coin. Theoretically, social integration is a development that occurs over time in order to achieve perfect correspondence between the components that collectively make up a comprehensive culture [2]. Practically speaking, this social integration process is tainted by conflict and violence. Citing educational materials from the Ministry of Culture and Education [3], one of the four variables that lead to social disputes is cultural differences. The four variables are individual differences, cultural differences, interest disparities, and too-rapid social change.

This example demonstrates a recurrent theme: social integration is a process in a conflict-prone society. In Indonesia's past, cultural disagreements have contributed to a number of social crises. The Moluccan War, the Sambas Riots, and the Sampit Tragedy may be Indonesia's most notable historical events in this sense [4, 5]. Along with these conflicts, there are other ethnically motivated conflicts in Indonesia, including the Lampung and Bali Social Conflicts, the Aceh Social Conflicts, the West Java, Yogyakarta, Lampung, and West Nusa Tenggara Social Conflicts, all of which have their own records of the social conflict phenomenon [6].

Ernan Rustiadi et al. specifically addressed the issue of transmigration by demonstrating the lack of social bridging capital between ex-trans villages and neighboring villages [7]. In other ex-transmigration settlements, the pattern of engagement is increasingly prevalent. This is because various facilities have not been established and production activities in villages that are functionally connected to transmigration settlements have not increased in accordance with demand and supply. Poor transit systems and limited social capital development are further arguments in favor of this. Another component is the central government's assistance in promoting the transmigration area's institutional and regional advancement through the transmigration program (social linking capital). This makes the integration of migrants into the local communities' social systems susceptible to conflict [8].

In Riau, disagreements over forestry, plantations, and natural resources can lead to social unrest. Social tensions have been brought up by the Riau land system's irregularities, such as overlapping land permits [9]. This is intriguing because there aren't many social disputes driven by cultural differences despite Riau being one of the transmigration hotspots. Midway through August 1962, the first transmigration operation to Riau Province began with 100 family heads [10]. According to the Antar Census Population Survey (SUPAS) results from the Central Statistics Agency (2016), Riau Province saw a 215.350-person migration in 2015.

Based on the presentation above, it would be fascinating to investigate how the Javanese and Malay people of Riau Province are assimilating the values of a peaceful culture that belong to both groups. The Malay people are the indigenous people of Riau.

II. RESEARCH METHODS

This study employs a descriptive research design and a qualitative approach. According to Anselm Strauss and Juliet Corbin, a qualitative study is one whose findings are not based on statistical analysis or other counting methods [11]. Sugiyono asserts that there is a positivist research approach that uses the researcher as a key tool to assess the state of natural things rather than performing tests [12]. This study focused on the Riau Province as its subject, with the aim of examining how Javanese Transmigrants integrated peaceful Malay culture into their own. Interviews were used as a data-collecting approach, while library research studies were used as a backup. Identifying informants via intentional methods. The main informant and additional informants are the two categories into which informants fall. Three individuals served as the key informants: Prof. Dr. Yusmar Yusuf, a sociology lecturer at Riau University, Jenri Salmon Ginting, Head of the National Unity and Political Agency of Riau Province (Kesbangpol), and Efri Subayang, Chairman of the National Association of Indigenous Peoples (AMAN). Brig. Gen. TNI M. Syech Ismed, Commander Danrem 031/Wira Bima, Irjen Pol, M. Iqbal, and I Dewa G. Buddy D.A, S.H, M.H., Chairman of the Bangkinang District Court served as additional informants for this study.

In contrast to descriptive data research, which is produced by qualitative data processing, the data and materials that were gathered and gained from the research were processed, assembled, and qualitatively examined. Deductive inferences were made from the debate based on accepted theories.

III. THEORETICAL FOUNDATIONS

Researchers applied the Theory of Cultural Acculturation to comprehend the harmonious cultural acculturation between native Malays and Javanese migrants in Riau Province.

A. Theory of Cultural Acculturation

Acculturation, according to Suyono's citation of Rumondor, is the taking on or acceptance of one or more cultural traits as a result of coming into contact with two or more different cultural traits that are related to or cross paths with one another [13]. This concept makes it clear that for intercultural dialogue to occur, mutual understanding between the two cultures is required. A group of people with a particular culture are exposed to elements of a foreign culture in a way that allows the elements to gradually be accepted and processed into their own culture without impairing the personality of the original culture, according to Nardy. This process is known as acculturation or culture contact [14]. Acculturation, according to Hashim, is the melding of two cultures and takes occur in a tranquil and harmonious setting [15]. Acculturation is the combining of two or more civilizations to produce a new culture while retaining elements of the earlier culture. Acculturation is the process by which a person, group, or class of people gradually adjusts to elements of a foreign culture, according to the Organization for Migration (ideas, words, values, norms, behavior) [16].

The acculturation process starts as soon as a transient person immerses themselves in the local culture. The acculturation process will go on as long as transmigrant people stay in contact with the local sociocultural system directly. The dynamics of persona and social communication, the communication environment, and potential acculturation will all work together to promote assimilation, which is ideal assimilation in theory, even though potential acculturation may not go well.

We may identify a number of important components of acculturation based on the definitions given above, including:

- a. It demands ongoing involvement or contact across cultural boundaries.
- b. The result is a minor modification of the cultural or psychological phenomenon among the persons who interacted, which usually persists in the following generation.
- c. We can distinguish between process and stage when there is dynamic activity during and after contact, as well as when there are long-term effects of relatively steady processes. As a result of the process of cultural contact, the final product may comprise both modifications to currently existing phenomena and the development of completely new phenomena.

According to some of the definitions of acculturation given above, it may be said that acculturation is a process that begins as soon as people come into touch with one another in order to help them adapt to the new culture. The analysis of the peaceful cultural acculturation of the native Javanese and native Riau populations in the province of Riau will make use of the aforementioned conceptual aspects of acculturation.

IV. RESULTS AND DISCUSSION

A. History of Transmigration in Riau Province.

Transmigration began in terms of the political policy on December 12, 1950, the day Indonesia gained independence. In Indonesia, this day is now observed as Bhakti Transmigration Day (HBT) [17]. However, transmigration has actually been occurring for centuries in both trade and trade missions, according to a more comprehensive historical perspective [18].

With 1.4 percent of Indonesia's total population and a population density of 13 people per square kilometer, Riau Province presented an opportunity for agricultural development when plans for the expansion of the transmigration program in the Five-Year Development Plan (Repelita) third were being made (1979-1984). As the exploitation of oil resources has long dominated Riau's economy, the provincial government of Riau provided land for habitation in the Pasir Pangarayan region in the hopes that transmigrant cultivation of arable crops will increase the supply of rice and secondary foodstuffs for urban areas in eastern Riau. No claims to the land were filed because the majority of the inhabitants subsisted on shifting agriculture and income from wild rubber [19].

Each household received two acres of farmland, food crop seeds, a few farm tools, and 18 months' worth of food. According to the transmigration service's design, settlers received two hectares divided into three pieces, the first of which was a 0.25-ha yard that was ready to plant and had full permission to be developed into a home. The second section (LahanI) consists of one hectare of cleared land for the growth of food crops, while the third part (LahanII) is made up of 0.75 ha of unopened land that will eventually be used for tree crops [19].

B. Acculturation of Peaceful Cultural Values of Indigenous Malays and Javanese Transmigrants in Riau Province.

Studying transmigrant settlements in North Luwu, Sulawesi, Puji Hartati found that those who came from Java Island had more social capital than those who remained. This social capital grows out of an egalitarian mindset, which in turn gives rise to the norms, networks, and mutual trust that are crucial social capital elements. In fact, social capital contributed 13.4% to the expansion of villages with a transmigration history. By conserving local knowledge and the history of reciprocal cooperation brought from the place of origin, it further fosters the closeness of social interactions amongst transmigrant groups. Of the top experts on rural communities Rural Javanese communities are considered to be among the most powerful rural communities in the world, with the strongest communitarian heritage, according to Scott (1976) in Subejo.

Malay society, on the other hand, is generally recognized as being open. Philosophically speaking, the term "Melayur" means "Layur," which denotes the kind nature of the Malay people [18]. The Chairman of the Association of Indigenous Peoples of the Archipelago's assertion that the Javanese people were transformed into Malays the moment they stepped foot in the Land of Riau supports this [20].

Even with the aforementioned, the integration of the two cultures is not entirely seamless. In the middle of the 1990s, immigrants face a terrible scenario. They are frequently connected to the Java Island "outcast" community [21]. The stigma eventually vanished as transmigrants' economic circumstances improved and intricate patterns of cultural fusion emerged. Riau and Javanese transmigrant acculturation was sparked by a variety of cultural causes, including weddings, traditional ceremonies, and other events. People from Java who are skilled in farming (food production) have also taken on leadership roles in Riau's agrarian system revolution, which is characterized by food collecting [18].

The government in Riau Province supported the protracted process of integrating Malay culture into politics and the legal system. The governor of Riau's rule number 46 from 2018 on the use of Malay cultural elements in public settings reflects this. As stated in Pergub Riau No. 46 of 2018 Article 2, this Governor Regulation is meant to serve as a reference for local governments, reGENCY/city governments, managers, owners, employers, employees, and communities in the use of Riau Malay cultural content in public areas. Additionally, the Riau Province has a robust system of customary institutions that could serve as a template for conflict prevention [21]. The Pekanbaru City Regional Regulation (Perda) No. 1 of 2016 about the Riau Malay Customary Institution of Pekanbaru City provided confirmation of this.

The union of Javanese and Malay cultures in Riau Province typically functions effectively due to strong synergy at the community level, Customary Institutions, and constitutional strengthening of both through regional laws and regulations. The conflicts between the two cultures along their journey are not documented in history [18, 20, and 22].

The conflict between Malays and other migrant residents, such as Javanese migrants, is nevertheless a possibility. This is because Riau is seeing an increase in interest in land tenure. The Malays were more and more marginalized in their own territories as a result of the indigenous people, who were the traditional heirs, being infiltrated by many outsiders to trade the land [22].

V. CONCLUSIONS AND SUGGESTIONS

The accomplishment of peaceful cultural acculturation in Riau Province is not just attributable to the natural success of the blending of cultures or the government's well-targeted strategic measures. Great cooperation exists between the two. On the one hand, as previously indicated, a meeting between a Javanese culture with a strong bonding value and an open Malay culture will undoubtedly foster cultural fusion.

The municipal administration has also been successful in incorporating local cultural values into its policy. Given the vast cultural diversity of the nation, it is crucial that this kind of approach model be developed in Indonesia in order to foster peace and achieve national security. The efforts of national values, especially Pancasila, the 1945 Constitution, and the principle of Bhineka Tunggal Ika, to realize Indonesia with a highly different cultural background to be able to live in the same paradigm, including the integration of Javanese culture and the Riau Malay population.

According to the foregoing argument, the transmigration policy of the Javanese and Malay communities in Riau generally succeeds on a cultural level. However, to avoid potential conflict between the two cultures, researchers advise continual conflict reduction.

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