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Social Changes of Transmigration Society on Social, Economic and Cultural Perspective in Margo Mulyo Village

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# SOCIAL CHANGES OF TRANSMIGRATION SOCIETY ON SOCIAL, ECONOMIC AND CULTURAL PERSPECTIVE IN MARGO MULYO VILLAGE

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**Abstract.** The purpose of this study is to analyse how the social changes of transmigration society. It is viewed from some perspectives, which are seen from social, economic and cultural aspects of the society in Margo Mulyo village, Jati Agung Subdistrict, South Lampung Regency. This research uses qualitative research by descriptive approach. The sampling technique used is *snowball sampling*. Data collection technique is done by a complete interviews, observation and photo documentation. The results show that (1) Land ownership by transmigration society from generation to generation was running out and cause the last generation need to gain income from other islands (2) On average, child from transmigration society attended education to the middle level and the next generation got education to senior high school level but there were also come to college (3) Institutions in Margo Mulyo village started with only a small number of village officials and now have developed into various village organizations from generation to generation (4) transmigrants have a livelihood as farmers but with own land and wider land (5) The income of transmigration society has changed better (6) Transmigrants brought a lot of Javanese Culture to their destination and some have flourished until now but as the change of modern era, some traditions have left by the generation.

**Keywords :** *Social Change, Transmigration, Social, Economic and Cultural Rights*

## I. INTRODUCTION

Transmigration is a voluntary migration of people to improve welfare and settle in transmigration areas organized by the government. Transmigration area is a cultivation area that has a function as a society settlement and place of business in a development system of a transmigration development area or transmigration settlement location. This is prepared for transmigrants, who are citizens of Republic Indonesia who move voluntarily to the Transmigration Area.

Based on introduction research conducted in Margo Mulyo village which is one of the villages that become the transmigration destination in Jati Agung sub-district, South Lampung regency, these transmigrants come from Yogyakarta Special Region such as Sleman, Kulon Progo and Gunung Kidul. Transmigrants came to Margo Mulyo village in 1969. These transmigrants were the first migrants in Margo Mulyo village which was previously a forest. A number of 390 households occupy 3 predetermined blocks. Block 1 and 2 were inhabited by 250 households and block 3 was inhabited by 140 households. The implementation was carried out by Yogyakarta Special Region (DIY). After transmigration to Margo Mulyo Village, the society got an average of 2 hectares of land, the land is  $\frac{1}{4}$  for building houses and  $1\frac{3}{4}$  for agricultural land. This happens because in their origin area, some of them do not own their own land and by land giving from the government, it was hoped that the society

can develop their economy in a new place and the welfare of the society will increase.

According to Sudjarwo (2017: 72 ) in the Javanese society, there was a slogan which say that a person leave his village due to one of the reasons, if not 'lack of something, or because of 'wirang'. Less was interpreted as due to economic problems; in other words someone left his hometown due to lack of clothing, food and shelter. As for wirang, it means self-esteem. In broad terms, wirang can be seen as an actions that reduce dignity.

According to Soekanto (2012: 261) social change was any change in social institutions within a society, which influences its social system, including values, attitudes and patterns of behavior among groups in society. The basic concept of social change according to Martono (2016 : 2) involves 3 things: first, the study of differences; second, studies are carried out at different times; and third, observations on the same social system . Major changes in society occur in all areas of life in those fields; economics, politics, languages, entertainment arts, customs and others ( Ranjabar, 2015: 55). According to Soekanto (2012 : 261) change can be related to 1) Social values; 2) Behavioral patterns; 3) Organization; 4) Social institutions; 5) Level of society; 6) Power and authority and others.

Transmigration was voluntary migration of people to improve welfare and settle in transmigration areas organized by the Government. Implementation of transmigration was to increase the ability and productivity of transmigration communities, build community independence, so that the economic, social and cultural transmigration communities were able to grow and develop sustainably (Manuwiyoto, 2004 : 69). Furthermore, according to the results of research Nitiyasa and Sudibia (2013 ) stated that the reorientation of transmigration in regional-based development actually repositioned the essence of transmigration development that was regional development through new rural development. The new village will later be developed for the lives of new transmigrants to fulfill the needs of transmigrants in the new place.

## II. RESEARCH METHODS

The approach used in this research is a descriptive qualitative approach. According to Creswell (2008 :

16) qualitative research is a type of educational research which researchers depend on the views of participants; ask broad general questions; collecting data consisting mostly of words (or text) from the participants; describe and analyze these words for themes; and conduct investigations subjectively, biased. According to Setyosari (2013 : 46) descriptive research is research that aims to explain or describe a situation, event, object, whether people, or everything related to variables that can be explained either by numbers or words. The design model used in this study is a case study design model. According to Setyosari (2013 : 51) case study is a type of ethnographic research study that focuses on a single object, such as a program, an individual, a group, an institution or institution, an organization. The purpose of the case study is to get a description (description) and a deep understanding (detail) about the whole (case).

Data collection is obtained from interviews, observations, and documentation. In accordance with the problem formulation as well as the purpose and use of the study, in this study the authors used a descriptive qualitative method with ethnographic research. The method used is expected to produce good description data. The research location chosen by the author is Margo Mulyo village, Jati Agung Subdistrict, South Lampung Regency.

## III. RESULTS AND DISCUSSION

Margo Mulyo villagers in Jati Agung Subdistrict, South Lampung Regency were transmigration society who have experienced social change. These changes can be seen in social, economic and cultural perspectives. These changes can be seen in the results of observation on the research place. Based on interviews with informants in the research place, data were obtained about social changes in social, economic and cultural perspectives in Margo Mulyo village, Jati Agung Subdistrict, South Lampung Regency. The following were the explanation of these changes.

First, land ownership of transmigration society began with the granting of land by the government in the form of agricultural land for 1  $\frac{3}{4}$  hectares and  $\frac{1}{4}$  hectares for housing. Agricultural land was used by society to grow crops in the form of rice, corn and cassava. This was intended to fulfill their daily lives. Funding children's school tuition fee and others. But over time the land began to be distributed

to her children as a legacy. But the last generation mostly did urbanization to work in the capital. It was not only to fulfill their life but because there is no work that can be done in the village. Land from the first generation was land obtained from the government and then passed on to the second generation until the third generation was finished. And about the fourth generation did not inherit the land again but did urbanization to the capital city. They stated that this was one way to get a better livelihood despite having to be apart from family. They mostly work in a factory or company such as convection, car parts company and there were those who have oil palm plantations in Pekanbaru. They have enough oil palm plantations for their livelihood to be able to buy a car, build a house and send their children to college.

Second, Margo Mulyo village as a transmigration destination village that was developing in various fields of life and one of them was in the field of education. Society who were increasingly showing their interest in education can be seen from transmigration children who complete formal education. The society of transmigration realize that their children must be far better than their parents, so they send their children to school so that they do not lag behind because the times have progressed quite quickly. Mostly some child of transmigration society was educated at the secondary school level. This shows that transmigration children have better education than their parents. Next generation education was getting better. There are grandchildren of transmigration society who have entered college. This shows that the level of education was progressing.

A person's education reflects the level of knowledge he has gained, the higher the education the more extensive knowledge, but conversely if the education was low, the knowledge possessed was also limited. With limited capabilities, it will be more difficult to get high-income jobs. But people in the village transmigration Margomulyo realized will the importance of education for their children. They want the lives of their children to be much better. This is supported by school facilities that can be easily reached by their children.

According to Idi (2011: 59) education has a function to make social changes, such as 1) cultural reproduction 2) cultural diffusion 3) developing cultural analysts on traditional institutions 4) making

changes and modification of traditional social economic levels 5) making changes which has been fundamental to the traditional intuitions that have been left behind.

Based on this description education was very important in order to help the society in solving problems in order to achieve the desired welfare and prosperity which of course towards a better direction. With education the quality of a person will increase so that it helps in achieving prosperity.

Third, in the beginning of Margo Mulyo village formation, it has tried to form a social organization, although it started from a small stage. Starting from the division of blocks in Margo Mulyo village into 3 parts and each block has a civil servant and every year it always develops. Nowadays, Margo Mulyo village has village officials from the village head to subordinates.

Institutional was formed to achieve a goal. Then the goal was to create a sense of security, comfort and facilitate the lives of people. Some social institutions that develop in the village of Margo Mulyo such as, LPM (Community Empowerment Institute); two, BPD (Village Consultative Organization (BPD)); three, PKK (Empowerment of Family Welfare); four, Village-Owned Enterprises (BUM Des).

The businesses managed by BUM Des such as: one, village stall; two, village markets; three, fishing ponds; four, neighborhood

Fourth, Margo Mulyo village was a village that has potential for agricultural and plantation products. The transmigration society living in Margo Mulyo village was mostly live as a farmer, this was in line with their work on the island of Java before transmigration. So after transmigration they remain a farmer. Because most of them do not have other skills. But the change that occurred was that in Java, most of the transmigrants were only agricultural laborers and did not have their own agricultural land or they cultivated agricultural land owned by their parents. After they migrated to Lampung, they got agricultural land to be processed to fulfill their daily needs. Although there has not been much change in terms of livelihoods, the economic level of transmigrants was better than their previous situation on the island of Java.

Changes in livelihoods were caused by various factors that influence it. According to the results of Prambudi's research (2010) there were 2 factors that affect changes in livelihoods, such as internal factors and external factors. The internal factors that can cause people to change their livelihoods were the desire to earn more income in an effort to fulfill the needs of daily life, the desire to improve the standard of living of families, and the desire to fulfill their children's educational needs with the hope that there will be an improvement in living standards for their next generations. While external factors that affect changes in livelihoods were the social environment in the form of invitation influences from people around or neighbors who have succeeded in making livelihood changes.

The transmigration society in Margomulyo village certainly experienced two factors of livelihood change, such as changes in internal factors that wanted to get greater results in meeting family needs so that previously only a farm worker turned to a farmer who cultivates his own land and external factors in influencing changes in livelihoods, namely the existence of transmigration by transmigrants so that they have slightly changed their work patterns.

Fifth, formerly the transmigrants before transmigration worked as farmers and after arriving in Lampung, their profession did not change much. But the changes that occur were in terms of income where their income after transmigration for the better. Previously, on the island of Java their average income was amount of harvest of 5-10 quintals of rice / corn, but now the income of farmers after transmigration increased to reach 1 ½ tons - 2 tons of corn / grain. This shows that the income of transmigrants was progressing.

Society in Margo Mulyo village were mostly a farmer. The economic characteristics of farm households were the maximum profit and the purpose of farmers did farming activities to fulfill the needs of families and not motivated by business and always avoid risk (Hartono: 2011). The main purpose of someone doing a job was to get income in order to fulfill the needs of his family.

Sixth, Basically humans cannot live alone without other people in other words that humans always live in the midst of society so that human were called as social beings or social beings. This can be seen from

the cultural traditions that show togetherness among the people. The majority of the transmigration population was Javanese, where this tribe has a diversity of traditions that grow in the community. In Java, many traditions prevailed in the society and after the community carried out transmigration this tradition still took place in a new place. This shows that people do not want to eliminate the tradition that has long been growing in their original place.

According to Ranjabar (2006: 21) culture was a complex thing that includes knowledge, beliefs, arts, morals, law, customs, and other abilities and habits acquired by humans as members of society. In other words, culture includes everything that was acquired or studied by humans as members of society. Culture consists of everything that was learned by normative patterns of behavior, meaning that it includes all ways or patterns of thinking, feeling and acting.

The culture brought by the transmigration community was a culture that has grown and developed in their home regions. They preserve this culture because they think this culture must be preserved. The culture / traditions that have developed include one, clean village; two, nyadran; three, suroan.

#### **IV. CONCLUSIONS AND SUGGESTIONS**

Based on the results of research and discussion conducted on social changes in transmigration society viewed from a social, economic and cultural perspective, the results of the study show that transmigration society' land ownership begins with the government giving land in the form of agricultural land for 1 ¾ hectares and ¼ hectares for housing and over time the land was passed on to the next generation so that the last generation does not get a ration of land that makes them have to urbanize to the city to meet their needs. The second was about Education changes in terms of education of children of transmigration residents, from generation to generation getting more advanced so that the last generation has entered many lectures. Furthermore, the beginning of the formation of the Margo Mulyo village has tried to form a social organization, although starting from a small stage. Starting from the division of blocks in the village of Margo Mulyo into 3 parts and each block has a pamong and every year it always develops until now Margo Mulyo village has village officials from the village head to his

subordinates. In terms of the level of work of the transmigrants before transmigration they worked as farmers and after arriving in Lampung, their profession did not change much. But the changes that occur are in terms of income where their income after transmigration got better. This shows that the income of transmigrants was progressing. Furthermore, it was seen from cultural traditions that show togetherness among the people. The majority of the transmigration population was Javanese, where this tribe has a diversity of traditions that grow in the society. In Java, many traditions prevailed in the society and after the society carried out transmigration, this tradition still took place in a new place. This shows that people did not want to eliminate the tradition that has long been growing in their original place.

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# Social Changes of Transmigration Society on Social, Economic and Cultural Perspective in Margo Mulyo Village

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**Abstract:-** The purpose of this study is to analyse how the social changes of transmigration society. It is viewed from some perspectives, which are seen from social, economic and cultural aspects of the society in Margo Mulyo village, Jati Agung Subdistrict, South Lampung Regency. This research uses qualitative research by descriptive approach. The sampling technique used is *snowball sampling*. Data collection technique is done by a complete interviews, observation and photo documentation. The results show that (1) Land ownership by transmigration society from generation to generation was running out and cause the last generation need to gain income from other islands (2) On average, child from transmigration society attended education to the middle level and the next generation got education to senior high school level but there were also come to college (3) Institutions in Margo Mulyo village started with only a small number of village officials and now have developed into various village organizations from generation to generation (4) transmigrants have a livelihood as farmers but with own land and wider land (5) The income of transmigration society has changed better (6) Transmigrants brought a lot of Javanese Culture to their destination and some have flourished until now but as the change of modern era, some traditions have left by the generation.

**Keywords :** Social Change, Transmigration, Social, Economic and Cultural Rights

## I. INTRODUCTION

Transmigration is a voluntary migration of people to improve welfare and settle in transmigration areas organized by the government. Transmigration area is a cultivation area that has a function as a society settlement and place of business in a development system of a transmigration development area or transmigration settlement location. This is prepared for transmigrants, who are citizens of Republic Indonesia who move voluntarily to the Transmigration Area.

Based on introduction research conducted in Margo Mulyo village which is one of the villages that become the transmigration destination in Jati Agung sub-district, South Lampung regency, these transmigrants come from Yogyakarta Special Region such as Sleman, Kulon Progo and Gunung Kidul. Transmigrants came to Margo Mulyo village in 1969. These transmigrants were the first migrants in Margo Mulyo village which was previously a forest. A number of 390 households occupy 3 predetermined blocks. Block 1 and 2 were inhabited by 250 households and block 3 was

inhabited by 140 households. The implementation was carried out by Yogyakarta Special Region (DIY). After transmigration to Margo Mulyo Village, the society got an average of 2 hectares of land, the land is  $\frac{1}{4}$  for building houses and  $1\frac{3}{4}$  for agricultural land. This happens because in their origin area, some of them do not own their own land and by land giving from the government, it was hoped that the society can develop their economy in a new place and the welfare of the society will increase.

According to Sudjarwo (2017: 72) in the Javanese society, there was a slogan which say that a person leave his village due to one of the reasons, if not 'lack of something, or because of 'wirang'. Less was interpreted as due to economic problems; in other words someone left his hometown due to lack of clothing, food and shelter. As for wirang, it means self-esteem. In broad terms, wirang can be seen as an actions that reduce dignity.

According to Soekanto (2012: 261) social change was any change in social institutions within a society, which influences its social system, including values, attitudes and patterns of behavior among groups in society. The basic concept of social change according to Martono (2016 : 2) involves 3 things: first, the study of differences; second, studies are carried out at different times; and third, observations on the same social system. Major changes in society occur in all areas of life in those fields; economics, politics, languages, entertainment arts, customs and others (Ranjabar, 2015: 55). According to Soekanto (2012 : 261) change can be related to 1) Social values; 2) Behavioral patterns; 3) Organization; 4) Social institutions; 5) Level of society; 6) Power and authority and others.

Transmigration was voluntary migration of people to improve welfare and settle in transmigration areas organized by the Government. Implementation of transmigration was to increase the ability and productivity of transmigration communities, build community independence, so that the economic, social and cultural transmigration communities were able to grow and develop sustainably (Manuwiyoto, 2004 : 69). Furthermore, according to the results of research Nitiyasa and Sudibia (2013) stated that the reorientation of transmigration in regional-based development actually repositioned the essence of transmigration development that

was regional development through new rural development. The new village will later be developed for the lives of new transmigrants to fulfill the needs of transmigrants in the new place.

## II. RESEARCH METHODS

The approach used in this research is a descriptive qualitative approach. According to Creswell (2008 : 16) qualitative research is a type of educational research which researchers depend on the views of participants; ask broad general questions; collecting data consisting mostly of words (or text) from the participants; describe and analyze these words for themes; and conduct investigations subjectively, biased. According to Setyosari (2013 : 46) descriptive research is research that aims to explain or describe a situation, event, object, whether people, or everything related to variables that can be explained either by numbers or words. The design model used in this study is a case study design model. According to Setyosari (2013 : 51) case study is a type of ethnographic research study that focuses on a single object, such as a program, an individual, a group, an institution or institution, an organization. The purpose of the case study is to get a description (description) and a deep understanding (detail) about the whole (case).

Data collection is obtained from interviews, observations, and documentation. In accordance with the problem formulation as well as the purpose and use of the study, in this study the authors used a descriptive qualitative method with ethnographic research. The method used is expected to produce good description data. The research location chosen by the author is Margo Mulyo village, Jati Agung Subdistrict, South Lampung Regency.

## III. RESULTS AND DISCUSSION

Margo Mulyo villagers in Jati Agung Subdistrict, South Lampung Regency were transmigration society who have experienced social change. These changes can be seen in social, economic and cultural perspectives. These changes can be seen in the results of observation on the research place. Based on interviews with informants in the research place, data were obtained about social changes in social, economic and cultural perspectives in Margo Mulyo village, Jati Agung Subdistrict, South Lampung Regency. The following were the explanation of these changes.

First, land ownership of transmigration society began with the granting of land by the government in the form of agricultural land for 1  $\frac{3}{4}$  hectares and  $\frac{1}{4}$  hectares for housing. Agricultural land was used by society to grow crops in the form of rice, corn and cassava. This was intended to fulfill their daily lives. Funding children's school tuition fee and others. But over time the land began to be distributed to her children as a legacy. But the last generation mostly did urbanization to work in the capital. It was not only to fulfill their life but because there is no work that can be done in the village. Land from the first generation was land obtained from

the government and then passed on to the second generation until the third generation was finished. And about the fourth generation did not inherit the land again but did urbanization to the capital city. They stated that this was one way to get a better livelihood despite having to be apart from family. They mostly work in a factory or company such as convection, car parts company and there were those who have oil palm plantations in Pekan Baru. They have enough oil palm plantations for their livelihood to be able to buy a car, build a house and send their children to college.

Second, Margo Mulyo village as a transmigration destination village that was developing in various fields of life and one of them was in the field of education. Society who were increasingly showing their interest in education can be seen from transmigration children who complete formal education. The society of transmigration realize that their children must be far better than their parents, so they send their children to school so that they do not lag behind because the times have progressed quite quickly. Mostly some child of transmigration society was educated at the secondary school level. This shows that transmigration children have better education than their parents. Next generation education was getting better. There are grandchildren of transmigration society who have entered college. This shows that the level of education was progressing.

A person's education reflects the level of knowledge he has gained, the higher the education the more extensive knowledge, but conversely if the education was low, the knowledge possessed was also limited. With limited capabilities, it will be more difficult to get high-income jobs. But people in the village transmigration Margomulyo realized will the importance of education for their children. They want the lives of their children to be much better. This is supported by school facilities that can be easily reached by their children.

According to Idi (2011: 59) education has a function to make social changes, such as 1) cultural reproduction 2) cultural diffusion 3) developing cultural analysts on traditional institutions 4) making changes and modification of traditional social economic levels 5) making changes which has been fundamental to the traditional intuitions that have been left behind.

Based on this description education was very important in order to help the society in solving problems in order to achieve the desired welfare and prosperity which of course towards a better direction. With education the quality of a person will increase so that it helps in achieving prosperity.

Third, in the beginning of Margo Mulyo village formation, it has tried to form a social organization, although it started from a small stage. Starting from the division of blocks in Margo Mulyo village into 3 parts and each block has a civil servant and every year it always develops. Nowadays, Margo Mulyo village has village officials from the village head to subordinates.

Institutional was formed to achieve a goal. Then the goal was to create a sense of security, comfort and facilitate the lives of people. Some social institutions that develop in the village of Margo Mulyo such as, LPM (Community Empowerment Institute); two, BPD (Village Consultative Organization (BPD)); three, PKK (Empowerment of Family Welfare); four, Village-Owned Enterprises (BUM Des).

The businesses managed by BUM Des such as: one, village stall; two, village markets; three, fishing ponds; four, neighborhood

Fourth, Margo Mulyo village was a village that has potential for agricultural and plantation products. The transmigration society living in Margo Mulyo village was mostly live as a farmer, this was in line with their work on the island of Java before transmigration. So after transmigration they remain a farmer. Because most of them do not have other skills. But the change that occurred was that in Java, most of the transmigrants were only agricultural laborers and did not have their own agricultural land or they cultivated agricultural land owned by their parents. After they migrated to Lampung, they got agricultural land to be processed to fulfill their daily needs. Although there has not been much change in terms of livelihoods, the economic level of transmigrants was better than their previous situation on the island of Java.

Changes in livelihoods were caused by various factors that influence it. According to the results of Prambudi's research (2010) there were 2 factors that affect changes in livelihoods, such as internal factors and external factors. The internal factors that can cause people to change their livelihoods were the desire to earn more income in an effort to fulfill the needs of daily life, the desire to improve the standard of living of families, and the desire to fulfill their children's educational needs with the hope that there will be an improvement in living standards for their next generations. While external factors that affect changes in livelihoods were the social environment in the form of invitation influences from people around or neighbors who have succeeded in making livelihood changes.

The transmigration society in Margomulyo village certainly experienced two factors of livelihood change, such as changes in internal factors that wanted to get greater results in meeting family needs so that previously only a farm worker turned to a farmer who cultivates his own land and external factors in influencing changes in livelihoods, namely the existence of transmigration by transmigrants so that they have slightly changed their work patterns.

Fifth, formerly the transmigrants before transmigration worked as farmers and after arriving in Lampung, their profession did not change much. But the changes that occur were in terms of income where their income after transmigration for the better. Previously, on the island of Java their average income was amount of harvest of 5-10 quintals of rice / corn, but now the income of farmers after transmigration increased to reach 1 ½ tons - 2 tons of corn /

grain. This shows that the income of transmigrants was progressing.

Society in Margo Mulyo village were mostly a farmer. The economic characteristics of farm households were the maximum profit and the purpose of farmers did farming activities to fulfill the needs of families and not motivated by business and always avoid risk (Hartono: 2011). The main purpose of someone doing a job was to get income in order to fulfill the needs of his family.

Sixth, Basically humans cannot live alone without other people in other words that humans always live in the midst of society so that human were called as social beings or social beings. This can be seen from the cultural traditions that show togetherness among the people. The majority of the transmigration population was Javanese, where this tribe has a diversity of traditions that grow in the community. In Java, many traditions prevailed in the society and after the community carried out transmigration this tradition still took place in a new place. This shows that people do not want to eliminate the tradition that has long been growing in their original place.

According to Ranjabar (2006: 21) culture was a complex thing that includes knowledge, beliefs, arts, morals, law, customs, and other abilities and habits acquired by humans as members of society. In other words, culture includes everything that was acquired or studied by humans as members of society. Culture consists of everything that was learned by normative patterns of behavior, meaning that it includes all ways or patterns of thinking, feeling and acting.

The culture brought by the transmigration community was a culture that has grown and developed in their home regions. They preserve this culture because they think this culture must be preserved. The culture / traditions that have developed include one, clean village; two, nyadran; three, suroan.

#### IV. CONCLUSIONS AND SUGGESTIONS

Based on the results of research and discussion conducted on social changes in transmigration society viewed from a social, economic and cultural perspective, the results of the study show that transmigration society' land ownership begins with the government giving land in the form of agricultural land for 1 ¾ hectares and ¼ hectares for housing and over time the land was passed on to the next generation so that the last generation does not get a ration of land that makes them have to urbanize to the city to meet their needs. The second was about Education changes in terms of education of children of transmigration residents, from generation to generation getting more advanced so that the last generation has entered many lectures. Furthermore, the beginning of the formation of the Margo Mulyo village has tried to form a social organization, although starting from a small stage. Starting from the division of blocks in the village of Margo Mulyo into 3 parts and each block has a pamong and every year it always

develops until now Margo Mulyo village has village officials from the village head to his subordinates. In terms of the level of work of the transmigrants before transmigration they worked as farmers and after arriving in Lampung, their profession did not change much. But the changes that occur are in terms of income where their income after transmigration got better. This shows that the income of transmigrants was progressing. Furthermore, it was seen from cultural traditions that show togetherness among the people. The majority of the transmigration population was Javanese, where this tribe has a diversity of traditions that grow in the society. In Java, many traditions prevailed in the society and after the society carried out transmigration, this tradition still took place in a new place. This shows that people did not want to eliminate the tradition that has long been growing in their original place.

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