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UNIVERSITAS
LAMPUNG

PROCEEDINGS

INTERNATIONAL CONFERENCE

2nd SHIELD 2017

52nd Dies Natalis Unila

Bandar Lampung - 18-20 September 2017 - 4 International Speaker

Organized by:



Postgraduate Program
and Institute for Research
and Community Services
University of Lampung

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**Proceeding of International Conference 2nd SHIELD 2017
Bandar Lampung, September 18-20th 2017**

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Foreword

In this globalization era, advancement in science and technology has led to remarkable gains in life. However, despite the remarkable gains, many countries particularly Asian countries face inequalities and uneven progress. Even worse, these countries are facing many problems such as poverty, terrorism, drug abuse, and other social issues. These problems are complex and multidimensional. We should give a real contribution to solving these problems. Because the problems are multidimensional, we need people from cross-disciplinary interests to work hand in hand with strong commitment, not only to face, but also to change these problems into opportunities.

Therefore, the Postgraduate Program in collaboration with Institute of Research and Community Service of University of Lampung provides a place for academicians, practitioners, policy makers, researchers and professionals from multi-disciplines related to Social Sciences and Humanities, Economics, Education, Law, and Sustainable Development (SHIELD) to meet and interact with members inside and outside their own particular disciplines. All participants are challenged to give their real contribution to helping solve the real-world problems.

The authors of Proceeding of 2nd SHIELD International Conference come from academicians, practitioners, policy makers, researchers and professionals from multi-disciplines related to Social Sciences and Humanities, Economics, Education, Law, and Sustainable Development.

This conference aims to share information and discuss recent developments and innovations arising from research in a wide range of disciplines. Through this conference, it is expected that the research articles can be documented and communicated throughout the countries.

Head of Commite

Prof. Dr. Muhammad Akib, S.H., M.Hum.

**Welcome Address
Report by the Organizing Committee**

Dear distinguished guests and participants,



In this globalization era, advancement in science and technology has led to remarkable gains. However, despite the remarkable gains, many countries particularly Asian countries face inequalities and uneven progresses. Even worse, these countries are facing many problems such as poverty, terrorism, drug abuse, and other social issues. These problems are complex and multidimensional. We should give a real contribution to solving these problems. Because the problems are multidimensional, we need people from cross-disciplinary interests to work hand in hand with strong commitment, not only to face but also to change these problems into opportunities.

Therefore, the Postgraduate Program in collaboration with Institute of Research and Community Service of University of Lampung holds The 2nd SHIELD Conference as a place for academicians, practitioners, policy makers, researchers and professionals from multi-disciplines relating to Social Science and Humanities, Economic, Education, Law, and Sustainable Development to meet and interact with members inside and outside their own particular disciplines. All participants are challenged to give their real contribution to helping solve the real-world problems.

At this second international conference, four keynote speakers from different disciplines and different countries were invited. Seventy-five authors initially submitted their abstracts before submitting their full papers, but finally only 49 full papers were accepted for publications. The authors are academicians, practitioners, policy makers, researchers and professionals. This conference aims to share information and discuss recent developments and innovations arising from research in a wide range of disciplines. Through this conference, we hope that the research articles can be documented and communicated throughout the countries.

I would like to thank you for your participation and look forward to having productive discussion among participants.

Sincerely yours,

Professor Muhammad Akib

Remarks by the Rector of the University of Lampung



The Honorable keynote speakers, committees, participants, ladies and gentlemen,

It gives me a great pleasure to welcome all of you and chair the Opening Ceremony this morning to the Second SHIELD International Conference, jointly organized by Postgraduate Program and Institute for Research and Public Services, the University of Lampung. We'd like to say how grateful we are to all the keynote speakers who have accepted our invitation. Also, we are delighted to have all of participants here to participate and share in the Second SHIELD International Conference.

Along with an increase in the activity of national development and dynamic development of the international world due to globalization, then it always be followed by the emergence of complex social, humanity, economics, education, law and sustainable development issues. Therefore, the University of Lampung, which has a vision to be the best 10 among public universities nationwide, a mission to be a world class research university, and as the third largest state university (outside Java Island) feels compelled to draw up concepts and provide solutions to the various issues.

In relation to these issues, practically the University of Lampung through its Postgraduate Program in collaboration with its Institute Research and Public Services organizes the Second International

Conference with such disciplines as social sciences, humanities, economics, education, law and sustainable development. This international conference presents several keynote speakers who come from leading universities in the world. These activities are held in Lampung, which is one area that has a nationally important role, because it is the gateway of Sumatera Island and is strategically located for the development progress.

As the arena for discussion, communication, and enrichment of the knowledge of participants, this conference is expected to provide a significant contribution to capturing opportunities for the development of science today. This conference is intended to function as a forum among the participants from various walks of

life for dissemination of research results in the fields of social sciences, humanities, economics, education, law and sustainable development. The participants include practitioners, researchers, academics, students, industrialists and science observers from various organizations such as industries, state-owned enterprises, research institutions, government agencies, and public and private universities.

To expand the horizons of thinking for the participants and to share the experiences of international researches from world experts, this conference invites four keynote speakers from four countries who will present their main papers. These speakers are:

1. Prof. Dr. Arief Hidayat, S.H., M.S., Chairman of the Constitutional Court, Republic of Indonesia
2. Prof. Ryohei Kada from Shijyonawate Gakuen University, Japan.
3. Dr. Fonny Dameaty H. from University of Malaya, Malaysia.
4. Dr. Jenny H. Panchal from James Cook University, Singapore.

We are honored to have you all the speakers here in this conference, and thank you for being our keynote speakers in this conference.

Finally, I do hope that this seminar can run well and all participants can participate actively.

Sincerely yours,
Rector,

Prof. Dr. Hasriadi Mat Akin



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The Ethnic Immigrant Living in Sidowaluyo Village, Sidomulyo Subdistrict, South Lampung District

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Abstract

This paper aims to explore the lives of ethnic immigrants in the village Sidowaluyo Sidomulyo District South Lampung regency. The subjects of this study were 38 heads of households, consisting of 15 ethnic Balinese family heads, 14 heads of Javanese ethnic families, and 9 heads of ethnic Sundanese families. The questionnaire about the immigrant ethnic life, consisting of 22 items with open and closed questions, is used to measure the lives of ethnic immigrants. The findings of this study indicate a difference in economic life to three ethnic immigrants, but mostly in the agricultural sector. The differences in the social and economic life of the heads of the three ethnic families relate to the type of migration and the ability to take advantage of opportunities.

Keywords: *life, ethnicity, immigrant, village Sidowaluyo*

1. Introduction

Population mobility (migration) in addition to increasing the population, can also increase the diversity of ethnic groups in the destination area. Increasing the number of residents has implications for the fulfillment of the various needs of the population in terms of both quantity and quality. While ethnic diversity can play a role as a glue of the unity of the nation, it also has the potential to be a source of conflict between tribes. This is related to the ability of ethnic groups to identify themselves in a new place which can then give birth to a form of adaptation to their new environment and produce a harmonious life between tribes.

Ethnic identity (ethnicity) is an aspect of acculturation that focuses on subjective feelings toward groups or cultures (Phinney 1990, Phinney et al., 2001: 495). Ethnic identity is needed to understand acculturation. Acculturation is now understood not to require that we give up the culture of origin and assimilate into a new culture, but acculturation is a two-dimensional process (Berry, 1990, 1997, LaFromboise, Coleman, & Gerton, 1993; Nguyen et al., 1999; Sayegh & Lasry, 1993 in Phinney, et al., 2001: 495). Two dominant aspects of acculturation, namely the preservation of cultural heritage and adaptation of a person to the host community, and may vary freely (Liebkind, 2001 in Phinney et al., 2001).

The following two questions are a tool for identifying strategies used by immigrants in dealing with acculturation: Is it valuable to preserve one's cultural heritage? Is it valuable to develop relationships with larger communities? (Berry, 1990 in Phinney et al., 2001: 495). Referring to Berry's theoretical framework, ethnic life within a region is a form of acculturation that retains the cultural heritage of origin and develops relationships with larger communities that are considered valuable.

The phenomenon of ethnic diversity contained in Lampung Province is closely related to government policy in the distribution program of population distribution that has been implemented since the Dutch East Indies government is the colonization program. This program was first

implemented in 1905 where Lampung became the first area to receive the colonists who came from the island of Java is from the area of Karisidenan Kedu in Central Java to Gedong Tataan area. The first colonist area was named after the colonists' name, Bagelen Village. Over time, besides the government-run migration through the transmigration program, there is also a spontaneous migration of people from Java to Lampung, causing the population of Lampung to increase rapidly. Up to the 2010 Population Census the population of Lampung has reached 7,608,405 people with a growth rate of 1.24 percent per year.

Changes in the demographic conditions of Lampung due to population mobility not only in terms of numbers, but also the ethnic diversity that comes to Lampung. The province is inhabited by other indigenous tribes of Lampung as well as various tribes such as tribes originating from South Sumatra (Semendo tribe), Bali, Lombok, Java, Minang / Padang, Batak, Sundanese, Madura, Bugis, Banten, Palembang, Aceh, Makassar, citizens of descent, and foreigners (Chinese, Arabs). In 2010, the ethnic groups in Lampung were dominated by Java (63.84%), others in Lampung (13.51%), Sundanese (9.58%), South Sumatran tribes (5, 47%), Banten (2.27%), Bali (1.38%) and others (Minangkabau, China, Bugis, Batak, and others 3.63) (BPS, 2012).

Tribal diversity is also found in one of the regencies in South Lampung regency. Living in this area are: Java (61.00%), Sundanese (13.3%), Lampung (12.7%), South Sumatra (4.7%), Banten (3.7%) , Bali (1.6%) and others (Minangkabau, China, Bugis, Batak, and others 3.01) (BPS, 2012). This ethnic diversity coloring the life of the people of Lampung positive impact that is the wealth of culture and customs in Lampung and the negative value in the form of inter-ethnic conflict.

Positive values are reflected in the daily social interactions in activities related to social, economic, cultural, and other activities. Such as mutual cooperation in marriage, circumcision, and when there are people who died as a positive value in social activities. Cooperation also occurs in economic activities, both at the household level and at the community level, such as working in different tribal households. While in the field of culture these positive values appear in the use of the language of instruction used by the community, such as using one of the languages of different tribes or the existence of word insertion from one of these tribal languages.

Positive values will be mutually beneficial as long as there is no interethnic friction, on the other side tribal interaction can cause social conflict because of the difference of interest. Therefore, the rich culture and customs are very vulnerable to social conflict, as happened in Lampung. How the lives of ethnic people are described in this article. The exposure of the ethnic life is limited to Javanese, ethnic Balinese, Sundanese, and indigenous ethnic Lampung.yang inhabit Sidowaluyo village, Sidomulyo subdistrict, South Lampung regency.

2. Research Methods

This type of research is a survey research, which is a type of research conducted on a group of people who performed simultaneously and in collecting data using a questionnaire. The research was conducted in Lampung Selatan District Sidomulyo Subdistrict of Sidowaluyo Village which was determined purposively with the following consideration, that is inhabited by various tribes and as a prone to social conflict. Subjects in this study were all ethnic family heads who numbered more than 1.0% (Java, Sundanese, Balinese, and indigenous ethnic Lampung). The determination of the number of subjects based on the willingness of the subject to receive the researcher's visit to the interviewee and the willingness of the subject to address the designated meeting location as well as consider the non-parametric statistical tool used.

This study interviewed 45 heads of families consisting of 4 ethnic groups, namely ethnic Balinese, Javanese, Sundanese, and Lampung ethnic. Interviews with Javanese, Sundanese, and Lampung ethnic groups were conducted at the Sidowaluyo Village Head Office. The interview was assisted by four students representing the four ethnic groups. While interviews on ethnic Balinese were conducted in one of the respondents' houses. This is done because at the time the research took place along with the rice harvest season, so the opportunity to be able to meet every resident in his house during the day is very limited. Therefore, the number of ethnics to be interviewed is also very limited and the data presented in this paper is less able to describe the lives of the four ethnic groups as a whole in accordance with the reality in the field. But at least the results of this study provide little

picture of how the lives of some ethnic immigrants when compared with the original ethnic origin region.

The object of this research is the life of indigenous ethnic and ethnic migrants focused on economic life and subjective wellbeing that they feel. Economic life is studied from aspects of occupation, ownership of agricultural land, and income earned. Then from the aspect of subjective well-being is focused on the comfort and security they feel.

The data were obtained by structured interview using questionnaire consisting of 22 open and closed question items. Data collected include demographic, social, and economic data. In addition, in-depth interviews were also conducted to key informants to obtain data on the welfare associated with the conflict that has occurred in this village. The data collected were analyzed using descriptive statistics and qualitative analysis of triangulation.

3. Research Results

3.1 Overview of Sidowaluyo Village

Sidowaluyo village is administratively included in Sidomulyo District of South Lampung District. The topography of the area is lowland with an area of 3,290 hectares. This village is a transmigration village whose population is imported from Java and Bali in stages. The first phase in 1958 was brought in by migrants from the island of Bali with 55 families. A year later the village officially became a village on 9 September 1959 which was a consensus of local community leaders. Subsequent transmigrants were transmigrants from East Java Province, Central Java Province and the last from West Java Province in 1962.

The village is bordered by other agricultural villages in Sidomulyo Subdistrict. The boundary of the village is as follows: North side is bordered by Way Gelam Village, Southern side is bordered by Sukamarga Village, West side is bordered by Sidodadi Village, and Eastside is Sidoharjo Sub District of Way Panji District. Accessibility to this village is relatively easy because it can be achieved by using various types of vehicles, both two-wheeled vehicles and four-wheeled vehicles. The road conditions are quite good although paved is rough and pebbly.

Sidowaluyo villagers until the end of 2015 amounted to 7,551 people, consisting of 3,711 men and 3,840 women, with the head of the family as much as 2597. Population density of 229.5 people / km² is quite dense. The socio-economic condition of the people of Sidowaluyo village is agrarian, with the most 87.64 percent of the population working in agriculture. The rest in a small percentage of the population of Sidowaluyo village work on various jobs such as laborers, teachers, traders, civil servants, drivers, rental services, artisans, midwives, nurses, Indonesian National Army (TNI), Police and no longer work retired).

3.2 Demographic Conditions of the Head of the Ethnic Family of Migrants

3.2.1. Age

The demographic conditions presented in this section include ethnicity, age and place of birth / migration status. These four aspects are an important aspect of understanding the process of ethnic acculturation in the destination area in terms of what cultural values should be maintained and how important it is to develop interactions with other ethnic networks.

There were four (4) interviewed in this study with unequal amounts, due to the readiness of the residents and the limitation of research time to obtain the highest number of ethnic Balinese compared to the other two ethnic groups. From the age aspect as the most important variable in the demography, the age of the youngest family head of 20 years old and the oldest 65 years old with average age 39,67 years. Table 1 shows that most of the 95.5% of the head of all four ethnic families live in productive age groups that are economically active or working age. In addition, the average age of indigenous ethnic Lampung is 45.43 years higher than that of the 40.37 year old immigrant, in the same percentage being in the 30-40 year age group and 40-64 years.

Table 1. Background Demographic of Ethnic Immigrants in Sidowaluyo Village

Name of Ethnic	Ethnic Immigrants	
	Frequency	Percentase
Bali	15	39.5
Jawa	14	36.8
Sunda	9	23.7
Total	38	100.0
Age Group		
<30	4	10.5
30-40	16	42.1
40-64	16	42.1
>64	2	5.3
Avarage of age	40.37 year	
Total	38	100.0
Place of birth		
The same village	26	68.4
The same subdistrict	6	15.8
The same district	2	5.3
The same province	4	10.5
Total	38	100.0

Source: Data of research results are processed

3.2.2 Place of Birth

Further searches for the birthplace of these four ethnic heads of families are destined to gain their migration status. The study found that the heads of all four ethnic families were entirely born in Lampung Province and 68.4% were mostly born in the same village in Sidowaluyo village, the rest were born outside this village but still in one sub-district or district. Similarly, the head of the original ethnic family of Lampung is mostly 71.4% not from the village of Sidowaluyo. From this birthplace information it is useful to characterize the types of migration by the head of the family. Based on the area of migration, migratory household heads of ethnic families are classified as close migration types, mainly in one district. Thus, it can be argued that the entire head of an immigrant ethnic family can not be called a long-distance migrant population that transcends inter-provincial boundaries. There are only 10.5% or 4 heads of immigrant ethnic families who can be called long-distance migrants between districts (Table 1).

The concept of migration refers to the movement of geographic or horizontal mobility in the area of the second level (district / city) administrative region with the aim of settling in the destination area as outlined in the Law of the Republic of Indonesia Number 10 of 1992 concerning the Development of Population and Prosperous Family Development Article 1 paragraph 7 (Trisnarningsih, 2016: 2017). As such, they are not referred to as migrant populations but are more likely to be referred to as ethnic immigrants.

3.3 Condition of Socio-Economic Life Head of Family Ethnic Immigrants in Sidowaluyo Village

The socio-economic conditions in this section are focused on the two main variables, namely the level of education and the type of work of the head of the ethnic families of indigenous and ethnic origin of Lampung. In terms of education, it is seen that the educational condition of the head of the original ethnic family of Lampung is better than that of the migrant ethnic families, as they are 85.7% more likely to finish up to senior high school and college. While the heads of ethnic families of educational conditions are just the opposite, ie more are only up to elementary education level and that too not all, because in the group including those who have not / have not attended school and only graduate elementary school.

3.3.1 Education

Education is one of the indicators to measure the progress of a nation in the Human Development Index / HDI composite index used by the United Nations in its annual report. In education, there are differences in educational outcomes of the three ethnic immigrants. This study obtains educational attainment on ethnic Javanese immigrants is the highest complete all high school and college. In contrast, most of the Balinese and Sundanese migrants only finish their education until elementary education (junior high school).

3.3.2 Work

In relation to employment, education can also increase worker productivity and this has been extensively researched by many experts who have a positive and significant relationship between education level and productivity, so that education is used as the main variable to increase worker productivity. Education provides a broad insight to their owners in looking at existing job opportunities. This appears to be the type of work that many Javanese immigrants do, with their higher education (57.1%) working on non-agricultural jobs (Table 2).

Table 2. State of Education and Occupation of Ethnic Migrants in Sidowaluyo Village

Education	Ethnic Immigrants							
	Bali		Jawa		Sunda		Total	
	f	%	f	%	f	%	f	%
Basic education down	11	73.3	0	0	7	77.8	22	57.9
Senior High School	3	20.0	9	64.3	2	22.2	14	36.8
University	1	6.7	5	35.7	0	0	2	5.3
Total	15	100.0	14	100.0	9	100.0	38	100.0
Work								
Farmers	10	66.7	6	42.9	5	55.6	21	55.3
Not Famers	5	33.3	8	57.1	4	44.4	17	44.7
Total	15	100.0	14	100.0	9	100.0	38	100.0

Source: Data of research results are processed

Ownership of Agricultural Land Ownership of agricultural land is a very important asset in sustaining the lives of rural people, because agricultural land is the main source of income for the farming family. In addition, land ownership is also a status symbol of the family that can improve their socioeconomic status. In this study it was found that not all household heads of ethnic immigrants had agricultural land, the heads of ethnic Balinese settlers had the most agricultural land (Table 3).

Table 3 Land Ownership of Agricultural Head of Upper Ethnic Family in Sidowaluyo Village

Have land	Bali	Jawa	Sunda	Total
Yes	(14)	(7)	(5)	(26)
	93.3	50.0	55.6	68.4
No	(1)	(7)	(4)	(12)
	6.7	50.0	44.4	31.6
Total	(15)	(14)	(9)	(38)
	100.0	100.0	100.0	100.0

Source: Data of research results are processed

Types of land owned by the family varies types, namely in the form of yard land, rice fields, gardens

and in terms of ownership, not all types of land is owned by the family. There are families that only have yard, rice field, and garden only, but some also have rice fields and yards or gardens and rice fields, and there are three types of land that is yard, rice fields, and gardens. Of all types of land, the largest percentage of 24.4 percent or 11 families of all families studied have paddy fields and yard. There are only 4.4 percent or two families with yards, fields, and gardens (Table 4).

Table 4 Ownership of Agricultural Land of the Ethnic Family in Sidowaluyo Village

Type of Land	Bali	Jawa	Sunda	Total
Garden	(2) 13.3	(0) 0.0	(0) 0.0	(2) 5.3
Rice fields	(1) 6.7	(2) 14.3	(2) 22.2	(5) 13.2
Yard of the house	(0) 0.0	(1) 7.1	(2) 22.2	(3) 7.9
Rice fields & Yard of the house	(8) 53.3	(3) 21.4	(0) 0.0	(11) 28.9
Garden & Rice fields	(2) 13.3	(1) 7.1	(0) 0.0	(3) 7.9
Garden, Rice fields, & Yard of the house	(1) 6.7	(0) 0.0	(1) 11.1	(2) 5.3
No Land	(1) 6.7	(7) 21.4	(4) 11.1	(12) 31.6
Total	(15) 100.0	(14) 100.0	(9) 100.0	(38) 100.0

Source: Data of research results are processed

The process of land ownership with this inheritance turned out to be less or less encouraging the desire of families to try to increase the area of land that they have. As 52.6 % or 20 families stated that up to now their land area is the same (10 Balinese ethnic families, 6 ethnic Javanese families, 4 Sundanese families, 13.2 % or 5 families who claim their land increases the extent (3 families of ethnic Balinese, Javanese and Sundanese ethnic families each 1 family), and there are 2.6 % or 1 family of Bali ethnic whose land area is decreasing.

3.3.3 Income

Revenue is another important variable that is always discussed in the study of one's socio-economic life. Although it is the main variable to determine one's economic status, it is very difficult to obtain accurate information on how much income a person earns over time, especially in informal or agricultural jobs. As an illustration of the incomes of the heads of ethnic families of migrants in this study are presented in Table 5.

Table 5. Income of the Ethnic Family Head of Upper Village in Sidowaluyo Village

Income per month (in million)	Frequency	Percentase
< 2	25	65.8
≥ 2	13	34.2
Total	38	100.0
Average income ethnic Bali	2028	
Average income ethnic Jawa	1789	
Average income ethnic Sunda	1622	
The average income of the three ethnic immigrants	1995	

Source: Data of research results are processed

The average income of the head of an ethnic family of immigrants is Rp 1,995,000,0, with an average family size of 4.24, the average per capita income per month is Rp 470,518.0. This figure is higher than the poverty line of Lampung Province in 2015 of Rp 337,996.0 (BPS 2015: 399). Thus the entire ethnic families of immigrants in this study are not classified as poor. However, compared to the criteria used by the World Bank 2 (two) dollars per day or approximately Rp 780,000.0 per month as the lowest limit for determining a person belonging to a poor (assuming the US dollar exchange rate is 1 (one) dollar equivalent to Rp 13,000, 0 in 2016, the average income per capita of ethnic immigrants is low.

In addition, the data in Table 6 shows the average Balinese ethnicity is the highest among Javanese and Sundanese. This seems to be in line with the facts in the field when viewed from the indicators of the condition of house building and the ownership of agricultural land. The condition of ethnic Balinese house building in general is permanent, big enough, and looks good.

4. Discussion

The results of this study found differences in socioeconomic life of the three ethnic immigrants in the destination area Sidowaluyo Village Sidomulyo District South Lampung regency. The differences in the quality of interethnic life can be caused by factors that are outside the ethnic / individual and the factors within the ethnic / individual.

Factors that are outside ethnic backgrounds of different origins have different effects on life in the destination, although they belong to the same status as transmigrant offspring. The Balinese in this area are transmigrant descendants from Nusa Penida Bali. Geographical location of this area is a separate island leads in the southeastern part of Bali Island. His heavy nature shapes his resilient and hard-working attitude and character. Attitudes like this are indispensable in starting life in other areas in order to remain existing and sustainable. The ability to adapt to this new environment makes their lives more and more better.

Their homes are clustered according to their ethnicity and their identity as being of a very strong Hindu religion. This is reflected in the existence of temples (Hindu worship places) in every yard of their homes, so it is very easy to recognize the Balinese ethnic settlement environment. So even though they are already in other areas, they still retain local identity. In addition, their ability to take advantage of employment opportunities and master economic assets in the destination areas has been enjoyed in the good economic life of the children of their descendants today. Many studies show that a combination of strong ethnic identity and national identity as the best factor to be considered in assimilation (Phinney, et al., 2001).

Not so with the other two ethnic (ethnic Javanese and Sundanese), their economic life is not as good as the ethnic Balinese. But what stands out from these two ethnicities is in social life or community and interaction with local ethnic (original Lampung). Their interaction has been able to form a close social network with indigenous ethnic Lampung who seem familiar in everyday life. This is not apart from the role of predecessor immigrants who formed early in the arrival of the transmigrants of ethnic Javanese and Sundanese ethnic groups in the village of Sidowaluyo. As the study of migrants in Germany conducted by Angelini, et al (2015) uses data from the German Socio-Economic Panel (SOEP) which gains strong influence of involvement in associations in assimilating with communities in the destination areas of early migrants. They are more quickly accepted because of the similarity in their beliefs of fellow Muslims and togetherness in various activities of activities in the community.

Differences in economic life among ethnic immigrants in an area are also found in similar studies. Such differences may be due to suitability and adaptability and assimilation with the community and employment opportunities in the destination area. This is found from the results of a survey of immigrants from Northern Europe and Scandinavia in the United States (Kerr and Kerr, 2011). However, what has been achieved in the life of this migrant ethnic is inseparable from the acceptance of the local community, so that the immigrant ethnic can live a peaceful life. Basically, local people are very welcome to all arrivals, this is a reflection of their life philosophy of *sakai sembayan* (gotong royong and help each other and give to something that is needed by other parties),

meet the courtesy of the visitors, and nengah nyappur be open in the general public (BPS, 2015). Local environmental acceptance is also found in a study on the Quality of Life of Immigrants: Integration Experiences among Asian Immigrants in Saskatoon, that access to and education opportunities, socioeconomic and socio-cultural factors, and local environmental acceptance of immigrants have recently had an effect on quality of life migrants (Lu, et al., 2015).

4. Conclusion

This study aims to explore the lives of ethnic immigrants in the village of Sidowaluyo. The results of this study find that maintaining cultural heritage values and developing relationships with wider society strengthens the ability of social and economic life of ethnic immigrants in the destination areas.

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