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Implications of Transmigration Life Dynamics from Bali to Coal Mining Area of East Kalimantan

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Abstract--This study examines the implications of the dynamics of the life of the transmigration community from Bali in the coal mining area in Kerta Buana Village, Tenggara Seberang District, Kutai Kertanegara Regency, East Kalimantan Province, one of the transmigration destinations which is a government program in the context of solving population problems, equitable development and well-being. There are at least three issues discussed here, namely why the dynamics of life occur, the dynamics of life forms and the implications of the dynamics of the life of the transmigration community from Bali on religion, culture, social, economy, politics and ecology. This research is a type of qualitative research, because this research is presented in an interpretive analytical descriptive using rational action theory. The research approach of religion and culture with data collection techniques: participant observation, interviews, document studies and data analysis was carried out using qualitative descriptive techniques, the research location was in Kerta Buana Village. The results of this study: The implications of the dynamics of life include aspects such as: a) improvement in economic conditions, b) environmental pollution, c) marginalization of the agricultural sector. To maintain existence in society, they choose to adapt so they try to accept the situation but still maintain religious and cultural activities, do not consider the entry of the mining sector as a threat, on the contrary, strongly embedded ecological values have no effect on friction or social conflict, on the contrary, people's lives run very harmoniously.

Keywords--dynamics, life, mining, transmigration.

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Introduction

East Kalimantan was chosen as the capital city of the New Indonesia according to nine conditions, a strategic location in the central region of Indonesia, a location free from the tsunami earthquake, the availability of large state-owned land, land slope and soil carrying capacity, availability of water resources, disaster-free location floods, forest and land fires, proximity to existing and developing cities, socio-cultural carrying capacity, especially openness to immigrants, meeting defense and security parameters, which is also one of the richest areas of natural resources, with the largest coal mining production in Indonesia, as well as as a province which is the goal of the government program by implementing transmigration, in the context of solving population problems, equitable development and welfare (Hardjono, 1982). Transmigration can be understood as the movement of people from a densely populated area to another island area where the population is still few or no inhabitants. Transmigration in Indonesia is usually regulated and funded by the government for citizens who are generally the lower middle class. Arriving at the place of transmigration, the transmigrants are given a plot of yard or agricultural land to support life in the new place of residence.

The selection of transmigration locations must also be based on the principle of environmental sustainability (especially forests) (Asril, 2009). Transmigration destinations in Indonesia include the islands of Sumatra, Kalimantan, Sulawesi, and Irian Jaya. Kutai Kertanegara Regency is one of the transmigration destinations on the island of Kalimantan, especially in the province of East Kalimantan. Among several villages in Tenggarong Seberang District, Kutai Kertanegara Regency, Kerta Buana Village is one of the transmigration destinations. The pattern of transmigration that took place in Tenggarong Seberang District, Kerta Buana Village, was General Transmigration (TU) and Local Transmigration (TL).

This population relocation has been carried out since the colonial era. The Indonesian government has only started to continue this program since 1950. The transmigration program is a way to overcome the imbalance and inequality of the population. The transmigration program is considered an important development tool (Mochtar, 1978). Along with the rapid development of development in the regions, as well as the financial balance between the center and the regions through the regional autonomy policy, the islands that were previously the targets of the transmigration program have developed.

Kerta Buana Village, Tenggarong Seberang District, Kutai Kertanegara Regency, is one of the general transmigration destinations carried out by Balinese from the island of Bali which began in 1980 initiated by the Indonesian government. According to information from farmers in Kerta Buana Village, the area of rice fields at that time was 900 hectares, as coal mining in the area has been operating using the deep mining and open pit mining methods since 2005, the area of rice fields that have been converted into mining areas in Kertha Buana village, very significant.

The conversion of agricultural land into mining areas as described above occurs because under agricultural land and even under residential areas there is coal content. With this fact, many farmers sell their agricultural land to mining companies. This cannot be prohibited because it is the right of farmers to sell their land to mining entrepreneurs. It is so easy to find coal in Kalimantan, so it is not surprising that the entire area of Kerta Buana Village, Teluk Dalam, Kutai Kertanegara Regency, is also covered with coal.

Method

This research is a type of qualitative research, because this research is presented in an interpretive analytical descriptive using rational action theory. The research approach of religion and culture with data collection techniques: participant observation, interviews, document studies and data analysis was carried out using qualitative descriptive techniques, the research location was in Kerta Buana Village. Before there were mining activities, life in Kerta Buana Village was dominated by agricultural activities, which later turned into a mining area. Although there are many benefits in terms of economy, the existence of mines also poses a threat to environmental damage. Mining processes that do not pay attention to or care about environmental aspects can quickly cause various impacts on environmental damage.

Various impacts of environmental damage that may arise due to mining activities such as destroying the ecosystem cause the environment to not function as before. According to the results of observations (preliminary observations) that have been carried out, there is some damage to the environment, one of which is around the place of worship. In addition, the mining business in a relatively short time can change the topography and condition of the land surface (land impact), so that it can change the balance of the ecological system for the surrounding area, and various other negative impacts. However, the transmigrants are self-sufficient in their efforts to conserve the environment so that the environmental damage that occurs does not become more widespread. This is also done by transmigrants from Bali who live in coal mining areas. The consistency of the transmigration community from Bali who still maintains traditional customs while in Bali in their current life, namely continuing to implement the values contained in customs, religion and culture with the concept of *tri hita karana*, is important to maintain and provide protection for the environment, in order to reduce the negative impacts that occur.

Discussion

The implications of the dynamics of the life of the transmigration community from Bali in the coal mining area of Kerta Buana Village, East Kalimantan can be seen in two perspectives, namely the positive and negative implications/impacts/consequences of the findings. Positive implications include aspects of improving economic conditions. This means that when mining enters the village of Kerta Buana, it directly increases the economic capacity of the community after they work in the mining sector. Communities who are trying to adapt to changes in the life sector feel the economic impact of the existence of the mining industry.

The opportunities provided by mining companies to Balinese transmigrants who intend to work there are very wide, so that not a few Balinese are already working in mining companies and even occupy strategic positions. This means that they have been able to improve their economic quality since the mining company existed. Furthermore, the continuity of cultural and religious activities. Even though Balinese transmigrants live in the midst of mining companies, they still carry out their religious activities well. The spirit of carrying out religious and cultural activities is also carried out as usual.

This is based on the view that economic conditions support their cultural and religious life. This means that living in the midst of a mining company does not make them leave their *srada* and devotion and cultural activities. In fact, the challenges of life changes that occur in Kerta Buana due to the entry of the mining industry make transmigrants have to adapt to this situation and maintain the continuity of their cultural and religious activities. This is evidenced by the ongoing routine religious activities such as Purnama, Tilem, Nyepi, Saraswati, Siwaratri, as well as Galungan and Kuningan. Even Hindus still make *ogoh-ogoh* the day before the Nyepi holy day. Not only that, when celebrating independence on August 17, the community also paraded the *ogoh-ogoh*. This shows that mining activities have little impact on the cultural and religious life of the transmigrants in Kerta Buana. Meanwhile, the negative implications can be seen in two ways, namely the occurrence of environmental pollution due to mining activities consisting of changes in the landscape, a decrease in soil quality, threats to biodiversity, and a decrease in water quality. Another negative implication is the abandonment of the agricultural sector, which has been involved with transmigrants from Bali since the beginning.

Based on observations, research and field data analysis regarding the implications of the dynamics of the lives of transmigrants from Bali in the coal mining area of Kerta Buana Village, East Kalimantan, theoretical findings were obtained, namely the results of the study confirming the theory of rational action which states that people will always adapt to culture and situations. society to maintain their existence. This was done by Balinese transmigrants in Kerta Buana Village when they had to choose between changing their lives from working in the agricultural sector or giving up their land to become a mining area. Balinese transmigrants choose to adapt to the situation so that they try to accept the situation but still maintain their cultural and religious activities. In addition, another theoretical finding is affirming the hegemony theory that the entry of mining companies in Kertha Buana Village cannot be separated from the political consensus between capitalists, company owners, government and local elites who have roles and power in their regions. This hegemony causes the community to accept the entry of mining in the area.

In addition to theoretical findings, the researchers also found new facts in the field, namely that the Balinese transmigrant community in Kerta Buana Village did not consider the entry of the mining sector as a threat to their religious and cultural activities, because on the contrary, the increase in the economic base of the community when they worked in the mining sector actually supported their activities their religion and culture. This is in line with the view that the economic

base has an effect on other sectors such as religion and culture. Other field findings also show that there is a gap between the strong ecological values embedded in Balinese transmigrants and the fact that there is ecological damage on the ground as a result of these mining activities. In addition, the existence of mining does not have much effect on friction or social conflict in Kerta Buana, in fact, life between communities runs very harmoniously. The election of the village head was also carried out in Kerta Buana Village, carried out by deliberation and consensus by taking into account the leadership cycle pattern between the Balinese, Javanese and Lombok ethnic groups. This is done to prevent horizontal conflicts based on ethnicity and ethnicity.

Conclusion

The implications of the dynamics of the life of the transmigration community from Bali in the coal mining area of Kerta Buana Village, East Kalimantan can be seen in two perspectives, namely the positive and negative implications/impacts/consequences of the findings. Positive implications include aspects of improving economic conditions. This means that when mining enters the village of Kerta Buana, it directly increases the economic capacity of the community after they work in the mining sector. Communities who are trying to adapt to changes in the life sector feel the economic impact of the existence of the mining industry. The opportunities provided by mining companies to Balinese transmigrants who intend to work there are very wide, so that not a few Balinese are already working in mining companies and even occupy strategic positions. This means that they have been able to improve their economic quality since the mining company existed. Furthermore, the continuity of cultural and religious activities. Even though Balinese transmigrants live in the midst of mining companies, they still carry out their religious activities well. The spirit of carrying out religious and cultural activities is also carried out as usual. This is based on the view that economic conditions support their cultural and religious life. This means that living in the midst of a mining company does not make them leave their faith and cultural activities. In fact, the challenges of life changes that occur in Kerta Buana due to the entry of the mining industry make transmigrants have to adapt to this situation and maintain the continuity of their cultural and religious activities. This is evidenced by the ongoing routine religious activities such as Purnama, Tilem, Nyepi Saraswati, Siwaratri, as well as Galungan and Kuningan. Even Hindus still make ogoh-ogoh the day before the Nyepi holy day. Not only that, when celebrating independence on August 17, the community also paraded the ogoh-ogoh. This shows that mining activities have little impact on the cultural and religious life of the transmigrants in Kerta Buana. Meanwhile, the negative implications can be seen in two ways, namely the occurrence of environmental pollution due to mining activities consisting of changes in landscape, decline in soil quality, threats to biodiversity, and decreased water quality. Another negative implication is the abandonment of the agricultural sector, which has been involved with transmigrants from Bali since the beginning.

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