

# ANALYSIS OF SOCIAL ECONOMIC LIFE OF TRANSMIGRANT COMMUNITIES ON MUSI RIVER BANKS MUARA MEDAK VILLAGE

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**Abstract.** The purpose of this study is to analyze the socio-economic life of the transmigrant community on the banks of the Musi River Musi Banyuasin district. This study used descriptive method which steps are: interpretation, historiography and in-depth interviews with community leaders on the banks of the Musi river. The approach used in this study is the sociological and economic approach. Based on the results of the study, several findings related to the socio-economic life of the transmigrant community on the banks of the Musi River Muara Medak, Bayung Lencir, Musi Banyuasin district are drawn. First, the transmigrant community has a very good social life that can be seen from mutual cooperation and inter-tribal tolerance that makes the village safe, comfortable and no conflict among the tribes. Second, the age of transmigrants are approximately over 30 years old on average when migrating and all of them are at the productive age. Third, the level of education of the transmigrants is still relatively low. Fourth, most of the transmigrants are farmers, but there are also some who become laborers, fishermen and do odd jobs. Fifth, land for rice fields received by the transmigrant community is just a few, therefore some of them find such odd jobs. Sixth, the economy of the transmigrant community on the river banks of the Muara Medak village is classified as low-income financial family. Seventh, transportation available to reach the village are only water transportation, such as a boat or speed boat. Eighth, spiritual mentality based on creativity, taste and intention of the community is very good and have a high tolerance among religious people to help each other especially during harvest time.

**Keywords and phrases:** Social, Economic, Life, Transmigrant, Communities, Muara Medak Village

## INTRODUCTION

The study on the banks of the Musi river in the village of Muara Medak, Bayung Lencir was conducted based on the information gather from the Muara Medak village that showed data that the transmigrant community in that area is around 16% of the total population. Transmigration is a metamorphose of the colonization that was designed and developed by the Dutch East Indies government when colonized Indonesia (Manuwiyanto. 2004: 9) Based on data from the population census and population survey 2016 by BKKBN, Indonesia's population density among provinces is still uneven where most of the population distribution is only centered in Java. This phenomenon occurred since there is still a mindset that the economic growth in Java is better than other part in Indonesia. For that reason, transmigration program is needed to reduce the population density, and this program is believed to be a powerful choice to even out population density. Palembang's typical variety of cuisines can make a culinary paradise for some people who have a hobby of hunting nutritious delicacies. Palembang cuisine, which has the majority of raw materials from fish, both from snacks such as empek-empek, food or cakes that are always there when the Lebaran is like crunch and maxuba, until heavy foods such as friend nasi (lauk) pindang and pepes. Palembang city cuisine is dominated by fish, fish has high nutritional value.

However, when progressed in 2008 at first, several Provinces in some parts of Indonesia refused the transmigration program

for example Papua with its Provincial Population Regulation (Perdasi) No. 15, 2008. The consideration is the number of migrants has exceeded the local population and the implementation of transmigration does not favor the local population. Even so, transmigration is still recognized as one of the programs that can improve the standard of living of people and one of the ways for regional development (Yuminarti. 2017: 14). According to regulation of Transmigration of Republic of Indonesia Number 6, 2015 about Organization and Work Procedures of the Ministry of Villages, Development of Disadvantaged Regions, Transmigration, Data and Information Centers (PUSDATIN), Research and Development Agency, Education and Training and Information (BALILATFO) is responsible to carry out the guidance and management of information systems data management, data and information services and the development of informatics systems and resources in the fields of villages, development of disadvantaged areas, and transmigration. According to Yusmiono (2019: 91) Indonesia has amazing nature from Sabang to Merauke that become a tourism opportunity which must be optimized, both by the surrounding community and by the local and central government. Related to the transmigration program, South Sumatra province is one of the destination places for the transmigrant community, one of the areas is the village of Muara Medak, Bayung Lencir. In Presidential Regulation No. 6/2015 about the Ministry of Villages, Disadvantaged Regions and Transmigration, the National Medium-Term Development Plan (RPJMN 2015-2019) that contains Nawacita (9 President's Priority Strategies), namely strengthening regions and villages in the framework of a unitary state. It becomes the operational basis for the Ministry of Villages, Disadvantaged

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Regions and Transmigration. Based on this Nawacita, the Ministry of Villages, Rural Development, Disadvantaged Regions and Transmigration, points out 9 (nine) priority agenda components or activities called Nawa Kerja, where the 3rd point describes the formation and also the development of 5,000 Village-Owned Enterprises (BUMD).

Unfortunately, there are some transmigrants who often leave the transmigration location and return to their previous place of residence because they have difficulty in fulfilling the necessities of life due to limitations in the transmigration area, especially the level of comfort. If the comfort level remains low, the development of the transmigration area will be slow and the objectives of the program will not be in line with the government's expectations. Transmigration is a program and government policy related to population since 1905 until now. The transmigration program is an impact of the existence of an Ethical Policy (Ethische Politics), or also known as the politics of reciprocity in which people, especially from Java, are moved to areas outside of Java to fill vacant land to be planted by plantations by the Dutch East Indies which aims to equalize the spread of population throughout the territory of Indonesia. Economically, it aims to improve the living standards of the Indonesian population, with the main target is regions outside Java such as the islands of Sumatra, Kalimantan, Sulawesi, Papua and other regions throughout the Indonesian archipelago. The implementation of transmigration from the government program began in 1905-1911 with the first colonization area is Lampung area. At first, the system applied was a free system, but in 1912-1931 the transmigration system was initially free of charge before then became debt system due to the scope of colonization which is increasingly widespread. In 1932-1941, the rawon-used colonization system was implemented, to save the government funds by a system of giving wages and cutting rice in the fields. This system aims to ensure that colonizers have crops on their land and survive (Saleh, 2005: 101-102). The transmigration program bring good impact and influence, both for the area that is left and the area to be visited. These changes and impacts are in the form of social life and economic life of the population. In this case, the transmigration has a very important role in improving the fate of social and economic life in the community itself, depending on the motivation and creativity of the community to change their destiny. In addition, the achievement of a balanced population is the main goal of this government program and for some transmigration communities themselves. The transmigrant community in the social process has a better social life, although it is still at an adequate level. In the social process undertaken by the transmigrant community, especially in South Sumatra, there are many needs differences between one community and another. As the result, these differences of the social process in the society which include the cultures of individual needs, social tensions arise due to the existence of communities who oppose the cultures of the area itself. Indonesian former President, Bung Karno, stated that 'transmigration is our life

and death, transmigration must be a national problem, a national movement, a mass movement of people in the integration of government and society in an organized manner which is an effort to increase prosperity, welfare and unity and integrity of the nation with population movement (Sardjadidjaja, 2004: 25-26). The object of this study is the transmigrant community in South Sumatra. The economic growth that occurred in the province of South Sumatra has developed rapidly in line with other aspects natural wealth, plantation and agricultural industries, labor, fostering and distribution. Concerning those facts, the transmigrant population especially from Java, who are competent in managing natural resources, agricultural and plantation land will be able to survive in this areas. In its development, one of the transmigration destination areas in South Sumatra is Muara Enim district. Muara Enim is an agrarian area that is very beneficial for migrants to survive. The villages that become the transmigration areas in Muara Enim are Jemenang village and Karya Mulya village. In addition, Jemenang village is still part of Muara Enim district and Rambang Dangku sub-district while Karya Mulya village is administratively included in the area of Prabumulih city. Prabumulih city itself was previously part of Muara Enim district but since 2001 the Prabumulih city has separated itself from Muara Enim district (Wulan. 2016: 4). The population that became transmigrant in the province of South Sumatra until 2019 is still classified as quite a lot, which is around 20% scattered in all of the regions in South Sumatera. That is because economic growth in the province of South Sumatra is progressing rapidly. Another factor that causes this is the strategic area of the Sriwijaya that is famous for its Musi as one of the longest rivers in Indonesia. Musi River has nine tributaries known as the Batanghari Sembilan River. One of the targeted transmigration areas is Muara Medak village, Banyung Lencir, Musi Banyuasin district. The community of Muara Medak village is a mixed community based on the percentage, around 35% are from Java, 40% are the local community and the other 15% are remaining from the provinces throughout Indonesia. Based on the background above, the size of the transmigration community in the South Sumatra is approximately around 20%, while for the Musi Banyuasin district there are 150 families. For that reason, the authors are interested in conducting a study entitled "Analysis of the Socio-Economic Life of the Transmigrant Community of the Musi River banks in Muara Medak Village, Musi Banyuasin District "

## LITERATURE REVIEW

### Brief History of Musi Banyuasin District

Geographically, the province of South Sumatra is a very strategic area. It in the east bordering the island province. Bangka-Belitung, in the south of Lampung province, in the north in Jambi province, and in the west of Bengkulu province, is part of Southern Sumatra. The province, which is the center of Srivijaya, is a rich province since ancient times. rich in natural resources, such as petroleum, natural gas, coal, spices

and agricultural land and plantations. Based on the Center for Human Resources Development Program in 1980 in Wulan (2016: 4) South Sumatra was one of the destinations of transmigration both during the Dutch East Indies and after independence, this was due to the large number of natural resources and potential environmental conditions such as the trans-Sumatra Road which are needed for human labor as one of the main capital in managing these natural resources, afterwards many people from Java and Bali Island are running government programs namely transmigration.

Musi Banyuasin district is one of the districts in South Sumatra that is crossed by the Musi River. The district's motto is *Serasan Sekate* which means that the community always prioritizes harmony and still adheres to the principle of deliberation for consensus which is imbued with the spirit of mutual cooperation. It takes four hours to travel from Palembang to reach Sekayu, the capital of Musi Banyuasin. Social life in Musi Banyuasin district is colored by various tribes of people who live spread out in eleven districts. The majority of the Musi Banyuasin community is Muslim and a small proportion is Christian and Hindu (Widyastuti, 2016).

Bayung Lencir, Musi Banyuasin district, South Sumatra has 19 villages namely Bayat Ilir, Kali Berau, Kepayang, Mangsang, Mekar Jaya, Mendis, Mendis Jaya, Muara Bahar, Muara Medak, Muara Merang, Pagar Desa, Pangkalan Bayat, Pulau Gading, Senawar Jaya, Simpang Bayat, Sindang Marga, Sukajaya, Tampang Baru and Telang. Musi Banyuasin district is one of the districts in South Sumatra Province with the capital city of Sekayu City. This district has an area of  $\pm 14,265.96 \text{ km}^2$  which lies in locations of  $1.3^\circ - 4^\circ$  South,  $103^\circ - 105^\circ$  East. The current regent of Musi Banyuasin district is Dodi Reza Alex, who was on 22 May 2017 replacing Beni Hernedi. The district has the motto *Bumi Serasan Sekate* with the capital city of Sekayu Kota Randik ("Neat, Safe, Peaceful, Beautiful, and Memorable") and is part of districts and cities in South Sumatra. (Musi Banyuasin district government. 2017) (Yusmiono. 2018: 153) The density of Palembang city as a settlement or housing has caused traffic congestion resulting in the movement of industrial or factory locations in the suburbs, namely districts. Districts that are very open to receive foreign (foreign) capital for regional progress have both positive and negative impacts. The positive impact opens up employment opportunities, while the negative impact is environmental pollution. Data from Minister of Home Affairs Regulation No. 137 of 2017 about Code and Data of Government Administration Areas, Ministry of Home Affairs of the Republic of Indonesia shows that Musi Banyuasin district has 14 districts, 13 villages and 227 villages (out of a total of 236 districts, 386 villages and 2,853 villages throughout South Sumatra). In 2017, the population was 608,125 people with an area of  $14,266.26 \text{ km}^2$  and a population distribution of 43 people /  $\text{km}^2$ . Based on that, the Muara Bedak village is a village located in Bayung Lencir sub-district, Musi Banyuasin district which is the object of the government's transmigration.

**Definition of Transmigration** The phenomenon of

transmigration in Indonesia has occurred since colonial times and the new order until now (Setyorini, et al. 2018: 1). During the new order administration, the transmigration program showed a massive increase. The expansion of transmigration areas is not only always in Sumatra, the opening of transmigration areas is extended to West Kalimantan, South Kalimantan, Sulawesi and even to Papua (Septiyani, Dwi. 2014). Transmigration is voluntary migration of people to improve welfare and settle in transmigration areas organized by the Government (Pusdatin. 2017: 8). Transmigration is a metamorphosis of the colonization that was designed and developed by the Dutch East Indies government when it colonized Indonesia (Manuwiyanto, 2004: 9). The transmigration program known in Indonesia consists of several types of transmigration. However, most residents are more interested in participating in local transmigration and general transmigration, which are fully funded by the government (Yuminarti, Umi. 2017; 16). The transmigration program is balancing the spread of population through moving from a densely populated area to a sparsely populated area, but has a broader purpose that is as a National Development framework (Swasono, 1986: 129 in Septiyani, Dwi. 2014: 11). Based on the Data and Information Center in 2017, the transmigration area is a cultivation area that has a function as a settlement and a place of business community in a development system in the form of a transmigration development area or a transmigration settlement location. Transmigration development that has been carried out has been designed on the basis of a hierarchical structure of the region, from the smallest unit (SP) to the largest (SWP). Meanwhile, based on Perpes No. 50 of 2018, the implementation of transmigration in the autonomy era was supported by Law No. 29 of 2009 about Amendment to Law No. 15 of 1997 about Transmigration and Government Regulation No. 3 of 2014 concerning the Implementation of the Immigration Act. Previously, transmigration was regulated by Law No. 3 of 1972 concerning Provisions for Principal Transmigration Provisions. So transmigration is a government's program in the era of special autonomy changing from a centralized system to decentralization. It means that local governments have a big role in the implementation of transmigration and develop natural potential in every province throughout Indonesia to make people more peaceful.

### **Definition of Social Economy**

Socio-economic is the position or position of a person in a group of people determined by the type of economic activity, education and income. There are four indicators of socioeconomic measurement, namely income level, education level, housing conditions, and position in the community. There is also one indicator that is not problematic, that is housing condition (Astrawan, G Wayan. 2014: 2). One of the people economy indicator is livelihood which also become a culture. When there is a livelihood, community will not make a

resettlement or urbanization. Livelihood diversification is the community's effort to survive by doing work according to Yusmiono's expertise (2018: 154). According to Waluya, Bagja (2007: 85-86) "Social economy is the position or position of a person in a group of people determined by the type of economic activity, education and income. Soekanto (2012) believes that socioeconomic is a person's position in society related to others in term of social environment, achievements, and their rights and obligations in relation to resources. Socio-economic is the position or position of a person in a group of people which is determined by the type of economic activity, income, level of education, type of residence, and position in the organization (Abdulsyani. 2012). Based on what have discussed before, socioeconomic is a condition, position or position of individuals in a community group that is determined by the type of economic activity, education and income of the community.

## RESEARCH METHODOLOGY

According to Sugiyono (2015: 6), methodology of a research can be interpreted as a scientific way to obtain valid data that aims to find, develop, and prove, a certain knowledge so that it can be used to understand, solve, and anticipate problems in the education field. This study used a descriptive method while the variable in this study is the socio-economic life of the transmigrant community along the musu river banks in Muara Medak village, Bayung Lencir, Musi Banyuasin district as the independent variable. So the focus of this study is socioeconomic life. Based on Perpes No. 50 of 2018, the implementation of transmigration Article 12 the transmigration community development program and the transmigration area as referred to in Article 3 letter c, the fields to be investigated include the following areas: (1) social culture; (2) economics and (3) mental spirituality

## RESULTS AND DISCUSSION

Data form Center for Data and Information Research and Development Agency (2015: 28) shows that transmigration development in South Sumatra Province began in the Dutch Colonial period (1937-1940) with initial development in two locations, a) Belintang in Ogan Komering Ulu Timur Regency with placement initial as many as 3,995 households (15,141 people) from transmigrants from East Java and DIY and b) Tugu Mulyo in Musi Rawas Regency with an initial placement of 2,163 households (7,663 people) with transmigrants from East Java and DIY. Then it extended to other regencies in South Sumatera Province, one of which was Musi Banyuasin district. Over the last 82 years, South Sumatra has reached 213,132 families (KK) or 963,202 people through the transmigration program. The population of transmigration is spread in 10 regencies / cities in South Sumatra. In 2008, South Sumatra again received 700 families of transmigrants. However, not all transmigrants were from Java. The transmigrants then later placed in five districts, namely Air Balui Village, Musi Banyuasin district, as many as 150

families; Jatisari Village, Banyuasin district, as many as 100 families; Sungai Lumpur / Simpang Tiga SP 2 Village, Ogan Komering Ilir Regency (OKI), as many as 150 families; Lubuk Atung Village, Lahat Regency for 100 families; and Rambutan Village SP 2, Ogan Ilir Regency with 200 families. (walhisumsel.or.id) Based on this, there three findings of this research that will be discussed in paper, those are the social culture aspect, the economic aspect and spiritual aspect.

### Social Culture Aspect

The social and cultural life of the transmigrant community in Muara Medak Bayung Lencir village, Musi Banyuasin district, has a very dynamic social interaction. Life interaction among the communities is good, both individual and groups. Furthermore, the social interaction of the transmigration community that occurred in Muara Medak, Bayung Lencir, Musi Banyuasin district runs very well since they have similarity of the fate as the transmigrant community so they have a strong bond. They also have a community that can unite the local community with the transmigration community especially in Musi Banyuasin district, which is known as Paguyuban. Paguyuban is a group of people who share the same understanding to foster harmony and unity that is family such as the Javanese transmigrant community with the local community of Muara Medak, Bayung Lencir, Musi Banyuasin district who foster harmony by contributing to the activities of the Panguyuban in Musi Banyuasin district. Most of the community tend to cooperate with each other and work together in many ways to make harmony between communities in terms of social well realized. In short, although the community come from different ethnicities, cultures and religions, the community of Muara Medak, Bayung Lencir, Musi Banyuasin district tend to develop a mutual respect relationship. Based on the interview with the head of Muara Medak sub-village (Saturday, 22 June 2019) it was found that the tolerance of migrants and local communities is very well established and the preserving each other's cultures is very thick. One example of community tolerance is when there is wedding invitation or celebration, the community will work together to do the activity. Another example of community mutual cooperation is during the harvest season. Furthermore, with the same fate of the transmigration community, their brotherhood ties are very close which is not only between transmigration communities but also the local community. The sense of community fraternity does not fade their respective cultures, they also respect each other's culture and religion and there is no conflict between tribes. People of Muara Medak, Bayung Lencir in Musi Banyuasin district, do not concern with person's social status, they respect each other for respect, respect for one another. So that social gap among the society almost zero. Even though the education level of the transmigrant community is relatively low, local people have never looked at it, they exchange information to help one another. Concerning this fact, it can be concluded that the village of Muara Medak Bayung Lencir Musi Banyuasin district

is a community that has a strong mutual cooperation culture, high tolerance and is a safe and comfortable village. This is proven by the absence of conflict within the tribe in the village.

### **Economy Aspect**

Transmigrant community is a productive society. Average age of most transmigrants when migrating are over 30 years. Humans live on this earth have many desires and needs, one of them is an inseparable economy aspect in life. The need for the economy is a survival need of every person, no one can live in this world without economy. All humans are willing to sacrifice to get economic needs so that their lives change for the better. The average age of migrants to migrate when they are migrants is over 30 years old and all are of productive age to meet their economic needs. To fulfill their daily needs based on economic demands, communities or residents in Muara Medak, Bayung Lencir, Musi Banyuasin district must have income and most of them has a non-permanent income, because they work as farmers, fishermen, laborers, traders and other odd jobs. The land granted by the government is not enough to fulfill the daily economy of the transmigrant community. For that reason, people look for other income besides farming. Based on the interview with residents around (Sunday, June 23, 2019) that the agriculture in Muara Medak harvest season is based on tidal water and it makes the economy of transmigration communities from the agricultural sector depends on nature. Moreover, since the harvest period is once a year, the economy of the community becomes unfavorable, therefore transmigrant residents do other work besides farming to support their lives. The economic growth of the Muara Medak community in the utilization of technology and increased production of harvests still use the traditional system, but some of them already use machines. The agricultural products of the community are still marketed in the villages and local markets, not yet developed into Home Industry products. The income of the transmigrant community after planting period while waiting for the harvest time comes from other side job. The side jobs are fishing, laborers, traders, and others. The work is to fulfill daily life. Education of the transmigrant community is in low level category so they don't have a good job, and it affects their economic lives. In addition, the lack of transportation routes to Muara Medak village has hampered the supply of distribution of community needs, thus affecting the purchasing power of the people to decrease due to rising goods prices. Transportation can only be through water, using a boat or speed boat. These constraints lead to the vulnerability of playing a handful of people, for example, playing a price of a stamp, especially playing the price of the harvest in the village. This study also finds out that Government facilities to support the development of the area have not been maximally provided for the availability of clean water sources of PDAMs and many roads are still inadequate in yellow, muddy and footpaths. Based on above explanation in terms of economic community transmigration in the area is concluded; 1) the age of the

transmigrants at the time of the migrant migrants were, on average, over 30 years of age and all of them were productive, 2) the level of education of the transmigrants are still low, 3) the types of livelihoods of the average transmigrant community are farmers, but there are also some who become laborers, fishermen and do odd jobs, 4) Land for rice fields received by the transmigrant community is classified as few, therefore some of them do odd jobs and 5) the economy of the transmigrant community on the river banks of the Muara Medak village is still relatively low.

### **Spiritual Aspect**

Individual as independent person has tendency to dominate. Every human being has so much potential in the form of ability, strength, will and curiosity. This is an inevitable competitiveness in the struggle for life. The basic potential that is built up in each individual is actually the power to survive and power is drawn from creativity, taste and intention. According to Suparlan Suhartono (2008) the potential for creativity, taste, and intention, humans are always driven to want to know and even get the values of truth, beauty, and goodness that are contained in everything that exists (reality). One potential of self-strengths is the spiritual potential (spiritual quotient). This potential is the potential of individual intelligence related to one's faith and noble character, in terms of conscious or wisdom outside the ego. The mental and spiritual strength of the transmigrant community in Muara Medak village of mutual tolerance can be seen from mutual respect between religions, for example the muslim people are pertaining to Buddhism or Hinduism and kresten religion, and vice versa other religions live in harmony in respecting one another's religions. When the society has good spiritual aspect, it will bring many benefits to each individual community itself and the environment, such as; 1) Self-awareness and strength, for example not provoked by negative things, 2) As an individual who has broad views not only for oneself but for others as well, 3) Has high morals and always feels happy, 4) Optimistic and spirit in utilizing the capabilities possessed maximally to achieve prosperity. 5) Understanding the purpose of life, 6) High determination and focus to achieve goals, 7) Being an individual who is eager to benefit others, 8) Has a sense of humorous and ideas, 9) As individuals who have good communication skills and 10) Realistic and foresight to achieve goals. It can be concluded that the mentality of the transmigrant community in Muara Medak Bayung Lencir, Musi Banyuasin district based on creativity, taste and initiative, is very good with high tolerance among religious people to help one another and help each other during the harvest season.

### **CONCLUSION**

Based on the findings of the study conducted on the banks of the Musi river in the village of Muara Medak Bayung Lencir, Musi Banyuasin Regency, it can be concluded that the results of the analysis of the socio-economic life of the transmigrant community are;

- 1) Socio-Culture Aspect: Muara Medak, Bayung lencir, Musi Banyuasin district is a village with a strong mutual cooperation culture and high tolerance community and also is a safe and comfortable village. This is proven by the absence of conflict within the tribe in the village.
- 2) Economy Aspect: a) the average age of the transmigrants when they migrate is 30 years and all of them are productive, b) The education level of the transmigrant community is still relatively low, c) The type of livelihood of the transmigrant community is the average farmer, but there are also some are migrants, laborers, fishermen and do odd jobs. d) Land for rice fields received by the transmigrant community is classified as small, therefore some of them do odd jobs and e) the economy of the transmigrant community on the river banks of the Muara Medak village is still relatively low.
- 3) Spiritual Aspect, the transmigrant community in Muara Medak Bayung Lencir, Musi Banyuasin district based on creativity, taste and initiative, is very good society with a high tolerance among religious people to help one another and help each other during the harvest season.

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