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Migration and Urban Development: Study of Community Social Change in Eastern Aceh

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Abstrak

"Migrasi dan Perkembangan Kota: Studi tentang Perubahan Sosial Masyarakat Di Aceh Bagian Timur" adalah sebuah penelitian yang mengkaji bagaimana migrasi dan perkembangan kota mempengaruhi perubahan sosial masyarakat di Aceh bagian timur. Penelitian ini bertujuan untuk memahami bagaimana faktor migrasi dan perkembangan kota mempengaruhi perubahan sosial masyarakat, termasuk bagaimana kedua faktor tersebut mempengaruhi perubahan perilaku, norma, dan budaya masyarakat. Penelitian ini juga akan mengevaluasi bagaimana perubahan sosial yang terjadi mempengaruhi stabilitas dan kesejahteraan masyarakat, serta bagaimana masyarakat mengatasi perubahan tersebut. Hasil penelitian ini diharapkan dapat memberikan wawasan dan informasi yang berguna bagi pengembangan masyarakat dan perencanaan pembangunan kota di Aceh bagian timur dan daerah lain yang mengalami perubahan yang sama.
Kata Kunci: Migrasi, Perkembangan Kota, Perubahan Sosial

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INTRODUCTION

In the sociological context, the people of Aceh consist of several ethnic groups. The most dominant ethnic group domiciled in Aceh is the Acehnese. Most of the Acehnese tribes are domiciled on the east coast of Aceh from Aceh Pidie District to Tamiang. The Acehnese are a group of people who like to wander. Thus they are known as an advanced group of people because they always interact with the outside world. Other ethnic groups that inhabit the Aceh region include the Gayo tribe who live in the interior of Central Aceh. Furthermore, it is also known that the Aneuk Jamee ethnic group is domiciled in South Aceh Regency. Another ethnic group is the Tamiang tribe who live in Aceh Tamiang District. Then the Sinabang and Simeulue tribes who live in the Simeulue Regency area.

Aceh is an area that is very open to migrants (Rahman, 2020). Relations between the people of Aceh and the outside community have existed since the 9th to 15th centuries due to trading activities in Bandar Aceh Darussalam which at that time was the capital of the Aceh Sultanate. The city was transformed into a cosmopolitan city because it became a gathering place for various ethnic groups such as Gujarati, Keling, Arab, Javanese, Portuguese, Burmese and Chinese. Apart from that, Banda Aceh Darussalam was also visited by traders from Istanbul, Venice, Allepo, Kalimantan, England, the Netherlands, Portugal and France (Siegel, 1969). Therefore, speaking of migration in Aceh, Aceh has very strong roots as a migration destination.

Migration is one of the causes of social change (Aulia Rahman, Wasino, Suyahmo, 2021; Rahman et al., 2022). According to Portes, the effects of such changes may have little impact on society, affecting some economic organization, role expectations, or norms. In addition, migration may also go deep into the culture, changing value systems, or into social structures, changing the distribution of power. Such a possible profound transformation is precisely what opposers of migration in receiving societies fear and what they have traditionally opposed (Portes, 2010). The power of migration to effect change in either sending or receiving regions and countries mainly depends on three factors: a) the amount involved; b) the duration of the movement; c) class composition (Portes, 2010).

In the context of urban communities, migration has a role in social change. This can be seen from the conclusions of Arif Hasan's research in Pakistan which states that migration has the ability to make social changes. There are at least 5 migration forces capable of making change, firstly remittances from abroad have a positive impact on Pakistan's economy, both emigration and migration have promoted education, Thirdly migration from rural areas, underserved informal settlements are developing in small towns, Fourth as the result of better education and a better lifestyle, the younger generation of families whose members have migrated or emigrated want to live in big cities because of a better physical and social environment, and fifth despite changes in values and emergence an economically stronger business community in smaller towns, political power rests heavily on the traditional land-owning elite (Hasan, 2010).

Migration also has an important role in the process of community integration. This is reinforced by Gerrit Verhoeven's findings that some migrants gradually develop new skills and hone their literacy and language skills; this really helped them in entering and establishing themselves in local society, in Indonesia especially by socializing and talking with native Antwerp colleagues, their neighbors, and friends. Additionally, guilds of crafts, marriage, citizenship, and other formal institutions are likely important vehicles for integration, even as reports emphasize the key roles that neighbors and friends play in the process of newcomers settling in (Verhoeven, 2016).

Migration is not a sudden phenomenon. Precisely at this time migration is a necessity where almost all regions in the world have, are and will always carry out the migration process. Based on the description above, migration has a great power to make social change.

Aceh has an interesting record of migration. Very neat data on migration in Aceh has been compiled by the Central Bureau of Statistics since 1971.
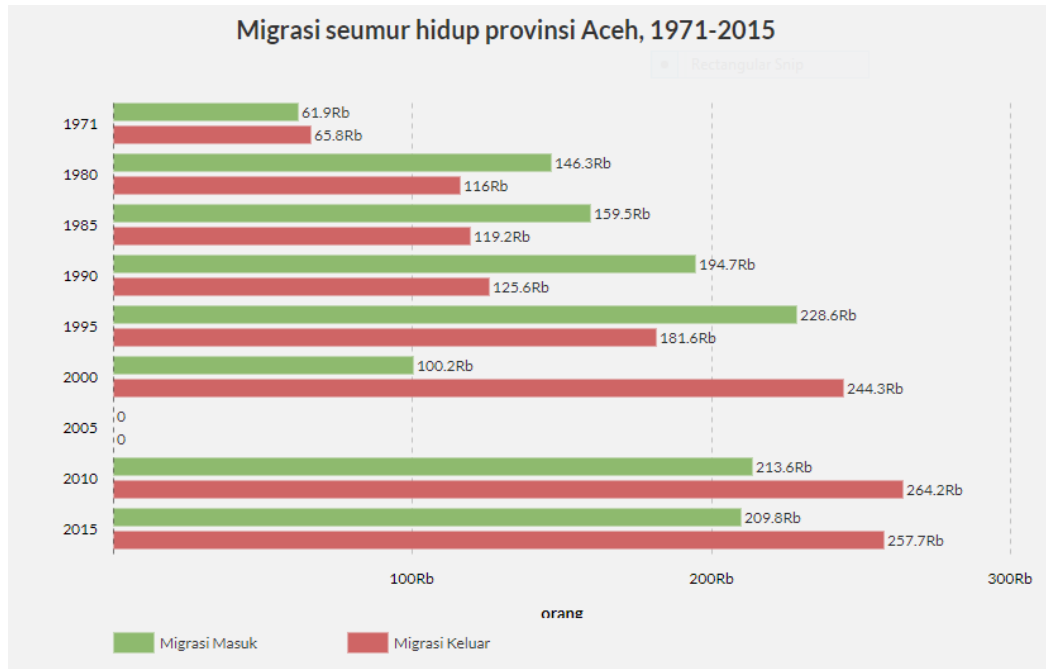
Source: Central Bureau of Statistics (Survei & Antar, 2015)

From 1971 to 1995, the migration trend that occurred in Aceh was that there were more incoming migration than outgoing migration. however, from 2000 to 2015, the migration trend reversed, with more outgoing migration. Of course this is an interesting thing to examine about the effect of this migration on social change in Aceh.
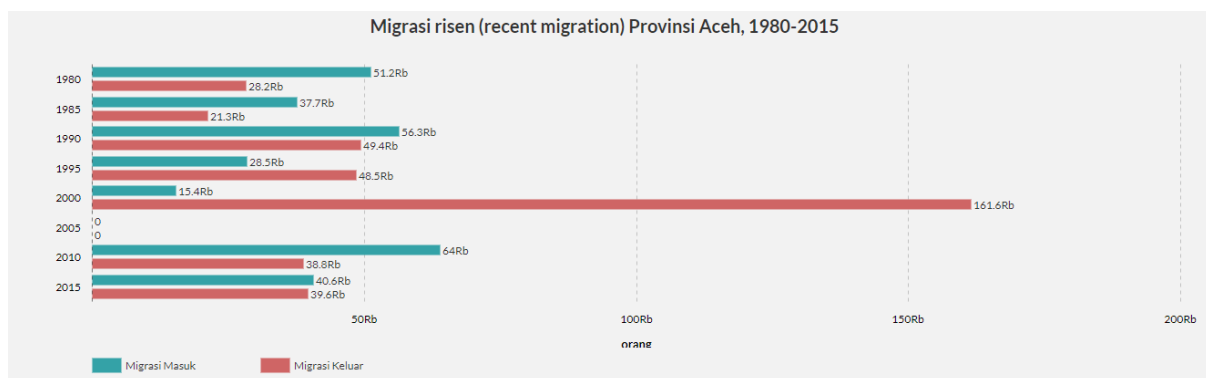
Source: Central Bureau of Statistics (Survei & Antar, 2015)

In 1999-2002, the main determinants of Aceh's migration pattern in this period were civil conflicts. According to the results of research by Mathias Czaika-Krisztina Kis Katos in Aceh, conflict clashes led to a large population realignment including villages in highly affected districts, as well as strong

village emigration from geographically remote areas in Central Aceh to coastal industrial areas. Less affected by the conflict. Apart from the conflict factor, the (ongoing) rural-urban migration process, driven by socio-economic factors, has occurred during the conflict period. Second, there is also evidence that security considerations, such as police in a village or neighborhood, either reduce emigration or encourage immigration. Third, although the presence of ethnic Javanese has not been a major cause of conflict incidents, their intimidation by the rebel movement has caused a significant outflow, especially from conflict-affected villages in Central Aceh. These results reveal that, in addition to fear of conflict-induced violence, population movements in Aceh are also the result of determinants of traditional migration (Czaika & Kis-Katos, 2009).

In several places in Aceh, migration has succeeded in bringing about social change. For example, Langsa, which is one of the regional destinations for migration, is now a multicultural city. Thus, social interaction between communities is also well established. The indicator is that people are starting to blend in, not being divided into barriers anymore. However not all. Areas in coastal industrial areas do not produce interaction patterns that have the same success as what happened in Langsa. With this migration pattern, it will be easy to see how the role of immigrants plays a role in the development of Langsa.

In several other areas, gaps can still be found in the form of social interaction that is still rigid and there are still clear boundaries with a group cultural orientation. Thus, the pattern of social interaction is very different from Langsa city. Thus, it is difficult to see how the contribution of immigrant communities to urban development in East Aceh District.

This makes this research necessary to do. This paper aims to analyze how migration patterns actually work and how migration makes social changes in urban communities. Migration, both out-migration and in-migration, should be a formula for making social change in Aceh.

RESEARCH METHODS

This research is a qualitative research with a phenomenological approach. The research was conducted in the east coast of Aceh, Aceh Province, Indonesia. Data were collected by in-depth interviews, observations, and literature studies. The data collected covers migration, urban development, and social changes in society. Qualitative data analysis in this study was carried out through several stages, such as data collection, transcription, coding, and interpretation. In collecting data, researchers ensure that the data collected is of good quality and relevant to the problem to be studied. Transcription is the process of rewriting data that has already been collected. Coding is the process of marking and grouping data that has been transcribed into larger categories. Finally, interpretation is the process of understanding and explaining the meaning of the encoded data.

The results of qualitative data analysis can be used to understand individual or group perceptions and understanding of the problem under study, gain insight into individual or group behavior and motivation, and enrich understanding of social and cultural phenomena.

RESULT AND DISCUSSION

History of Migration in Eastern Aceh

Migration is the movement of people from one place to another. Everett S. Lee defines Migration broadly as a permanent or semi-permanent receipt change in Dence. No limitations are placed on the range of movement or over the volcano of an intentional or accidental nature, and no distinction is made between external migration and internal migration (Lee, 1966).

There are many reasons for migrating. Lee stated that there are four factors that cause people to migrate, namely: (1) factors that arise in the area of origin; (2) factors that will be obtained in the destination area; (3) obstacles that can hinder; and (4) personal factors Lee (Lee, 1966).

In the context of migration that occurred in the eastern part of Aceh, there were several stages of the migration process. The first stage is the 16th century, immigrants come from Minangkabau. The migrants entered Perlak and Langsa. then these Minang people in colonial records were considered as the founders of the region. This of course raises debate in society. The local people do not want to admit that their territory was established by the Minangkabau people. Factors driving the migration of the Minangkabau people. to the Perlak and Langsa regions is the political situation that occurred in the area of origin.

The second stage, migrants entered the eastern part of Aceh in the 18th century. They came from the northern coastal area of Aceh. The motivating factor for migrants to migrate is due to political and economic factors, in this case wanting to benefit from pepper plantations. In their home area, they don't get good access to it. Therefore they migrate to areas that are considered to fulfill their desires. Arriving in the East Aceh region, the migrants then created new settlements or villages and they became regional leaders. Furthermore, there was interaction with the existing village. This migration pattern is known as local migration.

The third stage is the Late 19th Century. The migrants who came to this region were Europeans under the Dutch royal flag. they colonized the Dutch East Indies, including Aceh. The presence of Europeans in Aceh which then triggered modernization and industrialization which was then followed by the establishment of industries, triggered the next wave of migration. The existence of the industry, of course, requires a lot of manpower. Labor comes from Europe, Java, and other areas. these were then brought in from various regions, such as from Java, and other areas. Here they form special villages inhabited by migrants from plantations. They then interact with the surrounding community who used to live in the area.

Then the social interaction of the people of Aceh was disrupted in 1946 because there was the Cumbok war which involved the Ulama (PUSA) group and the Uleebalang group (local leaders). After this incident, there was a massive migration out by the Uleebalang group because they felt their safety was being threatened.

The Fourth Stage is in the era of transmigration. After this stage there was a conflict that had disrupted the social interaction of the community. The fifth stage is Post-Conflict. At this stage, many migrants appeared, bearing in mind that the Aceh region was starting to be safe.

Migration and Social Change Strategy in Aceh

Lee stated that in migration there are positive (+), negative (-) and neutral (0) elements, both arising in the origin and destination areas. A positive element is an element that provides an advantage for someone if he settles in the area of origin or in the area of destination. Conversely, negative elements mean things that can bring harm if you choose to settle in the area of origin or in the destination area. Neutral elements are elements that appear in the area of origin or destination, but do not influence someone to be in that area (Lee, 1966).

Lee's opinion is an opportunity to take advantage of migrant activities to make social change in a more positive direction. The very first stage is the need to implement policies that favor positive social change. But of course, we also have to anticipate negative things from migration activities. Therefore, the main basis for migrating to become a productive activity for the target areas of mirage is to prepare a policy basis.

Migration Policy
The current pattern of urbanization is very different from the migration of previous eras. This ongoing migration process is largely labor market induced and is generally based on individual initiative decisions and not coercion.

According to Saith, there are 3 strong factors that underlie the new migration process. The first of these can be labeled "latent factors." Because previously the constraints that had long been imposed by the registration system, migration and urbanization had to catch up. This pent-up pressure is now in the process of being released through spontaneous, as well as contracting forms of migration. The second factor relates to the apparent "push" strength in economic conditions and trends in the country's potential sending areas or sectors. There are several forces at work here. Relatively poor performance The role of agriculture is the main influence. This must be considered in the light of the fact that the collapse of the people's communes and the introduction of the system of production responsibility for households effectively transferred underutilized or surplus labor to the household level: precarious employment, which might previously have been regarded as collective as passive income and a device of sharing work, now looking for ways to convert underemployment into income. A third factor influencing the rise in migration waves relates to the structural, institutional and economic barriers to these flows (Saith, 1999).

From the point of view of the sending region, migration is seen as a dual asset: on the one hand, reducing pressure on the local labor market; In addition, it is also a source of inward remittances to the area of origin. However, it needs to be considered that migrant communities have a responsibility in carrying out social changes in the cities of migration destinations. at the same time, the destination areas of migration also need to make policies so that this can be realized. Thus it is necessary to create a formula to correlate existing and future migrant communities with a policy that can make a real contribution to the development of the city.

Cultural Assimilation
Culture is the behavior, language, beliefs, attitudes, and values that individuals learn from other individuals (Müller et al., 2018; Peter J Richerson, n.d.; Schönpflug, 2009). Each human group has its own culture, but the human cultures of groups in mutual contact tend to become more similar because individuals in one group may learn some of their behaviors, languages, beliefs, attitudes, and values from individuals in other groups with whom they interact (Domenico Parisi, Federico Cecconi, 2003). Furthermore, Garbarino explained that assimilation is a term used to provide an explanation of the merging of two cultural elements in society. Assimilation in this sense, is simpler and brief. Because in Garbarino's view, the notion of assimilation is an absorption word or a mixture of people's desires.

Migration triggers cultural diversity in the host region in a positive way (Damelang & Haas, 2012). Migrants can come from anywhere with any culture. Following Ottaviano and Peri's multicultural production model, different cultural groups provide different skills and services with a positive impact on regional growth and income (Bellini, Elena; Ottaviano, Gianmarco I. P.; Pinelli, Dino; Prarolo, 2008).

The process of change in cultural elements both for local residents and immigrants that occurs in the migration process, in terms of culture is of course different. Local residents and immigrants

borrow cultural elements from each other. This kind of thing has already happened in Langsa, Aceh and the process is still ongoing.

Social Assimilation
The social and kinship systems that developed in eastern Aceh show variations based on their ethnic origins. The social unit living in the community is Gampong at the lowest level and Mukim at a higher level. Mukim is a collection of several gampongs.

The migration process that occurred in eastern Aceh is closely related to various development activities that occurred in the region such as the opening of transportation networks, industrial plantations, secular education and mining.

Ethnic migrants that are classified as high in number are Javanese, Batak, Minangkabau, and Chinese. They live in gampongs in the East Aceh region. Thus, in the gampong environment there is social interaction between immigrants and indigenous people. These migrants have lived in Aceh for a long time. What's interesting is that the characteristics of their culture are still visible. Each ethnic group is still a supporter of their own culture.

CONCLUSION
Migration has an influence on the development of urban communities through community activities. Social interaction between local residents and immigrants will produce something new both in the form of culture and society. The eastern part of Aceh has very strong Islamic values, and this has become a firm identity. Seeing this fact, of course, it should be used as a basis for the activities of immigrant communities in carrying out social and cultural interactions. Migrant residents need to understand that they need to uphold the traditional norms that apply in Acehnese society. Thus, the cultural assimilation and social assimilation that is carried out has clear norm guidelines.

Apart from that, in responding to migration activities in the Eastern Part of Aceh, policies from the local government in the Eastern Part of Aceh must certainly be supported with regard to regulations for migrant residents so that social change takes place in a positive direction.

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