

Communication Development And The Colonization Of Transmigration First In Lampung Provincial

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ABSTRACT. This study aims to find out how development communication played a role in the colonization of the first transmigration in Lampung and this paper is focused on population movement (migration) or the colonization of the Dutch East Indies government from densely populated areas on the island of Java to Lampung. The methodology used in this study is a qualitative approach. Qualitative method as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. This approach is directed at the background of the individual holistically. The writing of this source text will focus on policies regarding population movement (migration) or colonization of the Dutch East Indies government from densely populated areas on the island of Java to the Lampung area which during the colonial period was named Bagelen Village, Gedong Tataan District, Onderafdeeling Telok Betong, Afdeeling Telok Betong or which is currently Bagelen Village, Gedong Tataan District, Pesawaran Regency. From the results of the study, each family who arrived in the colonized area would get food for some time while waiting for the harvest and also obtain equipment for both cooking and farming purposes. Among them they will receive hoe, machete, pot, rice and others. The goal of all is for a greater welfare increase than if they had remained in Java. There are many opportunities for them not only in domestic agriculture but also great opportunities in the construction of the railway network the opportunity to work as paid workers in both national and indigenous companies. Therefore in 1913 it was declared that the colonization experiment was successful.

Keywords: Communication, Development, Colonization, Transmigration.

INTRODUCTION

After hundreds of years of the existence of the Dutch in Indonesia, starting with the establishment of the VOC trading organization (1602-1799) and the establishment of the Dutch East Indies colonial government (1800-1942), various opinions and views from the Dutch people themselves towards the children of the country they were colonizing. At that time, the

Dutch people themselves became aware of the suffering felt by the children of the colony in a country where they had enjoyed their wealth for hundreds of years. (Zed, 2017). So that since the end of the 19th century or towards the 20th century, the opinions and ideas of social figures and the press have emerged by voicing about the lives of colonized children in the countries they colonized through the press that existed at that

time. From the writings and debates pioneered by Pieter Brooshooft (a journalist for *Koran De Lacomotief*) and C.Th. Van Deventer (a politician) or so-called ethicists opened the eyes of the Dutch East Indies colonial government to pay more attention to the welfare of the backward natives. So that the emergence of these ethical people gave birth to Ethical Politics or Politics of Retaliation. (Usmaedi, 2017).

Ethical politics has the meaning of a thought which states that the Dutch colonial government held a moral responsibility for the welfare of the children of the colony. These ethical people demanded the Dutch East Indies government to think about the fate of the children of their colony. Because this group has seen so much of the contribution of the colonies to the prosperity of the Netherlands. (Van, 2009). This awareness raises groups of thinkers who want to help snack children. In fact, many parties connected this new Dutch political policy with the thoughts of Van Deventer's writings published some time before, so that Van Deventer became known as the originator of ethical politics. Starting on September 17, 1901, the newly ascended Queen Wilhelmina emphasized in her opening speech to the Dutch Parliament, that the Dutch government had a moral calling and a debt of gratitude (*een cerschuld*) to the indigenous peoples of the Dutch East Indies. (Syarif, 2019) Queen Wilhelmina puts this moral call into ethical political policies, which are summarized in the Trias Van Deventer program which includes:

1. Irrigation (irrigation), build and repair irrigations and dams for agricultural purposes.
2. Migration, namely inviting people to transmigrate.
3. Education, namely expanding in the field of teaching and education.

Development of irrigation (irrigation) as a way to increase agricultural products, especially rice. Because with the construction of this irrigation water is the source to fill the rice fields to fertilize and grow the planted rice. (Maryani, 2019). This

Dutch irrigation building was very sturdy so it was difficult to be hit by floods and was able to irrigate the people's fields at that time. We can still see the evidence from the irrigation development in several areas that exist until now, but now many of these irrigations are dry and damaged, possibly due to the long development period and lack of maintenance, including the maintenance of upstream water as a source of flowing water. downstream. (Dharma A, 2013) For example, irrigation development was carried out in the first colonized area in Bagelen Gedong Village, Telok Betong, in 1910-1930. In the picture, you can see a water rope that is long and wide ready to irrigate the fields it passes through. The second policy is to migrate or colonize by moving the population from densely populated areas to areas that are still sparsely populated, namely from the island of Java to the island of Sumatra. They needed to do this because of the population density on the island of Java which in the end disturbed the Dutch East Indies government because of the emergence of social problems such as unemployment and crime. The migration policy issued by the Dutch East Indies government did not fully go well. There are Dutch elements who take this opportunity to enrich themselves, especially those who own plantations. (Ningsih S, 2010). The plantations who lacked labor took this opportunity by taking the colonists to be workers or laborers on the plantation lands they had just opened. As Karl Z. Pelzer in his book "*Koeli Kontak*" that sending residents from Java to Sumatra, especially North Sumatra to become laborers or contract coolies. (Pohan Z R, 2021).

The third policy is in the field of education or education. The Dutch East Indies government began to pay attention to the education of its colonized children by establishing schools in several places, especially in the colonized areas. One of the ethical groups who are very instrumental in this field is Mr. J.H. Abendanon (1852-1925) who served as Minister of Culture,

Religion and Crafts for five years (1900-1905) under R.A. Kartini in the book "After Dark Comes Light" is famous for R.A. Kartini's letters to Abendanon. Since the 1900s, schools have been established, both for the aristocrats and the common people. Many school constructions were carried out, especially in colonized areas. These three policies issued by the Dutch East Indies government did not all work well. There were several people or groups of people who abused them. Among other things, the construction of irrigation which was actually intended for agricultural purposes, was built for plantations and the migration policy which was supposed to move the Javanese population to other areas that were still sparsely populated, became plantation workers.

The reason why the Lampung Residency was the initial destination for colonization by the Dutch East Indies government in the early 20th century was that, apart from being not too far from Java, there was also a sparse population or lack of population in this area. At the beginning of the 20th century (1900s) the ratio between the population of Java and Lampung was very far, which was between 100:1. The total population of Lampung is about 2-3 people per km while the island of Java is 231 people per km. You can imagine the density of the island of Java at that time. People do not get enough land and food. So this has triggered crime and chaos in each village. For this reason, with the policy of the Dutch government by taking the term political return as an effort to respond to criticism from several social figures in the Netherlands, the transfer of population or colonization as a distribution of population to areas that are still empty or sparsely populated. The existence of Lampung as one of the goals of colonization because historically Lampung has also received outsiders for centuries before.

As a brief history of Lampung from the Hindu-Buddhist period to the government of the Republic of Indonesia. In the Hindu-Buddhist

era, Lampung was included in the territory of the Srivijaya Kingdom which was centered in Palembang. This is marked by the inscription of Datu (King) Sriwijaya dated 608 Saka (686 AD) which was found in Palas Pasenah Village, Kalianda area. Chinese news also mentions the kingdom of To-lang-po-hwang, and perhaps the name is the Chinese name for Tulang Bawang. But until now there has been no written inscription evidence that supports the existence of the kingdom. In Bawang Village, between Liwa and Mount Pesagi, the Hujung Langit inscription was found dated 9 Margasira 919 Saka (12 November 997 AD), as stated in Prof.'s book. Dr. Louis-Charles Damais, Epigraphy and history of the Archipelago, National Archaeological Research Center, Jakarta, 1995, p. 26-45. The name of the king who issued the inscription is listed on the 7th line, according to the reading of Prof. Damais's name is Sri Haridewa. This is the name of the king in the Lampung area which was first found in the inscription. Looking at its location, perhaps the inscription has something to do with the legendary Sekalabrak Kingdom.

In the 14th century, the Buway Tumi Kingdom was recorded. According to Sundanese historical sources, one of Buway Tumi's daughters named Dewi Ratna Sarkati was taken to be the consort of Prabu Wastu Kencana of the Sunda Kingdom. According to the story from generation to generation, Dewi Ratna Sarkati brought muli bananas (Lampung language: uli girl) to Sundaland, which until now is still called "cau muli" by the people of West Java. Along with the entry of Islam from Banten to Lampung during the 16th century Sultan Maulana Hasanuddin, Lampung was under the influence of the Sultanate of Banten. It is said that Fatahillah (commander of Demak from Pasai, founder of the city of Jakarta, and pioneer of Islamization in Banten) married the daughter of Sinar Alapi from the White Blood Kingdom in Lampung. According to Thomas Walker Arnold in his book *The Preaching of Islam*, which was translated by

Nawawi Rambe, *History of Lampung* (Widjaya, Jakarta, 1979, p.324), Islam entered Lampung from Banten with a Lampung traditional leader named Minak Kemala. Earth.

The Lampung area is divided into several kejonjoman (sort of districts), each headed by a jonjom representing the sultan of Banten. When Banten was defeated by the VOC in the 18th century (around 1750), Lampung became a Dutch colony. but this was only on paper the VOC agreement with Banten, because in fact colonial power was only planted in Lampung in 1817, with the formation of Lampongsche Districten under a resident domiciled in Terbanggi. In 1847, the Dutch East Indies government moved the capital (resident position) from Terbanggi to Teluk Betung.

The famous resistance against Dutch colonialism was the Lampung War (Lampong Oorlog) in the 19th century which was waged by Raden Intan from Kalianda for 30 years (1826-1856). The war ended with the death of Radin Intan. Now Radin Intan has been designated by the Government of the Republic of Indonesia as a National Hero. In 1917 the Lampung area was divided into two afdeling and six onderatdeling. First, Afdeling Teluk Betung which includes Onderatdeling Teluk Betung, Watermelon, and Kaimbang. Second, the Bone Onder Afdeling which includes Onderafdeling Tulang Bawang, Seputih, and Sekampung.

During the Japanese occupation (1942-1945), the Lampung area was under the leadership of Suchokkan Kaka, and was divided into three bunshus (Teluk Betung, Metro, Kotabumi). Each bunshu consists of several guns (kewedanaan) that oversee clans. After the proclamation of the independence of the Republic of Indonesia in 1945, the Lampung area became a residency which was incorporated into the Province of South Sumatra, whose capital was Palembang. It was only in 1964, through Law No. 14 of 1964, that Lampung Province was formed with the

capital city of Tanjung Karang Teluk Betung (now Bandar Lampung).

From the historical story above, it is not wrong that the Dutch East Indies government colonized the Lampung area. In 1905, in Bagelen Village, Gedong Tataan District, the colonists were sent for the first time to fill the lands that had been prepared for the colonists. Bagelan village which was the first residence of the colonists until now can still be seen as historical evidence in this village. Pesawaran Regency, Gedong Tataan District, Bagelen Village was the first colonization area chosen by the Dutch East Indies government at that time. As the first area to be colonized, it becomes a spotlight or study to write down the history of colonization of this area.

Development in historical trajectories, as an effort to reorganize the economy of a country, can be traced over a long period of time. Even Adam Smith's thoughts compiled in the 18th century are still used as a reference for economic development, especially developed countries that identify their economy as a capitalist school (Prabowo, 2016). The transmigration program is also carried out as an effort to equalize the population and equalize the economy of the community. From the start, the idea of development which began to flourish after World War II had two important goals, particularly through the Marshal Aid program (often also called the Marshal Plan). First, development is used as a tool to spread the single world economic order (with the pioneers of the United States), where this model is based on market mechanisms and trade liberalization. Second, development also has a political goal to understand the current world development map (Prabowo, 2016).

Development management is currently undergoing a paradigm shift process from government to governance. At the state level, the emergence of the governance paradigm is motivated by public dissatisfaction with the socio-economic development model which is monopolized by the state-dominated role in

developing countries and socialist blocs (Utoyo, 2017).

Experience in many developing countries (Third World Countries) over the past few decades demonstrates the need for a number of preconditions that must be met, if development efforts are to have any chance of achieving their goals. Some of these prerequisites are a healthy, effective, honest, and efficient State administration or bureaucracy, the existence of bureaucratic capacity to formulate, absorb, and implement development programs and projects; democratic political structure; and the existence of a cultural climate that supports development goals such as social justice, economic equity and political democracy (Iqrom, 2013).

Communication actions can be carried out in various ways, both verbally (in the form of words both spoken and written) or nonverbally (actions in the form of words, such as gestures, attitudes, behavior, pictures, and other forms). meaning). The act of communication can be done directly (talking face-to-face) and indirectly (delivery of information through the media). Basically, humans have carried out acts of communication since birth into the world. This act of communication continues throughout the life process. Thus, communication can be likened to the lifeblood of human beings.

The function of communication in life involves many aspects. Through communication, a person conveys what is in his mind, thoughts and feelings of conscience to others, either directly or indirectly. The term communication comes from the Latin "communicatus" which means "to share" or "to belong together". Thus, communication means an effort aimed at sharing to achieve togetherness. Another understanding, communication is "a process of exchanging information between individuals through a system of symbols, signs, or behavior".

The only message that is important in communication is the message that comes from the interpretive process (Redding and Sanborn,

1964). In line with the development of communication science as a multidisciplinary social science, the definitions given by experts are becoming more numerous and varied. Each has a different emphasis on meaning, scope, and context. To illustrate, Frank E.X. Dance (1976) in his book *Human Communication Theory*, among others, takes an inventory of 126 definitions of communication given by various experts. There are many definitions and definitions of communication.

Theoretical Foundations of Communication Science: Implicitly or explicitly, we have mixed various social realities and looked for the main elements to formulate the Scientific Foundation of Communication. What sticks out as the central problem of communication in the development process is the human factor and social change. These two problems are closely related to socio-cultural beliefs and values, social structure, regulation of information dissemination and assimilation, and systems of political, economic and social institutional arrangements.

The material object of communication science is human behavior, which can summarize the behavior of individuals, groups and communities. The formal object is a communication situation that leads to social change including changes in thoughts, feelings, attitudes and behavior of individuals, community groups, and institutional arrangements.

Observing various experiences and research, communication can be viewed from two perspectives. First, is communication as a tip or profession that is practical and oriented towards the management, planning and implementation of work tasks. The second perspective, is communication as a science or theory, and the main focus is analysis and conceptualization as well as developing scientific inquiry methods and approaches. In addition to scientific foundations, communication also requires philosophical foundations. This is understandable, because communication crave togetherness, deliberation,

dialogue, all of which require mutual respect and trust as previously described. All of these are closely related to beliefs, values, and socio-cultural norms.

METHOD

The methodology used in this study is a qualitative approach. Bogdan and Taylor define qualitative methods as research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior. This approach is directed at the background of the individual holistically. Nugrahani (2014).

The term qualitative research according to Kirk and Miller was originally derived from qualitative observations as opposed to quantitative observations. Quantitative observation involves measuring the level of a particular trait. To find something in observation, the observer must know what characterizes that thing. For this reason, the observer begins to record or count from one, two, three, and so on. On the other hand, quality refers to the aspect of nature as opposed to the quantum or quantity. Based on these considerations, then qualitative research seems to be defined as research that does not carry out calculations. Nugrahani (2014).

Moleong (2009) explains that qualitative research can be used for several purposes. one of them is to understand the detailed issues about the situation and reality facing a person. While the type of research used in this study is phenomenology. Husserl (in Moleong, 2009) defines phenomenology as: 1) subjective experience or phenomenological experience; 2) a study of consciousness from the basic perspective of a person.

RESULT AND DISCUSSION

There are three types of colonization when we talk about colonization in the Indian Archipelago, the first is Hindu colonization, the second is colonization by Europeans and the third is

colonization from certain places carried out by indigenous people to a certain area. Colonization in Gedong Tataan is the third type of colonization, which is carried out by natives from one area to another. There are many reasons for colonization, one of which is population density on the island of Java. Population density and lack of agricultural land in Java is one of the triggering factors for poverty in this region. Of course this also affected and disrupted the economy of the Dutch East Indies government at that time. The poverty of this community was also caused by the Dutch East Indies government program called forced cultivation (culture stelsel). Where the crops in Java were brought to the Netherlands in order to enrich the country itself. However, what was felt by the people in Java at that time received attention from social groups both in the Netherlands and in its colonies.

Some Dutch people protested this situation as CTH Van Deventer, a member of the Raad Van Indie wrote in his article in the magazine *De Gids*, Amsterdam (1899) entitled *Fen Eere Schuld*, describing the poverty of the old people as a result of forced labor and stelsel culture. Calling on the Dutch East Indies government to improve people's lives in Java. The article moved the hearts of its readers, including Queen Wilhelmina, who in her royal speech in 1901 gave directions, among other things, to improve the prosperity of the Javanese people. finally provide input by issuing the *trias politica* formula or the politics of reciprocation.

At the beginning of the 20th century, the island of Java was divided into 21 residencies with an average population density of 231 people per square kilometer. Even the Kedu Residency and the Sultanate of Jogjakarta are already very densely populated, namely 425 sq km for Kedu and 355 sq km for Jogjakarta. And when compared to the island of Sumatra, especially the Lampung region, the population is no more than 80,000 people on an area of 28,784 square kilometers. In the sense that the population

density is only about 2-3 people per km. This population density has resulted in social problems such as looting and robbery and other crimes that also disturbed the colonial administration of the Dutch East Indies. So that with the government program called Trias Politica or the politics of reciprocity as described above, it is hoped that it will be able to overcome the problem of population density in Java.

The proposal to improve the situation and conditions at that time due to the dense population of Java and the lack of land to expand plantation or agricultural areas made the Dutch government make efforts to research or obtain data on the conditions of an area that would be used as a colonization trial and also which areas would be used as a pilot project to relocate people from a densely populated area in Java.

In the archaeological history of Indonesia, the Kedu plain is known as the place where the ancient Javanese civilization of the Syailendra dynasty developed, and is an important area in the history of the Medang kingdom. The famous Borobudur Temple is located in this area. Historically, in the 17th century Kedu, as a duchy, was under the authority of the Mataram Sultanate which was then handed over to the VOC in the 18th century in return for VOC assistance to help Mataram fight the rebellion. Since then, a resident (Dutch) was placed to manage this area. The Bagelen area (Purworejo & Kutoarjo) was merged in the next period (1 August 1901), and the coverage of this area is valid until now. The Kedu area has fertile soil and is a developed agricultural area. In line with the fertile area and

developed agriculture, the population is also dense. Between production and consumers is not balanced so that there is unemployment resulting in insecurity and discomfort in this area. So along with the program run by the government, namely regarding population relocation, Kedu was the first area whose population was made immigration or colonization to the Gedong Tataan Telok Betong area of Lampung in 1905, led directly by resident H.G. Heyting. The Dutch East Indies government assigned an assistant resident of Banyumas who previously served in Sukabumi named H.G. Heyting, assisted by Wedana Ronodimedjo and two mantri measuring, to study the possibility of moving people from Java to other areas with less population and extensive agricultural land reserves. From the results of their research, they found an area that was still sparsely populated and the area was also not far from the island of Java, namely the Lampung area which at that time was included in the Telok Betong district of the Residency of Sumatra. Research conducted between the years 1903-1904 by H.G. Heyting got the results they reported: providing advice and consideration and proposing a colonization program to the Gedong Tataan area of Telok Betong, Lampung. Heyting proposed to send the first Colonization to the region, with the proposal to build a core village consisting of 500 families per village with sufficient assistance to the colonists so that their economy was immediately strong and became a base for new colonists to open up the surrounding area.



Figure 1. Data collection of prospective transmigrants
Source: Lampung Transmigration Museum

Kedu as a very densely populated area became the first area to receive priority for the migration program by the Colonial government. The Kedu Residency (also written as Kedoe or Kedoo) was an administrative unit that existed in Central Java during the colonial period of the Dutch East Indies and several years after. Currently, the Kedu Residency has been removed but is still used to assist the administration of the provincial government, as the Regional Assistant Governor of the Kedu Region. This residency area includes Magelang City, Magelang Regency, Temanggung Regency, Kebumen Regency, Purworejo Regency (formerly Bagelen), and Wonosobo Regency. However, previously the Kedu Residency which in the nineteenth century only covered Magelang Regency and Temanggung Regency. In 1818, the center of the Kedu Residency was in a city in Magelang Regency which is now finally divided into Magelang City area. The name Kedu is taken from a village as well as a sub-district in Temanggung Regency, namely Kedu District. The colonization program experiment was carried out by first conducting research and calculating the estimated costs that must be provided by the government in order to send the first colony to Lampung which included travel costs, construction of riumali or places live up to the basic costs for daily needs which are outlined in a scheme. For the initial stage, the colonization experiment was carried out temporarily for

residents who came from Kedu, especially the coastal area of Bagelen Regency, which was known to be overpopulated.

The geographical location of Bagelen Village, Gedong Tataan District, approximately 27 km west of Tanjungkarang to Kota Agung Administratively this area during the Dutch East Indies colonial administration was included in the Onderafdeeling Telok Betong-afdeeling Telok Betong which was part of the residency of South Sumatra as illustrated On the map, Gedong Talgan is an area surrounded by other villages such as Way Padang Ratoe, Gunung Betoeng, Kedondong, Way Saboe, Way Koeripan, Negerisakti, Kedaton, Way Senmah. Gedong Tataan as the first colonization site. It is hoped that fertile paddy will grow which gets water from the rivers that irrigate around it. As shown in the map drawing made in 1927 by the Dutch East Indies government.

Gedong Tataan is located not far from Mount Betung which has a height of about 1256 m, and is fed by the Way river. Semah. Rivers that empties into or originate from Mount Betung, including Way Semab, Way Padangratu, Way Ratai and Way Kuripan Gedong Tataan are connected by road with other areas such as the Sakti State, Margalaya, Tanjungkarang, and with Teluk Betung Sendr.i. There is already a railroad network according to a map in 1927 that connects Teluk Betung with Kotabumi even to the border.

Another thing that is being researched is the social and cultural aspects of the local community. The culture of the local Lampung community is considered to have a good acceptance of the immigrant community. This fact is to avoid conflicts in the future between immigrant and indigenous communities. The Dutch East Indies government prepared land for colonization in Gedong Tataan, Lampung. The land preparation process begins with a request for permission to Lampung traditional stakeholders in Padang Ratu Kedondong to use the land in

Gedong Tataan. This is done because the local community is attached to ulayat or customary land. Meanwhile, the area of ulayat land has never had a clear size. "To avoid land disputes in the future, the Dutch East Indies government first asked for permission from the customary holders. After getting permission, the government then made land boundaries for koionization. This was done by making a fence around the land. The government began to clear the land which was then still a forest.



Figure 2. Departure of migrants from Java to Lampung
Source: Lampung Transmigration Museum

Gedong Tataan administratively belongs to the Lampung District where this district is the southernmost part of the residency of Sumatra with an area of approximately 29,365 Km². The northern part of this district is directly adjacent to the residency of Palembang which is bordered by the Masuji river. In the west, this district is bordered by the residencies of Palembang and Bengkulu. The border with Palembang is partly formed by Wai Pisang which crosses the mountains of Mount Punggur and Mount Ulu Mayus. While the southernmost part of this district is directly adjacent to the Sunda Strait which connects the islands of Sumatra and Java. Lampung district itself has 2 adelings, namely in the northern part is the Seputih-Tulang Bawang affeling with the capital being Gunung Sugih and in the south is the Telok Betong afdeling. Some of the main rivers in Lampung are the Semangko Wai Sekampong, Wai Seputih, Tulang Bawang and Masuji rivers. The climate is warm and humid all year round with an average temperature

of around 27°C with moderate rainfall. Around 1905 in an area or location near Gedong Tataan (a distance of about 27 Km west of Telok Betong) a colonization program was initiated which moved Javanese people from areas in Java to Gedong Tataan up to 6000 people around 1913. The findings and reports of H.G. Heyting from the task given by the Dutch East Indies government regarding the possibility of moving the population from Java to Sumatra was immediately followed up. The first core village was built in 1905 in Bagelen-Gedong Tataan Village about 25 km west of Tanjungkarang on the roadside to Kota Agung. The development of this village was handled directly by H.G Heyting. Heyting built the village according to a Javanese pattern. Everything in this village is regulated like in Java, including the government structure, with the kanituo, lurah and assistant wedana. Even the name of the new residence is still named after the name of the colony's area of origin, for example, Bagelen Gedong Tataan Village is the name of

the village in Kedoe where they previously lived. The naming of the place of residence is a system or government structure which is the same in this place by Heyting so that psychologically the colonists still feel comfortable and at home in their new place, although it is very different from the government structure of the local community which is an indigenous people. The farming system is also different. So that the colonized area is a social and political enclave. In addition, the government also built houses or shelters for migrants who participated in the colonization program, which were made of bamboo covered with thatch and hardened earth floors so that they were comfortable living in their new location. During this period the colonists were assisted sufficiently. As a guarantee, each family head is given a premium of 20 guilders, and is equipped with cooking utensils as well as agricultural tools. In this new place they get a place to live assisted with housing and food for 2 years. According to the Government Budget, the cost per family head

is 300 guilders, excluding road construction and irrigation costs. Report dated March 12, 1908 no. 1, from the Ministry of Home Affairs (Department Van Binnelandsch Bestuur) regarding the proposed estimate of providing f 6,200 for housing construction with explanation that in collaboration with the Public Works Agency (Dienst der Burgerlijke Openbaar Werken) will be built in Gedong Tataan, a simple dwelling house on hard soil, with a wooden beam frame, with a bamboo floor laid on wooden beams, with a roof and with a courtyard front and back and equipped with 3 or rooms. It was also explained that the carpenter who worked was a Chinese carpenter.

Each family who has arrived in the koionization area will receive food for some time while waiting for the harvest and also obtain equipment for both cooking and farming purposes. Among them they will receive hoe, machete, pot, rice and others. As seen in the photo the colonists were waiting for the distribution of agricultural needs.



Figure 3. Migrant Placement Location

Source: Lampung Transmigration Museum

The pioneering of new areas by the Javanese, driven by the Dutch East Indies government, was first started in the village of Bagelen Gedong Tataan in 1905, which is located at the foot of Mount Betung, 20 km west of Tangjungkarang to Kota Agung. And this delivery only ended in 1928. During this time the Javanese villages were built "colonization enclaves specially prepared for the Javanese with a system of self-government. Only after the clan in Lampung was

officially recognized as "inlandse gemeente"(1928), The new colonizations of Javanese people in the Gedong Tataan area were also placed in the clan area and were subordinated to the clan. The villages were separate or under the clan, the growth of colonization had resulted in a "lump of Javanese land" with rice fields and a group of Javanese people. This order of dominance and influence of Java reached west to the area around Pagelaran and to the south they

filled the outskirts of Rawa Kementara, as the *algemene secretarte* archives which reported on the subsequent colonization of the Gedong Tataan by the Dutch East Indies government which stated a letter from the Regional Government of the Residency of Sumatra - *Afdeeling Lampung* to and the Governor General of the Dutch East Indies in collaboration with the Director of the Government of the Interior (*Directeur Van Binnenlands Bestuur*), dated November 23, 1918 no.8030/4, Gedong Tataan which was a given name from Java where this year a number of families came from Bagelen Village, Kedoe residency moved to Lampung.

CONCLUSION

From the results of the study, it is known that there are actually some shortcomings. In 1918, based on a letter from the Lampung residency, it was discovered that there were several experimental colonization locations that were less satisfying and unprofitable for the settlers. Some residential land is located below so that the village is moved to a higher place and the lower part is used as a rice field area.

Gedong Tataan has a good reputation in Java, the success of this place can be proven by as many as 278 families who were moved from Kedu of their own accord. Some of those who are already established can even help their family financially and can pay for their own trips. The goal of the *senua* was for a greater welfare increase than if they had remained in Java. There are many opportunities for them not only in agriculture in the country but also great opportunities in the development of the railway network the opportunity to work as paid workers in both national and indigenous companies. Therefore in 1913 it was declared that the colonization experiment was successful. The emergence of the Ethical Politics which was conveyed by van Deventer through the *Trias Politica* trilogy turned out to have a great influence, one of which was the colonization program. The follow-up of the

program included the relocation of the population of Bagelen in Central Java to Gedong Tataan in Lampung in 1905 - 1930. The process of this population relocation started from the recruitment, transportation, placement and social, cultural and economic development brought by the transmigrants.

LIMITATION AND STUDY FORWARD

This study focuses on the initial process of transmigration in Indonesia in 1905 during the Dutch colonization, by looking at the communication aspects of the development in it. It is hoped that the readers can understand how the transmigration process during the colonization period was said to be successful. Further research with a different paradigm can also be studied by looking at different aspects that have not been discussed in this paper, such as how the life of the transmigrants and their descendants at the transmigration location.

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