



Migration Patterns Relations of the Minangkabau Tribe from Nagari Talang Tengah, Tanah Datar Regency in Metro City, Lampung Province, Indonesia

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Abstract

Migration is a phenomenon that is often found throughout the world, including Indonesia. Increasing the number of residents in an area is not only influenced by births and deaths, but there are other factors, namely mobility (moving population). This study aims to analyze the relationship between migration patterns and the social network formation of Minangkabau migrants from Talang Tengah in Metro city, Lampung, Indonesia. The approach used in this study was a qualitative approach. The design of the qualitative approach used was descriptive, namely finding facts with the right interpretation, studying problems in society from ongoing processes and the influence of a phenomenon. The type of research used in this research was ethnography. The subjects of this study were migrants from the Minangkabau ethnic group from Nagari Talang Tengah in Metro city. The results in this study indicate that migrating with a chain migration pattern equips the Talang Tengah migrants with a kinship network that has been formed before migrating and in the social network of the nomads optimizes kinship relations based on Minangkabau cultural values as a form of social control, so that trust is created within the network.

Keywords: *Migration Pattern Relations; Social Networks; Migrants; Minangkabau Tribe*

Introduction

The Minangkabau tribe is one of the ethnic groups which is famous for its geographical mobility. In addition to natural factors, cultural factors also encourage someone to go abroad. Migrate is something noble, namely to be useful for one's hometown by enriching inheritance and building one's hometown, so as long as Minangkabau culture still exists, migrating will still exist.

The driving factor for migration that makes the Minangkabau tribe different from other tribes, the motivation to migrate to the Minangkabau tribe is related to the customary culture of the tribe where the success of Minangkabau men determines success in various matters related to custom (marriage, honor, position in the tribe, and so on (H Geertz in Kato, 2020). Unlike the Javanese who initially migrated geographically by participating in the transmigration program, the Migration of the Minangkabau tribe was carried out spontaneously and on their own accord. There is motivation from the Minang culture

which makes boys who invite "single" adults to go abroad, in accordance with a Minang proverb which says: "Going alone first, because at home is not useful yet".

Migration is a phenomenon that is often found throughout the world, including Indonesia. Increasing the number of residents in an area is not only influenced by fertility (births) and mortality (death), but there are other factors, namely mobility (population movement). "Changes in these three components will cause changes in population, which will increase, remain, or vice versa will decrease" (Trisnarningsih, 2016: 53).

Changes in the flow and direction of migration of the Minangkabau tribe are influenced by the needs of outside world trade and the attractiveness of large cities that are starting to develop. Prior to the arrival of the Dutch, the existence of new roads and means of communication encouraged the number of migrants from the Minangkabau tribe to increase and spread more and more (Naim, 2020). Lampung is also one of the migration destinations for the Minangkabau tribe, while the famous areas are the twin cities, namely Teluk Betung and Tanjungkarang (Naim, 2020). Until now the Minangkabau tribe is spread in almost all areas of Lampung Province.

The first destination city to wander was the city of Padang. Get out of Nagari Talang Tengah and trade in long cloth. Then the goal of migrating even further, namely to the province of Lampung. The nomads trade around at the beginning of the harvest season bringing merchandise with badaman cloth in the coastal areas of Lampung. In 1972 the coastal area of Lampung was harvesting a lot of crops, namely coffee, pepper and cloves. Relatives' houses in Metro City are a place to go home and gather with fellow immigrants after trading. There are several reasons why the city of Metro is used as a place to live by migrants of the Minangkabau tribe from Talang Tengah, namely the city of Metro is a safe and comfortable city. The results of the pre-research found that the residences of Minang Kabau migrants from Talang Tengah were scattered in several sub-districts in Metro City, namely the Central Metro sub-district, the West Metro sub-district, and the East Metro sub-district.

Based on this information, there are several reasons for Minangkabau migrants from Talang Tengah to migrate to Metro City. Several migration factors according to Lowry Nelson, namely, 1) push factors (factors that encourage) that exist in the area of origin, 2) pull factors (interesting factors) that exist in the destination area, and 3) other factors (in Elfranita, 2013). In migrating, apart from characteristics of migrants such as age, education, marital status and income, factors in the origin and destination areas also influence migrants' decisions to migrate. The factors in the area of origin are the driving factors, while the factors in the destination are the pull factors. These factors consist of economic factors, social factors and other factors. The existence of previous migrants as a social network for new migrants also influences the decision to migrate, where the existence of this social network is categorized as a migration pull factor. From the results of the pre-research interviews that the authors conducted with several informants, there were several factors that caused Minangkabau migrants from Talang Tengah to migrate to Metro City, including cultural, economic, and geographical factors.

The social life of Talang Tengah migrants in Metro City is still very closely related. This is due to the history of migrating, nomads who have found a way to trade will bring their families with them. In fact, many of these nomads have moved with their younger siblings and parents to settle in the city of Metro.

Observing the above phenomenon, the authors are interested in conducting research to find out the relationship between migration patterns and the formation of social networks as social capital for the Minangkabau tribe overseas so that the social and economic life of migrants can develop well in overseas Metro cities. Thus, the purpose of this study was to analyze the relationship between migration patterns and the social network formation of Minangkabau migrants from Talang Tengah in Metro city. The benefit of this research is that it is useful for developing concepts, knowledge that examines the culture that develops in people's lives, especially regarding the relations of migration patterns of the

Minangkabau tribe from Nagari Talang Tengah, Tanah Datar district in Metro city. This research is also expected to be a supplement to high school learning in Sociology and Geography Subjects.

Research Method

The approach used in this study is a qualitative approach. The design of the qualitative approach used is descriptive, namely finding facts with the right interpretation, studying problems in society from ongoing processes and the effects of a phenomenon (Nazir, 2005). The type of research used in this research is ethnography. According to Bungin (2012) in Majid (2017), ethnographic research is a systematic depiction and analysis of a group culture, society or ethnic group that was collected from the field in the same period of time.

The object of this study was the relation of migration patterns and social networks of the Minangkabau ethnic group from Nagari Talang Tengah, Tanah Datar district, Metro city. The subjects of this study were migrants from the Minangkabau ethnic group from Nagari Talang Tengah in the city of Metro. The steps involved in ethnographic research were carried out simultaneously and repeatedly. According to Spradley (1990) in Wijaya (2018), the ethnographic research cycle includes six steps: 1) selecting an ethnographic project; 2) asking questions; 3) data collection; 4) data recording; 5) data analysis; 6) report writing.

Results and Discussion

The Description of Research Locations

Astronomically, Metro City is located between $5^{\circ} 6' - 5^{\circ} 8'$ south latitude and between $105^{\circ} 17' - 105^{\circ} 19'$ east longitude. Based on its geographical position, Metro City has the following boundaries: North – Central Lampung and East Lampung Regencies; South – East Lampung Regency; West – Central Lampung Regency; East – East Lampung Regency.

Metro City covers a land area of 68.74 km², located in the central part of Lampung Province. The average height above sea level (DPL) for Metro City is 52.5 m. Metro City consists of 22 sub-districts located in five sub-districts, namely:

- South Metro District: Summersari, Rejomulyo, Margodadi, Margorejo.
- West Metro District: Mulyojati, Mulyosari, Ganjaragung, Ganjarasri.
- Metro East District: Tejosari, Tejoagung, Iringmulyo, Yosorejo, Yosodadi.
- Central Metro District: Metro, Imopuro, West Hadimulyo, East Hadimulyo, Yosomulyo.
- North Metro District: Banjarsari, Purwosari, Purwoasri, Karangrejo.

This research was conducted in three sub-districts based on the residence of the immigrants from Nagari Talang Tengah who were spread over three sub-districts, namely Central Metro, West Metro and East Metro.

Migration Pattern

Merantau (Indonesian language) or migrate/wander is divided into 3 (three) types, according to (Mochtar Naim, 1984); first, seasonal *rantau*, is a wandering that is carried out in certain seasons. For example, in the Pidie farming community in Aceh, migrating is done when there is no work on agricultural land, where farming is done once a year. *Merantau* is done to make a living, business in overseas places is also farming. Second, non-seasonal *rantau*, is a type of wandering that can be done at any time, depending on the person doing it. The direction is to a big city that has jobs. Third, permanent

rantau; the type that is carried out for a period of one year to infinity, and has rarely returned to his hometown, unless there is something special and generally has brought his family (wife and children) (Mochtar Naim, 1968).

The process of migrating the Talang Tangah people is inseparable from the success stories of past migrants. This makes relatives in the village interested in migrating, so when returning home, the nomads will bring relatives or friends to try their luck in overseas areas. There are also parents from the village sending their children to migrate with relatives to Metro city. As explained by several informants that migrants who have succeeded in migrating will return to their hometowns to tell about their success, it is not uncommon for parents of prospective migrants to entrust their children to be taken overseas (2/P/UN/11/09/2022). This movement can be called a chain migration in which relatives or friends are invited to migrate. From the results of the following research, the Scheme of Migration of Migration Chains from Talang Tangah in Metro City:

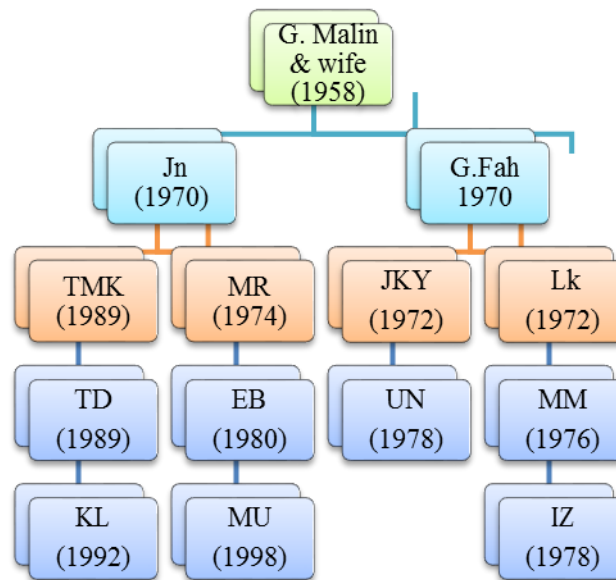


Figure 1. Schematic of Migration Chain of Migration of Talang Tangah Migration
Source: Researcher Primary Data, 2022

According to LK informant, initially only migrants from Talang Tangah came from one family, namely "old man" Malin, came to Metro with his wife in 1958, then in 1970 came his younger brother and nephew. After being established, they brought the wife he married in his village. According to LK informant, the first time he migrated, his goal was the city of Padang, West Sumatra Province to trade in long cloth. Then he received an invitation from his father who had first migrated with Gaek Malin to Lampung Province. At that time, around 1972, Mr. LK and Mr. JKY, his father's nephew, arrived at Metro city in Lampung Province. The pull factor for them to migrate at that time in the coastal areas of Lampung was that there were many crops harvested, namely coffee, pepper, and cloves. They trade around at the beginning of the harvest season carrying merchandise with *badaman* cloth then returning to Metro city when the season is over. In 1976 and 1978, Mr. LK's younger siblings also migrated to the city of Metro. Even his youngest sister was also taken away and studied in Lampung Province.

In addition, UN informant migrated with her husband. At first, after getting married, she did not immediately go abroad. Her husband, who at the end of each harvest season, returned home and returned to Metro city after the season returned. After her husband's economic condition improved, she finally settled in Metro City in 1978.

Based on the data obtained by the researcher above, that the migration pattern of Minangkabau migration to Metro city, it can be understood that the pattern of migration carried out by the Minangkabau people gradually and is carried out permanently is also only to get a better social life than before, because this migration pattern is a person's way of moving from one place to another.

Talang Tengah Migration Factors

There are two groupings of factors causing migration, namely driving and attractor factors. Where the driving factors that cause migration are factors that come from areas of origin where the necessities of life cannot be met, while the attractor factors that cause migration are factors that come from destination areas which provide more positive values in the destination area. Following is an explanation of the driving and attractor factors that cause migration based on the research results. From the results of the interviews, that the author conducted with several informants, there were several factors that caused Minangkabau migrants from Talang Tengah to migrate to Metro city, for more details can be seen in the following table.

Table 1. Migration Factors of Minangkabau Migrants from Talang Tengah to Metro City

No	Migration Factors	Aspects	Reasons
1	Driving factors	1) Culture	<ul style="list-style-type: none"> • Matrilineal culture • The customary to wander for boys
		2) Economy	<ul style="list-style-type: none"> • Homogeneous jobs, namely farmers, find it difficult to find work in Nagari Talang Tengah
		3) Geography	<ul style="list-style-type: none"> • The location of Nagari Talang Tengah is at the waist of Mount Merapi
2	Attractor factors	1) Economy	<ul style="list-style-type: none"> • There are several markets that can be reached from Metro city
		2) Social	<ul style="list-style-type: none"> • Environmental comfort and safety
		3) Geography	<ul style="list-style-type: none"> • The city area is beautiful and has smooth access

Source: Researcher Primary Data, 2022

The driving factors of migration from Nagari Talang Tengah to Metro city include cultural factors, economic factors and geographical factors. These three factors are related to one another. The matrilineal culture is a special feature of the Minangkabau tribe. Many opinions state that this culture influences the culture of migrating Minangkabau tribes. The Minangkabau social structure, which is matrilineal, is not enough to provide a firm place for men in family life, in the sense that they do not have steady power in the house of their wife or their own mother (Naim, 2020). *Merantau* is an institutionalized act for Minangkabau youth who are traditionally encouraged to leave their hometowns in search of life experience, education, work, wealth, and adventure (Pauka, 1998: 8). Success while overseas increases status in society. The Minangkabau tribe usually has gone abroad since they were in their teens, either as traders or students of knowledge. For most Minangkabau people, migrating is an ideal way to reach maturity and success.

The attractor factors for the migration of Nagari Talang Tengah migrants to Metro city include economic factors, social factors, and geographical factors. In Metro city, there are markets where migrants can trade, although not all of the migrants' jobs are in this city. Most of the migrants are wholesale traders with a "breaking" system, trading in markets outside the city of Metro. Some of the migrants trade in Metro city, either at markets or around their homes. The reason why migrants like and choose the Metro as a place to live is because the city of Metro is safe and comfortable. Safe from crime and comfortable to

live in because the cost of living is relatively cheap as said by Mr. EB: "At first, living in Metro followed my brother, here it is comfortable and safe, different from the North Lampung area, which is also our destination to wander there. It is not safe, especially in the past and the area. less developed" (4/L/EB/12/9/2022).

Relation of Migration Patterns of the Minangkabau Tribe from Nagari Talang Tengah in the City

Minangkabau matrilineal kinship ties that favor mothers can act as a resource that helps facilitate population migration (Iskarni, 2005). The magnitude of the role of kinship in the migration process is influenced by the cultural socialization of the village of origin, the economics of migrant households and the continuity of the kinship of the origin village. Relationships and kinship networks have helped migrants in their efforts to adapt to the destination area. Where, migrants succeed in realizing kinship relations into economic, social, and cultural networks. Kinship ties are the basis for migrant economic relations and networks to realize their motto, namely: "finding overseas and building home villages". The culture of migrating and entrepreneurship for the Minang tribe is a form of self-existence to become an independent person and be free to go anywhere. The principle "It's beautiful to be a shipwreck, rather than an elephant" can be interpreted that it is better to be a leader of a small group than to be a subordinate of a large organization, is the economic principle of most Minang people (Handaru, 2015).

Migration carried out by the Minangkabau people apart from being a culture is also to get a better social life than before. Migration patterns are one of the ways in which a person migrates. With migration patterns, one can easily find out the reasons or goals of a person when moving from one area to another. The migration pattern itself is the way a person moves from one place to another. The migration pattern of the Talang Tengah migrants has several stages, namely going back and forth and traveling cino with permanent moves and returning every year to visit their villages. The transfers were carried out in batches, namely by inviting a family of one tribe from the village of Talang Tengah to be followed by other families. This is a form of obedience to Minangkabau cultural values where there is an obligation to invite relatives to guide success together. This chain migration pattern has resulted in the maintenance of some Minangkabau cultural values in the overseas, because the chain migration pattern itself is one of the links between migrants and their hometowns. Minangkabau cultural values that become glue in social networks that are formed overseas.

Relationships or social relations are reciprocal relationships between one individual and another individual that influence each other, social relations are also a way to connect with each other with people who are around the place where they live. Relations or relationships that occur between individuals that last for a relatively long time will form a pattern, this relationship pattern is also called a relationship pattern.

The patterns of these relationships can be seen in the social network of the Minangkabau tribe from Talang Tengah village in Metro city. Referring to the results of in-depth interviews and observations in this study, the form of the social network of Talang Tengah migrants is the social network that was formed before migrating and the social network that was formed after migrating.

Social Network after Migration

According to Granovetter (2018), social networks are distinguished between strong bonds and weak bonds. A strong bond is for example the relationship between a person and his best friend, while a weak bond is for example the relationship between a person and his acquaintances. Granovetter also explained that social network is a dimension of social capital besides trust and norms. Social networks can be formed because they meet the requirements, namely the existence of values and norms that are held firmly and the establishment of cooperative nuanced relationships. Cooperation is formed with the

condition of creating a shared identity, norms of reciprocity (moral exchange between members) and repetition of interactions.

The relationship between Talang Tangah migrants who are still in contact with relatives is still very close, especially migrants who have the same job, namely as trash traders. They meet each other in the market place where they trade, they visit each other and they give each other help. The pattern of their relationship describes their customs and habits when they were in their village. The high intensity of gathering to meet overseas helps one another to make them feel safer and not experience "cultural shock" culture shock, besides functioning as a shelter for newcomers (Naim, 2020).

The network pattern of nomads and relatives is formed due to lineage or blood relations, which is related to the chain migration pattern of Talang Tangah migrants. In this network pattern there are ties of relationship in which information flows related to trade goods, trading capital, economic assistance and social assistance and kinship relations. This also includes supervision and guidance in accordance with Minangkabau culture from relatives who are considered elders. Another function is the implementation of traditional traditions, one of which is the marriage tradition.

Conclusion

Based on the results of the research and discussion, it can be concluded that the first is migrating with a chain migration pattern, equipping the Talang Tangah migrants with the kinship network that was formed prior to migrating. This kinship network is utilized to facilitate departure, migration, employment, residence, reducing migration costs and risks. Second, within the social network of nomads optimize kinship relations based on Minangkabau cultural values as a form of social control, so as to create trust within the network. Trust is a very important capital in getting the opportunity to access business strategy information and business capital overseas.

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