

The Existence of Migrants in Tarutung City

Elvri Teresia Simbolon

IAKN Tarutung, Indonesia ✉ (e-mail): sosiologiakntarutung@gmail.com

Abstract

Tarutung is the capital city of North Tapanuli regency, which is located in North Sumatera province, Indonesia. The amount of people in this city is about 42.125 (men are 20.525; women are 21.600), who are majorly Batakese tribe. Nevertheless, besides Batakese there are also some other coming tribes such as : Javanese, Minangnese, Chinese, and Niasnese. All the various tribes have various occupations too, and most of them are food sellers around the mosque which is located in the middle of the city. Behind its specific characteristic as Christian tourism town, Tarutung welcomes for other various and different religions, and respect them as well. Henceforth, Tarutung can be said as a comfortable welcome town for all people. it is reasonable if Tarutung is appreciated as a high social role-model town for other towns. That is the frame of *PANCASILA as the basis of Indonesia country, because this basis guarantees the solid of various ethnics, various religion and background of life.*

Keywords: *existence of migrants, Tarutung city, various religions*

Introduction

At a mountainous village named Siatas Barita Tapanuli Utara North Sumatera Indonesia, is well known as “Salib kasih” (lovely Cross) location. In this place, majority of the citizen is Toba Batakese tribe as Christian, and even it becomes a central of Christian churches in Indonesia and around Southeast of Asia which is called HKBP (Huria Kristen Batak Protestan), Batakese Christian Church. The central office of HKBP is located at Pearaja Tarutung, that is why this town is characterized by a giant Cross within 30 m in height, it is Lovely Cross. According to Batakese perception that all human being has the same position, right, and humanity in front of God. Practically, Batakese has a principle, it is preferring doing the best for friends in a proverb, “hassur demi kawan”. It means that Batakese is able to help those who are kind for them as the result of their kindness. Such a loyalty is well known as the characteristics of the tribe. It is done not only for intra-batakese but also for others different tribe. Batakese rejects things that are not suitable towards good culture, in case of their own culture and other culture. This tribe is always support others’ tribe culture as long as it is at the same goodness for human being and based on God’s will. Furthermore, Batakese is also well- known strong in religiosity, they have strong faith to God, they have prayers and glorify Jesus, as Christian and Catholic fellowship. As Christian, they are taught to respect and to love friends and enemy as well, and respect other religions. They have a principle of faith that your religion belongs to you and my religion belongs to me, which means that please pray to your God you believe in, and I pray to my God I believe in, let us run our religion in peace. This principle is spoken in Batakese “ugamom ugamom, ugamokku ugamokku”. This principle is the basis of tolerance for Batakese tribe, that is why they are contradictive towards intolerant organizations, see Nainggolan et. al (2015:218).

Discussion

The research belongs to qualitative research using library secondary data, of which literature resources are noted and doing citation all about inner migrant at Hutatoruan VII Village, Tarutung Sub-district, besides having citation on statistical centre Department of North Tapanuli Regency, Civil registration regency, as the data resources. Data was analyzed and got reduction to present the findings of the research.

Migration is a part of human rights, it is regulated in Human Rights Regulation no. 39,

1999 of which it is bold that each of Indonesia citizen has a right to move, to mobile, to stay freely around Republic of Indonesia. Based on this regulation, not any of Indonesia district forbid if any of Indonesian citizen moving to other district as long as the movement is purposively for the sake of life improvement. Migration is done caused by forcing power from former place, and deligher factors from aimed place.

Generally, there are three reasons for someone to have migration, they are ; poorness, low opportunity to have job, low salary. Those tree reasons are certainly impact family wealth, low economic wealth of the family is the main force to take a decision to improve it though in different and far place to move. The decision they make is based on their logical comparison that life in the new place as a target to move in is should be more suitable and more wellbeing than the former place they left.

Tarutung is not a big city but the people in this town having various skills to do various works and jobs. Based on the gained data from Huta Toruan VII Village office that 1241from

1420 people (similar with 87 %) is Toba Bataknese citizen, and 147 units of family (similar with

10.35 %) is migrant of Minangnese tribe from West Sumatera, Javanese tribe from Java Island, and 2.23 % is other migrants of Niasnese tribe, Chinese tribe and sub-Bataknese tribe suh as; Simalungun, Karo, and Pakpak. The following table figuring out the distribution of citizen based on tribes:

Table 1. distribution of citizen based on tribes in Tarutung

No	Kinds of tribes	Family amount
1	Toba Bataknese	1241
2	Karo Sub-Bataknese	12
3	Simalungun Sub-Bataknese	9
4	Minangkabaunese	56
5	Javanese	91
6	Niasnese	6
7	Chinese	2
8	Other tribes	3
Amount		1420

Source: Hutatoruan VII Village, Tarutung

Supporting factors of Tarutung as the target of migrants is that this small town is dedicated as a tolerant town for different tribes, and other reason is raised up from themselves as migrant. The main factor of migration is that all about low wealth and low wellbeing, un- satisfaction from the former place, so that they decided to move to Tarutung for improving their life. On the other hand, it is caused by other factor, for instance, there was not any profitable job for them to survive their life in the former place, so it is reasonable for them to immigrate to Tarutung North Sumatera Indonesia as their target for immigration.

Another reasonable factor for them to immigrate was dealing with local-culture, Minang culture from West Sumatera for instance. Minang culture has matrilineal line-system, which means that woman (mother) line is innate down to the next generation, at the context of: family name, wealth, and kinship all is descent for woman generation. On the other hand, a man is only functioning as a chief of a family but not for owing their parents wealth. In fact, the men o

Minangnese should out from parent's house seeking jobs and earning money to struggle his family. As a matter fact, in Minang Kabau farming land is not enough to cultivate comparing to the amount of the citizen of this province, the alternative job is trading, they sell whatever they want to sell from small business up to huge business, as far as they can earn money as much as possible. In West Sumatera, the more population growth, the less job they have. Moreover, farming land is not enough for citizen to do since

Minang Kabau has rocky hills Geographically which is not suitable for farming cultivation. As the return of this circumstance, the men of Minang Kabau should seek their job out of Minang Kabau area, the only single choice is wander-off to the other district or other province. Even, in 1850 – 1870, Dutch defeated Paderi war in Indonesia, as the result, forced farming was familiarized to citizen around West Sumatera especially, this was very impacted the condition of each family economy. This situation became a starting point and basic habit for Minangnese to work as traders wherever they are. Then, they are always searching the good place for them to wander-off at which they can do trading or business to earn much money. Tarutung is one of the target place for Minangnese as a place of wandering-off, since they have ever listened about this town to stay, and kinds of work to do. They decided to wander-off to Tarutung as traders, selling many things they wish sold out to earn much money, Minangnese possessing huge will for selling various things consumed by the citizen around Tarutung. Some of them succeed in doing trading and business in Tarutung so that they decide to stay in Tarutung to be permanent citizen.

Besides Minangnese, the other migrant is Javanese from Java island, the data that was cited from the data resource namely Huta Toruan VII village office, that 56 units of family were listed as wanderers-off in Huta Toruan VII, Tarutung District. The migrants who stay at this village were clustered as medium-economic family, neither they are rich nor poor, but their at the medium level of economic life. Even though they have such a cluster, they do not move to other district because they see that their now on life is better than before, which automatically means that they succeed on their last decision to wander-off to Tarutung town, North Tapanuli regency North Sumatera, Indonesia. Why they do not move is because they have basic culture that life need not move anywhere except when it is a forcing reason such as : poorness, low vacancy, and low salary, besides other reasonable issue from the target new place to wander-off, for instance delighted circumstance of the place, namely tolerant and welcome place to live.

Javanese tribe possesses pioneer spirit for life, of which they are eager to seek better life to other places. In such an effort, it is usually in a long term once they find the place they wish to live, regarding to their basic culture as stated above. Automatically, it makes them staying permanently at such a place, see Siswono Yudohusodo, (1998). According to Snel and Staring in Resmi Setia (2005;6) said that life struggle is a chain of action of a person or family based on social economy. By this strategy, someone can improve his earning through out some other efforts and the vice versa, they can lessen outcome through out decreasing the quantity and quality of things and services. The strategy is influenced by environment potency and citizen clusters around the target place to move, level of skill, asset ownership, types of job, gender, and self motivation

The strategy life struggle tends to measure how big the earning is as the result of work, based on economic standard. Hans-Dieter Evers, Rudiger Korf (2010) the books of Southeast Asia Urbanism, stated that productive life struggle covers informal economic work implication, which is usually possessed by the immigrants majorly, who lacks of needs fulfillment with small orientation. The strategy of life struggle productively. The strategy to prove the migrants life existence , can be observed from their daily attitude, for instance their way to use time and threads for earning, their readiness to do every thing that return by money, steadiness of work, well-service, and satisfaction orientation. Moreover, another strategy is domestic strategy. This strategy of life struggle is the way of how to treat nature, and human treatment, as far as they need enough, but not for beneficial business. Kinds of domestic strategy applied by Javanese migrants:

1. Nature treatment. In this case, the migrants use the environment to fulfill their needs, for instance planting vegetables at the backyard and growing chickens for food, and so forth.
2. Social relation building. To create good relation between and among the citizen around, good organization.
3. Social care. It is a strategy to keep human rights
4. Possessing skills to use nature for needs fulfillment.

Conclusions

Based on finding and discussion above, it is concluded that :

1. The migrants at Hutatoruan VII, Tarutung district were clustered as medium to poor families since the men as head of the family earning money at the low level of salary and even was not enough to struggle the family.
2. The migrants at Hutatoruan VII village, Trutung are able to survive their live in the village regarding their ability to adapt themselves against the rules they encountered in the village.
3. besides productive and domestic strategies, culture and religion factors also contribute for migrants life at Hutatoruan VII village, Tarutung district.

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