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Migration of Bima People to Makassar 1975 - 2007

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ABSTRACT

This paper aims to describe the migration of the Bima people to the city of Makassar (1975 - 2007), by explaining the background of the migration and the reasons why Makassar was chosen as the destination. Likewise, it explores the migration process of the Bima people, as well as the pattern of adaptation of the Bima people in overseas areas in Makassar. This study uses historical methods which include heuristics or data collection obtained through interviews, observation and documentation. Furthermore, criticism was made of the sources that had been collected, then interpreted or given an interpretation of these sources as well as historiography or historical writing which in turn gave birth to writings about the migration of the Bima people to Makassar (1975-2007). The results showed that the migration background of the Bima people to Makassar was influenced by the geographical conditions of Makassar city and also the historical relationship between Bima and Makassar. As for the reasons Makassar was chosen as a migration destination in order to continue education. The migration process of the Bima people to Makassar is not group but individual and has 3 motives, namely permanent, semi-permanent, and circular migration. As for the adaptation pattern of the Bima people so that they feel at home living in Makassar, namely adapting themselves and adapting to the local culture.

Keywords: *Migration, Bima people, Makassar.*

1. INTRODUCTION

The history of human development is a creature that always moves from one area to another. The transfer is either done individually or in groups. Guy Standing said that residents moving or migrating are part of the process of adaptation to their social, economic, cultural and ecological environment [1]. Geographically, they always try to migrate to find a better place to live with the aim of improving their quality of life [2].

The territory of Indonesia with the reason of equal distribution of population and increased regional development and increased quality of life, this migration is structured in a programmed and planned activity called transmigration. Hamid Jabbar and Rofiq Ahmad describe transmigration from the colonial era to economic-oriented transmigration [3].

In the current context, the issue of migration in relation to population issues has always been a hotly

discussed issue in the nation-building process, especially in areas with dense populations. This population problem is not only a topic of discussion by demography experts, but also by economists, labor, education and other agencies related to population issues [4].

The culture of migration has been inherent in the Bima people. Migration is not only because of the desire to study and *maja* (shame), but also because of the desire to improve life [5]. In Bima folklore as well as explanations in Bima history books, it is said that the migration of the Bima people to Makassar has been going on since the reign of the sultanate. The migration process has continued until now, it's just that the type of transportation used and the duration of the journey are different [6]. In the 1970s the Bima people came to Makassar using only sailboats and the journey took about 10 days. It is the provision of courage that is the main capital for the Bima people in crossing the wide

ocean and swift waves, which is a struggle for survival. However, for the sake of the dream of wanting to gain knowledge and studying in Makassar, they tried hard to fight their fear [7].

Entering the 1980s, the Bima people were able to use large boats using engines, usually the Bima people called them Daru boats. The boat lightened their burden a bit, because the journey took only 3 days. Apart from the Daru boat, another type of boat used is the Sape boat. Via the port of Sape to the port of Paotere Makassar. Daru boats and Sape boats are the means for Bima people who study in Makassar to be sent rice by their parents, and they can pick up the shipments from their parents at the Paotere port in Makassar, because that is where the ships are anchored. Because in the past money transfers were very long awaited at the post office. The ease of transportation greatly influences a person's decision to migrate, but for the Bima people, achieving their dreams and aspirations is not an obstacle in migrating [8].

2. RESEARCH METHODS

This research is a qualitative research that seeks to reveal the symptoms as a whole and in accordance with the context. This research is descriptive in nature and tends to use analysis with an inductive approach. Therefore, qualitative research is organized in the form of narratives that are creative and in-depth and show their natural characteristics. In simple terms, historical research can be explained in several steps, namely heuristics, criticism, interpretation and historiography [9].

The first stage, namely heuristics, is a step to find and collect various sources of data related to the problem under study, by searching various books, documents, visiting the location to be studied, interviewing historical witnesses. The second stage is to criticize the contents of the document in order to obtain historical facts. Criticism is intended to test the validity of factual sources, namely to carry out external and internal criticism. External criticism is carried out in order to examine whether the source is authentic by examining writing, style of language and so on to find out whether the source is imitation, derivative or fake. Sources are also tested for validity through internal criticism, namely to find out whether the source is worthy and can be trusted for its validity [10].

The third stage is interpretation, or interpretation aims to relate one fact to another, where at the source criticism stage, the facts produced are still independent and still separate. The fourth stage is historiography which is the final stage of the whole series of working procedures of the historical method, namely the presentation or results of the research that has been carried out. In this case, the interpretation of historical

facts is presented in a chronological story which is an essential feature of historical writing [11].

3. RESULTS AND DISCUSSION

3.1. The motive for the migration of the Bima people to Makassar.

Basically humans have long had the property to move from one place to another for various reasons. Some of these movements are, 1) permanent, 2) some are temporary, and 3) movements are in the form of routine movements [12]. These patterns of movement and displacement are then referred to as permanent migration, semi-permanent migration, and circular migration.

The basic motive or reason for the Bima people migrating to Makassar is to continue their education. Although there are also those who migrate for reasons of looking for work, it is not much when compared to reasons of education. The lack of jobs resulted in a large number of unemployed as a result they decided to continue their education and the city of Makassar became the place of choice for migratory. If Christian Pelras's theory is linked with the reasons for migrating Bima people to Makassar, there are similarities, namely in terms of the desire to escape from unsatisfactory social conditions. This means that the Bima people migrated to Makassar because they were dissatisfied with their area. They want to develop their careers and seek experience in other areas [13].

The reason for the majority of the population migrating to South Sulawesi, especially Makassar, is partly because Makassar, which is attractive to migrants, cannot be separated from Makassar's role as the capital city of South Sulawesi, the center of government activity and also the center of economic activity, so that migrants are seen as providing job opportunities. , the possibility of business opportunities and higher wages beyond other socio-political opportunities. Another factor that is no less important is the notion that Makassar is a center of higher education and science, so that many migrants, especially young people, seek to gain knowledge, skills and experience. As well as the friendly attitude of the Makassar people who are willing to accept migrants from various regions even though they have different ethnicities and languages. as the results of an interview with Haeril:

One of the highlights of the city of Makassar for me is that Makassar is the second big city after Surabaya, meaning that every service in the fields of education, health and so on is definitely more professional because I think that services in big cities are definitely better than in small cities (upholding high professionalism).

In terms of population development, the increase in population concentration, especially the increase in the male population, is an indication of increasing activity and mobility in the city of Makassar. This cannot be denied, because the city of Makassar has a strategic position as the provincial capital of South Sulawesi, the center of all economic activity as well as the gateway to eastern Indonesia. So it is very possible to be an attraction for residents in other regions to be able to enter the city of Makassar [14].

Makassar is the main destination for population mobility between provinces in Indonesia. It seems that Makassar has a lot of promising prospects, so that it can attract migrants from outside Sulawesi, especially the Bima people. One thing that measures the success of transmigrants is an increase in the standard of living and cultural transformation between transmigrants and the natives in the destination area.

3.1.1. Permanent Migration.

Permanent migration is migration for life. That is those who migrate and settle as residents in that area. In this context what is meant by permanent migration are Bima migrants in Makassar who have settled and become residents of the city of Makassar. They generally have lived in Makassar for 5 to 40 years. Some of them are married to local residents or other tribes [15].

The permanent migration of the Bima people has taken place in eastern Indonesia, especially in the city of Makassar. Some became lawyers, lecturers, school principals, vice principals, teachers and also served as section heads in certain agencies. This number of permanent migration has spread to almost the entire city of Makassar. Not a few also live outside the city of Makassar, such as in Maros Regency and Gowa Regency.

The characteristics of this migration are that the migrants already have patent assets in Makassar, such as land, houses and even gardens outside the city of Makassar such as the Malino. They already feel as part of the population of Makassar. They already feel comfortable living in Makassar and the desire to return to their place of origin is no longer there because in Makassar they can develop a career, and the cultural similarities between Makassar and Bima make Bima migrants feel at home. They feel like living in their own village. Even if they only come home once in 3-4 years just to visit relatives in their hometown. The following is a table of the number of Bima people in Makassar.

Table 1. the number of Bima people in Makassar from 1975 – 2007

No	Transfer year	Amount
1	1975 – 1978	350
2	1979 – 1982	470

3	1983 – 1987	660
4	1988 – 1991	883
5	1992 – 1995	900
6	1996 – 1999	1.230
7	2000 – 2003	675
8	2004 – 2007	7.832

source: processed research results

So, based on the table it can be concluded that the number of Bima migrants going to Makassar continues to increase from year to year. Even though in 2000–2003 it experienced a decline, it was caused by substandard transportation, in this case, frequent ship docking by PELNI, causing the Bima people to choose Mataram and Java. In 2004–2007 it experienced a quite drastic increase due to the large number of Makassar students who held outreach, as well as the presence of families in Makassar who ordered them to go to Makassar. And at the end of 2003 the transportation began to run smoothly again [16].

3.1.2. Semi Permanent Migration

Semi-permanent migration is migration that is carried out in addition to being registered as a resident of Makassar, but still making round trips from Bima to Makassar. There is no decision whether they will stay forever in Makassar or not. Those who do not have a permanent home, but tend to live in their family's house, or are still renting a house (staying in a boarding house). On certain days, such as holidays, they return to their hometown (Bima). Even though they do not have a permanent residence, they are registered as Makassar citizens and have Makassar identity cards. This means that the Bima people also have the same rights as other Makassar residents. However, in reality they still want to return to their hometown. The Bima people come to Makassar only to study and with the knowledge they gain while in Makassar they hope that they can develop their area.

The results of the study show that the number of Bima people who live semi-permanently (living in boarding houses) in this case what is meant is students. Because there is no written data about the number of Bima people in Makassar, the writer visited the Bima student association or regional organization. From the chairman of the association, the following data were obtained: the number of students who gathered in "HIPERMASI" (Sila Student Associations) totaled 40 people in 2004, 47 people in 2005, 62 people in 2006, 540 people in 2007 and 600 people in 2008 [14].

In 2004-2005, men were more dominant, but in 2007-2008 they were dominated by women. This hypermasi consists of students from Universitas Muslim Indonesia, Universitas Negeri Makassar, Universitas Hasanuddin, Universitas Muhammadiyah Makassar,

Universitas Islam Negeri Alauddin Makassar, Universitas Veteran Republik Indonesia, as well as from 45 universities and so on. It is called HIPERMASI because the students are Sila people including; the villages of Muku, Sanolo, Sonco, Bontokape, Timu, Leu, Kananga, Rato, Rasabou, Tambe, Tumpu, Nggeru and Nggembe. graph of the number of Hypermasi students from 2004 - 2008

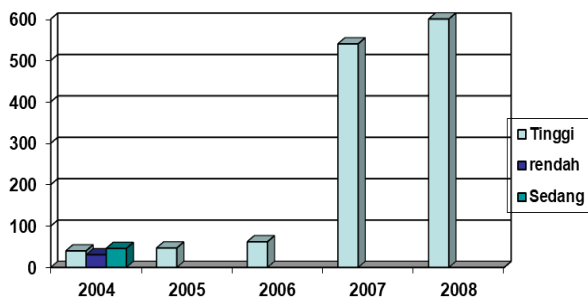


Figure 1. Graph Of The Number Of Hipermasi Students From 2004 - 2008

Apart from HIPERMASI students, there is another type of regional association or organization for the Bima people, namely the Bima student association. From the data obtained, it shows that up to 2007 the number of students who joined the Bima student association of the Universitas Hasanuddin branch was 60 people and 50 people from Bima Student Association Universitas Negeri Makassar branch consisting of various sub-districts including Bolo, Belo, Woha, Rasana'e Donggo sub-districts and so on.

3.1.3 Circular Migration

Circular migration is migration that is done by not staying for a long time, but coming and going with a certain activity. Some of them work as seasonal traders. This means that they come to trade shallots during the shallot season in Bima, which is around 6-7 months and 10-11 months. Some of these traders came using big ships, there were also many who used small boats or Daru boats and Sape boats. Not all of the boats they use come from boats belonging to the Bima people, but also boats or ships that come from Bulukumba, Bone and so on. which then docked at the port of Paotere Makassar. At such times they stay in Makassar for about 1 to 3 months, then return to Bima and so on. Daru boat is a boat owned by Daru village residents in the coastal area of Bima Regency. While the Sape boat is a boat owned by the residents of Kampung Sape.

The length of time these traders stay in Makassar depends on how quickly or how quickly their merchandise runs out. If the merchandise runs out quickly, they will return to Bima quickly and vice versa. Apart from shallots, types of commodities traded in Makassar include rice, and so on. Those who come to

trade do not go home empty-handed. They bring back to Bima the commodities in Makassar, to be traded again there, such as coconuts, bananas and other types of fruit, and the most abundant is cement.

3.2. The Adaptation Pattern Of The Bima People In The Overseas Area

Migration always has an impact on the formation of new settlements. After permanent migration occurs, the stage continues with population distribution. Bima migrants then distributed the population in each sub-district in Makassar city. They live side by side with other residents consisting of various tribes in Makassar in a society. Where society is essentially an organization that is interconnected with one another.

A person or a group that comes into contact with a new culture creates new contacts as well. According to Yusuf, the emergence of this contact influenced his cultural thinking system because he was brought up in a new cultural environment, thinking in a new language and culture as well. As social beings, except for a certain period of time and space, humans need and need it as individual beings. Therefore, in his life, humans will use various ways and guidelines for action. One of them is to use the language in which he is in order to be well received in his environment.

As migrants in Makassar, Bima migrants must be good at adjusting and adapting to the local culture. There are many cultural and religious similarities between Makassar and Bima, making Bima migrants not experience difficulties in adapting and adjusting themselves. However, in terms of using the language of Bima migrants, they still use Indonesian as their daily language, they do not use the language of the local people (Makassar language). As the result of an interview with Abu Bakar that:

"From a psychological standpoint, a person can survive with his environment if the way he adapts is good. Often going to the mosque and talking and hanging out with people around us, respecting others is like greeting them so they will know us as a friendly person. we also shouldn't heat up other people, if there is someone's work such as a wedding ceremony and so on we help and in the end they are happy with us. In my 30 years here, I have never fought or had problems with people, instead I am respected by others."

In the quotation above, it is clear that the attitude of mutual cooperation and friendliness brought by the Bima migrants from their place of origin is still ingrained today, and that is one of the factors why the Bima people are easy to get to know and adapt to other people.

His intelligence in studying has also been known by the people of Makassar since long ago, although his tajwid is not too perfect, but not a few people of Makassar look for Bima in his hostel which at that time (year 1976) is located on Sungai Pareman road, to study if someone dies. The person who has the wish himself picks up the Bima people at his dormitory. It can be said that this method is the main factor that many Bima people know in Makassar when compared to other adaptation methods or patterns developed by the Bima people in Makassar [17].

From this process of adaptation and adjustment, a new culture is born. For example, marriage between Bima migrants and Makassar natives will indirectly produce a new culture because there is a combination of two cultures and two languages. This kind of process is known as assimilation.

Assimilation / assimilation is a social process that arises when there is: (1). People with different cultural backgrounds. (2). Interact directly with each other intensively for a long time, so that. (3). The culture of these groups has changed its form into mixed cultural elements [18].

Usually the groups involved in the assimilation process are a majority group and several minority groups. In that case, it is the minority groups that change the distinctive characteristics of the elements of their culture and adapt them to the culture of the majority group in such a way that they gradually lose their cultural personality and enter the majority culture.

Even though there is a cultural cross/assimilation between the culture of the Bima people and the local residents, the Bima people still have and maintain the nature of hard work and do not give up easily. It is this kind of nature that makes many Bima people successful in overseas areas. The Bima people have a character that has been ingrained in them, that is, if they have decided to migrate/migrate, they don't want to return to their hometown if they have not succeeded because all of this is inseparable from the concept of *maja labo dahu* which they have always adhered to. They are *maja di dana ro rasa* (shame on their hometown).

In connection with the migration of the Bima people to Makassar and given the diversity of the population, the effort to develop a harmonious and harmonious relationship between the Bima people and the Makassar people is not an easy job. However, it is a fact that interaction problems are often associated with positive or negative things. A positive thing will happen if the meeting is able to create harmonious social relations between the migrant community and the local community. Meanwhile, negative social interaction occurs when the meeting gives birth to social relations that are not harmonious due to differences in viewing something that concerns common interests.

In particular, the response from the people of Makassar to the arrival of the Bima people was very positive. In terms of social interaction, a harmonious relationship can be created between the local residents and the Bima people. The interaction between people seems quite good, because the interaction is not only limited to the environment where they live but can continue in the environment where they work [19].

4. CONCLUSION

The Migration of the Bima people to Makassar was due to the geographical conditions of the strategic city of Makassar and the existence of a historical relationship between Bima and Makassar that was established from the XIV century both in terms of shipping and trade as well as in terms of Islamization. Makassar was chosen by the Bima people as a place of migration because there was a push from the area of origin (Bima) and vice versa there was a pull from the Makassar area. The main reason for this migration activity is in order to continue education. The migration process of the Bima people to Makassar is carried out slowly and is individual, not in groups. The pattern of adaptation developed by the Bima people in the region is to adapt to Makassar culture, be friendly to neighbors, and cooperate. The response of the people of Makassar towards the Bima people is very positive.

AUTHORS' CONTRIBUTIONS

1. Bustan, as the head of the researcher, interprets the data and writes according to the rules
2. La Malihu and Rasyid Ridha, as members, finalized the writing
3. Jumadi and Bahri, as members, finalized the writing

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