
MIGRATION AND SOCIO-CULTURAL ADAPTATION OF BUGIS ETHNIC MIGRANTS IN PALU CITY

Syufri, Muhammad Khairil, Hasan Muhammad, Andi Mascunra Amir
Faculty of Social and Political Sciences, Universitas Tadulako, Indonesia
Email: syufri.bakri@yahoo.com, muh_khairil02@yahoo.com, 1011@gmail.com,
cunamir14@gmail.com

ABSTRACT

KEYWORDS

Migration; social interaction; social adaptation; cultural values of Bugis ethnic

The aims of this study were 1) to find out about the migration process of the Bugis ethnic group to Palu City, to explain the driving factors in the area of origin of South Sulawesi, the pull factors in the destination area of Palu City as well as the inhibiting factors and barriers to migrating to Palu City. 2) Knowing about social interactions and socio-cultural adaptations of the Bugis ethnic in Palu City. The method used is a qualitative approach involving 8 informants. The results showed that: Migration of the Bugis Ethnic to Palu City was motivated by economic factors due to limited job opportunities and increasingly competitive life along with population growth in the area of origin of South Sulawesi. The factor of "siri" cultural values, past conflicts and political upheavals also contributed to the migration of the Bugis Ethnic to Palu City. The swift flow of migration of the Bugis Ethnic to Palu City has an impact on social relations, both associative and dissociative which automatically forces Bugis migrants to be more adaptive to the surrounding social environment, therefore, the cultural values possessed by the Bugis Ethnic are internalized in his life is expected to become a social glue in social interaction in the overseas area of Palu City.

INTRODUCTION

Population migration has historically been going on for a long time since primitive times. At that time the population migrated to cope with the need for food, they moved from one place to another when their residence or territory was no longer able to meet the needs of their lives, at that time the community was called a nomadic society or a society that always moved geographically from one region to another. The population movement for primitive people is to control other nations or ethnicities by attacking or fighting in order to control existing resources. In addition, population movements are carried out in connection with harvesting activities. Primitive people will move people after harvesting in one place, and will open land in other places (Kartasapoetra & Kreimers, 1987).

Currently migration occurs due to various factors, including factors from the origin, destination, inhibiting factors and so on (Wafirotin, 2016). The results of empirical studies explain that the causes of migration in primitive societies are not as complex as today's population movements (Horton & Hunt, 1989).

In Indonesia, there are many cases of population movement (migration) found among several ethnic groups and have been going on for a long time; For example, the migration of the Minang ethnic group outside their home area is called Merantau, the Bugis ethnic migration is called massompe and the Madurese ethnic migration to Kalimantan (Mantra, 1989). In general, population movements carried out by these ethnic groups were spontaneous, which in addition to being driven by the desire to improve economic life, was also due to very influential socio-cultural factors.

Research put forward by Mantra (1989) states that the things that need to be considered in the interaction of migrant populations and local residents include; Process of Deployment, Carrier and Barrier. Another research conducted by Abustam (1989) argues that population migration will increase household income, improve social status and quality of life of households, encourage development efforts in villages, speed up the process of new ideas and reduce labor (Arham, 2019).

The rapid flow of migration of residents to Palu City from South Sulawesi certainly has an impact on the destination. This is because migrants essentially bring their own habits of life or culture which will lead to a process of social change and cultural change in both the migrant community and the local community.

Palu City as one of the regions in Central Sulawesi Province, is also not spared from the onslaught of migrants, especially spontaneous migrants (Jusman & Muslim, 2021). National ethnicities such as Bugis, Makassar, Javanese, Balinese, Gorontalo, Minahasa, and various other immigrant ethnicities are very easy to find in the region. It is estimated that currently there are around 22.48% of the Bugis ethnic population in Palu City, they are scattered in several areas within Palu City and even Bugis ethnic groups form a residential group community with Bugis characteristics in Ujuna Village, West Palu District, Palu City.

Results of research conducted by Kaddi (2018) states that the Bugis in limited numbers migrated to Palu around the 1960s and then in large numbers in waves around the 1970s. Palu City has good prospects in the development of various aspects, especially the economic aspect (trade), in addition to geographically the location of Palu City is on the crossroads between South Sulawesi Province and Gorontalo Province and North Sulawesi Province. The opening of land access through West Sulawesi Province has also contributed to the rapid flow of migration from South Sulawesi Province, especially the Bugis ethnicity to Palu City.

The large number of Bugis migrants in Palu City, of course, greatly influences the socio-cultural life of the local community. Thus there will be associative and dissociative social processes.

The Bugis ethnic group is known as an ethnic group that is attached to various strong philosophies of life and a positive way of thinking in interpreting its life journey, and is considered capable of bringing this ethnic group to adapt and integrate with other ethnic groups (Wahyuni, 2021) overseas including in Palu City. Based on this description, the formulation of the research problem are; (1) what is the process and stages of migration of the Bugis Ethnic to Palu City, and (2) what is the process of interaction and socio-cultural adaptation of the Bugis Ethnic in Palu City.

RESEARCH METHOD

This research is a qualitative research that seeks to explore in depth the adaptation patterns of Bugis migrants in Palu City. The technique of determining informants is carried out in a non-probability manner, namely by using a purposive method of determining informants (Creswell & Creswell, 2017). The number of informants was 8 people with details of 6 Bugis Ethnic people and 2 (two) Kaili Ethnic people. 6 Bugis Ethnic people came from various types of work, namely traders or businessmen, politicians, academics, and Civil Servants (PNS). Meanwhile, Ethnic informants Kaili comes from a community leader who is considered to know the culture of the local community (Kaili Ethnic).

The research instruments in this study are; in-depth interviews, observations, literature studies, and documentation. Data analysis was carried out using an interpretive (qualitative) paradigm using the induction method (analytic induction) with the stages of editing or

displaying data, categorizing or grouping data, interpreting the meaning of data, and formulating conclusions and suggestions.

RESULTS AND DISCUSSION

Process of Bugis Ethnic Migration to Palu City.

In theory there are 2 (two) factors that encourage a person or group of people to migrate, namely the first is the encouragement factor that comes from the area of origin and the second is the attractive factor that comes from the destination area (Rahmadana, 2020). In this section, we will describe these two factors, namely the factors that pushed the Bugis ethnic group to leave their native areas in South Sulawesi and the pull factors that attracted the Bugis ethnic groups to Palu as a migration destination.

Encouragement of Migration from Origin

The results of the researcher's search regarding the factors that encourage Bugis people to move residents (migrate) or leave their area of origin, in general, are because they want to improve their lives (economic factors), whether it is trading/ business, as a Civil Servant (PNS), a private employee, or other economic opportunities. The difficulty of getting a job and opening a business in the area of origin (South Sulawesi) has encouraged the Bugis people to try their luck in the area of Palu City. Even though access by land to Palu City in the era of the 60s to 80s was very difficult, it did not dampen the enthusiasm of the Bugis immigrants to migrate to Palu to improve their standard of living. Apart from that, various field findings confirmed that their arrival was originally to continue their studies at several universities in Palu City and that there was a "psychological" sense of shame because they had finished their studies but had not gotten a job.

The Attractiveness of Palu City as a Migration Destination Area

The city of Palu, which has an attraction for migrants, especially the Bugis ethnicity, is geographically quite close to the South Sulawesi region (Maskuri et al., 2021). As the area of origin of the Bugis ethnic group, it is easy to reach by land, both via the west coast of the province of West Sulawesi and the eastern route by first going through East Luwuk Regency, South Sulawesi Province and Poso Regency, Central Sulawesi Province.

Of the several ethnic groups living in Palu City, the Bugis ethnic group is the most dominant, accounting for around 22.47 percent of the population of Palu City. They undergo various professions, some work as civil and private employees, are involved in politics, become entrepreneurs, traders, both small and medium scale, as well as traders on a large scale and also work as service sellers (handymen). The diversity of working professions of Bugis migrants is inseparable from the expertise they have, both those obtained formally through formal and informal education (learning through parents, friends or other people).

Based on the author's observations and investigations, the Bugis ethnic group in Palu City lives in groups or individually and mingle with other ethnic groups. The Bugis ethnic group, especially those who pursue the profession as traders, live in groups near economic centers (markets). There are two markets in Palu City that are very synonymous with the Bugis ethnicity, namely the Masomba Market in North Tatura Village, South Palu District and the Manonda Market in Balarooa Village, West Palu District. They master the trade both from the lower scale to the high scale. The rows of shops or shophouses (ruko) in the vicinity of the road that surrounds the two markets are mostly owned by the Bugis ethnic group,

The Bugis ethnic group who work as private and state employees are widely spread in several settlements in the Palu City area. They work as employees in government and private institutions, both in the Regional Government of Palu City and the Provincial Government of Central Sulawesi and several districts that are relatively close to Palu City. Some work as teachers and lecturers in several public and private universities in Palu City, even they are able to occupy important positions in their respective agencies.

The results of the interview also found that the city of Palu is actually a good city for looking for sustenance (*massapa dalle*) when viewed from its geographical location which is similar to "coconut shell". As it is known that the location of Palu City is in a valley surrounded by mountains which likens it to a coconut shell that receives halal food.

Inhibiting and Supporting in Migration

In addition to the push factors from the area of origin and the pull factors originating from the destination area that are considered by a person or group of people to move residents or migrate (Cahya, 2021). So the inhibiting and supporting factors in migrating are also very influential on the decision of a person or group of people to decide to move residents (Sasmita, 2019). Some of the obstacles and supporters that influence the migration of Bugis people to Palu City include;

1) Distance to Palu City as a migration destination; the factor of the distance between the destination and the place of origin is sometimes a consideration in making a decision whether to move or not, because it has consequences for costs that will be incurred by potential migrants, especially if the transfer (migration) is carried out with the family group and the safety of the migrants themselves and the length of time they travel. Geographically, the distance between the City of Palu and the South Sulawesi region for Bugis migrants is relatively close. Before West Sulawesi Province became an autonomous region in 2004, Central Sulawesi Province was directly adjacent to South Sulawesi Province, so that the distance between the two provinces was quite close. Likewise, the route to the east of Sulawesi Island through Poso district is also directly adjacent to the territory of South Sulawesi Province, so that both routes can be reached by land even though at that time it was still somewhat difficult. The large number of families who will move;

2) A large number of family members who will join the migration, is also a consideration for moving residents. The large number of families who migrate will greatly affect the costs that will be incurred during migration and also when they are already in the destination area. Therefore, when migrating, Bugis migrants (*passompe*) in Palu City initially leave without their families, they are usually accompanied by friends or other relatives who also migrate to improve their economic life.

3) Family factors and relatives in Palu City as a migration destination. Families or relatives in the destination area, in this case Palu City, are very influential in the decision-making process for population mobility. usually they provide a lot of information about the destination area and the successes they have achieved, besides being a temporary ride after being in the destination area (Palu City).

Bugis Ethnic Social Interaction in Palu City

The large number of ethnic Bugis who live in Palu City has consequences for social interactions and adaptations that occur between the Bugis ethnic group as immigrants and the Kaili ethnic group as native residents of Palu City. In carrying out the socio-cultural adaptation process for the Bugis migrant community in Palu City, the social interactions that they carry out, both associative and dissociative, are inseparable.

The Bugis tribe who are overseas are no exception in the city of Palu, in establishing social relations (social interaction) with other ethnicities, they are always guided by the principles of life for the Bugis, including *lempuh* atau *lurus*, *sipakatau* or mutual respect, *Getteng* or *keteguhan*. "Lempuh" in Indonesian means "straight". Straight or "lempuh" can also be interpreted as a sense of sincerity, honesty, fairness and righteousness. Broadly speaking, the meaning of the word *lempuh* is the courage to admit, say or speak, or provide correct information in accordance with facts or facts. In social life, the principle of "*lempuh*" has a positive value, because it will lead someone to always say honestly and correctly in accordance with the reality that is really needed in social life. In socializing we must always guard our speech or verbal and behavior which must be honest or "*lempuh*" as advised by Bugis parents who always give good messages or "*Ampe-ampe madeceng*" so that we can live in harmony.

"Sipakatao" is also one of the principles in the life of the Bugis people and is very closely attached to the lives of the overseas Bugis (Huzain et al., 2016). This philosophy is a basic value that has a social dimension vertically, namely humanizing humans or how the Bugis people in social relations (social interaction) always respect, respect and do not look down on other people whoever they are. Therefore, this principle obliges the Bugis people to always treat other humans the same, regardless of their social status. Overseas Bugis people with this principle always direct them how to actually get along or socialize and respect the culture of the local community.

In the context of social interaction between the Bugis and Kaili ethnic groups in Palu City, it has been going on for quite a long time, since the Bugis people set foot on Kaili's land. Even though these two ethnic groups have different cultural backgrounds, they show mutual need for each other, so that cooperation in various fields is well established. In the research and observations of the author as well as interviews with several informants, it is known that there have been many well-established collaborations between the Kaili ethnicity and the Bugis ethnicity, for example in repairing prayer facilities (mosques, mushallah), repairing roads and drainage facilities (gutters), weekly community service, especially in the outskirts of Palu City, where the population is still dominated by the Kaili ethnic population, the Bugis ethnic group also plays a role.

Collaboration can be well established if there is mutual tolerance, mutual respect which in Bugis cultural values there is a sense of *sipakatau*, *sipakainge*, and *sipakalebbi*.. Collaboration is also created because of a sense of unity, togetherness in the philosophy of Kaili ethnic culture which is very well known as *Nosarara Nosabatutu*. This philosophy views society as a unit with high solidarity and brotherhood regardless of origin and religion.

Competition or competition between the Bugis Ethnic and Kaili Ethnic, does not only occur in the economic field, but in educational institutions and also in government institutions. It cannot be denied that since long ago, with the tenacity and expertise possessed by the Bugis Ethnic, they have been able to dominate several economic centers (markets) in Palu City, while the Kaili people prefer rice fields and gardening, because they still have quite extensive rice fields and plantations. However, with the passage of time, paddy fields and plantations have decreased due to the conversion of land to residential land and also the large number of Kaili people's lands being traded, so they are starting to look at the potential in the economic sector, especially trading.

In several markets in Palu City (Manonda Market, Masomba, and Pasar Baru), it is clear that the Kaili people have opened a business, even though at first they traded on the side of the market, but now some people already have some pretty good lost ones and some even have

shop, they do not feel any competition with Bugis traders, instead they realize that they have learned a lot and imitated the ways of doing business or trading

Conflict or conflict is a form of competition that develops negatively and often occurs in heterogeneous societies, both in terms of social, economic and cultural life. In a heterogeneous society, conflict (opposition) is something that is very prone to occur. The phenomenon of conflict is caused by the substance of the heterogeneity itself which does not reach a common ground or the existence of various interests from certain groups of people.

In the case that occurred in Palu City, there were several conflicts involving the two ethnic groups and there were even conflicts that were open and claimed lives. Such as the conflicts that occurred in 2004, 2006, 2008, 2009 and 2012. The conflicts that were quite large occurred in August 2006 and July 2009. These conflicts resulted in the evacuation of the Bugis ethnic who lived around the Manonda Presidential Instruction post to a place that was considered safe. This evacuation occurred because of issues of bloodshed from the two ethnic groups

the conflict that occurred in 2012, due to a misunderstanding between market people (Bugis Ethnic) and Daa Ethnic (one of the Kaili sub-tribes who came from the mountains), this misunderstanding was slow to be handled so that it spread and escalated to a large extent. Several years earlier there was also a conflict between the two ethnic groups, which was caused by a beating from a Bugis ethnic to a Kaili ethnic and resulted in the death of the victim. This conflict had created tensions, especially for the Bugis ethnic who live around the Inpres market, threats of arson, market attacks and bloodshed spread, so that the Bugis who lived around the Inpres market fled to a place that was considered safer.

As previously explained, nowadays, the life of the people of Palu City is becoming increasingly complex, both in terms of ethnicity, economy and social status. In the context of the social life of the people of Palu City, especially the social relations between the Kaili tribe and the Bugis tribe are inseparable from the existence of conflicts or social contradictions, both open (manifest conflicts) and latent conflicts which greatly affect social life as a whole. Therefore, to avoid or reduce these social conflicts, it is necessary to have an accommodative attitude from each community group. Some of the conflicts that occurred as described earlier, will be a lesson for the two ethnic groups in managing a better life.

To avoid social frictions in the context of community life in Palu City, community leaders must be involved in conflict resolution. Conflict resolution can be resolved in a customary way by involving those who are in conflict or legally. In the Kaili community, it is known as "Potangara Nuada", which is to bring together the two warring parties to eliminate the seeds of conflict.

In the process of resolving the conflict through "Potangara Nuada", both parties to the conflict will be summoned by "suro", or customary police who will then be given directions or advice from traditional elders to stop the conflict. "Potangara Nuada", is a way of resolving conflicts by deliberation or compromises involving a third person as a mediator, in this case the traditional elders. The role of the Central Sulawesi KKSS in bridging inter-ethnic social relations in Palu City is relatively good, this can be seen by the involvement of several people from the KKSS organization in dampening or finding solutions to the conflict.

Socio-cultural adaptation of the Bugis Ethnic in Palu City

Socio-cultural adaptation is a process of self-adjustment to both the social environment and the surrounding culture. A person or group of people who carry out a process of population movement (migration) to an area or area, of course, must adapt to the surrounding social and cultural environment.

The Bugis ethnic group in carrying out socio-cultural adaptation is very much determined by the cultural values they adhere to. On a micro scale, these cultural values are inherited through direct transformation within the family and on a more macro scale, these cultural values are obtained through social relations with the wider social environment. There are several cultural values or life philosophies attached to the Bugis people which are considered capable of encouraging them to be more adaptive to their environment. These cultural values include "siri na pesse". This value essentially instills a sense of shame or self-respect/ honor, while "pesse" is defined as a feeling of pain, pain, compassion or a sense of empathy for other people around him. "Pesse" can also be interpreted as a symbolic analogy to the similarity of feelings or solidarity towards others. Because the socio-cultural value of "siri' na pesse" places more emphasis on empathy, compassion, pity for the Bugis people towards others when they see other people who are not as fortunate as themselves, especially from the point of view of socio-economic life and feel ashamed (siri) , if he does not help or help him (sense of solidarity) (Rusli, 2019).

The cultural values of "sipakatau, sigunakanngge, and sipakalebbi". The essence of this value is to treat each other as humans (humanize humans), remind each other if something is wrong, and respect each other human beings despite different ethnicities, social layers, religions and customs. Cultural value "Taro ada taro gau". This philosophy teaches that words must be directly proportional to actions, so that people can believe what is said. In the culture of the Bugis people, that person who says not the same word as the action is called "pabeleng" or in Indonesian is called a "liar". Therefore it is important to have honesty or "*Lempuh* " in speaking. So that other people can accept in everyday life.

The cultural value of "Mali siparappe, rebba Sipatokkong", is also inseparable from the lives of the overseas Bugis people so that they can be accepted in their social life in the overseas area. "Mali siparappe, rebba Sipatokkong" is a philosophy of life which means to link each other if someone is swept away and uphold if someone falls. Therefore, the substance of this philosophy of life is helping each other, if someone needs help, even though they have different social backgrounds, religions and ethnicities.

Cultural values as described above have actually been ingrained (internalized) within them (Bugis ethnicity) since they were in their area of origin (South Sulawesi), whether socialized in social interactions through family institutions or in a wider environment, namely surrounding community environment in the area of origin, thus facilitating the occurrence of a socio-cultural adaptation process with other ethnic groups, especially local ethnic groups when they undertake overseas (*sompe*) to other areas.

CONCLUSION

The process of migrating Bugis people to Palu City is generally influenced by the desire to improve their standard of living from an economic standpoint. Limited job opportunities and increasingly competitive life in the area of origin of South Sulawesi is an accumulation of problems that have prompted them to move people or migrate (massompe) to Palu City as a destination area. Besides that, past social conflicts and political upheavals and the existence of the principle of "siri" cultural values inherent in the Bugis people as well as information about the success of Bugis immigrants in Palu City, also contributed to the decision to do overseas (*sompe*) to Palu City. Palu City as a migration destination for Bugis migrants has its own charm from the point of view of the cultural values of the Bugis people. The geographical location of Palu City is in a valley because it is flanked by hills and resembles a "coconut shell", so in the eyes of the Bugis people it is a good place to seek sustenance (*massapa dalle*). Likewise

regarding the relatively close distance, the presence of family or relatives in Palu City, and smooth transportation facilities. While the factors that sometimes become a barrier are; the large number of families moving along, the absence of family members or relatives in Palu City and inadequate transportation facilities is an accumulation of the push and pull factors for Bugis people to migrate to Palu City.

The swift migration of Bugis people to Palu City will have an impact on social relations, both associative and dissociative. Bugis migrants in Palu City always adhere to the principles of cultural values in interacting in daily life. Cultural values such as "siri na pesse", sipakatau, sipakainge, sipakalebbi, lempuh, taro ada taro gau, are the cultural values of Bugis migrants which are considered capable of encouraging adaptive Bugis migrants to their social environment in Palu City. However, it should also not be ignored that there are Bugis people in Palu City whose behavior does not reflect the cultural values described above, especially among young people, which are considered to hinder social adaptation. Therefore, even though at present it seems that the social relations between the two ethnic groups (Bugis – Kaili) are going well, but if the Bugis people, especially those who are young and have just come to Palu City, do not understand and do not reflect the values their bugs in daily life, then one day the socio-cultural adaptations of the two ethnic groups will experience disharmony.

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