

Values and Migration Motives in Three Ethnic Groups in Indonesia

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Abstract

Indonesia has 1340 ethnic groups. This study focused on three large ethnic groups, which are Batakese, Minangnese and Sundanese. There were 712 participants in this study, aged 20-23 years. There is a different orientation on migration (within Indonesia) in those three ethnic groups. Batakese mainly migrate for study. Minangnese mainly migrate for work and trading. Sundanese do not have a strong orientation toward migration, although members migrate for study or work. The aim of this study is to understand the value system of these three ethnic groups as measured by Schwartz's PVQ-40 in correlation to migration attitudes. Migration attitudes were measured by items such as the importance of migration, the importance of having the tenacity and perseverance, the importance of making an effort, strive and work hard, the importance of having the ability to adjust with the new situation and dealing with problems in new place. There was no significant difference in value system of the three ethnic groups. Means on social life values were higher than means on fulfilling personal needs values in the three ethnic groups. Factors on migration motive have stronger and significant correlation with factors on value system in Batakese than in Minangnese and Sundanese. We concluded that Batakese's motive to migrate was more associated with social life values and fulfilling personal needs values, Minangnese's motive to migrate with fulfilling personal needs values, and Sundanese's motive to migrate with social life values.

Introduction

Indonesia is a large country comprising 18,307 islands and 1340 ethnic groups. Therefore, the country is a rich resource for conducting cross-cultural psychological research to find both etic and emic in Indonesian cultures. In this study we focus on migration, as there are indications that particular groups in Indonesia differ in motives and relevance given to migration. Indonesians usually migrate from one island to another one for study, for work or for trading.

There are three large ethnic groups in Indonesia, which are Batakese, Minangnese, and Sundanese. Batakese live in North Sumatra (Fig. 1), Minangnese live in West Sumatra (Fig. 2), and Sundanese live in West Java (Fig. 3). There are different culturally based values on migration used by the three ethnic groups. Batakese migrate for study (Harahap, 1987, p. 170, 211). Minangnese migrate for work and trading (Latief, 2002, p. 53). In some Sundanese literature, we did not find a specific migration value explained (Rosidi, 2011; Suryani, 2010); yet, members of Sundanese ethnic group are said to migrate from their homeland for study or work. Usually, Batakese and Minangnese

migrate to Bandung which is on Java.

Bandung is unique not only because it has good universities, but also because it has the dominant culture. As Brunner (Cohen, 2004, p. 257) stated, the Sundanese are the dominant culture group in that they set the standards of appropriate behavior in public places, and most urban institutions are controlled by them and are operated according to their culture patterns. Batakese and other migrants in Bandung realize that the Sundanese are the dominant culture and they adapt to the realities of the urban situation in which they find themselves. The differences between two places – their own homeland and Bandung – have implications for social life and for ethnic group relations (Cohen, 2004, p. 263). All migrants adapt to the locally dominant culture. They conceive adaptation as a process of individual adjustment but they are responding individually to the larger structure of ethnic group relations in the city. Migrants take a position in the urban system with reference to the dominant culture group and they occupy economic niches made available to them or left vacant by the dominant group. In Bandung, the Sundanese are a numerical majority, are the dominant culture, and have control of political power (Cohen, 2004, p. 258).

Values

An examination of the many definitions of values in the literature reveals five common features (Bilsky & Schwartz, 1994; Schwartz & Bilsky, 1987). Values (a) are concepts or beliefs, (b) are about desirable end states or behaviors, (c) transcend specific situations, (d) guide selection or evaluation of behavior and events, and (e) are ordered by relative importance (Allport, 1961; Levy & Guttman, 1974; Maslow, 1959; Morris, 1956; Pepper, 1958; Rokeach, 1973; Scott, 1965).

Schwartz (1994) described a theoretical model of relations among motivational types of values, higher order value types, and bipolar value dimensions. The shared emphases are as follows: (a) power and achievement: both emphasize social superiority and esteem; (b) achievement and hedonism: both focus on self-centered satisfaction; (c) hedonism and stimulation: both entail a desire for affectively pleasant arousal; (d) stimulation and self-direction: both involve intrinsic interest in novelty and mastery; (e) self-direction and universalism: both express reliance upon one's own judgment and comfort with the diversity of existence; (f) universalism and benevolence: both are concerned with enhancement of others and transcendence of selfish interests; (g) benevolence and conformity: both call for normative behavior that promotes close relationships; (h) benevolence and tradition: both promote devotion to one's ingroup; (i) conformity and tradition: both entail subordination of self in favor of socially imposed expectations; (j) tradition and security: both stress preserving existing social arrangements that give certainty to life; (k) conformity and security: both emphasize protection of order and harmony in relations; (l) security and power: both stress avoiding or overcoming the threat of uncertainties by controlling relationships and resources (Schwartz, 1994, pp. 24-25).