

**HYBRID INTERNAL MIGRATION:  
THE FACTORS OF MIGRATION FOR EDUCATION AMONG WANA  
TRIBE COMMUNITY IN CENTRAL SULAWESI**

**MIGRASI INTERNAL HIBRID: FAKTOR-FAKTOR MIGRASI UNTUK PENDIDIKAN  
DI KALANGAN MASYARAKAT SUKU WANA, SULAWESI BARAT**

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Submitted:22-07-2020; Revised: 29-09-2020; Accepted:29-09-2020

**ABSTRAK**

Berdasarkan wawancara dengan warga desa yang bermigrasi dari suku Wana yang tinggal di Sulawesi Tengah di Indonesia, penelitian ini membahas tentang faktor yang mendorong migrasi ke kota untuk tujuan pendidikan. Kami menemukan bahwa orang tua mengarahkan anaknya pindah ke kota untuk mendapatkan pendidikan. Oleh karena itu, informasi, pengetahuan, dan pengalaman dari orang tua maupun generasi angkatan mereka secara langsung memengaruhi proses pengambilan keputusan untuk migrasi. Temuan dari penelitian ini menunjukkan bahwa migrasi generasi muda di daerah asal ditentukan oleh tiga faktor pendorong terkait dengan pengalaman migrasi orang tua di kota. Keputusan untuk migrasi suku Wana ke kota besar di wilayah Sulawesi Tengah tidak hanya untuk meningkatkan status sosial mereka, tetapi dalam rangka mengupayakan perubahan status ekonomi, peningkatan pendidikan, dan fasilitas di daerah asal. Secara umum, artikel ini menggambarkan alasan psikologis dan tantangan generasi orang tua suku Wana ketika berjuang mendorong anak-anak mereka untuk pergi ke kota besar dengan tujuan memperoleh pendidikan.

**Kata Kunci:** *Migrasi pendidikan; Pengambilan keputusan; Proses migrasi; Pengembangan masyarakat; Suku Wana.*

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## ABSTRACT

Based on interview with migrating villagers of the Wana tribes living in Central Sulawesi of Indonesia, this paper examines the drivers of migration among tribal community for educational purposes. It found that Parents have the authority to decide whether they let their children move to the urban area for their education. Therefore, parent generation's information, knowledge, and experience directly affect their motivating factors in the decision-making process of educational migration. The finding of this research informs new motivation and the motivation influences behaviour and performance of the decision. Our finds suggest that migration of the young generation from the origin areas is determined by three stimulating factors related to their parent's migration experience in the cities. It shows that community development plays an essential role in educational migrants to the city in Central Indonesia, not only upward their social status in the cities but also in improving the economy, education, and facilities of the original areas. Ultimately, this paper illustrates the psychological reasons and challenges of parent's generation in the Wana tribe's why they are struggling to move their kids to the bigger town or cities for education purposes.

**Keywords:** *Decision making; Community-development; Internal educational migration Migration process in the tribe; Wana tribe.*

## INTRODUCTION

Internal migration in developing countries has received less attention than international migrants, despite the more comprehensive and much more common situation with local labor markets and poverty levels overall (De Brauw et al., 2014; McMillan and Harttgen, 2014). Population change due to migration has a significant indicator of the development process. Particularly in developing countries, migration can lead to urban overcrowding, unemployment, and rural and urban imbalances. (United Nations, 2013). Internal migration is also driven by marriage purpose, especially rural areas and girls (IOM, 2015; Kudo, 2015).

In particular, it is a phenomenon that occurs in Indonesia's geographical, linguistic, and cultural characteristics and distin-

guished from international migration. Several studies on migration in Indonesia reported the high incidence of rural to urban migration (Tirtosudarmo, 2009; Van Lottum and Marks, 2010; Allo, 2016). The different types of internal migration, such as group migration, individual, and occupation are largely due to the individual's voluntary will. In addition to this, migration may occur due to the desires of the parents or social groups, government policies, and social structures rather than individual will. However, this country is currently facing challenges in its human development related to the imbalanced distribution of high-skilled youth population among regions. (Malamassam, 2016). According to Allo, migration may happen due to welfare difference between different region in Indonesia (Allo, 2016). People tend to go to a region with higher level of welfare. For this article, we explore the migration phenomenon among the people of the Wana tribe who lived in the mountainous region of central Indonesia and visited their homes to see their educational environment. The Wana tribe is inland in the Mrowali forest, and this tribe is also called Tau Taa Wana, it means "people who live in the forest." The Wana tribe is among the oldest tribes in Sulawesi, one of the first inhabit the mainland of Sulawesi (Pitopang, 2012). Colchester (2009) said that most of the Wana tribe children gathered in the village school for a lesson in reading, writing, and arithmetic led by a volunteered teacher as unpaid because the government's education still does not reach in the hills, only their logging, and mining programs. Colchester (2009) explains well about the real situation of the education environment in the Wana tribe. We had four questions: how do they acquire the information in an isolated place? what kinds of information do they receive from outside? how do they put value into the acquired data, and what factors are causing internal migration. One thing to note is that parents have the right to decide on the migration of children at an age that requires school education. In other words, in the case of internal migration aimed at education, it

is not determined by the student's decision but based on the expectations and decisions of their parents.

Despite the various objectives of education, one of the most important functions of education at the individual level is the maintenance or ascension of the class (social status) through it. In this regard, education may be the most important means of social mobility. Individuals have the desire to increase their socio-economic status by obtaining qualifications to demonstrate their abilities socially through educational achievement fully. On the other hand, in the social aspect, education can enhance social efficiency by allowing an individual to fully demonstrate his or her talents regardless of the social/economic background. For this reason, parents are more victims of their children's education with the hope that their poverty may not be inherited from their children's generations.

In South Korea, education achievement more likely affects their socio-economic status than their family background (Eugene Yeo, 2008). It means that the high educational enthusiasm of Korean society and the gap between different levels of educational investment have a real impact on children's socio-economic status. It proves that the role of education in the rapid industrialization process has played an enormously social and personal role. Indeed, people who did not have a social and economic foundation have contributed to the achievement of identity gain through educational opportunities open to anyone. As a result, the Republic of Korea entered the high-education society at the fastest rate among OECD countries, and one of the countries with a very high public education cost to GDP, and the private education cost to GDP is unmatched. (Eugene Yeo, 2008).

The social change in Korea due to the importance of education is also taking place in Indonesia. The Indonesia GDP Annual Growth Rate shows that the country has continued to develop an approximately average of 5% in economics from 2010 to 2016 (Ch, 2019). In the area of education also was im-

proved during those times. The school registration rates were increased in elementary and middle school from 72% to 16% in 1972 to 92% and 76% in 2012 (Worldbank, 2014). There is some paper to exam the relationship between educational achievements and a personal choice to move in developed areas, use instrumental variables conditions, and found that education compounds population movements, especially for higher education levels (Malamud & Wozniak, 2012; Haapanen & Böckerman, 2013). In contrast, McHenry (2013) said that additional schooling at lower levels of education has a destructive consequence on the decision to move urban area.

In particular, several articles confirm that population movement in Indonesia is related to educational purposes. Internal migration is a social behavior that migrates from a migrant's mother culture and linguistic background to a new cultural and linguistic environment. The recent census by Indonesian's Statistics Bureau (BPS 2011) showed the phenomenon of young generations moving to cities in Indonesia. Malamassam (2016) said that 30 percent of Indonesia's migrant population belonged to the 15-24 age group population. The current situation in Indonesia is illustrated by the opposite trend of young people's growth in urban and rural areas. From 1999 to 2000, the youth population growth rate in urban area 0.3 percent in rural areas. Easthope and Gabriel (2008) found that lack of educational facilities is generally suggested as the primary reason that encourages the youth population to migrate to the urban area. Since Indonesia is geographically made up of numerous islands and mountains, it is a reality that the educational environment in an urban area is still better than a remote area in mountains and islands. Megens (2015) also showed that educational attainment as a determinant of internal migration evidence from Indonesia and why educational achievement is essential to find a high quality of job in the labor market in Indonesia.

However, existing studies conducted to identify the impacts of migration as follows. Ananta and Arifin (2014) said that one of the

critical changes in the type of population mobility is the rising migration from rural to urban areas accompanying economic growth. The research of Farré and Fasani (2013) said, "the expectation of internal migrants in Indonesia is higher than the reality of their net gain, as a result of imperfect information from various media". Indigenous people group in Papua could not settle down in urban cities due to a lack of education and fewer employment opportunities (Upton, 2009). Valeria (2014) provided the danger of internal migration that internal migrants use domestic mobility as a bridge for long-term movement in a different country without knowing the consequences of internal migration (Valeria and Mariapia, 2014). Besides, other researchers focused on an external factor to analyze the phenomena of internal migration. Farré and Fasani (2013) studied the influences of media exposure in the decision-making process. The real works of literature, mainly discuss the external effects and numerical changes such as population distribution, job market, gender migration status, and effect of age migration on the migration phenomenon.

Those studies have analyzed internal migration behavior based on statistical data, physical resources, and economic effects. There is no literature studying positive and inhibitory factors that promote internal migration decisions. For this reason, this paper aims to clarify the parents' motivation to finally decide on their children's migration. What is essential in this migration is to find out what information the Wana parents are making based on. The importance of information in the migration phenomenon has been proved through several papers. The information they obtained has a significant influence on migrants' lives after migration in the internal migration of the younger the stage of an immigration decision, "information makes individuals better able to predict the benefits and costs associated with geographical movements." (Farré and Fasani, 2013). The development of communications facilities and digital media such as video, photos, and voice, especially across Indonesia, affects

the decision of younger generations to move to cities. Moreover, Crivello [2011] explained that migration is considered a response by individuals, families, and communities to surmount the gap between their life aspirations and limited facilities in their areas of origin. If migration decisions are not based on accurate information, they will directly impact the quality of life in the destination and satisfaction in the settlement after migration.

The role of information on migration decisions with educational purposes can be presented in many ways. The paper will examine motivating factors and the impeding factors facilitating such migration by a method of an interview with those related to the migration behavior. Increasing the accuracy of pre-migration information can be interpreted as a decisive or facilitating factor of the immigration decision. Specifically, this paper intends to conduct exploratory research on the exploit positive promotion factors of migration decisions. We examine the relationship between information and migration decisions in indigenous people groups to analyze hybrid internal migration for educational purposes. The article has academic implications that add value to the study on the motivation of immigration phenomenon from the general model of motivation and performance in organizational and social mythology (Campbell and Pritchard, 1976). The factors that promote the migration phenomenon found in this study have implications for policymakers, educators, and community developers to solve the problem of migration problems. Therefore, it is expected that this study will make a very positive contribution in both academic and practical aspects in resolving problems after the migration phenomenon.

This study aims to understand the phenomenon of parental generation migrating children for educational purposes as an exploratory study on a new research context and to understand the phenomenon. Besides, this study also examines the internal factors that were not found in studies related to the migration phenomenon of educational pur-

poses. This article is based on empirical research conducted in the village of Wana tribe, in Central Sulawesi. We used in depth interviews and also observation to collect data to obtain the detailed and rich understanding of the phenomenon and offers new results that have not been found before (Adams et al., 1998; Hyun Kyung-Taek et al., 2010; Ha sung wook, 2009; Jeon byeong ho, 2008).

We followed procedures of ethnographic interview research suggested [Kwon sang jib et al. 2013] which start formulation the plan for conducting interviews and the followed with finding contact and connection with interviewees. We the then conducted the interviews, made notes of detailed records and made observations to ensure the study's reliability and validity. At this time, we wanted to record the accuracy of the interview and the ease of information transmission, and the work was carried out after obtaining the interviewee's permission. At the final stage of the interview, the interview results are analyzed. Participants were asked to give their opinions on the interviews that required some confirmation for improving the accuracy and credibility of analyzing the results of the interviews, (Creswell and Tashakkori, 2007). Lincoln and Guba emphasize that the technique is "the most important technique to build credibility." The subjects interviewed were those who decided to migrate for the educational purpose of the study and related persons. Based on these interviews' results, we will systematically analyze and present the motivating factors influencing the decision to migrate ( Lincoln and Guba, 1985).

For this research we visited the village of the Wana tribe in Palu in March 2015 and met with the leaders. After this initial visit, a few months later, we met Mr. A who grew up in the Wana tribe in Palu. The Wana people gave him more detailed information of the Wana tribe, such as the history of the Wana tribe, the current state of the tribe, and what parents expect of their children in education through one-on-one interviews. However, the information in the one-to-one interviews was not enough to be used as the basis for

writing the thesis. We could collect many facts through the interviews. However, we would like to have more interviews to understand their views on the inner side. Therefore, the previous interviewee arranged to have a group interview with the Wana tribal leaders in Palu so that the group meeting could support the previous investigation through the One-on-One interview. Besides, these methods resulted in interpretations of the same phenomenon or event from different perspectives. We also conducted four interviews in groups of three to five people; all others were individual interviews. We informed interviewees about the interview's goal, the meeting process, and the ways of using the data. Those who helped us in the interview asked him not to give their names, so we decided to replace their names with initials. We conducted interviews with over twelve people from indigenous communities, teachers, and dorm parents in Palu. However, we would like to introduce two key informants in this research, Mr. T and Mr. L.

Mr. T finished middle and high school in Palu and studied theology in Manado. The Wana tribes run dormitory for the Wana kids who are schooling in Palu, so he works there as the role of dorm parents to help them complete their studies. He has been doing that work for over ten years, so we could hear from him how the Wana tribe's views on education changed. Mr. L is a pastor who is currently working in church on an island called Banggai. After graduating from middle school high school. Through Mr. L, we were able to listen to the philosophy of his parent's generation to education. we could hear from him about the past generations' hardships due to a lack of educational background.

## **DISCUSSION About Wana People**

The Wana tribe is an inland tribe that lives in the Morowali forest region of central Sulawesi, Indonesia. This tribe is also called Tau Taa Wana, which means "people in the forest." However, they also like to call themselves Tau Taa or "Taa people." The Wana

tribe can speak Taa. The tribe is one of the oldest tribes in Sulawesi, and one of the first tribes inhabiting the Sulawesi mainland that existed thousands of years ago. Before living in the current Tokala region, the Wana people's ancestors believed that they came from the bone. The word "Lipu" is the smallest social unit vocabulary in the Wana tribe, usually composed of several families with an average blood relationship (direct descent). There are many Lipu scattered in the Tokala Mountains, and it is not easy to know how many they are. Their settlements are commonly found in Mamosolato, Petasia, and Soyajaya Subdistricts and rural areas of the Luwuk Banggai District. They live in forest products, shifts, and hunting. The population of the Wana tribe is estimated at hundreds of people in Morowali, Central Sulawesi. The Indonesian government knew about the Wana tribe but did not have accurate information about the tribe. Because they were vigilant toward people coming from other cultures and tribes and did not want to adopt the new culture and lifestyle, their livelihood was closed and conservative because they were long isolated from the outside.

### **A Way of Gaining New Information**

As a result of the interviews, the role of information in the decision-making process can be classified into acquiring knowledge and checking process the information, whether it is true or not. The role of information in the Wana tribe's decision-making process is essential to examine the path through which they acquire knowledge and how the received information influences their decision. The method of obtaining data from the Wana tribes could be divided into information transmission through outsider and information acquisition through the direct or indirect experience of tribal people. We assessed two information transmission paths by outsiders: teachers, government officers, and commercial purposes. On the other way is to acquire new information from the next generation of the Wana tribe who lived in neighboring cities such as Palu, Poso, and Luwuk for edu-

cational purposes or economic reasons. They also use two methods to check the reliability or accuracy of new information. *Firstly*, they make sure whether the person who delivers the information is trustworthy or not. Respecting the teachers from outside is one of their cultural aspects in the Wana tribe. They recognized that most of those teachers came from outside, and they received much attention from the information because the knowledge or information they conveyed was mostly unfamiliar to them. However, the data itself did not have the power to give motivation for changing their lifestyle or their perspective.

*Secondly*, they have to experience the information they heard. The Wana tribe's experiential knowledge occurred when tribal people went to a nearby small town or a seaside town to barter their necessities. They saw the development of their lifestyle living in different ways than Wana people in the mountains. This practical knowledge they have seen and experienced has changed their way of thinking and lifestyle.

### **The Wana Family Lineage**

In the past, the Wana tribes have maintained a tribal society through blood relations, without being married to other tribal people. In the 1970s, due to marriage with the people the surrounding tribes, changes began to appear in the blood-centered tribal society. Also, as the Wana tribes moved to the city for educational purposes, they began to marry the people they met there; therefore, the new couples made changes to the Wana people's unique lifestyle, culture, and tribal language back to the Wana tribe. Besides, while living in a tribe through marriage or moving outside, they experienced a new culture.

### **The Changes in The Wana People's Perspective about Education**

The people of the Wana tribe were satisfied with what they have every day. However, the cropland decreased, and the harvest decreased due to a lack of soil ingredients. Every year under the weather's influence,

even if they worked hard, they could not get the proper economic benefit. Therefore, they began to look more closely at the lives of people in nearby cities. Besides, a government-led regional development project was conducted. However, people from the Wana tribe who did not have a proper educational background for those jobs did not benefit from local development projects due to their low educational background. In the 1990s, the Wana children graduated from elementary school and left school when they just could to read and write Indonesian, helped with household chores. These events once again reminded the people of the Wana people of the importance of education. Due to a series of events, parents did not want their children to live in the mountains like them. They expected their kids to move to nearby cities for educational purposes, and the parents wanted their kids to get a better good job and a better life than themselves.

### **Hybrid Internal Migration**

The values of the Wana people's education and the way of life of the Wana people began to change through those experiences. The phenomenon of early migration was that the family went to the city together, where parents found a job, and children studied at school. However, parents who had a low educational background had a hard time getting a job. Even if they had a job, it was a daily labor work, not a full-time worker. The whole family could not survive with the salary in the city context. Consequently, parents returned to the tribe to support their kids in the city by farming and selling harvested crops in their fields. They expect their kids to come back home to develop their community by their children, so they did not leave the tribe even if it was tough to maintain their business.

### **Factors Motivating Educational Internal Migration**

Based on the interview and observation, this research found three factors that motivated educational internal migration among

Wana people. The factors cover the values that promote migration decisions and those that decrease it.

*Firstly*, the Wana tribal parents let their children move to the city for educational purposes, expecting that their children will live a better life. Most of the interviewees already attended a school in the city when they were young, but some of them did not finish their school and returned home. As a result, they thought that their current difficult life was conducted by a lack of educational background that they did not finish the education process in the city. Therefore, the parents want their children to receive a higher level of education in the urban. Megens et al. (2007) find that young migrants with a bachelor's degree have a higher propensity to have greater inside mobility. It can be seen that migrants with high educational achievements background have more options in deciding their destination areas. This is because highly educated people already have the knowledge, skills, and degree to help them access various career possibilities (Megens and Herling 2015). Magnan and Gauthier (2007) also believe that education in the city can help improve their children's Indonesian language and gain more practical knowledge for their future, as well as educational successes, will conduct enrich their future career choices and economic lives. They compare their life with those who completed school at the same time as their lives in the past. Therefore, they are more active in educating migration for their children. During the interview, we find that the parents of the Wana tribe do not want their children to live in the same social status and economic context. They also convinced that education is a significant opportunity to change the lives of their children. These factors may differ from those discussed in previous studies, young people to pursue better opportunities to improve their quality of life (Malamassam, 2016). Moreover, the decision to migrate can be attributed to life-cycle events related to their adolescent age, such as attending higher education, entering the

labor force, or changing marital status (Pardede and Muhidin, 2006).

One of the interviewees said, "I can only get money by planting corn and vegetables from my garden in the mountain. My income is getting less due to a lousy market, even though I work hard to attain a better harvest. One of the hopes that I have is that my children can have a different lifestyle from mine. Maybe they will succeed in education and become like teachers or critical nurses; they do not like me a farmer. The hope that encourages me to guarantee the education of my children." In the past, the Wana people went down to a near-town market for exchanging clothes, salts, machetes, and other materials with their crops such as honey, tobacco, rice, and cotton. However, there were many fraudsters because the Wana people didn't know how to read and write in trading. It was one of the reasons why parents expect their children to have formal education. Some of the Wana students could not finish school in the city because of different cultures, discrimination, and lack of ability. They returned to their home in the Wana tribe and helped their parents. However, those parents encourage their children to have a better educational background because they saw different social lives. "They often said to their kids, "You have to go to school and do not be like us, if you don't go to school, you will be the same as us."

*Secondly*, exceeding factor for kids educational is the expectation that successful education can be a social change ladder. The Wana tribal parents have a psychological expectation that the higher their children's education, the better the job. A study by Crivello (2011) on youth aspiration on migration in rural areas shows that good academic performance increases change for seeking education and employment opportunities in urban areas. The Wana tribal parents also see that other children who had completed a certain level of education returned to the area where they lived to get a better job. Because of these psychological expectations and realistic experiences, the parents help their children finish

their education in the city even if they have economic difficulties. This psychological expectation is related to the socio-economic development around the Wana tribe. Several government-led programs have created opportunities for new jobs that were not previously available in nearby villages. However, people from outside of the Wana areas took that opportunity because they have a better academic career than Wana people. For this reason, the parent generations of the Wana tribe expected that their children could have better jobs in their communities, such as government officials, teachers, soldiers, and office workers with a university degree or higher.

We find that the importance of education is rising in the Wana tribe. One of the Wana tribe's leaders said, "Over the past few years, those government programs astonishingly developed the Wana tribe. When government-led development program is in progress, younger generations who want to work in government agencies must pass the official exam. We saw that the applicants' academic background had a high impact on passing the exam. Sometimes people with a high school diploma did not pass the exam. They may be able to work at a government agency with a high school diploma without examinations.

However, their salaries and benefits are significantly lower than those of government agencies". If they have a better academic background, they can work in a public office or in a place where they get many salaries. They can get two benefits through education. *Firstly*, they might have a better social and economic perspective after being educated in the city. *Secondly*, they can support their families in the tribe with a better job and salary. This is a story from one of the interviewees: "In my case, I did not get paid every month because I was a farmer in the mountain. I had to plant vegetables in my field to make money and wait until I harvest them. It was tough to live with this unstable income. However, I see their lives after they became a school



teacher or a public officer; they can live on a monthly salary”.

Another reason for promoting the migration phenomenon that we learn from interview results is the development of the local economy. Some parents of the Wana tribe expect their children to help develop the community of the Wana after they finish their school. Easthope and Gabriel (2008) found that a community views those who migrate as ‘the best and brightest’ among their peers. Many young people from the community think that migration is something they have to do to fulfill the community expectations and gain upward social mobility.

The factors that promote the Wana tribal people’s decision to move their children for educational purposes could be derived from social-psychological aspects as well as “better quality of life” and “Job opportunity guarantee”. Most parents respond that their children can return to their hometown after their school and make a positive contribution to their society, economy, and education. Migrating children for them to contribute to their home society is a new motivating factor that has not been clarified in the previous studies on migration phenomena. Therefore, it can be said that the factor is vital as motivation for promoting the migration in the decision-making process. Pollard et al. (1990) emphasize the consequence of getting the young educated migrants to move to undeveloped areas since the presence of well-educated inhabitants would accelerate economic development. The migrant status, however, can help youth migrants gain social mobility upward, especially in their communities of origin (Easthope and Gabriel, 2008; Morrison and Clark, 2011). The Wana people think that education is necessary now so that there is also progress in education, knowledge, and schools in rural areas. The parents sending their kids to the city for educational purposes hope that they can finish their school and go back to the village and help develop the village.

Parents and other leaders in the Wana tribe have thought about the adverse side

effects of internal migration, but it is more critical for educated Wana people to come back and develop the community because now there have been many developments by people who came from outside of the Wana tribe. Over the years, the village’s development has initially been small, but it is getting more crowded and more crowded. The parents expect outsiders not to control the progress of the Wana tribe, but their educated children can do it. For this reason, the young generation in the Wana tribe must go to school in the city. If they succeed in their education, they can return to the village to develop the village from the Wana. Several Wana tribes already graduated from high school work as teachers at Wontowu, Paramba, and Padalaempe. They get salaries and benefits from the government. The local government is very supportive if children from the interior can teach because they have seen the situation in the interior that the teachers from outside are often on holiday and are not passionate about teaching tribal kids in the school. The government knows that the teachers must be consistent and faithful to their jobs. The young generation of the Wana tribe already knew the benefits of their education for their future, so they have a stronger willingness to be educated themselves than their parents’ generation. McKenzie (2009) presented that some graduate migrants might be attracted to the lifestyle offered in big cities or metropolitan areas. The young generation also knows that it is now difficult for them to get a good job with only an elementary school diploma in their hometown and at least a high school diploma or university diploma. Consequently, lack of education and employment is generally suggested as the primary reasons that encourage the youth population to move away from their original inhabitants (Easthope and Gabriel, 2008; Elder et al., 1996). In the past, parent generation had been able to live with their parent’ farming if they gave up their schooling in the city and returned home. However, they now know that they cannot do that in their generation so that they are eager to suc-

ceed in their education. Easthope and Gabriel (2008) revealed that young people who had parents with migration experience are more likely to migrate.

The first factor that inhibits the decision to move children generation to the city for educational purposes is social maladjustment such as culture shock, linguistic difference, and fear of separate life with children. The reasons for returning home without graduation of their school were lonely life apart from parents, living alone in a different living environment, economic deprivation, and sexual temptation. Their motivation to overcome these challenges lacks even though they know the benefits of education. However, the young generation can see that they have a stronger willingness to be educated themselves than their parents' generation. They learn about the abundant life in the city through the opportunities available from educational success and the lives of friends around them. Among them, the fear that children will not settle in urban after the migration is analyzed as having a significant influence. This anxiety about social adaptation has been emphasized in previous research on internal migration as a leading factor inhibiting the decision to migrate.

Through analyzing the interviews, living separately with their kids is the second reason to inhibit their decision to migrate their kids to the city. Parents are afraid that their children would live independently after finishing their education in a nearby town. Parents in the Wana tribe sacrifice their lives for their children's education despite economic difficulties because they hoped that their children would be able to finish their education, return home, and live together with a better job. However, young generations from the tribe who have already benefited from urban life have hoped to have a job in the city rather than return to their hometown. It is different from the wishes of their parents. Many younger generations in the Wana tribe move to the city for educational purposes, but very few return to the Wana tribe after school. These phenomena are another factor

in preventing children from migrating to the city for educational purposes.

Hence, migration for educational purposes could also represent the deceleration of economic development in the areas of origin since they lost their skilled and educated youth people (Pollard et al. 1990). Sweeney Research (2009) suggests that salary differences between areas of origin and destination become the primary in deciding their work areas. This is why some Wana tribe parents do not want to send their children to school because they have to work harder to support their kids who do not want to come back to their home area.

At the beginning of the research phenomenon of the internal migration of indigenous people in Indonesia, we assumed that whole family members would migrate to cities. However, during the investigation, the migration patterns of the Wana tribe people differed from the original migration patterns. Rather than relocating to the city, parents continued to do economic activities in the tribe to support their children's education in urban areas. This hybrid type migration pattern was formed for economic reasons. The ultimate purpose of hybrid internal migration was to develop a tribal society in a balanced way through their children who have completed their studies.

## **CONCLUSION**

This study adds on the body of literature on migration studies that have given much attention on the concepts and definitions (Sjaastad,1962), types and classification (Malamassam, 2016; Corcoran et al., 2010), understanding of traditional migration phenomena (McKenzie et al., 2009). Although there were some studies on the migration phenomenon from the statistical point of view, there is a lack of academic discussion on how to activate the positive factors of people fundamentally. This study of the factors motivating the educational migration among the Wana people offers examples of the drivers of migration for education.

This study focuses on the migration phenomenon from the tribe to the city, becoming a social issue from an educational point of view and identifying the motivating factors influencing the migration decision. As a result of the interviews, three factors such as better quality of life, a guarantee of job opportunities, education as a ladder for higher social position. Also, this study finds a new variable called migration for community development for social contribution variables. On the other hand, motivation factors that impeded the migration of education purposes were fear of social maladjustment, anxiety that it would not return, and social bias and loneliness.

We focus on the motivation of the educational migration of the Wana people group. There are various academic and practical implications; there is a limitation of the study in the following three aspects. *Firstly*, this study has limitations with the lack of transcripts through the interviews. The interview methodology is to enable a deep understanding of the new phenomenon. However, it somewhat lacks in securing the objectivity of the research results. Therefore, in future studies, it is necessary to try various approaches, such as conducting a survey, a quantitative research method, or analyzing existing statistical data, to increase the objectivity of research results and to prove generalization.

*Secondly*, this paper has limitations because it is an exploratory study that examines the motivating factors that promote the decision to migrate children to educational goals through interviews without specific theoretical background. Therefore, it is necessary to carry out a more systematic analysis based on the solid theoretical background, such as social exchange theory (Molm, 1997; Kankanhalli, 2005).

Finally, this study has identified three factors that promote educational migration and two factors that inhibit migration through Wana tribal people who have migrated to urban areas. These limitations on the sample suggest that the analysis of the interview content cannot be generalized. Be-

sides that, given the significant role of the information shown in this study, not only its role to facilitate Wana parent's decision-making process but also its influence on the hybrid internal migration pattern. Future research also needs to be conducted on the result of migration behavior as educational migration and its effect on the development of the origin region in Indonesia. Relevant ministries can provide more realistic insight into educational migration through effective collaboration to contribute to community development after they finish their school in the city.

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