II Konferencja indonezjanistyczna

język | literatura | kultura   17-18. 02. 2017r.

Kołobrzeg, 18th February 2017

THIS IS TO CERTIFY THAT
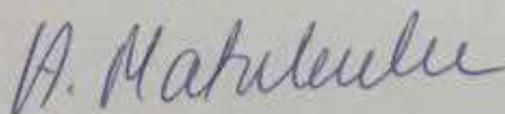
Mr. Ketut Prasetyo, PhD

has presented the following paper:

"Specific Migration in Indonesia "Mudik and Balik Lebaran"

at the 2nd International Conference
on Indonesian Language, Literature and Culture

On behalf of the Organizing Committee,

A. Matulewlu

Professor doctor habilitated Aleksandra Matulewska

Honorary patrons:

Dziekan Wydziału Neofilologii
prof. UAM dr hab. Aldona Sopata
UAM

Ambasador
Republiki Indonezji
w Warszawie

Starosta
Kołobrzeski

Specific Migration in Indonesia *Mudik* and *Balik Lebaran*

Ketut Prasetyo
Universitas Negeri Surabaya
Surabaya, Indonesia
ketutprasetyo@unesa.ac.id

Warsono
Universitas Negeri Surabaya
Surabaya, Indonesia
warsono@unesa.ac.id

Abstract— *Lebaran* **is a Moslem's religious ceremony in Indonesia. Usually, in** *lebaran***, every Moslem visit their family. In Indonesia,** *mudik* **is a term to represent a migration when Moslem goes back to their village from city, while when returning from village to city is known as** *balik***. By referring to the data obtained by Indonesia Ministry of Transportation 2016, the data of** *mudik* **and** *balik lebaran* **in 2012 to 2016 increased. In 2012, there were 22.069.278 people, whereas, 22.144.616 people in 2013, 23.088.908 people in 2014, 23.395.367 people in 2015, and 25.495.591 people in 2016. It shows us that there is a trend of increasing numbers people who did** *mudik* **and** *balik lebaran* **at 2.0 %. In Indonesia, the people's origin of migration** *mudik* **and** *balik lebaran* **is from some big cities, i.e. Jakarta, Surabaya, Bandung, and Medan. Uniquely,** *mudik–balik lebaran* **in Indonesia is not only for Moslem, but also for all Indonesian regardless cultural and religion backgrounds. Consequently, this condition raises some problems at preparing sufficient transportation facilities. This is also important to avoid traffic accidents as there were some traffic problems in** *lebaran* **2016, i.e. traffic jam on Brebes High-Way in Central Java. Another impact of** *mudik and balik lebaran* **is an urbanization in some big cities in Indonesia, of which often increases annually. As an implication, people will invite their family to move to city when returning to city.**

Keywords: migration, mudik, lebaran

I. INTRODUCTION

Lebaran is a Moslem's religious ceremony in Indonesia. Usually, in *lebaran*, every Moslem visit their family. In Indonesia, *mudik* is a term to represent a migration when Moslem goes back to their village from city, while when returning from village to city is known as *balik*. By referring to the data obtained by Indonesia Ministry of Transportation 2016, the data of *mudik* and *balik lebaran* in 2012 to 2016 increased. In 2012, there were 22.069.278 people, whereas, 22.144.616 people in 2013, 23.088.908 people in 2014, 23.395.367 people in 2015, and 25.495.591 people in 2016. It shows us that there is a trend of increasing numbers people who did *mudik* and *balik lebaran* at 2.0 %. In Indonesia, the people's origin of migration *mudik* and *balik lebaran* is from some big cities, i.e. Jakarta, Surabaya, Bandung, and Medan. Uniquely, *mudik–balik lebaran*

in Indonesia is not only for Moslem, but also for all Indonesian regardless cultural and religion backgrounds. Consequently, this condition raises some problems at preparing sufficient transportation facilities. This is also important to avoid traffic accidents as there were some traffic problems in *lebaran* 2016, i.e. traffic jam on Brebes High-Way in Central Java. Another impact of *mudik and balik lebaran* is an urbanization in some big cities in Indonesia, of which often increases annually. As an implication, people will invite their family to move to city when returning to city.

II. METHOD

This study used the obtained data from other sources/materials. The main data used in this study were collected from seconder data. Then, the data were analyzed by referring to the theory of migration, then, were confirmed to social studies, especially about geography, sociology, and economic approaches.

III. ANALYSIS AND SPECIFIC *MUDIK* AND *BALIK* MIGRATION IN INDONESIA

Migration is one of people movement from their origin to particular destined areas by intending to stay permanently in the new regions. Another types of movement are circulation and commuting. However, migration is the most intended migration type since it is tightly interconnected with people's significant income. Moreover, it may give them chance to give their family money too [1].

Circulation also becomes a popular migration type. It is a movement of people from a location to another with no intention to stay permanently. Those in this category only stay one up to six months or may be longer for a purposes of crop harvesting or some seasonal works. Another type is commuting. It is a daily movement between residence and work place. Circulation migration is a long established pattern of mobility within and between countries. This type of migration is mostly occurred in countries with low income.

In Indonesia, Mantra [2] studied on commuting workers in Yogyakarta City. His study resulted that commuting is characterized as follows: 1) the distance from home to work place can be reached less than an hour, 2) the transportation facility was good, and 3) the workers had strong emotional connection with their hometown. In Yogyakarta, local people call commuting as "nglaju".

Mudik and *balik lebaran* are similar to circulation movement, however, a bit different at time and temporary movement. In addition, both *mudik* and *balik lebaran* movement are dominated by religious rationales. Thus, *mudik* and *balik lebaran* are indeed impermanent movement.

When we evaluate *mudik* and *balik lebaran* with Ravenstein's law of migration, there is a difference between Ravenstein's law and phenomena of *mudik and balik lebaran*. In Ravenstein's law, every migration flow generates a return or counter-migration, the majority of a short distance migrants and those who move longer distances tend to choose big city destinations, whereas, urban residents are often less migratory than inhabitants of rural areas, and families are less likely to make international moves than young adults. The one of popular migration theory is the one introduced by Everret S Lee. In this study, we use this migration theory proposed by Everret S Lee.
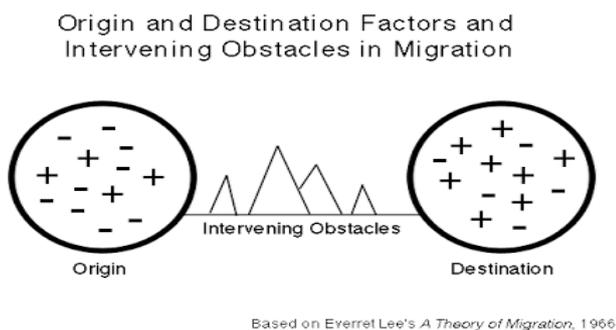

Origin and Destination Factors and Intervening Obstacles in Migration

Based on Everret Lee's *A Theory of Migration*, 1966

Figure 1. Migration Model of Everret Lee

When we are confirmed the phenomena of *mudik* and *balik lebaran* with pull and push theory by Lee, the origin and destination are dominated by religious persons. In Indonesia, there is a habit for young Moslem family to visit the older ones in *lebaran* days, or also called Idul Fitri days.

In addition, Lee's theory is only used for some moves because it has very strong religious motivation in a movement. However, some districts in Central or East Java Provinces, the young Moslem must visit the older ones in *lebaran* days. The varied obstacles in Lee's theory cannot be applied in *mudik* and *balik Lebaran* phenomena.

The phenomena of *Mudik* and *balik* must be well-planned. Why do we need to plan them? It is because there is an increasing number of those who did *mudik-balik* during 2010-2016 periods. Moreover, an account predicts that Indonesia's population was 240,145,657 in 2016, but now the population raises up to 254,000,000 [3].

In accordance with the condition of Indonesian population, it is important to prepare transportation facilities and other supported systems for a better transportation management. Every year, since the preparation of transportation facilities especially in *mudik* and *balik lebaran* is not ready yet, numbers of traffic jams are almost happened in several places or streets. For instance, annually, one place at Northern Java Street is usually crowded during *lebaran* season. In 2016, the center of traffic jam is at the exit gate of Brebes High Way.

In 2016, there were 25.000 million travelers who did *mudik* and *balik lebaran*. When we analyze the data of returning to urban areas happened in 2012 to 2016, there was an increasing number of travelers. The data below shows annual (from 2012 to 2016) counts of travelers in *mudik* and *balik* activities.

The sources of *mudik* are obtained from some big cities, for example, Jakarta, Bandung, and Surabaya. In accordance with the obtained data, in *lebaran*, the amount of population in big cities became 1/3 from the normal. It means that 2/3 of the population goes back to urban or their village.

Moreover, 2/3 of people in big cities mostly make the streets crowded during *lebaran* days. Finally, it causes traffic jams. Besides, *mudik* and *balik lebaran* also cause some accidents. Table 1 shows some accidents at *mudik* and *balik lebaran*, especially at day minus 6 (D-6) and day plus 6 (D+6).

Table 1. Traffic Accident at *Mudik* and *Balik Lebaran* (D-6 AT D+6)

No	Description	Years		Trend	
		2015	2016	Evaluat	%
1.	Number of accident	2941	2601	-340	-11,56
2.	Die	635	483	-152	-23,94
3.	High accident	1036	844	-192	-18,53
4.	Low accident	3787	3464	-323	-8,53

Source: Korlantas Polri

Based on above data, traffic accident was decreasing annually. Henceforth, *lebaran* days are moments awaited by Indonesian. They move from city to urban regions for visiting their family every year.

IV. DISCUSSION

A. Geography Approach

Distance is not an obstacle factor, but motivation to visit his family on rural or village is the push dominant factor to *mudik* and *balik lebaran*. Times of choosing for migration or moving are almost similar. In other words, people return to village or urban areas visiting their family as similar as others. Choosing of the same time of returning to village impacts to the crowded streets or numbers of traffic accidents. The peak of choosing time to return to village or rural usually in day 3 minus *lebaran* day, while the peak of going back to the city is day 3 plus *lebaran* day. Why do they choose the similar times? Is vacancy done at the same day? This situation will be a problem in using street and transportation management. Every year, the amount of vehicles in streets always increases. Figure 2 shows the numbers of transportations available at *lebaran* in 2010-2016 periods.
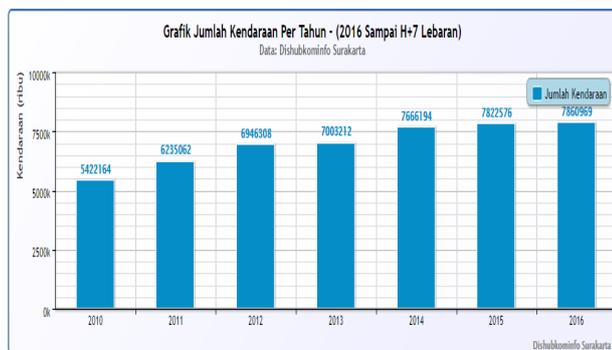
Figure 2. Numbers of Transportation at *lebaran* 2016 until + 7 days

B. Sociologal Approach

In sociology approach, the phenomena of *mudik and balik Lebaran* emphasizes on studying societies, both as individual entities and as elements of a global perspective. *Lebaran* is a ceremonial day for Moslem in Indonesia, or so-called Idul Fitri. On the day, the Moslems do *silaturohmi*. In a big Moslem family, people usually meet up at their village. Traditionally, younger family members visit their older relatives. Now, the tradition of *mudik* and *balik lebaran* is not only for Moslem, but also for those non-Moslem. It is assumed that the non-Moslem want to spend the long holidays during *lebaran* days.

C. Economic Approach

Based on Economic study, the phenomena of m*udik* and *balik lebaran* is closely connected with production, distribution and consumption for materials and services. By referring to Indonesia Bank, the distribution of money at during *lebaran* and fasting month reached 160 trillion rupiahs. This real fact become a moment of money inflation since there are so many economic activities. Among 125 population who did *mudik* and *balik* were spending moneys around 25 trillion rupiahs or equal with 12 billion USD. They used the money for transportation, accommodation, and hand-up. Another use is for private matters such meals and other needs. In fact, by referring to Trisno Yulianto [4], some people change the old money with the new ones once they arrived at their destined village.

V. CONCLUSION

Almost similar to migration circular, *mudik* and *balik lebaran* are dominated by religious matters or reasons. Of cources, the phenomena of *mudik* and *balik lebaran* are mirrored a specific migration theory.

REFERENCES

[1] J Lestryowati, "Jumlah Uang Beredar. Inflasi, dan Fenomen Mudik", Yogyakarta : BDK, 2014.

[2] I B Mantra, "Migrasi Sirkuler," Yogyakarta : Obor, 1986.

[3] BPS, Bappenas, UNFPA, "Population Prediction   Living in Urban", 2014.

[4] T Yulianto, "Desa dan Ekonomi Lebaran (Rural and Economic Lebaran)", Jogyakarta: Obor, 2016.