

## Analysis of Income Use of Toraja Migrant Community in Palu City, Indonesia



Laendatu Paembonan<sup>1</sup>, Calvin Albert Parinding<sup>2</sup>, Nurnaningsih<sup>3</sup>, Ika Rafika<sup>4</sup>

<sup>1,2,3,4</sup>Tadulako University, Palu City

**ABSTRACT:** This study aims to analyze the use of income of Torajan migrant community in Palu City, Central Sulawesi Province. The study procedures were carried out using a descriptive approach by analyzing independent variables without making comparisons or by connecting other variables with in-depth examination. In addition, the sample population comprised Toraja community who migrated to Palu City, totaling 1,896 heads of families. A total of 190 heads of families were then selected as respondents based on the inclusion criteria using the Slovin formula. The results showed that income of Toraja Migrant Community was very diverse and was used for various purposes. Apart from being used to fulfill primary needs, such as education, old age, and health, income was also used to finance culture, including rambu tuka' and rambu solo', which often required relatively large costs.

**KEYWORDS:** use, income, culture, rambu tuka, rambu solo.

### I. INTRODUCTION

Income or earnings are compensation received by individuals for their work efforts. Apart from being compensation, income serves as a means for individuals to enhance their standard of living and overall quality of life. In addition, this aspect is essential to human existence as it shows the ability to secure retirement and invest in education. According to the Big Indonesian Dictionary (KBBI), income is defined as the result of business or other economic activities. The Big Business Dictionary also showed that it comprises various components, including wages, salaries, revenue, rent, interest, costs, or profits received from individuals or entities. Sumarso further stated that revenue was related to the total amount charged to customers for goods and services rendered.

According to Soekartawi (2012), income plays a significant role in shaping consumption patterns, and its increment often leads to an increase in both the quantity and quality of goods consumed. Individuals or households typically use their earned income to fulfill their needs. Given the unlimited nature of human needs combined with the limited available means, individuals invariably strive to augment their income. A common strategy to achieve this is through migration by seeking opportunities in new areas with higher incomes.

In line with previous reports, the developmental transition between urban and rural areas comprises the process of urbanization, characterized by the migration of individuals from villages to cities. This phenomenon is deeply rooted in Lewis's theory, stating that a nation's economy tends to divide into 2 distinct sectors, namely traditional and modern urban. The traditional or agrarian economy, predominantly rural in nature, is characterized by a surplus of labor and low wage levels (Lewis, 1954). Meanwhile, the modern urban sector emerges, necessitating education, training, and specialized skills for participation (Sumarsono, 2009).

Based on previous results, migration theory was initially proposed by Lewis (1954), advocating for migration from rural villages to urban centers. Harris and Todaro (1970) further stated that the decision to migrate was largely influenced by the availability of job opportunities and the expected wage differential. This theory holds significant relevance in the realm of economic development, as it not only addresses labor market demands but also has implications for immigration patterns, income differentials, and the social marginal product. Moreover, migration is deemed socially advantageous as it facilitates the relocation of human resources from less productive to more productive areas. This helps to contribute positively to overall community welfare (Todaro & Smith, 2011). Lee in Mantra's work "Migrasi Penduduk di Indonesia: Suatu Analisa Hasil Sensus Penduduk 1971

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dan 1980" (1983), identified 4 essential factors for consideration in the study of population migration: a) factors originating from the area of origin, b) factors present at the destination, c) intermediate barriers, and d) individual-level factors.

In Indonesia, Torajan community frequently migrates to Palu City with hopes of increasing their income compared to the area of origin. Palu City, being the provincial capital, offers enhanced job prospects, particularly in the non-agricultural sectors, such as industry and services, which are perceived as more beneficial than agriculture. Income typically influences individuals' consumption patterns and the quality of goods consumed. Various studies have also explored the examination of migrant income use. Khatri (2017) assessed the household-level use of remittances, while Prayoga, Sukidin, W. Hartanto, Sedyati, & Ani (2020) focused on the use of international migration remittances among female workers. Habib, Anggraeni, & Nisa (2021) also investigated the use of remittances by migrant workers for family economics. Salahuddin, Masud, & Teng (2022) explored the remittance and saving behaviors of households in Bangladesh. This current study diverges from previous reports by not solely analyzing the use of migrant income for health, education, and savings. The investigation also seeks to understand the use of income earned by Toraja migrant community in Palu City, particularly in financing their cultural practices, such as rambu tuka' and rambu solo' ceremonies. These traditional ceremonies in Toraja culture incur significant costs and have been practiced for generations. Therefore, this study aims to analyze the use of Toraja migrant community income obtained in Palu City as a migration destination city.

## II. METHODOLOGY

This was a descriptive study, which was conducted by measuring the dependent and independent variables, presenting percentages, and analyzing data in line with the predetermined objectives. The procedures were carried out to determine the value of independent variables without making comparisons or connecting other variables. In addition, the results were expected to provide insights into the use of income of Torajan migrant community in Palu City.

The sample population comprised the entire Torajan migrant community in Palu City, totaling 1,896 households (KK). Based on BPS data (2022), the total population of Toraja community was spread across 8 (eight) sub-districts, as presented in Table 1. The results of the distribution for each category of respondents or by strata were in line with Sugiyono (2011), that from each sub-district, a proportional random sample was taken using the proportional formula, as shown in Table 1. From data on the population of Palu City and the number of existing households, the number of samples of Toraja migrant families in each sub-district in Palu City could be obtained as follows:

$$n_i = N_i / \sum N_i \times n$$

where:

$n_i$  = number of samples of Toraja Migrant Families in each sub-district

$N_i$  = number of Toraja Migrant Families per sub-district

$\sum N_i$  = Total Toraja Migrant Families in Palu City

$n$  = Number of Toraja migrant families in Palu City

**Table 1: Distribution of Toraja Migrant Population and Number of Study Samples in Each District in Palu City**

No.	District	Number of Toraja Migrants (Head of Household)	Percent (%)	Number of Sample Toraja Migrants (Head of Household)	Percent (%)
1	South Palu	715	38	71	37
2	East Palu	418	22	48	25
3	West Palu	216	12	22	12
4	North Palu	59	3	6	3
5	Manticulore	268	14	27	14
6	Ulujadi	32	2	3	2
7	Tatanga	109	8	11	6
8	Taweli	19	1	2	1
<b>Total</b>		<b>1896</b>	<b>100</b>	<b>190</b>	<b>100</b>

Source: Palu City in Figures (2022)

### Variable Operations

1. Income is in the form of money obtained by Toraja migrant community in 1 month to be used for various needs.
2. Toraja migrant community is Toraja communities who live in the city of Palu

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3. Economic aspects, regarding work and education of Toraja migrant community in the city of Palu
4. Social aspect, namely explaining the existence of community groups in an area, which can be viewed from the level of education, income, and type of work.
5. Cultural aspect, namely explaining the participation of Torajan migrant community in culture of rambu solo' and rambu tuka'

### III. RESULT AND DISCUSSION

#### A. Respondents' Profile

The respondents' profile was generally described based on individuals' characteristics, consisting of gender, age, religion, and length of residence in Palu City, as shown in Table 2.

**Table 2: Distribution of Respondents According to Individual Characteristics**

Individual Characteristics	Amount	
	N	Percent (%)
<b>1 Gender</b>		
Male	129	67,9
Female	61	32,1
<b>2 Age</b>		
<b>23-37</b>	63	33,0
<b>38-52</b>	42	22,0
<b>53-67</b>	38	20,0
<b>68-82</b>	32	17,0
<i>Valid N (listwise) 190</i>		
<i>Minimum 23,00</i>		
<i>Maximum 82,00</i>		
<i>Mean 50, 33</i>		
<i>Std Deviation 11,38684</i>		
<b>3 Religion/Belief</b>		
Islam	23	12,1
Christian Protestant	133	70,0
Catholic Christian	34	17,9
Buddha	0	0,0
<b>4 Long stay in Palu City</b>		
<5	34	17,9
5 – 10	32	16,8
11 – 15	51	26,8
> 15	73	38,4

**Source:** Primary data, 2022 (reprocessed)

Among the 190 respondents included in this study, a total of 67.9% and 32.1% were male and female, respectively. Age as an individual characteristic was an important factor for respondents due to its influence on thought processes and behavior. In addition, religion or individual beliefs, which were represented by belief in religious values was also an important factor guiding Toraja migrant citizens in thinking and behaving.

Based on observation, tolerance for differences in religious beliefs was relatively high and mature. This reality was manifested in community activities (both sorrowful and joyful) or other religious activities that were carried out while upholding the values and spirit of tolerance in religious life. As presented in Table 2, respondents who live in Palu City were divided into four (4) groups based on their length of stay, namely (1) < 5 years, (2) 5 – 10 years, (3) 11-15 years, and (4) > 15 years.

From a total of 190 individuals, 61 female respondents were heads of households due to their status as widows, divorcees, and singles. A total of 33% of the respondents were aged 23-37 years (n=63), while 17% were aged 68 - 82 years (n=32). The religion or beliefs of Torajan migrant community in Palu City were mostly Protestant Christians, followed by Catholic Christians, and Muslims. The results showed that 73 respondents had lived for more than 15 years in the city, while 34 lived for less than 5 years.

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### B. Description of Study Variables

The description of the study variables explained included a) employment, b) income, c) cultural demands, 4) availability of information, and 5) education.

#### 1. Work.

Work had an essential role in fulfilling human life needs, particularly in the economic, social, and psychological contexts. The respondents' jobs in this study were grouped into 2 categories, namely (1) jobs in the area of origin, and (2) current jobs in the destination area (Palu City), each of which was described in Table 3.

**Table 3: Respondents' Occupations Before and After Migration to Palu City**

Occupations	Jobs in the Home Region		Current Jobs in Destination Areas		Description
	N	%	N	%	
1 Farmer	45	23.7	13	6.8	Reduce
2 PNS	17	9.0	92	48.4	Increase
3 Private employees	21	11.1	43	22.6	Increase
4 Entrepreneurship	11	5.8	15	7.9	Increase
5 Others	38	20.0	27	14.2	Reduce
6 Not Working	58	30.5	0	0.0	Reduce
Total	190	100.0	190	100.0	

Source: Primary Data, 2022. (Data reprocessed)

#### 2. Use of Income

Income referred to the amount received by the respondents for one month for production factors, and could be further grouped into 4 levels, as presented in Table 4.

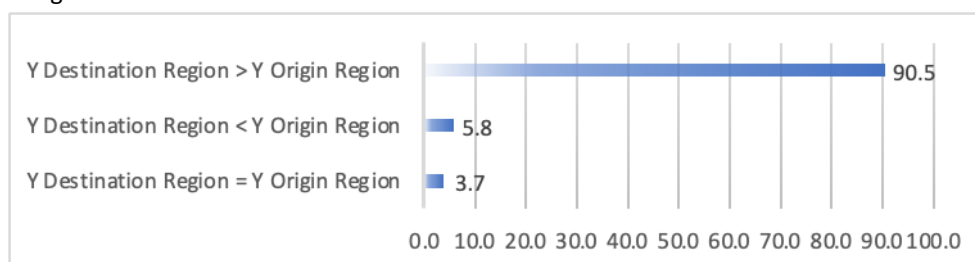
**Table 4: Distribution of Respondents According to Income Level**

No	Income Distribution (Rp)	Amount (Head of Household)	Persentase
1	2.100-5.000.000	43	22.63
2	5.100.000-10.000.000	124	65.26
3	10.100.000-15.000.000	21	11.05
4	>15.000.000	2	1.05
<b>Total</b>		<b>190</b>	<b>100.00</b>

Source: Primary Data, 2022. (Data reprocessed)

Based on Table 4.3, 65.26% of the respondents earned between IDR5,100,000–IDR 10,000,000, while 22.63%, 11.05%, and 1.05% earned IDR2,100,000 – IDR 5,000,000, IDR10,000,000 – IDR15,000,000, and > IDR 15,000,000, respectively.

The responses of respondents to income earned from current jobs compared to that of jobs in their area of origin are presented in Figure 1. In addition, 90% stated that income received in the destination area (Palu City) was currently greater than income in their area of origin. A total of 4% showed that income earned in the destination area was the same as that of the area of origin. Based on the results, 6% of respondents stated that income received currently in the destination area was lower than that of their area of origin.

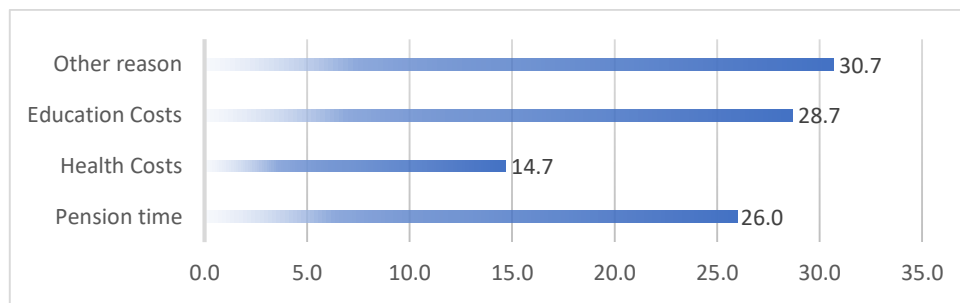


**Figure 1. Respondents' responses to income levels in destination areas**

Source: Primary Data, 2022. (Data reprocessed)

The use of Torajan migrant community's income towards respondents' motives or goals for saving is presented in Figure 2.

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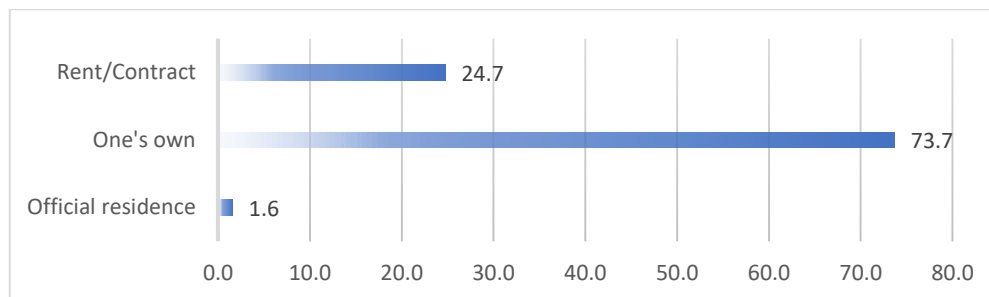
**Figure 2. Respondents' Responses to Saving Goals**

Source: Primary Data, 2022. (Data reprocessed)

Figure 2 showed that approximately 77.9% of respondents (n=148) who had savings gave various responses. The results showed that 26.31% (39), 14.74% (22), and 30.52% (45) had their income saved in preparation for old age, health costs, and children's education costs, respectively. According to Samuel:

"because it is traditional ceremonies that force us to work hard, hence encouraging us to migrate in the hope of earning a high income so that we can live a decent life and not forget the ancestral culture that has guided our lives."

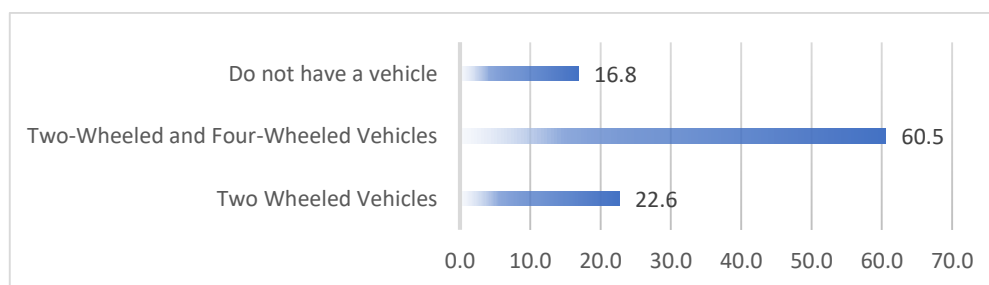
In line with these results, respondents' savings were not only in the form of cash and bank deposits. Other forms included assets such as houses, vehicles, land, and valuable animals, including pigs and buffalo. In terms of houses, there were 3 distinct categories, namely (a) rental or contract houses, (b) own houses, and (c) official houses, as shown in Figure 3.



**Figure 3. Respondents' responses to residential home ownership status**

Source: Primary Data, 2022. (Data reprocessed)

The results showed that 74% of the respondents owned their own homes, 25% lived in rented apartments, and 1% resided in an official residence. Figure 4 showed the respondents' responses to vehicle ownership.



**Figure 4. Respondents' responses to vehicle ownership status**

Source: Primary Data, 2022. (Data reprocessed)

The results showed that 60% of the respondents (115) had four-wheeled vehicles, 23% (43) had two-wheeled vehicles, and 17% (32) did not have any vehicles. In addition, several respondents owned both four-wheeled and two-wheeled vehicles. The interview also showed the possession of other assets in the form of livestock and land, as presented in Figure 5.

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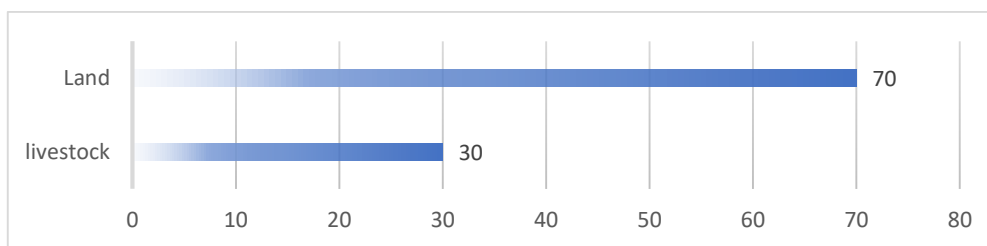


Figure 5. Respondents' Responses According to Ownership of Other Assets

Source: Primary Data, 2022. (Data reprocessed)

Ownership of assets for respondents was a prestige, which served as a symbol of success at their destination. The results showed that 70% of the respondents owned land, gardens, or rice fields, while 30% had livestock (buffalo or pigs). In addition, the possession of assets made it easier for individuals to fulfill their ceremonial needs. Regarding Rambu Tuka' and Rambu Solo' "Feri" stated that "when the black wood business was still very advanced, it was possible for us to be able to buy land or land for rice fields and gardens both in the city of Palu and outside the city of Palu so that when the wood business "black is closed, you can still get income from gardening and rice fields." Ownership of livestock made it easier to help each other when there were traditional ceremonies carried out by respondents, family, or relatives both inside and outside Palu City.

The results of the descriptive analysis explained that the availability of various job opportunities and business opportunities in Palu City was one of the factors facilitating migration to Palu City. Before migrating, 17 respondents worked as civil servants, and this number increased by 92 after migration. This showed a significant job change from 9% to 48% of Toraja migrant citizens becoming civil servants. This result was in line with the theory put forward by (Jong, Root, Gardner, Fawcett, & Abad, 1985), (Massey, et al., 1993), (Jong, Johnson, & Richter, Determinants of Migration Values and Expectations in Rural Thailand, 1996), (Mantra, 1992), (Arsyad, 1999), (Wirawan, 2006), that individuals migrated with the aim of getting better jobs. The results were also consistent with a previous study conducted by (Abustam, 1987), (Zulfachri, Som, & Amin, 2017), and (Umami, 2001) that one of the factors influencing migration was the availability of better job opportunities at the destination compared to the place of origin.

### 3. Cultural Demands

Cultural ritual activities of rambu tuka' and rambu solo' had been carried out for generations and were deeply rooted in the lives of Toraja community. In addition, these activities had been preserved as local culture or wisdom. Some Torajan citizens were not capable of carrying out cultural rituals of rambu Tuka' and rambu Solo', but in Toraja cultural practice, the spirit to preserve these 2 cultural rituals was getting stronger.

#### "Rambu Tuka" Cultural Rituals from the Economic Aspect

Rambu tuka' cultural rituals or thanksgiving ceremonies, such as weddings and housewarmings were functions that could not be separated from the lives of Toraja community. Although these individuals have migrated to other areas, these ceremonies were still maintained in the lives of Toraja community, including migrant Toraja community in Palu City. Figure 6 showed how respondents responded to "rambu ruka culture" from the economic aspect.

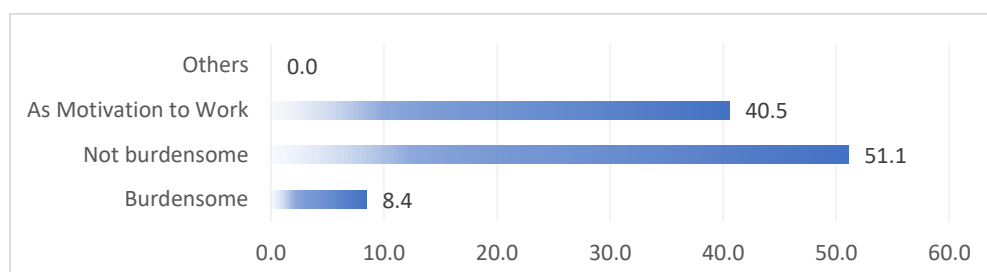


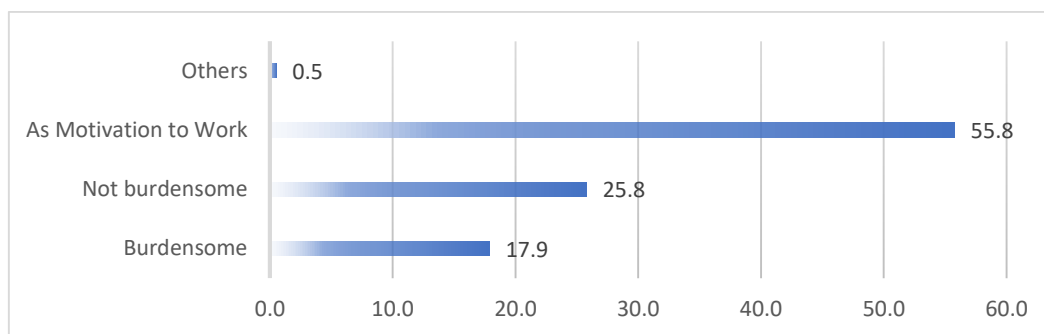
Figure 6. Respondents' Responses to the "Rambu Tuka" Culture from the Economic Aspect

Source: Primary Data, 2022. (Data reprocessed)

#### "Rambu solo" Cultural Ritual from the Economic Aspect

Cultural ritual "rambu solo" or death ceremony was a function that could not be separated from the lives of Toraja community. Although these individuals migrated to other areas, this ceremony was still preserved, including among migrant Toraja community in Palu City.

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**Figure 7. Respondents' Responses to the Rambu Solo Cultural Ritual from the Economic Aspect**  
 Source: Primary Data, 2022. (Data reprocessed)

Based on the results, 25.79% of respondents stated that the rambu solo' ceremony was not burdensome, but it required a large amount of funds. The presence of the ceremony/culture required individuals to work harder to increase their income and finance the function in their place of origin. A total of 55.8% stated that culture of rambu solo' and rambu tuka served as motivation to work. Several Toraja migrant community apart from their main job, also had side businesses, such as gardening, rice fields, or livestock businesses.

Although it was a cultural requirement, cultural ritual practices of rambu tuka' and rambu solo' provided values for Torajan community to be more prepared. These practices served as motivation to work harder and expand their businesses to gain additional income. This result was in line with the theory put forward by (Prasetyantoko, Budiantoro, Bahagijo, & Dillon, 2012), as well as a report on migration by Mantra (1992) that the factors influencing migration were economic factors. Individuals were often compelled to migrate due to economic conditions in their current locale, where they were unable to meet the basic necessities of life. In rural areas, characterized by low productivity in agricultural sector, inhabitants faced challenges in generating sufficient income for sustenance. This led to a cycle of poverty, exacerbated by limited access to community resources. Several studies had shown that urban areas were associated with the modern sector, characterized by higher wage levels and increased productivity. Consequently, community in urban settings experienced improved income levels, enabling these individuals to elevate their socioeconomic status and overcome poverty.

#### 4. Education

Education was an investment oriented toward improving the quality of human capital. As the quality of human capital improved, the behaviors also improved. In addition, the quality of human capital was also an indicator of productivity, and there was a positive correlation between both variables. Table 5 shows that all respondents had completed their education at school with various levels of education.

**Table 5: Distribution of Respondents Based on Education Level**

Description	Amount	
	N	%
<b>Education</b>		
Completed Elementary School	9	4,74
Completed middle school	17	8,95
Completed SLA/Vocational School	61	32,10
Diploma 3 (D3)	14	7,37
Sarjana Strata 1 (S1)	72	37,89
Sarjana Strata 2 (S2)	15	7,90
Sarjana Strata 3 (S3)	2	1,05
<b>Total</b>	<b>190</b>	<b>100</b>

Source: Primary Data, 2022. (Data reprocessed)

Based on their level of education, the distribution of respondents varied from elementary school graduates to doctoral graduates. The results showed that the majority had a bachelor's education or completed a bachelor's degree (S1), namely approximately 37.89%. Approximately 32.10% had completed high school/vocational school education, while 8.95% had a junior

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high school education. A total of 7.9% had second level education (S2), 7.37% had a third diploma (D3), 4.74% had completed elementary school, and the remaining 1.05% had completed third degree (S3).

### CONCLUSIONS

In conclusion, the following results were obtained:

1. Toraja communities had migrated to Palu City since the 60s with the aim of not only improving their standard of living, but also because of the flow of information from family, relatives, and friends who returned to their area of origin about business opportunities that were still wide open, and stories about the success achieved. These factors became an attraction for Torajan citizens to migrate, as well as for young community who wanted to continue their education at a higher level.
2. By migrating to Palu City, Torajan migrant citizens could improve their welfare and quality of life. From an economic aspect, almost all Torajan migrant respondents showed that income earned at the destination was greater compared to their area of origin. In addition, there were changes in the type of work performed, with many becoming civil servants, private employees, or business owners.
3. From a social aspect, because there was information about the success of previous migrant, the availability of jobs and business opportunities was an attractive factor for Torajans to migrate. This was because the availability of business and employment opportunities showed greater options for getting work to earn income. From the educational aspect after the early 1980s, the existence of State Universities (Tadulako University) became one of the major factors for Torajan citizens to continue their education to a higher level due to open opportunities.

In line with the results of this study, the following recommendations were given:

1. Toraja migrant citizens, regardless of their destination, including those residing in Palu City, must prioritize entrepreneurial endeavors to create employment opportunities. By fostering their businesses, Toraja migrant could contribute to local economic development and positively impact their present community. This proactive approach not only benefited migrant but also opened avenues for employment for the local populace, thereby bolstering regional prosperity. The presence of Toraja migrant citizens could serve as a catalyst for economic growth in their adopted community
2. As members of Toraja community, migrant Toraja citizens in Palu City were bound by cultural obligations that influenced their decision to migrate. In addition, it was essential to maintain a high work ethic, togetherness, and mutual cooperation to create unity and advance the destination area. These individuals must also respect cultural diversity in an area, which served as the local wealth (local wisdom).
3. For the development of academic studies in the field of economics, it was necessary to carry out further and in-depth studies on the local culture of each region (region) in influencing the decision to migrate

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