

## PUSH AND PULL FACTORS FOR PEOPLE LIVING IN THE MOUNTAINS OF ARFAK IN MANOKWARI CITY

Mulyadi

University of Papua, Indonesia

Email: mulyadi.papua63@gmail.com

### A BSTRACT

*This study aims to determine 1) the characteristics of the people of Arfak who migrated to the city of Manokwari ; 2) the driving factors for the migration of the Arfak people from their home villages, and 3) the pull factors for the migration of the Arfak people to the city of Manokwari . To obtain data, the study used a descriptive approach through survey activities to the Arfak community living in the city of Manokwari as a case. The case of this research is the mobility or migration of the Arfak community as the main ethnic group in Manokwari Regency. The results showed that the main driving force behind Arfak mountain residents leaving their villages was economic factors, namely in their home villages they did not have adequate educational facilities, limited employment opportunities only relied on agriculture and forest labor, transportation and communication facilities were still lacking , the price of goods was limited. basic necessities are expensive, and the fear of being attacked by suanggi . Meanwhile, the issue of differences of opinion within the church, land disputes, and cold weather conditions do not always have an effect. While the main pull factor so that Arfak residents are interested in moving to the city of Manokwari are because the reasons in the city are good health and education facilities and services, available jobs, easy access to government, and guaranteed security.*

### KEYWORDS

Push, Pull, Migration, Arfak Mountain People, Settle Down



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International

### INTRODUCTION

Manokwari City as the capital of Manokwari Regency and West Papua Province - consisting of West Manokwari, East Manokwari, and South Manokwari Districts , has

How to cite:

Mulyadi. (2022). Push And Pull Factors for People Living in the Mountains of Arfak in Manokwari City. Journal of Eduvest . Vol 2 (8): 1,597-1.608

E-ISSN:

2775-3727

Published by:

<https://greenpublisher.id/>

## Mulyadi

heterogeneous population characteristics based on origins and ethnicities which can be categorized into three parts, namely (1) indigenous people represented by the artifacts community, (2) migrants from outside Manokwari consist of the Biak, Serui, Sorong, Fakfak, Waropen, Jayapura tribes and tribes from Puncak Jaya or the Central Mountains, and (3) immigrants from outside Papua which are dominated by ethnic groups. Java, Bugis-Makassar, Buton, Toraja, Maluku, Manado, Nusa Tenggara (NTB and NTT), as well as Chinese descent (Endaryanto et al., 2015)

The heterogeneity and composition of the population indicate that there has been mobility or migration of the population in Manokwari through transmigration and urbanization. (Renwick et al., 2013) explains that the main motivation for people to move from their area (rural) to urban areas is mainly economic motives. For example, expect to get a job and earn a higher income than in the villages. Thus, Robert and Smith (1977) in (Hossain, 2001) that the unequal employment and agricultural income in rural areas is the motivation of rural to urban migration.

The Arfak community or known as the artifacts Outback Tribe as the subject of this research consists of the Hatam, Meyah, Moile, Sougb and Mpur sub-tribes as tribes that have dominant territorial areas or customary rights in the mountainous areas of Manokwari Regency such as Anggi, Minyambow, Ransiki, Warmare and kebar. While the people of artifacts who live in Manokwari City are mostly the result of resettlement – resettlement of residents due to social conflict / tribal wars, namely the AMD (Abri Entering Village) program in collaboration with the Manokwari District Social Services.

Finally, the urbanization of the artifacts community has occurred since 2000 when the Regent of Manokwari was occupied by the native son of Arfak (Tuharea et al., 2017), Drs. Dominggus Mandacan through the policy of empowering Arfak's sons and daughters through education, becoming civil servants and self-employed (Chant, 1998; Heering et al., 2004). Families who have settled in Manokwari City are often used as temporary residences while studying and temporary shelters when they visit or go down to the city. (Sunarso, 2018) research states that the people of Arfak in Manokwari City live in groups based on sub-tribes in the Wosi (50%), Sanggeng (25%), and Amban (25%), work mainly as farmers and raise pigs as a side jobs. Meanwhile, migrants (non-Papuan) migrants such as Bugis-Makassar, Buton, Javanese and Chinese descendants dominate the trade economy sectors (Hadi, 2021; Indrawati et al., 2022; Ronsumbre & Huwae, 2022).

Since the 2001 Papua Special Autonomy Law (Otsus) came into effect it is inevitable that a regional dichotomy has emerged in each tribe in Manokwari (Juliannisa & Siswantini, 2020). Every local government policy regarding development must refer to local indigenous tribes who are categorized as still very underdeveloped in the economic field and in the quality of human resources (al Jawali et al., 2022; Lakitan, 2013; Sutarno et al., 2017). So, it is not uncommon to cause jealousy and at the same time social tensions between tribes (Manokwari and non-Manokwari, and Papuan and non-Papuan) in Manokwari City. For the purposes of planning and structuring development in Manokwari Regency, complete information is needed about the factors causing migration (migration) of the indigenous artifacts people living in Manokwari City.

This study aims to identify the factors that cause the people of artifacts to migrate to the city of Manokwari. From these general objectives, the specific objectives of the research can be obtained, namely to obtain information about: (1) Characteristics of the artifacts community who migrated to the city of Manokwari; (2) Knowing the factors driving the migration of the artifacts people from their home villages, and (3) Knowing the pulling factors for the migration of the artifacts people to the city of Manokwari.

## RESEARCH METHOD

This study uses a descriptive approach through survey activities to the people of Arfak who live in the city of Manokwari as a case. The case of this research is the mobility or migration of the Arfak community as the main ethnic group in Manokwari Regency. Data collection lasts one month (5 May-5 June 2022).

The population of this study is the Arfak community or tribe living in the city of Manokwari and the villages of origin of the Arfak community such as: Warmare , Masni , Ransiki , Orasbari , Minyambouw and Anggi districts. Sampling was carried out by means of a snow ball, namely by meeting one respondent and then from that respondent information was extracted about the existence of other respondents, in a chain to the next respondent. Sampling was 80 respondents in Manokwari City (West Manokwari , East Manokwari , and South Manokwari Districts).

Data were collected from primary and secondary data. Primary data were obtained through interviews and direct observation using a questionnaire. The results of the quantitative analysis were then carried out with qualitative confirmation by in-depth interviews with key sources such as tribal chiefs, village heads, and local religious leaders. Secondary data in the form of general conditions of origin and destination and other information related to the migration of the Arfak tribe obtained from relevant agencies and other community institutions.

The variables observed in this study were: (1) individual characteristics of the Arfak community who migrated to the city of Manokwari (age, gender, education, length of stay, number of family members, occupation, status of residence); (2) The driving factors for migration or problems in the area of origin (politics, social society, religion/belief, economy, and other reasons), and (3) Pulling factors for migrating to the city of Manokwari (political, social, religious/trust, economics, and other reasons).

## RESULTS AND DISCUSSION

### Characteristics of Arfak Migrants

Characteristics of age, year of migration and choice of occupation of the Arfak community who migrated to Manokwari City can be seen in Table 1 below.

**Table 1. Frequency distribution of respondents by age level, year of residence, and livelihood**

<b>Age Level</b>	<b>Amount</b>	<b>%</b>
17 – 25 yrs	6	8
26 – 45 yrs	61	76
46 – 60 yrs	13	16
<b>Amount</b>	<b>80</b>	<b>100</b>

  

<b>Years of Living in Manokwari</b>	<b>Amount</b>	<b>%</b>
Before 1969	8	10
1970 – 1979	5	6
1980 – 1989	8	10
1990 – 1999	9	11
2000 – 2009	16	20
2010 – 2020	34	43

## Mulyadi

	Amount	80	100
<b>Livelihood</b>		<b>Amount</b>	<b>%</b>
Self-employed		5	6
Labor/Farmers		5	6
Doesn't work		6	8
Honorarium		4	5
<i>civil servant</i>		60	75
	<b>Amount</b>	<b>80</b>	<b>100</b>

Of the three age categories, Arfak residents migrated to Manokwari City, showing that the majority in the age range of 26–45 years (76%) are young people. This shows that they are still at a young productive age towards stability in terms of carrying out activities of daily living. Deciding to migrate ten years ago (2010–2020) the age factor was taken into consideration. Living in a dynamic and competitive big city requires strong physical and mental conditions to respond to competition between individuals and community groups. Experts state that life activities are influenced by age. The older a person is, the lower his productivity.

The table above can also explain that the movement of the Arfak community had occurred before 1970 to 1999 (11%), but experienced a decline of 6 percent in the 1970s period. The small number of migrations in the 1970s is thought to be related to the military operation carried out by ABRI to control security which lasted from 1965 to 1984, known as the Kebar and Arfai Manokwari incident ( Djopari , 1993). Many Arfak people have fled to the forests or mountains around Manokwari. Returned to the city of Manokwari after being declared safe in the 1980s. Migration flows began to move up in the period 2000–2009 as much as 20 percent after the Regent of Manokwari was held by Drs. Dominggus Mandacan , the native son of Arfak , who was previously led by figures from outside the tribe. The second period (2000–2009) the leadership of the Arfak figure further increased the number of migrations of the Arfak community (20%). Continuing in 2010–2020, Manokwari Regency is led by a new generation of Arfak Demas Paulus Mandacan while Dominggus Mandacan becomes Governor of West Papua increasing the number (43%) of Arfak people living in Manokwari.

From this data, it can be explained that during the reformation era which was marked by the birth of the Special Autonomy for Papua (2001), the awareness of indigenous people about their rights to life, especially freedom of speech and association, was increasing to participate in development. This can be seen that more and more young Arfak figures are born who choose to become civil servants who hold positions in SKPD (Local Government Work Units) which reach 75 percent. The rest work as entrepreneurs, farm laborers, honorarium, and have not got a job about 8 percent. Choosing to become a civil servant is the main choice because of the opening of opportunities and very supportive of meeting the needs of the family. Being a civil servant is a pride for the Arfak family who can help their other brothers and sisters. While the business sector has not been penetrated by the Arfak community , more are carried out by other ethnic groups such as the Bugis-Makassar, Buton and Javanese.

From the discussion above, it can be explained that the security situation, local leadership, and being a civil servant are opportunities for the migration of the Arfak community from the village/village to the city of Manokwari.

When viewed from the origins and ethnicity of the Arfak people who migrated, it can be seen in Table 2 below.

**Table 2. Frequency Distribution of Respondents by Region and Ethnic Origin**

<b>District (District)</b>	<b>Amount</b>	<b>%</b>
Ransiki (South Manokwari Regency)	8	10
Kebar (Kabupaten Tambrau )	16	20
Anggi (Regency of Arfak Mountains )	10	13
Warmare	10	13
Masni	7	9
Minyambow ( Arfak Mountains District )	22	27
Testega (Regency of Arfak Mountains )	7	9
<b>Amount</b>	<b>80</b>	<b>100</b>
<b>Ethnic group</b>	<b>Amount</b>	<b>%</b>
meyah	15	18
Hatam	16	20
Moile	8	10
<i>Sougb</i>	18	23
MPur	23	29
<b>Amount</b>	<b>80</b>	<b>100</b>

From Table 2 above, it can be explained that the origins of the Arfak people who migrate are mostly from Minyambow District/Sub-district, Arfak Mountains Regency (27%). Minyambow is located above the Arfak Mountains (1400 masl ), cold temperatures of 12-20 degrees Celsius , the main livelihoods are shifting field farmers and raising pigs. Agricultural products to meet basic food needs such as sweet potatoes , while vegetables such as leeks, carrots, potatoes, and mustard greens are sold to Manokwari city, which is 60 km away via partially unpaved roads. It can be stated that the residents of Minyambow have high mobility in selling and shopping activities in the city of Manokwari, followed by residents of Kebar (20%), Warmare and Anggi (13%). Meanwhile, 9 percent of Masni and Testega residents each migrated to the city of Manokwari. As stated by Mantra (2000), that population mobilization is influenced by economic mobility in an area such as trade activities.

Judging from the ethnic groups that migrated to the city of Manokwari, of the five ethnic groups, the most are the Mpur (29%), followed by the Sougb (23%), Hatam (20%), Meyah (18%), and the Moile (10) . %). The large number of Mpur tribes in Manokwari because they are reluctant to be under the government of the New Tambrau Regency for reasons that are rarely far away. According to Apomfires and Sapulete (1994) the five tribes have been inhabiting the area for generations with clear territorial divisions. The Hatam tribe is the largest inhabiting the northern Arfak mountain area or in the Warmare and Prafi Districts , they are often called the original Arfak people. While the Sougb tribe is an outsider in the southern part around the Anggi District. The Mpur are scattered in the eastern part of the Arfak Mountains or in the Kebar District , while the Moile are spread out in the Minyambow District . However, currently with the mobility of each tribe, such as migration to the city of Manokwari, there has been mixed marriage between tribes within the Arfak tribal group, thus affecting the composition and diversity of the population in the villages in the Arfak community . The Mpur tribe is separated from four other tribes ( Meyah , Hatam , Moiled and Sougb ) in the easternmost part, approaching Sorong Regency

## Mulyadi

( Meibrat ) and Teluk Bintuni Regency. In the past, each village was inhabited by one tribe, but now there are several families who come from other tribes, for example the Warbiadi village there are the Sougb and Moile tribes which used to be only inhabited by the Hatam tribe .

From the data of origin and ethnicity mentioned above, it can be explained that the migration pattern is influenced by the mobility of community trade and the dominance of tribes (the most influential) such as the Minyambow community through trading activities, and the Sougb and Hatam tribes are the dominant tribes in Manokwari.

The characteristics of education, income, and place of residence for the migration of the Arfak community in Manokwari can be seen in Table 3.

**Table 3. Frequency Distribution of Respondents by Education Level, Income and Residence**

<b>Level of education</b>	<b>Amount</b>	<b>%</b>
Not completed in primary school	3	4
SD	10	13
JUNIOR HIGH SCHOOL	5	5
SENIOR HIGH SCHOOL	12	15
D3	3	4
S1	44	55
S2	3	4
<b>Amount</b>	<b>80</b>	<b>100</b>
<b>Income Level</b>	<b>Amount</b>	<b>%</b>
500,000	12	15
550,000 – 1,500,000	16	20
1,650,000 – 2,500,000	24	30
3,000,000	28	35
<b>Amount</b>	<b>80</b>	<b>100</b>
<b>Residence</b>	<b>Amount</b>	<b>%</b>
Rent a house	7	9
Riding in the family	16	20
One's own	57	71
<b>Amount</b>	<b>80</b>	<b>100</b>

From Table 3 above, it can be seen that the average education of the Arfak community in the city of Manokwari is on average a high school education or bachelor's degree (55%) and some even have a master's degree (4%). Next, the education level is SMA (15%), elementary school (13%), junior high school (5%) and the remaining 4% each graduated from elementary school and dropped out of school. The relatively high level of education to bachelor's degree for Arfak residents in the city of Manokwari is a requirement that working as civil servants mostly requires a bachelor's level of education. In the leadership of the Regent of Manokwari, Dominggus Mandacan (2000-2010) he had a policy of improving the quality of human resources for Arfak 's children by providing

## Mulyadi

scholarships, sending lectures outside Manokwari, building dormitory facilities in cities where Arfak 's sons pursue higher education. The results can be seen that currently around 75% of Arfak residents are absorbed as civil servants in the city of Manokwari.

When asked how much does Arfak residents earn each month living in Manokwari? From the table above, it can be explained that 35% answered that they had an income of more than 3 million rupiah. 30% moderate incomes of 1.5 million to 2.5 million, and 15% of low incomes below 500,000 rupiah. This shows that in the period 2000-2010 the income level of the Arfak community was obtained by working as a civil servant, but it is not known to what extent this income is used productively to support a family of about 6 people (Mulyadi, 2012).

The high level of income above affects the ownership of residence or housing for Arfak residents in Manokwari, namely 71%. The remaining 20% are still living with their families, and 9% are renting or renting houses. The residences of the Arfak people in the city of Manokwari are spread in groups according to ethnicity or origin, mostly in Wosi (AMD, Lembah Hijau, Taman Ria and Rendani ) villages, the rest in Reremi Palapa, Fanindi , Anggori , and Manggoapi-Amban .

### Driving Factors for Migration from Arfak Outback

After analyzing the 12 variables driving factors from the area of origin of the Arfak people to migrate, it is revealed that the main driving factors and supporting factors are shown in Table 4 below.

**Table 4. Distribution of Scores for the Causes of Migration Drivers from Areas of Origin**

No.	Main Driving Factors	Score	Supporting Driving Factors	Score
1.	No further education facilities	65	No entertainment facilities	22
2.	The number of items is less and the price is high	55	Local political problems Problems with customary demands	17
3.	No means of transportation	41	The problem of customary claims	16
4.	Fear of Suanggi	39	Cold weather	15
5.	No job	38	Indigenous land issues	14
6.	No means of communication	37	Differences in religious understanding	12

The data in Table 4 shows that the main driving factors for movers moving from their area of origin to Manokwari as a destination area are as follows: 1) no further education facilities; 2) less consumption of goods and high prices; 3) there is no adequate means of transportation; 4) fear of suanggi ; 5), there is no job opportunity and 6) there is no means of communication.

Educational problems in mountainous areas In general, Arfak is very worrying, it is only available at the elementary school level, while the junior high school level is still in pilot form. For high school and college levels are not yet available. Recently, the government has continued to build school buildings such as elementary schools, but is dealing with an inadequate number and relevance of teachers. One school with 6 groups is only taught by an average of 2 teachers. That is why elementary schools in Manokwari villages run multiple classes, namely combining 2 or 3 classes into one class such as grades 1 and 2, grades 3 and 4, and grades 5 and 6 into one class. Or grades 1, 2, and 3 are made

## Mulyadi

into one class and grades 4, 5, and 6 become one class. Likewise, teaching media facilities such as textbooks are only owned by teachers while students only hold notebooks. From the author's observations, teachers who have been placed in the interior mostly leave their assignments for unclear reasons so that more students do not study. Several districts/sub-districts have built junior high schools, but the same thing is the shortage of teachers and learning facilities and teacher competencies. The teachers are mostly honorary teachers who only have a high school diploma and graduate Christian teachers who also teach general subjects. That is why during the 1990s until now, most of the community members transferred or sent their children to secondary schools such as junior high schools, high schools and universities in the city of Manokwari. As a result, the quality of education in the interior of Manokwari is very low. Therefore, they decided to move to the city of Manokwari since 1965 until now.

Apart from education problems, a prominent factor that causes them to move to the city is that there are still few basic necessities and the price is relatively expensive up to 100% of the price in the city. Furthermore, the lack of employment opportunities other than only working in agriculture, namely shifting cultivation and subsistence (for the needs of daily life). Most of the parents who work in the gardens/fields are assisted by their children who are still in elementary school. The younger generation is more likely to go to Manokwari city to continue their education, work, join families who have already gone to Manokwari city.

Transportation and communication problems also affect the mobility of the population in the interior of Manokwari. In the 1970-1990s transportation was only on foot or by plane to get to the village from the sub-district and city of Manokwari. Massive geographical conditions, sparse and expensive transportation, so during the 1990s many inland residents chose to settle in Manokwari. In the 2000s, several districts were already accessible by land vehicles such as Minyambow, Anggi, and Kebar using multiple-axle vehicles such as hardtops and rangers, but the cost was still relatively high. The difficulty of transportation and communication causes the price of basic goods to be very high and difficult to obtain.

As with the external problems mentioned above, socio-cultural factors that lead to inter-tribal conflicts are the reason why Arfak residents choose to avoid or move to Manokwari city. Conflicts or hostilities usually end in death, which according to Arfak people's belief is carried out by Suanggi. The definition of a suanggi is an errand person or assassin who secretly uses traditional herbal medicines which causes the target to die suddenly and strangely (Wambraw, 1995). The above factors simultaneously influence the decision of these migrants/movers to move to the city of Manokwari.

In addition to the main driving factors mentioned above, migrants are also influenced by other factors, which in this study are called supporting factors that have a relatively small effect. The supporting factors are as follows: 1) lack of entertainment; 2) the issue of customary claims; 3) local political issues; 4) cold weather; 5) customary land issues, and 6) religious differences.

The condition of the village/village in Manokwari is that they still live a simple life and are routinely looking for daily food ingredients in the garden and hunting wild animals in the forest. People's entertainment is rarely held, unless there is a celebration by people who have a higher social level, such as tribal chiefs who carry out traditional wedding parties by presenting dance entertainment. Some houses of residents who can afford already have televisions using parabolic antennas, which can only be used when the village electricity is on. The absence of entertainment in the village influences the residents to seek entertainment in the city. Likewise, customary disputes or conflicts occasionally occur, for example due to land boundaries and tenure, regional head elections, cold weather, and



disagreements within the church also influence residents to avoid going to the city of Manokwari. Although the scores obtained from the six supporting factors are small, they accumulate to strengthen a person to leave the village and go to the city of Manokwari.

From the discussion above, it can be concluded temporarily that the main driving force behind the residents of the Arfak mountains to leave their villages is because in their home villages they do not yet have adequate educational facilities, lack of basic necessities and expensive prices, lack of transportation and communication facilities, relying on the field. limited work only agriculture and labor in the forest, and the fear of attack suangi . Meanwhile, the issue of differences of opinion within the church, land disputes, and cold weather conditions do not always have an effect.

### **Pull Factors for Migration to Manokwari City**

Migration is not only faced with problems that exist in the area of origin, but the pull factors to the city of Manokwari have been identified in the study, namely the main pull factors and supporting pull factors (Table 5).

**Table 5. Distribution of Pull Factor Scores for Arfak People Migrating to Manokwari City**

No.	Main Pull Factor	Score	Supporting Pull Factors	Score
1.	Good health facilities and services	95	Good communication media facilities	82
2.	Complete educational facilities	94	Following the family that is already in Manokwari city	80
3.	Easy to socialize with other people	93	Electric lighting and clean water are available	75
4.	Security guarantee	87	Cheap price	73
5.	Easy to get a job	85	Good transportation facilities	72
6.	Close to government/regent services	83	No / free from customary problems	61

### **Main Pull Factor**

Of the 12 variables proposed as pull factors or the attraction of migrating to the city of Manokwari, the following 6 main pull factors can be identified: 1) good health facilities and services; 2) complete educational facilities; 3) ease of socializing with other people; 4) security guarantee; 5) easy to get a job, and 6) close to government services or the Regent. That is, the factor of complete facilities and guarantees of security and work is the power of attraction for someone to move to the city of Manokwari.

The first factor is health facilities. Manokwari as the Capital of the Province and Regency, has provided health infrastructure facilities with good services ranging from Puskesmas to hospitals that can handle minor to severe surgeries and patients can be hospitalized. There are three major hospitals in the city of Manokwari that have inpatient services such as RSUD, RSAL, and RSAD. There are also facilities for practicing doctors and pharmacies that sell complete medicines. Health services are even closer with the existence of large health centers such as Sanggeng , Wosi, and Amban health centers . This shows that the people of Arfak are very aware that health is an important factor in their lives, especially the healing of Papua 's endemic diseases such as malaria and maternal and child health (Kambuaya and Mulyadi, 2011).

## Mulyadi

Second, the availability of educational facilities ranging from kindergarten, elementary, junior high, high school / vocational school to university levels in Manokwari city is the main attraction for Arfak community members to choose to move to Manokwari city. In Manokwari, there are many schools with good quality or accreditation, such as TK Pertiwi, SD 01 in Kota, 06 Sanggeng , Yapis 02, SD Padma; SMP Negeri 06 is a National Standard School ; SMA Negeri 1 as RSBI, and various vocational majors. Likewise, there are many universities to accommodate prospective high school graduates such as UNIPA, STIH, STIE Mah- Eisa , STKIP Muhammadiyah, STT Erikson Tritts . Manokwari has long been known as the City of Education in Papua with the existence of state universities such as Faperta Uncen (1963), SMEAN (1964) and SMAN (1964) Manokwari and the existence of research institutions. With the existence of the university, there are now fewer Arfak children to continue their education outside Manokwari, such as to Manado and Yogyakarta as Arfak 's children have chosen so far. As a result of the availability of higher education institutions in Manokwari, now many (55%) have bachelor's degrees and even master's degrees (4%). The level of education also affects employment where 75% are accepted or absorbed as Civil Servants in the city of Manokwari, both as employees in the province and in the district.

The third factor as the main attraction for the Arfak community to move to the city of Manokwari is the ease of socializing both within the Arfak tribes ( Hatam , Meyah , Moile , Sougb , and Mpur ) as well as with other migrant tribes (Coastal people with immigrants from outside Papua). ). It could be said that the people of Arfak came out of limited intimacy or were bound by tribes into an atmosphere of loose social relations from various ethnic groups in the city. Therefore, according to Liliweri (2001), it takes the adaptability of a society to be able to integrate, socialize, and socialize with people outside the tribe and the ideology it adheres to. Social interaction in Manokwari can take place in markets, malls, offices, and schools as well as in lecture venues.

Security guarantees are very important for Arfak residents who live in Manokwari. From the narrative of a key resource person (Head of the Minyambow Tribe ) the people of Arfak were very traumatized by the military operations carried out by ABRI from 1965 to 1984 in which many of its citizens died. Also, customary claims or disputes that often occur usually end in hostility and killing each other. The mysterious murder that is often called *Suanggi* very feared by the people of Arfak . Life in the city is orderly and safe because it is guarded by the police who are ready to report any threats like the ones mentioned above.

Another major pull factor is that in the city it is easier to get a job, especially as a civil servant and is supported by emotional closeness with the Regent of Manokwari Dominggus Mandacan (2000-2010) who is the native son of Arfak and the son of the Arfak Tribal Chief. Lodwick Mandacan (deceased) who still has an influence on the people of Arfak . The Manokwari Regional Government's policy through Otsus Papua towards the acceptance of civil servants is given more opportunities to the sons of the native Manokwari area or the Arfak community. According to Tjiptoherijanto (1999), he suspects that regional autonomy accelerates the mobility of the population to participate in the social, economic and cultural development of a region. Likewise, other matters related to government agencies, such as managing the problem of financing development in the village, the community tends to take care directly to the agencies in the city, especially the Manokwari Regent's Office. In some cases, employees who work in the village choose the length of stay and even have a house in the city for reasons of taking care of salaries, offices, medical treatment, and so on.

In addition to the main pull factors above, in this study also identified factors that support Arfak residents migrating in the city of Manokwari as follows: 1) availability of

communication facilities; 2) follow a family who has previously lived in Manokwari; 3) availability of electric lighting and clean water for 24 hours; 4) availability and low price of goods; 5) availability of means of transportation, and 6) regardless of customary issues.

The communication factor through various media supports the movement of residents to the city of Manokwari. The presence of local mass media (newspapers, West Papua TV, and RRI), cell phones (HP), and the internet made it easier for Arfak people to get information. They are used to communicating with anyone and wherever they are using cell phones as long as there is a signal.

The following factors that support the following for migration to the city of Manokwari are following families who have previously lived in Manokwari. Seeing many relatives who have succeeded in living an established life in the city makes others interested or interesting to join in living together in the city even though it was preceded by staying at the family house (20%) and renting a house (9%). For the people of Arfak, they live together or in groups in one very dominant house which is filled with 3-6 family members, before they get a permanent job.

Availability of electric lighting and clean water facilities; the price of cheap goods; the availability of all-day transportation in the city also supports the interest of Arfak residents to choose to live in the city of Manokwari. Unlike in the village, the electric lighting is limited, which is only on for 5 hours and often doesn't work. The availability of public transportation/taxi and motorcycle taxis really helps the mobility of Arfak residents in Manokwari. Likewise, the necessities of life are always available 24 hours and the price is cheaper than in the village.

Meanwhile, the problem of breaking free from traditional/customary ties has so far not been a big support for being interested in living in Manokwari. This shows that the residents of Arfak in Manokwari, although still living in the city, still maintain the customs or traditions that they have in the village. Some of them have been quite successful in having a house, a job, educating their children, etc. quite successfully. This process follows and is in accordance with Mitchell's (1961) theory, that some of these movers often send money, goods and information back to their village (Remitan).

Arfak residents are interested in moving to the city of Manokwari are for reasons that the city has good health and education facilities and services, available employment opportunities, easy access to government, and guaranteed security.

## **CONCLUSION**

Based on the results and discussion above, the research on Determining Factors of the Arfak Mountains Community Migration to the City of Manokwari can be concluded that the prominent characteristics revealed to the residents of the Arfak Mountains community living in the city of Manokwari are that they have migrated since the 1960s, mostly in the period 2010-2020. Most of them come from the Minyambow District or District of the Arfak and Kebar Mountains, namely the Sougb and Hatam tribes. Productive age 25-45 years, has an average education level of a bachelor and works as a civil servant (PNS), has a well-established life because he has an income of more than 3 million rupiah / month and has his own house. The main drivers of Arfak mountain residents leaving their villages are economic factors, namely in their home villages they do not yet have adequate educational facilities, limited employment opportunities only rely on agriculture and forest labor, transportation and communication facilities are still lacking, prices for basic necessities are expensive, and fear of suanggi attacks. Meanwhile, the issue of differences of opinion within the church, land disputes, and cold weather conditions do not always have an effect. Meanwhile, the main pull factor so that the people of Arfak are interested in

moving to the city of Manokwari are due to the reasons that the city has good health and education facilities and services, available jobs, easy access to government, and guaranteed security.

## **REFERENCES**

- al Jawali, H., Darwish, T. K., Scullion, H., & Haak-Saheem, W. (2022). Talent management in the public sector: empirical evidence from the Emerging Economy of Dubai. *The International Journal of Human Resource Management*, 33(11), 2256–2284.
- Chant, S. (1998). Households, gender and rural-urban migration: reflections on linkages and considerations for policy. *Environment and Urbanization*, 10(1), 5–22.
- Endaryanto, T., Firdaus, M., Siregar, H., & Budiman Hakim, D. (2015). The impact of regional expansion on economic structure: A case study in Lampung province, Indonesia. *International Journal of Sciences: Basic and Applied Research (IJSBAR)*, 23(2), 1–18.
- Hadi, A. (2021). The Dynamics of Ethnonationalism and Conflict Resolution in Papua. *MUHARRIK: Jurnal Dakwah Dan Sosial*, 4(02), 267–282.
- Heering, L., van der Erf, R., & van Wissen, L. (2004). The role of family networks and migration culture in the continuation of Moroccan emigration: A gender perspective. *Journal of Ethnic and Migration Studies*, 30(2), 323–337.
- Hossain, M. Z. (2001). Rural-urban migration in Bangladesh: a micro-level study. *Brazil IUSSP Conference. August*, 20–24.
- Indrawati, S., Kusuma, Z., & Raharjo, B. T. (2022). Adaptation Strategy and Farmers Land Processing in the Upland Arfak Mountains. *Journal of Positive School Psychology*, 11370–11378.
- Juliannisa, I. A., & Siswantini, T. (2020). Improving Human Development Index (HDI) by Illiteracy Eradication (case study in Cibadak Village). *Jurnal Samudra Ekonomi Dan Bisnis*, 11(1), 29–42.
- Lakitan, B. (2013). Connecting all the dots: Identifying the “actor level” challenges in establishing effective innovation system in Indonesia. *Technology in Society*, 35(1), 41–54.
- Renwick, D. W. S., Redman, T., & Maguire, S. (2013). Green human resource management: A review and research agenda. *International Journal of Management Reviews*, 15(1), 1–14.
- Ronsumbre, A., & Huwae, M. A. (2022). *Identity, power, myth contestation and land control in Manokwari, West Papua-Indonesia*.
- Sunarso, B. (2018). ELITE POLITICS OF ARFAK TRIBE OF MANOKWARI IN THE ERA OF SPECIAL AUTONOMY. *Journal on Leadership and Policy*, 3(2), 70.
- Sutarno, S., Qayim, I., Muhadiono, I., Purwanto, Y., & Zuhud, E. A. M. (2017). Traditional Knowledge on The Animal Utilization by The Hatam Tribe of Manokwari, West Papua Province. *Biosaintifika: Journal of Biology & Biology Education*, 9(3), 451–459.
- Tuharea, A., Hardjanto, H., & Hero, Y. (2017). PENILAIAN EKONOMI PENGELOLAAN WISATA ALAM DI CAGAR ALAM PEGUNUNGAN ARFAK KABUPATEN MANOKWARI, PAPUA BARAT (Studi Kasus Kampung Kwau Distrik Minyambouw)[Economic Valuation of Ecotourism Management in Arfak Mountains Nature Reserve of Manokwari Regency (Case Study of Kwau Village of Minyambouw District)]. *Journal Penelitian Kehutanan FALOKA*, 1(1), 9–20.