

## Social Solidarity Patterns of Papua Migrant Students at The Universitas Sumatera Utara

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### ABSTRACT

*Solidarity is something that is really needed by a society. Strong solidarity can be found among migrant students from Papua at the Universitas Sumatera Utara. Researchers are interested in seeing the background of students from Papua forming groups. This type of research uses descriptive qualitative methods. Determination of informants using purposive sampling techniques. The results of this study concluded that migrant students from Papua at the Universitas Sumatera Utara formed an Medan-level organization called the Papuan Student Association (IMP) for the awareness that it was part of the group, had many similarities, and their internal and external needs - each group member. The pattern of solidarity of migrant students from Papua is mechanical solidarity, with the form of gemeinschaft, where it is a habit (folkways) which is passed down from seniors to juniors. The supporting factor for the strong solidarity of Papuan students as a group is the large number of similarities and the closeness of their homes. An inhibiting factor for the solidarity of migrant students from Papua as a group was inactive members and misunderstanding.*

**Keywords :** *Migrants, Papua, Solidarity patterns, Students, Universitas Sumatera Utara*

### ABSTRAK

Solidaritas adalah sesuatu yang sangat dibutuhkan oleh sebuah masyarakat. Kuatnya solidaritas dapat ditemukan pada mahasiswa-mahasiswi migran asal Papua di Universitas Sumatera Utara. Peneliti tertarik untuk melihat latar belakang mahasiswa asal Papua membentuk kelompok, bagaimana pola solidaritas sosial mahasiswa asal Papua di Universitas Sumatera Utara. Jenis penelitian ini menggunakan metode deskriptif kualitatif. Hasil penelitian ini menyimpulkan bahwa Mahasiswa migran asal Papua di Universitas Sumatera Utara membentuk sebuah organisasi setingkat kota Medan yang disebut dengan nama Ikatan Mahasiswa Papua (IMP) atas kesadaran bahwa ia merupakan bagian dari kelompok tersebut, memiliki banyak kesamaan, serta atas kebutuhan internal dan eksternal masing-masing anggota kelompok. Pola solidaritas mahasiswa migran asal Papua merupakan solidaritas mekanik, dengan bentuk gemeinschaft, dimana hal tersebut merupakan kebiasaan (folkways) yang diwariskan oleh senior kepada junior. Faktor pendukung kuatnya solidaritas mahasiswa asal Papua secara in group adalah banyaknya kesamaan dan kedekatan tempat tinggal. Faktor penghambat solidaritas mahasiswa migran asal Papua secara in group adalah anggota tidak aktif dan kesalahpahaman.

**Kata Kunci :** *Migran, Papua, Pola Solidaritas, Mahasiswa, Universitas Sumatera Utara*

## A. INTRODUCTION

Humans are social creatures, this is the reason why humans cannot live alone. To be able to survive and adapt to the environment and nature, humans need other humans to work together to achieve a common goal. Group is created by society. Groups can also influence the behavior of their members. Social group is one of the main points of sociological thought, because the starting point is a common life. All people or individuals in this world were originally part of a social group called family.

In the socialization process, people gain knowledge between their “us” and their “them”. And the interests of a social group and the attitudes that support it are manifested in the differentiation of these social groups made by individuals. Social groups are places where individuals identify themselves as in-groups. In group is a social group where individuals identify themselves. While the out group is a social group which is defined by the individual as the opponent in the group (Soekanto, 2017:107).

Solidarity is something that is really needed by a society or social group because basically every society needs solidarity. Solidarity in various walks of life works like a social glue. In this case, it can be in the form of values, customs and beliefs that are shared by community members in a collective bond. Emile Durkheim in his book 'The Division Of Labor in Society' says that solidarity is solidarity which refers to a situation between individuals and or groups based on moral feelings and beliefs that are shared and strengthened by shared emotional experiences (Abduh Lubis, 2017: 242) . Social solidarity is also found in migrant students from Papua in Medan City, North Sumatra, especially at the Universitas Sumatera Utara Through the Higher Education Affirmation (ADik) scholarship program, children from West Papua Province go to the city of Medan to pursue higher education.

Universitas Sumatera Utara has started accepting Affirmation students since the first year it was held, in 2012. All of the students from the Universitas Sumatera Utara from Papua live in male and female dormitories and are given monthly living expenses and will return to their respective areas to develop their area after completing their studies in Universitas Sumatera Utara. Papuan students in Medan are an example of a group of teenagers who migrate with the excuse of continuing their studies at the tertiary level. With different socio-cultural backgrounds, Papuan students are of course required to be able to

adapt and interact with local communities in Medan who are generally ethnic Batak, Deli Malay, Javanese, Chinese and other ethnic groups. This paper focuses on the activities and resolution of individual and group conflicts among migrant students from Papua at the Universitas Sumatera Utara, which are the nodes for the realization of solidarity in groups of Papuan students at the Universitas Sumatera Utara. Starting from this background, the author is interested in discussing about migrant students from Papua at the Universitas Sumatera Utara forming a group, the pattern of solidarity, and what factors support and hinder solidarity between migrant students from Papua at the Universitas Sumatera Utara.

## **B.LITERATURE STUDY**

### **Social Group Study**

A group is a set or human units that live together, which influence and help each other (Charles H. Page, in Franky et al, 2016: 52). A social group is a group or unit of people who live together. This relationship involves reciprocal relationships that influence each other, awareness to help each other, and awareness of mutual need for one another (Saidang, Suparman: 2019).

There are various types of social groups in the discussion of sociology. In this study, researchers will focus on in group and out group. In group is a social group where individuals identify themselves. While the out group is a social group which is defined by the individual as the opponent in his group (Soekanto, 2017:107).

### **Social Solidarity According to Emile Durkheim**

Emile Durkheim in his book 'The Division Of Labor in Society' says that solidarity is solidarity which refers to a situation between individuals and or groups based on moral feelings and beliefs that are shared and reinforced by shared emotional experiences (Abduh Lubis 2017: 242).

Saidang, Suparman (2019) explained that social groups are a collection of human beings who live together and interact with each other. In group is a social group where individuals identify themselves. For this reason, every human association in order to be

considered a social group must meet the following requirements: (1) Every member of the group has the awareness that he or she is part of the group concerned (2) There are

similarities in the factors that the members of that group have so that the relationship between them grew closer. The similarity factors include: (a) equality of fate (b) equality of interests (c) commonality of purpose (d) equality of political ideology (e) equality of enemies.

Durkheim's study of solidarity in his book 'The Division of Labor in Society' is an attempt by Durkheim to examine a phenomenon that is hitting society, namely the division of labor. Emile Durkheim called this division of labor as solidarity. The division of labor has enormous implications for the structure of society. Durkheim was very interested in changing the way in which social solidarity is formed, in other words changing the ways in which societies survive and how their members see themselves as part of the whole. To conclude this difference, Durkheim divided two types of solidarity, namely organic solidarity and mechanical solidarity.

Society that adheres to mechanical solidarity, which prioritizes behavior and attitudes, differences are not justified. According to Durkheim, all members of society are bound by collective consciousness, collective conscience is a shared consciousness that includes the overall beliefs and feelings of the group, and is extreme and coercive (Sunarto, 2004: 128). Organic solidarity is a form of solidarity that binds complex societies, namely people who recognize a detailed division of labor and are united by interdependence between parts.

### **Teori Ferdinand Tonnies**

Ferdinand Tonnies divided social groups into two, namely *Gemeinschaft* and *Gessellschaft*. *Gemeinschaft* is a form of shared life in which its members are bound by a pure and natural and eternal inner connection. The basis of the relationship is a sense of love and a sense of natural inner unity found in family life, ethnicity, and kinship groups, neighborhood associations, and so on.

*Gesellschaft* is a social group that is formed due to the will or desire of the group members themselves or the leaders of the group members to achieve certain goals such as associations, companies or legal entities, political parties, foundations, educational institutions, and so on. In general, the bonds between members are relatively not as intimate as in *gemeinschaft* (Sunaryo, 2015: 20). According to Tonnies, in every society there is always one of three types of *gemeinschaft*, namely: (1) *Gemeinschaft* by blood (2)

Gemeinschaft of place (3) Gemeinschaft of mind.

### **Folkways**

Hess, Markson and Stein (Kusumaningtyas, Andreana: 2014), provide a similar definition. According to the three, “folkways are the way of the people; that is customs and habits that are passed from generation to generation as “the way we do it”. The keyword that the researcher found from the above definition is "that are passed from generation to generation". In an organization, there are things that are passed down from seniors to juniors, both in the form of work rules and things that support job success. These inherited things are known as habits. Thus it can be synthesized that habits/folkways are activities/routines that a group of individuals do every day, where these routines are taught from generation to generation from seniors to juniors with the intention of facilitating the implementation of a job.

### **C. RESEARCH METHOD**

The research method used in this study is qualitative research because the research has the aim of accurately describing the characteristics of an individual, situation, symptom or particular group in the research location (Idrus, 2009:24). The research location chosen was the Universitas Sumatera Utara, Medan City, North Sumatra. The research was conducted by interview, observation and documentation. Informants are subjects who understand research problems (Bungin, 2014:78). The key informants in this study were (1) active students at the Universitas Sumatera Utara (2) from Papua and West Papua Provinces (3) active in organizations both on and off campus (4). Has an important role in the various interests of students from Papua at the Universitas Sumatera Utara. The criteria for additional informants in this research, namely (1) active students at the Universitas Sumatera Utara (2) Coming from the provinces of Papua and West Papua. In selecting the informants, the researcher used a purposive procedure. This procedure is the selection of the subject who is in the best position to provide the information needed.

## D. DISCUSSION

### **Papuan Student Association Organization (IMP) in Medan City**

In 2012 based on the Presidential Regulation of the Republic of Indonesia Number 65 of 2011 concerning the Acceleration of Development of the Provinces of Papua and West Papua Provinces which were treated specifically under Law no. 12 of 2012 concerning market higher education 74, therefore 21 new students have arrived at the Universitas Sumatera Utara to continue their studies through the UP4B (Unit for the Acceleration of Development of Papua and West Papua) which was changed to ADIK/ADEM (Afirmasi Dikti/Afirmasi Secondary Education) ) the provinces of Papua and West Papua. Currently, there are 65 active Papuan students at the Universitas Sumatera Utara from the 2013-2017 class, not including the 2018 and 2019 batches.

The Papuan Student Association (IMP) is a Medan city-level organization that houses Papuan students who are currently studying at universities in Medan City. The Papuan student realized that a culture of togetherness and cohesiveness was necessary, so on September 4, 2012, the Papuan Students Association (IMP), which was abbreviated as IMP SUMUT, was formed by the 21 Papuan students at the Universitas Sumatera Utara, as a forum for Papuan students to gather. and strengthen the ties of brotherhood in the city of Medan. Until now, IMP continues to advance and has been implemented for 7 (seven) periods with 9 (nine) divisions and various work programs.

The activities of students from Papua at the Universitas Sumatera Utara are divided into 6 (six) areas of activity, namely activities in Spirituality such as Easter, Christmas and New Year celebrations, breaking fast and Eid al-Fitr, and praying the Rosary. Then activities in the fields of arts and culture/customs from Papua, namely burning stones, holy night/night of consolation, choir groups, traditional dances and music, and handicrafts. Then a form of solidarity in difficulties is carried out by making donations for members who are experiencing financial difficulties. The form of activities in the field of sports are routine training and the implementation of IMP sports competitions. The form of activity in improving the quality of members is evaluating the lectures of Papuan students at USU. Finally, the form of activities with outside parties, namely actions and visits of a social nature and public discussions.

### **The Background of the Establishment of the Papuan Student Group at the Universitas Sumatera Utara**

The formation of the group begins with the feeling or perception of the same in meeting needs. After that there will be motivation to fulfill it, so that the same goal is determined and finally the interactions that occur will form a group. In society, there will always be in-group and out-group social groups. Papuan students at the Universitas Sumatera Utara feel that they are an out group from the student community at the Universitas Sumatera Utara. Papuan students at the Universitas Sumatera Utara formed a group on the awareness that they were part of the group concerned. When they first arrived in the city of Medan, students from Papua had already felt foreign to their new environment. Not only different environments, but also races. Skin color and physical characteristics that are different from those in their new environment ultimately create a strange view of people around them.

This situation has created awareness that they are different from the people in their new environment. So meeting with friends who have the same race and origin makes them realize that they are part of the group. Apart from being aware of being part of the group, the common factors shared by group members are also the reason why Papuan students form or join the group. The similarity of factors possessed by the members of the group certainly makes the relationship between them even closer. The similarity factors include the equation of fate, the equation of interest, the equation of purpose, the similarity of ideology, and the equation of the enemy (out group).

The internal factor or driving force of an individual to become a member of a particular group from the explanation above, is the need for self-actualization, the need to be recognized in the group environment or friends, the need for affection, feeling comfortable in the group, feeling protected, the need to meet their basic material needs (to borrow money, clothes), the need for help, and the need to get partners to hang out with. External factors that make individuals want to be part of the group, namely having the same vision and mission, imagining the same goals, having the same interests, having the same character, being able to fulfill a sense of comfort, being able to meet the need for recognition, being able to meet self-actualization needs, able to meet material needs, able to meet satisfaction as a student, or even group pressure.



## **Pattern of Solidarity of Migrant Students from Papua at the Universitas Sumatera Utara Mechanical Solidarity of Papuan Students at the Universitas Sumatera Utara**

Emile Durkheim in his book "The Division of Labor in Society" says that solidarity is solidarity which refers to a situation between individuals and or groups based on moral feelings and beliefs that are shared and reinforced by shared emotional experiences (Abduh Lubis 2017: 242). There are two conditions for the formation of solidarity within a group, namely group affirmation and in group and out group. Mechanical solidarity illustrates how a group of Papuan students at the Universitas Sumatera Utara was formed, strong and continues to grow to this day. The similarities between individuals within the group of Papuan students at the Universitas Sumatera Utara are the main reason the Papuan Students Association (IMP) of North Sumatra was first formed in 2012 by students from Papua who received an affirmation scholarship for the first time and were placed at the Universitas Sumatera Utara.

As overseas students who are far from their homeland, of course, students from Papua at the Universitas Sumatera Utara have various problems, both in group and out group. The problems they face and their solutions will give an idea of how social solidarity is among migrant students from Papua at the Universitas Sumatera Utara work. As for these problems, in group, namely: (a) Inactive members (b) Misunderstanding (c) Lectures and finances. Out group, namely: (a) Racist at the Universitas Sumatera Utara (b) Difficult to adapt and closed attitude (c) Culture/habits that are different from outsiders.

The problems above are problems that occur within the group, both in-group and out-group. The problems faced and their solutions illustrate how social solidarity among migrant students from Papua at the Universitas Sumatera Utara works. Therefore, the solutions made by the group are: (1) Lecture donation and evaluation activities (2) Appointing a chairperson in each batch (3) There is an advisory board (4) Joint deliberation.

## **Forms Enaimo Uguwoo (Gemeinschaft) Papuan Student at the Universitas Sumatera Utara**

This gemeinschaft group in Papuan is termed enaimo uguwoo. Papuan students at the Universitas Sumatera Utara have kinship relations, which means that they fall into the category of enaimo uguwoo (gemeinschaft). The process of becoming a member in the enaimo uguwoo group of students from Papua is certainly carried out with approaches that create comfort and awareness of



being part of the group. Every student from Papua at the Universitas Sumatera Utara, will automatically be designated as a member of the Papuan Student Association in the city of Medan. Interestingly, there is no obligation or even sanction to inactive members, but according to the explanation of the Daily Management Board (BPH) IMP, said that 90% of its members are active and participate in the activities they carry out.

The approach process carried out by seniors to their juniors in a group of Papuan students at the Universitas Sumatera Utara so as to form a group in the form of a *gemeinschaft*, namely by good treatment which is done by picking up and taking new students from Papua to their respective rooms and holding a meeting, a welcoming event for new students with the aim of getting to know each other and providing knowledge related to the campus world and the state of the city of Medan. Ferdinand Tonnies further divides *gemeinschaft* into 3 (three) types, namely *gemeinschaft* by blood, *gemeinschaft* of place, and *gemeinschaft* of mind. Based on the results of the researcher's analysis, the type of *gemeinschaft* of migrant students from Papua at the Universitas Sumatera Utara is formed from a place (*gemeinschaft* of place) and thoughts (*gemeinschaft* of mind).

#### **Habits (Folkways) formed by seniors to juniors**

Habits / folkways, are activities / routines that a group of individuals do every day, where these routines are taught from generation to generation from seniors to juniors with the aim of facilitating the implementation of a job. The researcher found that the various activities carried out by Papuan students at the Universitas Sumatera Utara, the values and norms as well as the form of *enaimo uguwoo* (*gemeinschaft*) that had been ingrained between them until now were the result of habits passed down from senior Papuan students at the Universitas Sumatera Utara. Universitas Sumatera Utara to the next junior. The habit (Folkways) of helping each other and treating members like family continues to be instilled in the next generations, until now. So that in the end it becomes a standard, which is therefore normatively obligatory.

#### **Supporting Factors for Solidarity of Migrant Students from Papua at the Universitas Sumatera Utara**

In group, Papuan students at the Universitas Sumatera Utara succeeded in forming a strong solidarity based on the awareness that they are part of the group in question and the similarity of factors possessed by the members of the group so that the relationship between

them is getting closer. The factors of the many similarities are fellow immigrants from the same area, the same race and language accent, the same customs or culture, the same residence, the same thoughts and goals, the same hobbies, and so on. In addition, the problems they face are also an equation that is able to support the strength of solidarity among them. As overseas children, apart from having many similarities internally, they also have the same problems, for example in terms of adjusting to a new environment. Migrant students from Papua, recipients of affirmation scholarships at the Universitas Sumatera Utara receive free male and female dormitory facilities. So that it supports to finally gather and form a group, so as to be able to build strong solidarity between members. In short, physical proximity increases the opportunities for interaction and forms of shared activities that enable social groups to form. The out group factor is also one of the reasons that support the strong solidarity of migrant students from Papua at the Universitas Sumatera Utara. The out-group factors are as follows:

### **1. With other students on campus**

Being in a university with various ethnicities, students from Papua at the Universitas Sumatera Utara are in fact still difficult to adapt. Not only about discrimination in their environment, but their own isolation is also one of the problems. In addition, they also often experience racism in the form of accent or language jokes, either by friends from the same department or from other students who don't even know each other.

### **2. With Society**

Being an overseas student who is far from their homeland, of course, students from Papua inevitably have to meet and live side by side with new people in their new environment. Not only other students on campus, but also the people of Medan. Through the results of interviews with informants, in fact the attitudes of discrimination and racism that they feel are mostly carried out by people outside the Universitas Sumatera Utara students.

## **Factors Inhibiting Solidarity of Migrant Students from Papua at the Universitas Sumatera Utara**

In group and out group, of course there are some problems from within the group that can be a factor inhibiting group solidarity. The factors that can become problems or obstacles as an in-group in the solidarity of Papuan students at the Universitas Sumatera Utara are as follows:

**a. Inactive Member**

Even when he chooses to join a group for reasons of similarity, the individual still has a different character. Where these differences produce different attitudes and opinions. One example of the cause of a problem is when one member is not active, then other members will give rise to an unfavorable reaction to the inactive member.

**b. Misunderstanding**

The next factor is misunderstanding, either between members and administrators, or members and members. Misunderstandings occur triggered by different opinions or decisions that do not involve other management or members. In addition to in-group factors, other factors that can hinder the solidarity of Papuan students at the Universitas Sumatera Utara are out-group factors, which are as follows:

**c. Racism at the Universitas Sumatera Utara**

Differences in race and language (regional dialect) still often cause problems for migrant students from Papua at the Universitas Sumatera Utara. When a commotion occurs, the group will try to take a peaceful path, while some other members prefer to avenge the bad deeds of the outsider. This is what can trigger a commotion within the group.

**d. Different culture/customs from outsiders**

Differences in culture/habits with outside groups or more specifically groups or individuals who are considered not part of them, become one of the obstacles to solidarity within the migrant student group from Papua at the Universitas Sumatera Utara. This is because these differences are inappropriate or disturbing to outsiders around Papuan students at the Universitas Sumatera Utara.

**E. CONCLUSION**

Migrant students from Papua at the Universitas Sumatera Utara formed an organization at the level of the city of Medan called the Papuan Students Association (IMP) North Sumatra because of the awareness that they are part of the group, have many similarities, and are based on the internal and external needs of each member. group. The pattern of solidarity of migrant students from Papua at the Universitas Sumatera Utara is mechanical solidarity, in the form of *gemeinschaft*, where it is a habit (folkways) that is

passed on from seniors to juniors. The supporting factor for the strong solidarity of Papuan students at the Universitas Sumatera Utara as a group is the many similarities and proximity of residences. Out group is racism within the Universitas Sumatera Utara, the closed attitude of students from Papua, and community discrimination against students from Papua. The inhibiting factors for the solidarity of Papuan migrant students at the Universitas Sumatera Utara in groups are inactive members and misunderstandings. Out group is a racist and a different culture/custom within the Universitas Sumatera Utara.

After conducting studies and research on the pattern of solidarity of migrant students from Papua at the Universitas Sumatera Utara, the suggestions that researchers can give based on the results of the research are:

1. Migrant students from Papua at the Universitas Sumatera Utara are active in the IMP SUMUT organization, but few are willing to join outside organizations. This reduces the opportunity for Papuan migrant students at USU to gain broader insights. It would be better if they also joined with outside organizations.
2. To the government, many migrant students from Papua, especially the health faculty, have complained about the tuition fees. Since the cost of medical students is higher than other majors, it will be very helpful if the scholarship funds for health students are added. Furthermore, the government needs to take approaches by involving people from social sciences, especially from Sociology and Anthropology regarding the problems that occur in the Papuan people, especially related to the commotions caused over the issue of an independent Papua.
3. The Indonesian people, especially in the city of Medan and students of the Universitas Sumatera Utara must be aware of the diversity of ethnicities and cultures and be able to see this diversity as unique to Indonesia and still maintain the sense of unity and integrity of the nation and the country.



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