



## Minangkabau migration to Tanah Gayo, Aceh: History, Factors, and Impacts

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### ARTICLE INFO

#### Keywords:

Minangkabau; Migration; Tanah Gayo; Aceh; Culture.

#### How to cite:

Iswanto, S., Kusnafizal, T., Kamza, M. Haikal, M. (2022). Minangkabau migration to Tanah Gayo, Aceh: History, Factors, and Impacts. *ETNOSIA: Jurnal Etnografi Indonesia*. 7(1): 29 – 41.

#### DOI:

10.31947/etnosia.v7i1.19610

### ABSTRACT

This research examines the migration of the Minangkabau to Tanah Gayo, Aceh. This research aims to describe the history of migration, the factors of migration, and the impact of the migration of the Minangkabau tribe to Tanah Gayo. The method used in this research is an ethnological research method with data sources through literature studies. This study shows that the history of migration of the Minangkabau tribe to Tanah Gayo started in 1915 (during the Dutch colonial period) and continued until post-independence. The Minangkabau tribe came in waves and generally as traders of spices and textiles. The factors that make the Minangkabau migrate to Tanah Gayo are due to economic factors by way of trading, and cultural factors also influence, namely because there is a matrilineal system. In addition, other factors are due to the philosophy of life that recommends migrating, and other factors are due to disputes in the area of origin and the spreading of the Muhammadiyah organization. The impact of the presence of the Minangkabau tribe on the Tanah Gayo community is the condition of Tanah Gayo being multicultural, the recognition of the Muhammadiyah organization, Minang traders who have created a market, and the occurrence of cultural acculturation due to the marriage between the Gayo tribe and the Minangkabau tribe.

### 1. Introduction

Indonesia is one of the largest archipelagic countries in the world. The territory itself consists of 17,504 islands spread from Sabang to Merauke. There are various kinds of races, ethnicities and cultures in it. One ethnic group that has its own historical and cultural values is the Minangkabau ethnic group (Malik, 2016). Each ethnic group has its own view of life that is different from one another. The view of life of an ethnic group is a combination of the values possessed by the ethnic group itself, which they believe to be true. All of that in the end led to the determination to make it happen

(Abbas, 2007). One of the ethnic groups who have a view of life which they then embody in their lives is the Minangkabau tribe.

The Minangkabau tribe is also often referred to as the Minang Tribe who comes from the Province of West Sumatra and its surroundings, such as Riau, Jambi, Bengkulu and some in Negeri Sembilan, Malaysia (Ariyani, 2013). The Minangkabau tribe has its own uniqueness compared to other ethnic groups. One of these unique is its matrilineal society, which has received much attention from researchers worldwide (Firdaus, P.Lubis, Susanto, & Soetarto, 2018). In addition, the Minangkabau tribe also has another uniqueness, namely moving a lot or having a habit of wandering (Naim in Rusmianti, 2019). The uniqueness and system of cultural values have been inherited from generation to generation from their ancestors. The community and its culture have a philosophy and way of life which is expressed in traditional proverbs and has become a reference for their life (Mustansyir & Munir, 2009). One of the philosophies is *adat basandikan syarak, syarak bersandikan kitabullah*. This philosophy is clear from the religion of the Minang people who follow Islam. The habit of wandering has also made them dubbed as superior traders. A study has also shown that almost 60% of the Minang people make a living as entrepreneurs (Welsa, Suharti, & Latifah, 2017). Those are just two of the unique features of the Minang Tribe.

The term migrant is often pinned to the Minangkabau tribe which came out of their original area, West Sumatra. The Minang people are known to have a very high migration ethos, even based on the survey results it is estimated that the Minangkabau are spread almost throughout Indonesia (Malik, 2016). Migrating is basically mostly done by Minang men. For Minang men, it is better to leave their hometown because they feel they are not needed at home. It is also expressed in a proverb, namely *karantau madang dihulu, babuah babungo balun, merantau bujang dahulu dirumah paguno balun*. This adage is also a motivation for Minang men to go abroad (Mochtar Naim, 1984). Strong motivation and cultural factors have made the Minang tribe spread not only in Indonesia but also abroad. Migrating is not a new thing in the life of the Minang people. Since ancient times, the tradition of wandering has grown and developed in Minang society.

In general, in their native area of West Sumatra, the Minang people depend on the land for their life. In areas that have fertile soil and sufficient water availability, most of them cultivate rice fields. Whereas in highland and fertile areas, they grow a lot of vegetables which are then traded. People who live in less fertile areas, usually only plant crops that are adapted to the condition of the soil and in coastal areas only coconut is planted (Junus, 1980). In the Padang highlands, they also control the production and export of raw materials produced by farmers. During the colonial period, the Dutch gradually began to shift from coffee to copra and from copra to rubber (Clemens & Lindblad, 1989). Even though at that time in several areas in West Sumatra, such as Bukittinggi, especially markets that supported the Minang community's economy, many still chose to leave West Sumatra. One of the areas that was used as a place of migration for the Minang people or the Minang tribe was the Gayo Highlands or Tanah Gayo, Aceh.

So far, there have not been many studies examining the migration of the Minang Tribe to Tanah Gayo. Some research results only show a general picture. However, it is very interesting to study and explore. Therefore, this study aims to find out how the history of the Minang tribe's migration to Tanah Gayo, to find out the factors that encourage the Minang tribe to migrate to Tanah Gayo, and to find out the impacts of Minang tribe migration on the Gayo tribe community in Tanah Gayo.

## **2. Method**

This study examines the problems of the development and distribution of a Minangkabau tribe. According to Koentjaraningrat (2005), the problem of the development, distribution and occurrence of various colors of human culture throughout the face of the earth is one part of anthropological studies. Therefore, this research is certainly part of anthropological research. So the right method to use is the scientific method of anthropology. Because this study examines the migration of a tribe, the research model used is a research model and ethnological data analysis. As according to Wiranata (2011), ethnological research tries to describe a nation, race, or ethnicity and its culture. Where the study also covers the distribution of ethnicity and culture. This writing the flow of study "Descriptive integration" which means to process and integrate research results from one particular area. The data collection itself uses the facts method through research in the literature. According to Koentjaraningrat (2015) research in libraries is emphasized on the object of research sought from books. That is, the researcher is outside the object itself. After all the data is obtained, then it is processed and described the facts.

## **3. Result and Discussion**

### **• Migration of the Minangkabau Tribe to Tanah Gayo**

Tanah Gayo or the Gayo Highlands is one of the highlands in the middle of Aceh Province. In the past, Tanah Gayo covered three districts, namely Central Aceh District, Gayo Lues District, and Bener Meriah District. However, at this time, Tanah Gayo has an identical designation for Central Aceh Regency and Bener Meriah Regency only. The term "Gayo" attached to the plain is because the tribe that inhabits the area is the Gayo Tribe. This tribe is different from the Acehnese in general, where the customs and culture are very different from the Acehnese and other tribes in Aceh. According to Loeb (2013), previously, the Tanah Gayo area, which was a mountainous area, was not widely inhabited, and its territory stretched across the coast of Aceh. In the first half of the 17<sup>th</sup> century, Tanah Gayo was conquered by the Sultan of Aceh and made Tanah Gayo a small republic consisting of villages as subordinates of Aceh and according to Djamil (2009), at that time, Aceh became the only kingdom area. Independent and well-known among the regions of other independent kingdoms in the archipelago and always opposed Dutch colonialism. In line with that, Iswanto, Zulfan, & Suryana (2020) further explained that the opposition had occurred since 1873, and the conflict became a bloody war called the Aceh War.

The war that occurred between the Acehese people and the Dutch colonials, still did not make the Dutch know much about the interior of Tanah Gayo, because outsiders rarely entered the Tanah Gayo area (Loeb, 2013). Indeed, before the 20<sup>th</sup> century, Tanah Gayo was like a country in the middle of nowhere (Madjid, 2014). Although long before the 20<sup>th</sup> century, the Gayo people had contact with coastal communities, especially the Acehese, these contacts occurred because of the spread of Islam, trade, and diplomacy. Since the Dutch succeeded in occupying the coastal area, Tanah Gayo was only able to enter Tanah Gayo in 1904 and only succeeded in occupying it without any further resistance in 1912. Since then, a new chapter on Tanah Gayo has begun.

Since 1904, the Dutch colonial party began to launch infrastructure development in Tanah Gayo. One planned and built road that connects Bireuen with Takengon or Tanah Gayo (Iswanto, Nurasiah, & Kesuma, 2021). Since then, the Tanah Gayo is increasingly visited by Europeans and tribes from outside the Tanah Gayo. Not infrequently, these tribes in the end chose to settle in Tanah Gayo. Likewise with the Minangkabau or Minang people.

As we know that the area of origin of the Minangkabau tribe is West Sumatra. Historically, the Minangkabau tribe migrated to Tanah Gayo not all at once but in waves. For the first time this migration occurred in 1915. They are called the pioneers of trade in Tanah Gayo, especially as spice traders and almost all trading networks operating in Tanah Gayo are played by the Minang people (PaEni, 2016). The Minang people came to Tanah Gayo after the Bireuen-Takengon road was completed or a year after Tanah Gayo was designated as *Onderafdeeling Gayo Lut* and *Gayo Deret* centered in Takengon (now the capital of Central Aceh Regency).

The arrival of the Minangkabau Tribe in 1915 is said to be the first wave of migration. They are called traders because all of them are traders of spices and textiles. They were not contract laborers or laborers like the Javanese who were specially imported by the Dutch colonials. The Minang tribe came of their own accord. Junus (1980) mentions that the Minangkabau people who choose to leave their home area, namely West Sumatra, are motivated by themselves to go abroad. According to Anna (2001), their strong and thorough character in trading or the business world makes them dare to go far, such as to Tanah Gayo. They are also known to have a sentimental spirit and a lifestyle that wants to always move forward. The Minang people in their life have the principle that life is geographically borderless, that's what makes them always travel or migrate by way of migrating with the main purpose of trading.

The main pioneers of the first migration were Tuo Jammai and his friends. They came to Tanah Gayo by using buffalo carts and through these carts they also brought merchandise. The number of carts is increasing day by day because they trade in almost all corners of Tanah Gayo (PaEni, 2016). Tuo Jammai and his friends were all boys. Because of their shrewdness in trading and being able to even enter the interior, made them very well known by the Gayo community in general. The factor of both embracing Islam also makes them easy to mingle and accept each other. Biologically, this first group of course also needs sexual needs because many of them choose to

marry Gayo girls. Those who have married Gayo girls are eventually referred to as Gayo Minang or Gayo mixed Minang.

The youths who have married Gayo girls mostly end up following the Gayo culture. But they still maintain their identity as Minang people. Likewise with the Gayo people, although the culture has followed the Gayo culture, they still refer to them as "*urang Minang*". Therefore, at that time there were two different sides of the Minang tribe in Tanah Gayo, on the one hand their identity as Minang people but from culture such as customs as Gayo people. Maybe is difficult to carry out their own culture because of their small number, let alone not supported by women. Another possibility is that they consider Gayo culture easier than Minang culture.

How many of them in the first migration can not be known with certainty. However, from studies such as PaEni, the initial hypothesis is that there are not many. They probably number no more than a dozen people. We can also see the same thing from Anna (2001), who stated that before 1950, the Minangkabau had existed in Tanah Gayo, but the number was not so large. The migration carried out by the Minang Tribe to the larger Tanah Gayo only occurred after independence, it was also because the access road to Tanah Gayo at that time was very different from previous years.

In 1928, there was a second wave of migration of Minangkabau people to Tanah Gayo. Apart from being traders, they also brought and introduced the Muhammadiyah organization to Tanah Gayo (PaEni, 2016). The second wave is slightly different from the first wave. Where the first wave specifically comes to trade. While the second wave that came between the years 1927-1928 apart from trading also introduced the Muhammadiyah organization to Tanah Gayo. In addition, the number itself is estimated to be more than the number of the first wave. Their arrival at Tanah Gayo was inseparable from the information brought by the first wave of Minang people and Gayo students who were studying in Minang Land about Tanah Gayo. But what the first wave and the second wave have in common is that they are all male.

Since the arrival of the Dutch colonials, it seems that the roles of the Minangkabau, Chinese, Indians, and Arabs have participated in trade and became trade intermediaries (Broersma, 1925). Minang traders traveled not only in Tanah Gayo but also throughout Aceh. Not infrequently also at that time they sometimes trade by retail in the market. In addition to selling spices and cloth, the Minang people also brought antiques such as silver boxes (Jongejans, 1939). Not only in the market, Minang people at that time were also allowed to enter and bring their wares to the plantations. They started to bring their wares to the plantation from 5.00 in the morning until late at night, they returned after the crowd had dispersed (PaEni, 2016). The number of Minang tribes, especially in Tanah Gayo, cannot be known with certainty, but based on data from the *Volkstelling 1930 Deel IV Inshoescho Bevolking yan Sumatra*, Batavia (1935), the total Minangkabau population in Aceh amounted to 8,533 people. There were 4,855 men and 3,677 women. The total number is approximately 0.87% of the entire Minang tribe in Aceh. Of course, some of that number includes the Minang tribe in Tanah Gayo.

After independence, there were several migrations of Minang people to Tanah Gayo. The migration was not spontaneous but because it had been planned with two objectives, namely trading and expanding the Muhammadiyah organization. According to Mude in Anna (2001), the migration of the Minang population to Aceh Province, especially to Tanah Gayo, occurred in 1950. Generally, at that time they came to become cloth traders, grocery traders, food traders, and *Kaki lima* traders centered on the Inpres Bale Atu market. Not surprisingly, PaEni (2016) mentions that in the city of Takengon dozens of stalls lined up around every market which was full and crowded with grocery items, coffee shops, rice stalls, apparel shops, gold shops, glassware, various plastics, and depots. All medicines belong to the Minang people and the Acehnese from the coast. As for the workshops, building shops, goldsmiths, dental artisans generally belong to the Chinese. All that can be seen until now.

Meanwhile, after independence from 1950 to 1999, the number of Minangkabau people in Tanah Gayo continued to increase. Based on data from the United Minangkabau Organization in Takengon City (Toko Gembira), in 1950 the number of migrations of Minang people was 6 families, in the 1980-1988 period there were 16 families, in 1989-1990 there were 30 families, in 1991-1995 there were 21 families. And in 1996-1999 there were 50 families. Almost all of them work as traders, especially in Takengon City. It was only in this third wave that the characteristics of Minang culture in Tanah Gayo became clear. The number continues to increase and is not only dominated by men but also supported by women. So it is not surprising that the culture of the Minang people is very clearly visible in the midst of the Gayo community in Tanah Gayo. This has also encouraged the emergence of the Muhammadiyah organization and the United Minangkabau Organization in Tanah Gayo.

In Tanah Gayo, the Minang people practice their culture as in their native area. From the past until now, about 90 percent of the Minang people in Tanah Gayo have become traders, only a small percentage are civil servants. Apart from trading, they also sometimes have coffee plantations. Although in general, the Minangkabau has a Muhammadiyah Organization, this has never been a problem for the Gayo community. The lives of those who have been assisted since the beginning have never caused conflict because of differences due to ethnicity, culture, customs and organization.

- **Factors Minangkabau Migrating to Tanah Gayo**

Migration is a process of human movement away from their original place of residence, both within a country and across national borders. Therefore, migration can be divided into two, namely internal migration and international migration. Based on its nature, migration can also be divided into two, namely voluntary and forced (Achsini & Rosalinda, 2021). Understanding the drivers of migration is a necessity, especially with regard to why, when, where and how the migration occurs (Tintori, 2018). In general, population migration is mostly influenced by economic activity.

However, according to Susanti & Damayanti (2015), the economy is not the only factor that drives migration, but there are also demographic factors and human security itself.

In addition, the migration of a population can also be influenced by political factors, conflict, culture, education, population density and religion. However, not all migrations that occur are caused by all of these factors. Every migration that occurs either individually or in groups has its own reasons, even though the migration occurs at the same time or in a different time span. Likewise with the case of the migration of the Minangkabau tribe to Tanah Gayo. First we will look at the characteristics of the Minangkabau tribe. According to Kato (1980), there are three main characteristics possessed by the Minangkabau community. The three characteristics include; (1) having a strong belief in the teachings of Islam; (2) the practice of wandering; and (3) adopting a matrilineal system. Kato also emphasized that wandering here is equivalent to out-migration leaving their home area. In line with that, Muchtar Naim (2013) also mentions that for Minangkabau people, wandering is their social identity. Migration or migration can be done for a long time or only temporarily.

The factors that make Minang people migrate to Tanah Gayo, among others: *First*, the main factor that makes Minangkabau people migrate to Tanah Gayo is the economic factor. As in the previous section, it was explained that the main purpose of the first wave of migration of the Minang tribe to Tanah Gayo was to trade. Meanwhile, the driving factor itself is the reduction or narrowing of agricultural land in the area of origin and the pull factor for migrating to the Tanah Gayo area because the market demand in Tanah Gayo continues to increase. In addition, the opportunity to become a supplier of spices is also a driving factor. As previously mentioned, Tanah Gayo, especially Takengon, in 1910 then experienced a development. The road access built by the Dutch colonials made it easier and encouraged foreign traders to enter Takengon. Markets began to stand at some point has attracted the interest of outside traders to trade there. This driving factor continues to occur even today.

*Second*, cultural factors or customs that apply in the life of the Minangkabau community. In Minangkabau culture, wealth and family names are passed on to women. The responsibility in the household, the wife is more in the hands of the *ninik mamak* (mother's brother), who is obliged to take care of her nephew and oversee everything related to all inheritance and inheritance. But at this time, the role of *ninik mamak* is getting smaller and this change is seen in Minangkabau families in overseas areas (Mansoer in Gardjito, Muliani, & Chayatinufus, 2019). Perhaps most of the men who went abroad were caused by the free marriage system. Where this marriage can be interpreted as physical displacement, leaving the *gadang* house, leaving the village and going to the city, even leaving their hometown and living overseas (Muhardinata, 2019). This is still a factor to this day. Many Minang men who continue to leave the village go to new places for free marriage and choose to settle outside their home areas, as well as Minang men who come to Tanah Gayo.

The Minangkabau people also leave their homelands because they want to get wealth without using the lands they already have in their native areas. All of this cannot be

separated from the existence of a Minangkabau tradition in which a man does not have the right to use inherited land for his own benefit (Junus, 1980). The land problem is basically divided into two categories, namely dead land or jungle land and living land or cultivated land. Dead land such as forest (jungle) belongs to the *nagari* (*nagari* is the division of administrative areas inhabited by legal communities. *Nagari* have territorial boundaries that are determined based on origin and customs), but if the land is not cultivated it will become the private property of the family. The dead land also belongs to all the people who live in the *nagari*. *Nagari* people can take forest products, fishing, hunting, and so on. Meanwhile, living land such as rice fields, fields, and gardens or cultivated land is owned by the original owner which was obtained from the inheritance (*harto pusako*) to his children and sisters. In the end, they are the women who control the land and the distribution will also usually go through their representatives, namely the mother or *mamak* (Loeb, 2013). It is true that living land such as rice fields and gardens are also part of the *harto pusako* (inheritance) and are owned by men, but after all everything will return to the mother. Men will get land treasures through what they seek and will later be referred to as *search treasures*. This means that in the Minangkabau tradition, men are not entitled to inherit property from women. Inherited assets such as land can be used only for purposes or interests related to the matrilineal family. This is why Minangkabau men prefer to migrate or migrate away from their place of origin, just as Minangkabau people migrate to Tanah Gayo. If they stay, they must carry out the customs there, but when they leave, it is not uncommon for the men to follow the customs outside their area of origin. It can be seen from the men who marry Gayo girls, they maintain their identity as Minang people. But from customary law, such as inheritance, it follows Gayo.

*Third*, in the life of the Minangkabau people, a philosophy of life has grown which reads "*karatau madang di hulu, babuah babungo balun, ka rantau bujang dahulu di rumah paguno balun*" (if in the village you can't do much for other people, it's better to go wander), this expression has become a very strong philosophy in Minangkabau society. This philosophy has encouraged and motivated Minangkabau men to go abroad (Mochtar Naim, 1984). Minangkabau youths in the past strongly held this philosophy and had pushed them to go indefinitely. The meaning of the boundary here is that geographically they do not know the area is far or near. Likewise with the Minangkabau people who came to migrate to Tanah Gayo. Whereas geographically, the Minang Land (West Sumatra) and the Tanah Gayo (Aceh) are very far away. Moreover, in ancient times, let alone means of transportation for road infrastructure, it was still difficult to pass to Tanah Gayo. However, they have strong beliefs and think where there is a will there is also a way. It can be seen from the history of how persistently they were able to get to Tanah Gayo, especially the first pioneers who came to Tanah Gayo using only buffalo carts.

*Fourth*, this factor may only occur in a small part, they leave their home area because of the existence or occurrence of disputes that cause someone to lose. So the loser often leaves his hometown and looks for a new place (Junus, 1980). Perhaps this is closely related to the loyalty of the Minang people to their *nagari*. Where in the past, they were



very loyal to the nagari they lived in. In fact, if someone from *Nagari A* moves to *Nagari B*, then the people from *Nagari A* will be ostracized by the people of *Nagari B*. It is not uncommon for conflicts or problems to occur there, to avoid all of this, Minang people often prefer to move out. West Sumatra belongs to the Tanah Gayo. Since ancient times, the Gayo community has been known to be very open to outsiders, including immigrants. However, we can see how apart from the Minang people, there are other ethnic groups such as Javanese, Batak, Acehese, Madurese, Sundanese, and Chinese living in Tanah Gayo, especially Takengon, living side by side without any conflict. And *Fifth*, because they want to spread the Muhammadiyah organization. As we know, that West Sumatra is one of the places where the Muhammadiyah organization is very developed. Since its inception, the organization has continued to grow and they continue to spread it to other areas including Tanah Gayo. We can see this since 1928 and in the following years. Where in Tanah Gayo the organization finally developed until the construction of a *meunasah* (buildings for places of worship and religious ceremonies) called Mersah Padang.



Figure 1. Mersah Padang in Kampung Bujang

Sumber: <https://cumaps.net/en/ID/mushalla-mersah-padang-p1824577>

Those are the factors that caused the Minang people to migrate to Tanah Gayo. These factors are only a few factors that may be a small part of the existence of other factors such as the factor of the Gayo people being open to outsiders. Politics in Tanah Gayo is identically stable and interactions with the Gayo community are well established.

- **The Impact of Minangkabau Migration on the Community in Tanah Gayo**

Before the 20th century, Tanah Gayo was a country that outsiders did not widely know, politically, geographically, and socially, not much was known, even the Dutch (Madjid, 2014). However, since 1910, Tanah Gayo has been increasingly visited by other tribes, one of which is the Minang tribe. The arrival of the Minang tribe has certainly had its own impact on Tanah Gayo, both in terms of the level of heterogeneity in Tanah Gayo, religion, economy and culture. The impacts of the arrival of the Minang people include:

*First*, the arrival of the Minangkabau tribe to Tanah Gayo has created a level of heterogeneity in Tanah Gayo. Where the arrival of the Dutch colonial to Tanah Gayo with the construction of the Bireuen-Takengon road which was completed in 1915, has made Tanah Gayo visited by many foreign tribes. Where apart from before the arrival of the Minang Tribe, other tribes such as Aceh, Javanese, Batak and ethnic Chinese had earlier come to Tanah Gayo. However, the arrival of the Minang tribe further added to the impression that Takengon City was inhabited in particular by various tribes. Takengon City as the capital of *Onderafdeeling Gayo*, is increasingly visited and inhabited by these various tribes. The interactions that occur due to trade contacts have added a new atmosphere in the development of Takengon City in particular.

*Second*, before 1927, the Muhammadiyah organization had not entered Tanah Gayo. However, the Gayo community itself has actually heard a lot of news about Muhammadiyah. Most of the information they get about Muhammadiyah leads to negative things, such as the stamp as a "new religion" and the label "an old religion," and some even call it "*Wahhabi*" (Waryanti, Seno, & Indriani, 2005). In the middle of 1928-1929, then the Muhammadiyah organization officially entered Tanah Gayo, precisely in Takengon City. The organization was brought by M. Saleh Afas who is a native of Minangkabau (Sasga, 2014). At first, Saleh and his friends did not immediately introduce the organization to the Gayo community. But at first they made recitations to each other and only Minang traders. At that time, the Gayo community began to realize that the Muhammadiyah organization was not a new religion, Wahhabis, and as old-fashioned as they heard. In fact, in the following periods, the Muhammadiyah organization actually established a Muhammadiyah school.

Besides M. Saleh Afas, another figure is also known as the carrier of Muhammadiyah to Tanah Gayo, namely P. K. Abdul Madjid (Waryanti et al., 2005). P. K itself is an abbreviation of Paya Kumbuh, so the Gayo people also call it *urang Minang* or *urang Padang* as well. In their journey, these two figures were the most influential figures in the development of the Muhammadiyah organization in Tanah Gayo. It was these two figures who initiated the establishment of the langgar and Diniyah, one of the most well-known langgars being Langgar Kota which later or is now a mosque in Takengon.

The Minang people at that time became the main donors in the Muhammadiyah organization (PaEni, 2016). Although at first, the Minang people who spread Islam were not considered scholars by the Acehnese and Gayo people. This causes the organization to be ignored by the local community. People do not put their trust in Islamic law that is not conveyed by the ulama (Mattulada, Ismuha, A.K., & Hamid, 1983). But over time, the Muhammadiyah organization began to gain a place in the Gayo community. Finally, in the following days with the marriage, it was not uncommon for several Gayo people to join the organization, especially Gayo people studying in Minang Land. The organization continues to grow, not only among the Minang people but also within the Gayo community itself. One other proof of its development is the establishment of a college called Muhammadiyah which is located

in the center of Takengon City (Abdullah, 1974) and (Rauf, 1965). Such was the influence of the Minang people on the development of the Muhammadiyah organization in Tanah Gayo, especially in Takengon.

*Third, the* daily life of the Minang people, who are mostly traders, has made markets in Takengon City develop. This has made the economic wheel of the Gayo community turn. At that time, the Gayo people who farmed spices sold a lot of their spices to Minang traders. Not infrequently, at that time the barter system occurred. Gayo spices were exchanged for Minang merchandise such as cloth, thread, needles, and so on. In addition, the markets that were deliberately built by the Dutch colonial government had created social and economic interactions that took place every day. Not only between the Gayo people and the Minang people, but also between the Batak, Acehese, Javanese, and ethnic Chinese. The description of the life of the market continues to this day. Even in Takengon, the Gayo people are very familiar with the shops belonging to the Minang people.

*Finally or fourth,* the impact of the Minang people on culture. Basically, the Minang people during the Dutch colonial period, especially the first wave, followed a lot of Gayo customs and culture. This happened as a result of marriages between Minang men and Gayo girls. In terms of identity, they still feel they are Minang blood, but they are more like Gayo culture from a culture. In married life, it is not uncommon to see an acculturation between Gayo culture and Minang culture. Unlike the first wave, the second wave of Minang people actually practice Minang culture purely. No wonder, because at that time it was not uncommon for men to migrate at once with their wives. So that their original culture is maintained, although it is not uncommon for their children to marry Gayo girls in the future. The Minang people in Tanah Gayo are also very fluent in Gayo language, so that in their daily conversations with the Gayo people they use the Gayo language.

#### **4. Conclusion**

The history of the arrival or migration of the Minangkabau tribe to Tanah Gayo has basically started since the Dutch colonial period and continued until post-independence. The arrival of the first wave itself occurred in 1915 or a year after the making of Takengon as the capital of *Onderafdeling Gayo* and the completion of the construction of the Bireuen-Takengon road. The first wave was the main pioneer of the arrival of the Minang people to Tanah Gayo. They came with the aim of trading mainly spices and textiles. The first group was led by Tuo Jammai, not alone but accompanied by his friends. All of them were men without any women. They came to Tanah Gayo by using a buffalo cart. They don't care about distance because their determination and high trading ethic have brought them to Tanah Gayo. In 1928, the second wave of migration of the Minang people occurred again. This wave group was initiated by M. Saleh Afas and PK Abdul Madjid. They are the original Minang people who deliberately came to visit and bring the Muhammadiyah organization. After independence, the number of Minang tribe migration to Tanah Gayo continued to increase. Not only the men but also the women.

The migration of Minang people to Tanah Gayo is inseparable from several factors, including: *First*, the economic factor is the main factor. Where the main goal of the Minang people migrated to Tanah Gayo to improve their economy by means of trade. *Second*, the culture and customs prevailing in the Minang community in their area of origin are considered too heavy. Where inheritance issues and household responsibilities are mostly controlled by ninik mamak. Because of this, many Minang men chose to migrate to leave their villages. *Third*, there is a very strong philosophy of life. This philosophy is also instilled by Minang men to go abroad or migrate, including to Tanah Gayo. *Fourth*, because of disputes that caused the losers to leave their village and go abroad. *Fifth*, I want to introduce the Muhammadiyah organization. All of these factors are basically not the same as the migration factor of the Minang Tribe to other areas. Most of these factors are also not the same as migration factors with the present.

The arrival or migration of the Minang tribe to Tanah Gayo also has an impact on various aspects, including: *First*, the arrival of the Minang tribe to Tanah Gayo adds to the level of heterogeneity of ethnicity and culture in Tanah Gayo. *Second*, the development of the Muhammadiyah organization has made many Gayo people participate in the largest religious organization. In addition, with the existence of Muhammadiyah, the Gayo community also began to get modern education. *Third*, the arrival of Minang traders has advanced the economic cycle of the Gayo community. *Fourth*, the occurrence of cultural acculturation which is due to the marriage between the Minang people and the Gayo people so that the term "Minang-Gayo" appears.

#### **Conflicts of Interest:**

Author declares no conflict of interest.

#### **Acknowledgement:**

First of all, we would like to thank the previous researchers. All of these works greatly helped us in compiling this research. We also thank the lecturers at the Department of History Education, Faculty of Teacher Training and Education Science, Syiah Kuala University.

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