

## Ono Niha Mines Gold in Sihayo: Nias Community Migration in Mandailing Natal District Years 1980-2000

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### ABSTRACT

This study aims to examine the internal migration of the Nias community (Ono Niha) to Mandailing Natal Regency between 1980 and 2000, with a specific focus on the socio-economic dynamics surrounding gold mining activities in the Sihayo area. Methodologically, the study adopts the historical method comprising heuristics, source criticism, interpretation, and historiograph and is supported by Christopher Lloyd's structuralist approach to understand the interplay between structure and agency. The findings reveal that economic hardship in the place of origin and the lure of gold mining opportunities acted as primary push and pull factors. The discussion highlights how economic motives intersected with broader structural and cultural dynamics to shape internal migration patterns. This research contributes to the historiography of Indonesian migration by offering a nuanced understanding of the economic, environmental, and socio-cultural consequences of resource-driven mobility.

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## **INTRODUCTION**

Provinces in Indonesia between 1975 and 2004 had great diversity in economic and social outcomes, compared to very even social growth and progress. This was due to the influence of several factors, one of which was mining, such as in the provinces of North Sumatra, East Java and Kalimantan which experienced an increase in GRDP per capita which was largely driven by areas with mining. In addition, decentralization and the democratization process have resulted in increased economic inequality at the national and regional levels. These factors encourage inter-island migration, where low-income people often migrate to richer islands with better economic opportunities (Hengky Kurniawan, 2019)

Migration in Indonesia is caused by several factors, one of which is the slow rate of economic growth in the area of origin or rural areas. This factor further encouraged migration until during the New Order Government, areas with mining, especially gold mining, became the destination for migration (Setiawan, 2006).

Migration to gold mining areas has been recorded in world history, such as in California, in January 1848 the discovery of gold at Sutter's Creek has driven local migration to the area. In fact, President James K. Polk announced gold mining in California on December 5, 1848, within four years there was a major demographic shift, so that in the mid-1850s it was estimated to be the largest migration event with 4,000 migrant miners in 1848, which grew to around 100,000 in 1852. Similar events also occurred in Indonesia, migration to gold mining in West Java triggered by the 1997 Asian financial crisis and the fall of the New Order Government has caused around 26,000 illegal miners to migrate to Pongor. This event gave rise to a conflict between the Antam mining company and illegal miners in December 1998 (ANU Press, 2018).

Migration events of people to a gold mining area have also occurred since the Dutch colonial era, such as the migration of people from Java to one of the gold mines on the island of Sumatra, namely Lebong Tandai Bengkulu in 1908, namely the migration of workers sent from Batavia to Sumatra by the Centrale Commise van Emigratie en Kolonisatie van Inheem (Central Commission for Emigration and Colonization of Indigenous Peoples). Thus, in the early 19th century to the early 20th century, there was a large migration or movement of people to Sumatra, especially in Bengkulu. In addition, in the 18th century during the Dutch Colonialism era, the Minangkabau people also migrated to the Jambi highlands which were also gold mining areas. Gold is the earliest known precious metal in Indonesia and has been mined centuries ago in Sumatra. Various reports from Chinese and Hindu communities have dubbed the island of Sumatra as an island rich in gold. It is not known for certain when gold mining began, but this activity had been carried out long before the arrival of the VOC at the beginning of the 17th century (Maryono et al. 2014).

Historical evidence in the form of the remains of local gold mines has been found along the Bukit Barisan Mountains of Sumatra, starting from the Bengkulu area in the south, through Minangkabau and Tapanuli to Aceh at the northwestern tip of Sumatra. In addition, this region, which was previously

known as East Sumatra during the colonial period, is famous for its fertile soil. The many tobacco plantations that were very popular during the VOC era were an important factor that attracted immigrants to this region. The majority of immigrants were urban workers brought in by the Dutch to meet the quota of workers on the plantations, as documented in historical records. In addition, North Sumatra is famous for its fertile soil. The existence of migrant settlements in North Sumatra is not a new phenomenon, considering the demographic composition of the region which is characterized by a high level of ethnic diversity. With the many gold mining areas in Sumatra, it is undeniable that these areas are used as destinations for communities who decide to migrate, whether they are communities outside the Sumatra region or their own communities, either permanently or temporarily, such as the Padang community who have a tradition of migrating, or the Nias community who are known to have a history of migration in their tradition on Nias Island (S. Sartono, 1984).

Nias is an administrative district in North Sumatra. The indigenous people of Nias Island call themselves Ono Niha (children or descendants of humans), while Nias Island is named Tano Niha (land of humans) (Junaidi, 2023). The formation of the Nias Region as a division was based on anthropological considerations, however, previously there was no government covering the entire Nias area inhabited by the Nias Tribe. Since 1980, annual population growth in Nias has decreased slightly, from 2.95% in 1980 to 1.74% in 1990. The total fertility rate for Nias fell from 5.32 in 1990 to 4.11 in 1995, while North Sumatra in the same year experienced a decline from 4.29 to 3.17. Thus, Nias was viewed by the New Order government as an area plagued by various problems, including economic backwardness, primitive customs, and superstition. The gap between rich and poor, between big cities and small islands has caused Nias Island to experience an economic crisis due to the intensification of rice production that has not continued since the 1960s due to a lack of capital that cannot be met by household budgets. At first glance, the villages have many similarities with other poor farming villages in Indonesia, but the price of wedding dowries remains higher than elsewhere.

These factors have driven the people of Nias Island to migrate to other areas (Edward Peake, 2000). Migration in Nias society is not only a way out of the economic crisis on Nias Island, but is a long-standing tradition among them from generation to generation. (Naim, 1973). Even based on local oral tradition, it is said that the Nias people have a migration pattern that originates from a distant land and lands in Lazua Suasa and Gomo, before then spreading throughout Nias Island. Nias people often migrate to other areas, such as South Celebes and Sumba, especially during times of famine in search of economic opportunities. Therefore, migration is a tradition carried out by the Nias people, which is passed down from generation to generation, so that today, many Nias people live in various locations, and are spread across other regions in Indonesia. Migration of Nias people is generally triggered by economic factors, although they often face challenges in social integration and stigma as migrants (Sastri Sunarti et al, 2021).

Since the late 1980s, the migration of the Nias people has reached the Mandailing Natal Regency area originating from parts of the South Tapanuli

Regency with 8 sub-districts, namely Panyabungan, Siabu, Kota Nopan, Muara Sipongi, Batang Natal, Natal, Batahan, and Muara Batang Gadis in 1997. Its natural resources have quite extensive and fertile potential to be developed into agricultural areas, and have mineral deposits/reserves including coal, tin, gold, sulfur, iron, copper, zinc and silver. The immigrants cleared the forest and turned it into agricultural land by planting food crops. Mandailing Natal Regency has the first prospect of a gold mine discovered in 1998 which was a continuation of gold exploration in the Sihayo area since the late 1990s. Gold mining in Sihayo or Sihayo-Sambung Mining obtained a work contract (KK) permit issued by the Indonesian government in 1998 (Gibson et al, 2021).

Based on academic literature, there are three factors that are central to anti-migration attitudes, namely symbolic interests such as personal values and identification, the material interests of indigenous people and concerns about the threat of new groups. Thus, the main motive why indigenous people oppose migration is because of the increasing potential for market and labor competition with immigrants who have the same skills. Thus, it can be described that the entry of the Nias community into Mandailing Natal Regency has opened up new business opportunities for local residents. Likewise, the patron-client relationship between the Nias community and the ruling economic elite as a whole is indeed beneficial, but also causes resentment among the local population (Elias Nauman, 2018).

Ineffective control of population influx and the very wide diversity of ethnic and cultural backgrounds of migrants have pushed migration to the center of heated debate in receiving communities. In addition, migration to economically advanced areas has catalyzed (accelerated) the emergence of ethnic minorities with hybrid identities and divided loyalties that directly challenge traditional notions of ethnicity and tensions in relations between indigenous people and immigrants.

This imbalance is emphasized by the tendency of researchers to investigate attitudes towards migration by drawing on the extensive literature on racial prejudice (race, ethnicity, nation, and ethnic rights) in terms of predictive factors (non-attitudes and attitudes) and terminology, such as ethnic prejudice, ethnic exclusivism, anti-immigrant prejudice, ethnic discrimination, or prejudice against ethnic minorities.

This inconsistent terminology has the disadvantage that reported findings are not always directly comparable. The various labels that have been proposed reflect different traditions such as ethnic exclusivism, ethnic discrimination, anti-immigrant prejudice, xenophobia, prejudice against ethnic minorities, immigrant disdain, anti-immigrant sentiment, ethnic prejudice, anti-immigrant sentiment, or anti-minority attitudes. Differences in attitudes across countries may be due to different interpretations of what constitutes a migrant. In countries where citizenship is conferred on anyone born there, an immigrant is someone who is born abroad. However, in countries where citizenship is linked to ethnicity, an immigrant/migrant is someone of a different ethnicity, regardless of place of birth.

The overview of these prejudices used by researchers reveals that not all attitudes towards migration have an explicit ethno-racial component. In comparison, conceptual understandings of attitudes towards migration are less influenced by the prejudice literature, since when examined historically, migration can refer to very different stories, such as evaluations of migration policies or perceptions of the consequences of migration for the host society. In parallel with the investigation of the attitudes of the majority population, researchers should include measures to assess the experiences and treatment of migrant groups within the host society. A key gap in the literature is whether the presence of a large domestic minority shapes responses to new ethnic migrants. Although research consistently shows that symbolic aspects and concerns at the group level shape attitudes towards migration, evidence on the impact of material interests at the individual level is controversial. The self-interest perspective extracts the main motive why natives oppose migration as the potential for increased market and labor competition with migrants with similar skills (Alin M, 2010).

Research on the history of migration is something that needs to be done because it is known that internal and international migration are part of the history of every country in the world. Such as the issue of the struggle for authority to handle international cooperation in order to face the migration regime by the International Organization for Migration (IOM) and the United Nations High Commissioner for Refugees (UNHCR) which was caused by the surge of refugees and migrants to the European Union, making migration a top priority for the European Union and its member countries in 2014-2015.

Although not as big as the issue of international migration, internal migration is also important to study, because no matter how short the distance of the shift or movement of a community can have an impact on social life. Like in Indonesia which has a population of various tribes and nations, making internal migration that occurred in history one of the factors that shaped the cultural and social face of Indonesia today. (Kars de Bruije, 2017).

The description above encourages the author to raise the title of the research in the form of "Ono Niha Menambang Emas di Sihayo: Migration of the Nias Community in Mandailing Natal Regency 1980-2000". Based on the topic, there are several problems that are rooted in how the reconstruction of mining life in Mandailing Natal Regency in the past through the influence of the migration of the Nias community as a component of immigrants in the cultural landscape in the region. With the various problems that have been explained, the author feels that research on historical events related to the topic needs to be carried out again using historical methodology analysis to reconstruct the historiography of social history regarding internal migration in Indonesia. In general, the theory used is the migration theory in the Laws of Migration by Ernest George Ravenstein in 1885 along with other methodologies and approaches in order to achieve a historiographic model that is empirical and theoretical. Hopefully this research can be useful not only for individuals but also for the general public, especially in the historiography of social history, the history of migration and gold mining in Indonesia.

## **THEORETICAL REVIEW**

The main theme of this study is the history of migration with the topic of migration of the Nias community in Mandailing Natal Regency in 1980-2000. Migration is a fundamental aspect of population mobility, which refers to the geographical movement of a person or group of people who have moved from one place to another. In a broader sense, migration is a form of change in residence that includes various movements, both permanent and semi-permanent, near or far, which are influenced by several factors (Aris Ananta et al, 1998). Thus, to deepen research on social history, theory is needed as an analytical tool. According to Sartono Kartodirdjo, good historical research is by using social science theories as arrows that can direct historical research in enriching ideas, constructions, and interpretations in historiography. By applying social science theory in research, interpretations of social history can also be explained empirically (Sartono Kartodirdjo, 2017).

This study is related to the migration of the Nias community in Mandailing Natal Regency. Migration studies are a field that examines and studies the movement of people from one place to another by considering factors such as social, cultural, economic, and political factors that influence the process. Migration is one of the main determinants of population change, especially in terms of birth and death rates.

Migration can be classified as temporary or permanent migration, and can occur within a country (internal migration) or across internal borders (external migration). Migrants can be classified based on the distance they travel before their place of residence is recorded in the census. Some migrants make relatively short journeys, usually only a few kilometers from their place of birth.

A further distinction can be made between gradual migration and sudden migration, where sudden migration involves migrants who initially move from their place of birth to a new location, often quite far away, before finally settling in a new area. The geographical distribution of indigenous people, border elements, and foreign migrants collectively have a major influence on population dynamics in an area. The phenomenon of migration, whether carried out to find work or for other reasons, has a significant influence on the composition of the population and characteristics of the community. Based on several concepts and approaches that have been explained, it can be concluded that this study uses migration theory. The use of this theory is necessary because in social-based historical research, the use of appropriate theories and approaches is very important to analyze past events. It has been widely recognized that social history research requires a social approach that will facilitate understanding the social dimensions of the events being studied. The migration of the Nias community as the theme in this study is a history that has certain characteristics that are different from other migration patterns (Sartono Kartodirdjo, 1992). The use of migration theory in social history research has been carried out by previous historians since the 19th century, as evidenced by the Web of Science citation index, which explains that one of the fields of study that cites Ravenstein's article on "Laws of Migration" is social history (J. Trent Alexander et al, 2012). In addition, the article is probably the most frequently cited work in

migration studies. Using the Web of Science to search for citations to Ravenstein's work, it was found that the articles have been cited more than 350 times since 1974.

Ernest George Ravenstein's migration theory is a set of laws of migration that consist of several key principles that describe patterns of migration movement. Ravenstein distinguished migration by place of birth and citizenship, noting that some censuses classify the population by citizenship rather than place of birth. He also explained the concept of "dispersion" where populations are lost due to migration and "absorption" where populations are gained due to migration. Ravenstein found that migration often occurred over short distances and that large cities grew at the expense of rural areas. In addition, based on his research on the gains and losses due to migration in countries including the United Kingdom, Germany, the Netherlands, Belgium, Luxembourg, Switzerland, Austria, Hungary and the Balkan Peninsula, he concluded that migration was influenced by economic opportunities, legislation and geographical features. This approach helps to understand the overall impact of migration on a region (Ernest George Ravenstein, 1885).

The law of migration proposed by E.G. Ravenstein (1885) contains basic principles of migration such as the tendency to move short distances, gradual migration, migration flows that create return flows, and the tendency for women to migrate more domestically. Although referred to as a "law", this term is descriptive and was later developed further by Everett Lee (1966) in the form of a more comprehensive migration theory through the push-pull factors framework – the push and pull factors in migration. Lee also added elements of obstacles (barriers) and personal factors in influencing migration decisions. Push factors for migration include poverty, conflict, and lack of employment in the area of origin. In contrast, pull factors include economic opportunities, better social conditions, and public facilities in the destination area. Lee's theory strengthens the analysis of migration as a result of the interaction of various social, economic, and psychological aspects. The main hypothesis of this study is that the migration of the Nias community to Mandailing Natal in the period 1980–2000 was driven primarily by economic factors and structural policies that encouraged socio-cultural shifts, and that the presence of this migrant community brought a dual impact in the form of local economic growth as well as the emergence of social and ecological tensions in the destination areas.

Historically, the migration of the Nias people to Mandailing Natal Regency in 1980–2000 reflected internal migration patterns due to weak economic conditions and attracted by the potential of natural resources, such as gold mines in Pungkut and Sihayo. In addition to economic opportunities, village development programs after Village Law No. 5/1979 also encouraged the migration of the Nias people due to the institutionalization of a government system that replaced their traditional customary system (Banoa), eliminating the formal role of customary law. The neoclassical economic approach explains migration as an effort by workers to seek higher wages in other areas, while Boeke's dualism theory highlights how workers bear the burden of economic risk. This approach enriches the understanding of structural inequalities that

drive migration. In this context, cultural theory and landscape phenomenology help explain how Nias migrants bring social values and cultural identities that adapt to new environments. Migration is not only about economics, but also a process of socio-cultural interaction and the formation of new cultural landscapes. Therefore, migration studies require an interdisciplinary approach that includes geography, economics, anthropology, and history.

## **METHODOLOGY**

This study uses a historical method that includes four stages: heuristics (collecting sources), criticism (verifying sources), interpretation (interpreting data), and historiography (writing history). The interpretation stage is supported by theories and approaches, including Christopher Lloyd's structuralism methodology, which emphasizes the relationship between social structure and human agency. This approach is relevant in analyzing migration as a complex social phenomenon, considering economic, social, cultural, and geographical factors simultaneously.

Structuralism views society as a system that is formed and reproduced by human action, while limiting behavior through rules and social relations. This approach also allows for causal analysis of social change and societal structure, bridging between individuals and the system as a whole. In the context of social history, this approach strengthens understanding of the dynamics of society, including in the case of the migration of the Nias people to Mandailing Natal. Historiography as the final stage aims to reconstruct past events objectively based on verified sources. Emphasis is placed on chronology, logical narratives, and the influence of historical ideas on society. The main sources of this research consist of archival documents, colonial reports, statistical data, and historical maps obtained from ANRI, the National Library, BPS, and digital sites such as Delpher.nl, KITLV, and Leiden University. These sources go through external (authenticity) and internal (credibility) criticism before being analyzed theoretically in the interpretation process and compiled in the form of historiography as the final result of the research.

## **RESULTS**

### ***Gold Mining in Mandailing Natal***

Gold is a precious metal that has long been known in Indonesia, especially in the regions of Sumatra and Kalimantan. Gold mining activities in the past were carried out traditionally on alluvial deposits or gold placers in rivers, with an organizational system involving thousands of workers. Although its production is not recorded with certainty, the existence of gold in ancient times has attracted the attention of many parties, including foreign immigrants from China and India.

Ancient gold mining was carried out using simple methods, such as panning and making tunnels or wells in areas with high gold concentrations due to the weathering process of rocks in the highlands. However, in the 1980s, many traditional mines were no longer economically profitable because exploration was difficult and expensive, except in locations with gold concentrations that had been separated from their parent rocks. Since ancient times, Sumatra has been

known to be rich in gold resources, even before the arrival of the VOC. A number of large kingdoms such as Pasai, Panai, and Minangkabau developed around areas producing precious metals, and their ports actively exported mining products. Along the Bukit Barisan Mountains, traces of local gold mining activities have been found, including in the area that is now Mandailing Natal Regency.

Mandailing Natal Regency, which was officially formed in 1997 from part of the South Tapanuli region, is known to be rich in natural resources such as gold, copper, and coal. Community mining activities have long been carried out in the Batang Natal and Batang Gadis rivers, where local people still pan for gold traditionally with quite profitable results. Data from 1982 recorded that local residents could earn a monthly income equivalent to IDR 5-7 million in current currency. One of the largest gold mines in this area is the Sihayo project, which has been under the work contract of PT Sorikmas Mining since 1998. This area is located in the highly prospective Sumatran Fault Zone, adjacent to the large Martabe gold mine. The Sihayo project covers an exploration area of 66,000 hectares and focuses on developing gold in Permian-aged limestone and volcanoclastic sediments.

The gold deposits in Sihayo are categorized as sediment-deposited disseminated gold. PT Sorikmas Mining together with business partners PT Aneka Tambang Tbk and Sihayo Gold Limited from Australia started drilling in 2019 as a continuation of exploration since 2009. This project is an important milestone in the modernization and development of gold mining in Mandailing Natal with its great economic potential.

### ***Nias Community Mining Gold in Mandailing Natal Regency***

Since the early 1980s, the Nias community began migrating to Mandailing Natal Regency to seek a better life, especially through gold mining activities. They utilized former mining locations abandoned by the Minang people, such as in Huta Godang, and mined traditionally using panning techniques. Their presence enriched the socio-economic dynamics of the region by introducing new knowledge and practices in mining management.

The contribution of the Nias community to the mining sector created a significant economic impact. These mining activities opened up employment opportunities, increased incomes of the population, and encouraged the growth of local infrastructure such as roads and markets. However, along with the increase in economic activity, illegal mining also began to flourish, causing environmental impacts such as river pollution and land damage. Conflicts between miners and local governments began to emerge, especially regarding mining permits and management. The government tried to regulate mining activities, but the community felt that law enforcement often ignored their economic conditions. One conflict occurred in Hutabargot Nauli, where the regulation of illegal mining sparked tensions with the community who relied on mining as their main source of livelihood.

Illegal mining activities (PETI) continue because they are considered more profitable than other jobs. However, dangerous working conditions are often

ignored. Tragedies such as the collapse of a mine in Lingga Bayu District in 2022, which killed 12 female miners, are clear evidence of the risks faced by communities in this activity. The local government and law enforcement have stepped up efforts to curb illegal mining. The Deputy Regent and community leaders such as the Chairperson of the DPD KNPI Mandailing Natal have called for the closure of illegal mines. However, major challenges remain, such as the involvement of individuals and a lack of supervisory resources that make law enforcement less than optimal.

Overall, gold mining activities by the Nias community in Mandailing Natal reflect the dilemma between economic needs and environmental sustainability. While this activity provides income for many families, environmental damage, social conflict, and safety risks are serious challenges. Therefore, a fairer, more inclusive, and sustainable approach is needed so that mining is not only economically profitable, but also pays attention to social and environmental aspects in a balanced manner.

## DISCUSSION

### *Impact of Nias Community Migration on Gold Mining in Mandailing Natal Regency*

The migration of Nias people to Mandailing Natal occurred due to various factors, including the search for employment, natural disasters, and unstable economic conditions in Nias. Mandailing Natal Regency, with its abundant natural resources, especially gold, has become an attractive destination for migrants. One of the most striking impacts of this migration is the change in the social structure of the community. The presence of Nias migrants changes the dynamics of the local community. On the one hand, they bring new skills and knowledge in gold mining. However, on the other hand, various social conflicts arise, including shifts in social and cultural interaction patterns. Research shows that conflicts between migrants and local residents often arise due to differences in perspective on mining practices and resource management.

This migration also affects the mindset of the community. Local communities that previously relied on agriculture began to shift to gold mining activities. This caused a shift in values and norms rooted in an agrarian culture to a mining culture. In some cases, this led to internal conflict within the community, where traditional values were ignored for short-term economic gain. Economically, the migration of the Nias community has had complex impacts. The presence of new gold miners has increased local economic activity, created jobs, and increased community income. However, the conversion of agricultural land to mining areas has resulted in a decrease in agricultural productivity, which was previously the main source of community income.

Based on research, farmers who convert their land for mining often experience an increase in income in the short term. However, dependence on mining can be detrimental to the community in the long term, especially when gold prices fluctuate and resources begin to run low. Gold mining, especially when carried out illegally or without permits, has serious environmental impacts. This activity is often accompanied by deforestation, water pollution, and ecosystem

damage. Waste produced from the mining process, such as mercury, can pollute rivers and affect the health of local communities.

Research shows that the impact of pollution from mining waste has a negative impact on community health and local ecosystems. This raises concerns among communities about the sustainability of natural resources and their long-term health. Conflicts between communities and local governments often arise over mining permits. Local communities feel ignored in the decision-making process regarding resource management. Research shows that dissatisfaction with the government can trigger protests and social tensions. The impact of Nias community migration on gold mining in Mandailing Natal Regency between 1980 and 2000 is very complex. Although it brings economic opportunities, this migration also poses significant social, economic and environmental challenges. It is important for all parties, including the government, communities and other stakeholders, to work together to manage resources in a sustainable and inclusive manner, for the welfare of all parties.

## **CONCLUSIONS AND RECOMMENDATIONS**

The migration of Nias people to Mandailing Natal Regency since the late 1980s is part of the internal migration phenomenon in Indonesia driven by economic factors, especially job opportunities in the gold mining sector. This migration is not only a survival strategy, but is also related to the traditions and culture of Ono Niha. Their presence has a double impact: accelerating local economic dynamics but also causing social tensions, especially related to job competition and socio-cultural integration. This phenomenon reflects the general pattern of migration in the context of economic inequality and exploitation of natural resources, as has also occurred in the history of global mining. Through Ravenstein's theory of migration, this study emphasizes the importance of understanding the role of migration in shaping Indonesia's socio-economic landscape, including how migrants face the challenges of adaptation and recognition of identity in new areas. This study is expected to contribute to the socio-economic historiography in Indonesia. From these findings, it is recommended that local governments develop sustainable mining policies and strengthen local workforce training so that there is no over-dependence on the informal sector. Inclusive policies and protection of migrant rights also need to be enforced in order to maintain social and economic balance. Moving forward, further research combining historical, anthropological and ecological approaches will be essential to better understand the long-term impacts of migration on societies and the environment. Suggestions for Further research is recommended to combine historical, anthropological, and ecological approaches to gain a deeper understanding of the long-term impacts of migration on the social structure of communities and the environment. Comparative studies between regions experiencing natural resource-based migration can also be conducted to identify general patterns and local specificities in conflict management, social integration, and resource loss. In addition, a gender approach in the study of Nias migration can enrich the analysis of the role of women in the migration process, social integration, and cultural transmission in destination areas.

## FURTHER STUDY

Future research could delve deeper into the long-term socio-cultural impacts of the Ono Niha migration to the Sihayo mining area, particularly examining how integration, identity preservation, and inter-ethnic relations have evolved beyond the year 2000. Comparative studies involving other migrant communities in similar extractive industry contexts could also provide broader insights into patterns of adaptation, community resilience, and the socio-economic dynamics influenced by mining activities. Additionally, exploring the role of local governance and corporate social responsibility in mediating community transformation would further enrich the academic discourse on internal migration and resource-based development.

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