

# Community Support System for International Women Workers *A Sociological Study in East Java Villages*

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**Keywords:** women migrant workers, community support system, gender and family, qualitative methodology.

**Abstract:** This paper is intended to analyze the lives of International women workers from a different point of view that is to reveal the lives of their families in the villages of origin. This paper is based on a study conducted in 2 (two) villages in East Java Province; there were the village of Arjowilangun, the Region of Malang and the village of Jetis, the Region of Madiun. The study using the Feminist perspectives based on qualitative research, incorporating quantitative data. The subjects of this study for two areas of study were 20 informants and 200 respondents of the family members, community leaders, former International women migrant workers and their neighbours. The data collection techniques were indepth interviews dan interviews using questionnaires. The facts indicate that problems faced by women working abroad were the absence of wife and mother figures in the lives of the families left behind for a long term. Accordingly, the families have developed specific mechanisms for maintaining the integrity and well-being of their families. This paper provides an analysis of the important roles of the community support system for the lives of their families in the villages.

## 1 INTRODUCTION

East Java Province is one of the four biggest areas in Indonesia as the places of origin of women working abroad to neighbour countries. It is obvious that problems faced by women and their families did not deter the Indonesian women to work abroad. Previous studies on the issues of International women migrant workers more focused on the problems faced by women migrant workers in the process of departure and return, and their problems they faced overseas. Previous studies also focused merely on the law perspective since there were many violations of the rules in the handling of International women migrant workers in Indonesia.

Basically the issues of International migrant women workers is not only the problems faced by women themselves, but also the problems faced by their families left behind. Working abroad for women are promising, but the work risks also very big either in other countries as well as problems of family members in the Village. The previous study shows that vulnerability of women working abroad begins from the problems faced by the family left behind since the main goal of women working overseas is to

contribute family income in order to improve the family welfare (Susanti H, Emy. 2011)

Based on the fact that the number of women migrants working abroad from Indonesia increase significantly, this paper is intended to analyze the lives of International women workers from a different point of view, that is to reveal the lives of their families in the villages of origin.

An understanding of the family ties and community support system are very important as this can reveal social realities behind the facts that some women still work abroad with many risks and problems. The paper try to uncover how the family in the village back home survive and maintain the integrity of the family and even increase the family welfare and education of their children. Finally, the paper is also intended to explain how important the community support system in the Village back home for the lives of women migrant workers and their families.

Working abroad as a migrant female worker promises great salaries, but the risks to be borne out are also great both in other countries and the problems of family members being invited and abandoned. Through this study is expected to contribute to the complexity of the problems faced by migrant women

migrant workers abroad, especially their families residing in the country.

Most of the migran women workers status have been married and even many have children. As part of the family, children are the ones who most need the role of family and parents. Parents have an irreplaceable obligation to the child. Caring, nurturing, and educating children can not be fulfilled when parents work as migrant workers abroad.

Working abroad as a migrant female worker promises great salaries, but the risks to be borne out are also great both in other countries and the problems of family members being invited and abandoned. The vulnerability of migrant workers should be detected and initiated from the most basic of knowing the response to the knowledge of women workers who will plan to become migrant workers, being a migrant worker, and stop / have become women migrant workers. This paper is intended to unrevealing the complexity of the problems faced by women workers abroad, especially their families who were left in the country.

This paper is based on a study conducted in 2 (two) villages in East Java Province; there were the village of Arjowilangun, the Region of Malang and the village of Jetis, the Region of Madiun. The study using the Feminist perspectives based on qualitative research, incorporating quantitative data. The subjects of this study were family members, community leaders, former International women migrant workers and their neighbours. The data collection techniques were indepth interviews (20 informants) dan interviews using questionnaires (200 respondents).

## 2 THE POWER OF COMMUNITY SUPPORT SYSTEM IN THE VILLAGES

Community in the Origin Village of women migrant workers has proven to have developed a support system for the family's survival. Various forms of community support each has its own strength. The following describes how the strength of the community support system for the survival of the former women migrant workers and their families. From the data in table 1, it is seen that those who participate in handling problems in domestic tasks, such as cooking, cleaning house, washing clothes and so on about half of the family of women migrant workers that handles are husband / wife's parents (48.3%). Similarly, if there is a problem for the care of children for those who still have children under 7 years, about half of the women migrant workers families are surrendered to the husband / wife's parents, although the husband's own role in childcare affairs is quite large (23.8%) more or less the same The magnitude of the role of the husband with the role of other larger children, neighbors and other parties in helping the affairs of parenting (28.6%). Meanwhile, to handle the problem of children's learning, women migrant worker's families in addition to relying on the role of parent husband / wife (36.9%) and other relatives, such as older children or neighbors and others such as by participating in tutoring / tutoring (39.3%).

Table 1: Problems faced by families in Malang Regency.

No	The Problems	Who handling the problems							
		Husband		Parent/ Parent In Law		Extended Family's Members		Neighbors	
		F	(%)	F	(%)	F	(%)	F	(%)
1.	<b>Domestic Burden</b>	24	20.0	58	48.3	6	5	32	26.7
2.	<b>Parenting</b>	20	23.8	36	42.8	4	4.8	24	28.6
3.	<b>Take care of Child's learning at home</b>	16	19	31	36.9	4	4.8	33	39.3
4.	<b>Handling Sick Child</b>	26	31.0	36	42.9	6	7.1	16	19
5.	<b>Handling Sick Husband</b>	36	30.0	49	40.8	4	3.4	31	25.8

\* Source: Primary Data

Meanwhile, when facing the problem of sick children, about half of the women migrant worker's families rely on the assistance of the parents in law (42.9%). Thus also the case when the husband is sick, about half of the families of women migrant workers also rely on the assistance of husband / (40.8%). This shows that the problems faced by women migrant workers families revolve around domestic affairs, children's affairs and husband's affairs can basically be handled. As stated by the husband of women migrant worker;

*" ..... I take care of myself... assisted by my mother as well .... also by my brother.... so it's not a problem .... equally help each other and understand each other "(Mr. Damai, 50 years old, Husband, Arjowilangun Village, Malang Regency)*

Nevertheless, from the data obtained in Arjowilangun Village, Malang Regency shows that this problem is not too much of a problem because of the role of extended family, relatives, especially in domestic affairs, parenting, child and husband affairs

when ill. Data obtained in Arjowilangun village of Malang shows that only the child's learning affairs role of other parties such as neighbors and guidance learn more help.

Furthermore, compared with the problems faced by the families of women migrant workers in Arjowilangun village of Malang, the problems faced by women migrant worker's families in Jetis Madiun Village showed a slightly different picture. In relation to the handling of domestic tasks such as cooking, washing clothes, cleaning the house, the women migrant worker's families in Jetis Madiun Village relies on the assistance of the husband / wife's parents (36.25%). Nevertheless, the role of children, neighbors and other parties in handling domestic affairs is also quite large (26.25%). Then for the handling of childcare affairs, the role of husband / wife parents is quite large (29.03%), although the other children, neighbors and other parties are also quite big (29.03%), so the role of husband is also big enough in child care (22.58%) (See in table 2).

Table 2: Problems faced by families in Madiun Regency.

No	The Problems	Who handling the problems							
		Husband		Parent/ Parent In Law		Extended Family's Members		Neighbors	
		F	(%)	F	(%)	F	(%)	F	(%)
1.	<b>Domestic Burden</b>	23	23.00	36	36.00	15	15.00	27	27.00
2.	<b>Parenting</b>	23	23.00	29	29.03	19	19.00	29	29.03
3.	<b>Take care of Child's learning at home</b>	15	24.19	13	20.97	13	20.97	21	33.87
4.	<b>Handling Sick Child</b>	20	32.26	19	30.64	13	20.97	10	16.13
5.	<b>Handling Sick Husband</b>	45	56.25	13	16.25	0	0	22	27.50

*\*) Source: Primary Data*

As for the handling of problems related to sick children and sick husbands, it is seen that the role of husband is quite big in handling sick children (32.26%), as big as the role of husband / wife (30.64%). For the handling of husbands when sick, most of them play more than half are husbands alone (56.25%), meaning that the husband himself is trying to handle himself when sick and can be overcome. A substantial role is also provided from children, neighbors and others such as health workers (27.50%) for handling when the husband is sick.

Comparing the reality in Arjowilangun Village Malang and Jetis Madiun Village about the problems faced by the families of domestic workers to handle domestic problems, raising children, learning children, when children and husbands are sick, show a slightly different pattern and tendency. In Jetis Village of Malang Regency, the role of husband is greater in the effort to handle family problems, especially when handling the sick (56.25%) compared to the husband's handling role when sick in Arjowilangun Village, Malang Regency (30.0%).

Understanding the problems of families of migrant workers in the area of origin can be seen from the problems most often faced by children. Realities in Arjowilangun Village, Malang Regency and in Jetis Village of Madiun Regency turned out to show that basically the children of WOMEN MIGRANT WORKERS in the area of origin did not experience significant problems. It is shown from the data that most (64.28%) of children in Arjowilangun village of Malang can be categorized as having no problems when left their mother's work abroad. Even in Desa Jetis Madiun, children who have no problem (82.25%) when abandoned their mothers abroad much more than children in the village Arjowilangun Malang.

Although there are generally no problems with the children, but children in Arjowilangun village of Malang have few problems with education, where 16.67% of children have educational problems. The educational problem here is apparently related to the guidance of the child's learning.

From the data obtained, it can be said that the children did not experience significant problems. This can be evidenced from the reality that the children migrant workers do not have difficulty completing the school, and even some who excel in school. A woman migrant worker's husband recounts the following

*" .... Thanks to God, my first son is a good student and got a good achievement .... I also entrust my son to his teacher to advise my son if there is something wrong at school .... I tell the teacher that his mother is working overseas so if there is anything please help my son ...."* (Mr Ali, 38 years old, husband, Jetis Village, Madiun Regency)

Finally it can be deduced that contrary to the general assumption that many children of women migrant workers are problematic, this study shows that in general, the children did not experience significant problems when their mothers leave for their jobs abroad.

Table 3: Sources of money loan.

No.	Sources	Madiun Regency		Malang Regency	
		F	%	F	%
1.	Parent / Parent in Law	5	6.25	10	8.33
2.	Members of Extended Family	33	41.25	43	35.83
3.	Neighbour	7	8.75	6	5

No.	Sources	Madiun Regency		Malang Regency	
		F	%	F	%
4.	The Boss, Cooperative	2	2.5	12	10
5.	Never Borrow Money	33	41.25	49	40.84
<b>Total</b>		<b>80</b>	<b>100</b>	<b>120</b>	<b>100</b>

\*) Source: Primary Data

The following discloses a community support system for husbands and children left behind by their wives and mothers for long periods of time. The acceptance of the village community is certainly very helpful for women migrant worker's families to maintain the family integrity. As for their wives and mothers, they return to the village at least after 2 years working abroad. Women migrant workers from Arjowilangun Village Malang, more than half (60.22%) return to their village every 2 years. Even about one-third of women migrant workers have never been home, or returning to their village every for 3 years (28.41%). Similarly, women migrant workers from Jetis Madiun Village, almost half who returned to their village every 2 years (40.3%), even more than half of women migrant workers from Jetis Madiun Village returned to their village once every 3 years (28.41%). Nevertheless, the families can still maintain the integrity of the family thanks to the long-established community support system because in the village there are many women working abroad.

Especially when the migrant worker returns to his village, it appears that when the women migrant workers return to the village they only stay in the Village for a while, the majority stay 1 month or more. If the wives of migrant workers migrate to work contracts, they can stay in the village longer, but if they come home on leave when they are under contract, they only stay in the village for a maximum of one month. See data on time Returning migrant workers to their respective villages, this depends on their willingness to renew the employment contract or not. Whether they can still work with one agency, one employer and the same country, or one agent with a different employer or country.

The absence of wife and mother's role does not overly disturb the survival of the families of migrant workers in their home villages as they develop specific mechanisms to utilize information technology, as is described by the husband of the following migrant workers; (Mr. Damai, 50 years old, woman migrant worker's husband, Community Leader, Arjowilangun Village, Madiun). It appears that the families of women migrant workers have

developed specific mechanisms to continue to maintain their family whilst living separately for many years. One of the mechanisms they develop for the survival of families is related to the psychological condition of family members is to use the sophistication of information technology. The ease of calling abroad is very helpful families to stay in communication between their husbands, wives and children.

Furthermore, socially the village community is also very supportive with the shift of social values and norms that are built through social discourse that everyday developing in their life. As expressed by a woman migrant worker's husband the following shows how the values and social norms about the role of women in the family that apply in the life of the community of Jetis Madiun Village. The explanation told by the husband of woman migrant worker showed the community support system to the existence of women migrant workers' families has been built in such a way (Mr Purnomo, 45 years old, husband, Jetis Village, Madiun Regency).

It happened because in Jetis village many women work abroad since many years ago. That is why village community does not look at odd family without the existence of wife or mother of their children. A Village Leader who is also husband of woman migrant worker also explain how the community support system for family has been built through a long process. Ideal family values and norms are also shifting. The social facts show how social discourse develops in the village communities and where their families live.

This condition in the village is certainly very helpful for women migrant workers' families so that they feel psychologically accepted by the community of the village, even this can be said as a form of support of the community for the existence of women migrant workers' families living comfortably in the village. The social discourse that develops around the family's social order can also be identified from the narrative of the children of migrant workers as they reflect the values and social norms of the young generation. One of woman migrant worker's daughter said the following;

*"..... should be a father who works to earn money .... but looking for work is not easy ..... such in the village, besides here the wife who works abroad also common..... especially the reason of working overseas is for the benefit of me and my family at home .... so for me whoever is working for a living not a problem ..... that is important to support each other and communication is running smoothly ...."*

(Ms Krisdiana, 18 years old, daughter of women workers, Jetis Village, Madiun Regency)

What a woman migrant workers' son said shows how the social discourse that develops around family life for the younger generation shows how a 'gender ideology' shifts around the role of their mothers and fathers. It clearly shows that the Village community is well-receptive to the presence of women migrant workers' families. The acceptance of the village community to the presence of women migrant workers' families is obvious. The community supported the status and role of women working abroad despite their 'ideal' admission of women does not have to work much less abroad.

Thus it can be concluded that the survival mechanism of the women migrant workers' families in the village of origin is based on community support system. The traditional community support system developed social ties between families and neighbors and youth societies. The modern community support system was the use of new information technology and modern social institutions such as counseling institutions and cooperatives. A husband also tells how the village strongly accept the existence of family workers as described:

*"Yes it's normal ..... because here in the community is common wives working abroad, so the possibility of people talking negatively is not there ...." (Mr Supriyanto, 40 years old, husband, Malang Regency)*

As mentioned by the husband of woman migrant worker above, it clearly shows how the community support system that has been built naturally for many years so that the families survive and were able foster the integrity of their families. In addition to the community support system built in the village of origin, the following also described the support system provided to women migrant workers' families from Government and Private.

Furthermore, the following illustrates the community support system that is institutionalized into a social institution. In Malang Regency grow welfare of the community develops well thanks to the existence of people who work as migrant workers. This is also assisted by the support of community built by village apparatus and citizens in order to advance the village into a better village. The families left behind also communicate more with the "Senang Hati" Cooperative in the local village. This cooperative also helps to monitor the condition of overseas migrant workers. Occasionally,

cooperatives committee go to the destination country to monitor the facilities received and the problems faced by women migrant workers. Manpower Supplier which standby in destination country. In addition to monitoring the condition of Women migrant workers, this cooperative also empower the families and the former or retired women migrant workers by providing capital as well as the convection business belonging to the cooperative whose employees are the families women migrant workers. Cooperatives who have built community support systems are spoken by a Cooperative Management as follows;

*"We, in the Cooperative, help to monitor the migrant workers who are abroad. Its main function is to empower former migrant workers to be self-sufficient .... and not to fail in their own country .... So that they are not always to be separated with their family"* (Mrs Ririn, 35 years old, Committee of The 'Senang Hati' Cooperative, Malang Regency).

This cooperative also acts as a deposit container for the international migrant workers who want to save the income earned during the migrant worker, so that when the return will still have results. With this cooperative, the international migrant workers also get a mutually beneficial relationship and able to provide good prospects in the future, both for migrant workers and families, as well as for the Cooperative "Senang Hati" itself.

Meanwhile, growing youth institutions called HIMPPIS which is a community in Arjowilangun a local village youth association called 'HIMPPIS'. This institution is a place for groups of youth in the Arjowilangun village, Malang Regency organize activities for youth.

These activities include activities that must be done annually in the village and supporting activities. Annual activities are always done is a clean village that is also celebrated while celebrating Indonesia's Independence Day in August. Almost all village youth become members of this HIMPPIS. Girls are teenagers with levels ranging from junior high school to infinity. Peen who have not yet married also became senior for new members to advance Arjowilangun Village.

Unlike the conditions in Arjowilangun Village, Malang Regency where community support system has been developed and institutionalized, in Jetis Village, *Dagangan* Sub-district, Madiun Regency there is no institutional community support system that able to facilitate related to women migrant workers. Village apparatus only serve the needs

before the departure of migrant workers and distribute the income of migrant workers sent by postal money orders sent using the village address first. While in Madiun, the community support is only economically limited to Village Unit Cooperative (KUD) which serves mandatory savings and loans. Most of the members are farmers, traders or entrepreneurs who develop in Jetis Village. There is no container that helps women migrant workers' family to manage related finance with the economic field. The existence of Pagottan Sugar Factory was not too much to help the economy of the surrounding residents. CSR is done only limited to the provision of groceries in the milling season. Recruitment of employees from the surrounding villages is quite limited. This also causes the unemployment rate in Jetis Village is still high. In addition, the implementation of MSMEs is not running maximally, so if people want a live improvement, must get out of the village to find livelihoods that can be used for daily needs. In the field of youth, this Jetis Village does not have a fairly specific *pemudaan* community. Youth -the village drivers are only activated in connection with the activities of the mosque alone. Not many *Karang Taruna* are owned by Jetis Village. And *Karang Taruna* Jetis Village also does not run actively unless there are big celebrations like Indonesian Independence Day, New Year, and Other Religious Activities. Spoken by the husband of women migrant worker follows clearly describes the support of family and village communities as follows

*"..... the neighbor and the community members here are very good to us.... because almost all of these villagers work to become migrant workers abroad, men and women .... there is no job for villagers who only graduated from junior high school .... "* (Mr. Ali, 38 years old, husband, Jetis Village, Madiun Regency)

It appears that the families of women migrant workers have developed specific mechanisms to maintain the integrity of their families despite living separately for many years. The community support system for the families of migrant workers in East Java can be categorized in two, namely traditional community support systems and institutionalized community support systems. The more traditional community support system take place through the mechanism of externalization of social values and norms that are reproduced from one to next generations. The mothers and wives working overseas are considered as a family hero who can solve economic problems in their families.

### 3 SOCIOLOGICAL--FEMINIST PERSPECTIVES ON GENDER RELATIONS IN THE MIGRANT WOMEN'S FAMILIES AND COMMUNITY

The sociological feminist theory in this paper is derived from Foucault's theory of power relations. Foucault describes power from the side of social discourse. According to Foucault (Foucault, M, 2002: 102-110), a discourse can dominate the human mindset over a particular worldview. In addition, discourse is also a source that can change the view of a human person who will be able to regulate the social body and individual body. The discourse is the knowledge gained by man when he gets a new thing in explaining the same thing. New views derived from new knowledge possessed by a human can influence other mindsets and then new knowledge affects the mindset of a group of communities or society at large. Foucault explains that discourse is able to dominate a time in history and a place in the world so that humans have a certain frame of mind or worldview in explaining a thing.

Foucault's thinking implies a close connection between knowledge and power. Power exists when a person has knowledge. When that knowledge is acquired and the ownership increases, the share of power will always increase. As mentioned before, the power relations described by Michel Foucault argues that power is not only because of material possessions, but knowledge is also related to the power that exists. Knowledge is also not derived from formal education alone but the knowledge is the ability of the surrounding environment to provide new culture and discourse in the change of mindset, social behavior and decision making in determining decisions, mainly related to household.

Culture itself, not just based on the culture that is in the community only, but culture means a return to its definition, that is, the customs of society. And the habit of influencing the change of power relation is obtained from the new environment, not just the environment. The further a person enters a new world, outside of the domestic world, then a person, especially a woman, will increasingly abandon the old culture and use her new culture which is then applied in her daily life and ultimately influence the power relation within the society, especially the family environment.

The use of power is as a form to build the human (female) ability to attach a meaning to the human experience. The power possessed by man or woman in particular is to have its own meaning in accordance with what they run. Women who work as migrant

workers abroad bring up roles relating to the substitution of his role as a mother, a housewife and a woman working in the public sector.

The role that belongs to a possessed knowledge to get their own mastery in accordance with their mindset and meaning they have on the role they run. The roles that women have given meaning to women according to their role. Then they perform the role according to the meaning they understand (mindset). Produce one's own beliefs or meanings for others around the role that he does that keeps him in that position. Furthermore, the role power that women have to produce a knowledge that then processed into a discourse to gain power.

These women's powers still have to be monitored for what women have. The existence of men and the values and norms that exist in society make women have control for themselves. As Foucault discloses, humans must still assess what should be done and should not be done in connection with existing knowledge and cultural knowledge that can be used as a guide to behave.

Meanwhile, using the Feminist Theory, this study shows how the support of the community takes place, particularly with regard to the gender relations. The facts indicate that the economic contribution of women migrant workers as domestic workers have a positive impact on economic welfare of their families. However, unlike the life and condition of other villages of international women workers, this Arjowilangun village is a developed area where many migrant workers did not return to work abroad. Therefore, Arjowilangun village since last year was declared by the Local Government as a successful international women migrant workers' area.

The absence of the wife and mother in the life of the families have developed specific mechanisms for maintaining the integrity and well-being of their families. It seems that the families managed to develop a specific mechanism to maintain the unity of their family's live. The mechanism of family life of migrant women in Arjowilangun village, East Java Province, relied on two things, namely the traditional community support system and the institutionalized community support system.

Besides bringing revenue or income, the women migrant workers also bring the values and social norms that they get in the countries where they work. The study shows that the family welfare in the village back home has improved. At the same time, there were changes in terms of social and cultural values in the lives of women migrant workers and their families back home. In other words, there have been a social support system in the lives of women migrant workers and their families back home, particularly in the gender relations.

Feminist Perspective argued that 'gender identities are not fixed but rather are continually constructed in particular times and places' (Hamilton, R. in Cook, Nancy, 2007). The gender identities in this community are continually constructed during the absence of women as wife's and mothers of the children's for years. Therefore, the process of shifting in gender relations take some forms. In everyday life, household management is generally done by the husband, such as cooking, cleaning the house and child care. The children help their father to take care of other child when they we sick. The family usually get the assistance from the grandmother and aunt to take care of the sick children. So it can be said that the problems faced by the families successfully addressed and managed through the role of husband and children themselves.

The husbands of migrant women developed a mechanism that supports the sustainability of their household without the presence of wives. In this Arjowilangun village, the majority of husbands never cheat and no divorce. In this village also growing family-run consulting service along with Cooperative activities. In the Arjowilangun village rapidly growing economic system in the form of Cooperative 'Senang Hati'. It underpins cooperative economic needs of migrant families abroad through the activities of savings and loans, working capital loans, marketing product and helped monitor the condition of migrant workers abroad.

The social interaction and the social roles of the family's members in the community based on the values of gender egalitarian. It has been argued that gender egalitarian values were reproduced from one generation to another, that was women working abroad to meet the families' needs in order to solve the economic problems. The community did not see a family without the presence of wives and mothers as seen no good, otherwise the communities see women migrant workers' families as successful families. This successful proven from the improvement of their economic conditions and their families unity. Besides, for families and communities, the husband taking care of domestic affairs and children was not something that is a disgrace, even very much appreciated and supported by relatives and the community.

This study indicates that the values of egalitarian gender relations was the basic family survival mechanisms of migrant women and this was supported by the community. Based on the values of egalitarian gender roles for men and women, the problematic issues for the family of migrant women workers in the Village in addressing domestic affairs can be resolved. The egalitarian gender division of labor within the family was applied, dividing the roles of husband, wife and children. This more egalitarian

gender relations was also supported by the community through the traditional institution such as extended family and neighborhood, and also the growing institutions such as Cooperative.

It is obvious that many of the problems faced by families of women migrant workers in the Village were not resolved and the nuclear family may even be broken when the gender relations was less egalitarian. In this case, families of migrant women and the community becomes vulnerable. Therefore, an understanding the shifting process of gender relations is very important since the gender relations are the basis of social relations in community life.

#### 4 CONCLUSIONS

The majority of women migrant workers were in a productive age category with formal education majority have high school education. While the destination of the Country for the most female workers were Taiwan and Hong Kong. The majority of female migrant workers work overseas for 4 years or less, but some migrant workers have worked for more than 6 years. Revenue earned by majority of women migrant workers was at least 4 million rupiah per month. The migrant workers originally worked abroad half of them were invited by friends / neighbors, and some were invited extension workers from labor agencies (PJTKI).

The problems faced by the families of women migrant workers abroad living in the area of East Java Province found in this study revolve around issues of education and care for children. Nevertheless, children benefited from the rapid development of information technology and institutions outside the nuclear family. The husband can also overcome the problem of child care and education. The majority of these families are left by their mothers abroad when their children were under five. In the daily life of household management is generally carried out by husbands themselves, such as cooking, cleaning and caring for children. If anyone helps to care for a sick child, it is usually the husband / wife's parents and aunt. Thus it can be said that the problems faced by the families of women migrant workers successfully overcome and managed properly through the role of husband and children themselves.

The community support system for the families of women migrant workers living in the area of East Java Province can be shown from the results of this study. The families of women migrant workers developed a mechanism to maintain family survival specific to the integrity of households and nuclear families. The developed mechanism relies more on the strength of the nuclear family than on relatives or



neighbors. Families also take advantage of institutions outside the nuclear family, especially for education, such as the *Pesantren* and the Institute for Tutoring. As for health, although the role of siblings is still important, but many families use of health facilities from the Government such as Social Security Health. In terms of finances, family and brother assistance is also important, but simultaneously they also rely on the role of the Cooperative. Furthermore for their children, the physical absence of a mother does not seem to interfere with children's lives much. The children of many WOMEN MIGRANT WORKERS families who perform well in various fields locally and nationally. For women migrant workers' husbands, they can develop mechanisms that support the sustainability of their households without the presence of a wife. The results of this study indicate that the husband who had an affair only a small part, no divorce case Found.

Women migrant workers' families develop specific mechanisms to continue to maintain the integrity of their families despite living separately for many years. The survival mechanism of the families of migrant workers in East Java is based on two things, namely traditional community support systems and institutionalized community support systems. The more traditional community support system is through the mechanism of externalization of social values and norms that are reproduced from one other generations that women working overseas are like a family hero who can solve economic problems in their families.

The system of community support within the family of migrant women workers can be seen from the development of social institutions in the economic, youth and family. From this study, the most prominent is the growing community support system in Malang Regency, especially in Arjowilangun Village, Kalipare Sub-district. In the village of Arjowilangun grow rapidly economic institutions in the form of Cooperative 'Senang Hati'. This cooperative that sustains the economic needs of foreign migrant families through savings and loan activities, business capital loans, the marketing of family products of migrant workers and migrant workers and helps to monitor the condition of overseas migrant workers. Meanwhile, there are also growing youth institutions, namely youth association of young people from junior high school age up to age before marriage. The Village Youth Association holds numerous sports events, village cleanliness and village security. This youth institution is a psychological and social support for the children so that children are focused on positive activities. In addition, there are also growing institutions supporting the integrity of the families in the form of

Family Consultation Bureau which is covered by Local Government. Community support system for the families of women migrants abroad more specifically developed in Arjowilangun Village, Malang Regency. Meanwhile in Jetis Village, Madiun Regency there is no specific community support system for women migrant workers' families. In the village of Jetis, Madiun Regency, there are several cases of divorce among young families whose wives become migrant workers.

The data shows that the existence of community activities is a strength point of the community support system for the women migrant workers. This study finds a number of activities that can be categorized as community support systems that are beneficial to the survival of families.

Based on this study it can be recommended that specific survival mechanism to the family of international migrant women can be used as input for the family empowerment strategy. With the approach of the gender perspective, the more equal gender relations should become mainstream in the family empowerment strategy. Furthermore, family empowerment strategy should be implemented in the empowerment program but Local Government. Therefore, the empowerment of migrant women's families can meet the needs of the entire families' needs and will impact to the improvement of the welfare of the community as a whole.

The facts indicate that problems faced by women working abroad were the absence of wife and mother figures in the lives of the families left behind for a long term. Accordingly, the families have developed specific mechanisms for maintaining the integrity and well-being of their families.

The important thing reveals from the study was the growing of community support systems in the villages. This paper provides an analysis of the important roles of the community support system for the lives of their families in the villages. There were two forms of community support system grew; (a) conventional community support system; (b) modern community support system. Using the Social Reproduction Theory, this paper has explained and analyzed how the process of social reproduction of more equal gender values and gender relations takes place. An understanding of the gender values and gender relations has been uncovered how the family in the Village back home survive and maintain the integrity of the family and even increase the family welfare and education of their children.

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