

## **COMMUNITY DEVELOPMENT: A OPPORTUNITY RETURN MIGRATION WOMEN MIGRAN WORKER**

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### **ABSTRACT**

The return of migrant workers from abroad brings opportunities, challenges and problems. The large number of migrant workers must be able to be managed properly if not then the problem will get worse. Economic and social remittances are considered as the greatest potential and capital of female migrant workers while working abroad. The purpose of this study was to analyze how the process of community development was formed, how the community survived and the benefits of the community for female migrant workers after returning from abroad. This research was conducted using a qualitative approach with in-depth interview methods, Focus Group Discussion and observation. The results of this study are: first, the movement of the former female migrant workers community can become a driving force in social, economic and political activities, secondly: to mobilize the community there needs to be strong leadership within the community of female migrant workers. Third: the development of productive economic activities is the most important and urgent compared to other activities. Fourth, the local government has an important role in the activities of the community of female migrant workers in the countryside. Fifth, member participation can be triggered by the benefits that have been obtained by members of the female migrant worker community.

**Keywords:** Return migration, community development, Women migrant workers

### **INTRODUCTION**

The number of Indonesian migrant workers who are still working abroad and returning is very large, this is a challenge, opportunity and problem if it is not managed properly. BNP2TKI (National Agency for Placement and Protection of Indonesian Workers) in 2015 [1] released that

the average placement of Indonesian employment abroad is 500,000 per year and the number of workers in Indonesia abroad amounts to around 7 million. Of these, women dominate 70% and work in the informal sector of the household. The number of returning migrant workers is an average of 300,000 per year. Full-time female migrant workers in Wonosobo number 626. Data concerning the return of female migrant workers is quite difficult to ascertain in detail because almost all returning migrant workers do not report to the authorized Service / Government.

Female migrant workers experience problems at the time of departure, while working and when returning from abroad (Wulan 2010) [2]. After returning from abroad, the use of social and economic assets is not widely used, especially for productive economic activities (Kolopaking 2000; Zid 2012; Sihalo 2016) [3]. The return of migrant workers from abroad is one of the most vital things because if there is no good effort individually or collectively the female migrant worker will fall back into the same poverty hole before going out abroad. Some research has analyzed that the results of economic remittances are able to prosper individuals and countries. Female migrant workers are able to contribute macro-economically to the country (Seddon et al 1998; Meyer and Sera 2017) [4]. The economic remittances obtained by female migrant workers while working abroad have an influence on the wealth of individuals who are able to improve social position in the community (Sulistiyo and Wahyuni 2012, Yuniarto 2012 and Zid 2012) [5]. The study on the development of the community of full-time female migrant workers is still limited, even though the community has an important role in developing post-return migrant workers from abroad. Research on empowering the migrant workers community has so far been carried out by Kirana (2017) [6] through quantitative research proving that entrepreneurship and empowerment of full-time female migrant workers are influenced by individual, environmental and demographic factors. Jaya and Subrata (2014) and Arifiarti (2014) [7] examined how the implementation of empowerment of female migrant workers.

In Wonosobo Regency, Central Java, Indonesia, there are many communities of women migrant workers who are formed either independently, government support or NGOs, this phenomenon is certainly interesting and important to study. There are at least 14 active migrant worker communities in the Regency. First, in terms of the issue of the study regarding the process of establishing community development for female migrant workers there has not been much research. Secondly, Wonosobo is one of the poorest districts in Central Java, Indonesia. The three Wonosobo regencies are one of the largest producers of migrant workers in Indonesia.

This study aims to see first, how the process of forming community development in full female migrant workers. Second is to see how this full-fledged female migrant worker community survives in community development. Third is to look at the opportunities and challenges of community development for full-time female migrant workers in the countryside.

## **RESEARCH METHODS**

The approach taken in this study is to use qualitative methods. This method is used to explore the social processes that are taking place in the community (Creswell 2009) [8]. The method used to retrieve data is by conducting in-depth interviews, Focus Group Discussion and observation. The number of informants studied was 15 people in one district in Wonosobo. The informants studied were the main actors in community development both the chairman and community members. This research was conducted from November 2017 to December 2018.

Wonosobo Regency, Central Java was chosen as the location of the study because it has various reasons. First, Wonosobo is one of the largest migrant worker producing areas in Central Java. Second, after returning from abroad, many migrant workers joined and were involved in community development. Third, there are various variations in the formation of community development in Wonosobo, both initiated by local migrant workers, government and Non Government Organizations. Fourth, Wonosobo is one of the poorest districts in Central Java. Community development research studies are certainly relevant to Wonosobo's current conditions fighting in a puddle of poverty.

## **RESULTS AND DISCUSSION**

### **Structural and Cultural Poor Wonosobo Regency**

Quantitative research by Permana et al (2013) [9] states that the reason why Wobosobo Regency is one of the poorest districts in Central Java is the percentage of families with slums, Percentage of families with poor nutrition and the percentage of families who own land agriculture. Social structure is a pattern of relations, especially power relations between social groups in the form of stratification, composition and social differentiation (Wirutomo 2012) [10]. The implications of differences in structural power are able to produce forces that are compelling, governing, inhibiting or constraining human actions. Furthermore Wirutomo explained that culture is a system of values, norms, beliefs and habits and customs that are ingrained (internalized) in individuals so that they have the power to form patterns of behavior and attitudes of members of society (from within). Through this basic concept, it can be analyzed if poverty in rural areas still dwells on the old pattern of poverty because it is structural and cultural.

Not all structures in the countryside hamper or constrain actors, but compared to structures in the countryside, there are more obstacles to development for an individual than in urban areas. In rural communities there is a social structure that does not support developments such as transportation and communication facilities that do not support, limited access to education which makes rural social stratification position "lower" than in urban areas.

Although this structural analysis looks naïve and macro, empirical facts prove that structural strength has a huge influence on alleviating rural poverty. Structural development seeks to balance the power relations between the government and the people through policies that favor the people. Structural poverty in rural areas occurs because social structures are exclusive (unfair and discriminatory) to rural communities compared to development in urban communities.

Culture as one of the main variables that causes poverty is that there are ingrained values, norms, beliefs and habits that shape the attitudes and behavior patterns of the Wonosobo community. Culture accepts what life is what many people embrace is one of the reasons they accept poverty as a life destiny that must be lived. There is also an economic value system that is only oriented in the short term, from several interviews and information the people in this village think of working to meet the needs of that day alone and tomorrow's needs will be considered tomorrow. This value system is able to hinder people's welfare both directly through family socialization or daily life experiences due to the association of rural communities.

### **Portrait of Women and Rural Poverty**

To analyze women in rural development can not be separated from gender mainstreaming where the process of assessing the implementation of each plan, for men and women, including regulations, policies and development programs in each development level. There are several problems in various levels of development The role of women in development, Hubeis (2016) [11], explains that there are problems at the national to local (village) level regarding the role of women in development. At the national and regional levels an understanding of gender is often interpreted as a dichotomy between men and women, men play a role in the public sector and women in the domestic sector. Furthermore, the social and economic variables and outputs of development programs are still dominant in men, resulting in inequality in the fields of health, education, employment, agriculture and other fields. In the village level in general there are different roles between men and women, there are different opportunities both in accessing resources and the ability to make decisions and fight for their human rights.

Gender mainstreaming in development has a very close relationship with poverty. Poverty is a complex problem, one of the important aspects and focus in poverty studies is related to gender. Men and women have poverty differently and have different capacities to escape poverty.

### **The Departure and Return of Women Migrant Workers**

The departure of female migrant workers abroad is inseparable from the pressure of social structures in the area of origin. The lack of employment opportunities in the area of origin is the main factor that makes women migrant workers have to leave their villages to go abroad. High

economic pressure forces rural women to work abroad in the informal employment sector, namely as domestic servants. Going abroad has been carried out by women in Wonosobo District since the 1980s.

In the first period, namely in the 1980s, these female migrant workers went to countries in the Middle East. Going abroad to become a housemaid in this period is quite easy because there are many brokers in the countryside and a lot of forgery about the identity of prospective workers. Identification fraud occurs more at the age of parents because many of the prospective workers have not reached the minimum age for work. There is no minimum requirement for education to work, making it easier for rural women to work abroad. The second period, namely the period of the 1990s, young women from Wonosobo went to Malaysia and Singapore. In this period there were still many cases of identity forgery, especially regarding age. In this second and third period the minimum requirement for working as a migrant worker is elementary school education. In the third period, most of the women migrant workers in Wonosobo began working in Hong Kong and Taiwan until now. Female migrant workers cannot work as domestic servants in Hong Kong and Taiwan if they have never had previous work experience. So the pattern is to make Malaysia and Singapore a stepping stone before working in Hong Kong and Taiwan. Salaries in Hong Kong and Taiwan are higher, even doubling compared to working in Malaysia and Singapore. In addition, guarantees regarding health and safety are guaranteed by the Hong Kong and Taiwan governments. In the fourth period, namely starting in 2016, as G to G (Government to Government) cooperation was implemented between the Indonesian government and Japan and Korea, many teenagers, both men and women, preferred the two countries to work. To work in Korea and Japan there are two main requirements that must be fulfilled namely skill and health. The minimum education required for this program is Senior High School.

While working abroad, female migrant workers work on average for 7 years. There are also those who have worked the longest for 30 years as domestic workers. It was also found that there was one family working together in one boss (boss). Mothers and girls work in the kitchen sector and look after children while husbands work for cleaning the house or as drivers. Another unique case is that work as a maid in the household can be lowered to children or grandchildren as long as the family has gained trust from the boss.

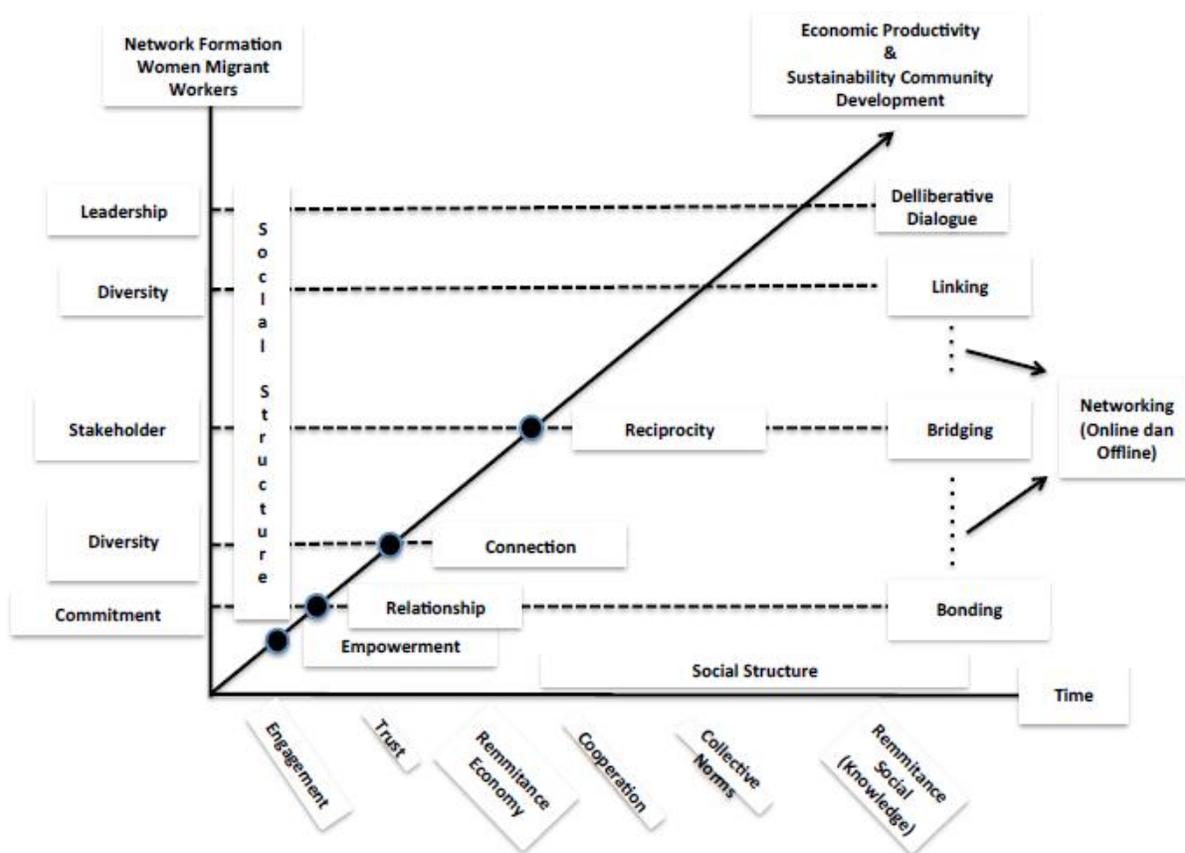
Returning to the area of origin is a sure thing whether in the near future or long for a female migrant worker. There are several reasons that women migrant workers do when returning, in general, because they are out of contract, there are problems and health. The return of migrant workers to this hometown is a challenge as well as an opportunity for related stakeholders. If it is not managed properly, the return of migrant workers that takes place every year will result in new unemployment, which can certainly be a burden on families, communities, regional

governments and also the state.

### Process Formed and Activities of Women's Migrant Workers Community Development

Community development for female migrant workers in Wonosobo is formed through a long process. There are several community development units which are purely initiated by their own members, but there are also some that are formed because of the initiation of NGOs or the government. With an average number of around 50 female migrant workers per village in Wonosobo Regency it is not difficult to gather time. In addition, the returned migrant workers become housewives, unemployed or are waiting for time to return abroad. Here is a chart of thinking framework developed from Dale (2005) [12] regarding community development and social networking.

Image of Thinking Framework 1. Community Development of Women Migrant Workers



Adopting from Dale's framework of thinking there are several processes in sustainability community development. Bonding of female migrant workers is very strong. The equation of fate between them makes the bond into the community group very tight. The strong regional origin ties are good for network capital before going out of the country, while working abroad and when returning from abroad.

In bonding there is a mutual bond, trust and commitment. Bonds are formed because of family relationships, friendships, destiny and also the proximity of the geographical area. The bond that is the capital in this community development of female migrant workers has been formed long enough even before departure abroad. Some of them are getting closer and closer because there are regular meetings while on vacation in Victoria Park, Hong Kong. Trust between one migrant and another as time wakes due to the intensity of meetings between migrant workers. Strong bonding among female migrant workers is the main capital in a community development.

At the beginning of the group's establishment, Dale (2005) stated that commitment among group members became very important. Joint commitments are considered capable of binding the community to be able to carry out various organizational visions and missions. In some cases in Indonesia commitments are sometimes not considered sufficient because community embryos must have evidence that their activities are capable of having benefits, especially economic benefits. In the case of community development in the countryside, there must be examples or real results of these activities. If the results of community development activities are able to have a positive impact either socially or economically, it will be easier to attract other members who are not already affiliated.

In the initial process of forming community development in Wobosobo district it can be categorized into three. First, Community development which is the establishment and presence of the Government. This type of community development is facilitated by the government both providing facilities and infrastructure. The program is generally run and accompanied by the government for one to two years and slowly released to be independent. In Indonesia this program is called DESMIGRATIF (Creative Migrant Village) from the Ministry of Manpower and Transmigration. The main orientation of this empowerment is the economic independence of post- migrant workers from abroad. In Kuripan Village, Wonosobo is a pilot project village for this program, this village was chosen for two main reasons, namely the readiness of village officials and villages with the highest number of female migrant workers. Secondly, Community development initiated by NGOs, just like what the government has done is assisting the community for one to two years. NGOs that provide assistance are from MIGRAN CARE. One of the main orientations of these NGOs is in legal advocacy for female migrant workers. The third type is ex-female migrant workers carrying out their own initiatives to empower and

develop their groups. Activities and operating costs are funded voluntarily by members of each group. The orientation of the activities of self-help migrant workers like this is economic development based on local potential

Bonding in the community of female migrant workers in the contemporary period is not only reinforced by conventional networks but also in digital networks. Both of these networks have their respective roles and cannot replace one another, especially at the bonding level. The digital network here means that the communication relations between members of migrant workers are supported by digital media such as mobile phones, tablets and smartphones. Relationship is built both through off line and online. There are online groups created by female migrant workers in an effort to facilitate and strengthen bonding between them. In addition, this group also has a function to discuss and exchange information among group members.

The most visible activity in the community of female migrant workers in Wonosobo is the development of local food and the development of local batik typical of Wonosobo. Food processing is considered to be the most feasible because in terms of resources, Wonosobo has abundant wealth related to food, both agrarian or secondary crops. For example, for example, zalacca, which can be found in almost all areas in Wonosobo, will have economic added value if it is processed. For most women migrant workers processing food is not a difficult thing. This is certainly a good opportunity for empowering the community of female migrant workers. This is different from empowering batik cloth. Special skills are needed for someone to be able to make batik (traditional fabric from Java).

In the bridging position, the role of the actor and the relation to the relevant stakeholders is very important. In this position there are relations with other different communities but in the position of social strata that are relatively the same. The efforts developed by the migrant workers community are processed local food and also batik handicrafts "Typical Wonosobo" triggered this community to establish relationships with different communities. For local food ingredients, the community of female migrant workers can work with salak farmers or ub and cassava farmers. When an order from a buyer exceeds the stock, a community can take goods to other communities that have the same type of merchandise. There is cooperation between the migrant worker community and other communities such as the Wonosobo Batik Group, fashion designers and small and medium-sized business activists in Wonosobo. In this Bridging process, the role of networking both offline and online becomes very important. Relationships that have been built with other communities facilitate empowerment among female migrant workers. There are shared rules or norms agreed both at the level of bonding or bridging. Rules that occur more on informal and unwritten rules.

In the Linking process there was collaboration with the community - or parties with different social statuses with the community of female migrant workers, networking with the Wonosobo Regent as an example. Networks for communities or institutions that have a higher strata position have positive and negative values. On the other hand the empowerment community can get help or training well because it has the link. But on the other hand the migrant workers community is in an inferior position and must follow all formal rules made. Stakeholders such as the District District Manpower Office also have an interest in making programs or training for female migrant workers.

Leadership in the community of migrant workers is becoming a strong key in establishing relationships both in bonding, bridging and linking. Not all members in the community can establish relationships with other parties outside their own community. This is inseparable from social remittances in the form of knowledge, experience and education of migrant workers obtained while working abroad. While working abroad a female migrant worker not only gets remittances in the form of economy but also social remittances. While working abroad there are not a few female migrant workers who participate in certain skills courses such as beauty courses, formal diploma education and also various foreign language courses such as Cantonese and English. For female migrant workers who work in Hong Kong, they often hold meetings to just meet, some trade and organize or carry out advocacy.

From the results of the field it was found that the most important thing in the continuation of an empowerment program was the usefulness of the program to the community. Benefits in this case are social, economic and political benefits. Of the various benefits the most important benefits are related to economic benefits. If there are economic benefits obtained, all components of the community members will remain attached to these activities. Judging from the results of research in the field, the most important thing is activities that are oriented towards productive economic values. Activities such as political advocacy and labor law are important, but basically this is not what is needed by female migrant workers who have returned from abroad.

These various things must be able to be appropriately captured and responded to by relevant stakeholders. Making community empowerment programs must be truly in accordance with the needs of the community. This initial research is important to map out what is needed by the community and individual female migrant workers in the countryside.

### **Opportunities and Challenges of Women Migrant Workers Community Development**

The number of ex-migrant female workers who return to work from abroad needs to get the attention of the relevant stakeholders. Wobosobo as one of the poorest districts in Central Java needs to get the latest touches and breakthroughs. Mass industrial development planned in

developing countries does not necessarily have a positive impact on society. Development in the 1950s although it has produced material growth but this development is of an existing nature is jobless, ruthless, rootless, voiceless and futureless (UNDP 1997) [13]. The discourse to make Wonosobo an industrial area must certainly pay attention to existing development studies.

Community development is considered as a middle ground to be able to overcome the problems of female migrant workers after returning from abroad while at the same time addressing poverty problems in Wonosobo. The abundance of natural resources and local food ingredients is an opportunity that can be processed, especially for rural women. Female migrant workers who have returned from abroad generally return to being housewives. Local food processing at the household level is considered as an opportunity that is very possible for future empowerment.

There needs to be a market or some kind of shop that can accommodate processed materials that have been produced. One of the main obstacles in local food production in rural areas is the marketing chain. Almost all female migrant workers in the countryside are able to process food ingredients to be made creative and innovative food products. But until now no party on a large scale has been able to accommodate various types of processed foods. The number of new tourist attractions in Wonosobo Regency can be used as a target market for these products. The marketing chain can also be done not only through conventional trade but also through online media.

One village one superior product is also quite interesting to apply. In certain villages there are very many food ingredients. For example, salak fruit can be used as salak syrup, dodol salak and salak chips. With the existence of one product, processing will be easier and have partners to become business partners among female migrant workers.

The main challenge for female migrant workers after returning from abroad is that they must be able to adapt to the new lifestyle. The economic and social remittances obtained while working abroad must be truly utilized so that they do not fall into the same poverty as before going abroad. For related stakeholders such as the government and NGOs, to carry out empowerment programs, a preliminary study is needed both qualitatively and quantitatively as a baseline for the implementation of women's migrant worker empowerment programs. Foresight and detail of a data is needed so that community development activities are not only a general program and abort government obligations to the people. But if properly implemented empowerment programs will be able to provide welfare impacts for the wonosobo community in general and female migrant workers in particular.

## **CONCLUSIONS AND SUGGESTIONS**

- 1) The role of actors and strong leadership has an important role in the process of forming community development for female migrant workers.
- 2) Local governments (village heads and regents) have an important role in formal legal processes and lobbying for formal activities and assistance to the community of female migrant workers.
- 3) The division of time and energy is one of the main obstacles in the implementation of community development of female migrant workers in rural areas.
- 4) Without benefits, especially on economic benefits, community development activities will easily disband.
- 5) Local food is the most likely opportunity to be an economical source of income because it is easily available and easy to process.

## **Suggestion**

- 1) Local and national governments provide support, especially facilitating community permits and joint business licenses managed by groups.
- 2) Local and national governments are able to facilitate the production chain that has been managed by the community so that it can continue.
- 3) The community of migrant workers is more creative in carrying out economic ventures especially collaborated with digital technology.
- 4) The migrant workers community optimizes the network of migrant workers and also with entrepreneurs both locally and nationally.
- 5) The community is able to produce materials that meet the needs of the community.

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