

The Women Migrant Workers: The Role Changing and The Strive in The Family

Puspita Wulandari^{1*}, Elly Malihah², Tutin Aryanti³
{puspitawulandari@upi.edu^{1*}, ellyms@upi.edu², tutin@upi.edu³}

Department of Sociology Education, Universitas Pendidikan Indonesia, Bandung, Indonesia¹²
Department of Architectural Education, Universitas Pendidikan Indonesia, Bandung, Indonesia³

Abstract. Being a woman migrant worker is not only a woman's decision but also a whole family. It means that every consequence during and after being a migrant worker becomes a whole family's responsibility not the woman. Unfortunately, the problem belongs to and only for the woman. The woman is perceived as the only person who takes responsibility for all the consequences that occur while being a woman migrant worker whether positively or negatively. This writing exposes how the woman experiences the change of role and strive in maintaining their right and responsibility as a wife, a mother, and also a daughter for their parents. The qualitative approach with phenomenology design with an interview and observational study is performed in this study about the life of women migrant workers. The result of this study shows that the woman is in the position of dualism changing and strive as a member of the family and the "double power" becomes the strength for them in their family.

Keywords: the migrant worker, women migrant workers, the change of women's role

1 Introduction

It cannot be denied that the woman's profession as a migrant worker leads them to role alienation in the family. As a mother, the women could not live their roles maximally in the family. The time and distance that are beyond the reach with Indonesia cause their role as a wife and a mother reduced by their profession. Being women migrant workers makes them able to fulfill the family's material needs but not the immaterial needs.

Ideally in the family between man and woman as the parent performs together effort in fulfilling the family's needs by working. We no longer discuss a domestic and public sphere for both man and woman but present both sexes as a place in realization the gender's relation (Nurbayani, Anggun, & Wulandari, 2019). The domestic sphere does not only belong to the woman as the public sphere does not go with the man, but it is also a "culture hope" for the relation of both sex (Umriana, A., Fauzi, M., Hasanah, 2016;).

Both spheres cannot be discussed if one of the family members, father, or mothers is not in the family. Why? Because the realization will surely be different from the traditional concept of those spheres which are known by the people all this time. As it happens to the family of woman migrant worker, the role's changing as a father and mother are normally happen. Therefore, the researcher will analyze this circumstance through findings at the scene about the changing of the parent's role in the family's woman as a migrant worker. These findings

will be the basis in the analysis theory of development's family and Moser's frame on a woman's role in the family.

Problem Statement

Some analysis studies about women migrant workers in Indonesia shows that women migrant is the answer of the high life needs but lack of source and woman's strength to live in her own country (Azis, Ariefiansyah, & Utami, 2020; Listiani, 2017). On the other side, the woman has no other option as to how it happens to some people who perceive that the woman is the asset for a better life for the family. The woman is the goddess of fortune in erasing poverty, increasing life expectancy, stabilizing economic activity, and expanding the investment in the family, it firmly occurs due to her status as the woman migrant worker (Iqbal & Gusman, 2015; Mulyana, Zein, & Setiawan, 2017; Zid, Alkhudri, Casmana, & Marini, 2020).

There is a prestige bounded by the society to the woman who has status as the migrant worker or has worked abroad. The prestige is as the experienced of working abroad, breadth of the language, feeding the family, and as the great woman who can be the main breadwinner for the family. Some prestige that is obtained, can also be a push and spirit of the woman to keep up the "success story" as the migrant worker even though in the domestic sphere.

The rest is not about which is better between domestic and public sphere but how to maximize the role of both man and woman in those two spheres. This is reality because there are still a lot of people up to know who put women only in the domestic sphere so that there is a skill limitation socially which institutionalized for them. In the case of the woman migrant worker, it is disguised by the material achievement which is in fact that it can live the family compared to discourse skill in education.

Research Questions

To analyze some role changes that occur when the woman becomes a migrant worker, the researcher proposes some questions.

- a. How does the parent's role change in the family of the woman migrant worker?
- b. How is the analysis of the family function in the family of the woman migrant worker?
- c. How is the family theory: the establishment is utilized to analyze the phenomenon of the family of the woman migrant worker?
- d. How does Moser's framework answer the analysis of the woman's role in the family of the woman migrant worker?

Purpose of the Study

The purpose of this study is to 1) display a preparation scheme and the readiness of the woman migrant worker along with the family in accommodating new family system because of the separation anxiety and some roles change that occur; 2) analyzing the theory and function of the family: the establishment in the family of woman migrant worker; 3) aware and well prepared the success of the family migrant worker cannot be viewed only in material successful but also the readiness various roles in every family life, beyond the domestic and public sphere for one of the sex and also the relation among sexes in a social structure which is more consistent.

2 Research Methods

This study applies a qualitative approach by phenomenology design. The technical of this study consists of observational study, open-ended interview, and reflective to the subject of the study is performed around three months. It is applied not only to the researcher's responsibility by using phenomenology design but also to view directly and closer to the subject so that the bounding that is built able to loosen the distance between the researcher and the subject of this study.

The participant as the subject of this study is a woman along with their family who works as a migrant worker both actively and inactively. This study is located in two different places in Indramayu, West Java. These two places are chosen based on pre-study which reveals the high rate of participation as a woman migrant worker. Hopefully, the result of this study that is obtained can be a credible representative of the phenomenon of woman migrant worker and the family.

3 Findings

3.1 The Changing of Parent Role in The Family of Women Migran Workers

The result of the study shows that commonly a husband from a woman migrant worker does not have a full-time job. Normally, they are underemployed and not having permanent income in fulfilling the family's needs. It is not wrong if the result of this study is getting to strengthen the opinion that the women with their profession as migrant workers can be the main breadwinner in the family.

Again, the lower education becomes the factor that limits a movement in working, not only for the woman but also for the man. Education is a crucial factor in growing the economy (Fatimah, 2017) but in fact, it is not felt by half of the people. "Luckily", a job opportunity in abroad is more available for the women than the men (Raghuram, 2008), it is one of the factors for a lot of village women who choose to be migrant workers in abroad while their husbands work in the village.

The husbands of the women migrant workers and the former of the migrant workers perceive that no matter what a job, the most important thing is that they do not have to stay at home without a job. Even though they do not earn enough, the essential thing is that they can assist fulfilling the family's economic needs because they are the ones who should be the main breadwinner, earning more for the family than their wives. The various limitation that is had by the husbands force them to accept their wives to fulfill the family's needs by taking a side job.

Higher or lower income that the husbands earn, the point in the family is they both have a job. This situation seems to describe cooperation that is built in the family. The men keep trying to fulfill the family needs as well as possible, utilizing an opportunity in working to raising the family's income. But, behind all of that, is not it implied that there is woman domination in fulfilling the family needs? But can it make the women more "existence" compared to when they do not have a role in fulfilling the family needs? Or it is, as Suryakusuma (2011) has argued that the women are becoming new additional workers in the family.

The wives' domination in fulfilling the family needs in the family of women migrant workers seems biased. The wives are only dominating the income materially during being

migrant workers when they return to their village, they remain role their reproduction as housewives and nothing can do about the domination. Due to material ownership, the wife is getting more than her husband. It is different from the husband, earning or jobless, they remain dominating in the social construction. It is the same as Bourdieu (2010) describes that as the constancy in economic, symbolic possession is a marriage that keeps holding on to pit the man as the dominant actor even there is a new pattern in the system of family's reproduction.

Simply, for the man, the material is the only normative aspect to obtain understanding when they are incapable of earning, without changing the construction about the man is the main in the family. Do the women take a big part in fulfilling the economy needs sparks the question, are the women dominating in deciding for the family? Commonly in the research can be summed up that the husbands deny the women's domination in deciding for the family, but it cannot be denied that this economic taking part that leads the women in taking up the position in decision making. The husband will consider their wives' opinion because they feel that there is income from their wives as migrant workers that can live the family.

The success of the women as the migrant workers abroad in fulfilling the family economy needs is not in line with fulfilling the family affection needs that the women have to provide. No wonder, a lot of the informants reveal that the affection for their husbands and children cannot be completed. More so the affection on the children who require accompany directly from their parents in the family. The mother's decision to be the migrant worker delivers a dilemma not only for the mother who leaves but also for the children who recognize their family condition.

Staying in touch in different zone times and the activities of every family member who are different is not an easy thing. The gap of communication between the child and the mother indirectly delivers a perception to the children that the mother has changed, busy with their working, up to make them forget their children in the village. The long duration for the women as the migrant workers will impact on the emotional bonding in the family (Puspitawati & Setioningsih, 2011). If the communication does not go well, it is possible to lead the mother to a perception that their function as a mother is only the fulfiller family material needs. The children will be getting used to their mother's absence as the parent who should give security and affection to them.

The father's role in delivering affection and explanation about their mother's profession as a migrant worker abroad becomes a crucial thing. It is together effort in maintaining the wholeness role of mothers before their children's eyes. The affection that is delivered by the father to the children when their mother works as a migrant worker makes the children feel not ignored, even their mother's absence in the family for a long time. Again, it is not easy for the father to become a single parent. The unfamiliar for the father in a domestic role especially in parenting the children, make them "a stranger" to their own child.

The fragile relationship between the father and the children in the family of the women migrant workers makes the children feel more secure with other member families, particularly the grandmother. The granny is becoming an attachment figure for the children instead of their parents. The granny will be "a second mother" because almost every daily child's needs are fulfilled by the granny. The absence of a mother in the family cannot make the father closer to their children and deliver more attention to the children as the father is supposed to do as the parent. Delivering the father's affection for their children is felt less for the children. The father tends to ignore what the children require because they feel that the granny's presence has helped the children's needs.

The society's construction puts the mother as the only person who roles in parenting the children in the family. It creates the father unfamiliar with parenting and uncomprehending how he is supposed to be a single parent in parenting. The affection needs of the children are also a strange thing for the father. He only comprehends that the important thing is the material needs for the children. Even some informants just noticed that a father has to take a role as a mother when their mother cannot be living together with the family because of their profession as a migrant worker.

It is realized that the affection function cannot be fulfilled maximally by the mother whose profession as a migrant worker abroad. This circumstance forces the woman to replace their role with the available communication tools. The findings expose that the communication tool becomes the facility for the women migrant workers to keep in touch with their families in the village. In fact, the communication for the women migrant workers is not a tool for replacing the affection family needs but also a facility for parenting cooperation with the husband and other family members for the children in the village.

The changing of parent's role in the family of the women migrant workers becomes a thing that cannot be avoided. The alienation of the father with the domestic sphere becomes the obstacle in their role as a single parent. The absence of the mother in the family, indirectly demands the father to understand their double role in the family. The father is not only as of the parent who works in the public sphere but also has to be able to handle the domestic family needs, particularly in parenting.

It is surely different from the mother performs as the migrant worker, right? She keeps trying to maintain her role as the parent in the family among the limitation of distance and time by communicating. It is also supposed to be performed by the men, as a father who lives with their children, they have to role as "a mother" for their children. Is not it all of this time half of the society which alienates the woman and the man into one sphere which is domestic and public?

3.2 The Analysis of the family development theory in the family of the women migrant workers

The family development theory is used in analyzing the problem of the changing of parent role in the family of the women migrant workers with a purpose to describe deeply and more detail about the role development that occurs in the family. It is based on the essence of development theory which is an individual, group, and society has experienced development through the stages. Every stage that happens proves that there is a change in the individual, family, or society in various patterns or routes all the time. All of these include multilinear development theory.

As an attempt to describe the family condition development of migrant workers comprehensively, then the researcher will explain the phenomenon that occurs as the static and dynamic concept in the family development theory. The static concept in the family development theory covers norm, role, position, stage, event, the notion of family history, and the dynamic concept such as transition, timing (Puspitawati, 2012, page. 95). Here it is the phenomenon in the family of the women migrant workers that are analyzed by using the concept in the family development theory.

First, the norm in the family of women migrant workers cannot be socialized very well by the parent. It is caused by the uncomprehendingly of the parent in understanding the role and function in the family. Second, role in the family of women migrant workers can be viewed from the mother and father roles. The mother's role runs as the main breadwinner in the

family, while the opposite, the father becomes the second breadwinner. It occurs commonly that the father works underemployed or jobless in the family.

Third, position in the family of women migrant workers can be viewed from the position of the men and women in the family during decision making. It cannot be denied that the mother's role as the breadwinner puts her in the first position in decision making in the family. This thing makes the fourth condition, which is the stage puts the mother whose profession as the migrant worker at a higher level than the father. It is not happening without reason, but on the findings at the scene, the father exposes that his condition is without a job or underemployed makes him "parasite" to his wife, whose work as a migrant worker.

Five, the events in the family of women migrant workers cannot be followed by all family members. The mother is far away from the family makes her unable to follow the family's progress directly. Her role as the main breadwinner in the family puts her place in the position where she cannot play a role directly in every event in the family, particularly the development that is experienced by her family.

This fifth static concept delivers an influence on the dynamic concept in the family which is a transition that occurs to the traditional father role as the main breadwinner in the family. It makes the father spend his time on the parenting role to his children than the mother but, findings at the scene reveals that the father cannot deliver the parenting role maximally or play a domestic role to the family.

The timing is required in making the right decision for the family. This timing is begun with the mother's decision to be a migrant worker abroad who should concern about the age and the children's development. This timing concept becomes basic and influenced what will happen to the next family's condition. The incorrect timing in decision making makes the family less role supplying and the function of the family member. The next analysis of family development theory in the family of women migrant workers will be displayed in the eighth family stages. Through this stage, the researcher describes the process of the family of women migrant workers in an attempt to make a decision and fulfill the role and family function.

Table 1. The Analysis of family stages in the family of women migrant workers

Stages	The family concept	The analysis in the family of the women migrant workers
1	Newly family	In this stage, the women are habituated by society to be migrant workers abroad as an attempt to fulfilling the family needs, not only for the husband but also for the wide family.
2	The family with a baby	In this stage, the women are at home fulfilling their domestic role as the mother.
3	The family with the toddler	In this stage, the women have started thinking to return as migrant workers abroad. The child's age is not a barrier for them to collect the money abroad, even though they have to leave their children for a long time. The parenting role is handed over to the granny or relatives.
4	The family with the child in the school-age	In this stage, commonly, the women have not returned yet with their family in the village. They are still migrant workers abroad and fulfill family needs. The children are under the granny or relatives parenting even the father stays at home, but he cannot do much about parenting roles in the family.
5	The family with a teenage	In this stage consists of two family's condition which is: a. The women are at home and fulfill their parenting role as the mother in the family; b. The women are still migrant workers abroad because of

		their condition forces them to be like a single parent. In this circumstance, the granny has not much involved in parenting and the children are beginning to take care of their own needs.
6	The family with the adult	In this stage, the women have returned to their family, living their role and function as the mother in the family.
7	The family with an independent child and leave the house	In this stage, there are two conditions from the women's side as the mother and the children's condition, which is : a. The women are at home, enjoying their results as the migrant workers; b. The children center the mother as "significant others", possible for them to be migrant workers as their mother did
8	The family at old age	In this stage, it will be more described the condition of the second stage on the seventh family stage which is the mother becomes the granny and will fulfill the children's role as the parent in the parenting role of their grandson.

Source: processed by the researcher based on the result of the research, 2018

The analysis of eight stages as we have explained based on the findings at the scene that are obtained by the researcher. The analysis is very simple. The researcher only describes the common condition that occurs in the family of the women migrant workers, started from the role fulfillment and the women's function as the mother in the family, internalize the role and parent's value to the children.

3.3 The Analysis of Moser's Framework on The Women's Role in The Family of Women Migrant Workers

The social construction of women influences women's presence in the public sphere, domestic or social work. What is constructed by society is what the women perform in those three spheres. How the real women in society are how the women fulfill their role and function as the women in society means that the women how society constructs about women. The development of time needs leads the women to not only stay in the domestic sphere but also to involve in the public sphere.

The sphere which puts the women to be able to obtain the capital in fulfilling life needs until the sphere which generates the women are getting away from the concept of private poverty. The women's presence in the public sphere is the opportunity that is delivered to the women to empower as the men do, the chances which carry the women to another chance is to take part of the family life sustainability.

Generally, half of society has backed the women's presence to not only be there in the domestic sphere but also in the public sphere. More so, the social sphere in the other chances produces the women to play an important role. This question cannot be separated away from the judgment about what the women can do but let us take a look at how the women make an impact on the activity in society.

Working is not a strange thing for women. The women and working now both have a connection with each other which means that the women have deserved work as the men can get. The social construction takes an essential involvement in what is supposed to do and cannot be performed by the women. The construction becomes the social control for the men and the women, for both of them in society. Through the construction of these, both sexes are delivered what is "worthy" and "unworthy" is given in realization of the position, even it is a social construction.

About working, society considers that kind of work from the one determines how they will be treated in society (Vuuren, 1990, page. 10). It is related to what the women do all this time. What the women do at home is not “working” as valuing what the men do outside, because “working” is to earn not only limit to “get the job done” as to how the women’s activity in the form of duty as “the women”. So “working” is money.

It cannot be denied that the working measurement cannot be separated away from the money. Money becomes the benchmark to what the activity is performed deserves to be called as working or not. The position is the next result from what the human can achieve in their work while it cannot be achieved (in the context of working) when the money as the result that is achieved could not fulfill what is needed. On this point, the women obtain the other side from the concept of working – money – position, that the three of them cannot be achieved by the women easily.

Why? Because half of the people still view that the women-only “deserve” to work when the working is “a must” for the women which is when no one can carry away their life (husband) (Vuuren, 1990, page. 15). Tjaya (2011) describes that society puts the women as the object destructively, which is indirectly giving a limitation on the women through dependency in valuing kind of working for the women. The women are in a position where their freedom depends on the judgment of deserved and undeserved principles by others which is on this point in society.

Realized or not that when the women work, they will get a question about their reason for working. Why do you (women) work? While the men when they are jobless will get social sanction for their inability to work, fulfilling their family needs. This question is not to stimulate the question that, “What if, in the family, you have a husband who does not work?”. Surely, it is an inappropriate question in the context of gender relations in society. The aim that the writer means is that the social construction which perceives the working is not something that the women must do and a must for the men. So, is it not a society that makes working is strange for one of both sexes which is the women?

Can the women choose their activity in the domestic sphere? Can the women select to contribute to the public sphere? Can women decide their role in social work? These three questions are simple but difficult to answer with one answer that can be accepted by all women. Indeed, those questions have different answers from various feminism. But for the writer, it is too far for speaking about feminism in this study because the result of this study describes that the women are “the women” as to how they are constructed by society as a consequence of them uncomprehendingly on their gender.

A family is a social-economic unit in society, and it is a basic of all institutions; therefore, the women's economic role will bring them from the alienation from working. While the traditional economic system in which patriarchy puts the women in a position which is alienation from working (Puspitawati, 2013, page. 151), otherwise the women’s contribution to economic activity in the family system is the important thing. When the family has begun to accept the women’s ability to work, then society will get used to the women’s condition who are working. Society will start thinking wide open that women not only work when they are needed but also a form of gender relationships in society.

The researcher tries to collect the whole describing the women’s construction in Triple Roles Models; therefore, the six tools on Moser’s framework (Puspitawati, 2012, page. 62) are utilized in this study. Here it is the data that can be displayed by the researcher.

Table 2. Moser’s framework: The Analysis of Triple Roles Models on The Women’s role in the family of women migrant workers

No of Tool	Identification	Village 1	Village 2
1	The productive role	<ul style="list-style-type: none"> a. The productive role belongs to women. b. Education is the capital to empower in the public sphere. c. Education and opportunity are the two things that influence one another in the women’s role development. 	<ul style="list-style-type: none"> a. The productive role does not belong to the women. b. Education is the capital to work as migrant workers. c. Cultural poverty in considering the education as the important thing. It means that education is still perceived as an unnecessary thing for some people.
	The productive role	<ul style="list-style-type: none"> a. The women do not have to stay at home for the domestic sphere and their reproductive role. b. The domestic sphere also belongs to men. 	<ul style="list-style-type: none"> a. The domestic sphere with the reproductive role belongs to the women. b. The domestic sphere is a way back home for the women.
	The social role/ Social Work	The women are the main actor in society / social work.	
2	The practical gender needs	The practical gender needs in both villages have been fulfilled.	
	Strategic Gender needs	The women have more role in ruling and controlling in the family during working.	The power and control are on the men, and even the women have a job.
3	Data Division/ Information Based on Sex	<ul style="list-style-type: none"> a. Working gives women have the opportunity in decision’s making. b. Found the women’s domination in decision making in the family. c. The women’s domination only occurs when they are working as migrant workers abroad. 	<ul style="list-style-type: none"> a. Working does not make the women have more chance in decision making. b. Not found the women’s domination in decision making in the family.
4	Balancing the gender role	Communication is the key to managing productive tasks, reproductive and social work. The collaboration is required in the gender relationships in the family.	
5	Matrix Regulation <i>WID</i> and <i>GAD</i>	There is training in empowering, the former of the women migrant workers but only limit ceremonially. No sustainable commitment yet about the women’s empowerment program continually.	
6	<i>Stakeholder’s Involvement</i>	-	KSM CBO IBU-TIN BERSERI The movement in family economic empowerment of the migrant workers and the formers through the trash bank program

Source: processed by the researcher based on the result of the research, 2018

The researcher has a different point of view on the question “the women’s existence in the public sphere makes them have double burden”. The domestic management is perceived as the women’s “nature”, something that is taken by nature so that it is not needed to learn. It is different from the men who must learn various things in the domestic sphere. But it does not make the women stay in the place enjoying their “nature”, on the progress, the women learn what the men do, formed, and habituated by nature for them because from that, the men enjoy their “nature” in the public sphere up to alienation in the women domestic sphere.

The women's existence in the public sphere is not the cause of the double burden for the women but it is the strength that is had (Malihah, Komariah, Nurbayani, & Wulandari, 2016). The strength in playing a role in both spheres due to it is not the strongest always obtain many burdens. In reality, what happens to the women migrant workers, they only adapt their role in both spheres without thinking a lot that this thing is a burden? So, it is not "dedication" which is called the beginning of the weakness, and the women's subordination makes them stronger in living every activity than the men? It is not about women's empowerment in every sphere whether in domestic, public, and social work.

4 Conclusion

The profession as the migrant worker makes the women experienced the role reduction as the parent. Yet, in further analysis, the role reduction as the parent is also experienced by the men as the consequence of them uncomprehendingly in the domestic family sphere. This condition renders the main family functions on the children cannot be fulfilled maximally as the affection function is impossible to achieve due to partial separation in the family.

The analysis of Moser's framework in the family of migrant workers reveals that women's activity at home is not working as what is called "work" for the men. The work is to earn not only limits to get the job done as the women perform in their domestic sphere. What the women do at home is a form of duty as "the woman". So "the work" is to earn. So that when the women become the migrant workers even though what they do cannot separate away from the domestic sphere or household working but there is a material that is earned by the women in their activity. The profession as the migrant worker makes the women experienced the role reduction as the parent.

Yet, in further analysis, the role reduction as the parent is also experienced by the men as the consequence of them uncomprehendingly in the domestic family sphere. This condition renders the main family functions on the children cannot be fulfilled maximally as the affection function is impossible to achieve due to partial separation in the family.

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