Eks Migrant Workers of International Women and Social Entrepreneurship (Study in Kenangan Village, Indramayu Regency, West Java Province, Indonesia)

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Abstract

This study aims to investigate eks migrant workers of Indonesian women who have been working abroad as Indonesian women worker in abroad. They are Indonesian citizens who have traveling abroad for working as household, since it is undertaken to fulfill daily need. The method used to undertake this study is qualitative, particularly using phenomenology study. The participants were women from Indramayu regency, who has arrived at home after experiencing working abroad. Indramayu is chosen because this regency has a highest number of International women workers who traveled abroad for working. The results showed that the majority of Indonesian women workers decided to work in East Asian such as Taiwan, Hongkong and Japan. These countries have been chosen because of having a high salary compared to middle east nations. In addition, there are a lot of Indonesian women worker who become social entrepreneurs after working abroad. Some business which has been built are processed mangoes (dodol, sweets, chips, and packaged juices), fried meatballs, fish skin crackers, jambal roti, and various other special foods.

Keywords: Women, Migration, Abroad, Movement

Introduction

Indonesia's challenges in the future will not only provide employment for people. They must be able to create new entrepreneurs, in response to the challenges of the global world in the future. The program of cooperatives and micro and small and medium enterprises (MSMEs) is a real manifestation of the government's efforts to encourage accelerated economic sector growth. According to data from the Ministry of Cooperatives and SMEs, in 2017 the contribution of cooperatives to the national GDP reached 4.41 percent with a value of around Rp 508,580 billion. While the contribution of MSMEs to the national GDP managed to penetrate 7,005,950 billion or around 60.70 percent of national GDP and has involved 25,497,467 people in economic activity (Cooperative 2017). However, this success was not immediately felt by all levels of society/groups, one of which was the group of former international female migrant workers (PMPI).

In terms of Indonesian migrant workers (PMI), according to data from BNP2TKI (2018) Indramayu is the city / district that sends the most PMI. PMI sending from year to year continues to increase, which in 2016 numbered 1,732 people to 1,256 people and again increased in 2018 by sending 1,629 PMI. Meanwhile, on a national scale, PMI is dominated by women with 14,185 people or 67 percent of the total (BNP2TKI 2018). This figure is higher than in 2016 and 2017 and has
the status of active BMPI. Meanwhile, the number of PMIs returning to their home regions - from 201-2018 there were 104,424 people (BNP2TKI). This then becomes a problem, if it is not taken seriously by the government. Therefore, the right action is needed, namely by providing a forum so that the former PMPI can develop its potential through social entrepreneurship.

A problem that is often faced by ex-PMPI is the difficulty in getting access to build the family's economy. Difficult to access is what then pushed the former BMPI back to work abroad. Whereas if it is empowered, the former BMPI has tremendous potential, especially by utilizing the economic and social remittances that they get while working abroad (Wulan, et al 2009). In this regard, according to Yuniarto (2015), female migrant workers who work abroad - such as Taiwan - are able to create economic opportunities by utilizing social networks, both social relations in Taiwan and in Indonesia. That is, the awareness of the former PMPI to start entrepreneurship has actually been awakened since being in the destination country of migration. Therefore, these potentials need to be developed through empowering groups and ex PMPI social entrepreneurial organizations (Zid & Alkhudri, 2016).

The first step the government can take is to provide access to former PMPI through social entrepreneurship. This is done as an effort to equalize and accelerate economic development for all levels of society, especially the former PMPI. The reason is that the former PMPI needs to get serious attention, because it has a part in supporting the income of the state division. As according to Bank Indonesia data (2018), remittances in 2018 reached US $ 1.0971 Million. However, the welfare of the former PMPI itself is not very significant (Spitzer 2016). Some background factors include: (1) PMPI's relatively low level of education; (2) limited access to start a business; (3) consumptive lifestyle; (4) large salary cuts by the agency; (5) PMPI family dependence on economic remittances; and (6) the country's economic crisis (Yuniarto 2015a, 2015b; Arifiartiningting 2016; Spitzer 2014, 2016; Jaya 2016; Busro 2018; Dewi and Yazid 2018).

**Literature review**

The study of social entrepreneurship has become an important theme in the past decade, both in Indonesia and the world. According to Davidaviciene and Lobat (2016), to increase entrepreneurship for migrants must have the support of the government. Some things can be done by improving the level of education, providing training in technology and information systems, and strengthening networks with fellow migrants so that entrepreneurial opportunities can be put to good use. In addition, the values of religiosity can be one of the factors forming identity, creating solidarity, fostering entrepreneurial motivation and forming business network expansion in destination countries of migration (Yuniarto 2016; Latief 2017).

In connection with the use of economic and social remittances, according to Supriyanto and Cardoso (2015), it can be used to develop entrepreneurship of former PMPIs if they have strong social networks. This is because the obstacle owned by the former PMPI after returning from abroad is networking among BMPI members. So the motivation for entrepreneurship is low and more dependent on his work abroad as BMPI. In addition, the obstacle experienced by ex PMPI according to Sulaiman, et al (2016) is the absence of government initiatives - especially villages - to utilize resources, economic and social remittances, and allocation of village funds to make empowerment for ex-PMPI. This is due to the lack of opportunity of the former PMPI in formulating development.

According to Abas, et al (2014) empowerment of the former PMPI can be done by providing training and ongoing assistance. The underlying reason is the diverse characteristics of the former PMPI. So that requires different empowerment as well. In addition, to protect PMPIs, according to Wijayanti, et al (2018) legal or Paralegal training is needed for ex-PMPIs. This can be used as a response to allegations of relatively large salary cuts by the PMPI agency (see also, Yuniarto 2015b). Therefore, according to Pinky Saptandari (2017) the empowerment of ex PMPI social entrepreneurship must depart from the empirical experience of the ex-PMPI itself.
For this reason, this paper tries to raise a study about the entrepreneurship of the former PMPI, especially in the Kenanga Village, Sindang District, Indramayu.

Method

This research uses a qualitative research approach. While this type of research is phenomenology research. Phenomenology research aims to obtain an interpretation of human understanding of the phenomena that appear and the meaning behind that which appears, as well as those that appear in human consciousness to be able to find out the subjective aspects of human actions in daily life (Denzin and Lincoln, 2009). The location of this research was conducted in the village of Kenanga, Kec. Sindang, Indramayu Regency, West Java. Specifically, the research locations, namely the former PMPI and members of the ex-PMPI social entrepreneurship community who have collaborated with the government and NGO PMI, as well as those built on community initiatives.

Data collection is carried out to obtain the information needed in order to achieve research objectives. Viewed from the source, data can be collected using primary data sources and secondary data sources. Primary data sources are data sources that directly provide data to researchers, and secondary data sources are sources that do not directly provide data to researchers. Meanwhile, if viewed in terms of ways, the primary data collection data is through interviews (interviews). While secondary data collection is done by using data sources through literature and documentation studies.

In qualitative research the data analysis technique is carried out by examining all available data and information from various available sources. This data analysis stage becomes the basis for researchers in formulating an analysis of data findings in the field. The analysis of the data used in this study as stated by Neuman (2006), which is as follows; a) The stage of organizing data; b) Data processing stage; c) Data interpretation stage; and d) conclusion stage.

Results and Discussion

Kenanga Village

Kenanga Village is one of the villages located in Sindang sub-district, Indramayu district. The distance of the village of Kenanga to the center of the Indramayu district government is about 5.1 Km. The area of the village of Kenanga is around 252.2 Ha with predominantly utilization for agricultural land covering 114.9 Ha, industry and settlements 113.7 Ha and the rest, or around 24.6 Ha, is used for others. According to the Monograph of Kenanga village (2018), Kenanga village is divided into 25 RTs and 8 RWs. While the total population of Kenanga village consists of 1,912 households (KK) with a total of 6,586 residents: 3,282 men and 3,304 women.

In relation to the type of work, most of the people in the village of Kenanga work as entrepreneurs with a total of 823 people and workers totaling 720 people (more than 218 of whom are active PMI) next, there are traders with a total of 480 people. While other professions such as small industry 238, 224 farmers, PNS 39, Pensioner 24, TNI / Polri 15 and 8 fishermen. The level of education of the Kenanga village community mostly received education up to high school with a total of 1,014 people and those who continued up to the college totaled 652 people. Although not a few also did not finish school with a total of 944 people. For this reason, the people of Kenanga are classified as productive villages and there are many micro industries that are able to improve the welfare of their communities.

The life of the people of Kenanga village is relatively more advanced compared to other villages in Sindang sub-district. This is due to its strategic location and is the center of the cracker industry and a center for souvenirs typical of Indramayu. Unlike the people in other villages, the activities of the Kenanga village community seemed to be more crowded in terms of trade and industry. Going in and out of goods vehicles is a common sight. So, it emphasizes the area as one of the industrial areas.
Indramayu Granary BMI and Entrepreneurship Ex PMPI in Kenanga Village

Generally, Indramayu is a district / city that has the highest number of PMPI in Indonesia. According to BNP2TKI data (2019), the number of PMPIs from Indramayu reached 5,690 people, while in the second position was Cirebon Regency with a total of 3,158 PMPI. This number represents the number of active PMPIs and does not include PMPI non-procedural pathways. The destination countries of PMPI Indramayu since 2008 - after the enactment of the moratorium on Middle Eastern countries - have undergone a change that is from the Middle Eastern countries to countries in the Asia Pacific region such as South Korea, Japan, Taiwan and Hong Kong. The countries in Southeast Asia that are still the destinations of PMPI from Indramayu are Singapore and Malaysia. This change in destination countries is caused by government regulation factors (moratorium on PMPI distribution to the Middle East), economic factors, and security factors. This is as explained by Rosidah, a former PMPI from Kanenanga who compared work in the Middle East (Qatar) and Taiwan:

"I was the first PMPI to go to Qatar in 2007 and then I went home before the new year 2010 ... after getting married I finally left again, to help my husband go to Taiwan. I also want to go to Qatar again, it is not allowed, so I went to Taiwan. It's good to go to Taiwan that the work isn't too heavy, and the salary is also great. In Qatar, my salary was around Rp. 3,000,000 - Rp. 4,000,000 / month. While in Taiwan the salary is 7 million ... depending on the exchange rate. But that was before, he said, now it has risen around 23,000-23,100 NT $ (around 9-10 million / month). So it's natural that many prefer Hong Kong or Taiwan."

In connection with the empowerment of ex-PMPI (Women Migrant Workers) in the village of Kenanga, in 2016 was chosen as one of the two villages used as the pilot project of the Productive Migrant Village (Desmigratif) program from the Ministry of Manpower. While one other village is Kahuripan village, Watumalang sub-district, Wonosobo district. The election of Kenanga as a pilot village for productive migrants was caused by the productivity of the former PMPI in empowering their lives, through their involvement in the business world. The work done by the former PMPI was initially carried out individually. The reason for forming an entrepreneurial group was initiated by Darwinah or commonly called Winah. According to Winah, the desire for entrepreneurship is the hope of most of the former PMPIs in Kenanga village or even the entire ex-PMPI in Indonesia. However, not all former PMPIs have the courage to start and create their own opportunities.

The implementation of the entrepreneurship of the former PMPI village of Kenanga started when he saw Winah's success in developing his business. Winah herself has a desire that the ex-PMPIs follow in her footsteps, so there is no need to return to work as PMPI. Winah started her business in 2009, by making a business of intestinal chips. It was this success that then attracted the attention of other former BMPs to do the same thing, entrepreneurship. Winah who first reaped success as a former PMPI in the business world, took the initiative to form a micro business group that is specifically for the former PMPI. This view is based on the following interview excerpt:

"I started to pioneer the business in 2009, after returning from Hong Kong. Actually from the beginning, when I was in Hong Kong I also had thought to open a business. Because there I often take part in Dompet Dhuafa activities. But when I arrived at Indramayu, I was initially confused about what business. Finally I tried to process the intestine."
Because right here (Kenanga) famous cracker products, so I thought why not just make intestinal crackers. Alhamdulillah ... apparently sold ... I gave the name Kenanga Mandiri. I happen to have an acquaintance from the Regional Government who is ready to help in empowering the Full PMPI. From there I invited the others and they were also interested ... basically becoming PMPI (International Female Migrant Workers) due to minimal job opportunities ... so, after we gain experience and capital from outside, we should be able to create our own jobs, so we don't come back again (becoming PMPI)."

Until now, many products have been produced by ex PMPIs in Kenanga village. Such as processed mangoes (dodol, sweets, chips, and packaged juices), fried meatballs, fish skin crackers, jambal roti, and various other special foods. All products produced by Ex BMP of Kenanga village have received certificates from BPOM, MUI, as well as PIRT (Home Industry Product) business certificates. Interestingly, there is an agreement between the former PMPI, each product made by the former PMPI and the other former PMPI, must be a different product. The goal is to minimize competition and the resulting products also vary. Although, in each of these products must include a label or a mark of the Full PMPI Full Product. The reason behind using the label has the intention to show that the former PMPI is capable of empowering by optimizing existing resources into economic opportunities.

According to Winah, outside of his responsibilities as the chairman of KAMI (the Family of Indonesian Migrant Workers), he admitted that the entrepreneurship carried out by the ex-PMPI departed from the same unrest, did not want to return to being PMPI because they had to leave the family. Although at first, the idea of being able to be independent with entrepreneurship was greeted with pessimism by some of the former PMPIs. The pessimism shown by the former PMPI, according to Winah, was not due to reluctance to start a business. But it happened because of the lack of confidence possessed by the former PMPI. Therefore, to foster the confidence of the former PMPI, the steps that must be taken by Winah are to start from herself first by processing chicken intestines into snacks - chicken intestine chips. As for this statement as explained by Winah in the following interview excerpt:

"... when I first started, there were many friends I invited to open a business. But we will know ourselves, not everyone has the same view. It's not easy, so I have to start from me first ... I make gut chips first, I sell them, and I just leave them in the stalls in the village. There I felt optimistic and little by little my friends began to ask questions about the business and ask for input on what business was suitable. Now, Alhamdulillah ... their average income is Rp. 3,000,000 - Rp. 7,000,000 / month."

Until now the Winah group has collaborated with various institutions and government agencies such as the Indramayu district labor department, Migrant Care, Dompet Dhuafa, BNI, PT Telkom and several others. The social entrepreneurship carried out by the former PMPI in Kenanga village is bound by common interests in economic and social development. The intended economic development is creating business opportunities so that the ex-PMPIs in Kenanga village will not return to work abroad. Basically, the departure of the community to work abroad is caused by a lack of employment, so, with the development of entrepreneurship, this can solve the main problems of migration flows. In line with that, social development is related to changing the mindset of people who are still dependent on the economy to become PMPI. In addition, at this time becoming PMPI with the aim of Taiwan and Hong Kong has become a new trend. This is as mentioned by Dian who claimed that being PMPI is not only improving the economic
status of the family, but also will be considered socially better, especially regarding physical changes. More details in the following interview excerpt:

"... if the economic problem is certain. But there are other reasons, especially now that many PMPIs are going to Taiwan or Hong Kong. They are hanging out (following the trend), coming home from there is also pretty. So women, beauty is also very important. So it's not surprising that many now want to work outside, especially those who are still alone."

This statement indicates that there has been a change in orientation in deciding the community to become PMPI from mere economic orientation, to material aspirational orientation. Therefore, the role of social entrepreneurship is not only limited to the economic sector, but has penetrated the socialization, provision of knowledge, and provide opportunities to be able to optimize remittance after returning to the area of origin. The assistance and socialization given is not only for PMPI candidates who will work outside, but for their families also needs to get the same education / views. Because, Winah as the initiator of social entrepreneurship for the PMPI, is also the chair of WE, which means, the programs carried out in entrepreneurship also tend to carry out activities that are almost the same as the WE program. Especially in the Kenanga area, the implementation of the assistance program was represented through the participation of BMP men / husbands to be involved in other business activities.

According to the village head of Kenanga, Darpani, the activity was very influential in the life of PMPI and his family. A significant change is in managing remittances, especially husbands. Previously, a divorce in the PMPI family was very risky. This is because remittance money sent to her husband is actually used for spree, including looking for "other female friends".

At present, in the village of Kenanga there is a Tahfidz Qur'an boarding school for underprivileged children. The pesantren was founded in 2011 by Winah. The learning method applied to the students is by requiring their students to memorize one day one verse (One day one verse). This founding idea departs from his concern about the lack of memorization of the Qur'an in the area, especially for PMPI families and underprivileged communities. In addition, after returning from overseas overseas, Winah continued her education and took Islamic religious education (PAI).

**Product Production and Marketing System**

Various products produced by PMPI in Kenanga are carried out individually and each member may not make the same product. Even so, each product made must bear the label "Full PMPI Product" as an identity that the product is the result of PMPI Full Village Kenanga, even though different brands are marketed. Even so, the PMPI are still in one of Winah's target groups. The group is used as a place for sharing and input on constraints and developments experienced. In addition, the entrepreneurial group itself is used to manage product marketing so that it sells well. Therefore, there is a division of labor between producers, distributors and marketing. All PMPIs in the group circle have their respective roles, including in the nutrition and packaging section. Winah as the chief coordinator has the role to manage all licensing of BPOM, PIRT, Halal Certificate, and distribute it. Every profit gained by the PMPI is allocated a small portion to other social needs, such as social service activities / natural disaster relief and construction of public facilities (mosques).

The marketing of PMPI products in Kenanga has penetrated the national market and even exports. The marketing system is used in three ways namely, on the spot, online, and utilizing PMPI networks abroad. On the spot marketing is by selling these products through cooperatives and outlets in the village and around the main roads that are traversed by drivers outside the city as souvenirs typical of Indramayu. This on the spot network is also distributed to other regions such as Cirebon, Bogor, Subang, Majalengka, and other
areas. Meanwhile, marketing conducted through online also penetrated almost all e-Commerce in Indonesia (including online sites owned by local governments as well as sites of agencies and institutions that are concerned about the empowerment of TKI Full Time), and social media: Facebook and Instagram.

PMPIs who are still actively working abroad market these products by offering fellow PMPIs from regions / cities and or even different countries. The network was built through socialization and debriefing provided before the BMPs went abroad, so that the entrepreneurship provided financial and social benefits for PMPI and the former PMPI.

**Conclusion**

In conclusion, working abroad becomes trends in Indonesia, particularly for women. They decided to work in other countries because of huge earning that they have after returning home. At the first glance, usually Indonesian women worker chose middle east countries such as Qatar, Uni Emirate Arab, Saudi Arabia and other middle east nations. However, there are some trends which make some alteration to East Asian countries. Currently, Indonesian women workers decided to work in East Asian countries such as Taiwan and Hongkong. The reason is that East Asian nations have huge earning due to currency rate with IDR.

In addition, social entrepreneur has become activities after Indonesian women migration coming home from abroad. This is because to create sustainable earning, they should create a new business. Mostly, women workers create a small business to sell some food such as processed mangoes (dodol, sweets, chips, and packaged juices), fried meatballs, fish skin crackers, jambal roti, and various other special foods. Some successful women workers can sell goods not only in Indonesia, but also they export in abroad. These considered to be an example for women to work in abroad.

**Reference**


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can earn a lot of money with a low level of education (Husin, 2013). After they found that working in abroad can obtain a lot of salary due to different currency, they directly decided to work abroad.

The second reasons why people move to developed country is a low level of education (Husin, 2013; Astuti, 2018; Williams, 2007). In Indonesia, a wide range of employer required high school level as the minimum education requirement or the students graduated from vocational high school (Yazid, 2015). This is because vocational high school alumni are being equipped with specific skills such as information technology, accounting, graphic design, and many other skills which are beneficial for looking for jobs. However, for those who are just graduated from elementary school and junior high school will find difficulty to get a proper job (Haris & Azizah, 2018). This circumstance forced women to migrate to other countries to get some any jobs and earn more money.

The third condition which make them to work in other countries is an increasing day-to-day need especially in terms of financial (Yazid, 2015). They argue that their everyday need increase over the year, and it was not followed by their income (Astuti, 2018). For example, when people have a new baby born, they need additional income to fulfill their live (Williams, 2007). This condition encourage women to help their husband to work abroad since they think that they will obtain higher salary when they work abroad.

Finally, the influence and motivation from successful women being Indonesian women worker has been another reason. People see other woman coming to Indonesia and bring a wide amount of money for buying a home, creating a small business enterprise, buying a car, and other successful symbol as a successful woman worker (Irawaty & Wahyuni, 2011). These condition makes several woman who have their lower level education to work abroad and earn more salary, even as a household.

3. Methods

Research design

The study used a mixed method design by combining quantitative and qualitative methods (Creswell, 2017). There are two reasons why mixed method were used for this research. Firstly, the quantitative method made it easy to get participant’s respond quickly since they just need to fill in the questionnaire. Then, the data analysis was less-time consuming because the analysis was helped by SPSS software. However, the questionnaire makes it difficult to get the reason, so that qualitative method by using interview was being used (Cohen, Manion, & Morrison, 2007). The interview can provide an in-depth data and rich information about the reasons, experiences, feeling of Indonesian women worker after migration. According to Biesta (2012) the combination of both qualitative and quantitative research methods will deliver more reliable results (Biesta, 2012). Mixed method research can also help researchers to obtain overall results regarding the experiences of participants (Mertens, 2014).

Descriptive statistic was used to analyse the data. It shows the average of participants responds towards questionnaire, particularly mean, modus, median and standard deviation. The analysis also used SPSS software because the software made it less-time consuming (Mujis, 2010). In addition to data analysis, content analysis was used to analyse the interview data.

Participants

The participants of this study are woman who was migrating to other countries for the economic purposes. Based on the literature review, the participants were selected who are deciding to go abroad due to fulfilling their day-to-day life, having economic difficulties due to debt towards other people or institution, having a low level of education, and also those who were motivated to earn more money (Haris & Azizah, 2018; Ananta, Kartowibowo, Wiyono, & Chotib, 1998). The number of participants who were selected on this study were 45 woman. A detailed participants characteristic would be displayed below:

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The Development of International Education towards Migration Abroad by Indonesian Women

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Abstract The study aimed to determine the degree of empowerment education towards ex-migrant women in the economic field, to explore the use of remittance sent by emigrant women to their families, and to identify the role of ex-migrant women to educate the community. A mixed-method research approach was used to obtain comprehensive information with questionnaire and in-depth interview with 45 participants. The research was undertaken in Subang, West Java, Indonesia, which was chosen due to the large number of Indonesian workers. The results of the study showed that women who have migrated overseas for work, obtained a lot of international education experience, especially in terms of economic empowerment, and as a result were able to undertake economic activities upon returning to their home, such as opening a small food stall, and working in small to medium enterprises making and selling handicrafts as well as teaching Arabic language. The research also showed that the use of remittance by the families of ex-migrant women generally takes the form of material (economic) for day-to-day need, tuition fee and investment. The research concluded that ex-migrant women appear to gain international education experience, economic and social empowerment and have a willingness to educate and share their experience in community activities such as mutual cooperation, social gathering, and also in Posyandu (local health center) activities. Continuous investment in skills has not been done entirely by ex-migrant women. The results of working abroad are still used to meet daily needs.

Keywords: ex-migrants, international education experience, empowerment of women, remittances.

1. Introduction

Migration is considered to be the act of people to move from one area to others and it could be moving across the country. Usually, it takes place from people leaving in developing countries and move to developed nations (Hamano, 2014). They leave their home countries including their families for some purposes, but mostly it is due to financial reasons (Kageyama, 2008; Kelman & Khan, 2012). Also, they intend to gain an international education experience in abroad. Researchers from sociology, demography, economics, geography and anthropology disciplines have studied many aspects of migration, which conclude that people migrate from one places to other countries are to fulfil their economic needs (Liang, Li, & Ma, 2013). Then, according to Sinha, Jha and Negi (2012), women’s empowerment is emerging as an important indicator of the development of a society, as well as an indicator of the status of women in that society (Sinha, Jha, & Negi, 2012). As such, the woman migration has been considered to be the trend for people living in developing nations.

Several developing countries are trying to move from home countries to other nations due to financial need (Ackah & Medvedev, 2012). In Bangladesh, international migration is considered a male preserve, with women’s migration restricted to a small minority within the professional classes (Blanchet & Watson, 2019). It means that international migration is only carried out by male because females in Bangladesh find difficulty to migrate. Furthermore, in a study of Japanese women migrants to Australia, Hamano (2014) concluded that migrants undergo some form of downward social mobility in the course of settling in a new country (Hamano, 2014). Although there could be plenty of reasons why people migrate to other countries, generally they need to fulfill their daily needs and especially to face their financial issues. As a results, it probably can be said that the main purpose of migration from area to other countries is to get financial needs.

When it comes to Indonesia, women’s emigration is a common phenomenon that occurs in developing countries such
as Indonesia (Hugo, *International Labor Migration and the Family: Some Observations from Indonesia*, 1995). Research into women’s emigration in East Nusa Tenggara, reveals shifting subjectivity and changing relations with family and local communities, as well as participation in economic spaces (Williams, 2007). This is because, the main reason why people migrate from Indonesia to other countries is to survive economically for their family. In addition, the economic situation of the family forces women to work to fulfill family needs and to solve their financial problems (Hugo, 2000). Some experts argue that the current era of globalization makes it difficult to find work locally, especially for women (Hugo, 2002). Therefore, the factors that influence women’s emigration from villages to foreign countries vary, however helping the family economy is a key motivator to migrate from their home countries to developed nations (Yazid, 2015).

Ullah (2017) reveals that women have traditionally been at a disadvantage in many countries in the world as strong patriarchal tradition often impinges the rights of women (Ullah, 2017). Regarding this issue, there are four main reasons why women often become the person who migrate to other countries for the purpose of financial needs. Firstly, the difficulty of economic condition in Indonesia causes people to be jobless, either for male or female (Irawaty & Wahyuni, 2011). They tend to work with the hard job such as building construction, and others. As such, the unskilled people cannot get the proper job for their day-to-day needs. This circumstance cause difficulty in the economic needs, especially for the family to fulfil their basic need and also forced women to work and help their families.

Secondly, some available jobs for unskilled person, especially women only become household or family assistance (Astuti, 2018). It is because women can only work with some activities which are not really hard. For example, women can be home cleaner, childcare, home care, and many other jobs which are available for those who do not have advance skills and low-level education (Irawaty & Wahyuni, 2011). However, some mentioned jobs in Indonesia are considered to be low salary. Although they will get paid from their employer, they only earn under minimum standard wage (Williams, 2007). This difficult situation forces some women in Indonesia to find out on how to fulfill their basic need and earn a wide range of salary (Irawaty & Wahyuni, 2011). As such, one of the option to solve this difficulty is migrate to developed nations which have high different currency with Indonesia.

In addition, people living in the countryside of Indonesia has often become a targeted group by worker agency since there are very limited jobs available in rural areas (Williams, 2007). They ask local people especially women to leave their family and work in abroad. Usually, Indonesian woman worker moves to Malaysia, Taiwan, Saudi Arabia and some middle east countries which have higher currency than Indonesian Rupiah (Irawaty & Wahyuni, 2011). They can get more than four million rupiah every month as their salary per month, in which this is very high salary compared to working to be household in Indonesia. Therefore, limitation of job availability can be other options why people migrate from one place to others (Hussin, 2013).

What is more, West Java Province in Indonesia is one of the highest region which brings their women migrate to other countries for the economic purposes (Hussin, 2013). In terms of statistical council agency of West Java Province, in 2016, overall there were 61,239 people who work in abroad (Indonesia Statistical Council, 2018). Mostly, they come to Taiwan to earn more money for their daily need. The number of people migrating to this country accounted for 22,847 people (Indonesia Statistical Council, 2018). In addition, Subang is one of the region located in West Java Province, so that it is interested to see the migration movement from Subang.

After people migrate to developed countries, they will definitely come back to their home. It is because they have a lot of earning either for their daily basic or establishing their enterprises (Hussin, 2013). Some people think that it would the money that they earn from abroad would be used to create their own business so as to it will be empowered sustainably (Yazid, 2015). As such, the issue of empowerment is important. Based on the above discussion, the research questions are (1) what are the economic empowerment carried out by Indonesian women worker in Subang Regency after migration? (2) how the remittance is being used by Indonesian women worker in Subang regency after migration? (3) what are the role of Indonesian women worker towards empowering local community in Subang regency after migration?

2. Literature Review

**Concept of Education Empowerment**

Empowerment is considered to be one of important aspect towards community. This is because it can help some local communities to improve their quality of life in terms of economic empowerment. Since the issue of empowerment has been recognised by international communities, women’s empowerment is a part of Sustainable Development Goal (SDG) (Malapit, et al., 2019). Women’s empowerment is inseparable from empowerment of the community. More specifically, women’s empowerment aims to improve the quality of the surrounding community, so that an educated society is created (Babari & Prijono, 1996; Pandey, Lanna, & Lee, 2011).

A key element of empowerment is participation in economic activities (Sell & Minot, 2018). Economic activities can
Table 1 Participants characteristic based on education level

<table>
<thead>
<tr>
<th>Education level</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unfinished primary education</td>
<td>10</td>
<td>22.2</td>
</tr>
<tr>
<td>SD (Primary education)</td>
<td>20</td>
<td>44.4</td>
</tr>
<tr>
<td>SMP (Junior High School)</td>
<td>5</td>
<td>11.1</td>
</tr>
<tr>
<td>SMA (Senior High School)</td>
<td>10</td>
<td>22.2</td>
</tr>
</tbody>
</table>

Table 2 Participants characteristics based on country destinations

<table>
<thead>
<tr>
<th>Country destination</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Middle east country</td>
<td>25</td>
<td>55.6</td>
</tr>
<tr>
<td>East Asia</td>
<td>10</td>
<td>22.2</td>
</tr>
<tr>
<td>Malaysia</td>
<td>10</td>
<td>22.2</td>
</tr>
</tbody>
</table>

In terms of Table 1, it can be seen that the majority of participants were at the age of above twenty-six years old, while the younger women were only three persons. In addition to this, based on Table 2, women who only hold primary education level were higher than other participants, which was about 6 persons. It was followed by those who even did not complete their primary education. Finally, most of women from Subang regency decided to choose Middle east country as it has the highest percentage compared to other country destinations.

The participants were chosen by snowball sampling technique. This technique help researchers to get a wide variety of participants about women empowerments (Cohen, Manion, & Morrison, 2007). The snowball sampling started by identifying several women who had an experience of migration abroad for the purpose of economic improvement. At the first time, the first participants were interviewed and give more data about women empowerment in Subang Regency, West Java. Then, after the data obtained from the first participants, she was asked and showed other women who might be available to be the next participants. After getting the person chosen by the first participants, then we go to the next participant until we get 45 persons.

Instruments and data collection

The research instrument used in this research was questionnaire. There are overall 45 questions. The first part of the questionnaire was a background which consist of participants age, education level, current activities and marital status. Likert-scale questions were used to understand the reasons why women worker decided to move abroad, including the economic empowerment, and the use of remittance when women worker came back to Indonesia. There are also open-ended questions regarding how they empower local community, so that women workers have an influence towards community.

A pilot survey was used to analyze the questionnaire. It is crucial for the research because it would give a wide range of opportunities for the results (Cohen, Manion, & Morrison, 2007). A pilot survey was undertaken towards two experts, which are lecturer from Geography department in Indonesia. It was used to check the clarity of the questionnaire items, instructions and layout. It also gains feedback on the validity and reliability of the questionnaire. Finally, pilot instrument was also used to check readability levels for the target audience (Cohen, Manion, & Morrison, 2007).

In addition to the questionnaire, interview was also used since the use of questionnaire does not explain the reason about their answer, then semi-structured interview were being used to get the deep information about these three research questions generally (Biesta, 2012).

Data analysis

After conducting the research, there are two main ways of data analysis since it was used a mixed-method design. Firstly, descriptive statistics was used to analyse and present the data. Since there are a lot of questions in the questionnaire, SPSS statistical software was used to easy the process of data analysis (Creswell, 2017). All 45 data were presented by using graph so that it will create the results to be easy to understand. However, since the questionnaires data is not enough,
interview was being conducted to get detail about their reason (Creswell, 2017).

In addition to data analysis, content analysis was used to analyse the interview. The interview text was transcribed and analysed by using open coding, axial coding and selective coding to analyse the women worker response towards economic empowerment, the use of remittance and empowering local community. nVivo software was used to analyse the data after the recorded voice was transcribed.

4. Findings

The finding of the study showed that there are three main results of this research. It would be divided into three main parts, which are women worker economic empowerment after migration, the use of remittance from abroad, and how local communities are empowered by women worker after migration.

Economic Empowerment of Women in Subang

Economic empowerment is considered to be some women worker activities after returning home which are productive to earn more money (Dhar, 2012). Usually, some women worker earn a lot of money because the experiences or the ideas that they get from abroad are applied in their home country. It is important to know the women empowerment because they can also earn more money to raise their families. The results showed that trading and teaching Arabic language are considered to be the main women worker economic empowerment in Subang after migration.

Firstly, several participants argue that they are trying to use cooking skill to improve their economic empowerment after migration. As seen in figure one, cooking experiences the higher percentage activities of women after migration. During working in middle east country, usually women workers were asked to cook the local cuisine such as Kebab, Biriani rice, and other food. Then, when they return to their home country, women worker are trying to cook the same food and sell it to their neighbours. Therefore, women worker can earn more money although they have returned to Indonesia.

This result has been confirmed by one of participants.

"...usually, I cook Biriani Rice and gulai chicken in Indonesia, but I tried to make it spicier since Indonesian are more likely to eat spicy food. Then, I sell the food to neighbours, for the purpose of earning money. During Islamic celebration day such as Idul Fitri and Idul Adha, I can earn more money as people order a lot of food to me..." (W13, interview, 2018)
It shows that although women workers have returning back to Indonesia, at least they have some experiences and cooking skills which can be used to cook middle east food and sell it in Indonesia. This situation can help Indonesian women worker to increase their economic life after migration.

Apart from cooking, women worker also become trader. In this study, the majority of women sells mukena (women prayer cloth). Participants claimed that trading is a productive activity that can be undertaken at home, therefore allowing women to continue with the obligations of the reproductive role. As respondents have a large responsibility as head of the family, they contribute to the fulfilment of family clothing.

"... if Eid Mubarak likes to be given mukena (prayer clothes for women), sometimes it is for the mother of the boss's husband. Or given by children who have worked. So mothers rarely buy themselves..." (W1, interview, 2018)

The participants showed that selling mukena (a muslim praying cloth) is beneficial and they can earn more money. This is based on the people who were interviewed that selling can be their additional activities and it can help improve their day-to-day needs.

Secondly, some other participants have a new language skill and it is considered to be one of a new powerful skill to improve the economic empowerment. The majority of participants who were returning back from middle east country are able to speak Arabic language. It is probably because the language was being used for their daily activities after migration. When they return back to their home country, they used the language for teaching other women workers who have an intention to go abroad.

"...I learned Arabic language during pre-departure training. However, it was not significance since I still did not understand what my bos said in the country. My language skill was improved during living in middle east country as I used it as my day-to-day activities..." (W15, interview, 2018)

The language ability of participants varies. Some of participants argue that they almost forget about the Arabic language skill learned from abroad. However, some of them are still remember, so that they open Arabic Language course for beginner. They teach English either for their neighbours, kids, or other people who need Arabic language.

"...I teach Arabic language for my neighbours’ kids. They intend to go to middle east for working as well. However, it was not regular teaching, maybe it was only twice in a week. Sometimes if they feel lazy, the class was skipped..." (W2, interview, 2019).

It can be seen that language ability can be another economic empowerment because women worker can earn money in their home country by teaching Arabic language skill. In addition, for those who work in Malaysia, they do not have any language barrier since Malaysian language is slightly similar with Indonesian language.

All in all, although Indonesian women workers have returned back to their home country, the economic empowerment can be undertaken to some extent. They can sell middle east food such as mukena, gulai chicken, Biriani Rice and Kebab. These sort of food can be sold to their neighbour. In addition, women worker also can get language skill and it can be used to teach other people to earn more money.
The figure showed that the majority of women workers spent their remittance for their consumption or day-to-day need which was accounted for 73%. Then, in contrast, only 23% of women workers put tuition fee or spending money for education was considered to be important. It can be concluded that primary need is probably considered to be important for Indonesian women workers, particularly in Subang regency.

The Role of Women in Empowering Local Communities

The third women worker activities is empowering local communities. Several women workers after migration from abroad, they have some responsibilities to empower their local communities because they have several experiences in abroad. These social activities are considered outside of reproductive and productive activities. Some activities which are part of social empowerment are RT or RW activities, community service, social gathering, recitation, thanksgiving, helping with neighbouring events, political activities, community empowerment activities, becoming a member of a formal institution, and being a chairperson in an institution.

Figure 3 shows the distribution of the social roles of the respondent's families. It can be seen that the most common activity is being a participant in empowerment and social gathering programs. In contrast, being part of political work is some activities in which the majority of women does not like. Women in general were also more active in community activities than men such as attending neighbourhood Association meetings, becoming a member of the Family Welfare Development called PKK, participating in activities from an institution, and volunteering.
"My mom is also a cadre, she likes to join in Posyandu with PKK. Sometimes help Posyandu activities." (W6, interviewed, 2018)

"I felt Good experience. Because I also like to read every Tuesday together with other mothers" (W7, interviewed, 2018).

"In Posyandu there is a routine recitation. If you usually take part in the evening recitation with devotional work, that is also if you are at home." (W9, interviewed, 2018)

The role of women in the social sector is not spread evenly. Respondents collected at a score of 12.5, which means that in the respondent’s family the social role done independently by the majority of women is in the highest value. Empowerment activities are in fact given first to women who are active in social activities. The field facilitator thinks that women who are active in social activities in their environment will be more responsible for empowerment programs.

In conclusion, although there are a lot of social empowering activities, the majority of woman support posyandu (a healthcare center) and social gathering with other people, while political activities were avoided by ex-women workers. Although they can earn a lot of money from middle east countries, they are still care for their neighbour community.

5. Discussion

The finding of this study revealed that ex-women workers from abroad generally improve the quality of life, particularly in terms of economic life and community empowerment. This part will discuss, compare and contrast about economic empowerment by women worker, how they use the remittance and local community empowerment.

Some previous studies in Indonesia have confirmed that the factors which force Indonesian woman to work in abroad, particularly middle east are economic difficulty, low-level education, low salary, increasing the day-to-day need financially and being motivated by successful women migrants (Ananta, Kartowibowo, Wiyono, & Chotib, 1998; Astuti, 2018; Haris & Azizah, 2018). Comparing to other countries, this circumstances are almost similar, such as in Vietnam, Nepal, India and Bangladesh, as they move abroad to earn more money and get increase in their salaries with low-level education (Bulte & Lensink, 2019; Pandey, Laha, & Lee, 2011; Bhat, 2015). However, after returning back to their home countries, generally the women worker have improved their quality of life slightly. The most important things is that they have some skill which can sustainably support financially such as provide some service for other people and selling goods which can improve their economic life financially (Rapport, 2016).

Economic empowerment is considered to be women’s economic activities after they return to home. This is common across all women worker when they come back to their home countries. Generally, across the world, economic empowerment is divided into two main parts, which are reproductive and productive activities (Bhat, 2015; Kageyama, 2008; Sell & Minot, 2018).

In Indonesia, particularly in Subang, the majority of ex-woman worker from abroad undertake cooking as their main activities after returning back to home. Cooking can be the main economic empowerment because some women worker
can sell some middle east food such as Kebab, Biriani Rice, Gulai chicken and mukena (women prayer cloth). This result has confirmed the previous study in Indonesia which showed that some household activities such as cooking has become women work when they come home (Hugo, 2002). Apart from selling goods, teaching arabic language for other people can also earn money. The results are similar with the study undertaken in other part of Indonesia, which revealed that selling some goods and being trader and teaching language are women’s main activities after they return home (Astuti, 2018; Yazid, 2015).

In terms of the use of remittance, the majority women worker argue that it would be used to fulfil their day-to-day need, since they send the money to home regularly during they work in abroad (Hamano, 2014). There are some variety form of remittance usage after they return to home. In some countries, the remittance was used to spend for educational purpose, such as for their children, since they argue that education is important for their family (Kelman & Khan, 2012; Lianos & Pseiridis, 2014). Others people argue that some remittance are being used for buying a home and invest their money for the future need (Dhar, 2012; Bhat, 2015). However, there are different results of this study which shows that the participant’s remittance are used for day-to-day need, education purpose, serving their parents who are getting sick, and also for building home as well as for investment. The participants also send regularly the remittance to their home countries during the period of migration. The results have confirmed that in Indonesia, women’s worker used their money for family need (Yazid, 2015; Williams, 2007; Ullah, 2017).

Finally, the majority of ex-migration women have some responsibility to empower local community. It has been common activities in Indonesia to improve the quality of local economy by sharing and learning together (Hussin, 2013). The previous study in Indonesia revealed that some of ex-woman worker, after they return to home, they become Arabic language teachers in Indonesia (Astuti, 2018). They said it is their responsibility because they have a language skill and they want to share the skill towards others. However, in this research, the majority of participants follow community service and social gathering, or commonly called arisan. During gathering, they share their experience towards other women and guide them step by step on how to work in abroad.

6. Conclusion and implication

Women’s migration to other countries is a common phenomenon that occurs in developing countries like Indonesia. In order to support the family, many women must emigrate to find work. They generally move to other countries due to three main reasons. Firstly, they have financial problem to fulfil their day-to-day need. Although they work in Indonesia, but the salary does not support fully their daily need. Secondly, the majority of women decide to migrate to other countries were due to low level education, which cause them difficulty to get a job. Mostly, women from low level education tend to work as the household or baby sitter, however, the expected salary does not meet their daily need, so that they decide to work in abroad. Finally, some other women chose to migrate to other countries are because of motivation from some successful people who were returning back to home. They can buy a home, some land, car, rice fields and others, so that they also intend to be successful financially.
After women return to home, in terms of economic empowerment, there are a wide range of activities, which are selling and teaching foreign language. The most common economic empowerment activities are selling food since cooking is the main activities during women work in abroad. For example, they sell Kebab, Biriani Rice, and gulai chicken. In addition, some of women sell mukena (women praying cloth). In addition to the economic empowerment, several Indonesian women worker who return from middle east country teach Arabic language for beginner so that they can earn money.

In terms of the usage of remittance, it is often used by the family to open a business in order to seek additional income, and to meet their daily needs. Remittance sent to respondent families in Subang by women emigrants were allocated to meet consumption, education, economic, and production needs. The utilization of remittance in the form of skills investment is still low, with only a few ex-migrant women who try to improve their skills in areas of interest. Skills investment appears to be influenced by the country where the respondent once worked. For example, social investment (donations for village development) was not undertaken by respondents who had worked in Hong Kong. The use of remittances by migrant families in Subang is focused on meeting educational consumption and investment needs.

Finally, as for the social empowerment, the majority of woman worker help to develop posyandu. This place is a healthcare centre for people living in some village. The Indonesian women migrations were trying to support financially. Furthermore, social gathering was considered to be another activities of women in Subang regency as a results of migration.

Although this research has been done, it might face some potential limitations. Firstly, the participants are only 45 women workers, which might not enough to generalise the results. This is because the difficulty on finding some women who are available to be interviewed for this research. Furthermore, some participants do not intend to answer some questions, especially about financial problem and the use of remittance. They said use of remittance is considered to be their privacy, so that it cannot be explored deeply. As such, further research must cover the representative of Indonesian women worker from all province, so that it will have a wide variety of results. Also, the future research might focus on the use of remittance, because this part to some extent, can change and improve the quality of life for the people. So that, it is interesting to be investigated in a separate ways.

The implication of this research would be divided into two main part. Firstly for the government, particularly in Subang regency, it help inform the general women worker behaviour in Subang. It can also be the literature for the people who will undertake some research in Indonesia. Then, generally, the experience can be used as the measurement when they intend to work in abroad.
REFERENCES


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**Notes**

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**Manuscript Information**

- **Manuscript ID:** 19515444
- **Manuscript Title:** The Development of International Education towards Migration Abroad by Indonesian Women

**Evaluation Report**

<table>
<thead>
<tr>
<th>General Comments</th>
<th>This study uses mixed-method research method to inquire into the degree of empowerment of education towards ex-migrant women, to explore the use of remittance and to identify the role of ex-migrant women to educate the community. The paper is generally well-written and structured. Extensive literatures are cited to provide a comprehensive view of the problem being studied. The conclusion is reasonable and significant.</th>
</tr>
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<tbody>
<tr>
<td>Advantage &amp; Disadvantage</td>
<td>The figures need to improve for better clarity</td>
</tr>
<tr>
<td>How to improve</td>
<td>Apply APA style. In the “Findings”, the font and font size in the figures should be uniform. All figures should have a title.</td>
</tr>
</tbody>
</table>

Please rate the following: (1 = Excellent) (2 = Good) (3 = Fair) (4 = Poor)

| Originality | 2 |
| Contribution to the Field | 2 |
| Technical Quality | 2 |
| Clarity of Presentation | 2 |
| Depth of Research | 2 |
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Kindly mark with a ■

- [ ] Accept As It Is
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- [■] Requires Major Revision
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Thank you

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The Development of International Education towards Migration Abroad by Indonesian Women

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Abstract The study aimed to determine the degree of empowerment education towards ex-migrant women in the economic field, to explore the use of remittance sent by emigrant women to their families, and to identify the role of ex-migrant women to educate the community. A mixed-method research approach was used to obtain comprehensive information with questionnaire and in-depth interview with 45 participants. The research was undertaken in Subang, West Java, Indonesia, which was chosen due to the large number of Indonesian workers. The results of the study showed that women who have migrated overseas for work, obtained a lot of international education experience, especially in terms of economic empowerment, and as a result were able to undertake economic activities upon returning to their home. The research concluded that ex-migrant women appear to gain international education experience, economic and social empowerment and have a willingness to educate and share their experience in community activities such as mutual cooperation, social gathering, and also in Posyandu (local health center) activities. Continuous investment in skills has not been done entirely by ex-migrant women. The results of working abroad are still used to meet daily needs.

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1. Introduction

Migration is considered to be the act of people to move from one area to others and it could be moving across the country. Usually, it takes place from people leaving in developing countries and move to developed nations (Hamano, 2014). They leave their home countries including their families for some purposes, but mostly it is due to financial reasons (Kageyama, 2008; Kelman & Khan, 2012). Also, they intend to gain an international education experience in abroad. Researchers from sociology, demography, economics, geography and anthropology disciplines have studied many aspects of migration, which conclude that people migrate from one place to other countries are to fulfill their economic needs (Liang, Li, & Ma, 2013). Then, according to Sinha, Jha and Negi (2012), women’s empowerment is emerging as an important indicator of the development of a society, as well as an indicator of the status of women in that society (Sinha, Jha, & Negi, 2012). As such, the woman migration has been considered to be the trend for people living in developing nations.

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When it comes to Indonesia, women’s emigration is a common phenomenon that occurs in developing countries such as Indonesia (Hugo, 1995). Research into women’s emigration in East Nusa Tenggara, reveals shifting subjectivity and
changing relations with family and local communities, as well as participation in economic spaces (Williams, 2007). This is because, the main reason why people migrate from Indonesia to other countries is to survive economically for their family. In addition, the economic situation of the family forces women to work to fulfil family needs and to solve their financial problems (Hugo, 2000). Some experts argue that the current era of globalization makes it difficult to find work locally, especially for women (Hugo, 2002). Therefore, the factors that influence women’s emigration from villages to foreign countries vary, however helping the family economy is a key motivator to migrate from their home countries to developed nations (Yazid, 2015).

Ullah (2017) reveals that women have traditionally been at a disadvantage in many countries in the world as strong patriarchal tradition often impinges the rights of women (Ullah, 2017). Regarding this issue, there are four main reasons why women often become the person who migrate to other countries for the purpose of financial needs. Firstly, the difficulty of economic condition in Indonesia causes people to be jobless, either for male or female (Irawaty & Wahyuni, 2011). They tend to work with the hard job such as building construction, and others. As such, the unskilled people cannot get the proper job for their day-to-day needs. This circumstance cause difficulty in the economic needs, especially for the family to fulfil their basic need and also forced women to work and help their families.

Secondly, some available jobs for unskilled person, especially women only become household or family assistance (Astuti, 2018). It is because women can only work with some activities which are not really hard. For example, women can be home cleaner, childcare, home care, and many other jobs which are available for those who do not have advance skills and low-level education (Irawaty & Wahyuni, 2011). However, some mentioned jobs in Indonesia are considered to be low salary. Although they will get paid from their employer, they only earn under minimum standard wage (Williams, 2007). This difficult situation forces some women in Indonesia to find out on how to fulfil their basic need and earn a wide range of salary (Irawaty & Wahyuni, 2011). As such, one of the options to solve this difficulty is to migrate to developed nations which have high different currency with Indonesia.

In addition, people living in the countryside of Indonesia has often become a targeted group by worker agency since there are very limited jobs available in rural areas (Williams, 2007). They ask local people especially women to leave their family and work in abroad. Usually, Indonesian woman worker moves to Malaysia, Taiwan, Saudi Arabia and some middle east countries which have higher currency than Indonesian Rupiah (Irawaty & Wahyuni, 2011). They can get more than four million rupiah every month as their salary per month, in which this is very high salary compared to working to be household in Indonesia. Therefore, limitation of job availability can be other options why people migrate from one place to others (Hussin, 2013).

What is more, West Java Province in Indonesia is one of the highest regions which brings their women migrate to other countries for the economic purposes (Hussin, 2013). In terms of statistical council agency of West Java Province, in 2016, overall there were 61,239 people who work in abroad (Indonesia Statistical Council, 2018). Mostly, they come to Taiwan to earn more money for their daily need. The number of people migrating to this country accounted for 22,847 people (Indonesia Statistical Council, 2018). In addition, Subang is one of the regions located in West Java Province, so that it is interested to see the migration movement from Subang.

The woman migrating abroad for working have a fixed term contract. It means that they will probably go back to the home country to develop and use their income for business. Generally, the salary obtaining from abroad would be used to create private business so as to it will be empowered sustainably (Yazid, 2015). As such, the issue of empowerment is important. Based on the above discussion, the research questions are (1) what are the economic empowerment carried out by Indonesian women worker in Subang Regency after migration? (2) how the remittance is being used by Indonesian women worker in Subang regency after migration? (3) what is the role of Indonesian women worker towards empowering local community in Subang regency after migration?

2. Literature Review

Concept of Education Empowerment

Empowerment is considered to be one of important aspect towards community. This is because it can help some local communities to improve their quality of life in terms of economic empowerment. Since the issue of empowerment has been recognised by international communities, women’s empowerment is a part of Sustainable Development Goal (SDG) (Malapit, et al., 2019). Women’s empowerment is inseparable from empowerment of the community. More specifically, women’s empowerment aims to improve the quality of the surrounding community, so that an educated society is created (Babari & Prijono, 1996; Pandey, Lama, & Lee, 2011).

A key element of empowerment is participation in economic activities (Sell & Minot, 2018). Economic activities can be recognised by improving local communities by women who have migrated back to their home countries. For example,
they can establish their local enterprises, small business company, and any others business which are inspired by other countries (Miedema, Haardorfer, Girard, & Yount, 2018). As such, this can be some advantages either for woman after migration and the local communities to improve their economic life.

In general, the concept of women's empowerment can be identified as an effort carried out by a group of women or individually, to enable improvement in the quality of life and capabilities of the surrounding community (Stromquist, 2015; Ramanayake & Wijetunga, 2018). The process of empowering women can be achieved through education or working abroad, in order to gain the skills and abilities to develop themselves and their surrounding environment. The right to obtain literacy is also one way to empower women (Eldred, 2014; Sharma & Gambhir, 2017), therefore the concept of empowerment can be carried out through the education process. Women’s empowerment is conceptualized and operationalized largely in Classic Patriarchal settings (Miedema, Haardorfer, Girard, & Yount, 2018). Another opinion reveals that empowerment is a concept carried out by individuals who know a group of people to be able to prepare themselves and their future (Kageyama, 2008). The concept of individual empowerment is defined by a person being able to continue to learn and improve, in order to manage personally and support a family, now and in the future (Irawaty & Wahyuni, 2011).

The concept of empowerment encompasses developing and improving quality, and empowering a community around it (Dhur, 2012). In India, women are considered as a lower class. Indian women are disadvantaged in areas such as finance, education, and the economy. The empowerment process would ensure women are not left behind and would improve the quality of their lives (Gul, 2015; Bhat, 2015; Porter, 2013). Based on the three concepts above, it can be concluded that empowerment is an effort to increase the capacity and capability of both a person, and a group of people, so that their lives are better.

In Vietnam, intimate partner violence is an important social issue that policy makers seek to address by a variety of interventions, including efforts to promote women’s empowerment (Bulse & Lensink, 2019). Women’s empowerment is increasingly considered as a strategy to enhance household security and nutrition in Tanzania (Galie, et al., 2019). Empowerment can be achieved through an awareness process, so that women are able to critically analyse the situation of the community, are able to identify discriminatory practices which are social constructs and can distinguish between natural roles and gender roles.

The aforementioned evidence revealed that the concept of empowerment has several positive developments. These are improving their local community, especially in terms of economic development. It also helps improve small business enterprises across the world, so that it is imperative to develop and build some empowerment particularly for women.

The concept of international migration

Emigration is defined as the movement from one place to other areas. It can be cross the city, across the island, or move to other countries (Ramanayake & Wijetunga, 2018). Basically, there are a wide range of reasons why emigration happens in this contemporary era. Firstly, they might migrate due to natural disaster such as landslides, earthquake, tsunami, and others disasters. Some experts argue that the purpose of people moving from their original place of residence to other areas is to discover a safer location (Kelman & Khan, 2012; Ackah & Medvedev, 2013), although the main reason for emigration is to seek a better life. While emigration can relate to movement within national boundaries, this study is focussed on international emigration by a person or group of people from Indonesia to abroad, especially women's emigration.

There are many main factors that will influence a person or group of people to carry out the process of moving from one country to another, including climate change, weather, the economy, education, and globalization (Rapoport, 2016; Astuti, 2018). Women’s involvement in the migratory process appears to have a generally empowering impact on them in terms of higher self-esteem and also as economic actors (Ojong & Muthuki, 2010).

The number of women migrations for leaving their home countries and move across the nation has increased over the years. Some possible factors which might happened from this condition are filling their spare time, prestige, and increasing status in the eyes of their husband, family and society (Gul, 2015). The strength of the family is a key mechanism to enable a positive influence on intentions to emigrate (Prachar & Saraogi, 2017). What is more, Indonesian women who choose to work abroad are paid higher salaries compared to those working domestically. When remittances and motivation by altruism, the migrant also takes into consideration the welfare of members of the family as a factor, subjectively weighted, in the utility function (Llamos & Psiridis, 2014).

On the other hands, there are four main conditions in Indonesia which have forced and attracted women to migrate and work in other countries. Firstly, the majority of Indonesian worker who choose to go abroad for working is that they have a huge debt either to individual or institutional (Husni, 2013). People are mostly in due to pay their debt, such as home mortgage, or other money which should be paid quickly (Harris & Arcezah, 2013). Then, they are looking for the job which can earn a lot of money with a low level of education (Husni, 2013). After they found that working in abroad can obtain
a lot of salary due to different currency, they directly decided to work abroad.

The second reasons why people move to developed country is a low level of education (Hussin, 2013; Astuti, 2018; Williams, 2007). In Indonesia, a wide range of employer required high school level as the minimum education requirement or the students graduated from vocational high school (Yazid, 2015). This is because vocational high school alumni are being equipped with specific skills such as information technology, accounting, graphic design, and many other skills which are beneficial for looking for jobs. However, for those who are just graduated from elementary school and junior high school will find difficulty to get a proper job (Haris & Azizah, 2018). This circumstance forced women to migrate to other countries to get some any jobs and earn more money.

The third condition which make them to work in other countries is an increasing day-to-day need especially in terms of financial (Yazid, 2015). They argue that their everyday need increases over the year, and it was not followed by their income (Astuti, 2018). For example, when people have a new baby born, they need additional income to fulfil their live (Williams, 2007). This condition encourages women to help their husband to work abroad since they think that they will obtain higher salary when they work abroad.

Finally, the influence and motivation from successful women being Indonesian women worker has been another reason. People see other woman coming to Indonesia and bring a wide amount of money for buying a home, creating a small business enterprise, buying a car, and other successful symbol as a successful woman worker (Irawaty & Wahyuni, 2011). These condition makes several women who have their lower level education to work abroad and earn more salary, even as a household.

3. Methods

Research design

The study used a mixed method design by combining quantitative and qualitative methods (Creswell, 2017). There are two reasons why mixed method were used for this research. Firstly, the quantitative method made it easy to get participant’s respond quickly since they just need to fill in the questionnaire. Then, the data analysis was less-time consuming because the analysis was helped by SPSS software. However, the questionnaire makes it difficult to get the reason, so that qualitative method by using interview was being used (Cohen, Manion, & Morrison, 2007). The interview can provide an in-depth data and rich information about the reasons, experiences, feeling of Indonesian women worker after migration. According to Biesta (2012) the combination of both qualitative and quantitative research methods will deliver more reliable results (Biesta, 2012). Mixed method research can also help researchers to obtain overall results regarding the experiences of participants (Mertens, 2014).

Descriptive statistic was used to analyse the data. It shows the average of participants responds towards questionnaire, particularly mean, modus, median and standard deviation. The analysis also used SPSS software because the software made it less-time consuming (Mujis, 2010). In addition to data analysis, content analysis was used to analyse the interview data.

Participants

The participants of this study are woman who was migrating to other countries for the economic purposes. Based on the literature review, the participants were selected who are deciding to go abroad due to fulfilling their day-to-day life, having economic difficulties due to debt towards other people or institution, having a low level of education, and also those who were motivated to earn more money (Haris & Azizah, 2018; Ananta, Kartowibowo, Wiyono, & Chotib, 1998). The number of participants who were selected on this study were 45 women. A detailed participants characteristic would be displayed below:

<table>
<thead>
<tr>
<th>Ages</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 – 25 years old</td>
<td>10</td>
<td>22.2</td>
</tr>
<tr>
<td>26 – 30 years old</td>
<td>25</td>
<td>55.6</td>
</tr>
<tr>
<td>31 – 35 years old</td>
<td>10</td>
<td>22.2</td>
</tr>
</tbody>
</table>

Table: Participants characteristic based on age
In terms of the Table 1, it can be seen that the majority of participants were at the age of above twenty-six years old, while the younger women were only three persons. In addition to this, based on Table 2, women who only hold primary education level were higher than other participants, which was about 6 persons. It was followed by those who even did not completed their primary education. Finally, most of women from Subang regency decided to choose Middle east country as it has the highest percentage compared to other country destinations.

The participants were chosen by snowball sampling technique. This technique help researchers to get a wide variety of participants about women empowerment (Cohen, Manion, & Morrison, 2007). The snowball sampling started by identifying several women who had an experience of migration abroad for the purpose of economic improvement. At the first time, the first participants were interviewed and give more data about women empowerment in Subang Regency, West Java. Then, after the data obtained from the first participants, she was asked and showed other women who might be available to be the next participants. After getting the person chosen by the first participants, then we go to the next participant until we get 45 persons.

**Instruments and data collection**

The research instrument used in this research was questionnaire. There are overall 45 questions. The first part of the questionnaire was a background which consist of participants age, education level, current activities and marital status. Likert-scale questions were used to understand the reasons why women worker decided to move abroad, including the economic empowerment, and the use of remittance when women worker came back to Indonesia. There are also open ended questions regarding how they empower local community, so that women workers have an influence towards community.

A pilot survey was undertaken to analyse the questionnaire. It is crucial for the research because it would give a wide range of opportunities for the results (Cohen, Manion, & Morrison, 2007). A pilot survey was undertaken towards two experts, which are lecturer from Geography department in Indonesia. It was used to check the clarity of the questionnaire items, instructions and layout. It also gains feedback on the validity and reliability of the questionnaire. Finally, pilot instrument was also used to check readability levels for the target audience (Cohen, Manion, & Morrison, 2007).

In addition to the questionnaire, interview was also used since the use of questionnaire does not explain the reason about their answer, then semi-structured interview was being used to get the deep information about these three research questions generally (Biesta, 2012).

**Data analysis**

After conducting the research, there are two main ways of data analysis since it was used a mixed-method design. Firstly, descriptive statistics was used to analyse and present the data. Since there are a lot of questions in the questionnaire, SPSS statistical software was used to easy the process of data analysis (Creswell, 2017). All 45 data were presented by using graph so that it will create the results to be easy to understand. However, since the questionnaires data is not enough, interview was being conducted to get detail about their reason (Creswell, 2017).

In addition to data analysis, content analysis was used to analyse the interview. The interview text was transcribed and analysed by using open coding, axial coding and selective coding to analyse the women worker response towards economic empowerment, the use of remittance and empowering local community. NVivo software was used to analyse the data after the recorded voice was transcribed.
4. Findings

The findings of the study showed that there are three main results of this research. It could be divided into three main parts, which are women worker economic empowerment after migration, the use of remittance from abroad, and how local communities are empowered by women worker after migration.

Economic Empowerment of Women in Subang

Economic empowerment is considered to be some women worker activities after returning home which are productive to earn more money (Dhar, 2012). Usually, some women worker earn a lot of money because the experiences or the ideas that they get from abroad are applied in their home country. It is important to know the women empowerment because they can also earn more money to raise their families. The results showed that trading and teaching Arabic language are considered to be the main women worker economic empowerment in Subang after migration.

Firstly, several participants argue that they are trying to use cooking skill to improve their economic empowerment after migration. As seen in figure one, cooking experiences the higher percentage activities of women after migration. During working in middle east country, usually women workers were asked to cook the local dishes such as Kebab, Biriani rice, and other food. Then, when they return to their home country, women worker are trying to cook the same food and sell it to their neighbours. Therefore, women worker can earn more money although they have returned to Indonesia. This result has been confirmed by one of participants.

“…usually, I cook Biriani Rice and gulai chicken in Indonesia, but I tried to make it spicier since Indonesian are more likely to eat spicy food. Then, I sell the food to neighbours, for the purpose of earning money. During Islamic celebration day such as Idul Fitri and Idul Adha, I can earn more money as people order a lot of food to me…” (W13, interview, 2018)

It shows that although women workers have returning back to Indonesia, at least they have some experiences and cooking skills which can be used to cook middle east food and sell it in Indonesia. This situation can help Indonesian women worker to increase their economic life after migration.

Apart from cooking, women worker also become trader. In this study, the majority of women sells mukena (women prayer cloth). Participants claimed that trading is a productive activity that can be undertaken at home, therefore allowing women to continue with the obligations of the reproductive role. As respondents have a large responsibility as head of the family, they contribute to the fulfillment of family clothing.
"... if Eid Mubarak likes to be given mukena (prayer clothes for women), sometimes it is for the mother of the boss's husband. Or given by children who have worked. So mothers rarely buy themselves ..." (W1, interview, 2018)

The participants showed that selling mukena (a Muslim prayer cloth) is beneficial and they can earn more money. This is based on the people who were interviewed that selling can be their additional activities and it can help improve their day-to-day needs.

Secondly, some other participants have a new language skill and it is considered to be one of a new powerful skill to improve the economic empowerment. The majority of participants who were returning back from the Middle East country are able to speak Arabic language. It is probably because the language was being used for their daily activities after migration. When they return back to their home country, they used the language for teaching other women workers who have an intention to go abroad.

"...I learned Arabic language during pre-departure training. However, it was not significance since I still did not understand what my boss said in the country. My language skill was improved during living in the Middle East country as I used it as my day-to-day activities..." (W15, interview, 2018)

The language ability of participants varies. Some of participants argue that they almost forget about the Arabic language skill learned from abroad. However, some of them are still remember, so that they open Arabic Language course for beginner. They teach English either for their neighbours, kids, or other people who need Arabic language.

"...I teach Arabic language for my neighbours’ kids. They intend to go to Middle East for working as well. However, it was not regular teaching, maybe it was only twice in a week. Sometimes if they feel lazy, the class was skipped..." (W2, interview, 2019).

It can be seen that language ability can be another economic empowerment because women worker can earn money in their home country by teaching Arabic language skill. In addition, for those who work in Malaysia, they do not have any language barrier since Malaysian language is slightly similar with Indonesian language.

All in all, although Indonesian women workers have returned back to their home country, the economic empowerment can be undertaken to some extent. They can sell Middle East food such as mukena, gulai chicken, Biriani Rice and Kebab. These sorts of food can be sold to their neighbour. In addition, women worker also can get language skill and it can be used to teach other people to earn more money.

Utilization of Remittance for Women after International Migration

Remittance can probably be defined as sending people’s earning from the place where they work, and it could be some money, goods, or other things as a result of working abroad. It is common when women workers migrate to other countries for the purpose of fulfilling their economic needs. Martha explained that apart from goods and money, the remittance can also be ideas, knowledge, and new experiences which are gained while working in other countries. So that, it can be the main benefit for women to work in abroad. This section would show the results of how Indonesian women worker used their remittance after working in abroad.
Working in abroad can be exhausting for some women worker. It is because they should probably work in days and nights every day, even they do not have time to socialize and meet their friends. Women worker should be able to serve the whole families in the middle east. Although it can be tiring, they still work to earn more money. These are some example of women worker experience when they live in abroad for being Indonesian women worker.

The results showed that the majority of women worker used their remittance for their primary and secondary need. Firstly, Indonesian women workers argue that fulfilling their daily need would be the main purpose of sending the remittance. It could be for food, drink, and their children need. Otherwise, some women worker used their remittance for their secondary need such as marriage fee, health and paying debt.

Secondly, after their primary and secondary need have been achieved, they put the remittance to the investment instrument such as gold, land, rice field, and livestock. However, the remittance allocated towards investment instruments is not as higher as primary and secondary need. Indonesian women worker needs a lot of time to buy land for the investment.

Finally, some of them used the money for creating their own business.

“…I have ever used the money for creating my own business and put the money to my relatives regularly. The purpose of business is to make it sustain, so that I can still earn money after I work in middle east. However, the money which was used for business was failed and I was disappointed. Finally, I send the money for my son to fulfil their daily need…” (W12, Interview, 2018).

Education is considered to be utterly important for the majority of women worker. They spend several amounts of money to the school, so that their children can go to school. They believe that investment for education is important for the future, particularly for their family. They also argue that remittance is the main income for education, although they have husband who can earn money as well.

“… my husband’s salary does not enough to pay tuition fee. So that my income was used to pay tuition fee. Also, sometimes my parents and my relatives need additional money, so I sometimes send the remittance for my parents and my brother…” (W10, Interview, 2018).

The figure showed that the majority of women worker spent their remittance for their consumption or day-to-day need which was accounted for 73%. Then, in contrast, only 23% of women worker who put tuition fee or spending money.
for education was considered to be important. It can be concluded that primary need is probably considered to be important for Indonesian women worker, particularly in Subang regency.

### The Role of Women in Empowering Local Communities

The third women worker activities is empowering local communities. Several women worker after migration from abroad, they have some responsibilities to empower their local communities because they have several experiences in abroad. These social activities are considered outside of reproductive and productive activities. Some activities which are part of social empowerment are RT or RW activities, community service, social gathering, recitation, thanksgiving, helping with neighboring events, political activities, community empowerment activities, becoming a member of a formal institution, and being a chairperson in an institution.

![The Role of Women in Social Activities](image)

Figure 3 shows the distribution of the social roles of the respondent's families. It can be seen that the most common activity is being a participant in empowerment and social gathering programs. In contrast, being part of political work is some activities in which the majority of women does not like. Women in general were also more active in community activities than men such as attending neighbourhood Association meetings, becoming a member of the Family Welfare Development called PKK, participating in activities from an institution, and volunteering.

"My mom is also a cadre, she likes to join in Posyandu with PKK. Sometimes help Posyandu activities." (W6, interviewed, 2018)

"I felt Good experience. Because I also like to read every Tuesday together with other mothers" (W7, interviewed, 2018).

"In Posyandu there is a routine recitation. If you usually take part in the evening recitation with devotional work, that is also if you are at home." (W9, interviewed, 2018).

The role of women in the social sector is not spread evenly. Respondents collected at a score of 12.5, which means that in the respondent's family the social role done independently by the majority of women is in the highest value. Empowerment activities are in fact given first to women who are active in social activities. The field facilitator thinks that women who are active in social activities in their environment will be more responsible for empowerment programs.
In conclusion, although there are a lot of social empowering activities, the majority of woman support posyandu (a healthcare centre) and social gathering with other people, while political activities were avoided by ex-women workers. Although they can earn a lot of money from middle east countries, they are still care for their neighbour community.

5. Discussion

The findings of this study revealed that ex-women workers from abroad generally improve the quality of life, particularly in terms of economic life and community empowerment. This part will discuss, compare and contrast about economic empowerment by women worker, how they use the remittance and local community empowerment.

Some previous studies in Indonesia have confirmed that the factors which force Indonesian woman to work in abroad, particularly middle east are economic difficulty, low-level education, low salary, increasing the day-to-day need financially and being motivated by successful women migrants (Ananta, Kartowibowo, Wiyono, & Chotib, 1998; Astuti, 2018; Haris & Azizah, 2018). Comparing to other countries, this circumstances are almost similar, such as in Vietnam, Nepal, India and Bangladesh, as they move abroad to earn more money and get increase in their salaries with low-level education (Bulte & Lensink, 2019; Pandey, Lama, & Lee, 2011; Bhat, 2015). However, after returning back to their home countries, generally the women worker have improved their quality of life slightly. The most important things is that they have some skill which can sustainably support financially such as provide some service for other people and selling goods which can improve their economic life financially (Rapoport, 2016).

Economic empowerment is considered to be women’s economic activities after they return to home. This is common across all women worker when they come back to their home countries. Generally, across the world, economic empowerment is divided into two main parts, which are reproductive and productive activities (Bhat, 2015; Kageyama, 2008; Sell & Minot, 2018).

In Indonesia, particularly in Subang, the majority of ex-woman worker from abroad undertake cooking as their main activities after returning back to home. Cooking can be the main economic empowerment because some women worker can sell some middle east food such as Kebab, Biriani Rice, Gulai chicken and mukena (women prayer cloth). This result has confirmed the previous study in Indonesia which showed that some household activities such as cooking has become women work when they come home (Hugo, 2002). Apart from selling goods, teaching arabic language for other people can also earn money. The results are similar with the study undertaken in other part of Indonesia, which revealed that selling some goods and being trader and teaching language are women’s main activities after they return home (Astuti, 2018; Yazid, 2015).

In terms of the use of remittance, the majority women worker argue that it would be used to fulfil their day-to-day need, since they send the money to home regularly during they work in abroad (Hamano, 2014). There are some variety form of remittance usage after they return to home. In some countries, the remittance was used to spend for educational purpose, such as for their children, since they argue that education is important for their family (Kelman & Khan, 2012; Lianos & Psiridis, 2014). Other people argue that some remittance is being used for buying a home and invest their money for the future need (Dhar, 2012; Bhat, 2015). However, there are different results of this study which shows that the participant’s
remittance are used for day-to-day need, education purpose, serving their parents who are getting sick, and also for building home as well as for investment. The participants also send regularly the remittance to their home countries during the period of migration. The results have confirmed that in Indonesia, women’s worker used their money for family need (Yazid, 2015; Williams, 2007; Ullah, 2017).

Finally, the majority of ex-migration women have some responsibility to empower local community. It has been common activities in Indonesia to improve the quality of local economy by sharing and learning together (Hassin, 2013). The previous study in Indonesia revealed that some of ex-woman worker, after they return to home, they become Arabic language teachers in Indonesia (Astuti, 2018). They said it is their responsibility because they have a language skill and they want to share the skill towards others. However, in this research, the majority of participants follow community service and social gathering, or commonly called arisan. During gathering, they share their experience towards other women and guide them step by step on how to work in abroad.

6. Conclusion and implication

Women’s migration to other countries is a common phenomenon that occurs in developing countries like Indonesia. In order to support the family, many women must emigrate to find work. They generally move to other countries due to three main reasons. Firstly, they have financial problem to fulfil their day-to-day need. Although they work in Indonesia, but the salary does not support fully their daily need. Secondly, the majority of women decide to migrate to other countries were due to low level education, which cause them difficulty to get a job. Mostly, women from low level education tend to work as the household or babysitter, however, the expected salary does not meet their daily need, so that they decide to work abroad. Finally, some other women chose to migrate to other countries are because of motivation from some successful people who were returning back to home. They can buy a home, some land, car, rice fields and others, so that they also intend to be successful financially.

After women return to home, in terms of economic empowerment, there are a wide range of activities, which are selling and teaching foreign language. The most common economic empowerment activities are selling food since cooking is the main activities during women work in abroad. For example, they sell Kebab, Biriani Rice, and gulai chicken. In addition, some of women sell mukena (women praying cloth). In addition to the economic empowerment, several Indonesian women worker who return from middle east country teach Arabic language for beginner so that they can earn money.

In terms of the usage of remittance, it is often used by the family to open a business in order to seek additional income, and to meet their daily needs. Remittance sent to respondent families in Subang by women emigrants were allocated to meet consumption, education, economic, and production needs. The utilization of remittance in the form of skills investment is still low, with only a few ex-migrant women who try to improve their skills in areas of interest. Skills investment appears to be influenced by the country where the respondent once worked. For example, social investment (donations for village development) was not undertaken by respondents who had worked in Hong Kong. The use of remittances by migrant families in Subang is focused on meeting educational consumption and investment needs.
Finally, as for the social empowerment, the majority of woman worker help to develop posyandu. This place is a healthcare centre for people living in some village. The Indonesian women migrations were trying to support financially. Furthermore, social gathering was considered to be another activity of women in Subang regency as a result of migration.

Although this research has been done, it might face some potential limitations. Firstly, the participants are only 45 women workers, which might not enough to generalise the results. This is because the difficulty on finding some women who are available to be interviewed for this research. Furthermore, some participants do not intend to answer some questions, especially about financial problem and the use of remittance. They said use of remittance is considered to be their privacy, so that it cannot be explored deeply. As such, further research must cover the representative of Indonesian women worker from all province, so that it will have a wide variety of results. Also, the future research might focus on the use of remittance, because this part to some extent, can change and improve the quality of life for the people. So that, it is interesting to be investigated in a separate way.

The implication of this research would be divided into two main parts. Firstly, for the government, particularly in Subang regency, it helps inform the general women worker behaviour in Subang. It can also be the literature for the people who will undertake some research in Indonesia. Then, generally, the experience can be used as the measurement when they intend to work in abroad.

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We are very grateful to experts for their appropriate and constructive suggestions to improve this template.
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Haris, A., & Azizah, S. N. (2018). International Mobility Based on Women Labour: Study of Change in Socio-Economic-Cultural Family Former Migrant Worker Jakatwala Bulaksari In The Village, District Bantarsari, Cilacap Seen From The Perspective of Islamic Economic Theory. Ijtimā‘iyyā, 3(1), 129-149.

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The Development of International Education towards Migration Abroad by Indonesian Women

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Abstract The study aimed to determine the degree of empowerment education towards ex-migrant women in the economic field, to explore the use of remittance sent by emigrant women to their families, and to identify the role of ex-migrant women to educate the community. A mixed-method research approach was used to obtain comprehensive information with questionnaire and in-depth interview with 45 participants. The research was undertaken in Subang, West Java, Indonesia, which was chosen due to the large number of Indonesian workers. The results of the study showed that women who have migrated overseas for work, obtained a lot of international education experience, especially in terms of economic empowerment, and as a result were able to undertake economic activities upon returning to their home, such as opening a small food stall, and working in small to medium enterprises making and selling handicrafts as well as teaching Arabic language. The research also showed that the use of remittance by the families of ex-migrant women generally takes the form of material (economic) for day-to-day need, tuition fee and investment. The research concluded that ex-migrant women appear to gain international education experience, economic and social empowerment and have a willingness to educate and share their experience in community activities such as mutual cooperation, social gathering, and also in Posyandu (local health center) activities. Continuous investment in skills has not been done entirely by ex-migrant women. The results of working abroad are still used to meet daily needs.

Keywords: ex-migrants, International education experience, empowerment of women, remittances.

1. Introduction

Migration is considered to be the act of people to move from one area to others and it could be moving across the country. Usually, it takes place from people leaving in developing countries and move to developed nations (Hamano, 2014). They leave their home countries including their families for some purposes, but mostly it is due to financial reasons (Kageyama, 2008; Kelman & Khan, 2012). Also, they intend to gain an international education experience in abroad. Researchers from sociology, demography, economics, geography and anthropology disciplines have studied many aspects of migration, which conclude that people migrate from one places to other countries are to fulfil their economic needs (Liang , Li , & Ma, 2013). Then, according to Sinha, Jha and Negi (2012), women’s empowerment is emerging as an important indicator of the development of a society, as well as an indicator of the status of women in that society (Sinha, Jha, & Negi, 2012). As such, the woman migration has been considered to be the trend for people living in developing nations.

Several developing countries are trying to move from home countries to other nations due to financial need (Ackah & Medvedev, 2012). In Bangladesh, international migration is considered a male preserve, with women’s migration restricted to a small minority within the professional classes (Blanchet & Watson, 2019). It means that international migration is only carried out by male because females in Bangladesh find difficulty to migrate. Furthermore, in a study of Japanese women migrants to Australia, Hamano (2014) concluded that migrants undergo some form of downward social mobility in the course of settling in a new country (Hamano, 2014). Although there could be plenty of reasons why people migrate to other countries, generally they need to fulfil their daily needs and especially to face their financial issues. As a results, it probably can be said that the main purpose of migration from area to other countries is to get financial needs.

When it comes to Indonesia, women's emigration is a common phenomenon that occurs in developing countries such
as Indonesia (Hugo, International Labor Migration and the Family: Some Observations from Indonesia, 1995). Research into women’s emigration in East Nusa Tenggara, reveals shifting subjectivity and changing relations with family and local communities, as well as participation in economic spaces (Williams, 2007). This is because, the main reason why people migrate from Indonesia to other countries is to survive economically for their family. In addition, the economic situation of the family forces women to work to fulfill family needs and to solve their financial problems (Hugo, 2000). Some experts argue that the current era of globalization makes it difficult to find work locally, especially for women (Hugo, 2002). Therefore, the factors that influence women's emigration from villages to foreign countries vary, however helping the family economy is a key motivator to migrate from their home countries to developed nations (Yazid, 2015).

Ullah (2017) reveals that women have traditionally been at a disadvantage in many countries in the world as strong patriarchal tradition often impinges the rights of women (Ullah, 2017). Regarding this issue, there are four main reasons why women often become the person who migrate to other countries for the purpose of financial needs. Firstly, the difficulty of economic condition in Indonesia causes people to be jobless, either for male or female (Irawaty & Wahyuni, 2011). They tend to work with the hard job such as building construction, and others. As such, the unskilled people cannot get the proper job for their day-to-day needs. This circumstance cause difficulty in the economic needs, especially for the family to fulfill their basic need and also forced women to work and help their families.

Secondly, some available jobs for unskilled person, especially women only become household or family assistance (Astuti, 2018). It is because women can only work with some activities which are not really hard. For example, women can be home cleaner, childcare, home care, and many other jobs which are available for those who do not have advance skills and low-level education (Irawaty & Wahyuni, 2011). However, some mentioned jobs in Indonesia are considered to be low salary. Although they will get paid from their employer, they only earn under minimum standard wage (Williams, 2007). This difficult situation forces some women in Indonesia to find out on how to fulfill their basic need and earn a wide range of salary (Irawaty & Wahyuni, 2011). As such, one of the option to solve this difficulty is migrate to developed nations which have high different currency with Indonesia.

In addition, people living in the countryside of Indonesia has often become a targeted group by worker agency since there are very limited jobs available in rural areas (Williams, 2007). They ask local people especially women to leave their family and work in abroad. Usually, Indonesian woman worker moves to Malaysia, Taiwan, Saudi Arabia and some middle east countries which have higher currency than Indonesian Rupiah (Irawaty & Wahyuni, 2011). They can get more than four million rupiah every month as their salary per month, in which this is very high salary compared to working to be household in Indonesia. Therefore, limitation of job availability can be other options why people migrate from one place to others (Hussin, 2013).

What is more, West Java Province in Indonesia is one of the highest region which brings their women migrate to other countries for the economic purposes (Hussin, 2013). In terms of statistical council agency of West Java Province, in 2016, overall there were 61,239 people who work in abroad (Indonesia Statistical Council, 2018). Mostly, they come to Taiwan to earn more money for their daily need. The number of people migrating to this country accounted for 22,847 people (Indonesia Statistical Council, 2018). In addition, Subang is one of the region located in West Java Province, so that it is interested to see the migration movement from Subang.

After people migrate to developed countries, they will definitely come back to their home. It is because they have a lot of earning either for their daily basic or establishing their enterprises (Hussin, 2013). Some people think that it would the money that they earn from abroad would be used to create their own business so as to it will be empowered sustainably (Yazid, 2015). As such, the issue of empowerment is important. Based on the above discussion, the research questions are (1) what are the economic empowerment carried out by Indonesian women worker in Subang Regency after migration? (2) how the remittance is being used by Indonesian women worker in Subang regency after migration? (3) what are the role of Indonesian women worker towards empowering local community in Subang regency after migration?

2. Literature Review

Concept of Education Empowerment

Empowerment is considered to be one of important aspect towards community. This is because it can help some local communities to improve their quality of life in terms of economic empowerment. Since the issue of empowerment has been recognised by international communities, women’s empowerment is a part of Sustainable Development Goal (SDG) (Malapit, et al., 2019). Women’s empowerment is inseparable from empowerment of the community. More specifically, women’s empowerment aims to improve the quality of the surrounding community, so that an educated society is created (Babari & Prijono, 1996; Pandey, Lama, & Lee, 2011).

A key element of empowerment is participation in economic activities (Sell & Minot, 2018). Economic activities can
be recognised by improving local communities by women who have migrated back to their home countries. For example, they can establish their local enterprises, small business company, and any others business which are inspired by other countries (Miedema, Haardorfer, Girard, & Yount, 2018). As such, this can be some advantages either for woman after migration and the local communities to improve their economic life.

In general, the concept of women's empowerment can be identified as an effort carried out by a group of women or individually, to enable improvement in the quality of life and capabilities of the surrounding community (Stromquist, 2015; Ramanayake & Wijetunga, 2018). The process of empowering women can be achieved through education or working abroad, in order to gain the skills and abilities to develop themselves and their surrounding environment. The right to obtain literacy is also one way to empower women (Eldred, 2014; Sharma & Gambhir, 2017), therefore the concept of empowerment can be carried out through the education process. Women’s empowerment is conceptualized and operationalized largely in Classic Patriarchal settings (Miedema, Haardorfer, Girard, & Yount, 2018). Another opinion reveals that empowerment is a concept carried out by individuals who know a group of people to be able to prepare themselves and their future (Kageyama, 2008). The concept of individual empowerment is defined by a person being able to continue to learn and improve, in order to manage personally and support a family, now and in the future (Irawaty & Wahyuni, 2011).

The concept of empowerment encompasses developing and improving quality, and empowering a community around it (Dhar, 2012). In India, women are considered as a lower class. Indian women are disadvantaged in areas such as finance, education, and the economy. The empowerment process would ensure women are not left behind, and would improve the quality of their lives (Gul, 2015; Bhat, 2015; Porter, 2013). Based on the three concepts above, it can be concluded that empowerment is an effort to increase the capacity and capability of both a person, and a group of people, so that their lives are better.

In Vietnam, intimate partner violence is an important social issue that policy makers seek to address by a variety of interventions, including efforts to promote women’s empowerment (Bulte & Lensink, 2019). Women’s empowerment is increasingly considered as a strategy to enhance household security and nutrition in Tanzania (Galie, et al., 2019). Women's empowerment can be achieved through an awareness process, so that women are able to critically analyse the situation of the community, are able to identify discriminatory practices which are social constructs, and can distinguish between natural roles and gender roles.

The aforementioned evidence revealed that the concept of empowerment have several positive development. These are improving their local community, especially in terms of economic development. It also helps improve small business enterprises across the world, so that it is imperative to develop and build some empowerment particularly for women.

The concept of international migration

Emigration is defined as the movement from one place to other areas. It can be cross the city, across the island, or move to other countries(Ramanayake & Wijetunga, 2018). Basically, there are a wide range of reasons why emigration happens in this contemporary era. Firstly, they might migrate due to natural disaster such as landslides, earthquake, tsunami, and other disasters. Some experts argue that the purpose of people moving from their original place of residence to other areas is to discover a safer location (Kelman & Khan, 2012; Ackah & Medvedev, 2012), although the main reason for emigration is to seek a better life. While emigration can relate to movement within national boundaries, this study is focussed on international emigration by a person or group of people from Indonesia to abroad, especially women's emigration.

There are many main factors that will influence a person or group of people to carry out the process of moving from one country to another, including climate change, weather, the economy, education, and globalization (Rapoport, 2016; Astuti, 2018). Women’s involvement in the migratory process appears to have a generally empowering impact on them in terms of higher self-esteem and also as economic actors (Ojong & Muthuki, 2010).

The number of women migrations for leaving their home countries and move across the nation has increased over the years. Some possible factors which might happened from this condition are filling their spare time, prestige, and increasing status in the eyes of their husband, family and society(Gul, 2015). The strength of the family is a key mechanism to enable a positive influence on intentions to emigrate (Piracha & Saraogi, 2017). What is more, Indonesian women who choose to work abroad are paid higher salaries compared to those working domestically. When remittances are motivated by altruism, the migrant also takes into consideration the welfare of members of the family as a factor, subjectively weighted, in the utility function (Lianos & Pseiridis, 2014).

On the other hands, there are four main conditions in Indonesia which have forced and attracted women to migrate and work in other countries. Firstly, the majority of Indonesian worker who choose to go abroad for working is that they have a huge debt either to individual or institutional(Hussin, 2013). People are mostly in due to pay their debt, such as home mortgage, or other money which should be paid quickly(Haris & Azizah, 2018). Then, they are looking for the job which
can earn a lot of money with a low level of education (Hussin, 2013). After they found that working in abroad can obtain a lot of salary due to different currency, they directly decided to work abroad.

The second reasons why people move to developed country is a low level of education (Hussin, 2013; Astuti, 2018; Williams, 2007). In Indonesia, a wide range of employer required high school level as the minimum education requirement or the students graduated from vocational high school (Yazid, 2015). This is because vocational high school alumni are being equipped with specific skills such as information technology, accounting, graphic design, and many other skills which are beneficial for looking for jobs. However, for those who are just graduated from elementary school and junior high school will find difficulty to get a proper job (Haris & Azizah, 2018). This circumstances forced women to migrate to other countries to get some any jobs and earn more money.

The third condition which make them to work in other countries is an increasing day-to-day need especially in terms of financial (Yazid, 2015). They argue that their everyday need increase over the year, and it was not followed by their income (Astuti, 2018). For example, when people have a new baby born, they need additional income to fulfil their live (Williams, 2007). This condition encourage women to help their husband to work abroad since they think that they will obtain higher salary when they work abroad.

Finally, the influence and motivation from successful women being Indonesian women worker has been another reason. People see other woman coming to Indonesia and bring a wide amount of money for buying a home, creating a small business enterprise, buying a car, and other successful symbol as a successful woman worker (Irawaty & Wahyuni, 2011). These condition makes several woman who have their lower level education to work abroad and earn more salary, even as a household.

3. Methods

Research design

The study used a mixed method design by combining quantitative and qualitative methods (Creswell, 2017). There are two reasons why mixed method were used for this research. Firstly, the quantitative method made it easy to get participant’s respon quickly since they just need to fill in the questionnaire. Then, the data analysis was less-time consuming because the analysis was helped by SPSS software. However, the questionnaire makes it difficult to get the reason, so that qualitative method by using interview was being used (Cohen, Manion, & Morrison, 2007). The interview can provide an in-depth data and rich information about the reasons, experiences, feeling of Indonesian women worker after migration. According to Biesta (2012) the combination of both qualitative and quantitative research methods will deliver more reliable results (Biesta, 2012). Mixed method research can also help researchers to obtain overall results regarding the experiences of participants (Mertens, 2014).

Descriptive statistic was used to analyse the data. It shows the average of participants responds towards questionnaire, particularly mean, modus, median and standard deviation. The analysis also used SPSS software because the software made it less-time consuming (Mujis, 2010). In addition to data analysis, content analysis was used to analyse the interview data.

Participants

The participants of this study are woman who was migrating to other countries for the economic purposes. Based on the literature review, the participants were selected who are deciding to go abroad due to fulfilling their day-to-day life, having economic difficulties due to debt towards other people or institution, having a low level of education, and also those who were motivated to earn more money (Haris & Azizah, 2018; Ananta, Kartowibowo, Wiyono, & Chotib, 1998). The number of participants who were selected on this study were 45 woman. A detailed participants characteristic would be displayed below:

<table>
<thead>
<tr>
<th>Ages</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>17 – 25 years old</td>
<td>10</td>
<td>22,2</td>
</tr>
<tr>
<td>26 – 50 years old</td>
<td>25</td>
<td>55,6</td>
</tr>
<tr>
<td>51 – 75 years old</td>
<td>10</td>
<td>22,2</td>
</tr>
</tbody>
</table>
In terms of the table 1, it can be seen that the majority of participants were at the age of above twenty-six years old, while the younger women were only three persons. In addition to this, based on table 2, women who only hold primary education level were higher than other participants, which was about 6 persons. It was followed by those who even did not completed their primary education. Finally, most of women from Subang regency decided to choose Middle east country as it has the highest percentage compared to other country destinations.

The participants were chosen by snowball sampling technique. This technique help researchers to get a wide variety of participants about women empowerments (Cohen, Manion, & Morrison, 2007). The snowball sampling started by identifying several women who had an experience of migration abroad for the purpose of economic improvement. At the first time, the first participants were interviewed and give more data about women empowerment in Subang Regency, West Java. Then, after the data obtained from the first participants, she was asked and showed other women who might be available to be the next participants. After getting the person chosen by the first participants, then we go to the next participant until we get 45 persons.

**Instruments and data collection**

The research instrument used in this research was questionnaire. There are overall 45 questions. The first part of the questionnaire was a background which consist of participants age, education level, current activities and marital status. Likert-scale questions were used to understand the reasons why women worker decided to move abroad, including the economic empowerment, and the use of remittance when women worker came back to Indonesia. There are also open-ended questions regarding how they empower local community, so that women workers have an influence towards community.

A pilot survey was used to analyze the questionnaire. It is crucial for the research because it would give a wide range of opportunities for the results (Cohen, Manion, & Morrison, 2007). A pilot survey was undertaken towards two experts, which are lecturer from Geography department in Indonesia. It was used to check the clarity of the questionnaire items, instructions and layout. It also gains feedback on the validity and reliability of the questionnaire. Finally, pilot instrument was also used to check readability levels for the target audience (Cohen, Manion, & Morrison, 2007).

In addition to the questionnaire, interview was also used since the use of questionnaire does not explain the reason about their answer, then semi-structured interview were being used to get the deep information about these three research questions generally (Biesta, 2012).

**Data analysis**

After conducting the research, there are two main ways of data analysis since it was used a mixed-method design. Firstly, descriptive statistics was used to analyse and present the data. Since there are a lot of questions in the questionnaire, SPSS statistical software was used to easy the process of data analysis (Creswell, 2017). All 45 data were presented by using graph so that it will create the results to be easy to understand. However, since the questionnaires data is not enough,
interview was being conducted to get detail about their reason (Creswell, 2017).
In addition to data analysis, content analysis was used to analyse the interview. The interview text was transcribed and analysed by using open coding, axial coding and selective coding to analyse the women worker response towards economic empowerment, the use of remittance and empowering local community. nVivo software was used to analyse the data after the recorded voice was transcribed.

4. Findings

The finding of the study showed that there are three main results of this research. It would be divided into three main parts, which are women worker economic empowerment after migration, the use of remittance from abroad, and how local communities are empowered by women worker after migration.

Economic Empowerment of Women in Subang

Economic empowerment is considered to be some women worker activities after returning home which are productive to earn more money (Dhar, 2012). Usually, some women worker earn a lot of money because the experiences or the ideas that they get from abroad are applied in their home country. It is important to know the women empowerment because they can also earn more money to raise their families. The results showed that trading and teaching Arabic language are considered to be the main women worker economic empowerment in Subang after migration.

![Division of work](image)

**Figure 1 Percentage of Profile of Household Activities**

Firstly, several participants argue that they are trying to use cooking skill to improve their economic empowerment after migration. As seen in figure one, cooking experiences the higher percentage activities of women after migration. During working in middle east country, usually women workers were asked to cook the local cosine such as Kebab, Biriani rice, and other food. Then, when they return to their home country, women worker are trying to cook the same food and sell it to their neighbours. Therefore, women worker can earn more money although they have returned to Indonesia. This result has been confirmed by one of participants.

“…usually, I cook Biriani Rice and gulai chicken in Indonesia, but I tried to make it spicier since Indonesian are more likely to eat spicy food. Then, I sell the food to neighbours, for the purpose of earning money. During Islamic celebration day such as Idul Fitri and Idul Adha, I can earn more money as people order a lot of food to me…” (W13, interview, 2018)
It shows that although women workers have returning back to Indonesia, at least they have some experiences and cooking skills which can be used to cook middle east food and sell it in Indonesia. This situation can help Indonesian women worker to increase their economic life after migration.

Apart from cooking, women worker also become trader. In this study, the majority of women sells mukena (women prayer cloth). Participants claimed that trading is a productive activity that can be undertaken at home, therefore allowing women to continue with the obligations of the reproductive role. As respondents have a large responsibility as head of the family, they contribute to the fulfilment of family clothing.

"... if Eid Mubarak likes to be given mukena (prayer clothes for women), sometimes it is for the mother of the boss's husband. Or given by children who have worked. So mothers rarely buy themselves... "(W1, interview, 2018)

The participants showed that selling mukena (a muslim praying cloth) is beneficial and they can earn more money. This is based on the people who were interviewed that selling can be their additional activities and it can help improve their day-to-day needs.

Secondly, some other participants have a new language skill and it is considered to be one of a new powerful skill to improve the economic empowerment. The majority of participants who were returning back from middle east country are able to speak Arabic language. It is probably because the language was being used for their daily activities after migration. When they return back to their home country, they used the language for teaching other women workers who have an intention to go abroad.

“...I learned Arabic language during pre-departure training. However, it was not significance since I still did not understand what my bos said in the country. My language skill was improved during living in middle east country as I used it as my day-to-day activities…” (W15, interview, 2018)

The language ability of participants varies. Some of participants argue that they almost forget about the Arabic language skill learned from abroad. However, some of them are still remember, so that they open Arabic Language course for beginner. They teach English either for their neighbours, kids, or other people who need Arabic language.

“...I teach Arabic language for my neighbours’ kids. They intend to go to middle east for working as well. However, it was not regular teaching, maybe it was only twice in a week. Sometimes if they feel lazy, the class was skipped…” (W2, interview, 2019).

It can be seen that language ability can be another economic empowerment because women worker can earn money in their home country by teaching Arabic language skill. In addition, for those who work in Malaysia, they do not have any language barrier since Malaysian language is slightly similar with Indonesian language.

All in all, although Indonesian women workers have returned back to their home country, the economic empowerment can be undertaken to some extent. They can sell middle east food such as mukena, gulai chicken, Biriani Rice and Kebab. These sort of food can be sold to their neighbour. In addition, women worker also can get language skill and it can be used to teach other people to earn more money.
Utilization of Remittance for Women after International Migration

Remittance can probably be defined as sending people’s earning from the place where they work, and it could be some money, goods, or other things as a result of working abroad. It is common when women worker migrates to other countries for the purpose of fulfilling their economic needs. Martha explained that apart from goods and money, the remittance can also be ideas, knowledge, and new experiences which are gained while working in other countries. So that, it can be the main benefit for women to work in abroad. This section would show the results of how Indonesian women worker used their remittance after working in abroad.

Working in abroad can be exhausting for some women worker. It is because they should probably work in days and nights every day, even they do not have time to socialize and meet their friends. Women worker should be able to serve the whole families in the middle east. Although it can be tiring, they still work to earn more money. These are some example of women worker experience when they live in abroad for being Indonesian women worker.

The results showed that the majority of women worker used their remittance for their primary and secondary need. Firstly, Indonesian women workers argue that fulfilling their daily need would be the main purpose of sending the remittance. It could be for food, drink, and their children need. Otherwise, some women worker used their remittance for their secondary need such as marriage fee, health and paying debt.

Secondly, after their primary and secondary need have been achieved, they put the remittance to the investment instrument such as gold, land, rice field, and livestock. However, the remittance allocated towards investment instruments is not as higher as primary and secondary need. Indonesian women worker need a lot of time to buy land for the investment. Finally, some of them used the money for creating their own business.

“…I have ever used the money for creating my own business and put the money to my relatives regularly. The purpose of business is to make it sustain, so that I can still earn money after I work in middle east. However, the money which was used for business was failed and I was disappointed. Finally, I send the money for my son to fulfil their daily need…” (W12, Interview, 2018),

Education is considered to be utterly important for the majority of women worker. They spend several amounts of money to the school, so that their children can go to school. They believe that investment for education is important for the future, particularly for their family. They also argue that remittance is the main income for education, although they have husband who can earn money as well.

“… my husband’s salary does not enough to pay tuition fee. So that my income was used to pay tuition fee. Also, sometimes my parents and my relatives need additional money, so I sometimes send the remittance for my parents and my brother…” (W10, Interview, 2018)
The figure showed that the majority of women worker spent their remittance for their consumption or day-to-day need which was accounted for 73%. Then, in contrast, only 23% of women worker who put tuition fee or spending money for education was considered to be important. It can be concluded that primary need is probably considered to be important for Indonesian women worker, particularly in Subang regency.

**The Role of Women in Empowering Local Communities**

The third women worker activities is empowering local communities. Several women worker after migration from abroad, they have some responsibilities to empower their local communities because they have several experiences in abroad. These social activities are considered outside of reproductive and productive activities. Some activities which are part of social empowerment are RT or RW activities, community service, social gathering, recitation, thanksgiving, helping with neighbouring events, political activities, community empowerment activities, becoming a member of a formal institution, and being a chairperson in an institution.

Figure 3 shows the distribution of the social roles of the respondent's families. It can be seen that the most common activity is being a participant in empowerment and social gathering programs. In contrast, being part of political work is some activities in which the majority of women does not like. Women in general were also more active in community activities than men such as attending neighbourhood Association meetings, becoming a member of the Family Welfare Development called PKK, participating in activities from an institution, and volunteering.
"My mom is also a cadre, she likes to join in Posyandu with PKK. Sometimes help Posyandu activities". (W6, interviewed, 2018)

“I felt Good experience. Because I also like to read every Tuesday together with other mothers”(W7, interviewed, 2018).

“In Posyandutherere is a routine recitation. If you usually take part in the evening recitation with devotional work, that is also if you are at home.” (W9, interviewed, 2018).

The role of women in the social sector is not spread evenly. Respondents collected at a score of 12.5, which means that in the respondent's family the social role done independently by the majority of women is in the highest value. Empowerment activities are in fact given first to women who are active in social activities. The field facilitator thinks that women who are active in social activities in their environment will be more responsible for empowerment programs.

In conclusion, although there are a lot of social empowering activities, the majority of woman support posyandu (a healthcare center) and social gathering with other people, while political activities were avoided by ex-women workers. Although they can earn a lot of money from middle east countries, they are still care for their neighbour community.

5. Discussion

The finding of this study revealed that ex-women workers from abroad generally improve the quality of life, particularly in terms of economic life and community empowerment. This part will discuss, compare and contrast about economic empowerment by women worker, how they use the remittance and local community empowerment.

Some previous studies in Indonesia have confirmed that the factors which force Indonesian woman to work in abroad, particularly middle east are economic difficulty, low-level education, low salary, increasing the day-to-day need financially and being motivated by successful women migrants (Ananta, Kartowibowo, Wiyono, & Chotib, 1998; Astuti, 2018; Haris & Azizah, 2018). Comparing to other countries, this circumstances are almost similar, such as in Vietnam, Nepal, India and Bangladesh, as they move abroad to earn more money and get increase in their salaries with low-level education (Bulte & Lensink, 2019; Pandey, Lama, & Lee, 2011; Bhat, 2015). However, after returning back to their home countries, generally the women worker have improved their quality of life slightly. The most important things is that they have some skill which can sustainably support financially such as provide some service for other people and selling goods which can improve their economic life financially (Rapoport, 2016).

Economic empowerment is considered to be women’s economic activities after they return to home. This is common across all women worker when they come back to their home countries. Generally, across the world, economic empowerment is divided into two main parts, which are reproductive and productive activities (Bhat, 2015; Kageyama, 2008; Sell & Minot, 2018).

In Indonesia, particularly in Subang, the majority of ex-woman worker from abroad undertake cooking as their main activities after returning back to home. Cooking can be the main economic empowerment because some women worker
can sell some middle east food such as Kebab, Biriani Rice, Gulai chicken and mukena (women prayer cloth). This result has confirmed the previous study in Indonesia which showed that some household activities such as cooking has become women work when they come home (Hugo, 2002). Apart from selling goods, teaching arabic language for other people can also earn money. The results are similar with the study undertaken in other part of Indonesia, which revealed that selling some goods and being trader and teaching language are women’s main activities after they return home (Astuti, 2018; Yazid, 2015).

In terms of the use of remittance, the majority women worker argue that it would be used to fulfil their day-to-day need, since they send the money to home regularly during they work in abroad (Hamano, 2014). There are some variety form of remittance usage after they return to home. In some countries, the remittance was used to spend for educational purpose, such as for their children, since they argue that education is important for their family (Kelman & Khan, 2012; Lianos & Pseiridis, 2014). Others people argue that some remittance are being used for buying a home and invest their money for the future need (Dhar, 2012; Bhat, 2015). However, there are different results of this study which shows that the participant’s remittance are used for day-to-day need, education purpose, serving their parents who are getting sick, and also for building home as well as for investment. The participants also send regularly the remittance to their home countries during the period of migration. The results have confirmed that in Indonesia, women’s worker used their money for family need (Yazid, 2015; Williams, 2007; Ullah, 2017).

Finally, the majority of ex-migration women have some responsibility to empower local community. It has been common activities in Indonesia to improve the quality of local economy by sharing and learning together (Hussin, 2013). The previous study in Indonesia revealed that some of ex-woman worker, after they return to home, they become Arabic language teachers in Indonesia (Astuti, 2018). They said it is their responsibility because they have a language skill and they want to share the skill towards others. However, in this research, the majority of participants follow community service and social gathering, or commonly called arisan. During gathering, they share their experience towards other women and guide them step by step on how to work in abroad.

6. Conclusion and implication

Women's migration to other countries is a common phenomenon that occurs in developing countries like Indonesia. In order to support the family, many women must emigrate to find work. They generally move to other countries due to three main reasons. Firstly, they have financial problem to fulfil their day-to-day need. Although they work in Indonesia, but the salary does not support fully their daily need. Secondly, the majority of women decide to migrate to other countries were due to low level education, which cause them difficulty to get a job. Mostly, women from low level education tend to work as the household or baby sitter, however, the expected salary does not meet their daily need, so that they decide to work in abroad. Finally, some other women chose to migrate to other countries are because of motivation from some successful people who were returning back to home. They can buy a home, some land, car, rice fields and others, so that they also intend to be successful financially.
After women return to home, in terms of economic empowerment, there are a wide range of activities, which are selling and teaching foreign language. The most common economic empowerment activities are selling food since cooking is the main activities during women work in abroad. For example, they sell Kebab, Biriani Rice, and gulai chicken. In addition, some of women sell mukena (women praying cloth). In addition to the economic empowerment, several Indonesian women worker who return from middle east country teach Arabic language for beginner so that they can earn money.

In terms of the usage of remittance, it is often used by the family to open a business in order to seek additional income, and to meet their daily needs. Remittance sent to respondent families in Subang by women emigrants were allocated to meet consumption, education, economic, and production needs. The utilization of remittance in the form of skills investment is still low, with only a few ex-migrant women who try to improve their skills in areas of interest. Skills investment appears to be influenced by the country where the respondent once worked. For example, social investment (donations for village development) was not undertaken by respondents who had worked in Hong Kong. The use of remittances by migrant families in Subang is focused on meeting educational consumption and investment needs.

Finally, as for the social empowerment, the majority of woman worker help to develop posyandu. This place is a healthcare centre for people living in some village. The Indonesian women migrations were trying to support financially. Furthermore, social gathering was considered to be another activities of women in Subang regency as a results of migration.

Although this research has been done, it might face some potential limitations. Firstly, the participants are only 45 women workers, which might not enough to generalise the results. This is because the difficulty on finding some women who are available to be interviewed for this research. Furthermore, some participants do not intend to answer some questions, especially about financial problem and the use of remittance. They said use of remittance is considered to be their privacy, so that it cannot be explored deeply. As such, further research must cover the representative of Indonesian women worker from all province, so that it will have a wide variety of results. Also, the future research might focus on the use of remittance, because this part to some extent, can change and improve the quality of life for the people. So that, it is interesting to be investigated in a separate ways.

The implication of this research would be divided into two main part. Firstly for the government, particularly in Subang regency, it help inform the general women worker behaviour in Subang. It can also be the literature for the people who will undertake some research in Indonesia. Then, generally, the experience can be used as the measurement when they intend to work in abroad.

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The Development of International Education towards Migration Abroad by Indonesian Women

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Abstract The study aimed to determine the degree of empowerment education towards ex-migrant women in the economic field, to explore the use of remittance sent by emigrant women to their families, and to identify the role of ex-migrant women to educate the community. A mixed-method research approach was used to obtain comprehensive information with questionnaire and in-depth interview with 45 participants. The research was undertaken in Subang, West Java, Indonesia, which was chosen due to the large number of Indonesian workers. The results of the study showed that women, who have migrated overseas for work, obtained a lot of international education experience, especially in terms of economic empowerment, and as a result were able to undertake economic activities upon returning to their home, such as opening a small food stall, and working in small to medium enterprises making and selling handicrafts as well as teaching Arabic language. The research also showed that the use of remittance by the families of ex-migrant women generally takes the form of material (economic) for day-to-day need, tuition fee and investment. The research concluded that ex-migrant women appear to gain international education experience abroad. Researchers from sociology, demography, economics, geography and anthropology disciplines have studied many aspects of migration, which conclude that people migrate from one place to other countries are to fulfil their economic needs (Liang, Li, & Ma, 2013). Then, according to Sinha, Jha and Negi (2012), women’s empowerment is emerging as an important indicator of the development of a society, as well as an indicator of the status of women in that society (Sinha, Jha, & Negi, 2012). As such, the woman migration has been considered to be the trend for people living in developing nations.

Keywords Ex-Migrants, International Education Experience, Empowerment of Women, Remittances

1. Introduction

Migration is considered to be the act of people to move from one area to others and it could be moving across the country. Usually, it takes place from people leaving in developing countries and move to developed nations (Hamano, 2014). They leave their home countries including their families for some purposes, but mostly it is due to financial reasons (Kageyama, 2008; Kelman & Khan, 2012). Also, they intend to gain an international education experience abroad. Researchers from sociology, demography, economics, geography and anthropology disciplines have studied many aspects of migration, which conclude that people migrate from one place to other countries are to fulfil their economic needs (Liang, Li, & Ma, 2013). Then, according to Sinha, Jha and Negi (2012), women’s empowerment is emerging as an important indicator of the development of a society, as well as an indicator of the status of women in that society (Sinha, Jha, & Negi, 2012). As such, the woman migration has been considered to be the trend for people living in developing nations.

Several developing countries are trying to move from home countries to other nations due to financial need (Ackah & Medvedev, 2012). In Bangladesh, international migration is considered a male preserve, with women’s migration restricted to a small minority within the professional classes (Blanchet & Watson, 2019). It means that international migration is only carried out by male because females in Bangladesh find difficulty to migrate. Furthermore, in a study of Japanese women migrants to Australia, Hamano (2014) concluded that migrants undergo some form of downward social mobility in the course of settling in a new country (Hamano, 2014). Although there could be plenty of reasons why people migrate to other countries, generally they need to fulfil their daily needs and specially to face their financial issues. As a result, it probably can be said that the main purpose of migration from area to other countries is to get financial needs.
common phenomenon that occurs in developing countries such as Indonesia (Hugo, 1995). Research into women’s emigration in East Nusa Tenggara, reveals shifting subjectivity and changing relations with family and local communities, as well as participation in economic spaces (Williams, 2007). This is because, the main reason why people migrate from Indonesia to other countries is to survive economically for their family. In addition, the economic situation of the family forces women to work to fulfil family needs and to solve their financial problems (Hugo, 2000). Some experts argue that the current era of globalization makes it difficult to find work locally, especially for women (Hugo, 2002). Therefore, the factors that influence women's emigration from villages to foreign countries vary, however helping the family economy is a key motivator to migrate from their home countries to developed nations (Yazid, 2015).

Ullah (2017) reveals that women have traditionally been at a disadvantage in many countries in the world as strong patriarchal tradition often impinges the rights of women (Ullah, 2017). Regarding this issue, there are four main reasons why women often become the person who migrate to other countries for the purpose of financial needs. Firstly, the difficulty of economic condition in Indonesia causes people to be jobless, either for male or female (Irawaty & Wahyuni, 2011). They tend to work with the hard job such as building construction, and others. As such, the unskilled people cannot get the proper job for their day-to-day needs. This circumstance cause difficulty in the economic needs, especially for the family to fulfil their basic need and also forced women to work and help their families.

Secondly, some available jobs for unskilled person, especially women only become household or family assistance (Astuti, 2018). It is because women can only work with some activities which are not really hard. For example, women can be home cleaner, childcare, home care, and many other jobs which are available for those who do not have advance skills and low-level education (Irawaty & Wahyuni, 2011). However, some mentioned jobs in Indonesia are considered to be low salary. Although they will get paid from their employer, they only earn under minimum wage (Williams, 2007). This difficult situation forces some women in Indonesia to find out on how to fulfil their basic need and earn a wide range of salary (Irawaty & Wahyuni, 2011). As such, one of the options to solve this difficulty is migrated to developed nations which have high different currency with Indonesia.

In addition, people living in the countryside of Indonesia has often become a targeted group by worker agency since there are very limited jobs available in rural areas (Williams, 2007). They ask local people especially women to leave their family and work in abroad. Usually, Indonesian woman worker moves to Malaysia, Taiwan, Saudi Arabia and some middle east countries which have higher currency than Indonesian Rupiah (Irawaty & Wahyuni, 2011). They can get more than four million rupiah every month as their salary per month, in which this is very high salary compared with working to be household in Indonesia. Therefore, limitation of job availability can be other options why people migrate from one place to others (Hussin, 2013).

What is more, West Java Province in Indonesia is one of the highest regions which brings their women migrate to other countries for the economic purposes (Hussin, 2013). In terms of statistical council agency of West Java Province, in 2016, overall there were 61,239 people who work abroad (Indonesia Statistical Council, 2018). Mostly, they come to Taiwan to earn more money for their daily need. The number of people migrating to this country accounted for 22,847 people (Indonesia Statistical Council, 2018). In addition, Subang is one of the regions located in West Java Province, so that it is interested to see the migration movement from Subang.

The woman migrating abroad for working have a fixed term contract. It means that they will probably go back to the home country to develop and use their income for business. Generally, the salary obtaining from abroad would be used to create private business so that it will be empowered sustainably (Yazid, 2015). As such, the issue of empowerment is important. Based on the above discussion, the research questions are (1) what is the economic empowerment carried out by Indonesian women worker in Subang Regency after migration? (2) how the remittance is being used by Indonesian women workers in Subang regency after migration? (3) what is the role of Indonesian women workers towards empowering local community in Subang regency after migration?

2. Literature Review

2.1. Concept of Education Empowerment

Empowerment is considered to be one of important aspect towards community. This is because it can help some local communities to improve their quality of life in terms of economic empowerment. Since the issue of empowerment has been recognised by international communities, women’s empowerment is a part of Sustainable Development Goal (SDG) (Malapit, et al., 2019). Women’s empowerment is inseparable from empowerment of the community. More specifically, women’s empowerment aims to improve the quality of the surrounding community, so that an educated society is created (Babari & Prijono, 1996; Pandey, Lama, & Lee, 2011).

A key element of empowerment is participation in economic activities (Sell & Minot, 2018). Economic activities can be recognised by improving local communities by women who have migrated back to their home countries. For example, they can establish their local enterprises, small business company, and any others...
business which are inspired by other countries (Miedema, Haardorfer, Girard, & Yount, 2018). As such, this can be some advantages either for women after migration or the local communities to improve their economic life.

In general, the concept of women’s empowerment can be identified as an effort carried out by a group of women or individually, to enable improvement in the quality of life and capabilities of the surrounding community (Stromquist, 2015; Ramanayake & Wijetunga, 2018). The process of empowering women can be achieved through education or working abroad, in order to gain the skills and abilities to develop themselves and their surrounding environment. The right to obtain literacy is also one way to empower women (Eldred, 2014; Sharma & Gambhir, 2017), therefore the concept of empowerment can be carried out through the education process. Women’s empowerment is conceptualized and operationalized largely in Classic Patriarchal settings (Miedema, Haardorfer, Girard, & Yount, 2018). Another opinion reveals that empowerment is a concept carried out by individuals who know a group of people to be able to prepare themselves and their future (Kageyama, 2008). The concept of individual empowerment is defined by a person being able to continue to learn and improve, in order to manage personally and support a family, now and in the future (Irawaty & Wahyuni, 2011).

The concept of empowerment encompasses developing and improving quality, and empowering a community around it (Dhar, 2012). In India, women are considered as a lower class. Indian women are disadvantaged in areas such as finance, education, and the economy. The empowerment process would ensure women are not left behind and would improve the quality of their lives (Gul, 2015; Bhat, 2015; Porter, 2013). Based on the three concepts above, it can be concluded that empowerment is an effort to increase the capacity and capability of both a person, and a group of people, so that their lives are better.

In Vietnam, intimate partner violence is an important social issue that policy makers seek to address by a variety of interventions, including efforts to promote women’s empowerment (Bulte & Lensink, 2019). Women’s empowerment is increasingly considered as a strategy to enhance household security and nutrition in Tanzania (Galie, et al., 2019). Women’s empowerment can be achieved through an awareness process, so that women are able to critically analyse the situation of the community, are able to identify discriminatory practices which are social constructs and can distinguish between natural roles and gender roles.

The aforementioned evidence revealed that the concept of empowerment has several positive developments. These are improving their local community, especially in terms of economic development. It also helps improve small business enterprises across the world, so that it is imperative to develop and build some empowerment particularly for women.

2.2. The Concept of International Migration

Emigration is defined as the movement from one place to other areas. It can be cross the city, across the island, or move to other countries (Ramanayake & Wijetunga, 2018). Basically, there are a wide range of reasons why emigration happens in this contemporary era. Firstly, they might migrate due to natural disaster such as landslides, earthquake, tsunami, and other disasters. Some experts argue that the purpose of people moving from their original place of residence to other areas is to discover a safer location (Kelman & Khan, 2012; Ackah & Medvedev, 2012), although the main reason for emigration is to seek a better life. While emigration can relate to movement within national boundaries, this study focus on international emigration by a person or group of people from Indonesia to abroad, especially women’s emigration.

There are many main factors that will influence a person or group of people to carry out the process of moving from one country to another, including climate change, weather, the economy, education, and globalization (Rapoport, 2016; Astuti, 2018). Women’s involvement in the migratory process appears to have a generally empowering impact on them in terms of higher self-esteem and also as economic actors (Ojong & Muthuki, 2010).

The number of women migrations for leaving their home countries and move across the nation has increased over the years. Some possible factors which might happened from this condition are filling their spare time, prestige, and increasing status in the eyes of their husband, family and society (Gul, 2015). The strength of the family is a key mechanism to enable a positive influence on intentions to emigrate (Piracha & Sareaqi, 2017). What is more, Indonesian women who choose to work abroad are paid higher salaries compared with those working domestically. When remittances are motivated by altruism, the migrant also takes into consideration the welfare of members of the family as a factor, subjectively weighted, in the utility function (Lianos & Pseiridis, 2014).

On the other hand, there are four main conditions in Indonesia which have forced and attracted women to migrate and work in other countries. Firstly, the majority of Indonesian workers who choose to go abroad for working is that they have a huge debt either to individual or institution (Hussin, 2013). People are mostly in due to pay their debt, such as home mortgage, or other money which should be paid quickly (Haris & Azizah, 2018). Then, they are looking for the job which can earn a lot of money with a low level of education (Hussin, 2013). After they found that working abroad can obtain a lot of salary due to different currency, they directly decided to work abroad.

The second reasons why people move to developed country is a low level of education (Hussin, 2013; Astuti, 2018; Williams, 2007). In Indonesia, a wide range of employer required high school level as the minimum education requirement or the students graduated from vocational high school (Yazid, 2015). This is because
vocational high school alumni are being equipped with specific skills such as information technology, accounting, graphic design, and many other skills which are beneficial for looking for jobs. However, for those who are just graduated from elementary school and junior high school will find difficulty getting a proper job (Haris & Azizah, 2018). This circumstance forced women to migrate to other countries to get some jobs and earn more money.

The third condition which make them to work in other countries is an increasing day-to-day need especially in terms of financial (Yazid, 2015). They argue that their everyday need increases over the year, and it was not followed by their income (Astuti, 2018). For example, when people have a new baby born, they need additional income to fulfil their live (Williams, 2007). This condition encourages women to help their husband to work abroad since they think that they will obtain higher salary when they work abroad.

Finally, the influence and motivation from successful women being Indonesian women workers has been another reason. People see other women coming to Indonesia and bringing a wide amount of money for buying a home, creating a small business enterprise, buying a car, and other successful symbol as a successful woman worker (Irawaty & Wahyuni, 2011). These condition makes several women who have their lower level education to work abroad and earn more salary, even as a household.

3. Methods

3.1. Research Design

The study used a mixed method designed by combining quantitative and qualitative methods (Creswell, 2017). There are two reasons why mixed method were used for this research. Firstly, the quantitative method made it easy to get participant’s respond quickly since they just need to fill in the questionnaire. Then, the data analysis was less-time consuming because the analysis was helped by SPSS software. However, the questionnaire makes it difficult to get the reason, so that qualitative method by using interview was being used (Cohen, Manion, & Morrison, 2007). The interview can provide an in-depth data and rich information about the reasons, experiences, feeling of Indonesian women worker after migration. According to Biesta (2012) the combination of both qualitative and quantitative research methods will deliver more reliable results (Biesta, 2012). Mixed method research can also help researchers to obtain overall results regarding the experiences of participants (Mertens, 2014).

Descriptive statistic was used to analyse the data. It shows the average of participants’ responds to questionnaire, particularly mean, modus, median and standard deviation. The analysis also used SPSS software because the software made it less-time consuming (Mujis, 2010). In addition to data analysis, content analysis was used to analyse the interview data.

3.2. Participants

The participants of this study are women who were migrating to other countries for the economic purposes. Based on the literature review, the participants were selected who are deciding to go abroad due to fulfilling their day-to-day life, having economic difficulties due to debt towards other people or institution, having a low level of education, and also those who were motivated to earn more money (Haris & Azizah, 2018; Ananta, Kartowibowo, Wiyono, & Chotib, 1998). The number of participants who were selected on this study was 45 women. A detailed participants’ characteristic would be displayed below:

<table>
<thead>
<tr>
<th>Table 1. Participants characteristic based on age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ages Frequency %</td>
</tr>
<tr>
<td>17 – 25 years old 10</td>
</tr>
<tr>
<td>26 – 50 years old 25</td>
</tr>
<tr>
<td>51 – 75 years old 10</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 2. Participants characteristic based on education level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education level Frequency %</td>
</tr>
<tr>
<td>Unfinished primary education 10</td>
</tr>
<tr>
<td>SD (Primary education) 20</td>
</tr>
<tr>
<td>SMP (Junior High School) 5</td>
</tr>
<tr>
<td>SMA (Senior High School) 10</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 3. Participants characteristics based on country destinations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Country destination Frequency %</td>
</tr>
<tr>
<td>Middle east country 25</td>
</tr>
<tr>
<td>East Asia 10</td>
</tr>
<tr>
<td>Malaysia 10</td>
</tr>
</tbody>
</table>

In terms of the Table 1, it can be seen that the majority of participants were at the age of above twenty-six years old, while the younger women were only three persons. In addition to this, based on Table 2, women who only hold primary education level were higher than other participants, which was about 6 persons. It was followed by those who even did not completed their primary education. Finally, most of women from Subang regency decided to choose Middle east country as it has the highest percentage compared with other country destinations.

The participants were chosen by snowball sampling technique. This technique help researchers to get a wide variety of participants about women empowerments (Cohen, Manion, & Morrison, 2007). The snowball sampling started by identifying several women who had an experience of migration abroad for the purpose of economic improvement. At the first time, the first participants were interviewed and gave more data about
women empowerment in Subang Regency, West Java. Then, after the data obtained from the first participants, she was asked and showed other women who might be available to be the next participants. After getting the person chosen by the first participants, then we go to the next participant until we get 45 persons.

3.3. Instruments and Data Collection

The research instrument used in this research was questionnaire. There are overall 45 questions. The first part of the questionnaire was a background which consists of participants age, education level, current activities and marital status. Likert-scale questions were used to understand the reasons why women workers decided to move abroad, including the economic empowerment, and the use of remittance when women workers came back to Indonesia. There are also open-ended questions regarding how they empower local community, so that women workers have an influence on community.

A pilot survey was used to analyse the questionnaire. It was crucial for the research because it would give a wide range of opportunities for the results (Cohen, Manion, & Morrison, 2007). A pilot survey was undertaken towards two experts, which are lecturer from Geography department in Indonesia. It was used to check the clarity of the questionnaire items, instructions and layout. It also gained feedback on the validity and reliability of the questionnaire. Finally, pilot instrument was also used to check readability levels for the target audience (Cohen, Manion, & Morrison, 2007).

In addition to the questionnaire, interview was also used since the use of questionnaire does not explain the reason about their answer, then semi-structured interview was being used to get the deep information about these three research questions generally (Biesta, 2012).

3.4. Data Analysis

After conducting the research, there are two main ways of data analysis since it was used a mixed-method design. Firstly, descriptive statistics was used to analyse and present the data. Since there are a lot of questions in the questionnaire, SPSS statistical software was used to easy the process of data analysis (Creswell, 2017). All 45 data were presented by using graph so that it will create the results to be easy to understand. However, since the questionnaires data is not enough, interview was being conducted to get detail about their reason (Creswell, 2017).

In addition to data analysis, content analysis was used to analyse the interview. The interview text was transcribed and analysed by using open coding, axial coding and selective coding to analyse the women workers response towards economic empowerment, the use of remittance and empowering local community. NVivo software was used to analyse the data after the recorded voice was transcribed.

4. Findings

The findings of the study showed that there are three main results of this research. It could be divided into three main parts, which are women workers economic empowerment after migration, the use of remittance from abroad, and how local communities are empowered by women workers after migration.

4.1. Economic Empowerment of Women in Subang

Economic empowerment is considered to be some women workers activities after returning home which are productive to earn more money (Dhar, 2012). Usually, some women workers earn a lot of money because the experiences or the ideas that they get from abroad are applied in their home country. It is important to know the women empowerment because they can also earn more money to raise their families. The results showed that trading and teaching Arabic language are considered to be the main women workers economic empowerment in Subang after migration.

![Figure 1. Percentage of Profile of Household Activities](image)
Firstly, several participants argue that they are trying to use cooking skill to improve their economic empowerment after migration. As seen in figure 1, cooking experiences are higher percentage activities of women after migration. During working in middle east country, usually women workers were asked to cook the local cuisine such as Kebab, Biriani rice, and other food. Then, when they return to their home country, women workers are trying to cook the same food and sell it to their neighbours. Therefore, women workers can earn more money although they have returned to Indonesia. This result has been confirmed by one of participants.

“…usually, I cook Biriani Rice and gulai chicken in Indonesia, but I tried to make it spicier since Indonesian are more likely to eat spicy food. Then, I sell the food to neighbours, for the purpose of earning money. During Islamic celebration day such as Idul Fitri and Idul Adha, I can earn more money as people order a lot of food from me…” (W13, interview, 2018)

It shows that although women workers have returned back to Indonesia, at least they have some experiences and cooking skills which can be used to cook middle east food and sell it in Indonesia. This situation can help Indonesian women worker to increase their economic life after migration.

Apart from cooking, women workers also become trader. In this study, the majority of women sell mukena (women prayer cloth). Participants claimed that trading is a productive activity that can be undertaken at home, therefore allowing women to continue with the obligations of the reproductive role. As respondents have a large responsibility as head of the family, they contribute to the fulfillment of family clothing.

“…if Eid Mubarak likes to be given mukena (prayer clothes for women), sometimes it is for the mother of the boss's husband. Or given by children who have worked, mothers rarely buy themselves …” (W1, interview, 2018)

The participants showed that selling mukena (a muslim praying cloth) is beneficial and they can earn more money. This is based on the people who were interviewed that selling can be their additional activities and it can help improve their day-to-day needs.

Secondly, some other participants have a new language skill and it is considered to be one of a new powerful skill to improve the economic empowerment. The majority of participants who have come back from middle east country are able to speak Arabic language. It is probably because the language was being used for their daily activities after migration. When they return to their home country, they used the language for teaching other women workers who have an intention to go abroad.

“…I learned Arabic language during pre-departure training. However, it was not significance since I still did not understand what my boss said in the country. My language skill was improved during living in middle east country as I used it as my day-to-day activities…” (W15, interview, 2018)

The language ability of participants varies. Some of participants argue that they almost forget about the Arabic language skill learned from abroad. However, some of them are still remember, so that they open Arabic Language course for beginner. They teach English either for their neighbours, kids, or other people who need Arabic language.

“…I teach Arabic language for my neighbours’ kids. They intend to go to middle east for working as well. However, it was not regular teaching, maybe it was only twice in a week. Sometimes if they feel lazy, the class was skipped…” (W2, interview, 2019).

It can be seen that language ability can be another economic empowerment because women worker can earn money in their home country by teaching Arabic language skill. In addition, for those who work in Malaysia, they do not have any language barrier since Malaysian language is slightly similar to Indonesian language.

All in all, although Indonesian women workers have returned to their home country, the economic empowerment can be undertaken to some extent. They can sell middle east food such as mukena, gulai chicken, Biriani Rice and Kebab. These sorts of food can be sold to their neighbour. In addition, women workers also can get language skill and it can be used to teach other people to earn more money.

4.2. Utilization of Remittance for Women after International Migration

Remittance can probably be defined as sending people’s earning from the place where they work, and it could be some money, goods, or other things as a result of working abroad. It is common when women worker migrates to other countries for the purpose of fulfilling their economic needs. Martha explained that apart from goods and money, the remittance can also be ideas, knowledge, and new experiences which are gained while working in other countries. So that, it can be the main benefit for women to work abroad. This section would show the results of how Indonesian women worker used their remittance after working abroad.

Working abroad can be exhausting for some women workers. It is because they should probably work in days and nights every day, even they do not have time to socialize and meet their friends. Women workers should be able to serve the whole families in the middle east. Although it can be tiring, they still work to earn more money. These are some examples of women workers experience when they live abroad for being Indonesian women workers.

The results showed that the majority of women workers used their remittance for their primary and secondary need.
Firstly, Indonesian women workers argue that fulfilling their daily need would be the main purpose of sending the remittance. It could be for food, drink, and their children need. Otherwise, some women worker used their remittance for their secondary need such as marriage fee, health and paying debt.

Secondly, after their primary and secondary need have been achieved, they put the remittance to the investment instruments such as gold, land, rice field, and livestock. However, the remittance allocated towards investment instruments is not as higher as primary and secondary need. Indonesian women workers need a lot of time to buy land for the investment. Finally, some of them used the money for creating their own business.

“...I have ever used the money for creating my own business and put the money to my relatives regularly. The purpose of business is to make it sustain, so that I can still earn money after I work in middle east. However, the money which was used for business was failed and I was disappointed. Finally, I send the money to my son to fulfil their daily need…” (W12, Interview, 2018)

Education is considered to be utterly important for the majority of women workers. They spend several amounts of money to the school, so that their children can go to school. They believe that investment in education is important for the future, particularly for their family. They also argue that remittance is the main income for education, although they have husband who can earn money as well.

“... my husband’s salary does not enough to pay tuition fee. So my income was used to pay tuition fee. Also, sometimes my parents and my relatives need additional money, so I sometimes send the remittance to my parents and my brother…” (W10, Interview, 2018)

The figure showed that the majority of women workers spent their remittance for their consumption or day-to-day need which was accounted for 73%. Then, in contrast, only 23% of women workers who put tuition fee or spending money for education was considered to be important. It can be concluded that primary need is probably considered to be important for Indonesian women workers, particularly in Subang regency.

Figure 2. The usage of remittance
4.3. The Role of Women in Empowering Local Communities

The third women workers activities is empowering local communities. Several women workers after migration from abroad, have some responsibilities to empower their local communities because they have several experiences abroad. These social activities are considered outside of reproductive and productive activities. Some activities which are part of social empowerment are RT or RW activities, community service, social gathering, recitation, thanksgiving, helping with neighboring events, political activities, community empowerment activities, becoming a member of a formal institution, and being a chairperson in an institution.

Figure 3 shows the distribution of the social roles of the respondent's families. It can be seen that the most common activity is being a participant in empowerment and social gathering programs. In contrast, being part of political work is some activities in which the majority of women does not like. Women in general were also more active in community activities than men such as attending neighbourhood Association meetings, becoming a member of the Family Welfare Development called PKK, participating in activities in an institution, and volunteering.

"My mom is also a cadre; she likes to join in Posyandu with PKK, and sometimes help Posyandu activities". (W6, interviewed, 2018)

“I felt it is good experience. Because I also like to read every Tuesday together with other mothers” (W7, interviewed, 2018).

“In Posyandu there is a routine recitation. If you usually take part in the evening recitation with devotional work, that is also if you are at home." (W9, interviewed, 2018),”

The role of women in the social sector does not spread evenly. Respondents collected are at a score of 12.5, which means that in the respondent's family the social role done independently by the majority of women is in the highest value. Empowerment activities are in fact given first to women who are active in social activities. The field facilitator thinks that women who are active in social activities in their environment will be more responsible for empowerment programs.

In conclusion, although there are a lot of social empowering activities, the majority of woman support posyandu (a healthcare centre) and social gathering with other people, while political activities were avoided by ex-women workers. Although they can earn a lot of money from middle east countries, they still care for their neighbour community.

5. Discussion

The findings of this study revealed that ex-women workers from abroad generally improve the quality of life, particularly in terms of economic life and community empowerment. This part will discuss, compare and contrast about economic empowerment by women workers, and how they use the remittance and local community empowerment.

Some previous studies in Indonesia have confirmed that the factors which force Indonesian woman to work abroad, particularly middle east are economic difficulty, low-level education, low salary, increasing the day-to-day need financially and being motivated by successful women migrants (Ananta, Kartowibowo, Wiyono, & Chotib, 1998; Astuti, 2018; Haris & Azizah, 2018). Comparing with other countries, these circumstances are almost similar, such as in Vietnam, Nepal, India and Bangladesh, as they move...
abroad to earn more money and get increase in their salaries with low-level education (Bulte & Lensink, 2019; Pandey, Lama, & Lee, 2011; Bhat, 2015). However, after returning to their home countries, generally the women workers have improved their quality of life slightly. The most important thing is that they have some skills which can sustainably support financially such as providing some service for other people and selling goods which can improve their economic life financially (Rapoport, 2016).

Economic empowerment is considered to be women’s economic activities after they return home. This is common across all women workers when they come back to their home countries. Generally, across the world, economic empowerment is divided into two main parts, which are reproductive and productive activities (Bhat, 2015; Kageyama, 2008; Sell & Minot, 2018).

In Indonesia, particularly in Subang, the majority of ex-woman workers from abroad undertake cooking as their main activities after returning home. Cooking can be the main economic empowerment because some women workers can sell some middle east food such as Kebab, Biriani Rice, Gulai chicken and mukena (women prayer cloth). This result has confirmed the previous study in Indonesia which showed that some household activities such as cooking has become women work when they come home (Hugo, 2002). Apart from selling goods, teaching arabic language for other people can also earn money. The results are similar to the study undertaken in other part of Indonesia, which revealed that selling some goods and being trader and teaching language are women’s main activities after they return home (Aastuti, 2018; Yazid, 2015).

In terms of the use of remittance, the majority women workers argue that it would be used to fulfil their day-to-day need, since they send the money home regularly during, they work in abroad (Hamano, 2014). There are some variety forms of remittance usage after they return home. In some countries, the remittance was used to spend for educational purpose, such as for their children, since they argue that education is important to their family (Kelman & Khan, 2012; Lianos & Pseiridis, 2014). Other people argue that some remittance is being used for buying a house and investing their money for the future need (Dhar, 2012; Bhat, 2015). However, there are different results of this study which shows that the participant’s remittance is used for day-to-day need, education purpose, serving their parents who are getting sick, and also for building home as well as for investment. The participants also send regularly the remittance to their home countries during the period of migration. The results have confirmed that in Indonesia, women workers used their money for family need (Yazid, 2015; Williams, 2007; Ullah, 2017).

Finally, the majority of ex-migration women have some responsibility to empower local community. It has been common activities in Indonesia to improve the quality of local economy by sharing and learning together (Hussin, 2013). The previous study in Indonesia revealed that some of ex-woman workers, after they return home, they become Arabic language teachers in Indonesia (Astriuti, 2018). They said it is their responsibility because they have a language skill and they want to share the skill towards others. However, in this research, the majority of participants follow community service and social gathering, or commonly called aroisan. During gathering, they share their experience towards other women and guide them step by step on how to work abroad.

6. Conclusions and Implication

Women’s migration to other countries is a common phenomenon that occurs in developing countries like Indonesia. In order to support the family, many women must emigrate to find work. They generally move to other countries due to three main reasons. Firstly, they have financial problem to fulfil their day-to-day need. Although they work in Indonesia, but the salary does not support fully their daily need. Secondly, the majority of women decide to migrate to other countries were due to low level education, which cause them difficulty getting a job. Mostly, women from low level education tend to work as the household or babysitter. However, the expected salary does not meet their daily need, so that they decide to work abroad. Finally, some other women chose to migrate to other countries because of motivation from some successful people who returned home. They can buy a house, some land, cars, rice fields and others, so that they also intend to be successful financially.

After women return home, in terms of economic empowerment, there are a wide range of activities, which are selling and teaching foreign language. The most common economic empowerment activities are selling food since cooking is the main activities during women work abroad. For example, they sell Kebab, Biriani Rice, and gulai chicken. In addition, some of women sell mukena (women praying cloth). In addition to the economic empowerment, several Indonesian women workers who return from middle east country teach Arabic language for beginner so that they can earn money.

In terms of the usage of remittance, it is often used by the family to open a business in order to seek additional income, and to meet their daily needs. Remittance sent to respondent families in Subang by women emigrants were allocated to meet consumption, education, economy, and production needs. The utilization of remittance in the form of skills investment is still low, with only a few ex-migrant women who try to improve their skills in areas of interest. Skills investment appears to be influenced by the country where the respondents once worked. For example, social investment (donations for village development) was not undertaken by respondents who had worked in Hong Kong. The use of remittances by migrant families in Subang focus
on meeting educational consumption and investment needs.

Finally, as for the social empowerment, the majority of woman workers help to develop posyandu. This place is a healthcare centre for people living in some villages. The Indonesian women migrations were trying to support financially. Furthermore, social gathering was considered to be another activity of women in Subang regency as a result of migration.

Although this research has been done, it might face some potential limitations. Firstly, the participants are only 45 women workers, which might not enough to generalise the results. This is because the difficulty in finding some women who are available to be interviewed for this research. Furthermore, some participants do not intend to answer some questions, especially about financial problem and the use of remittance. They said use of remittance is considered to be their privacy, so that it cannot be explored deeply. As such, further research must cover the representative of Indonesian women workers from all province, so that it will have a wide variety of results. Also, the future research might focus on the use of remittance, because this part to some extent, can change and improve the quality of life for the people. So that, it is interesting to be investigated in a separate way.

The implication of this research would be divided into two main parts. Firstly, for the government, particularly in Subang regency, it helps inform the general women workers behaviour in Subang. It can also be the literature for the people who will undertake some research in Indonesia. Then, generally, the experience can be used as the measurement when they intend to work abroad.

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