DEEMPHASIZE COMMUNITY DEVELOPMENT PROGRAMS ON MIGRAN WORKERS

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Abstract. This study wants to address how migrant workers and their choices to work abroad have impacted its family, especially for economy and infrastructure sector. This paper explains that community development tend to adopt two approaches: micro or macro perspective. Macro perspective focuses on the people or agencies only in terms of their relationship to the large-scale structure, whilst micro-perspective places a greater emphasis on the individual level as the main focus and objective in the development programs. The objective of this research is to seize the structural issues of the migrant workers, and therefore, social mapping method is used. Social mapping is a visual method of showing the relative location of households and the distribution of different types of people (such as male, female, adult, child, landed, landless, literate, illiterate, and so on) together with the social structure and institutions of an area. This research was conducted in Sukowilangun village, near Malang, East Java, as this regency is named one of the largest migrant workers origins.
Keywords: Migrant Workers, Indonesia, Social Mapping, Community Development

Abstrak. Penelitian ini ingin membahas bagaimana pekerja migran dan pilihan mereka untuk bekerja di luar negeri telah mempengaruhi keluarganya, terutama dalam sektor ekonomi dan infrastruktur. Makalah ini menjelaskan bahwa pengembangan masyarakat *(community development)* cenderung mengadopsi dua pendekatan perspektif yakni mikro atau makro. Perspektif makro hanya berfokus pada orang atau badan yang berkaitan dengan struktur yang berskala besar, sementara perspektif mikro lebih menekankan pada tingkat individu sebagai fokus utamanya dan program pembangunan sebagai objeknya. Tujuan dari penelitian ini adalah untuk menangkap isu struktural dari pekerja migran, penelitian ini menggunakan metode pemetaan sosial *(social mapping)*. *Social mapping* adalah metode visual untuk menunjukkan lokasi relatif rumah tangga dan distribusi orang dari berbagai jenis (seperti laki-laki, perempuan, dewasa, anak-anak, rumah berubin atau tak berubin, terpelajar, buta huruf, dan lain-lain) bersama dengan struktur sosial dan institusi yang ada di area tersebut. Penelitian ini dilakukan di Desa Sukowilangun, Kabupaten Malang, Jawa Timur, karena kabupaten ini merupakan salah satu asal pekerja migran terbesar.
Kata kunci: Buruh Migran, Indonesia, Pemetaan Sosial, Community Development

INTRODUCTION

The international migrant workers have been assumed could overcome the poverty problems in poor origin countries. Several research studies show that the poverty issues and lack of infrastructures in health, education, and livelihood have become push factors for local residents to go abroad becoming migrant workers (Siegel & Waidler, 2012). This has given rise to the number of local residents who migrate from their poor origin countries (less-developed) to more wealth or developed countries to become migrant workers. Table 1 below illustrates the number of migrant workers from Asia.

Table 1. The forecasting Number of Migrant Workers from Asia

Negara Pengirim	Jumlah Tenaga Kerja	Negara Tujuan	Tahun
Myanmar	1.840.000	Thailand	2006
Thailand	340.000	Arab Saudi, RRC, Taiwan - Republik Cina, Myanmar, Singapura, Brunei, Malaysia	2002
Republik Laos	173.000	Thailand	2004
Kamboja	183.541	Thailand	2006
Vietnam	400.000	Republik Korea, Jepang, Malaysia, Republik Cina (Taiwan)	2005
Filipina	8.233.172	Timur Tengah, Malaysia, Jepang	2006
Malaysia	250.000	Jepang, Taiwan - Republik Cina	1995
Singapura	150.000	-	2002
Indonesia	2.700.000	Malaysia, Arab Saudi, Republik Cina (Taiwan), Singapura, Republik Korea, Emirat Arab	2007
PRC	530.000	Timur Tengah, Asia dan Pasifik, Afrika	2004
Total	**14.799.713**		

Source: Hugo, 2009

Table 1 shows that Indonesia is included as one of countries in Asia that send many migrant workers to several countries, for instance Malaysia, Taiwan, Saudi Arabia, Singapore, and Hongkong. Most of Indonesian migrant workers (69%) are women, who come from poor rural areas (ILO, 2008). They have been working as domestic workers to get higher wages in other countries compare to the origin country. Most of those migrant workers were unemployment which had been challenged by the poverty problems (Oishi, 2002). Studies show that these migrant workers have delivered much money to their families, known as remittance, to address the poverty problems as well as brought income or revenue to their origin countries (Kapur in De Haan & Yaqub, 2010).

Another research study shows that the migrants' countries destination has been different in terms of social and cultural background, regulation, and policy related to the migrant workers (IOM, 2010). As consequences, the migrant workers have faced various problems, including exploitation, violence, and human trafficking (IOM, 2010). To overcome these problems, there are many community development programs which have been established to increase capacity and skills of the ex-migrant workers. The main objective of these programs, mostly, is to achieve economic improvement and prevent these ex-migrant workers to go back overseas to become migrant

workers again. For instances, Tourism Village programs which have been conducted for ex-Indonesia workers in Nglanggeran Village, Patuk Sub-district, Special Region of Yogyakarta (Wijayaningtyas, Darmawan, & Sos, 2016), entrepreneurship and Sakina family training programs for ex-migrant workers in Ponorogo, East Java (Abas & Widyahseno, 2016), and entrepreneurship training for ex-migrant workers in Kulon Progo, Special Region of Yogyakarta (Assumpta & Suharko, 2016).

However, recent study shows that the number of Indonesian migrant workers has increased, approximately 6.500.000 in 2014 (IOM 2014). This means that there are many the local residents who remain becoming migrant workers as the way to earn a higher income, instead of seeking for other jobs. It would require different model or approach to empower the migrant workers through the implementation of community development programs. This study aims to promote a model of community development program for the migrant workers. It adopts macro perspective which has purpose to empower the families of migrant workers, instead of increasing capacity and skills of the ex-migrant workers.

Research Site

This study was conducted in Sukowilangun Village, Malang Regency, East Java Province, Indonesia. Most of the local

residents made their living from traditional agriculture. The agriculture in this village had low productivity due to the lack of modern technology to cultivate rice paddy field. As consequence, the local residents lived at subsistence level, consuming their harvest mostly to fulfil their basic needs rather than for commercial reasons. There are many of them have had other jobs as their second occupation, for instance, fishing at the river, non-agricultural labouring, and *ojek* or motorcycle's drivers to get secondary income. According to observations, Sukowilangun Village is a remote area which located in the edge of Brantas River, surrounded by Jati (Teak) forest and a big water dam, known as Bendungan Karangkates (Dam). It is difficult for the local residents to get other jobs outside Sukowilangun Village due to the fact that this village has limited access to the main road. All these problems have given rise to the poverty issues of local resident in Sukowilangun Village. To address the poverty problems, 183 local residents, mostly women, have become migrant workers. This is the highest number in Malang Regency. They migrate to several countries, for instance Hong Kong, Taiwan, South Korea, Japan, Malaysia, and Middle East (Figure 1).
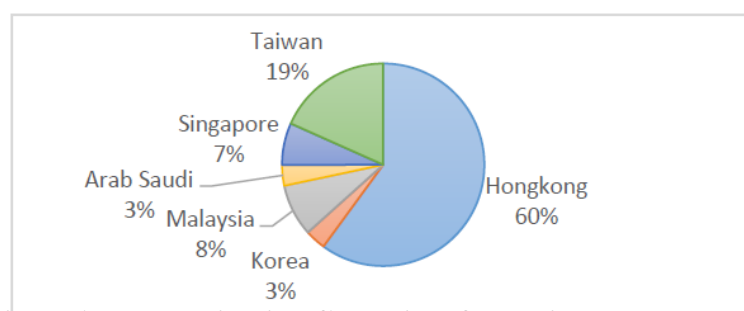
Figure 1. The Destination Countries of the Migrant Workers

Figure 1 shows that Hongkong is the most favourite destination country of the migrant workers in Sukowilangun Village. There are approximately 60% of local residents who become migrant workers in Hongkong. The migrant workers, who mostly women, have left their children to other family members, for instance their husband, parents, aunt, and other extended family members. This issue has given rise to several impacts, including the changing of parenting pattern due to the lack of motherhood.

RESEARCH METHODS

This study employed social mapping method that is a strategy to get a systemic description related to a group, community, or society (Morrow, 1999). Morrow stated that social mapping will involve various data and information including geographic description, local resources, and infrastructure identification. This method was utilized to fully capture the complexity data and information of the migrant workers' families, as well as social structure of local residents in Sukowilangun Village, Kalipare Sub-district, Malang Regency, East Java, Indonesia, where is the origin villages of the migrant workers.

Data were collected by employing survey, depth interviews, Focus Group Description (FGD), observation, and review of documents. All supporting data (i.e. the profile and monograph of Sukowilangun Village; research studies in relation to migrant workers) were examined. Fifteen informants or interviewees were selected by using purposive sampling. All of them are the migrant workers family members, including husbands, parents, children, and other members, who taking care of the children while their mothers away from home.

Quota sampling was employed to gather data from 60 (sixty) respondents by survey method. This method was required to obtain data quantitatively which is lack in Sukowilangun Village. Moreover, focus group discussion (FGD) was utilized involving 13 the local residents that consist of four representatives from *dusun*[1], one person from women organization namely *Pendidikan Kesejahteraan Keluarga* (PKK) or Education of Family Welfare, one person from youth organization (*Karang Taruna*), four people from the migrant workers family, one person from NGO, and two people from local elites. These representatives were involved to identify social structure, social and cultural issues, as well as availability of infrastructure in Sukowilangun Village. This study needs about three months in conducting field research within 2017. While data gathering process, the researchers had an opportunity to

live with the local residents and conducted observation.

Community Development: Objective and Principles

The concept of community development has various definitions. It depends on who profess and practice it, for instance, scholars, Non-Government Organization (NGOs), social workers of the United Nations and all levels of government (Denise & Harris 1989; Christenson, AJ, Fendley & Robinson, 1989; Kenny, 2006). As consequence, community development is full of ambiguities, contradictions, and paradoxes that make it as an uneasy field to practice (Kenny, 2006). These issues arise in relation to the definition, principles, and even the strategies as to how this community-based development approach should be conducted (Bhattacharyya, 2004; Kenny, 2006).

Kenny (2006) explains that community development is defined as processes, tasks, practices, and visions for empowering communities to take collective responsibility for their own development to achieve a better life. Ife (2013) states that the community development practice goes beyond community-based services approach or strategy which put its concern more on the capacity of community to take over all or some responsibility for the provision of human services. This could be problematic if there is no community in which to base these services following the trend of the erosion of community structures, which has been integral part of capitalist industrial development. Community development, moreover, attempts to re-establish those structures.

All the definitions of community development have the same notion that this approach or strategy allows the people or community to take control of their own development processes which would affect their future. The key principle and main objective of community development from this standpoint is community empowerment. To pursue this objective, community development must adopt self-help principles which require community participation in the development process (Kenny, 2006). According to the participation principle, community development should be able to enhance the capacity of people so that they can take responsibility for their own development, and thereby enhance their human dignity (Hustedde & Ganowicz 2002; Swanepoel, Hennie, & De Beer, 2006).

It can be concluded that there are three key principles of community development: human orientation, participation, and empowerment. The first principle is human orientation arguing that people should be promoted as the main goal of development programs. For instance, Swanepoel and De Beer (2006) state that development programs should address people who live in poverty and lack of concrete/physical and psychological resources. These programs not only need to address the issues of adequate food, shelter, clothing, and clean water, but also fulfil the psychological needs of happiness, self-reliance, and human dignity. Ife (2013) explains that community development represent human rights principles which are about people achieving their full humanity.

The second principle of community development is the process of community participation as a key concept in community development practices. This kind of community involvement can be seen as the democratic right of the people to make decisions regarding the development program because it will determine their future (Ife, 2002; Swanepoel, Hennie, & De Beer 2006). It would be challenging for community development practitioners to adopt this principle due to several problems. One of those is the problem of tokenism. In this level of participation, Ife (2007) stated that: *'people or community are being informed about a decision but really have little or no power to affect it'*. Therefore, the community development practitioners need to seek various strategies to encourage the genuine participation of community members, for instance, by involving them in decision-making processes, start from designing, conducting, and identifying problems occured as well as finding the solutions to these problems (Bhattacharyya, 2004; Kenny, 2006; Swanepoel, Hennie, & De Beer, 2006). This is known as the empowerment process which is the main objective, as well as the third principle of community development.

Third principle is empowerment. Ife (2013) defines empowerment as practices requiring: *'providing people with the resources, opportunities, vocabulary, knowledge, and skills to increase their capacity to determine their own future, and to participated in and affect the life of their community'*. To achieve this goal, the community development practitioners should understand, address, and overcome the exercising power which becomes the barriers of people or community to be empowered. Additionally, Ife states that:

'These include the structure of oppression (especially class, gender, and race/ethnicity), language, education, personal mobility, and the domination by elites of the structures and discourses of power'.

The community development practitioners seek to undertake all those principles to achieve community empowerment objectives. It could be problematic since the problems of empowerment have been found in every level: individual, communal, and societal level. This would need several perspective, either macro or micro perspective, to identify and find solutions to those problems.

Social Mapping and Macro Perspective of Community Development

The above explanation shows that community development practitioners have been challenged to adopt two approaches, either micro or macro perspective, in conducting development programs. These different levels of analysis will influence the focus and approach in which development programs will be employed. The macro perspective places more emphasis on the structural level, such as state, institution, and privileged individuals or groups as the central problem of community development, and considers structural change as the main solution to the problem. The macro perspective focuses on the people or agencies only in terms of their relationship to the large-scale structure.

On the other side, the micro-perspective places a greater emphasis on the individual level as the main focus and objective in the development programs. In this perspective, the strategy is focused on building the capability of the individual or human as the agent/subject and object of development. Bhattacharraya (1995, 2004) promotes human autonomy or agency as the ultimate goal of development. Broadly, human autonomy refers to the capability of individuals to define and have power to control their lives. This perspective promotes human autonomy by enhancing the critical consciousness of people to enable them to address their problems and find solutions (Bhattacharyya, 2004). In sum, the micro human orientation principle advocates for power and control to each individual so that they can overcome problems which occur in the implementation of community development programs. Thus, it is important to identify the factors which can impede the involvement of individuals in the development programs.

Kenny (2006), by using Marxist concepts of power relations, gives an explanation in how macro perspective should be utilized to undertake development programs. Kenny strongly affirms that community development has a commitment to empower the powerless or disadvantaged people. Kenny explains that people can be excluded, oppressed, marginalized or disadvantaged when inequalities of power and resources exist. These inequalities are usually caused by state policies or the ways that privileged groups or individuals try to control how people live in order to make profit. Therefore, development programs should be concerned with equity, social justice, and fairness to ensure equal distribution of economic resources, housing, health and education, equality of civilians, legal and industrial rights, and quality of opportunities for participation and decision making in society.

There are several instances that illustrate the way by which macro perspective have been utilized to determine the objective of community development programs. Campfens (1997) states that the changing social and political realities at a global level re-direct the function and roles of community development practitioners. These will differ significantly as the changes have caused massive variations in impacts as well as in the conditions and needs of diverse population groups (Campfens, 1997). Campfens illustrates the different objectives of the implementation of community development programs in six countries including Ghana, Bangladesh, Canada, Netherlands, Israel, and Chile. In these countries, community development had been defined by the cultural, social, political, and economic realities of communities. For instance, due to the situation in Bangladesh of widespread poverty and a rapidly expanding population fast approaching its ecological limit, and in the context of a traditional rural society based in Islamic culture, development programs are being challenged to prioritize humanitarian issues. In other countries, community development has focused on the elderly (Netherlands) and single-parent women (Canada). Hence, it could be assumed that, at the local level, the objective of community development would be influenced by the context where community development programs have been conducted; for instance in rural, urban, neighbourhoods, slum areas, and mining industry areas.

The macro perspective was employed in identifying the problems, as well as, finding a model or strategy to empower migrant workers. This study, however, did not put its focus on the

increasing capacity of migrant workers to address their poverty problems which has become the main reason why they migrate to earn for some money in several countries. In contrast, this study concerns on the structural issues which have given rise to an ongoing poverty problems of the migrant workers. One of these structural issues comes from the migrant workers' main or extended family members. The migrant workers have sent some of their money or salary regularly to their families in origin countries known as remittance. This study assumes that these family members should have significant role to overcome the poverty problems by utilizing this remittance in more productive way.

To capture the structural issues of migrant workers, social mapping strategy is employed. Social mapping is a visual method of showing the relative location of households and the distribution of different types of people (such as male, female, adult, child, landed, landless, literate, illiterate, and so on) together with the social structure and institutions of an area (World Bank, 2005). This strategy is one of participatory rural appraisal tool which needs the involvement or participation of the community members to draw out their natural resources, settlements, and various landmarks, including religious places like temples and churches, health care related areas like hospitals, private doctors, alternative medicine practitioners, and traditional healing centres, or areas for social interactions like community centres, marriage halls, markets, parks, and police station or public utility structures like water pumps, dumping grounds and drainage system in an area (Sontheimer et al., 1999).

Maps are not only a piece of paper. It depicts stories, conversations, lives, and songs lived out in a place and are inseparable from political and cultural context in which they are used (Warren, 2004). Rambaldi (2005) explains that there are two main types of maps: sketch map and scale map. The first one is a sketch map that is a simple, easy, and rapid way of mapping the study area, with the participation of local residents. This gives an opportunity to develop a good rapport with the community and displays information on the spatial distribution of resources of social importance and relevant to health and illness. It is not scaled and hence not meant to be complete or exhaustive, e.g. social map and village resource map. The second one is the more complex and sophisticated scale map, which gives more complete and scaled measurements of the area for defining territories, e.g. administrative maps, political maps, and revenue maps.

The Families of Migrant Workers: Socio-Economic Background

Research findings show that the migrant workers from Sukowilangun Village mostly are from poor families. It can be illustrated from several variables which have been employed to identify socio-economic background of the extended family, particularly their parents. One of those is economic variables that can be identified from three indicators: the household income, non-food expenditures, and the ownership of prestige assets. Table 2 below indicates the household incomes of the migrant workers' families

Table 2. The household income of the immigrant workers' family

Income	Frequency	Percentage (%)
No income	7	11,7
≤ Rp. 2.000.000	37	61,7
>Rp. 2.000.000- Rp. 3.000.000	7	11,7
>Rp. 3.000.000-Rp. 4.000.000	2	3,3
>Rp. 4.000.000-Rp. 5.000.000	3	5
>Rp. 5.000.000	4	6,7
Total	60	100

Source: fieldwork data

Table 2 illustrates that the average household income of migrant workers' family are low. Most of local residents in Sukowilangun Village seek their livelihood from agriculture sector as subsistence farmers with low productivity which consumes their harvest mostly to fulfil the basic needs. The local residents also perform fishing, gardening, and raising cows and goats for second

occupations. They rarely eager to seek other occupations outside Sukowilangun Village due to the fact that this village is a remote area in the middle of teak wood foreAnother indicator of the household low income can be seen from the ownership of their prestige assets presented in Table 3 below.

Table 3. The Local Residents Ownership of Prestige Assets

	Frequency	Percentage (%)
Low	50	83,3
Middle-Low	10	16,7
Total	60	100

Source: fieldwork data

Table 3 demonstrates the local residents' ownerships of prestige assets including house, productive and unproductive lands, cattle, refrigerator, television, washing machine, tablet, mobile phone, car, motorcycle, jewellery, and so forth. On average, the families of the migrant workers have less of prestige assets which are about 83,3%. They have prioritized to spend their income mostly on food, instead of non-food consumption as illustrated in Table 4 below.

Table 4. Non-food Consumption Expenditure

	Frequency	Percentage (%)
Low	55	91,7
Middle-Low	5	8,3
Total	60	100

Source: fieldwork data

Table 4 illustrates the non-food needs of the migrant workers' family that is below rate (91.7%). These families have spent most of their income to fulfil basic needs, instead of other needs, for instance prestige assets and non-food consumption (e.g.electricity, water, cloths and fuel) as well as the expenditure for higher education. The low income of local residents has given rise to the lack of willingness of them in obtaining higher education (Figure 2).
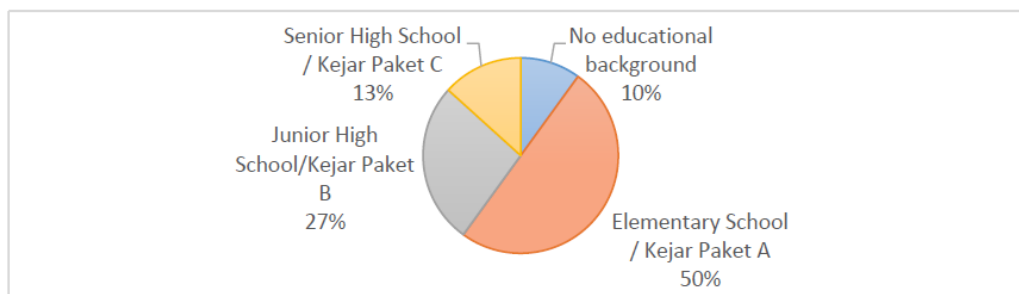
Source: fieldwork data
Figure 2. Educational Background of the Local Resident

Figure 2 shows that the families of migrant workers have low levels of education, which are 50% only graduate from primary school. The local residents seem do not have willingness to obtain higher education. The low household income and lack of infrastructure are included as the factors which have caused this issue. Most of youth generations in this village go to abroad to become migrant workers after finishing their junior or senior high schools. This is also become the most effective way by which poor families in Sukowilangun Village alleviate their poverty problems.

The migrant workers, particularly women migrant workers, have left their children behind in the village with their parents or other extended

family members who also been challenged by the poverty issue. As a consequence, these families' members always depend on the remittance which has been sent by the migrant workers for their children. This has given rise to other problems that should be addressed by the migrant workers including the expenditure of remittance, the parenting issues, and other social impacts which occurred due to the absence of motherhood in the families of migrant workers.

Unproductive Social Media Usage

This study shows several problems occuring due to many local residents who become the migrant workers, one of those is the parenting issues. The finding depicts the increasing usage of internet, particularly social media by the migrant workers families (Figure 3).
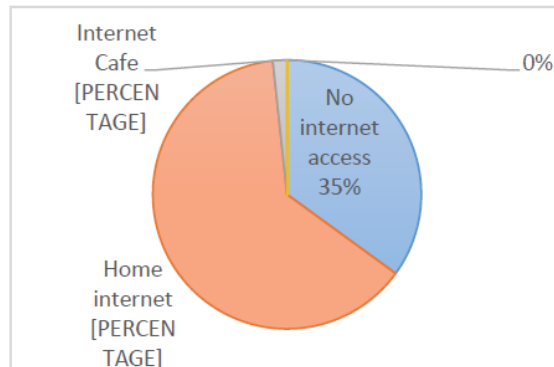
Figure 3. Social Media Usage of Migrant Workers' Families

Figure 3 depicts the internet usage by families of migrant workers which mostly has been accessed from home (63%). They have used the internet to communicate with other families' members in other countries who become the migrant workers. The women migrant workers usually want to get information via online about their children who left behind with their husbands, parents, or other family member. Mostly, this online communication using internet has been accessed from tablet and mobile phone (61,7%) (Figure 4).
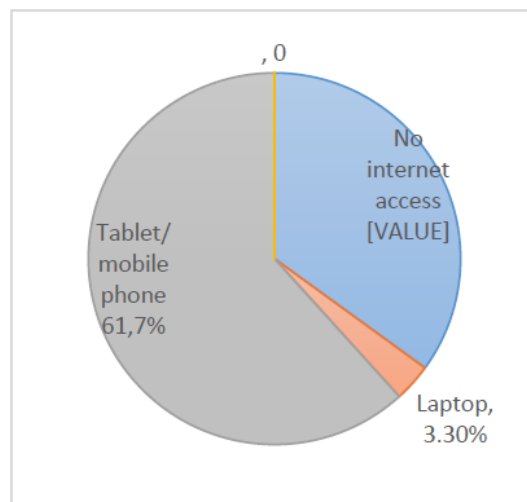
Source: fieldwork data

Figure 4. The tools for accessing internet

Figure 4 shows that migrant workers' families have accessed to internet via their tablet or mobile phone (61.7%). An interviewee explains that her daughter who becomes a migrant worker had bought mobile phones for her children:

> *I have to take care of my grandsons because their mom has to go overseas to get money (migrant*

> *worker).....once a week their mom makes a phone (video call)...She miss her children very much (Mrs. Atun: a grandmother)*

The migrant workers have spent their remittance to buy mobile phones and other assets, for instance motorcycles, lands, cars, as well as to renovate their houses. Their children mostly have

their own mobile phone that has been used to communicate via internet or online with their mothers. They could access several applications, for instance Voip (Voice over IP), chat/messenger or text, video call, which are cheap and easy to be used. This raises various consequences. Data from focus group discussion (FGD) shows that various negative impacts emerged since migrant workers' children use social media. For instance, free sex, drug abuse, and bad drinking behaviour, porn addicted, as explained by one of members in FGD:

> *.....almost all teenagers in this village have their own mobile phones...their mother bought these for them....but they use internet to see porn things....I feel*

sorry about that....(Anton: a local elite village)

...many teenagers have been influenced by what they see from internet....they are not shame to have a date with older people or even do a free sex.....(Arif: a local NGO leader)

The interviewees explain about the influence of social media usage on the teenagers in Sukowilangun Village. There is a lack of control from their grandparents or other families' members in accessing online information via internet. These teenagers have spent the average more than 3 hours per day using the internet (Figure 5)
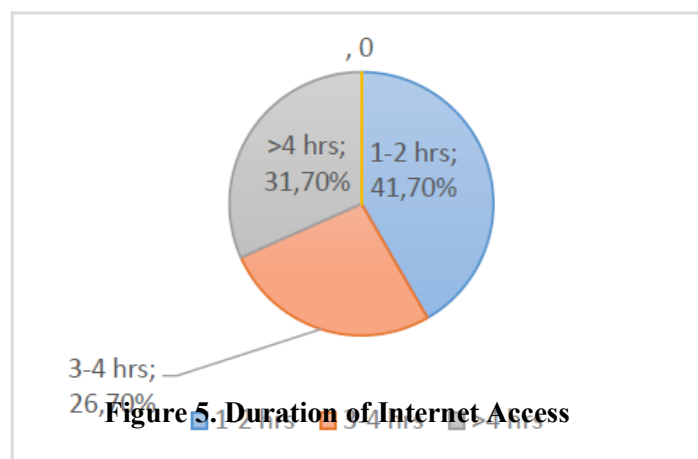
Figure 5. Duration of Internet Access

Figure 5 shows that teenagers who their parents become migrant workers have spent more time to access information from internet. Without limited control from their grandparents, social media usage of these teenagers would potentially bring various negative impacts on them. Perrin (2015) stated that:

> *'Pew Research reports have documented in great detail how the rise of social media has affected such things as work, politics and political deliberation, communications patterns around the globe, as well as the way people get and share information about health, civic life, news consumption, communities, teenage life, parenting, dating and even people's level of stress'.*

The absence of motherhood has caused the change of parenting pattern in the families of the migrant workers. Parents, husbands, aunts, or other families' members could not give much control on the teenagers in using social media due to several reasons. First, the poverty issue, as illustrated in the socio-economic background of

the families of the migrant workers, has forced them to go to work and earn money for a living. For instance, being agriculture and non-agricultural labour, *ojek* or motorcycle drivers, as well as involved in various kinds of commercial activities. Second, most of migrant workers families have low level of education background. As a consequence, they have less skill and knowledge related to social media usage.

Media Literacy on the Families of the Migrant Workers

This study classifies negative impacts caused by the social media usage that upsurge due to the absence of motherhood in the migrant workers' families. In brief, the impact is children or teenagers of migrant workers have used social media in unproductive or negative ways, for instance, to access porn sites. Furthermore, this negative social media usage has caused other problems including free sex, drug abuse, and bad drinking behaviour, as well as porn addicted to these teenagers. All these impacts would hamper the migrant workers to address their poverty

issues (empowerment). Potentially, all the problems in regard to unproductive social media usage, as well as its negative impacts, would challenge the migrant workers and result to disempowerment issues.

This study assumes that there should be a model of community development program to overcome negative impacts of social media usage. Different from prior development programs, this study would not establish a program aiming to increase capacity-building of migrant workers. In contrast, by adopting macro perspective, this study pursues to promote the development programs on the families of migrant workers, namely media literacy program.

Media literacy has been defined as the capacity or skills of individual to receive message or code delivered by media critically (Celot, 2012). The influence of modern information technology, both positively and negatively, has challenged individual to select the kinds of information from social media properly. Media literacy program depends on social structure and institution of the local community/society (Chu & Lee 2014):

> *"...the uses of media literacy, as is the case with general literacy, depend on the ideological discourse of the people who are in charge of the program. The meanings of media literacy cannot be separated from the social institutions in which it is practiced or the social processes"*

To undertake media literacy program, community development practitioners should put their concern on social structure and institution of the local society where this program would be conducted. This program will consist of two activities. First, the media literacy program will educate the migrant workers about the information in relation to digital sanity concept and its negative impacts. Then, this program will increase capacity and skill of the migrant workers' families to access various applications in social media, as well as using those apps in more productive ways, including e-commerce for business activities and education sites to support learning process of the migrant workers' children at schools. Figure 6 illustrates the process in which the media literacy program would be conducted.

The migrant workers' families will be given basic information related to social media, including the kind of media, media function, society right of media, as well as positive and negative effect of media. Further, these families will be informed about the concept of "ADINDA" (**A**ccess Information, **D**iscussion Critically, **I**mplementation and Information Usage Optimally, **N**etworking, **D**issemination of information, and **A**spiration). This concept includes several information in which the process of how the information could be accessed, how important to discuss information critically, how to use the information optimally, how to use information in building networks/relations, as well as how to disseminate all those information. The families of migrant workers also will be trained practically how to use the social media in positive and productive ways. The last activity will be a post-test to measure the effectiveness of program.

CONCLUSION

In the current research, social mapping approach has been employed to identify various data and information of the migrant workers' family members, both main and extended families. Additionally, the data presents social economic background of these members as well. According to the aforementioned data, by utilizing focus group discussion (FGD), other data collected showing the way in which the family members have used the social media, spent the remittance, and other economic and social impacts occurred, after the mothers left their families behind to become migrant workers. The *sketch map* was also used to gather data in regard to social and cultural life of local residents, natural resources, and various infrastructures available in origin villages of the migrant workers. Having identified at the detailed data, it might be concluded that migrant working has impact, direct or indirect, livelihood; to be specific it has impacted to the education sector (children who being left in the home country). In accordance with community development program addressed by the researcher, media literacy needs to be implemented. For the forthcoming applied research, certain media literacy method has been chosen, namely ADINDA program.
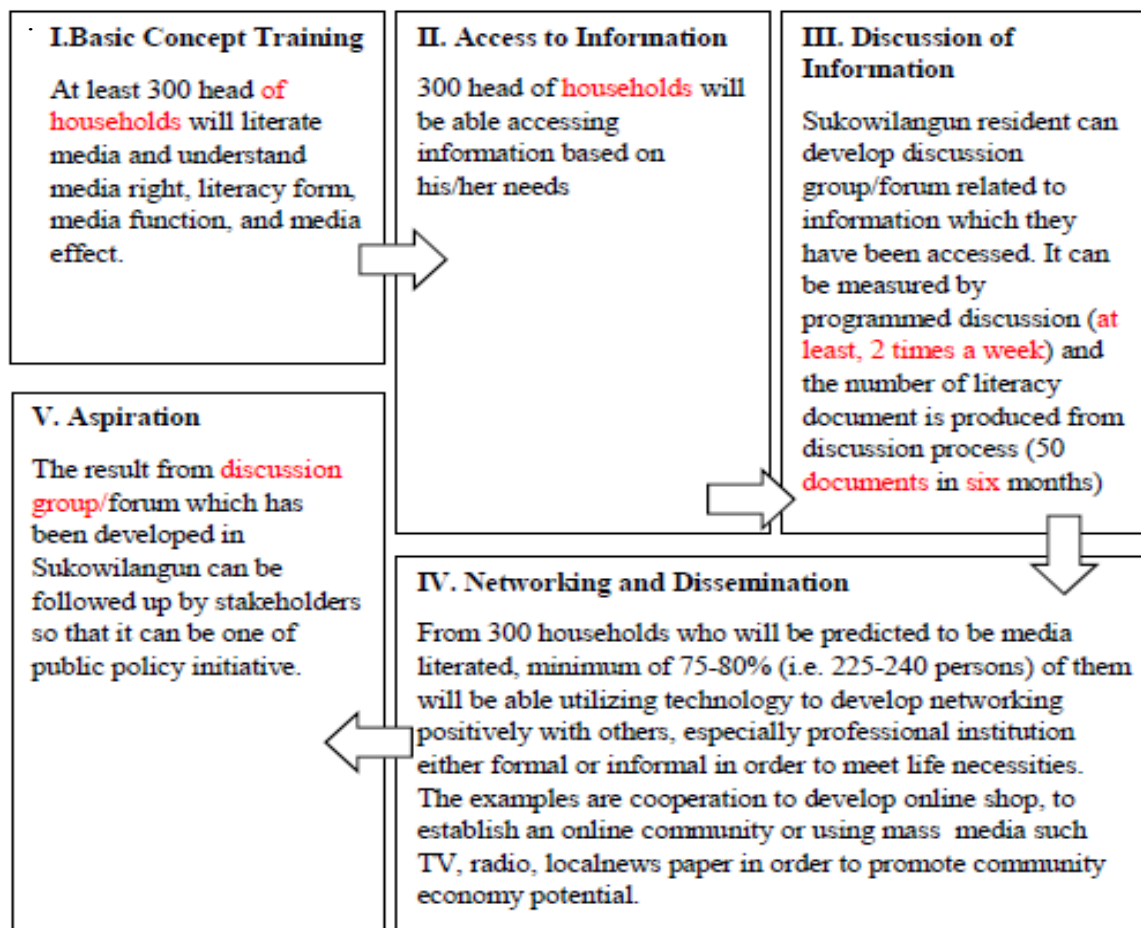
Figure 6. The Process of Media Literacy Program

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