

PSYCHOLOGICAL ANALYSIS OF WOMEN MIGRANT WORKERS IN WOMEN EMPOWERMENT ISSUE

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Abstract

One of the most important issues concerning women empowerment is women prosperity improvement through the improvement of women's roles in work places. Becoming migrant workers is one of the choices that women have for improving their economic role. Facts show that the improvement of women's economic role does not automatically improve their value. From the perspective of MDG's targets of achievement, women empowerment by means of becoming migrant workers may eliminate poverty, its psychological impacts, however, require an analysis. The main question that this research is trying to answer is "What may constitute psychological impacts that women and their families may have, from the perspectives of Gender Mainstreaming, if they become migrant workers. In particular, this paper is trying to answer the following questions: (1) what sorts of problems and sources of problems that women migrant workers have?; (2) how to implement women empowerment among women migrant workers from the perspective of "gender mainstreaming"?; (3) how to fulfil psychological needs of women migrant workers?. This research is a qualitative analysis of cases concerning women migrant workers employing an expos de facto method. The implication of this research is the needs for an international convention among senders and receivers of women migrant workers in order to respond the implementation of women migrant workers empowerment.

Keywords: Women Empowerment, Women Migrant Worker, Psychological Needs.

Introduction

Women play in important role in nation building because they have a number of potentials not only for improving the quality of their own families but also for improving the quality of the society. Women keep falling behind men. Within the perspective of gender mainstreaming, any development should contain equality, there should be no discrimination of gender, age, place of residence, or colour of the skin. Regarding such matters, since 1995 the UNDP has considered Gender-Related Development Index (GDI) and Gender Empowerment Measurement / GEM in measuring Human Development Index.

At international level the government has been committed to struggle for the improvement of the level of life quality of both men and women justly and equitably by means of the following:

- 1) Convention on the Political Rights of Women (1952),
- 2) Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) (1979),
- 3) International Conference on Population and Development (ICPD) (1994),
- 4) Beijing Declaration and Platform for Action (BPFA) (1995), and
- 5) Millennium Development Goals (MDGs) (2001).

The above mentioned commitments have encouraged women to progress in order to reach their opportunity to develop themselves, to participate in the development of the nation, to take parts in strategic decision making of national matters, to enter the public issues despite the fact that women involvement in such matters may be considered as minimal.

In 2001 MDGs there are 8 targets to achieve, namely:

- combating poverty and famine
- realizing basic education
- improving equity of gender and women empowerment
- reducing the rate of babies mortality
- improving the health of mothers
- fighting against HIV/AIDS, malaria and other diseases
- continually managing environment
- developing global partnership in development

Having a closer look at the above MDGs targets we can see that the efforts to fight against poverty and famine constitute the main issue in improving the quality of women’s life and that of their family. Subsequently, the empowerment of women may be carried out by encouraging women to gain capability to work productively so that they may take parts in fighting against poverty and famine. By engaging themselves in work women will be able to increase their family income, which eventually will have an impact on the economy of their family.

In Indonesia one of the legalized forms of women empowerment is sending women workers abroad, be it for formal or informal jobs. The number of women migrant workers is much higher than that of migrant men workers. The status of migrant women workers vary: many of them are still single, many of them are widowed, and the rest are married (have spouses and children). The statistical data of migrant workers during the last five years (2008-2012) is presented in the following Table I.

Table 1: The Annual Number Of Indonesian Migrant Workers Based On Genders

2008		2009		2010		2011		2012	
Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
143.545	496.185	103.125	529.046	124.001	451.202	205.054	376.027	78.929	109.130
639.730		632.171		575.203		581.081		188.059	

From the table we can see that the total number of Indonesian migrant male workers is 654.654 and the total number of female migrant workers is 1.961.590

In terms of the largest receiver countries, we have Saudi Arabia (26,23 %), the next is Malaysia (9,68 %), Taiwan (5,72 %), Singapore (5,52 %), United Emirate Arab (5,36%), Hong Kong (2,67 %), Kuwait (1,89%), Qatar (1,28%), Jordan (1,26 %), Oman (1,17%), Brunei (1,08%), and South Korea (0,47%).

In terms of the types of work that Indonesian migrant workers have, it turns out that the number of those who have non-formal jobs are much higher relative to those who have formal jobs. Based on the statistical data of 2011, the number of Indonesia migrant workers within the formal sector is as high as 261,481 people, whereas those who work within the informal sector is as high as 319,600 people. Meanwhile, the statistical data of 2012 show that Indonesian migrant workers in formal sector number 74,652 people and those who work in non-formal

sector number 113,407. The data also show that the most popular job done by female Indonesian migrant workers is house maid. In this case, the number in 2010 is 50,928, whereas in 2011 the number increases to become 136,999, and in 2012 it decreases to become 50,062.

It turns out that for women working overseas is not always beneficial; many of them even have highly complex problems. Such problems are not only encountered by Indonesian women migrant workers. Women workers from other Asian countries also encounter similar problems. Problems are also encountered by receiver countries. Various problems require further analysis from the point of view of international commitment in order to fight for the life quality of all workers indiscriminately and with equity in terms of gender. Whenever women fight for better life, their rights to have better life corresponding with their dignity and values require attention.

Becoming women migrant workers may be beneficial, and may solve problems related to poverty, and yet it may also have negative impacts on their dignity and values, especially when their needs and rights are ignored. This research is intended to analyse the psychological impacts regarding migrant workers on themselves and their families based on the facts found in the research and media reports concerning such issues. The specific questions that this research is trying to answer are: (1) what sorts of problems are encountered by women migrant workers; (2) what is the essence of "women empowerment" for women migrant workers?; (3) what measures do we need to take to fulfil the psychological needs of women migrant workers and their families, and (4) what are the implications of sending women migrant workers on the protection for women?

Research Methodology

This research employs a qualitative approach with descriptive method analysis using the *expos de facto* technique on the documented findings of former researches. The stages of this research include the following: (1) collecting documented notes associated with cases encountered by women migrant workers; (2) classifying the cases based on the types of problems; (3) carrying out theoretical study on women empowerment and the needs of women in terms of psychological perspective. (4) Analysing cases involving women migrant workers from women empowerment perspectives; (5) carrying out case analyses from psychological perspectives.

Data Collection And The Results

The collected data are facts concerning cases involving women migrant workers revealed by former researches and media reports dealing with the matters.

1. Research Findings and Media Reports Dealing with Cases Involving Women Migrant Workers.

- a. The daily notes made by Revalina Ranting (2011) revealed that in Singapore almost half of women workers are involved in love affairs with men from different countries, cultures, and different religions. On the average, their boy friends come from Bangladesh, dark skinned workers who work in construction sites, some of them, however, are also Singaporeans. They look for boy friends because they feel that they are of the same destiny, away from home and family, and because of the stress coming from their work. From such love affairs, some end in marriages, and also murder (a case reported in the *Strait Times*, May 17th, 2012). Similar cases are encountered by Filipino women workers. Such conditions cause rifts in their legal marital relationship and this bears impacts on their children.

- b. Meanwhile, the findings made by Abdul Gafur in his research conducted at SMP (Junior High School) 4 Gringsing, Batang (as cited in Revalina Rantung, 2011) reveal that the psychological development of the children left by their mothers for working overseas tend to deviate. Such children tend to become rebellious and hard to manage. Mothers who become migrant workers rarely monitor or even never think of the psychological condition of their children. What they do is just sending money home and fulfilling their pocket money. Naughty women workers may become prostitutes who can do anything based on agreement, they may even get paid as much as their monthly wages.
- c. Aya Sofiasta (2010) show that sexual needs constitute the main cause of the high rate of divorce experienced by Indonesian workers in the Village of Songgon, in the District of Songgon, in the Regency of Banyuwangi because (1) the couple cannot fulfil their biological needs while they are separated, (2) one side of the couples are not committed to maintain their marital relationship, (3) the couples have a low degree of knowledge associated with the meaning of marriage, (4) the couples have low degree of formal or non-formal education.

Deep interviews with the families of women migrant workers conducted by Dewi Mulyani (2013) in Cipatat – West Java reveal a number of points:

- (1) women workers who leave their husbands are susceptible to divorce, because their husbands cannot bear the burden of being left alone for a long time by their wives, and get married with other women.
 - (2) the children who are left by their mothers are nurtured by their grand mothers, or by their elder sisters/brothers whenever they are still under five years of age.
 - (3) Some girls who have to nurture their younger sisters/brothers because their mothers become migrant workers have to leave their elementary or junior high schools (drop out)
 - (4) most children under five years old who are left by migrant women workers suffer from malnutrition and lack of stimulation for development.
 - (5) when a mobile library comes to Cipatat, drop out children who are at the age of elementary school children come carrying babies (their younger brothers/sisters).
- d. The research conducted by Setyoningsih (2010) on “The Care and Quality of Marriage in the families of women migrant workers in the Regency of Sukabumi” reveal the following:
 - (1) More than half (55.52%) of the families have got social supports which may be classified as medium. Before women becomes migrant workers, the care of their children is of their own responsibility. When they become migrant workers, as many as 25.53% of their husbands take care of their children without the help from member of their extended families or other people, as many as 48.94 % of husbands take care of their children with the help of members of their extended families or others, and 25.53% care is carried out by extended families.
 - (2) Most (78.72 %) of cares within the dimension of warmth carried out by women before they become migrant workers may be classified as high. The same result is achieved by surrogate mothers and fathers, with the condition that most (74.43 %) surrogate mothers and most (80.85 %) surrogate fathers apply the dimension of warmth within high category.

- (3) There is a significant degree of difference between the communication between mothers and children (the average is 1.817) and that of between fathers and children (the average is 2.347). The same matter also shows that there is a significant difference between the bonding of mother and children (the average is 1,934) and the bonding between fathers and children (the average is 1.328).
 - (4) Almost two thirds (63.83 %) of children have got a high degree of social competence. 34.04 % of children suffers a high degree of stress, 27.66 % of the children suffer a medium degree of stress, and the rest of them a low degree of stress. More than half of the children attain some achievement which centres on a specific category, reasonably good. The results of an analysis show that there is a real and negative between fathers and children relationship and husbands and wives interaction and between the quality of marriage and the conditions of the children (social skills, stress, and academic achievement). The factor which may have a positive impact on children (social skills, stress, and academic achievement) is the family income, whereas the ones which may have a negative influence are the length of the time when the mothers become migrant workers and the interaction between the fathers and the children, and also the interaction between husbands and wives.
 - (5) The absence of the migrant workers from home bears a positive influence on the family, namely the increase of family income, yet, it also bears a negative impact on the quality of the marriage and the condition of the children.
- e. The research done by Savitri (2011) in Cisaat, Sukabumi on the characteristics of women migrant workers and their families reveal the following:
- (1) Most husbands (68.3 %) and wives (60.0 %) have low education (elementary school).
 - (2) Most women migrant workers (95.2 %) are house wives before they become migrant workers.
 - (3) Regarding the length of time, most wives (48.3 %) become migrant workers and stay overseas as long as 1-2 years.
 - (4) The most popular destination of women migrant workers is Saudi Arabia (93.3 %.)
 - (5) 26.7 % of wives contribute the total family income as much as between 21.1 % and 40.0 %.
 - (6) Before their wives become migrant workers, as many as 45.9 % of husbands have had debts from relatives.
 - (7) Most husbands (51.7 %) are in the category of subjective prosperity which may be classified as medium. Whereas the subjective prosperity of husbands which may be classified as low is social prosperity (56.7 %), and psychology (73.3 %), and the ones which may be considered as medium are physical prosperity (50.0 %) and economy (43.3 %).
- f. Other cases which are reported by media are violence experienced by women migrant workers are physical violence – ranging from torture to murder, rapes, and psychological violence. In Saudi Arabia, a

24 year old woman who worked as a house maid became a rape victim in her employer's house on the 23rd of June, 2008. Apart from that, there was a testimony expressed by Maryati, a house maid from Cilacap, Central Java, who claimed that she had not get any salary for 24 months (two years) since the time she started her job as a house maid, she was even raped twice on the 2nd of August, 2010, at her employer's house when the children were at school and the employer's wife was at her office (Anatolaea, 2013).

- g. Other forms of violence such as sexual and psychological hardness are susceptible to women migrant workers (Intan S, cited by Faiza Melia, 2010). Faiza Melia (2010) described cases dealing with migrant workers in Hong Kong who often suffer from debts, through an analysis on the situation experienced by women migrant workers as was depicted in the film entitled *Minggu Pagi di Victoria Park*.
- h. Based on the data owned by *Yayasan Nanda Dian Nusantara* (YNDN) we can see that since 2012 there have been 24 women migrant workers originating from West Kalimantan experiencing violence at work overseas. 16 out of those women experience psychological disturbances for which they require medical treatment at hospital.

Based on the above mentioned cases, we may classify the types of problems that migrant workers may have as follows:

1. Internal problems which may be experienced by women migrant workers include:
 - a. going overseas without enough knowledge and skills (very low education and lacking of soft and hard skills required for work overseas)
 - b. committing free sex to fulfill their biological needs
 - c. being divorced or experiencing deteriorated legal marital relationship
 - d. being not ready to adapt to new work environment
 - e. diminishing close psychological relationship with their own children.
 - f. becoming indebted while overseas
 - g. diminishing or losing attitude and behaviour which conform to religious and ethnic norms.
2. The problems due to external factors which may be experienced by women migrant workers include:
 - a. becoming victims of deception done by Migrant Workers Providing Agencies
 - b. being abused by the employers
 - c. being divorced by their husbands and used as objects for making money
 - d. their children who are left behind experience problems with their development
 - e. becoming rape victims
 - f. becoming victims of psychological violence
 - g. Experiencing psychological trauma or physical tortures.

Despite the above mentioned likely problems, women migrant workers may enjoy benefits from their status, namely: they get steady income which may be contributed to the betterment of their private and family economy. Women migrant workers are also claimed to contribute foreign currency to the country. On the other hand, women migrant workers have got new experiences by working overseas.

Theoretical Analysis

i) The Essence of Women and Needs of Women

According to the Islamic beliefs women are not creatures of low level because when Islam came, women were very badly treated, and in reaction to such a condition Islam fought against such maltreatment.

Allah the Almighty created human beings from *Nafs Wahidah* (the lone self/Adam) and created his pair (Eve). Men were created with a number of both superiority and weaknesses, and so were women. Allah says in QS an-Nisa”/4-34: Men (husbands) are protectors for women (wives), because Allah has favoured some of them (men) over some of women, and because men have provided necessities for life and given his belongings for their wives. Therefore, pious women are those who devote themselves to God and manage themselves whenever their husbands are away because Allah has protected them (translation made by *Badan Litbang dan Diklat Depag RI*, 2009: 7)

According to the teaching of Islam men should treat women well and wisely. Rasulullah S A W said, “You should remind each other to treat women well and wisely because they were created from your ribs” (HR. Al-Bukhari and Muslim from Abu Hurairah) cited by *Badan Litbang dan Diklat Depag RI*, 2009: 34)

Allah SWT does not discriminate human being based on gender. Allah says in (QS. Ali Imran/3:195): “Indeed, I do not neglect deeds done by any of you, regardless of gender” (translation made by *Badan Litbang dan Diklat Depag RI*, 2009: 39).

As human beings women have both physical and psychological needs, especially when it is perceived from the theory of needs. Abraham Maslow (1970), a prominent figure in humanistic psychology, said that men have five basic needs to fulfil in tiers, namely: (1) Physiological needs which deal with vital needs to survive (eating, drinking, oxygen, etc). When someone cannot fulfil his/her need to eat in order to satisfy his/her feeling of hunger, he/she will be prepared to do anything to fulfil his/her needs (Keys, Brozek, Henshel, Mickelsen & Taylor (1950). Such a need may be fully satisfied or at least overcome, and he/she will do it repeatedly; (2) Needs for security (physical and psychological security/feeling of being free from threats and humiliation, or hurt). Such needs cannot be totally fulfilled. When such needs are not fulfilled, the person will suffer from basic apprehension; (3) Needs to love and be loved (the stimulus for being friendly, the desire for having partner and offspring, the need to bound oneself to a family, group, neighbourhood, or to have a nation). Those who can fulfil their needs for love since their childhood will not be in panic when they reject love, conversely, those who cannot fulfil their needs for love during their childhood will not be able to love others. Then, those who receive a little feeling of being loved and owned will be strongly motivated to seek love; (4) the need for self esteem (appreciating oneself, belief, competence and knowledge that others perceive him/her with a feeling of appreciation). In order to fulfil such a need an individual needs reputation (perception concerning prestige, acknowledgement, or popularity obtained by an individual in the eyes of others, only then that he/she gain self-esteem. (5) the need for self actualization (such a need arouses when the other needs of the lesser rank have been fulfilled, there are certain people, however, despite that they have fulfilled their self-esteem, cannot achieve self-actualization because this depends on *B-values/* such as truth, beauty, justice, etc). The need for self-actualization is a self-fulfillment/realization of all potentials. Subsequently, Maslow mentioned three higher needs, namely (6) the need for aesthetics/beauty and regularity; (7) the cognitive need to know, understand, and to inspect something. This sort of need remains necessary for fulfilling the other 5 basic needs, and (8) neurologic/pathologic needs if the 5 basic needs are not fulfilled (Jess Feist & Gregory J.Feist (2008:245-248).

Roger (1959) mentioned that the needs for being loved, liked, or accepted by others are positive regard. When such a need has been fulfilled, an individual will think that he/she is worthy, and this encourages him/her to be independent and self-fulfil.

ii) The Concepts of Women Empowerment and Gender Mainstreaming.

Women empowerment. *Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities. (Wikipedia Encyclopedia, 2001-2008).*

Empowerment is instrumentally important for achieving positive development outcomes and well-being of life which lies in the doing and being what one value and have reason to value i.e. agency. (Tullika Tripathi: tt). Women's empowerment encompasses some unique additional elements. First, women are not just one group amongst several disempowered subsets of society (the poor, ethnic minorities, etc.); they are a crosscutting category of individuals that overlaps with all these other groups. Second, the household and interfamilial relations are a central locus of women's disempowerment in a way that is not true for other disadvantaged groups. Third, it can be argued that while empowerment in general requires institutional transformation, women's empowerment requires systemic transformation in not just any institutions, but fundamentally in those supporting patriarchal structures (Malholtra Anju, 2003).

Subsequently, Oakley(2001), cited in Ibrahim & Alkire 2007, as was already mentioned (Tullika Tripathi: tt) Empowerment is an increase in power. Indicators used to Measure Empowerment are: Work division in the household; attitude towards girls, access to household property; control over resources; participation; organization and collective action; self-confidence; social status; work pattern and productivity.

Meanwhile, according to Parveen and Leonhauser (2004) in (Tullika Tripathi: tt) Indicators used to Measure Empowerment are : contribution to household income, access to resources, ownership of assets, participation in household decision-making, perception on gender awareness, coping capacity to household shocks. Dari sudut psikologi, Commonly used dimensions of empowerment in household that are: Self-esteem; self-efficacy; psychological well-being; in community that are: Collective awareness of injustice, potential of mobilization, and in broader arenas that are: Women's sense of inclusion and entitlement; systemic acceptance of women's entitlement and inclusion. Kabeer (2005) defines it as a process by which those who have been denied the ability to make choices acquire such ability. The elements required in enabling one to gain power, authority and influence over others, institutions or society may be listed as follows: (1). Decision-making power of one's own, (2) Access to information and resources for taking proper decision, (3) Availability of a range of options from which choices can be made (not just yes/no, either/or.), (4) Ability to exercise assertiveness in collective decision making, (5) Positive thinking on the ability to make change, (6) Ability to learn skills for improving one's personal or group power, (7) Ability to change others' perceptions by democratic means, (8) Involvement in the growth process and changes that is never ending and self-initiated, (9) Increasing one's positive self-image and overcoming stigma, (10) Increasing one's ability in discreet thinking to sort out right and wrong.

Thus, women empowerment is making women to have power, being aware and able to employ their potentials, making contribution to the income of their families, being confident of their own competences, possessing rights to make decisions, gaining rights of ownership in the family, participating in organizations in the community, having the access and mobilization to the existing resources, gaining psychological comforts, having self-esteem, being aware of their rights, having positive perspective on women, responsive gender, and having the ability to overcome family problems.

Gender Mainstreaming is the strategy to realize equity of gender through policies and programs which take into account experiences, aspirations, the needs and problems owned by both men and women in the whole development of various lives, right from the planning through the formulation of policies, implementation, monitoring, and evaluation (*BPPKB Pemprov. Jabar, 2012: 9*).

The objective of gender mainstreaming is to realize equity of gender in development. The task of gender mainstreaming is to influence or to intervene various policies to make them responsive to gender. Gender equity or gender justice is a condition in which men and women are equal and balanced in gaining opportunities, participation, control, and benefits of development both inside and outside the family (*BPPKB Pemprov. Jabar, 2012: 9*).

iii) An analysis of cases associated with women migrant workers from the perspectives of psychology and the concepts of women empowerment.

Women are God created creatures who have equal status with men; they even have got the right for protection in order to maintain their status and dignity. Women have a number of potentials which they can develop in order for proper actualization.

Through empowerment women will have more power to make use of their potentials, to gain their rights, to have the opportunities to develop, to become productive, to improve their knowledge and skills through formal, non-formal and informal tracks, to master self-confidence, self-esteem, and self-efficacy in their action and doing, to become subjects who have the rights to make decisions, or to take parts in decision making.

Research findings show that the choice to become women migrant workers is beneficial as far as economy is concerned because this improves the income of the women and their families. However the increase of income does not automatically improve their well being. The absence of women migrant workers from their families for a long time may ruin their marital relationship and cause their children loss the love which they should otherwise have. Fact shows that the role of a mother in taking care of her children cannot be fully substituted by a father, because children have a specific psychological relationship with their mother which is different from the one with their father. The fulfilment of physical needs such as food and clothing may be obtained through the improvement of income. However, the fulfilment of psychological needs, security, love, self-esteem, and more particularly self actualization cannot be accomplished by means of wealth. Besides, the need for a maternal education cannot be fulfilled with mother's income alone.

One of the important places for an individual to obtain and feel happiness is family, and a family problem has a negative impact on the outside of the family. The main determining factor in the happiness of a family is the relationship between husband and wife. When such a relationship is disturbed, the children and the surrounding environment in general will also be disturbed. In Islam maintaining the unity of a family is far more important than making money. In cases involving women migrant workers we can see that making money is considered more important than maintaining the unity of the family.

From the point of view of Maslow's theory of needs (1970), which states that there are five basic needs, namely physiological need, need for love, self-esteem, and self-actualization, becoming migrant workers does not seem to belong to the efforts to fulfil women needs; women have even been sacrificed as objects. As far as women migrant workers is concerned, it seems that the role of men (husbands), who actually should make their living, have been substituted by that of women (wives), and in certain cases some husbands may

become unemployed. The psychological needs of women to seek the feeling of comfort, to love and to be loved, and all the more the need for self-esteem and self-actualization cannot be fulfilled because they are under the control of their employers.

As far as the level of education is concerned, we can see that both the women migrant workers and their husbands are lowly educated, this also confirms that they have very little knowledge and skills to work overseas. Such a condition may explain why they are easily persuaded or even deceived.

From the point of view of women empowerment concepts, it is clear that becoming women migrant workers cannot be classified as an effort to empower women. Women have even become less powerful because they are under the control of others; they get marginalized and become mere objects. Becoming migrant workers is not a pleasant choice for women, it is more likely that they will be victimised by the efforts to combat poverty and to provide foreign currency for the country.

Subsequently, as far as the 8 targets of the MDGs are concerned, sending women as migrant house maids may become one of the alternatives to combat poverty and famine, but when they can still fulfil their needs for food domestically and becoming migrant workers is just for the sake of improving the economy status, such an effort is not appropriate. Furthermore, as far as the other targets of MDGs are concerned, sending women as migrant workers such as realizing basic education, improving gender equity, preventing infant mortality, improving the health of women, and combating HIV/AIDS.

Therefore, the countries which send women migrant workers and the ones which enjoy the services provided by migrant workers need to build a consensus for protecting women migrant workers and for preventing migrant workers from ruining the dignity of women and their family. Sending women as migrant workers is only possible if they are accompanied by their husbands, and if they have the necessary knowledge and skills to work overseas. Besides, women with very low education must be banned from going overseas.

Conclusion

From the above discussion we may conclude the following:

1. Women empowerment through becoming migrant workers is not congruent with the objectives and essence of women empowerment
2. Becoming women migrant workers may improve the economy of the family, and yet it sacrifices women due to the fact that it puts women as objects.
3. Becoming women migrant workers may hamper the fulfilment of basic needs of women as individuals, and may cause their children, who are left at home, to fail to fulfil their basic needs because their fathers marry other women.
4. The choice of becoming migrant workers may trigger deviation of norms, which in this case may cause new problems for women.
5. Regarding women migrant workers, it is necessary that a commitment between the sender and receiver countries be developed in order to protect the dignity and values of the women. There should be an agreement between the countries to make sure that the workers candidates have the necessary knowledge and skills before they can be sent overseas, and to make sure that women who only have very low education (elementary school) are not allowed to become migrant workers.
6. In order to provide safety and comfort, it is recommended that women migrant workers be accompanied by their brothers or husbands.

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