

Social construction of husband of female migrant workers on children's education

Konstruksi sosial suami Tenaga Kerja Wanita tentang pendidikan anak

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Abstract

The implementation of children's education in the family of female migrant workers (TKW) is slightly different from other families in which it relies in the hand of the fathers because the mothers are working abroad. Generally, children in such families are prone to problems either with the parents, in education, and/or in health due to the absence of the mother. This study utilizes Berger's social construction theory to analyze how children's education in such families are managed and conducted by the fathers. In order to do so, the research was designed as a qualitative research taking location in the village of Deyeng, in the district of Ringinrejo of Kediri known for its residents' high participation as TKW. Data were collected from in-depth interviews from informants selected using purposive sampling. Results show that, firstly, the fathers understand children's education as a shared responsibility with a bigger portion leaning to the mothers. This is due to perceived differences that the mothers tend to have stronger emotional attachment, perseverance, and patience to perform the task. Second, children's education are conducted by the fathers in the forms of teaching them to read, write, and draw; instilling norms of politeness, discipline, and religious values; and admitting the children to tutoring institutions and Islamic religious tutoring services. Third, the fathers adaptability to the mothers' leaving highly affects the process of children's education, either in terms of economic background of the family, the fathers' role in the children's education, the fathers' employment status, and difference in the children's education level.

Keywords: construction; husband; children's education; female migrant workers' family; double role

Abstrak

Implementasi pendidikan anak dalam keluarga Tenaga Kerja Wanita (TKW) sedikit berbeda dengan keluarga non-migran pada umumnya. Di mana proses pendidikan anak dalam keluarga Tenaga Kerja Wanita (TKW) sepenuhnya akan digantikan oleh suami karena keterlibatan istri di dalam keluarga bekerja keluar negeri. Umumnya anak TKI yang tumbuh dan berkembang tanpa orang tua lengkap dalam keluarga akan cenderung mengalami permasalahan dalam perkembangannya baik penelantaran pengasuhan, pendidikan dan kesehatan anak. Teori yang digunakan untuk menganalisis pendidikan anak didalam keluarga TKW yang dijalankan oleh suami menggunakan teori konstruksi sosial Peter L Berger. Adapun tipe penelitian ini menggunakan kualitatif deskriptif. Penelitian ini dilakukan di desa Deyeng kecamatan Ringinrejo kabupaten Kediri karena terdapat masyarakatnya yang bekerja menjadi TKI keluar negeri. Metode pengumpulan data yaitu menggunakan wawancara mendalam (Indept Interivew) dengan informan penelitian, menggunakan teknik Purposive. Hasil penelitian ini menunjukkan: Pertama, suami memahami pendidikan anak sebagai tanggung jawab bersama, namun lebih utama bagi istri karena adanya perbedaan kemampuan proses dalam mendidik anak diantara keduanya, yaitu istri cenderung lebih memiliki kedekatan secara emosional, telaten, dan sabar dalam mendidik anak. Berbeda dengan suami yang lebih cenderung emosional dan tidak sabaran. Kedua, Proses pendidikan anak oleh suami didalam keluarga selama istri menjadi TKW keluar negeri yaitu mengajari anak membaca, menulis, dan menggambar, menanamkan nilai-nilai kesopanan, nilai agama, mengikutkan anak pada lembaga LES, sekolah TPQ dan serta kedisiplinan. Ketiga Proses penyesuaian suami di dalam keluarga sangat menentukan proses mendidik anak selama istri bekerja menjadi TKW keluar negeri, seperti latar belakang ekonomi keluarga (menengah atas maupun menengah kebawah), peran suami dalam pendidikan anak dalam keluarga, suami yang bekerja maupun tidak, dan perbedaan tingkat pendidikan anak di dalam keluarga TKW.

Kata kunci: konstruksi; suami; pendidikan anak; keluarga TKW; peran ganda

Introduction

Indonesian migrant workers who work overseas deserve to be called heroes as they contribute to the country's foreign exchange with high state income figures (Concerned 2007). They indirectly also participate in reducing unemployment rate in the country (Hidayat 2016). However, their decision to work overseas will also cause problems at the smallest unit level, namely their family, such as problems in children's education (Mahardani 2007). The implementation of children's education in the family of female migrant workers is slightly different from non-migrant families in general. The process of children's education in the family of female migrant workers will be completely taken over by the husband because of lack of wife's involvement (Riyani 2015).

This phenomenon is commonly found in pocket areas of Indonesian migrant workers, where many children whose parents work as migrant workers grow and develop without complete parents. Children's education is often neglected by the family that leads to social problems, although they are generally cared for by their immediate family (Kumalasari 2008). Becoming female migrant worker is a common way to improve the level of family welfare (Puspita and Setioningsih, 2011). The increasing number of female migrant workers is caused by increasing poverty levels in one area and increased recognition for women as part of and even the main breadwinner in the family (Cotter et al. 2001; Boushey 2009). This condition occurs due to limited income the husband made to meet the increasing family economic needs (Chesley 2011; Dunn et al. 2013).

The absence of woman / wife's role in the family, such as taking care of the household and educating children, after their departure to work as migrant worker makes husband replaces the role to educate children. This condition makes the husband have a dual task to work and divide time between educating children and taking care the household.

This has become a joint agreement between husband and wife relating to the children's education. While the wife becomes a migrant worker, the child will be cared for by the husband as a form of husband's responsibility to the family. The wife will monitor the child's development through telecommunications and send some money to support children's education and renovate the house and meet other needs if the husband's income is still lacking (Raharto 2007). The role of wife in educating children still continues as children get the basics of life value, a correct and good lifestyle, through inculcation of discipline and freedom and their harmonization (Soekanto 1990). Those educations are important when considering the purpose of children education's in the family itself as a form of manifestation and responsibility of both parents.

Changes occurred in this family, according to Goode (2007), encourage changes in the role within this family member. This condition often causes various problems, especially in children's education that will be run by the husband. Children's education is closely related to conditions and situations in the family as the child can grow, develop, and be raised in the family (Suyanto 2010: 92). The family is also a role unit that carries out the function of socialization that aims to educate children with the rules and values adopted until the child grows and develops (Waite 2000; Kakepoto et al. 2012). Family and education are two inseparable terms.

According to Djamarah (2004), family education serves as a form of education that takes place in the family that is carried out by parents as their duties and responsibilities in educating children. The main task for families in children's education is to lay the foundation of moral education and religious outlook on life (Andayani 2000; Yoga et al. 2015). The nature and character of a child is largely taken from the nature of his parents and from other family members. Children education starts from the time children are born.

Parents, in this case, have the first and foremost role especially for their children from childhood to adulthood. To bring children to maturity, parents must set a good example because the child will have a figure in the family by imitating everything conducted by both parents and those around him,

especially in the family of the child being raised. Moreover, supervision and control of parents also play a very decisive role in children's education later (Useem 1992; Berthelsen & Walker 2008).

The absence of a woman / wife in the family due to being a migrant worker will cause an empty space in the roles and functions that should be performed by the wife in the family. In family life, husband and wife generally play a role in fostering mutual welfare, physically, materially and spiritually (Ihromi 1990). Therefore, in this case, the wife has a very important role in a family (Little 1987). Related to the roles existed in the family, there are at least five main tasks of woman, namely: as a husband's companion, as an educator of the younger generation, as a household regulator, as a worker, and as a member of the community. The five tasks are specifically contained in the role that must be carried out entirely by a wife, so each unfulfilled role will affect the continuity in the family itself.

Sociologically, family is a physical and spiritual relationship between families, which consists of mother, father and child who have mutual expectations. Thus, a family has a relationship between members in order to create those expectations. If a family loses one of its elements, then it is certain that the family will not be balanced and difficult to fulfill the ideal family (Cinamon & Rich 2002). According to Burgess and Locke in Raho (2003: 26), a family as a unified human group has the following characteristics: 1) United by the existence of marriage ties; 2) Blood relations or adoption, 3) Forming a household or live under one roof; 4) Connecting with each other in line with their roles as husband and wife, sons and daughters, and brothers and sisters, and create, maintain and live the same culture.

Various supports and motivations from the two parents (husband and wife) towards children are one way to provide education and affection, such as learning motivation given by parents to children in the family. Blood in (Luthfiyasari 2004) mentioned some of possible consequences of separating family members and changes in family functioning, including reduced communication intensity, weakened kinship and family ties, faltering family stability, and loosening of moral attachment to local culture. Therefore, this study examined how the social construction of husband of female migrant worker on children's education in the family in Deyeng Village of Ringinrejo District, Kediri Regency.

This phenomenon considering the wife's involvement to become migrant workers to help improve the level of family welfare given that most of them are housewives and have children who are still in the school age. Therefore, the husband takes over the role of educating children which is previously carried out by woman / wife. Differences in the ability to educate children in the family between husband and wife often cause problems, particularly when the husband should adjust himself in dividing the time between work and educate children.

This study used theory of social construction proposed by Peter L. Berger and Thomas Luckman to reveal a social reality or phenomenon occurred in Deyeng Village, one of the regions supplying Indonesian migrant workers in East Java. According to Berger and Luckman, social construction is a theory of contemporary sociology that is grounded in the sociology of knowledge. In Berger's theory, there is an understanding that a reality is socially constructed, and reality and knowledge are two key terms for understanding it. Reality is defined as the quality contained in phenomena that are recognized to have a separate being that does not depend on human will, whereas knowledge is a certainty that the phenomenon is real and has certain specific characteristics that further reveals dialectics in which individuals and society influence each other.

In her book "Contemporary Sociological Theory," Margaret M Poloma explained three stages of Berger and Luckman's social construction, namely: 1) externalization or adjustment to the socio-cultural world as a product of the human world; 2) objectivation, namely social interaction in an intersubjective world that has been institutionalized or is undergoing a process of institutionalization; 3) internalization, in which individuals identify themselves with social institutions or social organizations where these individuals enter and become members (Poloma 2007).

Research Methods

This study employed a descriptive qualitative approach. The importance of a qualitative approach is to explain oral and written data (Bachri 2010). Researchers can understand more deeply about changes or events that occur in social settings that are directly related to the focus of the problem being carried out in the study or research process. Qualitative research is a type of research that strongly adheres to the naturalistic paradigm or the nature of reality that occurs in society (Suparlan 2014). The research process is carried out in a natural state of an event.

Qualitative research is rooted in the natural setting as wholeness, relying on humans as research tools, utilizing qualitative methods, conducting data analysis inductively, directing goals and focusing on research studies, trying to find basic theories, being descriptive, more concerned with process than results, limiting the study to focus, having a set of criteria to check data validity, temporary research design, and with the results of study being agreed by both parties, namely researcher and research subjects Moleong (1988). Furthermore, the process of qualitative data analysis is carried out interactively and continuously until completion and achieve data saturation. Therefore, the data analysis patterns formed include data reduction, data presentation and conclusion drawing, as well as drawing conclusions and data verification (Sugioyono in Miles & Huberman's Capital Analysis Method (1984).

This study took place in Deyeng Village of Ringinrejo District, Kediri Regency. In addition to being among 10 biggest districts in East Java that supply Indonesian migrant workers, Kediri is included in the Mataraman region which is still heavily embraced in patriarchal culture. This patriarchal culture still prioritizes men as leaders and is more dominant in all respects, and places women in domestic care, especially in Deyeng Village, because many of their communities work as female migrant workers despite their status as housewives and having children.

Results and Discussion

The role of husband in educating children while wife working as a migrant worker can be analyzed using Peter L Berger and Luckman's social construction theory. Margaret M Poloma (2007: 302- 303) explained three stages of Berger and Luckman's social construction. First, externalization or the process of adjustment to the socio-cultural world as a product of the human world. Husband of female migrant worker who takes care of children's education in the family will bring up some social reactions and understanding. The process is also influenced by the knowledge possessed in the socio-cultural environment. The knowledge is influenced by the socio-cultural values that exist in the social environment of society.

This externalization process furthermore has an important part, including a fact that family has duties and roles between husband and wife especially in meeting all family needs. In this case, the wife is involved in meeting economic needs by working as a migrant worker. Therefore, all household tasks, especially child care and education, will be taken over by the husband with a joint agreement (husband and wife) regarding the process of childcare as long as the wife works as a migrant worker.

The transfer of duties in childcare and education carried out by the husband of female migrant worker is called an externalization process. This process has an important part since a family has different duties and functions between husband and wife, where the task of educating children and taking care of household is generally run by wife, while husband earns a living. The wife's involvement in meeting economic needs is none other than higher level of family economic needs and lack of income from her husband.

Therefore, in this case, the wife helps family income by becoming a migrant worker, making the task of educating children will be replaced by the husband. Children's education is a task that must be carried out by parents, especially in the family, by directing and guiding children so that they can grow

well despite the absence of a wife in the family (David 1993; Edwards & Alldred 2000). This is very important considering the wife's purpose to help the family economy and children's education by working abroad.

Berger and Luckman's second social construction stage is objectification, in which social interaction in an intersubjective world that is institutionalized or undergoes an institutionalization process. The demands of an increasingly high economic need and unfulfilled family needs due to husband's lack of income often make wife get involved in meeting the needs of economic fulfillment in the family, such as working as a migrant worker abroad (Hugo 2002; Silvey 2006; Yazid 2016). Furthermore, parenting and educating children duties are taken over by the husband when the wife works abroad. In this case, the husband will make the adjustment process between dividing working time and educating children when at home. Both husband and wife have made a joint agreement upon child care and education when she works as a migrant worker in the future.

In the process of education, the husband provides different educational models according to his ability, such as helping children in the learning process at home, doing homework, teaching reading, writing, drawing, providing equipment and school needs for the child, admitting the child in tutoring institution so that children can improve their abilities in academics and have the same abilities as other children. The husband understands his limitations in educating children, so admitting children in tutoring institution aims to keep children well educated and without reducing the role of wife in family, especially educating children. The husband also directs and guides children if they experience problems both at school and with their peers.

Furthermore, children education carried out by husband will bring up an objective reality of the husband carrying out the task of educating children when his wife works as a migrant worker abroad. Public awareness about this objective reality can be seen when the husband runs the task of educating children in the family when the wife works as a migrant worker, because she contributes to the fulfillment of the economy in the family. The aim is to improve the standard living in the family. The duties and roles of the wife in the family will then be carried out by the husband, especially in the process of educating children. In addition, the husband will try his best to look after and educate the children while his wife works as a migrant worker abroad.

The third stage is internalization process, in which individuals try to identify themselves with social institutions or social organizations they live in. The phenomenon of husband of female migrant worker in educating children in the family is understood as an internalization process, where the husband does the process of adjustment in the family to take care of and educate children after the wife becomes migrant worker abroad. This condition constructs mindset in the individual who calls forth subjective reality.

Understanding or interpretation of the process of husband's self-adjustment in the family becomes a meaning in the moment of internalization. Moreover, the most important process of absorbing this reality is socialization. This socialization is a form of duties and responsibilities of parents in the family. The task of the family in providing educational outreach to children when children begin to be born until the child grows up. Husband and wife have different ways of treating children, both in terms of affection and patience. The husband makes adjustments to new tasks in the family because of the wife's involvement in helping meet economic needs in the family by becoming a migrant worker (Battistella et al. 1996).

Empty space left by wife will make the husband make adjustments, especially for husbands who have never previously educated children in full. After the departure of his wife to become migrant worker abroad, the husband will do the tasks of taking care of household and caring for children (Silvey 2007; Graham 2012). In the construction process of husband of female migrant workers on children's education in the family in Deyeng Village, the task of educating children previously run by women / wives will now be carried out by husband where children education is often neglected that leads to

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social problems. Generally, children are cared for by other closest relatives while their parents work as migrant workers (Kumalasari 2008).

The vacant role left by women / wives in the family, such as taking care of household and educating children, after her departure to become a migrant worker abroad will be replaced by the husband who previously had the role of making a living in the family. This condition makes the husband has a dual role, as a breadwinner and taking care of household as well as educating children. This phenomenon is interesting to be examined considering the involvement of wife / mother, particularly in Deyeng Village, Ringinrejo District of Kediri, to become migrant workers abroad to help improve the level of welfare in the family.

Differences in the ability to educate children in the family between husband and wife often cause problems, particularly when husband adjusts his task in educating children. The husband must divide his time between work and educating children. In this case, the process of educating children is fully carried out by husband while his wife are working abroad. The husband teaches the child to read, write, draw, supervises child, and provides all the child's school needs such as stationaries and school books. The husband also admits the child to tutoring institution and Al-Qur'an learning center so that the child gets the basics of better religious knowledge.

The data of Indonesian migrant workers in 2014-2015 in Ringinrejo Subdistrict of Kediri showed that the number of workers were dominated by women, with majority residing in Deyeng Village (62 male workers and 83 female workers in 2014, and 86 male workers and 110 female workers in 2015). The least number of workers came from Susuhbango Village, with 8 male workers and 41 female workers in 2014 and 11 male workers and 19 female workers in 2015. The number of Indonesian migrant workers is not all recorded at the village office or the place where their immigration office comes from since they often arrange their departure at immigration office outside the region because all licensing arrangements are carried out by migrant worker placement companies. Some companies even manipulate data of prospective migrant workers to ease their administrative requirements.

The village secretary of Deyeng, Mr. Didik, stated that almost every household in the village has one member works as a migrant worker, such as father, mother and child. If the husband works abroad, the wife takes care for children, and vice versa. This condition was discovered when the 2015 Indonesian local election, in which there was a meeting to calculate the number of citizens who had the right to vote and the citizens who migrated to become migrant workers. From the results of the meeting, there were almost 200 residents who became migrant workers without recommendation from the village. Thus, the village has difficulty in the process of data collection of migrant workers abroad.

Conclusion

The husband's construction of children education process in the family with wife working as migrant worker is that the husband understands children education as a shared responsibility, with a bigger portion leaning to the wife while husband generally is more in charge of earning a living in the family. Husband and wife have differences in the ability of educating children, as the wife tends to have more emotional closeness, perseverance, and patience in educating children, in contrast to husband who is more likely to be emotional and impatient. The vacant role left by the wife will then be replaced by the husband. This condition makes the husband have a dual role and divide his time between work and educating children.

The reaction or response from the community regarding the role of husband taking care of children education is normal, because there are many residents in Deyeng Village chose to be migrant workers abroad, including married women with school-age children. The wife's involvement to become migrant workers is triggered by increasing economic needs in the family while the husband's income is still insufficient. The choice to become a migrant worker is considered as the most appropriate choice due to a high income.

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