



Self-Concept of Migrant Women in the Shackles of the Role and Position of Patriarchic Culture in Pontang Community

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Abstract

The self-concept of migrant women, is part of the meaning that comes from the communication symbols obtained from the stimuli obtained both verbally and non-verbally. Differences in the reception of stimuli received by migrant women lead to different perspectives in shaping the self-concept of migrant women in their role in the scope of patriarchal culture. Therefore, the purpose of this study is to see how the self-concept of migrant women is seen from their role and position as wives in patriarchal culture. The research method used in this study is ethnomethodology, where the ethnomethodology method looks at the social reality of individual activities which then creates a place for social actors. From this, the research results obtained that there are differences in the self-concept of migrant women in interpreting their role and position as a wife, this is based on the construction obtained from the surrounding environment, both family and community.

Keywords: *Self-concept of Migrant Women; Social Construction; Patriarchal Culture*

Introduction

Migrant women are part of the portrait of Indonesian people's life, where in the lives of migrant women there are various phenomena that change both in the family system and in society. This shift includes the placement of the role and position of migrant women in a patriarchal culture.

Patriarchal culture tends to place women in the second class after men. So that various terms have emerged that emphasize women on the domestic side, such as kitchens, wells, pupur mattresses. However, in the phenomenon described by migrant women, the role and position of migrant women is not limited to domestic work, such as doing housework and taking care of children. But more of a role as the head of the household, where the wife works as the head of the family by earning a living. This is as

described by Biehl and Daniş (2020) who revealed that migrant women are actors who have the power to fight for the welfare of their families. (Yaman Ortas, 2021)

Shifts regarding the role and position between wife and husband also occurred in Pontang District, Banten Province. Where Pontang is one of the areas that sends the most Pontang women in Banten. Therefore, the phenomenon of migrant women has been familiar to the community since 1980. The patriarchal culture in Pontang is also very strong, where masculine culture is still believed to be a symbol of "manhood" for men in Pontang. So even though her role as the head of the family has been replaced by the wife, she becomes a migrant woman. Husbands also do not voluntarily do the domestic work usually done by the wife, but are replaced by the closest family either by the family of the wife or husband.

The role and position of women as wives in relation to migrant women who have changes in their roles and positions with their husbands is based on the existence of a self-concept which is interpreted by migrant women in viewing their role and position as a wife. Self-concept is part of the understanding of "self" which is influenced by interactions with other people. So according to Riswandi (2013) self-concept is a factor that can determine (determinant) the way we communicate with other people. On the other hand, William D Brooks in the book Jalaludin Rakhmat (2015) states that self-concept is a perspective and feeling about the perceived "self" based on psychological, social and physical characteristics (Widiarti, 2017).

Therefore, the self-concept of migrant women is closely related to the perspective of migrant women in viewing their role and position in the family and society, which is based on various aspects such as social and psychological. Self is closely related to self-perception which is commonly known as self-perception, while self-concept is known as self-conception. Perception is a human construction in describing the surrounding environment such as an event, a certain situation, a picture of the world around him, himself personally and also other people. So that in the end, according to Deddy Mulyana (2002) perception is part of an internal process that can organize and interpret the surrounding stimuli, in the end the process can influence behavior, therefore perception is the core of communication (Ibrahim, 2017)

The dialectical process between migrant women and the surrounding environment, giving rise to a perception in the minds of migrant women is very closely related to the social construction theory proposed by Berger and Luckmann which reveals that human reality is the result of human creation from the existence of social constructions obtained through the social world. So the basis of this theory is the existence of "reality" and "knowledge" of humans obtained from their social environment in this case society. So that there is a dialectic between the individual and society.

The emphasis of this theory leads to 3 (three) stages, namely externalization, which is a process of adjustment to the social world which is part of a human product. In this process, migrant women can express themselves both physically and mentally to the social world. The second stage is objectivation, is the process of social interaction that exists in the intersubjective world which is institutionalized in the values, norms or rules of the social world. So that the objectivation stage is the stage where migrant women achieve externalization activities both mentally and physically which can result in an objective reality from the outside world. The last stage is internalization, where in this stage the individual identifies himself in the social environment as a member of society, therefore in this stage migrant women go through a process to reabsorb the objective world into their consciousness. So that migrant women are unwittingly affected by the existing structures in the social world (Prasojo, 2015).

From the explanation above, the purpose of this research is to see how the self-concept of migrant women in interpreting their role and position in the surrounding environment, including the construction of meanings obtained within the scope of patriarchal culture.

Methodology

The study of the self-concept of migrant women in the shackles of patriarchal culture, is a study that describes social phenomena in the environment of migrant women. Therefore, this study will be interesting if it is dissected using the ethnomethodology method where in the ethnomethodology method it is more directed to the interaction between actors in producing a negotiation process regarding collective action and the identity of a group. The term ethnography itself according to Bispo and Godoy (2014) comes from the word "ethno" which implies being a member of a group and a methodology that refers to the method of the members. So that ethnomethodology is an everyday method used by a certain group to produce products that can be used in the social order of society (Farias et al., 2021).

Research Approach

On the other hand, the research approach used by the researcher in this study is qualitative. Where in this approach, data is obtained by means of in-depth interviews with several informants, which are then analyzed and interpreted so as to produce research data that is in accordance with the output desired by the researcher (Maksum et al., 2020).

Informant Determination Technique

While the technique of determining informants is done using *snowball*, where in obtaining appropriate informants to be used as research sources, researchers look for one informant who will then provide information about other informants to be used as resource persons who are worthy of being key informants in research.

From this, the key informants, namely migrant women, were obtained as follows:

Informant	Name	Topic	Time
Key Informants	Fatimah	Migrant Women's Self Concept	Friday, January 3, 2020
Key Informants	Abon	Migrant Women's Self Concept	Thursday, July 10, 2019
Key Informants	Aliyah Novianti	Migrant Women's Self Concept	Tuesday, September 2, 2019

Results and Discussion

Previous Research and Novelty

Previous research related to research on migrant women was conducted by David Cox with the title "The Vulnerability of Asian Women Migrant Workers to a Lack of Protection and against Violence" (Cox, 1997), Ninik Rahayu with the title "Indonesian Migrant Worker Policies and the Vulnerability of Women Migrant Workers Being Victims of Trafficking: A Review of the Latest Legislations" (Rahayu, 2018) and S.Srinivasa and P. Illango with the title "Study on the Problem of Migrant Workers in Thuvakudi, Trichy District" (Srinivasan, 2012). These three studies together examine the vulnerability of migrant women's work, especially for migrant women who work in the domestic sector, where work in

this sector often experiences violence at work, the work is small and some are not even women and the most common is sexual.

The previous studies described above have focused more on matters relating to policy, protection of migrant women, gender in the workplace and social and cultural communication in certain communities. While research on the self-concept of migrant women in the role and position of patriarchal culture in Pontang District, Banten Province is a different study from previous research, which in this study looks more at the self-concept of migrant women in interpreting their role as a single person in the midst of existing social constructions. in society regarding the norms and values of patriarchal culture.

Therefore, the "*novelty*" of this research is "*religion*" as a migrant woman interprets her role and position as a wife, so that the sense of respect and respect for her husband is part of getting a "guardian" even though in this case the wife who works to meet family needs replaces the role husband as head of the family.

Migrant Women in Patriarchal Culture

Women are very identical with their role and position as the second class after men. So then there is a division of roles where men are on the public side, while women are on the domestic side. Or the terms that are usually used, only about kitchens, pupur, wells and mattresses. The term women, which only refers to these four things, reveals that the role of women is not only about domestic matters such as washing, cooking, taking care of the family and so on.

The term women which is synonymous with the domestic side is very thick seen in patriarchal culture. This is in accordance with the statement of Raharjo (1995) where a woman should ideally have a gentle, obedient nature, not allowed to argue with her husband's statement and should not be more than her husband. Meanwhile, men are identified with characters who know many things so that they become role models for women, have more rational and aggressive thoughts. Therefore, the ideal role for a man is to be the head of the family, breadwinner, protector and guide the family (Putri & Lestari, 2015).

However, the ideal male identity as the head of the family by providing a living for the family is not seen in the phenomenon of migrant women's families. Because on the side of earning a living for the family is held by the family, although the side as the head of the family, on the other hand, such as decision makers, some are still held by the husband, but some are held by the wife, this is based on the meaning of self understood by migrant women in viewing the role and position of the wife in the family. The patriarchal culture is still practiced by some of Pontang's migrant women. This is because the Pontang area is very thick with religious values that require women to always respect and obey their husbands. Because after all, the paradise of a married woman lies with her husband.

Significant differences that occur between migrant women and husbands who later become the starting point for husbands to give up on what their wives want and command, this is because there is a feeling of fear of losing economic resources and also losing their husbands' family if they don't follow their wishes. his wife. However, there are also husbands who take advantage of their wife's wishes when filing for divorce by submitting a sum of money so that the divorce can occur. An interesting phenomenon is when the wife files for divorce from her husband, the husband then proposes a monetary value when the wife keeps asking for a divorce. The wife because she doesn't want to bother, then agrees to pay the amount that has been requested by her husband, provided that a divorce can occur.

In addition to the phenomenon of divorce with a sum of money proposed by the husband to his wife, an interesting phenomenon is also described by Fatimah where according to her there are migrant women who are pregnant when they return from working abroad, the husband of this migrant woman is

not angry or divorces his wife when his wife was caught pregnant while working. Then, after giving birth, this migrant woman returned to work abroad, leaving her newly born child to be cared for by her husband.

"There are also people in this village who have just returned from Arabia and are pregnant, after giving birth they go back to Arabia. The child is here with her husband, so if we are here, we can see children with Arab or Indian faces" (Interview by Researcher, Wednesday, October 30, 2019)

This phenomenon illustrates that in the end, the masculine culture adopted by husbands in Pontang will be defeated by personal interests and needs in their families. So that in the end husbands are powerless, when the wife becomes more dominant than her husband, because of the position of the husband who feels that his wife is the breadwinner so that the husband becomes dependent on his wife, and accepts his wife's condition under any circumstances, even though it is related to the price. his "male" self which slowly disappeared due to the fear of losing his wife. So in this case, husbands begin to learn to accept treatment from their wives. And begins to learn to accept the attitude shown by his wife due to the usefulness factor and the husband's need for the work of his wife who works abroad.

The dominance of the wife in the family, ultimately breaking the notion that the wife will always be under her husband, this is in accordance with what was stated by Paxton (2007) which revealed that the phenomenon of women leading the household is sometimes underestimated, this is because people assume that leadership is very important. synonymous with masculine traits (Saputra et al., 2021).

Changes in meaning regarding the role and position then form a pattern between husband and wife for migrant women, thus indicating a new background in the lives of migrant women. Migrant women feel the changing roles and positions in their family lives, creating a different pattern of meaning in the minds of migrant women in interpreting their role and position as a wife. The process of subjective internalization of informants in interpreting the objective reality regarding the role and position of migrant women covers many broad and diverse aspects and is closely related to one another.

The Meaning of Migrant Women

Meaning is part of the manifestation of a construction resulting from the experience of migrant women, so that meaning is not just to find an explanation or value from a reality, but meaning is more directed to the experience possessed through the existence of construction elements received from the surrounding environment. Mead in Mulyana (2018) reveals that self-meaning is a process that starts with social interaction between individuals and others (Sulaeman & Mulyana, 2019). Mead's statement reveals that self-meaning is formed from the communication interactions carried out by migrant women with the surrounding environment so as to produce a sense of self and build meaning about other people. Therefore, in interpreting herself, the migrant woman first conducts communication interactions with the people around her, then there is a process of modifying the meaning and giving meaning or changing the meaning according to the conditions and situations she is facing.

The meaning that enters the mind of each research informant which will ultimately provide a subjective appreciation of the perspective after becoming a migrant woman and before becoming a migrant woman on her role and position as a wife.

The process of social interaction carried out by migrant women with the surrounding environment will give meaning to various things around them. The meaning then develops, evolves and is dynamic, so that individuals give meaning to the reality around them consciously through a process of meaning in an objective reality based on the subjective side. In this case, migrant women interpret the objective reality around them subjectively through interaction with that reality. The results showed that all research

informants interpreted the role and position they lived as a challenge in life and the value of needs and obligations so that their family life would be better.

The essence of the meaning of the role and position of migrant women lies in the interaction with their husbands, where the treatment and understanding that migrant women receive from their husbands will shape the meaning in migrant women to interpret their roles and positions as wives. The relationship between research informants and their husbands is a process that marks the initial interaction between migrant women as wives and husbands which goes through an adaptation process in which both produce typifications that are expressed in specific behavior patterns. Then produce a meaning in the minds of migrant women about their role and position as a wife.

The meaning contained in the migrant woman as a wife, is a process that is formed from the existence of the institution of marriage. Which then becomes a mechanism from the existence of habits that are formed from everyday behavior, until in the end it forms meaning in the individual as something that must be understood and carried out jointly by both husband and wife.

The meaning of the husband's behavior in a marriage institution is formed from the interaction that existed first. However, the response from the immediate environment, both the family and the surrounding community, makes migrant women willing to negotiate putting aside their personal interests, including when they have to play the role of breadwinner in the family to replace the role of their husband.

This is because the values of faith, ethical considerations to respect husbands, and also accept all the logical consequences that must be lived as a wife who acts as a breadwinner and exchange roles and positions with her husband's position in the household, are part of the typification that arises from the consequences the reciprocal interaction between migrant women and their families and surroundings, as well as the roots of the values brought by migrant women in the institutionalization of marriage institutions which later developed (*in nucleo*)

Research informants basically both carry out their roles and positions as wives differently even though they both work as migrant women, but each of the migrant women certainly has a different meaning regarding their role and position as a wife. Because each of the migrant women certainly goes through a very limited interaction process, due to distance and time constraints, the interaction process can experience obstacles so that it creates complexity in the relationship between the wife and husband of the migrant woman.

Researchers found that migrant women carry out a process of adaptation with their husbands, when these migrant women have returned to their hometowns. The adaptation process sometimes goes well but sometimes also experiences problems in terms of communication and daily behavior. This includes when a migrant woman interprets her role and position as a wife, which changes, because of the typifications seen when a migrant woman works and when she positions herself as the party who earns a living in the family.

This is as expressed by Fatimah, who explained that when she comes home from work it takes time to adapt to her husband and the people around her because of the long absence of seeing each other. In the adaptation process, it is possible to create communication distortions that lead to conflict.

"It took quite a long time when I got home, because communication with my husband was mostly on the phone and it was very limited, so when I came home 24 hours, I met up there was a fight." (Interview with researcher, Friday 3 January 2019)

The adaptation process according to Little John & Foss (2011) explains that reality is constructed from the existence of a social environment formed from the existence of cultural group life (Karman, 2014). Therefore, the process that occurs can create a reciprocal typification pattern that is understood by each other in the process of daily interaction. This reciprocal typification then produces a form of habit that allows both of them to be able to predict the actions of their partner which then produces a predictable pattern of interaction.

Some research informants felt that, after becoming a migrant woman, the meaning as a wife who was in a second class position after her husband changed, this was because the informant felt that currently it was the wife who worked and made money. So that the role and position of the wife should change, because even though in society the husband is the head of the family, in his own family that role has been taken over by the wife.

This is as stated by Abon, who stated that when she worked as a migrant woman, the family finances were automatically in her hands, so according to her, it was not necessary if the wife's role was to serve her husband when he was returning to his hometown because after all the problems that occurred in the family would cause problems. decided by her as the breadwinner, including in matters of investment and management of the money sent to her husband.

"If you say that the wife is second class, then it's not the wife who makes the money, whatever decisions are needed for the house, it's also me who decides and then the husband does what I say." (Interview by researcher, Thursday 10 July 2019)

Fadilah also explained the meaning regarding the role and position of the wife towards her husband, in which according to her the role and position as a wife to her husband is felt not to be in a position to serve, because after all, the wife works and the husband is at home. The change in roles between herself and her husband made Fadilah think, husbands should be able to take care of themselves and their children because these roles and responsibilities should be carried out considering that he is far from his family. According to Fadilah, this condition also applies when she returns to her hometown, where according to her, because she is used to it, the husband ends up serving himself.

"Husbands meet their own needs, because it's a habit this time. After all, my condition is also, because I have been working for a long time so I still feel tired by nature so I am still lazy to do anything." (Interview by researcher, Saturday 9 November 2019)

The perspective on the role and position of migrant women, regarding the role and position as a wife may change its meaning, when migrant women are faced with the behavior of their husbands before working as a migrant woman or the social construction they get from the surrounding environment so that in the end the meaning regarding the role and position of the wife to change.

Before marriage, the informant had the concept of a wife's role by providing all the needs of her husband, household and children. However, after becoming a migrant woman, this perspective shifted slightly, because the informant thought that her role and position with her husband was balanced and even felt higher than her husband's because some migrant women thought that she felt economically powerful while her husband became so dependent on the results of his hard work. while working abroad. This is as stated by Abon, that before becoming a migrant woman, Abon carried out her role as a wife who served her husband and took care of the household, even her husband and extended family had very low regard for herself as a wife and Abon accepted it as a form of her service as a wife.

However, when she has become a migrant woman, she sees that what she means about the role of a wife to serve her husband is not natural, because at this time she feels that as a breadwinner and has sufficient finances compared to her husband, it should be the husband who then must follow his wishes

and desires. This meaning is also one of the reasons for proving to her husband and family that she is a successful wife and woman after working as a migrant woman.

"The wife is not completely, she has to obey her husband because the wife also has to have opinions and what she wants. My husband, if we don't manage it, later on our own convenience might even humiliate us" (Interview by researcher, Thursday 10 July 2019)

This expression illustrates that some migrant women feel inferior to their husbands because they feel they have power as individuals and have the right to do what they can. This, in turn, resulted in a relatively high divorce rate in the lives of migrant families, due to a change in the meaning of the role and position of the wife for Pontang women who had become migrant women, while on the other hand the masculine culture of husbands still emerged so that husbands felt valued. himself as a man is disturbed when his wife does not carry out her role and position properly.

Relatively significant differences will have the potential for conflict in the household of migrant women, so that in the end the intention of migrant women to raise the dignity of their families by working as migrant women, in the end, creates new problems with the emergence of conflicts between husbands and wives in migrant women's families.

These differences of course give birth to a different perspective between migrant women and their husbands. The different self (self) between migrant women and their husbands. Thus, the migrant woman's self is of course different from her husband's self. This in turn results in different perspectives, values adopted, ways of looking at the world, as well as attitudes towards the various things they go through and the life processes they face. Among them are about different perspectives on the concept of the role and position as a wife.

Thus the meaning given is not limited to the results of the interaction of the informant with her husband, but also with the community and the surrounding environment. The meaning of the role and position of migrant women in turn is a learning process for informants in seeing the significant differences between migrant women and their husbands. So that in the end the construction of meaning regarding the role and position of migrant women felt by the informants in this study was the result of interactions with their husbands which were influenced by many supporting factors both internally and externally.

Therefore, the process of constructing meaning regarding the role and position of migrant women can involve various interrelated aspects. One aspect that is part of producing meanings that can be constructed by migrant women is when migrant women interpret their roles and positions as wives which undergo changes when they work as migrant women. As is the case, in the role and position of migrant women, which is interpreted as superior in the description above. However, there are also migrant women who interpret their role and position as a wife as a partnership relationship in which the role and position between the wife and husband have "*equality*".

When undergoing a Pontang woman's marriage, interpreting her role and position as a wife is to "serve" her husband, this is due to the social construction of society that places women as a second class after her husband. The meaning of this role and position is formed from the family, belief system and the surrounding environment. So that in the end the concept of the role and position of the wife in migrant women evolved and developed after the informant interacted with the environment in which migrant women worked and the social environment of fellow migrant women which then gave rise to the idea of the concept of "*equality*".

The principle of equality was adopted by the informant who he obtained from the surrounding environment where migrant women work, then applied in interpreting their role and position as a wife. So

that in the end the meaning of the role and position as a wife becomes diverse in the minds of migrant women. This concept of equality is achieved through the process of internalizing subjective informants to the objective reality in the marital life of migrant women, with various equivalences as follows:

a. Partial Equivalent

The role and position in partial equality is more interpreted as a nature that must be carried out by migrant women. Where the role and position that is carried out as a wife is to serve her husband, so that the migrant woman will continue to carry out her role and position as a wife when the migrant woman returns from working from abroad. so that in a partial equivalent, what is needed by migrant women is only the permission given by their husband to work abroad but when they return from work their role and position as a wife is interpreted as a form of service that must still be done, even though the capacity is the role of breadwinner. which should be the husband's duty and responsibility has been transferred to the wife.

The role and position as a wife is interpreted as an "*acceptance*" that must be faced by migrant women, this is because these migrant women have a foundation of respect for their husbands, faith in obedience to their husbands, belief in their husbands as the head of the family, and especially maintaining the integrity of the family. which makes migrant women finally accept the conditions that exist in their families. To interpret the role and position as a wife.

Therefore, in a partial equivalent of the role and position of migrant women as a wife, it is more about suppressing the ego, reducing feelings of pride in economic superiority, eliminating feelings of being burdened by husbands and families, suppressing feelings of disobedient behavior towards their husbands because in this case Migrant women interpret it as a form of service, and as much as possible not to complain about household problems and work as migrant women.

Finally, the researcher concludes that the informants in the partial equivalent category put forward the feeling of "*love*" felt for their partners, so that then migrant women as wives can accept all existing roles and positions and must be carried out, without having to feel burdened or complain about the reality that comes to them. the lives of migrant women.

a. Natural Equivalent

Equivalent nature views that between husband and wife have their respective roles and positions. The role of the wife in patriarchal culture is to serve her husband and family, but due to the changing roles and positions in migrant women's families, the role and position of the wife is as the breadwinner while the role and position of the husband is the "*father of the household*". These changing roles and positions have resulted in husbands and wives in migrant women's families exchanging roles and positions, so that in the end the roles and positions between wives and husbands have their respective duties.

Equality for natural equals is when both the wife and husband carry out their respective duties and obligations. In this case, migrant women interpret their role and position as a wife, not only in terms of "*devotion*" as a wife. However, it is more interpreted as the role and position of the wife as husband's partner in taking care of the household. This is as expressed by Fatimah, who stated that the role and position as a wife is interpreted as "*equal or equal*" between the wife and husband. Where according to him, the wife who works for a living while the husband takes care of the household and children.

"The meaning of the role and position as a wife, is the same as a husband. Right, if I work to earn money, if my husband is at home taking care of the children, then we all have our own responsibilities." (Interview by researcher, Friday 3 January 2020).

In this case, the informant means that the obligation to serve or take care of the husband is not a "must", because in carrying out the roles husband and wife have the same duties and responsibilities. So that the concept of the role and position as a wife is seen as "equal" nothing exceeds her position between the wife and husband.

The same thing was also expressed by Alia Novianti, who revealed that when she interprets her role and position as a wife, it means that she must look at her initial intention to work as a migrant woman. In this case, Alia's motive for leaving is to become a migrant woman to improve the family's economy, for that it is necessary to have the same meaning from the husband's mind to help and facilitate the wife in carrying out her roles and responsibilities.

"Currently I work as a migrant woman as a result of my husband's approval, so husbands should also help their wives to be able to work well by not bothering their wives with all the problems at home including taking care of children because my husband and I have our own responsibilities. -each". (Interview by researcher, Tuesday 2 September 2019)

This means that the affirmation that exists in the husband and wife bond is built because of hopes and dreams together, between husband and wife regarding the concept of building a household. Even though in the process of the journey, migrant women are faced with a reality that is far from expectations in viewing a marriage, where the husband is supposed to fulfill the family's needs by earning a living, but in reality it is the wife who is required to earn a living by working as a migrant woman abroad. , and keep it away from children and families.

The division of roles that exist in the family in the position of wife and husband, is basically formed from society through objectification carried out by the community in daily behavior. The context that forms the "*meaning*" in the role and position of migrant women is based on the context of the "role and position" described by the surrounding community.

When a migrant woman has the thought that her nature as a woman in this case is as a wife to take care of the household and a man has a nature as the breadwinner of the family or breadwinner, then the thought does not arise suddenly, but it arises because the existence of "reification" which implies that humans are able to forget the fact that what they do is part of a human product. This human product is produced from the dialectic that is carried out between humans, so that in the end the understanding of the roles and positions interpreted by migrant women is understood as "nature or destiny", even though in fact it is all part of the form of human objectification itself.

When the objective social world has been created, the possibility of reification cannot be avoided by every individual around him. Because the objectivity that exists in the social world is a reification that exists outside of her, because the reification of objectivity in the social world consists of institutions that appear to the natural world, so that the roles and positions experienced by migrant women are currently being carried out as a necessity and destiny that must be carried out. as a woman and a wife. This then becomes the reason for some migrant women to stay in marriage, because migrant women interpret marriage not only as a formal marriage bond, but also as part of their commitment to God and responsibility as a mother for the lives of their children. in the future, which requires attention and affection from both parents.

The building of meaning that is carried out by migrant women regarding their role and position as a wife is a composition formed from interactions with their husbands, through a long process called the

institution of marriage. This long process which then experienced the complexity of meaning experienced by most of the informants in this study, because the research informants went through various communication experiences that were not easy with their husbands due to the limitations of distance and time, so that negotiations were needed both psychologically and lowering expectations regarding the role they carried. husband in the family. This process cannot be reduced or simplified by simply concluding that migrant women accept the fact that there are gaps or injustices experienced in the roles and positions they receive as a wife or a woman, because of their position to earn a living and take care of household problems.

Conclusions

Women in the midst of an increasingly modern era, experience a lot of shifting roles. Previously, the position of women was only on the domestic side, but now the role of many women occupies the public side, this phenomenon can be seen in the family life of migrant women where there is a change in the role and position between the roles and positions of the wife and husband.

However, based on religion, the wife must still respect and appreciate the husband as the head of the family, even though the husband's role as the breadwinner has been taken over by the wife as a migrant woman.

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