



Parenting Patterns of Substitute Parents for Children of Indonesian Migrant Workers

(Analysis of Social Systems and Social Norms in Parenting Patterns for Children of Migrant Workers in Donomulyo District, Malang Regency)

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ABSTRACT

This research is motivated by the importance of parenting education for the families of Indonesian Migrant Workers (TKI) working abroad, especially in the Donomulyo District, Malang Regency, which has become a major concern for the government. With a focus on strengthening social capital and Spiritual Capital, this study aims to address horizontal conflicts resulting from poverty conditions and conflicts among families and social environments. This dissertation focuses on strengthening social capital in parenting education for the families of Indonesian Migrant Workers (TKI) working abroad, with a study on the behavior of caregivers and children from TKW families in the Donomulyo District, Malang Regency. It aims to provide insights and practical recommendations to support the fulfillment of child custody rights in the context of TKI families working abroad by strengthening social capital and Spiritual Capital. The research uses a qualitative method, involving interviews, documentation, and observation, and uses interactive data analysis as a data analysis technique. By exploring how strengthening social capital can influence parenting practices in the context of poverty and horizontal conflicts, as well as how this can support the fulfillment of child custody rights. The results show that poverty conditions drive the choices of migrant laborers, creating closed horizontal conflicts within families and social environments. To create social concern for the children of migrant laborers, strengthening Spiritual Capital in social capital is needed, including Bridging Social Capital and Bonding Social Capital, oriented towards family and community actors in shaping attitudes and behaviors that are friendly to children. Implications include strategies to increase social capital and Spiritual Capital, as well as the importance of developing deep communication and social support between families and communities.

Key Words: Parenting, Migrant Workers, Social Capital, Welfare.

1. INTRODUCTION

The era of globalization has the consequence of encouraging the transformation of goods and services across countries borderless written by Kinichi Ohmae (1999) which explains the world's interconnectedness between countries and the role of non-state actors in influencing a country's policies. This creates a new social model order and eliminates national borders (Albrow and Elizabeth, 1990) and also provides opportunities for each country to transform humans with various skills and competencies (Danile, 2009) as per data on Indonesian Migrant Workers (PMI) in 2022 BP2MI released data on Indonesian Migrants totaling 46,563 people and the largest number came from the province of East Java, namely 14,903 people, then second place was Central Java province with 12,027 and third place was West Java with 8,685, while other regions were still below West Java, namely Bali with 3,544 and Lampung with 3,544. 3,449.

Based on data sources from the Indonesian Migrant Worker Protection Agency (BP2M), in March 2022 the largest number of destinations was Hong Kong with a total of 19,747 people, followed by Taiwan with a total of 12,947 people, and other destination countries were still below Singapore with a total of 2,393 people. As in 2022, the PMI workforce will be 46,563 people, the majority of whom are women with a total of 30,159 people compared to 16,404 men.

The majority of women as Indonesian migrants have social problems because workers are still dominated by married and divorced status rather than unmarried status. As the following figure shows, the status of Married is 43% and Divorced is 17%. This illustrates that the conditions for migrants in society have problems regarding the guarantee of children's growth and development.

Talking about the high number of female workers (TKW) in Indonesia, regardless of the reason they become TKW, one of the areas with the highest number of TKW is Malang Regency which occupies the fifth index of migrant recruitment in 2022. The Malang Regency Social Service recorded the least number of TKW in the Regency. Malang is still quite large and requires more intensive handling as data shows that the highest number of overseas workers is in Malang Regency with an increase of more than 200 people each year (Data from the Malang Regency Manpower Service 2018).

TKW in Malang Regency vary depending on their age. Starting from teenagers, middle-aged adults, to old people there are also there. One of the problems in Indonesia is population. Population problems that must receive serious attention include (1) relatively high growth rates, (2) large population, (3) young age structure, and (4) uneven population distribution. If handled properly, the conditions of the population as above can become an important development element. On the other hand, this may also be a serious challenge for development.

If we look back at the state's goal, namely to support its people with a decent income, employment issues are also one of the population aspects that need to be studied as regulated in PP Number 39 of 2012 concerning the Implementation of Social Welfare in article 2 paragraph 2 which explains the implementation of social welfare including poverty, neglect, disability, remoteness, social impairment, disaster victims and victims of violence, exploitation and discrimination are the responsibility of the state.

Looking at the social conditions regarding Gender culture as well as the space for women to move and the high population growth as per BPS 2022 data, in August 2022 there were 143.72 million people, an increase of 3.57 million people compared to August 2021, this will influence the growth of the growing Young Workforce Quickly, the problem facing the government in the labor sector is how to increase productivity.

One of the developments in the employment sector that needs to receive great attention in the implementation of development is the increasingly important role of women in the midst of globalization which promotes equal rights for men and women in the public sphere, according to data from the Malang District Manpower Office in 2018, data on the placement of workers in each Malang district The year has had a significant upward trend from 2016 to 2018. The increase in the workforce between countries reached 80% of the total workforce population (see Figure 1.1) or the increase in the workforce between countries each year has increased by more than 600 people. The Indonesian Labor Force (PMI) in 2022 will be 11,023 placements of Indonesian immigrant workers. With a higher population of women than men, as per BP2MI in 2022 women will reach 64% and men 35%. Overall, according to BP2MI data for 2022, the Indonesian workforce in the informal sector is 5,539 or 50.2 people and the formal sector is 5,484 or 49.8% of the entire workforce who work actively.

Meanwhile, in 1990 the active female workforce was 34.5%. Thus, there was a slight increase in growth in the female workforce during the 2016-2018 period. Gender minstream has a general impact on the role and scope of women, this has the consequence of being forced to choose two situations, namely between working and taking care of the household. Compared to men, many women are 'employed' only within the family environment. What about the status of women now, where economic conditions require that it is not only men who have to work hard or earn a living? In the conclusion of his book, Peter Hagul (1985) stated that population studies and the study of the status of women are closely related. It is not surprising that in population studies research on the status and role of women is increasingly gaining ground.

The narrowing proportion of those working in the agricultural sector can also narrow employment opportunities for women. Before agricultural technology developed as it is today, female labor was still widely used in agricultural activities, from the planting process to harvesting agricultural products. However, with technological developments in the agricultural sector, it seems that female workers may be displaced. This is especially felt in rural areas.

The above narrowing of job opportunities in the agricultural sector has been followed by swelling job opportunities in other sectors, especially the service sector. In the service sector, it is not unusual for women to enter the workforce. Even in the service sector, women are quicker to pursue and develop their careers.

It seems that the service sector is more flexible for women, meaning that apart from increasing family income, the function of being a housewife can also still be carried out (Susilo, 1997). This situation has encouraged some women to try their luck abroad. This also happened in Donomulyo District, Malang Regency. Many women decide to work abroad and it seems to be part of the culture of the area.

However, the problem and concern is that basically the Malang Regency Government has done several things to overcome or reduce the number of migrant workers in Malang Regency. Among them is providing training and skills for them so they can compete again in the world of work. This is done because part of the main problem is that the reason they become migrant workers is due to economic factors.

Social roles in each family are different, one of which is the role of parents in caring for their children, which is the most important responsibility for the child's attitude and mental development by caring for and guiding the child well and attentively. Because, parents are the first figures known to children and parents provide responses to what children do regarding the positive and negative sides.

Children whose parents leave them to become Indonesian workers (TKI), often experience psychological problems. Most of them experience problems with the loss of the role of one of their parents, mother or father or even both. They have more problems with their peers and experience emotional disorders, behavioral problems and hyperactivity. Children from TKW families tend to be more passive in dealing with problems that arise, both in the family and at school work, these children also tend to be more restrained and closed when expressing feelings or when seeking support or assistance. This is different from children in non-migrant households (Yuniastuti, 2014).

Parenting aims to improve or develop children's abilities based on selfless love. The term foster care is often combined with *asah* and *asih* to become *asah-asih-nurturing*. Sharpening means training to have abilities with the aim of improving those abilities. Loving means loving and cherishing, parents' forms of parenting influence the formation of a child's personality after he or she becomes an adult. Parents' treatment of their children from childhood will have an impact on their social and moral development in adulthood. This social and moral development will shape the character, traits and attitudes of children in the future, although there are several other factors that influence the formation of children's attitudes which are reflected in their character. The parenting style applied to children will be felt by the child and can have negative or positive effects. Parents have their own ways and patterns in caring for and guiding children.

Reflecting on the above background, the Malang Regency government is actually not remaining silent, through the hands of the authorities it has tried to overcome this problem. Apart from the problems above, what cannot be ruled out is the social function left behind by migrant workers. If she is a woman, of course she abandons her duties and functions as a wife and mother. Meanwhile, if it is a man, of course he will abandon his role and function as husband and father. There are roles and functions that they abandon by making the decision to work abroad. This is actually also a cause of mutual anxiety because it can cause several problems. These problems are related to parenting patterns for children which involve several rights, including: the right to life, the right to growth and development, the right to protection and the right to participation. Fulfillment of these basic rights is the responsibility of the State in terms of regulating the social order through government institutions, regulations and politics. As we know, the role of the State as regulatory, production and provision is related to the order of social capital which concerns the collection of resources owned by each member in a society. groups, which are used together (Bourdieu in Winter 2000).

Understanding the dynamics of raising children of migrant workers by surrogate parents and the importance of social support and an effective care system to improve the welfare of these children is very important in the Indonesian context, especially in areas with high levels of migrant workers. Children of migrant workers often face various challenges, including lack of parental attention, social stigma, and educational problems, all of which contribute to their social and psychological development.

Children of migrant workers who are raised by substitute parents often experience social and psychological relationship problems, such as lack of attention, juvenile delinquency and unhealthy relationships. This can result in deviant behavior and lack of discipline. Apart from that, these children also often experience social stigma which leads to a bad image, such as unruly children, naughty and wild children, or children who cause problems. Therefore, social support and an effective care system are very important to overcome these problems. For example, child care

assistance programs for families who are given responsibility by migrant workers to care for their children can help in providing appropriate and supportive care. Apart from that, the government and society need to make efforts to instill a system attitude that recognizes that child care is also a shared responsibility of all village residents, including in terms of safety and joy in children's lives.

This research, which focuses on the care of children of migrant workers by surrogate parents, can provide insight and solutions to overcome the problems faced by these children. By understanding the dynamics of parenting and providing effective social support, we can help the children of migrant workers to grow into individuals who are healthy, disciplined, and capable of adapting in society. This research shows the importance of understanding the dynamics of raising children of migrant workers by substitute parents, as well as the importance of social support and an effective care system to improve the welfare of these children.

The importance of social capital in terms of fulfilling children's basic rights for areas with a majority of migrant workers will be better when a series of informal values or norms that allow for harmony to be established (Fukuyama, 1993) will provide a social system for protection for migrant children. Several cases occurred in Talun, Blitar Regency, the case of a father SK (48 years old) impregnating his stepdaughter Taf (17 years old) while the mother St (39 years old) was working as a TKW in Malaysia since 2008. This incident occurred because the perpetrator felt lonely. because his wife rarely comes home. Meanwhile at home the child (victim) was cared for by his grandmother and stepfather since his mother worked as a migrant worker in Malaysia (Sutiana, et.al. 2018).

Based on the review that has been mentioned, a case can be raised about the parenting style applied by TKI wives and its impact on their children: The parenting style applied by TKI wives will have an impact on children, because the mother is the main caregiver for the child as long as the father is a TKI. Research conducted by Wen and Lin (2012) states that the consequence of parental migration is the absence of parents which has an impact on the social and emotional life of the children left behind. Research conducted by Hugo and Ukwatta (2010) states that parental absence has a negative impact on their children's education.

In this research, it is stated that family separation due to migration causes feelings of loneliness, helplessness, regret and guilt in parents, which causes vulnerability and insecurity for children. Ideally, the parenting pattern in the family is carried out hand in hand in good cooperation between mother and Father. However, along with the development of the times, demands for the economy are getting higher so that to meet these needs, the efforts made to survive these demands are varied, one of which is becoming an Indonesian worker abroad.

A phenomenon in the lives of Indonesian Migrant Workers (TKI) that attracts attention is the consumptive behavior that they often engage in when returning to their areas of origin, even though they have been able to generate significant income from working abroad. This shows that not all migrant workers can use their income to improve their living conditions in their areas of origin. Many migrant workers who return to Indonesia tend to behave in a consumerist manner, which often does not result in significant economic progress. This phenomenon reflects how individual behavior or character is influenced by their social and economic environment. In this context, consumptive behavior can be interpreted as the behavior of consuming goods that are actually lacking or not needed, especially those related to the consumption of secondary goods. This behavior is often driven by the desire to fulfill pleasure without considering the economic consequences that may arise. This phenomenon shows the existence of a consumerist culture that considers luxury goods as a measure of happiness, pleasure and self-satisfaction, which is often not in line with actual economic conditions. This research refers to how the behavior of children raised by parents working abroad can be influenced by this phenomenon, demonstrating the importance of understanding and addressing consumer behavior to improve the economic and social well-being of individuals and families.

In Parsons' theory, cultural systems are analyzed using "meanings or systems of symbols" as their basic unit of analysis. Some examples of symbolic systems include religious beliefs, language, and values. Parsons explains that socialization occurs when the values shared in society are internalized by members of that society. In this way, all members of society make society's values part of their own identity. Socialization has very high integrative power in maintaining social control and community unity.

Parsons uses symbol systems as a basic unit of analysis in cultural theory because these symbols have the ability to convey and maintain the social values lived in society. Religious beliefs, language, and values are examples of symbolic systems that play an important role in forming and maintaining social structures. Socialization, the process

by which these values are internalized by members of society, plays a key role in ensuring that these values become an integral part of individual identity and society as a whole. The integrative power of socialization is reflected in its ability to maintain social control and the unity of society, making symbolic systems an important tool in maintaining social cohesion.

In the current social context, we often see various social problems that affect society at various levels. These problems require comprehensive solutions to solve. It is important to prevent gaps, divisions and discrimination that can damage national and cultural identity due to cultural acculturation. A conducive situation is very necessary for society, especially in terms of the behavior and upbringing of children left behind by parents who work abroad.

This research begins with identifying problems that arise as a result of perceived negative impacts. This problem is a reason to look for a solution and must be resolved immediately to become a consideration for the entire community, including the Malang Regency government which acts as a policy maker.

Thus, research becomes an important tool for finding solutions that are expected to overcome existing problems. In this context, research on "Parenting Patterns of Substitute Parents for Children of Indonesian Migrant Workers (Analysis of Social Systems and Social Norms in Parenting Patterns for Children of Migrant Workers in Donomulyo District, Malang Regency)" becomes very relevant. This is because the problems faced by children of migrant workers who are left behind by parents working abroad are often complex and require an in-depth approach to solve.

Children of migrant workers often face various challenges, including lack of parental attention, social stigma, and educational problems, all of which contribute to their social and psychological development. This research aims to analyze the social systems and social norms that influence the parenting patterns of these children, with the hope of providing insights and solutions that can help improve the welfare of these children. In this context, it is important to understand that caring and supportive alternative care is essential for the growth and development of children left behind by migration. Previous studies show that alternative care is often provided by other family members, who do not always have the full capacity or complete information about how to provide adequate support and care to the children of migrant workers left behind by migration.

It is hoped that this research can make a significant contribution in overcoming the problems faced by the children of migrant workers, especially in terms of their upbringing and development. By understanding and addressing consumer behavior, as well as promoting equality and awareness, this research aims to create a more inclusive and just society, as well as supporting government and community efforts to address the social problems faced by the children of migrant workers.

2. LITERATURE REVIEW

2.1 Social Capital Theory

Social capital according to (Coleman: 1998) is social capital which has intrinsic value and influences the success of individuals and groups in achieving an individual or group social goal which is based on a person's individual rational thinking and/or collective behavior in the decision making process to explain the importance of social relationships and networks. In building social capital which has the principle of social exchange (social networking theory) as a social capital process related to human social networks. They have studied various aspects of social networks, including the spread of behavior and emotions in social networks. Their research also highlights the effects of social networks in the context of health, public policy, and social dynamics (Fowler & Chirtakis, 2009). This theory emphasizes the importance of social network structure in influencing access to social capital and an individual's ability to utilize it.

2.2 Social Interaction and Social Action

Social behavior has an understanding of social behavior (George Ritzer, 1980, Ritzer and Douglas Goodman, 2008) in Wirawan (2012: 169-170) explains that social behavior is part of an objective, empirical study that looks at the phenomenon of social interaction. Social behavior occurs due to social relationships/interactions both individually and in groups. This study places or focuses on the real conditions of relationships between humans and groups or institutions, which are motivated by various interests and individual efforts to realize subjective values and become a belief in truth.

2.3 Social Behavior Theory

Social behavior is a topic studied widely across a variety of scientific disciplines, including biology, social sciences, psychology, and economics. It is a fundamental aspect of many species, including humans, and has a significant impact on individual health and group dynamics. The study of social behavior has evolved over time, incorporating new tools and perspectives such as molecular genetics, neurobiology, mathematical theory, and phylogenetic methods. In a biological context, social behavior can be explained through the principles of evolution, where individuals and groups select behavior that maximizes their fitness. This includes behaviors such as cooperation, defense, and reproduction, all of which are influenced by the environment and social interactions. Molecular genetics and neurobiology provide insight into how genetics and brain structure influence social behavior, suggesting that social behavior is the result of complex interactions between genetics and the environment.

2.4 Social Roles

A literal role is part of the activity of an individual who occupies a certain position related to their work, a person who is expected to be able to carry out obligations related to the role of a child caretaker, which in their social context often has a more negative social status, therefore by Social roles determine social status.

This understanding means that if an individual does work that is in line with his status or position in society, then that individual is playing his social role. Social roles are more dynamic than social status. In practice, social roles often take the form of conflict, this is because individuals have more than one status, thus requiring more than one role to be played (Syamsuddin, 2016, p; 177).

2.5 Social Actor

Effective social control and rehabilitation must be based on support (Kort-Butler, 2018). Finally, social support theory points the way to social and cultural reform. Policies that invest in the instrumental and informational needs and well-being of individuals, families, and society as a whole are likely to have the effect of reducing individual offending rates or crime rates. Additionally, encouraging altruism, volunteerism and generosity as important cultural values and can reduce the impact of social conditions that contribute to crime and delinquency (Kort-Butler, 2018). Social support theory policies, emphasizing interventions directed at adolescents. First, early intervention programs designed to support at-risk children, their parents, and their families reduce the likelihood that these children will escalate to more serious or long-term problem behavior. Second, social support theory speaks to the value of community-based programs serving at-risk youth (Cullen, Wright & Chamlin. 1999).

2.6 Social transformation

Nature Social change is based on suntullah which is based on the consequences of the dynamics of human life and cannot be separated from the role of actors in Patronclient culture as Selo Soemardjan argues that social change is a change that occurs in social institutions in a society which influences the social system, including values. According to him, attitudes and behavioral patterns between groups in society, social change and cultural change have one aspect in common, namely that both are related to an acceptance of new ways or an improvement in the way society meets its needs (Soermarjan, 2009; 293).

3. RESEARCH METHODS

In this research, the approach taken is through qualitative research. This means that the data collected is not in the form of numbers or statistics, but rather the data comes from interview scripts, field observation notes, audio dialogue recordings, video interview recordings, personal and other official documents. In other words, the qualitative approach wants to show the empirical reality behind the phenomenon in depth and detail.

This research, which explores the reality of the lives of migrant workers in Malang Regency, is research using a qualitative phenomenological approach. Phenomenology is a folklore research perspective from the perspective of existing phenomena. Reality is the basis for research (Endraswara, Suwardi. 2009: 91). The phenomenology used in this research is Alfred Schutz's perspective, which is basically phenomenology which emphasizes intersubjectivity.

Phenomenology means viewing that understanding actions, speech and interactions is a requirement for any social existence (Mulyana, 2001: 62).

The informants used in this research were:

- 1) Ayu Ning Tyas (ex Migrant Worker)
- 2) Mrs. Yuyun (ex Migrant Worker)
- 3) Mujiasih (ex migrant worker)
- 4) Eka Putri Wulndari (ex migrant worker)
- 5) Ayuda (ex migrant worker)
- 6) Aniswaty Aziz, SE (Malang Regency Population Control and Family Planning Service)
- 7) Mahila Surya Dewi (Kadisperindag Malang Regency)
- 8) Sutjipto Harsono (Chairman of APINDO)
- 9) Ir. Tomie Herawanto, MP (head of Beplitbangda Malang Regency)
- 10) Drs. H. Fathol Arifin, MH (Malang Regency DPRD, Chair of Commission C)
- 11) Drs. H. Didik Gatot Subroto, SH.M,H (Deputy Regent)
- 12) Mr Yoyok Wardoyo (Disnaker)
- 13) Mr Samiaji (Community Figure)
- 14) Mr. Wawan and Kasiadi (Community Figures)
- 15) Mr Misdi (Head of Kedungsalam Village)
- 16) Ahmad Marzuki (Donomulyo resident)

The research focus in this study is as follows:

- 1) Social system in parenting patterns for children from families who work as migrant workers in Donomulyo, Malang Regency, include:
 - a. Parenting patterns applied: parenting patterns applied by substitute parents, such as authoritarian, permissive, or democratic. This parenting style can influence the way children interact with others and how they respond to stress or challenges
 - b. Social and cultural support: Social and cultural support from surrounding community groups influences children's social emotional development. This includes how much the child is involved in group activities and forms of support from others.
- 2) Social norms in the community environment in Indonesian Migrant Workers in Donomulyo District, Malang Regency, including:
 - a. Understanding Social Norms: To what extent do children of migrant workers understand and apply the social norms that apply in Donomulyo District society. This includes an understanding of what is considered good and bad behavior, as well as an understanding of social roles and responsibilities
 - b. The Role of Social Norms on Behavior: Identifying how social norms play a role in changes in the behavior of children of Migrant Workers, such as the way they interact with other people, the way they respond to stress or challenges, and the way they carry out tasks or obligations
- 3) The role of social capital and social institutions in parenting Indonesian Migrant Workers in Donomulyo District, Malang Regency
 - a. Government Involvement and Role
 - b. Involvement and Role of NGO Organizations in Social Control of Migrant Workers
 - c. Formal and/Non-Formal Education Institutions
 - d. The level of community involvement in the conflict between children of migrant workers

The data analysis technique used in this research to answer the problems and research objectives is interactive analysis. This analysis technique discursively examines various issues related to the reconstruction of community policing. Bogdan Taylor (in Islamy, et.al., 2001) said that: "qualitative research methodologies refer to research procedures which produce descriptive data, people's own written or spoken words and observable behavior". In qualitative research, data analysis is carried out from the beginning and throughout the research process.

4. DISCUSSION

4.1. Social system in parenting patterns of children from families who work as migrant workers in Donomulyo, Malang Regency

The patron-client culture is clearly visible in the family social system for migrant workers in Donomulyo sub-district, the patron-client culture is still strong or the assumption of the role of women as wing king partners is still a strong assumption in the social system in culture and governance in the family, including the role in meeting family needs (Koentjaraningrat, 1964). And of course also in patron-client culture, when there is a man, the sense of security for the family will be maintained.

The significant gap between pre-prosperous or prosperous type-3 families and prosperous families in the Donomulyo District area is quite large, the number of pre-prosperous families is very large. This shows the need for more effective government programs to improve community welfare, especially families who are still in a pre-prosperous to prosperous condition, which must be paid attention to by the Malang district government.

The people of Donomulyo District in general believe that primary needs cannot be replaced as well as basic needs such as clothing, food and shelter. It is the main thing in the family. Fulfilling the family's needs for clothing, food and shelter, when it is felt to be inadequate, has an impact on the order in society.

The social order in the Donomulyo District community is closely related to its contribution to social stability. Basic human needs, such as the need for food, shelter and security, play an important role so that every family and even individual people in the Donomulyo sub-district think in such a way as to build family economic stability (David Berry, 1995). Changes in the social order can occur when basic needs are not fulfilled well. The reality of the bad relationships between young women and housewives as a result of the consumerist lifestyle has indeed been felt and is a major threat to the continued comfort and tranquility of society. As proof of the bad consumerist lifestyle in Donomulyo sub-district.

The emergence of an attitude of social change in the people of Donomulyo District, Malang Regency, forms the process of identifying their identity and provides empirical reasons for carrying out social change in the area. In the end, it emphasizes the structural framework of the social change paradigm which has a functional framework of mindset and attitude patterns of change in the Village Community in the greater Donomulyo sub-district area of Malang Regency (Tyler, 2001). This also changes the map of the social environment in Donomulyo sub-district, as a collection of several people living in that area.

However, it refers to the way individuals in society are connected and related to other individuals, both from family ties and social ties. This is where 'social networks' become part of understanding the social changes that occur in the community of Donomulyo District Village.

Donomulyo District society has a social system and social subsystem, with the view that society is essentially structured into structural parts (Todaro: 1983), where in this society there are various systems and factors, which each have an impact on each other. their respective roles and functions, function and support each other with the aim that this society continues to exist, where no part of society can be understood without including the other parts, and if one part of society changes, there will be friction- friction and swaying to other parts of this society (Fuady, 2013:181)

In Donomulyo sub-district, it reflects the economic condition of the poor community or in cluster 3, namely the pre-prosperous community and has the impact of various changes in the social system structure, especially family culture, as the role of women changes to become wider. There has long been a culture of the role of women/housewives to help improve the family's economy.

Life in the people of Donomulyo District is indeed more materialistic, even though in terms of economic level the majority of them are in less-than-prosperous families, their lifestyle still measures social stratification with a material level (Karl Max). Moreover, in the 1997s, the culture of society to always look at a person's condition from a materialistic aspect was stronger and more massive, so that it became a factor in their choice of needs, more in their efforts to improve their standard of living and the social stratification that caused their condition.

The difference in employment opportunities for women is significant between the number of male and female workers who have the opportunity to work outside the region (AKAD) and abroad (AKAN), which has an impact on modernization, which has become part of human life today. This may be based on a materialistic orientation as a normative value that regulates modern society.

In the end, consumer behavior is to fulfill one's own needs. Society is slowly experiencing changes. These changes are common and spread rapidly throughout the world (Husna, 2015). Therefore, among the very real influences are increasingly sharp competition and changes occurring in the present and future which are not only continuous but also change simultaneously and rapidly.

However, there are variations of changes that are very upsetting, namely systemic and massive processes that occur in people's lives in Donomulyo District, as explained by Mansour Fakhri (2003) that neoliberalism causes a process of dehumanization, which is caused by the erosion of the family culture of patron clients to become Matrealkis. namely, the shift from patriarchy to matriarchy, although still relatively rare and gradual, is driven by several main factors such as increasing awareness about gender equality and the role of women as equal to men has become one of the main focuses in efforts to achieve gender equality and justice in various countries. aspects of community life. The feminist movement and women's activism have fought for equal rights and opportunities for women, challenging the patriarchal system which is considered discriminatory and oppressive to women. This includes efforts to encourage women's active participation in various sectors, including political, economic, and social, as well as promoting the role of men in promoting gender equality.

The shift in traditional gender roles and recognition of women's abilities in various fields shows that women not only have the ability to generate income and support their families, but also contribute significantly to the family economy and society as a whole. The realization that women have the ability to generate income and support their families has strengthened women's position in society, encouraging them to explore their potential and participate in decisions that affect their lives and those of their families.

Exposure to other cultures and ideologies that are more egalitarian and value gender equality, as well as the spread of information and global movements for gender equality through the media and the internet, show that the struggle for gender equality is not limited to one country or continent, but is part of a global effort to achieve gender equality and justice. It reflects a global commitment to value and respect the human rights of all individuals, including women, and encourage them to participate in social, political and economic life with equality.

Thus, efforts to achieve gender equality and the role of women equal to men have become the main focus in various social, economic and political initiatives and struggles. This reflects global developments in the understanding of women's roles and rights, as well as a commitment to creating more inclusive and just societies, where women are given equal opportunities to contribute and participate in society.

In the context of the consumer attitude of the people of Donomulyo District, the analysis based on the paragraph provided shows how modernization and systematic cultural propaganda by liberalism have influenced consumption patterns and economic behavior in this society. Modernization, as a process of social, cultural and technological change that occurs in society as a result of developments over time, has brought significant changes to the lives of families and individuals. Modernization affects family relationships, including the role of women, the influence of technology, changes in family structure, and education and family values.

Donomulyo District, which incidentally has a strong patron-client culture, shows how modernization has changed family structures and communication patterns, including couple communication and cultural behavior within the family. Patron-client culture, where men are considered the main breadwinners, shows how traditional values are still strong in Indonesia. Modernization has changed the mindset and values of families, which in turn affects the relationships between family members.

Modernization also has an impact on education and family values, where education becomes more important and is considered the key to success. This shows how traditional values, such as religious and cultural values, can be affected by modernization. Modernization has changed the mindset and values of families, which in turn affects the relationships between family members.

Modernization also affects women's role in the family, with women increasingly having the opportunity to pursue higher education and enter the world of work. This shows how modernization has changed the role of women in society, with women becoming increasingly active in the economy and politics.

So, modernization has brought significant changes to the lives of families and individuals in Donomulyo District, including in terms of consumption. Modernization influences consumption patterns and economic behavior, as well as

changing the values and role of women in society. It is important for families to adapt to these changes and maintain the quality of relationships between family members so that they remain harmonious in this modern era.

Stereotypes of women's roles in the family and economic context often limit their access to employment opportunities, including the opportunity to work outside the region and abroad. This is related to the social and economic structure that still has a strong patron-client culture in Indonesia, where men are considered the main breadwinners, who are then given priority to get better job opportunities.

Gender equality is the main focus in efforts to overcome this inequality. By maximizing women's potential through access such as capital, networks and career guidance, it is hoped that we can bridge the salary gap between men and women. The dilemma of working mothers is also an important consideration in discussions about gender equality. On the one hand, working mothers can provide opportunities for children to live in a more prosperous household and increase the best investment for children. However, on the other hand, working mothers can affect children's growth and development, have an impact on children's potential cognitive decline, and cause difficulties in accessing early childhood education (PAUD) facilities.

Women's struggle to gain their rights in various aspects of life, including employment, marital status, religion, politics, and bodily rights, has resulted in significant changes in the history of the United States. This shows how women's struggles can influence the economic and social sectors, as well as how changes in social norms and economic structures can influence women's participation in the labor market. Thus, efforts to increase gender equality and overcome stereotypes of women's roles in the economy and family require a comprehensive approach. This includes increasing women's access to employment opportunities, increasing women's capacity through capital and career guidance, and considering the impact of working women on their families and children. Thus, the struggle for gender equality is not just a victory for women, but is also a joint effort that must be taken to create sustainable economic growth.

Patron-client culture and gender stereotypes are still obstacles for women to get the same opportunities as men in terms of education and worker mobility, therefore harder efforts are needed from all parties to achieve gender equality. This effort can be made by increasing women's access to education and training, providing equal opportunities for women and men to work outside the region and abroad, and encouraging women to occupy leadership positions in companies.

Critical analysis of the situation and conditions of education and worker mobility in Donomulyo District based on social system patterns, then from the conditions creating cultural change by placing a significant gender gap, this shows that there is a significant gender gap in terms of education and worker mobility in Donomulyo District.

This gap can be seen in the number of workers who work outside the village, which is dominated by men. This shows that men have wider access to networks and connections that can help them get jobs outside the village. The greater number of women who work outside the village work in the informal sector. This shows that women have more limited access to formal jobs that are more secure and have higher salaries.

This patron-client system can reinforce existing gender gaps. Women who do not have access to patrons or protectors will have more difficulty getting good jobs. This cultural transformation has implications for the development of Donomulyo District, where the gender gap and patron-client system that exists in Donomulyo District can hinder the development of this district. Because women's potential is not optimized. Women who have the potential and ability to contribute to sub-district development cannot do so optimally because they are hampered by gender stereotypes and limited access.

The occurrence of social and economic inequality. Gender gaps and the patron-client system can cause social and economic inequality between men and women. To overcome the gender gap and the patron-client system in Donomulyo District, the following efforts are needed: First, to increase public awareness about gender equality, education and outreach to the community is key. This involves a comprehensive approach that includes the use of digital media and technology to disseminate information about women's rights, as well as challenges and solutions in achieving gender equality. In this context, UNICEF emphasizes the importance of developing gender-responsive policies, which are informed by data and evidence, and include specific actions to address the digital gender gap, as well as promote gender-responsive digital education.

Second, equal access to education and training for women and men is another important step. This can be done by providing scholarships and training programs specifically for women, as well as investing in teacher training for gender-responsive digital pedagogy, removing gender bias and stereotypes from curricula, digital books, and learning materials, and supporting STEM education and digital skills development for Woman.

Third, encouraging women to occupy leadership positions in various fields is also important. This can be done by providing leadership training to women and encouraging them to run for elections, as well as ensuring that women have equal opportunities to run for leadership positions.

Fourth, building a fair and transparent meritocracy system is another step in achieving gender equality. This can be done by implementing a recruitment and promotion system that is based on ability and qualifications, rather than connections or patronage. This is important to reduce discrimination and ensure that women have equal opportunities to succeed in their careers.

Fifth, awareness about gender equality and equal access to education and training for women and men is an important step in achieving gender equality. This includes efforts to address the digital gender gap, promote gender-responsive digital education, and ensure that a fair and transparent meritocracy system is implemented. In this way, it is hoped that it can increase women's participation in social, economic and political life, as well as encourage significant social change to achieve gender equality.

With these efforts, it is hoped that the gender gap and patron-client system in Donomulyo District can be overcome and the development of this district can run more optimally. The majority of families in Donomulyo adhere to a patriarchal system, where men act as head of the family and breadwinner.

The increasing double burden for women whose husbands leave them to work abroad. Women must act as mothers and fathers for their children, and must also work to meet the needs of their families, including children whose parents leave to work abroad.

Children of migrant workers often experience psychological and social problems, such as a lack of love and attention, as well as learning difficulties because the child's psychological need for parental attention is not being met, this causes difficulty in concentrating, lack of achievement, lack of support regarding problems. that must be experienced by the children of other participants.

4.2. Social norms in the community environment in a Indonesian Migrant Workers in Donomulyo District, Malang Regency

Changes in norms and values for overseas migration communities also bring changes to social norms and values in villages. The materialistic mindset is a form of acculturation of the patron-client's cultural values with gender values. The values of materialism and consumerism are increasingly dominating, and traditions of mutual cooperation and togetherness are starting to fade in society, which also has an impact on social stratification where families of economically successful migrant workers gain a higher social status. Changes in norms and values for overseas migration communities, especially in villages, have brought significant changes to local social norms and values. This change includes the acculturation of patron-client cultural values with gender values, which results in a materialistic mindset. The values of materialism and consumerism are becoming increasingly dominant, while the traditions of mutual cooperation and togetherness are starting to fade, indicating a shift in local cultural values.

Sociocultural change, as explained in the source, is an unavoidable phenomenon in human life, where society's structures, values, norms and thought patterns change over time. Internal and external factors influence this change, including the influence of foreign culture, technology, and globalization. In the context of overseas migration, globalization plays a significant role in bringing new values to local communities, which then change the mindset and values in those communities.

The acculturation of patron-client cultural values with gender values shows how local social norms and values are changed by foreign cultural influence. Patronclient culture, where men are considered the main breadwinners, becomes the basis for acculturation, where the values of materialism and consumerism become increasingly dominant. This has an impact on changes in lifestyle and resource management, as well as on the role of women in society.

This shift also has an impact on social stratification, where economically successful migrant worker families gain a higher social status. It shows how changes in social values and norms can affect the social and economic structure in

society. In this context, socio-cultural changes and globalization play an important role in shaping people's cultural identity and sustainability, while posing challenges in maintaining local cultural values that are important for their cultural identity and sustainability.

Thus, changes in norms and values for overseas migration communities, including in villages, reflect the complex dynamics between socio-cultural changes and globalization. This shows the importance for communities to wisely and critically face these changes, taking the positive things gained from these changes, while maintaining and maintaining local cultural values that are important for their cultural identity and sustainability.

Changes in norms and values in the relationship between society and migrant families is a complex and gradual process that is driven by economic factors which cause increased migration of female workers to work as migrants abroad, having a major influence on norms and values in society and families. The complexity and dynamics of the process of changing norms and values in the context of migrant community and family relations, which is driven by economic factors, especially the increasing migration of female workers to work as migrants abroad. These changes have a major impact on norms and values in society and families, showing how the economy influences and causes social and cultural change.

Changes in norms and values in the context of female labor migration are a significant and ongoing phenomenon. The migration of female workers abroad, which is influenced by economic factors such as economic instability, limited job opportunities in cities, and the possibility of earning higher incomes abroad, changes lifestyle patterns, resource management, and social dynamics in society and family.

Economic factors as the main cause of female labor migration abroad show how the economy influences and causes social and cultural changes. In this case, the economy acts as a catalyst for social change, where traditional norms and values that previously dominated, such as the family's obligation to look after the household and manage resources, begin to be displaced by the needs of a more dynamic and competitive economy.

These changes also have an impact on women's roles and identities in society and the family. With the increasing number of women working as migrants abroad, women in communities and families are starting to take a more active role in the economy, including seeking additional income, managing family finances, and making decisions that affect the family. Thus changes in norms and values reflect complex and ongoing social and cultural dynamics, where economics plays an important role in influencing and causing change. This shows the importance of understanding and analyzing how the economy influences norms and values in society and families, as well as the importance of finding solutions that consider the balance between economic needs and the maintenance of local cultural values.

As in the efforts of the migrant worker's family, "Remitan" sent by migrant workers improves the standard of living of families and communities in villages. This can encourage changes in values and lifestyle. Dependence on remittances can make society and families more materialistic and consumptive. Remittances sent by migrant workers can influence changes in values and lifestyle in families and village communities. Remittances, or money transfers sent by migrant workers to Indonesia, are a significant source of income for families and communities in their villages of origin. This has a strong impact on their standard of living, including economic, social and cultural aspects.

Economic growth brought by remittances can encourage changes in values and lifestyles that are more materialistic and consumerist. This reflects how remittances not only improve the economic conditions of families, but also influence consumption patterns and values in society and families. For example, in Deyeng Village, many migrant worker families use remittances for home renovations and family consumption needs, showing how remittances can influence changes in local lifestyles and values.

However, dependence on remittances can also create challenges and risks, such as incurring debt or economic instability. As stated by Mr. Sudono, most migrant workers choose to become migrant workers because they have debts that they cannot pay off from their income in Indonesia. This shows how remittances, although offering an economic solution, can also create economic instability if not managed wisely.

Apart from that, remittances can also influence the use of resources in society and families. For example, purchasing land or rice fields with remittances shows how remittances can be used for long-term, sustainable investment, such as in the case of using remittances to open a dairy business. This reflects how remittances can influence changes in the economic and social structure of society.

So, remittances from migrant workers have a significant impact on the standard of living of families and communities in villages, including changes in values and lifestyle. Although remittances provide an economic solution, it is important to understand how the use and management of remittances can affect the economic and social welfare of communities and families. Efforts to manage remittances wisely and responsibly can be the key to reducing risks and utilizing the potential of remittances for the economic and social welfare of society.

The importance of adaptation in facing changes that occur in migrant communities and families. This adaptation is not only related to the economic and social changes brought by migration, but also to the cultural changes and values that migrant workers bring to their families and communities. The following are several factors that influence the ease or difficulty of this adaptation process: first, Openness to change: The openness of society and families to change reflects the extent to which they are ready and able to accept new changes. Communities that are more open to change tend to find it easier to accept and adapt to changes that occur, including changes brought by migrant workers. This includes openness to new values, lifestyles and different consumption patterns. Second, the strength of local values and traditions: Strong local values and traditions can function as a barrier to change. Communities and families that are strongly tied to local values and traditions may have more difficulty accepting and adapting to the changes brought by migrant workers. This shows the importance of maintaining a balance between maintaining local values that are important for cultural identity and sustainability, while accepting and adapting to the changes brought by globalization. Third, support from the government and social organizations: Support from the government and social organizations can play an important role in helping communities and families in the adaptation process. The government can provide policies and programs that support adaptation, such as education and training, as well as economic support for migrant families. Social organizations can also provide the assistance and information needed to help communities and families face the challenges brought by change.

This adaptation process reflects the complex dynamics between social and economic changes and local values and traditions. Although change can bring economic and social benefits, it is important for migrant communities and families to find a balance between accepting new changes and maintaining local values that are important for their cultural identity and continuity. By overcoming challenges and leveraging existing supports, migrant communities and families can adapt to change and harness the potential that migration brings to improve their economic and social well-being.

The process of changing norms and values in the relationship between society and migrant families reflects complex dynamics involving various social, economic and cultural aspects. These changes do not only occur in individual contexts, but also affect the social and economic structure of society as a whole. In this context, joint efforts from the government and society are important to maximize the positive impacts of these changes and minimize the negative impacts that may arise.

Governments have an important role to play in facilitating this change through supportive policies, including inclusive and fair migration policies, as well as education and training programs designed to increase migrants' skills and awareness. The government can also support the formation of communities that support migrants, where the community functions as an extended family, providing support in a new culture, protecting and maintaining local culture.

Society also plays an important role in this adaptation process. Societies that are more open to change, have strong local values and traditions, and receive support from the government and social organizations tend to adapt more easily to the changes brought by migrants. This includes adjusting consumption patterns, lifestyles and social values to reflect current social and economic changes.

In addition, intercultural collaboration is key in overcoming the challenges faced by migrant communities and families. Intercultural collaboration involves understanding and respecting cultural differences, as well as working together to create an environment that supports social and economic change. In this context, the formation of a multicultural community that supports and facilitates intercultural collaboration is one way to achieve this goal. Thus, the process of changing norms and values in the relationship between society and migrant families requires joint efforts from the government, society and social organizations. Through intercultural collaboration and supportive policy support, it is hoped that we can maximize the positive impacts of these changes and minimize the negative impacts, thereby creating a more inclusive and fair environment for all members of society.

Changes in norms and values in the relationship between the community and migrant families in the villages of Donomulyo District reflect complex dynamics involving positive and negative impacts on the economic, social and cultural welfare of the community. These positive impacts include improving the standard of living of families and communities through remittances from migrant workers, which provide access to better education, health and infrastructure. Apart from that, remittances also provide opportunities for women to get better education and jobs, as well as introducing new culture and values from the country of migration destination.

However, negative impacts also include weakening family and community relationships, the emergence of social problems such as infidelity, domestic violence and drug abuse, as well as the loss of local cultural values and traditions. When migrant workers live abroad, previously strong and bonded family relationships can weaken, due to distance and difficulties in communication. The negative impacts of migration, such as infidelity, domestic violence (suspected rat poisoning), and drug abuse, can increase social problems in communities and families, which in turn can affect social and economic stability. The process of adaptation and assimilation of foreign culture can reduce appreciation and observation of local cultural values and traditions, which can affect the identity and sustainability of a community's culture.

In this context, it is important for the government and society to take advantage of the positive impacts of migration and overcome the negative impacts that may arise. This includes developing inclusive and equitable migration policies, as well as social support programs to assist migrant families and strengthen family and community ties. Apart from that, education and training about local cultural values and traditions are also important to maintain and enrich the community's cultural identity.

The process of changing norms and values in the relationship between society and migrant families in the villages of Donomulyo District, especially around Indonesian Migrant Workers (TKI), reflects complex and ongoing dynamics. This change did not occur instantly, but rather through a series of gradual social, economic and cultural changes. To maximize the positive impacts of these changes, such as improving the quality of life, educational opportunities and better jobs, as well as introducing new values from foreign cultures, joint efforts from the government and society are needed. Governments can play an important role in developing policies that support migration, including education and training programs, as well as social support for migrant families. Communities, on the other hand, can support this process by creating an environment that supports and accepts new changes, as well as maintaining important local values and traditions.

The strong social network pattern around migrant workers in Donomulyo District is an important factor in facilitating the adaptation process and maximizing the positive impact of migration. This network includes financial and emotional support provided to families and communities, enabling them to face the challenges presented by migration. Financial support, such as remittances from migrant workers, can help families improve their economic conditions and increase access to education and health. Meanwhile, emotional support, including moral and psychological support, can help families overcome stress and difficulties that arise due to social and economic changes.

This networking pattern also helps in maintaining local values and traditions, as well as reducing the negative impacts of migration, such as weakening family and community ties, social problems, and the loss of local cultural values and traditions. Through strong social networks, families and communities can support each other in facing challenges, maintain local values, and create a supportive environment for all members of society.

Overall, changes in norms and values in the relationship between the community and migrant families in Donomulyo District reflect the importance of cooperation between the government, community and TKI in maximizing the positive impacts of migration and minimizing the negative impacts. Through joint efforts and strong social support, it is hoped to create a supportive environment for all members of society, allowing them to adapt to change and exploit the potential brought by migration to improve their economic, social and cultural well-being.

The pattern of social networks between close-knit neighbors, especially in the context of mutual cooperation and social assistance, reflects strong and supportive community dynamics. In societies like the one described, neighbors often help each other in everyday life, including taking care of the home and family when one family member works abroad. This shows how mutual cooperation, a cultural value that supports cooperation and helping each other, is still an integral part of people's lives.

Communal cooperation, which means working together to achieve a common goal, is the basis of strong social networking patterns. This includes not only help in terms of physical mutual assistance, such as helping with home or family management, but also emotional and moral help, such as providing support when facing challenges or difficulties. This networking pattern not only supports migrant working families, but also becomes a mechanism for maintaining balance and prosperity in society as a whole.

In the context of migration, strong social network patterns between neighbors are very important. They provide financial and emotional support to families experiencing the impact of the migration of their family members. Financial support, such as remittances, can help families improve their economic conditions and improve their quality of life. Meanwhile, emotional support can help families cope with the stress and difficulties that arise from the social and economic changes brought by migration.

This social networking pattern also reflects the importance of local cultural values and traditions in maintaining prosperity and balance in society. Values such as mutual cooperation and togetherness enable communities to support each other in facing challenges and create a supportive environment for all members of society. It shows how communities can maintain local cultural values and traditions while accepting and adapting to the changes brought by migration.

Overall, the pattern of social networks between close-knit neighbors in the context of mutual cooperation and social assistance reflects the strength and uniqueness of mutually supportive communities. It shows how societies can leverage social advantages to overcome challenges and improve their economic, social, and cultural well-being.

At the community level in Donomulyo District, people are members of various social groups that strengthen solidarity and mutual support between community members. These groups include mothers' groups, sports groups, and religious groups, each of which has different goals and focuses but all of which contribute to the overall well-being and balance of the community. This networking pattern creates a supportive environment, where people can help and support each other in various aspects of life.

TKI and their families, in particular, often form social networks with other TKI and their families. This network not only helps in terms of financial support, through remittances, but also in terms of moral and emotional support. Migrant workers and their families can share experiences, provide moral support, and collaborate in various activities related to their life abroad. This creates strong and supportive connections between migrant workers and their families, as well as between different migrant workers, which strengthens solidarity and social support within the community.

These groups also play an important role in the management and distribution of resources and support received from migrant workers, including remittances. They can facilitate the use of these resources for mutual benefit, such as the development of infrastructure, education, and health, which improve the economic, social, and cultural well-being of communities. In addition, these groups also play a role in maintaining local values and traditions, as well as integrating migrant workers and their families into the social and economic structure of the existing community.

This strong social networking pattern shows how the community in Donomulyo District is able to create and maintain a supportive and supportive environment, where all community members, including migrant workers and their families, can adapt to change and improve their well-being simultaneously. It reflects the strength and uniqueness of communities supporting each other and working together to overcome challenges and exploit the potential brought by migration and social and economic change.

Analysis of the social network patterns of the community and families around Indonesian Workers (TKI) in Donomulyo District shows that there is a strong and dynamic interaction pattern, which covers various aspects of life, from the family, neighbors, community, to other TKI and other related parties. This pattern not only strengthens solidarity between community members, but also becomes an important foundation in maintaining community welfare amidst the dynamics of the existence of migrant workers.

This social network pattern reflects the complexity of social interactions between individuals and groups in society, as explained by Soekanto (2002), where social interactions become a stimulus or stimulus for the actions of other individuals who are partners. This interaction includes cooperation, competition, and even conflict, all of which influence the behavior and interests of each individual or group in society. In the context of migrant workers, these social networks play an important role in creating a supportive support environment, where migrant workers and their

families can share experiences, provide moral support, and collaborate in various activities related to their life abroad. This not only supports migrant workers and their families, but also strengthens the economic, social and cultural well-being of the community as a whole.

This networking pattern also reflects the importance of cooperation in maintaining the welfare of society, where cooperation arises when there is an awareness that people have the same interests and have sufficient knowledge and education to fulfill these interests. In the context of TKI, this collaboration includes the use of resources received from remittances for mutual benefits, such as the development of infrastructure, education and health, which improve the economic, social and cultural welfare of the community.

Overall, the pattern of strong social networks between migrant workers and the community in Donomulyo District reflects the strength and uniqueness of a community that supports each other and works together to overcome challenges and exploit the potential brought by migration and social and economic change. This shows how society can maintain solidarity and prosperity amidst the dynamics of the existence of migrant workers, through cooperation and strong social support.

Family and community networks have an important role in ensuring that the rights of children in the families of Indonesian Migrant Workers (TKI) in Donomulyo District can be fulfilled. The level of community participation and involvement in fulfilling children's rights can vary, influenced by various factors such as awareness of children's rights, access to resources, and support from the government and related institutions.

High awareness of children's rights can be a major catalyst in increasing community participation and involvement. When the community understands the importance of supporting the fulfillment of children's rights, they tend to be more involved in efforts to fulfill those rights, either through education, counseling or community empowerment. Education and counseling can help the community understand children's rights, how to support them, and the importance of active participation in fulfilling these rights. Community empowerment, on the other hand, can provide the capabilities and resources needed to fulfill children's rights, such as access to quality education, health, and quality educational services.

Access to resources is also an important factor in increasing community participation and involvement. These resources can cover a variety of aspects, such as access to educational facilities, health and social services, all of which are important to ensure that children's rights are met. Support from the government and related institutions is also very important, because they can provide policies and programs that support the fulfillment of children's rights, as well as provide the necessary resources and support.

Increasing access to resources that support participation-based fulfillment of children's rights can be an effective way to increase levels of community participation and involvement. This includes using existing resources more efficiently and effectively, as well as developing and implementing policies and programs that support community participation in fulfilling children's rights. So, family and community networks, with factors such as awareness of children's rights, access to resources, and support from the government and related institutions, play an important role in ensuring that the rights of children in migrant worker families in Donomulyo District can be fulfilled. Through approaches to education, counseling, community empowerment, and increasing access to resources that support participation-based fulfillment of children's rights, communities can contribute significantly to ensuring children's welfare and rights.

4.3. The role of social capital and social institutions in parenting aIndonesian Migrant Workers in Donomulyo District, Malang Regency

Community and family social capital in Donomulyo District, Malang Regency, shows that in the context of fulfilling children's rights, this modality is often related to social norms and institutions which are limited to unsustainable formalities or limited to physical fulfillment without paying attention to psychological aspects. Social capital, as explained by Usman (2008), is an alternative form of other modalities such as economic capital, cultural capital and human capital, with a focus on the use of social relations to obtain economic and social benefits. In the context of fulfilling children's rights, social capital can be defined as the use of social relationships, values, social networks and beliefs to support the fulfillment of children's rights. However, the limitations faced include an approach that is limited to formalities or physical fulfillment without paying attention to psychological aspects, which is the

main challenge in ensuring that children's rights are fulfilled holistically and taking into account children's emotional and psychological needs.

This shows the importance of developing a more comprehensive approach to fulfilling children's rights, which does not only pay attention to physical needs but also takes into account the psychological and emotional aspects of children. This approach can involve educational approaches, counseling, community empowerment, as well as increasing access to resources that support the fulfillment of children's rights based on participation. This approach allows communities and families to be more active in fulfilling children's rights, through the use of social capital to create a supportive environment, such as strong social networks and available resources to support children's welfare. So social capital acts as concrete capital, where individuals or groups are able to utilize social relations to obtain economic benefits and social benefits, including in the context of fulfilling children's rights. The development of inclusive and sustainable social capital in this context can be a useful framework for achieving children's welfare, as well as strengthening balance and prosperity in society.

Social institutions, such as educational, religious and cultural institutions, play an important role as social capital for the families of Indonesian Migrant Workers (TKI) in fulfilling children's rights. Social capital, here, refers to the use of social relationships, values, social networks and beliefs to support the fulfillment of children's rights. Educational institutions, for example, are a very valuable resource in providing access to good education for the children of migrant workers. A good education not only prepares children for the future, but also provides an environment that supports their emotional and psychological development.

Religious institutions also have a significant role in providing moral and spiritual support for migrant workers' families. This moral and spiritual support not only helps in meeting children's emotional and psychological needs, but also creates a supportive environment for children's growth and development. Religion can be a means of teaching values such as compassion, kindness and concern for others, which are important aspects in fulfilling children's rights.

Cultural institutions, as part of social institutions, also play a role in maintaining and enriching the cultural identity of society, including the families of migrant workers. Through cultural activities and events, children can be taught about the traditions, values and history of their community, which is an effective way to strengthen identity and awareness of local culture.

These social institutions not only include formal aspects such as education and religion, but also informal aspects such as community, family and friends. The interactions and relationships built through these social institutions can be a very valuable resource for migrant worker families in fulfilling children's rights, by providing emotional, moral and social support that cannot be obtained from formal resources alone.

Overall, social institutions such as educational, religious and cultural institutions are important social capital for migrant worker families in fulfilling children's rights. Through this approach, TKI families can get more comprehensive and diverse support, which not only meets the child's physical needs, but also pays attention to their emotional, moral and spiritual needs.

The interaction between the community and the children of migrant workers in Donomulyo District, Malang Regency, provides an in-depth look at the social dynamics that occur in the area. On the one hand, the people of Donomulyo may have a sympathetic attitude towards the children of migrant workers, considering that many of them have family members or neighbors who work outside the area. However, this attitude of sympathy is often not reflected in real behavior, and the children of migrant workers often still experience discriminatory treatment or feel marginalized by the local community.

A deeper understanding of these social dynamics is important to understand how children of migrant workers adapt to their social environment. Based on research in Purwodadi Village, Donomulyo District, many children lack learning in their families and face difficult conditions when their parents often quarrel or even divorce. This shows how the children of migrant workers are often in unstable positions, which affects their overall well-being. Apart from that, the fairly high divorce rate in migrant worker families is also a factor that influences children's welfare. This shows how children of migrant workers may face family instability that often affects the quality of their care. In the context of this research, interactions between the community and the children of migrant workers not only include actual behavior but also perceptions and views of the community towards these children. A deeper understanding of

these social dynamics is important to identify and overcome barriers to caring for the children of migrant workers, and to ensure that they receive the support they need to face the challenges they face.

Overall, interactions between the community and the children of migrant workers in Donomulyo District show the importance of a deeper understanding of the social dynamics that occur in the area. This includes recognition of society's sympathetic attitudes, as well as an understanding of how the children of migrant workers adapt to the social and economic conditions they face.

Parents of the children of migrant workers often experience difficulties in interacting with the local community in Donomulyo District, Malang Regency, who have different thought patterns and cultural values. These difficulties can arise from differences in social norms, understanding of gender, and other aspects that reflect local culture. On the other hand, the people of Donomulyo may have a sympathetic attitude towards the children of migrant workers, considering that many of them have family members or neighbors who work outside the area. However, this sympathetic attitude is not always reflected in real behavior, and the children of migrant workers often still experience discriminatory treatment or feel marginalized by the local community.

Differences in social norms and cultural values between the parents of migrant workers and the local community can cause difficulties in understanding and accepting different behavior and values. This can include differences in views on gender, education, and culture, which can influence how migrant worker parents care for their children and how they interact with local society.

On the one hand, there is awareness that the children of migrant workers have the right to receive a proper education and a supportive environment, as explained in the case study in Donomulyo District. However, the implementation of policies and programs that support children's rights is still far from ideal, especially in the context of care that pays attention to children's emotional and psychological needs. Apart from that, there are also challenges in understanding and adapting to the patriarchal social norms that apply in Donomulyo, which can make it difficult for parents of migrant workers to integrate into local society. This shows the importance of education and outreach that includes an understanding of local social norms and cultural values, as well as the development of effective communication and negotiation skills, to facilitate harmonious interactions between migrant worker parents and the local community.

Overall, interactions between parents of migrant workers and the local community in Donomulyo District show the importance of a deeper understanding of local social and cultural dynamics, as well as the importance of efforts to create a supportive environment for the children of migrant workers. This includes recognizing the community's sympathetic attitude, as well as efforts to overcome barriers to caring for the children of migrant workers, and ensuring that they receive the support they need to face the challenges they face.

Social interactions between the families of Indonesian Migrant Workers (TKI) are often limited to material aspects, reflecting a focus on the use of economic resources to meet children's basic needs. However, in the context of Donomulyo District, Malang Regency, fulfilling children's basic rights involves various elements such as families, communities and other related parties, who support each other and work together to ensure that children's basic needs are met. This interaction is not only limited to formal communication, but also includes more in-depth and supportive informal communication between families and communities.

Stereotypes and materialistic culture in society often become obstacles in fulfilling children's basic rights. These stereotypes can hinder deep and supportive communication between families and communities, because they are often tied to views and behaviors that society considers "normal" or "known." This can result in difficulties in understanding and respecting children's basic needs and rights which are not limited to material aspects only.

To overcome these obstacles, it is important for TKI families and the community in Donomulyo District to strengthen in-depth and supportive communication, which involves a deeper understanding of children's basic rights and how they can be fulfilled. This can be achieved through outreach, education and the development of effective communication skills, which can help reduce cultural stereotypes and materialism, as well as increase awareness of the importance of in-depth and supportive communication in fulfilling children's basic rights. Apart from that, developing policies and programs that support the participation of families, communities and other related parties in fulfilling children's basic rights is also important. This can include child education, health and welfare programs,

which can facilitate access to resources necessary to fulfill children's basic rights, as well as strengthen supportive social networks.

So, in the context of Donomulyo District, Malang Regency, it is important for TKI families and the community to strengthen in-depth and supportive communication, as well as overcome stereotypical and materialistic cultural barriers, to ensure that children's basic rights are fulfilled in a holistic and supportive manner. This includes recognition of children's needs which are not limited to material aspects, as well as the development of policies and programs that support the fulfillment of children's basic rights.

Table 1. Existing Model Research Results

NO	FORMULATION OF THE PROBLEM	RESEARCH FOCUS AND INDICATORS	DATA	FINDINGS	MINOR PROPOSITION	MAJOR PROPOSITION	
1	What is the social system for parenting children from families who are migrant workers/TKI?	Norms in migrant worker families and trust in children and family members					
		Norm	What underlies the norms for the attitudes and behavior of migrant worker families	Finding 1, poor families are resistant to experiencing social change. Finding 2, there is cultural acculturation and the order of social norms that change the social and cultural institutions of patron clients. Finding 3, the smallest social institution, namely the family, experiences cultural acculturation and cultural conflict. Finding 4, materialistic thinking in the existence of family stratification in society. Finding 5, promiscuity for TKI children. Finding 6, consumerist culture for families of migrant workers/TKI. Finding 7, the parenting style of the children of TKI workers is transactional or due to financial donations from the parents of TKI workers. Finding 8, women's opportunities for migrant workers are wider. Finding 9, stereotypical gender-based community participation, Finding 10, inequality in the roles of husband and wife in their responsibilities as head of the family. Finding 11, decision making by women. Finding 12, neglect and neglect of children's rights by parents. Finding 13, transfer of child custody rights to those closest to them	Proposition 1; The economic level of society is the main driving factor in choosing migrant workers abroad. Proposition 2, the high number of migrant workers attracted by women with low human resources has an impact on the acculturation of the destination country with the TKI's culture of origin. Proposition 3, changes in the wife's role in the family have an impact on the continuity of husband and wife communication relationships. Proposition 4, the role of parents is limited to material provision for children and ignores the psychological aspects of children of migrant workers. Proposition 5, the level of education and experience of parents, has an impact on family continuity and the pattern of fulfilling children's basic rights. Proposition 6. Substitute caregivers for the children of labor workers, namely grandparents and immediate family, are reciprocal for the benefit of parents and caregivers.	"Poverty conditions encourage the choice of migrant workers, horizontal conflicts are closed to the family and social environment, so to create social care for the children of migrant workers, it is necessary to strengthen Spiritual Capital in strengthening social capital. Bridging Social Capital and Bonding Social Capital which is oriented towards family actors. and society in the formation of child-friendly attitudes and behavior"	
2	What is the social system of the community and family in the environment of migrant workers in Donomulyo sub-district, Malang Regency	norms in society regarding the basic values of Children's Rights in TKI families, community social networks and community participation and involvement					
		Basic values in building community social networks and participation	What underlies community social networks and participation	Finding 14, changes in norms and values due to the profession of TKI migrant workers. Finding 15, materialistic thinking patterns cause cultural acculturation. Finding 16, Many women/housewives work with low human resources. Finding 17 Metrelism and	Proposition 6; changes in family culture have an impact on the culture in society which is more materialistic, Portion 7; the process of social interaction between family and society is compensatory and beneficial to parents, family and society.		

NO	FORMULATION OF THE PROBLEM	RESEARCH FOCUS AND INDICATORS	DATA	FINDINGS	MINOR PROPOSITION	MAJOR PROPOSITION
				<p>consumerism are becoming new patterns and characters for individuals. Finding 18, society measures stratification from materialistic aspects. Finding 19, large remittances become prestige. Finding 7, the divorce rate is high. Finding 20, Family and community networks have a pattern of levels of community participation and involvement in fulfilling children's rights. Finding 21, patterns of participation and society have focused on the rights to children's growth and development for migrant workers</p>	<p>Proposition 8, cultural acculturation becomes a social system and institution that triggers social conflict. Proposition 9, competition between TKI families is related to the amount of remittances sent and the facilities and infrastructure owned. Proposition 10, society will give negative labels and stereotypes to children whose family backgrounds have different behavior from their culture of origin. Proposition 11, some people with higher educational backgrounds will be kind and care about the rights of the children of migrant workers</p>	
3	Social capital of the community and families of TKI workers in Donomulyo District, Malang Regency	What constitutes Social capital	How to strengthen social norms in the social institutions of the majority migrant worker community	<p>Finding 22, changes in norms in the family have implications for norms and in society. Finding 23, the transformation of gender culture in society is still a transformation that gives rise to social conflict. Finding 24, the waning attitude of mutual cooperation and toposeliro in society is starting to erode. Finding 25, negative stigmatization for TKI families by communities with low human resources. Finding 26. The community assesses parents' behavior with the community based on local culture and customs. Finding 27. The choice of TKI migrant workers has a high work ethic and a culture of valuing family from material aspects. Finding 28, the networking patterns of TKI migrant workers and their families can form communalism on the basis of similar backgrounds.</p>	<p>proposition 13. Social changes originating from imitation of foreign culture are internalized in individuals and society which has an impact on social conflict. Proposition 14, the behavior of migrant workers becomes the basis for community feedback and forms new social institutions that place materialism and compensation. Proposition 15. Emerging communalism as a form of solidarity between workers and migrant worker families based on shared fate</p>	

5. CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusion

- 1) Donomulyo sub-district still has a strong Patronclient culture as a social system in culture and family governance including its role in fulfilling family needs. Patronclient culture in Donomulyo becomes a social problem when the economic conditions of the community are less prosperous amidst gender mainstreaming. With the culture of patron-client transformation in the midst of Gender Mainstreaming, a new social order is formed in society, namely that basic human needs, such as the need for food, shelter and security, play an important role for women

so that every family and even individual people in the Donomulyo sub-district think in such a way as to build family economic stability.

The emergence of an attitude of social change in the community of Donomulyo District, Malang Regency refers to the way individuals in the community are connected and related to other individuals, both from materialistic familial social ties and ties, consumerist attitudes and hedonistic-pragmatic currents.

- 2) Overseas migration also brings changes to social norms and values in villages as materialistic mindsets such as materialism and consumerist values increasingly dominate, and traditions of mutual cooperation and togetherness begin to fade in society, driven by economic factors that are in line with increasing migration. female workers to work as migrants abroad. Migrant communities and families are able to adapt to changes in local values in complex and gradual relations between communities and migrant families. Joint efforts from the government and society are needed to maximize the positive impacts and minimize the negative impacts.

Analysis of the social network patterns of communities and families around TKI in Donomulyo District shows that there is a strong pattern of interaction within the family, neighbors, community, as well as with other TKI and other related parties which must be strengthened in this network pattern which maintains solidarity and welfare of the community in the middle. dynamics of the existence of TKI. Through strengthening family and community networks, there is a pattern. The level of community participation and involvement in fulfilling children's rights in TKI families in Donomulyo District can vary depending on various factors such as awareness of children's rights, access to resources, as well as support from the government and institutions related to the level of participation and community involvement.

- 3) Community and family social capital in the context of Donomulyo subdistrict, Malang Regency is related to social norms and institutions in fulfilling children's rights, which are still limited to formalities that do not continue or are limited to physical fulfillment without any psychological aspects. So, strengthening aspects of social capital in terms of spiritualism which re-emphasizes local cultural values by respecting differences, kinship and high solidarity.

5.2. Suggestion

The research produced several findings regarding the strengthening of norms in the construction of social capital in the community of overseas migrant workers. In order to address the parenting patterns of children of migrant workers, this research produces the following suggestions:

- 1) Strengthening social capital must develop local culture, namely family values, kinship between family and community. So by strengthening this aspect of social capital, it will strengthen the cultural norms of local communities amidst globalization.
- 2) The role of social actors, local governments, educational institutions must be able to instill local values as local wisdom becomes the cultural roots and values of social life in rural communities, this is because in efforts to strengthen social capital amidst globalization which has consequences of cultural transformation, it will reduce resistance to cultural acculturation. massively and have anti-social impacts and horizontal conflict.

5.3. Theoretical Implications

This research uses Putnam's (2000) core theory of Social Capital, which emphasizes the importance of networks, norms and trust in societal productivity. Putnam (2000) identifies two main forms of social capital: Bonding Social Capital and Bridging Social Capital. Bonding Social Capital, explained by Putnam (1993; in Hendry, 2015), reflects the relationships and interactions between homogeneous group members, usually inward looking, which emphasizes the formation and maintenance of relationships between group members. In contrast, Bridging Social Capital, explained by Hasbullah (2006; in Hendry, 2015), reflects the relationships and interactions between different groups, usually outward looking, which emphasizes the formation and maintenance of relationships between groups. the.

In this context, Bonding Social Capital is identified as a typical characteristic of social capital, with a focus on the formation and maintenance of relationships between members of a homogeneous group. This shows the importance of understanding social construction and human interactions with their environment, which have the potential to influence society's productivity. Meanwhile, Bridging Social Capital, with a form of bridging social capital, reflects

groupings, groups, associations, or society in a modern form, which emphasizes the formation and maintenance of relationships between different groups.

The implication, in the context of this research, is that understanding Bonding Social Capital and Bridging Social Capital can provide in-depth insight into how social capital can influence community productivity and the fulfillment of children's basic rights. Social capital, through the establishment and maintenance of relationships between group members and between different groups, can provide a strong basis for the social and economic support necessary to meet children's basic needs.

Overall, Putnam's (2000) Social Capital theory highlights the importance of networks, norms, and trust in facilitating societal productivity and the fulfillment of children's basic rights. A deeper understanding of Bonding Social Capital and Bridging Social Capital can help in identifying and developing effective strategies to strengthen social capital and ensure that children's basic rights are met in a holistic and supportive manner.

The organizing principles adopted are based on universal principles of: (a) equality, (b) freedom, and (c) pluralistic and humanitarian values (humanity, openness and independence). From here, this approach is still unable to measure the problem of cultural acculturation in social construction, so spiritually based local wisdom is needed.

In this research, we identify significant differences between the norms and actions of people who have a high Human Resources (HR) background, who are able to adapt and look at the norms and actions of people who have a low Human Resources (HR) background, who clearly have difficulties in adapting. . The basic causes of changes in attitudes and actions of poor communities are always pragmatic, low in social awareness, pragmatism, compensation and transactional, thereby destroying the culture of rural communities which is full of mutual cooperation.

5.4. Practical Implications

In the context of this research, highlighting that conditions of poverty encourage the choice of migrant workers and create horizontal conflicts that are closed to the family and social environment, the practical implications of this major proposition emphasize the importance of strengthening Spiritual Capital in social capital, including Bridging Social Capital and Bonding Social Capital, to create social awareness for the children of migrant workers.

First, strengthening Spiritual Capital through Bridging Social Capital and Bonding Social Capital oriented towards family and community actors can help in forming attitudes and behavior that are more friendly towards children. Spiritual Capital, which includes values, faith, and beliefs, can be a strong foundation for developing deep and supportive relationships between families and communities. Bridging Social Capital, with a focus on establishing and maintaining relationships between different groups, can bridge differences and difficulties in adapting, while Bonding Social Capital, which emphasizes establishing and maintaining relationships between members of homogeneous groups, can increase awareness and support for children's needs.

Second, strengthening social capital includes the use of available economic and non-economic resources to support meeting children's needs, as well as developing the skills and abilities needed to meet these needs. This may include child education, health, and welfare programs, as well as the use of community and family resources to support child development.

Third, this effort can also reduce horizontal conflicts between migrant workers and their families, and create a more harmonious and supportive environment. By increasing social awareness and support for children, families and communities can more easily adapt to the social and economic conditions they face, and reduce difficulties in adapting.

So, overall the practical implications of the results of this research emphasize the importance of strengthening social capital and spiritual capital in the context of poverty and horizontal conflict for TKI/TKW, to create an environment that is more supportive and supports the fulfillment of the needs of the children of migrant workers.

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