

Communication on the Collective Care of Migrant Workers' Children

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Abstract. Child growth and development are preferably in the care of parents, especially mothers. However, such condition is not always available, especially for children whose mothers have to work abroad as migrant workers. Children who should be in the care of their mothers are forced to be cared for by other parties in the family. Family care for migrant workers' children is strongly influenced by the culture in which they live. Habits and uniqueness that come up in parenting will colour the collective parenting carried out by the family environment. This paper aims to analyze the role of the family in child care and the parenting culture established, as well as to build communication in the collective parenting of children. The research method used is Ethnography of communication to explore the culture that emerges in the upbringing process. The data collection technique used is observation and interviews with the families of migrant workers. The results of the study indicate that collective care for children whose mothers work as migrant workers requires the support and contribution of the extended family. Changes in parenting patterns occur from mothers to extended families, especially grandmother's parenting patterns.

Keywords: collective care, communication, ethnography of communication

Introduction

Raising a child is like caring for flowers in a garden. Taking care of them requires maximum effort so that they can grow up well and succeed in their lives. Truly, child-rearing is a daunting job and quite challenging since there are dangerous examples and attitudes exposed to children (McIntire, 1999). Ideally, the task of raising children (parenting) is the duty of both the father and mother. They are responsible for nurturing their children and providing them with proper education. Parents should care for and protect children from harm/danger, bolster their emotional and physical health, set and enforce boundaries to ensure their and others' safety, and optimize their potential by maximizing the opportunities

(Long, 1996). Parents should also embed positive values in children in order to make them persons with characters who are able to develop themselves (Triwardhani, 2015). One party in particular that plays an important and dominant role in child-rearing is the mother. It is an ideal condition that a mother always takes care of their children, but unfortunately, not all mothers can do that. It happens to mothers who work as migrant workers, where they have to spend most of their time working abroad.

For a woman, becoming a migrant worker is a tough decision since she has to leave her children for a long time. There are various reasons for migrant workers, especially women, to decide to work abroad. One of them is poverty and the difficulty of

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finding work in their own country. They are willing to take the risk of leaving and not taking care of their children because of the difficulty of the situation they have to deal with.

The length of time working abroad has an impact on the families left behind: economic problems and child care. Economic problems can be solved by good financial management, both for migrant workers and their families left behind in the country. Likewise, meeting the economic needs of the family as one of the goals of working overseas can be achieved by good financial management, especially for families living in the country. However, the issue of parenting is another consideration remembering that children must continue to grow and develop so that in the future they will become mature individuals as a result of good parenting. Children who are left behind by their mothers for working abroad should be able to adapt well to other family assistance. Unrelenting family assistance is needed so that children can continue to receive maximum care, even though not directly from their mothers.

Collective care for the children of migrant workers becomes an option when a mother decides to work abroad to meet the economic needs of the family so that she cannot carry out direct care for her children. This collective child care involves a nuclear family, namely the father who is supposed to be very close to the child, as well as other families such as grandmother, grandfather, and uncle or aunt (usually from the mother's side). In such conditions, the husband or father (and other relatives) take over the role of a mother as an educator for the children.

Collective parenting that involves a family as a unit plays a significant role. Families can be divided into two: nuclear family consists of father, mother, and children; and extended family comprises of grandmothers, grandfathers, and other relatives. In order for this collective care to be carried out properly, there must be coordination and effective communication within the family. In addition, families must be able to share roles so that when children have problems they know who to talk to. The closeness between family members makes children feel comfortable. Psychological conditions where there is open communication between parents and children, as well as mutual respect, will encourage children to grow and develop well. This collective parenting will

work well if each family member is willing to put aside small problems in order to keep a good relationship between them (Wood, 1997)

Children's growth and development are carried out through parenting, in which children will grow optimally through good parenting. Children have the right to get the best education and care (Mulyani et al., 2018). Children who do not receive direct care from their parents, especially mothers, need special attention regarding parenting. Children whose mothers work as migrant workers for quite some time (about three to five years) need care from others. This parenting task is usually left to the father, grandmother, grandfather, sister of mother or father, etc. Families around the children take care of them together. We often encounter this collective parenting in villages where many of the residents work abroad. Sometimes this collective parenting involves the closest neighbors who also watch over the children.

The above phenomenon also shows that the care of migrant workers' children by their families is strongly influenced by the culture in which they live. Habits and uniqueness that arise in parenting will color the collective parenting provided by the environment. The uniqueness of each region will give different colors to other regions.

Communication built-in collective care is also inseparable from the local cultural background. The way we talk, support, empathize, all are related to the cultural background that exists in a particular society. The discipline that is built will also differ according to the influence of local culture; some do it firmly, but some do it more persuasively. Communication skills are the ability to connect with other individuals, where he/she can learn from criticism, face ambiguity, and remain calm in an uncomfortable and tense situation (Alavi & Mahbob, 2017).

Building communication in the collective care of children is crucial. It is important to build the values for society through social innovation by building communication in caring for migrant worker children. (Cels et al., 2012) This is about how the characters in the children's family environment play a role and communicate daily. The existence of different roles and the necessity to be able to adapt to the needs and conditions of children is not an easy thing to do. Families should be

able to make children feel comfortable and let them grow normally as in the care of their mothers.

Cultural-based parenting values in child care include building effective communication among the key parenting actors involved, namely father, grandfather, grandmother, aunts (mother's siblings), and the nearest neighbors. The ethnography of communication is an approach to read the values built in the interactions between actors in parenting. Communication is believed to be a channel for establishing mutual understanding between actors to develop certain knowledge to have social added value (Rogers, 1983).

There are several objectives to be achieved in this study, namely to analyze the role of the family in parenting communication for children, analyze the parenting culture built, and develop communication patterns in collective care for children.

This paper was developed by applying the theory of Ethnography of Communication. Ethnography of communication views that personal/individual communication will be influenced and regulated by sociocultural rules from which he/she comes from and in what place he/she communicates. Ethnography of communication regards communication behavior as behavior that is born from the integration of three skills possessed by individuals as social beings: linguistics, interaction, and culture which are called communication competencies.

Research on migrant workers was also conducted by the Smeru Research Institute on *The Welfare of Poor Children Left by Their Mothers Who Become Migrant Workers* (Smeru 2019) in Lombok Tengah (Central Lombok) Regency and Banyumas Regency. The results of this study reveal that the impact of mother and child separation is the lack of physical and emotional closeness. Mother-child closeness is built through interactions in everyday life since the child was a baby and it continues in various daily activities carried out together. For children whose mothers are migrant workers, the limitations of physical and emotional encounters will affect the closeness of mothers and children. However, some children can still establish their emotional abilities well because they are surrounded by people who care for them, either their closest family or the surrounding environment (nearest neighbors).

Communication within the family becomes the ultimate means of dealing with various problems that emerged. However, the limitations of media owned and used become obstacles faced by families living in villages when they want to communicate. This is where the village government plays a role in helping to provide media facilities to support communication between families and migrant workers (Rizky et al., 2019).

The results of the International Journal of Law Government and Communication research on *Parenting for Left-Behind Children in Migrant Worker Families in Jawa Barat (West Java)* generated several types of parenting. The first pattern illustrates that parenting is the responsibility of all family members. Children who are left behind by their mothers of migrant workers will spend a lot of their daily time with their father, grandmother, or mother's siblings (aunts), thus the parenting process will continue to occur. It happens because migrant workers live not far from their extended family so that the children remain in the same environment, even without the presence of their mother. The second type describes the parenting carried out by the father and his extended family, which means that children can still be close to their father (Mulyana et al., 2019).

This research analyses the interactions between elements involved in collective parenting (fathers, grandfathers, grandmothers, aunts, and the nearest neighbors) and the children in their care. These key actors communicate by translating culturally-based parenting values into child-rearing. The communication is carried out through an interpretative process that is accepted by the children, which then forms an understanding of the values being taught. In order to reach the maximum result, the involvement of these parties in child care needs to be managed well.

Communication in the family as a form of parenting uses an interpersonal approach. Communication can run effectively by applying the principles of communication. Children are not the objects in communication. They must be seen as unique individuals, different from one another so that adults should be able to understand them before communicating. There are various characteristics of interpersonal communication that encourage effective communication between parents

and children.

In interpersonal communication, the communication principles that can be developed to support more effective communication are building *openness*, putting ourselves in the child's position by applying the principle of *empathy*, providing support (*supportiveness*), building positive feelings (*positiveness*), and being equal to children (*equality*) (Devito, 2017). These communication principles must be developed to improve the quality of communication and interpersonal relationships among communicators. Effective communication needs to be established through openness, empathy, support, positive thinking, and equality (Sembiring & Purba, 2019).

Building openness in communication begins with opening up and looking at the other person objectively. Openness here means that each actor of interpersonal communication responds objectively to the message or stimulus conveyed. Being open includes the ability to express all thoughts, ideas, and feelings and to accept criticism, ideas, and experiences of others. Open people try to be tolerant of what other people do, even if sometimes it doesn't live up to their expectations.

An open attitude is very important for the parties communicating. (Devito, 2017) suggests that the quality of openness is determined by various factors. The first openness is with whom we communicate. There needs to be a willingness in openness so that each communicator can react honestly in receiving stimuli or responding. The next aspect is the ability to convey and express the feelings you have. Openness in this sense is acknowledging that the feelings and thoughts expressed are our own. In addition, the person who conveys something must be responsible for what he/she conveys.

In collective care, other family members who will replace the role of the mother must first be open to the children. This attitude of mutual openness will foster children's trust in their caregivers, which in turn help to establish effective communication.

In addition to openness, the ability to empathize is also crucial in communication. Empathy is the ability to be in someone else's shoes and to feel what the other person is feeling. This kind of attitude should be possessed by grandmothers, grandfathers, or aunts in raising children as a substitute

for their biological mother, which is to empathize with children's feelings at that time. With empathy, it will be easier for family members or caregivers to understand the children's feelings so that they can direct them according to their potentials.

Openness and empathy will establish more effective communication. However, children under collective care need support in parenting. Interpersonal communication relationships will be effective if there is support among communicators. This is because open and empathetic communication cannot survive in an unsupportive atmosphere. If one party is open, it will encourage the other party to be open. This will contribute to the development of intimacy (Mackey et al., 2000).

Supportive attitude or *Supportiveness* will reduce defensiveness in communication. A defensive attitude means not accepting, dishonest, and not empathetic that will hinder communication. When someone is not receptive, he will tend to protect himself from threats and lose the desire to be able to understand the message conveyed. With mutual support in interpersonal communication, each communicator will not be afraid to express his thoughts.

Family members as caregivers should provide full support for the children. Children need this support to feel comfortable and psychologically free. With this support, children will not be afraid to express their feelings and thoughts; they are easier to open up so that it is also easier for the caregivers to direct children according to their potential.

The first aspect of a positive attitude occurs in interpersonal communication, which is able to move positively the people with whom we interact. The positive attitude that we maintain and present in the communication process is also the delivery of a positive attitude owned by others. While the second aspect is the existence of positive feelings for general communication situations since it is significant to create effective interactions. When both parties have a positive attitude, the communication will run pleasantly because the communicating party enjoys the communication process.

Positive feelings can drive or move a person. Mobilizing is an important point of transactional analysis and human interaction in general. When we move other people,

both positively and negatively, we treat them as human beings. Motivating others can be done through various efforts, for example, delivering various messages verbally through good words, motivating so as to encourage someone to smile, be excited, and feel happy. Nonverbal messages with various meanings have considerable power to build a positive attitude in someone. This positive attitude is important for effective interaction that can create a pleasant communication climate between parents or caregivers and children in their care.

Other motives that make interpersonal communication exist are to build affection or care, build a relaxed atmosphere, exercise control with specific topics, and share feelings with others (U. N. et al., 2019) In addition, building equality will also encourage children to dare to have an opinion, express their thoughts, be creative with their ideas, and even deliver criticism. Equality encourages adults to think that children are not helpless human beings; on the contrary, they should encourage children to bring out their various abilities. Despite the existence of inequalities, interpersonal communication will be more effective when it is conducted in an equal atmosphere. Equality in the context of parental or caregivers communication with children is indicated by positive appreciation from both parties.

From the description above, it can be concluded that studying and applying the characteristics of the effectiveness of interpersonal communication will create more effective communication in providing direction to children to enhance their potential, especially in developing positive characteristics. Differences in communication climate are linked to the marked differences in parents' motives for talking with their children (Barbato et al., 2003).

Parenting does not treat children as objects. Children are unique figures, and each of them has different potential. Orienting to the potential of a child is a wise way of parenting since every individual surely has potential in him/her. Unfortunately, many people are not aware of this which results in a lot of potential being overlooked. Self-potential is the ability/competence a person has but has not been developed to the fullest; even many have never been developed. Potential can be referred to as a hidden strength, energy, or the ability owned but has not been used optimally. Self-potential

referred to here is a hidden strength in the form of physical, character, talent, interest, intelligence, and values that are contained within but have not been utilized and managed.

Children are born with their potentials and talents. In educating children, the development of their potential should become the focus of attention. If we pay close attention to them, we will find out that every child tends to like something or be good at a certain field. Communication in collective parenting includes helping children to develop their talents. Providing psychological and real support will greatly help the development of children's potential and is one of the ways to develop children's talents.

Children's potential will develop with the help of the surrounding environment. For this reason, it is very important to build a conducive environment so that children can grow up well and develop their potentials. The potentials of children can develop through effective communication, including through collective parenting carried out in a supportive family environment.

Children's great potential will develop in the right upbringing. Children have many things that can be developed from within. Knowing ways to develop children's potential is very important. Building effective communication by applying the principles of communication can bring out the potential in children. This kind of guidance needs to be given to children through parenting because they still really need guidance and assistance from adults or their families.

Research Methodology

This research will develop communication patterns in the collective care of children with local cultural backgrounds. The research method used is Ethnography of communication to explore the emerging culture in the collective upbringing. Data collection techniques used are observation and interviews with informants, namely families whose members become migrant workers and have children who are still in the age of care.

This research is conducted using the Ethnography of communication approach by tracking communication patterns that emerged from the interactions of actors in a

community group. The ethnographic context shows that communication ethnography can explore phenomena, imply a signified meaning in the communication process, each of which has a different character (Untari et al., 2019)

To map communication patterns of culturally based collective care for children, this study traces the interactions between father, grandfather, grandmother, or other family members and children in parenting activities in the cases being studied. Communication activities are also viewed as a circular process and are influenced by sociocultural environments in which communication takes place so that the communication process in communication ethnographic involves the social and cultural aspects of communication participants (Kuswarno, 2011).

The stages in this research are as follows: mapping the communication events that occur in childcare activities, analyzing the role of family members in collective parenting, analyzing the entrepreneurial culture built in the collective parenting process and developing communication patterns in the culture of collective care for children.

This research is expected to be able

to contribute to establishing a culture of collective parenting. Communication is believed to be a channel for creating mutual understanding between actors in building a culture of parenting. The subjects in this study are actors in collective care for children, namely family members such as father, grandfather, grandmother, and others. Families selected as case studies are families with migrant workers' mothers and have children in care.

The location chosen for this study is Cianjur Regency as one of the areas with a fairly high rate of sending migrant workers in Jawa Barat (West Java). Cianjur is chosen by various considerations. According to data from BNP2TKI in 2018, Cianjur Regency is included in an area with quite a large number of sending workers abroad and ranks sixth compared to other regions in Jawa Barat Province. Cianjur sent 1,975 workers abroad. Countries with the most worker destinations are Malaysia, Taiwan, Hong Kong, Singapore, and Saudi Arabia (BNP2TKI, 2018) Jawa Barat Province is also a fairly large area in sending workers abroad for as many as 50,756 workers.

Based on the chart 1, parenting communication patterns in children as a result of this study are developed in four

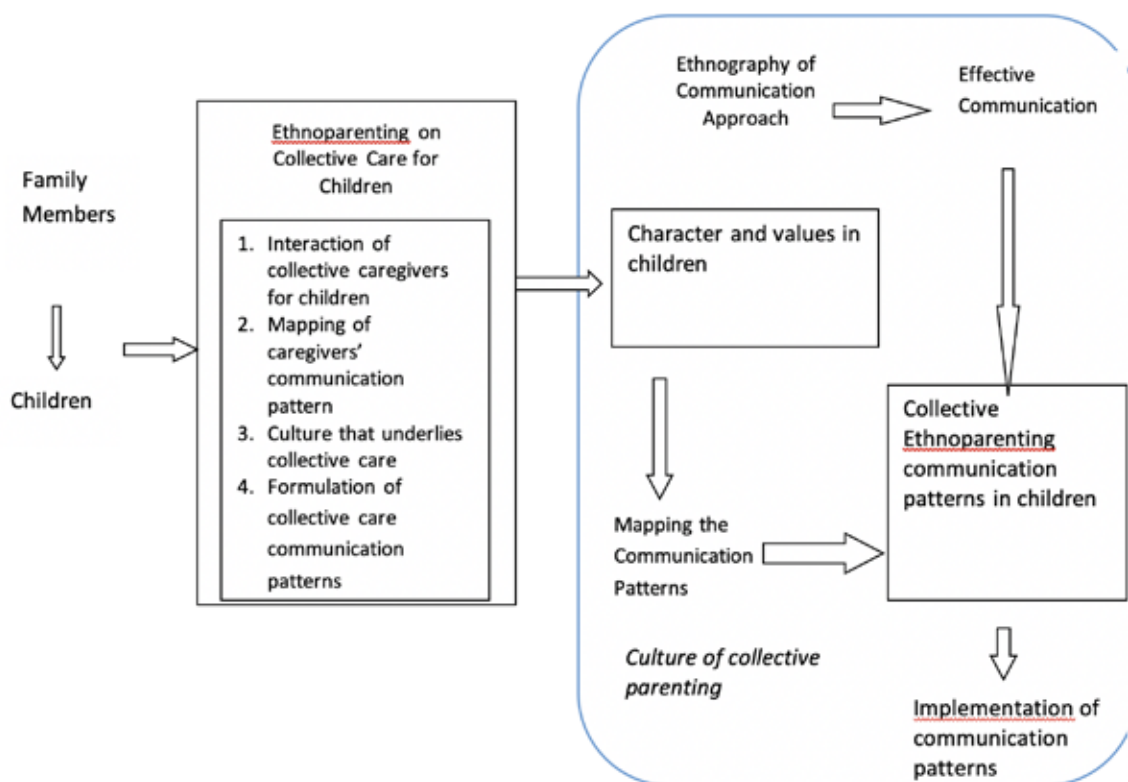


Chart I. Chart of Collective Care Communication of Migrant Workers' Children

main stages: determining the interaction of collective parenting actors (caregivers), mapping the caregivers' communication patterns, and formulating collective parenting patterns for children. The last stage is the implementation of the pattern so that it can be used on a wider scale and become part of government policy to overcome various problems that arise, especially the problem of caring for children of migrant workers who have to work abroad for quite a long time.

Results and Discussions

Migrant workers' decisions to go abroad forced them to leave their families for years. This condition causes many problems. Many migrant workers leave their children who still need to be cared for. As a result, those children's care is neglected, thus threatening their growth and future. Based on data from the Indonesian Migrant Workers Protection Agency (BP2MI), PMI placements in 2020 were 113,173 people. More than half of them work in the informal sector and are dominated by women. A total of 49,898 people are married and 22,136 people are divorced. Numbers of children who are left behind by their migrant workers' parents do not receive proper care like other children.

The lack of care and protection makes several children of migrant workers malnourished and vulnerable to physical, psychological, and sexual violence. In addition to limited access to education and health, they also have difficulty accessing demographic identities, such as birth certificates, so they cannot access several government programs. The "Convention on the Rights of the Child" which was ratified by Indonesia on September 5, 1990, declares that the state must strengthen and affirm its existence in protecting children. The government then drafted Law no. 23 of 2002 concerning Child Protection. The law was later refined with the presence of Law no. 35 of 2014 concerning Child Protection. According to the Child Protection Act, the responsibility of parents, family, community, government, and state is a series of activities that are carried out continuously for the protection of children's basic rights, namely civil rights and freedoms, family environment rights, and alternative care, basic health rights and welfare, the right to education, the use of leisure time and cultural arts activities, and the right to special protection. The Child Protection Act also states that it

is a shared responsibility to continuously ensure the development and growth of children. Children's growth includes physical and mental aspects, as well as spiritual and social development as an important part that need to be paid attention to.

Problems of Migrant Workers' Children

Research results of the Ministry of Social Affairs (2018) on children of female migrant workers in Indonesia found that problems faced by migrant workers children are as follows: (a) Most of the left-behind children are younger than 10 years old. One-third of them were even left behind when they were under five years old (toddlers), (b) Children of migrant workers who are left behind by their mothers to work abroad for 4 – 10 years, (c) Children of migrant workers do not have birth certificates, (d) Children of migrant workers do not yet have a national identity number, and (e) Children of migrant workers do not go to school.

Various problems will emerge along with a mother's decision to become a migrant worker. Problems in questions include children who do not receive direct care from their mother, they do not receive education, they do not get demographic documents, and they are also vulnerable to violence. Migrant workers' children only get financial attention and do not gain social and psychological aspects. Migrant children lose their parental figures so that they are not confident and pessimistic about their abilities. Their education is neglected; they are prone to come late to school and are also easily influenced by negative things.

The closeness in communication can be interpreted as an emotional closeness between the communicating parties. Emotional closeness arises because of the influence of attitudes and feelings conveyed by parties who have a purpose in communicating. Children who have close relationships with people around them will usually grow up to be more independent and positive than those who do not have close relationships with both parents and the people around them (Mercer, 2006).

Problems often arise in children who are not directly cared for by their mothers are related to their emotional state. It is not easy for families as caregivers to explore and understand children's emotions. Collective parenting makes children fail to focus on one figure so that it is difficult for them to

convey their emotions. As for grandmother, grandfather, or aunts who play a role in parenting, the difficulties come from the changing roles in parenting.

Assistance/care to migrant children involves several caregivers who share roles. The division of care/assistance role make caregiver has less control over children that resulting in the emergence of several problems. Parents' responsibility for physical growth and mental development must still be carried out optimally by close families who play a role in child care. This is reinforced by a study that states that the limitations of migrant workers' parents in providing care need to get serious attention or else it will threaten the growth and development of children physically, intellectually, and socially.

Migrant workers' children can also have problems in the field of education due to economic things, such as delays in funds or funds obtained from migrant workers that are mostly spent on physical needs rather than education. Children whose mothers work as migrant workers also experience many problems with emotional stability in their education. They experience problems in socializing at school, have difficulty focusing on learning, have a hard time adapting, and tend to be more passive in overcoming the problems they face, either family or educational problems. Migrant children are also susceptible to stress as they tend to be silent in facing their problems. Lack of genuine warmth and affection from parents also has an impact on the development of children in the future. Children of migrant workers need to meet basic psychological needs such as establishing a continuous relationship with adult individuals who have commitment and love, people to whom they can talk and express all their emotions. Stable and consistent communication interactions of children with such persons can create a positive environment that allows children to develop more diverse behaviors.

Other problems come up related to demographic documents. Since most children born abroad and brought home do not have complete documents, it will inhibit them from accessing formal education. For example, children born in Malaysia are brought back to the village without a family card, making it difficult for them to enter formal school.

Communication Events in Child Care Process in the Family Environment

Female Migrant Workers leave their homeland to work abroad. Their struggle for a better life also brings about various problems. On average, migrant workers leave their children at home with other family members. Children who are still in this age of care automatically do not get their mother's care. Most of them live with their grandparents, but some are still accompanied by their father.

Many communication events occur in the collective care of migrant workers' children. The largest portion is in the relationship between children and their grandmothers/grandparents who play a major role in taking over the care. The unequal understanding, age, desire, and association between the two will cause many obstacles in communication. When they have trouble in getting mutual understanding, then the way is to use each other's point of view. Usually, grandma or grandpa will succumb to the goal/priority so that the child feels happy; they also do this as compensation for guilt because the child does not get direct love from the parents. This kind of communication process often overrides the core purpose of the communication being built, namely the educational process.

Children in collective care must be able to adapt to deal with various conditions. This adaptation is carried out to achieve balance with the environment. Things included in adaptation are adjusting to rules and norms, adjusting to communication patterns built, and changing and adjusting behavior both individually and in groups. Adaptation is undertaken for children to be able to face and overcome various obstacles so that they can achieve the desired goals. Various ways of adaptation are carried out, for example by compromising, orienting to children's needs, and also building various adjustment strategies thus children can grow and develop well (Sundayani et al., 2018).

The growth and development of children are closely related to the social interactions they experience. This is inseparable from the nature of humans as social beings who always live side by side with various scopes, both physically and psychologically that provide reciprocity between one individual and another. Human characteristics as social beings are characterized by the existence of social interactions between children and their

peers, children and their families, or children and their parents. The basic characters that have been built will simultaneously give strength & positive value to increase children's competitiveness in the future. They have various experiences that are accumulated into a set of knowledge that can be utilized to interpret certain events in the future. (Yu, 2009)

At a developing age, children must have social interactions with others. Parents/families have to make sure they have fulfilled the needs and demands of their children in their development period in terms of physical, psychological, and social factors. The main factor that children need to support their development is the family environment. Children need to get a sense of security, feel valued, accepted, loved, and have the freedom to express themselves in the family (Ali & Asrori, 2012).

The Role of Family in Communication with Children in Collective Care

Migrant workers' children experience many things that are different from their peers. The difference is they are not under the direct care of their father and mother but are raised by other family members. Collective care by close family inflicts many different things that children must try to get out of situations that potentially become obstacles in their emotional development. Collectivity and variation in interactions between actors can be mapped in 4 aspects: involvement, interests, self-placement, and the formation of shared concerns (Fuglsang, 2008). It should be noted that even if the parenting role of mothers is replaced by fathers, grandmothers, grandfathers, or aunts, the goal of educating children to grow well must still be achieved. Grandmother's parenting with excessive affection tends to spoil the child, but this should be accompanied by parenting from the father or aunt who applies discipline. Sharing and complementing each other's roles can result in a good parenting pattern.

Communication with children should prioritize the principle of empathy, namely being in their position in order to understand their condition. The message conveyed should not be one-way, but adjusted to children's condition. The more closeness makes it easier for someone to build relationships with others (Monin, 2003).

The emotional state of children should

be considered in the parenting process, including the fulfillment of their rights. Even though children of migrant workers do not get their mothers' care, they still can get the right to be loved by other members of the family as caregivers who are able to replace the role of mothers well. Meanwhile, for the fulfillment of children's education rights, it is not enough just to hand it over to educational institutions because the family plays an important role in providing education to children.

As previously stated, caring for children whose parents work abroad is carried out by the closest people, namely grandparents. However, unfortunately, the care of grandparents as guardians is not optimal because they do not know how to treat children well or how to communicate with them. Grandparents tend to pamper and serve the children they care for. As a result, children often show different behaviors, for example, they like to seek attention. In addition, emotional involvement sometimes makes parenting irrational, including explaining to children what is allowed to do or not.

Caring for children should refer to the guidance process. Communication in parenting can be delivered in the form of guidance, advice, praise to increase enthusiasm, train children's independence, and provide lessons to educate and help children distinguish what should be done and what should not. However, caring for migrant workers' children should not only be the responsibility of the grandparents; migrant working parents remain responsible for monitoring the care of their children. The most recent way is to use modern tools as a result of technological advances, where parents can take care of their children remotely and complete the parenting role carried out by the closest family in the home country.

The physical needs of migrant workers' children are often taken over by their grandmothers. Usually, grandmothers will focus and be responsible for meeting children's physical needs related to daily needs such as eating and drinking, cleaning cloths, and others. Due to their limited education, the communication made by grandmothers or grandfathers, especially to solve various educational problems faced by children, is often inadequate.

The role of other actors in collective

care for children who specifically address children's problems in the field of education is often taken over by aunts or perhaps uncles. Caregivers who have communication skills supported by a good level of education will be able to help children solve various problems in the field of education. Communicators with good credibility because they have a sufficient level of education, experience, and insight into information will increase children's confidence in communicating with them. Here the roles of aunts or uncles are, for example, helping children to do their homework, helping children with exams at school, or attending school invitations.

The choice of parenting pattern in one family of migrant workers will be different from others because it is adjusted to the conditions and factors that exist in each family. Family members have a big role in choosing the collective parenting pattern. The closeness of children with family members will be the main factor influencing the determination of the main actor in child care.

Parenting pattern will be ideal if it is adjusted to the conditions of each family, thus it can be understood that there is no right or wrong parenting pattern. The concept of building effective communication in the family can refer to giving attention and support, being willing to listen and being able to empathize with children, giving love and positive feelings, accepting and respecting children, and giving trust to children Journal of research from the Ministry of Women's Empowerment and Child Protection with Jasmine Foundation (2016) (*Jurnal Penelitian Kementerian Pemberdayaan Perempuan Dan Perlindungan Anak Dengan Yayasan Melati*, 2016).

The age of the child when he/she was left by his mother to work abroad and the family who became a substitute caregiver have a close relationship with the success of the child's growth and development. Becoming independent is also a target in parenting. As the child gets older, he/she can take care of himself/herself more. On the other hand, a relatively young child needs a substitute caregiver, especially a woman to replace his/her mother's role. Not all parenting patterns are able to meet all children's needs. However, some things should be priorities in the care.

The success of collective parenting by a family will be influenced by the processes

that occur between parents and children (such as the form of closeness between parents and children), supervisory behavior in parenting, and the relationships that exist between children and their extended family. The changing conditions caused by mothers who have to go abroad as migrant workers must be anticipated immediately by involving families in collective child care.

Parenting Culture Established

The values instilled in children when they are cared for directly by their mother should be maintained in collective parenting. As for personal problems experienced by children of migrant workers are being shy, feeling less confident, more sensitive, less able to manage emotions, having a quite large self-orientation, and tending to be apathetic in environmental responses. In addition, many of these children experience social barriers. Lack of self-confidence makes them tend to withdraw from society, fear socializing, and have difficulty adjusting to other people.

Personal problems and social relations of migrant children can be overcome by applying various principles of effective communication in collective care by the actors involved. If children lack skills in social relations and are allowed to do whatever they want, then they will not have responsibilities and have difficulties establishing social relationships with others.

Based on the results of the study, parents of migrant workers provide an indulgent parenting style so that their children tend not to have good social competence and do not have a good attitude of independence. In addition, the role of social support provided by caregivers (grandparenting) also tends to provide an indulgent parenting style. This is revealed from the results of research showing that caregivers tend to let their children do whatever they want. Caregivers pamper children more, give less demand, and have less control over children so that they never learn to control their behavior and always demand to get what they want.

On the other hand, caregivers have their roles. Grandparenting has a major contribution to the growth and development of children as guardians of parents. Low control from caregivers and the tendency to indulge them will only make children of migrant workers feel like they are the king who will get anything. As a result, children

become more domineering, unruly and disobedient, egocentric, and have difficulty relating to peers.

Therefore, the combination and collaboration of care provided by migrant workers' parents and caregivers should prioritize the attitude of encouraging children to be independent, but there are limits and control over them. Migrant workers' parents and caregivers should carry out democratic parenting, namely providing a warm attitude, psychological support, and training children to behave constructively. Appreciation given to interpersonal relationships will be more likely to be seen and oriented toward relationships positively (Halim & Azizan, 2017).

Thus, parents can encourage children to behave in an adult, responsible, independent manner and act according to their development. The main factor that children need to support their developmental age is the family environment as they need to feel safe, valued, accepted, loved, and have the freedom to express themselves (Ali & Asrori, 2012).

From the above discussion, communication patterns in collective parenting for children whose mothers are migrant workers can be formulated, namely that the care can be replaced by families,

such as grandmothers and grandfathers as the children's closest family in terms of blood relations. The parenting role can also be carried out by the father but is usually limited to material needs. In Sundanese families, the residence of an extended family is usually close together so that the parenting role can also be carried out by other families such as *uwa* (mothers' big brothers/sisters), aunts, and others.

Problems often faced by children who are in the care of someone other than their mothers are usually problems of parenting, education, as well as violence against children. Therefore, collective care needed by children is parenting with guidance, training to be independent, and providing support both material and moral. Individuals in a society share a set of similar symbols based on their social experiences (Annur & Febriansyah, 2018)

The pattern of communication in collective care for children of migrant worker mothers can be illustrated in chart 2.

Collective care is carried out not only by the nuclear family but also extended families with quite a large role. The figure of a grandmother usually contributes a lot to collective care for several reasons. As a substitute for the mother, the grandmother is the closest person to the child. For

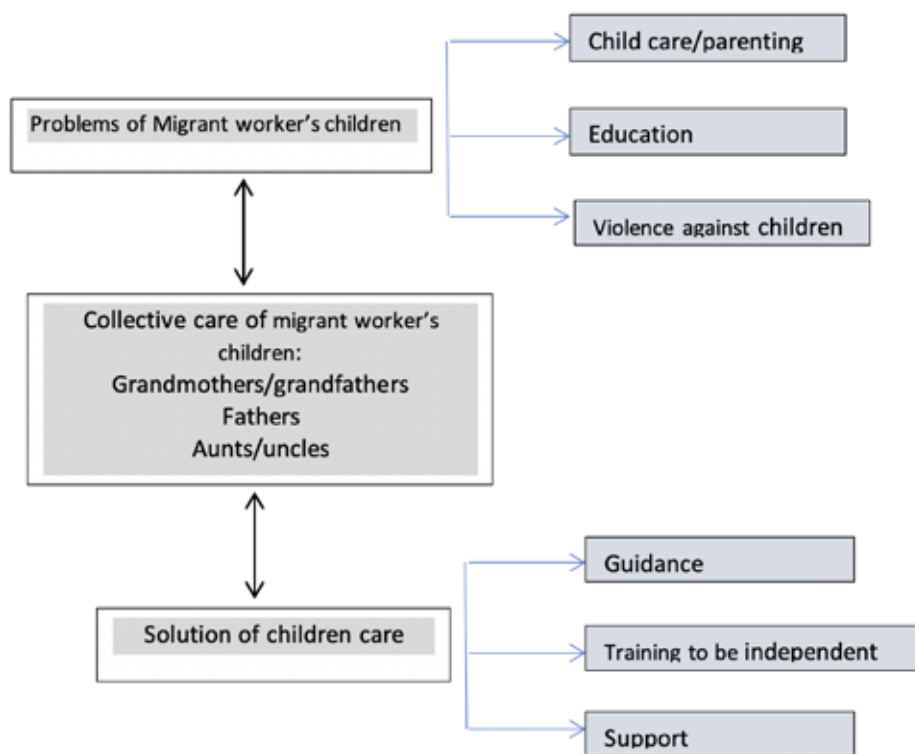


Chart 2. The pattern of communication

Indonesian people, the role of women as a substitute for mothers is still dominant. For children, a grandmother is someone they feel comfortable communicating with and share various problems with.

In building a culture of collective parenting, the environment in which children live also plays a role. For rural communities where many women decide to become migrant workers, there is a shared responsibility of the residents to provide care for the children of these migrant workers. Although different from the role of the family, the environment also plays a role in instilling values in children and providing environmental safety and comfort to them.

Conclusions

Child care for migrant workers involves many parties, both nuclear and extended families. In the case of children whose mothers become migrant workers, most of the parenting is carried out by the father. In addition to the father, the other party involved in the upbringing is the grandmother (from the mother's side or the father's side). This pattern emerged since the mother became a migrant worker and the child was under family supervision.

Collective parenting also involves the roles of various parties, not only the nuclear family but also the extended family. Changes in parenting patterns occur from mothers to extended families, especially to grandmothers. Fathers communicate more with their children in the afternoon until evening or in the morning before work. The rest, throughout the morning, afternoon, and evening, the child's parenting and communication patterns are under the control of the grandmother. The interaction/communication with the father is only about the difficulties faced or about money and physical and financial needs of the child; while the interaction with grandmother is related to the rules of eating, what things are allowed and prohibited at home, and other habits carried out at home that is all taught by the grandmother, including customs related to worship.

Most of the collective parenting culture is dominated by grandmothers. Contributions in building this parenting culture according to research results are mostly given by women. The role of grandmothers as a substitute for mothers in child care contributes a lot to how

parenting culture is built.

In addition to the extended family, collective parenting also involves and is influenced by the environment in which the family lives. Village communities, in which many of its female residents work abroad as migrant workers, are concerned and participate in the care of children whose mothers have to work abroad. Together they carry out parenting, supervising, and building communication patterns in collective parenting.

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