

Original Research Article

Omission Culture as an Impact of Social Mobility of Migrant Worker

Triningsih Chusprihati Rahayu^{1*}, Akhyak², Akhmad Rizqon Khamami³, Abdul Aziz⁴, Nur Syam⁵, Elfi Mu'awanah⁶, Iffatin Nur⁷, Sokip⁸, Kojin⁹

^{1,2,3,4,5,6,7,8,9}UIN Sayyid Ali Rahmatullah Tulungagung, Mayor Sujadi 46 Timur Tulungagung Plosokandang Tulungagung, 66221, Indonesia

Article History

Received: 08.09.2024

Accepted: 15.10.2024

Published: 19.10.2024

Journal homepage:

<https://www.easpublisher.com>

Quick Response Code



Abstract: The large number of Tulungagung people who choose to become migrant workers abroad indicates that the wheels of economic development are still not optimal. The industry has not yet developed rapidly, so the government needs to create a quality business and investment climate by providing incentives and ease of investment and business, so that it can create and open up new jobs as widely as possible for the people that the large number of people who choose to become migrant workers abroad indicates that the wheels of economic development are still not optimal. The industry has not yet developed rapidly, so the Tulungagung Regency Government needs to create a quality business and investment climate by providing incentives and ease of investment and business, so that it can create and open up new jobs as widely as possible for the people. Through the interview method with the research subjects, there is a phenomenon that requires a new, better cultural building due to the impact of the culture of going to work abroad. This study found the fact of omission culture, which means the neglect or acceptance of the actions of migrant workers, both negative and positive, as a form of tolerance for their profession as migrant workers. This omission migrant culture is often found in migrant worker families who tolerate 1. Infidelity, changing partners, temporarily changing partners and/or returning to the original partner and/or changing partners permanently 2. Neglect if the children of the worker's family members are not cared for.

Keywords: Omission culture, social mobility, migrant worker.

Copyright © 2024 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution **4.0 International License (CC BY-NC 4.0)** which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

1. INTRODUCTION

Migrant workers have been proven to have a positive impact on increasing household income and economic development in rural areas. Total household income is significantly influenced by the number of remittances. While migrant household income is significantly influenced by the number of household members who migrate and the education of migrants. With the departure to work abroad which is increasing every year, the economic level of the Tulungagung community has been boosted, with the increasing economic level of the community does not mean that there are no social impacts. The most obvious social impact is the high divorce rate in Tulungagung. Of the many divorce cases, it is said that cases of divorce between migrant worker couples are the dominant cases. Other social impacts include early marriage (by incident) and juvenile delinquency of migrant workers' children, as well as hedonistic culture (Tomovska, *et al.*, 2024). in migrant workers' families.

The various social impacts above are of course not without reason. The results of observations made by researchers; this is due to changes in the economic structure that have an impact on the family system as a whole. Because in general Indonesian Migrant Workers come from families with minimal/underprivileged socio-economic conditions and from areas with low natural resources with low labor absorption. Because of economic demands, they (either consciously or because of coercion) choose to become migrant workers. They become a means of family production by sending their salaries to families living in their hometowns. In this case, when women become migrant worker, what happens is an exchange of roles (Ljubica, *et al.*, 2024)., where the wife becomes the breadwinner. The exchange of roles between husband and wife can cause several things, namely: unemployment for the main breadwinner (husband), family breakdown, several family functions cannot run so that family resilience is weakened, husband or wife is abandoned, husband or wife becomes

*Corresponding Author: Triningsih Chusprihati Rahayu

UIN Sayyid Ali Rahmatullah Tulungagung, Mayor Sujadi 46 Timur Tulungagung Plosokandang Tulungagung, 66221, Indonesia

a single parent, harsh treatment of wife/husband and also divorce.

When looking at the field, various possibilities are mostly found by research on divorce rates from 2020-2024. as many as 3,153 cases, up to 3,437 cases. And interestingly, almost 70 percent of the divorces in Tulungagung Regency are dominated by the law suit divorce model, while the remaining 30 percent are divorce divorces. Meanwhile, according to Amarul, according to the divorce facts, most of the divorce cases came from migran worker families. It became even more interesting when it emerged about the rise in divorce cases originating from abroad where PMI tried their luck. One of the cases was published on the Medianasional.id portal. In this news, it is written about the chronology of the unilateral decision of the Tulungagung Religious Court in the divorce case of a husband with the initials (MH) and his wife who had been a migrant worker for a long time, which was carried out without a trial and the plaintiff or wife remained abroad while the divorce process was only represented by a lawyer.

This certainly deserves attention and further study, why this lawsuit from abroad can occur, why migrant families are close to divorce is an interesting thing to study. Research question is how does omission culture affect migrant workers?

2. LITERATURE REVIEW

Globalization that is happening in the world today causes the flow of transnational capital movement to penetrate national borders. In addition, globalization also creates new doors for the movement of people across countries on a large scale. The movement across countries and the flow of human (Hoyle, 2024) migration emerged because the free market requires cheap labor with large companies requiring migrant workers. However, migrant workers contribute to the development and growth of the countries they live in, including England, Malaysia, Singapore, and Italy. In addition, the countries of origin of migrant workers also receive income from remittances (money sent) by

migrant workers, and even encourage economic growth in each country. Although initially the emergence of migrant workers was an impact of globalization, many countries have gained economic benefits.

In addition, patriarchy in migrant worker families can penetrate into emotional and psychological dimensions. Migrant workers, as dominant figures, may experience pressure to meet traditional expectations as the breadwinners of the family. This pressure can create significant mental burdens, especially if migrant workers face challenges at work (Chintrakarn, 2024). or feel socially isolated in the destination country (de Boise, 2024). Meanwhile, women left behind in their home countries often face dual responsibilities without adequate support. They must manage domestic responsibilities, educate children, and manage aspects of the family's finances without the direct presence of their partners. Patriarchy can leave women with less decision-making and control over their lives, creating inequalities in the distribution of responsibilities and opportunities (Choi & Crisman, 2024). increase income or better economic factors than the previous area. That the average number of generations that elapses between two successive appearances of a family in a particular social class is equal to the reciprocal of the proportion of families in that class in the equilibrium distribution. What this means is that the average number of generations that elapse between two consecutive appearances of a family in a particular social class is equal to the inverse of the proportion of families in that class in the equilibrium distribution. So there is a balance between the effort to become a migrant worker and the income they receive, so they choose to be away from their family

3. METHODOLOGY

This research uses a type of quality if research and the type of approach used is case study (Beaman, (2024) approach. This research uses primary the primary legal material used was migrant worker at least ten years in America, Singapura, Malaysia, Thailand, Korea, Brunei, Taiwan, Hongkong and already own a house.

Tabel 1.1: Subject Research

Code	Years of working	Has/have a house
1/MG/2024	11	Yes
2/MG/2024	12	Yes
3/MG/2024	10	Yes
4/MG/2024	11	Yes
5/MG/2024	13	Yes

Case study, the intended case (Coleman, & Mesaritou, 2024) study is to obtain data from various different subjects in different countries and with different experiences. Data collection was carried out by interviews and captured indications of the happiness and

conditions of omission culture experienced by the subjects. observation of the condition of families left behind, the condition of migrant workers' families' houses and social environmental conditions that are detected as experiencing an exclusion culture.

4. RESEARCH RESULT & DISCUSSION

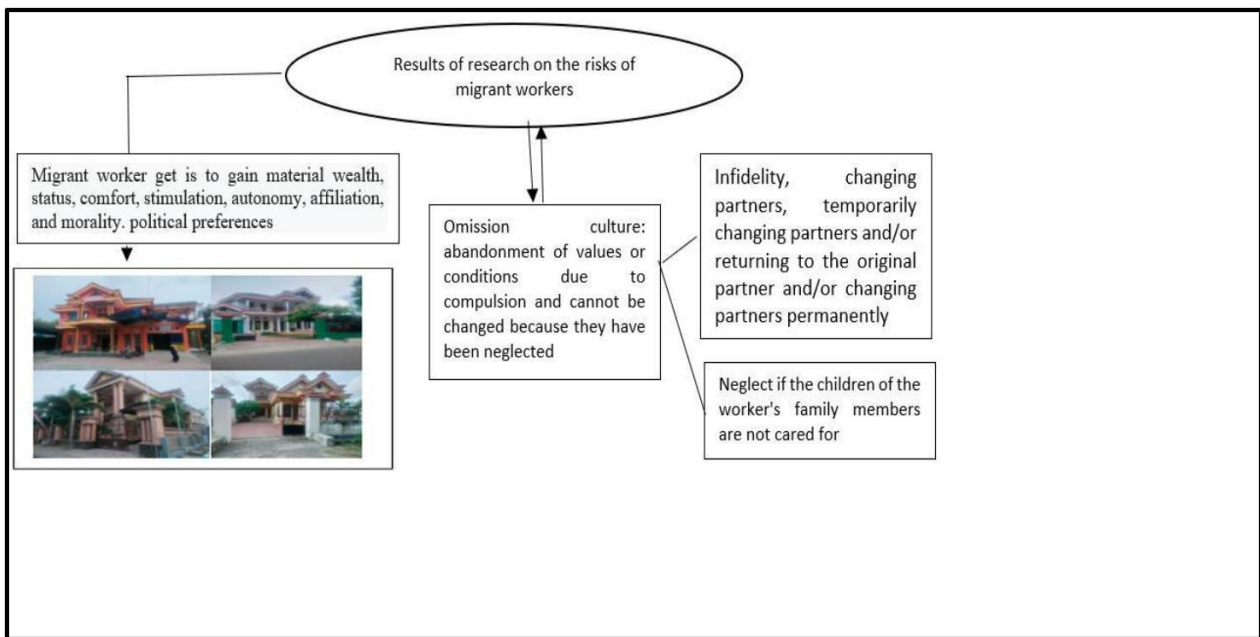


Figure 1: Omission culture as one of the risks of migrant workers

The results of this research suggest that migrant workers will find it difficult to return to their area of origin because they think it is better abroad. This is in accordance with research results that most migrant workers do not want to go home and even invite their families to go abroad. There is a value-expectancy that motivates individuals to migrate (Kopitz, 2024), namely to gain material wealth, status, comfort, stimulation, autonomy, affiliation, and morality. about political preferences which also occurred with migrant worker Tulungagung. Where the results of this research provide reinforcement that there are political actions being taken actively to maintain its existence, which in this context is perpetuating the migration of Tulungagung residents to become migrant workers abroad. The change in profession from migrant workers to public officials is not a form of improving one's fate, but rather as an effort to perpetuate the process of leaving prospective migrant workers.

Apart from that, another finding is that there is neglect from the relevant community which has the potential to cause family disruption. So the novelty found from this research is called exclusion culture (de Vuyst, & de Graeve, 2024)., which means the omission or acceptance of the actions of migrant workers, both negatively (Courtney & Tawandra, 2024) and positively, as a form of tolerance for their profession as migrant workers. This Omission migrant culture is often found in PMI families who allow infidelity to occur, neglect if a family member's children are not looked after, and the reason for this phenomenon is more about the concept of pity and believing that this action is only momentary. from the results of interviews related to omission culture as from the results of interviews related to omission

culture (Goshadze, 2024) as expressed by the following research subjects.

Subject 1/MG/24. This long physical distance and long periods of separation can damage family relationships, result in emotional instability, and affect the development of children left behind. In addition, job uncertainty and a work environment (Burchardt, & Yasemin (2024) that may be unfamiliar can create tension in husband-wife relationships, resulting in disruption of traditional family (Choi & Crisman, 2024). relationship patterns.

Subject 2/MB/24. Impaired communication causes anxiety and confusion within families, with the family members left behind often having to juggle the dual responsibilities of being a single parent and leader of the household. In addition, the economic impact of migrant workers which is not always stable can create financial uncertainty in the family.

Subject 3/MG/2024. I know of several cases where family integrity was damaged and broken up due to the husband or wife being left behind as a migrant worker. Some of them commit acts of extramarital affairs and marry without the knowledge of their families. Even though the money sent smoothly, biological needs were not met. So the side effect of the choice of wanting to gain the economy turns out to have other risks.

Subject 4/MG/2024 From what I have heard, I often hear the terms Malaysian widow and seasonal widow and it becomes a topic of conversation between them. This term indicates that women are willing to be

considered widows just because their partners are migrant workers abroad.

Subject 5/MG/2024 For the families of migrant workers whose husband/wife is left behind, becoming a migrant worker for a period of at least two years is normal and can also be accepted by society, which means that they are left behind if they have a boyfriend or partner, and later when the family of the migrant worker has returned, this family will return to normal and run harmoniously as if nothing had happened, but quite a few divorces occur, whether the family of the migrant worker is still abroad, meaning a lawsuit is filed from abroad or after they return home.

Subject 6/WG/2024 It's also called people who are desperate for what they need, sometimes they ignore the consequences they will face when they become a migrant worker. In fact, I've also told them a lot about the ups and downs of being a migrant worker, but yes, they say they're ready.

5. CONCLUSIONS

Individual motivation to migrate, namely to gain material wealth, status, comfort, stimulation, autonomy, affiliation, and morality (Sean Silverman & Ed Silverman, 2024). Referring to this opinion, a person's motivation to migrate is not only to get a higher income in society (Julie & Sarah 2024), but to get a pleasant job in the future, live in a good community (Christine, 2024) environment, be independent, have privacy, have lots of friends, and be able to practice religion with God. All of these are aspects related to economic, cultural and social psychological (Michelle, 2024) factors that are directly related to survival strategies. However, the impact of omission culture can be a threat to the welfare of family life. But life is full of risks and you should build yourself to be ready to face risks.

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ

In QS Al Ankabut: 3 it can be interpreted that God empowers humans with everything that they are always faced with certain risks, whether humans can avoid or face it can be a life choice or whether they pass the test of life or not.

REFERENCES

- Beaman, L. G. (2024). Religion to culture: who is the 'Us'? *Cultural Studies*, 38(5), 750–771. <https://doi.org/10.1080/09502386.2024.2364902>
- Burchardt, M., & Yasemin Ural, N. (2024). The future of religious pasts: religion and cultural heritage-making in a secular age – introduction. *Cultural Studies*, 38(5), 717–732. <https://doi.org/10.1080/09502386.2024.2363200>
- de Boise, S. (2024). Musical metapolitics and the Alt-Right. *European Journal of Cultural Studies*, 0(0). <https://doi.org/10.1177/13675494241285650>
- Chintrakarn, C. (2024). Book review: Rosalind Gill, Perfect: Feeling Judged on Social Media. *European Journal of Cultural Studies*, 0(0). <https://doi.org/10.1177/13675494241284636>
- Coleman, S., & Mesaritou, E. (2024). Possessing and being possessed by the past: on the ambivalences of heritage as religious return. *Cultural Studies*, 38(5), 772–793. <https://doi.org/10.1080/09502386.2024.2363181>
- Choi, H. K., & Crisman, J. J. an. (2024). The more, the better: queer urban spatialities of Seoul in three films. *Cultural Studies*, 1–37. <https://doi.org/10.1080/09502386.2024.2405215>
- Blanford & Tawandra Rowell-Cunsolo, (2024). How Social Workers Can Be Deployed to Assist with the Ongoing Opioid Crisis. *Health & Social Work*, Volume 49, Issue 3, August 2024, Pages 185–191, <https://doi.org/10.1093/hsw/hlae019>
- Christine M Rine, (2024). Balancing Voter Fatigue and Election Exhaustion with the Profession's Role in Social Justice, *Health & Social Work*, Volume 49, Issue 3, August 2024, Pages 141–142, <https://doi.org/10.1093/hsw/hlae023>
- Kopitz, L. (2024). Urban/image: Conceptualizing Amsterdam as urban environment in virtual renderings. *European Journal of Cultural Studies*, 27(4), 665–680. <https://doi.org/10.1177/13675494231186279>
- Julie Berrett-Abebe & Sarah C Reed, (2024) Exploring the Relationship between Food Insecurity, Chronic Health Conditions, and Serious Mental Illness in the United States: Implications for Social Work. *Health & Social Work*, Volume 49, Issue 3, August 2024, Pages 147–156, <https://doi.org/10.1093/hsw/hlae012>
- Goshadze, M. (2024). A new model of distilling religion: culturalization as marginality. *Cultural Studies*, 38(5), 733–749. <https://doi.org/10.1080/09502386.2024.2363189>
- Hoyle, E. E. (2024). Book Review: Rosalind Gill and Shani Orgad, Confidence Culture. *European Journal of Cultural Studies*, 27(4), 796–798. <https://doi.org/10.1177/13675494231206353>
- Ljubica, J., Littrell, R. F., & Pubalova, K. (2024). Societal Culture in Slavic Nations: Effects of Historical Events. *Cross-Cultural Research*, 58(4), 370–381. <https://doi.org/10.1177/10693971241265748>
- Michelle D DiLauro, (2024). The Biophilia Effect: How Social Workers Can Utilize the Natural Environment to Promote Client Health and Well-Being, *Health & Social Work*, Volume 49, Issue 3, August 2024, Pages 193–196, <https://doi.org/10.1093/hsw/hlae020>
- Sean Silverman & Ed Silverman, (2024). Motivational Interviewing: A Physician and Social

Worker Partnership in Rehabilitation Healthcare, *Health & Social Work*, Volume 49, Issue 3, August 2024, Pages 200–203, <https://doi.org/10.1093/hsw/hlae021>

Tomovska Misoska, A., Mileva, I., & Bojadjev, M. (2024). Bridging Culture and Leadership: Unveiling Values and Styles in North Macedonia. *Cross-Cultural Research*, 58(4), 322-333. <https://doi.org/10.1177/10693971241262543>

De Vuyst, S., & De Graeve, K. (2024). Ageing and unruliness: Articulations of gaga feminism in representations of ageing, gender and sexuality. *European Journal of Cultural Studies*, 27(4), 720-735. <https://doi.org/10.1177/13675494231188710>

Cite This Article: Triningsih Chusprihati Rahayu, Akhyak, Akhmad Rizqon Khamami, Abdul Aziz, Nur Syam, Elfi Mu'awanah, Iffatin Nur, Sokip, Kojin (2024). Omission Culture as an Impact of Social Mobility of Migrant worker. *EAS J Humanit Cult Stud*, 6(4), 133-137.
