

# Migrant Workers Communication Pattern

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**Abstract---** *Mother is a female figure who is the main figure in the family, a problem that occurs when a housewife works as a female migrant worker abroad, causing communication patterns of communication with the family to be ineffective, and no attention to children left behind, so that children do not get full love from his mother. To bridge so that children remain in protection and affection, then the obligations and responsibilities in caring for, educating, and raising children are left to the nuclear family and extended family. The purpose of the study was conducted to construct family communication patterns with mothers who work as women workers in Banyumas Regency. This study uses a qualitative research method with a phenomenological approach, an approach that will look for motives, meanings, and communication patterns from informants based on their conscious experience. Theories used in this research are phenomenology, symbolic interactionism and social reality construction. Determination of informants with the snow ball technique (snowball technique). Research location in Banyumas Regency. The results of this study that communication patterns of errors against children can result in personal deviations such as materialistic children, delinquency of children, promiscuity of children, and other deviant behavior. Whereas communication patterns between fathers or husbands to overseas wives that are not intensively and effectively intertwined can lead to sharing problems in family relationships such as divorce. This research is important to do because the family is the smallest part of an organization in the community.*

**Keywords---** *Communication Patterns, Family, Women Migrant Workers, Women.*

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## I. INTRODUCTION

The development of women in various parts of the world indeed shows that women's participation in the family, community, country is no less important than men. Not only in reproductive and domestic activities, women are also able to carry out activities in the public sector that generate money to supplement family income (Puspitawati & Setioningsih, 2011).

But it is different from those who work as women migrant workers. The hopes of having a harmonious family must be muted because they have to work abroad leaving, their husband and children. This happens because of the economic situation of the family and the insistence on life needs that are increasingly unfulfilled, and the limited employment opportunities encourage housewives (wives) to involve themselves in helping their husbands earn a living, as women migrant workers abroad. According (Utamidewi, Mulyana, & Rizal, 2017) there are two factors that encourage housewives to become female migrant workers, namely: First, their desires with the aim of changing fate, increasing family welfare and meeting family needs. The second encouragement from outside himself, namely the influence of friends, relatives, neighbors, encouragement from her husband with the aim to make a home,

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fulfillment of household furniture, vehicles, and venture capital for the future.

Many housewives work abroad as women migrant workers, in addition to being able to solve labor problems, increase the country's foreign exchange, and improve the family economy, but also have negative sides, such as the differentiation of roles in the family and looseness of marriage ties. As stated by Obreg "sending labor abroad has a negative side that has negative impacts, both concerning the political, economic, cultural, social, psychological and dignity of the nation"(Rahminawati, 2001).

As a female migrant worker, a wife cannot accompany her husband for a long time. If during this trip there is no good communication, it will lead to conflicts that may end in divorce. One of the factors causing a crisis in marriage is the difference in idealistic conceptions. The difference in the idealistic conception is even greater when there are external influences. As a migrant worker who lives a long time abroad, of course there will be many external factors that affect the lives of women migrant workers. A study shows that a major change in the family system, because it brings new values, usually will lead to failure of the role of each married couple (Utamidewi et al., 2017).

Being a mother, female migrant workers must leave the family for a long time. So that the child does not get the love and example from the mother. As written by Gunarsa&Gunarsa that a woman who acts as a mother, she will become: a). child behavior models that are easily observed and imitated b). be an educator; give direction, encouragement, consideration for children's actions to shape behavior c). being a consultant: giving advice, consideration, direction and guidance d). be a source of information: provide knowledge, understanding, information(Fariza, Farid, & Bahfiarti, 2017).

The pattern of communication to children is never separated from the role of the family, especially parents because the family is the first environment known to the child. A family is a small unit in the community that is responsible for raising children so that they will be able to form new families. Through family communication patterns, children learn to respond to others, know themselves, and at the same time gain, experience in communication and socializing with their environment. Children will be very dependent on communication patterns and attitudes of parents in educating and caring through communication patterns that are applied in the family (Ratnawati, 2001).

Another important role of parents at this stage is to educate children so that they can grow into individuals who can understand and learn social institutions, learn cultural symbols, and can make the values of what they learn as guidelines in behaving meaningfully for individuals who are meaningfully concerned in his social life (Djamarah, 2014). In this case parents provide the basis for the formation of behavior, morals, and education of children. Parents' experience of communicating both verbally and non-verbally with children will influence the formation of behavior patterns, talents and character of children.

According to Noerwanti, when the wife became a female migrant worker, the family left behind undertook a natural dialectical process to respond to these cultural challenges. This imbalance in the family ecosystem results in a shift in gender roles in response to a new balance. It was stated that collective consciousness produced three patterns of role shift. First, the husband takes over the role left by the wife, where they take care of various domestic jobs, including caring for children.

Both husbands take part in the role left by the wife; they are usually assisted by the mother-in-law or other close family members. The three husbands do not take part, and this pattern can be said to be a failure of the family in transforming their values. In this case the mother or in-laws take over the domestic role of the family (Djuwitaningsih, 2018)

According to Mulyana, communication in the family has two functions of communication, namely, the function of social communication is communication to build self-concept, self-activation, for survival, obtain happiness, avoiding yourself from pressure and tension. While the function of cultural communication is communication that determines, maintains, develops or bequeath culture. Mechanisms to communicate cultural norms of society, both horizontally (from one community to another) or vertically (from one generation to the next) (Djamarah, 2014).

Harmonious family life needs to be built based on conducive communication patterns so that communication within the family can take place properly. Communicating activities give birth to forms of communication patterns, namely understanding and compromise between family members, to create mutual adjustment for the interests and goals of family harmony. One compromise created is the participation of extended families in meeting family needs. That is, family obligations and responsibilities are also left to extended families consisting of fathers, in-laws, grandparents, uncle aunts, sister-in-law, or younger siblings, both as a whole and within certain limits.

The phenomenon of the community in Sumbang Village, Banyumas Regency, most homemakers works as women migrant workers abroad to help meet family needs. This causes the relationship between family communication patterns are not established in effective communication. The separation between mother and family, especially with children in a relatively long period of time can stretch emotional bonding (emotional bonding) of mother and child, thus causing no trust in building (basic trust) and cause behavioral difficulties in the subsequent development of the child's personality (Gunarsa&Gunarsa, 2011). Based on the background above, it is very interesting if we look further into the communication patterns of the families of women migrant workers.

## **II. LITERATURE REVIEW**

In this sub-section, a review of previous studies, theoretical studies, conceptual studies, aims and objectives of the research will be discussed, to the results of the research conducted. Substantially, the previous studies have similar themes and are relevant to this research, which in terms of theory and concepts have a direct or indirect relationship with the aims and objectives and research. An inventory of the results of previous studies was conducted to show the differences between this study and various previous studies.

### **Information Literacy in fostering the motivation of entrepreneurial for the Housewife in the village of West Nagasari Karawang(Siti Khadijah, Rejeki, Sukaesih, & Anwar, 2016)**

Research on Information Literacy in fostering the motivation of entrepreneurial for the Housewife in the village of West Nagasari Karawang aims to find out the capabilities of literacy information entrepreneur owned the homemaker can cultivate entrepreneurship motivation to discuss economic families with housewife role as breadwinner. The research method used was qualitative with design case studies. To collect the data is done by observation, in-depth interviews, and literature study.

The data source is the housewife, Literacy Expert Information, an expert o motivation, and references to Information Literacy and motivation. Based on the results of the research the housewives already has the capability of information literacy entrepreneurial conditioned, among other things: (1) being able to formulate information needs about entrepreneur, (2) is capable of updating the evaluation of the quality of the information, in this case the filter is capable of performing to the information will be used, (3) capable of storing and retrieval information, storage is done via media flash-disks and hard drive in the laptop, (4) are able to use information effectively and efficiently, the information obtained is used as a reference in the opening attempt and (5) able to communicate knowledge which can be with other parties, in this case the housewife doing sharing knowledge with her husband and other mothers already and have not experienced in the activities of the hero's efforts, (6) are capable of implementation information obtained about self-employment by opening a home business based on those results, are expected to help the other housewives in order to help improve the economy of their families.

**Family Efforts of BMPI (Indonesian Female Migrant Workers) in Maintaining Family Integration in Watulimo Village Watulimo District Trenggalek Regency (Sopa, 2015)**

Watulimo Village is one of the BMPI enclaves in the Trenggalek Regency. In general, BMPI families are at risk of divorce. At the same time Watulimo Village has social control to maintain family integration. This study aims to determine the efforts of BMPI families in maintaining family integration. The research method used is qualitative with a case study approach. Data were then analyzed using voluntaristic theory of action and Parsons system theory. The results showed that the BMPI family functions at risk of dysfunction could be minimized by the efforts of fathers. For example, efforts to replace the domestic role of mothers. When mothers become BMPI, fathers are a core part of the family. The BMPI family in maintaining family integration is governed by a set of values and norms, especially concerning family and divorce. It is a manifestation of the operation of the latent pattern-maintenance family system function requirements, then influences the other system function requirements, namely: goal, integration, and adaptation. The interdependent functioning of the system functions, sustaining the family subsystem in maintaining family integration.

**Social Construction of Families without Children "Descriptive Study of the Meaning of Families without Children and the Stigma Experienced by Couples without Children in Surabaya" (FiniPrisiliaDewi, Airlangga University, 2014)**

This research is motivated by the social reality of married couples who experience infertility for a long time without children able to survive and harmoniously maintain the integrity of marriage. The theory used is the theory of social construction from Peter L. Berger and Thomas Luckmann and the stigma theory from Erving Goffman, where through the dialectical process of externalization, objectivation and internalization, the husband and wife without children give meaning and form of stigma experienced to the social reality of the family no children. The type of research used is descriptive with a social definition paradigm. The study was conducted in Surabaya as many as seven informants were selected using a purposive technique that is a married couple viewed from age, length of marriage and socioeconomic conditions. The results of this study found that married couples without children construct families without children as a destiny that must be accepted with resignation, sincerity, gratitude and live

life as it is. A married couple with a 6-10 year old marriage responds without children by visiting a niece, while a married couple with a marriage of more than 40 years responds without a child by ever caring for and caring for a niece. The form of stigma experienced by infertile couples without children arises from the social environment responded to with normal and do not care about the stigma.

**The Position of the Head of the Woman in the Contestation of the Interpretation & Negotiation of the Reality of the Madurese Fishermen Community: Muhammad Syahrur's Study**”(Sa'dan`, 2017)

This paper is a study of Muhammad Syahrur's interpretation of the verse "Qawwam" in the QS. QS. An-Nisa ': 34, which is correlated with the reality of women fishing north of the island of Madura. This paper is a literature study and qualitative field. The main question in this study is, what is the position of women as head of the family in the context of the QS interpretation. An-Nisa ': 34. Then, how is the projected woman as the head of the family in Muhammad Syahrur's study? The purpose of this study is to present the facts and reality that the position and role of women fishers north of Madura island is one proof of the implementation of Syahrur's interpretation. This study found that Syahrur's interpretation of social space and leadership does not only belong to men but also women, with the condition that the capacity and abilities possessed must be like a leader. So in the reality of Madurese fishers, the writer found that Madurese fishers were evidence of Syahrur's interpretation.

### **III. METHODOLOGY / MATERIALS**

Researchers used a qualitative research method with a phenomenological approach to describe the communication experiences and various realities experienced by informants in caring for their children while working abroad when the informants reflected their conscious experience with the role they were living. Creswell revealed that the phenomenological tradition is a study describing the meaning of the lived experiences for several individuals about a concept or the phenomenon (Creswell, 1998). Meanwhile, Littlejohn mentions that the phenomenological tradition focuses on one's conscious experience. Individuals actively interpret their experiences and understand life through personal experiences (Stephen W. Littlejohn, 2012). The phenomenological method is appropriately used in this study because the researcher tries to understand the motives, meanings and communication patterns of the informants based on his conscious experience regarding family communication with women migrant workers.

### **IV. RESULTS AND FINDINGS**

Problems in the modern era affect family life, which is the smallest unit of a nation. The modernization process has encouraged more and more families to separate from their mothers to work as migrant workers abroad. The majority of homemakers in Sumbang Village, Banyumas Regency work abroad with destinations in Taiwan, Saudi Arabia, and Hong Kong. From the results of research many homemakers who choose Taiwan with the reason for more income compared to Saudi Arabia and Hong Kong. They depend their lives abroad due to economic factors, which are the limitations of the family's economy. This resulted in the mother's role as a housewife being replaced by the family, both the nuclear family (husband/father) and extended family (grandfather/grandmother, or sibling) in raising children.

This has led to a variety of communication patterns carried out by the nuclear family and extended family in raising children.

Understanding the family according to Law No. 35 of 2014 is the smallest unit in a society consisting of husband and wife, or husband and wife and children, or father and child, or mother and child, or blood relatives in a straight line up or down to the third degree. Batih family (Nuclear family) is a family consisting of husband (father), wife (mother), and unmarried children. Or in other words, the batih family is the smallest unit of social interaction in society that has the following role (Djuwitaningsih, 2018) As a protector for the individuals who are members. 2) As a social economic unit that materially meets the needs 3) As a container where humans experience the initial socialization process to the rules and values that apply in society.

According to the researchers, the phenomenon of families whose housewives or wives become female migrant workers abroad certainly has a positive impact in increasing the country's foreign exchange, while also being able to improve the standard of living of the community. However, besides that, it can also cause various problems, including those related to communication patterns within the family of the female migrant worker. It is very possible disharmony or family dysfunction that will cause chaos in the household.

Disharmonization is a family condition that is not harmonious, and there is no balance between family members, which is caused by long-distance communication between mother and family left behind, i.e., between father, child, sibling, and extended family. For example the husband rarely communicates with his wife abroad, so that all household affairs cannot be resolved properly, especially in educating children. While family dysfunction is the malfunction of the mother's role in the family, due to a shift in the role of the father/husband to educate, care for, and raise children. However, often the father/husband does not carry out their roles and obligations properly but behaves in a way that deviates from the norm. This has led to a tendency for divorce problems (broken home).

When housewives/wives become migrant workers abroad, then the role of the mother is replaced by the father/husband to educate, care for, and raise children. So that the pattern of communication in the nuclear family occurs between fathers and children. Also, extended family consisting of grandparents, siblings father/mother (bulik / paklik, pakdhe / budhe or uncle/aunt) also has an important role in educating, caring for, and raising children. The awareness of the role shift, the efforts to foster patterns of communication between families remain well maintained. Parents, siblings and closest relatives pay a lot of attention to educating children, so that they can get the basics of communication patterns in a true and good relationship, through inculcation of discipline and freedom and harmony and this is done with love and is responsible for fulfilling the needs physical and spiritual.

Based on research conducted on six informants in this study, there is hope regarding the role of the husband in the marriage underwent. This expectation is about the husband's role as the main supporter of family income. This hope was not fulfilled. However, these former female migrant workers continue to survive in their marriages under the condition that they work as women migrant workers abroad so that they have a role in helping to meet family needs.

Differences in expectations from the reality faced by the informants of this study give a certain meaning to the role of the husband so that they can continue to survive in the marriage they live up to now.

The four meanings contained in the results of the study show that in interpreting the role of the husband, these former female migrant workers go through a long process of acceptance in the reality they face. The foundation of faith, respect for the husband, belief in the potential of the husband, and maintaining the integrity of the family makes them finally accept the reality of their marriage. These four things strengthen their rational considerations when interpreting a husband's behavior in husband-wife interaction and interpreting the immediate environmental response that is positive.

Female migrant workers consider various positive things in their partner's behavior, even though their partners are unable to meet expectations as a figure who plays a role in meeting family needs. These positive things, as summarized, are the meaning given by the wife regarding husband's behavior in (1) carrying out domestic work, (2) managing conflict, and (3) the attitude and behavior displayed. The immediate environmental response, which was interpreted positively by the former female migrant workers, also became the basis for them to accept the reality of their marriage, negotiate the husband's role, to display constructive behavior in maintaining harmonious family relationships.

The process undertaken by women migrant workers is a series of meanings formed in the institutionalization of the institution of marriage. This mechanism takes place in habits that are formed, interpreted by individuals, understood, and lived together (Utamidewi et al., 2017) by married couples. The structures of meaning regarding husband's behavior in a married couple, as well as the interactions that preceded it and the building of meaning regarding the immediate environmental response, made these former migrant workers able to negotiate their interests in having a husband who fulfilled the role of being the main supporter of family needs. As for the values of faith, ethical considerations to keep respecting the husband, acceptance of the logical consequences of choices that have been undertaken are typifications that arise in the mutual interactions as well as the root values brought by these former migrant workers in the institutionalization of the developing marriage institution (in nucleo)(Yudha, Utamidewi, & Resmana Adiarsa, 2018).

The building of meaning about the immediate environmental response that is reflected by the reality in the marriage of the former female migrant workers is also a composition that shapes the understanding and habits in the interaction of married couples in marriage institutions.

The building of meaning formed in the long process of the institutionalization process of marriage above shows the complexity of the meaning possessed by the informants of this research through the experience of family communication, which in this case with her husband, to being able to accept reality plays a major role in helping meet family needs and negotiating their expectations regarding husband's role. This process cannot be reduced or simplified by concluding that the acceptance of these women migrant workers regarding gaps in their marriages is based on lacking conviction and rationalized subjective powerlessness.

The existence of a spouse and hopes for future achievement, including the realization of dreams dreamed of before or at the beginning of marriage, fulfillment of the needs of the spouse, and the affirmation of the bond between the two (Karman, 2015). This means the strengthening of the bond between a married couple, one of them is built by fulfilling each other's expectations.

However, what happened in the marriage of the informants in this study was the mismatch between expectations regarding husbands who played a role in fulfilling family livelihoods with the reality that as wives working as female migrant workers, they were more instrumental in meeting family needs. Nevertheless, these female migrant workers still survive in their marriages. This can occur because marriages fostered by informants of this study are not only seen as a formalized bond by the institution of marriage and play the role of spouse and parent when having children.

The motives of the female migrant workers who were informants in this study can be understood as the meaning they give to their work. This is an awareness of one's first perspective as stated by Edmund Husserl. The awareness of these informants is a philosophical perspective that underlies the subjective interpretation and meaning they do for the work undertaken. As an intersubjective reality, the meaning they have of their work is shaped by basic perceptions about their wives working as women migrant workers abroad through interaction and communication with those around them, namely their family, colleagues, and husband themselves.

Almost all research informants interpret the work they do is something that is enjoyed and appreciated. This meaning arises from their subjective appreciation of the work and from the assessment of the husband's awareness and efforts that are equally responsible for meeting family needs. Based on informants, as well as the results of observations of researchers on both pairs of husband and wife, their husband's awareness is manifested in the form of their efforts to keep working and earn income, as well as good communication with his wife, so they can enjoy the work they live.

There is an understanding in themselves, which is also an agreement with the husband that supporting the family is a joint responsibility of husband and wife. This does not become a problem as long as the husband continues to try to fulfill his role as head of the family.

Berger and Luckmann(Karman, 2015) revealed that humans jointly produce a human environment, with a totality of socio-cultural and psychological formations.

In terms of the meanings given by humans to their activities, habituation causes no need for the situation to be redefined, step by step. A large variety of situations can be included in the definitions that have been set beforehand. Activities that must be carried out in that situation can then be anticipated; even behavioral alternatives can be given standard weights.

So the meaning of the role of former female migrant workers as described previously, made the former female migrant workers as informants in this study suppress ego, pride in self-excellence, feelings of being burdened, and a tendency to complain, and defiant behavior towards her husband. For all research informants, the love they feel from their partners makes them tolerate to play the role of those who contribute more to meeting family needs.

Family communication patterns are models of communication that occur in families where the source of communication is a nuclear family or extended family that has certain patterns in educating, caring for, and raising children. There are various patterns of family communication according to Djamarah, including Stimulus-Response Model, ABX Model, Interactional Model.



### ***1. Stimulus-Response Model***

The communication pattern that usually occurs in families is the stimulus-response (S-R) model, and this pattern shows communication as a very simple "action-reaction" process in exchanging or transferring information back and forth. This pattern of communication can be carried out by anyone from the nuclear family or extended family, meaning that communication is carried out on the condition that there are "actions and reactions" that cause certain actions to stimulate the child (stimulus) to be able to respond (response) to the stimulus. For example: when a grandfather/grandmother gives a wave, the child also responds by imitating waving; when uncle/aunt calls with sign language (hand) then the child will respond by approaching them; and when a father tells the child to learn to get first place by giving a stimulus or reward a new bicycle when the child managed to get first place.

So to get the most out of the stimulus-response model (S-R) communication patterns, the family must always be pro-active and creative to provide stimulation to the child so that the sensitivity of the child to the stimulus provided is getting better. This model is also passive, which can change the behavior of the recipient of the stimulus. This model can be done with verbal and non verbal language.

### ***2. ABX model***

This communication pattern proposed by Newcomb from a psychological-social perspective illustrates that someone (A) conveys information to someone else (B) about something (X). This model assumes that orientation A (attitude) towards B and X is interdependent, and all three are a system. According to Mulyana, if A and B have a positive attitude towards each other and towards X (people, ideas, or objects) the relationship is symmetrical. In this context, Mulyana stresses that if A and B hate each other and one likes X, while the other does not, the relationship is also symmetrical. However, if A and B like each other, but they disagree about X or if they hate each other, but agree about X, then their relationship is not symmetrical.

The ABX model's communication pattern can also be made by anyone, both nuclear family and extended family, but what distinguishes it from the stimulus-response model is that this model is based on differences in viewpoints (orientation) towards objects, in this case symbolized by X, and both actors are symbolized by A and B. The ABX model applied in TKW families is in accordance with the results of the interview that the father told his child that the mother was very fond of the children, because the mother worked abroad to meet the children's needs. In contrast to the orientation of children who assume that the mother can't give love to him. A child also has a belief (trust) that the mother does not love him until finally he proved by contacting his mother directly by telephone. Until finally he was able to accept that his mother loved and cared for him, despite long distance communication but felt close. The ABX model's communication patterns need a way of looking / thinking in seeing reality based on belief and proof. So that the ABX model can foster children's attitudes so that they behave in a prestigious, critical, independent, firm, honest and responsible manner.

Communication is not limited to just delivering messages from one party to another. There is a fundamental thing that must be in place for communication to run smoothly, namely trust. No matter how good the communication material is, if it is not based on trust, then communication will be difficult and ineffective. The key to communication is trust, and the key to trust is trustworthy (Fariza et al., 2017)

### ***3. Interactional Model***

Interactional model communication patterns assume humans are much more active. The interaction that occurs between individuals is not one-sided; between individuals are mutually active, reflective, and creative in interpreting and interpreting the message being communicated. Interactional model patterns can be applied by anyone from the family, but when the child can understand and interpret the information communicated, giving rise to effective communication between the two parties. The interactional model can place the image of oneself, others, symbols, meanings, interpretations, and actions. For example, as the result of an interview when a father communicates to his child, he has a certain self-image, such as feeling himself as a father and considering himself to know better than the child as the head of the family that must be obeyed and the breadwinner to be respected. So as a child can position themselves as sons of parents by responding to obeying and respecting their parents. Another example is the discussion and deliberation between father and son in discussing plans for a vacation to the beach; a child expresses his opinion related to the desire to go on a beach vacation. However, a father responds to changing his place of vacation because it is in the rainy season, which can cause dangerous risks. So it proposes to replace vacation spots that are not harmful such as cultural tourism, etc.

This interactional model is different from stimulus-response because, in this model, there is a feed back from the recipient that can be directly felt by the communicator, in this model the communicator and communicant must be active. All this depends on the ability of the communicant in terms of language, verbal and non verbal to receive information. An interactional model can be in the form of dialogue, discussion, deliberation, exchange of opinions, and sharing. Both parties are free to express ideas, ideas, opinions, things to talk, etc. so that this interactive model can produce growth and development of children who are confident, broad-minded, active, responsive, harmonious, high tolerance and apply the norms that exist in society so can socialize and adjust to the environment.

## **V. CONCLUSION**

Families whose housewives or wives become female migrant workers abroad are highly likely to have disharmony or family dysfunction so that extended family involvement has a role and participation in educating, caring for, and raising abandoned children.

The communication patterns of families of women migrant workers in educating, caring for and raising children vary greatly, depending on the communication model adopted by the nuclear family and extended family in shaping the personality of the child based on rational and realistic ways of thinking, emotional feelings and human feelings high, and behave that can adjust to the values and norms that apply in social life. The container for the behavior of children externally is the community, which is a children's laboratory for socializing the values, norms and actions/behaviors that can shape the child's self-concept in social life.

The child left by his mother works abroad, from his behavior looks not entirely happy, and always shows a lack of maternal love means that even though materially sufficient, the child still feels a difference in status in his life as a child who is not educated, cared for and raised by his biological mother. If the communication pattern given to the child is not right, it can shape the personality of the child who deviates such as materialistic, delinquent children, a free association of children, and other deviant behavior. While communication patterns between fathers/husbands to

overseas wives that are not intensively and effectively intertwined, it can lead to sharing problems in family relationships.

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