

International Mobility Based on Women Labour: Study of Change in Socio-Economic-Cultural Family Former Migrant Worker Jakatawa Bulaksari In The Village, District Bantarsari, Cilacap Seen From the Perspective of Islamic Economic Theory

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Abstract

Migration is marked by international mobility occurs due to population growth which is not matched by the growth of employment. For women in the village who do not have a higher education and do not have a lot of skills, international mobility is a golden opportunity to improve their families' income. This issue is very complex but interesting to be studied. One of the purpose of this study was to Assess the social, economic, and cultural communities Jakatawa Bulaksari in general, particularly family / former international migrant workers (TKW) before becoming migrant workers, as well as how Islam views women migrant workers, it is well known that in Islam there are three pillars used to build the economic system in the Islamic view, that is how the wealth acquired over ownership (al-milkiyah), and how the management of property ownership (tasharruf fil milkiyah), as well as how the distribution of wealth in society (tauzi'ul tsarwah bayna an- Hoodoo). These three pillars, according to the researchers, the relevant applied in the case of Indonesian Workers (TKI), especially Labor Women (TKW) which is the object of this study were associated with changes in the behavior of economic, social, and cultural. This research was conducted by survey method is the explanation of descriptive research. This research was conducted in the area of Dusun Jakatawa, Bulaksari Village, District Bantarsari, Cilacap. Based on the finding's availability of jobs in the hamlet jakatawa was very limited, coupled with limited human resources in the management of agricultural land, as well as the most supportive factor is the lifestyle of a consumer society, lack of education, which raises Hamlet jakatawa option for women to work outside the country.

Keywords: *international mobility, women labour, the views of islamic economics, change behavior of economic, social and culture rights*

A. INTRODUCTION

Islam is a universal religion that regulates all sides of human life, including teaching that emphasizes a balanced lifestyle. The pattern of the life is put in the position of each dose of the same thing, without lopsided. Islam also recommends to meet the needs of the flesh as a form of manifestation of a balance between worldly and hereafter. Even this was a balanced lifestyle should also be applied to economic behavior, such as in terms of employment or livelihood. Through the teachings

conceived in Islamic Economics, balanced lifestyle is becoming identity and paradigm in economic behavior for every Muslim and naturally impact on social and cultural behavior. (Muhamad Baqir Ash Shadr, 2008: 113).

One of the important discussions in the disciplines of Islamic Economics is the frame of the job or livelihood problems associated with the procedures for the acquisition of wealth and its utilization, both for consumptive activities and in terms of distribution. As quoted by an Nabahani, there are three pillars that are used to build the economic system in the Islamic view, that is how wealth is obtained that concerns the ownership (*al-milkiyah*), and how the management of property ownership (*tasharruf fil milkiyah*), as well as how the distribution of wealth in the middle of community (*tauzi 'ul tsarwah bayna an-naas*).

These three pillars, according to the researchers, the relevant applied in the case of Indonesian Workers (TKI), especially Women Labor (TKW) which is the object of this study were associated with changes in the behavior of economic, social, and cultural. (Yushuf Qordhowi, 1997: 31)

Although various cases and issues have been against women migrant workers in the destination country, there are many people who choose to become migrant workers. It may be that this phenomenon is related to the strong impression that the number of jobs is not balanced by the number of job seekers, capital large population which is considered as capital construction, was not accompanied by serious to the improvement of human resources. As a result, labor is abundant with high unemployment.

This happens in Hamlet Jakatawa, Bulaksari village, Cilacap district, many residents especially women migrant workers based international mobility and lead to changes in the economy better. The proof, with the majority of its citizens only primary school education (SD) and junior high schools, based on preliminary observations, there is an interesting fact that in this village there are mansions with transport facilities are fine. Interestingly, the owners of these houses are those who work abroad. Of course, it was purchased from the wages as maids.

Impact of social changes brought maids for their assimilation, relating to changes in family structure, parenting, social interaction and lifestyle. One proof of the fact is the gap between the villagers Jakatawa, both in terms of economic, social,

and cultural. As a result, every citizen has always wanted to work as maids, to be able to par with other communities. (Gunawan Sumodiningrat, 1998: 13)

Social inequality, the economy and the culture is very apparent from the way of daily life. Families who become migrant workers or at least once becoming a maid – the view of economies identical to honor.

Socially, for example, this change apparents from the way social gatherings tend to prioritize social classes among citizens, so as to damage the social interaction that should naturally intertwined, and kinship. Which raises a different lifestyle, this international migrant worker find it has a higher grade because the income is far greater than the farmers, migrant workers in rural and domestic. (Peter Hagaul, 1992: 1)

Depiction is seen on international migrant workers (TKW) in the village of Jakatawa Bulaksari, Bantarsari District, Cilacap, which is 80% of the people are Muslims. Supposedly, the people addressing a job and any economic behavior based on Islamic values (the view of al-Quran). For example, which can be positioned to be sure that the property, is not an absolute right personally, but it is a surrogate of God that must be spent in accordance with the teachings of Islam (Shari'ah of Allah).

In fact, the values of solidarity, fraternity and concern for others. Thus, when viewed from the glass eyes of Islamic economics, how to behave in the economic, social, cultural and family who once worked as migrant workers abroad is a way of life that have been "misguided" and better reflect the values of conventional economics. Become maids for them it can be identified by simply thinking about economic life which eventually led to social problems and the culture of consumption-hedonist. The culture like this, certainly not justified by Islam.

B. PROBLEMS

According to figures from the background of the above problems, it can be formulated the following questions: 1. How do the social, economic, and cultural communities, especially families Jakatawa Bulaksari / former maid before becoming TKW? 2. How changes in lifestyle and behavior of social, economic, cultural and family / former migrant workers in the village of Jakatawa Bulaksari result of international mobility? 3. How does the view of Islamic economics to changes in

socio-economic and cultural family / former migrant worker in the village Jakatawa Bulaksari?

C. PURPOSES

The purposes of the research were formulated as follows: 1. Assess the social, economic, and culture of Bulaksari Jakatawa societies in general, particularly family / former international migrants. 2. Assessing the changes in lifestyle and behavior of social, economic, cultural and family / former migrant workers in the village of Jakatawa Bulaksari caused by international mobility. 3. Assessing the views of Islamic economics to changes in socio-economic and culture of family / former migrant worker in the village Jakatawa Bulaksari?

D. THE USABILITY OF RESEARCH

This research is useful for: 1. Adding insight and knowledge for researchers to examine scientifically the social, economic, and culture of Bulaksari Jakatawa societies in general, particularly family/former migrant worker before becoming a migrant worker. 2. Adding literature for academics to study the problem of international mobility in the perspective of Islamic Economics. 3. A reference for the government in determining policies regarding Indonesian workers.

E. THEORETICAL APPROACH

1. Review of Literature.

a. Previous research studies

To support this research, the author lists some previous research that relevan with the matter to be investigated;

In the previous studies conducted by Budijanto, entitled, International Migration of Labor Indonesia and Utilization of Remittances In the Region of Origin, (Faculty of Social Sciences, State University of Malang), the results of work was put forward impact of remittance utilization includes three things: to changes in economic conditions, changes social conditions, and changes in culture conditions.

Research conducted by Rr. Tjahyani B. et al, Changes in Social Functions Families In the village of Origin Migrant Labor Women (migrant worker) (Universitas Pendidikan Indonesia), the results of his research revealed that most families the wife / mother to become migrant workers has increased in terms of family income. But bringing about change materialistic culture of.

In addition, research conducted by Terry et al in Iranawaty entitled migrant worker influence on the survival of family and continuity of education of children in Sleman. From the results of the research concluded that the impact of migrant worker departures vary relating to the transfer of duties husband became head of the main family earning a living turning to his wife and result in continuity of education of children of migrant workers.

b. General Theory Approach

1) Labor Woman

Migrant worker hereinafter referred to Labor Women outside the State is a profession that is carried by a woman, a good wife, mother or young women in this age. According to Law No. 13 2003 Chapter I Article 1 Paragraph 2 states that labor is any person who is able to work in order to produce goods and services to meet the needs of both themselves and for societies. Meanwhile, according to DR Payaman Siamanjuntak in his "Introduction to Human Resources Economics" (1998: 103) workers are residents who have or are working, looking for work, and carry out other activities such as going to school and taking care of the household. In practical terms of labor and not labor according to him only differentiated by the limit umur.19 year.

More pursed, migrant worker or female workers is a term for women of Indonesian citizens and unskill lowlife who work abroad (such as Malaysia, the Middle East, Taiwan, uganda and Somalia) in relation to employment for a specified period with pay.

2) Theory of Change

The changes that occur in society could be about social values, social norms, patterns of organizational behavior, social composition, the layers of society, power, authority, social interaction, economic etc. Changes that occur in a society can be in the form of an advance (progress) and can also be a setback (Regress). The causes of change are: a. Innovation (new discovery / renewal) b. Invention (new discovery) c. Adaptation (adjustment socially and culturally) d. Adopsi (the use of a new invention / technology) (Asrtid,1996:165)

3) Theory of Behavior

According to Skinner (1998: 14) something which attaches and becomes habit and then called a personality is a group in response to the environment: if the response has been rewarded, the response will be more easily re-emerge. Skinner argued that almost all human behavior or other organisms adhering to the principle, and behavior such as this together are referred to as personality. Therefore, according to researcher's Social behavior change - The economy in the former Labor Women can also occur because of their response to the social environment, a culture that they received when they become migrant workers then returned to their hometown.

Thought is also confirmed by the theory of the role (Role Theory) which explains that behavior is shaped by the roles given by society for individuals to carry it out. In other words, this theory emphasizes the influence of social factors on the behavior of individuals in different situations. (Sarbin and Allen, 1996: 3).

4) Socio-Cultural Change Theory

Sukamto in William F. Ogburn, (1990: 18) seeks to provide an understanding of social change. The scope of social changes include cultural elements both material and immaterial. The emphasis is on the effect of the elements of material culture of the elements of the immaterial. Social change is defined as the changes that occurred in the structure and functioning of society.

Another definition of Sorokin (1993: 45) social change is any changes that occur in the community institutions in a society, which affects the social system. Pressure on these definitions are in public institutions as a set of human groups where changes affect the structure of society. Social change occurs due to a change in the elements that maintain the balance of societies such as a change in the geographic elements, biological, economic and cultural.

5) Social Behavior – Economic

Lewin revealed "That person is likely to change if it is approached as a member of a group, it requires the agreement of the group, as he adjusts to the size of the group's behavior, thus it will also easily change if the group size is also changed. changes in society can occur as a result of population growth, implementation of new technologies, contact with foreign cultures, social movements, (emancipation) and natural occurrences Thus social change could arise by itself, but it can also be planned. (Lewin, 1990: 123).

Likewise, the economic behavior that is dynamic. The concept of socio-economic behavior refers to Krech is the tendency of individual social response which includes tendency role, sosiometrik and trends of sekspresi.

6) Socio-Economic Behavior Theory, Culture in Islamic Economics

In the teachings of Islam in an economic activity as a part of worship ghairu mahdlah or muamalah, economic activity is part of the way people draw closer to God. In the economic activity necessary in actualizing the values it teaches the Quran and Sunnah. The wealth of money and wealth is a good thing to support life, but the acquisition and its use should be well too. In Islamic economics explained that Islam upholds the principle of the glory of the human being puts every human being, no matter what their profession, in a noble and honorable position. That is because the Islam loves Muslims persistent work to life. Also, in the Islamic economic justice and anti-discrimination priority that behavior's lawyer-class social banned. Islam knows no

class or caste system in societies, as well as looking at the world labor force. Even to the small things and trivial, Islam teaches his people to always respect those who work, jobs generate income similar or even lower.

7) International Mobility

International mobility is a movement, a movement of people from one country to another country. International mobility is an attempt by women in a village in particular to generate revenue and help improve the social status of the family mobilis (migrants). (Lee: 1984) in his theory of "push-pull" (Push-Pull Theory) explain the decision to undertake international mobility (migration) is influenced by four factors: (1) The factors contained in the hometown, (2) the factors contained in the destination area, (3) Factors Hurdle (4) Personal Factors. International mobility activities mentioned above, will result in a change of the changes to the economic level as stated by Max which will cause social classes are which eventually led to changes in the socio-economic and cultural.

F. FRAMEWORK

In brief lines of inquiry described the framework as the figure 1.

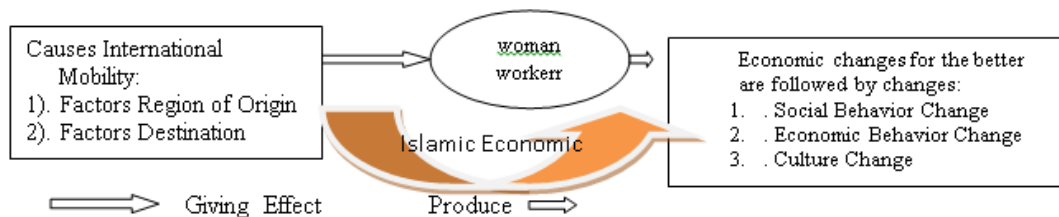


Figure 1

G. FIELDS APPROACH

1. Time and Place Research

These cities are intentionally (purposive), namely Hamlet Jakatawa, Bulaksari Village, District Bantarsari, Cilacap, Central Java Province. Alas chosen an Jakatawa Hamlet, Village Bulaksari, Central Java district as a test site

that is due; (A) Cilacap is a District No. 1 Most sending workers abroad in Central Java. Based on data drawn from the Department of Manpower, Transmigration and Population, since June 2013 the number of Indonesian Workers (TKI) from Central Java was 47 246 people. Of these, 56.57% or 26 777 people are female workers (migrant worker). Central Java became 88 164 per april 2016. (B) Hamlet Jakatawa Bulaksari village, District Bantarsari, a village where the inhabitants are doing international mobility based migrant worker. (C) has not been examined on the number of international mobility in the village jakatawa, bulaksari, district Bantarsari, Cilacap district. This research in the field took place in September 2016-November 2016.

2. Research methods

The method in this study, the combination of research explanations (explanatory research) and descriptive study. This study took a sample and then interviewed, take documentation as the principal means of data collection or research type of survey is called (Sangarimbun, 1989). The research looked at the life of the household migrant worker / former maids who do international mobility.

3. Data Sources

Sources of data in this study are primary data and secondary data. The primary data obtained through observations in the area of research and interviews (interviews) to the interviewer (respondent) that have been determined. As for the secondary data obtained from the documentation and study literature related to the research objectives, such as books, articles, thesis, dissertation village potentiality data and others.

4. Respondents Determination Techniques

In this study, there are two research subjects is something inherent in research variables and which are central issues, namely the perpetrators or implementing International Mobility (respondent) and the informants. Selection of informants is intentionally (snowball sampling). Selection of key informants assumed that they are the ones who know in depth the problems related to international mobility is done by the people in the village. The informants in this study include village officials, sponsors, and the immediate family as well as

people who have become migrant workers and have returned to their hometown. Collecting data using this method. Method researchers use to obtain data about views on international mobility based on migrant worker, background doing international mobility / become migrant workers, social changes, changes in economic, and cultural changes as a result of international mobility. The population in this study was all households in the village Jakatawa, Bulaksari, Bantarsari, Cilacap which one family member there who had worked as a labor abroad.

5. Method of Data Analysis

Researchers used the analytical techniques based interactive analysis as proposed by Miles and Huberman, which consists of three activities that interact and continues over to the bitter end, where the data is already saturated. Activity in the data analysis is the data reduction, presentation of data (data display) and drawing conclusions or verification (conclusion drawing / verification) (Miles B.M & Haberman, A.M: 1984).

H. OVERVIEW LOCATION RESEARCH

1. Location and Physical Condition Village

Bulaksari village consists of several Hamlet, namely: Klepukerep, Klepusari, Jakatawa, Sidadadi, Karangreja, Medeng, and Sidasari. One hamlet that became concentrated researcher is Hamlet Jakatawa. In general, this Bulaksari village has boundaries: North adjacent to the Village Kamulyan, south adjacent to the Village Rawajaya, to the west by the Village Kamulyan, in the east by the Village Binangun. Specifically, Hamlet Jakatawa have boundaries: south adjacent to the village Rawajaya, and the limit is rail Railway, the north bordering the village Klepusari, but Hamlet Jakatawa has a location in which separate with a bulak and rice fields while still a village but there ie, there are two names Grujugan in which there RT 5 but administratively they include Hamlet Jakatawa. West borders with Klepukerep Hamlet, by the border of a bridge over the river (Kali) and in the east by the village Srawadadi.

Hamlet spacious Jakatawa about 350 ha, in the form of land. Broad division hamlet Jaktawa namely; utilized for paddy about 150 ha, used for yard/

plant life of about 60ha, and for residential and other public infrastructure of about 140 ha. If the review is based geographically, Hamlet Jakatawa be a stretch of land land to the condition of 35 meters above sea level, rainfall is the highest average in December is 488 mm with the number of rainy days were 21 days and the lowest in July that is equal to 43 mm number of rainy days as much as 2 days. The maximum temperature in May in the amount of 32.30 degrees Celsius and minimum temperature of 30.20 degrees Celsius. (Data PNPM Cilacap 2015). Administratively Hamlet Jakatawa consists of 11RT and 2 RW. In general, the access road to the hamlet Jakatawa has not been too good. That is because the access road in the hamlet untouched Jakatawa asphalt construction, government assistance amounting 100jt was only able to build access roads with gravel. Furthermore, the poor condition of the access road to the village supported Jakatawa which is lowland to frequent flooding.

2. Population

Based on the results of the latest census in 2015, Jaka Tawa village has a population of 1875 residents with the number of households (families) around 600KK. Which consists of about 800 people women and men about 750 people and children about 325 people. Dusun Jakatawa Bulaksari village, including one poor area. That is because the away of the location between the city administration and the central areas of the village, so it is rarely touched.

3. Potential Infrastructures

Land transportation infrastructure consists of a village road that connects villages and roads (paved road), between Hamlet Jakatawa with Rawajaya village separated by the paddy fields, so that the access road should use bunds, and cross the railroad tracks. Bridges between the hamlet, a bridge between the hamlets or villages by district. Land transportation such as bicycle, tricycle and it had to cross the railroad tracks, public transport or small buses that connect Cilacap-Sidareja-Pengandaran-if you want to use it must cross the rails and passes bunds to the highway. A communication tool and societies information hamlet Jakatawa majority is television, radio, and Handhpon. This differentiates with other communities, although poor citizens but each house at least 1 person having one phone and it can be ascertained the phone is android.

Dusun Jakatawa amenities at worship in the form of three mosques, 9 mosques. Health infrastructure in the hamlet Jakatawa available IHC two units every 10 functioned and the midwife from the nearest health center. Educational facilities in the village Jakatawa for the primary level consists of one building Miftaul Huda Islamic elementary schools, and one elementary school building (SD 7). Furthermore provided 1 building early childhood, educational institutions the TPQ 2 units.

I. RESEARCH RESULT

1. The Social, economic, and cultural communities Bulaksari Jakatawa family/former migrant worker before becoming a migrant worker.

a. Rural women Population Mobility of Jakatawa

Delivery of migrant workers in the hamlet Jakatawa gone on long enough. The international mobility was first performed by married women, but he went independently unaccompanied by a husband or son. Jakatawa departure village woman to become migrant workers since 1985an, at which time the demand is still very little. That is because the fear experienced by prospective migrant worker when it had to work out of the country, a place far away from family and home areas. But Berbah drastic circumstances, when on his return one of the migrant workers from abroad to bring success (economically).

The success economically realized through the purchase of paddy upon their return from abroad, build a house, buy a motorcycle and having jewelry assortment as well as bergonta, clothes that do not look old-fashioned and skin clean and attractive appearance, confidence-building separate of the hamlet community Jakatawa, that international mobility to become migrant workers is the best alternative to improve the social and economic life of their families.

b. Causes of Rural Women Doing Mobility International

1) The Factor of Presure in Hometown

The answer hamlet Jakatawa respondents who said that their reason for international mobility to become migrant workers because of

the economy is very minimal, even their income as farm laborers are not sufficient for daily needs. So, by looking at some of the neighbors who have had international mobility, they are very interested to follow. In their shadow, back to the village Jakatawa they will be able to buy rice fields, repair the house, buy a motorcycle, buy nice clothes. So that the degree of the family can be lifted. But if they remain in the hamlet Jakatawa they must accept fate with income from earnings odd jobs. Moreover, not all citizens have vast rice fields, most only have 50 tiles (700m).

2) Factors Modernization

Interview the researchers did with about 10% of respondents, modern when they return is how they were able to be different from the people who never go abroad, namely in terms of appearance, they always use clothes are cool as well as jeans model of faded and torn in parts knee, combined with loose sleeveless T-shirt, with short hair dyed blond. In addition, when they are just traveling, they are going all out to dress up, which would be coupled with a cool shirt, sandals highhills, the new bike. modern that according to them, which basically has become misguided.

3) Social Conditions and Culture Society

The researchers did interviews with respondents named Abdul Aziz (the village head Jakatawa) and Bahrudin (village elders or stakeholders mosque), Hamlet Jakatawa, the village is still thick with social and Javanese culture. Among them: (1) Culture Nyadran Socio-cultural, implementation of ritual nyadran become a gathering place as well as a family and social transformation, (2) Culture Sungkeman during Lebaran. This culture is very strong in the hamlet Jakatawa, in this moment, each individual meet to share stories, experiences. of the ordinance, it is clear, that the tradition of religious gatherings were bam to bam, not just a moment of Eid, but inside it contains the values of social and cultural as well as guyub cultural harmony. 3). Splice Culture, Philosophical contained in it is tradition Splice Build Homes

in the Life of Javanese society. This activity has managed to form strong social ties of solidarity and binding for its members. (4) recitation. In the study, as well as the media to remind each other in goodness, is also a place for social activities. (5). Culture Liuran, Cilacap Regency Society in general and especially Hamlet Jakatawa on, known as the societies that upholds the mutual cooperation. (6) Ronda. In a moment of ronda create social relationships without bulkhead fellow citizens.

2. Changes in Lifestyle and Social Behaviour, Economics, and Culture Family/
Former migrant worker in the Village Jakatawa Bulaksari caused by Mobility
International

Changes in social attitudes and cultural

Interviews the researchers did with 3 (Three) of respondents named Mr. Suyono, he was the head of the village Bulaksai, as well as an interview with Mr. Muhsin He is the head of Public Affairs at the Village Hall Bulaksari and an interview with Mr. Strong Abdul Aziz, he was the village head Jakatawa Bulaksari. Interviews with village officials, researchers focused on the social and cultural changes in the village Bulaksari in general and in particular Jakatawa Hamlet before the rise to the proliferation migrant worker migrant worker. The results of these interviews they explain that there has been a social and cultural change them; The erosion of tradition Nyadran, Lebaran only Being Event Fashion Show, Fading Culture Splice, reduced cultural of mutual cooperation, as well as the erosion of Harmonization with the family that lead to divorce and the impact on the growth of children, as well as adverse effects on children's education. As well as the symptoms change in the economic behavior societies towards negative which include: the consumer behavior conducted by migrant worker either already settled in villages and the mobility again, the first is the consumer in the purchase of electronic goods and motor vehicles, the consumption of cosmetics or all things to change their physical appearance.

3. Changes in Lifestyle and Social Behaviour, Economics, and Culture Family/ Former migrant worker in the village Jakatawa Bulaksari caused by Mobility International.

Islam is a religion that rahmatan lil 'alamin. This is reflected in human values contained therein. Sublime human values in Islam is reflected in the sincere recognition and high appreciation against human commonality of labor, consumption, economic prosperity, as well as lifestyle in daily life. In fact, Islam gives perspective on employment of women including: (1) Freedom Works in Islam, that; Islam discusses in detail that, the obligation to work are prescribed to men to women is also required. Work is forbidden for men are also forbidden for women. However, God also has set the rules for the social moral and men in work, so that the work they have to obey and submit to the rules of moral and social issues. And the same thing also imposed on women, so that in every job, women must obey and submit to the rules of moral and social issues. Thus, any work performed by men and women must not be inconsistent with that principle. (2). Status of Women in Islam, namely: In essence, the Islamic position of women are exalted and honored, and God does not discriminate between the position of men and women is only just confirmed that imam in Islam is not negotiable only be filled by the position of men, so that all activities, especially women who have worked remains to be appropriate permission from a priest. (Yusuf Qordhowi: 2001). (3) Women and Freedom Works in Islam namely: Independence for women must work according to the demands of Islam. Women should not forget kodratinya as seorang wife whose primary task is not to work for a living, but only help. As in the case of women who are willing to become migrant workers in the village of Dusun Jakatawa Bulaksari, by reason of working for a living is forced to do by a woman when her husband felt unable to meet household needs.

Islam also uphold the philosophy of human life itself. Happiness, is the ultimate goal of human life. Humans will feel happy, when all the needs and desires are fulfilled, both in material and spiritual aspects. Welfare of the fulfillment of that material into a lot of purposes including the purpose of the

international mobility of activities undertaken by the women in the village Jakatawa.

However, in order to satisfy economic needs, Islam provides clear signposts. Among them:

a. Firmness in Life Goals

Islamic Economics provides expressly limits in achieving life goals. namely;

1) Falah As A Purpose of Life

Falah is the purpose of life in every human being brought by Islam that covers complete aspects and thorough for human life. This aspect is the subject includes the spiritual and moral, economic, social and cultural, and political. For example, to obtain survival, then the micro aspects of human need: (1) The fulfillment of biological needs such as physical health or free of the disease (2) Factors economical, for example, has the means of life (3) Social factors, their fraternity and interpersonal relationships harmonious, In the aspect of macro welfare requires balance between ecological, environmental hygiene, environmental management and others. (Rahman, Aflazur: 1995)

In this case it can be deduced that the maid hamlet Jakatawa say if he achieved success and are able to bring a change of the social and economic towards better able to fulfill the aspects mentioned above and depending on the behavior after he home to the the hamlet Jakatawa, but what happened in reality the community of former migrant workers face difficulties in harmonizing the various goals in life because of limitations in themselves.

2) Maslahah as Objective to Achieve Falah

The fulfillment of human needs are balanced can create maslahah. Maslahah is any circumstances, both material and non-material, which is able to improve the position of humans as the most noble. One measure of success is the woman worker when he returns to their homeland to bring maslahah as the basis for the next life indicator: (1) Religion is getting stronger and does not fade because of western

culture. (2) The soul is awake. Awake from things that can influence consumer culture eg, individual etc. (3) Property (aql, the thought of more advanced, more educated. (4). Family and descendants (nasl) the state of the bereaved family remains harmonious, secure children's education, and do not bring negative impact to the family because of the departure abroad. (5) wealth, woman worker be a success when he was able to improve the economics of the family. ((Islamic Economics (P3EI) UII working with BI Rajawali Press: 2015)

If the five things able to be maintained and filled by woman worker, the woman worker said to be successful. Because masalah a basic human need, an absolute requirement that must be satisfied so that people can live happily in this world and hereafter. If after returning from abroad, there is one indicator above are not fulfilled or are fulfilled by unbalanced necessarily happy life former migrant workers or woman worker are not achieved perfectly.

3) Consumer Analysis in Islamic Economics

In this case, Nejatullah Sidqi said that consumers should be satisfied with the consumption behavior following the norms of Islam. Muslim Consumers should not follow the style of the xanthous consumption (yellowish hair and brown-haired the west) are characterized by indulgence. (M. Nejatullah Sidqi: 1996)

Furthermore, Qordhowi Yusuf explained bawasanya moral values and consumption is how the consumer is directed to things that are good and combat stinginess and miserliness. Moreover, Islam does not advocate living in luxury. More Yusuf Qordhowi explain Islam wealth or assets in the trust of Allah, which should be spent correctly, ie balanced and fair, not extravagant, not miserly, nor redundant. Owned property is not solely for consumption, but also for social activities.

It can be concluded, that consumer behavior conducted by the woman worker when they were still on Foreign Affairs, or when they had returned to the village Jakatawa some have deviated from the

Islamic economic ethics or ethics that have been set by the religion. Therefore, it takes the role of local government to conduct a briefing to the maids when they wanted to do international mobility activity as well as upon their return to their hometown.

J. CONCLUSIONS

Activity-based international mobility of migrant workers in the hamlet Jakatawa gone on long enough. Jakatawa departure village woman to become migrant workers since 1985 during which the demand is still very little. The mobility activities of addiction and infectious effect against fellow villagers Jakatawa. This is caused by the maids who leave to work abroad lapse of 2 years back to their hometown the village Jakatawa with money that does little in the eyes of the public. Since then, residents who have become migrant workers as if addicted, return to their hometown just a few months after it was set back and spent a 2-year contract and at home just a few months, and so repeatedly so they do mobility-based woman worker.

Activities of international mobility is highly addictive to the community giving a negative impact on the social and cultural changes in society are reflected in consumer culture, the emergence classes are social strata, as well as the erosion of culture inherited from the ancestors. It studied in Islamic Economics as a paradigm severe damage and had to be straightened. The proof, the community of former woman worker face difficulties in harmonizing the various goals in life because of limitations in themselves. And unable to fulfill the benchmarks. one measure of success in terms of woman worker Islamic Economics when he returns to their homeland to bring *maslahah* as the basis for the next life indicator: (1) Religion is getting stronger and does not fade because of western culture. (2) The soul is awake. Awake from things that can influence consumer culture eg, individual etc. (3) Property (*aql*, the thought of more advanced, more educated. (4). The family and descendants (*nasl*) the state of the bereaved family remains in harmony, children's education is guaranteed, and do not bring negative impact to the family because of departure abroad. (5) wealth, woman worker be a success when he was able to improve the economics of the family.

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