

Conference Paper

Arising in Migration: Forming a Power through Connectivity for Javanese Women

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Abstract

A number of Javanese women have taken jobs as migrant workers in Hong Kong. This feminization of migrant workers, specifically informal work, has developed in part because of the established patriarchy in Javanese culture. Little research has been done to analyze the cross-national patterns of domestic worker transformation abroad. This research aims to fill this gap by describing and analyzing how Javanese women construct reality as migrant workers, forming a sense of connectivity with their female peers through networking and interaction. This study uses qualitative research for seventeen Javanese subjects, adopting the phenomenological approach with Foucault's theory. Conducted in several districts of Hong Kong, this research applied area sampling. This research found that Javanese woman created their own careers by breaking the rules of the established patriarchal system by migrating to Hong Kong. Javanese women assumed self-autonomy and, once in Hong Kong, formed their own local communities.

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1. Introduction

Modernization in various sectors along with information globalization, which makes it easier for people to do many things, has made women more flexible and open-minded in doing their activities. This is also what happens to Indonesian women, who are beginning to change their attitudes and roles in the structure of contemporary society. For a long time, Indonesian women have often been perceived as being weak and backward, unable to show their quality in in the public sector nor other fields, including social, economic and political.

In general, Indonesian society still adheres to the patriarchal system. This system places men in superior position compared to women. Also, men are considered to have more power than women, who are often perceived as being weak and helpless. The history of patriarchal society has shaped human civilization from the beginning, which considers men stronger (more powerful) than women in various roles in their life (as a person, a family member, a part of community and even as a citizen. For many generations, this patriarchal culture has brought some distinctions in behavior, status



and authority between men and women in the society, which later became a gender hierarchy (1).

Women's involvement in the public sector in East Java is nothing new. In the current period, women are constantly showing their emancipation and self-actualization by breaking through into patriarchal wall embedded in traditional culture in Java. For Javanese, women are the backbone of the domestic sector, while public sector belongs to men. Such stratification has been a part of the Javanese social structure for ages. In relation to the Javanese workingwomen from Indonesia, a research's result showed that women choose to become Indonesia migrant worker due to financial orientation. Sense of responsibility to support the family and parents makes women choose to become migrant workers (2). Besides, latest data from BNP2TKI released in May 2019 also showed that migrant worker placement in Indonesia ranked East Java as dominant citizen who prefer works abroad rather than works in Indonesia. Followed with Central Java Province and West Java Province. Another highest province which involving on international migration are West Nusa Tenggara Province and Lampung province.

By being a migrant worker, these women expect to have better quality of life, indicated by possessions of material objects in the forms of jewelry, house, vehicles, and/or life stocks. Definitely, mobility is not just about the literal movement of people; ideas about mobility in general, and what it might mean, were also changing (3).

Commonly, people only looking up research in international migration on its remittance, their path and migration experience by socio-economic conditions. Addressing to this issue, gender analysis deals with men and women and how their roles are defined or perceived. It is important to highlight that gender specificities change over time and are significantly influenced by the migration experience. Thus, 'gender' is a dynamic notion which not only defines the difference between men and women, but also points to how these differences are created, evolve and play out throughout migration (4). Based on that explanation, this paper will discuss on how Indonesia migrant worker women holds their migration as their family-power authorization for over years balancing their daily life on networking for socializing and communicating many ideas and needs through local communities beyond perception towards them.

2. Literature Review

This research was emphasized on how Javanese women forming power in Hong Kong by having migration, because they are already burdened with patriarchy system previously in their hometown. The migration path in Hong Kong, which seen as transnational

migration are increasing on year by year, and also effectively creates the women connectivity as the global knowledge for their life betterment.

Preview this issue as major existences of Javanese woman through transnational migration, it is impacted from the patriarchal culture who always put a man (either in family and or society) as the powerful person. Due to the Foucault's thought, power is placed everywhere. In many forms of life, power relations also embedded in societal life (5). Based on Foucault, he do really concerns on how the power used in society broadly, how to bring the power relation into self, locating position to the power, figuring out the power application (6). This theory appropriate with Javanese women who act as an actor who facing the power and its intricacy through patriarchy system. These system as the entry point of Javanese gender inequality and the main background of why Javanese women have to migrate abroad until nowadays.

In line with this study, Foucault is one of the few writers on power who recognise that power is not just a negative, coercive or repressive thing that forces us to do things against our wishes, but can also be a necessary, productive and positive force in society (7). Foucault also argued that the form of power applied immediately in everyday life which classified the individual, marked individual, attached to the individual identity, imposed a set law by the truth which recognized by others into the individual by their means. These resistances (which are everywhere just like the power relations) aim at asserting to man the right to be different. For Foucault, man can become an "individual". As long as she/he can be conscious of those power relations (which he generally is, as consciousness is not a major concern for Foucault) she/he can resist them. Based on Foucault views (1978), the patriarchy system also reviewed as the cultural power which exist since long time ago that has basic aspects as:

1. Power is not something that is acquired, seized, or shared; it is exercised from many different points.
2. Power relations are not exterior to other relations(i.e. economic). Relations of power are not superstructural.
3. Power comes from below; there is no binary opposition between the rulers and the ruled.
4. Power relations are both intentional and non subjective. There is no power without aim and objective but there are no "headquarters" of power either (8).

According to Foucault, there are historically three types of struggles: struggle against exploitation, domination, and subjection. Although all of them are present in today's

social system, struggle against subjection has become more important. In formulating his "theory of power" Foucault sets for himself some methodological constraints. He prefers to start analyzing power from the points where it produces its real effects (9).

In addition, there are description from labor worker with feminism thought, in which verifying the significance of the labor undertaken in home and its importance in reproducing the industrial labor force tended. Instead the home became associated, particularly during the 90 century but also from impact of globalization with characteristics that were constructed in opposition to the developing capitalist economy (10).

Furthermore, the notion of transnational migration in Javanese women appears from the gap of power production and society knowledge which usually starts from the family. Changes which appear in power relations will not change the position of men to become below women or vice versa. The changes take place in the shift of gender roles. The changes in power relation happening in a household from a husband to a wife will manifest in different shapes. For instance, in making decision for the household, wives hold bigger role than the husbands. The theory proposed by Foucault applies as power relations, which are shown not only as power belonging to organization or fixed structures only, but also the ones resulting in dominations within household.

In relation with changes in power relations that arise in the household carried out by the wife to the husband, the power relations in the family are power relations that occur between husband and wife. But not all power is defined as the highest ownership because of certain factors that are able to dominate and control, but this power will emerge in people who do not have any ownership of power, but they have a clear purpose in carrying out something. Power in the family itself has been formed from the beginning, especially in people with patriarchal culture, namely by reducing the intensity of their greatest power to their husbands towards their wives. Certain restrictions occur in some aspects within the family (11).

The existence of a dual role of wives indicates that the allocation of husband's power becomes reduced and divided into two side. That is, there are things that are made by the husband's decision and there are also things that are decided by the wife. Levy, Blood & Wolfe, Roger, White developed a variety of patterns in family decision making (by husband and wife) based on the allocation of power within family, including:

1. Decision making by husband only.
2. Decision making by husband and wife where the husband's dominance is greater.
3. Decision making by husband and wife where there is no dominance from both parties (having an equal bargaining position).

4. Decision making by husband and wife where wife's domination is greater.
5. Decision making by the wife alone (12).

Then, when the decision is made (especially about working permission abroad from family), the Javanese women are in their own "power".

The power, acts as main provision for Javanese women in Hong Kong for creating connectivity with others, for creating a social capital and doing networking while they are interacting there. In understanding Javanese connection at Hong Kong, we also used contention from Grewal if networks may be formed by reason, force, or chance, singly or in combination. However they arise, their standards are maintained through authority, that is, force exerted downward from collective consent to collective circumstances from which then follow implications for the individuals constituting the sovereign. The standards of network are determined through the patterns of decentralized, individual decisions which taken together, nonetheless conduce to a circumstance that affects the entire group" the strength of network power based on the dynamics of community interaction (13).

Related to the power in connectivity, we can using Castells perspective on power ownership in the dominant networks. Briefly, he mentioned perhaps the question of power as traditionally formulated does not make sense in the network society, but domination and determination is often found into peoples will. The power will always following the network-making power as the important things in networking (14).

3. Research Method

This research used qualitative method. That is, an approach that produces descriptive data in the form of written or oral information from people and observable behavior. This method is chosen because this research examined holistic, complex, dynamic, and meaningful problems. Qualitative methods are part of the knowledge that can be considered as a social product and a social process. Knowledge as a process has at least three basic principles, namely empiricism (which is based on facts and data), objectivity and control (15).

Through social definition paradigm, this research looks to understand social fact as it is. This is also a descriptive research, which is intended to gather information about the status or symptoms of a phenomenon to reveal the meaning behind it. Qualitative research emphasizes participatory observation, in-depth interviews, and documentation (15). The analysis was based on subjective view by directly observing the

people involved in the social fact, and not based on third party observer. The approach used social facts, on phenomenology, which based on everyday life of migrant worker activities and it means through Javanese Migrant Worker communities in Hong Kong, SAR.

Noticed that the most importantly for the purposes of social research, these developments are changing the nature of the empirical, reconfiguring the relationship between the observer and observed ones, and reinventing methods. Mobility research leads us to see that along with the political and material relations that structure the world, social science itself – what we *do* with it and what it does – is also at stake here (16).

The research took place at some districts in Hong Kong, SAR such as Kowloon City, Wan Chai and Tsuen Wan district. In-depth interview and observation of 17 women were carried out by area sampling technique, which are at their productive activities and legal contract for migrant worker. To gain more information, some women and staff from migrant worker communities in Hong Kong migrant worker association were chosen as additional research subject.

Data display was used by some steps, such as writing details on research finding, adjusting the informant opinion and perception, displaying all the feature from the observation processes.

Using Triangulation as source of data reduction, including resource triangulation, theory triangulation and time triangulation, the data on this research being classified and further analyzed. Next, classifying answer into the question, placing a matriculation and categorizing all feature are the parts of data reduction.

After that step was done, interpreting research finding by looking backward with literature review is also important step before made a conclusions on this paper.

4. Result and Discussions

Women Migration in Indonesia still perceived as something debatable related to work-family tasks among them. Especially for Javanese, international migration which happened among women always seems like creating gap in the society. That would happened due to social life among the women position is placed after the men. Furthermore, cultural aspect which constructed for many generation on Indonesia, woman has only role for domestic sector.

The Indonesian society is ruled over by patriarchy system that construct the notion that women should run the household as a housewife, a good wife and a good mother. Women has owned their duty prior to domestic area rather than public area. This

ideology has even expanded and penetrated into the public or social arena (17). In other way, the way to look up relationship between men and women appropriate with Gender ideology that regulates the identity, position, and attitudes of women and men vary. Some are dominant, while some others are not limited by place and time (18). Based on this phase of research, discussion on this paper are divided into three section for its legibility:

4.1. Women Migration: A Javanese Changes and Challenges in Indonesia

The notion of this research is from Javanese women who having migration from Indonesia to Hong Kong as migrant worker, especially for domestic migrant worker and domestic helper. This section will be describing more about awareness on mobility action of Javanese women in Indonesia and their challenges while doing migration.

The result of this study showed that most of Indonesia women still having lower educational background, indeed they facing a problem when engaging into labor force in Indonesia. They cannot have opportunity as another who had bachelor degree to gain the career with good salary in Indonesia that creates another perception of being women in Indonesia is still in the second class in society. This barrier also strengthening a social perception in Indonesia, includes Javanese people perception on higher education rather than working abroad. Culturally, women should be stayed and worked near the family. The women who decided as migrant worker abroad initially has a problem with their family. Regarding to this point of view, informants said that they are tired being vulnerable, they got a subordination in family and self-evident for future betterment. They created their own life as a wish with breaking rules into patriarchy or traditional social system by decided as migrant worker abroad.

Based on latest data from BNP2TKI, mentioning that formal education for migrant worker is still high rated on junior high school graduate (32,781 worker), Graduated from high school as the second position (26,638 worker) and elementary school graduated (25,632 worker) (19). Nowadays, career is important too for Javanese women in Indonesia, so they will useful on their family and society in many aspect such as economy, social and also politics. In general, most of the Javanese worker were in their 25's and 35's at early 2019, married and widow rather than single and about half of them had completed education until junior high school.

It is important to highlight that gender is not another word for "women". Gender analysis deals with men and women and how their roles are defined or perceived. It is

important to highlight that gender specificities change over time and are significantly influenced by the migration experience. Thus, 'gender' is a dynamic notion which not only defines the difference between men and women, but also points to how these differences are created, evolve and play out throughout migration (20). Slowly but sure, this phenomenon got decreased and changing their perspectives on Java since many of them working as migrant worker abroad. Meanwhile, people still contemptuously about their life abroad, especially at Hong Kong which on the front rank of tremendous living-world inside. In line with that, others Javanese questioning whether Javanese women could have longer existence there or not as succeed domestic worker. Next, booming on year 2000, these condition still continuing with longitudinal family recruitment for most favorite destination country such Malaysia, Hong Kong, Saudi Arabia, Singapore and Brunei Darussalam. Based on this research findings, at least for more than a decade, Javanese women prefer leaving their family in Indonesia, developing their skills with freedom in Hong Kong, widening their career by extending their contract with the same or another employee in Hong Kong.

This is in line with the interview results of Nuryati from Tulungagung Regency, East Java province, Indonesia:

"No one in my family agreed when I decided to become a migrant worker, they said it was better to work as a shopkeeper in a clothes shop or in a supermarket as long as I live close by my family, but everything takes a process... and I have proven it. After working for 7 years in Hong Kong as baby sitter and domestic helper, Alhamdulillah (praise be to God)..I can help my father and my mom, and also pay my sister's school tuition fee"

Although there are some violence case between migrant worker and employee which reported in last decades, it did not stopped Javanese women interest became domestic worker abroad. But it creates a new challenge for women to works and have another challenges instead their experience before and building their power relation too. as stated by Ana from Malang Regency:

"Javanese people said, a woman has to be obedient and undemanding... But not for me, this time I decided to just go home for a while and will go to Taiwan again because I wanted to prove that a woman also has to do more, not only rely on men but take responsibility for themselves and their families...Yes, this is what I will do, leaving to become a migrant worker rather than just being ridiculed by an extended family and neighbors"

In this term, international migration has been chosen by Javanese women by their rationality instead their social constraint and cultural barrier in Indonesia as a challenge. Furthermore, by doing a migration, Javanese women could developed their resistance instead their identities as an independent women, having logic- rational goals and set for their freedom through the burdened culturally system, named patriarchy system. These changes still being a challenges for Indonesian society nowadays. The acceptance and confession for Javanese women is became something that worth to do, reducing inequality among Indonesian itself and eradicating gendered bias toward workforce and work participation in Indonesia.

4.2. Forming a Power: Why Should Be A Javanese Women?

This part will be continuing the explanation of Javanese women as subjects when receiving power, interpreting the power on relationship in their society, positioning the power in the family and gaining the power through migration.

Migration, include an international migration producing a power among women, creates meaningful subjectivity which profitable women position too. Social construction in Javanese society naturally constructs stereotypes against female migrant workers because of the presence of imbalance power relation within the patriarchal society. Social construction is passed from one generation to another and spread within family to extended family within the society. Power relations happening in the patriarchal society is a precursor for objectivity phase, the internalization and externalization of negative stereotypes against women. Regarding to Foucault thoughts, a sociologist whom suggested that power is not centered. Power exists everywhere and this is not caused by the fact that power maintain everything under it, but because power comes from everywhere. Power in this sense is not described as power which exists in a social structure. Power is described as a complex condition existing in the society. Power which shown as a power is not only focused on who is in power and upon what they hold the power in economic sense, but power in a broader sense.

In observing the relationship between husband and wife in the family there is a relationship between men and women on the basis of marriage, each party has power, in the sense that each has the potential to influence the behavior of others and if it happens then the phenomenon is described as a process by which decision has taken place. The power that exists between the two parties is considered 'reasonable', because it is recognized as each authority (21).

The power making process should be seen from different perspectives: first is these processes can be implementing domination or seize position of domination in structural; and the second is there was existing countervail process that resist the domination on behalf of values, interest and projects that are excluded in networking compositions (22).

The existing family structure will influence the values and rules that are carried out by other family members. According to the environment in which the informant's research originated, the influential family structure was patriarchal family. Javanese who adhere to patriarchal culture, especially in East Java, believe that men have dominance over women. This can be seen in the amount of decision making in various matters related to family life. In addition, this phenomenon leads a women involves in migration, especially international migration to Hong Kong. Based on observation in Hong Kong, by went abroad, Javanese women also tried to subjugating the men's domination by went abroad, to prove their ability as real women that they can working better rather than in their homeland, earning much money and able to respect and appreciate as human being too. Upon the Javanese women arrivals in Hong Kong, they are realized that authority and power achievement are in a way with them. In that way, Javanese women tried to broaden their communication and interaction with others Javanese to follow their way, by increasing power through migration in Hong Kong.

Appropriate by Castells thoughts, the power making process which is conducted by Javanese women seen from distinctive sights. Means that the migration decision for being Indonesia migrant worker in Hong Kong still perceived as servant or domestic working areas for common people in Indonesia, so, It is still seen as low level job or not good occupation for women. Thus, in Javanese social structure, women still got the second position, being discriminated from their jobs instead went abroad. But, on the other hand, Javanese women had brought their own values for working and being exist and still registered as Indonesia migrant worker in Hong Kong for following years for resisting the domination from patriarchy system. Javanese women also creating their networks by succeed migrant worker abroad, living glamorously as an interest, their wish of career and prosperity as values, and decision to choose Hong Kong as the destination country as the main projects

Therefore, in Javanese society, it is considered natural that in the position of husband and wife, it is the husband who makes more decisions regarding the family. In reality, however, there are various variations of the pattern. As declared that the most important aspect in family structure is the position of family members because of the distribution and allocation of power then the aspect of division of labor. Power here can be

interpreted as a person's ability to make decisions that affect other people or families. While the division of labor refers to the role patterns that exist in families where husband and wife do certain jobs.

Furthermore, Blood & Wolfe also said that the combination of the two aspects above is the most fundamental thing in the family which is also influenced by the position of the family in the environment or society. With the possession of power by a husband or wife, the opportunities for mutual influence between each other between the two will be more open (23). As revealed by Blood & Wolfe (1960: 112) that the most important aspect in family structure is the position of family members because of the distribution and allocation of power followed by division of labor. Power here can be interpreted as a person's ability to make decisions that affect other people or people within family. While the division of labor refers to the role patterns that exist in families where husbands and wives do certain duties and roles. Furthermore, Blood & Wolfe also said that the combination of the two aspects above is the most fundamental thing in the family and is also influenced by the position of the family in the environment or society. With the possession of power by a husband or wife, the opportunities for mutual influence between each other will be more open.

Most family issues are usually solved by either husband or wife, but it is not possible for others to interfere in the existing decision-making process. The other party that is intended to intervene is the parents of the husband or wife, relatives, friends, neighbor or other people who have an important role in the life of the informant. Reflecting to the previous mentioned thoughts, in the family of this study's informants, the informants hold the roles of decision makers. Distribution and allocation of power when viewed with the patriarchal structure belong to the husbands, but in reality can be shifted to the wives' side. This is also influenced by the division of labor that exists in the families of Indonesian migrant workers in East Java, in which previously women had a domestic role in the domestic sphere alone, but now many women enter public roles (24).

In relation to the problems studied in this research about the power through Indonesian Migrant Workers in East Java who are married, the variations of family decision-making described by the experts above appear in the lives of the informants studied, including:

1. Decision making only made by a husband appears in the case of caring the children when his wife becomes an Indonesian Migrant Worker.
2. Decision making by husband and wife where the dominance of husbands is greater, which is evident in choosing a place of treatment when family members are

sick, choosing schools for children, building houses, doing home repairs, buying items that are considered valuable to have with money obtained from a wife who works as an Indonesian Migrant Worker.

3. Decision making by husband and wife where there is no dominance from both parties (having an equal bargaining position).
4. Decision making by husband and wife where wife dominance is greater, namely in deciding the number of children in the family, and determining how long the wife will leave the family to become Indonesian Migrant Workers.
5. Wife decision-making, which is seen in determining the initiative to work as an Indonesian Migrant Worker.

With the existence of power that is owned by each party, the tendency to influence each other or between husband and wife turns into a compromise or agreement in making certain decisions. When there is an agreement between husband and wife, the power of husband or wife will appear to dominate so that there is a decision making with the dominance of one of the sides. In line with Lukes (2005) thoughts that the one who makes decision power, also means measuring a power (In a family roles). In the context of marriage power, it was known with social order, gender order and some case of marital interests. The conventional and normative idea comes with the advantages side of the actors (7)

Based on interviews with the research subjects, they are stated that majority of Javanese women has been decided their involvement into migration to Hong Kong by women itself, there are less intervention from husband or another family member because the logic-rational economic and gender issues. Though there was some rejection from the husband about the decision but the women does not change their wants by being Indonesia Migrant Worker in Hong Kong due to gender equality in family and also avoiding husband-wife conflict interest, due to work division in recent century.

4.3. Through Migration: Javanese Women Connectivity in Hong Kong

On this passage, will be discussing on how Javanese women creating and performing a power in Hong Kong as their chosen destination country for works. They deliberating themselves through the power instead of patriarchy system. In line with research observation, Javanese women in Hong Kong has willingness and identities as Javanese

diaspora's in Hong Kong. Mainly, it is also appears by collective action of Javanese women initiative for resemblance through migration purposes.

As a temporary citizens, Javanese women kept their networking in Hong Kong through several notions, to strengthening their belief that they are a strong and powerful women in some way, such as:

1. Establishing a simple organization communities based on their homeland in Indonesia. This community aims for strengthening identities as Javanese women who works in certain time at Hong Kong. They are also have another mission, developing some certain skills on arts like make up, fashion designed, singing and making a poems, making documentary films.
2. Scheduling for weekly meeting in Hong Kong public area, like in Causeway Bay, Mong Kok Bridge or Kampong Java in Central districts. Usually, Javanese women were catching up each other on week end for having lunch together and expanding their work experiences with various employers characteristic.
3. Arranging communication by local group in social media platforms, such as: *Whats App Group, Line, Facebook and Instagram*. These also happened due to their existence and visibility willingness by public (their relations, families and friends) in Indonesia.
4. Organizing humanity mission like fundraising for trafficking issues, educational issues in Indonesia. Sometimes, they are also held a group discussion among them and local people about their existence and working relevance in Hong Kong nowadays.
5. Creating an opportunities by selling some Indonesian traditional food and beverages for Hong Kong people and tourist. In the weekend, we can easily find Javanese women peddled their merchandise around public transportation entrance, along Hong Kong mosque and spread over public sphere in Hong Kong districts.

Following the Castells ideas about networks society, he claimed that in recent time, society are social structure and their activities are organized around information, electronically networking. While networks are explained well as an old form of social organizations, but some combination such as political, economic and cultural aspects are also shaping the network societies in such ways of its varieties (25). The network formed by migration from Indonesia to Hong Kong and the actor are Javanese women, people who underestimated previously in Indonesia. The Javanese women existences

in Hong Kong nowadays, is a proof of how local women from Java in Indonesia could be connected through international migration, something that was only imagined before. Also, the network of Indonesia migrant workers became broader and wider through migration in many countries recently. Modern connectivity does not need face-to-face social organizations but is then followed by needs of diverse economic, cultural, and political expressions, which means that new Javanese power among migrant workers in Hong Kong are also the answer of why Javanese women still last for migration.

Related to the power in connectivity, Castells continues his perspective on power ownership in dominant networks. Briefly, he mentioned perhaps the question of power as traditionally formulated does not make sense in the network society, but domination and determination is often found in people's will. Power will always follow the network-making power as the important things in networking (14). From those explanations, Javanese women's existences in Hong Kong are described as a network society among Indonesia migrant workers. They are connecting not only through electronic or gadget, but also by face-to-face social activities, whether it is including into social organization or pure social interaction among Javanese women in Hong Kong and consisting of various political, economic, and cultural backgrounds. They are only recognized as Javanese women in Hong Kong nowadays, not other interests. They stand as proud Indonesian women who are struggling and convincing patriarchy is just an irrelevant belief for Javanese people.

In order to conceive the correlation between ownership of power in these connections, the informants said that no one in this circle can dominate others even though everyone in these networks has different interests. In this connectivity, bringing out a normative value such as initiatives and an invention which often comes from different Javanese women in Hong Kong for their ideas, without any determination, only aims for reaching a common goodness agreement and networking sustainability among them. They only have a networking vision for comradeship and social capital construction to build trust and legacy as new forms of local power in Hong Kong. In addition, most Javanese women in Hong Kong also stated that the more Javanese women's enthusiasm to migrate to Hong Kong, the women's connectedness is more powerful.

5. Conclusion

To conclude, power inequality among Javanese women brought Javanese women disposed to have a migration abroad from local society in Indonesia to Hong Kong.

Furthermore, by doing a migration, Javanese women could developed their resistance instead their power by strengthening identities as an independent women, having logic- rational goals and set for their freedom through the burdened cultural system. Javanese women has been decided their involvement into migration to Hong Kong by women itself as the basic power in family, there are less intervention from husband or another family member because the logic-rational economic and gender issues. Javanese women kept their power for widening their connectivity in Hong Kong through several ways, in order to maintain their new power as Indonesia migrant worker in Hong Kong. Through migration, Javanese women existences in Hong Kong described as a network society among Indonesia migrant worker. They are connecting not only through electronic or gadget, but also by face to face in social activities, whether it is including into social organization or pure in social interaction among Javanese women in Hong Kong.

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