

Meaning of Pluralism for Indonesian Imigrant Workers in Malaysia

Pemaknaan Pluralisme Bagi Tenaga Kerja Indonesia di Malaysia

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Abstract

Workers always get bad reputation as marginal person in people. The critical problem for workers especially like no protection their rights from state in work place. Indonesian imigrant workers in Malaysia has bad image in any coverage press report. But in the other hand Indonesian imigrant workers be on the increase day by day in Malaysia, and they are able to adapted and interacted for their partners from other country in the workplace in Malaysia. All of this works because the Indonesian imigrant workers accept the pluralism in their workplace. This research talk about what the meaning of pluralism of Indonesian imigrant workers in Malaysia (mindset). Research uses convergency symbolic theory from Ernest Bormann which separate symbolic object for 3 factors likes; saga, self identity, and social interaction for other workers. The point of theoretical analysis get constructed the real social interaction Indonesian imigrant workers in Malaysia. Beside it, this research uses naration theory of Fisher De Aubrey which believe that grouping is the important aspect for humanbeing interaction. Paradigm of this research is constructivism, in qualitative model. Research interviews 14 persons Indonesian imigrant workers who had worked in Malaysia. Finding of research, Indonesian imigrant workers have special meaning for pluralism. For Indonesia imigrant workers Malaysia is a dream country, they do not hate that's country so much. In Indonesian imigrant workers mind there is no pretension to make conflicts in their workplace. Over there work situations very busy and professionalism are completing work if talk about pluralism. Saga in this research find in success stories are so real because local lifestyle and culture of Indonesia and Malaysia are so similar. Construction pluralism for Indonesian workers so positive but they still love of their homeland, Indonesia.

Keyword: *Indonesian imigrant workers, convergency simbolic theory, pluralism, interactions*

Abstrak

Pekerja selalu bereputasi buruk sebagai pihak marjinal di masyarakat. Problem utama pekerja seperti tidak ada perlindungan hak mereka di tempat kerja. Tenaga kerja Indonesia di malaysia kerap digambarkan buruk dalam pemberitaan. Namun di lain pihak tenaga kerja

Indonesia di Malaysia malah bertambah dari hari ke hari, dan mereka mampu beradaptasi dan berinteraksi dengan sesama pekerja dari negara lain di Malaysia. Semua disebabkan tenaga kerja Indonesia menerima pluralisme di tempat kerja. Penelitian ini membahas pemaknaan pluralisme bagi tenaga kerja Indonesia di Malaysia (cara berpikir). Penelitian menggunakan kajian teori konvergensi simbolik dari Ernest Bormann yang memecah menjadi 3 faktor obyek seperti; Saga, identitas diri, interaksi sosial sesama pekerja. Teori ini mengkonstruksi interaksi sosial nyata tenaga kerja Indonesia di Malaysia. Di samping itu juga penelitian ini menggunakan teori narasi dari Fisher De Aubrey yang percaya bahwa kelompok begitu penting dalam interaksi antar manusia. Paradigma penelitian ini konstruktivistik dengan pengolahan data kualitatif. Penelitian mewawancarai 14 orang tenaga kerja Indonesia yang pernah bekerja di Malaysia. Temuan penelitian menunjukkan tenaga kerja Indonesia memiliki pemaknaan pluralisme yang khusus. Untuk mereka bahwa Malaysia memang negara impian, mereka juga tidak membenci negeri ini sama sekali. Bagi pekerja Indonesia tidak ada pretensi melakukan konflik di tempat kerja. Di tempat kerja mereka sangat sibuk dan profesionalisme adalah ukuran bila mereka membicarakan pluralisme. Saga dalam penelitian ini ditemukan dalam kisah sukses di Malaysia begitu nyata karena kesamaan budaya Indonesia dan Malaysia. Pluralisme terkonstruksi secara positif pada pekerja Indonesia, namun mereka tetap sangat mencintai Indonesia sebagai tanah air mereka.

Kata Kunci: interaksi, pluralisme, tenaga kerja Indonesia, teori konvergensi simbolik

Introduction

Indonesia is one of the highest populations in Southeast Asia compared to the other country (datadataboks.katadata.co.id). The high rates of population is certainly raising some classic issues, especially the abounding number of Indonesian Immigrant Workers (*henceforth will be shortened as IIW). The abounding numbers of these workers not only becomes a problem to Indonesia but to the other neighboring countries also like Malaysia, Singapore, Thailand and Australia. This matter is caused by the movement of IIW to the neighboring countries because of their assumption that overseas was better and more promising than in Indonesia.

There is no doubt that the increasing of unemployment rates is not a social problematic in Indonesia only, but also in many countries all over the world. The high rates of unemployment will absolutely bring a significant impact to increasing crimes and conflict between citizens. That is believed to become the roots of social issue which is keep continues in Indonesia right now. The obstruction manpower distribution and the increasing of urbanization are becoming complicated problems if related to population exploitation. And to make matters worse, the dispersion of IIW is very uneven because they are mostly concentrated only in some of the particular cities.

Therefore, this overview makes people does not have eager for live and work in rural areas, they prefer to try their luck in the big city which makes unemployed burst out in those city year after year. On other hand, economic discrepancy in the major city can produce social jealousy against those are more fortunate or the haves. These sentiments are happening right now, and on social justice the unemployed is often being marginalized labeled as useless and also

associated with criminality. For this reason, some of those who cannot find work would try to find a way to get out from this crush of life and that unpleasant stigma label upon them. The choice is clearly to find jobs in other country that is considered still need more workers.

Jobs in other countries like Malaysia, Singapore, Thailand are more tantalizing and thought of as a land of dream to IIW. As if there is a paradise that their fantasized to get out of the hard life would come true. The success stories of those migrant workers who work in other countries are like a fairytale that another jobseeker must hear. Dreams that are so close and easily achieve causing increased numbers of youth who want to work in other neighboring country.

According to data from BNP2TKI, the number of IIW in Malaysia until July 2012 reach out to almost 1,9 million workers, while in Saudi Arabia alone reach out to 1,1 million workers and 189.000 workers in Hongkong. With Malaysia's remittances, which is; over US\$ 1,3 billion, while US\$ 1,1 billion in Saudi Arabia, until July 2012 (Detik Finance, 26/9/2012). In contrast to the DSM Executive Director of Bank Indonesia, he confirmed that the most widely spread of IIW in Malaysia, even before the moratorium (June 2009) the number of IIW streaking up to 2,76 million workers.

The central issue of IIW in Malaysia is about illegal manpower. Those who work in this lane are clearly breaking the law and susceptible to violence (*torture*), criminality, low salary and even rape matter. Indecisive policy from both countries in handling these cases cause these problems to become protracted and the repatriation process of IIW is often not taken seriously. The high number of IIW demand from Malaysia raised concerns that there will be a thousand of IIW who are prone to be a victim of false salary promises by working illegally.

IIW in Malaysia should be considered as liaison between Malaysia and Indonesia because IIW is the real ambassador that interact directly to their employers in the country itself. Misrepresentation, interactions, and signification in both countries although in a clump but different still can caused a misunderstanding one to another. Such as rape case that happened to the three IIW in Malaysia on Tuesday, February 26th, 2013. The rape was committed by officers of the Royal Malaysian police who assumed that the victim caught after karaoke invited them with words "*I don't have any money, all I have is just my body?*". These words which said by the victims were taken as an invitation to engage in intercourse. In reality, all the victims meant in Bahasa that they had nothing but her body (Tempo, 27/2/2013).

This misrepresentation and signification often happened because of the lacking of comprehension between these two countries that came from one clump of Melayu culture. One thing for sure, that both countries have culture that are unique and different from each other. The existence of superior feeling between one country to another country is common in any state's relationship, moreover when there is a historical trajectory of poor relation between the two countries increasing the length constraint of both bilateral relations. Still remember with the Trikora that Indonesia's first President Soekarno did with the term "*Gayang Malaysia*", is quite giving negative sentiment between the two countries.

Straightforward answer to anticipate this IIW friction in both countries should be easy; we need to see the context of their meaning of pluralism. Thus, the term was raised again by BJ. Habibie, former President of Republic of Indonesia at Selangor University in Shah Alam on December 6th, 2012. In this spirit, Habibie firmly stated that Pluralism (culture) is a strength, Indonesia and Malaysia in all respects. For him by defending pluralism will create the birth of harmonious pluralistic society one to another.

Pluralism will present high tolerance for the people of both countries. And so, the aversion to study the cultural difference of other nations will disappear because of pluralism itself. Therefore, with proposing a pluralism, both in culture and social there will bring out a lesson to be learned in interacting to each other. If nothing happens instead of the fanaticism primordial attitude of regionalism, it will obviously hinder the progress of the two countries.

Therefore, it can firmly be confirmed that the case between Indonesia and Malaysia case could only be overcome with pluralism to eliminate the regional sentiments that will bring up the difference between both countries. Basically, these two countries are still in one clump culture and have so many similarities with each other. Therefore, pluralism is very likely to be used in both countries because it is believed there is still have awareness of the differences and the inclination to be associated with each other in humanitarian context. In honor to human dignity and values that exist in the noble values of state civilization in both countries.

In fact, there is a lot of cultural pluralism and social terms, but in this journal using Luthfi's term that said pluralism is an acknowledgment of the truth of all cultures that exist and denying the dominance of a particular culture. In contrast to the ethical pluralism which is a concept of relativity of ethical norms and denial on constant benchmarks in determining existed ethical norms. Although there is a difference as viewed from the function itself, but there are similarities between all forms of all pluralism, namely the belief in epistemological relativity. From here, comes the consequence of belief that any form of fixed and singled parameters, references and interpretations should be denied (Detik Finance, 26/9/2012).

Actually, the term of pluralism first appeared in western countries in 12th century at the time of John Damasyki. But then at the time, this term of pluralism was not popular yet and widely known. Its development started in 1854, when the Center of Catholic Church has declared an official statement that in addition to Christian, only Islam (religion beside Christian) which doesn't believe in Jesus still has the charge of truth, while others don't. the reactions and claims of the lawsuit from many kinds of circles at that time diverse and led to the faith and religious pluralism. A wave of awareness will love the differences with trying to find a common in humanity noble civilization brought back the concept of pluralism in the end. Gradually, religious pluralism was flowing to social and cultural pluralism, as social and cultural pluralism is often becoming problematic when facing the difference.

It is so complex about IIW issue, ranging from economic, politic or social culture. This research clearly wants to limit the focus of the problem in IIW's view of pluralism relation between Indonesia and Malaysia in symbolic convergence

context. Therefore, it will be known what is in IIW's mind who are often making interaction with the Malaysian that Indonesian press always gives a bad description. By understanding the IIW's perspective can be known how the actual view on pluralism phenomenon which they relate to and interact with Malaysians.

By looking at it, it will give space and development of the whole pluralism on the relation between Indonesia and Malaysia. Of course, it is not easy to understand the way IIW think that were sometimes affected by relation with other country, but from there, it is understood from the flexibility and versatility in pluralism context. With the discovery of their way of thinking, there can be known which construction may be formed in relation between Indonesia and Malaysia in pluralism context in the future. The real existence and development of pluralism is in the context of looking at people who are outside, not in the scope of Indonesia nationality with a strong influence of the mass media.

Paradigm is the way to think of something, paradigm and perspectives differences that will be used in understanding a phenomenon and will lead to a various appraisal if the phenomenon between one another. There is three model paradigm in social science, which are; Positivistic, Constructivist and Criticism (Hidayat, 2002). Positivistic paradigm is a vision that sees that all phenomena in this nature in two different visions, in the context of black and white, or positive and negative. This very rigid view and less flexible is not looking at things as fluid and complex reality. This kind of view adopted by so many classic structuralist and naturalistic community. This view tends to be objective and only relies on senses, it will be obstructed by the limitations of human senses.

Constructivist paradigm is more of seeing something happen because of there is an interaction between human with other human, the nature that they live in or the existing reality. Constructivist does not see a nature phenomenon in the context of black and white, instead it sees the way how people think of something. Understanding a people's mind is a powerful strength to interpret someone's standard in how to act and the way they see the world. With understanding all of that, we could easily interpret someone's concept of life and their purpose of living in society and living in this world. Therefore, identity and interaction pattern will be attached into cultural context which is the way a group of people think. At the next, this constructivist vision bring forth cultural studies and interactionism.

Unlike the first two paradigm, criticism paradigm even more emphasis on the value of the apparent dismantling pseudo-values in today's society. In this comprehension, it is mentioned that human had already entered a life of falsehood and lies. Truth itself is mortgaged and they live in hegemonized context by a powerful force that is believed as the action of capitalistic tier. This paradigm that has the spirit of Marxists is expressing opposition and critics of the social condition that has been controlled by a certain group that is only looking for their own benefits. They wanted to expose and got out from the false realization and back to intrinsic and real life. Criticism paradigm is eventually bringing out an anti-establishment group that hates the world which is controlled by that certain group.

Apart from all of that, Mulyana shared that perspective of social science is divided into two, which are; objectivistic and subjectivistic (Sidiq & Ikhwan, 2018). It can be known that; objective perspective perceives this nature is included in a

system that has a value and included in a long term structure model. Weberian theory in this paradigm is vicious because it is only looking at a systematic and evolution model in the awareness of the value of truth. In contrast, subjective perspective sees that everything cannot be interpreted in black and white, instead a reality that is intergrated with human. Subjective value in human will always root in how they live, cultural scope that shades, also the level of ethical norms that enveloped their lives. The power of human thought is above all and interaction between human is a strength in improving the understanding and flexibility of the way they are thinking about life.

When observed closely, then this writing is firmly on the constructivist or constructivist perspective side because it was trying to follow how to think and understanding the phenomenon of what's in the minds of people who involved in this studied phenomenon. This subjective research does not intend to judge or give a decision of the creation of existing phenomenon, but only to interpret what is in the phenomenon itself and trying to understand and follow the way how a person thinks to see the truth that may have drawn from how they see the world.

In paradigmatic context, it is obvious the theories that are used in this research is more on the constructivist spirit shade. These used theories in this research are more specifically examine the symbolic convergence that triggered by Ernest Bormann. This symbolic convergence is firmly stated that phenomenon of life always relates to something narrative and will be interpreted as symbolic representation in order to understand the interaction process that happen between individuals in a group level. This study is suitable for the purpose of seeing at a person's fantasy dynamic in a group that naturally formed through creation of stories.

No wonder, this theory of symbolic convergence is eventually better known as the analysis term of fantasy themes developed by Ernest Bormann, John Cragen, and Donald Shields using communicating narrative pattern. The point of this theory begins at an individual view of reality that is guided by the stories that reflect how something can be believed. The stories or fantasy themes are created through symbolic interaction in a small group which then connected between one person to another and one group to another, to create a view of divided world (Emeilia & Muksin, 2020).

These fantasy themes is a part of big, long, and complicated dramas from a story that is presented in a rhetorical vision. It is known that rhetorical vision is a sharing vision, how something happens and is there a possibility for that something will happen. A dream is an assumption from a group of knowledge based on the creation of structuring mastery of reality. The themes of fantasy and this rhetorical vision consisting of characters, plots, scenarios and sanctions from agents (the parent organization). The character can be a hero, villain, or just a supporting role. Plot is the action or the development from the assembled story between each other according to the structure that the designers made.

Scenario is a setting or background from a story that cannot be separated from equipment location and sociocultural environment which is scoping the phenomenon. There is a sanction agent inside the story as the source that legitimize the story itself and become an authority on story credibility. Usually, this element

directed to belief in something terrifying and powerful in religion level known as God. Sanction agent is an ethical strength which generally is a human commitment to a sense of justice, democracy, or even a faith in human civilization.

Image of a group from the executives will be reached if seen from their regular meeting. Every member of the meeting will share experiences and fantasy theme that can bring the group together. Some will be told about the organization and the member multiple times, but some other will be kept being untold. Usually, a story has casts and characters, plot, scenario, and sanction agents. In most cases, sanction agents will be played by the company itself. The story or the retelling of the story from the story creation constitute a real effort for keeping the cohesion inside the group.

A rhetorical vision usually presented multiple times, so that the theme become so familiar and being discussed by a special group or community which the members keep telling the whole episode. This action will become a “trigger” or a symbolization marking to a theme. When rhetorical vision is done, the executives will laugh. Rhetorical vision from a group that comes from the same university will be triggered faster. Therefore, it is become clear that rhetorical vision will be easier for sharing fantasy themes if they come from specific groups.

Fantasy themes have been developed to a higher level of kinship called fantasy types (*stock situation*) that usually mentioned multiple times by the group. More often, the story will be retold and linked to the self-value, group or community to get a Saga form (Meador, 1996). Perhaps, every people have their own Saga in their family or work organization. For example, National Saga or community that exist in society. Such as George Washington with his cherry tree and John Hancock who signed a Declaration of Independence with his beautiful handwriting, also the story Bill Gates’s success with his Microsoft.

People share their fantasy themes as an impact from using the rhetorical vision. These fantasy themes are interesting and simultaneously providing a sense of identity with divided reality. In this process, people either converting or holding on to the images that they put into their fantasy themes.

In fact, sharing a rhetorical vision especially using stock situation become a convergent event. Rhetorical dream vision can be built through many kinds of fantasy themes inside a group. This rhetorical vision will be full of feelings, functions, and creation of awareness. This rhetorical vision can also make people realize and certainly make things become more reasonable. In other words, rhetorical vision will build or maintain awareness from a community or a group.

Rhetorical vision will make people more critical because rhetorical vision is spreading dissemination and consciousness feeling that continuously build (*Consciousness Sustaining*). In this process, fantasy themes will be built to try to maintain commitment. In a company, a consciousness divided through rhetorical vision that adopted loyalty with no limits of gender, pride, and commitment. Rhetorical vision can adopt fantasy themes, values, and implicit purpose in it (Arianto, 2012). Rhetorical vision does not only contain narrative stories but also has a deep structure and reflects and affects people’s feeling against reality. For example, the story of Bill Gates based on a dream that people heard has deep

structure from a special individual, hardworking, succeeded and did the best according to the world's view.

Methods

This research is using constructivist paradigm juxtaposed with interaction pattern between human in making a signification decision to understand the world. This research is using qualitative research model. Qualitative research is research that the source of information derives from the statement of the research subjects. The difference with quantitative research is clear, that this research has a high subjectivity value and the alignments in discussing a phenomenon (Hillebrand & Berg, 2004).

The data processing is using analysis of theoretical study of symbolic convergence by Ernest Bormann. This research will firmly discuss about:

Table 1. Ernest Bormann's model of Research Discussion

No	Discussion	Research's Issue
1.	Subject's view about the world	The Meaning of Pluralism for Subject
2.	Fantasy Themes	Subject's Wish and Hope
3.	Saga (Tale)	Narrative Pattern that emerge for IIW
4.	Interaction Pattern	Existing Interaction Model
5.	Rethorical Vision	Emerging Talk

With understanding the discussion of the research above it will be known how IIW interpret pluralism in the context of their own internal organizational communication and so how they see the world. It means, this research will reveal the meaning of pluralism in the context of the collecting symbols that exist in interaction pattern between IIW and their employers in neighboring countries. Sooner or later, it will be understood how they think of pluralism from different perspectives that is way more unique and authentic about the pluralism phenomenon itself. From rhetorical vision in communication pattern will be known the real meaning that workers understand.

This research is using 14 (fourteen) interviewees as main information source, they all are an IIW that had worked in Malaysia in textile (garment) industry. All sources have finished high school education and have high school certification or equal and most of them worked for at least 2 (two) years in Malaysia. Two sources come from West Java (Sumedang and Kuningan), while two others come from Central Java (Pemalang and Pekalongan). The age of the sources is ranged between 24-30 years old and most of them are married and have kids. In the present time, the sources have their own businesses like; motorcycle seat maker, small tailor and laundry cleaning. There is only one source that is still working in textile (garment) field.

Source 1 – Age of 24, working as a tailor entrepreneur

Source 2 – Age of 27, working as a motorcycle seat maker entrepreneur

Source 3 – Age of 30, working as laundry cleaning entrepreneur

Source 4 – Age of 28, working as an employee in a garment textile company

- Source 5 – Age of 26, working in a restaurant
- Source 6 – Age of 24, working as a housemaid
- Source 7 – Age of 27, working as an employee in a garment textile company
- Source 8 – Age of 26, working as an administration officer in a clinic
- Source 9 – Age of 28, working as an employee in a garment textile company
- Source 10 – Age of 27, working in a minimarket
- Source 11 – Age of 28, working in a therapy massage clinic
- Source 12 – Age of 28, working in a farm
- Source 13 – Age of 27, working as an employee in a garment textile company
- Source 14 – Age of 25, working as an employee in a garment textile company

Because of the research ethics, the identity of interviewees is being kept as confidential information so there is no information being misused. From the aspect of authenticity, it can be said that this research is qualified because the interviewees are those who had really worked in Malaysia.

Data collection that was being used in this research is structured interview with questions in accordance with the discussion topics which used in the discussion analysis structure Table 1. Ernest Bormann's model of Research Discussion. Structured interview was done to make the discussion easier and what directives will be revealed and studied in this research analysis.

Results and Discussion

There are many mistakes in the descriptions and symbolic interactions that people give to the IIW group, such as; they are just money seekers, they don't love their homeland, they don't want to mingle with other Indonesians, their rhetorical vision is only economic success. All of this is different when looking at IIW's understanding of the meaning of pluralism.

Finding

From this research, it can be found that most interviewees have a good impression of working in Malaysia as an IIW. For them, Malaysia is a fun country and give them a memorable life lesson. Malaysia is far from what other people think and a lot of information are being distorted or misunderstood by many parties. Discipline and high work ethic is the main impression mentioned by the interviewees who worked there.

Pluralism Signification

Pluralism signification, as has been discussed earlier, is every individual's comprehension to accept differences and interpret those differences as strength not a discord. Good pluralism is one that put the differences as a base of relationship and the existence of "tenggang rasa" or tolerance between the parties as a splendor that needs to be understood.

"We understand the difference back in Malaysia when we worked there, I mean like we understand each other. The Malaysian really understand about us and so do we about them, maybe because there's a lot of Indonesian there" (source-2).

Therefore, it is clear that Malaysians is already understand the IIW which most of them are Indonesians. Behavior pattern, and almost up to everything about Indonesia they already understand, so the Malaysian understands pluralism from IIW's perspectives. Most IIW are not understanding the pluralism itself there, and become a constraint when started working there.

"If I could say, they (Malaysian) are way off from the images portrayed in papers, they are so cool. No discrimination like has been told in the news, we were treated the same like other people there. We did not even think about politics, no time for that since our jobs gives us a lot to do". (source-1)

The wrong image about Malaysia is perceived a lot by the IIWs and many wrong news that even IIW thinks that is too much and not right because what is on the news is not real. There is no hate for IIW because the attention only focused on the running of the textile industry. IIW knows that they are production tools who should support the goal of the factory to produce a good quality product and what customers want to. Malaysians do not treat IIW differently. They are very objective and all measured by IIW's potential of professionalism instead of on what they like or subjectivity and the IIWs feel it.

"I am honestly impressed by work ethic there, their working hour is no joke and tight calculation method and how they appreciate others people's work is professional. Not like here in Indonesia that focus on closeness with boss. In Malaysia, an employee is not "bothered" by non-technical problem like here. There, if we do a good job, they give us bonus and high incentive. They gave me bonus and pretty high incentive" (Source-4)

Most IIW acknowledge the work ethics and the Malaysian's discipline, also their working hour and rewards that are given in Malaysia. The works is so strict and no subjective assessments, everything is so professional. All is just about work-related matter, nothing else. For IIW, Malaysia is a like gold mine and they have to pursue it with strong determination and serious hard work. Pluralism has been considered fusing into one importance, that is reaching the factory's goal as they produce a good quality product. There is no other matter such as politics and regional primordialism. Everyone is in one page and agree with creating a good quality product. IIW admit that the kindness of Malaysian people and their understanding to Indonesian in the context of pluralism is unquestionable.

Fantasy Themes

These fantasy themes are images inside IIW's mind that can make them stay alive and eager to work in Malaysia. These fantasies according to Bormann can move dynamically and developed in accordance with the dynamic inside the group's interaction. Basically, this fantasy is animating and underlying human behavior in interpreting the meaning of life and their purpose to do their jobs and their activities.

"Honestly, I was working in Malaysia to earn some money, not for other things. Moreover, the paddy field in my village is no longer existed and my daily needs add up and become more stifling. Sir, Malaysia was the answer at the time." (Source-3)

It is obvious that economic needs is a the logical main reason why the IIW's were working in Malaysia. This tremendous crush of life is their answer why they still want to work abroad, especially in Malaysia.

"I don't know.... You can read in the papers and watch in the news, saying that jobs field in Indonesia is hard to find, everywhere companies going bankrupt and closing, even some workers were being terminated. Why should I work here in Indonesia where everything is tough and tougher. I had worked abroad where everything was going well. That is just what I had in mind." (Source-2)

The conviction that Indonesia has no available jobs field anymore and many news about economic problems and non-performing loans or bad credits everywhere give quite the negative effect to the IIWs. They don't want to work here in Indonesia anymore and want to save their lives from the life's tribulation that were mentioned in the news. This logical attitude is reasonable and the press is making the problem even more complex than ever.

"I worked there for experiences, besides wanting to know how was it if I live in other country, it was about pride also. I got an older sibling that was working abroad also, and there was pride that you can work abroad. Moreover, the folks back in my village often think and talk about people who are working abroad as a successful person." (Source-4)

There is some IIW who believe that working abroad is a must for measuring their success and prestige. The experience of working abroad and being independent are the fantasy of those who were looking for work challenge and live in other people's country. Getting a positive image in society also remain their hope, not only for a good income, but also to improve their status and new identity.

Saga/Tale

Saga is a tale or narrative pattern that animate human's life. It all begins from the understanding that human is narrated creature or homo naran. Therefore, these lulling and unreasonable stories are becoming a necessity when human interacts with each other. This narrative strength animates human's life and underlies human interaction in a social life.

With this Saga, we can figure out how source think which is a part of the meaning of interaction between Indonesia and Malaysia. This Saga animates the interaction between countries that used as a base of IIW's fantasy to work in Malaysia. Therefore, the narrative inside their heads about pluralism will be understood.

"Success obviously is what I was looking for there (Malaysia), to get a big income and be able to build a house back at home is a pride to achieve. I have a friend who was able to build 4 houses because he was working in Malaysia. Most of them who work in Malaysia have a good story, like their employer is nice and they were considered to be a family member. Who does not want that?" (source-1)

Working in a neighboring country is sought because you can get a higher income than working in Indonesia. The Sagas that appeared and inspired them while

working are the stories about successful people who were working in Malaysia and build their hometown and village. The success of working in Malaysia can show status and new identity for the IIWs. The point of Saga is, going back home where they come from and being raised. There is no desire to settle down and spend a lifetime there.

“Reputedly in Malaysia, the jobs find us instead of we were looking for a job like here in Indonesia. Moreover, the population rate in Indonesia is way higher than in Malaysia.” (Source-3)

Other stories are logical thinking of why works in Malaysia is easy to come by and easier. One of the reasons is the presumption that the population rate in Malaysia is lesser than crowded Indonesia who have much higher population rate. Many job fields are available because there is a notion that Malaysia is a country that has a developing economic sector and so they need so many ready and reliable workers. The skill they have from Indonesia is useful in Malaysia and makes them be respected as a worker there.

“In Malaysia, all things has been developed not like here in Indonesia, more modern than Indonesia and the industry is going so well and also they have a better economy. The proof is price of cooking oil and sugar is cheaper than in Indonesia. That shows that in Malaysia is better than in Indonesia.” (source-2)

The other Saga that is obtained is how Government of Malaysia is so attentive to and care for their citizens, which can be proven by the country’s ability to suppress the prices of basic necessities. The IIWs are quite impressed with the effort of cheapening the prices of basic needs such as sugar and cooking oil. The cheap price confirmed that Malaysia is a dream land where everything is cheap and easy to get, not like in Indonesia.

This Saga embedded in IIW’s mind and animates their steps to work in neighbouring countries. These Saga stories are sticking in most of IIWs mind who had already worked there. There is this avidity to go back working there again, but the homesickness is much bigger because here in hometown they got their relatives, siblings, and friends and family. Because none of those in Malaysia, said the sources who is already decided to settle down and find work in Indonesia.

Interaction/Relation between IIW

We cannot underestimate interaction, because from this interaction will be shown how they connect to each other and what is the foundation for their wanting to interact with each other. It is believed, this interaction will create Saga and fantasy which animates symbolic convergence context, including insinuation. From this interaction, it will be known the models or the dynamic of the narrative process that circulated amongst the IIW which is becoming the most significant phenomenon in this research.

“We did interact with each other, and that was not prohibited or restricted, as long as we were not doing that in working hour or they will cut our salary. No differences and no politics talk because we did not think about those things. We usually talk about jobs, tips how to survive living there so we are not “keblangsak” just like the Javanese said.

If we did not refrain ourselves, we would spend all of our income and run out of money. Moreover, you can find anything you want there.” (Source-4)

From the interview above it is clear, that the interaction between fellow IIW is not prohibited as long as the interaction is not interfering with their working hour. From this research, it is obvious that working well, being serious and also loyal are their base in interacting. Not about politics, religion or culture because none of that they attracted to and it would just making a differences. Researcher also realized that pluralism already happen between IIW with Malaysian workers in the interest of office management and factory which is work well and be loyal to company and factory.

“If an IIW was having problems with the work place or supervisor, I am sure the IIW was the one who is not competent and the employer (user) is disappointed with the specification and competence of the worker. There obviously is a mistake between employer in Malaysia with the worker’s recruitment agency. Those who worked in Malaysia mostly have been told and trained by the recruitment agency. When worker arrives in Malaysia and does not fit to the specification, claims to the recruitment agency would be hard. Then of course, the employer in Malaysia will most likely be losing patience and mistreatment or torture of the IIW may occur. And that usually is being exaggerated, because the press is expecting money from advertisings. The workers who tout they are in trouble can be labeled by us as a mushy and shameful worker. Do not copy that.” (Source-3)

The sources admit that the IIW whose horrific case is being exaggerated by press, is usually the problematic or troubled one. For the sources, that kind of IIW is quite embarrassing and will give a bad reputation to IIW in Malaysia. Therefore, the image that press portrayed is mostly overstated and not in accordance with the actual reality. The sources said that the interaction between them is just mostly about work, nothing more. The troubled IIW usually will be excluded and isolated from the interaction between fellow IIWs.

The issue of worker distributions not only in estuary level that involves employers in Malaysia, but more on the case in upstream level which is associated with the role of the workers recruitment agencies. And because it is involving the Government of Malaysia, it certainly will be overblown and it becomes news commodity for the press. The sources are aware of it, that they are being used for press coverage. Sources think this press coverage really does not appreciate the good employers that have provided good employment opportunities in Malaysia.

Rhetorical Vision

Rhetorical vision is an existing rhetoric pattern and become an important discussion in the group. What was discussed in their daily interaction and repeated continuously is the rhetorical vision which becomes the foundation for interacting and understanding how the group think.

“Malaysia is a nice place to work, but to live and settle down there, is not what I have in mind.” (Source-1)

For the sources, Malaysia is a place that superior all around than Indonesia. But to live and settle down in Malaysia are not the intention. According to them,

living in Indonesia as their homeland is more delightful, because they are already fully integrated with the custom, Indonesia is also way much better for living peacefully and comfortably.

“Honestly, from what I saw in Malaysia, most Malaysians are lazy unlike us immigrants. The wife is the one who goes to the work, while the husband is just laying around the house. So there are a few things in their way of lives that I do not agree with” (Source-2)

For the sources, in another rhetorical vision is clearly there is no pride in personal context towards the Malaysians. It was admitted that the sources are amazed with the working system of factory or industry there, but not with the Malaysian’s figures or their profiles. To them, the Malaysians are no different than some native people that live in a lazy region, selfish and acting like they own the area.

The absence of a sense of pride could be a benchmark that the Malaysians are not the ideal profile for the IIWs, instead considered as a controversy that a country with a system condition of high work ethic, forward-thinking and so open minded with the condition and local environment. Thus, it is clear that the IIW were able to still think objectively in understanding something that would be their role model in working.

“Workers who are able to adapt rapidly are workers from Bima or Mataram (NTB) and Aceh also. Workers from both tribes are blending quite fast and can adjust themselves easily, in contrast with us from Java. I am sure it is because of their similar tradition and customs, there are even some of them who are marrying the natives. I can not even tell the difference between people of NTB or Aceh with the Malaysians if they have lived there long enough. They are so good with Malay language.” (Source-3)

Admittedly, it is pretty hard to keeping up with the traditions and customs in Malaysia, it needs a sacrifice and high patience. There is an existing stigma that says people who can adapted rapidly in Malaysia is only from NTB and Aceh, because of their traditions and customs are similar. Starting from the model of Islamic community in how to dress, to the way they talk, which is almost the same because they come from one ethnic group or tribe which is: Melayu/Malay.

The IIW aware there is a difficulty to adapt in Malaysia, they need perseverance and patience in order to keep up with the ways and manners there. That is not easy, they need their own comprehension in understanding the Malaysians. So understanding their cultures and customs is the core so the IIW can work in Malaysia and like living in Malaysia. Although it also needs their capabilities and reliability of the IIW to do the work.

“One thing that is also important for me, sorry to say but I personally think the Malaysian women are not attractive. Not so pretty for me and not my type at all. To me, Indonesian women are way more beautiful and fit to my type from how they dress and their body language is more appealing and attractive” (Source-4)

One more thing that can be the rhetorical vision or their primary goal when speaking in rhetorical context is Malaysian women are not drawing their attention and the have no desire to find a bride there. The classic reason for that is the looks

and the appearance of the Malaysian women is less attractive and less beautiful than Indonesian women. That means there is no urge for IIW to be married with Malaysian because they are less attractive. This talk is confirming that IIW is not interested to live forever in Malaysia and has no intention to form a family there because they don't have a desire for being committed to Malaysian women.

Discussion

From this research, it is known that the IIW find the Malaysian's understanding of the meaning pluralism in working life is sufficiently high. In fact, the Malaysian is blending with the IIW and being so pliable with IIW's habits and customs. Their high work ethic and discipline should earn the thumbs up. The misrepresentation about the Malaysian's arrogance on the papers and mass media in Indonesia is far from the reality, even it is seeming like a provocation for IIW.

The goals of most IIW who are working in Malaysia is the same, which is to work and do their best to support the industry and factory so the industry can produce a maximum product with optimal quality. Malaysia believe much the economic development of Malaysia is dependent on illegal migrant workers (Hoque et al., 2020). This common goal is what unites the Malaysian workers and the IIWs. In the end, the power of this common goal is merging the existing differences between all ethnic groups who work in that industry. Eventually, in the end the way IIW think about the world is revealed, which is being a good worker will converge to their income or salary. All of these are in accordance with Bormann's heuristic conception that said human in organizational communication context will bind themselves to one goal in order to interpret life and the existing order of life (Olumide Olufowote, 2017).

the Similarity of this goal eventually scattered on fantasies that surrounds the IIW's concept of thinking in Malaysia. The existing fantasy is to become successful in Malaysia and build their village and their hometown. This Fantasy is what animates human life and is symbolized in their working motion and behavior (Sozri & Nugroho, 2018). Having a lot of wealth in the form of houses or investments is a pride to the IIW.

the Saga or story that appeared in IIW story is a successful person can become their new identity in society's eye. The recognition from the rumors is that if we work in Malaysia we can invest, easy to get a job there, small population and also the cheap price of basic necessities are the existing saga and adding more fuel to desire of working in Malaysia. This Saga animates human life in shaping their pattern of thinking about something. In the relation of the interaction is shown that the IIW are labeling fellow IIW who appeared complaining about Malaysians behavior in papers and mass media as a failed worker and that bad judgment can reflect themselves because it is all coming back to their preparation for working in Malaysia. Indonesian workers have their own perspectives and reasons pertaining the illegal workers' issue (Maksum & Surwandono, 2017). So, it has to be understood objectively that the mistakes are not all Government of Malaysia's. Interaction between worker similarity just like community for social and look likes cyber digital society (Armananti & Asteria, 2019).

One very fundamental thing is about the rhetorical vision which becomes the important group discussion as the result of their interaction system in their life that is being repeated constantly, thus becoming their basic benchmark for their action in real life (Tarigan, 2021). For IIW, Malaysia is only a pleasant country to work, not to settle down until their old ages. The Malaysians are in fact lazy and not a role model for them. Only workers from Mataram (NTB) and Aceh are mingled rapidly because of the common culture with the Malaysians. And importantly, IIW are not too attracted to the Malaysian women because they thought Malaysian women are not so attractive and qualified for being their wives. From this rhetorical vision, it is obvious that Malaysians are totally not a role model to the IIW in how to behave. IIW admitted that Malaysia is only a pleasant place to work.

Conclusion

The understanding and awareness of pluralism from the Malaysians of IIW already exist. The proof is they welcoming Indonesian to work there. This image is in contrast with what represented in mass media which is transmitting more hatred on Malaysia. This is a picture of IIW's real self-identity in Malaysia which fully understands the attitude of pluralism and does not create hatred or even conflict with other workers. IIW self-identity that is willing to accept, share and interact with workers from other countries.

Workers from various countries including the IIW are merging into one symbolic goal to work their best to support the industry and factory in order to produce a maximum product with optimal quality. This common goal is what melting down the differences between the workers. Sooner or later, they will talk in context of group and organization, not individuals. This can mean that the actual social interaction between workers seems to have one goal; productivity as measured by worker performance. IIW in Malaysia interprets professionalism as a symbol of their social interactions at work.

The saga in IIW's narrative is a being a successful person is a dream of IIW. Being able to invest in their hometown is success for them. Changes of new identity and recognition from their societies are also successes for them. Malaysia is a pleasant country to work only, not for spending the old days. IIW do not think that the Malaysians can be their role model because the only good thing about Malaysia for them is the system and the organizational work ethic, not the individuals.

Indonesian press should be putting forward the need of a healthy pluralism understanding to the Indonesian people, especially the high awareness and recognition of the Malaysians on life in pluralism. So it could avoid potential conflicts between Indonesia and Malaysia.

IIW is the real pluralism ambassador between Indonesia and Malaysia. The picture in mind and symbolic meaning about pluralism through symbolic convergence should be accommodated by the two countries in order to create the dynamicization of a secure and conducive regional life. So if there was a view that IIW in Malaysia are those who are defected and pro to Malaysia is definitely wrong.

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