



Migration process experience and its impact on well-being among women immigrants in Indonesia

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Abstract: Women and children in many countries are forced to migrate due to prolonged civil wars and conflicts. The factors and conditions that affect the well-being of immigrant and refugee populations residing in host countries are not widely known. This study aims to identify and explore the personal experiences and migration processes that affect the well-being of immigrant women in Indonesia. A qualitative method and case study design were implemented. Eight refugee women from three different countries were interviewed: Somalia, Palestine, and Afghanistan. It was found that the contexts of identification, personal experiences, the migration process, and the motives or triggers for migration were important factors in influencing the women's present and future well-being. The study provides implication to the theory of the model used. The applications for the theory assisted the researchers to construct a conceptual framework of the subjective well-being of immigrant women.

Keywords: civil conflict; civil war; qualitative study; well-being; women refugees

Abstrak: Perempuan dan anak-anak di beberapa negara terpaksa bermigrasi karena perang saudara dan konflik yang berkepanjangan. Faktor dan kondisi yang mempengaruhi kesejahteraan populasi imigran dan pengungsi yang tinggal di negara tuan rumah tidak diketahui secara luas. Penelitian ini bertujuan untuk mengidentifikasi dan mengeksplorasi pengalaman pribadi dan proses migrasi yang mempengaruhi kesejahteraan perempuan imigran di Indonesia. Metode kualitatif dan desain studi kasus diterapkan. Delapan perempuan pengungsi dari tiga negara berbeda diwawancarai; Somalia, Palestina, dan Afghanistan. Ditemukan bahwa konteks identifikasi, riwayat pribadi, proses migrasi, dan motif atau pemicu migrasi merupakan faktor penting dalam mempengaruhi kesejahteraan perempuan saat ini dan masa depan. Kajian ini memberikan implikasi terhadap teori dari model yang digunakan. Penerapan teori membantu para peneliti untuk membangun kerangka konseptual kesejahteraan subjektif perempuan imigran.

Kata Kunci: konflik sipil; perang sipil; studi kualitatif; *well-being*, pengungsi perempuan

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Introduction

The rapid increase in global conflicts worldwide is the main reason why many people have been forced to migrate from their home areas. In early 2006, an estimated 20.8 million people were uprooted and removed from their homes and countries of origin because of war, ethnic and civil unrest, and political instability (UNHCR, 2006a). Out of these, 8.5 million were identified as refugees or asylum seekers (UNHCR, 2006c); asylum seekers, or asylees, are also referred to as internally displaced persons (IDPs). Like refugees, they have fled their country of origin for similar reasons. Once they arrive in the new country, they must claim asylum and petition the government to obtain asylee status (UNHCR, 2006b). Refugees and IDPs are both considered as forced migrants, as they are forced out of their homes and communities due to armed conflict that threatens their lives (Akhtar, 2010). In short, asylum seekers find themselves in a foreign country and cannot return to their homeland due to their well-founded fears.

However, Indonesia has not officially ratified this situation. Satya W. Yudha—one of the parliament members of Dewan Perwakilan Rakyat (the People's Representative Council of the Republic of Indonesia)—stated that he approved of the policy because the ratification would increase the number of refugees coming to Indonesia (Sihaloho, 2019). Mostly, refugees entered Indonesian territory through the Riau Archipelago. According to Mhd. Jahari Sitepu—the Head of the Office of the Riau Province Ministry of Law and Human Rights—the number of refugees in Pekanbaru currently reaches 886 people from Afghanistan, Iraq, Iran, Myanmar, Pakistan, Palestine, Somalia and Sudan (Frislidia, 2022). Instead, Indonesia imposed Law No. 6 in 2011 on Immigration to handle immigration matters; however, this does not directly address the issue of refugees. The law focuses on victims of human trafficking and people smuggling, who are placed in

immigration detention houses and receive special treatment that differs from that of other non-citizens. On the other hand, regarding asylum seekers, Law No. 37 of 1999 on Foreign Relations regulates that the authority for granting asylum is vested in the hands of the president, with consideration of the views of the Minister of Foreign Affairs.

Moreover, the trend of historical migration attracted high attention when there was an increase in the world's refugee population in terms of women and children (Betancourt & Khan, 2008; Miller et al., 2009). Most refugee women and children come from underdeveloped countries (UNHCR, 2006c). The migration trend involving women is known as the feminization of international migration (Miller et al., 2009). They are particularly vulnerable or at-risk during migration as they need more support and substantial resources to rebuild their life in a new country.

Multiple challenges are faced by refugee women with children as they try to adjust to complex situations, such as limited resources and the attempt to assimilate to their new surroundings. In various cases, the woman in the family is responsible for obtaining the necessary resources to ensure that the health and livelihood of other family members are sustained. In addition, it is their task to arrange for healthcare services and seek other resources when family members are ill or need medical treatment.

This paper aims to explore the personal experiences and migration processes that affect the well-being of immigrant women in Indonesia. The following section will discuss the debates concerning refugees and immigrant women.

Previous studies have been concerned with the management of contagious and infectious diseases suffered by refugees (Adams et al., 2004; Burgess, 2004; Viruell-Fuentes, 2007) and their psychological adjustment problems (Burgess, 2004; Ochoa et al., 2010; Savin et al., 2005). In

addition, refugees are viewed as ill or dysfunctional people and are at risk of being marginalized and isolated from the host communities. They are ultimately considered not to be assets for the host country, but instead a burden.

Most refugee families are headed by women (DeVoe, 1993). Usually, the refugee women's husbands had either been killed or had stayed behind to fight in the conflicts. This situation forced their wives to escape the country with their children or elderly family members. Refugee women confront heavy burdens and responsibilities during the migration process but are considered an essential component in helping their family to adapt (Meleis & Rogers, 1987).

Furthermore, refugee women and children are considered highly vulnerable due to their age and gender characteristics (Aday, 2001; Moore & Miller, 1999; Rogers, 1997). Female refugees are at risk of being discriminated against and are mistreated due to their gender and responsibility towards their dependent family members.

They are particularly vulnerable during the three phases of their migration transition: the flight from their homeland; life in the refugee camps; and resettlement to the host country (DeVoe, 1993). Each of these challenging phases makes refugee women vulnerable for various reasons; each of these issues requires separate investigation. They have escaped their homeland due to the negative experiences they experienced, such as being victims of violence, kidnapping, or rape, and the psychological trauma faced. Consequently, they are exposed to the elements of nature, and may have to walk thousands of kilometers with limited food and drink (Freedman, 2016; Halcón et al., 2004; Hynes & Cardozo, 2000; Jaranson et al., 2004; UNHCR, 2006b). The vulnerability of women refugees continues to increase as they care for their children or family members with disabilities during the forced migration. They often take over

responsibility and risk themselves in ensuring their children's well-being.

For instance, Ali et al. (2016) state that when asylum seekers and refugees transit in Indonesia, they experience prolonged waiting times and limited access to Indonesian government-provided services. However, in such situations, the women have found a way to maintain their children's education by establishing small schools. Men avoid engaging in such activity out of fear that it would jeopardize their refugee status. However, such activity gives women and children a sense of pride, enjoyment, togetherness, and comfort. Brown (2018) also states that the initiative to build schools, despite the barriers and difficulties faced, helps the women refugees to build their dignity through self-organization and self-reliance.

Apart from discrimination and social isolation, which cause trauma and profound suffering among refugee women, a new problem has been identified, namely that resettlement is a cause of depression (Tilbury & Rapley, 2004). This is due to the lack of language and educational skills required for employment in the new country (Tilbury & Rapley, 2004). The refugees need to negotiate the new language and culture and respect the different institutions in host country, for instance, schools and the healthcare system. They must adjust to new roles related to changes in family structure due to the death or dislocation of male family members, which require them to work outside the home for the first time in their lives (Drumm et al., 2001). Therefore, the well-being of refugee women will be further discussed below.

Such well-being is influenced by several factors, such as loss, separation, stress, and trauma, all of which are related to the forced migration process. Consequently, negative experiences must be mediated by coping skills, social and emotional support, and religious and spiritual beliefs (Ahearn, 2000; de Chesnay et al., 2005; Schumacher & Meleis, 1994; Selian et al.,

2020; Selian & Hamid, 2016). Schumacher and Meleis (1994) recognized three healthy transition indicators: subjective feelings about well-being, the mastery of new skills, and strong interpersonal relationships.

Refugee women often associate their health and well-being with the health of their family members (Guruge & Khanlou, 2004). When Tilbury and Rapley (2004) questioned a group of refugee women from the African countries of Sudan, Somalia, Eritrea, and Ethiopia (now living in Australia) on what constituted social and emotional well-being, the most common answer focused on relationships.

Boyle (1989) researched the health-promoting beliefs and practices of Salvadoran refugees, discovering that supportive networks of friends and family, religious affiliation, and jobs all contributed to well-being. A two-year follow-up study of 1,647 Soviet immigrants living in the Boston area indicated that the presence of relatives in the area had a significant inverse association with the incidence of depression (Aroian & Norris, 2002).

Refugees need support from multiple sources to succeed during the resettlement process. Simich et al. (2003) demonstrated how social support contributes to the well-being of those going through this.

It can therefore be concluded that many factors affect the well-being of women refugees during the process or period of change from one state or condition to another, especially during the migration process. At the same time, they must also overcome the feelings of trauma, loss, and separation that forced them to migrate. The theoretical research framework will be discussed in the following paragraph.

One theoretical framework applied in the study is the concept of subjective well-being developed by Diener et al. (2004). It can be seen

from the framework described below that the theoretical rationale for this investigation is drawn from the personal experiences of migrants, the migration process in other countries, and the subjective well-being of immigrant women. In addition, their well-being involves positive and negative effects, life satisfaction and domain satisfaction. The definition of positive and negative effects refers to the concept of subjective well-being (SWB), which is an ongoing basic experience in a person's life, evaluating those related to joy and happiness or stress and worry. Furthermore, the definition of life satisfaction includes a consideration of worldly life; that is, the importance the individual places on issues such as success, meaning, and fulfilment. Finally, domain satisfaction is a component in a person's life that depends on them individually, such as marriage, work, health, and recreation.

Subjective or hedonic well-being is mainly concerned with what causes pleasure and happiness. Page and Vella-Brodrick (2009) state that the hedonic or happiness approach begins with efforts to maximize pleasure and reduce pain. The same point is conveyed that perspective focuses on happiness and defines well-being in terms of pleasure and the avoidance of pain (Ryan & Deci, 2000). SWB is also described as a positive state of mind that involves all life experiences (Choi et al., 2019; Page & Vella-brodrick, 2009). It can be measured by asking people about their feelings over several different time periods (Goodman et al., 2018; Nieboer et al., 2005).

Based on the discussion above, this study aims to explore in more depth information regarding the personal experiences of migrants in their home countries, and the conditions and situations they experienced there which forced them to migrate to achieve subjective well-being. They were asked questions about their personal experiences and migration processes that affected their well-being in Indonesia. The three research

questions are as follows: 1) Why did you leave your home country? 2) How did you travel to (name of the country of asylum)? 3) What motives or triggers made you migrate?

Methods

A qualitative method approach and purposive sampling technique were employed for the research. The case studies develop a deep understanding and interpretation of the phenomenon through events or individual emotional experiences (Khalefa & Selian, 2021; Neubauer et al., 2019). To obtain the data, the researcher selected respondents using purposive selection, in line with the purpose or goals of the study.

Study Participants

The study participants were selected due to their characteristics that conformed to the purpose of the study. The purposive sampling technique is most effective when one needs to study a certain phenomenon of a population with the participation of knowledgeable experts' (Bernard, 2011). Likewise, key informants are observant, reflective members of the community of interest who know much about its culture and are both able and willing to share their knowledge or their experience (Bernard, 2011). Bernard comments that choosing purposive sampling is fundamental to the quality of the data gathered; therefore, the reliability and competence of the informants must be ensured.

A purposive sample of eight refugee women of three nationalities who had been placed in one of the refugee camps on Riau Island participated in the study. They were aged 15-48 and were selected because they had the required characteristics. There were refugee women with three to four children ranging in age from 6 to 27. They were selected to capture the unique experiences associated with cross-border migration accompanied by their children or without children

(refugees who were single). They were considered to have the same perspectives in adapting to a new environment and learning to be in a foreign country and culture.

Four out of the eight women were married, but their husbands were still in their home countries. Two were married in a refugee camp, one of whom was a widow, and the other was single. Their level of education varied from no formal education to primary and tertiary education. Most of them had primary education, three had no education, and one was educated to tertiary level. All the women were Muslim, and some were identified as having Sunni or Shi'ah affiliations. Interpreters were used for the interviews, who were drawn from each of the nationalities and understood the language of the participants as well as being proficient in English. Four of the eight participants spoke Somali during the interview, two spoke Dari (Afghan language), one spoke Hazaragi (Afghan language) and the other spoke in Arabic.

Description of Participants

The following stories were shared by the eight women about their life in their previous country. These are crucial in providing a context for understanding the level of abuse, suffering and loss that they experienced and how the events affected their lives. They were given aliases and some details of their experiences were removed to avoid any association with their personal identity.

The Participants

Participant 1: Qefisom

Qefisom was the second of six brothers and sisters. Her sister and father were killed by al-Shabaab; her sister because she worked in a government hospital. The al-Shaabab group (a terrorist group in Somalia fighting against the Somalian government) threaten Somalians working for the government. When her father was

killed, Qefisom was not in the house as she was at boarding school.

Before her sister was killed, she had told her family that al-Shabaab tried to force her to resign from the hospital. However, she was the head of her family financially, so it was her duty to support them. Her father worked as a porter in the market, so his income was not sufficient for the needs of the family.

At that night, her neighbor told her that her father and sister had been killed, Qefisom hurriedly went back to her house and found their bodies surrounded by blood. Her mother and siblings managed to escape. Qefisom then lived with her uncle; however, he received a similar threat from al-Shabaab if he protected Qefisom. He advised her to leave their country and arranged her trip.

Participant 2: Vivisom

Vivisom was born in Afgoye, Somalia. She is married to Ali but had heard no news from her husband since she and her children were sent back to Somalia because of the war in Yemen (around 2015). In 2003, she and her child (Siman Ali) followed her husband to Yemen because Somalia was not safe then. Over time, she gave birth to four children there. In 2015, the war in Yemen became increasingly volatile and she lost a son (Abdi Rahman Ali). She and her husband were separated while fleeing to escape the war. She never saw him again. She and her children were evacuated by ship with other Somalis and returned to Somalia.

After two months in Somalia, she lost her other son (Abdi Fatah Ali). Vivisom had five children, but as stated two of her children were killed. In February 2015 she brought her three children to Indonesia.

They were taken from Somalia to Malaysia by a smuggler using a plane, who returned to Somalia by bringing her forged documents (such as

passports and ID). She went by boat from Malaysia to Medan (Indonesia).

Participant 3: Qweutan

Qweutan is married and she has four teenage children. Her children ran an English academic course named "Champion Academic" in Kabul, Afghanistan. Before her husband left their home country, he was a mechanic for the Government of Afghanistan. When the conflict in Afghanistan started, the Taliban sought and pursued her husband, who ran away and decided to leave Afghanistan without telling his family. Qweutan decided to stay in her hometown, but she was afraid and anxious about living alone, so she lived with her siblings.

Participant 4: Lowrina

Lowrina was born in Ramallah, Palestine. Her background education was a Bachelor's in Media, but she also completed a beauty course in Palestine. She opened a beauty salon in Syria to improve her skills. She was living in Palestine, but after she got married in Jordan she moved to Syria as her husband did not have a Palestinian ID (although he was Palestinian, he was born in Syria, which meant that he just had a travel document issued by immigration in Syria).

Her husband was the owner of an electronics business (supply and repair) in Syria. She has two children, Jana and Ahmad. Unfortunately, in January 2013, she lost her husband. Consequently, she took her children out of Syria to Yemen by plane, staying there for around 3 months before flying to Malaysia. She stayed there for 2 days, and then was smuggled to Indonesia, with the smuggler arranging a boat to Pekanbaru, for which she paid 6000 USD for her and her two children).

Participant 5: Voltan

Voltan was born in Songlakht, a province in Wardak, Afghanistan. She married Musagul and had three children with him: Shafiq (21), Mukhtar (19) and Mustafa, who died when he was 12.

The Taliban threatened to kill her family because her husband had opened a grocery store and sold items to the Afghan army. Voltan mentioned that one day in the morning her late husband and son were going to the market to open the shop as usual, but on their way there they were killed by the Taliban.

Two weeks after the death of her husband and son, Mukhtar (her second child) intended to reopen and continue his father's business. However, two days after opening the shop he was threatened by the Taliban and told to close the shop. Voltan was very traumatized and frightened. She did not want to lose another child, so she sold all her possessions, including her land and house, and left Afghanistan with her children.

Participant 6: Zsatsom

The Al-Shabaab group threaten Somali people working with the government. Zsatsom stated that her father was a security guard for the Ministry of Education in the country and was killed by al-Shabaab because he would not quit his job.

When her father was killed, Zsatsom was not at home as she was visiting a classmate 500 meters away. That night, her neighbor told her that her father had been killed. Immediately, she returned home and found him dead. She could not find her mother or siblings around the house. The next day several police officers came and buried her father's body.

She went back to her classmate's house and stayed there for 3 weeks. Afterwards, her neighbors advised her to leave the country; they collected money and gave her 2500 USD then arranged her trip.

Participant 7: Paksom

Paksom's father was a policeman in Somalia. Al-Shabaab kidnapped him and killed her brother (Abdi). Before this, a group of Al-Shabaab (11 people; 1 leader and 10 men) went to her house.

They talked with her father in front of the house, while she hid under the bed. After they left, her father told everyone that al-Shabaab wanted Paksom to go with them, but he did not allow this, since she was still young. One day her father left for work and never returned home. After her father went missing, the al-Shabaab group returned to her house and took Paksom. They harassed and raped her (at the time she was 13). After three days, they took her back to her house.

Two years after the incident, al-Shabaab kidnapped Paksom again. However, this second time she was only kidnapped for one night before being returned to her parents' house. Even so, she suffered even worse than the previous kidnapping, not only being harassed, but also beaten with a stick, which left a deep wound. When she was 17 years old, Al-Shabaab came again and kidnapped her for a third time.

Subsequently, the al-Shabaab group returned many times. She hid under her bed, and since they could not find her, they tried to take her mother; however, her brother Abdi tried to prevent them from taking her. The al-Shabaab were furious, so they took him instead. The next day, the family found her brother's body at the door with a slit throat.

Her family were shocked by the incident and her mother went to the mosque to ask the community for help. They Paksom to leave Somalia and collected relief money. This totalled 10,050 USD and was given to Paksom to leave the country.

Participant 8: Xafatan

Xafatan is Afghan, but she was born in Iran because her parents moved there from Afghanistan during the conflict in the country. She is married to Nowreze, who was a mechanic in Iran. She has three children, who were all living in Iran. Xafatan stated that it was challenging to arrange a good education for her children in Iran.

Consequently, she and her husband planned to move to Afghanistan.

On their trip there, their bus was stopped by the Taliban at a checkpoint. They told four people to get out of the bus, including her husband. After that, they told the driver to continue the journey to Afghanistan.

She decided to stay at her father in law's house while they were in Afghanistan, even though her husband was not with her. Her father-in-law was a rich man and provided for her needs and those of her children. She lived with her husband's family for a few months before her father-in-law died, after which she no longer felt safe and comfortable in the house. Nadar, her brother-in-law, was a drug addict and had tried to rape her and beat her children. Sometimes, he would beat them in front of their neighbors. Feeling empathy for Xafatan, all the neighbors collected money and advised them to leave the house. Therefore, Xafatan decided to leave Afghanistan and paid a smuggler 5000 USD for each child and 6000 USD for herself, a total of 21,000 USD.

Results

The study findings were derived from analysis of the interviews with the eight women refugees. Each was interviewed three times, with intervals of around three months between each. The terms "participants" and "women" are used to refer to the women who participated in this study. The direct quotes taken from the interviews were edited for clarity and ease of understanding without changing the meaning or the essence of their words.

Personal Experiences and Migration Processes Affecting the Well-being of Immigrant Women

Three major themes emerged from the findings: the identification context, personal experiences and migration process, and the motives or triggers for migration. These three

themes describe the personal experiences and migration processes affecting the well-being of the immigrant women.

Theme 1: Identification Context

Each participant had different reasons for having to leave their country, and different experiences during their trip. Therefore, the identification context is the first theme of the study. Two of the participants were identified as unaccompanied migrant children, who are minors.

Five participants were single mothers who fled their country with their children, two of whom experienced depression and psychosomatic symptoms due to their past trauma.

In conclusion, some of the participants could be categorized as unaccompanied migrant children, single mothers, with medical problems, psychosomatic symptoms, depression, and experiences of sexual violence.

Theme 2: Personal Experiences and Migration Process

Through this theme, several aspects of personal experiences and the migration process were identified, including participants' background history in their country of origin, and experiences during their flight and in the asylum country.

In the Origin Country

The participants shared their reasons for leaving their country of origin. Some mentioned that it was because one of their family members worked for the government and received threats from an anti-government rebel group.

They were separated from their families and had to leave their country because their family members were either working as government employees or supporting the needs of government soldiers. Some of the participants even had bad experiences such as being terrorized or raped.

During the Flight

All the participants shared their experiences of their flights assisted by smugglers. They added that they had had various experiences when fleeing from their home country to the asylum country, and some had had to stay several nights in a transit country. The smugglers had prepared the forged documents they used during their journey. These would be retrieved by the smugglers when they arrived in the country of asylum, such as Malaysia or Indonesia. They travelled by plane and boat and were assisted by smugglers.

In the Asylum Country

After they arrived in the country of asylum, they immediately reported and registered themselves at the UNHCR (United Nations High Commissioner for Refugees) or JRS (Jesuit Refugee Service) offices as asylum seekers or refugees. Once they were registered, they were then provided with accommodation and food by the IOM (International Organization for Migration) while they waited for their status to be transferred to a third country, such as America, Australia, or a European country.

Theme 3: Motives or Triggers for Migration

This theme concerns the motives or triggers of the participants to migrate from their home country to seek asylum in another. Some of the participants highlighted several push and pull factors that encouraged them to leave their country.

Some of the push factors expressed by most participants were prospects of a better future, political instability, conflict (direct or indirect victims), persecution (including minority groups), disappearance/separation or death of parents, caregivers, or guardians.

On the other hand, the pull factors that made the participants flee their countries included

asylum process accessibility, life in a healthier country, or their survival strategy. Based on this theme, it can be concluded that the factors that triggered the participants to leave their home countries were driven by several push and pull factors. They were all victims of conflict and wanted to survive in a safer and healthier country.

Discussion

The concept of this study is based largely on the work of Diener et al. (2004), who were particularly interested in the evolving concept of subjective well-being. This is also described as a positive state of mind that involves the whole life experience. Lucas and Diener (2008) state that researchers who study SWB measure positive effects, negative effects, life satisfaction and domain satisfaction to obtain a more accurate picture of how it relates to different individuals. Positive and negative effects reflect ongoing basic experiences in one's life; everyone evaluates aspects such as joy and happiness or stress and anxiety (Abdullahi et al., 2019; Diener & Seligman, 2004). Life satisfaction is measured by the importance individuals place on aspects of their lives such as success, meaning, and fulfillment; this is commonly referred to as life satisfaction (Abdullahi et al., 2019; Diener & Seligman, 2004). Domain satisfaction is focused on components of one's life such as marriage, work, health, and leisure, all of which vary according to the individual interests (Abdullahi et al., 2019; Diener & Seligman, 2004). Therefore, the researchers felt that using Diener, Scollon and Lucas's theory would be beneficial in exploring the personal experiences and migration processes that affect the well-being of immigrant women in Indonesia.

The initial concepts of Diener, Scollon and Lucas' theory are positive and negative effects. These can be found in the personal experiences and migration processes of women who migrated to Indonesia. The positive effects can be seen in

migrant women's feelings of safety and security in the asylum country. However, the negative effect on them is that they are categorized as unaccompanied migrant children, single mothers, or women with medical problems, psychosomatic symptoms and depression because of past sexual violence. It is hoped that the findings of this study will provide input into how the participants' experiences and personal experiences in their countries can further influence their well-being now and in the future. This is because based on their experience, similar women can overcome the problems they face during their transition to a new life and culture in their country of asylum. Moreover, the image of women refugees who are traumatized and unable to adapt will only further marginalize them and may lead to continued oppression in the host country.

Second, the life satisfaction of migrant women when in their home country had not been achieved, as they did not feel safe and were unable to develop their abilities there. Terrorists in their country kill their family members if any of them work for the government or sell necessities to government soldiers. Additional information obtained from the immigrant women was that the terrorists did not allow them to go to high school, to work or to build their careers. It can be concluded that life satisfaction in their home country, such as success, meaning, and fulfillment, was not achieved because the terrorists will terrorize anyone who does not follow their orders. Therefore, the migrant women hope that by moving to another country, this satisfaction will be attained, such as having a good education and then working to earn money.

Third, the domain satisfaction of the women immigrants was also lacking. Their marriages were not as satisfying or happy as people's marriages in general, and they may not have complete family members, such as father, mother, and children. Some of them have lost their

children or husbands because they were kidnapped or killed by terrorists in their country. In some cases, their daughters were raped, and sons were killed. To support their families, they needed to work to earn money. However, they had to deal with groups of people who deprived them of this right. They were threatened and would have been killed if they worked as the terrorists do not allow this. If they were sick, they were also not allowed to seek treatment in government hospitals. Family members would be threatened if others in the family did not follow any warnings given.

In summary, achieving well-being is a process that immigrant women need to follow. It is hoped that the well-being of displaced women will improve, and they can develop their skills and talents in their new place of residence. The research findings show that push and pull factors can also help them to recover from their trauma and increase their self-confidence.

Conclusion

The prolonged civil wars and conflicts in several countries have displaced millions of people, forcing them to migrate from their home areas. Historical migration trends have begun to receive attention with the increasing size of the world's refugee population consisting of women and children. Based on data from the UN agency, the number of refugee women and children is increasing every year.

This study was conducted to explore the personal experiences and migration processes that affect the well-being of immigrant women in Indonesia. The participants were eight refugee women from three nationalities who were placed in one of the refugee camps on Riau Island. They were selected for the study to capture the unique experiences associated with cross-border migration.

Previous studies focus primarily on refugees and immigrant women, well-being in refugee women and one theoretical framework applied in this study. This study has provided implications for the theory of the model used; its application has assisted the researchers in constructing a conceptual framework of the subjective well-being of immigrant women.

However, the study has a limitation related to the sampling technique. The respondents were women aged 15 to 48 from three countries, namely Somalia, Palestine, and Afghanistan. They had travelled to obtain asylum status in Indonesia. Therefore, the study results can only be

generalized to populations that have similarities in terms of demographic characteristics. In other words, the results should not be generalized to all refugees or other immigrants.

To conclude, the themes and sub-themes are reported as an illustration of the responses of the participants. The themes in relation to the research question describe the personal experiences and migration processes affecting the well-being of the immigrant women. These three major themes were the identification context; personal experiences and migration process; and the motives or triggers for migration.[]

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