

Coaching on Moral Resilience of Indonesian Migrant Workers in Malaysia

Desi Sianipar^{1*}, Erni Murniarti², Alek Andika³, Widya Nengsih⁴, Kudsi Holil⁵

¹Master of Christian Religious Education Study Program, Postgraduate Program, Universitas Kristen Indonesia

Jl. Diponegoro No. 84-86, Jakarta Pusat 10430 - Indonesia

²Universitas Kristen Indonesia, Jakarta Timur - Indonesia

³Universitas Ma'arif Nahdlatul Ulama, Kebumen, - Indonesia

⁴Universitas Mitra Bangsa, Jakarta Selatan - Indonesia

⁵STAI Nida El Adabi, Parungpanjang, Bogor - Indonesia

*E-mail: desi.sianipar07@gmail.com,

Article history:

Received: December 2023

Revised: December 2023

Accepted: December 2023

ABSTRACT Migrant workers have noble motivations to work in other countries, especially to support their families. However, there are many challenges and moral pressures faced because there are many problems or threats to their lives as workers, such as getting salaries that are not in accordance with what was promised, discrimination, violent treatment, and so on. This moral pressure can result in the emergence of shocks and chaos in workers physically, psychologically, and spiritually, which has an impact on the quality of their work, and has a broad impact on stakeholders. Therefore, through community service activities, it is necessary to provide guidance on moral resilience for Indonesian migrant workers at the Indonesian Embassy in Malaysia. The methods used in the coaching are lectures, games, and experience sharing. The results of the service to Indonesian migrant workers in Malaysia are that they get increased insight, knowledge, and awareness about the importance of strengthening moral resilience in the work environment which makes them more positive and enthusiastic.

Keywords: *Moral Resilience; Migrant Worker*

1. INTRODUCTION

Every Indonesian migrant worker must receive protection according to their rights as Indonesian citizens. This has been guaranteed by Law No. 18/2017 Article 7 on the protection of Indonesian migrant workers. It emphasizes the importance of protection of prospective workers or Indonesian migrant workers, namely when they are before work, during work, and after work. The protection must cover all areas of life. The law also states the existence of Badan Perlindungan Pekerja Migran Indonesia (BP2MI), which is a non-ministerial government agency that implements policies in providing integrated services and protection to all migrant workers (Elviandri and Ali Ismail Shaleh, 2022). In addition, the government has also further improved the protection of migrant workers with Permenaker No. 4 of 2023 concerning social security for Indonesian migrant workers, which improves Permenaker No. 18 of 2018. In the new Permenaker in Chapter IV, there are various types of holistic protection ranging from health insurance due to work accidents, daily health care, education scholarships (for workers and their children), violence, job training, and so on

(Kementerian Tenaga Kerja, 2023). However, it is important to realize that the protection of Indonesian migrant workers must also include the safety of their souls and spirits, in this case their moral resilience while in the work environment. This certainly cannot be done by the government alone, but must involve many institutions. One institution that is competent in protecting the moral resilience of migrant workers is higher education institutions or universities, especially those in charge of moral education.

Moral resilience is very important for migrant worker to have in order to provide the ability for him to face various moral challenges or pressures before, during, and after doing his/her work as migrant worker. There are so many problems, pressures, moral threats that are encountered. Currently in the world of migrant work, there are still frequent human trafficking practices, many victims of exploitation (physical, psychological, and sexual), fraud, various violence against women, and so on. The main targets of this moral threat are low-skilled and undocumented workers. They tend to be easier objects of exploitation and discrimination. They are often subject to low wages, physical and verbal abuse, long working hours, poor working conditions, confiscation of passports and wages by their employers. Undocumented migrant workers are often subject to personal security threats, such as kidnapping and human trafficking. Furthermore, there are many people who stigmatize migrant workers as criminals, disease carriers, and a threat to the local workforce in receiving countries. They are seen as a threat to national security and social order (Dhanny Safitri and Ali Abdullah Wibisono, 2023).

The heavy moral pressure faced by migrant workers can make them lose their mental and spiritual balance at work, which can disrupt and damage their performance, as well as have a wide impact on other stakeholders. Therefore, universities must take part in protecting migrant workers in terms of moral education. This effort is possible through community service activities at the international level. Two things that can be offered in fostering migrant workers are to strengthen the moral resilience of migrant workers in the work environment. Strengthening the moral resilience of migrant workers must always be seen as important because moral challenges always exist anywhere, anytime, and against anyone. Moral resilience is something that must always be maintained and strengthened as an effort to maintain moral excellence in the midst of diverse moral values that exist in the midst of other nations. Migrant workers must be helped to enable them to have moral resilience that is generative. Generative means that everyone must be able to grow and develop their own moral resilience from within, from their belief in the principles of divine teachings, their minds and traditions that are upheld through generative moral resilience (Suardi, 2016).

In this discussion, the problem is focused on Indonesia migrant workers in Malaysia, those are diverse and severe, for example: unpaid salaries, illegal recruitment of migrant workers and prospective migrant workers, fraudulent employment opportunities, trafficking, and law enforcement for migrant workers and employers who break the law by violating labor procedures (Dwi Agustina Sakti, 2023; infopublik, 2023). When migrant workers experience these problems, they must feel very depressed and have difficulty acting in accordance with their moral values.

Based on the facts and phenomena experienced by Indonesia migrant workers above, there have been several service activities that have attempted to provide guidance in the form of: soft skills education in the robotic era for Indonesia migrant workers which aims to provide information, awareness and learning about the importance of soft skills in the technological era, expand relationships, build collaborations (Fathiah, et al., 2023); socialization of good and correct cough and sneeze ethics for children of Indonesian migrant workers in Malaysia (Yuni Rahmayanti, et al., 2023); Social media marketing training for Indonesian migrant workers in Kuala Lumpur Malaysia which aims to provide knowledge to migrant workers living in Kuala Lumpur so that they can utilize social media productively (Karma Iswasta Eka, 2022); and many other community services that equip Malaysian migrant workers. However, the author has not found any community services that provide knowledge to Indonesian migrant workers.

Based on the description above, coaching on moral resilience for Indonesian migrant workers is very urgent. Therefore, community service activities will be carried out with the topic "coaching on moral resilience to Indonesian migrant workers". The target of this activity is to increase knowledge and awareness of the importance of maintaining and strengthening the moral resilience of Indonesian migrant workers who get placement in Malaysia.

2. METHOD

The method used in conducting coaching to Indonesian migrant workers is by presenting moral resilience material while interspersed with questions and answers, some games and gifts that make them have a deep impression on the importance of having moral resilience in the midst of a working world full of moral challenges. The implementation of the activity was on December 10, 2023 at the Indonesian Embassy in Kuala Lumpur, Malaysia. The number of participants was 70 people. They participated in the activity with enthusiasm and stated that they were very grateful to get the coaching. The activity was closed with a warm welcome from Prof. Muhammad Firdaus as the Attaché of Education and Culture of the Embassy of the Republic of Indonesia in Kuala Lumpur, Malaysia.



Figure 1. Prof. Muhammad Firdaus as the Attaché of Education and Culture of the Embassy of the Republic of Indonesia in Kuala Lumpur, Malaysia with the participants of Community Service from the universities in Indonesia

3. RESULT AND DISCUSSION



Figure 2. Ibu Desi Sianipar, Ibu Erni Murniarti, and Bapak Alek Andika were giving their materials

In community service activities aimed for Indonesian migrant workers at the Indonesian Embassy in Malaysia. The community service team provides material on moral resilience which aims to increase the knowledge and awareness of Indonesian migrant workers. The material includes: understanding work motivation and work morale, moral pressure, moral resilience, and how to strengthen moral resilience.



Figure 3. Bapak Kudsi Kholil was giving his material



Figure 4. Ibu Erni Murniarti was giving her material

Work motivation and morale. Migrant workers have very noble motivations when they decide to go to work in another country, namely to improve the family economy; improve work skills in a multicultural environment; want to earn a high income; seek experience; and follow in the footsteps of exemplary figures. However, they must realize that they are not only focusing and hoping for a high salary, but they must also understand that they will face the high demands of the world of work, namely qualified employees according to the needs or success of the company/place; employees who are skilled, productive, achieving, and proactive; and employees who have high work morale.

To achieve the goals of the organization/company where they work, good work morale is needed. Moral is a teaching about good or bad regarding actions, attitudes, obligations, and moral teachings that guide people to do good deeds in accordance with the prevailing norms in society, and leave bad deeds. Morals are also the conditions for judging whether an action is good or bad. Morals are related to values, especially attitudinal values. Morality is an aspect of one's personality in relation to social life in a harmonious, fair and balanced manner. Moral behavior is necessary for the realization of a peaceful, orderly, orderly and harmonious life. To form a moral society, moral education is needed. This education aims to make a person able to understand ethical values in the family, local, national and international environment through customs, laws, laws and the order between nations. Moral education enables a person to develop character or character consistently in making wise or ethical decisions in the midst of complicated social life. Moral education enables a person to face real problems in society rationally for the benefit of making the best decision after considering it with ethical norms (Mustika Abidin, 2021).



Figure 5. Ibu Widya Ningsih was delivering her material



Figure 6. Bapak Alek Andika was giving his material

In the world of work, high work morale is needed. Work morale is the attitude of a person and group towards work and the work environment as well as possible by exerting their abilities voluntarily. High work morale is characterized by the following characteristics of workers: having a high level of cooperation; complying with work regulations; being careful in handling work equipment; having loyalty and respect for superiors; having harmonious working relationships; working without complaints; reducing employee turnover, absenteeism and absenteeism. Low morale is shown by workers who are characterized by the following attitudes: lack of cooperation; laziness in complying with work rules; ignoring the goals and objectives of the world of work; lack of attention and interest in colleagues; increased complaints and no passion for work; increased employee turnover, absenteeism, and absenteeism.

Moral distress. Good workers must also always be prepared to face moral challenges or pressures in their work environment. What is meant by moral distress is the moral challenge or suffering experienced by a person when he knows his moral responsibility in certain situations and events, but he is inhibited or prevented or unable to do the right thing. Moral distress that is not properly addressed can result in frustration, hopelessness, loss of empathy and a sense of helplessness, fatigue, loss of control, and confusion that can activate negative emotions such as anger which in turn can cause physical disturbances so that it can be easy to make wrong decisions. Moral distress is inevitable, and can arise anytime and anywhere. However, a worker must have moral resilience so that he can survive in the world of work and realize what is his hope and dream.

Moral resilience. A worker must have moral resilience, which is understood as moral excellence in the midst of diverse moral values where a person is able to maintain and develop his

morals based on belief in God, his reasoning power, and noble traditions that are upheld. High moral resilience will result in job satisfaction for workers and the company.

Efforts to Develop Moral Resilience. Moral resilience does not exist or form by itself, but must be pursued with all our hearts. There are several ways that can be applied to maintain and strengthen moral resilience, namely:

- a. Commitment to religious, social, and human values. A worker must instill in himself moral values that become his principles in running his life with correct and good behavior. He must be willing to participate in moral education or guidance in religious activities or other positive activities. He is also willing to commit to always remembering and following the example of parents, teachers, or other adults in practicing moral values.
- b. using an adaptive-critical attitude. When in another country, there are certainly many diverse values and customs, but there are also many positive and useful values and customs. A worker should develop an adaptable attitude towards diversity by showing an open and appreciative or respectful attitude towards diversity. Nevertheless, a worker must also have a critical attitude by being willing to know and learn/have a positive curiosity towards new things so as to recognize what is good and bad or what is right and wrong.
- c. adopting a positive-productive culture. A worker can act wisely to choose what is right and good for his or her life by adopting positive-productive cultural values, which do not conflict with religious values, traditions, and the values of his or her family or nation.
- d. building constructive networks of friendship and collaboration. When facing moral pressure, a migrant worker should not live in isolation, but can establish friendships and collaborations that can build moral resilience. With good friendships, a worker will get advice, support, and assistance that strengthens her morale so that she can work successfully in another country.

4. CONCLUSION

Community service activities aimed at migrant workers at the Indonesian Embassy in Malaysia have been achieved according to the expected target, namely providing insight and knowledge to migrant workers about the importance of maintaining and increasing moral resilience in facing various problems that arise in the world of work. The materials and methods of coaching are in accordance with the problems, needs, and challenges faced by Indonesian migrant workers. The impact and benefits of this coaching were felt by Indonesian migrant workers as seen from their enthusiastic response to the material presented to them. Thus, the author suggests that on the next occasion, Indonesian migrant workers continue to receive coaching related to moral resilience and spiritual resilience because this is needed by Indonesian migrant workers at all times.

ACKNOWLEDGMENT

With the completion of this paper, the author would like to thank:

1. Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM) Universitas Kristen Indonesia which helped part of the costs used by the first author in Community Service activities for Indonesian Migrant Workers at the Indonesian Embassy in Malaysia, December 10, 2023.
2. LSM Sharing and the Indonesian Embassy in Malaysia for facilitating the Community Service activities for Indonesian migrant workers at the Indonesian Embassy in Malaysia, December 10, 2023.

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