



RETURN, REINTEGRATION AND LOCAL DEVELOPMENT

Indonesian Migrant Workers in Three Regions

RETNO WIDYASTUTI



**RETURN, REINTEGRATION AND
LOCAL DEVELOPMENT**
INDONESIAN MIGRANT WORKERS IN THREE REGIONS

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Abstract

Return and reintegration have become essential components of the life of Indonesian migrant workers. Following their return, their journey persists and they may face numerous obstacles, especially in creating a sustainable reintegration by attaining financial independence, social stability, and psychological wellness.

The objective of this study is to examine the extent to which Indonesian migrant workers who have returned to their home country are able to reintegrate successfully and make a positive impact on local development through sustainable means. The objective of this policy-oriented research is to have more comprehensive reintegration assistance for returned migrant workers, to achieve sustainable reintegration for better local development, particularly through the implementation of Migrant Care Villages (*Desbumi*) and Productive Migrant Villages (*Desmigratif*). This research employs a qualitative approach and collects empirical data from three regions: Wonosobo, Jember, and Central Lombok. The data is gathered through interviews, observations, focus group discussions, and related publications.

The findings illustrate that migrant workers demonstrate various motivations and situations that drive their decision to return to their native village. Most reasons for returning are due to overlapping circumstances influencing their return preparedness. The reintegration support provided to returned migrant workers in Indonesia should be restructured to incorporate a comprehensive approach encompassing several levels (individual, community, and structural) and considering economic, social, and psychosocial factors to foster long-term and sustainable reintegration.

Group cases in research regions show that the sustainable reintegration strategy might give returnees more opportunities and options to contribute to local development. This study argued that it was essential for the relevant multi-stakeholders to collaborate to empower the returnees, facilitate their sustainable reintegration, and offer them various choices and possibilities to contribute to local development actively.

Keywords: Desbumi, Desmigratif, Indonesian migrant workers, Return, Sustainable Reintegration

Abstrakt

Rückkehr und Wiedereingliederung sind zu wesentlichen Bestandteilen des Lebens indonesischer Wanderarbeiter geworden. Nach ihrer Rückkehr geht ihre Reise weiter, und sie können mit zahlreichen Hindernissen konfrontiert sein, insbesondere wenn es darum geht, eine nachhaltige Wiedereingliederung zu erreichen, indem sie finanzielle Unabhängigkeit, soziale Stabilität und psychisches Wohlbefinden erlangen.

Das Ziel dieser Untersuchung ist es festzustellen, ob die Reintegration von zurückgekehrten indonesischen Arbeitsmigranten erfolgreich ist und wie sie eine langfristige Wiedereingliederung erreichen können, die zur lokalen Entwicklung beiträgt. Das Ziel dieser politikorientierten Forschung besteht darin, eine erweiterte Unterstützung bei der Wiedereingliederung für zurückgekehrte Arbeitsmigranten zu schaffen, um eine langfristige Wiedereingliederung für eine verbesserte lokale Entwicklung zu ermöglichen, vor allem durch die Implementierung von *Migrant Care Villages (Desbumi)* und *Productive Migrant Villages (Desmigratif)*. In diesem Forschungsprojekt wird ein qualitativer Ansatz angewendet, um empirische Daten aus drei verschiedenen Gebieten zu erfassen: Wonosobo, Jember und Zentral-Lombok. Die Informationen wurden mittels Interviews, Beobachtungen, Diskussionen in Fokusgruppen und relevanten Veröffentlichungen zusammengetragen.

Die Resultate verdeutlichen, dass Wanderarbeiter unterschiedliche Beweggründe und Umstände haben, die ihre Wahl, in ihr Heimatdorf zurückzukehren, beeinflussen. Die meisten Ursachen für die Rückkehr resultieren aus sich überschneidenden Umständen, die ihre Neigung zur Rückkehr beeinflussen. Es wird vorgeschlagen, eine Neugestaltung der Reintegrationshilfe für zurückgekehrte Arbeitsmigranten in Indonesien durchzuführen, um einen ganzheitlichen Ansatz zu verfolgen, der verschiedene Aspekte (individuell, gemeinschaftlich und strukturell) einbezieht und wirtschaftliche, soziale und psychosoziale Faktoren berücksichtigt, um eine dauerhafte und nachhaltige Wiedereingliederung zu unterstützen.

Beispiele aus Forschungsgebieten zeigen, dass die Strategie der dauerhaften Wiedereingliederung den Rückkehrern die Chance gibt, mehr Möglichkeiten und Optionen zu haben, um zur Entwicklung vor Ort beizutragen. In dieser Untersuchung wird die These vertreten, dass es entscheidend ist, dass die relevanten Multi-Stakeholder gemeinsam arbeiten, um den Rückkehrern zu helfen, sich nachhaltig wieder zu integrieren. Dies beinhaltet die Bereitstellung verschiedener Optionen und Wahlmöglichkeiten, damit sie aktiv zur lokalen Entwicklung beitragen können.

Stichworte: Desbumi, Desmigratif, indonesische Arbeitsmigranten, Rückkehr, nachhaltige Wiedereingliederung

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Dedication

This dissertation is dedicated to my deceased father, who passed away on October 21, 2020, my deceased mother, who passed away on October 29, 2020, and my deceased sister, who passed away on January 25, 2023. There was nothing I regretted more than not being able to come to your funeral in Indonesia and give you my last farewell in person. I'm sorry I can't share this moment of graduation with all of you, which is what you were all waiting for.

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May they rest in peace.

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List of Acronyms

Acronyms	Indonesian	English
ADD	<i>Alokasi Dana Desa (APBD)</i>	Village fund allocation (from the regional budget)
APBN	<i>Anggaran Pendapatan Belanja Negara</i>	State Budget
ASEAN	<i>Perbimpunan Bangsa-Bangsa Asia Tenggara</i>	Association of Southeast Asian Nations
Babinsa	<i>Bintara Pembina Desa</i>	Village Advisory Officer
Bappeda	<i>Badan Perencanaan Pembangunan Daerah</i>	Development Planning Agency at Sub-National Level
Bappenas	<i>Badan Perencanaan Pembangunan Nasional</i>	National Development Planning Agency
BK-TKI	<i>Bina Keluarga Tenaga Kerja Indonesia</i>	Fostering Indonesian Migrant Workers' Families
BNP2TKI	<i>Badan Nasional Penempatan dan Perlindungan Tenaga Kerja Indonesia (now BP2MI)</i>	National Agency for the Placement and Protection of Indonesian Migrant Workers (currently BP2MI)
BP2MI	<i>Badan Pelindungan Pekerja Migran Indonesia</i>	Indonesian Migrant Workers Protection Agency
BP3TKI	<i>Balai Pelayanan Penempatan dan Perlindungan Tenaga Kerja Indonesia</i>	Service Center for the Placement and Protection of Indonesian Migrant Workers Services
BPS	<i>Badan Pusat Statistik</i>	Central Bureau of Statistics
CO	<i>Pendamping Kelompok</i>	Community Organizer
CPMI	<i>Calon Pekerja Migran Indonesia</i>	Prospective Indonesian Migrant Workers. Any Indonesian worker who fulfills the criteria as a job seeker who will work abroad and is registered in a regency/ municipal government institution responsible for manpower affairs
DD	<i>Dana Desa (APBN)</i>	Village fund (from the state budget)
Desbumi	<i>Desa Peduli Buruh Migran</i>	Migrant Care Village
Desmigratif	<i>Desa Migran Produktif</i>	Productive Migrant Village

Disnakertrans	<i>Dinas Tenaga Kerja dan Transmigrasi</i>	Department of Manpower and Transmigration
Disnakertrans	<i>Dinas Tenaga Kerja dan Transmigrasi</i>	Regional Office of Manpower and Transmigration Department
DPR	<i>Dewan Perwakilan Rakyat</i>	Parliament/House of Representatives
FGD	<i>Diskusi Kelompok Terbatas</i>	Focus Group Discussion
ILO	<i>Organisasi Ketenagakerjaan Internasional</i>	International Labor Organization
IMWs	<i>Pekerja Migran Indonesia (see PMI)</i>	Indonesian Migrant Workers
IOM (UN Migration)	<i>Organisasi Internasional untuk Migrasi</i>	International Organization for Migration (United Nations Migration)
Keppres	<i>Keputusan Presiden</i>	Presidential Decree
KKBM	<i>Komunitas Keluarga Buruh Migran</i>	Community of Migrant Worker Family
KPPPA	<i>Kementerian Pemberdayaan Perempuan dan Perlindungan Anak</i>	Ministry for Women's Empowerment and Child Protection
Musrenbangdes	<i>Musyawarah Perencanaan Pembangunan Desa</i>	Village Development Planning Meeting
Musrenbangdus	<i>Musyawarah Perencanaan Pembangunan Dusun</i>	Hamlet Development Planning Meeting
NGO	<i>Lembaga swadaya masyarakat</i>	Non-Governmental Organization
OFWs	<i>Pekerja Migran Filipina</i>	Overseas Filipino Workers
PAP	<i>Pembekalan Akhir Pemberangkatan</i>	Pre-Departure Briefing
Perda	<i>Peraturan Daerah</i>	Local Regulation
Perdes	<i>Peraturan Desa</i>	Village regulations
Permen	<i>Peraturan Menteri</i>	Minister Regulation
Permenaker	<i>Peraturan Menteri Tenaga Kerja</i>	Minister of Manpower Regulation
Perppu	<i>Peraturan Pemerintah Pengganti Undang Undang</i>	Regulation in Lieu of Law
PKK	<i>Pembinaan Kesejahteraan Keluarga</i>	Family Welfare Movement
PMI	<i>Pekerja Migran Indonesia</i>	Indonesian Migrant Workers
PP	<i>Peraturan Pemerintah</i>	Government Regulation
PPT	<i>Pusat Pelayanan Terpadu</i>	Integrated Service Center

RPJMN	<i>Rencana Pembangunan Jangka Menengah Nasional</i>	National Medium-Term Development Plan
SBMI	<i>Serikat Buruh Migran Indonesia</i>	Indonesia Migrant Laborers Union
SKPD	<i>Satuan Kerja Perangkat Daerah</i>	regional working unit
TKI	<i>Tenaga Kerja Indonesia (known as PMI)</i>	Indonesian Migrant Workers (see IMWs)
UMKM	<i>Usaha Mikro, Kecil dan Menengah</i>	Micro, small, and medium enterprises
UU	<i>Undang-undang</i>	Law

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Preface

From 1998 to 2001, I spent my junior high school time in Wonosobo, Central Java, and my personal experience with migrant workers-related issues began. My sister and I lived in the village with my grandmother and my father's extended relatives during those years while my parents lived in Sumatra. Most of the village's residents worked as farmers, construction laborers, and domestic workers in Jakarta or other big cities; some others even worked in other countries.

Handwritten letters were the most frequent method used by migrant workers to connect their families in home communities from the late 1990s until the late 2000s. Phone calls only can be accessed in the regency or sub-regency, but the cost was expensive. The mail service could not reach the village's residents due to its remote location from the main province road. As a result, the Village Head or those working in the Sub-Regency Offices (*Kantor Kecamatan*) are frequently entrusted with villagers' letters. *Pakdhe*¹, one of my father's elder brothers, worked in the Sub-Regency Office as a civil servant. Pakdhe regularly carried letters from migrant workers to their families in our village.

From the letters from Pakdhe, I saw stamps with various pictures and descriptions of their origin countries: they were mainly from Hong Kong, Malaysia, and Taiwan. I was curious about where those letters were coming from. Pakdhe said, "It was from the villagers working abroad." I even heard that some of my cousins worked abroad in Malaysia and Taiwan. But since I was too young, I did not understand this phenomenon: who were the migrant workers, why were they working abroad, how they could get there, etc. I was only concerned about the "impressive" foreign stamps attached to the letters.

Eleven years later, in 2012, I continued studying for my master's degree in Taipei, Taiwan. In Taipei, I actively and directly interacted with *Pekerja Migran Indonesia* (PMI) or the Indonesian Migrant Workers (IMWs) through educational activities carried out by the Indonesian Student Association (PPI) Taiwan in collaboration with KDEI

¹ *Pakdhe* is a term in Javanese language which means uncle, for father's or mother's elder brother.

Taipei². I participated as a tutor for the *Kejar Paket C*³ program and *Universitas Terbuka* (the Open University)⁴ for the IMWs in Taiwan. From this experience, I have made some acquaintances with the IMWs. They were highly motivated to study, despite their tight work schedules.

One of the subjects I tutored was ‘An Introduction to Sociology.’ To better understand the topic, I asked my students to talk about their lives as migrant workers in Taiwan. I heard many stories from the discussion behind their choice to work abroad and their bittersweet life as migrant workers. Later, it inspired me to take the phenomenon of Indonesian migrant workers in Taiwan and their religious life as my research topic for my master’s thesis.

My interest in this issue continued when I did a six-month internship at one of the women empowerment programs in Indonesia called the *Program MAMPU*⁵. One of the target beneficiaries was *Purna PMI* (former IMWs), or so-called returnees, especially women, assisted by Migrant CARE and their local partners⁶. As an intern in the Communication Department, I read stories about the most significant changes of these returnees, who struggle to carry on their lives after returning to their village, reintegrating, and participating in an empowerment program called *Desbumi*. In addition, from July 2022 to 2023, I did a nine-month internship at the IOM Headquarters which brought me insight into a more comprehensive return and reintegration approach for migrants and various efforts for better migration governance. Hereafter, I became more concerned about the migrant workers, especially Indonesian returnees who returned to their home villages.

² *Kantor Dagang Ekonomi Indonesia/ KDEI* (or Indonesian Economic and Trade Office/ IETO) Taipei

³ *Kelompok Belajar/ Kejar* (or peer group) is a non-formal education channel facilitated by the Indonesian Government for students who do not learn through school. Kejar Paket C is equivalent to Senior High School level.

⁴ *Universitas Terbuka* or the Indonesia Open University is universities that implement a distance and open learning system. The meaning of being open is that there are no restrictions on age, year of diploma, study period, registration time, and frequency of taking exams. It gives opportunities for Indonesian citizens, wherever they live, to obtain higher education.

⁵ MAMPU or The Australia-Indonesia Partnership for Gender Equality and Women’s Empowerment is a joint initiative between the Government of Australia (DFAT) and the Government of Indonesia (BAPPENAS) on building women’s leadership and empowerment to improve their access to essential government services and programs (MAMPU Website, 2020).

⁶ Migrant CARE’s local partners consist of: PPK-Mataram (West Nusa Tenggara Province), YKS-Lembata (East Nusa Tenggara Province), SARI Solo (Central Java Province), Migrant CARE Banyuwangi and Jember (East Java Province), Migrant CARE Kebumen (Central Java Province) and Migrant CARE West Java.

Chapter 1 – Introduction to Return Migration Issues in Indonesia

“Return is the process of returning, and reintegration is generally the story of what happens next. But return is not merely going home, and reintegration is not simply fitting back into the old life”.

(Kuschminder, 2013, p.1)

Story of Returnees

I finally had the chance to speak with my cousin in Wonosobo, a former migrant worker in Taiwan, fourteen years after graduating from junior high school. Her name is *Mbak*⁷ Sp. I purposely started my fieldwork journey by meeting and discussing with her. *Mbak Sp*'s journey and her migration experience were not easy. Like most other migrant workers, she went abroad by force due to the enormous economic needs of her family. After working for several years and finishing her contract, she returned to her hometown and decided not to go abroad again. Her most significant consideration is because of her children.

In living life after returning home, *Mbak Sp* is quite lucky. She was not too confused in deciding what to do, even though she did not join any returnees' groups or get any reintegration assistance. Her family owns the land and an agricultural business, so *Mbak Sp* plans to help her family's business upon return. The clarity of this plan will help *Mbak Sp* to be better prepared to live a post-migration life and reintegrate into the community, especially in terms of economic and social reintegration.

Another story comes from *Mbak St*, who lives in the village where my father was from. She, like most other migrant workers, has no particular plans after returning home. She has completed two periods of contracts in Malaysia, where she worked as a domestic helper and a caregiver. *St* decided to leave her two children behind and migrate to

⁷ *Mbak* which means “older sister” in Javanese, is used by the Javanese as a term of respect. Sometimes applied to one's actual older sister, and sometimes applied to a female friend or colleague of a similar or older age.

Malaysia due to the family's financial difficulties. She got three million rupiahs (187.5 Euro) per month, a sizable wage for most Indonesians at that time.

Unfortunately, the grandmother whom Mbak St was caring for passed away. Afterwards, her work contract was terminated. She then decided to go back to her home village. Due to the event's suddenness, Mbak St had no time to prepare and think of a plan after her return. Unlike Mb Sp, Mb St had neither a family business nor agricultural land. She used the savings from her two years of employment to repair her house, get her son's circumcision surgery (known as *sunat*⁸), and pay her children's educational fees.

Mbak St actually wants to start a small business. In addition, she was eager to participate in marketing, production, and entrepreneurial courses to support this plan. However, her savings were insufficient for business financing, and she had no access to information about where to get this training nor how to participate in returnees' groups.

Despite not being able to receive any entrepreneurship courses, Mbak St was fortunate to have alternative opportunities for economic and social reintegration in her community. She joined the village's *TPQ*⁹ team as a teacher with her knowledge of Islamic teachings. Through her skill set, she may earn money and achieve self-actualization. Mbak St was pleased that, despite not making as much money as she did in Malaysia, she could contribute to the society in her village by assisting with children's education.

The Return of Indonesian Migrant Workers

The lives of returned migrant workers in Indonesia are briefly described in a short narrative about Mbak Sp and Mbak St's migrating, returning, and reintegration experience to their village. Not all returnees are as fortunate as them, who can go home without significant problems, save a little money, do family business, or contribute to the community. Many returnees are unsure how to manage their finances, what to do,

⁸ *Sunat* or *Khitan* or circumcision is a procedure that removes the foreskin from the human penis. In Indonesia, *sunat* is not only part of religious rituals but also a cultural tradition. In some regions, this ritual requires a big celebration, which impact on a hefty cost.

⁹ TPA or TPQ known as *Taman Pendidikan Al-Quran* (Early Childhood Qur'an Education) intends to teach children in kindergarten, elementary school, and/or *madrasah ibtidaiyah* (MI) how to read the Qur'an from a young age and learn the basics of Islam. It is an institution or community group that organizes non-formal education of the Islamic religious kind.

and where to seek post-return assistance, such as reception assistance, post-arrival assistance, and reintegration assistance, to improve their livelihood. This situation demonstrates that many returnees still lack awareness and information about their options after working abroad and returning.

Indonesia has the second-largest migrant worker population in Southeast Asia after the Philippines. The United Nations Department of Economic and Social Affairs or UN DESA 2020 global report shows that the estimated number of Southeast Asian migrants living outside their countries is 23.6 million (UN DESA, 2020). Approximately 4.382.000 Indonesian Migrant Workers (IMWs) were recorded in the BP2MI database. However, the World Bank (2017) estimated that up to nine million IMWs work in 150 countries. The estimation number is more significant than the formal and recorded data, considering that many IMWs still work through unofficial, illegal, and non-procedural channels. IOM Bangladesh (2022) mentioned that many migrants choose riskily; irregular migration channels are due to a lack of employment possibilities in the country, low local understanding of safe migration, centralized migration procedures, and high migration costs.

Many Indonesian migrants work overseas under a contractual base (or so-called temporary migrant workers or overseas contract workers), varying between 2-3 years per contract period. Some extend their contract without returning, while others return before signing a new contract (Bachtiar and Prasetyo, 2017). However, those temporary workers must return upon finishing their working agreement. Therefore, returning home is becoming part of their migration cycle.

There is no official yet integrated information about the number of returning Indonesian migrant workers to Indonesia. The latest report from BNP2TKI was in 2015. There were 260.093 returnees in 2013 and 201.779 in 2014, or on average, 200.000 returnees yearly. However, it is unclear whether they are coming home for permanent or temporary returns.

After completing their contract, returning migrant workers may come home with hundreds of millions of rupiahs in savings. But this does not ensure a successful life upon their return. They still face numerous challenges, particularly in establishing a long-term return and reintegration. The returnees achieve sustainable reintegration when

they reach economic self-sufficiency, social stability, and mental well-being (IOM, 2019). Given this, it is equally crucial to understand the phenomenon of return migration and reintegration as it is to understand any other migration cycle.

Migration: Between Rewards and Risks

There are multiple factors that influence an individual's decision to work in a foreign country. Russell King (2012) explores various theories concerning international migration, including the push-pull theory and the neoclassical approach. Other theories discussed include migration and development transitions, historical-structural and political economy models, the role of systems and networks, the 'new economics of migration,' and approaches based on the "transnational turn" in migration studies.

Chan (2018) found that many people said, "Migration was good, the money was good, and the work seemed easy." Moreover, local income-generating alternatives only give a small result and hardly enough to cover their daily consumption and expenses (p.2). Thus, the influence of "successful" migrant workers through remittances (starting a business, building bigger and better houses, or buying land as part of their investment) gives them hope and inspires them to migrate.

In addition, the image of living and working overseas presents a "good life." Chan also argued that "money and migration are valued in moral terms, shaped by local discourses and attitudes towards gender and sexuality, local customary laws (adat) and Islam" (p.3). Money illuminates the migrants' dilemmas, primarily due to the tension that money is the instrument of individual desire and collective dependency (Narotzky and Besnier, 2014 in Chan, 2018).

Williams (2015 in Wulan, 2019) stated that the reasons for the two informants he interviewed, apart from looking for money, were also personal. They use the opportunity to migrate to escape the confines of their family, see new communities, gain experience in new places, and broaden their horizons.

However, many migrant workers are unaware of the risk, even though working abroad involves numerous risks and expenses. This risk includes material, physical, mental, and social costs for migrant workers and the left-behind family. In 2016, BNP2TKI Crisis Center recorded various complaint from Indonesian Migrant Workers abroad, mainly

due to unpaid salary, overstay, fraud, request, human trafficking, detained, violence, sick/passed away, insurance problem, heavy workloads, etc. Upon return, many migrant workers also face the possibility of “failing” and cannot manage their finances properly. They tend to have a more consumptive behavior which encourages them to work abroad again. KPPPA¹⁰ (2009) already identified three main problems experienced by Indonesian migrant workers and their families, such as 1) The families are unable to manage the money sent by the migrant workers properly, 2) Family harmony, which is prone to infidelity and divorce; 3) Children of the migrant workers do not get a proper education and life guidance according to their age, growth, and development.

Why do Returnees Need to be Reintegrated?

Return refers to the act of going back to a previous place or state, whereas reintegration refers to the process that occurs after returning. The process of reintegration is a lengthy one, with some individuals taking years to achieve it, while others find it impossible and end up migrating again (Kuschminder, 2013). Return migration manifests in diverse ways and occurs in different circumstances, presenting both difficulties and opportunities for reintegration (IOM, 2019). The individuals who returned had challenges while trying to reintegrate into the economy, whether through finding jobs that paid wages (wage employment) or starting their own businesses (self employment). As a result, they were compelled to opt for re-migration.

Rosalinda et al. (2017) found that female returned migrant workers in East Java faced a significant social reintegration barrier, especially in their families and community. Women showed difficulties in establishing emotional connections with their spouses, resulting in their children perceiving them as outsiders. In addition, their local community shows inhospitable behavior, and the broader society frequently hinders their long-term reintegration. Additional difficulties arise in the labor market, since these individuals are frequently considered less attractive prospects due to their possible demands for higher salaries or concerns that they may not perform properly. The lack of reintegration initiatives prompted women to once again seek opportunities overseas.

¹⁰ KPPPA is the abbreviation of *Kementerian Pemberdayaan Perempuan dan Perlindungan Anak* or Indonesian Ministry of Women Empowerment and Child Protection

When migrant workers return to their home country, their primary goal is to find a new job to support themselves and their families (Anwar, 2015). However, not all returnees are ready to work independently when they return to their home country, according to Sukesi et al. (2012). Returnees also experience problems in the labor market (Bachtiar and Prasetyo, 2017), whether for self-employment (own-account workers or entrepreneurs seeking investment opportunities) or formal pay employment. Furthermore, employment prospects with decent salaries are not always available in their home village, including attempts to create networking with former colleagues and acquaintances and the inability to meet the financial needs of their family members (Yuniarto, 2018).

Debts, family conflicts, health challenges, a lack of a social safety net, and support for sustainable reintegration into communities are among the issues that returnees face (DOLAB and IOM Viet Nam, 2013). Returnees feel insecure due to this circumstance, and many use remittances for daily expenses. When their remittance runs out, these scenarios push returnees to seek another overseas work because they have no other options for a living besides re-migrating (Bachtiar and Prasetyo, 2017). This phenomenon is called circular migration¹¹ or temporary return migration. Gmelch (1980) uses this term for frequent movement between two or more places, such as seasonal labor migration. Circular migration can happen due to the returnee's unsuccessful community reintegration. Migrant workers in circular schemes mainly have limited choices regarding jobs, change of employers, the timing of return, and family unification.

Upon returning, the returnees also face a reverse culture shock. Many returnees do not realize how much their communities in the home village have changed during their absence (Gmelch, 1980). For example, the returnees are unhappy with how things are done in their home country, lacking efficiency, punctuality, and slow pace compared to their host societies abroad. Furthermore, their families, relatives, and old friends are no

¹¹ Circular migration regarded as a triple-win solution that benefits destination countries, origin countries, and migrant workers. However, Wickramasekara (2011) argued that the benefits had been highly exaggerated. There is little evidence to support that circular migration represents the natural preferences of most migrants. The origin country also faces a problem where it only gets small quotas of legal migration opportunities. The only one that “wins” is the destination countries, where this scheme provides them ‘labor without people,’ or ‘circular migrants’ with ill-defined rights, making employers easier to exploit workers, and engage in flexible hiring and firing, in line with economic and business conditions, and short-term savings in integration costs.

longer the same. They might have different interests and seem narrow, overly provincial, and sometimes backward. People in their communities have developed new friendships without their migrant friends and relatives. They are not always enthusiastic about resuming old relationships. Paine (in Gmelch, 1980) argues that these returnees felt dissatisfied with the conditions at home and thus would like to remigrate.

Many returned migrant workers have not taken advantage of their economic capital for productive businesses. Not all can use the money earned from working abroad as entrepreneurial capital. Meanwhile, the family left behind highly depends on migrant workers' remittance without using the money to develop productive activities¹². Not all of them can manage remittances as entrepreneurial capital, and not all prospective migrant workers have insight into entrepreneurship (Sukesi, 2012). Spitzer (2016) suggested that it is critical to address global socioeconomic inequality to provide alternatives to migrant entrepreneurship. Hence, it is essential to provide assistance and choices to returning migrant workers in order to facilitate their successful and sustainable reintegration.

In Indonesia, the issue of return and reintegration had just increased in the mid-2010s, especially with the implementation of village-based programs for returned migrant workers, such as *Desbumi*¹³ and *Desmigratif*¹⁴. In addition, in 2017, Indonesia passed a new law under Law No. 18 year 2017, on the Protection of Indonesian Migrant Workers. This law has a more comprehensive scheme than the previous law to protect migrant workers in all stages of migration, though the implementation is still far from ideal.

¹² The meaning of 'productive' is activities that have added value, in terms of economic or social values. Productive business activities also mean management of remittance through profitable business activities for IMWs and their families as well as improving welfare for their families, such as investment, productive entrepreneurial activities, etc.

¹³ *Desbumi (Desa Peduli Buruh Migran)* or Migrant CARE Village, is a multi-stakeholder initiative that built to encourage the protection for migrant workers (especially women) from the village. It brings together Migrant CARE, local partners, and village governments to assist prospective and former migrant workers and their families through guidance on migration options and rights, case handling and referral, post-migration skills training and developing alternative forms of income (MAMPU Website, 2020). *Desbumi* initiated in 2014, and until 2017, it was already implemented in 38 villages in 5 provinces.

¹⁴ *Desmigratif (Desa Migran Produktif)* or Productive Migrant Village is a program led by Ministry of Manpower, launched at the end of 2016. It aims to empower migrant workers and their families to improve their social-economic life based on the village through an integrated and comprehensive program.

Objective: Achieving Sustainable Reintegration

This study aims to investigate the implementation of existing reintegration assistance and empowerment activities for returnees, with case studies of Desbumi and Desmigratif in the three regions of Indonesia: Wonosobo (Central Java Province), Jember (East Java Province), and Central Lombok (West Nusa Tenggara Province). These regions have many migrant workers, known as *Daerah Kantong PMI* or migrant workers' pocket areas. In the last seven years, the government and non-government organizations have run several reintegration programs in Indonesia. It aims to empower the returnees; therefore, they might contribute to the local development in their area.

It is essential to reintegrate and empower returned migrant workers in order to address their challenges, ensure long-term success, and reduce the social costs of migration. This empirical comparison is expected to give a more thorough knowledge of the reintegration assistance offered to return migrants. Additionally, this study formulates the returned migrant workers' experiences of receiving reintegration assistance in three regions and compiles their best practices.

In addition, this study intends to explore the possibility of returnees' contribution to local development that matches their circumstances and potential. Hopefully, the comprehensive reintegration approach and service can give returnees an overview of "successful reintegration." It will also serve as a guideline for assessing the effectiveness of current reintegration approaches in Indonesia, support systems, and potential responses to the needs of returned IMWs. My unit of analysis is limited to the returning migrant workers with low skills in three case study areas, the empowerment programs they received, and their possible contribution to local development. I cannot further examine social change in their home village in detail.

Research Questions

Based on the preceding background and research focus, the primary question of this study is Why Indonesian returned migrant workers' reintegration favourable? Can they achieve sustainable reintegration and have the possibility to contribute to local development?

The study's questions are described in more detail as follows:

- 1) Returned migrant workers: What are the IMWs' motives and reasons for returning? How are their experiences upon return? How is the return environment in Indonesia?
- 2) Return and reintegration: What are the needs of returned migrant workers? What kind of assistance do they receive? How is the reintegration assistance and program implemented, and could it be sustainable?
- 3) Local Development: What role can IMWs play in local development upon their return? What is the connection between the reintegration of returnees and local development?

Relevance of This Study

This work has both academic and policy relevance. In its multidisciplinary approach, this research utilizes sociological, anthropological, geographical, and political science. Furthermore, its objective is to provide a valuable contribution to the academic literature about the phenomenon of return migration and the reintegration of migrant workers in Indonesia. This study is solidly grounded in empirical science. It seeks to comprehend the real-world phenomena of migrant workers' return and reintegration. It indicates that this research has direct policy importance in understanding how people reintegrate and how return and reintegration affect local development.

The Indonesian return policy aims to achieve a sustainable return in which return migrants do not re-migrate, especially if it is caused by their consumption behavior. To determine the efficacy of the present reintegration program, we must comprehend the return and reintegration process of Indonesian migrant workers, the empowerment programs, and the variables that can lead to their sustainable reintegration. Consequently, this study will also examine the recently adopted program in Indonesia and provide recommendations for a more effective and optimal return and reintegration policy. The policy talks surrounding the protection of Indonesian migrant workers, particularly in the context of Law No. 18 of 2017, attempt to comprehend the protection of Indonesian migrant workers at every stage. However, the law's implementation is far from ideal and must adjust to regional and global policy standards.

The academic relevance of this dissertation is to contribute to our understanding of migrant workers' return and reintegration in the Indonesian context. This study offers an alternative perspective on the approach for reintegrating migrating workers into their home villages. The study uses case analysis of returned migrant workers in three regions in Indonesia to explore the current approach implemented (village-based program in Desbumi and Desmigratif), which provides many insights into understanding the reintegration of migrant workers. This study aims to enhance the discussion concerning the return migration and reintegration of Indonesian migrant workers.

Structure of the Study: An Exploration of the Returnees' Reintegration

This dissertation is divided into nine primary chapters. Chapter 1 – Introduction to Return Migration Issues in Indonesia gives background information about the research topic on Indonesian returned migrant workers and their problems, the research objective, research questions, relevance, and the dissertation structure.

Chapter 2, titled "Conceptualizing Return Migration and Reintegration," comprises definitions, discussions on return migration and reintegration, and overview of the literatures. This chapter will address the concepts and theories concerning return migration and reintegration and other concepts associated with this process, particularly from the decision to return (before going home) to reintegration in their native communities. Therefore, this chapter will explain the conceptual basis starting from theories on return migration, motivation, preparedness, and reintegration. This elaboration aims to improve conceptual knowledge to facilitate the process of data gathering, analysis, and recommendation for research outcomes. In this chapter, I will also point out the research gap to address, that is, understanding return migration from the points of view of the reintegration program upon returning to achieve sustainable reintegration and their possible contribution to local development.

Chapter 3 – Research Methodology presents the data collection and analysis approach. This chapter describes the methods used in this study and several factors to consider when conducting fieldwork. The primary focus of data collection in Indonesia is information on reintegration and empowerment programs for returning migrant workers in three regencies. I conducted semi-structured interviews with mostly female

returnees to learn about their experiences working abroad, returning, and empowerment programs. A similar method was used to gather village, regional, and ministry data with academics and relevant stakeholders. In addition, I used focus group discussions with migrant workers to generate comparable and complementary responses.

Chapter 4 – The Returnees and Return Environment in Indonesia, covers the profiles of Indonesian Migrant Workers, and their return, including their motivations and reasons for returning. The return environment in Indonesia, including government policies and responses to returnees, local attitudes, perceptions of returnees, business sector attitudes and approaches to returnees, return migration flows, and the Indonesian labor market, will also be examined. It will also describe the returnees' jobs, skills, and activities upon their return. This chapter's final section will explore the meaning of successful migrants as perceived by returnees.

Chapter 5 – Social Economic Characteristics of the Migrant Workers in the Research Areas, explores village-based empowerment as the basis of this research (Desbumi and Desmigratif) and the migrant workers' profile of research areas. This research was mainly conducted in Desbumi and Desmigratif in the three migrant-origin regions in Indonesia, such as Wonosobo Regency (Central Java Province) and Jember Regency (East Java Province), and Central Lombok Regency (West Nusa Tenggara Province). This section will describe the conditions of these regions to obtain an overview of the socio-economic background and characteristics of migrant workers in three areas.

Chapter 6 – Going Back, Moving on Reintegrating the Indonesian Returned Migrant Workers, aims to answer how returned migrant workers can achieve sustainable reintegration through a series of existing empowerment and reintegration assistance, particularly in the three research areas. It will analyze the return and reintegration process of the migrant workers through the reintegration program, the dynamic of the reintegration process, the case studies of returnees and reintegration assistance, and barriers to reintegration. The objective is to examine and compare different reintegration programs in Indonesia at individual and community levels.

Following the previous chapters, Chapter 7 will explore the structural support for returnees to achieve sustainable reintegration. The discussion will start with the importance of mapping and engaging the stakeholders in structural support,

international cooperation, and international frameworks. This chapter will use the IOM reintegration guideline model to discuss the empirical findings on structural support from Indonesia's reintegration programs, especially Desbumi and Desmigratif. It will also convey the policy issues and challenges on migrant workers' empowerment programs regarding national law and ministry regulation, local regulation (Peraturan Daerah), and village regulation (Peraturan Desa).

Chapter 8 – Returnees' Contributions to Village and Local Development, aims to answer the question of how returnees can be able to provide a possible contribution to local development. This chapter will explore the contribution and role of returnees in many fields at the village and local levels, including a discussion of returnees as change agents and various forms of economic contribution and their problems. It will also convey alternatives for contribution, specifically in their home villages, and findings from the Desbumi and Desmigratif case studies.

In the final remarks, Chapter 9 – Concluding the Migrant Workers' Empowerment and Further Recommendations, gives conclusions, primary findings, and recommendations for Indonesia's empowerment practices.

Chapter 2 – Conceptualizing Return Migration and Reintegration

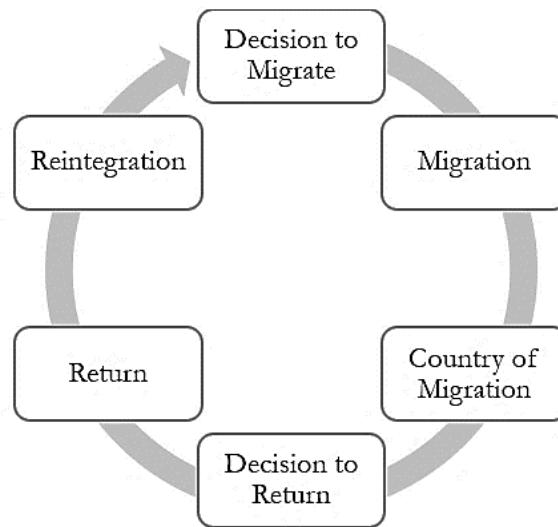
This chapter will address the discourse on concepts and theories concerning return migration and reintegration, as well as other concepts associated with this process, particularly from the decision to return (before going home) to reintegration in their native communities. It will also explain the conceptual basis starting from theories on return migration, motivation, preparedness, and reintegration. This elaboration aims to improve conceptual knowledge to facilitate the process of data gathering, analysis, and recommendation for research outcomes.

Return Migration and Reintegration

For decades, many migration experts, practitioners, and governments have been more concerned about the migrants' departure and integration into the destination countries. Scholars and policymakers have focused on departure decisions, neglecting to recognize that migration is a complex process that includes settlement in the host country and the possibility of return (IOM, 2013). The discussion related to return migration is relatively new compared to migration itself. King (2000) said that return migration is a great unwritten chapter in migration history. ILO (2015) stated that migration-related literature and empirical studies had paid little attention to returning migrants and the efforts and limited studies regarding reintegration.

ILO (2018) also mentioned that no country in the ASEAN region had established a comprehensive state policy or strategy for reintegration. A similar argument stated by Park Kilim (2018) is that migrant workers are only recognized when they leave or have left, but not when they return. Compared to the accuracy required when deploying migrant workers, the government's lack of programs and regulations about returnees is unexpected. According to Hatsukano (2019), returning issues received less attention because emigration raises more pressing human rights. This contrast reveals how the state views migrant workers.

Figure 2.1. Temporary Migrant Life Cycle



Source: Adapted from Figure 6 (Kuschminder, 2013 p.84)

In reality, to a certain degree, the life cycles of migrants also encompass the act of returning and reintegrating into their countries of origin. The life cycle of migrant workers does not end when they return home; they must still readjust and reintegrate into their communities. As demonstrated by Kuschminder (2013), returning is not only the act of going back to one's place of origin; reintegration is not merely the process of returning to one's previous life (before working abroad). Returning is necessary, especially for temporary contract migrant workers, whether for good or as an interim stage or brief return, owing to their plan to go overseas again (Christ, 2016; Chan, 2018). Wickramasekara (2019) also stated that workers' return is an essential aspect of the temporary migration cycle, including pre-departure, employment abroad, and return stages.

The increase in studies on return migration from various new perspectives has emerged since the 2000s (Kuschminder, 2013). Wickramasekara (2019) stated that the migrants' return and reintegration into their home countries had received increasing focus on the migration-development linkages and the expansion of temporary labor migration programs. In several Asian countries, particularly in the Philippines and Bangladesh, the study of return migration has been widely discussed earlier.

Defining Return Migration

According to Gmelch (1980), return migration is the movement of emigrants back to their homelands to resettle. Russel King provides a comparable explanation (2000). Return migration refers to the act of individuals returning to their nation or region of origin after a substantial period of time spent in another country or region. According to IOM (2022), return is defined as the action of returning or being brought back to the place of origin, and the process of going back to one's own culture, family, and home. It may happen within the borders of a country or between a host country and the country where people come from (IOM, 2022).

Return international migrant workers are defined by the International Labour Organization (ILO) as all present country residents (2018b). The latter were formerly international migrant workers in another country or country. A return international migrant worker must stay for at least six months. According to Chan (2018, p.7-8), return migrants or former migrants have worked and lived in another country before returning to their home country to settle (temporarily or permanently).

Return migration, as defined by Gmelch (1980), refers to the act of immigrants relocating back to their native countries (Christ, 2016; Kuschminder, 2013). He excluded migrants who returned for a vacation or an extended visit without the goal of permanently staying at home from the category of return migrants. Nevertheless, in many situations, it proves challenging to differentiate between migrants who are temporarily coming home for a short time and those who are returning permanently. There is a lack of universally recognized categorizations for individuals who return and those who have returned. There are ongoing debates over the most suitable period for individuals to spend living in a foreign country, as well as the criteria that distinguish between a migrant and a return migrant.

According to SMERU's classification in Hatsukano's study (2019), returning migrant workers in ASEAN countries can be grouped into four categories: (i) individuals who voluntarily return after achieving their financial objectives, (ii) individuals who change their motivation to return due to unbearable working conditions, family problems, or other factors, (iii) individuals whose contract comes to an end, and (iv) individuals who face a crisis situation, such as repatriation, or unexpected circumstances such as war.

Rosalinda (2012) divided the returnees into three groups: 1) those who find it challenging to develop a long-term income strategy, 2) those who migrate empty-handed but return with money they believe they earned illegally, and 3) those who leave with more education and resources and are successful in returning.

Other classifications are based on their intention (Bovenkerk, 1974); intention and condition of return (Gmelch, 1980); expected time of the return, the level of assistance received during the return process, the different methods used for the return, and the participants involved in the return (IOM, 2019); return experiences (Oxfeld and Long, 2004); type of returns based on the case in the Philippines (Dizon-Anonuevo, 2002); return migrants with a contract labor system (Battistella, 2004), and; aspirations, expectations, and needs (Cerese, 1974).

Table 2.1 Type of Return Migration and Returnees

Authors	Types
Bovenkerk (1974:10, in Christ 2016: 391)	<ol style="list-style-type: none"> 1) Intended permanent emigration without return 2) Intended permanent emigration with return 3) Intended temporary migration with return 4) Intended temporary migration without return
Gmelch (1980: 137-138)	<ol style="list-style-type: none"> 1) Returnees with intended temporary migration 2) Returnees with intended permanent migration but forced to return 3) Returnees with intended permanent migration but chosen return.
IOM (2019: 8-9)	<ol style="list-style-type: none"> 1) The intended duration of the return/length of stay: permanent or temporary 2) Level of assistance received in the return process: return with or without support. 3) Involuntary or voluntary return
Oxfeld & Long (2004: 7-11)	<ol style="list-style-type: none"> 1) Imagined return is the plan to return even though it was not yet realized. 2) Provisional returns are voluntary returns similar to occasional visits to the homeland. 3) Repatriated returns include forced and voluntary returns with a long-term commitment to resettle back home.
Dizon, Anonuevo (2002: 139)	<ol style="list-style-type: none"> 1) Return of failure 2) Goal-oriented return, for example, migrants who achieved their goals. 3) Return of innovation, ex: migrants were applying the knowledge learned abroad in their communities. 4) Return of retirement 5) Forced return
Swan (2020)	<ol style="list-style-type: none"> 1) Forced (where state authorities make departure decisions), 2) Voluntary (where departure decisions are made in consultation with the traveler), and

Authors	Types
	3) Self-managed (where the traveler makes all departure decisions).
Battistella (2004: 213 in Christ 2016: 391-392)	<ol style="list-style-type: none"> 1) Voluntary return at the end of the migration project – implies that migrants’ objectives were achieved. 2) Unsatisfactory intolerable working conditions, changes in motivation or aspirations, and family issues – prompt a return before the end of the contract, constituting a setback for the original project. 3) The end of the contract coincides with the completion of the economic activity for which the migrant was hired, as in the case of the project–tied workers. 4) It is generated by crises (retrenchment, repatriation for health or legal reasons, or force majeure situations like war).
Francesco Cerase (1974: 251-254)	<ol style="list-style-type: none"> 1) The term "return of failure" refers to those who were unable to successfully integrate into their host countries due to their preconceived notions and assumptions about foreign cultures. Their challenges in actively engaging with the receiving societies or assimilating into host societies were sufficiently compelling to prompt their decision to return. 2) The resurgence of conservatism encompasses migrants who, before to their emigration, had intended to return to their native country with sufficient funds to purchase property, so freeing themselves from the oppressive control of landowners. Due to these aspirations and strategies, conservative returnees primarily focus on fulfilling their own wants and those of their kin. Conservative returnees have no intention of altering the social setting they had left prior to leaving; rather, they contribute to its preservation. 3) Return of retirement pertains to the phenomenon of retired migrants choosing to go back to their home countries and obtain property and a residence where they will reside during their elderly years. 4) Return of innovation refers to individuals who are willing to utilize the resources and newly acquired abilities they have gained through their migration experiences to accomplish their objectives in their home countries, which they believe provide greater opportunities to fulfill their expectations. These individuals who have returned to their home country perceive themselves as pioneers, as they believe that the expertise they gained outside and their accumulated funds will enable them to become agents of transformation. Due to the enduring power dynamics and vested interests in their home countries, these returnees are unlikely to be catalysts for change. The existing environment and traditional power structure discourage innovators from taking any actions that could potentially disrupt the established order.

Source: Compiled from Various Sources

Russel King (2000, in Haour-Knipe & Davies, 2008, p.7.) explained other typologies of return migration. He divided the types of return migration from viewing the return of

migrants by the development of their host countries and home countries, the length of time they spent in their home country, and distinguishing between the intention and actual migration outcome.

Table 2.2 Typologies of Return Migration by Russel King

Ways of Viewing Return	Typologies of Return Migration
Seeing the return of migrants through the development of their host countries and home countries	Return from less developed to more highly developed countries, return from developed industrial countries to less-developed home countries, and return from and to countries of equal economic status.
Seeing the return of migrants by the length of time that they spent in their home country	<ol style="list-style-type: none"> 1. Occasional returns: when migrants make short-term and periodic visits to their home country (i.e., to see relatives, to stay for a holiday and other reasons) 2. Seasonal returns as dictated by the nature of the job of the migrant. 3. Temporary returns: when a migrant returns home but later re-emigrates abroad. 4. Permanent returns: when a migrant resettles in the home country for good
Distinguishing between the intention and actual migration outcome	<ol style="list-style-type: none"> 1. Migrant intends to return and return home: the migrant goes abroad with a specific aim in mind and returns home when the target is reached. 2. Migrant intends to work abroad temporarily, but the return is continuously postponed until it never happens for various reasons. 3. Migrant intends to work and live abroad permanently but eventually returns for personal and external reasons. 4. The migrant intends to stay abroad permanently and does not return yet, but the idea of return is still essential.
Examining the reintegration of migrants by analyzing the changes in the migration process and the process of adopting a new culture (based on Cerase, 1970 and modified by King)	<ol style="list-style-type: none"> 1. Retirement return: the act of a migrant reaching the age of retirement and returning to their native country. 2. The return due to unsuccessful integration: when the migrant is unable to successfully adjust to the host country and chooses to return to their home country. 3. The resurgence of conservatism: when a migrant comes back after accomplishing their goals successfully. 4. Innovation return: occurs when a migrant exceeds the intended duration of their stay in the host country and may have assimilated to the cultural values of the host country. However, they eventually come to the realization that their assimilation can never be fully achieved and decide to return to their home country. They hold the belief that their abilities acquired

	elsewhere enable them to act as an agent of change.
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Source: Haour-Knipe & Davies (2008, p.7)

Based on the definitions and typologies presented above, I describe return as the act of returning or being brought back to the point of departure for various reasons or motivations, including the process of returning to one's own culture, family, and home.

Theories of Return Migration

Jean-Pierre Cassarino (2004) of the European University Institute in Florence emphasized the importance of distinguishing between different types of returnees. This includes understanding who returns, when they return, and why. It is also crucial to examine why certain returnees contribute to social and institutional changes in their home countries, while others do not (p. 253). Cassarino examined multiple theories and studies about return migration. He also created a chart documenting the phenomenon of return migration, focusing on the individuals who returned to their home countries and the factors that motivated their decision to do so. He compared five theoretical frameworks for understanding migration: neo-classical economics, new economics of labor migration, structuralism, transnationalism, and cross-border social network theory.

Table 2.3 Theories Comparison of Return Migration

Theoretical Approaches	Return Migration	The Returnee	The Returnee's Motivations
Neo-classical economics	Those who stay in receiving countries are those who have succeeded. Return is an anomaly, if not a failure of a migration experience.	Embodies the unsuccessful migrant who could not maximize the experience abroad	The migration experience failed. Need to return home.
The new economics of labor migration (NELM)	Return is part and parcel of the migration project (considered a calculated strategy). It occurs once the migrant's objectives are met in the destination country.	Embodies the successful migrant whose goals were met in destination countries. The returnee is a financial intermediary and a target earner.	Attachment to home and household. Goals are met

Theoretical Approaches	Return Migration	The Returnee	The Returnee's Motivations
Structuralism	Core/ periphery dichotomy. Return to home countries occurs without changing or compensating for structural constraints inherent in peripheral origin countries. Recovery is also based on incomplete information about the origin country.	Neither a successful nor a failed migrant. Brings back savings to the home country, and return expectations are readjusted and adapted to the structural context at home. Behavioral divergence occurs on return. Only the ill, old, retired, and untalented return, i.e., the cost of the return, is limited.	Attachment to home and household, nostalgia. Motivations are readjusted to the realities of the home market and power relations.
Trans-nationalism	Return is not necessarily permanent. It occurs once enough financial resources and benefits are gathered to sustain the household and when conditions in the home country are favorable. It is prepared. The return has a social and historical background.	Belongs to a globally dispersed ethnic group (i.e., a diaspora consciousness). Succeeded in migration experience before returning. The returnee defines strategies to maintain cross-border mobility and linkages embedded in global ethnic and kin relationship systems.	Attachment to home and household. Family ties are crucial. Social and economic return conditions are perceived as sufficiently favorable to motivate return.
Cross-border social network theory	Return is secured and sustained by cross-border social and economic networks conveying information. Return only constitutes the first step toward the completion of the migration project.	A social actor with values, projects, and perceptions of the return environment. Gathers information about context and opportunities in origin countries. Resources are mobilized before return. Belongs to cross-border networks involving migrants and non-migrants.	Embedded and shaped by social, economic, and institutional opportunities at home, as well as by the relevance of own resources

Source: Cassarino, 2004 (p.269)

Cassarino also categorizes return motivation into complete, incomplete, and interrupted migration cycles.

Table 2.4 Return Motivations Based on Types of Migration Cycle

Complete	Incomplete	Interrupted
<ul style="list-style-type: none"> To run a business concern in the country of origin 	<ul style="list-style-type: none"> Job precariousness in the destination country Family and personal 	<ul style="list-style-type: none"> Non-renewal of residence permit in the destination country

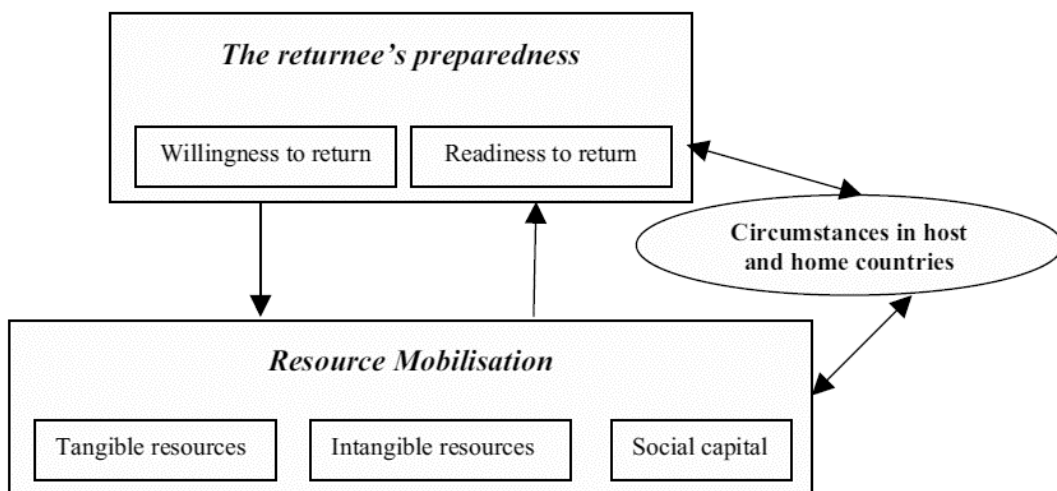
<ul style="list-style-type: none"> • Termination of job contract • To complete training/ studies at home • Achieved migration objective (e.g., successful completion of studies) • The situation in the country of origin has improved 	<p>problems</p> <ul style="list-style-type: none"> • Adverse social and cultural environment/ racism/ discrimination abroad • Migration objectives not achieved (e.g., studies not completed) 	<ul style="list-style-type: none"> • Expulsion/ readmission • Administrative/ financial hurdles • Loss of job • Serious health problems • Family pressures • Forced marriage • War/ conflict
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Source: Reintegration and Development (Cassarino, 2014)

Return Preparedness

Return preparedness is an ongoing and gradual process that is influenced by various factors, including personal experiences and the specific conditions in both the country of departure and the country of destination (Cassarino, 2008). Although returnee preparedness is not mandatory, it is essential to have sufficient resources and information regarding the realities that await individuals upon their return to their home country (Cassarino, 2004). The level of preparation undertaken by returnees directly impacts their capacity to act as agents for change and development in their home country. When individuals return on their own, their preparedness becomes crucial in enhancing their ability to gather both tangible (such as financial capital) and intangible (such as contacts, relationships, skills, acquaintances) resources.

Figure 2.2 Return Preparation



Source: Cassarino, 2004 (p.271)

The level of preparedness of the returnee encompasses their willingness and readiness to return. Successful return preparation necessitates the allocation of time, resources, and the migrants' willingness to accomplish it. Increased readiness levels correlate with enhanced capacity for returnees to independently mobilize resources and make a more substantial impact on development.

Table 2.5 Returnees' Level of Preparedness

Condition		High Level of Preparedness	Low Level of Preparedness	No Preparedness
Types of Returnees		<ul style="list-style-type: none"> • Labor migrants • Refugees • High skilled migrants • Students • Asylum seekers 	<ul style="list-style-type: none"> • Labor migrants • Short-term refugees • Highly skilled migrants • Students 	<ul style="list-style-type: none"> • Rejected asylum seekers • Irregular migrants
Pre-Return Conditions	Status	<ul style="list-style-type: none"> • May obtain residence status in the host country • May own property in the host country 	None	None
	Motivation	<ul style="list-style-type: none"> • Migration objectives are reached • Perceived positive changes in the job market or government at home • Perceived political and/ or economic improvements at home generate new opportunities • Strong incentives in the origin country induce return 	<ul style="list-style-type: none"> • Migration objectives could not be reached as planned: and disappointment • Unexpected family events in home country interrupted stay abroad 	<ul style="list-style-type: none"> • Deportation, expulsion • Rejected visa extension
	Resource Mobilization	Savings, acquaintances (address book), contacts, knowledge, skills, expertise, higher education	Few savings	Non-existent
	Length of Stay	On average, from 4 to 15 years	On average, from 6 months to 3 years	On average, less than six months
Return Migration	-			
Post-return conditions	Reintegration process	Rediscovery of real characteristics of the origin country, adaptation, and negotiation. Distinctiveness	<ul style="list-style-type: none"> • Households and relatives provide moral and financial support. • Limited resources can be invested as a result of migration experience 	<ul style="list-style-type: none"> • Difficult conditions at home • Re-emigration may be envisaged

Source: Adapted from Table 2 in Cassarino, 2004 (p. 273)

Some of the analytical benefits of willingness and readiness of the migrant to return are as follows (Cassarino, 2004, p.272):

- 1) Return is not solely a voluntary action. The return also refers to a process of mobilizing resources that requires a certain amount of time. Migrants may express their wish to return, even if they are not fully prepared to do so.
- 2) An example of different levels of preparedness and resource mobilization patterns among returnees is seen in labor migrants. Those who had an optimal migration experience, where they spent a sufficient amount of time to invest in their skills and finances abroad, will have a higher level of preparedness compared to labor migrants who had a very short migration experience and were not able to adequately prepare for their return.
- 3) Returnees demonstrate variations not only in their motivations but also in their levels of preparedness and methods for obtaining resources.
- 4) The preparedness of returnees is influenced by the migrant's overseas experience and their perception of significant institutional, economic, and political changes that have taken place in their home country. These variables influence the mobilization and utilization of resources following the return.
- 5) The preparedness of returnees in host and home countries is influenced by the circumstances they face before and after returning.
- 6) The impact of the returnees on development in their home country is contingent upon their level of preparedness.

Circular Migration

Circular migration or temporary return migration is a phenomenon of return migrant workers who tend to work abroad again or remigrate (Bachtiar and Prasetyo, 2017). Gmelch (1980) uses this term for frequent movement between two or more places, such as seasonal labor migration. Circular migration can happen due to the returnee's unsuccessful community reintegration.

Circular migration is a triple-win solution that benefits destination countries, origin countries, and migrant workers. However, Wickramasekara (2011) argued that the benefits had been highly exaggerated. There is little evidence to support that circular migration represents the natural preferences of most migrants. Migrant workers in

circular schemes mainly have limited choices regarding jobs, change of employers, the timing of return, and family unification.

The origin country also faces a problem where it only gets small quotas of legal migration opportunities. The only one that “wins” is the destination countries, where this scheme provides them ‘labor without people,’ or ‘circular migrants’ with ill-defined rights, making employers easier to exploit workers and engage in flexible hiring and firing in line with economic and business conditions, and short-term savings in integration costs (Wickramasekara, 2011). Additionally, SMERU (2015) argued that the development of sustainable reintegration initiatives in Indonesia can be challenging due to the widespread prevalence of circular migration.

Reintegration

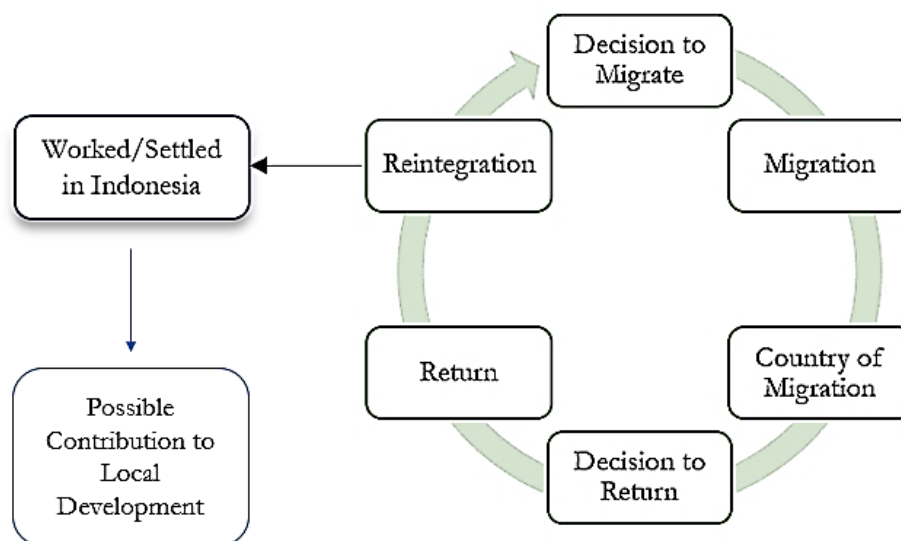
After returning, individuals initiate the process of readjusting and reintegrating. Reintegration is an essential component of the process of returning to one's home country after migration. According to the International Organization for Migration (IOM) in 2022, reintegration is the act of re-inclusion or re-incorporation of migrants back into their society. Reintegration is a complex process that enables individuals to rebuild the economic, social, and psychosocial connections needed to sustain their lives, livelihoods, and dignity, while also gaining civic engagement (UNHCR, 2004; IOM, 2019). Gmelch (1980) defines reintegration as the “readaptation of return migrants.” He mentioned two ways to assess the readaptation: examining returnees’ actual economic and social conditions and focusing on migrants’ perceptions.

Reintegration also refers to a process that aims to eliminate disparities in legal rights and responsibilities between returnees and their local citizens, ensuring that returnees have equitable access to services, productive assets, and opportunities (UNHCR, 2004, p.5). For non-refugees, reintegration shares certain characteristics with the preceding definition, but it does not prioritize the provision of basic necessities and the equalization of rights. Nevertheless, Kuschminder argues that this circumstance is not consistently accurate. Deported individuals have declined to accept asylum seekers, and migrants with limited skills may return back to vulnerable circumstances where they require assistance to fulfill their basic needs and face challenges in obtaining equal rights (Kuschminder, 2017, p.9).

According to Cassarino (2008), reintegration refers to the process in which a migrant who has chosen to return to their place of origin actively participates in its social, cultural, economic, and political aspects. He added that social aspects include participation in organizations, relationships, acceptability with family and friends (such as respect inside the household), access to information sources, and societal acceptance. Participating in religious or cultural events and adhering to societal norms and values are all cultural aspects. The returnee's profession and employment status, capacity to finance a specific standard of life, entrepreneurial activity, and local investments are all economic factors. Moreover, participation in the country's political process is one of the political characteristics.

Reintegration is influenced by various factors, including an individual's pre-migration experiences and social standing, their experiences in the country of migration, and the conditions of their return (Kuschminder, 2017). The reintegration process is also impacted by the structural and cultural factors of the return environment, which might influence an individual's ability to reintegrate.

Figure 2.3. Circular Migration with Reintegration Programs



Source: Author, inspired by Kuschminder (2013) and Bachtiar, Prasetyo (2017)

Reintegration Strategies

In the field of migration studies, discussions concerning reintegration typically revolve around the process of how individuals who have returned to their hometown

permanently (i.e., returning home for good) into their local community. This is commonly known as a reintegration strategy. Return refers to the act of coming back, while reintegration typically describes the subsequent events that follow. Return is not merely returning to one's place of origin; reintegration is not merely readjusting to one's previous life (Kuschminder, 2013). Both phenomena represent processes.

The process of reintegration is time-consuming, and for some individuals, it may never be successfully accomplished, leading to the possibility of re-migration. Reintegration is a process that is impacted by the structural conditions of the place where someone returns. These conditions have an effect on an individual's ability to reintegrate. The structural conditions encompass various factors such as government policies, safety, and security background, attitudes of the local people towards returnees, and the differentiation between short-term and long-term reintegration (Kuschminder, 2013).

Table 2.6 Typology of Reintegration Strategies

	Reintegrated	Enclaves	Traditionalist	Vulnerable
Return Migrant	<ul style="list-style-type: none"> • abroad for a longer duration • decided return • high return preparedness • economic success 	<ul style="list-style-type: none"> • abroad for a longer duration • decided return • high return preparedness • economic success 	<ul style="list-style-type: none"> • abroad for a shorter duration • decided return • medium preparedness • economic stability 	<ul style="list-style-type: none"> • abroad for a shorter duration • forced return (deportees) • no return preparedness • economic vulnerable
Cultural Orientation	<ul style="list-style-type: none"> • Value and respect the cultural aspects of both the country of migration and the country of origin/return. 	<ul style="list-style-type: none"> • value the culture of the country of migration 	<ul style="list-style-type: none"> • value the culture of the country of origin/return 	<ul style="list-style-type: none"> • rejection of the culture of the country of migration • rejection from the dominant society in the country of origin/return
Social Network	<ul style="list-style-type: none"> • locals, returnees, and cross-border ties 	<ul style="list-style-type: none"> • returnees and cross-border ties 	<ul style="list-style-type: none"> • locals 	<ul style="list-style-type: none"> • ties to kin and other vulnerable groups
Self-identification	<ul style="list-style-type: none"> • transnational 	<ul style="list-style-type: none"> • transnational 	<ul style="list-style-type: none"> • unidirectional 	<ul style="list-style-type: none"> • unidirectional
Access to Rights and institutions	<ul style="list-style-type: none"> • limited or full access to rights in the country of return 	<ul style="list-style-type: none"> • limited access to rights in the country of return 	<ul style="list-style-type: none"> • full access to rights in the country of return 	<ul style="list-style-type: none"> • full access to rights in the country of return

	Reintegrated	Enclaves	Traditionalist	Vulnerable
	(depends on citizenship choices) <ul style="list-style-type: none"> • limited access to key institutions in the country of return 	<ul style="list-style-type: none"> • limited access to key institutions in the country of return 	<ul style="list-style-type: none"> • full access to key institutions in the country of return 	<ul style="list-style-type: none"> • limited access to institutions in the country of return

Source: Kuschminder, 2013

Kuschminder identified various determinants of an individual's reintegration level, including economic, social, political, and environmental circumstances. Additionally, she endeavors to address the gap by employing reintegration tactics that offer a typology for comprehending the process of persons reintegrating. Thus, she proposes a new perspective of reintegration that can be universally applied to various categories of returnees: the process by which returning migrants are assisted in preserving their cultural and social identities by the host society, while ensuring that the entire population attains fair civil, social, political, human, and cultural rights.

Gmelch (1980, p.142) stated two approaches to the question of readaptation, such as 1) Examining the actual economic and social conditions of returnees: whether or not they have found jobs, adequate housing, developed personal relationships and participated in community organizations; and 2) Migrants' perceptions of their adjustment and the extent to they feel the homeland has filled self-defined needs and given them a sense of well-being.

According to Hatsukano (2019), reintegration is a crucial aspect of the return migration process. Reintegration, as a whole, enhances the long-term viability of the advantages gained by migration once migrants have returned to their respective home villages. Bachtiar and Prasetyo (2017) contend that the migratory pattern in Indonesia follows a circular pattern. Return is an unavoidable outcome, and so is the re-migration. They suggested the significance of implementing a sustainable and comprehensive reintegration program that adheres to the conditions of Indonesian migrants who have returned. The suggested program should be tailored to the specific needs of different categories of returnees, such as migrants who successfully complete their contracts, migrants who have experienced physical and psychological abuse, and migrants who have challenges with their families in their home villages.

Various stakeholders have started implementing practical measures to facilitate reintegration initiatives. To this point, these activities have been driven by demand, occurring irregularly, and insufficiently (Bachtiar and Prasetyo, 2017). Bachtiar and Prasetyo emphasized the significance of including reintegration in the upcoming legislation aimed at protecting Indonesian migrant workers.

Return and Reintegration Assistance

Glen Swan (2020) categorized return and reintegration assistance into two main elements: travel support and post-arrival assistance. Return assistance is a direct and specific service that specifically addresses the basic needs of overseas travel, such as travel tickets and travel documentation. Providing reintegration assistance is particularly difficult as it primarily relies on the specific requirements of the individual receiving it. Certain beneficiaries may only require a little level of assistance, but others demand a significant amount. The time required for planning and administering the assistance is also a factor to be considered, and it can extend up to a year if needed. Swan (2020) classified return and reintegration assistance into five sub-categories, which commenced prior to the individual's departure to their home country.

Table 2.7. Sub-Categories of Return and Reintegration Assistance

Sub-Category	Location	Description
Pre-departure assistance	In the host country	Assistance before departing the host country. Typically includes return counseling and assistance with travel documents (if required).
Travel assistance	In the host country	Assistance to travel from the host country to the country of origin.
Reception assistance	In the home country	Administered on the day of return, usually at the arrival airport. For example, people with identified medical conditions may require reception assistance.
Post-return assistance	In the home country	This assistance is administered immediately following the return day and usually constitutes daily living assistance, such as housing or food.
Reintegration assistance	In the home country	Broader assistance for livelihood activities. Usually describes one activity or a series of activities administered with assistance from an organization, contributing to reintegration in the first 12 months following return.

Source: Modified from Swan (2020)

Returnees may encounter challenges in readjusting and rebuilding their life upon returning to their native country as an outcome of various economic, social, and psychosocial issues. Consequently, governments in countries of origin must adopt comprehensive reintegration policies that address the economic, social, and psychosocial requirements of returning migrants, while assisting the communities they come from and resolving underlying reintegration problems. It can facilitate the achievement of long-term reintegration for returnees through the provision of reintegration and post-return assistance.

According to Bachtiar and Prasetyo (2017), the reintegration and post-return assistance for returnees should be designed based on the needs of each group (successful returnees, victims, and returnees with problems) and considered the comprehensive reintegration approach (including social, economic, and cultural programs). They also explained that the returnees without problems must be empowered with access to self-employment and waged employment opportunities.

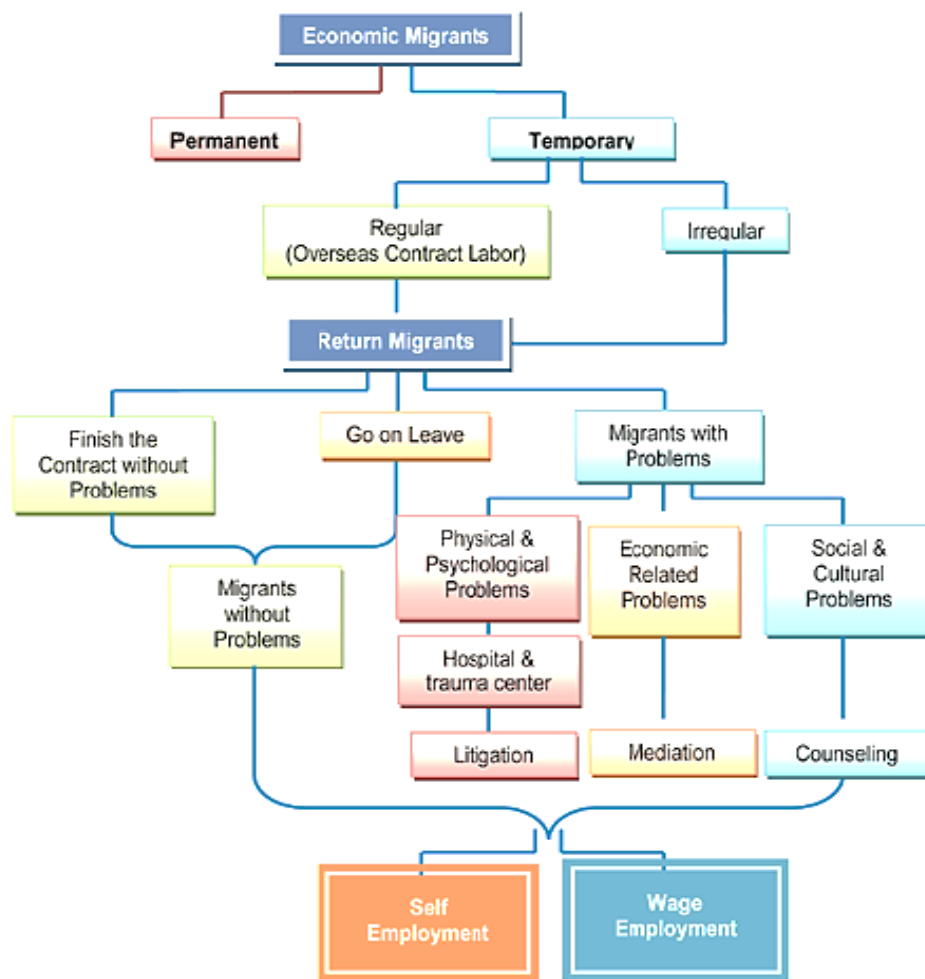
Table 2.8. Comprehensive Reintegration Approach

Stages	Successful Returnees	Victims	Returnees with problem
Post-return assistance	<ul style="list-style-type: none"> • Self-employment: information dissemination about self-employment, skills training (business management, technical production), access to finance • Waged employment: language certification, skill competence/ technical skills, regular job fair, facilitation of employment 	<ul style="list-style-type: none"> • Medical treatment and trauma healing • Assistance for claiming unpaid wages and denial of medical insurance. • Providing legal representation and assistance for individuals who have experienced abuse and require assistance in asserting their rights 	Counseling and mediation to help migrants reconcile and resolve social and cultural problems and family-related problems
Follow up	Increase awareness and interest, skills (management and production), and access to capital	<p>Policy advocacy aimed at improving the governance of international migration</p> <p>Upon resolving the problem, the returnees can access similar assistance as “successful” returnees.</p>	Upon resolving the problem, the returnees can access similar post-return assistance as “successful” returnees.

Source: Edited after Bachtiar and Prasetyo (2017)

Bachtiar and Prasetyo argued that self-employment programs should incorporate the following components: 1) Awareness and interest development: the dissemination of information about self-employment, including guidance on initiating a home-based business and strategies for saving money. Prior to migration, it should be undertaken. 2) Skills training: This program offers training in business management and technical production to enhance participants' abilities in these areas. 3) Access to finance: Participants will receive assistance from local financial intermediaries to access the necessary funds for their projects. Support for waged employment might be provided by granting the returnees the opportunity to acquire certification in language proficiency and skill competency. A regular employment fair serves as a connection between international companies and individuals who have returned to their home country.

Figure 2.4. Comprehensive Reintegration Framework



Source: Figure from Bachtiar & Prasetyo, 2017

Individuals who have been subjected to physical and psychological abuse or have been victims of human trafficking should be provided with suitable medical care at a hospital and a specialized facility for treating trauma. It is important to provide assistance to these victims and other migrants who have experienced unlawful job conditions, such as not being paid or being denied medical insurance. They should be supported in asserting their rights against their employers or insurance companies. In addition, the individuals who have returned and are experiencing difficulties relating to their family and community require a program that offers counseling and mediation services. This program will assist the migrants in reconciling and resolving the social and cultural issues they are encountering.

While the reintegration framework proposed by Bachtiar and Prasetyo is broad in its coverage of returning migrant workers, its primary emphasis is on the individual aspect of these workers. The International Organization for Migration (IOM) stated in its 2019 "Reintegration Handbook" that the process of reintegration is complex and involves multiple aspects, necessitating a comprehensive and tailored strategy based on individual requirements. In order to effectively address the needs of individual returnees and the communities they go back to, it is important to take into account the economic, social, and psychosocial components of the reintegration process. Additionally, it is crucial to carefully evaluate the structural factors that are influencing the situation. Therefore, reintegration assistance for migrant workers is not solely intended for those facing difficulties, but also for return migrants in general.

IOM has categorized reintegration assistance into three distinct levels: individual, community, and structural. It is important to meet the specific needs of beneficiaries, as well as their family members or households, on an individual basis. Additionally, follow-up assistance should be provided after their return. The concerns of families and the non-migrant population in the community of return should be addressed at the community level through the development of social connections and enhancing the capacity of areas with high return rates to accommodate and integrate returning individuals. Ensuring sufficient local public services fosters an ideal setting for the structural level to regain a respectable quality of life (IOM, 2019; p.12).

Table 2.9 Integrated Approach to Reintegration Based on Dimensions

Dimension	Type of Support
Economic dimension	This includes the various factors of reintegration that help to successfully re-entering the economic sphere and maintaining sustainable livelihoods.
Social dimension	Examines the provision of public services and infrastructure to returning migrants in their home countries, encompassing health care, education, housing, legal systems, and social welfare programs.
Psychosocial dimension	<ul style="list-style-type: none"> • It involves the process of reintegrating returning migrants into their personal support networks, such as friends, relatives, and neighbors, as well as other civil society structures, including associations, self-help groups, other organizations, and civic life in general. • The process of reconnecting with the cultural values, lifestyle, language, ethical standards, and customs of one's home country's society.

Source: Adapted from IOM, 2019

IOM (2019) emphasizes that the integrated approach focuses on three separate dimensions of integration at every level of support. The success of reintegration assistance relies on achieving reintegration across all economic, social, and psychosocial aspects. Therefore, multiple levels of intervention are required. Moreover, the process of reintegration is not a straightforward progression, and the approach to reintegration keeps evolving. Consequently, it is necessary to simultaneously undertake reintegration programs at several levels and dimensions in order to observe the connections between each level. These dimensions can mutually influence one another, albeit to varying degrees. The disposition of a community towards individuals who have returned, such as returnees, can have an impact on their physical and emotional well-being, as well as their ability to make a living and access economic opportunities.

**Table 2.10 Integrated Approach to Reintegration
Based on Levels of Support and Assistance' Dimension**

Level	Type of Support	Assistance based on the dimension
Individual-level	<ul style="list-style-type: none"> • Ensure reintegration assistance considers the specific needs of individual migrants and returning family members, especially considering situations of vulnerability. 	<ul style="list-style-type: none"> • <u>Economic reintegration assistance</u>: support returnees to establish economic self-sufficiency upon their return. To help returnees (re)establish adequate and sustainable income generation. • <u>Social reintegration assistance</u>: ensuring access to and providing referrals for services in the origin country, particularly housing, education,

Level	Type of Support	Assistance based on the dimension
	<ul style="list-style-type: none"> • Includes: preparation, flexibility, and follow-up 	<p>justice, health, and other public infrastructure services within the community, e.g., food and water.</p> <ul style="list-style-type: none"> • <u>Psychosocial assistance</u>: support a returnee’s well-being and psychological state (incl. emotional, behavioral, and cultural aspects) and their ability to (re)form positive social relationships and networks.
Community-level	<ul style="list-style-type: none"> • Encompasses initiatives that respond to communities’ needs, vulnerabilities, and concerns to which migrants return, including returnee families and the non-migrant population. • Foster inclusion of communities to which migrants return in reintegration planning and strengthen their resilience. • Includes: social networks, join initiatives, and partnerships 	<ul style="list-style-type: none"> • <u>Economic reintegration support</u>: use economies of scale, foster a wider economic environment more conducive to sustainable reintegration, and partner with and build upon existing local development programming—primary approaches: group income-generating activities, community-based local development, livelihood activities, and community financial support activities. • <u>Social reintegration assistance</u>: improving the accessibility and availability of social services in communities of return. Include housing and accommodation, education and training, health and well-being, public infrastructure and safety, justice and rights, and community advocacy for social service accessibility. • <u>Psychosocial assistance</u>: activities that strengthen community social networks to empower returnees within those networks and foster wider acceptance of returning migrants within the community. Include community mobilization activities, peer support mechanisms, and community networks.
Structural-level	<ul style="list-style-type: none"> • Engagement and capacity-building of key stakeholders, strengthening or creating coordination mechanisms, developing an appropriate international cooperation system, and mainstreaming reintegration considerations into relevant national and local policies and 	<ul style="list-style-type: none"> • Creating the overall political, institutional, economic, and social conditions for sustainable reintegration programming • Structural factors that affect reintegration are related to the political, economic, and social conditions at the local, national, and international levels. • They influence how sustainable reintegration strategies should be conceived and the types of partnerships that should be mobilized to support individual returnees and their communities. • Conditions such as efficient coordination mechanisms, returnee-oriented policies and

Level	Type of Support	Assistance based on the dimension
	strategies. • Includes: policy frameworks, coordination (international, national, local), and capacity strengthening	strategies, and the capacity and engagement of relevant actors in origin and host countries affect a returnee’s ability to reintegrate successfully.

Source: Compiled from Reintegration Handbook (IOM, 2020)

IOM provided additional information on important factors to consider when developing a reintegration program. These factors include: 1) Ensuring that the program is centered around the needs of the migrants, 2) Ensuring that the program is sustainable, 3) Taking a multidimensional approach, 4) Developing a strategic and tailored program, 5) Ensuring that the program is adequately resourced, 6) Promoting coordination and partnership, 7) Basing the program on evidence, 8) Ensuring confidentiality and avoiding harm, and 9) Aligning the program with a migration governance strategy. An integrated strategy to reintegration should encompass the promotion of migrant rights, gender equality, partnerships and cooperation, improvement of data collection, and monitoring and assessment of reintegration.

Table 2.11. Key Considerations in Developing Reintegration Program

Key Considerations	Description
Migrant-centered response	<ul style="list-style-type: none"> • Prioritizes the rights and needs of the returnee; • Returnees should be involved in the program’s design and implementation (with guaranteed autonomy and agency). • It should be accessible without discrimination or prejudice based on age, race, skin color, sex, gender, language, religion, political or other opinions, national or social origin, property, birth, or another status. • It should take gender and age into account while assisting.
Sustainable	<ul style="list-style-type: none"> • After assistance has been given, consider ways to assist in sustainable reintegration processes. • Encourage national and local ownership while enhancing community and structural capacity and systems. • Plan interventions with organizations that offer reintegration assistance by international standards, consider the sustainability of the environment, and help protect or restore the environment.
Multidimensional	<ul style="list-style-type: none"> • The economic, social, and psychosocial aspects should be considered. • Address them simultaneously.

Key Considerations	Description
	<ul style="list-style-type: none"> • As an illustration, a community-based income-generating activity that includes community members and returnees impacts both the economic dimensions through the creation of a livelihood and the psychosocial dimension by creating social cohesion between returnees and community members.
Strategic and tailored	<ul style="list-style-type: none"> • Created using analysis of the particular conditions of the return environment. • The analysis should focus on the overall context and services available, personal capacities and needs, broader challenges and opportunities in high-return or key communities, structural conditions, stakeholders, and coordination mechanisms. • Analysis should be updated frequently, and the program should remain adaptable. • A program theory or theory of change outlining the anticipated outcomes of a reintegration program and how it aims to accomplish them should come before the program. • The theory of change provides a broad strategy to guide the program's implementation, monitoring, and evaluation.
Adequately resourced	<ul style="list-style-type: none"> • There should be enough human and financial resources available. This is accomplished by: • Reintegration teams should be mobilized or recruited in the countries of origin and the hosts when possible. These teams should include professionals competent in various fields (psychosocial experts, livelihood experts, medical personnel, etc.). • By allowing for unanticipated changes or revisions, the budgeting process should consider the need to stay flexible and adaptable. • Community-based strategies and structural interventions should be promoted to supplement individual-level support. • Returnees in vulnerable circumstances should be given priority when funds are limited.
Coordination and partnership	<ul style="list-style-type: none"> • The necessity for improved coherence and cooperation among all stakeholders participating in a reintegration. • Coordination and partnership can increase the scope and quality of reintegration assistance and prevent effort duplication. • Coordination between local and regional actors who work closely with returnees and their communities in their countries of origin and host country, as well as between the local/regional level and the national level, should occur. • Coordination between key ministries and governmental agencies with various missions (such as those in charge of the interior, foreign affairs, labor, social affairs, humanitarian assistance, and development), as well as non-governmental parties, across several sectors. • Coordination at the national and local levels between the nations of origin and the host.

Key Considerations	Description
	<ul style="list-style-type: none"> • By implementing cooperative efforts at the international level, practitioners and important stakeholders can find chances for synergy and scale.
Evidence-based	<ul style="list-style-type: none"> • Data gathered while monitoring the provision of direct assistance to returnees, including their feedback, is a crucial source of knowledge concerning the measures' effectiveness, impacts, and sustainability. • Long-term monitoring and evaluation also assist in determining the impact of various reintegration support options on the individual returnee and the community as a whole, allowing for the appropriate adaptation of reintegration programs and activities. • Additionally, feedback systems should be set up to allow returnees, communities, and other beneficiaries to share their opinions openly and confidentially on the support they have received.
Anchored in confidentiality and “do no harm.”	<ul style="list-style-type: none"> • Strict precautions should be put in place for handling returnees' data, together with all practical and required measures to protect the privacy of individuals and the confidentiality of their personal information. • Putting international data protection standards into practice for all personally identifiable information collected, used, transmitted, and saved. • Additionally, all levels of reintegration programming should adopt a “do no harm” approach. Support for returnees shouldn't harm the returnees or the communities where they live after working. • Understanding how to prevent escalating potential conflict or harm requires monitoring and analyzing sources of tension, power dynamics, and conflict issues from the beginning of programming onward.
Migration Governance strategy	<ul style="list-style-type: none"> • Reintegration is not a standalone procedure but should be a more significant migration governance strategy component. This can be accomplished by advancing reintegration support at the national level, which will improve migration governance and support other governance and development objectives. • Since the variables influencing a person's decision to migrate in the first place and those affecting their capacity to reintegrate into their country of origin are two sides of the same coin • Understanding that if these issues are not resolved, migration abroad will continue to be a coping strategy for actual or perceived inadequate living conditions, insecurity, and opportunity.

Source: Compiled from IOM, 2020

Furthermore, it is important to tailor the reintegration assistance according to the particular conditions of the return environment. This includes taking into account factors such as the overall situation and available services, individual capabilities and needs, wider challenges and prospects in areas with high return or key communities, as

well as the structural conditions, stakeholders, and coordination mechanisms involved. Due to the dynamic nature of conditions, it is essential to regularly update analyses and ensure that programs can adapt to a changing environment. The following sub-chapter will explore the empowerment program for returned migrant workers in Indonesia and provide case studies of empowerment initiatives as part of post-return assistance, following reintegration and post-return assistance have been comprehended.

Sustainable Reintegration

Return and reintegration are closely associated with the concept of sustainability. Sustainability is intricately linked to the notions of yield and reintegration. The concept of "sustainable reintegration" is a relatively recent term, gaining popularity in the mid-2010s, in contrast to "sustainable return," which was widely used from the 1990s to the 2010s. Sustainable reintegration can be defined as a situation in which returnees have achieved economic independence, established social stability within their communities, and attained psychological well-being that enables them to properly cope with the factors that led to their (re)migration. Hence, the process of reintegration should take into account the needs of individuals and their families who are returning, with particular attention to the concerns of their families and the local community, as well as the structural challenges affecting the environment they are returning to (IOM, 2022).

Returnees can make additional migratory decisions instead of necessity once they have achieved sustainable reintegration (IOM, 2019). Because the returnee is fully integrated socially and economically in the home community, there is no migration after return (Dubow and Kuschminder, 2021). Thus, the evidence of a sustainable return is the non-occurrence of re-migration or the lack of intentions to remigrate (Kuschminder, 2017).

The concept of sustainable reintegration is an important principle and objective of the Global Compact for Safe, Orderly, and Regular Migration in 2018, particularly in objective 21:

‘Cooperat[ion] facilitates safe and dignified return, readmission, and sustainable reintegration. Based on this objective, sustainable reintegration refers to ‘conducive conditions for personal safety, economic empowerment, inclusion and social cohesion in communities.’

Sustainable reintegration is defined as in a recent publication from The United Nations Network on Migration (UNNM) in 2021:

“A process that enables individuals to secure and retain the political, economic, social, and psychosocial conditions required to maintain life, livelihood, and dignity in the country and community to which they return or are returned, while fully respecting their civil, political, economic, social, and cultural rights. This should include targeted measures that allow returning migrants to have access to justice, social protection, financial services, health care, education, family life, a decent standard of living, decent work, and protection from discrimination, stigma, arbitrary detention, and all forms of violence, as well as measures that allow returnees to consider themselves in an environment of personal safety, economic empowerment, inclusion, and social cohesion upon their return.” (United Nations Network on Migration, 2021, p. 2)

According to the definition provided earlier, there are several essential concepts that must be applied as guiding principles while planning and implementing reintegration programs for returnees, with the aim of achieving sustainability. To prevent re-migration, a person returning to their home country must establish favorable conditions throughout several aspects of their life and have access to resources that will improve their quality of life.

Return Migration and Reintegration in Other Countries

An extensive study regarding return migration and reintegration has been implemented in other countries. In this part, I will briefly describe some of the studies, including the profile of the returning migrant workers in Bangladesh, case studies on return migration in the Philippines, and some implementation of reintegration assistance for return migrants.

ILO and the Government of the People’s Republic of Bangladesh (2015) published a report titled “The Homecoming: profiling the returning migrant workers of Bangladesh.” Bangladesh has sent over 8.8 million migrant workers (data from 1976 to April 2014) to work in 157 countries, mainly in the Middle East, Northern Africa, Malaysia, and Singapore. They sent remittances amounted to US\$13 billion in 2013), significantly contributing to the acceleration of economic development in Bangladesh.

Like other temporary workers, after completing their contracts and for several different reasons, the Bangladesh migrant workers return to their home village every year.

The primary objective of the study is to establish a comprehensive profile of migrant workers who have returned to Bangladesh, and to examine the demographic and personal characteristics of returning migrant laborers, as well as their migration-related information, work and skills, and future plans and expectations. It is intended to enhance and expand the data base on returning migrant workers, as well as to advocate for the reintegration of these workers into the domestic labor market through the development of appropriate policies and strategies.

According to the findings of IOM Bangladesh (2022), a significant number of Bangladeshi migrants opt for unsafe and irregular migration routes as a result of restricted work prospects within the country, inadequate knowledge about safe migration at the local level, centralized migration procedures, and excessive migration costs. In order to guarantee the safety of migration and promote more sustainable reintegration for Bangladeshi migrants returning from Europe and other countries, it is crucial to identify any deficiencies in both government and private migration procedures. It is imperative to enhance the procedures in place to guarantee that migrants have access to migration services that are efficient, dependable, and easily accessible. In addition, it is necessary for potential migrants and their communities to have a more comprehensive understanding of secure migration procedures and techniques. Gaining knowledge about the risks associated with migrating through unofficial routes, the advantages of utilizing official channels, and the mechanisms involved is essential for guaranteeing favorable and profitable migration experiences.

Likewise, the capacity of many returning migrants to reintegrate into Bangladeshi society is limited due to insufficient resources, lack of policy coordination, and community awareness of their need. It is crucial to develop policies and offer services that specifically target the social, psychosocial, and economic needs of returning migrants in order to facilitate their sustainable reintegration. Migrants, along with their families and communities, should gain a deeper understanding of their requirements and the difficulties they face during the process of reintegration.

IOM Bangladesh collaborates with BRAC to deliver emergency assistance and sustainable reintegration support to a specific group of 3,000 returning migrants. This initiative is part of the European Union's regional support program aimed at addressing the sustainable reintegration of migrants who are coming back to Bangladesh. The assistance is provided in the district where the returnees reside. The program is centered around personalized strategies for social and economic reintegration, as well as providing psychological and social support. It also offers assistance for economic reintegration, which includes connecting individuals to relevant resources. An array of initiatives are being implemented to improve the opportunities for secure migration for both men and women in Bangladesh.

The main approach to achieve this goal will involve enhancing the capacity of institutions and providing policy assistance to key ministries including the Ministry of Expatriates Welfare and Overseas Employment, Ministry of Home Affairs, Ministry of Law, Justice and Parliamentary Affairs, Ministry of Foreign Affairs, Ministry of Local Government, Rural Development and Cooperatives (MoLGRD), as well as private sector organizations like the Bangladesh Association of International Recruiting (BAIRA). Furthermore, the initiative is implementing an extensive campaign to increase awareness, modify behavior, and improve communication. This campaign specifically aims to change attitudes and practices related to irregular migration, safe migration, reintegration, and the use of remittances.

Since 2017, Bangladesh has implemented a project called Prottasha Project, the Bangladesh sustainable reintegration and improved migration governance (IOM, 2022). The model of Prottasha is district-level coordination and service delivery to returning migrants. The Prottasha project instituted three critical structures and the local level, such as:

- i. Reintegration Service Centers (RSCs)

RSCs provide information and referral services to returning migrants, prospective migrants, and their families in 10 districts of high return around the country. The program emphasizes providing support for economic, social, and psychosocial reintegration, as well as offering referral services. The RSCs act as information hubs to provide migration information to those in all stages of the migration cycle.

ii. District Migration Coordination Committees (DMCC)

DMCC was established by the Prottasha Project in the above ten districts to provide a forum for members, mainly relevant government agencies, to coordinate support to returnees along with DEMOs. It follows up on services provided to aspirant and returnee migrants through DEMOs, other government departments, and CSOs.

iii. Migration Forums

The migration forums are formed at the sub-district or Upazila level. It comprised local-level influential community members (elected local government representatives, businesspeople, local leaders, religious leaders, teachers, journalists, returned migrants, etc.). It also actively works at the community level to provide information, advice on reintegration and safe migration processes, and referrals to different migration and reintegration services. The forum also supports access to informal justice at the local level.

The Philippines is also the subject of a study on return and reintegration programs, in addition to Bangladesh. The Philippines is the most significant migrant-sending country in Southeast Asia. In 2013, the CFO estimated that 10.2 million Filipinos, or 10% of the total Philippine population, were either permanently residing or working temporarily (Anonuevo, 2019), in 212 countries and territories worldwide (Go, 2012). Approximately 48% of the population were permanent emigrants, 41% were temporary overseas laborers, and 11% were irregular migrants (CFO, 2013 in Anonuevo, 2019). Most Filipino migrants were living in the United States (68 percent), while the temporary migrants were working in the Middle East (nearly 50 percent), particularly in Qatar, Saudi Arabia, and the United Arab Emirates. Almost 11 percent of OFWs (2008) in Europe worked in Italy and the United Kingdom (Go, 2012).

The Philippines has the most advanced migration system in Asia, with policies and programs that are specifically designed to meet the requirements of Filipinos migrating from the pre-departure to the return stages (Go, 2012). Nevertheless, the government continues to demonstrate a lack of concern for returning workers over the years. The return process and reintegration receive inadequate research attention. According to Stella P. Go (2012), the Philippine reintegration services were the most inadequate aspect of the government's overseas employment initiative. Additionally, the

Philippines, like many other countries, including Indonesia, lacks a system for the systematic acquisition of data on returning migrants, including students, retirees, and skilled or unskilled workers.

In addition, the Philippine Government offers programs through the National Reintegration Center for OFWs, Department of Labor and Employment (DOLE) Regional Offices, and Overseas Workers Welfare Administration (OWWA) to facilitate the reintegration of returned migrant workers into society. Reintegration services refer to interventions and processes provided by social partners to assist overseas Filipino workers (OFWs) in successfully returning to their families and communities after completing their work abroad. It provides them with possibilities to access programs and services that would assist them in reducing the negative effects of migration and lessening the impact of being compelled to return to their home country due to unforeseen circumstances. The objective is to optimize the benefits of international employment by promoting local employment or re-employment, as well as facilitating the development of businesses or enterprises (GOVPH, 2021).

The programs encompass reintegration and post-return assistance:

1. The psychosocial aspect involves improving skills and abilities by providing support in community mobilization and the establishment of OFW Family Circles (OFCs). It also includes services such as psychological counseling, stress management, moral development, and financial education.
2. Livelihood component through:
 - *Balik-Pinas, Balik-Hanapbuhay Program*. This program offers non-cash support to returning OFWs who have been displaced from their jobs due to war, political conflicts, policy reforms, government controls, or changes by the host government. It also provides assistance to those who have been victims of illegal recruitment, human trafficking, or other distressful situations. The program aims to provide immediate relief and help these individuals find new livelihood opportunities.
 - *Balik-Pinas, Balik-Hanapbuhay Program*: a non-cash livelihood support/assistance intended to provide immediate relief to returning member OFWs, active or non-active, who are displaced from their jobs due to war/political conflicts in host countries or policy reforms, controls, and changes by the host government or are victims of illegal recruitment and human trafficking or other distressful situations.

- *Balik-Pinay, Balik-Hanapbuhay Program*: provide life skills training and distribute starter kits to enable women OFW returnees to start and operate livelihood undertaking for self-employment. Priority is given to women OFWs displaced by the hostilities and conflicts in their host country, victims of illegal recruitment and trafficking, and other distressed and displaced household service workers.
 - Financial Awareness Seminar (FAS) and Small Business Management Training (SBMT): a training intended to assist OFWs and their families with financial literacy relative to their overseas employment and encourage them to put up a small business enterprise for self-employment.
 - Livelihood Development Assistance Program (LDAP): provides grants for livelihood assistance to undocumented returning OFWs thru livelihood starter kits; and
 - Education and Livelihood Assistance Program (ELAP): scholarship for the dependents of OFWs (who were active OWWA members) at death. Only one child, usually the eldest child of member-OFW, is given a scholarship grant (P5,000 for elementary, P8,000 for high school, and P10,000 for college). If the OFW member was married or the mother/father, if the OFW was single, the surviving spouse will also receive livelihood assistance of P15,000.00.
 - Overseas Filipino Workers – Enterprise Development and Loan Program (OFW-EDLP), previously known as OFW-Reintegration Program (ORP): an enterprise development intervention and loan facility of OWWA, in partnership with the Land Bank of the Philippines (LBP) and the Development Bank of the Philippines (DBP), intended to support enterprise development among OFWs and their families.
 - *Tulong Pangkabuhayan sa Pag-unlad ng Samahang OFWs (Tulong PUSO)*. It is a one-time grant for raw materials, equipment, tools, and jigs. Furthermore, other support services aim to support the formation, enhancement, or restoration of livelihood projects/undertakings of OFW organizations. The grant amount shall be based on the project requirement up to a maximum of P 1 million for OFW organizations with more than 51 members.
3. Assist WELL (Welfare, Employment, Legal, Livelihood)

This program is specifically targeted to ensure the successful reintegration of the OFWs repatriated from crises/emergencies. It is a package of assistance/services to address repatriated workers' welfare, employment, legal, and livelihood needs.

- Welfare assistance includes airport assistance, temporary shelter/accommodation, transportation assistance to the residence, emergency medical assistance, and stress debriefing.
- Employment assistance includes job placement/referral for local and overseas employment and competency assessment and certification for repatriated workers who wish to confirm whether they possess the competencies required in their preferred workplace.
- Legal assistance includes legal advice, conciliation proceedings, filing complaints, and counseling during preliminary investigations and hearings of criminal cases for illegal recruitment.
- Livelihood assistance includes entrepreneurial development and livelihood skills training, hands-on business mentoring and support, and business loan assistance.

Possible Contribution to Local Development

There is limited exploration of the positive contribution of returned migrant workers to local development, mainly because low-skilled workers dominate most Indonesian migrants. Willoughby and Henderson (2009) and IOM (2001) doubted that the return of low-skilled workers could significantly impact the development of their origin country. However, Bachtiar and Prasetyo (2017) argued that return migrants could play an important role in socio-economic development at the local level (in their villages).

Ratih Pratiwi Anwar (2015) also explains the synergy between migration and development in sending countries by taking a case study of four sending villages in the Yogyakarta Province of Indonesia. She investigates the government-sponsored entrepreneurship program for return migrants, the emerging organization of return migrants, return migrants' development initiatives, and their impact on entrepreneurship and local development.

Anwar found that the synergy among return migration, entrepreneurship programs, and local development has provided solid evidence to the existing migration-development literature on how international labor migration can impact development in sending

communities. Furthermore, programs for return migration and entrepreneurship might develop into strategic policies to support return migrants' social and economic reintegration into their home communities while enhancing the impact of migration on development in sending countries.

Anwar also stated that the return migrant entrepreneurship program in Yogyakarta Province had created an opportunity to return migrants to form a group of return migrant organizations called paguyubans. Through village-based paguyubans, return migrants create development initiatives that benefit their community and village economy. Paguyubans have facilitated the entrepreneurship of their members and non-migrants using potential local resources.

Furthermore, it encourages its members to create business collectives that can grow into social enterprises. It profits from inventing new products and services, increases employability for return migrants and non-return migrants, repairs social capital, maintains value and tradition, and improves social cohesion and equality in village society.

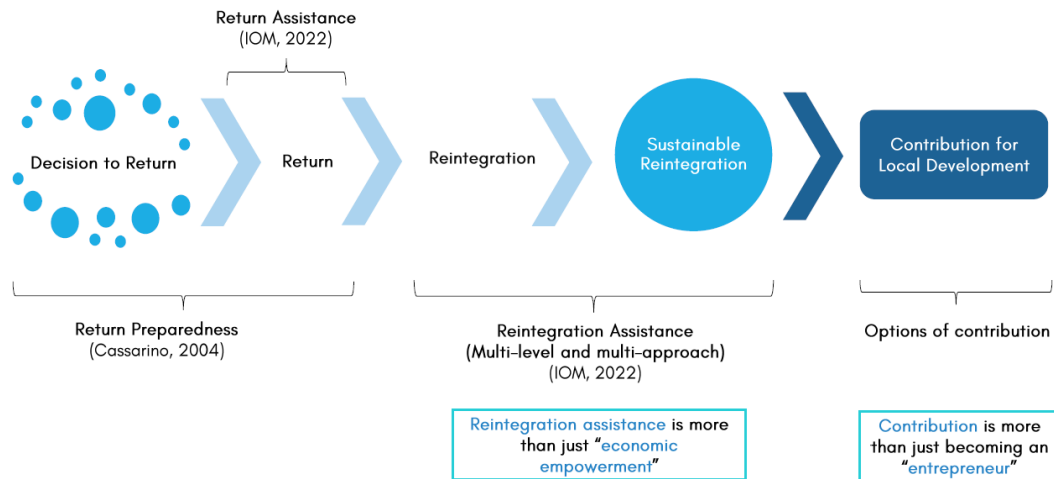
Conceptual Framework: Filling the Gap of Return to Local Development

After completing their work and deciding to return, the process that migrant workers need to go through is not as simple as returning home and continuing their lives. This dissertation seeks to fill a gap in the existing literature by focusing on how returned migrant workers can accomplish sustainable reintegration and make possible contributions to local development.

The conceptual framework presented below depicts the return and reintegration process of migrant workers, starting with their decision to return and concluding with their contribution to local development. Before deciding to return home, migrant laborers are influenced by various circumstances and motives. In this return procedure, return preparedness is crucial. Return assistance must be provided to migrant workers before and after returning home. Typically, return assistance is short-term in nature. To ensure that returnees can entirely reintegrate, reintegration assistance is required on multiple levels (individual, community, and structural) and from multiple approaches (social, economic, and psycho-social). Such assistance affords returnees the possibility to achieve sustainable reintegration. On the other hand, I argue that by achieving

sustainable reintegration, it is possible for returnees to make more significant contributions to local development in a variety of fields (due to the alternative and choice of contributions).

Figure 2.5. Conceptual Framework



Source: Author, adapted from various sources

Summary

This chapter lays the groundwork for the dissertation by discussing the fundamental concepts of return, reintegration, and local development. The typology incorporates elements from the return migration, reintegration, sustainable reintegration, and migration and development literature. The purpose is to emphasize the multiple factors and dimensions that influence return migration, reintegration, and the need to broaden the definition of empowerment; and to introduce reintegration strategies to examine how individuals reintegrate. The framework recognizes the correlation between return migration and the reintegration potential of return migrants.

This chapter serves as the dissertation’s foundation. Based on this chapter’s approach to the concept of return migration, Chapter 4 analyzes Indonesia’s returned migrant workers’ motivation and structural return environment. Chapter 6 explores the reintegration process of Indonesian returnees to Indonesia through various individual and community-level reintegration assistance. In the next section of Chapter 7, structural support for returnees is examined in depth to achieve sustainable

reintegration. The eighth chapter reviewed the potential contributions of returnees to the village as part of local development.

Chapter 3 – Research Methodology

The methods used in this research and several factors to consider while conducting fieldwork are explained in this chapter. The information on reintegration and empowerment assistance for returning migrant workers in three regencies is the primary focus of the data collection in Indonesia. This qualitative study examined data using topic analysis and semantic data exploration. I conducted semi-structured interviews with primarily female returnees to learn about their experiences with working overseas and returning to empowerment programs. Additionally, I conducted semi-structured interviews with academics and relevant stakeholders at the village, regional, and ministry levels. In addition, I used focus group discussions with the migrant workers to generate comparable responses and complement one another.

This chapter is divided into several sections: a detailed explanation regarding the fieldwork, the approach and sampling strategy used in data collection, the methodology used for the analysis, and ethical considerations and challenges faced in data collection.

Approach and Sampling Strategy

Migrant CARE, one of Indonesia's leading NGOs for migrant workers' advocacy, is one of my approaches to connecting with the communities of return migrant workers. I once participated in a program for women's empowerment with Migrant CARE as one of the partners. As a result, I had little issue getting in touch with Migrant CARE directly. I submitted a formal interview request and a proposal for details regarding their Desbumi program. They assist me in getting in touch with important contacts and regional partner coordinators in Wonosobo, Jember, and Central Lombok regions. Additionally, they offer details on the calendar of significant activities marking International Migrant Workers Day that they host with local partners. I was able to gather empirical data with the use of these contacts and information.

I used purposive sampling for interviewing my participants. Purposive sampling means the researchers decide the purpose they want informants or communities to serve and go out to find some. Purposive sampling is used widely in pilot studies, intensive case studies, critical case studies, and studies of hard-to-find populations (Bernard, 2011). On

another occasion, I used a snowball sampling approach (chain referral methods) in which critical holders in an area were introduced and recommended other sources. This method is usually used for studying hard-to-find or hard-to-study populations. Russel Bernard (2011, p.148) mentioned four reasons why populations could be hard to find: 1) they contain very few members who are scattered over a large area), 2) They are stigmatized and reclusive or even actively hiding, 3) people with something to hide, and/or 4) members of an elite group and do not care about your need for data. We can locate one or two people in a population with the information from the key informants and/or documents. Then, we ask those people to list others in the population and recommend someone from the list whom we might interview.

The snowball sampling approach's advantage is to get sources/participants who can be contacted directly because of the trust factor. Therefore, many participants were willing to participate because parties recommended it (Atkinson and Flint, 2001: 3 in Kushcneider, 2013). Another essential thing in this approach is that the researcher can control who can be an informant according to the researcher's criteria. A final note regarding snowball sampling is that those willing to share informants with the researcher are members of social networks (Noy, 2008 in Kushcneider, 2013).

The social network is an essential element in the reintegration strategy. I used this approach while interviewing respondents in Wonosobo. My cousin's wife introduced me to two returned migrant workers from her village neighbors. I also contacted the area's Desbumi local partner (NGOs), SARI Solo, for activities in Wonosobo, Migrant CARE Jember in Jember, and Perkumpulan Panca Karsa (PPK) Mataram in Central Lombok. I also asked them to help me suggest and connect me to other key persons, such as the village head/ staff, some notable returnees, Desbumi group members, village officials, and other migrant workers empowerment programs such as Desmigratif, KKBM, and BKPMI.

As for contacting the government officials at the regency level (manpower office) and national groups (ministries and agencies), I had to follow bureaucratic procedures by sending a formal proposal for interviews and data requests. To make the process smoother, I looked for acquaintances who worked in these government offices and were acquainted with ministry officers at the International Migrant Workers Day

commemoration event. I contacted other informants, such as some figures of return migrants, academics, and researchers, through my networks (college alumni networks and jobs) and direct contact through social media (Facebook).

Fieldwork

The fieldwork for this research was conducted mainly in three regencies in three provinces in Indonesia: Wonosobo Regency (Central Java), Jember (East Java), and Central Lombok (West Nusa Tenggara), which is known as *Daerah kantong PMI* or Indonesian migrant workers' enclaves. In addition to the three regencies above, I also collected additional empirical data in some regions, such as Purwakarta (West Java), Kebumen (Central Java), Banyuwangi (East Java), and Jakarta. Field research in three regions aims to get an overview and comparison of returned IMWs' conditions and look for similarities and differences in existing empowerment patterns. The challenges of researching in different locations are the regional languages I do not speak, customs and cultures, implementation and bureaucratic systems in each region, and access to the community.

The main goal of choosing these regions was to evaluate Desbumi's empowerment program for migrant returnees in three locations. Wonosobo Regency was specifically chosen as a research area because it: 1) has one of the highest concentrations of migrant workers in Central Java Province; 2) was chosen as one of the national pilot regions for the Desmigratif pilot project launched by the Ministry of Manpower; 3) has several Desbumi assisted by Migrant CARE and Local Partner - NGO SARI Solo; and 4) has sizable IMWs communities and returnees' figures who are actively participating in empowerment activities. The reasons for Jember Regency's inclusion are that it is one of the significant IMW enclaves in the East Java Province, that Migrant CARE Jember supports many Desbumi, and that the University of Jember is involved in Jember's returnees' empowerment activities.

To give a different picture regarding returnees' life outside Java Island, I choose Central Lombok Regency in West Nusa Tenggara as the representative. The initial plan was to conduct the fieldwork in East Lombok Regency, the largest IMWs enclave in Indonesia. However, due to the post-impact of a large earthquake in North Lombok and East Lombok in August 2018, I was suggested by Migrant CARE to change my research

location to Central Lombok. Central Lombok has a large number of IMWs. Besides, in this regency, several Desbumi programs are assisted by Migrant CARE and Perkumpulan Panca Karsa (PPK) Mataram.

Figure 3.1. Research Area Map



The data collection was completed through six months of fieldwork divided into two batches. The first batch was conducted from November 2018 to February 2019, and the second was from December 2019 to January 2020. The end-year period is chosen to match with some return migrant workers' events to commemorate International Labor Day, which falls on 18 December. The first batch focused on fieldwork in three main regions. In contrast, the second batch focused on interviews with ministries/government agencies and NGOs to complement the previous fieldwork and observation of returnee activities in Wonosobo.

This research focuses on qualitative instead of quantitative methods. I used different research techniques for the data gathering, including semi-structured interviews, group discussion and conversation with the key persons and informants, field notes, observation of various empowerment activities, and documents and photographs gathering.

Research Recommendations and Permits

Prior to commencing the fieldwork, it is necessary for me to complete the required administrative procedures in order to obtain a research recommendation and the required permits from the Indonesian government. In Indonesia, obtaining this permit is essential, particularly for conducting data collection activities in government offices and villages. Prior to proceeding, I must obtain a research endorsement from the national government through the Indonesian Ministry of Home Affairs located in Jakarta. I want the permit in light of the extensive geographical coverage of my research, which spans across three provinces, as well as the requirement to conduct interviews with various Indonesian Ministries and Agencies. Before conducting fieldwork, it is important for me to obtain a research suggestion and authorization from the national government.

Subsequently, it is necessary to obtain a formal endorsement from the provincial administration in each province in order to conduct research at the regency level. The necessary materials include a recommendation from the national government, an application form, a curriculum vitae, and a research proposal written in Bahasa Indonesia. Each province has a distinct procedure for obtaining a research permit at that time. The permission application process in Central Java Province is conducted online through the One-Stop Integrated Service and Investment Service (*Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu/ DPMPITSP*). Meanwhile, in the provinces of East Java and West Nusa Tenggara, the permit processing is conducted in person at the office of the National and Political Unity Agency (*Badan Kesatuan Bangsa dan Politik* or *Bakesbangpol*).

Following the receipt of the provincial recommendation letter, the process proceeded at the regency level. In general, the application process at the regency level is similar; we need to apply directly to the office of the National and Political Unity Agency and provide all the necessary documentation from the higher government level. The recommendation letter is crucial for obtaining the necessary information, particularly for interviews with officials and government data.

A sub-regency level authorization is not required for the following steps. When collecting statistics at the local level, several villages did not adhere strictly to

bureaucratic procedures. The study procedure was primarily facilitated by an NGO or endorsed by a prominent individual within the personal network. Nevertheless, several villages still require a letter of recommendation from the sub-regency authority to guarantee the availability of data and the safety of information. Indeed, these complex and hierarchical administrative and bureaucratic procedures are time-consuming and require significant effort. However, obtaining a research permit and recommendation can ensure the accessibility to the necessary data and information for research purposes, particularly from local governmental sources.

To gather data at NGOs or conduct interviews with key persons or informants, we will need to provide a personal letter, curriculum vitae, a concise study overview (short proposal), and a recommendation letter from the University.

The Use of Local Assistant

I was accompanied by local assistants (voluntary) from local partner organizations (SARI Solo in Wonosobo, Migrant Care Jember in Jember, and PPK in Central Lombok) in researching these regions. The local assistant escorts me to the interview location, introduces the researcher to the participants (return migrant workers and village staff), and briefs me on the situation and conditions related to the group/participant before the interview.

The local assistants sometimes intervened in the interview process (asking or answering questions). They functioned as local assistants in my research process and as research informants (research objects) because of their position as assistants and companions to migrant workers.

Local assistants also monitored and evaluated the groups they assisted when I conducted interviews. Usually, this monitoring and assessment is carried out regularly every one to three months. In other words, my visit to the group for interviews and discussion also becomes the process of monitoring and evaluating migrant workers' group members by the local assistants. The local partner organization is in the city center, while the migrant worker groups are in the village.

Research Techniques

The study applied semi-structured interviews, field notes, observation, and document and photograph gathering as research techniques. The specifics of each of these are covered in more detail below.

Semi-structured interview

I used the semi-structured interview for my data collection. I used an interview guide (see appendix) to smooth the interview process. The interview guide contains a written list of questions and topics that need to be covered in a particular order (Bernard, 2011). The interview guide was divided into several categories based on whom I interviewed: returnees, migrant worker organizations, researchers/academicians, or government officials (from village to ministry level).

Before the interview started, I explained the research purpose and background. Then, I asked for the informant's verbal consent to be interviewed and recorded using a voice recorder. The interviews were conducted mainly in Bahasa Indonesia, while others mixed with the Javanese language. The range duration of the interview is between 30 minutes to two hours.

The number of interviews was not explicitly determined, but they could represent each group and the research area (representative sample). Although the number of interviews for each region differs, it is sufficient for analysis. The interview was mainly conducted in the respondents' houses, government or organization's offices, village halls, or offices. Some other interviews were conducted during the event (during break time). Thus, not all interviews are conducted ideally due to noise, lack of privacy, and limited time.

The informants/resource persons in this study are divided into four categories:

- 1) Return migrant workers/returnees: who have returned home and do not go abroad again, whether they are part of the returnees' group or not, most of whom are women and whose age varies between the 20s and 50s.
- 2) Migrant workers organizations and groups: heads or administrators of migrant worker organizations, either at the village level, local level, or national level (SBMI,

Migrant CARE, PPK, SARI Solo, MC Jember, MC Kebumen, KKBM Wonosobo, Desmigratif, Desbumi)

- 3) Academician and researchers: actively involved in both research content and direct IMWs empowerment activities in their respective regions (the University of Jenderal Soedirman, University of Gadjah Mada, UNSIQ Wonosobo, University of Jember)
- 4) Stakeholders: officials from village government, regional government, and national government (related ministries and agencies)

Table 3.1 Overview of Data Collection Methods According to Location¹⁵

Location	Methods	Remarks	Information
Wonosobo	<ul style="list-style-type: none"> • 10 interviews with returnees • 3 FGDs • 7 interviews with government officers • 3 interviews with NGO officers • 4 events observation 	<ul style="list-style-type: none"> • The interviews, FGDs, and observations were conducted in two different periods of fieldwork in 2018-2019 and 2019-2020 (in total 2 months) • Multi-sited interviews in different levels (village and regency) • Interview in Desbumi, Desmigratif, KKBM 	<ul style="list-style-type: none"> • Comprehensive information about returnees' return and reintegration experiences • Wonosobo Migrant workers' organizations' movements • Community support for reintegration assistance • Various forms of contributions to local development
Jember	<ul style="list-style-type: none"> • 5 interviews with returnees • 1 FGD • 1 expert interview • 3 interviews with government officers • 2 interviews with NGO officers 	<ul style="list-style-type: none"> • The interviews and FGDs were conducted in December 2018 (in total 1 week) • Multi-sited interviews in different levels (village and regency) • Interview in Desbumi, and Desmigratif 	<ul style="list-style-type: none"> • Comprehensive information about returnees' return and reintegration experiences • University active involvement in returnees' reintegration assistance • Structural support from the village government for reintegration assistance
Central Lombok	<ul style="list-style-type: none"> • 5 interviews with returnees • 4 FGDs • 7 interviews with government officers • 3 interviews with NGO officers • 1 event observation 	<ul style="list-style-type: none"> • The interviews, FGDs, and observation were conducted in January 2019 (in total 2 weeks) • Multi-sited interviews in different levels (village and regency) • Interview in Desbumi, and Desmigratif 	<ul style="list-style-type: none"> • Comprehensive information about returnees' return and reintegration experiences • Successful cooperative for returnees' group • Community support for reintegration assistance

¹⁵ See appendix 2 for more detailed data collection methods.

Location	Methods	Remarks	Information
Jakarta	<ul style="list-style-type: none"> • 4 interviews with government officers • 5 interviews with NGO officers • 2 events observation 	<ul style="list-style-type: none"> • The interviews and observations were conducted in two different periods of fieldwork in 2018-2019 and 2020 (in total 2 months) • Multi-sited interviews in national levels-organization/ ministries 	<ul style="list-style-type: none"> • Comprehensive information about Desbumi, Desmigratif, and KKBM program • Empowerment program for returned migrant workers • Policy advocacy for comprehensive migrant worker protection at the national level
Others	<ul style="list-style-type: none"> • 1 interview with returnee (Purwakarta) • 2 expert interviews (Purwokerto and Yogyakarta) • 2 interviews with government officers (Kebumen and Banyuwangi) • 1 interview with NGO officer (Kebumen) • 2 events observation (Kebumen and Banyuwangi) 	<ul style="list-style-type: none"> • The interviews and observations were conducted in two different periods of fieldwork in 2018-2019 and 2020 (in total 1 month) • Multi-sited interviews in village and regency level • Interview in Desbumi, and Desmigratif 	<ul style="list-style-type: none"> • Different types of reintegration assistance by different actors • Policy advocacy and structural support for migrant workers' protection • Observation of regency and national events for migrant workers

Source: Personal Fieldnotes, 2020

All the interviews and focus group discussions were recorded and transcribed. Half of the recorded interviews were transcribed with the verbatim method (detailed) by myself. Professional and amateur transcribers transcribed the rest of the recorded interviews to make the data transcription and analysis faster. There is no difference in the transcription quality because I make specific guidelines and criteria.

Field Notes

I made my field notes in the logbooks during fieldwork based on observations made before, during, and after the interview or event observations. The notes were related to the interview content and process, from the trip to the interview location, atmosphere,

and impressions. The notes are made sequentially based on the interview date. Still, the content is not structured, adjusting the interview's flow and situation.

Sometimes, the notes are written after the interview so the discussion is not interrupted during the process. Field notes include meaningful sentences or keywords and reflections from existing interviews as material for the next interview question. For example, if there are questions or messages/things that must be confirmed from IMWs or IMWs' organizations to the government. These field notes also helped revise the interview guide for the next session.

Observation

Direct observation is watching people and recording their behavior on the spot, and indirect observation is human behavior's archeology (Bernard, 2011). During the field research, I observed returned IMWs' activities and related NGOs/organizations, such as seminars, discussions, film launches, and various agendas to commemorate International Migrants Day.

I participated in commemoration events in Wonosobo in December 2018 and December 2019 and "*cerdas cermat*," a group competition for returned IMWs in January 2020. I also attended the 2018 Desbumi Summit held by the MAMPU Program and Migrant CARE in Banyuwangi, East Java. All Desbumi representatives from various regions and representatives of other returned IMWs organizations and groups attended this three-day summit. In Central Lombok, I also had the opportunity to observe the PPK Mataram discussion with Justice without Borders regarding IMWs' advocacy for health insurance. I also participated in other observation activities in Jakarta, such as a movie launch produced by SBMI Wonosobo supported by Indonesia's National Board of Zakat (BAZNAS) and a film discussion titled "Foreign Bride" at the Migrant CARE office.

In addition to field observations, I participated in several online seminars and discussions on Indonesian Migrant Workers, especially during the COVID-19 pandemic (from March 2020 to February 2022). The COVID-19 pandemic has made many returned IMWs activities, seminars, and empowerment training online. The positive side of these online events is that I can keep updated with the discussion about returned IMWs even though I have returned to Germany. I obtain information about these

activities from social media (especially Facebook). The online seminars and public discussions were conducted by Migrant CARE and their local partners, the MAMPU program, migrant workers-related agencies, the Ministry of Manpower, universities, the Indonesian Embassy in Abuja, and other NGOs.

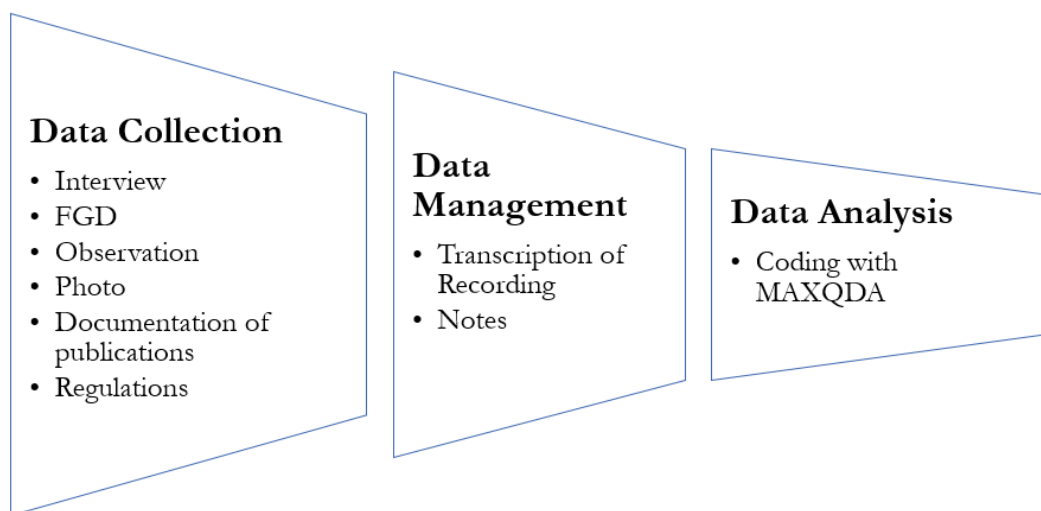
Documents and Photographs Gathering

I gathered documents from regional offices and NGOs that were not published during the fieldwork. These documents complement other research methods and as additional data for my research. I also gathered some photographs as documentation of the activities. The pictures were not analyzed explicitly through content analysis but only to give some visual description of the situation and the condition in the field.

Analysis

The analysis in this dissertation was carried out in two phases. The first stage consisted of the initial coding phase. The second phase is founded on a deductive evaluation of reintegration programs. The qualitative software MAXQDA was used for coding. All transcribed interviews were coded using a combination of pre-defined framework codes and free codes that evolved as the coding continued.

Figure 3.2. Data Collection, Management, and Analysis



Source: Author

After the transcription files have been coded, they must be structured and classified. It is mainly meant for gathering the information codes for each chapter and area for analysis. The procedure was later extended by incorporating additional sources of data collecting,

such as the researcher's notes and observations. The analysis process was implemented in each coding phase, sorting the files, integrating notes and observations with the sorted information, and bringing all parts together to make the logical narrative of each chapter.

First, key informants were interviewed on their return and reintegration experiences and the implementation of reintegration assistance at Desbumi or Desmigratif. In accordance with this analysis, reintegration assistance is categorized as individual, community, or structural level assistance, as well as multi-approach (economic, social, and psychosocial). This methodology enables the identification of variances within level groups and the impact of reintegration assistance in various types of programs. The investigation next moved on to the potential contribution of returnees who had received reintegration assistance.

Problems and Constraints

The most significant obstacles during fieldwork are time and financial constraints, especially when conducting field research in Jember and Central Lombok. Compared to Wonosobo, the study could be more extended (around three months in total) and intensive because I live in my own family's house and have more comprehensive access to participate in returned IMWs' activities. In Jember, I could only research for one week and Central Lombok for two weeks. Due to technical constraints, I did not have a chance to stay in the village, conduct ethnographic studies, and participate in participatory observation.

Another challenge is difficulties matching the interview schedules with government officers due to bureaucracy (administrative requirements) and sudden schedule changes. Some interviews need to be rescheduled, which affects the research process.

Ethical Considerations

There are several ethical considerations related to research on migrant workers. One of them is the confidentiality of the identity, given the bad experiences experienced by full-time IMWs when working abroad (such as violence, sexual harassment/abuse, etc.). Therefore, to maintain confidentiality and not cause psychological or emotional trauma, the interview questions do not touch directly on these experiences. However, in several

interviews, some participants volunteered (without being asked by researchers) to tell bad experiences as a picture of the significant risks faced while working abroad. The experience is not being recorded.

Informed Consent and Confidentiality

I provided consent solely through verbal means, without the use of written correspondence. In Indonesia, the act of completing a written informed consent form may give rise to doubts, pressure, and a perception of excessive formality. I obtained the participants' agreement by providing them with information about the research background, research aims, permission to record the interview (audio), and the intended purpose of using the recording. I also reassured the participants regarding the possibility of documenting or maintaining the confidentiality of their data. If there is any personal and sensitive information that cannot be documented during the interview, the participant has the option to request that I refrain from recording it. This occurred on multiple occasions, particularly in regards to personal encounters or harsh critiques of institutions, organizations, or individuals.

The participant's name and data are still written for the researcher's personal needs; however, the participant's name is kept confidential in this dissertation. Only interview transcript assistants had access to the interview recordings and transcriptions. However, they had agreed to keep the data and information confidential. They then deleted all data related to this study when the transcript was completed.

Reciprocity and Compensation

I did not promise reciprocal benefits and compensation to every source/informant in the research process. However, in some cases, I provided information, shared experiences, and good practices for organizations and individuals based on previous interviews to overview good practices in other areas. In one case, I was asked for assistance by one of the ministries to help review the training module for IMWs' empowerment activities and draft ministerial regulations related to the empowerment of IMWs. Moreover, several ministries, regional manpower offices, and village offices asked me to give them the results of my dissertation research (in Indonesian) as their input in the future.

I did not provide monetary compensation to the participants but only small souvenirs as a form of appreciation and reward for each interview. I offered snacks (cakes and bread) and lunch after the meeting for group discussions. Providing souvenirs, snacks, or lunch was not promised in advance to not change their motivation during the interview. In Indonesia, small souvenirs, snacks, or lunch are culturally appropriate. Particularly for government officers (civil servants), the value should not be enormous, considering the rules for preventing corruption, collusion, and nepotism.

Additional Information

Most of the respondents' names in this research are written based on their initials. The exception for the full name is public figures, official names quoted from news sources/public events, and academicians.

The Indonesian currency is the Indonesian rupiah (IDR), and I mainly convert the amount with Euro (EUR) based on the average exchange rate of 1 Euro (Eur) to IDR 16.000.

Most words in Bahasa Indonesia feature italics. However, italicization is not used for salutations (such as Ibu, Mbak, and Pak), acronyms, or place names. I conduct English translations by myself. Lengthy quotes are divided by a line and provided in a footnote.

Summary

The purpose of this chapter was to explain the methods used in this study and to highlight some of the ethical and methodological difficulties that were faced. The participants' rights and interests were maintained throughout the whole research process. The study aims to provide a new understanding of the returnees' contribution to local development in their home villages by using a multidisciplinary methodologies approach that covers return migration and reintegration of returned migrant workers in Indonesia.

Chapter 4 – The Returnees and Return Environment in Indonesia

“...We [migrant workers who have returned] need to be noticed. Not only when we were abroad but also when we had already returned home. We also have a right to government attention.”

[Interview with AK, 12/01/2020]¹⁶

Reintegration refers to the process of re-inclusion or re-incorporation migrants back into their society following their return (IOM, 2019). Return and reintegration have comparable importance to the other phases in attaining sustainable return and reintegration, particularly for contracted migrant workers. Indonesian migrant workers will eventually "pulang kampung" or return to their original villages, either upon completing their contract or as a result of difficulties faced during their migration (Anwar, 2015). Especially in the labor migration system, return is part of the structure to avoid the possibility of remaining abroad (Battistella 2004: 213, in Christ 2016: 392). It is designed to prevent the permanent settlement of labor migrants. The standard model is a two-year or three-year up to a five-year temporary contract that can be renewed several times and has month-long vacations between contracts (Anwar, 2015; Chan, 2018). In other words, the labor contract forced them to return to their countries of origin as soon as their working contracts expired or renew their contract.

Starting with an explanation of the Indonesian Migrant Workers' profile, this chapter will discuss their return, addressing the reasons and motives to return. It will also look at the return environment in Indonesia, including government policies and approaches to returnees, local attitudes, perceptions of returnees, business sector attitudes and approaches to returnees, return migration flows, and the Indonesian labor market. It will also convey the work and skills of the returnees and activities of returnees upon return. There will be a comparison in the case studies' regions, such as the returnees' profiles and characteristics. The last part of this chapter will explore the meaning of successful migrants by the returnees.

¹⁶ Original translation in Bahasa Indonesia: “...Kami [Purna PMI] perlu diperhatikan. Tidak hanya dielu-elukan ketika di luar negeri saja, tetapi kami juga perlu diperhatikan ketika pulang. Kami juga punya hak untuk diperhatikan oleh pemerintah.” [AK, 12/01/2020]

Profile of Indonesian Migrant Workers

Indonesian migration started during the Dutch East Indies and the Dutch colonial period (1596-1942), when many Indonesian workers migrated between regions and internationally, especially to Suriname and other Dutch colonial areas (Maharani et al., 2017). After the independence of Indonesia, the Indonesian government in the 1980s started sending migrant workers to more prosperous countries, such as the Middle East (including the Gulf countries), East Asian countries (Japan, Taiwan, Hong Kong), and Southeast Asian countries (Singapore, Malaysia, and Brunei Darussalam). Indonesia, then, became the second-largest migrant-sending state in Southeast Asia.

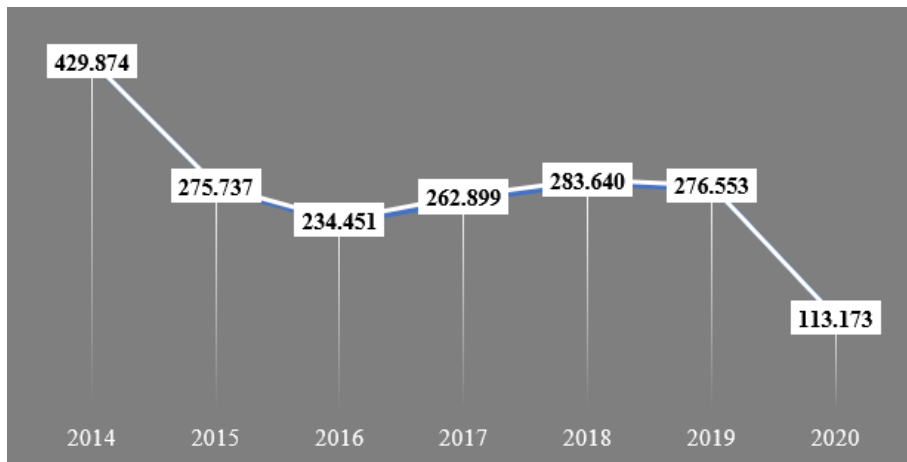
BP2MI database recorded around 4.382.000 IMWs working abroad, or 400.000 IMWs per year. However, the estimated number of IMWs abroad is more significant than the formal and recorded data, with nine million Indonesian migrants in 150 countries (World Bank, 2017). This is because many work through unofficial, illegal, and non-procedural channels¹⁷. According to Verité (2019), the risks for migrant workers using informal and unregulated labor migration channels include forced labor, labor trafficking, debt bondage primarily due to high recruitment fees, child labor, excessive work hours, underpayment and withholding of wages, denial of social benefits, and unchecked health and safety hazards.

Despite uncertain promises and financial, physical, moral, and mortal risks, many Indonesian people from migrant-origin villages still have “sustained faith” in transnational migration (Chan, 2018). Their motivation to work abroad is due to economic factors, seeking capital for entrepreneurship, building houses, sending their children to school, being divorced from their husbands¹⁸, and following/ tempted by the success of neighbors (Sukesi, 2005).

¹⁷ With the estimated number of undocumented migrant workers being far higher than the estimated number of documented migrants, increased demand for these workers in many destination countries has been a contributing factor in the rise of irregular migration (IOM, 2010).

¹⁸ The migration result for women is family and spouse separation, which has highly gendered effects and social problems. It can lead to a higher chance of divorce and marital tension between women migrant workers and their husbands who leave behind (Boyle, Kulu, and Cooke, 2008; Caarls and Mazzucato, 2015; Pribilsky, 2004 in Bastia and Haagsman, 2020).

Figure 4.1 Number of IMWs Placement Abroad in 2014 – 2020



Source: BNP2TKI, 2018 and BP2MI, 2020

However, worker placement significantly dropped due to the moratorium regulation of IMWs in Middle Eastern countries in 2015. The Indonesian government has implemented the moratorium policy¹⁹ for placing IMWs in the informal sector in Middle Eastern countries²⁰ due to the high number of violent cases and high criticism of the lack of protection of IMWs. Later, from 2015 until 2019, only 200.000 IMWs worked abroad each year on average. The declining number of IMWs' placements occurred again in 2020 since the COVID-19 pandemic hit all countries globally. The conditions and regulations of COVID-19 in Indonesia and the destination countries resulted in the closure of migrant workers' acceptance and delays in the placement of IMWs in some countries (especially in Taiwan and South Korea).

Socio-demographic of Indonesian Migrant Workers

From the IMWs recorded and procedural placement data (BP2MI, 2020), the most significant proportion of overseas migrant workers is female. However, previously the composition of Indonesian migrant workers has more male workers. In the 1970s, the number of male migrant workers was more significant than female workers, with a ratio of 3:1 (Maharani et al., 2017). In the early 1990s, there was a change in trend where the number of female Indonesian migrant workers increased compared to male migrant

¹⁹ This policy enacted in the Decree of the Minister of Manpower of the Republic of Indonesia Number 260 of 2015 concerning "Termination and Prohibition of Placement of Indonesian Workers in Individual Users in Middle Eastern Countries"

²⁰ There are 19 countries, such as Saudi Arabia, Algeria, Bahrain, Iraq, Kuwait, Lebanon, Libya, Morocco, Mauritania, Egypt, Oman, Palestine, Qatar, Sudan, Syria, Tunisia, United Arab Emirates, Yemen, and Jordan.

workers, with a ratio of 1:1 (Irianto, 2011 in Maharani et al., 2017, p.64). Moreover, since the Asian Financial Crisis in 1997, women's labor migration for domestic services has increased dramatically, and deployment rates continue to rise (IOM, 2010). Even since the 2000s, the number of female Indonesian migrant workers has been greater than that of male migrant workers.

**Table 4.1 Number of IMWs Placement Based on Various Categories
in 2016 – 2020**

Based on Working Sector

No	Sector	2016	2017	2018	2019	2020	Total	%
1	Formal	125.176	118.830	133.640	133.993	36.784	548.423	46,8
2	Informal	109.275	144.069	150.000	142.560	76.389	622.293	53,2
	Total	234.451	262.899	283.640	276.553	113.173	1.170.716	100

Based on Sex

No	Sex	2016	2017	2018	2019	2020	Total	%
1	Men	89.059	78.258	84.666	85.316	22.673	359.972	30,75
2	Women	145.392	184.641	198.974	191.237	90.500	810.744	69,25
	Total	234.451	262.899	283.640	276.553	113.173	1.170.716	100

Based on Marital Status

No	Marital Status	2016	2017	2018	2019	2020	Total	%
1	Married	120.510	110.664	131.282	125.989	49.898	538.343	46,0
2	Not Married	95.259	89.724	116.186	113.217	41.139	455.525	38,9
3	Divorced	18.682	62.511	36.172	37.346	22.136	176.847	15,1
	Total	234.451	262.899	283.640	276.553	113.173	1.170.716	100

Based on the Educational Level

No	Educational Level	2016	2017	2018	2019	2020	Total	%
1	Post-graduate	17	24	21	32	6	100	0,01
2	Graduate	1187	1.298	1.225	1.495	545	5750	0,49
3	Diploma	2976	4.060	3.081	2.463	929	13.509	1,15

4	Senior High School	69.931	70.185	94.887	95.608	39.450	370.061	31,61
5	Junior Highs School	95.945	85.545	116.430	114.806	44.336	457.062	39,04
6	Elementary School	64.395	101.787	67.996	62.149	27.907	324.234	27,70
	Total	234.451	262.899	283.640	276.553	113.173	1.170.716	100

Source: BNP2TKI Data Processing Report 2018, 2019, and BP2MI 2020

These female migrant workers only have an elementary/junior high school diploma. Due to their low level of education, the job options are minimal. Therefore, most women overseas migrant workers work as domestic workers or babysitters/parental caregivers, factory workers, shopkeepers, and salon workers. Based on their marital status, 46% of IMWs are married, 38,9% are single, and 15,1% are divorced. From educational background, they mainly graduated from junior high school (39,04%), senior high school (31,61%), and elementary school (27,70%).

**Table 4.2 Top Ten of IMWs Placement
Based on IMWs Origin of Province in 2016-2020**

No	Province	2016	2017	2018	2019	2020	Total
1	East Java	43.135	64.084	70.381	68.740	37.331	283.671
2	Central Java	49.512	55.032	61.434	60.432	26.419	252.829
3	West Java	51.047	50.844	57.230	57.957	23.246	240.324
4	West Nusa Tenggara	40.415	34.994	32.557	30.706	8.261	146.933
5	Lampung	16.049	15.371	18.843	21.465	9.192	80.920
6	North Sumatra	14.137	17.109	17.903	15.964	2.814	67.927
7	Bali	3.258	4.872	4.181	3.323	895	16.529
8	Banten	2.684	2.320	2.380	2.436	809	10.629
9	East Nusa Tenggara	2.357	1.960	2.077	1.147	427	7.968
10	South Sumatra	1.580	2.106	1.886	1.635	534	7.741

Based on IMWs Origin of Regency/ City in 2016-2020

No	Regency/ City	2016	2017	2018	2019	2020	Total
1	Indramayu	16.625	17.658	22.144	23.360	10.060	89.847
2	East Lombok	19.274	15.232	12.832	12.284	3.019	62.641
3	Cirebon Regency	10.078	10.185	11.829	12.188	4.948	49.228
4	Cilacap	9.574	10.177	11.785	11.480	5.174	48.190
5	Central Lombok	10.907	9.802	9.569	8.957	2.093	41.328
6	Ponorogo	6.597	9.157	10.043	9.665	5.397	40.859
7	Blitar	4.815	8.520	9.189	9.154	5.471	37.149
8	Malang	3.348	8.370	8.839	7.928	5.600	34.085
9	Kendal	6.391	7.495	7.812	7.650	4.210	33.558
10	Subang	6.522	7.859	7.602	6.694	2.895	31.572

Source: BNP2TKI Data Processing Report 2018, 2019, and BP2MI 2020

Most IMWs working abroad from 2016 to 2020 mainly come from East Java Province, Central Java, West Java, West Nusa Tenggara, and Lampung. The most significant contributor for IMWs is based on the origin of the regency, mainly from Indramayu Regency (West Java Province), East Lombok (West Nusa Tenggara Province), Cirebon Regency (West Java Province), Cilacap (Central Java Province), and Central Lombok (West Nusa Tenggara Province).

Destination Countries

There are five overseas placement schemes recognized by Indonesian law such as 1) G to G Program (Government to Government)²¹; 2) G to P Program (Government to Private sector); 3) P to P Programs (Private to Private sector); 4) the Inter-Corporate Program, or for the Interest of the Company itself, and 5) the Individual/ Independent scheme (BP2MI, 2019).

²¹ The G-to-G program is a cooperation program between the Indonesian government and the governments of the destination countries, in this case the governments of Japan, South Korea and Germany. For placement in Japan, the job sectors are health workers (nurse or care-worker), the placement in South Korea are manufacturing, fisheries, construction, and agriculture, while in Germany is health workers (nurse).

**Table 4.3 Number of IMWs' Placement Based on Destination Countries
in 2016 - 2020**

No	Destination Country	2016	2017	2018	2019	2020	Total
1	Malaysia	87.623	88.991	90.671	79.663	14.630	361.578
2	Taiwan	77.087	62.823	72.373	79.574	34.415	326.272
3	Hong Kong	14.434	69.182	73.917	70.840	53.206	281.579
4	Singapore	17.700	13.379	18.324	19.354	4.474	73.231
5	Saudi Arabia	13.538	6.471	5.894	7.018	1.793	34.714
6	Brunei Darussalam	8.152	6.623	5.707	5.639	1.202	27.323
7	South Korea	5.912	3.728	6.905	6.193	641	23.379
8	United Arab Emirates	2.575	1.667	726	578	117	5.663
9	Italy	851	1.010	1.204	1.349	411	4.825
10	Kuwait	987	1.162	1.172	782	74	4.177

Source: BNP2TKI Data Processing Report 2018, 2019, and BP2MI 2020

From 2016 to 2020, most migrant workers working in the Southeast Asia region (Malaysia, Singapore, Brunei Darussalam), East Asia region (Hong Kong, Taiwan, and South Korea), and Middle East region (Saudi Arabia, United Arab Emirates, and Kuwait) (SISKOP2MI, 2016 – 2020). The working schemes, the job sectors, and the availability of work influenced these destination countries. These countries demand and need low-skilled workforces or workers willing to perform low-skilled work than their nationals who are reluctant to perform at the prevailing salaries (IOM, 2010).

**Table 4.4 Number of IMWs' Placement Based on Working Sector
in 2016 – 2020**

No	Sector	2016	2017	2018	2019	2020	Total	%
1	Formal	125.176	118.830	133.640	133.993	36.784	548.423	46,8
2	Informal	109.275	144.069	150.000	142.560	76.389	622.293	53,2
	Total	234.451	262.899	283.640	276.553	113.173	1.170.716	100

Source: BNP2TKI Data Processing Report 2018, 2019, and BP2MI 2020

From the placement data in 2016-2020, around 53,2% of IMWs work in the informal sector (individual users/ domestic sector). Many IMWs work in the informal sector due to their educational background and skills/ abilities. The informal sector mainly covers the availability of job opportunities abroad and the requirements that are not too difficult for these qualifications (women, low education, and low skills). Most migrated women work in a factory or do domestic work in Malaysia, Singapore, Hong Kong, Taiwan, or Saudi Arabia. In contrast, migrated men work in plantations (Malaysia), as private chauffeurs in Saudi Arabia, or in factories in Taiwan and South Korea (Chan, 2018).

BP2MI (*Badan Perlindungan Pekerja Migran Indonesia*), or The National Board for the Protection of Indonesian Migrant Workers²² (2020), classified IMWs into three categories, they are:

- 1) Lower Class Workers: domestic workers, the crew of fishing vessels, and oil palm plantation workers. These jobs are considered sectors prone to exploitation and full of risks.
- 2) Middle-class workers: workers in hospitality sectors, nurses, logistics, expert technicians, and government employees.
- 3) Professional Workers: engineers fill this category at oil and gas companies, airlines, financial institutions, IT companies, and the healthcare industry, including those with high positions such as Senior Manager, Vice President, and CEO in various large companies.

Table 4.5 Top Five IMWs' Placement Based on Type of Job in 2016 – 2020

No	Job	2016	2017	2018	2019	2020	Total
1	Domestic Worker	46.402	96.041	93.195	86.407	56.396	378.441
2	Caregiver	54.160	44.033	51.386	55.493	23.847	228.919
3	Operator	32.411	31.367	36.005	28.848	4.746	133.377
4	General Worker	27.917	23.900	26.668	27.101	10.615	116.201
5	Plantation Worker	30.834	26.470	25.108	23.171	4.832	110.415

Source: BNP2TKI Data Processing Report 2018, 2019, and BP2MI 2020

²² BP2MI is a substitute agency for BNP2TKI. BNP2TKI (*Badan Nasional Penempatan dan Perlindungan Tenaga Kerja Indonesia*) or the National Agency for Placement and Protection of Indonesian Workers was revitalized at the end of 2019 based on Presidential Regulation (*Perpres*) Number 90 of 2019

Most IMWs are in the lower-class workers' category based on the above. This category follows the placement data based on the job of IMWs, mainly domestic workers, caregivers, operators, general workers, and plantation workers.

Another factor that affects the country of work destination is IMWs' motivation and background of the IMWs. At least there are four reasons for IMWs choosing a destination country: 1) pull factors, 2) religious reasons, 3) pragmatic and technical reasons, and 4) personal and other reasons. The main pull factor for the country's choices is the amount of salary. Many IMWs prefer to work in East Asian countries (such as Hong Kong, Taiwan, and South Korea) and Singapore due to this reason. Moreover, these countries also have better and clearer regulations regarding migrant workers' protection than Malaysia or Middle Eastern countries.

For religious reasons, Tyas Retno Wulan (2019) mentioned the results of her research in one of her case study areas. Wulan stated that in Cianjur, the leading destination country of the IMWS is Saudi Arabia. According to her, the selection of Saudi Arabia is related to the image of Cianjur Regency, which is closely related to its *santri*²³ culture, so it is called a "Santri City" and a "religious" city. It is stated that the people of Cianjur have a tradition of reciting the Koran as a religious activity (p. 71). Therefore, the motivation to work in Saudi Arabia is associated with religious motivation, especially to get the opportunity to perform *Hajj* or *Umrah*²⁴ (Wulan, 2019; Bachtiar and Prasetyo, 2017).

In addition, the reason for choosing to work in Islamic countries or Muslim-majority countries²⁵ is related to the assumption of ease in daily religious practices and worship for Muslim IMWs. This is due to many stories from Muslim IMWs who work in East Asia or other non-Muslim countries who encounter many difficulties and obstacles in carrying out their religious practices (especially for the five times daily prayers, fasting, and halal food). It also becomes the determinant factor for parents and husbands of female migrant workers deciding where their daughter or wife to work. In East Asian

²³ Clifford Geertz identified *santri* are more likely to be urban dwellers, and tend to be oriented to the mosque, the Qur'an, and perhaps to Islamic canon law (Sharia).

²⁴ For Indonesian Muslim, the opportunity to be able to perform Hajj and Umrah is very important, considering religious, economic factors (the cost of Hajj and Umrah is quite high for average Indonesian), social factors (high social status if you have successfully performed Hajj or Umrah), and time and opportunity factors. The long queue for hajj departures can reach up to ten or more years for departures from Indonesia due to the limited hajj quotas for each country and region every year.

²⁵ Islamic or Muslim majority countries such as Saudi Arabia, other Middle Eastern countries, Malaysia and Brunei Darussalam.

countries with a Muslim majority, women are prohibited from working by their parents and husbands due to the convenience of engaging in religious activities (Bachtiar and Prasetyo, 2017: p.8). Other reasons are:

- Pragmatic reasons, such as job availability from the agency or sponsors who take care of IMWs' placement (Wulan, 2019),
- Location or proximity of country destination to Indonesia, such as Malaysia and Singapore,
- The similarity of language and culture with Indonesia, such as Malaysia and Brunei,
- Level of difficulty of the requirements and documents,
- Technical reasons, such as the length of the process from registration to departure to the destination country,
- The cost of placement (Malaysia is the cheapest),
- Previous experience, such as working experience working in a Korean company.

Another factor relevant to the motivations of destination countries is the influence of social networks. Bachtiar and Prasetyo (2017) stated that the existence of networks is a significant factor in explaining the ongoing departure from locations in Indonesia that serve as sources of migrants. Employers frequently requested return migrants to engage in recruitment efforts by bringing their relatives or friends, mostly for employment in Malaysia and Brunei. A significant number of migrants are utilizing this type of network.

From 1994 to 1998, Indonesian migrant workers mostly sought employment in only six Asian nations and two Middle Eastern countries. Nevertheless, the number had risen to 22 locations in 2006 and 34 destinations in 2007. Female migrant workers originating from West Java, West Nusa Tenggara, and the northern region of East Java Province show a preference for employment in Middle Eastern countries, as per their accounts. Workers from East Nusa Tenggara and Lampung have a preference for migrating to Malaysia. Meanwhile, female workers originating from Central Java and the southern region of East Java are likely to migrate to East Asia.

Return Migration to Indonesia

There are five overseas placement schemes recognized by Indonesian law such as 1) G to G (Government to Government) Program; 2) G to P (Government to Private sector)

Program; 3) P to P (Private to Private Sector) Program; 4) the Inter-Corporate Program or for the Interest of the Company itself, and 5) the Individual/ Independent scheme (BP2MI, 2019). However, most Indonesian migrant workers work under the P-to-P Programs scheme, in which domestic workers are included in this group (Bachtiar and Prasetyo, 2017, p.10).

The nature of the return migration of the workers is mainly due to the nature of employment contracts, which are far from voluntary. The return is an obligation based on the law in the destination countries. Return is enforced through various measures and involves a variety of state and non-state actors (Killias, 2018).

Bachtiar and Prasetyo (2017) divided returned migrant workers based on the situation faced by them: 1) “Successful” returnees without problems; 2) Returnees who are victims of physical and psychological abuse and human trafficking; and 3) Returnees, both the “successful” ones and the victims, who run into issues with their families or communities back home. The returning process of migrants without problems is usually facilitated by their employees, agency, or themselves. For migrants with difficulties, their return process is generally facilitated by the host government (destination countries) and the Indonesian government (in coordination with various stakeholders in Indonesia and destination countries), especially in the case of deportation and repatriation cases (of severe problems).

Why Returning Home? Reason and Motivation to Return

One stage in the life cycle of a temporary migrant worker is the decision to return, which serves as the motivation to return home (Kuschminder, 2017). Almost all Indonesian migrant workers are assured that they will return home after the expiration of their contract, even though a new contract will begin in the future (Killim, 2018). Several sometimes overlapping circumstances impact reasons for returning, dynamic and changeable (IOM, 2019). It includes the desire to reunite with family, a lack of legal status, changed conditions in host or origin countries, accomplishment from the migration experience, and the desire to start a new life back home.

According to Bachtiar and Prasetyo (2017), the return migration phenomena in Indonesia are influenced by numerous components of the NELM methodology and

social networks. Return is an integral aspect of the migration effort under the NELM technique (seen as a calculated strategy). It occurs once the migrants' goals in the target country have been achieved. The returnee is a financial mediator and a target earner. Their incentives are mostly tied to their home and household attachment and when their objectives are satisfied. In this context, they suggested that family decisions, rather than individual ones, impact migration in Indonesia, particularly in dealing with challenges and crises in their families. As a result, return migration is expected when the purpose of their problem has been met.

Cassarino (2014) categorizes return motivation into complete, incomplete, and interrupted migration cycles (see table below).

Table 4.6 Return Motivations Based on Types of Migration Cycle

Complete	Incomplete	Interrupted
<ul style="list-style-type: none"> • To run a business concern in the country of origin • Termination of job contract • To complete training/ studies at home • Achieved migration objective (e.g., successful completion of studies) • The situation in the country of origin has improved 	<ul style="list-style-type: none"> • Job precariousness in the destination country • Family and personal problems • Adverse social and cultural environment/ racism/ discrimination abroad • Migration objectives not achieved (e.g., studies not completed) 	<ul style="list-style-type: none"> • Non-renewal of residence permit in the destination country • Expulsion/ readmission • Administrative/ financial hurdles • Loss of job • Serious health problems • Family pressures • Forced marriage • War/ conflict

Source: Reintegration and Development (Cassarino, 2014)

Based on Indonesian Law no. 18 of 2017 article 27 verse 1, the returning or repatriation cause of Indonesian Migrant Workers may happen due to 1) The end of the Employment Contract; 2) Work leaves; 3) Termination of employment relationship before the period in Employment Contract ends; 4) Work accidents and/or sickness that cause the inability to perform the job any longer; 5) Assaults or other forms of violence; 6) War, natural disaster, or epidemic in the destination country; 7) Deportation by the government of destination country; 8) Death in the destination country; and/or 9) Other causes that harm Indonesian Migrant Workers.

Like a departure, a return is a complex decision-making process, including various considerations (IOM, 2013). For most Indonesian migrant workers, they return to their home villages due to the completion or termination of their job contracts. Many return motivations are based on incomplete cycles (such as family and personal problems) and interrupted cycles (such as job loss, deportation, serious health problems, and family pressures). Like the case in Ethiopia, Kuschminder (2013) mentioned that most domestic workers were engaged in decided returns that generally occurred at the end of the contract, even some of them engaged in forced returns.

Many Indonesian migrant workers are experiencing deportation from the host countries because of residence permit violations and illegal status (without official documents). Examples include misuse of visit or tourist visas, expiring visas, breaching working contracts, and “kaburan,” or running away.

SM, a returnee from Wonosobo, was deported twice from South Korea and Taiwan. In SM's case, she fled her employer because the situation did not correspond to the promise and work contract. However, because she lacked the funds to return to Indonesia, she fled on purpose to be deported.

“...I was only 18 months in Korea. I came home because the police had arrested me at the time. I wanted to be sent home [intentionally to be deported]. Because I did not think I had money to go home. I tried to run away, but it turned out that it was only for two months, caught by the police and deported... I have been imprisoned in Korea. Before being deported, I was detained at an immigration prison... While in Taiwan, I was taken by the agency because the first employer was still under a contract with me. So, before I was sent back to Indonesia, he could not take [another] foreign worker. Finally, the agency wanted me to be sent home, but I ran away. That is the end; in short, I was caught by the police and deported to Indonesia.”²⁶ (Interview with SM, 11/11/2018)

Some IMWs have primary reasons for returning home, and some supporting causes strengthen the decision. Therefore, the motivation to return may be a mixture of

²⁶ Original translation in Bahasa Indonesia: “...Saya hanya 18 bulan di Korea. Saya pulang karena ketangkap polisi waktu itu kan saya mau dipulangkan. Karena saya merasa belum punya uang untuk bekal pulang, jadi saya coba melarikan diri, tapi ternyata baru dua bulan ketangkap polisi, dideportasi... Saya pernah ngalamin dipenjara Korea. Sebelum dideportasi kan ditahan dulu ya di penjara imigrasi.... Di Taiwan, saya diambil sama agensi karena majikan pertama itu masih terikat kontrak dengan saya. Jadi sebelum saya dipulangkan ke Indonesia kan, dia ga bisa ngambil TKA [lain]. Akhirnya saya mau dipulangkan [oleh agensi] trus saya melarikan diri. Nah itu yang akhirnya, singkat cerita saya ketangkap polisi dan dipulangkan.”

categories. Spt, a returnee from Taiwan, decided to return home because she had already reached her goal of paying her family's debt. Moreover, her two children needed her.

“Indeed, the [main] plan is to pay off the debt; that is enough. [I can] move forward lightly. [My] children need my care; it is a pity to leave them alone.”²⁷ (Interview with Spt, 31/10/2018)

It is relevant to Killias' (2018) argument that migrant mothers often emphasize their children as the reason for returning (as part of motherhood). Moreover, according to Parreñas (2005b, in Killias 2018), children have a higher expectation of their migrant mothers than their fathers to take care of them.

Another example of return motivation is personal reasons, such as getting married. Kd, a returned migrant worker from Wonosobo, decided to return for good because she knew a man in Wonosobo on Facebook, and he asked her to marry him. Although she was still under a working contract, she was determined to go home because she was already 33 years old and had met a man who was seriously asking about getting married.

“I came home [for good] at the end of 2010. [I] came home to get married. I know a man from Facebook. [He] asked me to get married. Moreover, I was already 33 years old at that time. So, yes, I immediately submitted my resignation [from work], even though I was still under a [working] contract. So, the second contract had only been served for a year.”²⁸ (Interview with Kd, 05/11/2018)

Many IMWs have a similar reason as Kd. When leaving for work abroad, many are unmarried (single). When they have already accumulated enough money (or their goal is achieved) and meet the person of their choice, they return to their homeland to get married. Another example of AK's main reason for returning to Indonesia was the end of his working contract (under the complete migration category). His reason for going home was strengthened by his motivation to get married and his declining health condition caused by a heavy workload while working in South Korea. Moreover, according to AK, the capital he had accumulated during his five years of work was sufficient to open a business in Indonesia. He said:

²⁷ Original translation in Bahasa Indonesia: “Memang rencana sudah melunasi utang, sudah cukup lah. Maju ke depannya enteng. Anak-anak kan perlu perhatian, ditinggal terus kan kasihan.”

²⁸ Original translation in Bahasa Indonesia: “Saya pulang tahun 2010. Saya pulang untuk menikah. Saya kenal di Facebook, kenal ngajakin nikah. Umur saya kan udah 33 tahun saat itu. Jadi ya, saya langsung ngajukan pengunduran diri. Padahal waktu itu masih ada kontrak, kontrak kedua, baru dijalani setahun.”

“My (contract) status is finished. I am already exhausted. Then, I have enough capital (saving), I want to go home, I want to have a family [get married] And in addition, my health condition is declining; I got a medical operation for my kidney because the workload is too heavy²⁹.” (Interview with AK, 12/01/2020)

Many IMWs working in South Korea are interrupted and forced to go home because of severe health conditions (interrupted category). Based on an interview with Ratih Pratiwi Anwar, a researcher from the University of Gadjah Mada, she mentioned that many migrant workers in South Korea have a hefty workload and high risk, even though their salary is also high.

“During my research in Korea, I entered a factory and saw their accommodation and type of work. I was shocked because it was a dangerous job, 3D. Working nights and days, not wearing PPE, and working in the metal sector in factories. Some workers are lucky. However, I am concerned about many work accidents/death cases. It is a pity for them; they work hard, but the risk is high. Working in Korea is 3 or 5 times more difficult than working as a manual laborer in Indonesia. For example, suppose people work for five years in Korea. In that case, it is the same as 15 years of energy devoted to work in Indonesia. Judging from the hours of work (and) workload. So, after five years of work in Korea, their productive age has decreased by 15 years. Their physical condition has decreased greatly. Energy conditions, productivity, as well as various diseases caused by work. For example, being exposed to chemicals, the disease appears only a few years later; lungs, internal organs appear.”³⁰ (Interview with Ratih Pratiwi Anwar, 16/12/2018)

Not all IMWs worked until their contracts ended, and some returned in the middle of the contract period due to urgent conditions of their family members. Family members (parents, siblings, children, and spouses) are crucial for IMWs and key in return decisions. Particularly when it comes to familial responsibilities like caring for sick or old

²⁹ Original translation in Bahasa Indonesia: “Statusnya memang pulang sih, sudah capek. Kemudian modal ada, pengen pulang, pengen berkeluarga....Dan ditambah kondisi kesehatan menurun, sampai harus operasi ginjal karena beban kerja yang terlalu berat.”

³⁰ Original translation in Bahasa Indonesia: “Saat penelitian di Korea, saya bisa masuk ke pabrik dan melihat jenis akomodasi mereka, jenis pekerjaan mereka. Saya shock karena itu pekerjaan yang berbahaya, 3D. Kerja malam berhari-hari, tidak menggunakan APD, kerja di sektor metal di pabrik-pabrik. Ada sebagian yang cukup beruntung, tapi saya prihatin banyak kasus kecelakaan kerja/ meninggal. Kasihan mereka, sudah kerjanya berat, risikonya tinggi. Kerja di Korea itu, 3 atau 5 kali lipat lebih berat dibandingkan kerja buruh di Indonesia. Misal orang bekerja 5 tahun di Korea, sama saja dengan tenaga yang dicurahkan 15 tahun di Indonesia. Dilihat dari jam kerja, beban kerja. Jadi, 5 tahun kerja di Korea, mereka usia produktifnya sudah berkurang 15 tahun secara riil. Fisiknya sudah turun sekali. Kondisi tenaga, produktivitas, juga berbagai macam penyakit akibat pekerjaan. Misal terpapar kimia, baru beberapa tahun kemudian muncul penyakitnya, paru-paru, organ dalam.”

parents or relatives (IOM, 2019; Gmelch, 1980) and protecting vulnerable family members (IOM, 2019); in addition, children, particularly the eldest, must return to handle the family business or farm (Gmelch, 1980).

Some participants described their main reason for returning because of their families as follows:

“I returned to Indonesia because my father was sick. [I] did not expect my little brother to be terminally ill after I returned home and [he] passed away. Furthermore, my son is growing up and does not want me to go abroad again.”³¹ (Interview with AW, 04/12/2018)

“Some [IMWs] return home because their parents are terminally ill. Or their child wants them to go back home. Or their parents passed away, that is also one of the reasons. They return home not according to the contract [ended].”³² (FGD with Desbumi group in Central Lombok, 07/01/2019)

Situation Analysis: Return Environment and Reintegration in Indonesia

According to IOM (2020), analyzing the environment and situation in the return and reintegration context is essential before implementing a reintegration program. It includes legal, political, and security conditions, socio-economic background, stakeholder and service mapping, and labor market assessment. This sub-chapter will discuss how the return environment and reintegration in Indonesia, including the return and reintegration context, return migrants data, the use of savings and investment, employment and job access for the returnees, skill profile (soft skills, technical skills, and mindset), also service and stakeholders mapping.

Return and Reintegration Context

Return and reintegration context includes some aspects (IOM, 2020), such as key return migration trends, assessment of past reintegration support projects, and the country's general historical, social, cultural, and economic characteristics and how they affect migration. Assessing geographic patterns, the degree of concentration, and the localities

³¹ Original translation in Bahasa Indonesia: “*Saya pulang karena bapak saya sakit. Tidak tabunya setelah pulang, gantian adek saya sakit sampai meninggal. Terlebih, anak saya semakin tumbuh besar, dan tidak ingin ditinggal lama-lama bekerja di luar negeri.*”

³² Original translation in Bahasa Indonesia: “*Ada yang karena alasan orangtuanya sakit-sakitan bisa. Atau anaknya yang nyuruh pulang juga. Atau orangtuanya meninggal, itu juga salah satu alasan. Mereka tidak sesuai kontrak maksudnya.*”

from which migrants primarily return and originate are essential components of comprehending crucial return migration trends.

Since 2010, the Indonesian government has started to pay attention to return migration (Anwar, 2015) by implementing reintegration programs for low-skilled migrant workers. They carried out some programs by encouraging and empowering them to become local entrepreneurs (BNP2TKI, 2014 in Anwar and Chan, 2016). The government aims to enhance the competencies of returning migrants and their families, while also promoting their reintegration into society and maximizing their financial resources effectively. Though, Bachtiar and Prasetyo (2017) argue that Indonesia’s reintegration program does not exist in the policy frameworks but is sporadic and insufficient in individual organizations.

In addition, the context of return and reintegration analyzes policy framework, which includes mechanisms, processes, policies, and legislation (at local, national, regional, and international levels) that are pertinent to return and reintegration; governmental structures, decision-making processes, degrees of decentralization and responsibilities; and current migration and development framework and how it affects reintegration outcomes (IOM, 2020).

Table 4.7. Structural Environment for Return

	Favorable	Adverse	Neutral
Government	<ul style="list-style-type: none"> • Encourage return migration • Implement policies to support returnees’ reintegration/ participation 	<ul style="list-style-type: none"> • Discourage return migration • No policies to support returnees 	Ambivalent towards returnees
Local Population	<ul style="list-style-type: none"> • Inclusive attitude toward returnees • Open toward cultural diversity 	<ul style="list-style-type: none"> • Exclusive attitude toward returnees • Closed toward cultural diversity 	Ambivalent towards returnees
Private Sector	Inclusive attitude toward returnees	Exclusive attitude toward returnees	Ambivalent towards returnees
Return Migrant Flows	The medium flow of return migrant	<ul style="list-style-type: none"> • Flow is too large and overwhelms the local population • The flow is too small to be noticed 	Small to medium flow of returnees (does not affect local populations’ daily lives)

Source: Kuschminder, 2013 (p. 35)

Kuschminder (2013) categorized the structural environment for the return based on favorable, adverse, and neutral categories and actors such as government, local population, private sector, and type of return migrant flows.

Indonesian migrant workers found difficulties before migration and after they return. Upon returning to their home country, the returnees need a short period (two or three weeks) for an intensive home social activity to celebrate their return with relatives (Gmelch, 1980). Wulan (2019, p.108) states that the first two weeks up to the first six months after their return is a “honeymoon period,” and they can enjoy their salary benefits. The returnees’ social reintegration into their village environment occurs throughout this time.

Furthermore, many neighbors and relatives visit them to see what is new, receive *oleh-oleh* or gifts, or hear about their experiences and stories while working overseas. However, the returnees need to return to the real world, especially to reintegrate economically and socially with their family and surrounding community. Returnees begin to notice a distinction between their routines at work and living abroad with their routines at home.

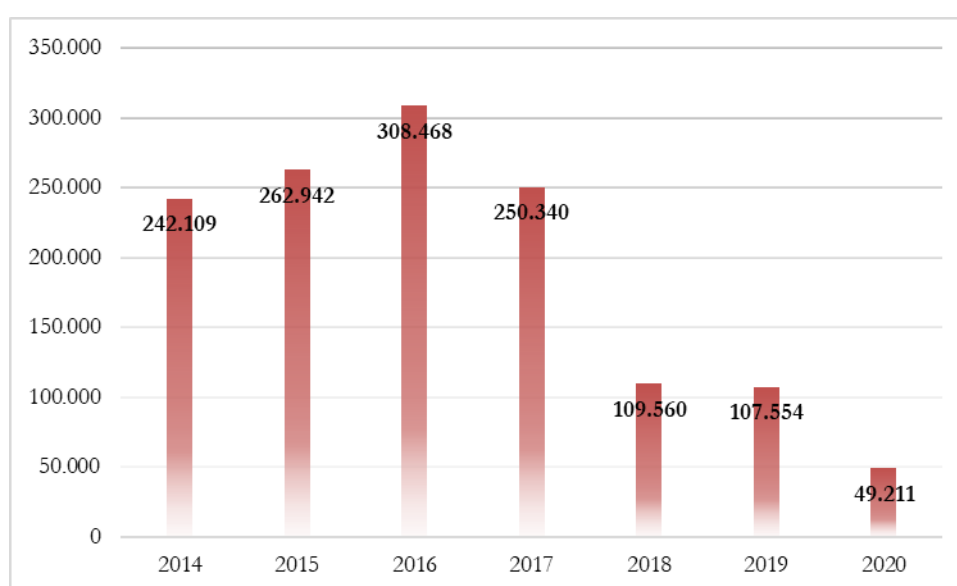
Although returnees often bring large sums of money home, most have no idea how to invest their savings (Yuniarto, 2019), lack the necessary qualifications for better jobs, and have limited financial knowledge (Yuniarto, 2018). Only a few local companies want to hire returned migrants who work as domestic or factory workers because their skills are similar to those of other workers (Yuniarto, 2018; Bachtiar and Prasetyo, 2014). This predicament arises primarily from their lack of information and insufficient skill for future career development (Randolp, 2015 in Yuniarto, 2019).

Returned Migrants Data

Database plays a vital role as the basis for protecting migrant workers. However, the Indonesian government does not have an actual number of IMWs and returnees to Indonesia. Based on the Transaction Data for IMWs Arrivals by the Indonesian Directorate General of Immigration in 2020, there were around 49.211 IMWs who returned to Indonesia.

In the previous year, 2018, about 109.560 IMWs, and in 2019 around 107.554 IMWs arrived in Indonesia at various international arrival points (seaport, land port, and airport). Most arrived from Malaysia, Taiwan, Hong Kong, Singapore, and Saudi Arabia. Moreover, most originally come from West Java, Central Java, East Java, West Nusa Tenggara, and North Sumatra. However, the data from immigration cannot show the actual numbers of returned IMWs, including their condition and whether they return permanently or temporarily.

Figure 4.2 Number of IMWs Arrivals in Indonesia from 2014 to 2020



Source: SIMKIM Ditjen Imigrasi (in BNP2TKI, 2018 and BP2MI, 2020)

One of the primary challenges in collecting data on migrant workers is the reporting system and the unconsciousness -even ignorance- of migrant workers to register themselves, both when leaving and when returning to the country. As stated by B, manpower office staff in Central Lombok:

“So that is the issue, and they should report it. Even if [someone] reports, only a few people report. If they did, in fact, they report it to Jakarta [central] only. That is our problem with the data between those who go out and those who return home.”³³ (Interview with B, 8/01/2019)

³³ Original translation from Bahasa Indonesia: “Jadi kendalanya begitu, harusnya mereka melapor. Kalaupun [ada yang] melapor, banya ada beberapa yang melapor. Itupun sebenarnya laporinya ke Jakarta [pusat]. Itu kesulitannya kita,

The data problem happened not only in Indonesia but also in most migrant worker-sending countries worldwide. Stella P. Go (2012) mentioned the lack of data on the magnitude of return migration and the rate of remigration, returnees' characteristics, and the circumstances they return. The lack of research and official data on migrant workers who have returned to the country impacted the lack of information and understanding about the phenomenon of return migration (Go, 2012, p.14). Kuschminder (2013) also stated that the Ethiopian government does not record the number of citizens returning to the country at immigration (p.58). Thus, Kuschminder used three sources to provide information on return migrant figures in her research.

I collected data from the manpower office at the regency level, the village government, and NGOs for the research purpose. Based on field research, the most actual data regarding migrant workers can be found at the village level, especially in villages that regularly update and collect data on migrant workers. In the Desbumi and Desmigratif, the village government cooperates with NGOs or village assistants to collect data on the community and families of migrant workers on a routine basis.

According to Migrant CARE Jember (2017), data collection on the mobility of migrant workers is one of the initial stages in the development process of Desbumi. The data collection and survey are the first steps to analyzing problems that can be used to determine further advocacy and organizing steps. The data collection results are expected to be a valid database intended to review various aspects of labor migration quantitatively and qualitatively. The collected data can help formulate strategic advocacy plans and implementations. As for the villages, the data collection results can be a basis for developing policies related to migrant workers at the village level and encouraging policy formulation at higher levels of government.

All Desbumi in other areas uses the same approach regarding data collection and have similar understanding regarding the importance of the returnees database. Based on PPK Mataram's experiences in Central Lombok, they found it difficult to find actual migrant workers from the original village.

dengan data antara yang keluar dan pulang itu. Memang ada rencana kita [pemerintah] akan berangkatkan mereka [pekerja migran], mereka harus sepengetahuan lurahnya atau kepala desanya.”

“We try to ask at the village office. Does this village know how many workers [abroad], [how many] residents [who] become migrant workers abroad? [They] do not know. Furthermore, in almost all areas (the data), that does not exist. Almost all villages in Central Lombok do not have data (about) the actual number of migrant workers working abroad. So, starting from those problems, then we try to identify (the data).”³⁴ (FGD with Desbumi Gemel, 10/01/2019)

Data collection in Desbumi involved several data collection implementers, such as enumerators with qualifications as former migrant workers, Community Organizers, and Focal Points, who were representatives of partners at the regional level and representatives from each Village Apparatus. For example, MC Kebumen (a local partner of Migrant CARE), which assisted Desbumi in Kebumen Regency, and their cadres (returnees) conducted door-to-door data collection in several villages that will serve as pilot models for Desbumi in their area:

“MC Kebumen assists six communities: five in Kebumen and one in Cilacap. Before [officially] entering the village, we [MC Kebumen] went to the returned IMWs individually. We collect data first; how many returned workers are in the village... We evaluate the data collection results, then report them to the village government: there are several hundred returned IMWs; how many can be empowered, and who can use the remittance from their work [abroad]? We have all of them [the information].”³⁵ (Interview with MC Kebumen Staff, 06/11/2018)

Data collection on migrant workers and returnees is also based on regional initiatives. For example, Indramayu Regency in West Java Province, the largest migrant-sending area in Indonesia, carried out an initiative to collect data on IMWs and returnees in August 2021. This initiative is the flagship program of the Indramayu’s Regent called “Pe-Ri, or Independent Women.” Data collection activities will be conducted in all sub-regencies and villages in Indramayu Regency (317 villages).

³⁴ Original translation in Bahasa Indonesia: “Kita coba tanya di kantor desa. Desa ini sebenarnya tabu gak sih berapa jumlah pekerja, warganya (yang) menjadi pekerja migran di luar negeri? Gak tahu. Dan itu semua hampir di semua wilayah itu memang gak ada. Hampir di semua desa yang ada di Lombok Tengah ini tidak memiliki data. Berapa sih sebenarnya jumlah pekerja migran yang bekerja ke luar negeri itu. Nah berangkat dari persoalan-persoalan itu, kemudian kita coba untuk apa namanya mengidentifikasi.”

³⁵ Original translation in Bahasa Indonesia: “Kalau yang didampingi MC Kebumen, ada enam komunitas; lima di Kebumen dan satu di Cilacap. Jadi sebelum masuk ke desa, kami gerilya di purna TKInya dulu. Kita melakukan pendataan dulu, kita data purna TKI di desa ada berapa... Dari pendataan itu, kita evaluasi dari hasil evaluasi kita sampaikan hasil itu ke desa, ada sekian ratus mantan TKI, dari sekian ratus yang bisa berdaya sekian, yang bisa memanfaatkan hasil kerjanya sekian, itu ada semua.”

The Pe-Ri Program empowers women-returned IMWs who will be given entrepreneurship training and facilitating access to capital. This data collection is an effort by the local government to protect IMWs by improving their IMWs database. The legal basis for this data collection activity refers to Law No. 18/2017, PP No. 59/2021, and the Regional Regulation of Indramayu Regency No. 3/2021. The Manpower Office of Indramayu recruits data collection officers based on the local village or sub-regency head's recommendation, which must be domiciled in the area and is a former IMW. These requirements are intended to make it easier to collect data because officers know the area's ins and outs and get to know the local community who are still working abroad or have already returned (Fajar Cirebon, 2021).

Although systematic data collection is carried out in migrant workers' base villages, this does not show the actual conditions of migrant workers and returnees in each region and nationally. Not all villages are migrant worker bases and receive assistance from institutions, governments, or NGOs in collecting data. Therefore, if the government does not have an integrated and distributed data collection system throughout Indonesia, the actual data of departing and returning IMWs per region and nationally cannot be known.

Use of Savings and Investment

After working hard and saving for years, many migrants return with sizable capital and savings account deposits (Gmelch, 1980). The income and savings of Indonesian migrant workers vary depending on skills, training, work sector, and destination country. However, Gmelch focuses more on how they invest their earnings at home. Are they used in enterprises, such as new types of businesses, new farming techniques, or cooperatives that will raise the region's productive capacity and generate additional capital, or spent on consumerism to increase the individual returnee's living standards and social status?

Dizon Anonuevo and Anonuevo (2003) found that most women migrant workers do not have substantial savings and have no immediate plans upon returning to their home village for good. In the case of Vietnamese returnees, their savings is mainly for paying off their debts and home-related needs, such as household furniture and consumer goods, and their children's education (IOM and DOLAB). Only a few returnees use the

savings for investment in production and business opportunities. This condition is confirmed by the findings from ILO, where most IMWs' remittances are mainly used to pay debts (38%), consumption (26%), education (22%), home improvement (6%), and only 6% for savings/investment.

The common form of returnees' investment is housing, land, or purchasing a building plot for a house (Gmelch, 1980). They also use it for house repair, painting their home, building more extensive, lavish, well-appointed structures, two-story brick and cement houses, and equipping them with modern appliances. This is why NK worked in Singapore, repaired her wooden house, and made it proper. She said:

“Back then, [I] had economic problems. It is normal. [I] do not have a [proper] house yet. This house used to be ugly, [it is made of] wood. Then, [I worked] to Singapore, [I] built it [the house].”³⁶ (Interview with NK, 02/11/2018)

Killias (2018) found that the construction of migrant workers' houses demonstrates the proof of years of hard labor abroad to the villagers (p.184), as the investment of their remittances and the construction of concrete houses symbolize their plans to return (p.179). Dahya (in Gmelch, 1980) also argued that this behavior shows and raises the returnees' status and gives them better access to village resources. Furthermore, the benefit of investment in housing for the community or village is the look of prosperity due to many new or renovated houses (Gmelch, 1980).

After housing and land, the following expenditure is for consumer goods and home appliances. There are also those from farming and agricultural families, generally buying livestock and fields when they come home. Some others use their earnings to continue and grow their agricultural business. For example, Spt helps her husband work in their fields before working abroad. Despite paying off her family's debts, she also uses her savings to continue her agricultural business. She stated:

³⁶ Original translation in Bahasa Indonesia: “Dulu kan ada masalah ekonomi. Biasalah. Belum punya rumah. Dulu kan rumah ini jelek. Kayu-kayu gitu. Terus ke Singapur, baru dibangun.”

“In addition to paying debts, mostly [I] buy household appliances. Then, the family gets together, we do business together. There is no other business. Just farming, going to the fields.”³⁷ (Interview with Spt, 31/10/2018)

Some returnees who are distasteful or disinterested in agriculture and wage labor strongly prefer self-employment by using their savings to invest in small businesses (Gmelch, 1980). Entrepreneurial motivation is very influential on the success of female Indonesian migrant workers. However, new entrepreneurs, especially young women, also try to be independent craftsmen, processing snacks and opening shops/stalls (Rosalinda, 2012).

Few female migrant workers have a business before working abroad, sparing their earnings for their business investment. AW, is one of them. Before working abroad, AW has a small shop in the sub-regency market. She sells clothes in the market. Upon returning, she sells clothes in the market and has expanded her business through clothing resellers. AW uses the money earned from working abroad for ten years to invest in her clothing store. Apart from that, she also uses it to build her house and pay debts.

“I sell clothes in the market and own a shop there. After returning home, the activities are the same, but there are more. Now, the store is bigger. Previously, I only relied on shopping, but now I am selling [the clothes] outside [the market]. [I] still selling clothes, but there are resellers too, expansion... I almost have no savings. My earned salary is used to invest in the shop, expand, and build my house. The rest [of the money] is for paying debts.”³⁸ (Interview with AW, 04/12/2018)

Employment and Job Access for the Returnees

According to IOM (2019), labor market assessments (LMAs) are a crucial stage in the reintegration process. LMAs should include analysis, research, and reports that evaluate the structure, character, expansion, and accessibility of labor markets and market systems at the national and sub-national levels. Additionally, it requires current and accurate information on the most critical employment sectors, livelihood opportunities,

³⁷ Original translation in Bahasa Indonesia: “Selain bayar hutang, paling beli peralatan rumah tangga. Trus, keluarga ngumpul, kita usaha bareng. Gak ada usaha lain sih. Cuma usaha bertani aja, ke ladang.”

³⁸ Original translation in Bahasa Indonesia: “Saya berdagang baju di pasar, ada toko di pasar. Setelah pulang, aktivitasnya sama cuma lebih banyak. Kalau toko sekarang lebih besar. Dulu hanya mengandalkan toko, sekarang dagang di luar juga. Tetap berdagang baju tapi ada resellernya juga, ekspansi...Tapi hampir gak ada tabungan. Hasil kerja untuk investasi di toko, diperbanyak, juga bangun rumah. Sisanya untuk bayar hutang.”

and skills employers are looking for by identifying the skills gaps between industries and occupations. It also needs to know the methods for locating employment in the local labor market.

After returning to their home country, the returnees' main task is getting new employment to sustain their lives and family (Anwar, 2015). Bachtiar and Prasetyo (2017) stated that few studies had examined return migrants' experiences reentering the job market if returnees have access to formal jobs or are trapped in the informal economy. Moreover, the level to which individuals can utilize and derive advantages from the skills and expertise acquired during their international job experience is intriguing. They also noted that the individuals who have returned have challenges when it comes to engaging in the labor market, whether it be for self-employment (such as working for oneself or seeking investment opportunities as an entrepreneur) or for formal paid employment. Similar arguments stated by Gmelch (1980) that economic conditions in the home country are sometimes worse than anticipated; jobs are harder to find, lower wages and working conditions are poor to abysmal. Thus, many aim to be independent and self-employed by setting up a small business such as a grocery shop or taxi service, not returning to the assembly line.

According to AW, a former migrant worker from Taiwan, she needs to adjust after returning to the village, especially regarding economic needs. The salary earned by working abroad is undoubtedly more. However, according to her, in Indonesia, it is still possible to get a salary as much as when she was working abroad, although it is difficult.

“[I] tried to adjust here [in the village], even though I can make more money there [abroad]. Here, we can make that much money, but it is not easy initially, especially with the amount of energy. To achieve that much income, besides energy, it also takes much capital to succeed. However, my child is the one who makes me stand here.”³⁹ (Interview with AW, 04/12/2018)

McCormick and Wahba (2001) stated that higher-skilled returnees are likelier to engage in waged employment than self-employment. While the lower-skilled workers show a

³⁹ Original translation from Bahasa Indonesia: “[Saya] mencoba menyesuaikan dengan sini walaupun sebenarnya untuk mencari uang di sana lebih banyak. Di sini sebenarnya kita bisa mencari uang sebanyak itu, tapi yang sulit di awalnya. Energi di awal untuk membangun. Untuk mencapai penghasilan yang seperti itu, selain energi juga butuh modal yang besar untuk bisa berhasil seperti itu. Jadi, yang jelas anak nomor satu yang membuat saya bertahan di sini.”

higher tendency to set up an own-account business, those with secondary or tertiary education are the ones who have the ability and means to establish themselves as entrepreneurs (Piracha and Vadean, 2010). A business can potentially grow for self-employment (including entrepreneurship) to generate further engagement.

The returnees might need their skills and language proficiency certification for waged employment to be more competitive in the labor market. Most of them will go to the manufacturing, construction, and services sectors upon their return. Furthermore, employment opportunities with decent payments are not always available in their origin-village, including efforts to establish networking with former colleagues and friends and difficulty meeting their family members' economic needs (Yuniarto, 2018). Thus, many try to find waged employment in a bigger city. This phenomenon has happened to the Vietnamese (IOM – DOLAB) and Indonesian returnees.

Most Indonesian migrant workers are women (around 70%) (BP2MI, 2020) who previously worked in the agricultural sector, housewives or have not worked (Sukesi et al., 2016)⁴⁰. The global labor market currently demands more female labor to work in the domestic sector, care work, or provision of services (unregulated sectors). Thus, it gives a push factor to the increasing number of women migrating and working abroad. The social roles assigned to women and men have significant effects on their migration patterns, including the timing, duration, and nature of their experiences. These positions also influence the kind of professions they obtain and their relationship with remittances and their families (Bastia and Haagsman, 2020).

After returning, there are few employment opportunities for women in rural areas, and many are confined to the home (Gmelch, 1980). Many women are encouraged to focus on domestic duties, such as housework and caring for families upon their return (IOM and DOLAB). Rw, a returnee from Jember, initially wants to actively participate in the village activities, especially economic empowerment with the returnees' group. Nevertheless, she cannot easily get permission from her husband because she needs to help him in the field, especially during the harvest season. She said:

⁴⁰ UN DESA/OECD (2013) states that women's emigration in Asia is higher than in other regions. Apart from Indonesia, other countries with more women migrants than men are Thailand (72.6%) and the Philippines (61.9%).

“I face the same problem. Sometimes, I must bear my husband’s complaints. Sometimes he wants to hold back [from my activities]. Still, I have many activities, including going out of the city [for group empowerment events]. If the time is right and there is no work in the fields, usually, he is okay. He allowed me. However, if the work in the fields piled up, he holds me a little.”⁴¹ (Interview with Rw, 07/12/2018)

From the fieldwork, some women returnees continue to return to their activities before working abroad⁴². Many choose to be housewives (without entering the labor market), support their family’s agricultural business, or open their own business (entrepreneurship) from home. Since many of them working in unskilled or low-skills jobs, better employment opportunities are fewer.

Skill Profile: Soft Skills, Technical Skills, and Mindset

The migrant workers have been working in other countries for a long time. Those who reside in a foreign society’s metropolitan area, in particular, may learn new and more efficient ways of doing things and acquire urban ethos to varying degrees (Gmelch, 1980). Rosalinda (2012) found that the non-physical assets of the return migrant can be noticed from their improved knowledge, such as working behavior, values, norms, culture and customs in the hosting countries, mental work, their employers, and lifestyle.

Munir, the Village Head of Desbumi Dukuhdempok, stated his observation while accompanying the Desbumi group during empowerment activities.

“I noticed that the returnees had many potentials. They already have work experience; it is up to us to maximize that potential. It turned out to be true; they are no longer clumsy when we feed them to work. The energy is incredible.”⁴³ (Interview with Miftahul Munir, 07/12/2018)

For unskilled and low-skilled workers in domestic sectors, they have a limited chance to improve their skills. However, some others have possibilities, depends on the regulation

⁴¹ Original translation in Bahasa Indonesia: “*Saya sendiri juga gitu. Saya kadang menahan keluh kesah suami. Kadang suami ingin menahan, tapi saya banyak kegiatan. Termasuk keluar kota. Tapi kalau waktunya pas gak ada pekerjaan di sawah, biasanya diizinkan gak apa2. Tapi kalau kerjaan di sawah menumpuk, sedikit ditahan.*”

⁴² This study is not intentionally focus on gender issue of returned migrant workers. However, since the main research objects in this study are Desbumi and its groups in three regions (which is focused on the empowerment of women returnees), thus, there will be some discussion about gendered approach empowerment program, compare to general empowerment program for all returned IMWs.

⁴³ Original translation in Bahasa Indonesia: “*Saya menangkap bahwa mantan TKI punya potensi yang luar biasa. Mereka sudah punya pengalaman kerja, itu bagi kami potensi yang harus kita kembangkan. Ternyata benar, mereka sudah nggak canggung lagi di saat kita kasih umpan untuk bekerja. Semangatnya luar biasa.*”

in the destination country and the employer's decision. For example, migrant workers in Hong Kong have a right to get a weekend holiday, and many use it to join some activities. Such as, participating in educational activities to upgrade their education and knowledge through Kejar Paket, Universitas Terbuka (Indonesian Open University), University, Language courses, etc., and also participate in organization or communities to improve their leadership, hobbies, skills, and networking.

During her working period in Hong Kong and Singapore, NK actively participated in the migrant workers union. She joined Persatuan Buruh Migran Hong Kong (PMBH) in Hong Kong and actively wrote some writings. In Singapore, NK is also active in various writing activities with other Indonesian migrant workers in Singapore (BNP2TKI, 2011, p.97). NK loves to write, so she continues this hobby while working abroad.

“Writing is indeed my hobby; I often send poetry, etc. In middle and high school, I often participated in competitions, wall magazines, etc. [I started] book publishing in Singapore. [But] The first one was published in Hong Kong. Yes, that is when I get an award as an exemplary writer in Hong Kong. That is the short story. I won an award...”⁴⁴ (Interview with NK, 02/11/2018)

However, Trebous (in Gmelch, 1980) stated that returnees might not be able to use their work experience because of the differences in the scale of the economies in the host and home country. For example, Spt had worked in Taiwan as an ice and ice cream factory worker and helped her employees at the shop. She mentioned that she only works in Taiwan, even on weekends, and never goes outside (to take a holiday). What she gained from working in Taiwan was only ice-making and cooking skills. However, she cannot implement her knowledge upon return due to a limited budget and modern and expensive appliances to make ice and ice cream. She stated:

“...There [in Taiwan], I only work. [My knowledge] only ice and ice cream making or cooking. Little experience. You cannot make ice cream [here]. There [in Taiwan], they use excellent [modern] tools [to make ice and ice cream]. We do not have it here. There [in Taiwan] is a big factory. If we want to make it here, the tools are expensive. Then, the main ingredient there is different from here. The strawberry jam [for ice cream], [they] buy a

⁴⁴ Original translation in Bahasa Indonesia: “[Saya] emang hobi nulis. Ngirim-ngirim puisi. Nulis pas SMP SMA sering ikut lomba, majalah dinding gitu. Nerbitin buku mulai di Singapur. Yang pertama terbitnya di hongkong malahan itu. Ya itu yang dapat penghargaan, penulis teladan. Itu yang cerpen. Itu yang menang penghargaan...”

big gallon, many kilograms. Large scale. There is a possibility here, but I never [tried].”⁴⁵ (Interview with Spt, 31/10/2018)

Service and Stakeholders Mapping

Service and stakeholder mapping is crucial to understanding the return environment and reintegration situation. The systematic identification and recording of service providers and their services are known as service mapping. The mapping includes individual, community and structural service mapping, that the local services offered to residents and returning citizens, the requirements for accessing them, the providers of those services, the risks involved in accessing them, and the quality of the services (IOM, 2020).

With this service mapping, community organizers or group facilitators, for instance, can work one-on-one with returnees and their families to address specific needs. This mapping also helps identify service needs and possible strategic and operational partners (IOM, 2020). It facilitates the development of networks at the community level. It also serves as a first step in evaluating the communities to which migrants return. On the other side, service mapping can assist in developing or improving local or national referral mechanisms at the structural level. In addition, it can identify deficiencies in services or obstacles to access, such as specific criteria that exclude certain returnees, the distance and location of service assistance, concerns regarding safety and security, limitations in terms of time and finances, and requirements for documentation.

The mapping is crucial for determining the providers of assistance to the returnees and informing the necessary parties. They can consist of various public, private, and civil entities, including government ministries and agencies, local governments, municipal stakeholders, private sector organizations, CSOs, NGOs, migrant associations and diaspora organizations, and international organizations operating at the local level. The lead reintegration organization should collaborate with partner organizations (essential government ministries, UN agencies, international NGOs, etc.) as well as community leaders and local authorities who are already active in the given territory and have first-

⁴⁵ Original translation in Bahasa Indonesia: “...Di sana [saya] kerja thok yo. Paling bikin es dan es krim, paling masak. Sedikit ada pengalaman. Kalau bikin es krim [di sini] gak bisa. Kalau di sana kan alatnya bagus. Di sini gak ada. Di sana pabriknya besar. Kemungkinan kalau kita bisa buat, alatnya mahal. Njuk, itu baban pokoknya di sana beda sama di sini. Di sana selai stroberi [untuk es krim], beli gallon besar. [Langsung] beberapa kilo. Skala besar. Kemungkinan di sini ada, tapi saya gak pernah [coba].”

hand experience with relevant stakeholders to have better mapping, according to IOM (2020). Furthermore, the dissemination, distribution, and sharing of information regarding the services that returnees can access both individually and collectively are equally crucial.

The identification of mapping services and stakeholders for returned migrant workers in Indonesia has not been conducted systematically, structured, and regularly updated, particularly by the relevant government agencies. In fact, individual training and capacity building opportunities are available for returning Indonesian migrant workers. However, some returnees, especially those who are not part of returnee groups, do not know about these possibilities, as training information is not widely disseminated. In almost every regency in Indonesia, the regency-level Manpower Office administers the Technical Implementation Unit for Employment Training Centers (UPT BLK)⁴⁶. BLK offers various trainings free of charge to the public (including for returning migrants).

Through vocational training, the BLKs (under the Ministry of Manpower) and the Private Training Institute (LPS), owned by the private sector or companies, provide tailored training for the workforce's needs in the industrial sector and to improve and build quality human resources. The training includes various skills, such as graphic design, computer assembly, web programming, basic office, office administration, drafting, basic sewing clothes, agricultural processes, and welding. The community and returnees can register and participate in the selection to receive this training. The registration process includes direct and online registration at the BLK office; some BLK registration are based on smartphone applications). Along with selection-based training at BLK, training was also given in villages/communities, focusing on particular themes.

In addition to increasing workforce competence and productivity, there is competency certification and job placement. This competency certification is carried out by conducting a competency exam, and those who pass will receive a certificate.

One of the returnees, Mbak NK, participated in the batik training and some batik competency certifications.

⁴⁶ There are about 303 BLK units spread over Indonesia as of 2019. There are 284 BLKs under the Regional Engineering Implementation Units (UPTD) category, whereas 19 BLKs are Central Technical Implementation Units (UPTP). Both of which are owned by province and regency/city governments. Up to 275.000 participants can be accommodated in these BLK units (Mahdiyah, 2019).

“I have a *nyanting*⁴⁷ and batik pattern certification. There are various certifications in batik, such as patterns, *nyanting*, and coloring. Those who do *nyanting* must be competent; the results will be good. If it’s *pating clemong* (in Javanese means messy), it [the batik pattern] won’t happen. Last time, five people in my group participated in the exam, of which three did not pass. Examinations for certification are conducted every six months or twice a year. But it depends on the Manpower agency. They want all batik artists to get a certification to have competency standards. This certification is issued by the National Professional Certification Agency (BSPN). You can repeat the next exam if you don’t pass the certification exam.”⁴⁸ (Interview with NK, 02/11/2018)

Figure 4.3 Participants in the Competency Certification Exam on Cake and Bakery in BLK Wonosobo



Source: Courtesy of BLK Wonosobo (on Facebook Fanpage)

⁴⁷ *Nyanting* (Javanese) is the process to apply the liquid hot wax (Javanese: *malam*) to the white cloth that has previously been given a batik pattern using *canting*. In the batik-making process in Indonesia, specifically *batik tulis* (written batik), a pen-like instrument known as *canting* is employed to apply liquid hot wax.

⁴⁸ Original translation in Bahasa Indonesia: “*Saya punya sertifikasi nyanting dan mempola batik. Dalam membatik, ada berbagai sertifikasi, seperti pola, nyanting, dan mewarnai. Kalau yang nyanting harus kompeten, jadinya hasilnya bagus. Kalau pating clemong (berantakan, lah gak jadi. Kemarin yang di sini yang ikut pelatihan ada lima orang, yang tiga orang tidak lulus. Ujian untuk sertifikasi dilakukan 6 bulan sekali, atau setahun dua kali. Tergantung dinas juga. Dinas kan pengennya semua pembatik wonosobo dapat sertifikat. Punya standar kompetensi. Sertifikasi ini yang menerbitkan dari Badan nasional sertifikasi profesi (BSPN). Kalau gak lulus ujian sertifikasi, bisa ngulang di ujian berikutnya.*”

Return Preparedness

According to Cassarino (2008), return preparedness is about preparing for a return and having the ability to assemble the tangible and intangible resources needed to ensure a safe return home. Migrant workers' post-return conditions are also influenced by their return preparedness. Returnees who have not adequately prepared for their return before leaving may require further assistance with reintegration into their home country (IOM, 2019). Therefore, according to the IOM, reintegration begins before a migrant returns to their home country, as preparations for reintegration must be made before departure. Individual assessments, initial reintegration counseling in the host country, and referrals or collaborations in the country of origin can all be part of the preparation.

Cassarino (2004) put the labor migrants into all three types of preparedness: high, low, and no preparedness. However, for the irregular migrants, he puts them into the "no preparedness" category. In the case of Indonesian low-skilled or unskilled migrant workers, they have a low or no preparedness for their return, especially those who return due to interrupted and incomplete cycles (such as unexpected family events, deportation, or expulsion). Many IMWs tend to overstay their visa or escape or run away from their employers, which can cause deportation and repatriation (p.11). This situation makes them become irregular migrants.

Wickramasekera (2002) defines an irregular or unlawful migrant worker as someone whom the state has not granted the authorization on whose territory they are present, which is required by law for entry, stay, or employment, or who has failed to comply with the conditions that govern their entry, stay, or employment. Therefore, their migration objectives could not be reached as planned. The impact of this situation on their post-return conditions is a complex condition at home, limited resources that can be invested, the need for households and relatives' financial and moral support, and the possibility of remigration.

That happened to SM, who was deported from Korea, and she felt unsuccessful, so she tried to work abroad again to gain financial success. She mentioned:

"I worked [abroad] twice, and it did not work out financially. That is the main reason. I used to work in South Korea. In Korea in 1998, a global crisis hit the world. Our workplace collapses, everyone is moved [to another company],

collapses again, moves, collapses again... Then I returned home because the police had caught me at that time and wanted to send me home. However, because I did not have money [for family] to go home, I tried to run away...The police caught me again, and I was deported. One year at home [village], [I] trying to change my fate [by working] in Taiwan.”⁴⁹ (Interview with SM, 11/11/2018)

Many similar cases to SM. They were deported due to running away from their employer and caught by the police. Deportation is, of course, not a voluntary act. From Cassarino’s approach, what happened to SM and other similar cases is forcing them not ready to return. Their migration experience was not optimal because it was too short to invest human and financial capital. In addition, circumstances in the home country are not good enough to support their aims. In SM cases, she needs to gain economic success abroad.

Permanent Return vs. Remigration

Despite the working situation (with the temporary contract), Indonesian migrant workers tend to return and remigrate several times. According to Parrenas (2010), Indonesian migrant domestic workers prefer to be “permanently circular” than becoming permanent settlers abroad. In some conditions, returning can be temporary, and some are permanent. Temporary return is usually due to the expiring contract. They return to their home village, resting for a few weeks or months during the waiting period for the next contract, and then go abroad again (Killias, 2018). Kuschminder (2013) mentioned some reasons for temporary return, such as visiting family and friends; some came to manage the family property, assist a friend, gather information, or re-establish networks during their temporary return (p.92-93).

Gmelch (1980) argued that the temporary return and remigration plans are interpreted as a sign of dissatisfaction or maladjustment. If the returned migrant workers do not find a solid motivation or reason to stay in their home village, it will result in remigration. Constable (2014, in Killias, 2018) states that remigration can be interpreted as avoiding difficult situations in the village for as long as possible. In another case,

⁴⁹ Original translation in Bahasa Indonesia: “*Saya dua kali ke luar gitu ternyata tidak berhasil secara finansial. Itu alasan utamanya. Jadi dulu saya pernah kerja di Korea. Nah di Korea itu tahun 1998an kan ada krisis global yang melanda dunia. Tempat kerja kita tu collapse, semua, dipindah, collapse lagi, pindah, collapse lagi. Jadi akhirnya hanya 18 bulan di korea. Terus saya pulang karena ketangkap polisi waktu itu, kan saya mau dipulangkan. Tapi karena saya merasa belum punya uang untuk bekal pulang, jadi saya coba melarikan diri. Tapi ternyata baru dua bulan, ketangkap polisi di deportasi. Satu tahun di rumah, terus coba pengen merubah nasib ke Taiwan.*”

there is also a possibility for women migrant workers (primarily those who work in the domestic sector) to keep going back and forth as a chance to work abroad as long as possible until the age limit⁵⁰. Wulan (2019) found that in some cases, the female returnees failed to integrate socially because they did not feel at ease in the house they had returned to. They are bored since they do not have any work and want to make as much money as possible while still young (p.109).

While assisting a returned migrant workers group in her village, SM tried to make the group members as productive as possible to prevent remigration. With the SBMI Wonosobo, SM supports the group members by facilitating some economic activities (producing batik) and adding financial value. She tries to encourage the group members not to go abroad again with productive activities at home, aiming to minimize the social cost of working abroad.

If we buy [their batik], it supports them not to go [abroad again]. Yes, we cannot force other people [not to go overseas] because working is also a right. However, at least, my principle is that I will not shout to ask the government to stop people from going abroad. Still, at the same time, there was no solution given. So, we should find the smallest solution so they do not go abroad again. So, if there are activities like this, in the end, they are busy [have activities] and have output. You do not have to go abroad again, facing so many vulnerabilities. So, I can only facilitate [the returnees] like this.”⁵¹ (Interview with SM, 11/11/2018)

Working abroad is a right for everyone. However, considering the high material and social costs for the temporary migrant workers, they need to understand safe migration better.

Defining Successful Migrant Workers

Each migrant worker aspires to be a successful migrant while working overseas and upon their return. Many people determine a person's success based on the material and

⁵⁰ Some destination countries put different age limits for domestic workers who wish to work abroad, for example in Malaysia it only allows foreign workers to be employed up to 45 years old (Killias, 2018)

⁵¹ Original translation in Bahasa Indonesia: “Kalo beli (batik mereka) itu mendukung mereka untuk tidak berangkat, secara ya kita ga usah memaksa orang lain karena bekerja juga hak ya. Tapi setidaknya saya itu di prinsip saya itu gini, saya tidak akan teriak-teriak untuk minta pemerintah itu menyetop orang pergi keluar negeri, tetapi pada saat teriak itu tidak ada tawaran solusinya. Nah bagi saya mending kita membuat solusi terkecil supaya mereka dengan sendirinya tidak pergi ke luar negeri lagi. Jadi kalo ada kayak gini kegiatan-kegiatan, akhirnya mereka punya kesibukan dan punya hasil. Tidak harus pergi ke luar negeri yang menghadapi sekian kerentanan gitu ya. Jadi ya saya hanya bisa memfasilitasi seperti ini lah.”

financial gains made while working abroad. Successful return, as defined by Augustus Anonuevo (2019), encompasses the achievement of planned migration goals, accomplishments upon reintegration into the Philippines, resilience in overcoming challenges, and the attainment of a higher quality of life compared to pre-migration circumstances. It also includes professional success, the attainment of inner peace and contentment, active assistance to fellow migrants and those in need, and the recognition garnered through these endeavors. Moreover, it involves a personal transformation from being migrant workers to becoming accomplished individuals.

He also mentioned that the migrant returns performed important activities and encountered required social situations (such as personal experiences and connections) that had a role in their successful return. The phenomena of successful Filipino return migration may be attributed to four main elements: migrants with a strong sense of purpose and determination, experiences of migration and return migration, the meanings associated with successful return, and the crucial processes, actions, and conditions involved. According to Wulan (2019), the success of migrant workers may be demonstrated in the physical construction of their homes in the original village.

From the discussion with returnees in Gemel village, one of the participants mentioned that the people in the village have mindsets of success based on the number of remittances sent to their families at home.

“Migrant workers already in the country [abroad] send money to their family. Sending money to family members is a sign of a person’s achievement here [in Central Lombok].”⁵² (FGD in Gemel Village, 01/10/2019)

Añonuevo (2019) characterizes successful return migration based on the real experiences of Filipino migrants rather than theories, norms, and parameters established by society, institutions, and agencies. The successful return of Filipino migrants can be attributed to various factors, including the fulfillment of migration goals, accomplishments upon return, overcoming difficulties and achieving a better life, professional success, peace of mind, contentment and happiness in their home country, helping other migrants and gaining recognition, and personal transformation from

⁵² Original translation in Bahasa Indonesia: “Pekerja migran udah berada di sana [luar negeri], ngirim uang ke keluarganya. Nah, itu ngirim uang ke keluarga itu sudah indikator dia berhasil kalo di sini [di Lombok Tengah].”

migrant workers to accomplished individuals. In addition, he included four components that make up the phenomena of successful return migration: 1) Migrants who possess a strong sense of purpose and determination; 2) Experiences of both migration and return migration; 3) The meanings of successful return; and 4) Key processes, activities, and conditions.

Wulan (2019) underlines that social remittances (knowledge, ideas, and social capital) that migrant workers acquire and carry out in diverse ways can be used to measure their quality. For example, through education, a transformation in perspective and organization. This enables them to defend themselves, empower the environment, and fight the injustices they encounter. She continued by stating that successful migrant workers can utilize their social remittances. They are independent because they can make their own decisions and are sovereign over themselves (in power) through protection, empowerment, and movement activities. Wulan also identified various benchmarks of success, which include the subsequent: 1) Focus on enhancing their educational attainment; 2) Familiarity with their entitlements and responsibilities as migrant workers and members of society; 3) Proficiency in utilizing their knowledge to engage in negotiations or fight the influence of government and economic powers; 4) Proficiency in socializing and communicating effectively with individuals from diverse social strata; 5) Capacity to exert influence on others; and 6) Ability to advocate for the rights and well-being of fellow migrant workers.

BNP2TKI published a book series about “100 TKI Sukses” (100 Successful Indonesian Migrant Workers)⁵³ from 2009 to 2013. In these books, BNP2TKI categorized successful migrant workers from different working sectors, skills, and types of success. The successful IMWs appointed in the book are 1) IMWs with skills and semi-skills; 2) Formal unskilled IMWs who work in the company; and 3) Informal (household sectors) IMWs who raise the socio-economic value and education of the family, opening a family business, and engage in other fields/hobbies.

As outlined in these publications, their success depends on their drive, capital, talents, organizational activities, participation in courses or training, further education,

⁵³ The 100 Successful Indonesian Migrant Workers book series were published by BNP2TKI. In total, there are four books published; the first volume in December 2009, the second volume in December 2010, the third volume in December 2011, and the fourth volume in December 2013.

networking, and communication. According to these books, “success” is defined as returned migrant workers who: 1) Increase the socio-economic value of their family; 2) Pioneer productive business/ entrepreneurship; 3) Assist the Indonesian Migrant Workers Community through NGOs/ CSOs/ activists; 4) Run for government leadership (as regent or village head); 5) Become a member of the legislature/ politician in a political party; 6) Achieve a higher education; 7) Become a writer; 8) Becoming a university researcher or lecturer; 9) Living independently in one’s home village, and 10) Establishing a school/language course for prospective migrant workers.

Figure 4.4 Cover of the “100 TKI Sukses” Book Series



Source: BNP2TKI (2018)

NK from Wonosobo was selected as one of the successful migrant workers based on the “100 TKI Sukses” book. She was chosen because of her achievement as a productive writer who authored some books and wrote some anthologies with her

fellow migrant workers. She even won a writing competition, got “Best Short Story VOI RRI” in 2011, and received various national awards for her writings. She is still actively writing short stories and poems in her blogs. During my discussion with her about the meaning of success, she answered:

“Success means not depending on [others]. Independent. Not confused about daily life. Have their income. Bigger than income abroad. That is the most successful. The measure of success varies, individually, depending on the person. In this village, the most successful are the returnees who own a restaurant called Mufid Duki.”⁵⁴ (Interview with NK, 02/11/2018)

SM, a former migrant worker and migrant worker’s activist from Wonosobo, was also selected as one of the “100 TKI Sukses” in the book series volume 4. One of her achievements is becoming the PAUD (Early Childhood Education) school principal, founded in 2011. This PAUD was specially established for the children of migrant workers in her village. In addition, she also founded the Migrant Workers Cooperative (Kopbumi) for members of groups of former migrant workers in her village. This cooperative has several business units, such as savings and loans, laying hens, fattening goats, and buying and selling basic necessities (BNP2TKI, 2013, p.115 - 116). She also actively advocated for migrant workers’ rights through SBMI Wonosobo, especially in fighting against trafficking in persons (TPO). Due to these contributions, she gained many awards from various institutions in Indonesia and the US State Department in 2018.

According to SM, the critical process is learning and consistency to succeed. Despite her worst experiences while working abroad, she tried to support her fellow Indonesian migrant workers anywhere.

“Indeed, to become what it is today, the key is to learn and be consistent. If we want to learn, we will. If you can, you must be consistent. If you are inconsistent, other people will not do anything like that. So, I finally proved

⁵⁴ Original translation from Bahasa Indonesia: “Sukses berarti gak bergantung [orang lain] ya. Mandiri. Udah gak bingung untuk kehidupan sehari-hari. Punya penghasilan sendiri. Lebih besar dari penghasilan di luar negeri. Paling sukses itu. Ukuran sukses itu macam-macam, sendiri-sendiri, tergantung orang. Kalau [di desa] Lipursari yang paling sukses yang punya rumah makan Mufid Duki.”

that I could survive. I have been a victim [trafficking in persons], but I do not have to keep going like that.”⁵⁵ (Interview with SM, 11/11/2018)

Apart from personal success, one of the Desbumi village staff spoke about the importance of contributing to collective progress, especially for the returnees’ group. Pak As conveyed one case in his village, where one of the successful returnees tends to do business alone and is challenging to get along with in a community.

“He used to work as a migrant worker in Malaysia and made these vermicelli noodles. But, sorry, inviting people to work together is hard if they already have a business. Because they have done well, they tend to be more exclusive. So, we do not force the returnees to try to be more active, but we do ask them to do so. Maybe a new business will start, even if it is just a small one.”⁵⁶

Empowerment programs at the community level and individual migrant worker level are evaluated based on multiple criteria of success. The government use a standard of achievement to evaluate the effectiveness of empowerment initiatives, particularly in communities or villages, by assessing if the community or village has developed a superior product as a result of the training. According to Juddi's (2020) research, BP3TKI Bandung found that the KKBM (Community Based Organization/CBO) in Cirebon Regency did not meet the success criteria since it lacked a prominent product after the training, despite being the most active CBO in West Java. Hence, it is crucial to establish benchmarks or criteria for success at different levels that encompass many factors, not solely limited to economic factors.

Summary

The purpose of this chapter was to describe the structural context of return migration for returned migrant workers in Indonesia. This chapter discussed the Indonesian migrant workers’ profile and return, addressing their reasons and motives for returning.

⁵⁵ Original translation from Bahasa Indonesia: “Memang, untuk menjadi seperti sekarang ini kan kuncinya adalah belajar dan konsisten. Kalo kita mau belajar ya kita akan bisa. Kalo sudah bisa ya harus konsisten. Kalo ga konsisten ya orang lain ga akan mampu dibuat apa-apa gitu. Nah dari itulah kemudian akhirnya saya membuktikan bahwa saya bisa survive gitu. Saya pernah jadi korban [perdagangan orang], tapi kan ga harus terpuruk terus gitu.”

⁵⁶ Original translation from Bahasa Indonesia: “Di sini ada produk mie bihun, [dia] dulu pekerja migran di Malaysia. Tapi mohon maaf, kalau orang sudah punya usaha, untuk diajak bareng-bareng mikir itu sulit. Cenderung lebih sendiri karena sudah sukses. Oleh karenanya, kita gak memaksa, dalam arti, “Ibu-ibu coba kita lebih aktif, mungkin dari situ akan muncul usaha baru, walaupun skala rumahan.”

There are several types of return motivations for migrant workers. Return motivations based on types of migration cycles are complete, incomplete, and interrupted.

For most Indonesian migrant workers, many of their return motivations are based on incomplete cycles (such as family and personal problems) and interrupted cycles (such as job loss, deportation, serious health problems, and family pressures). Returnees' reasons and motivations for returning home permanently provide insight into their future. This chapter also looked at the return environment in Indonesia, conveyed the activities of returnees upon return, and discussed return preparedness and successful migrant workers' definition.

As a result, the structural environment of return is also crucial in the reintegration process. Each region has unique circumstances that influence the reintegration process. The reintegration program for returned migrant workers will be examined in further detail in the following chapters, along with an analysis of their reintegration.

Chapter 5 – Social-Economic Characteristics of the Migrant Workers in the Research Areas

Following the preceding chapter's discussion of returning migrant workers in Indonesia, this section will examine the socioeconomic characteristics of migrant workers in the three research locations to provide context for the case studies. The research was carried out in areas with village-based empowerment programs as part of Indonesia's reintegration strategies for returned migrant workers. Desbumi, which began in 2014, and Desmigratif, which launched in 2017, are both references. It proposes an innovative approach for empowering, reintegrating, and providing post-return assistance to returned migrant workers from Indonesia. I will describe the village-based returned migrant workers empowerment program before discussing the socioeconomic characteristics of migrant workers in the research area.

Protecting Migrant Workers Starting from the Village

IMWs are mainly portrayed as “foreign exchange heroes“ associated with remittances, promises, and financial rewards (being financially successful). However, they are also depicted as „oppressed” victims of poverty and abuse abroad, working with risks (such as sicknesses, injuries, and even death) and selfish criminals (Chan, 2018: p.2-4).

The higher number of Indonesian migrant workers abroad also increases the number of problems while working, especially for the unprocedural workers. In 2020, there were around 1.779 problems with IMWs abroad based on the number of complaints from IMWs in the Crisis Center. In 2018 there were 4.779 cases, and in 2019 there were 9.364 cases. Most cases come from the IMWs working in Malaysia, Saudi Arabia, Taiwan, Hong Kong, and the United Arab Emirates. The main problems of the IMWs are unpaid salaries, IMWs who want to back home, overstay, deportation/ repatriation, sick, and trafficking in person.

The village is the smallest representation of the state, dealing directly with residents (Wulan, Shodiq, Ramadhanti, and Wijayanti, 2017). According to Ecosoc (2008, in Wulan 2011), about 80 percent of IMWs' problems originate from the village.

Therefore, the village is vital as the vanguard in protecting Indonesian migrant workers and creating safe migration. The village became the first gate for IMWs to work abroad. In 2014, the Indonesian government passed “Village Law” No. 6 of 2014, giving villages more significant rural development and governance potential. It serves as a legal foundation for the development of suburban areas in opposition to a centralized migration plan and corporate monopolies. The Village Law assigns various roles and responsibilities to the village, including public administration and societal service, promoting economic well-being, utilizing village funds for development, ensuring convenient and accurate access to information, democratizing village governance, and encouraging societal participation (Hidayah, 2018).

Then, with Law No. 18 of 2017 on Protection of Indonesian Migrant Workers enacted and promulgated on 22 November 2017, the role of villages is increasingly emphasized, especially in the context of the protection and empowerment of migrant workers. Protection of Indonesian Migrant Workers means any effort to protect the interest of Prospective Indonesian Migrant workers and/or Indonesian Migrant Workers and their families to fulfill their rights in all activities before, during, and after working in legal, economic, and social aspects. Especially after working protection, the entire event gives protection since Indonesian Migrant Workers and their family members arrive at debarkation in Indonesia until they return to their hometown, including the follow-through service to be productive workers.

In this law, the empowerment of Indonesian migrant workers is mentioned in Article 24-point 1e as the after-working protection, which the central government will conduct with local governments. The form of social protection and reintegration are through the quality improvement of education and job training, the increasing role of accreditation and certification institutions, provision of competent teachers and trainers, social reintegration through skill improvement services, both for Indonesian Migrant Workers and their families, and also women and children protection policy. Economic protection includes remittance management, financial education, and entrepreneurship education.

The duties and responsibilities of the Village Government (Article 42) are:

- a) Receive and provide information and job demand from the institution that manages government affairs in the manpower sector,

- b) Conduct a data verification and record the data of prospective Indonesian Migrant Workers,
- c) Facilitate the fulfillment of administrative citizenship requirements of Indonesian Migrant Workers,
- d) Supervise the departure and repatriation of Indonesian Migrant Workers, and
- e) Empower prospective Indonesian Migrant Workers, Indonesian Migrant Workers, and their families.

In elucidating this law, the local government cooperates with the central government to provide entrepreneurship training for return Indonesian Migrant Workers and their family.

Bachtiar and Prasetyo (2017) suggest that the reintegration initiatives are conducted at best at the village level to ensure the returnees and their families fully participate. Thus, the next sub-chapter will discuss some initiatives for migrant workers' empowerment and protection based on the villages, such as Desbumi by NGO Migrant CARE and MAMPU Program and Desmigratif by the Indonesian Ministry of Manpower.

Desbumi (Migrant Worker Care Village)

In order to facilitate the successful reintegration of returned Indonesian migrant workers (IMWs), Migrant CARE⁵⁷, with the assistance of Program MAMPU - Department of Foreign Affairs and Trade (DFAT) Australia, launched Desbumi or *Desa Peduli Buruh Migran* (Migrant Worker Care Village) in late 2013. Desbumi is a program that aims to empower women who have returned from working abroad by providing support through migrant worker groups in local areas. Desbumi aims to provide support in several areas such as pre-departure training, document management, case management, financial education, and access to government initiatives for finding alternative career opportunities for returning migrants. Desbumi ensures the well-being and safety of its nationals before they leave the country, while they are working abroad, and after they have returned by offering comprehensive services.

⁵⁷ Migrant CARE, established in 2004, is a non-governmental organization dedicated to enhancing the migrant workers' movement as a component of a broader social movement aimed at achieving global justice. Migrant CARE focuses on organizing and increasing the crucial understanding of migrant workers, advocating for policy changes, managing cases, and providing legal support to migrant workers facing unfairness and problems.

Migrant CARE and its local partners strive to enhance outcomes for migrant workers and their families throughout the whole process of migration, including before, during, and after. They have broadened their network and evidence-based advocacy efforts to enhance the protection of migrant workers from the local level to the national level. Desbumi has been implemented in a total of 41 villages, with active operations currently taking place in 37 villages. These villages are spread over 8 regencies in 5 provinces, including West Nusa Tenggara, East Nusa Tenggara, East Java, Central Java, and West Java.

This initiative is based on Migrant CARE's experience handling migrant workers' problems and advocacy for many years. Almost all the migrant workers' issues (especially for women), such as illegal recruitment, human trafficking, long working hours, low wages, extortion, violence, and sexual harassment, are started by illegal recruitment practices in the village and difficulty accessing accurate information about the real-life of working abroad. It resulted in low awareness of legal rights, risks, and protections.

Anis Hidayah, the former executive director of Migrant CARE, explained the process of the idea and implementation of Desbumi. The background of Desbumi's establishment is due to Migrant CARE's assessment results in some villages and the formulation of the problem found in those locations at the end of 2013. The primary and fundamental issue is the village's passiveness and lack of attention from its residents.

“Migrant CARE and the MAMPU Program want to encourage local governments to conduct assessments in several areas. The assessment is conducted in the city/ regency, [and] in the village. The result is that the village, as the first door for people to migrate, is completely passive. They were even part of a trafficking syndicate. Moreover, almost all villages do not have data, do not provide any information about migration, and do not control where their residents go, how many go, and how many returns. They only know if there is a problem [about their resident] from the newspapers or the media.”⁵⁸ (Interview with Anis Hidayah, 13/12/2019)

⁵⁸ Original translation from Bahasa Indonesia: “Migrant CARE dan Program MAMPU, ingin mendorong pemerintah daerah, dengan melakukan asesmen di beberapa daerah. Asesmennya memang ke kabupaten kota, ke desa. Hasil asesmen itu adalah bahwa desa sebagai pintu pertama orang bermigrasi, itu benar-benar pasif. Bahkan menjadi bagian dari sindikat trafficking. Dan hampir semua desa gak punya data, gak menyediakan informasi apapun tentang

Furthermore, Anis Hidayah (2018) asserted that villages are the primary source of recruitment due to the absence of commitment from the village, both in terms of data and village apparatus acting as intermediaries. In addition, numerous prospective migrant workers are vulnerable to exploitation by brokers as a result of their disadvantaged circumstances, such as poverty, inadequate education, lack of information, restricted job opportunities, gender inequality, school dropouts, domestic abuse, child marriage, and divorce.

At the same time, the Indonesian government enacted Law No. 6 of 2014 about the village. Through this law, the village has the rights of origin and traditional rights to regulate and manage the local community's interests and contribute to realizing the ideals of independence. The village becomes the key to migrant workers' protection, especially from the Law; the village should give services to the residents, human resources development, and the village's ability to have their budget.

“...When we read the Village Law, in some articles, it mandates resident services and human resource development, we will see that they have a budget after the law is enacted. We will see that this needs to be encouraged the most, how they plan the protection of migrant workers from the village, and it is integrated into their development planning through the RJPMDes⁵⁹.”⁶⁰ (Interview with Anis Hidayah, 13/12/2019)

As the first step, Migrant CARE worked with local partners, return migrant workers, and the village government to collect data on the number of active migrant workers and return migrant workers in the village. Data collection results become the basis and evidence to form a Desbumi. Migrant CARE's assessment in some villages found a similar problem with migrant workers' procedures from pre-departure, their return, and their children. Thus, Migrant CARE proposes the idea of migrant workers' village.

“We start the assessment and collect the data because almost no one does the data. So, we start with data collection. This is surprising. In some

migrasi, gak ngontrol marganya ke mana, berapa yang pergi, yang pulang berapa. Mereka tabunya kalau ada masalah, tabunya dari koran atau media.”

⁵⁹ Rencana Pembangunan Jangka Menengah Desa (RPJMDes) or Village Medium-Term Development Plan is a village plan for a period of 6 (six) years according to the power span of a village head for one leadership period.

⁶⁰ Original translation from Bahasa Indonesia: “Kemudian kita baca UU Desa, di beberapa pasalnya memandatkan pelayanan warga negara, pembangunan SDM, maka kemudian kita lihat mereka punya anggaran pasca ada UU itu. Kita lihat ini yang paling yang harus didorong, bagaimana mereka merencanakan perlindungan pekerja migran dari desa, dan itu terintegrasi dalam perencanaan pembangunan mereka lewat RJPMDes”

villages we have data on, more than 70% of their residents are migrating. Most of them do the migration process, not through their village but in other villages, and fake their ID cards. Then, the children are also neglected. Those who have returned home are not taken care of. Then, we formulate the most appropriate, namely the Migrant Workers Village.”⁶¹ (Interview with Anis Hidayah, 13/12/2019)

Then, Migrant CARE engages the village government to provide services to migrant workers through a cooperation agreement (MoU). Later, it was strengthened through the Village Regulation (*Peraturan Desa*) as a legal basis for the protection and empowerment of migrant workers in the village. The formation process was carried out in a participatory approach so that all the villagers’ stakeholders were aware of the urgency of Desbumi (Wulan, Shodiq, Ramadhanti, and Wijayanti, 2017). After the village government gave their commitment and collected data, a return migrant worker group was formed.

The institutionalization form of Desbumi is through the *Pusat Pelayanan Terpadu* (PPT) or Integrated Service Center, and the village issues *Surat Keputusan* (SK) *Desa* or Village Decree as the legal basis. They also provide a secretariat for Desbumi at the village office. Institutionally, Desbumi is under the village government structure. However, the institutional system of Desbumi also involves the active participation of civil society, village cadres, former migrant workers, *Bintara Pembina Desa* (*Babinsa*)⁶² or Village Leadership Non-Commissioned Officer, and other village stakeholders (BAPPENAS, 2019). The Integrated Service Center has a structure comprising the Chairperson, Secretary, Treasurer, and Divisions. The division of work includes data and information service, case handling, economic empowerment, and capacity building. In contrast, the DESBUMI operational budget is allocated from the village budget, part of the village fund.

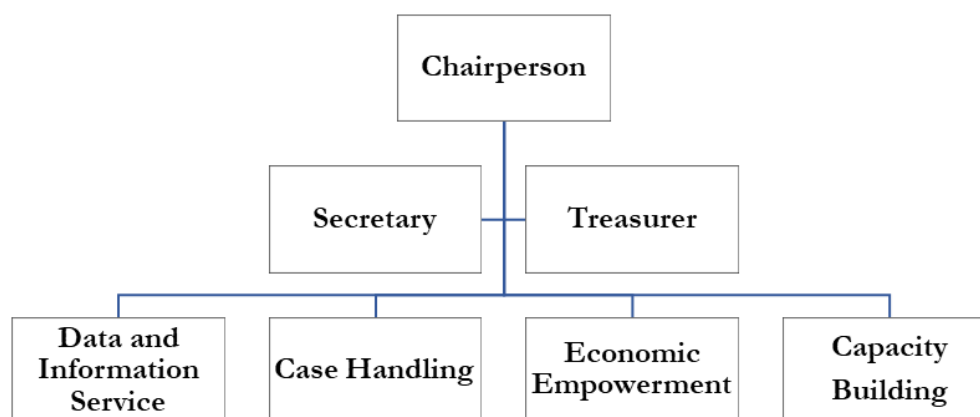
The funding and support from the MAMPU Program for Migrant CARE officially ended in 2020. However, the implementation and continuation of Desbumi have been

⁶¹ Original translation from Bahasa Indonesia: “Kita mulai asesmen dan melakukan pendataan, karena hampir gak ada yang mendata. Jadi kita mulai dengan pendataan. Ini mengejutkan, beberapa desa yang kita data, ada yang di atas 70% warganya bermigrasi, dan mayoritas mereka itu proses migrasinya tidak melalui kota mereka, tapi dibawa ke kota lain, KTPnya dipalsukan, itu jadi trend common yang kita temukan di beberapa desa yang di asesmen. Kemudian, para anak yang ditinggalkan juga tidak terurus, mereka yang sudah pulang gak terurus, kemudian kita formulasikan apa yang paling pas, yaitu Desa Buruh Migran.”

⁶² *Bintara Pembina Desa* or Village Leadership NCO is fifth and lowest level of the Army territorial command system.

handed over to the village government. Though, the communication and coordination between Migrant CARE and Desbumi continue.

Figure 5.1 The Structure of the Integrated Service Center (PPT) Desbumi



Source: Translated from Struktur PPT (Migrant CARE, 2017)

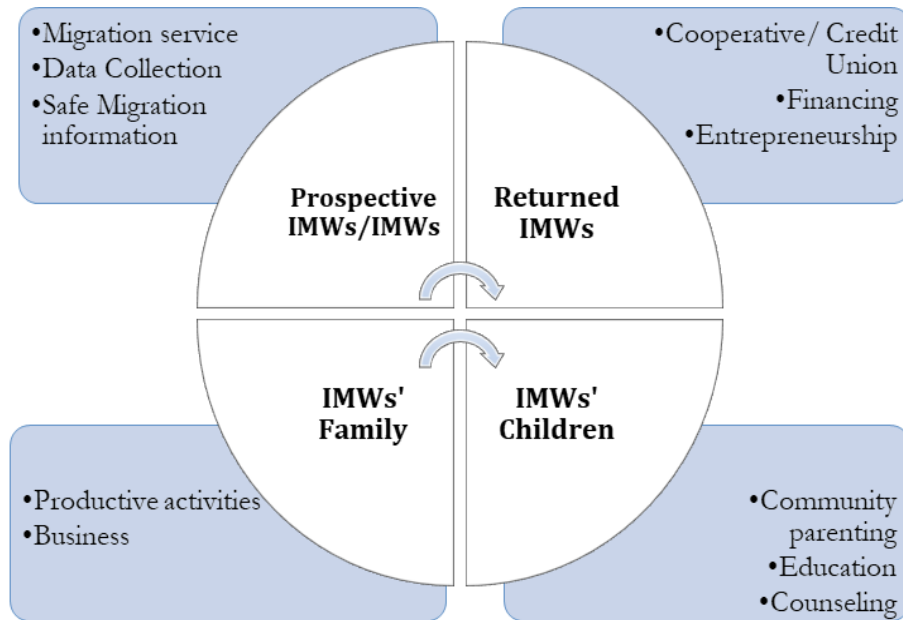
Desmigratif (Productive Migrant Village)

Desa Migran Produktif (Desmigratif), or the Productive Migrant Village, is an Indonesian government initiative through the Indonesian Ministry of Manpower, which began at the end of 2016. Until 2021, the Ministry of Manpower formed Desmigratif in 453 villages in most provinces in Indonesia. The program is one of the economic and social empowerment programs and collaborates with related ministries/agencies. The Indonesian Ministry of Manpower also categorized the Desmigratif program as a reintegration program for returned migrant workers. The implementation of the activities is determined based on the village's potential. Desmigratif is funded by the national government, local government budget, and other private-sector program partners.

The purpose of the Desmigratif Program is to provide information, services, and training to the community in the village, especially to prospective migrant workers, migrant workers, and their families. There are four main activities to carry out the objectives of the Desmigratif program: 1) Establishing a Migration Service Center; 2) Developing the productive businesses of Indonesian Migrant Workers and their

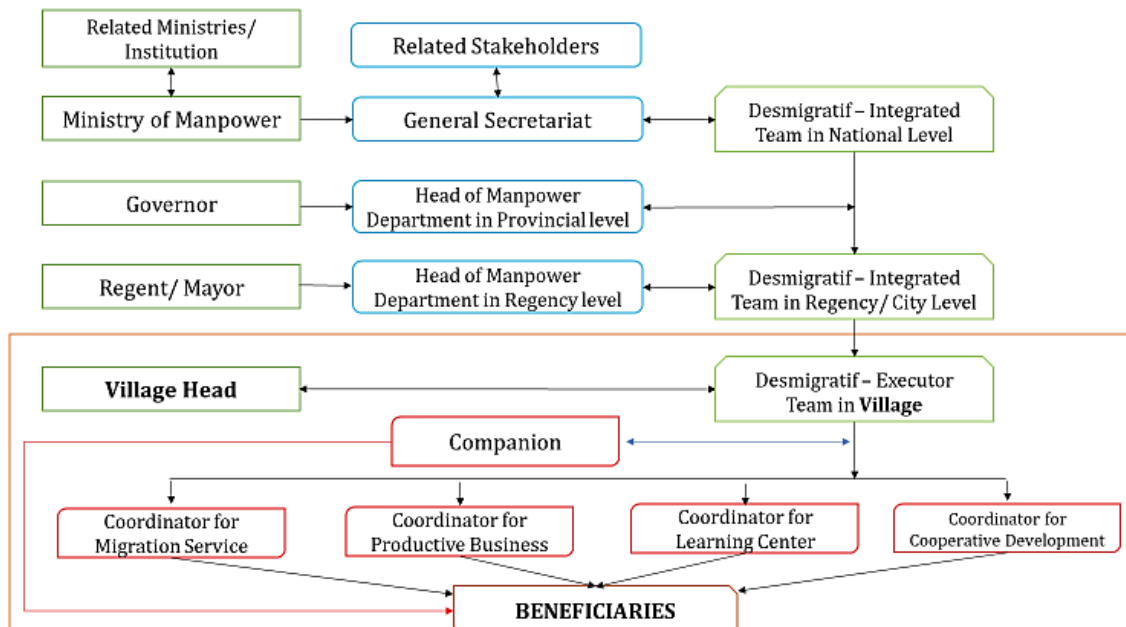
families; 3) Facilitating the establishment of “Desmigrative Learning Houses,” and 4) Facilitating the establishment and development of Cooperatives/Financial Institutions.

Figure 5.2 Desmigratif's Target and Core Activities



Source: Edited after Desmigratif Program Guidelines (Ministry of Manpower, 2017)

Figure 5.3 Work Organization of Desmigratif



Source: Translated from Desmigratif Program Guidelines (Ministry of Manpower, 2017)

The Ministry of Manpower determines Desmigratif through IMWs village enclaves in various regions through a selection process. Then, the administrative process is carried out top-down (from the central government to the local government, then to the village government). The implementation of community empowerment of IMWs in Desmigratif is for three years (with government assistance and funding). Then, the sustainability of IMWs activities in Desmigratif is handed over to the village government.

Profile of Wonosobo, Central Java Province

Wonosobo is a regency in Central Java Province with 984.68 km² and 879.124 people in 2020 (BPS Wonosobo, 2021). Wonosobo has located about 120 Km from Semarang (the provincial capital) and is bordered by Temanggung and Magelang regencies in the east, Purworejo regency in the south, Kebumen and Banjarnegara regencies in the west, Batang and Kendal regencies in the north. Wonosobo comprises 15 sub-regencies, 236 villages, and 29 kelurahan (city villages). The largest sub-regency is Wadaslintang (127,16 km²), and the smallest is the Wonosobo sub-regency (32,28 km²).

Figure 5.4 Map of Wonosobo Regency

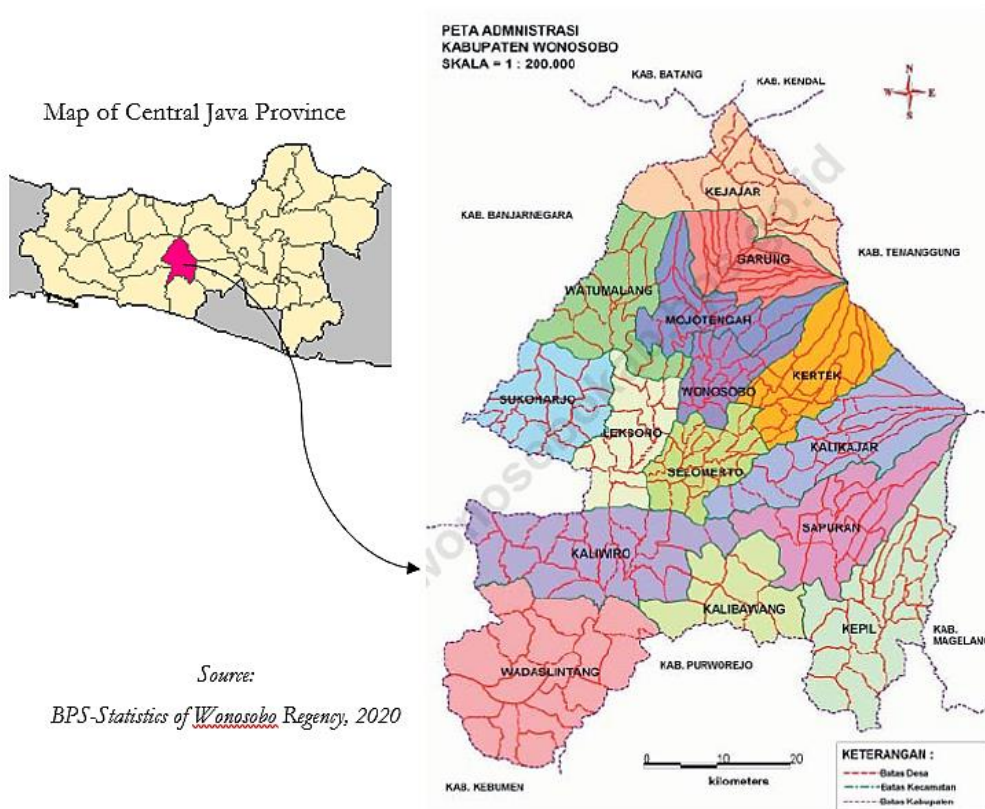
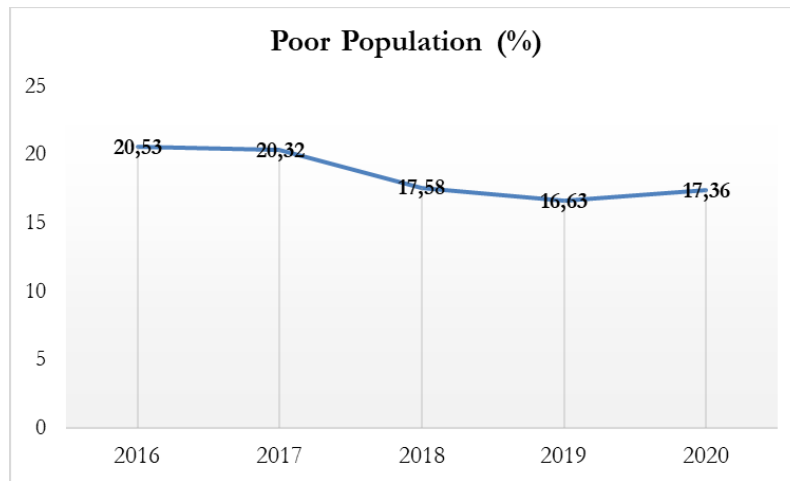


Figure 5.5 Percentage of Poor Population in Wonosobo Regency 2016 - 2020



Source: BPS-Statistics Indonesia, March National Socioeconomic Survey 2021

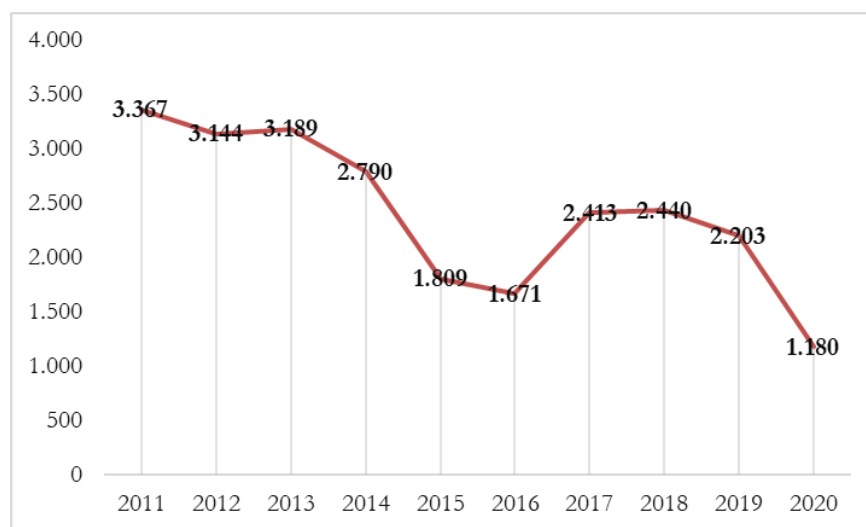
The sex ratio of the Wonosobo population is 103,99, meaning there are more male residents in Wonosobo Regency than female residents (for every 100 female residents, 104 male residents). The population density in 2020 was 893 people/km². While the density in 15 sub-regencies is diverse, the highest population is in Wonosobo Sub-regency with 2.838 people/km², and the lowest is in Wadaslintang Sub-regency with 476 people/km².

The number of poor people in Wonosobo Regency in 2020 was 17,36 percent, and there is an increasing percentage compared to 2019, which was 16,63 percent. The Human Development Index of Wonosobo Regency was 68,22 in 2020, classified as a medium Human Development Index ($60 \leq \text{HDI} < 70$). Compared with other regencies/ cities in Central Java, Wonosobo Regency was ranked number 4 on the bottom after Brebes Regency, Pemalang Regency, and Banjarnegara Regency.

Most of the workforce in Wonosobo work in the agriculture, forestry, and fisheries sectors (39.3%), in which the primary employment is in the agricultural field, continued with services and trade (17.5%), manufacturing industry (14.2 %), and construction (7.9%). Topographically, Wonosobo is a mountainous area with considerable agricultural potential and fertile soil conditions. However, some sub-regencies have less fertile soil conditions than those in mountainous areas.

Although most of the population works in agriculture, working abroad is still an option for job seekers from Wonosobo. Based on Wulan's research (2019), the migration of migrant workers abroad began in 1983. The peak occurred in 1993 when Wonosobo was ranked third in Central Java in sending migrant workers. Based on placement data for 2017-2019, currently, Wonosobo is ranked 9th of the largest migrant-sending regencies in Central Java Province after Cilacap, Kendal, Brebes, Banyumas, Pati, Grobogan, Kebumen, and Sragen⁶³.

Figure 5.6 Number of Indonesian Migrant Workers from Wonosobo From 2011 to 2020



Source: Edited after placement data BNP2TKI, 2018 and BP2MI, 2020

From the figure above, the trend of international labor migration from Wonosobo declined between 2011 to 2015. It is due to the moratorium on workers' placement in Middle Eastern countries⁶⁴. However, from 2016 to 2019, the total number of workers increases with work placement, mainly in Southeast Asian countries and East Asian countries. In 2020, the number declined again due to the Covid-19 pandemic, closure, and limitation of international borders.

⁶³Although Wonosobo is not the largest migrant-sending regency in the province, the biggest reason for choosing this area, as mentioned in the third chapter, is the existence of empowerment program for returnees (such as Desbumi, Desmigratif, KKBM, and *kampung buruh migran* SBMI) and also the activities of returnees' organization (*paguyuban*) in Wonosobo.

⁶⁴ The Ministry of Manpower officially revoked the Decree of the Minister of Manpower Number 260 of 2015 concerning the Termination and Prohibition of Placement of Indonesian Workers with Individual Users in Middle Eastern Countries on August 23, 2023.

Table 5.1 Number of Indonesian Workers Between Countries (TKI-AKAN) by Sub-Regency in Wonosobo Regency, 2016 – 2020

Sub-Regency	2016	2017	2018	2019	2020	Total
Wonosobo	182	277	223	178	43	903
Selomerto	201	183	134	180	39	737
Leksono	188	196	136	155	48	723
Kaliwiro	189	164	131	152	43	679
Wadaslintang	147	118	120	131	26	542
Sapuran	170	128	111	102	23	534
Kertek	142	138	86	131	31	528
Kalibawang	141	127	92	86	26	472
Kalikajar	102	189	69	93	14	467
Watumalang	121	103	75	112	27	438
Sukoharjo	102	91	87	89	31	400
Mojotengah	94	96	63	76	16	345
Kepil	60	74	47	70	16	267
Garung	34	43	33	60	7	177
Kejajar	26	30	20	29	10	115
Total	1.899	1.957	1.427	1.644	400	7.327

Source: Manpower, Transmigration, and Industry Office data, 2020 (In BPS-Statistics of Wonosobo Regency, 2021)

In Wonosobo itself, the most significant migrant workers mainly come from the sub-regency of Wonosobo, Selomerto, Leksono, Kaliwiro, and Wadaslintang (from the total number of placement data year 2016-2020). According to one of Disnakertransin's (Manpower, Transmigration, and Industry Office) Wonosobo staff, most migrant workers mainly come from Kaliwiro, Leksono Sukoharjo, and Watumalang. At the same time, the minor migrant worker is from the Kejajar sub-regency.

“The sub-regencies with the most migrant workers are Kaliwiro, Leksono, Sukoharjo, and Watumalang. In Watumalang, almost all (the villages), Lumajang and Bumiroso, (are) the migrant workers' pocket in Watumalang. The fewest (migrant workers) is in Kejajar compared to other sub-regencies.”⁶⁵ (Interview with Staff of Disnakertransin in Wonosobo, 21/12/2018)

⁶⁵ Translation in Bahasa Indonesia: “Kalau kecamatan kantong TKI di Wonosobo (antara lain) di Kaliwiro, Leksono, Sukoharjo dan Watumalang. Di Watumalang hampir semua. Lumajang, Bumiroso, kantong-kantong TKI itu di Watumalang. Yang paling sedikit (TKI) itu di Kejajar dibanding kecamatan lain.”

From this statement, the situation in the Kejajar sub-regency can be understood, considering the topography and natural conditions in Kejajar are fertile with well-developed agriculture. It has a well-known tourist destination area (Dieng plateau area).

The Wonosobo Manpower and Transmigration Office mentioned that in 2016 - 2020, there were around 7.327 people who worked abroad through the legal (documented) channel, or on average, around 1.500 - 1.900 workers per year (with an exception in 2020 due to the Covid-19 pandemic). Most of the IMWs from Wonosobo is female and works as domestic worker, caregiver, operator, and general worker. Taiwan, Hong Kong, Singapore, Malaysia, and South Korea are their central destination countries. From Wulan's findings, the focus of the placement of Wonosobo migrant workers is indeed more to the Asia Pacific. The reason is the high number of migrant workers problem in Saudi Arabia, so not many prospective migrant workers are interested in working in Saudi Arabia.

Regarding returned migrant workers, reintegration, and empowerment, the activities of returned migrant workers in Wonosobo have been going on for a long time, primarily through various programs conducted by the government and former migrant workers' organizations. For example, the Migrant Workers' village in Tracap Village, Kaliwiro by SBMI Wonosobo, and Desbumi or Migrant Care Villages in some villages in Wonosobo initiated by NGO Migrant Care with its local partner SARI Solo (since 2014).

In addition, the Ministry of Manpower also established productive migrant villages (Desmigratif) in 2017 and BP2PMI with the KKBM (Migrant Workers Family Community) program in several towns in Wonosobo. The activities of returned migrant workers are also driven by the *Paguyuban Buruh Migran Wonosobo* (BMW) or Wonosobo Migrant Workers Association, the Migrant Workers Literacy Movement "Istana Rumbia," and the SRIKANDI Cooperative, which is engaged in productive businesses. The discussion of these programs will be discussed further in chapter five.

My fieldwork in Wonosobo was mainly conducted in three villages: Desbumi and Desmigratif Lipursari in Leksono, Desbumi, and Desmigratif Kuripan Watumalang, and Kampung Buruh Migran (Migran Workers' Village) and Desmigratif Tracap in Kaliwiro.

Desbumi – Desmigratif Lipursari Village, Leksono Sub-Regency

Lipursari Village is located in Leksono Sub-Regency, about 12 km from the Wonosobo City center or around 30-45 minutes away. The village is situated among the hills. Lipursari has an area of 400,62 hectares and is 550 m above sea level. The village consists of three hamlets: Dusun Dampit, Dusun Pasunten, and Dusun Bringin. In 2018, the population in Lipursari village was 697 families, including 1.398 male residents and 1.406 female residents.

Although it is not too far from the city center, the access road to this village from the main road is quite steep, narrow, and winding. Hence, the residents need extra care when driving to the village. The road condition is good enough, although some parts are still rocky. Although access to the village is limited, the physical development of Lipursari village is sufficient. It can be seen from the houses' building materials and public facilities, such as the elementary school, Madrasah Ibtidaiyah/MI (elementary school level), and Madrasah Tsanawiyah/MTs (junior high school level) in this village.

Most Lipursari residents work as farmers, with products such as *salak* (snake fruit), coconut, durian, brown sugar, cassava, and coffee. However, due to limited land, type of soil, and uncertain agricultural conditions, the people of Lipursari Village have long been becoming migrant workers abroad. With many migrant workers and former migrant workers, Migrant CARE and SARI Solo, as the local partner, initiated Desbumi at the end of 2013. Then in 2017, Lipursari also became a Productive Migrant Village (Desmigratif) with the support of the Ministry of Manpower.

Lipursari Village has developed village tourism potentials, such as Mbeser Hill nature tourism, educational and literacy tours, and Kaliputih river tubing tours. They also formed art and traditional cultures (dances, instrumental music, etc.). These potentials are managed and organized by BUMDes⁶⁶ Kaya Sari and Pokdarwis⁶⁷ Gendiansari.

⁶⁶ BUMDes or *Badan Usaha Milik Desa* (Village-owned enterprises) is a legal entity established by the village and/or together with the villages to manage the business, utilize assets, develop investment and productivity, provide services, and/or provide other types of business for the optimum welfare of the village community.

⁶⁷ *Pokdarwis* or *Kelompok Sadar Wisata* (Travel Awareness Group) is a community group that drives the village tourism. The existence of Pokdarwis as a local institution consists of tourism actors who have the concern and responsibility to ensure the implementation of tourism in the villages.

Desbumi – Desmigratif Kuripan Village, Watumalang Sub-Regency

Kuripan is a village in Watumalang sub-regency, located about 11 Km from the capital city of Wonosobo Regency to the west. This village comprises six hamlets: Dusun Kuripan, Dusun Bedali, Dusun Lenggerang, Dusun Sigaok, Dusun Temanggung, and Dusun Banjaran. It takes around 30 minutes to reach Kuripan village. Although Kuripan is not too far from Wonosobo, it takes quite a long time to get there, considering the road's contours are uphill, sharp, and winding. However, the conditions are big enough for two-way streets and already paved.

The total population of Kuripan village is around 4.675 people, composed of 2.380 male and 2.295 female residents. Most people work as farmers, with leading products such as salak and cassava. Some raise quail, laying hens, and broilers.

Many Kuripan villagers work as migrant workers abroad, mainly women. Based on village data in 2017, the number of migrant workers working abroad is 248. Some reasons for Kuripan residents working abroad are that they want to improve their economy, their children's education, and their lives. Due to the high number of migrants from Kuripan, at the end of 2014, Kuripan became Desbumi and was appointed Desmigratif in 2017. The main economic activities for returned migrant workers in Kuripan are processing salak, cassava, chicken and quail meat, and batik.

Desmigratif Tracap Village, Kaliwiro Sub-Regency

Tracap Village is one of the villages in Kaliwiro Sub-Regency, about 25 km from downtown Wonosobo or about 45 minutes away by car. The road to this village is not as tricky as the Lipursari and Kuripan villages. However, the road's contours are still winding. The road to the village is quite large and paved, easily accessible because it is located on the main regency road from Wonosobo to Kebumen Regency.

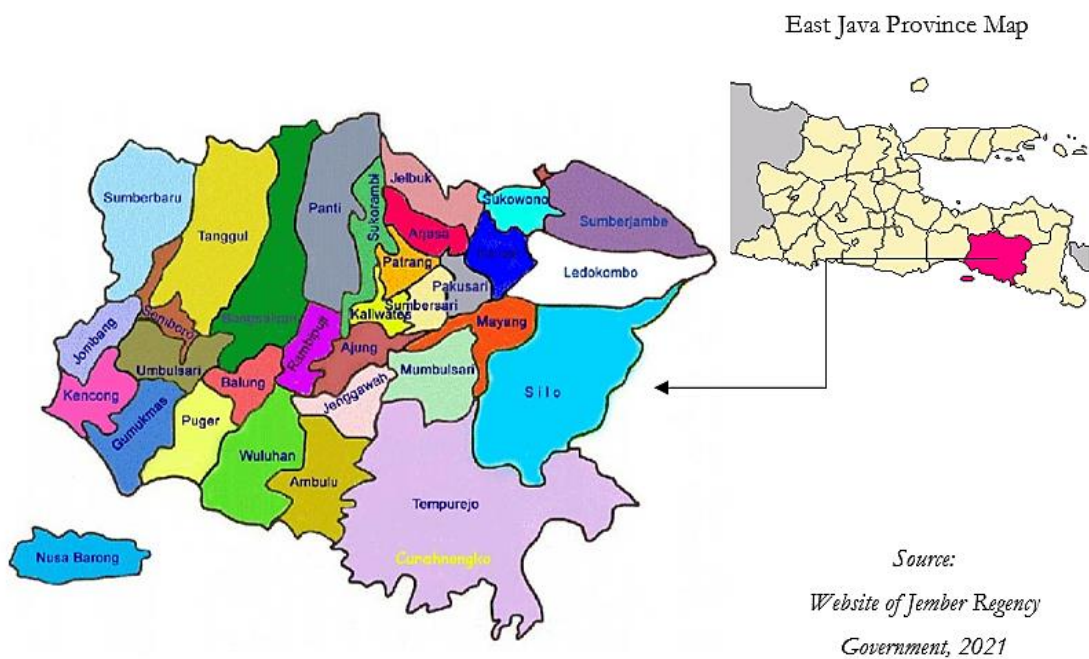
The total population of Tracap village is 3.616, with a composition of 1.848 male residents and 1.768 female residents. Nearly 80 percent of Tracap Village people have been becoming migrant workers. Therefore, Tracap Village is known as the Kampung Buruh Migran (Migrant Workers Village). In 2011, BP3TKI Semarang and IOM developed Tracap Village as a Migrant Workers' Village. They became a pilot village for the Indonesian migrant workers' village. The reintegration program in this village was

establishing a business group with former Indonesian Migrant Workers who became victims of human trafficking. Currently, Tracap is accompanied by the Serikat Buruh Migran Indonesia (SBMI) Wonosobo branch in activities for returned migrant workers. Since 2018, Tracap has also been appointed as a Desmigratif in Wonosobo.

Profile of Jember, East Java Province

Jember is one of the regencies in East Java Province, with a total area of 3.293,34 km², consisting of 31 sub-regencies, 226 villages, and 22 kelurahan (city villages). Jember is approximately 200 km from Surabaya (the capital city of East Java Province). The total population of Jember in 2019 was 2.450.668 people, with a population density of 744 people/ km² (BPS Jember, 2021).

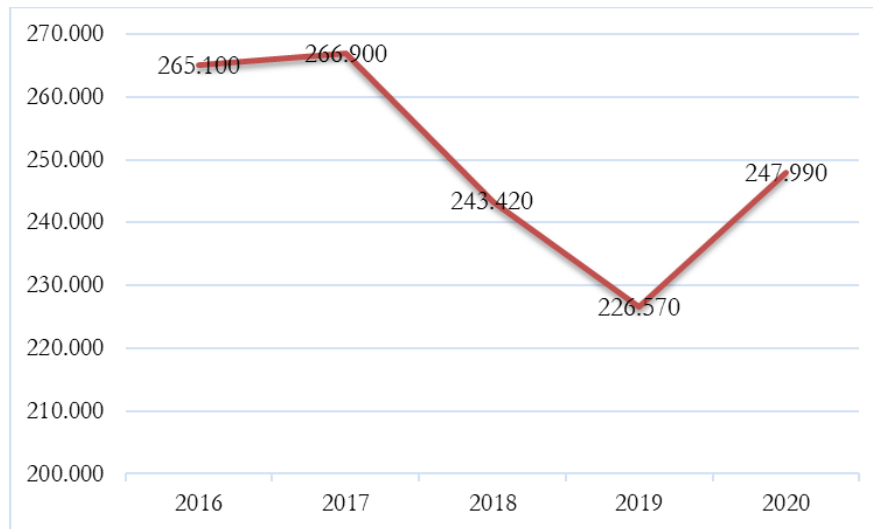
Figure 5.7 Map of Jember Regency



Jember Regency is bordered by Bondowoso and Probolinggo Regencies in the north, Lumajang Regency in the west, Banyuwangi Regency in the east, and the south by the Indonesian Ocean. The largest area in Jember is the Tempurejo sub-regency (16% of the total area). Regarding the population in Jember, the sex ratio in 2020 is 99,46 (for every 100 female residents, there are 99 male residents). The number of poor people is 247.990 (in 2020), an increasing number compared to 2019 with 226.570 people. The

Human Development Index in Jember Regency (2020) is 67,11, under the average of the Human Development Index in East Java Province (71,71).

Figure 5.8 Poor Population in Jember Regency from 2016 to 2020



Source: Edited after BPS Jember Regency Data, 2021

Table 5.2 Total Population by Occupation in Jember Regency in 2020

Occupation	Number
Not Yet/ Not Working	609.953
Entrepreneur	425.850
Housewife	417.437
Farmers/ Planters	391.225
Student	345.986
Farmworkers	118.891
Others	116.239
General employees	57.365
Trading	38.560
Freelance worker	24.743
Civil servants	20.433
Total	2.566.682

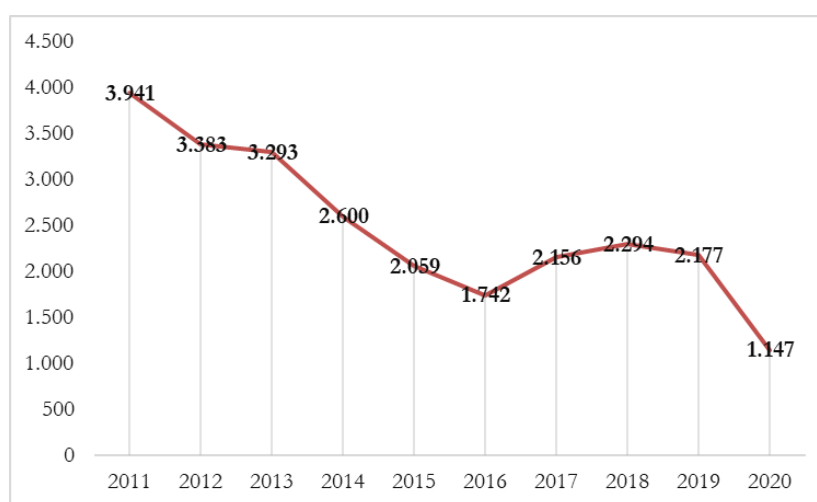
Source: BPS Jember Regency, 2021

The total economically active population in Jember is 1.316.652 people, the unemployment number is 67.448 people, and the non-economically active population is 572.618. Based on the field of business, the community, social, and individual service

sector (entrepreneur) is the primary source of employment for the population of Jember Regency, which reaches 40.20 percent, followed by the agricultural sector at 40.13 percent and the manufacturing sector at 19.67 percent (BPS Jember Regency, 2020). The primary production of agriculture is rice and corn.

Jember is ranked 10th of the largest migrant-sending regencies in East Java Province (period 2018 - 2020) after Malang, Blitar, Ponorogo, Tulungagung, Banyuwangi, Madiun, Kediri, Magetan, and Trenggalek (BP2MI, 2020). Most IMWs from East Java work in the domestic worker, caregiver, operator, general worker, and construction worker sectors. Similar to Wonosobo, the placement of migrant workers from Jember to some destination countries declined from 2011 to 2016. However, it is slightly increasing until 2019 and dropping again in 2020 due to the transnational labor migration movement's national regulation, international policy, and pandemic influence.

Figure 5.9 Number of Indonesian Migrant Workers Placement from Jember Regency from 2011 to 2020



Source: Edited after placement data BNP2TKI, 2018 and BP2MI, 2020

Jember is one of the regencies in East Java with many migrant workers. From 2018 to 2020, 5,618 registered workers from Jember worked abroad (BP2MI, 2021). They are mainly female and work in informal sectors in Taiwan, Hong Kong, Singapore, Malaysia, Saudi Arabia, and Brunei Darussalam. The reason for SM from DK Village in Jember to work in Saudi Arabia is stated as follows:

“I have a friend (who works) in Saudi, and she was able to perform Hajj and Umrah. So, I do not want to be offered (to work) anywhere else (only in Saudi) because I also want to perform Umrah and Hajj. Nevertheless, when I was there, I could only go to Umrah. I cannot do Hajj because the time is not right.”⁶⁸ (Interview with SM, 07/12/2018)

This research was conducted in three Desbumi villages in Jember, Dukuhdempok village, Sabrang village, and Ambulu village for data collection. Migrant CARE first launched three Desbumi in Jember, Summersalak Village, Sumberlesung Village, and Ledokombo Village 2015, with Tanoker Ledokombo as the local partner. Nevertheless, since 2017, Migrant CARE Jember became the local partner in Jember and was responsible as the facilitator of four Desbumi in Jember; Sabrang Village, Ambulu Village, Dukuhdempok, and Wonoasri Village. Those villages became the role model for village-based empowerment in Jember. They cooperated with the local university, government, and various parties to empower the returnee.

Desbumi Dukuhdempok Village, Wuluhan Sub-Regency

Dukuhdempok Village is located in Wuluhan Sub-regency and is approximately 40 km from the city center of Jember. This village comprises four hamlets: Wuluhan, Gawok, Pedukuhan, and Purwojati Hamlet. There are 15.079 residents in this village, with 7.388 women and 7.691 men. Most of the villagers work as farmers and farm laborers. Dukuhdempok Village has become Desbumi since 2017 through the initiative of the Dukuhdempok Village Head in collaboration with Migrant CARE.

Based on the focus group discussion and interview, Desbumi in Dukuhdempok village has full support from the village head and village staff in assisting and facilitating Desbumi's groups' activities, named *Perempuan Sejahtera* (Prosperous Women). At the end of 2018, Dukuhdempok launched the “*Pusat Pelayanan Terpadu*” (PPT), or integrated service center for migrant workers and village administration services in the same office room. This integration becomes a model for other villages still separate between PPT and village administration service.

⁶⁸ Translation from Bahasa Indonesia: “*Saya ingin dari dulu koq ada temen di Saudi, terus bisa haji dan umroh. Jadi, saya gak mau ditawari yang lain. Soalnya pengennya bisa umroh dan haji juga. Tapi pas di sana bisa umroh, tapi gak bisa haji karena waktunya gak pas.*”

The village's staff also assists migrant workers after returning from overseas. It supports migrant workers' families, especially their children, who have been unable to communicate with their parents when working as migrant workers. The migrant worker assistance activities have accumulated well in the Village Regulation (Perdes) and are supported by a budget allocation. In 2017, the budget allocation for migrant workers' assistance under the empowerment program was more than IDR 40 million (Bappenas, 2019). In 2019, the budget allocation was IDR 30 million.

Due to these initiatives and achievements in protecting and empowering migrant workers, Miftahul Munir, the Village Head of Dukuhdempok, was selected by the Indonesian Ministry of Manpower as the representative of Indonesia in the Session United Nation 27 Committee on Migrant Workers di UN Headquarters Geneva – Switzerland on 3-7 September 2017. He presented how he protects and empowers the migrant workers in his village as the village head. Moreover, in 2020, Dukuhdempok village was granted The Hassan Wirajuda Award 2020 with the regional government category regarding the village government's efforts to protect the migrant workers.

Dukuhdempok's economic empowerment activities for return migrant workers include culinary training. Their culinary products already have a PIRT (home industry product) permit.

Desbumi Sabrang Village, Ambulu Sub-Regency

Sabrang Village is located in Ambulu Sub-regency and is about 28 km from the city center of Jember and 5 km south of the Ambulu sub-regency center. This village comprises five hamlets: Kebonsari, Krajan, Tegalrejo, Jatirejo, and Ungkalan. Based on 2015 village data, in Sabrang Village, there were 14.770 residents, with a composition of 7.527 men and 7.252 women. Most villagers' livelihoods are farmers and farm laborers (3.111 people). Because of their economic problems, many villagers became migrant workers. The main destinations are Malaysia, Saudi Arabia, Hong Kong, Singapore, and Taiwan.

Desbumi Harmonis (Harmony), the name of the return migrant workers group, was formed in 2017. Currently, there are only 18 active members in this group from the total number of 360 ongoing IMWs and returned migrant workers in this village. From the

interview with Desbumi's administrator, not many returnees participated in this group because not every returnee had the awareness and desire to join the group due to a lack of understanding of the benefits of the activities carried out by Desbumi.

Desbumi activities in the Sabrang village are pretty developed, especially economic empowerment. They produce various chips, snacks, and handicrafts made from used goods. Their products are also sold in the village office canteen as a part of marketing. The plan will be sold in shops owned by Village-Owned Enterprises (BUMDes). At present, the village is also pioneering a cooperative through the existence of the canteen. The village government supports the Desbumi productive activities by giving culinary training and supporting the idea of developing a product using the village's natural sources.

To strengthen the structure of the PPT in Sabrang Village, the village government assigned one of their staff to be the administrator of the PPT. The support of the village staff is beneficial in integrating Desbumi activities with village services and development.

AS (the village staff) and the PPT administrator said that the empowerment and productive activities of return migrant workers could hopefully encourage the empowerment of village women. The village government also persuaded the PKK (*Pemberdayaan Kesejahteraan Keluarga*/Family Welfare Empowerment) group members to actively participate in the village empowerment program and the returned migrant workers group. Thus, the village products can be more developed and jointly managed through BUMDes.

Desbumi Ambulu Village, Ambulu Sub-Regency

Ambulu Village is located in Ambulu Sub-regency, about 28 km from the Jember city center. This village is not too far from the downtown area of the Ambulu Sub-regency. Desbumi in this village was formed in early January 2018. Previously, data collection on the number of migrant workers was carried out in October 2017, with the number of migrant workers and returnees around 220. The Desbumi group in Ambulu Village is named Desbumi Kartini, with 20 members. Desbumi Kartini was formalized through the Village Decree and already had the Integrated Service Center (PPT).

Most returned migrant workers in Ambulu Village work as farm laborers and homemakers, so agricultural activities (harvest season) influence Desbumi activities. When the tobacco season arrives, most members will focus on harvesting tobacco in the fields. Besides the harvest season, the members participate in Desbumi activities, such as training and workshops from Migrant CARE and villages related to education and dissemination of safe migration, gender, village regulations, and women's equality. Members are also actively invited to discussions on the draft local regulations on employment and SDGs.

Profile of Central Lombok, West Nusa Tenggara Province

Central Lombok Regency is one of ten regencies and one city in West Nusa Tenggara Province, located on Lombok Island, with a total area of 1.208,39 km² (BPS Central Lombok Regency, 2021). The capital regency is Praya, located around 27 km from Mataram City (the province's capital). Central Lombok consists of 12 sub-regencies and 139 villages. The largest area in Central Lombok is the Pujut sub-regency, with 19.33% of the total area or 233,55 km². The smallest size is the Batukliang sub-regency, with only 4,17% of the total area or 50,37 km².

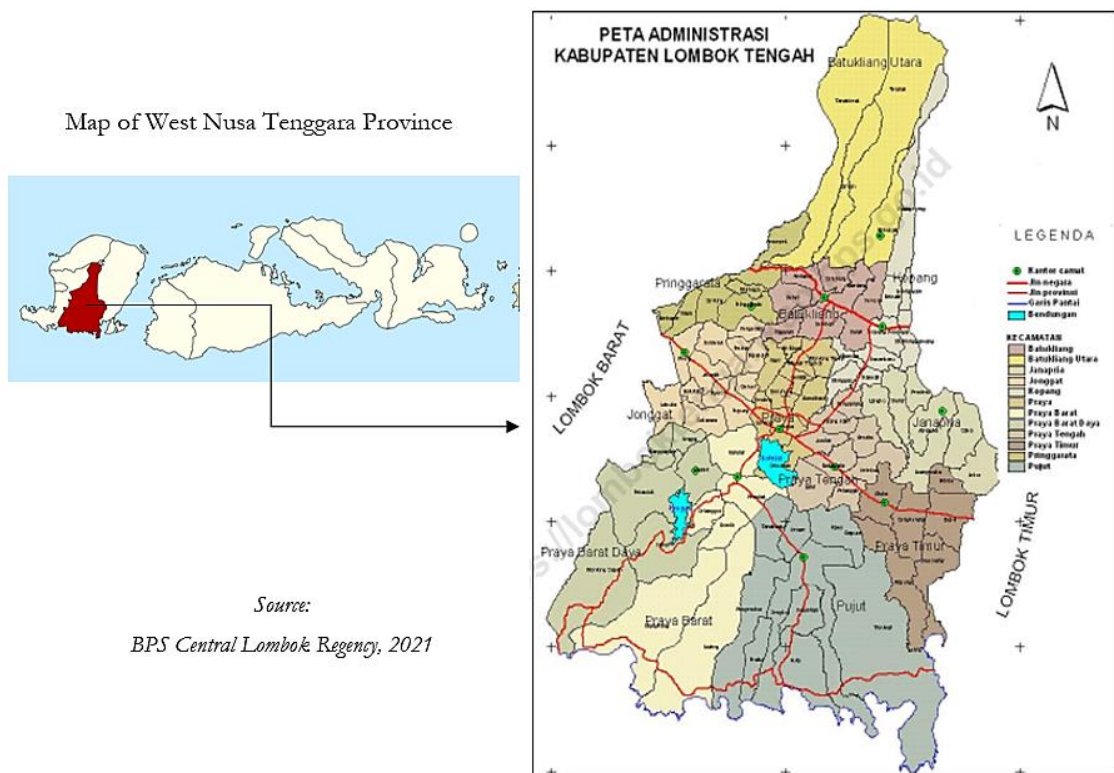
Central Lombok Regency is geographically flanked by two regencies: West Lombok Regency in the North and West and East Lombok Regency in the East. While in the south, it is directly adjacent to the Indonesian Ocean. Topographically, the Central Lombok region is a highland area (northern part), lowland (northern central part), and hilly areas bordering the ocean (southern part).

The total population in Central Lombok in 2020 was 1.034.859 people, with a population density of 856 people/ km². Central Lombok Regency's population is young, which results in the need for more jobs. The sex ratio in 2020 is 99, which means that in 100 female residents, there are 99 male residents. In terms of marital status, more than 61.2% of the population is currently married. Meanwhile, the divorced population reached 11 percent. The percentage of the divorced female population is higher than the male population.

The three sub-regencies with the most population in 2020 are Praya Sub-regency, with 125.889 residents; the Pujut sub-regency, with 116.832 residents; and the Jonggat sub-

regency, with 106.051 residents. The cause of the high population in these areas is that Praya is the center of government and economy in Central Lombok, Pujut is the tourism center of Central Lombok, and Jonggat is a buffer area for Praya District, and it has agricultural potential. These areas have become an attraction for people living in the three sub-regencies.

Figure 5.10 Map of Central Lombok Regency



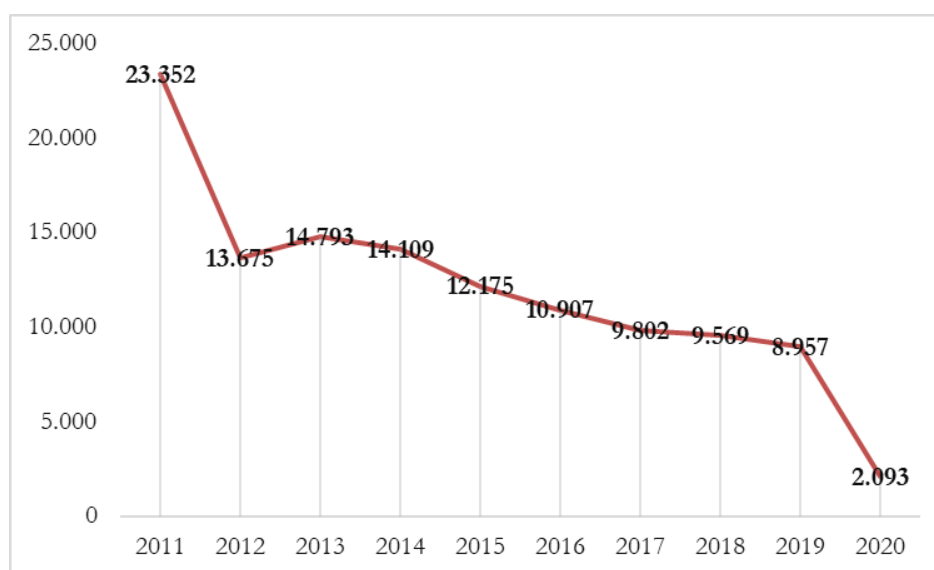
Source:
BPS Central Lombok Regency, 2021

The HDI of Central Lombok Regency is still in the medium category. In 2020, the HDI of Central Lombok Regency reached 66.43, or ranked 8th out of 11 regencies and cities in West Nusa Tenggara Province. Based on the August 2020 National Labor Force Survey, the working-age population in Central Lombok Regency is almost 718.000 people, of which 518.5000 (or 75.04 percent) are in the workforce. Most of the population (aged 15 years and over) is working in the agricultural business field (43.69 percent), trading business field (18.64 percent), Mining and Quarrying (14.48 percent), and the Processing Industry (12.87 percent).

Central Lombok is one of the top 5 migrant-sending regencies/ cities in West Nusa Tenggara Province (ranked 2nd after East Lombok) and at the national level (ranked

fifth). According to the placement statistics of IMWs from 2017-2019, a total of 28,328 workers originated from this regency, accounting for approximately 28.8% of all IMWs from West Nusa Tenggara Province. The primary destinations for migrant workers from Central Lombok include Malaysia, Hong Kong, Taiwan, Saudi Arabia, Brunei Darussalam, and Singapore.

Figure 5.11 Number of IMWs Placement from Central Lombok Regency From 2011 to 2020



Source: Edited after placement data BNP2TKI, 2018 and BP2MI, 2020

Most IMWs from Central Lombok prefer to work in Malaysia and Saudi Arabia. The reason is not only because of inspiration from other IMWs but also because of the fast procedure and religious reasons for performing Hajj or Umrah. However, the moratorium on placement in Middle Eastern countries impacts the placement of IMWs in Saudi Arabia. This moratorium is for the informal sector, domestic work as household assistants, and private drivers.

In contrast to other case studies, the proportion of male migrant workers from West Nusa Tenggara is higher than that of female migrant workers. Primarily, they are employed in the formal sector and serve as plantation workers in Malaysia, or work in hotels, shops, and restaurants in Saudi Arabia. Female migrant workers in Malaysia and Saudi Arabia predominantly engage in informal employment as domestic workers.

IMWs from Central Lombok send an average remittance of Rp 600 million (equivalent to 37,000 Euro) per day. During religious festivals like Eid al-Fitr and Eid al-Adha, the amount of remittances might double, reaching over one billion rupiahs (equivalent to 62,000 Euro) in a single day. Nevertheless, these remittances are generally allocated towards consumptive activities rather than productive activities. The local NGO, Perkumpulan Panca Karsa (PPK), stated that this consumptive behavior is rooted in the regional culture. When a family member works overseas and earns a higher income, it is customary to share their wealth with their family.

“The use of remittances has not been fully utilized for productive activities. So, it seems that it is still widely used for consumptive activities. So, being consumptive, we have a culture where they have more income when they go abroad. They share it, which Lombok people cannot forget: ‘So, I am tired of working abroad when I get a salary, my family should get a splash (of the money),’ like that.”⁶⁹ (FGD with PPK, 03/01/2019)

PPK states that a distinguishing feature of IMWs from Lombok, as compared to those from Java, is the occurrence of repeated migration in a circular pattern. They have had multiple international employment experiences across various contractual periods. Their primary incentive for seeking employment overseas stems from their family's financial circumstances and their significant reliance on moneylenders. In order to work abroad, IMW typically obtains loans from agents or lenders.

Nevertheless, in order to settle debts with moneylenders, the sum required is two to three times the initial loan amount. Consequently, the funds acquired during the initial contractual time are mostly allocated toward repaying obligations to lenders. Following that, the subsequent period is dedicated to implementing IMWs' objectives such as constructing houses, accumulating capital, and supporting family education. Therefore, the majority of the IMWs from Lombok engage in multiple contractual periods.

“The background of them leaving (to work abroad) is because of the economy; their economy is very vulnerable and depends on moneylenders. Those who go (abroad) pay an average of two or three times as much. For

⁶⁹ Translation from Bahasa Indonesia: “Pemanfaatannya (remitansi) itu belum sepenuhnya untuk kegiatan-kegiatan produktif. Jadi sampai hari ini, kayaknya masih banyak digunakan untuk kegiatan-kegiatan konsumtif. Jadi konsumtif itu kebetulan kita ada budaya, yang ketika mereka (pergi bekerja) ke luar, punya penghasilan lebih, berbagi-baginya itu yang tidak bisa dilupakan orang Lombok. Jadi, saya sudah capek-capek bekerja sampai luar negeri, ketika saya memperoleh hasil, boleh dong keluarga saya mendapatkan cipratannya, seperti itu.”

example, suppose I go to Malaysia at the cost of two million (Rupiah) later. In that case, I will be given a loan from a moneylender or the owner of the capital. The return can be up to four to five million (Rupiah). Indeed, the first thing they (the workers) have to finish is paying off the debt. Later they will make plans again, in the second departure (working abroad) could be a plan to build a house, etc.”⁷⁰ (FGD with PPK, 03/01/2019)

Another characteristic is that only one partner usually works abroad: in Lombok, both husband and wife work abroad. Thus, their grandmothers typically care for their children (from the husband or wife).

“In Lombok, it is rare for a couple to leave (work abroad) only one (husband or wife only). So usually both of them go (abroad). Three or four months later, the wife will also leave (to work abroad). So, the phenomenon of children being cared for by grandmothers is very high here. On average, grandmothers from either the husband's or wife's side are the primary caregivers for their grandkids whose parents are no longer with them.”⁷¹ (FGD with PPK, 03/01/2019)

Migrant CARE collaborates with PPK to implement Desbumi in Central Lombok Regency. Prior to 2020, there existed six groups located throughout five Desbumi in Central Lombok. The formation of the Desbumi in this regency occurred in two distinct stages: The initial phase began in 2014–2015, encompassing Nyerot Village in Jonggat Sub-Regency (consisting of 2 groups), Darek Village in Southwest Praya Sub-Regency (comprising 1 group), and Gerunung City Village in Praya Sub-Regency (comprising 1 group). The second phase commenced in 2016, namely at Gemel Village in Jonggat Sub-Regency (consisting of one group) and Pringgarata Village in Pringgarata Sub-Regency (also consisting of one group).

⁷⁰ Translation from Bahasa Indonesia: “Latar belakang mereka pergi itu karena ekonomi, ekonomi mereka yang sangat rentan dan tergantung sama rentenir. Bagi mereka yang pergi itu rata-rata bayar dua atau tiga kali lipat. Misalnya saya pergi ke Malaysia biaya dua juta, nanti dikasih pinjam sama rentenir atau pemiliki modal itu kembalinya bisa sampai empat sampai lima juta. Memang yang pertama dia harus selesaikan itu bayar hutang, kemudian nanti baru akan membuat perencanaan-perencanaan kembali, atau keberangkatan periode kedua bisa menjadi rencana membangun rumah, dll.”

⁷¹ Translation from Bahasa Indonesia: “Di Lombok jarang sekali dalam satu pasangan hanya satu yang pergi. Jadi biasanya dua-duanya yang pergi. Ketika suami pergi, tiga atau empat bulan akan diikuti dengan istrinya berangkat (kerja ke luar negeri) juga. Jadi fenomena anak diasuh oleh nenek itu sangat tinggi di sini. Jadi rata-rata nenek dari keluarga suami atau istri, mereka lah yang mengasuh cucu mereka yang ditinggal orangtuanya.”

Desbumi Darek Village, Southwest Praya Sub-Regency

Darek Village is one of the villages in the Southwest Praya Sub-Regency. This village is about 15 km from downtown Praya (the capital of Central Lombok Regency) or about 30 minutes away by car. The total population is 2.417 families or 8.176 people (in 2020), consisting of 3.984 males and 4.192 females (BPS Central Lombok Regency, 2021). The sex ratio is 95, which means that in every 100 female residents, there are 95 male residents. The total area of Darek village is 12,24 km², with a population density of 638 people/km².

Darek village comprises 11 hamlets: Bale Buwuh, Keselet, Tanggong, Jowet, Bale Luah, Permas, Bual, Tenaru, Mentokan, Bunrantok, and Selebak. Most of Darek's economic activity is in the agricultural sector (75%), and most of the population's occupation is farm laborers. However, many Darek residents work abroad as migrant workers, mainly in Malaysia and Saudi Arabia.

“The workers in Saudi Arabia are mainly women. Most of the men workers go to Malaysia. However, since 2010, many men have gone to Saudi Arabia. Because there is (job opening) workplace in hotels, supermarkets, and restaurants.”⁷² (FGD with Desbumi Darek, 07/01/2019)

Desbumi Gerunung City Village, Praya Sub-Regency

Gerunung is one of the city villages in the Praya Sub-Regency. The location of Gerunung is only about 3 km from downtown Praya (the capital of the sub-regency). The total population of Gerunung is 1.459 families or 6.868 people (in 2020), consisting of 3.438 males and 3.430 females (BPS Central Lombok Regency, 2021). The sex ratio is 100,2, which means that for every 100 female residents, there are 100 - 101 male residents. The total area of Gerunung village is 3,12 Km² and has a population density of 2.201 people/km².

Gerunung has been one of the five Desbumi in Central Lombok Regency since 2014, with assistance from PPK Mataram and Migrant CARE through the MAMPU Program. The village is one of West Nusa Tenggara's migrant worker base areas. There are at least 300 residents of Gerunung Village who are still working abroad.

⁷² Translation from Bahasa Indonesia: “Kalau pekerja ke Saudi Arabia banyak yang perempuan. Kalau laki-laki kebanyakan ke Malaysia. Tapi semenjak tahun 2010, banyak yang laki-laki pergi ke Saudi Arabia. Karena memang tempat kerjanya itu di hotel, supermarket, dan restoran.”

Desbumi Gemel Village, Jonggat Sub-Regency

Gemel Village is one of the villages located in the Jonggat Sub-Regency. This village is about 10 km from downtown Praya or about 20 minutes by car. The total area of Gemel Village is 3,3 km², with the total population in 2020 being 1.402 families or 5.150 people, consisting of 2.534 males and 2.616 females (BPS Central Lombok, 2021). The sex ratio of the population is 91, which means that for every 100 female residents, there are 91 male residents. The access to the village is relatively easy, with a paved road and two ways road.

The majority of the Gemel villagers work as farmers or farm laborers. Nevertheless, the number of migrant workers is also high. There are around 85 migrant workers currently working abroad, and about 200 people have already returned. The village staff mentioned that most migrant workers from Gemel Village work in the Middle East (for female workers) and Malaysia (for male workers).

Gemel Village has become one of the migrant care villages (Desbumi) in Central Lombok since 2016. As the local partner of Migrant CARE, PPK assisted the returnees' group from the village called Kelompok Gemel Bersatu (United Gemel Group). A group discussion with village staff and the Desbumi group mentioned that mainly the male returnees return to work. In contrast, the female returnees will help their husbands as housewives or do small business from home.

Desmigratif Barabali Village, Batukliang Sub-Regency

Barabali Village is one of the villages located in the Batukliang Sub-Regency. This village is about 13 km from downtown Praya or 30 minutes by car. The total area of Barabali village is 6,82 km², consisting of 24 hamlets. The total population in 2020 is 3.919 families or 14.208 people, consisting of 7.043 males and 7.165 females (BPS Central Lombok, 2021). The sex ratio of the population is 98, which means that in every 100 female residents, there are 98 male residents. Access to the village is relatively easy, with a paved road and a two-way street.

Barabali village was selected as one of the Desmigratif villages in October 2017. Based on the survey conducted by the Desmigratif officer in 18 hamlets, around 80% of the village residents are returned migrant workers from Malaysia. There are ten active

migrant workers abroad and around 70-80 returned migrant workers in this village. Despite being a Desmigratif, the current village head is a former migrant worker from South Korea. He was elected as the village head in December 2018 and will serve the village until 2024.

Summary

This chapter summarizes the research areas, focusing on assessing the socioeconomic characteristics of migrant workers in Wonosobo, Jember, and Central Lombok. Furthermore, understanding village-based reintegration and empowerment programs in Desbumi or Desmigratif in these areas can provide a deeper understanding of reintegration activities and programs and differences in program implementation between regions.

Reintegration can be a viable alternative to remigration for returned migrant workers. The next chapter will investigate the dynamics of the reintegration process, case studies of returnees and reintegration assistance, and challenges to reintegration in relation to the return and reintegration of migrant workers through the reintegration program.

Chapter 6 – Going Back, Moving On: Reintegrating the Returned Migrant Workers

Before departing to work abroad, the prospective migrant workers participate in the training conducted by their recruitment agencies. Killias (2018, p.107) put a provoking title in her book's chapter: "At Camp: Indonesian Maids in the Making," describing the process of how a woman, who is a prospective migrant worker, escorted to the penampungan or training camp to learn how to be "a maid."

After several years of working abroad, the returnees return to their home village, reintegrate, and readjust to their society, back as "a villager." Returning migrant workers face a variety of reintegration and readaptation dynamics when they return to their hometowns. Some people are having trouble adjusting to their new financial situation, and others have been affected by social rumors about infidelity, divorce, single parents, or the threat of illness or death. Chan (2018) claims that this is due to villagers mobilizing and developing shame and faith to explain, justify, and critique migration's collateral damage to families and villages (such as familiar separation, divorce, deep financial debt, and economic inequality), as unwanted side effects produced by migration or its pursuit. Then, those who "fail" to adjust and reintegrate will return to work abroad again.

The sustainability of reintegration initiatives may be compromised due to the possibility of returnees opting to remigrate. Nevertheless, in this particular scenario, reintegration can serve as a feasible option for remigration. Due to various factors, some migrants choose to stay in their place of origin and refrain from further migration. They are attempting to reintegrate and readapt through the implementation of diverse approaches, either independently or with assistance from others. The IOM (2019) suggests that it is important to motivate returnees, their families, and communities to actively participate and take responsibility for the reintegration process. This may be achieved by empowering them and including them in decision-making, ultimately leading to a sustainable reintegration.

This chapter investigates the dynamics of the reintegration process, case studies of returnees and reintegration assistance, and challenges to reintegration in relation to the return and reintegration of migrant workers through the reintegration program. The goal is to evaluate and contrast various reintegration initiatives in Indonesia, especially at the individual and community levels.

Empowerment as Part of Reintegration Strategies

According to the OECD (2020), return process actors are increasingly looking for methods to support return migrants beyond their re-entry into the country of origin. It considers the difficult conditions under which many migrants return and the difficult labor market conditions, stigma, and frequently precarious conditions that await them. Therefore, it is crucial to have a reintegration program to smooth the return migration process. Priorities include increasing returns and decreasing the possibility of irregular remigration among returnees.

IOM (2008) mentioned that the return and reintegration of migrants could have beneficial development effects, especially if the returnees bring new knowledge, skills, and financial/ social capital. The Vietnamese Department of Overseas Labour (DOLAB) and IOM Viet Nam try to raise awareness of migration to migrant labor regarding the issue before their departure and during their time abroad, but reintegration upon their return to Viet Nam. Vietnamese migrants often return to unskilled work or jobs similar to jobs they held before migration without relevance to the knowledge or skills they gained overseas.

Various reintegration assistance is provided for the returnees, such as cash, in-kind, or combined support provided by a host country. The aim is to help the returnee lead an independent life after returning (Dubow and Kuschminder, 2021). In the Indonesian context, one of the popular reintegration strategies for returned migrant workers is through kegiatan pemberdayaan or empowerment⁷³ activities. Indonesia often uses the term empowerment in its various activities and programs. Empowerment is carried out to empower marginalized groups or individuals to become more independent, live more

⁷³ According to Rappaport (1981), empowerment is a concept that connects an individual's abilities and skills, supportive networks, and proactive actions to societal policies and transformations.

dignified lives, enjoy a more outstanding quality of life, and improve their socio-economic conditions. Empowerment focuses on providing new skills, accessing information, accessing services, building trust, and creating new opportunities to participate in people's lives (World Bank, 2013).

Bachtiar and Prasetyo (2017) mentioned that one Indonesian reintegration program is empowerment. Various stakeholders initiated some empowerment programs⁷⁴, although these activities have been demand-based, sporadic, and insufficient (Bachtiar and Prasetyo, 2017). Since 2014, some decentralized empowerment programs have made villages and local regions take an essential and active role and emphasize economic and social reintegration.

BNP2TKI, currently known as BP2MI, plays a significant role in the management of migrants. BNP2TKI has launched various projects related to returned migrants, including both ongoing and intermittent initiatives. The program is called the Empowerment for Return Migrants' Post-employment/ Empowerment Program. The initiative encompasses activities focused on financial literacy, practical entrepreneurship technical training, and the development of migrant source villages (p.20).

Another initiative by the government to promote empowerment is carried out through the Ministry of Women's Empowerment and Child Protection (KPPPA). The initiative is called *Bina Keluarga TKI* (BKTKI), which aims to support the families of migrant workers. The objective is to enhance the agency and influence of migrants, returned migrants, and their families. The BKTKI program is a collaborative initiative involving the Indonesian government, regional governments, the community, and the business sector. Its purpose is to promote economic empowerment, preserve social harmony, and safeguard the well-being of migrant children by ensuring the unity and welfare of their families, as stated in Ministerial Regulation PP-PA No. 20/2010.

Reintegration and Empowerment for Returnees in Indonesia

In Indonesia, the support provided to returned migrant workers for their reintegration is mostly offered by different stakeholders through "*program pemberdayaan*" or

⁷⁴ Government (ministries/ agencies) programs in national, provincial and regency levels such as *Desmigratif* program, *KKBM*, *BKTKI*, *BLK* training, etc., and also from NGOs/CSOs, universities, and private companies

empowerment programs. Empowerment, as defined by Rappaport, involves connecting an individual's skills and competencies, natural support structures, and proactive actions to social policy and transformation. Interventions that focus on empowerment aim to improve well-being by addressing problems, offering opportunity for participants to gain knowledge and skills, and involving professionals as partners rather than authoritative figures (Perkins and Zimmerman, 1995). According to Pastor (1996, as cited in Erstad's essay), empowerment is a personal process in which individuals assume accountability for their actions, highlighting the significance of the individual in effectively implementing empowerment. The ultimate objective of empowerment is to enhance the individual's performance, potential, and organization (Long, 1996).

Based on my field research, I discovered that Indonesian stakeholders primarily utilize the term "empowerment" rather than "reintegration" when providing assistance to the returnees. This term may be attributed to the relatively new concept of reintegration in relation to the migration issue in Indonesia. Furthermore, the established empowerment program is only a minor element of a holistic approach to reintegrating individuals. This chapter will analyze empowerment programs as components of reintegration and post-return assistance initiatives. The discussion will commence by sharing anecdotes of returned migrant workers, followed by an exploration of the process of empowerment, various forms of empowerment, and the support provided after their return (both from within and outside sources). Additionally, the discussion will delve into the dynamics of the empowerment process and present case studies illustrating successful cases of empowerment. Also, it will examine the challenges associated with these empowerment initiatives and policies implemented by the Indonesian government at multiple levels (national, regional, and village) in order to gain a deeper comprehension of empowerment.

The concept of "reintegration" for returned migrant workers is still relatively unfamiliar in Indonesia, particularly since the ASEAN Declaration on the Protection and Promotion of the Rights of Migrant Workers (ACMW) 2018-2025 action plan replaced the ACMW Work Plan 2016-2020. Indonesia has launched several empowerment initiatives for returned Indonesian migrant workers as part of the reintegration process, despite the use of relatively new terminology. The government implements reintegration initiatives, such as providing business training and financial management support.

Included in these initiatives are endeavors to reintegrate socially those who have returned in a state of distress. The program offers health evaluations, evaluations, and guidance to distressed migrant workers who encounter physical discomfort and traumatic incidents while working overseas.

Zimmerman conceptualized the processes and effects of empowerment at many levels and categorized empowerment processes into three levels of analysis: 1) Processes that empower individuals may include their involvement in community organizations. 2) At the organizational level, empowering processes can involve collective decision-making and shared leadership. 3) Empowering processes at the community level can involve collective action to access government and other community resources, such as media.

The outcomes of empowerment, related to operationalizations of empowerment, have consequences in empowering processes; 1) Empowered outcomes for individuals might include situation-specific perceived control and resource mobilization skills, 2) In organizations, outcomes might include the development of organizational networks, organizational growth, and policy leverage, and 3) Community-level empowerment outcomes might include evidence of pluralism, and the existence of organizational coalitions, and accessible community resources.

The fundamental component of empowerment is participation in achieving goals, efforts to access resources, and some critical understanding of the sociopolitical environment. Empowerment at the organizational level encompasses the implementation of processes and structures that promote member participation and strengthen the organization's ability to achieve its goals. At the community level, empowerment entails the collaborative efforts aimed at enhancing the overall well-being of a community and strengthening the relationships between different community groups. Nevertheless, the concept of organizational and community empowerment goes beyond the mere presence of empowered individuals (p.571).

According to the World Bank (2013), empowerment enables underprivileged groups or individuals to gain greater independence, live more dignified lives, enjoy a higher quality of life, and enhance their socioeconomic circumstances. Empowerment is primarily concerned with developing new abilities, gaining access to information and services, establishing trust, and expanding possibilities for people to participate in their life. As

per Rosalinda (2012), the empowerment of migrant workers entails welfare, access to and control over resources, participation in organization and development, critical consciousness, and motivation and capacity to progress. Charlier (2007, in Rosalinda, 2012) defined empowerment as the ability to acquire assets, knowledge, and know-how, as well as the will (internal power), capacity (inner power and power with), and decision-making.

Based on the interview with Anis Hidayah, former executive director of Migrant CARE, empowerment is defined as transitioning migrant workers into better-off individuals.

“Empowerment transforms the subject, in this case, female migrant workers, into someone who possesses something that can better their livelihood, whether it is economic or something else.”⁷⁵ (Interview with Anis Hidayah, 13/12/2019)

Individual Level: Supporting the Returnees and Their Families

The empowerment process involves numerous stages and dynamics to achieve sustainable reintegration, varying from the individual, community, and structural. This section will cover the dynamics at that level and the types of reintegration and empowerment programs offered.

According to IOM (2019), individual reintegration is influenced by a variety of factors, including age, sex, gender, ethnicity, and culture; religion; health and well-being; knowledge and skill sets; family status; (dis)abilities; sexual orientation; social networks; motivations; personal security; financial circumstances; psychological aspects (emotional, cognitive, and behavioral); and time spent abroad. Reintegration is also impacted by the length of the migrant’s absence, the circumstances in the host country, exposure to disease or concerns about the public or mental health, delayed transitions (such as being detained before returning), the terms of the return or the degree of return preparedness, resources available, and access to adequate information. To begin the reintegration process and enable returnees to attain their full potential, migrants with

⁷⁵ Original translation from Bahasa Indonesia: “Pemberdayaan itu sesungguhnya mentransformasikan subjek dalam hal ini buruh migran perempuan untuk punya sesuatu yang itu bisa meningkatkan livelihood mereka. Apakah itu ekonomi atau yang lain.”

health issues, are victims of trafficking, violence, exploitation, or abuse, or who have unaccompanied or separated children require specific care (psychosocial counseling).

Reintegration support at the individual level is delivered directly to returnees or their families through personalized reintegration assistance (cash, in-kind, or a combination). They should get needs-based assistance, considering migration experiences, capacities, vulnerability, and return circumstances. Returnees are empowered and given individualized pre- and post-arrival counseling and support, fostering an environment where individuals may take charge of reintegration. Individual assistance is one strategy used to promote reintegration at the individual level.

Assistance is given individually using the case management approach, emphasizing developing an open and trustworthy relationship with returnees and assisting them in taking control of their reintegration process and overcoming obstacles (IOM, 2019). IOM implements a method in which case managers are given the task of examining the needs of returnees on an individual basis. The case manager should always provide returnees with a realistic assessment of the assistance that is available and assist them in making plans for when support will end. Returnees have needs, yes, but they also have abilities and resources. Case managers can better design individual assistance to promote sustainable reintegration by evaluating these at the start of the reintegration process. Issues at the structural and communal levels, such as access to services, also impact reintegration at the individual level. As a result, case managers can serve as an intermediary between returnees and their community of origin. Counselors are vital in determining what returnees need to complete reintegration successfully.

Regular face-to-face group counseling sessions conducted by country-of-origin staff in the host country have demonstrated the most significant benefits for returnees. Counseling includes communication, understanding, and respecting the returnee's perspective without passing judgment; empowering the returnee to look at their strengths; providing information to help the person make their own choices and decisions; and empowering returnees to face their needs. Reintegration counseling sessions can start before departure and become crucial upon arrival in the place of origin.

Individually, the reintegration program's objective is to ensure that aid is targeted to the unique needs of individual migrants and returning family members, particularly those in vulnerable situations. In this reintegration framework, beneficiaries are empowered by activities that connect their strengths and abilities, natural assistance systems, and proactive behaviors to social policy and change. To empower individual returnees, numerous stakeholders give training and mentoring, either individually or in groups (whose impact is felt separately). Achieving an empowered returnee is highly dependent on each individual's motivation, self-awareness, and effort in unlocking the benefits of remittances (financial and social). Thus, the results were likewise diverse even though they received the same assistance.

Social Remittances

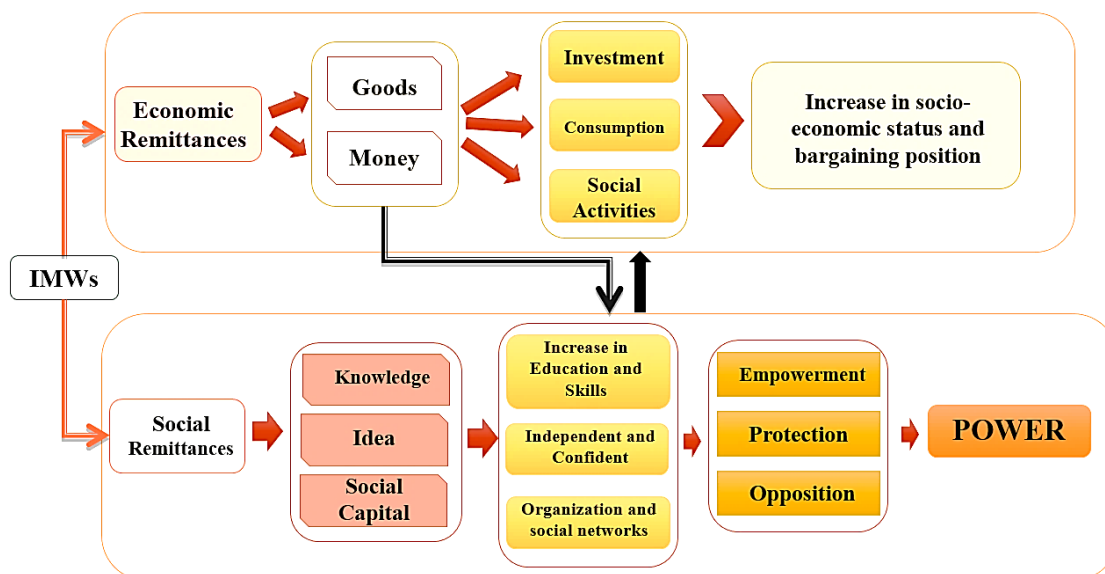
IMW is renowned in Indonesia as *Pahlawan Devisa*, or "remittance heroes," as a result of the foreign exchange earnings and funds that the migrant workers send back home through remittances (Bachtiar and Prasetyo, 2017). Nevertheless, Tyas Retno Wulan (2019) noted that IMWs obtain not only economic remittances, such as money and goods, but also social remittances.

Peggy Levitt introduced the term social remittances. Levitt (1998) defines social remittances as the ideas, behaviors, identities, and social capital that flow from receiving-to sending-country communities. Levitt (2005) mentioned three types of social remittances: normative structures, systems of practice, and social capital. Normative structures consist of ideas, values, and beliefs. Social remittance exchanges happen when migrants return to their home villages or visit their original communities; for the non-migrants, it happens when they see those in the receiving country; or through communication exchanges such as letters, videos, cassettes, e-mails, and telephone calls.

IMWs' social remittances, according to Wulan, contain a variety of knowledge (speaking foreign languages: English, Arabic, and Cantonese; operating modern equipment; boarding a plane and experience going abroad; knowledge of nutrition, health, sanitation, and hygiene). They are also related to ideals and mindsets, including a disciplined work ethic, punctuality, hard labor, shifting viewpoints on children's education, independence, marriage, and family gender dynamics. Because IMWs are

involved in organizations, social remittance is linked to social networks (migrant worker advocacy organizations, cultural arts, literature, or religion).

Figure 6.1. Remittances of Migrant Workers



Source: Personal Note, translated from Wulan’s presentation (Webinar KBRI Abuja, 2020)

Wulan also mentioned several problems with IMWs in utilizing their economic remittances. Based on ECOSOC Right’s (2007) data, only 17.1% of return migrant workers allocate their work results for venture capital. Their economic remittances are used for consumptive activities, investment (pension savings), paying debts, and only a little for productive things. IOM (2010) states that remittances are primarily used to meet daily needs, with the most significant percentage for food, maintenance, repair, furniture, home appliances, and education. Furthermore, according to the World Bank (2010), IMWs’ financial literacy is low because they have limited access to financial services, such as money transfer channels, savings, credit, insurance, and little financial planning and management knowledge.

Another problem IMWs with financial remittances is the high cost of the IMWs’ placement abroad, which causes most IMWs to owe a high amount of debt to PPTKIS/Debt collectors. Thus, PPTKIS will deduct the IMWs’ remittances by 6-7 months of salary. This deduction will have multiple effects because the family left behind will also go into debt to meet their daily needs.

In addition, the lack of knowledge of IMWs and their families about financial planning, investment, and the long-term and productive use of remittances, makes them vulnerable to fraud and fake investments. Moreover, the government still does not have an integrated and structured program. Therefore, Wulan suggests the necessity of advocating for the use of remittances. She also mentioned that empowering oneself by strengthening economic and social remittances is essential. IMWs' enormous potential for economic and social remittances requires breakthroughs and management innovations. In addition, an innovation program for empowerment is also needed at the placement countries' representative offices. IMWs can use the digital economy because of the social networks while working abroad. It could be a business opportunity during a pandemic. For this reason, while abroad, organizing and building networks are crucial. Social remittances must continue growing and disseminated to empower themselves and the environment.

Wulan (2019) classifies female migrant workers into three categories based on the strength of their social remittances: 1) Change agent/inspiring type, 2) Follower type, and 3) Passive type. She stated that the most prevalent type of returnees in Indonesia is passive. A person is classified into a specific type based on various factors, including the education and training gained before departure, the destination's place, and the environment's influence upon return. Wulan used the example of prospective migrant workers with limited education (up to elementary school) who subsequently worked in Saudi Arabia. They were treated as enslaved people and subjected to various horrible circumstances. When they returned to their village, they had no assistance from the community or environment to expand their social remittances. As a result, the individual will tend to remain passive.

In an interview I conducted with AK, a returnee from South Korea and a prominent returnee figure in West Java, he stated a similar argument with Wulan. He met numerous returnees during the empowerment initiatives that he led. AK says one of the success factors is background and mentality. He observed that most returnees had just attended elementary and junior high school, indicating that their educational background significantly influenced their thinking.

“They are either elementary or middle school [graduates]. We trained [returnees who are] elementary school graduates. So, when we try to flip their mindset: Do not [always] ask for help. However, they [always] ask the government for help. The government already assists with training, mindset, and tools, but not money. [However] they stuck, and finally remigrate [to work] to Saudi.”⁷⁶ (Interview with AK, 12/01/2020)

Table 6.1 Typology of Female Migrant Workers Based on Social Remittance

Social Remittance	Results	Indicator	Type of Power	Typology		
				Inspirator	Follower	Passive
Knowledge	Increasing education and skills	Give special attention to enhancing one’s educational level	Empowerment	✓	✓	On process
		Possess the capacity for social interaction and communication with people of different social statuses in society		✓	✗	On process
Mindset	Independent and confident	Understand their rights and responsibilities as migrant workers and citizens	Protection	✓	✓	✗
		Utilize their knowledge to negotiate or fight against governmental and market pressures		✓	✗	✗
Social Capital	Organization and social network	Can exert influence over others	Opposition	✓	✗	✗
		Can advocate for/fight for the rights of other migrant workers		✓	✗	✗

Source: Translated from *Tipologi BMP* (Wulan, 2019, p.227-228)

⁷⁶ Original translation from Bahasa Indonesia: “Mereka kan rata-rata SD atau SMP. Yang kita latih kan lulusan SD, sehingga ketika dibalik mindsetnya, tangannya jangan gini (meminta), mereka kan maunya minta bantuan terus ke pemerintah. Padahal pemerintah memberi bantuan bukan uang, tapi pelatihan, mindset, alat. Mereka mentok, akhirnya balik lagi ke Saudi.”

Besides the educational background, he argues that Indonesian returning migrant workers from Korea, Taiwan, or Japan performed better than Saudi Arabian returnees. There are, nevertheless, some successful Saudi Arabian migrants.

“Those who are successful, on average, have a good mindset, such as [returnees] from Japan, Korea, Taiwan. It does not mean I discourage [returnees] from other areas. There are [from] Saudi too. Nevertheless, the most difficult thing is the mindset of former migrant workers from Saudi Arabia. Maybe because of the human resources [quality].”⁷⁷ (Interview with AK, 12/01/2020)

As a result, AK believes it is critical to transform returnees’ mindsets to increase their autonomy and independence. Wulan also proposes relatively similar approaches to strengthen the capacity of returning migrants. They should increase their formal and informal educational level to change. Additionally, they should organize by becoming members of a group, association, or cooperative to grow their social remittances.

According to my observations during field research in different Desbumi, the training addresses social, economic, and psychosocial components. When giving training, the first step is to educate participants on safe migration, their rights, and responsibilities as migrant workers, and gender mainstreaming. The purpose of this topic is to increase self-awareness and motivation to improve. Returnees are encouraged to participate actively and experience expressing their thoughts in groups. Returnees in Desbumi are also frequently involved in various village, regional, and even national-level activities. The activity builds their confidence in dealing with multiple stakeholders and government officials.

“On average, these friends [members of the Desbumi group] who were previously shy are no longer afraid after obtaining assistance from the PPK. People are a little nervous. This is an example: she used to be quiet but has developed into a smart [spoken] woman. A slight improvement has occurred. They lived in a house while waiting for a kiosk, but there are now numerous training opportunities. They got to experience traveling beyond

⁷⁷ Original translation from Bahasa Indonesia: “*Memang yang rata-rata yang sukses itu mindsetnya yang bagus dari eks Jepang, eks Korea, eks Taiwan. Ini tidak mengecilkan dari daerah lain. Yang Arab juga ada. Tapi yg paling susah itu mindsetnya eks Arab Saudi.*”

the village as the village's representative.”⁷⁸ (FGD with Desbumi Gerunung Village, 10/02/2019)

Community Level: Stronger Together

Community-level reintegration assistance is highly effective when there is a significant influx of returns to a specific community. Community-based reintegration can help reduce conflicts between individuals returning to their communities and the local residents, or offer extra support when a community's resources are limited to meet the needs of a returning individual. Returnees may encounter difficulties in being accepted back into their original society, even when they are returning to their place of origin (IOM, 2019). Challenges that could prevent successful reintegration include the perception or reality of job competition, pressure on services and infrastructure in places with high returns, and the stigmatization of returning individuals. Furthermore, it is essential to ascertain the returnee's community, including the key institutions, organizations, or individuals that are considered significant actors within a specific geographic area.

It is important for CO and reintegration groups to involve returnees, their families, and communities of return in the process of planning, designing, and executing the reintegration program (IOM, 2019). Consequently, the implementation of community-based reintegration projects should take into account a variety of factors, such as the profile of migrants, the local community's interest and motivation of migrants, the availability of basic infrastructure in the region, the availability of social services, the stability, security, and economic opportunities in the return area, and the involvement of civil society. In order to establish community support, it is necessary to analyze resources and map the community profile. Indicators of community profiles and analysis include socio-demographic data and community-based resources. Age, gender, social activities, support systems, social inclusion (discrimination, violence, and harassment based on sex, gender, nationality, ethnicity, agent, migrant status, religion,

⁷⁸ Original translation from Bahasa Indonesia: "*Rata-rata sekarang teman-teman ini [anggota kelompok Desbumi] kan setelah ada pembinaan dari PPK, yang dulunya malu, sekarang gak malu. Sama orang agak deg-degan. Ini contohnya: sama orang dulu malu, sekarang sudah pintar [berbicara]. Ada peningkatannya sedikit. Dulu tinggal di rumah tunggu kios, sekarang ada kegiatan pelatihan ini itu. Nambah pengalaman untuk keluar daerah sebagai perwakilan dari Gerunung.*"

disability, and sexual orientation, among other factors), ethnic distributions, migration rates, educational accomplishments, and perception of migration are all factored into the socio-demographic landscape.

The three main approaches to community-based reintegration projects are collective returnee projects (focusing on returnee needs and striving to involve community members). These new community-based projects focus on community needs and seek ways to include and integrate returnees into existing projects. This project could be a local development project for the community. These initiatives may improve local living standards, economic opportunities, and service delivery while reducing irregular migration. Compared to returnee-focused initiatives, there are fewer guarantees that the needs of any individual returnee will be met.

Training and counseling in financial literacy, collective saving plans and micro-saving programs, group-based microcredit plans, collective investment plans, group-based lending plans, and self-help groups are all examples of community financial assistance activities. These groups help strengthen social ties and assist returnees in re-establishing a social network. Initiatives that address the needs, vulnerabilities, and concerns of communities to which migrants return, including returnee families and the non-migrant population, are included in the assistance provided at the community level. Those initiatives have the potential to enhance the resilience of communities where migrants return and facilitate their faster inclusion in reintegration planning. The activities encompass partnerships, collaborative initiatives, and social networks.

According to the ILO (2018), migrant community-based education and knowledge sharing can result in positive social externalities by transforming migrant workers at the societal level, contributing to social and human capital. Chang et al. (2012) contended that community-based education facilitated participants' identification of issues. Migrant community education begins with migrant community-based groups (Wagemakers et al., 2015 in Yuniarto, 2019). Numerous stakeholders (both governmental and non-governmental) are adopting this strategy to promote migrant capacity building effectively.

There are several approaches to empowering returned migrant workers, including group empowerment. The first stage in empowering the groups is gathering people as members or organizing a group. Anis Hidayah stated that Migrant CARE's primary goal in empowering migrant workers through Desbumi is to manage them first, then educate and encourage them to develop to their full potential.

“Observing how other empowerment programs have failed, many people save money, form cooperatives, and purchase goats; for example, we [Migrant Care] recognized that most of them [the program] is not organization-based. Thus, Migrant Care organizes [the group], then educates and encourages the community to organize, network, and have an agenda [goals]. Their organizational potential can be explored when it is sufficiently good.”⁷⁹ (Interview with Anis Hidayah, 13/12/2019)

Anwar (2015) emphasized the need for returnee organizations to reintegrate returnees. Her research found that return migrant organizations can play an essential role in ensuring that the entrepreneurship program is effective for return migrants. Return migrants-led groups (*paguyubans*) at the village level not only assist return migrants in maintaining their businesses but also play an essential role in activating or re-creating individual and collective social networks that return migrants lost during their placement period.

In addition, the advantage of joining a returned migrant group or organization is that it is easier to coordinate with related parties and access information. For example, the accessibility of training information and offers are for returned migrant workers' groups.

“Because they are well known, they often coordinate with the service and receive training information.”⁸⁰ (Interview with AK, 02/11/2018)

SM initiated a group of returned migrant workers in her village by inviting returnees to think more about the social costs caused by working abroad, especially for the families left behind. She mentioned:

⁷⁹ Original translation from Bahasa Indonesia: “Kalau melihat bagaimana program-program pemberdayaan selama ini gagal, banyak yang bikin saving money, koperasi, beli kambing dll, kita pelajari ternyata memang tidak berbasis pengorganisasian. Makannya, MC pertama kali mengorganisir dulu, jadi mendidik komunitasnya dan mendorong mereka berorganisasi, berjejaring, punya agenda. Begitu kuat, baru kemudian apa yang kira-kira bisa digali potensinya di sini untuk organisasi itu.”

⁸⁰ Original translation from Bahasa Indonesia: “Karena sudah dikenal, jadi sering koordinasi dengan dinas dan dapat informasi pelatihan”.

“I formed a group here. [I] told my friends who have been abroad; I gathered them into a group. I asked them why you had to leave their family abroad again, while my friends and I also experienced that our families were prone to conflict. Finally, they are divorced, their children are abandoned, etc. Finally, my friends want to get together. So, it was just chatting and discussion in this group. However, my friends got bored, and [the group finally] disbanded. In the past, we could have [the meeting] once a week for about two months. It disbanded because it was useless. [They said] I do not get money; we just talk nonsense.”⁸¹ (Interview with SM, 11/11/2018)

This statement shows that group organization is complex, especially in maintaining members’ commitment and consistent participation in group activities. Group members need to feel that there are more benefits from group activities, both in finance and capacity building through various activities. SM’s experience of not successfully managing a group of returning migrants initially was because members did not feel the added economic value from these activities. Therefore, SM used another strategy to attract the interest and participation of other returned migrants to join the group. SM explained more:

“Finally, I think again because my group has disbanded. I tried using savings and loans as the reason for forming the group. I told them, Friends, let us try to save and loan. Start saving and borrowing [money]. Now, they want to participate [in the group] again. Even more, in the past, there were only 16 people. However, when there were savings and loan activities, 32 people [participated]. So twofold members are here. Finally, a savings and loan group was formed, which still exists now. This is the one (the group) in the Migrant Workers’ Village here. But in total, the SBMI Wonosobo has accompanied 16 savings and loan groups.”⁸² (Interview with SM, 11/11/2018)

⁸¹ Original translation from Bahasa Indonesia: “*Saya membentuk kelompok di sini. [Saya] coba untuk temen-temen yang pernah ke luar negeri itu, kita kumpulkan di sini. Saya ngobrol dengan temen-temen yang di sini, kenapa harus meninggalkan keluarga ke luar negeri lagi, sedangkan temen-temen dan saya juga mengalami itu keluarganya rentan konflik. Akhirnya cerai berai, anaknya terlantar dan lain sebagainya. Akhirnya temen-temen mau berkumpul. Jadi dalam kelompok ini awalnya itu hanya ngobrol-ngobrol saja mbak, giliran. Akhirnya temen-temen bosan, bubar. Dulu malah satu minggu sekali itu berjalan sekitar dua bulanan lah. Itu bubar karena ga ada manfaatnya gitu. Engga dapet uang, cuma ngobrol ngalor ngidul tok.*”

⁸² Original translation from Bahasa Indonesia: “*Akhirnya saya puter otak lagi, karena ini temen-temen sudah bubar. Saya coba pake media simpan pinjam. Temen-temen, ayo coba kita usaba simpan pinjam. Mulai simpan pinjam, nah mereka mau kumpul lagi, bahkan lebih banyak. Kalo yang dulu itu 16 orang, akhirnya kumpul waktu ada simpan pinjam ini sampe 32 orang. Jadi dua kali lipat temen-temen banyak di sini gitu lo. Akhirnya sudah terbentuk kelompok simpan pinjam, sampe sekarang masih ada. Ini yang di Kampung Buruh Migran. Kalo keseluruhan SBMI Wonosobo ada 16 kelompok simpan pinjamnya.*”

Mf, a former migrant worker from Jember, stated that some female returnees are interested in participating in their village's returned migrant workers' group activities. However, they do not easily get permission from their husband to join in the activities because they need their wives to help them in the field, especially during the harvest season. Mf said:

“Sometimes there are [female returnees] who are interested [to join the group] and creative, but their husband does not allow it. The problem is that most of them are farmers, so, during the harvest season, they cannot go [to group events] because they go to the fields.”⁸³ (Interview with Mf, 07/12/2018)

A similar condition happened to the members of the Desbumi group in Jember. The group coordinator stated that their activities heavily depend on the agricultural season.

“There are around 20 members [of the Desbumi group], but not all can actively participate. It depends on the season too. They do not want to participate in [group] activities during the tobacco season. Here the majority [former migrant workers] are tobacco workers. They are mostly housewives. Well, when it is tobacco season, they do not want to come [to group activities]. In Jember, mainly, they are tobacco farmers for cigars. If there is no tobacco [harvest], they gather more.”⁸⁴ (Interview with AW, 04/12/2018)

Moreover, despite many trainings conducted for the group members, not all training participants can survive and continue in batik activities. Only ten of the 25 who attended the training are active and learning seriously.

“There used to be 25 people who participated in the training here. However, now there are only about ten people. But they are not all migrant workers. Some are migrant workers' family members too. Those who have participated in the training are not even active. Busy with their own

⁸³ Original translation from Bahasa Indonesia: “Kadang ada [PMI purna perempuan] yang minat dan kreatif, tapi suaminya gak mengizinkan. Kendalanya juga mayoritas mereka petani, jadi musim panen gak bisa [pergi ikut aktivitas kelompok] karena ke sawah.”

⁸⁴ Original translation from Bahasa Indonesia: “Anggotanya [kelompok Desbumi] ada sekitar 20-an, tapi gak semuanya bisa aktif. Tergantung musim juga. Kalau musim tembakau, mereka gak mau ikut kegiatan. Di sini mayoritas jadi buruh tembakau. Ibu-ibu kan kebanyakan IRT. Nah, kalau musim tembakau, mereka gak mau ikut. Jember petani tembakau untuk cerutu. Kalau gak ada [panen] tembakau, mereka lebih banyak kumpul.”

business. Some have their own business, so they are not active in group business.”⁸⁵ (Interview with AK, 02/11/2018)

Community Parenting for the Children of Migrant Workers

Community empowerment is the next stage, following individual and group empowerment. One way to empower communities, particularly in the migrant worker villages, is through community parenting for migrant worker children. Desmigratif recognizes community parenting as a crucial component of returnees’ village activities. The objectives are to empower family members and their communities to collaborate in providing positive parenting and necessary support to the children of migrant workers. Desmigratif in Wonosobo conducts routine activities for children in partnership with the village’s literacy movement Istana Rumbia.

“There is a weekly English class for children. At times, we host gymnastics events at Bukit Mbeser. Occasionally, in Istana Rumbia, they [the children] draw. The one who instructs them is one of the returnee members and Istana Rumbia initiators.”⁸⁶ (Interview with AK, 02/11/2018)

Through the SBMI - Migrant Workers Village in Wonosobo, SM initiated several simple activities aimed at the children of migrant workers. With the development of communication technology, such as the more comprehensive internet network and gadgets, she provides opportunities for children to communicate with their parents who work abroad. SM is trying to help the communication process by providing free internet at her house, which is also the center of activities for migrant workers in her village.

“We also educate the teenagers here to use social media that is good, productive, and positive, and so we have facilitated free Wi-Fi here. It is already the fourth year... Now, we deliberately ask them to monitor each other. I will cut off the free internet if someone uses social media negatively. My intention in the first place is for the internet to help them communicate with their families abroad for free. Second, [hopefully], it can break the chain of migration. I do not want the children here [in the village] to

⁸⁵ Original translation from Bahasa Indonesia: “Dulu ada 25 orang yang ikut pelatihan di sini. Tapi yang aktif sekarang cuma sekitar 10 orang. Itu saja ada tambahan anggota keluarga PMI. Yang sudah pernah ikut pelatihan malah tidak semua aktif. Sibuk dengan urusan masing-masing. Ada yang punya usaha sendiri, sehingga tidak aktif di usaha kelompok.”

⁸⁶ Original translation from Bahasa Indonesia: “Ada english for kids tiap minggu sekali. Kadang kita bikin acara di Bukit Mbeser, senam. Kadang di Istana Rumbia menggambar. Yang ngajar salah satu anggota returnee dan penggerak Istana Rumbia.”

become the next migrant generation [by becoming migrant workers]. We provide them with free internet to use social media to earn money. However, right now, there are not that many. Most of them use it for buying and selling online only.”⁸⁷ (Interview with SM, 11/11/2018)

In addition to providing internet facilities, SM and the post-migrant group in their village provide training for young migrant workers’ children, especially those already studying at a Vocational High School (Sekolah Menengah Kejuruan/ SMK).

“Then we train the children here for computer training as well, for teenagers. SMK students use the computer because a new SMK has no computer unit yet. We have trained teenagers to use computers and their laptops or cell phones. So now we are temporarily using this computer for the practice of the SMK students here.”⁸⁸ (Interview with SM, 11/11/2018)

Community Economic Empowerment

The wider national and local economic circumstances have a considerable impact on the viability of community economic projects, as stated by IOM (2019). The project’s susceptibility to contextual economic factors is influenced by its nature (work vs. self-employment), economic sector (industry, services, agriculture, etc.), and value chains. The support for economic reintegration encompasses three primary strategies: collective income-generating endeavors, locally-focused community development, and livelihood initiatives. These techniques aim to support the reintegration of citizens and improve the local environment in terms of employment, social cohesion, and personal safety. These initiatives have the potential to enhance local governance, stability, infrastructure, resilience to climate change, and/or service delivery, while also providing community people with sustainable economic and livelihood opportunities.

⁸⁷ Original translation from Bahasa Indonesia: “Anak-anak remaja di sini juga kita didik untuk menggunakan media sosial yang baik, yang produktif, yang positif gitu dan ini kita sudah fasilitasi free wifi juga di sini. Ini berarti ya mau tahun keempat... Nah kita sengaja minta ke temen-temen saling monitoring, kalo ada temen-temen yang menggunakan media sosialnya dengan yang negatif, saya akan putus internet gratisnya. Karena niat saya, yang pertama ada internet gratis itu supaya anak-anak buruh migran bisa komunikasi dengan keluarganya di luar negeri secara gratis. Yang kedua, supaya ini memutus rantai migrasi. Jadi jangan sampai anak-anak sini tu menjadi generasi orangtuanya menjadi buruh migran, tetapi kita bekal untuk penggunaan media sosial ini untuk bagaimana supaya mereka itu bisa mencari uang dengan internet gratis gitu. Tapi memang sekarang belum begitu banyak, paling temen-temen menggunakannya untuk yang mendapatkan untuk jual beli online.”

⁸⁸ Original translation from Bahasa Indonesia: “Trus anak-anak sini kita latih untuk pelatihan komputer juga, untuk remaja. Nah, sekarang komputernya dipake sama anak-anak SMK karena ada SMK baru yang mereka belum punya unit komputer. Nah anak-anak remaja sudah kita latih, mereka sudah bisa menggunakan komputer dan menggunakan laptopnya sendiri-sendiri ataupun handphone. Jadi sekarang komputer ini sementara kita pakaikan buat praktek anak-anak SMK yang ada di sini.”

In Indonesia, cooperative has become one of the main goals for the community's economic empowerment, including for migrant workers, returnees, and their families. Cooperatives⁸⁹ are legal entities established by an individual or cooperative as a legal entity. It separates the wealth of its members as capital for running a business. Under the values and cooperative principle, it fulfills shared aspirations and needs in the economic, social, and cultural fields (Indonesian Law No. 17 of 2012 concerning Cooperatives)⁹⁰.

Some Desbumi groups make the cooperative initiative, mainly with the village government's support. In Desmigratif, the cooperative has already become one of the villages' pillars of the Desmigratif implementation. However, not every Desmigratif successfully initiates and forms a cooperative.

⁸⁹ There are some types of cooperatives according to their functions: 1) Purchasing/procurement/consumption cooperative: cooperative that is engaged in providing basic needs for its members. Here members act as owners and buyers or consumers for the cooperative; 2) Sales/marketing cooperatives: cooperatives whose members are producers or owners of goods or service providers and whose main activities or services carry out joint marketing. Here members act as owners and suppliers of goods or services to their cooperatives; 3) Production Cooperative: cooperative engaged in producing goods, both carried out by the cooperative and its members. Here members act as owners and workers of the cooperative; 4) Service Cooperatives: cooperatives engaged in providing specific services for members and the general public, such as savings and loans, insurance, transportation, etc. Here members act as owners and users of cooperative services, and; 5) Savings and Loans Cooperative is a cooperative that runs a savings and loan business as the only business.

The types of cooperatives based on the level and area of work are divided into two: 1) Primary Cooperatives: cooperatives established by and consisting of individuals. At least 20 individuals establish this cooperative by separating part of the assets of the founders or members as the initial capital of the cooperative; and 2) Secondary Cooperatives: cooperatives established by and consisting of cooperative legal entity. At least three Primary Cooperatives establish secondary Cooperatives. This cooperative has a broader scope of work than primary cooperatives.

While the types of cooperatives according to their membership status are: 1) Producer cooperatives are cooperatives whose members do not have their business households or companies, but work together in cooperatives to produce and market goods or services, and whose main activities are providing, operating, or managing joint production facilities, and; 2) Consumer cooperatives are cooperatives whose members are final consumers or users of goods/services offered by suppliers in the market.

⁹⁰ The principle of Indonesian cooperative includes: 1) Cooperative membership is voluntary and open; 2) Supervision by Members is carried out democratically; 3) Members actively participate in the cooperative's economic activities; 4) Cooperative is an autonomous and independent self-supporting business entity; 5) Cooperatives provide education and training for Members, Supervisors, Management, and employees, as well as provide information to the public about the identity, activities, and benefits of Cooperatives; 6) Cooperatives serve their members excellently and strengthen the Cooperative Movement, by working together through a network of activities at the local, national, regional and international levels; and 7) Cooperatives work for the sustainable development of the environment and its people through policies agreed upon by the Members.

“Koperasi Cerah Ceria Migran” Desbumi Gerunung, Central Lombok

The benefits of forming the Desbumi group in Gerunung Village include bringing together returnees in a group and taking the initiative to work together. *Koperasi Simpan Pinjam dan Pembiayaan Syariah* (KSPPS) or Sharia Savings and Loans Cooperatives, named “*Koperasi Cerah Ceria Migran*,” are a cooperative established by Desbumi Gerunung in Central Lombok. The formation of this cooperative is with the support of the village government, and the cooperative consists of 66 members. The savings and loan cooperatives’ activities include collecting members’ funds, providing members, and placing funds in the secondary savings and loans cooperative.

Administrators from Desbumi Gerunung describe their experiences running a savings and loan cooperative that has grown significantly since its founding in 2015.

“At first, we had 33 members with Rp. 330.000 [around 21 Euro] in available capital. Then we continued to develop it until it reached Rp. 35.400.000 [around 2259 Euro]. This is solely based on savings and loans. The purpose is to prevent people from borrowing money from the bank rontok [loan shark]. We only borrowed it today, but they requested that we return it the next day. To avoid this, we will continue to form cooperatives. Thank God it has become a legal entity; all that remains is the decree to be issued. Cerah Ceria Migran KSPPS is the name of the cooperative. The initiative started in 2015 and was formally inaugurated in 2018.”⁹¹ (FGD with Desbumi Gerunung, 10/01/2019)

SBMI: Building Economic Independence through Cooperatives

SBMI, as a national migrant workers union, makes a pilot project to develop their community economic empowerment through SBMI Cooperative and SBMI Mart in their union branches. SBMI argued that motivation, market, and selling ability are significant issues in economic empowerment activities. The returned migrant workers, according to Ernawan, were confused and worried about their ability to sell in the local market. Therefore, motivating and assisting in gaining access to markets where the

⁹¹ Original translation from Bahasa Indonesia: “Awalnya anggota kita itu 33 orang, dengan keuangan Rp 330.000. Terus, kita kembangkan itu sampai sekarang sudah Rp 35.400.000. Ini dari simpan pinjam saja. Biar masyarakat di sini tidak pinjam ke bank rontok. Bank rontok itu rentenir. Baru aja kita pinjam, sebari udab ditagih, itu kan bank rontok. Biar terhindar dari itu, terus kita buat koperasi. Sekarang alhamdulillah sudah mau berbadan hukum, tinggal nunggu SK. Nama koperasinya Cerah Ceria Migran KSPPS. Kelompok benibnya sejak 2015, dan dilantiknya kemarin tahun 2018.”

product is most needed is vital. Another issue they face is that production capacity is unstable once a market is established. As a result of these issues, SBMI intends to construct a network of central SBMI cooperatives and group cooperatives in various locations (for example, those already in place in Wonosobo, Indramayu, and Malang) and start mini-market businesses.

Figure 6.2 SBMI Mart in Jakarta



Courtesy of SBMI Mart (Facebook, 8 February 2022)

SBMI Mart, a semi-wholesale mini-market managed by the SBMI, is a business entity owned by SBMI Cooperative. SBMI Mart was launched in February 2021 and is in three locations (as of the end of 2022): Pengadegan, South Jakarta (next to the SBMI DPN secretariat building), Ngantang, Malang Regency, and Kaliwiro, Wonosobo Regency. SBMI Mart also promotes various processed foods and products from Indonesian Migrant Workers from multiple places and sells products the community needs. Returnees can also get assistance from SBMI with business licensing and packaging design.

SBMI: Potential Assessment Before Economic Empowerment

For many Indonesian stakeholders, empowerment activities mainly focus on the economic sector as the core program. For example, SBMI DPN (*Dewan Pimpinan Nasional*), or National Leadership Council, has a special division for economic empowerment for returned migrant workers. SBMI assists, especially returnees who are victims of trafficking in persons (*Tindak Pidana Perdagangan Orang/TPPO*) by providing integrated assistance by giving business capital.

Furthermore, SBMI assesses suitable businesses and follows the potential of returnees and the area where they live. The provision of capital assistance is in collaboration with IOM Indonesia. In addition, economic empowerment is to encourage returnees and their families to own businesses. Empowerment activities are carried out on a village basis through autonomous business entities in SBMI cooperatives at the SBMI DPD (*Dewan Pimpinan Desa*) or Village Leadership Council at the village level.

SBMI's approach to economic empowerment for SBMI members (returnees) and their families includes developing DPD (village) cooperatives and forming groups of returnees to do joint business. Members and administrators are urged to investigate the possibilities in their own homes. Returnees are also encouraged to shift their mindset from laborer to entrepreneur as part of the formation of this group. Capacity-building or strengthening is also carried out to achieve this.

Ernawan, the head of DPN SBMI's economic empowerment division, observed and analyzed related economic empowerment operations previously carried out. Before returning migrant workers engage in economic empowerment and entrepreneurship activities, he believes a thorough assessment of their potential is critical. Many failures happened due to a lack of potential analysis and market analysis, according to SBMI's earlier empowerment programs. Therefore, SBMI found it essential to analyze the group's potential. The first stage is an appraisal of human potential and obstacles (psychological pressure, economy, etc.), followed by regional potential and the village's raw materials. Then, in SBMI-assisted communities, regular support and economic empowerment initiatives are carried out and given for education training. Economic

training and empowerment begin with risk assessment, analysis, financial management, risks, impediments, business prospects, and ideas.

“Regarding financial management difficulties, the village returnees’ [knowledge] is still insufficient. Apart from that, we do much empowerment, yet these failures occur because they do not evaluate the market potential. Also, they can produce but not sell, which is a common occurrence. So now we think of empowerment based on potential, human resource potentials, such as the abilities or skills themselves, raw material potential, and market potential. This is what we must secure first before beginning empowerment.”⁹² (Interview with Ernawan, 12/12/2019)

Furthermore, Ernawan stated that returnee empowerment was based solely on “prestige” or “trial and error.” He presented an example in which one party provided assistance and capital, after which the returnees attempted to do business but failed. This event occurs due to the lack of organization and coherence in the stages of empowerment. In other words, returnees work with their resources before doing a self-assessment.

“For example, [they] had the bright idea of raising ducks suddenly. So, because none of the members have ever raised a duck before, how can they know how ducks eat? When will the eggs be laid? They have no idea. They also do not know what to do when the ducks get sick. They basically jumped right in, read a book, and started raising ducks. In the end, it was a failure. We will continue to learn from here, and before we do business, we will first investigate the possibilities.”⁹³ (Interview with Ernawan, 12/12/2019)

⁹² Original translation from Bahasa Indonesia: “*Mengenai masalah manajemen keuangan, kawan-kawan di desa [pemahamannya] masih kurang. Nah selain itu, banyak pemberdayaan yang kita lakukan, kegagalan-kegagalan itu terjadi karena mereka kurang menganalisa potensi pasar. Juga, mereka bisa produksi tapi gak bisa menjual, itu yang banyak terjadi. Jadi sekarang kita lebih berpikir bahwa pemberdayaan yang dilakukan itu adalah pemberdayaan yang berdasarkan potensi, baik potensi sumber daya manusianya, yaitu kemampuan atau keterampilan dari kawan-kawan itu sendiri, maupun potensi dari bahan baku, dan juga potensi dari pasar, ini yang musti kita pastikan dulu sebelum memulai pemberdayaan.*”

⁹³ Original translation from Bahasa Indonesia: “*Contoh, tiba-tiba muncul ide ternak bebek. Nah, sedangkan semua semua anggota yang di situ nggak pernah memegang bebek. Nah, mana bisa mereka tahu, bebek itu makanannya gimana? Terus nanti bertelurnya di saat apa? Kan nggak tahu. Terus, resiko sakitnya apa kan nggak tahu. Itu tiba-tiba banyak ikut-ikutan, sekedar baca buku, langsung ternak bebek. Akhirnya-nya gagal. Dari sini kita pelajari terus, sebelum kawan-kawan melakukan usaha, kita gali dulu potensinya.*”

Table 6.2 Formulating a Cohesive Strategy on Entrepreneurship for Migrants and Refugees

Policy Options	Recommendations
<p>Identify country-specific (and more localized) opportunities and challenges for migrant and refugee entrepreneurship.</p>	<ul style="list-style-type: none"> • Map the state of migrant and refugee entrepreneurship in the country and its regions, considering the differences within each group. • Profile migrant and refugee skills, capabilities, and experience to understand the potential for entrepreneurship • Identify industries and sectors that provide potential opportunities for entrepreneurship.
<p>Ensure coherence of migrant and refugee entrepreneurship approach with broader entrepreneurship, migration, and refugee policies at local, national, and regional levels.</p>	<ul style="list-style-type: none"> • Assess potential sources of incoherence or conflict between national and local strategies for entrepreneurship and migration management and integration with the use of tools such as IOM’s Migration Governance Indicators and the KNOMAD Dashboard of Indicators for Measuring Institutional and Policy Coherence • Align migrant and refugee entrepreneurship approaches with migration and refugee policies at all levels. • Align migrant and refugee entrepreneurship strategies with broader entrepreneurship strategy, and ensure appropriate institutions own the strategy. • Identify local stakeholders (private sector, co-working spaces, community centers, incubators, and accelerators) that could support migrant and refugee entrepreneurship. • Detail implications for welfare support and the integration process of migrants and refugees starting a business, and consider allowing them to engage in entrepreneurship initiatives and activity while receiving welfare support, ensuring that such support does not disincentivize entrepreneurial livelihood activities
<p>Ensure coherence of migrant and refugee entrepreneurship approach with international frameworks.</p>	<ul style="list-style-type: none"> • Identify specific targets, goals, and indicators in the 2030 Agenda for Sustainable Development for which migration, displacement, and entrepreneurship policy areas intersect and define actions that could maximize benefits by linking entrepreneurship, migration, and displacement policy areas. • Align migrant and refugee entrepreneurship approaches with the “Guiding principles on the access of refugees and other forcibly displaced persons to the labor market” of the international labor organization. • Identify ways of aligning migration and entrepreneurship policies and programs with the objectives and outcomes foreseen in the 2015 New York Declaration and forthcoming global compacts on refugees and migration. • Align migrant and refugee entrepreneurship approaches with the

Policy Options	Recommendations
	UN New Urban Agenda and other global processes and commitments, e.g., World Humanitarian Summit. <ul style="list-style-type: none"> • Consider lessons learned and guidelines developed by the UN Joint Migration and Development Initiative.
Measure and share the results of migrant and refugee entrepreneurship initiatives	<ul style="list-style-type: none"> • Develop specific goals and clear performance metrics for migrant and refugee entrepreneurship initiatives. • Conduct regular, comprehensive evaluations and widely disseminate results and lessons learned, to inform stakeholders about intervention functioning. • Incorporate feedback from evaluations to enhance the impact of migrant and refugee entrepreneurship initiatives.

Source: UNCTAD, 2018

***Paguyuban* BMW, Istana Rumbia and Its Movement in Wonosobo**

*Paguyuban*⁹⁴ *Buruh Migran Wonosobo* (BMW), or The Wonosobo Migrant Workers Community, is a regency-level community of former migrant workers/returnees from several villages in the Wonosobo Regency. Siti Maryam Gozali, a former migrant worker, founded this association with her husband Stevi through the Istana Rumbia Literacy Movement. This community is dedicated to empowering returnees through group activities, particularly empowerment in the creative economy (through training) and literacy movements. Istana Rumbia and Paguyuban BMW conducted economic empowerment efforts in partnership with Central Java’s BP3TKI and Wonosobo Manpower and Transmigration Office. Stevi stated that:

“The economy is the major barrier for returned migrant workers in Wonosobo. So, Maryam and I sought to motivate or challenge them through various forms of training to see how they could contribute to the creative economy. We believe that they will become more self-sufficient if they improve economically.”⁹⁵ (Interview with Stevi, 26/12/2018)

⁹⁴ *Paguyuban* is also known as *gemeinschaft*, a phrase that corresponds to the sense of community in Ferdinand Tönnies' conception. According to Tönnies, *gemeinschaft* is a social group comprised of individuals who share pure, natural, incredibly strong, and long-lasting spiritual ties. Although the *paguyuban* members have an informal relationship, they live an intimate, private, and exclusive life together (Idhom, 2021).

⁹⁵ Original translation from Bahasa Indonesia: “Yang di Wonosobo, kendala utama dari temen-temen buruh migran yang pertama adalah ekonomi. Sehingga kemudian aku sama Maryam juga itu gerakannya berusaha untuk memotivasi temen temen atau memancing temen temen berupa pelatihan segala macam hanya untuk bagaimana mereka bisa untuk ekonomi kreatif. Karena kita pikir kan kalau mereka berkembang secara ekonomi, itu bisa lebih mandiri.”

In addition to economic empowerment programs, Istana Rumbia and Paguyuban BMW made a breakthrough by organizing “Cerdas Cermat,” a quiz bowl competition for Wonosobo regency returnee’s groups. This annual event began in 2017 and is part of the Istana Rumbia Literacy Movement. The event aims to increase returned migrant workers’ knowledge capacity and serve as a gathering place for migrant workers from diverse villages.

Figure 6.3 Quiz Bowl Competition Event



Photo source: Personal Documentation during the Quiz Bowl Competition Event

This event was attended by groups of returned migrant workers throughout Wonosobo. In 2019, Istana Rumbia hosted a quiz that attracted sixty participants from fifteen returnee groups from various Wonosobo subregencies. Each group of migrant workers is required to take part in this competition, which consists of three participants per group. The queries concerned the knowledge and comprehension of prospective/ migrant workers/ returnees (before, during, and after employment). In addition, there are questions on bureaucracy and administration comprehension, norms, the KKBM/Desmigratif program, Regency areas, local government, general knowledge,

Islam, and foreign languages (English and Cantonese). Before the quiz bowl began, there was an information session from the Manpower Office and BPJS Ketenagakerjaan⁹⁶ on migrant employees and working and health insurance. By presenting and disseminating this information, potential migrant workers and other migrant workers in the returnee's group's villages will become aware of it.

Involvement of Academia and University in Jember

One of Desbumi's initiatives is the active involvement of the university (researcher, lecturer, and students) in the empowerment program. As a form of expanding cooperation, in September 2016, Migrant CARE signed a Memorandum of Understanding (MoU) with LPPM Jenderal Soedirman University in Purwokerto, the Department of International Relations of Parahyangan University in Bandung, and the Faculty of Law of the University of Trunojoyo, Madura. Previously, collaboration with the university was carried out with Jember University.

In Jember, this cooperation began with the implementation the Migrant Workers Jamboree (*Jambore Burub Migran*) at Jember University in 2015. The Rector of the University said his commitment to support the empowerment activities for the Desbumi in Jember. The support is a form of university responsibility to implement the *Tridharma Perguruan Tinggi* (Three Pillars of Higher Education, comprising: Education, Research, and Community Service). There are two types of Desbumi empowerment activities from the university: 1) Desbumi Thematic Community Service Program for university students and 2) an Empowerment program by Lecturer and Researcher.

Kuliah Kerja Nyata (KKN), or Community Service Program, is a service activity of university students in Indonesia to contribute to the community in village development, both physically and non-physically. KKN is usually carried out within a specified period (usually 1-2 months) in the village-level area. *KKN Tematik Desbumi* is a new initiative in the KKN model in higher education, considering the theme's focus is migrant workers,

⁹⁶ The presence of an independent (non-wage, entrepreneur) and wage (employee) insurance program is communicated by BPJS Ketenagakerjaan. The insurance consists of work accident insurance from house to the place of work, death insurance (for the heirs), and pension insurance (optional). The Office of Manpower and Transmigration highlights the need of prospective migrant workers being aware of their rights and responsibilities before working abroad. To that aim, the Manpower and Transmigration Office will conduct a Final Departure Briefing (PAP) and will disseminate information about migrant workers.

and is carried out in Desbumi. It is a form of university concern and synergy with Migrant CARE as CSO to encourage the protection of migrant workers in the village.

KKN Tematik Desbumi initiative was carried out in collaboration with several state universities in Indonesia, including Jenderal Soedirman University (Central Java) and Sunan Kalijaga State Islamic University (Yogyakarta), Jember University (East Java), and 2019 with the University Gadjah Mada (Yogyakarta). Each university sent KKN groups to several DESBUMI closest to the university's location. The University of Jember, through the Institute for Research and Community Service (LP2M), has carried out this program from 2017 to the present (Interview with Hermanto, 2018). This program is held twice yearly in four DESBUMI in Jember Regency (Sabrang Village, Dukuhdempok Village, Ambulu Village, and Wonoasri Village). There are five pillars of KKN Tematik Desbumi activities: advocacy, institutionalization, data collection and information dissemination, family empowerment, and economic model development (Hidayah, 2017). In the implementation, students will be introduced to Desbumi and get the Desbumi Thematic Community Service Guidebook from Migrant CARE. Based on FGDs with Desbumi members, they said that the regular activities from the KKN Tematik Desbumi were beneficial to them in various ways, especially data validation and increased knowledge about productive economic activities, such as packaging, labeling, marketing, etc.

In addition, students, lecturers, and researchers from LP2M Jember University also contributed to empowering migrant workers through Desbumi in Jember. Within a year (outside the KKN Tematik Desbumi period), they carry out a variety of training and assistance for migrant worker groups. For example, training in making various processed agricultural products (both food and products), providing appropriate technology to solve their problem, etc.

In Sabrang Village, most snack products are chips from various vegetables. In the process, they fry their products, so spinners are needed to reduce the oil content in chips to get the optimal product quality. Later, Jember University helps them by providing the spinner machine. Still, one of the challenges is regular maintenance to keep the machine working.

Comparing Reintegration and Empowerment Programs in Indonesia

The integrated reintegration strategies and post-return assistance mentioned in the previous sub-chapter give an ideal framework for handling returned migrant workers in various dimensions. However, Indonesia’s existing post-return assistance has not fully implemented the integrated reintegration approach. Reintegration involves many actors, including international organizations, national and local governments in the origin and host countries, Non-Governmental Organizations (NGOs), and civil society organizations (CSOs) (IOM, 2019).

Bachtiar and Prasetyo (2017) identified eleven stakeholders from government agencies, NGOs, business communities, and donor institutions in Indonesia that give post-return assistance. Most of the programs and initiatives are not specifically targeting the returnees as their beneficiaries but also prospective migrant workers, their families, and current migrant communities. They also compared various initiatives and assistance based on the program’s implementers, the reintegration aspects/dimensions used in the program, the forms of assistance provided, and the challenges encountered.

Table 6.3 Mapping the Reintegration Program in Indonesia

Aspects	Mapping Results
Implementa- tion and cooperation	<ul style="list-style-type: none"> • One program involving various parties • Various stakeholders execute some programs interconnected as the activities.
Aspect of reintegration	<p><u>Economic Reintegration</u></p> <ul style="list-style-type: none"> • Most of the stakeholders implement economic reintegration focusing on self-employment. • Other stakeholders conducted skills improvement programs, such as production or managerial skills. • Introducing skills to raise awareness and interest among the migrants, such as financial literacy and development of migrant source villages to start their businesses • Programs that focus more on increasing access to capital. The Ministry of Labor gives seed capital to finance Undergraduate Labor Utilization and the Labor-Intensive Program operational costs. • Return migrants with economic-related problems (heavily indebted or migrants whose insurance claims have not been settled by their former employer) are assisted by three stakeholders. Still, the programs are not conducted regularly/ temporary programs in response to requests by return migrants. • Limited attention to return migrants’ access to waged employment. Only Human Resources Development Services (HRD) Korea offers language proficiency certification to return migrants but does not provide technical

Aspects	Mapping Results
	<p>skills certificates.</p> <p><u>Social and Cultural Reintegration</u></p> <ul style="list-style-type: none"> • Six stakeholders have their concepts and approach to assisting return migrants facing social and cultural programs, but the majority use a preventive approach by strengthening the capacity of the community. • The others apply a curative approach through direct assistance and mediation. <p><u>Physical and psychological reintegration</u></p> <ul style="list-style-type: none"> • Most programs deal with the physical and psychological problems facing return migrants, such as advocacy and community strengthening. • The Ministry of Social Affairs provides shelter for protection and trauma healing, explicitly aimed at migrants with physical and psychological problems.
Problems	<ul style="list-style-type: none"> • Lacking provisions for physical and psychological healing, social and cultural reintegration • Insufficient efforts (systematic) to tackle return migrants' problems with their families and communities. • The assistance for economic reintegration that helps return migrants make the best use of their human capital is mainly focused on creating entrepreneurs (despite returnees' interest and potential) • The potential for returnees to participate in waged employment has not been well tapped.

Source: Edited after Bachtiar and Prasetyo, 2017

Along with Bachtiar and Prasetyo's prior mapping of reintegration programs, I will assess the concept and implementation of recent village-based programs such as Desbumi, Desmigratif, and KKBM as SBMI's current economic reintegration program. Compared to the earlier mapping of the returnee reintegration program, the new initiatives reveal considerable breakthroughs in the reintegration program's execution in Indonesia.

Although the Desbumi has a smaller number than the Desmigratif and KKBM programs, it uses a bottom-up approach⁹⁷, providing a more intensive and comprehensive reintegration program model regarding support levels, including individual, community, and structural engagement. Desbumi works with returnees on economic, social, and psychosocial empowerment and reintegration. While Desmigratif was initiated from the top down (national to local governments), the structural

⁹⁷ The bottom-up approach is distinguished by community participation in decision-making. The top-down approach, on the other hand, is distinguished by decisions that have already been taken by policymakers (government).

commitment remains low, affecting the program’s sustainability whenever financial support from donors is withdrawn.

Anis Hidayah stated the program’s shortcomings, which are top-down and do not involve beneficiaries actively, risking the program’s sustainability when the program ends.

“...When a program is implemented from the top down, the people are unorganized. [They] are reliant on the companion for whom they have paid. Moreover, we also know the village government’s dedication, not because they engage with and receive proper education about safe migration, how to care for migrants, etc. As a result, it is a little lacking in that regard... If it is not organized, it will not last long. Massive is okay; the more massive [scope of the program], the better. However, this is instantaneous... If it is a short process [of preparation], we can track the program’s results. One year is required for Desbumi’s preparation. Because we begin by collecting data, training officers, and organizing the group.”⁹⁸ (Interview with Anis Hidayah, 13/12/2019)

Table 6.4 Comparison of the Returnees’ Empowerment Program in Indonesia

Factors	Desbumi	Desmigratif	KKBM	SBMI
Level of Empowerment/ Support	Individual, Community, Structural	Individual, Community	Individual, Community	Individual, Community
Initiator	Migrant CARE	Indonesian Ministry of Manpower	BP2MI	SBMI DPN
Implementor and cooperation	Local Partners and COs/ Cadres, University	Desmigratif Officers (Petugas), seven other ministries/ agencies/ BUMN	BP3TKI/ LP3TKI, Three Community Organizers (CO)	SBMI DPC/ DPD
Approach of Empowerment	Bottom-up	Top-down	Semi Top Down	Bottom-up

⁹⁸ Original translation from Bahasa Indonesia: “..Jika program top down, masyarakatnya gak terorganisir. [Mereka] jadi tergantung sama pendamping yang mereka bayar. Dan komitmen pemerintah desanya kan juga kita tahu bukan karena mereka berinteraksi dan mendapatkan pendidikan yang cukup tentang migrasi itu apa, bagaimana mestinya mengurus orang yang bermigrasi dsb. Maka agak lemah memang dari sisi itu... Kalau itu basisnya bukan pengorganisasian, umurnya gak panjang. Masif sih gak apa-apa, makin masif [jangkauan program] makin bagus. Tapi ini instan... Proses [persiapan] yang cepat itu, kita bisa mengukur hasil programnya seperti apa. Persiapan Desbumi itu perlu satu tahun. Karena kita pendataan dulu, training aparat, organisir dulu.”

Funding	DFAT – MAMPU Program	Ministry of Manpower, Related Ministries, Local govt, Companies	DIPA Petikan (Deputi Bidang Perlindungan) BP2PMI and BP3TKI/LP3TKI	Self-funding (members), Donors (IOM, TIFA Foundation, etc.)
Duration of the program	Assistance and funding for 3-6 years	Assistance and funding for 1-2 years	It varies depending on the village and the group	-
Scope/ Location	37 Villages, in 8 Regencies, in 5 Provinces (as of 2020)	402 Villages, in 107 Regencies, in 12 Provinces (as of 2020)	49 Villages, in 30 Regencies, in 7 Provinces (as of 2021)	14 DPW, 4 DPLN, 45 DPC, 4 SBMI Mart in Jakarta, Malang and Wonosobo (as per 2022)
Dimension	Economic, Social, Psychosocial	Economic, Psychosocial	Economic	Economic, Psychosocial
Activities	<ul style="list-style-type: none"> • Advocacy and networking (national level to village level), • Organization of Desbumi groups, • Database and migration services, • Empowerment of returnees, family, prospective migrants, village staff • Advocacy for Law 18/ 2017 and its Implementation 	<p>Four pillars:</p> <ul style="list-style-type: none"> • Migration services, • Productive business, • Community parenting, and • Desmigratif cooperative 	<ul style="list-style-type: none"> • Database • Information and advocacy services, Economic enterprise 	<ul style="list-style-type: none"> • Economic empowerment: Financial education, • Cooperative and SBMI Mart, Advocacy and legal aid
Training topic	Gender mainstreaming, safe migration, advocacy, financial literacy, skills upgrading	Entrepreneurship, financial literacy, skills upgrading	Entrepreneurship, financial literacy, skills upgrading	Economic empowerment: Entrepreneurship, financial literacy

Sustainability	Village commitment through village regulation (Perdes) for Migrant Workers' protection	It depends on the village government	It depends on the village government	It depends on SBMI cooperation in all branches
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Source: Personal Analysis from Fieldwork

The Impact of Empowerment and Reintegration Program

Desbumi aims to enhance and assist individuals, communities, and systems, thereby empowering and supporting people at all levels. Desbumi has achieved the individual achievement of encouraging the involvement of women who have returned to the village in government and administrative roles. Additionally, Desbumi has prioritized the promotion of female leadership within its own activities. Multiple members of the group have held positions on the Banyuwangi, Wonosobo, Jember, and Central Lombok Village Consultative Body (BPD). At the community level, in 37 formed Desbumi, migrant workers and their families are empowered to actively participate in development planning deliberations (musrenbang) in eight districts. This is achieved by developing migrant worker groups at the village level.

At the structural level, Migrant CARE, as the initiator of Desbumi, utilizes this initiative to advance effective migration management by engaging with local and national authorities and stakeholders, ensuring the provision of sufficient local public services for continued assistance, and aligning reintegration programs with national and regional development policies. Migrant CARE effectively advocated for the enactment of the Indonesian Migrant Workers Protection Law, utilizing Desbumi's efforts (No. 18 of 2017). The revised legislation integrates two-thirds of the proposed revisions by Migrant CARE into the 2004 Migrant Worker Law. In 2017, Migrant CARE effectively advocated for the implementation of a regional regulation in Banyuwangi Regency Abroad (No. 15/2017) to protect migrant workers. They also played a key role in the establishment of a Central Lombok Regency Regulation on One-Stop Service (No. 9/2017).

In advocacy for the village government, Migrant CARE and its local partners approach the village in eight districts to fund Integrated Service Centers (PPT) to support migrant workers' case management. In addition, the village government in Central Lombok has granted village funds ranging from IDR 5 million to IDR 60 million to protect migrant workers and their families.

The Ministry of Manpower launched the 'Productive Migrant Village' (Desmigratif) model in 2017, which provides migrant workers with village-level services. Desmigratif is currently being implemented in 402 villages in 50 regencies throughout Indonesia, and Desbumi influences the Desmigratif model. Desbumi and Desmigratif integration began in 2018 in five Desbumi villages in three regencies: Wonosobo, Banyuwangi, and Indramayu. The merger of Desbumi and Desmigratif enables more comprehensive support to returnees and their families.

Some Desbumi and Desmigratif activities, such as migration, data gathering services, and economic empowerment, are identical. This is strengthened by Desbumi's efforts to educate diverse stakeholders on safe migration and to advocate the protection of migrant workers. Combined with Desmigratif initiatives such as community parenting for migrant workers' children and the establishment of Desmigratif cooperatives, the goal is to achieve sustainable economic empowerment in the village.

Nessa Kartika, a Desmigratif officer, tries to compare the Desbumi and Desmigratif programs in her area. She discussed how the two programs take distinct methods and engage in different activities.

“The Desmigratif is built on four pillars, the most important of which is the economy; it is a business, a productive one. While the Desbumi builds capacity, it focuses on how female returnees may communicate, migrate securely, interact, and participate in musrenbang. How do they express themselves, particularly regarding the socialization of local regulations? What if a neighbor wishes to travel abroad? They need to be more aware of their surroundings. They can handle any cases that may arise. The Desmigratif is more of a productive business and [assists] the children.”⁹⁹
(Interview with Nessa Kartika, 02/11/2018)

⁹⁹ Original translation from Bahasa Indonesia: “*Kalan desmigratif yang 4 pilar. Terutama ekonominya. Usaha kan, usaha produktif. Kalan yang desbumi peningkatan kapasitas kan. Soal bagaimana ibu-ibu bersuara, bermigrasi aman,*

The Desmigratif program, which is especially beneficial to the Desmigratif area, allows villages to discover their potential and unique products. Then, with the government's assistance in different activities, including product exhibitions, this opportunity helps returnees' products become well-known. Nessa Kartika says this provides the village with a product that is unique to the village and allows production to continue.

“Previously, Lipursari Village did not have products. [We] have a special product but not appear [in public]. For example, we [have] a special food, but not being introduced publicly. Then there is Desmigratif. We are here, and the ministry supports it and provides training. So, [production] goes.”¹⁰⁰
(Interview with Nessa Kartika, 02/11/2018)

As a result of this experience, it is clear that existing empowerment and reintegration initiatives affect beneficiaries. The following sub-chapter will discuss the differences and changes before and after the empowerment program.

Distinction Between Before and After Empowerment Programs

Desbumi is one of the empowerment efforts that influence people individually, in groups/communities, and village/structurally. According to interviews and discussions with returnees and group facilitators, the empowerment program (as part of the reintegration initiative) has a variety of impacts, particularly before and after the Desbumi program. Nessa Kartika, administrator of Desmigratif and field coordinator for the Desbumi program in Wonosobo, highlighted that group empowerment activities impacted mutual progress (groups), ease of support access, and village activity participation.

“[Returned] IMWs used to be alone; there were no groups. There are no activities to participate in. They are self-contained activities. There is no progress to be made. However, now, there is already a group. [We] can join musrenbang [development planning deliberation] and receive assistance.

sosialisasi, ikut semacam audiensi, musrenbang. Gimana mereka bersuara. terutama untuk sosialisasi perdes perda. Gimana kalau ada tetangganya mau berangkat ke luar negeri. Supaya lebih peka. Kalau ada kasus-kasus bisa menangani. Kalau Desmigratif kan lebih ke usaha produktif dan [pendampingan] ke anak-anaknya gimana.”

¹⁰⁰ Original translation from Bahasa Indonesia: “Kalau tadinya desa lipursari kan gak punya produk. Punya produk khas tapi gak dimunculkan [di publik]. Misalnya punya makanan khas tapi gak diperkenalkan. Trus ada desmigratif. Kita hadir, kementerian mendukung, kasih pelatihan-pelatihan. Jadinya, [produksi] jalan.”

This batik stove is provided from the village fund (DD).¹⁰¹ (Interview with Nessa Kartika, 02/11/2018)

Furthermore, according to Nessa Kartika, returnees' groups (Desbumi and Desmigratif) provide access to a broader range of training and activities. This is advantageous for members of the group who were previously passive or had limited access to a variety of helpful information for capacity growth.

“When there is Desmigratif, [the training] information is from the group. Before there was Desmigratif, we looked for it ourselves.”¹⁰² (Interview with Nessa Kartika, 02/11/2018)

Siti Maryam Ghozali, one of the leaders in empowering returned migrant workers in Wonosobo, thought that the presence of Desbumi and Desmigratif had made a big difference in her village. It inspires the returnee group and knowledge on various skills and migration issues.

“We [returned migrant workers] are becoming more focused due to the presence of Desbumi and Desmigratif. Despite many returnees, we were at a loss for what to do in the past. Desbumi, in particular, initiated [the empowerment initiative]. I have already initiated a group [of returnees]. However, we are confused about what to do or how to empower ourselves. After Desbumi began, they received training on safe migration awareness. From there, paralegals and various other skills exist to continue the discussion regarding safe migration. As a result, we gain a sense of purpose. They returned to their local groups and communities after being educated about it. Each returnee began discussing [the training results] in groups, and the information was circulated to the community's migrant workers.”¹⁰³ (Interview with Siti Maryam Ghozali, 13/11/2018)

¹⁰¹ Original translation from Bahasa Indonesia: “Kalau dulu kan TKI [Purna] sendiri-sendiri, gak ada kelompok. Gak ada kegiatan. Mereka kegiatan sendiri-sendiri. Gak ada maju-majunya. Kalau sekarang, sudah ada kelompok. Bisa ikut musrem, dapat bantuan. Ini kan kompor [batik] dapat dari dana desa (DD).”

¹⁰² Original translation from Bahasa Indonesia: “Kalau sudah ada Desmigratif, kan informasi dari kelompok. Sebelum ada Desmigratif, kan kita nyari sendiri.”

¹⁰³ Original translation from Bahasa Indonesia: “Dengan ada desbumi desmigratif, kita semakin terarah. Kalau dulu, walau banyak TKI, tapi kita gak tahu mau diapain. Terutama Desbumi yang mengawali. Saya punya kelompok belum bernama. Tapi kita gak tahu mau diapain atau diberdayain dengan cara bagaimana. Setelah ada Desbumi masuk, dikasih semacam pelatihan-pelatihan penyadaran migrasi aman. Dari situ ada paralegal, dan segala macam, terus tentang migrasi aman. Jadi kita mulai tahu kita mau kemana. Setelah mereka dikasih pengetahuan tentang itu, pulang ke desa dan kelompoknya masing-masing. Di situ mulailah masing-masing kelompok mendiskusikannya di kelompok, dan dishare ke masyarakat sekitar yang ada TKI-nya.”

These initiatives inspired Maryam and her husband Stevi to organize empowerment programs for returnees' groups in Wonosobo. This program is mainly for individuals or groups who do not receive assistance through reintegration and empowerment programs like Desbumi or Desmigratif. She believes this is critical to ensuring equal assistance distribution to newly established groups of returnees. Meanwhile, support for Desbumi and Desmigratif was considered enough and racked up.

“I [conducted] the empowerment of returnees after the groups named previously. Desbumi gave them [the groups] names, and each village had its own [group] name. After that, I have some access to provincial programs... They [the new groups] desperately need training, which I help provide. Moreover, we provide [training] to all groups through BP3TKI. Desmigratif training occurs only once. Desbumi training is likewise only available on occasion in the village. However, the empowerment program from the province is frequent; it comes to the village three to four times a year, and I deliver it to each [returnees] group in Wonosobo. Practically, the training does not need to be conducted in Desbumi or Desmigratif. Because they already receive support. I then provide training to untrained groups. There are already sponsors of Desbumi and Desmigratif, and the tools [assistance] have accumulated. Those who did not receive [assistance] also wish [the same]. As a result, I come [to them]. I occasionally bring training to Desbumi, but not as frequently as I do with outside Desbumi groups.”¹⁰⁴
(Interview with Siti Maryam Ghozali, 13/11/2018)

Table 6.5 Situation Before and After Desbumi Program

Level	Before	After
Individual	<ul style="list-style-type: none"> • Limited/low skill • Limited activities/house works • Afraid to speak in public • Limited income (mainly from agriculture) • Limited access to information and services 	<ul style="list-style-type: none"> • Have more skills and knowledge • More activities: training/workshops • Have more voice/speak up in public • Have additional income (entrepreneurship /other productive business) • Have more access to information and

¹⁰⁴ Original translation from Bahasa Indonesia: “Saya sendiri [melakukan] pemberdayaan TKI itu setelah ada kelompok-kelompok yang bernama tadi. Dari Desbumi kan diberi nama, masing2 desa ada namanya. Setelah ada ini, saya ada program dari provinsi. Saya masukin ke kelompok ini itu. Bukan numpang sih, tapi mereka memang butuh pelatihan itu dan saya ambil ke kelompok itu. Dan semua kelompok kita kasih, [pelatihan] dari BP3TKI. Yang desmigratif itu pemberdayaannya hanya sekali pelatihan di awal. Desbumi juga ada sekali aja, di desa. Kalau pemberdayaan provinsi ini sering, setiap tahun ada 3-4 kali ke desa dan saya sebar di masing-masing kelompok yang ada di Wonosobo. Jadi gak harus di Desbumi. Karena desbumi sudah ada yang membina, juga desmigratif. Yang belum terjamah, saya masukin. Ini kan sudah ada yang biayain Desbumi dan Desmigratif, alat sudah numpuk. Nah ini yang belum, pada pengen. Jadi saya masukin ke situ. Kadang-kadang saya masukin ke Desbumi juga, tapi gak sebanyak yang di luar Desbumi.”

Level	Before	After
		services
Community	<ul style="list-style-type: none"> • Individual/No group • There are no group activities for returnees • Villagers were not/less aware of migrant workers and families left behind in their villages. 	<ul style="list-style-type: none"> • There is a group/organization • There are regular/routine group activities for returnees • Villagers have more awareness of the migrant workers and families left-behind (community awareness)
Village	<ul style="list-style-type: none"> • Migrant data is unavailable. • Many pre- and departures process violations • No/limited returnees' involvement in the village development 	<ul style="list-style-type: none"> • Migrant data is more organized. • Violations are getting less due to the active role of the village government. • More returnees' involvement in the village development
Structural	<ul style="list-style-type: none"> • Less village's government role in the labor migration process • Village officials do not/less care about migrant workers' problems • No village regulations yet • No specific program for migrant worker • Less concern from the regency level to migrant workers 	<ul style="list-style-type: none"> • Better village's government administration for labor migration • Village officials are more concerned with migrant workers' problems. • Have village regulations in Desbumi • Program's sustainability through village commitment • Have more concern from the regency level through policy advocacy

Source: Personal Analysis from Interviews and Discussion

Local NGOs assisting Desbumi empowered communities via outreach to returning migrant workers and engagement with the local administration. Village authorities must also be educated on the importance of safe migration and protecting their villagers who become migrant workers. According to Lalu Muhammad Hazni, the village head of Gerunung Village, Desbumi's presence in the village since 2014 has benefited from protecting migrant workers and implementing safe migration practices.

“There were many things that happened before the implementation of Desbumi. People who go [abroad] are not Gerunung villagers but are from other villages. We do not always know who is departing. Her spouse leaves, and his wife is sometimes unaware. Many of the agents are unlicensed. However, God willing, after Desbumi and PPK, nothing will ever happen again. If someone wishes to leave, we will, at the very least, present them with the necessary paperwork to go abroad. If the wife leaves, her husband is the one who comes. They used to want to do it themselves and create their versions of family permit certificates, which they did. Now we reject it and make it at the village's office in the format we want. We are not

interested in using their format.”¹⁰⁵ (Interview with Lalu Muhammad Hazni, 10/01/2019)

Hazni stated that there were numerous roadblocks encountered during the implementation of Desbumi. Since Desbumi’s presence, prospective migrant workers and PJTKI have criticized the tightened management of worker departures overseas. However, the public ultimately comprehends through providing information and counseling on safe migration.

“We are picky. We do stuff like this because the PJTKI occasionally enrages many individuals. They said: why is the village’s head so stringent? Although it is not. After we counseled him about what it was like, he even appreciated that we could do so. For the first time, the public has lodged numerous objections.”¹⁰⁶ (Interview with Lalu Muhammad Hazni, 10/01/2019)

Barriers to Empowerment

There are numerous barriers to active participation in empowerment and reintegration programs, including external variables and personal motivation, which play a role. Although the village-based and structural approach can be a breakthrough in empowering return migrant workers and ensuring their long-term sustainability, it does have some limitations. Implementing this strategy in a village with few migrant workers and returnees will be difficult. Consequently, as an individual, returnees should expand their networks and seek information to empower and develop their capacity without the help of the local authority. Of course, it will cost more money, energy, and time.

Furthermore, the local authority must provide more support and dedication, especially in the village-based empowerment program. Implementing this approach and strategy

¹⁰⁵ Original translation from Bahasa Indonesia: “Sebelum ada Desbumi, ada banyak kejadian. Orang yang berangkat [ke luar negeri] bukan orang Gerunung, bahkan orang dari desa lain. Kadang-kadang kita gak tabu, siapa yang berangkat. Suaminya berangkat, kadang istrinya gak tahu. Banyak agen yang ilegal. Tapi setelah ada Desbumi, didampingi PPK, sekarang insya Allah tidak pernah terjadi apa-apa. Kalau dia mau berangkat paling tidak kita hadirkan untuk tanda tangan izin ke LN. Kalau istrinya berangkat, suaminya yang datang ke sini. Dulu semuanya sendiri, buat sendiri model-model surat keterangan izin keluarga, itu dibuat sendiri. Sekarang kita tolak, kita buat di kantor lurah, kita buat formatnya. Kita gak mau pake format dari mereka.”

¹⁰⁶ Original translation from Bahasa Indonesia: “Kita selektif. Kita laksanakan yang legal-legal yang seperti ini, kadang banyak dari masyarakat yang dipanas-panasi sama PJTKI. Kenapa lurahnya begini ketat, padahal gak ketat. Setelah kita berikan penyuluhan, seperti apa, sekarang dia malah bersyukur bahwa kita bisa lakukan seperti itu. Baru pertama, memang banyak keluhan masyarakat.”

will be more challenging if they do not believe returning migrant workers' problems in their home villages are a priority.

“My village head is not supportive. Maybe because he does not care too much, he said it is okay to do it, but he does not care. [But] it is already better. The village government is now supportive. In the early days, there was no support in the past. They were told to participate in the village apparatus workshop, and 1 to 2 people were told to participate but did not want to. Until now too. The village head said as if he did not care.”¹⁰⁷
(Interview with NK, 02/11/2018)

Additionally, based on FGDs with Desbumi group members in one of Desbumi in Central Lombok, the village head's attention and priority for empowering returnees remain low. This is evident from the small budget allocated to human resource empowerment activities. Most of the village's budget is spent on the physical building of the village office.

“The village head's support is still provided if someone coordinates it. Earlier, we spent too much money on this village office, constructing an office, and thus could not budget for that [returnees' empowerment]. Initially, the village office was modest; now, it is completed. The [prior] village head was tasked to build a village office.”¹⁰⁸ [FGD with Desbumi Group in Central Lombok, 2019]

Although Indonesia has enacted a new law to protect IMWs, implementation has been slow. Not all areas are subject to derivative laws. This affects the unequal distribution of IMW protection initiatives (including returnee empowerment) among regions. Along with government rules (national and regional), regional leaders must commit to the work programs and activity budgets. Changes in leadership at the local and national levels affect migrant worker protection policies and programs.

¹⁰⁷ Original translation from Bahasa Indonesia: “Kalan lurabku kan gak pro. Saking cueknya kali yo. Cuma boleh-boleh sana kerjakan, tapi gak peduli. Ini mending. Pemerintah desa sudah dukung. Dulu, pas jaman-jaman awal dulu, gak ada dukungan sama sekali. Suruh workshop perangkat desa, 1-2 orang disuruh berangkat, gak mau. Sampai sekarang juga. Kata pak lurah, kayak cuek bebek.”

¹⁰⁸ Original translation from bahasa Indonesia: *Tetap ada dukungan dari kepala desa, kalo ada yang koordinasikan. Kemaren terlalu banyak anggaran kita untuk kantor desa ini, membangun kantor, jadi kita ndak bisa anggaran ke arah sana [pemberdayaan PMI purna]. Semula kecil kantor desanya, semula kecil. Sekarang alhamdulillah sudah jadi. Targetnya kepala desa [sebelumnya] untuk membangun kantor desa.*

As the organizer of the returnee's organization, AK was aware of policy changes resulting from local politics and leadership changes in his province.

“Regrettably, the [returnee empowerment] initiative has ended because it involves government and politics. I am intrigued by it. Even though we are apolitical. I only wish to continue. When a program is beneficial and effective, it should be continued. We receive no additional assistance from the [current] government. Generally, activities take place. To the government, contributions to foreign exchange heroes must be made; we must be cared for when we are overseas and return home. Additionally, there is an economic program for returned Indonesian workers. I am confident that several returnees can obtain the same rights as current Indonesian migrant workers, ensuring our equality and dignity as human beings. I am hoping we are acknowledged and provided appropriate programs.”¹⁰⁹ (Interview with AK, 12/01/2020)

One additional problem of this strategy is that it has a somewhat high reliance on CSO and facilitators. The readiness and independence level of each Desbumi group depends on various factors, such as village commitment, group characteristics, and development. When the program is finished (due to time limitations of donors or funding), both CSO/ facilitators and the village government should have their exit strategies to sustain this empowerment program. Thus, the commitment from the village head and government is fundamental in the long run.

Another challenge is the low participation rate in the returnees' group due to a lack of motivation. According to FGD with Desbumi Dukuhdempok (2018), the participation rate in the Desbumi group is still low compared to the ratio of the total number of return migrant workers in the village. It is due to apathy towards empowerment programs, mainly caused by their mindset of “instant” results and pragmatism to get “quick money.”

¹⁰⁹ Translation from Bahasa Indonesia: “*Sayangnya karena berhubungan dengan pemerintah dan politik, jadi selesai program [pemberdayaan returnees]. Saya bingung jadinya. Padahal kita maunya gak mau dikaitkan dengan politik. Maunya terus aja. Ketika program itu bagus dan bermanfaat, harusnya dilanjutkan. Kita gak dapat apa-apa lagi dari pemerintah. Biasanya ada kegiatan. Kepada pemerintah, harus ada kontribusi untuk pahlawan devisa, kita perlu diperhatikan, tidak dielu-elukan ketika di luar negeri saja, tetapi juga ketika pulang pun kita punya hak untuk diperhatikan oleh pemerintah. Baik perihal ekonomi, juga ada program untuk purna TKI. Saya yakin, ada banyak purna TKI yang bisa mendapatkan hak yang sama dengan TKI on going, sehingga kita punya kedudukan dan martabat yang sama sebagai manusia. Saya harap, kami diperhatikan dan diberi program-program yang bagus.*”

“Not everyone in the village wants to join in and know the benefits, and they must see the results first.” (Interview with Miftahul Munir, 07/12/2018)

Munir said that the challenge for those return migrant workers is to make money stably and continuously for their daily needs while living in the village. Entrepreneurial activities do not always make money quickly, so many villagers finally decide to work abroad and prefer a fixed and bigger salary every month. Therefore, according to him, it is necessary to re-arrange Desbumi from the base and give more education about the importance of the safe migration and empowerment process, starting with recruiting more return migrant workers to join the group. Munir added:

“The issue is that getting a job here takes a long time. Not right away [get it]. As a result, it is impossible to make [anything] today and immediately earn money. You have a clear job description if you work as a domestic worker. In a month, you will get a salary.”¹¹⁰ (Interview with Miftahul Munir, 07/12/2018)

Not all returnees have the willingness and mindset as SM, a returnee and activist in a migrant worker union. SM tries to motivate her fellow migrant workers, especially those with similar experiences, to keep growing. Although she does not have theoretical knowledge about empowerment, she tries to do what she wants.

“I proved it to my friends, and I want them to experience the same thing I have experienced. When you have experienced problems, you do not have to be down; you do not have to be silent. Because it will close our self-development, that is it. I only use the existing methods and activities like this; initially, I never collaborated with academics, not through theory, not through anything, not analyzing all kinds of things. I ran into this, and it suddenly popped up; I want to be like this and work like this. I see. Until you can become a film producer, you can play movies too. It is because you are in a tight situation.”¹¹¹ (Interview with SM, 11/11/2018)

¹¹⁰ Original translation from bahasa Indonesia: “*Cuma godaannya, suwi kerja ning kene. Gak langsung. Makannya, memang gak bisa sekarang buat, sekarang dapat uang. Kalan pekerja rumah tangga kan jelas pekerjaannya, sebulan dapat gaji.*”

¹¹¹ Original translation from Bahasa Indonesia: “*Saya membuktikan kepada teman-teman dan saya juga ingin teman-teman mengalami hal yang sama dengan yang apa yang saya alami. Ketika pernah mengalami masalah, ya tidak harus terpuruk, tidak harus diam terus menerus. Karena justru itu akan menutup pengembangan diri kita. Jadi itu aja lah. Saya dengan cara-cara yang udah ada aja dan kegiatan-kegiatan seperti ini kan memang saya awalnya tidak pernah kolaborasi dengan akademisi, tidak melalui teori, tidak melalui apa, analisa segala macam itu engga. Pokoknya saya*

In another case in the fieldwork, the patriarchal structure in most village communities is also responsible for the group's poor engagement and activity. Married women should get permission from their husbands to participate in Desbumi activities. Therefore, it is also essential to educate the man and other migrant workers' family members about the importance of capacity-building and empowerment programs.

At the higher level, getting support from the regency and provincial government in the regulation, budget, and implementation program for migrant workers' protection and empowerment activities is also necessary. Although Indonesia already has Law No. 18 of 2017, the derivative regulations at the ministry, provincial, and regency levels are progressing slowly. The absence of rules at the local level has hampered various empowerment activities and programs in the region. Hence, villages are often afraid to violate the regulations. The village government must get a legal basis for implementing migrant worker empowerment activities, specifically to allocate a budget for Desbumi activities (Interview with Munir, 2018).

Knowledge before Entrepreneurship

Many initiatives and post-return assistance programs from government and non-government actors in Indonesia encourage the returnees to gain economic stability through self-employment. This is in line with the neoliberal prescription for ailing developing countries that include entrepreneurship as a major element (Spitzer 2014; Wahba and Zenou 2012 in Spitzer, 2016). They argue that when the self-employment business grows, the returnees can be entrepreneurs and generate employment opportunities at the local level.

However, according to Spitzer's 2012 survey, all Filipinos can be entrepreneurs all at once, but not all can be successful. It is in line with the situation in Indonesia that the Ministry of Manpower stated that returning Indonesian migrant workers have little interest in business and entrepreneurship. The identification findings show that 42 percent of villages with returnees have a 0-25 percent low business interest. As seen by the identification data, many returnees have not received training, which shows that just

mengalami ini, dan tiba-tiba muncul; saya pingin seperti ini, saya pingin membuat karya seperti ini. Gitu. Sampai bisa jadi produser film, bisa main film juga, sebenarnya itu kan karena kepepet ya."

0-25 percent of returnees have attended training in 50 percent of villages. Returnees received 24 percent entrepreneurship training, 20 percent skills training, and 21 percent language training.

Therefore, one of the goals of the Desmigratif program is to develop returnees' entrepreneurial activities so that the money they earn can be put to good use rather than consumed. It can boost their families' well-being in a long-term way, eliminating the need for them to leave their families to return to work abroad. The Desmigratif program offers entrepreneurship, skills training, equipment, and assistance to help people enhance their business skills.

Sukesi et al. (2016) mentioned that entrepreneurial success is mainly affected by acquired competencies and skills. Those from entrepreneurial families or with past entrepreneurship experience are more likely to have entrepreneurial skills and hence will be more confident in running their businesses. Many returned migrant workers in Indonesia demonstrate that low-skilled migrants can still become successful entrepreneurs with their experience, particularly in mastering a foreign language (Hapipi, 2012).

Yuniarto (2016a) discovered that vocational training to foster entrepreneurship is more effective in developing future careers than remigration. According to Bachtiar and Prasetyo (2017), Indonesian economic reintegration assistance primarily focuses on creating entrepreneurs. Returnees' potential for waged employment has not been adequately developed, and not all return migrants have the desire or ability to become entrepreneurs.

Undoubtedly, being an entrepreneur is a challenging endeavor. During a conversation with AK, a renowned entrepreneur and leader of a returned IMWs group in West Java Province, he emphasized the significance of acquiring education prior to engaging in business and entrepreneurship. Furthermore, he had the responsibility of providing financial assistance for the schooling of his nine siblings, and his primary objective was to enhance the social status of his family through education. In addition, following a period of difficulty lasting five years in Korea, AK returned to their home. He gained sufficient wealth for his entrepreneurial venture and desires to get into matrimony.

Furthermore, he got tired of his overseas employment and resided at quite a distance from his family. Furthermore, AK's health is deteriorating due to the excessive workload at the plant, which has strengthened his desire to go home.

Upon returning to his home village, AK married a fellow migrant worker in South Korea. Then, he started a business of his own. Since the beginning, AK has already planned to be an entrepreneur. Since childhood, his mother was used to and trained in entrepreneurship by selling various things in villages and markets. With a capital of IDR 200 million (around 12.000 Euro), AK tried multiple kinds of businesses: selling things in the market, welding workshop business, motorcycle repair shops, motorcycle showrooms, etc. However, he experienced some business failures until the remaining capital was only IDR 33 million (around 2.000 euros).

“It turned out that because I did not have business skills. With 200 million Rupiah] capital, it was used for only one year’s business. I tried to sell things in the market, but people tricked me. [I tried] welding workshop business, but the welding machine was gone [because] the handyman was running away [not returned it]. I also tried a motorcycle repair business and showroom but lost the money. So, I have tried seven kinds of business, [but] all collapsed.”¹¹². (Interview with AK, 12/01/2020)

After that, with the remaining capital, AK bought a small house and sold meatballs and chicken noodles in front of his house. Later, AK pioneered another business by selling snacks and souvenirs at the Bandung - Jakarta toll road rest area from 2010 to 2017. This business was successful because it was around IDR 800 million - 1.2 billion (around 49.000 – 73.500 euros) per month. However, the company they started eventually collapsed because the rental price for the shop was increasing.

“Finally, rather than losing big capital but with a little profit and loss of time, we finally got out [from renting the store]. Well, after we leave, they continue our business now. They take over the shop.”¹¹³ (AK, 12/01/2020)

¹¹² Original translation from Bahasa Indonesia: “Ternyata karena memang gak punya kemampuan skill bisnis, membawa uang 200 juta, habis untuk bisnis satu tahun. Jadi saya coba di pasar, jualan, ditipu orang. Bisnis bengkel las, mesin lasnya dibawa orang, sama tukang gak dibalikin lagi. Bisnis bengkel motor, showroom motor, ya rugi. Jadi 7 kali bisnis, ambruk.”

¹¹³ Original translation from Bahasa Indonesia: “Akhirnya ya sudah, daripada modal besar untungnya sedikit, rugi waktu, akhirnya kita keluar. Nah, setelah keluar, diterusin mereka sekarang. tokonya yang punya mereka.”

With these experiences, AK finally realized that the cause of his failure in business was his lack of business knowledge. He only runs a company based on assumptions. In addition, no coach/mentor accompanies him while starting the business. With business mentors and coaches, AK can understand related business knowledge and business stages more deeply. Business should be undertaken based on knowledge, market research, and best practice or lesson learned from others' experiences. He stated:

“My business has collapsed. It is all over. Because I am doing business without knowledge. So, I used to run my business according to assumptions. My assumption is like this, which is what I do [based on assumption]. However, now, there are many coaches/mentors; we learn together with successful mentors and coaches to run our business with knowledge; there are stages and stages of foraging business. For example, there is a stage named “business owner.” If it is a business owner [stage], they prepare a system to build their business empire, which will last a long time. Previously, my business was based on assumptions, not based on research. Now, [my business] there is research, based on the market research.”¹¹⁴ (AK, 12/01/2020)

Since his snacks and souvenirs business collapsed, AK was inspired by the business community he participated in. He turned his business to the aqiqah¹¹⁵ in 2016. This business has a national network and cooperation between branches. Furthermore, he regularly engages in various training and business clubs. His training was tailored to his cluster (culinary club business and catering). From his entrepreneurship experience of ups and downs, AK emphasizes the importance of doing business based on knowledge and research, having a qualified business coach/companion, joining similar communities (according to the business field), and having a business network.

¹¹⁴ Original translation from Bahasa Indonesia: “Bisnis oleh-oleh saya sudah collapse. Habis semua. Karena bisnis tidak berilmu. Jadi saya dulu bisnisnya sesuai asumsi. Asumsi saya begini, itu yang saya jalani. Kalau sekarang, kan banyak coach/ mentor, kita berguru dengan mentor-mentor dan coach yang sukses sehingga bisnis kita berjalan dengan ilmu, ada tahapannya, tahapan bisnis mencari makan. Ada tahap bisnis owner namanya. Kalau bisnis owner, dia mempersiapkan sistem untuk membangun kerajaan bisnisnya, yang kelangsungannya panjang. Kalau kemarin, bisnis berbasis asumsi, tidak berdasarkan riset. Kalau sekarang, sudah ada riset. berdasarkan riset pasar seperti apa.”

¹¹⁵ Aqiqah is a religious ritual performed by Muslims when a child is born. It involves the sacrifice of an animal and the distribution of meat to the poor as a way of celebrating new life.

Training and the Importance of Mentorship for Sustainability Empowerment

Many returnees are perplexed when they return to their hometowns and do not receive clear information, guidance, or future direction. AK, a returnee and entrepreneur, expressed this viewpoint.

“...They [returnees] did not know they were confused about what to do after coming home with the money. Over time [the money] runs out. If it is not channeled correctly or someone guides it correctly, it [the money] will run out. Just like me, run out. I experienced it myself; my money was run out because no one could guide me.”¹¹⁶ (Interview with AK, 12/01/2020)

Mentorship, companionship, or assistantship activities are crucial aspects of successful empowerment. According to Ratih Pratiwi Anwar, many organizational dynamics in group empowerment put group resilience and consolidation to the test. As a result, constant support in assisting groups, such as routine visits and consultations, is required, particularly in group activities. Anwar also chastised the phenomenon of group help, which is confined to providing finances and tools.

“There are fewer resources [people] that accompany [the group] in the village. Because the organization’s dynamics are so high, that [assistance] must be continual. For example, if the group has 50 members, 35 mentoring days will not suffice. At the very least, you must personally greet every 50 people or engage them in one activity. As a result, the consolidation of migrant worker organizations is beneficial. If it is the government, how do they assist? Usually, they only distribute money and tools. [However] often the tools in the village become an intense social dispute, a fight.”¹¹⁷ (Interview with Ratih Pratiwi Anwar, 16/12/2018)

In addition, many returned migrant workers lack the necessary skills and qualifications for post-migration career development. From this point of view, guidance, assistance, and information about empowerment activities for returnees must be conveyed and

¹¹⁶ Original translation from Bahasa Indonesia: “Mereka gak tahu, setelah pulang bawa duit, mereka bingung mau diapain. Lama-lama [uang] habis. Kalau tidak disalurkan ke wadah yang benar atau ada yang bimbing dengan benar, habis. Sama seperti saya, habis. Saya alami sendiri, habis karena gak ada yang bimbing.”

¹¹⁷ Original translation from Bahasa Indonesia: “Kalau di desa, kurang resources [orang] yang mendampingi [kelompok]. Itu [pendampingan] harus kontinyu, karena dinamika organisasinya sangat tinggi. Misal, ada 50 orang anggota kelompok, pendampingan 35 hari sekali itu tidak cukup. Paling tidak, harus menyapa 50 individu tersebut secara pribadi atau dalam satu kegiatan. Supaya konsolidasi kelompok buruh migran baik.. Kalau pemerintah, bagaimana [mereka] mengaplikasikan pendampingan? Mereka biasanya sebar uang dan alat saja. Di desa, itu bantuan alat jadi konflik sosial yang luar biasa, rebutan.”

socialized upon their return. Even if required, the information should be disseminated before their return to their home country as part of the return preparedness process.

According to Yuniarto (2019), training programs are critical in aiding migrant workers in increasing their skills, self-capacity building, promoting information transfer, providing instructions for effective financial management, and introducing and developing intercultural communication. Thus, providing practical life skills education and training in empowerment activities has emerged as a fundamental strategy for addressing the skills and competence gap.

Vocational education and training (VET) programs¹¹⁸ increase migrant workers' quality of life by boosting migrant workers' social capital, acting as a screening agency for prospective employers, and increasing labor market efficiency (OECD/ILO, 2017, in Yuniarto, 2019). Government institutions, trade unions, private educational and training institutions, recruitment agencies, organizations, and the community can all provide training and education to migrant workers (the Republic of Indonesia, 2017).

According to Yuniarto's (2019) research, migrant workers are more interested in financial literacy education, including acquiring bank credit, venture capital, business growth, and self-employment/small-scale entrepreneurship. They deemed it more significant than other subjects. He also thinks that NGOs/community-based organizations (CSOs) that engage with migrant workers should be included in training programs to develop training materials, resources, and strategies for organizing campaigns and educating migrant workers. Nevertheless, the amount and diversity of the training materials do not guarantee the quality of the training or assure that the education or training is suitable. Yuniarto highlighted various obstacles to the implementation of training, which include the following: 1) A significant influx of migrant workers and those returning to their home countries; 2) Willing and deliberate absences; 3) Insufficient material and financial assistance from government and community stakeholders; 4) Inadequate credentials of teachers and trainers; 5) Insufficient training in business skills; and 6) Restricted opportunities for networking.

¹¹⁸ The types of training are: 1) General skill development: language classes, culinary training, financial education, financial management, and entrepreneurship training; 2) Counseling: educational assistance, labor administrative support, and assistance to stranded migrants.

Furthermore, many existing empowerment programs (and training) are temporary and do not sustain. Various institutions provide training to returnees and groups. However, most are performed only once, with no follow-up, are not regularly planned, or are not continued. As a result, empowerment activities are ineffective and feel inadequate. Therefore, empowerment activities (including training) must be regularly structured and repeated, and continuing mentorship is needed.

Same Approach, Different Result

Desbumi and Desmigratif are implemented in numerous villages and regions using the same approach for empowerment and reintegration. Despite the similarities in method and principles, each Desbumi or Desmigratif has its results and accomplishments. Since it relies on the local environment, the needs of the community, and the migrant profiles, there is no one-size-fits-all approach to community-based programming (IOM, 2019). Ratih Pratiwi Anwar also stated that the same formula could not be used when implementing empowerment initiatives due to the context and history of different communities or villages.

“The same technique cannot be used to empower one community to empower another because the local setting differs between communities. For example, human resources, social assets, and society’s social structure. The greater the disparity between social and economic position in a community, the greater the issue. It is easier to organize them if they are more egalitarian. The role and activity of the village government and natural potential significantly impact social structure, and it requires a systematic approach.”¹¹⁹ (Interview with Ratih Pratiwi Anwar, 16/12/2018)

When Desbumi or Desmigratif is implemented, the outcomes of each village’s reintegration and empowerment programs vary, even though the program concept is the same. The outcomes are determined by group dynamics, natural conditions, village geography, the quality and activity of mentors and mentorships, the character and social structure of the village, and the support and active participation of village and local governments.

¹¹⁹ Original translation from Bahasa Indonesia: “Pemberdayaan itu dari satu komunitas dengan komunitas lain tidak bisa memakai rumus yang sama. begitu juga antar desa, karena local contextnya berbeda. Misal, sumber daya manusia, aset sosial, bagaimana struktur sosial masyarakat. Semakin tajam perbedaan antara status sosial dan status ekonomi masyarakat, tantangannya makin besar. Kalau lebih egaliter, lebih mudah mengorganisir mereka. Struktur sosial sangat berpengaruh. Peran dan keaktifan dari pemerintah desa. Potensi alam. Perlu pendekatan yang sistematis.”

Summary

This chapter concludes that various comprehensive reintegration program activities (including empowerment) are necessary to guarantee the sustainable reintegration of returned migrant workers. This program should accommodate the characteristics of returnees, regardless of whether they are problem-free, have problems, or are victims of human trafficking. In addition, reintegration demands an integrated strategy involving multiple levels of support, such as individual, community, and structural. In addition, it is crucial to resolve all economic, social, and psychosocial aspects.

This chapter examined the dynamics of the reintegration process, case studies of returnees and reintegration assistance, and reintegration challenges in relation to the return and reintegration of migrant workers through the reintegration program. This chapter describes the implementation of reintegration in village-based programs (Desbumi and Desmigratif), particularly at the individual and communal levels. The objective is to compare diverse reintegration programs in Indonesia. In the following chapter, a more in-depth discussion of structural support for returnees will be presented, including the significance of mapping and engaging stakeholders in structural support, international cooperation, and international frameworks.

Chapter 7 – Structural Support for Returnees’ Sustainable Reintegration

Political, economic, and social contexts influence local, national, and global reintegration. Thus, supporting returnees at the structural level is also necessary to achieve sustainable reintegration. The number and scope of structural interventions in a reintegration program should rely on the origin countries’ capabilities and the requirements of returnees and host communities. When the number of returnees’ demands is small or when social services and policies are well-established, structural interventions may focus on integrating returnees into current systems (IOM, 2019).

This chapter will examine the framework that provides support for individuals returning to their home country in order to successfully reintegrate into society in a way that is long-lasting and stable. The discussion will commence by highlighting the significance of mapping and involving the stakeholders in providing structural assistance, fostering international collaboration, and establishing international frameworks. This chapter will utilize the IOM reintegration guideline model to examine the empirical data about the structural assistance provided by Indonesia's reintegration programs, specifically Desbumi and Desmigratif. Additionally, it will address the policy concerns and difficulties surrounding programs aimed at empowering migrant workers, including national laws, ministry regulations, local regulations (*Peraturan Daerah*), and village regulations (*Peraturan Desa*).

Stakeholders Mapping and Engagement

It may be necessary to provide policy, technical, and material support to public institutions, the private sector, and civil society in countries of origin where infrastructure and capacity are insufficient to offer returnees and local populations an adequate level of services, protection, and assistance conducive to sustainable reintegration. Migrant workers can take advantage of initiatives that promote effective migration governance, such as offering sufficient local public services and integrating reintegration programs with regional and national development objectives (IOM, 2022).

The efficacy of reintegration programs relies on the involvement of local and national governments, as well as other private sector and non-governmental partners, in engaging stakeholders (IOM, 2019). Therefore, a stakeholder mapping can evaluate the capacity, requirements, readiness, and potential for collaborations among various stakeholders at both the local and national levels. IOM (2019) created a stakeholder mapping table using the indicated categories, relevance, and potential functions. The players involved in this initiative encompass national and provincial/local entities, private sectors, NGOs, diaspora organizations, migrant associations, international organizations/foreign governments, and other external parties.

Table 7.1 Stakeholder Categories, Their Relevance, and Possible Functions

Stakeholder	Relevance	Possible functions
<ul style="list-style-type: none"> • National authorities • Ministries • Government agencies 	<ul style="list-style-type: none"> • National-level authorities are primary stakeholders because they develop national policies and initiatives that provide the framework for local programs. • They are instrumental in shaping international relations with host countries, partner governments, and international Organizations. 	<ul style="list-style-type: none"> • Adapt the national legislative framework. • Plan and implement national policies and projects. • Establish, manage, and coordinate national institutions and services for return and reintegration management. • Endorse initiatives • Liaise with international and local partners • Manage public funds at the national level and provide necessary funding and guidance to other actors. • Provide platforms for multi-stakeholder coordination • Delegate the provision of services, including to international organizations • Shape international relations with international organizations and foreign governments
<ul style="list-style-type: none"> • Provincial and local governments • Municipal stakeholders • Associations of municipalities 	<ul style="list-style-type: none"> • Local authorities are essential because they can operate as an interface between different local actors and between local and national-level actors. • They can also provide insight into local priorities and connect reintegration support to existing local development plans, services, and resources. • They can sometimes play a role in bilateral cooperation 	<ul style="list-style-type: none"> • Adapt local/regional frameworks for reintegration. • Translate institutions and mechanisms for reintegration programming into local policies and strategies. • Provide services to returnees • Liaise with subnational, national, and international actors • Provide platforms for multi-stakeholder coordination • Delegate the provision of services • Develop and implement local development

Stakeholder	Relevance	Possible functions
	by establishing decentralized cooperation frameworks.	<p>plans and allocate resources for them.</p> <ul style="list-style-type: none"> • Manage local public funds and mobilize public and private funds • Empower returnees, enhance their capacities, and support the fulfillment of their rights • Support socio-economic and psychosocial reintegration • Drive local economic development • Have the potential to be partners for actions related to the environment • Promote political participation of returnees • Endorse local initiatives
<ul style="list-style-type: none"> • Private sector 	<ul style="list-style-type: none"> • Private sector actors are essential, especially for Economic reintegration because they are employers with insight into the local labor market. • They often have access to diverse resources that are not always mobilized to support reintegration, particularly financial resources, and technical expertise. 	<ul style="list-style-type: none"> • Employ returnees • Make the labor market more conducive to the reintegration of returnees • Act in private-public partnerships to support reintegration • Partner for innovative community projects • House apprenticeship schemes • Have on-the-job learning schemes • Mentor returnees • Act as partners in awareness-raising or information campaigns
<ul style="list-style-type: none"> • NGOs 	<ul style="list-style-type: none"> • NGOs are essential actors, nationally and locally, because they have good local knowledge and networks and can mobilize communities and Address social issues. 	<ul style="list-style-type: none"> • Collaborate and partner to support returnees and expand access to reintegration programs. • Particularly in areas of high levels of return where the lead reintegration organization has a more minimal presence, NGOs can provide economic, social, and psychosocial support if they have the capacity for this. • Use their established community networks. • Carry out specific services for returnees' economic, social, and psychosocial reintegration. • Hold specific areas of expertise, such as climate change adaptation or environmental management. • Partner on advocacy, awareness-raising, and information campaigns

Stakeholder	Relevance	Possible functions
<ul style="list-style-type: none"> • Diaspora organizations 	<ul style="list-style-type: none"> • Diaspora organizations can be important because they understand migration experiences and have access to resources and culture. Knowledge in both host and origin countries. • They also generally have pre-existing social networks in host and origin countries to mobilize support for reintegration. 	<ul style="list-style-type: none"> • Provide information about the return context to encourage the participation of returnees in community projects already funded by the diaspora. • Ease the ‘shock’ returnees face by introducing social and economic networks to returnees before and after arrival. • Partner for enhanced support to returnees in countries of origin, e.g., through investment in collective income-generating activities
<ul style="list-style-type: none"> • Migrant associations 	<ul style="list-style-type: none"> • Migrants and other associations can be crucial. • They understand the migration experience and may already promote reintegration through their projects, even if indirectly. 	<ul style="list-style-type: none"> • Develop projects and initiatives that can be relevant for returnees • Assist returnees by giving them information on local support measures • Partner for advocacy, awareness raising, and information campaigns • Provide guidance for the psychosocial reintegration of returnees based on the personal experience of members
<ul style="list-style-type: none"> • International organizations • Foreign governments • Other third parties 	<ul style="list-style-type: none"> • International organizations, donors, and foreign governments can be important stakeholders. • They contribute to and make recommendations for national frameworks, undertake their Own assessments and programming and have access to resources and technical expertise. 	<ul style="list-style-type: none"> • Link reintegration programming with other development projects in the local territory • Integrate the reintegration program into existing inter-stakeholder coordination mechanisms and frameworks (such as UN Development Assistance Frameworks) • Enrich situation analysis by sharing information on the local ecosystem (stakeholders, processes, socio-economic dynamics, etc.) • Integrate programs into their referral systems for returnees' economic, social, and psychosocial reintegration services. • Partner for advocacy, awareness raising, and information campaigns

Source: Reintegration Handbook, IOM (2019)

The ASEAN Guidelines emphasized the importance of involving multiple stakeholders in the development and implementation of reintegration policies and programs (The ASEAN Secretariat, 2020). To ensure success, it is important to encourage the participation of the central government, local governments, social partners, civil society, migrant workers, returned migrant workers, migrant workers' associations, recruitment

agencies, the private sector, and other relevant agencies. Additionally, consular staff, especially labor attachés, should also be involved. Partnerships between private and public entities, including organizations that bring together communities of people living abroad (diaspora), could help to some extent in addressing the challenges of reintegrating individuals. Thus, it is crucial to understand and assess the cooperation, coordination, and implementation of the reintegration program among the program's stakeholders. Desmigratif, as a government program, has benefits in terms of collaboration and coordination with other ministries and networked local governments. However, Desbumi, initiated by NGOs and supported by international donors, provides advantages regarding networking and working with local organizations, universities, and NGOs.

Migrant CARE assesses the stakeholder mapping before deciding the villages where the Desbumi program will be implemented. One of the primary stakeholders in Desbumi, according to Anis Hidayah from Migrant CARE, is the village government. In addition, the stakeholders are local leaders, local organizations (CSO), and the region's political environment.

“We create tools (for assessment), such as 1) Where is the migrant worker's area of origin; and 2) What are the (migrants) problem, since it is the simplest to intervene. To persuade the village administration, in which Migrant CARE has handled the cases, there must be intervention. 3) The political environment is examined. The village head, the governor, and the regent are identified this way. 4) Whether a local CSO may or may not exist. If the program is implemented only by the village government, it will not work. Because they (CSO) would be the ones to supervise and work with the village government, so (we) make sure that there are CSOs in the area. We identify the CSOs from our assessment of the stakeholders.”¹²⁰
(Interview with Anies Hidayah, 13/12/2019)

Stakeholder mapping is crucial for program implementers to think about program sustainability in addition to program implementation. Stakeholder mapping is also utilized for Migrant CARE to guarantee program sustainability once donor funding for

¹²⁰ Original translation in Bahasa Indonesia: “Kita menyusun instrumen memang, 1) Yang merupakan daerah asal pekerja migran, 2) yang ada kasus, karena itu paling mudah untuk masuk. Jadi meyakinkan pemerintah desa, ini kasus yang pernah ditangani MC di desa ini, jadi penting harus ada intervensi dari desa. 3) Kita melihat political situation. Ini siapa gubernurnya, bupatinya, dan juga kadesnya. 4) Juga ada CSOnya di lokal tidak. Kalau tidak, jika hanya pemerintah desa, tidak jalan. Jadi memastikan harus ada CSO di daerah setempat, karena mereka yang akan mengawal dan berkolaborasi dengan pemerintah desa. Dari asesmen (stakeholder ini), kita cek siapa CSO yang ada di sana.”

the program ends. As a result, Migrant CARE is expanding the program through partnerships with several universities.

“(Collaboration with universities) takes sustainability into account. The program has a seven-year maximum (support from the donor). Desbumi will presumably still need to function even after the MAMPU program is ended. The university is one of the identifications that might help Desbumi, both current and prospective, given that they run a KKN (community service) program. We investigate the existing topics in KKN, and Desbumi doesn’t exist yet (in KKN), as it turns out. At that time, together with Unsoed and other colleges, my colleagues and I created a Thematic KKN guidebook. It turns out that this is a benefit for the university since their KKN is too common. Their activities, like agriculture or mosques, are likewise fairly generic. Thus, to them, this (Desbumi theme) is brand-new. It turns out that KKN from various universities held their program in migrant workers areas.”¹²¹ (Interview with Anis Hidayah, 13/12/2019)

For Desmigratif, given that this program is an official government initiative, the regency-level Manpower Office plays a crucial role in its implementation. According to the Desmigratif program’s stakeholder mapping, the office serves as program supervisors and implementers. It provides suggestions to the central government (Ministry of Manpower). For instance, the local government’s data and recommendations (manpower office) play a significant role in deciding the next Desmigratif village when the Desmigratif program is expanded in the regions.

Table 7.2 Stakeholder Mapping for Desbumi and Desmigratif Program

Stakeholders	Desbumi	Desmigratif
<ul style="list-style-type: none"> • National authorities • Ministries • Government agencies 	<ul style="list-style-type: none"> • Ministry of Manpower • BP2MI • BAPPENAS • Ministry of Women Empowerment and Child Protection 	<ul style="list-style-type: none"> • Ministry of Manpower • BP2MI • Bank of Indonesia • MoU with seven ministries: the Ministry of Tourism, Ministry of Health, Ministry of Youth and Sports, Ministry of State-Owned Enterprises,

¹²¹ Original translation in Bahasa Indonesia: “(Kerjasama dengan Universitas) itu mempertimbangkan sustainabilitas. Program mampu kan hanya tujuh tahun. Kita membayangkan kalau program MAMPU selesai, Desbumi tetap harus berjalan. Salah satu identifikasi untuk bisa support Desbumi, baik yang sudah ada maupun akan ada, itu kan universitas. Karena mereka punya program KKN. Kita pelajari KKN Tematik, tema yang sudah ada apa. Ternyata Desbumi belum ada. Saya waktu itu bersama teman-teman membuat buku panduan KKN Tematik, Bersama Unsoed dan perguruan tinggi lain. Ternyata itu juga poin plus bagi kampus karena selama ini template banget KKN mereka. Even KKN tematik mereka juga template banget, misal: pertanian, mesjid, dll. Makannya, ini baru banget bagi mereka. Ternyata beberapa kampus punya KKN di wilayah dimana itu daerah basis buruh migran.”

Stakeholders	Desbumi	Desmigratif
		Ministry of Cooperatives and Small and Medium Enterprises, Ministry of Communication and Information Technology, and Ministry of Villages, Development of Disadvantaged Regions, and Transmigration
<ul style="list-style-type: none"> • Provincial and local governments • Municipal stakeholders 	<ul style="list-style-type: none"> • Provincial Government, and Regency/City Government (agencies), Village Governments in Desbumi locations • Local Partners; e.g. Karang Taruna 	<ul style="list-style-type: none"> • Provincial Government, Regency/City Government (agencies), • Village Governments in Desmigratif locations • Local Partners
<ul style="list-style-type: none"> • University and academia 	<ul style="list-style-type: none"> • MoU with LPPM University of Jenderal Soedirman – Purwokerto; • MoU with International Relations Department, FISIP, University of Parahyangan – Bandung; • MoU with Faculty of Law, University of Trunojoyo – Madura • University of Gadjah Mada - Yogyakarta, • University of Al-Qur'an Science (UNSIQ) – Wonosobo 	<ul style="list-style-type: none"> • MoU with University of Diponegoro – Semarang • MoU with Islamic State University Sunan Ampel (UINSA) – Surabaya
<ul style="list-style-type: none"> • Private sector 	<ul style="list-style-type: none"> • Tokopedia (digital marketplace) 	<ul style="list-style-type: none"> • Financial institutions: BRI, BNI, business cooperative, Baitul Mal Wat Thamwil (BMT), People's Credit Bank (BPR), and other financial institutions
<ul style="list-style-type: none"> • NGOs 	<ul style="list-style-type: none"> • Migrant CARE • Local NGOs: SARI Solo, Migrant CARE Kebumen, Migrant CARE Jember, Migrant CARE Banyuwangi, Migrant CARE Indramayu, Perkumpulan Panca Karsa, and YKS Larantuka 	
<ul style="list-style-type: none"> • Migrant associations 	<ul style="list-style-type: none"> • Local and national migrant associations: Buruh Migran Wonosobo (BMW), Jaringan Buruh Migran (JBM), etc 	<ul style="list-style-type: none"> • Local and national migrant associations: Serikat Buruh Migran Indonesia (SBMI), Seruni Banyumas, Buruh Migran Wonosobo (BMW), etc
<ul style="list-style-type: none"> • International organizations • Foreign governments 	<ul style="list-style-type: none"> • Donor: The Department of Foreign Affairs and Trade (DFAT), Australian Government 	<ul style="list-style-type: none"> • International Labour Organisation (ILO) • International Organization for Migration (IOM)

Source: Fieldwork Analysis, 2022

Desbumi is administered and carried out by Migrant CARE and local partners. On the other hand, management, monitoring, and evaluation are carried out by the MAMPU Program with funding from DFAT/Australian Government and in coordination with BAPPENAS. As an international donor and foreign government, the DFAT of the Australian government has become an important stakeholder. They contribute to national frameworks, make recommendations, conduct evaluations and programming, and access resources and technical skills. Nevertheless, according to a member of the MAMPU Program staff, Qr, although foreign governments play a role and influence policy in the implementation of the MAMPU Program in general, the design and implementation of the Desbumi program are carried out in a participatory manner by NGO partners.

“The MAMPU Program is generally designed to be participatory, not from donors determining specific schemes but from partners collaborating and launching initiatives. The program’s main theme is to increase women’s capacity for poverty alleviation and access to basic services. They (partners) must have a program design and a strategic plan with MAMPU. If they want to advocate for the law, they must plan how long it will take... If it is sufficiently progressive, it must be maintained. But if not, you’ll have to go over the issue again. As a result, we are encouraged to have a more focused design plan during the MAMPU program. Adjust each condition in terms of implementation in the area.”¹²² (Interview with Qr, 05/12/2019)

Stakeholder Engagement

After mapping the stakeholder, the next important step is stakeholder engagement. The engagement of stakeholders as part of structural assistance includes policy frameworks, coordination (local, national, and international), and capacity building (IOM, 2019). It is also essential to interact with identified stakeholders through a customized engagement approach and to have close partnerships with key actors and organizations at all levels (individual, community, and structural levels) to strengthen the sustainability of reintegration and increase the program’s effectiveness.

¹²² Original translation in Bahasa Indonesia: “Jadi secara garis besar, Program MAMPU didesain secara partisipatif. Bukan dari donor dengan menentukan skema tertentu, melainkan para mitra berkumpul dan punya inisiatif. Tema besar programnya kan meningkatkan kapasitas perempuan dalam penanggulangan kemiskinan dan akses pelayanan dasar. Dengan MAMPU, mereka (mitra) harus punya desain program dan harus punya perencanaan strategis. Kalau mau advokasi UU, mereka harus targetkan berapa lama advokasinya...Kalau memang cukup progresif, ya memang harus dilanjutkan. Tapi kalau tidak, harus mereview lagi apa masalahnya di situ. Jadi selama program MAMPU, kita dorong untuk punya desain rencana yang lebih terarah. Dari sisi pelaksanaannya di daerah seperti apa, menyesuaikan kondisi masing-masing.”

Conditions such as effective coordination structures, returnee-oriented policies and initiatives, and the capability and engagement of essential actors in host countries and countries of origin can significantly impact a returnee's ability to reintegrate successfully (IOM, 2019). Institutional support and synergies can be promoted by facilitating essential actors' and stakeholders' engagement and coordination. Enabling all stakeholders to comprehend their roles and interactions encourages the development of standardized procedures. According to IOM (2019), stakeholder engagement should be adjusted depending on their influence and level of interest. This factor will determine the format and implementation of the communication and engagement strategies. These strategies are divided into low priority, medium priority, and high priority:

- 1) **Low priority:** Inform those with little influence or interest in the program through awareness-raising initiatives, publications, or reports; the leading organization must provide periodic updates on its objectives and activities.
- 2) **Medium priority:** Regularly communicate with those stakeholders who have a higher amount of influence or interest in the program. The lead organization should participate in two-way communication; a) coordination with partners who can provide specific reintegration services) or invitations to planning meetings (e.g., community-based activities); and b) prioritized access to reintegration program information.
- 3) **High priority:** Work closely with stakeholders who can significantly impact the program and are strongly interested in it. The entity in charge of reintegration may establish a memorandum of understanding (MoU), long-term agreements, cooperative local development projects, public-private partnerships with key players, research collaborations with local universities, or periodic meetings with these stakeholders.

Migrant CARE regularly engages relevant stakeholders when implementing the Desbumi program. Each Desbumi has stakeholders with different priorities, according to local CSOs who accompany Desbumi in the area and the characteristics of stakeholders in each region. However, each region's village government and migrant associations are generally placed in the highest priorities. Not only through MoU but the

Migrant CARE and local CSOs also held regular capacity-building activities which involved these stakeholders.

Based on the IOM (2019) report, capacity building has a greater influence on reintegration at the local level as it may promptly improve service delivery, benefiting both the local non-migrant population and migrants. Through the promotion of decentralized cooperation, provision of local services in areas with high potential for success, pursuit of suitable national and international funding opportunities, and enhancement of coordination mechanisms among local actors and between local, national, and international counterparts, capacity building can empower local authorities and other stakeholders to effectively streamline reintegration support within their communities.

“Together, we construct it. Participation by involving the community and former migrant workers is appropriate in the context of substance... To ensure that the village government is truly involved, we also create stages for organizing, capacity building for groups of migrant workers, institutional development, and institutionalizing what we have done by drafting village regulations protecting migrant workers (Desbumi) in the three villages (in Jember). In every village, we create institutions and integrated service centers. Then, continue conducting group meetings, providing training models, and participating in village planning.”¹²³ (Interview with Migrant CARE Jember, 03/12/2018)

In addition, the MAMPU Program implements an engagement strategy to involve essential stakeholders, particularly those identified as high priority, such as the government at all levels. Additionally, a staff member from the MAMPU program, Qr, also affirmed this.

“Then (we) continue to keep them engaged in dialogue. Because government actors must continue to be counted, we can’t say, “Oh, the government no longer supports us, so we don’t want to go there again.” You can’t because the program’s approach is engagement. It’s not as if we

¹²³ Original translation in Bahasa Indonesia: *"Kita bangun bersama. Dalam konteks substansi, ya partisipasi dengan melibatkan desa dan dengan mantan pekerja migran itu... Kita juga bangun tahapan-tahapan untuk pengorganisasian, capacity building kelompok pekerja migran, pembangunan kelembagaan, melembagakan apa yang sudah kita kerjakan dengan menyusun perdes perlindungan buruh migran (Desbumi) di tiga desa (di Jember) itu, agar keterlibatan pemerintah desa itu nyata. Kita bangun kelembagaannya, pusat pelayanan terpadunya di masing-masing desa. Terus ada model-model pelatihan, pertemuan kelompok, berpartisipasi di perencanaan di desa."*

deliver the program; it's done when it's already implemented. But how do we engage them in the long run? When this program is completed, the government will already have a capable, safe migration system with adequate implementation and human resources. At the very least, there are things and situations or dialogue systems that can be transformed from a situation in which the government never listened to problems to one in which it has started. That's the transformation. Even for ideal things, it is currently impossible to see. However, it will be a few years later. Long-term investment because it is part of the movement.”¹²⁴ (Interview with Qr, 05/12/2019)

According to Qr, engagement with stakeholders includes the principle of allying with the most vulnerable groups as part of participation. The subject must be addressed when considering development policies. Migrant families make the most significant contribution to the village context. As a result, policies and programs must reflect the process, and the values applied are derived from participation. The MAMPU Program, for example, also prioritizes evidence-based advocacy.

“Therefore, in evidence-based advocacy, partners adjust following existing facts and conditions in the field. How does CSO intend to further the policy? Where is the case? What are the findings in this area? Not only is the case evaluated, but also its potential, resources, people, and the governance that has been established.”¹²⁵ (Interview with Qr, 05/12/2019)

Collective action is one of the many derivatives of participation. Several factors contribute to one case or problem. Efforts to solve these problems do not follow a single method or approach or are carried out by a single actor or concern about migrant workers. However, it can also broaden the perspective by looking for opportunities to solve problems through networking with other groups and examining what issues are interconnected.

¹²⁴ Original translation in Bahasa Indonesia: “Kemudian terus menerus berdialog. Karena aktor pemerintah itu harus terus dihitung. Kita gak bisa, ah pemerintah sudah gak suport, kita gak mau ke sana lagi. Gak bisa gitu, karena pendekatan programnya engagement. Bukannya kita setor program trus terlaksana, tapi bagaimana kita engagement ke mereka, bagaimana ketika program ini selesai, pemerintah sudah punya sistem migrasi aman yang cukup mumpuni, pelaksananya/ SDMnya bagus. Minimal ada hal dan situasi atau sistem berdialog yang bisa ditransform dari yang dulu pemerintah itu tidak pernah mendengarkan persoalan, sekarang sudah mulai. Ada transformasi itu. Walau untuk hal ideal, gak bisa libat sekarang. Tapi nanti beberapa tahun lagi gitu. Karena ini bagian dari gerakan, investasi jangka panjang.”

¹²⁵ Original translation in Bahasa Indonesia: “Jadi pada advokasi berbasis evidence, mitra melakukan perubahan berdasarkan fakta-fakta yang ada dan kondisi yang ada di lapangan. CSO mau mendorong kebijakan itu dasarnya apa. Kasusnya ada gak di situ, temuannya apa di wilayah itu. Bukan cuma kasus yang jadi pertimbangan, tapi juga potensinya, sumber daya, manusianya, dan tata kelola yang sudah dibangun seperti apa.”

“For example, the case of migrant workers appears to intersect with cases of corruption.” Because there is a problem of corruption in managing migrant workers, transparency does not occur. There is a problem with good governance. Good governance should be the state's responsibility. Still, it is transferred to the private sector, which has no oversight. Then there's the question of the economy. For example, in the village, there is no alternative source of income and no land, but no other jobs are created. So, collective action and collaboration should be the norm.”¹²⁶ (Interview with Qr, 05/12/2019)

The initiative to engage stakeholders in the Desmigratif implementation is primarily associated with its top-down orientation (from the initiative of the central government or local government). While at the village government level, the engagement with other stakeholders usually highly depends on the village head, village staff members, or Desmigratif's companion through their ideas or initiatives.

For example, Rd, the village head and person responsible for Desmigratif in Kb village in Kebumen, stated his initiative to expand the village's engagement with the private sector (companies or factories). He assesses the needs of returnees in his village. He tries to find suitable training or prospective jobs for his villagers.

“As the person in charge of Desmigratif, I seek a breakthrough. I am looking for jobs (for returned migrant workers) in the company, how to do the training they had not to be interrupted, sustainable, and produce (products). Which one? Finally, I took the initiative to find it and decided which training for them, from my initiative. I have sought training many times, such as sewing, embroidery, etc., but there has been no continuation. After they can sew and embroider, it's done; they can't continue... So, the main problem is marketing. From this case, I looked for other initiatives and ideas. Some companies make “idep” or crafts from hair; it goes well.”¹²⁷ (Interview with Rd, 06/11/2018)

¹²⁶ Original translation in bahasa Indonesia: “Misal kasus buruh migran, ternyata bisa beririsan dengan kasus korupsi. Karena dalam tata kelola buruh migran itu, ada persoalan korupsi, bagaimana transparansi itu gak terjadi. Ada persoalan dengan good governance, tata kelola pemerintahan yang baik, harusnya negara yang punya tanggung jawab tapi kemudian dialihkan kepada swasta yang gak ada pengawasannya sama sekali. Kemudian, ada soal ekonomi. Misal persoalan di desa, gak ada mata pencaharian alternatif, tanah gak ada, tapi kemudian juga gak ada lapangan pekerjaan lain yang diciptakan. Jadi harus seperti itu, aksi kolektif dan linkage dengan yang lain.”

¹²⁷ Original translation in Bahasa Indonesia: “Saya sebagai penanggung jawab Desmigratif mencari terobosan. Saya yang mencari pekerjaan (untuk pmi purna) ke perusahaan. Gimana caranya agar pelatihan ini tidak putus dan bisa berlanjut serta menghasilkan. Itu pelatihan yang mana. Akhirnya saya inisiatif mencari itu. Yang menentukan pelatihan yang mana dari inisiatif saya. Karena saya sudah berkali-kali mencari pelatihan, seperti menjahit, membordir. Tapi tidak ada kelanjutan. Setelah bisa menjahit dan bordir, ya sudah selesai, tidak bisa berlanjut... Jadi kendalanya ya pemasaran.

Partnerships and engagement between the private and public sectors can help reintegration efforts and provide community members and returnees opportunities to earn a living. It includes finding employment, training, apprenticeships, and internships and addressing the problems returnees face. According to IOM (2019), in general, private sector entities can benefit from returnee reintegration by utilizing the manpower and skills acquired abroad by returnees, taking advantage of financial incentives to hire or train returnees, increasing the visibility of corporate social responsibility (CSR) efforts, and leveraging skill profiles outside of the local population. Aside from acting as potential returnee employers, the private sector can also play an important role in sponsoring demand-oriented skill development programs and certifying returnees' skills while working abroad.

Based on the assessment of stakeholder mapping, the partnership between Desbumi or Desmigratif and the private sector has not been widely developed, particularly regarding job opportunities that align with the abilities and skills of returnees. As a type of corporate social responsibility, most of the private sector's assistance consists of capacity-building training and assistance with production equipment and facilities. For instance, in 2021, Desbumi partnered with Tokopedia, one of Indonesia's digital marketplaces. Tokopedia provides training and production facilities to members of the Desbumi community.

In addition, the assistance includes the creation of a community development center. The objective is to promote competitiveness and help local SMEs in Desbumi via access assistance with small group models by encouraging returnee communities in the culinary industry to engage in micro-scale production of snacks, textiles, and handicrafts. In other words, existing cooperation focuses on enhancing community capacity, particularly in Desbumi's productive activities, through training processes and incubating the digital ecosystem (Kumpanan, 2021). The existence of a digital platform facility from Tokopedia, on the other hand, can assist returnees' efforts to enter the digital economy ecosystem.

Dari situ saya mencari inisiatif dan pandangan lain. Ada perusahaan pembuat "idep" (yang dibuat dari rambut) atau kerajinan dari rambut, itu berjalan lancar."

International Cooperation and International Frameworks

Migration of workers is a global process, and neither the country sending the worker nor the country receiving the worker can solve all the problems independently. Multilateral, regional, and bilateral cooperation between states is necessary to manage international labor mobility effectively (IOM, 2010). Models of international collaboration can include agreements between governments, assistance with reintegration on a bilateral level, joint reintegration programs involving different government or international stakeholders, and a regional cooperation process to ensure that return and reintegration frameworks are harmonized. International frameworks that encourage efficient communication between the various reintegration stakeholders are frequently needed for a successful reintegration program (IOM, 2020). Examples of these stakeholders include governments of the host and origin countries, international organizations, CSOs, private actors, and diaspora associations in the host, origin, and third countries.

Through the ASEAN Forum on Migrant Labor (AFML), a regional tripartite platform to discuss issues faced by women and men migrant workers from and within ASEAN, Indonesia collaborates with other ASEAN nations on this regional cooperation and frameworks. The AFML was initiated in 2008 and was institutionalized as a regular activity under the ASEAN Declaration on the Protection and Promotion of the Rights of Migrant Workers (ACMW) Work Plan (ILO, 2022).

Since the adoption of the "ASEAN Declaration on the Protection and Promotion of the Rights of Migrant Workers" in 2017, frequently referred to as the "Cebu Declaration," there have been discussions regarding the challenges related to the return and reintegration of migrant workers in the region, particularly in Indonesia. In accordance with Article 13 of the declaration, sending states must:

“Set up policies and procedures to facilitate aspects of the migration of workers, including recruitment, preparation for deployment overseas and protection of the migrant workers when abroad as well as repatriation and reintegration to the countries of origin.”

Moreover, ASEAN commits to establishing and executing initiatives for the development of human resources and the reintegration of migratory workers in their

respective countries of origin (The ASEAN Secretariat, 2020). The ASEAN Consensus on the Protection and Promotion of the Rights of Migrant Workers (referred to as the "ASEAN Consensus") was endorsed by ASEAN in March 2018. According to Article 26:

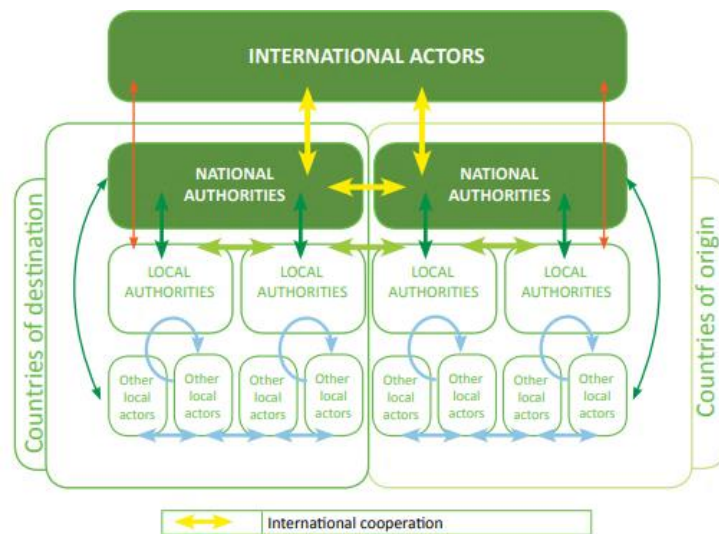
“The Sending State will develop a comprehensive reintegration program for returned migrant workers and their families as well as an employment program for returned migrant workers taking into account their skills obtained overseas.”

In addition, article 28 mentions:

“The Sending State will ensure the right of returned migrant workers to establish an association, participate in policy making and programs affecting migrant workers, and access services for returned migrant workers and their family members by the national laws, regulations, and policies of the Sending States.”

The 4th AFML, which took place on 24-25 October 2011 in Bali, Indonesia, provides multiple suggestions on return and reintegration. The meeting explicitly called for the creation of "ASEAN Guidelines on Effective Return and Reintegration" (Recommendation No. 14). Indonesia took the lead in implementing the ASEAN Declaration on the Protection and Promotion of the Rights of Migrant Workers (ACMW) Work Plan 2016-2020, following the recommendation. In Yogyakarta, Indonesia, the ASEAN Workshop on Reintegration Programs for Returning Migrant Workers took place on 27-28 August 2019. The purpose of the workshop was to develop the framework for the ASEAN Guidelines on Effective Return and Reintegration of Migrant Workers. In 2020, the ASEAN Secretariat developed guidelines for the efficient return and reintegration of migrant workers. This guidebook serves as a comprehensive guide for migrant workers in the ASEAN region, aiming to safeguard their rights and well-being. The guidelines were prepared through a collaboration between the International Labor Organization (ILO), the Australian Department of Foreign Affairs and Trade (DFAT), and Global Affairs Canada (GAC). While these principles have been formulated, the difficulty lies in implementing them on a national and local scale.

Figure 7.1 Modalities of International Cooperation



Source: IOM and ITC ILO (2015)

Mainstreaming Migration in Policy Frameworks

Assessing the effects of migration on any planned action (or goals) in a development and poverty reduction strategy is known as "migration mainstreaming." Mainstreaming return and reintegration into laws, policies, and programs at all levels should be part of this process. It entails including reintegration issues into development planning at every level. Thus, the quantity and scope of structural interventions in a reintegration program has to be determined by the requirements of returnees and communities of return as well as the capabilities that now exist in the country of origin. In situations where there is a limited number of returnees with needs or if social services and policies are well-established, structural interventions could concentrate on integrating returnees into pre-existing systems. It may be necessary to provide policy, technical, and material support to public institutions, the private sector, and civil society in countries of origin where capacities and infrastructure are insufficient to offer returnees and local populations an appropriate level of services, protection, and assistance conducive to sustainable reintegration.

IOM (2019) stated that the program should establish favorable structural, political, institutional, economic, and social circumstances to ensure the long-term viability of reintegration. Several key elements can significantly influence the successful

reintegration of a returnee, including efficient coordination systems, policies, and initiatives that prioritize the needs of returnees, and the capability and involvement of important actors in both the host country and the country of origin. Enabling the participation and coordination of relevant individuals and organizations helps promote institutional support and collaborations. Enabling the development of standardized procedures entails helping all parties involved comprehend their responsibilities and relationships with other participants.

Furthermore, organized initiatives should prioritize the needs and objectives stated by governments and civil society in the countries of origin to foster sustainability. These interventions can involve strengthening local and national abilities to provide reintegration services through technical and institutional assistance. They also involve ensuring that migrant rights are upheld and that high-quality services are provided in areas such as education and training, health and well-being, psychosocial support, employment, and housing. In addition, it is important to encourage local and national authorities to take responsibility for sustainable reintegration programs, and to enhance policy frameworks that support well-coordinated migration.

Case Study: Establishment of One-Stop Integrated Services (LTSA)

To ensure that migrant workers' rights are consistently protected and upheld, the protection works to protect their interests and those of their families. One aspect of the new law that stands out is the requirement for broader protection, notably before, during, and after returning home after working abroad. In comparison, the prior law placed more of an emphasis on worker placement protection. The government's commitment to striving to be present whenever a migrant worker is needed through involving local governments is another example of the new paradigm for protecting migrant workers. The state's dedication to protecting migrant workers and upholding human rights is shown by strengthening its national and local participation.

The national, provincial, regency/city, and village governments have different roles and responsibilities. For instance, the placement of migrant labor is governed, encouraged, carried out, and overseen by the central government. Reporting the findings of the assessment of the migrant worker placement agencies to the provincial government is the responsibility of the district regency/city administration. Facilitating the completion

of population administration criteria for potential Indonesian migrant workers is the local authority's responsibility.

This division of labor demonstrates the state's devotion to decentralized protection for migrant workers at all levels. The establishment of One-Stop Integrated Services for Indonesian migrant workers (*Layanan Terpadu Satu Atap Pekerja Migran Indonesia* or LTSA PMI) is one of the initiatives undertaken by the government to provide services for migrant workers in Indonesia as part of a derivative regulation of Law 18 of 2017 (especially in the article 38). This service is a component of the local government's structural assistance.

LTSA's purpose is to provide accessible, transparent, fast, and inexpensive services to prospective Indonesian migrant workers by integrating seven primary desks, such as population administration services (*Disdukcapil*), employment, Final Preparation of Departure (PAP), Overseas Worker Cards (E-KTKLN), Police Records Certificate (SKCK), Health and BPJS Ketenagakerjaan (working and health insurance), and Immigration, all of which are carried out in one office/location. There is an additional desk, a banking desk, and seven primary desks. LTSA, in collaboration with the Regional Manpower Office, will partially provide future placement services for migrant workers who will work abroad. In the meantime, BNP2TKI will play a more significant role in the coordination, empowerment, and protection of migrant workers (BP2MI, 2019).

Since 2014, LTSA has been established in Mataram (West Nusa Tenggara), North Kalimantan, West Java, Central Java, West Nusa Tenggara, West Kalimantan, and the Riau Islands. By 2021, the Ministry of Manpower has established 45 One-Stop Integrated Services (LTSA) for the protection and service of Indonesian migrant workers. However, not all of them have been functioning at optimal efficiency due to issues with the operation of service functions, human resources, and other technological obstacles. The classification of LTSA evaluation is separated into three categories based on the monitoring findings of the Directorate of Cooperation and Verification of Document Preparation: Optimal, Optimal Moderate, and Not Optimal.

As one of the regions where many people work as migrant workers, the Ministry of Manpower has established six LTSA in the Province of NTB. LTSA have also been constructed in East Lombok, West Lombok, Sumbawa, Bima, and at the provincial level of NTB (Setkab, 2021). The LTSA is expected to provide quick, inexpensive, secure, and user-friendly services for prospective migrant workers and enhance protection for migrant workers and their families. In addition, LTSA is intended to minimize the number of undocumented migrant workers and prevent brokers from persuading people to place migrant workers.

In addition to LTSA, efforts to protect Indonesian migrant workers are also carried out by establishing Gender Responsive One-Stop Information and Service Centers (Migrant Worker Resource Centers (MRC) in Cirebon (West Java), East Lampung (Lampung), Tulungagung and Blitar (East Java). This service is part of the ILO - UN Women's Safe and Fair Program. UNODC and the European Union support it in collaboration with the Ministry of Manpower, local governments, migrant workers' unions, and women's crisis centers.

The integration of MRC Services with Gender Responsive LTSA is a pilot model in Indonesia and ASEAN. It represents a collaboration among multiple stakeholders to establish comprehensive and well-coordinated services in accordance with the law on the Protection of Indonesian Migrant Workers (UU PPMI) No. 18/2017. The aim is to enhance the protection of female migrant workers and their families throughout the entire migration process, starting from their hometown to their return, including at the village level (ILO, 2022).

Non-administrative services that are gender-responsive and centered on the protection function are anticipated to enhance the protection of workers, prospective migrant workers, and their families in the regions. The implementation of the gender-responsive MRC-LTSA is expected to offer extensive and gender-sensitive protection services for Indonesian migrant workers, particularly in rural areas. These services include enhancing the capabilities of village officials to enhance the management of migrant villages, providing pre-employment consultations, offering psychosocial counseling services, handling cases, providing legal aid services, conducting training for prospective migrant workers, and delivering reliable information. Furthermore, the MRC program enhances

the gathering of data, promotes gender-responsive governance of labor migration at the village level, improves the skills of local government officials and other service providers, and fosters coordination and social dialogue by implementing tripartite plus forums to protect migrant workers at the regency level. Additional activities involve enhancing village information centers and village task forces to protect the rights of migrant workers. Furthermore, support is provided for government and non-government organizations' village-based initiatives, such as Productive Migrant Villages (Desmigratif), Desbumi, and Migrant Workers Family Community (KKBM), among others.

Village government empowerment is one of the necessary supports for returnees' structural reintegration. However, this is not directly related to the issue of migratory labor. One of Indonesia's private enterprises empowers village government workers, allowing villages to establish businesses in their communities. This opportunity can be used to distribute and sell products from the Desbumi group's business activity.

“...The village secretary is an empowered member [by Sampoerna]. Later, [the village] will try the products from the [Desbumi] group, marketed through Sampoerna. However, in Darek village, there is also a BUMDes. We consider how the finished product can be sold and profited from. Then we will try to collaborate with BUMDes, funded by the village with a budget of 100 million. Rather than using the funds for savings and loans, perhaps the funds will be used to purchase the group's products, which BUMDes will then market to Sampoerna. As a result, Sampoerna will deal with BUMDes [directly].”¹²⁸ (FGD with PPK, 3 January 2019)

Regulation Advocacy for Migrant Workers Protection

Advocating for policies and regulations at the village, regional, and national levels has also become another effort for the structural reintegration initiatives in Desbumi. Local NGOs and Desbumi members engaged policymakers at the village and regional levels.

¹²⁸ Original translation from Bahasa Indonesia: “...Sekdesnya adalah anggota yang diberdayakan [oleh Sampoerna]. Nanti [desa] mencoba produk-produk dari kelompok [Desbumi] dan akan dipasarkan melalui Sampoerna. Tapi di desa Darek juga sudah ada BUMDes. Kita berpikir bagaimana hasil produksi setelah selesai, bisa dijual dan menghasilkan uang. Kemudian akan kita coba kerjasama dengan BUMDes juga yang punya anggaran dari desa 100 juta. Dari pada uang itu hanya digunakan untuk simpan pinjam saja, mungkin nanti ke depannya uang itu akan digunakan untuk membeli hasil produk kelompok sehingga nanti BUMDes yang akan memasarkan ke Sampoerna. Jadi, Sampoerna akan berurusan [langsung] sama BUMDes.”

The efforts are designed to increase awareness of safe migration, the importance of migrant worker protection, and evidence of Desbumi's accomplishments.

The coordinator of Migrant CARE Jember, outlined the approach and advocacy process with the village government. He stated:

“So, we begin with the baseline [data on migrant workers]. We generate it and seek it out. We then process it [the data] and deliver the results [to the village government]. In terms of substance, participation through village engagement and former migrant workers. Additionally, we construct stages for organizational development, capacity building for migrant worker groups, and institutional development. Then, we institutionalize our efforts by developing a village regulation to protect migrant workers [Desbumi] in the three villages and ensure the village government's engagement is real. We establish the institution, the village service center [PTT]. Then there are also training, group meetings, and participation in village planning.”¹²⁹
(Bambang, 03/12/2018 interview)

The importance of protection services at every level, beginning with the village, should be made available to address the precarious position of migrant workers and the absence of information regarding safe migration. According to Hutagalung and Indrio (2019), there are still a significant number of women migrant workers who travel abroad without following formal procedures. The reasons include a lack of understanding of the necessary procedures and a reluctance to incur debt to pay the high placement fees. Therefore, village, regional, and national governments should protect migrant laborers and their families through a clear legal umbrella.

The Indonesian government has passed Law No. 18/2017 regarding the protection of migrant workers. However, this does not necessarily imply that governments at lower levels (provincial, regency, and village) and related ministries/institutions will promptly create regulations derived from the law¹³⁰. As an example, on the protection of

¹²⁹ Original translation from Bahasa Indonesia: “Jadi kita memulai baseline-nya [data pekerja migran]. Kita bangun dan kita cari. Baru setelah itu, kita olah, dan kita presentasikan hasilnya. Dalam konteks substansi, partisipasi dengan melibatkan desa dan dengan mantan pekerja migran itu. Juga kita bangun tahapan-tahapan untuk pengorganisasian, capacity building kelompok pekerja migran, dan pembangunan kelembagaan. Kemudian kita melembagakan apa yang sudah kita kerjakan dengan menyusun perdes perlindungan buruh migran (desbumi) di 3 desa itu, agar keterlibatan pemerintah desa itu nyata. Kita bangun kelembagaannya, pusat pelayanan terpadunya di masing-masing desa. Kemudian, ada model-model pelatihan, pertemuan kelompok, dan berpartisipasi di perencanaan di desa.”

¹³⁰ See appendix 3 for list of government law and regulations on migrant worker protection.

Indonesian migrant workers, Wonosobo Regency already has a regional regulation (perda) and a regent regulation (perbup). However, only seven villages had adopted village regulations (perdes) as of August 2018 (Kompas.com, 2018).

Therefore, one of Migrant CARE's efforts to protect migrant workers at the grassroots level is to advocate for village regulation in Desbumi. Village Regulations are laws and regulations enacted by the village head following consultation and agreement with the Village Consultative Body (the Republic of Indonesia, 2014). Desbumi aims to acquire a commitment from the village authority to protect migrant workers in their community.

After organizing Desbumi (via establishing a migrant worker community) and institutionalizing it in the village (via a Local Decree/SK), Migrant CARE campaigns to establish village regulations and Desbumi inclusion in the RPJMDes. This inclusion ensures that migrant workers' rights are guaranteed by internalizing Desbumi into village governance and increasing the availability of instruments and Standard Operating Procedures (SOPs) for migrant worker protection (Migrant CARE, 2017).

Hermanto, an academician from Jember University, uses an egg analogy to reach a successful empowerment program, especially in the village context. Thus, active participation from beneficiaries at all levels is needed to achieve successful empowerment and reintegration initiatives.

“... The principle of empowerment is like an egg. The eggs are incubated, but if the one inside the egg does not want to come out, it will not hatch. Hatching is a will from the egg, not because it was incubated. It is similar to the village. If the village is assisted but [it] does not want to change, 70% [effort] must come from the village. So, we did not force it. If the village wants it, please, let us get up and discuss it together.”¹³¹ (Interview with Hermanto, 05/12/2018)

Policy advocacy and outreach to local and national governments are critical to ensuring a solid legal framework protecting migrant workers (including returnees). Migrant

¹³¹ Original translation from Bahasa Indonesia: “*Karena prinsip pemberdayaan itu kan kayak telur. Telur dierami, diinkubasi tapi kalau yg di dalam telur ini gak mau keluar ya diinkubasi sampai kapanpun gak akan menetas. Menetas itu kan kemauan dari dalam telur, bukan karena dieraminya. Sama dengan desa. Kalau desanya didampingi tapi kalau dia gak mau progresif, 70% kan harus dari desa. Makannya, kemarin kami sistem dll, gak kami paksakan. kalau desa mau, ya silakan mari kita bangun dan diskusikan bareng-bareng.*”

CARE successfully advocated for the Regional Regulation on the Protection of Banyuwangi Regency Workers Abroad (No.15 of 2017) and Central Lombok Regent Regulation on One-Stop Integrated Services (No.9 of 2017). Furthermore, Migrant CARE effectively advocated for enacting the Protection of Indonesian Migrant Workers law (No. 18 of 2017) by presenting compelling data from Desbumi. Two-thirds of Migrant CARE’s proposed amendments to the 2004 migrant worker law were included in the amended law.

Figure 7.2 Cover of Pocket Book on Regency Regulation and Villages Regulation for IMWs Protection in Central Lombok¹³²



Source: Documentation from Migrant CARE and PPK Mataram (2018)

¹³² Upper left: Central Lombok Regency Regulation No. 1 year 2017
 Upper right: *Perdes* (Village Regulation) Nyerot Village No. 04 the year 2015
 Lower left: *Anwig-anwig* (City Village Regulation) Kelurahan Gerunung No. 01 year 2015
 Lower right: *Perdes* (Village Regulation) Gemel Village No. 11 the year 2017

Migrant CARE, in collaboration with local NGOs and related stakeholders, examined and proposed amendments to Law No. 39 of 2004. Provisions regulating the placement and protection of Indonesian Migrant Workers Overseas in Law Number 39 of 2004 on Placement and Protection of IMWs have not fulfilled the need to protect Indonesian migrant workers. Law Number 39 of 2004 has not proportionally regulated the segregation of duties and authorizations among the central government, local government, and the private sector. This new law mentioned that the government's role in protecting IMWs is given to central and local, from before departure, during working, and after working (return). The private sector is only given the role of the operator of IMWs placement. This law emphasizes and provides a more significant role for the government and reduces the personal role in the order and protection of IMWs.

The foundation of Awig-awig¹³³ in Gerunung City village strives to achieve a safe migration and provide protection for migrant workers starting from their home village (Arista, 2019). Before Desbumi, migrant worker recruiting was unregulated and often conducted illegally in many areas. The brokers actively recruited villagers to work as migrant workers. Still, they failed to provide adequate information and conducted a risky migration. Following Desbumi and the introduction of village regulations, the village authority can monitor villagers' mobility using migration statistics, including their personal information (contact, where to work, when, etc.) (Arista, 2019).

Unlike other villages, Indonesia's city village (*kelurahan*) has a unique process, particularly for the village budget. However, the function of village and city villages is the same: to provide services to the people. Desbumi's initiative to form a migrant workers' group impacted neighboring villages and higher levels. For example, in 2015, the Awig-awig over migrant worker protection in Gerunung City Village sparked the adoption of Regency Regulation Number 01 of 2017 about the Protection of Indonesian Migrant Workers from Central Lombok in Central Lombok Regency (Arista, 2019). In addition, the Desbumi group's paralegal team in Gerunung Area assists migrant workers from other villages.

¹³³ *Awig-Awig* is a legislative product in city/ urban village (*kelurahan*) that is agreed upon and created in a particular area and whose terms are binding, such as Village Regulations in Central Lombok.

The role of the local government in protecting Indonesian Migrant Workers is performed starting from the village, regency/ municipality, and province, from departure until return and reintegrate. The local government provides a one-stop service and facilitates the departure and repatriation of Indonesian Migrant Workers. For IMWs, after they work, the local government cooperates with the national government in providing entrepreneurship training for former IMWs and their families.

This law also provides social reintegration¹³⁴ and social security protection to IMWs previously managed by insurance companies that are part of an insurance consortium with a protection plan covering pre-placement, placement period, and post-placement (return). However, the concern for the rights of returned migrant workers in Law No. 18 of 2017 is still less than migrant workers. The following regulations apply to returnees, which include: 1) Social conduct and economic empowerment of former Indonesian migrant workers (Article 45 g); 2) Facilitation, rehabilitation, and reintegration of former Indonesian migrant workers (Article 47 e); and 3) Social and economic empowerment of former Indonesian migrant workers (Article 47 f).

Summary

This chapter discusses structural support for returnees, specifically related to the case study in this dissertation (village-based reintegration program). Returnees should receive support using multiple approaches to achieve sustained reintegration. Therefore, this chapter discusses stakeholder mapping and engagement, especially in Desbumi and Desmigratif, and mainstreaming migration in every policy work design. One of the sections in this chapter also discusses implementing one-stop integrated services (LTSA) as part of structural support for migrant workers. This chapter also describes policy advocacy by various local, regional, and national parties. Policy advocacy plays an essential role in having a legal umbrella for the empowerment and reintegration activities of migrant workers carried out, especially by local governments.

By providing extensive assistance at different stages, it is expected that returned migrant workers can attain sustainable reintegration, thereby influencing their potential to contribute at the local level. Chapter 8 will focus on the contributions made by returnees

¹³⁴ According to article 24-point 1d, social reintegration means the reintegration of problematic Indonesian Migrant Workers with their families or family substitutes who can give protection and fulfil their needs.

to the village and local development. It will explore the role of returnees as agents of change and examine the several ways in which they contribute to the economy, as well as the challenges they face. Additionally, it will present alternate strategies for contribution and present the findings of case studies conducted in Desbumi and Desmigratif.

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Chapter 8 – Returnees’ Contributions to Village and Local Development

“Returnees, their families, and their communities should be supported to drive and take ownership of the reintegration process through active participation and empowerment.”

(IOM, 2019)

The discourse in Indonesia regarding the contribution of returned migrant workers primarily centers around the economic aspect, specifically the utilization of their economic assets through entrepreneurial endeavors. The economic factor has become the primary reason why numerous Indonesian workers choose to migrate and seek employment abroad. Upon their return to the village, their main concern is on maintaining a stable economic situation, while no longer working overseas and earning larger incomes.

Anwar (2015) argued that an empowerment program for returnees, particularly entrepreneurship education and livelihood skills programs, is needed to help return migrants create jobs to support their social and economic reintegration in their origin villages. If return migrants successfully become entrepreneurs, they can contribute to social and economic development in rural regions. However, the reintegration of returnees should have a comprehensive approach at different levels and dimensions. Not every returnee has the talent and interest to do entrepreneurship, although most prefer economic stability through entrepreneurship.

The returnees have potential benefits but require economic, social, and cultural stability, at the very least, for themselves (individually) and their families. Field findings show that the economic conditions need to be stable enough before switching to other productive activities (such as social community, education, advocacy, or other activities). Suppose the returnees are granted additional power and stability in some areas. In that case, they can contribute more to the village and local development in various ways.

Following the discussion of returnees' empowerment and reintegration assistance, this chapter will explore the contribution and role of returnees in many fields at the village and local level, discussion on returnees as change agents, various forms of economic contribution, and their problems, alternatives for contribution, specifically in their home villages, and findings on the case studies in Desbumi and Desmigratif.

The Returnees as Agents of Change?

The positive impact of returning migrant workers on development has not been extensively studied, mostly because of the high number of low-skilled workers among migrants from developing countries such as Indonesia. Willoughby and Henderson (2009) and IOM (2001) (cited in Bachtiar and Prasetyo, 2017) expressed skepticism about the potential of low-skilled workers' return to significantly contribute to the development of their home country. In Gmelch's work from 1980, Cerase put up a comparable argument, asserting that there is less evidence to suggest that individuals returning to their home communities bring about significant changes in production processes, attitudes, and values.

Even if the returnees bring a large sum of money home, it will have little impact on village development, especially if it is spent on consumer goods. According to Rhoades (in Gmelch, 1980, p.150), consumer goods expenditures boost the local economy but not the village because most are purchased outside the surrounding area, such as in large towns and cities. FM, a migrant worker village head, stated that migration's influence is not entirely favorable. Hundreds of people are working overseas in his village, and many return. According to FM, returnees do not make a significant economic contribution to the village upon their return.

On the other hand, they brought a hostile culture that clashed with the native culture. FM referred to the returnees' fashion sense, demeanor, and glamorous lifestyle. However, his perspectives changed upon the incoming program of Desbumi, where he better understood migrant workers' issues and problems.

“There is no plus side for us [village]. From an economic point of view, they [the returnees] are mediocre. In fact, in the past, even though I did not want to blame those former migrant workers fully, sometimes they brought a culture that did not follow our culture. I do not blame them because they

have been there for a long time. They are used to dressing like that from Taiwan to Hong Kong, so yes, they should not be worn in their area of origin. Their way of speech also changed, and their appearance became glamorous. Do migrant workers have many problems? Because they look glamorous, jewelry the hair is different. However, it turned out that they suffered a lot.”¹³⁵ (Interview with FM, 07/12/2018)

Connecting Returnees' Empowerment to Local Development

According to migration supporters, returned migrant workers can still contribute significant industrial job experience, skills, and money to their home countries. Returnees can bring new skills, ideas, attitudes, capital investment, social structure changes, and the impact of return migration on subsequent emigration (Gmelch, 1980). According to Bachtiar and Prasetyo (2017), the returnees can still play a significant role in local socio-economic development (in their villages).

They offer potential benefits, such as human capital, financial capital, and social capital (Bachtiar and Prasetyo, 2017); direct and indirect benefits from remittances, intellectual gains, skills, and new ideas (Hatsukano, 2017; Wulan, 2019). They can also improve living standards, revitalize the home country's economy and society, and reduce poverty (De Haas, 2010; SMERU, 2015; Wahba, 2015). However, Gmelch (1980) argues to what extent these returned migrants introduce foreign-acquired ideas into their home communities.

De Souza (2006, in Go 2012) identified various factors that are likely to influence the potential for development among returning migrants. These factors include the motivation behind their return, the extent to which their acquired skills align with the country's development goals, the legislative, economic, and social conditions in their country of origin, and the support provided by government and informal networks to facilitate their reintegration into society.

¹³⁵ Original translation from Bahasa Indonesia: “Tidak ada sisi positifnya bagi kita. Dari sisi ekonomi, mereka biasa-biasa saja. Justru yang dulu, tidak mengkambing-bitamkan mantan TKI juga, kadang mereka membawa budaya yang kurang sesuai dengan budaya kita. Saya tidak menyalahkan karena mereka sudah lama di sana, dari Taiwan, Hong Kong, mereka sudah biasa berpakaian seperti itu, sehingga ya seharusnya tidak dipakai di daerah asal, tapi tetap. Cara bicaranya juga berubah, dan penampilan berubah kelihatan glamor. TKI itu benar kah banyak masalahnya? Kelihatannya glamor, perbiasannya, rambutnya aja beda. Ternyata banyak penderitaan.”

The returnees have the potential to contribute to the economy and development of their home country in various ways. For instance, migrant workers may possess valuable knowledge and skills that can be effectively utilized upon their return. Additionally, they can use their savings to make productive investments, such as establishing businesses that can have significant developmental effects on their local community. Migrant workers can also contribute to mitigating the negative consequences associated with the emigration of trained and highly skilled professionals, such as doctors and nurses. During the last stage of the migration cycle, individuals who have returned must effectively reintegrate into the community in order to make a positive contribution towards the advantages mentioned (Battistella, 2004; IOM, 2015; Hatsukano, 2019).

Rosalinda (2012) argues that successfully returned migrants can benefit from their social remittance. They can use it as contributions to the development of themselves and the community or serve the related stakeholders through constructive policy ideas. However, their potential should not be overestimated due to the social and cultural backgrounds of the destination countries, especially in the case of south-south migration.

The contributions should not only be limited to economic aspects but also need another possible option for the returned migrant workers. Wulan's research (2019, p.230) on the process and pattern of social remittance use revealed numerous ways of social remittance utilization as empowering practices. For illustration, formal education (becoming a teacher), informal education (small libraries and learning spaces), village politics (village leaders), economic empowerment (cooperatives), and advocacy for migrant workers through community/association. The following sub-chapter will discuss the returnees' participation in the village development, assistance for the protection of migrant workers in the village, integration of returnees' businesses (MSMEs) into the village's business, and development and education for migrant workers' children.

Participation in the Village Development

It is also essential to understand how to plan for village development as a tangible form of returned migrant workers' contribution to local development, in this case, in the village. Village development planning, as defined in Article 79 Paragraph 1 of Law No. 6

of 2014 concerning Villages, refers to regency/city development planning, which includes the village medium-term development plan (*Rencana Pembangunan Jangka Menengah Desa*/RPJMD) for six years and the village annual development plan or village government work plan (*Rencana Kerja Pemerintah Desa*/RKPD), which is an elaboration of the village's medium-term development plan. Village regulations determine the RPKMD and RKPD¹³⁶. The village community is involved in the village development planning, alluded to in article 79. The village government must hold village development planning deliberations to prepare village development plans (*Musrenbangdes*).

The village development planning specifies priorities, programs, activities, and village development needs to be funded by the APBDes (Village Revenue and Expenditure Budget), village community self-help, and/or regency/city revenue and expenditure budgets, based on the provisions of articles 80–81 of Law number 6/2014 concerning villages. Priorities, programs, activities, and needs for village development are formulated based on assessing rural community needs. It includes improving the quality and access to essential services, building and maintaining infrastructure and the environment based on technical capabilities and available local resources, developing a productive-scale agricultural economy, developing and using appropriate technology for economic progress, and improving the quality and access to essential services¹³⁷.

One way to contribute to village development is by actively participating in various activities and concerns during development planning. Migrant workers and their families in all eight regencies (Desbumi locations) are enabled to engage actively in government meetings on development planning and budgeting (*Musrenbang*¹³⁸) through the formation of village-level migrant worker organizations (Program MAMPU, 2020). *Musrenbangdes*¹³⁹, on the other hand, is quite limited in terms of participation, as it is restricted to representatives of local groups or people.

¹³⁶ RPJMD and RKPD are government-mandated guidelines for preparing village income and expenditure budgets.

¹³⁷ According to the preceding priority scale, the establishment of Desbumi fits under the priority, which is to improve the quality and access to essential services for migrant workers and their families in the Desbumi community.

¹³⁸ *Musrenbang* is an abbreviation of *Musyawarah Rencana Pembangunan* or Development Plan Deliberation.

¹³⁹ *Musrenbangdes* is *Musyawarah Rencana Pembangunan Desa* or Village Development Plan Deliberation. *Musrenbangdes* is an annual deliberation forum for village stakeholders to agree on the Village Development Work Plan (*Rencana Kerja Pemerintah/ RKP*) for the planned budget year. The Village *Musrenbang* is held every January with reference to the village Medium-Term Development Plan (*Rencana*

According to NK, an aide to the Desbumi and Desmigratif group in Wonosobo, returnees previously were not deeply engaged in village development discussions. However, with the formation of the returnee group through Desbumi and then Desmigratif, the group was recognized by the village government and became involved in village activities.

“Obviously, the groups are frequently invited. I am already part of the village administration, so I am frequently [invited]. However, groups can now do so. It was previously limited. If the village head does not recognize you, they will not be invited even if they are brilliant. They cannot suddenly end up coming [to the meeting]. It [must be] a village representative, which community.”¹⁴⁰ (NK interview, 02/11/2018)

AW shared another story concerning a returnee’s involvement in village development. AW is the leader of one Desbumi Group in Jember, and she was a former migrant worker from Taiwan. In November 2018, AW was chosen as one of the village’s nine members of the Village Consultative Body (*Badan Permusyawaratan Desa/ BPD*). Men have dominated the village administration so far. In Indonesia, women continue to be underrepresented, including at the lowest levels of government.

The village has paid little attention to the issue of migrant workers, and this is what drives AW to be interested and willing to join the local representative body as one of the members. The election of AW provides a portrait that female returned IMWs can be empowered and active in contributing and participating in decision-making at the village level.

AW has worked in Taiwan for ten consecutive years, from 2007 to 2016. Before working in Taiwan, AW traded clothes in the local market. She works abroad for economic reasons because her family is in debt and has dependents. While working abroad, AW worked in various places and became an illegal worker because she was a runaway. She experienced diverse unpleasant experiences, such as unpaid wages and

Pembangunan Jangka Menengah/ RPJM). Each village is mandated to compile a 5-year plan document, namely the Village RPJM and an annual plan document, namely the Village Government Work Plan (RKP). Musrenbang is a planning forum (program) carried out by public institutions, namely the village government, in collaboration with residents and other stakeholders.

¹⁴⁰ Original translation from Bahasa Indonesia: “Kalau kelompok jelas sering diundang. Kalau aku kan sudah jadi bagian dari desa, jadi sering [diundang]. Tapi sekarang kelompok sudah bisa. Kalau dulu kan terbatas ya, kalau gak kenal sama kepala desa itu, walaupun pinternya kayak gimana, gak bakal diundang. Gak bisa ujung-ujung datang. Kan [harus] perwakilan komunitas desa. Komunitas apa.”

unpleasant treatment. AW returned to Indonesia because her father was sick. However, her younger brother was also terminally ill and then passed away. Therefore, AW decided to go home significantly since her son grew bigger and did not have a father.

After returning to her village, AW developed her clothing store business and expanded through clothing resellers. Apart from doing business, AW actively participated in the Desbumi group in her village and was appointed as the group leader. Because of her activity in Desbumi and actively participating in village meetings and the Jember's musrenbang, AW was asked by one village staff to participate in the election of BPD members. Moreover, AW felt that the representation of women and migrant workers was essential in the village administration, so she agreed to participate in this election. AW only had a little time to prepare, so she tried to introduce herself and the Desbumi program to various village figures, representatives of institutions, and neighborhood/ward (RT/ RW) in her village.

“I am visiting them [the village figures and representatives]. I have been concerned about women's empowerment, women's activities, [I am] who initiated it in the village. So, I introduced myself and asked for support; women must go forward and easily access facilities from the village. Women can improve their welfare and economy. Alhamdulillah, people finally supported me, and I was elected.”¹⁴¹ (Interview with AW, 04/12/2018)

The Desbumi group has been involved in various village and development planning meetings. So, AW's election as the BPD member could provide opportunities for return migrant workers in her village to participate more actively in village development activities and represent the interests of migrant workers. According to her, support from the village government for the Desbumi group is still not optimal. Therefore, she hopes the village will be more concerned and provide support by allocating a village fund budget to empower migrant workers.

Maria Bo Niok, also known as Siti Maryam Ghozali, is a returnee who is primarily engaged in the organization of returnees in Wonosobo. Before the Desbumi and Desmigratif programs came, Maryam was already actively involved in starting a literacy

¹⁴¹ Original translation from Bahasa Indonesia: “*Saya silaturahmi, saya selama ini concern di bidang pemberdayaan perempuan, kegiatan perempuan, yang menginisiasi di desa. Jadi saya mengenalkan diri dan meminta dukungan, perempuan harus maju dan perempuan supaya dapat mudah fasilitas dari desa. Perempuan bisa terangkat kesejahteraan dan ekonominya. Alhamdulillah, orang-orang akhirnya mendukung dan lolos.*”

campaign for the locals in her village of Lipursari and carrying out projects for economic empowerment.

“In a variety of ways, I actively participate. As a result, I participate in empowerment in SMEs and the village BPD. I can integrate women’s aspirations and the village regulation for the protection of Indonesian migrant workers in the BPD because I am a woman and have been in the BPD for six years, so we can easily talk with the village head about the protection of Indonesian migrant workers. Please do it, said the village chief. Later, it was signed. Even though establishing local regulations is a difficult task. However, we develop clauses and drafts with the BPD and other local officials, and any unacceptable needs to be amended. The village head approved it after it was revised twice.”¹⁴² (Interview with Siti Maryam Ghozali, 13/11/2018)

Assisting Village in the Protection of Migrant Workers

Bovenkerk (in Gmelch, 1980 p.152) argues that the number of returnees in the community and the concentration of returnees in time may influence the potential of return migrants. He said many returnees in a community or region might bring about needed reforms and provide the critical mass required to organize. In contrast, the small numbers of returnees will be quickly reabsorbed and have little influence. Then, the returning of migrants simultaneously will have a more significant impact than the same number of migrants returning in an extended period.

As shown in the FGD, Desbumi members felt more empowered and engaged in more productive activities after joining Desbumi. They gain additional skills and knowledge through Migrant CARE, NGOs, village governments, universities, municipal governments, and corporate CSR training. Desbumi empowers its members economically through business activities and their capacity for speaking up (voice), advocacy, and social contribution. Returnees can also serve as administrators at their village’s Integrated Service Center (PPT), offering clear and reliable directions and information about the safe migration procedure and sharing their experiences working

¹⁴² Original translation from Bahasa Indonesia: “*Saya terjunnya macam-macam. Jadi, di UKM, di BPD desa, di pemberdayaan saya juga masuk. Terutama di BPD, karena saya perempuan dan sudah berjalan 6 tahun di BPD, saya bisa memasukkan aspirasi perempuan dan perdes tentang perlindungan TKI sehingga dengan mudah kita bisa komunikasi dengan kades tentang perlindungan TKI. Kadesnya bilang, silakan buat. nanti ditandatangani. Padahal bikin perdes tidak segampang itu. Tapi dengan BPD dan perangkat desa lain, kita buat klausul-klausul, kita bikin draftnya, yang belum sesuai tinggal direvisi. Dua kali direvisi, kemudian disahkan pak kades.*”

abroad. Additionally, group members engage in economic empowerment activities and provide case management for migrant workers' issues (paralegals).

Each member is individually given the understanding and training to build awareness about the importance of the issue of migrant workers so that there is a sense of empathy, motivation to develop themselves (capacity building), and a sense of wanting to contribute to village development. They are also actively involved in the decision-making and regulation processes at the village level, which can impact the sustainability of the migrant worker empowerment program in their villages, especially in the empowerment activities and budgets.

A case example is the training and mentorship provided by PPK Mataram in partnership with the non-governmental organization Justice Without Borders. Desbumi administrators in Central Lombok received instruction and assistance from paralegals on assisting potential migrant workers, migrant workers who are currently abroad, and migrant workers who have recently returned to their village to resolve issues. According to observations throughout the training activity, the Desbumi administration obtained information and capacity building regarding case management, how to claim health insurance, and work insurance for sick or deceased migrant employees, particularly those working in Malaysia.

Additionally, the administrators and members of the Desbumi group are trained in paralegal skills such as analyzing case studies for insurance claims, advocating for sick or deceased migrant workers, learning about migrant workers' rights and required documents, and how to submit insurance claims. Apart from that, they assist in disseminating information about the rights and obligations of migrant workers to the community (particularly prospective migrant workers in their areas).

One of the situations that the paralegals from Desbumi, Central Lombok, came across was fraudulent brokers defrauding a potential migrant worker in one of Desbumi's villages. As legal experts, PPK and Justice Without Borders were contacted by Desbumi's field assistant in order to settle and resolve the case. After that, through direct talks, government mediation, and judicial mediation, NGOs helped resolve claims against the brokers.

Return migrant workers also have closer contact with the village government and local authorities. They can voice their aspirations to influence changes in the village even more in local government. Furthermore, Desbumi helps the local government collect data, handle cases, and develop village information systems (Program MAMPU, 2018a).

Miftahul Munir, Dukuhdempok Head Village, sees that return migrant workers have extraordinary potential and can be utilized for village development. They already have work experience, and this can be developed. In the future, Munir wants to increase Dukuhdempok's home-based business by owning a production house and procuring equipment for the Desbumi.

Integration of MSMEs to Village's Business and Development

MSMEs can be created by forming returned IMWs groups and economic empowerment initiatives within the group. Some Desbumi and Desmigratif groups continue to engage in more productive economic activities. In reality, the group is encouraged to form an MSME by managing and adequately registering the administrative process. Processed foods and batik, for example, are treated more seriously as products of the group's productive activity. Furthermore, batik products are taken more seriously. Batik producers attend several training courses to obtain certification and produce batik regularly.

Moreover, the empowerment of migrant workers through Desbumi can be further integrated with other established village institutions, such as the PKK¹⁴³ and BUMDes. A synergy among these institutions can develop the village better and ensure a more sustainable program. Therefore, the role of the village government in facilitating the groups is highly needed.

An official of the Sabrang Village government was assigned to participate as one of the administrators of Desbumi Harmonis. Direct village staff involvement in the Desbumi organization benefits the Desbumi group and village development.

¹⁴³ *Pemberdayaan Kesejahteraan Keluarga* (Family Welfare Empowerment), abbreviated as PKK, is a community organization that empowers women to participate in the development of Indonesia. The PKK Mobilizing Team's flagship programs include Character Development in Families, Education and Economic Development in Families, Strengthening Family Resilience, and Family and Environmental Health (Website TPPKK, 2022. Source: <https://tppkk-pusat.org/tentangkami/>)

“We provide input, and they take the opportunity. We come; what if the village encourages the women? With village natural products, a product is produced so that, in the future, we can empower the community in general through the potential in this village. I hope they [Desbumi] encourage not only former migrant workers but also women in general [in the village]. This is something we are beginning to do. We are encouraging the PKK to recruit members to ensure its continuation gradually. With the presence of these [products], it is envisioned that they can be integrated into BUMDes and managed by [Desbumi] groups here. The group also manages the canteen. We manage it gradually and generate enthusiasm among the women [villagers].”¹⁴⁴ (FGD with Desbumi Harmonis Sabrang Village, 12/04/2018)

Various economic empowerment initiatives for returnees and their families include conducting multiple trainings and establishing micro, small, and medium businesses, individually and in groups. Several village administrations in the research areas plan to integrate MSMEs from these returnees with village-owned cooperatives or BUMDes to be more coordinated.

From Sabrang Village in Jember, the village government supports the community economic growth of the returning migrant workers in Desbumi, which is connected with BUMDes and a cooperative. Asrori, the administrator of the Desbumi PPT, and a Sabrang Village official discussed the village’s support for the Desbumi group and plans for their food products business. One is promoting and selling products through the canteen and integrating collaborative ventures through BUMDes with returnees investing in newly formed village cooperatives.

“We aim to sell the products in conjunction with the BUMDes shop. We hope that these actions will result in a sustainable development program... Additionally, we conduct training using village funds. We also plan to call for a cooperative for former migrant workers... BUMDes was initially only involved in tourism. The goal is that this tourist attraction would generate revenue for returnees’ products. We attempted to sell it there, and because it was good, people were fascinated, and the products quickly ran out. The

¹⁴⁴ Translation from Bahasa Indonesia: “Kita memberikan masukan, kemudian mereka coba. Kita kembali lagi, bagaimana kalau pihak desa memberikan dorongan ke ibu-ibu. Untuk hasil alam desa, dibuat sebuah produk sehingga nanti dengan potensi yang ada di desa ini, kita bisa memberdayakan masyarakat secara umum. Saya mengharapkan tidak hanya mantan pekerja migran saja, tapi para purna PMI juga mendorong para perempuan. Ini mulai kita rajut. Kita mencoba menggerakkan PKK, kita tarik anggota PKK sedikit-sedikit, supaya ada kelanjutan. Dengan begitu diharapkan dengan adanya [produk-produk] ini bisa dimasukkan ke BUMDes, dan bisa dikelola kelompok di sini. Yang mengelola kantin juga dari kelompok. Kita coba untuk perlahan-lahan, kita dorong ibu-ibu untuk semangat.”

tourist attractions would be a distribution point for the Desbumi group's products."¹⁴⁵ (FGD with Desbumi Harmonis Sabrang Village, 12/04/2018)

An example of returnees' business integration to BUMDes is in Lipursari Village, Wonosobo. Ahmad Zuher, secretary of Lipursari Village, stated that his village has been exploring the village's tourism potential since 2017. Lipursari Village promotes natural tourism on "Mbeser" Hill, river tubing, and "Ombo" tourism. The village government collaborates on tourist development with returnees of the Desbumi - Desmigratif Lipursari group. Additionally, due to Desbumi and Desmigratif in Lipursari, the village has gained increased visibility within the local government and the surrounding community due to media coverage and activities.

"This also has something to do with Desbumi Desmigratif friends, as Lipursari has many migrant workers. How do they generate money when they depart the country, and how might the funds be used to economically empower the people of Lipursari? Additionally, we collaborate with villagers who are migrants to develop tourism. Lipursari is becoming more well-known [among the general public]. When it is known, at the very least, various activities are expanding in Lipursari. Previously, artwork could not be sold. However, because Lipursari is now well-known, artwork can be sold and developed, including MSME activities such as batik and products of returned migrant workers."¹⁴⁶ (Interview with Ahmad Zuher, 07/11/2018)

The returnees group also provides powdered ginger products like ginger drinks for visitors to enhance tourism. This drink is best enjoyed outside in the fresh air while watching the sunrise on the hill's top.

¹⁴⁵ Original translation from Bahasa Indonesia: "*Maunya kan kita barengkan dengan kegiatan Bumdes, dijual di toko Bumdes. Jadi semua kegiatan ini, diharapkan ada program pembangunan yang berkelanjutan... Kita juga mengadakan pelatihan dari dana desa. Rencana ke depan juga mau buat koperasi untuk mantan pekerja migran. Awalnya Bumdes itu bergerak di bidang wisata, yang ada di kawasan dusun terpencil di Sabrang (Ungkalan). Harapan saya, dengan adanya tempat wisata itu bisa menjual produk ibu-ibu [purna PMI]. Kita coba jual ke sana, ternyata juga bagus, jadi orang tertarik dan langsung habis. Dengan adanya tempat wisata, diharapkan bisa menjadi tempat menyalurkan produk kelompok desbumi.*"

¹⁴⁶ Original translation from Bahasa Indonesia: "*Ini juga sangkut paut dengan teman-teman desbumi desmigratif karena Lipursari juga banyak buruh migran. Bagaimana ketika mereka keluar negeri, mereka dapat uang, dan gimana uangnya bisa digunakan untuk pemberdayaan ekonomi di Lipursari. Selain itu, kita juga menggandeng teman-teman purna migran, kita bekerjasama membangun wisata. Saat ini, Lipursari semakin dikenal [masyarakat luas]. Ketika sudah dikenal, minimal ada beberapa kegiatan di Lipursari yang berkembang. Dulu punya kesenian gak bisa dijual. Tapi karena Lipursari sekarang terkenal, kesenian bisa dijual dan berkembang, termasuk kegiatan UMKM buruh migran purna, ada batik dan kerajinan.*"

Education for Migrant Workers' Children

As a concern for children's education in the village, SM established a "Pendidikan Anak Usia Dini" (PAUD)¹⁴⁷ or early childhood education program in her village in 2010. Based on her and her friend's experience, the children of migrant workers are not well cared for and lack confidence because their parents work abroad or outside the region. Some parents do not want to care for their children, so their grandmothers care for them.

"I want to have a PAUD because, based on my personal experience and the experience of my friends here too, in any area, the children of immigrant workers differ from those who are not migrant workers. The typical children are active, confident, and normal because their parents care for them 24 hours daily. However, the children of migrant workers are not. Moreover, suppose mothers go [working] abroad. In that case, their fathers sometimes go outside the region, abroad, or here, busy in the fields or with a new girlfriend. In the end, the children do not have the proper care. Well, my personal experience is also like that because the father does not take care of my child at all. So yes, with me, the grandmother is more likely to spoil.

Moreover, my mother was also busy with her religious activities here and there. My father used to be the secretary of the Village, and he was also busy here and there. So, the child is neglected, not communicative, and not confident with their friends. Even with me, my child is not communicative, either. Finally, I want to have a PAUD for the children of migrant workers. Thank God I can make it. Until now, the PAUD is still free in this migrant worker village."¹⁴⁸ (Interview with SM, 11/11/2018)

¹⁴⁷ Early Childhood Education (PAUD) is a coaching assistance aimed at children from birth to the age of six which is carried out through the provision of educational stimuli, as an assistance for physical and spiritual growth and development. The goal is to prepare the children to have readiness to enter further education.

¹⁴⁸ Original translation in Bahasa Indonesia: "*Saya pingin punya PAUD karena berdasarkan pengalaman pribadi saya, dan juga pengalaman temen-temen di sini juga, di daerah manapun anak-anak buruh imigran itu kan memang kondisinya itu berbeda dengan anak-anak yang bukan buruh migran. Mereka kalo yang bukan anak-anak buruh migran itu, mereka aktif, PD, biasa. Karena setiap hari kan diasuh oleh orangtuanya 24 jam. Kalo anak buruh migran kan tidak. Apalagi yang ibunya pergi keluar negeri itu, bapaknya kadang pergi ke luar daerah lah atau ke luar negeri lah, atau di sini sibuk ke ladang atau sibuk dengan pacar baru gitu. Akhirnya anak-anaknya tidak terurus gitu. Nah, pengalaman saya pribadi juga seperti itu, karena bapaknya sama sekali ga ngurus anak saya gitu. Jadi ya, ikut mbah. Mbah lebih cenderung memanjakan. Apalagi, ibu saya juga sibuk pengajian sana-sini, bapak saya dulu Sekdes juga sana-sini. Jadi anak itu seperti terlantar gitu, gak komunikatif, trus sama temen-temen itu kurang PD gitu. Dan dengan saya itu tidak komunikatif juga. Akhirnya, saya pingin punya PAUD anak-anak buruh imigran. Alhamdulillah terlaksana, sampe sekarang masih gratis PAUDnya di kampung buruh migran ini."*

Becoming the Village Head, Representative, or Politician

Returnees have several self-development opportunities, including entrepreneurship and various public and government service areas. Desbumi has strengthened grassroots women's leadership by engaging in women's groups. Some individuals have been elected as Village-level Consultative Body (BPD) in Banyuwangi, Wonosobo, Jember, and Central Lombok. The local CSOs and Migrant CARE supported their participation through capacity building.

"...We observe at the stage of organizing the group of returnees. Oh, there's a cadre-level member. It has attained (the capacity). Consequently, how should we treat the cadres, and what method should we take? In the past, there was momentum to seize political space in the village, becoming a BPD. Our female cadres are deployed, assigned, and supported by us (Migrant CARE Jember). God willing, they are (chosen). They seize the village's political space."¹⁴⁹ (Interview with Migrant CARE Jember on December 3, 2018)

Other returnees run for local (regency) legislation. Siti Maryam is one of the Desbumi members nominated by one of the political parties to run in the 2019 Wonosobo parliamentary election. Her involvement in numerous activities, which aimed at empowering migrant workers, the literacy movement "Istana Rumbia," and various migrant workers' advocacy efforts and regional regulation, resulted in her nomination for the election. She was a legislative candidate for the DPRD II (*Dewan Perwakilan Rakyat Daerah Tingkat II*)¹⁵⁰ Wonosobo Regency for the 2019-2024 term.

Siti Maryam's vision and campaign for the election was to promote returnees' economic empowerment and cultural diplomacy for Indonesia through Indonesian migrant workers overseas.

"I intend to expand empowerment, including economic empowerment. Because what I bring [to the campaign agenda] is a focus on SMEs, economic development, and culture. IMWs are economically and culturally

¹⁴⁹ Original translation in Bahasa Indonesia: "...Di tahapan pengorganisasian kelompok PMI purna, kita lihat. Oh, ini ada yang levelnya sudah kader. Sudah muncul (kapasitasnya). Nah kalau kader, kita perlakukan seperti apa, pendekatannya seperti apa. Misalnya kemarin ada momentum merebut ruang politik di desa jadi BPD. Kita (Migrant CARE Jember) deploy, kita tugaskan dan fasilitasi teman-teman kader perempuan kita. Alhamdulillah, jadi (terpilih). (Bisa) Merebut ruang politik di desa."

¹⁵⁰ Regional People's Representative Council (Regency/City Level)

significant... I aspire to be a voice for Indonesia in other countries.”¹⁵¹
(Interview with Siti Maryam, 13/11/2018)

Although she failed at the election, Siti Maryam gained valuable knowledge about the general election process in her region and how to advocate for migrant workers’ rights at the legislative level.

Returnees can also participate in local development by becoming village heads. Lalu Ali Junaidi, a returnee from South Korea, ran for the village head of Barabali (also a Desmigratif) in Central Lombok’s Batukliang District. He was elected and has served as village head since December 2018. He previously worked in the plastics industry and auto parts manufacturing in South Korea from 1997 to 2005. Junaidi’s wife is also a returnee from South Korea. Upon her return, she continued her education at the university, eventually becoming a teacher (civil servant) in 2014.

Junaidi established a business with the capital he earned while working in Korea before becoming village head. He experimented with and encountered ups and downs in establishing numerous businesses, including transportation, purchasing commodities, a snack company, contracting, and a car wash. Additionally, Junaidi was the head of multiple village activities (head of mosque construction, village youth director, and BPD member). Finally, Junaidi entered politics and held the position of the village head.

Regarding migrant worker protection, Junaidi will continue the good practices established during the implementation of Desmigratif in Barabali Village. However, the Ministry of Manpower’s program has been officially terminated in this village.

“Now that Barebali’s Desmigratif contract has ended, I continue if it can be extended. For us, the point is village safety. Later, we will emphasize it more strongly because IMWs contributors in Barebali Village are relatively numerous. Many are non-procedural. This is what we are attempting to suppress; this is under the terms of the concluded contract [Desmigratif]. Empowerment should be possible later [in the budget] so that we can accommodate these IMWs. Why not for the continuation [Desmigratif] if we still require it? This is also for the community’s benefit. As a result, I never discriminate against [migrant workers]. What matters is that I view

¹⁵¹ Original translation from Bahasa Indonesia: “*Saya berencana untuk memperbanyak pemberdayaan, juga di bidang ekonomi. Karena yang saya bawa itu [agenda kampanye] ada UKM, ekonomi dan budaya. TKInya sendiri yang berekonomi dan budaya... Saya pengen sekali menyoarakan indonesia di luar negeri.*”

Barabali holistically, and they [migrant workers] want to assist me in building the village. That is fundamental.”¹⁵² (Junaidi during an FGD with Desmigratif Barebali on January 10, 2019)

As demonstrated above, returnees can expand their capacity in various ways, as entrepreneurs, and in other professions. Increased capacity and empowerment programs give returnees additional chances to contribute to local development.

The Role of Multi-stakeholders in the Returnees' Empowerment Program

Initiatives for empowerment are not precisely the responsibility of the government. Bachtiar and Prasetyo (2017) mentioned that non-state actors, such as NGOs, CSOs, private sectors, and international donor agencies, are essential and will impact returnees' empowerment and reintegration initiatives. From the case studies, the international donor agencies support the implementation of Desbumi through the Program MAMPU, NGO (Migrant CARE), and its local organization partners. Then, Migrant CARE expands its cooperation with some researchers and educational institutions (from various Indonesian universities and research centers) to develop empowerment initiatives and studies about migrant workers' issues. Therefore, Migrant CARE and its partners encourage and assist the migrant worker groups to grow and create self-help groups, savings groups, and cooperatives in migrant workers' villages.

In addition, the Ministry of Manpower, the initiator of the Desmigratif Program, engages and collaborates with eight other ministries¹⁵³ and coordinates initiatives related to the Synergy of the Desmigratif Program's Implementation. This inter-ministerial collaboration encompasses data and information exchange, establishing and developing productive rural businesses or productive migrant rural areas based on natural resources

¹⁵² Original translation from Bahasa Indonesia: "*Sekarang kan Barebali sudah selesai kontraknya, kalau memang bisa dilanjutkan, lanjutkan saja. Intinya untuk kita, keselamatan di desa. Nanti kita akan tekankan lagi lebih ketat lagi. Karena penyumbang IMW's di Desa Barebali cukup besar. Bahkan banyak yang non procedural di situ. Nah ini yang coba kita tekan, ini kan per kontrak udah selesai. Seharusnya bisa saja nanti [anggaran] untuk pemberdayaan itu, jadi IMW's ini kita akomodir. Untuk kelanjutannya [Desmigratif], kalau kita masih membutuhkan itu, kenapa tidak. Ini kan untuk masyarakat juga. Jadi saya tidak pernah membedakan [pekerja migran], yang penting saya melihat Barabali ini secara utuh, dia mau membantu saya membangun desa. Itu yang penting.*"

¹⁵³ These ministries include the Ministry of Manpower of the Republic of Indonesia, the Ministry of Cooperatives and Small and Medium-Sized Enterprises, the Ministry of Tourism, the Ministry of Health of the Republic of Indonesia, the Ministry of Youth and Sports of the Republic of Indonesia, the Ministry of State-Owned Enterprises of Indonesia, the Ministry of Communication and Information Technology of the Republic of Indonesia, and the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration of the Republic of Indonesia.

and appropriate technology, establishing and developing businesses through Village-Owned Enterprises, and assisting with providing sports infrastructure. Scouting education is integrated into the family development community (community parenting). Other collaborations include encouraging the improvement of health services for prospective migrant workers, returnees, and their family members, facilitating the use of communication and information infrastructure to optimize the employment information system, and training, empowerment, mentoring, and coaching prospective migrant workers, returnees, and their families as a tour guide.

At the community and group level, the facilitator or community organizer also influences the success and growth of the returning migrant worker group or community. The creativity of the facilitator in seeking out diverse knowledge and networks provides prospects for groups to expand their activities and capacity. As a result, various parties involved in empowerment programs for returnees must select group facilitators who share an everyday awareness of migrant workers and a solid commitment to the group's success. As a result, facilitators require capacity building and an in-depth grasp of migration and migrant worker issues.

Summary

One of the arguments in this research is that reintegrated returnees have the opportunity to contribute to village and local development. Reintegration initiatives (including empowerment programs) for returned migrant workers are required in various sectors, levels, and dimensions to assist them in creating occupations that will support their social and economic reintegration in their origin areas.

This chapter investigates returnees' contributions and roles in various fields at the village and local levels. Returnees as change agents are discussed, as are various forms of economic contribution and their problems, choices for participation specifically in their home villages, and conclusions from case studies in Desbumi and Desmigratif. The following chapter will conclude this dissertation's discourse, findings, and analysis.

Chapter 9 – Conclusion: Mainstreaming Return Migration and Reintegration into Indonesian Migration Policy Framework

Return and reintegration programs are essential elements of migration management. Therefore, it is crucial to give equal importance to both the return and reintegration aspects of migration, alongside other stages. This chapter will summarize the research findings from the previous chapters on the three regions, existing empowerment and reintegration initiatives in Indonesia, their connection to the concept of sustainable reintegration, and the potential contribution of returnees on local development.

Indonesian migrant workers who have returned require empowerment programs due to their low skill level, which makes them prone to vulnerabilities when working abroad, returning to their hometown, and reintegrating into society. Reintegration can be considered sustainable when individuals who have returned have achieved economic independence, established social stability within their communities, and attained psychological well-being that enables them to effectively deal with the reasons for their (re)migration.

Sustainable reintegration initiatives in Indonesia are challenging to establish due to the prevalence of circular migration. However, numerous stakeholders continue to support the re-adaptation and reintegration of returnees, one of which is through various empowerment initiatives. Empowering the returnees gives them the strength, knowledge, and power to make difficult decisions. Self-awareness and external support will aid the migrant workers' progress in becoming more empowered. Working in another country is a conscious decision, not due to pressure or necessity. With this empowerment, it is intended that prospective migrant workers will be better equipped to work overseas and will have a firmer knowledge of safe migration. In other words, the initiatives aim to ensure that return migrant workers can be reintegrated and empowered and that prospective migrant workers can be fully informed to make future mobility decisions.

Returnees' empowerment can create possibilities for them to be more empowered individually, in groups, or the community. Furthermore, when properly empowered, the returnees can potentially make a difference and contribute at the local (village) level.

Based on the findings of this research, Indonesia's current empowerment initiatives for returned migrant workers do not meet all international standards for attaining sustainable reintegration. Although the empowerment program is sufficient to provide returnees with the ability to be more economically empowered, other components, such as social and psychosocial empowerment, must also be considered. Moreover, Indonesia's empowerment programs have not fully addressed the factors contributing to sustainable reintegration, such as economic self-sufficiency, social stability, and psychosocial well-being, making their migration decisions a matter of choice rather than necessity. Consequently, for these individuals, the decision to migrate is more of a necessity than a choice. Additionally, a comprehensive approach and assistance are necessary at various levels, such as the individual, their community, and the general structure of the nations, in order to achieve long-term reintegration.

The IOM Reintegration Handbooks provide practical guidelines for the development, execution, and supervision of reintegration support. However, Indonesia has not yet adopted or implemented this advice for their programs. The current empowerment program for returns in Indonesia falls short of properly implementing the comprehensive reintegration concept as it only focuses on individual returnees, prospective migrant workers, and their families. Additionally, there is a deficiency in providing structural support to guarantee long-term reintegration. Indonesia has not adequately prioritized programs and strategies that specifically target returning individuals. This hinders the returnees' ability to reintegrate in a long-lasting manner.

To ensure the participation of returnees, their families, and the lowest level of government, empowerment programs or reintegration initiatives are most appropriate to be implemented in the villages of origin of the migrants. However, for villages with only a small number of migrant workers, returning migrant workers can join empowerment programs or initiatives or join a wider area-based group of returnees (e.g., at the regency level). This is to help returnees get more comprehensive access to information to increase their capacity and achieve sustainable returns.

Multi-level Empowerment for Sustainable Reintegration

1. Individual Level: Options for Return and Reintegration and Utilization of Social Remittances for Empowerment

Returnees and the surrounding environment (families, groups/communities, and structures/villages) benefit from the reintegration and empowerment program. In conclusion, returnees should obtain protection and support for individual empowerment in optimizing their remittances (financially and socially). Returnees must redefine their successes to improve their contribution potential to local development. Successful migrant workers, as Wulan suggested, may utilize their social remittances.

By adopting Wulan's (2019) types to allow individual returnees to contribute more to their village, returnees should be encouraged and empowered to shift from passive to follower and inspirational types. The kind of inspiration is the returnees, regarded as the most powerful because they can optimize their financial and social remittances through their knowledge, skills, mindset, and social capital. They are autonomous because they can make choices and exercise independence (in authority) over themselves through protection, empowerment, and movement activities.

Therefore, organizers of reintegration programs/initiatives and empowerment of migrant workers need to incorporate comprehensive indicators for returnees in order to ensure the effective implementation of their programs. The following are the indicators: 1) focus on raising their educational status; 2) awareness of their rights and responsibilities as citizens and migrant workers; 3) ability to use knowledge to bargain or oppose the government and market forces; 4) ability to socialize and interact with people of various social strata immediately; 5) ability to influence others; and 6) ability to defend or advocate for other migrant workers.

2. Community Level: The Need for Organizing the Returnees

Village-based empowerment programs can ensure the participation of the returned migrant workers and their families, especially in the migrant workers' enclave areas. The individual and group empowerment program remains relevant for returnees from a village with fewer migrant workers. In conclusion, building a bottom-up awareness about the importance of empowerment needs to be emphasized to create a sense of

ownership and a desire to develop further within the village. Various parties' roles are also necessary to establish the successful empowerment of migrant workers and sustainable village development.

Since the Desbumi program is aimed more at returning female migrant workers, it is also essential to consider the empowerment model for male return migrant workers and the empowerment model for the villages with only a few migrant workers.

3. Structural Level: Inclusive and Multi-stakeholder Approach to Migration Management

The structural initiatives required for sustained reintegration must be tailored to the governments' and civil society's requirements and priorities. Among the structural interventions that can be implemented are the following: Strengthening local and national capacities to provide services related to reintegration through technical and institutional support; Enforcing the fulfillment of migrant rights and quality services in areas such as education and training, health, and welfare, psychosocial support, and employment; Promoting the sustainable ownership of reintegration programs by local and national governments; and enhancing the legal framework for promoting well-managed migration.

When it comes to addressing the needs of migrants, facilitating their access to essential services (education, health, and employment), fostering economic and social inclusion, and, most importantly, implementing public migration policies across the nation, cities, and local authorities have a wide range of responsibilities. Cities and local governments are becoming acknowledged as significant stakeholders in migration management on a global scale. The Global Compact for Safe, Orderly, and Regular Migration and the Valletta Joint Action Plan both emphasize how crucial it is to assist in creating and implementing comprehensive migration and mobility policies at the local, regional, and national levels. It is a part of the “inclusive and multi-stakeholder approach” to migration management.

To be more sustainable, various empowerment programs and initiatives for returned migrant workers must be linked to development planning, especially at the village and local levels. The village is more influential, particularly in communities with a high

migrant worker population. However, support to returnees who are not members of groups/communities or who are not from areas with a large migrant population must still be provided, and information and assistance must be widely disseminated.

Access to essential services and safety may be limited in more insecure or impoverished areas, leaving few opportunities for long-term reintegration. Without addressing structural concerns, migration will continue to be exploited as a coping mechanism for actual or perceived poverty, insecurity, and a lack of opportunity. Returnees require easy access to village government services and other relevant parties, training, and economic assistance. As a result, existing empowerment programs and initiatives must introduce migratory mainstreaming to rural development communities. Reintegration initiatives (including empowerment) provide opportunities and alternatives for returnees and re-migration possibilities.

The Needs for Return Preparedness

Indonesian migrant workers lack the necessary knowledge before they depart to the destination country. Moreover, they do not have proper preparation and plan upon returning, which impacts the high risk of circular migration during return. As a result, IMWs require better preparation from the beginning, commencing with information on the entire process of being a migrant worker, from pre-departure to reintegration.

Empowerment occurs after migrant workers return to their hometowns and before they leave as part of complete reintegration programs. Thus, as a preparatory step for prospective migrant workers, pre-departure orientation requires a comprehensive curriculum containing information on various knowledge and skills to enable them to return home and reintegrate. During pre-departure training, the Indonesian government can provide information and education about return and reintegration and the aims to achieve sustainable reintegration. Furthermore, the Indonesian government can adopt best practices from Hong Kong and Taiwan, such as entrepreneurship training and Exit Programs, to all work destination nations with many IMWs.

Same Approach, Different Result

The local environment differs from one community to another in terms of human resources, social assets, social structure of society, natural potential, and government

duties. Thus, the same approach can have different results in implementing empowerment and reintegration strategies. The widening gap between the social and economic standing of the community exacerbates the problem. At different levels (individual, group, and community), various empowerment initiatives are influenced by many different causes. Although the concept is enormous, many programs fall short of their objectives in practice.

According to observations throughout the program's operation, each village has distinct advantages and disadvantages. Village A, for example, has a well-developed returnees' empowerment program because the village head and staff are committed to fully participating in the program implementation and continuing assistance. The support is given in easy access to village facilities and budgets. Despite limited local assistance, empowerment was successful in some communities since figures and returnees were active drivers in implementing various empowerment activities (not optimally supported but left to go their way).

Furthermore, significant and long-term cooperation from related stakeholders/NGOs influences the program's performance and efficiency. The primary purpose of this assistance is to ensure that the organization or community that has been assisted can operate independently once the program has concluded. Another approach is ensuring the long-term survival of returnee groups and activities, including structural advocacy to integrate returnee organizations into village structures.

Recommendation for the Indonesian Workers' Reintegration Practices

There are various feasible recommendations for key players, particularly the government and involved NGOs, to accomplish sustainable reintegration and increase returnees' involvement in local development. The establishment of empowerment or reintegration programs for returned migrant workers requires an evaluation of current practices or programs and the use of inputs.

The availability of accurate statistical data on the demographic characteristics of returned migrant workers, which is urgently needed, is essential but difficult to provide. It is important for stakeholders involved to promote a national policy on workers' education and safe migration in order to establish a cohesive approach and wider

implementation and coverage. It is necessary for the national policy frameworks to encompass all aspects of the migration process, including programs for return and reintegration.

1. Bottom-Up and Participatory Approach

The perspectives and best practices of relevant parties from the bottom level (groups in the village) to the regional level are required for policies linked to reintegration and empowerment of returnees to operate effectively. Participatory approaches are necessary in reintegration programs to foster empowerment, self-reliance, and ownership.

The migrant workers are the main factors affecting the results by actively participating in decision-making. Parties at the grassroots level can express their needs and concerns, particularly concerning their respective regions and subject matters. It is intended that by taking this approach, the requirements and priorities of each region can be considered, and the results will reflect their interests. To put it another way, the existence of interests at the local level and the priorities of each region might offer a better perspective and approach to putting empowering programs for migrant workers who have returned to their homeland.

2. Formation and Organization of Migrant Worker Groups

The formation and organization of migrant workers into groups is essential for the efficiency of reintegration assistance. This group/organization can assist returnees by supporting and strengthening empowerment programs. The groups might be based in villages or larger sets around the region. This effort is necessary to ensure that returnees with few peers in their village can still join an organization in their region (a community association, paguyuban, for example).

In addition, groups can help returnees improve their individual and collective social networks. Individual reintegration of returnees involves more energy and is more likely to be discouraging. The existence of a group can provide an opportunity to collaborate, share experiences, and obtain more assistance through increased access to information. As a result, local governments must encourage the formation and organization of returned migrant worker groups.

3. Mainstreaming Migration into Village Development in Indonesia

It is vital to bring migration into the mainstream of village development. Because the village possesses a critical position and acts as the first line of protection for migrant workers, the concept of safe migration must be expanded to include the village level, particularly the village government structure. In addition, particular values and issues, such as migrant rights, gender equality, partnerships and cooperation, data collection improvement, and reintegration monitoring and evaluation, can also be put into the empowerment and reintegration approach for returned migrant workers.

4. Involvement of Multi-stakeholders for Better Reintegration Assistance

The existing empowerment and reintegration programs are still sporadic, disorganized, and run independently. Thus, achieving a more impactful reintegration goal requires the involvement of various actors in a more organized manner. Governments at different levels, from national to village levels, and non-state actors such as NGOs, migrant worker organizations, international donor agencies, and the private sector must work together because establishing solid partnerships with key stakeholders can result in more efficient and sustainable reintegration processes.

According to the research's case studies, integrating the Desbumi and Desmigratif programs in several villages provided complementary support. The Desbumi program receives intensive guidance and assistance from local NGOs and structural support through policy advocacy. On the other hand, the existing program in Desbumi is strengthened by Desmigratif (various Ministries, Banks, and private sector) programs and facilities. Desbumi groups have greater access and knowledge of the Desmigratif program, varied training opportunities, and the four pillar activities.

In addition, it is essential to develop a more comprehensive design and implementation guide for the returnees' national reintegration program in Indonesia. As part of the reintegration of returned migrant workers, implementers of empowerment programs also need to involve various parties at various levels, especially groups based on village origin (migrant origin) and other groups (paguyuban, self-help groups, savings groups, and cooperatives). When ideas, experiences, and capital obtained from abroad are only used for themselves or are not co-organized with other returnees in their area, the returnees do not bring about significant changes in their community or village.

5. Giving Options to Returnees: More than Just Entrepreneurship

Returned migrant workers need to be given various options in empowerment activities from an economic (entrepreneurial) and a social perspective. Returnees need to be given information and choices regarding different possibilities to continue their life after returning to their home village, whether capacity building through various training (entrepreneurship, service sector), education (scholarships for returnees or families), wage employment, information on capital loans, etc. The capacity building should also meet the existing labor market standards in Indonesia.

6. Designing a More Comprehensive Reintegration and Empowerment Program

In Indonesia, the design of empowerment programs should feature a more comprehensive, needs-based reintegration program that covers several degrees of empowerment and reintegration dimensions. The first step in program creation is to assess the circumstances, including the context of return and reintegration, the legal, political, and security status, and the socioeconomic environment. Stakeholder mapping, service evaluation, and labor market analysis were completed. IOM uses a theory of change or results framework as a programming approach.

Desbumi is a program developed by the non-governmental organization Migrant CARE with support from the MAMPU Program, funded by international donors (DFAT). As a result, the strategy and concepts used are based on global organization program concepts and design. Because empowerment and reintegration activities such as Desbumi and Desmigratif are village-based, regions with few migrant workers and returnees must take a different strategy and focus on individual reintegration.

7. Comprehensive Curriculum and Roadmap for the Returnees

It is also critical for the relevant stakeholders to implement a comprehensive program for migrant workers, from pre-departure to reintegration, to achieve sustainable reintegration and adhere to the principle of safe movement. It is vital to consider all stages of migratory workers. Thus, there is a need for guidelines, modules, and standard curricula provided by the government for training and capacity building for retired IMWs. Guidelines for returning migrant workers, suggestions linked to labor inspection

networks, and recommendations for labor market networks are all guidelines and information provided to returnees.

Returnees' training should be mandatory for every returning IMW (similar to departing IMWs with pre-departure training or OPP). The aim is for data collection and ensures the returnees get accurate information. Another option is to provide training through exit programs, as Indonesian representatives have done for migrant workers in Taiwan and Hong Kong before returning to Indonesia.

8. The Link between Returnees, Empowerment, and Local Development

Returnees can have more opportunities to contribute to local development at the village level if they are empowered and reintegrated into their community. Their individual and group capacity is increased. Contributions can be linked to village policies and initiatives and are not limited to entrepreneurship.

Final Remarks

This study indicates several future research possibilities to investigate. First, studies on various reintegration assistance in Indonesia are required to accomplish sustainable reintegration. Reintegration assistance should be provided on a multi-level and multi-approach basis based on the needs of returnees. This research would enable a deeper understanding of how reintegration assistance could result in sustainable reintegration. This aspect of the framework requires further elaboration, which could be addressed by conducting a comprehensive study of reintegration assistance in Indonesia in multiple locations and advocating for improved migrant worker protection. As the government seeks to defend migrant workers in various ways, it is crucial from a policy standpoint to comprehend the underlying causes of this situation.

The second area for further study is understanding the relationship between sustainable reintegration and contribution to local development. This is difficult to quantify; however, by expanding the scope of the study beyond reintegration assistance for returnees, the contribution of returnees to local development could be optimized.

Reintegration programs in Indonesia require evaluation and, if necessary, need to redesign the concept of sustainable reintegration that suitable with Indonesian context. In order to perceive the reintegration of migrant workers in Indonesia, numerous

factors must be considered. This study aimed to demonstrate that the return and reintegration of migrant workers can be as complicated as migration. Returning migrant workers require multi-stakeholder, multi-level, and multi-approach support to ensure their reintegration sustainability and maximize their potential to contribute to local development.

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Appendix 1: Interview Guide¹⁵⁴

Questions for returned migrant workers

- Profile:
 - Name, age, place of origin, previous and current job, marital status, number of family members, education
- Migration experience:
 - What are the reasons for working abroad? Where is your country of destination, and why did you choose it? How long is the working contract (duration of the work)? Where does the money for working abroad come from (funding)? What kind of training do you get before working abroad?
 - What is the issue encountered while working abroad?
 - What is the reason for returning? How much money do you save while and after working abroad? What for?
 - What is your future plan? What are your wishes?
 - How do you define “successful” as returned migrant workers? Why?
- Empowerment activities/Reintegration assistance:
 - What training/workshops/activities do you have after returning to your home village? From where? What is the impact on you and your family?
 - What do you think about these empowerment activities (your evaluation of the program)?
 - What kind of benefit do you get from this empowerment activity? How can it influence your life after returning?
 - What kind of training/activities do you want/need/wish to have once returning to your home village?
 - What obstacles did you encounter while engaging in empowerment activities?
 - How is the support from the village-regency-province government/NGOs /other parties?
 - What is the difference before and after the reintegration program in your village (Desbumi/ Desmigratif/others)?
- Contribution to local development:

¹⁵⁴ The interview originally conducted in Indonesian (*Bahasa Indonesia*). Here are the translated questions as the guide for semi-structured interview.

- What kind of village development activities do you participate in? (Entrepreneurship, advocacy, Musrenbangdes, etc.)? Why?

Questions for NGOs/Organization/Desbumi/Desmigratif Officer

- Profile of the interviewee: name, age, job title
- Organization Profile: when established, why, and what are the core activities?
- How does your organization's history relate to migrant worker issues?
- What kinds of activities do you conduct to empower and reintegrate migrant workers? What are the aims?
- Where do you get the funding for the empowerment program?
- What is the program's coordination and implementation mechanism?
- What are the indicators of a program's success?
- What challenges or difficulties do you face when implementing empowerment programs or activities?
- What is the level of government and other party support? How?
- Do you have any cooperation with others?
- What is your plan for the program's sustainability?
- What is the monitoring and evaluation mechanism for your program?
- Do you have any interesting/successful stories or best practices regarding activities to empower migrant workers?

Questions for Government Officer (Village, regency, national)

- Profile of the interviewee: name, age, job title
- How many migrant workers are in that area (data in village/regency/national)? Why are they working abroad?
- What kind of empowerment activities for returned migrant workers in your area? Type of training/workshop given? Who suggested the topic of the activities? Who funds these events?
- Who is the participant of the training (individual or group-based)?
- What is the aim and target of the activities? What are the indicators of a program's success? How do you define success for returnees?
- How does the monitoring and evaluation mechanism? How is the decision-making process?

- What is your plan for the program's sustainability?
- What do you expect from returned migrant workers?
- What are the challenges and successful stories in the empowerment program? Any successful or prominent figures of migrant workers/returnees in your area?
- What do you think about Desbumi and Desmigratif programs in your area?
- Is there any government regulation (village and regency level) about migrant workers? How is the progress and implementation of the regulation?

Questions for Researcher/Expert

- Profile of the interviewee: name, age, job title
- How did you get involved in migrant worker issues and empowerment activities?
- What kind of empowerment activities do you/university/institution do?
- How do you define empowerment?
- How do you define successful migrant workers?
- What is your opinion about the existing empowerment program in your area/Desbumi/ Desmigratif program? What is your evaluation/suggestion for this program?
- How is the government's (village/regency level) support for the migrant workers?
- What do you suggest for the program's sustainability?

Appendix 2: Data Collection Methods

Methods	Who/What		Date	Location	Notes
Semi-structured interview	Researcher/ Experts	Hermanto Rahman	05/12/2018	University of Jember, Jember	Lecturer, head of LP2M University of Jember, responsible for conducting empowerment activities for returned migrant workers in Jember; KKN Tematik Desbumi
		Ratih Pratiwi Anwar	16/12/2018	University of Gadjah Mada, Yogyakarta	Researcher on migrant workers issues; experience in conducting research and training for returned migrant workers in Yogyakarta
		Sri Wijayanti	20/12/2018	University of Jendral Soedirman, Purwokerto	Researcher on migrant workers issues; experience in conducting empowerment programs for returned migrant workers in the Banyumas area; KKN Tematik Desbumi
	Returned Migrant Workers	AK	12/01/2020	Purwakarta	Head of FPTKI (Returned migrant workers forum) West Java
		NK	02/11/2018	Wonosobo	Desmigratif officer, CO Desbumi in Wonosobo; to know the implementation of Desbumi in Wonosobo
		Maizidah Salas	11/11/2018	Wonosobo	Returnee, coordinator of SBMI DPC Wonosobo; to know SBMI activities for returned migrant workers
		Rh, Sp, El	31/10/2018	Reco, Wonosobo	Experience of returnees in non-Desbumi/Desmigratif villages, without participation in any returnees' groups
		Retno Palupi	13/11/2018	Wonosobo	Desmigratif officer, coordinator for MUIWO Lipursari Village
		RK	04/12/2018	Jember	Head of Kartini Group, Desbumi Ambulu, Jember

Methods	Who/What		Date	Location	Notes
Semi-structured interview		St	01/11/2018	Wonosobo	Returnee, without participation in any returnee's group
		Siti Maryam	26/12/2018	Wonosobo	Coordinator of BMW Wonosobo and initiator of Istana Rumbia
	Village Gov. Officers	Miftahul Munir	07/12/2018	Dukuhdempok, Jember	Head of Dukuhdempok Village, invited to Geneva to share Desbumi implementation.
		Ahmad Zuher	26/12/2018	Lipursari, Wonosobo	Village Secretary, Desbumi & Desmigratif Lipursari
		Sugeng	04/11/2018	Tracap, Wonosobo	Desmigratif officer of Desmigratif Tracap, Village secretary of Tracap
		Rohmanudin	16/11/2018	Kebumen	Implementation of Desmigratif in Kalibangkong Village, Kebumen; head of Kalibangkong village
		Samsul Badri	07/01/2019	Darek Village, Central Lombok	Secretary of the Darek Village; PIC of Desbumi in Darek Village, Central Lombok
		Lalu M. Hazni	10/01/2019	Gerunung Village, Central Lombok	Head of the Gerunung City Village; to know the implementation of Desbumi in the city village
	Regency Government Officers	Hadi Giri Yuwono	21/12/2018	Disnakerintrans Office, Wonosobo	Secretary of Manpower, Industry and Transmigration Agency in Wonosobo Regency
		Udining Trilestari	21/12/2018	Disnakerintrans Office, Wonosobo	Migrant workers empowerment, Manpower, Industry, and Transmigration Agency in Wonosobo Regency
		Sugeng Heri Mulyono	06/12/2018	Disnaker Office, Jember	Head of placement and protection of migrant workers, Manpower Agency, Jember Regency

Methods	Who/What		Date	Location	Notes
Semi-structured interview		Lalu Balya Wiranegara	08/01/2019	Disnaker Office, Central Lombok	PIC of Desmigratif in Central Lombok Regency; to know the implementation of Desmigratif in Central Lombok
	National Government Officers	Agustinus Gatot Hermawan	28/01/2019	BNP2TKI, Jakarta	Head of Empowerment Directorate, BNP2TKI; to know the empowerment program for returned migrant workers and KKBM initiatives
		Tantri Darmastuti	30/01/2019	Indonesian Ministry of Manpower, Jakarta	Head of Migrant Workers Promotion Division, Ministry of Manpower; Coordinator of Desmigratif Program
		Hidayah	10/01/2020	KPPPA, Jakarta	BKTKI Program (Migrant Workers Family Program), Ministry of Women Empowerment and Child Protection (KPPPA)
	NGO Officers	Anis Hidayah	13/12/2019	Migrant Care, Jakarta	Conceptor of Desbumi, former head of Migrant CARE
		Bambang Teguh K.	03/12/2018	Jember	Coordinator of Migrant CARE Jember
		Enawan	12/12/2019	SBMI DPN, Jakarta	Head of Empowerment Division, SBMI DPN
		Syaipul Anas	16/11/2018	Kebumen	Coordinator of Migrant CARE Kebumen
		Nur Harsono & Siti Badriyah	01/02/2019	Migrant Care, Jakarta	Coordinator of Law Assistance and Policy Advocacy division, Migrant CARE, to know the implementation of Desbumi and its structural support
		Tri Hananto	12/12/2018	SARI Solo, Solo	Coordinator of SARI Solo; PIC of Desbumi program implementation in Wonosobo

Methods	Who/What		Date	Location	Notes
Semi-structured interview	NGO Officers	Tutik	07/01/2019	PPK Mataram, Mataram	CO of PPK Mataram, PIC of some Desbumi in Central Lombok
		Qorihani	05/12/2019	Program MAMPU office, Jakarta	Coordinator for thematic 3 (migrant workers issue); to know the perspective of funding/donor institutions and evaluation of the Desbumi program
Focus Group Discussions	Desbumi	Kelompok Perempuan Sejahtera, Desbumi Dukuhdempok	07/12/2018	Dukuhdempok Village, Jember	To know the implementation of Desbumi in Dukuhdempok Village
		Kelompok Harmonis, Desbumi Sabrang	04/12/2018	Sabrang Village, Jember	To know the implementation of Desbumi in Sabrang Village
		Desbumi Darek	07/01/2019	Darek Village, Central Lombok	To know the implementation of Desbumi in Darek Village
		Kelompok Cerah Ceria, Desbumi Gerunung	10/01/2019	Gerunung Village, Central Lombok	Initiation of a cooperative that was successfully implemented in the village; an example of Desbumi in a city village
		Kelompok Desbumi Gemel	10/01/2019	Gemel Village, Central Lombok	To know the implementation of Desbumi in Gemel Village
	Desmigratif	Barebali	10/01/2019	Barebali Village, Central Lombok	Discussion about Desmigratif implementation in the village; the village head is a returned migrant worker
	Desbumi & Desmigratif	BKM Kuripan	20/12/2018	Kuripan Village, Wonosobo	Regular monthly discussion of integrative Desbumi and Desmigratif village

Methods	Who/What		Date	Location	Notes
Focus Group Discussions	NGO	PPK Mataram	03/01/2019	Mataram, Lombok	PPK Mataram is the local NGO responsible for the implementation of the Desbumi program in the Central Lombok
Observation	Photo & Notes	Desbumi Summit	27/11/2018	Banyuwangi	Migrant CARE held Desbumi Summit 2018, participated by all Desbumi representatives, thematic discussion, and field visit.
		Documenter (Movie) Discussion - The Bride	20/01/2019	Migrant Care, Jakarta	Discussion about Migrant-related documenter
		FGD Law 18/2017	06/11/2018	Kebumen	Focus Group Discussion about the implementation of Law No. 18 year 2017 in Kebumen Regency, organized by Migrant CARE Kebumen
		Lipursari Village Festival	07/11/2018	Wonosobo	Expo of village products in Wonosobo Regency; visiting Lipursari Village booth (Desbumi and Desmigratif)
		Wonosobo Migrant worker-friendly Declaration	13/11/2018	Wonosobo	Organized by SARI Solo; to know the engagement and policy advocacy process at the regency level.
		BAZNAS RI - SBMI Movie premiere	06/02/2019	Jakarta	Movie launching titled: Iman di Pangkuan Sang Fakir (The Faith on the Lap of the Poor); cooperation between BAZNAS RI and SBMI Wonosobo
		Field visit to Tegaldlimo	29/11/2018	Banyuwangi	Field visit to Tegaldlimo - integrated Desbumi and Desmigratif in Banyuwangi; side event of Desbumi Summit 2018

Methods	Who/What		Date	Location	Notes
Observation	Photo & Notes	Discussion of PPK & Justice Without Borders (JWB)	09/01/2019	Mataram, Lombok	Discussion on paralegal and advocacy on migrant workers' health insurance; PPK Mataram and Justice without Borders
Documentation	Books	Buku TKI Sukses Jilid 1 - 4	28/01/2019	BNP2TKI, Jakarta	Book series on the list and stories of successful migrant workers in Indonesia (both low and skilled workers)
		Jabar Mengembara	12/01/2020	Purwakarta	A book published by the West Java Province government (Manpower and Transmigration agency) in 2012; about the story of migrant workers from West Java
	Research/report	Desmigratif	30/01/2019	Ministry of Manpower, Jakarta	reports titled: "Desmigrative Potential Analysis," "Desmigrative Program Guidelines," and "Mapping of Indonesian Migrant Worker Enclaves."
	Research	Ratih Pratiwi Anwar's publications	16/12/2018	PSAP UGM, Yogyakarta	Some research report/journal written by Ratih Pratiwi Anwar: Anwar (2013) - Remittances and Village Development in Indonesia; Return Migration and Local Development in Indonesia; Contrasting Return Migrant Entrepreneurship Experiences in Javanese Villages; Reflection of Saemaul Undong Movement in Indonesia
	Village profile	KKN - Desbumi in Jember	05/12/2018	University of Jember, Jember	Villages Profile made by University Community Service (KKN) Group – Desbumi thematic
	Booklet of Village regulation	Desbumi Village Regulation	03/01/2019	Central Lombok	Booklet of village regulation from Desbumi villages in Central Lombok, published by Migrant CARE and PPK Mataram
	Guidelines	Buku Panduan Kuliah Kerja Nyata Desbumi	20/12/2018	University of Jendral Soedirman,	Guideline about University Community Service with Desbumi thematic program, published by Migrant CARE

Methods	Who/What		Date	Location	Notes
				Purwokerto	
	Statistical Data	Statistics of migrant workers	various dates	Wonosobo, Central Lombok, Jember	Statistical data of migrant workers from the Regency from 2015-2019 (number of migrant workers, placements, countries of destination, etc.)

Appendix 3: List of Law and Government Regulations on Migrant Workers

Year	Type of Regulation	Indonesian	English
2010	Minister Regulation	Peraturan Menteri Negara Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia Nomor 20 tahun 2010 tentang Panduan Umum Bina Keluarga Tenaga Kerja Indonesia	Regulation of the Minister of State for Women's Empowerment and Child Protection of the Republic of Indonesia No. 20 of 2010 on General Guidelines for Family Development of Indonesian Workers
2014	Law	Undang-undang Republik Indonesia Nomor 6 tahun 2014 tentang Desa	Law of the Republic of Indonesia Number 6 of 2014 Concerning Village
2016	Regency Regulation	Peraturan Daerah Kabupaten Wonosobo Nomor 8 tahun 2016 tentang Penempatan dan Perlindungan Tenaga Kerja Indonesia	Wonosobo Regency Regional Regulation Number 8 of 2016 concerning Placement and Protection of Indonesian Workers
2017	Head of Agency Regulation	Peraturan Kepala Badan Nasional Penempatan dan Perlindungan Tenaga Kerja Indonesia Nomor 04 Tahun 2017 tentang Pemberdayaan Tenaga Kerja Indonesia, Tenaga Kerja Indonesia Purna, dan Keluarganya	Regulation of the Head of the National Agency for the Placement and Protection of Indonesian Workers No. 04/2017 on the Empowerment of Indonesian Workers, Former Indonesian Workers, and Their Families
2017	Head of Agency Regulation	Peraturan Kepala Badan Nasional Penempatan dan Perlindungan Tenaga Kerja Indonesia Nomor 06 Tahun 2017 tentang Komunitas Keluarga Buruh Migran (sudah dicabut, diganti peraturan baru tahun 2022)	Regulation of the Head of the National Agency for the Placement and Protection of Indonesian Migrant Workers Number 06 of 2017 concerning the Family Community of Migrant Workers (revoked, replaced by a new regulation in 2022).
2017	Law	Undang-undang Republik Indonesia Nomor 18 tahun 2017 tentang Pelindungan Pekerja Migran Indonesia (diubah dengan PERPU No. 2 Tahun 2022 tentang Cipta Kerja)	Law of the Republic of Indonesia Number 18 of 2017 on the Protection of Indonesian Migrant Workers (amended by PERPU No. 2 of 2022 on Job Creation)

Year	Type of Regulation	Indonesian	English
2017	Regency Regulation	Peraturan Daerah Kabupaten Banyuwangi Nomor 15 tahun 2017 tentang Perlindungan Tenaga Kerja Indonesia Kabupaten Banyuwangi di Luar Negeri	Banyuwangi Regency Regional Regulation Number 15 of 2017 concerning the Protection of Indonesian Workers of Banyuwangi Regency Overseas
2017	Regency Regulation	Peraturan Kabupaten Lombok Tengah Nomor 1 tahun 2017 tentang Perlindungan Tenaga Kerja Indonesia Kabupaten Lombok Tengah	Central Lombok Regency Regulation Number 1 of 2017 concerning the Protection of Indonesian Workers of Central Lombok Regency
2017	Regent Regulation	Peraturan Bupati (PERBUP) Kabupaten Wonosobo Nomor 18 Tahun 2017 tentang Petunjuk Pelaksanaan Peraturan Daerah Kabupaten Wonosobo Nomor 8 Tahun 2016 tentang Penempatan dan Perlindungan Tenaga Kerja Indonesia	Regent Regulation (PERBUP) of Wonosobo Regency Number 18 of 2017 concerning Implementation Guidelines for Wonosobo Regency Regional Regulation Number 8 of 2016 concerning Placement and Protection of Indonesian Workers
2018	Minister Regulation	Peraturan Menteri Ketenagakerjaan Republik Indonesia Nomor 18 Tahun 2018 tentang Jaminan Sosial Pekerja Migran Indonesia	Regulation of the Minister of Manpower of the Republic of Indonesia Number 18 of 2018 concerning Social Security for Indonesian Migrant Workers
2019	Governor Regulation	Peraturan Gubernur (PERGUB) Provinsi Nusa Tenggara Barat Nomor 40 Tahun 2019 tentang Layanan Terdapat Satu Atap Penempatan dan Pelindungan Pekerja Migran Indonesia Provinsi Nusa Tenggara Barat	Governor Regulation (PERGUB) of West Nusa Tenggara Province Number 40 of 2019 concerning One-Stop Services for the Placement and Protection of Indonesian Migrant Workers of West Nusa Tenggara Province
2019	Minister Regulation	Peraturan Menteri Ketenagakerjaan Republik Indonesia Nomor 17 Tahun 2019 tentang Penghentian dan Pelarangan Penempatan Pekerja Migran Indonesia	Regulation of the Minister of Manpower of the Republic of Indonesia Number 17 of 2019 concerning the Termination and Prohibition of Placement of Indonesian Migrant Workers

Year	Type of Regulation	Indonesian	English
2019	Minister Regulation	Peraturan Menteri Ketenagakerjaan Republik Indonesia Nomor 2 Tahun 2019 tentang Pemberdayaan Komunitas Pekerja Migran Indonesia di Desa Migran Produktif	Regulation of the Minister of Manpower of the Republic of Indonesia Number 2 of 2019 concerning Community Empowerment of Indonesian Migrant Workers in Productive Migrant Villages
2019	Minister Regulation	Peraturan Menteri Ketenagakerjaan Republik Indonesia Nomor 9 Tahun 2019 tentang Tata Cara Penempatan Pekerja Migran Indonesia	Regulation of the Minister of Manpower of the Republic of Indonesia Number 9 of 2019 concerning Procedures for Placement of Indonesian Migrant Workers
2019	President Regulation	Peraturan Presiden Republik Indonesia Nomor 90 tahun 2019 tentang Badan Pelindungan Pekerja Migran Indonesia	Presidential Regulation of the Republic of Indonesia Number 90 of 2019 on the Indonesian Migrant Workers Protection Agency
2019	Regent Regulation	Peraturan Bupati Lombok Tengah Nomor 7 tahun 2019 tentang Layanan Terpadu Satu Atap Penempatan dan Perlindungan Pekerja Migran Indonesia Kabupaten Lombok Tengah	Central Lombok Regent Regulation Number 7 of 2019 concerning One-Stop Integrated Services for the Placement and Protection of Indonesian Migrant Workers in Central Lombok Regency
2020	Government Regulation	Peraturan Pemerintah (PP) Nomor 10 Tahun 2020 tentang Tata Cara Penempatan Pekerja Migran Indonesia oleh Badan Pelindungan Pekerja Migran Indonesia	Government Regulation (PP) Number 10 of 2020 concerning Procedures for Placement of Indonesian Migrant Workers by the Indonesian Migrant Workers Protection Agency
2020	Government Regulation	Peraturan Pemerintah Republik Indonesia Nomor 10 tahun 2020 tentang Tata Cara Penempatan Pekerja Migran Indonesia oleh Badan Pelindungan Pekerja Migran Indonesia	Government Regulation of the Republic of Indonesia Number 10 of 2020 concerning Procedures for Placement of Indonesian Migrant Workers by the Indonesian Migrant Workers Protection Agency

Year	Type of Regulation	Indonesian	English
2021	Government Regulation	Peraturan Pemerintah Republik Indonesia Nomor 59 tahun 2021 tentang Pelaksanaan Pelindungan Pekerja Migran Indonesia	Government Regulation of the Republic of Indonesia Number 59 of 2021 concerning the Implementation of the Protection of Indonesian Migrant Workers
2021	Government Regulation	Peraturan Pemerintah (PP) Nomor 59 Tahun 2021 tentang Pelaksanaan Pelindungan Pekerja Migran Indonesia	Government Regulation (PP) Number 59 of 2021 concerning the Implementation of the Protection of Indonesian Migrant Workers
2022	Agency Regulation	Peraturan Badan Pelindungan Pekerja Migran Indonesia Nomor 7 Tahun 2022 tentang Proses Sebelum Bekerja Bagi Calon Pekerja Migran Indonesia	Regulation of the Indonesian Migrant Workers Protection Agency Number 7 Year 2022 on the Pre-Employment Process for Prospective Indonesian Migrant Workers
2022	Agency Regulation	Peraturan Badan Pelindungan Pekerja Migran Indonesia Nomor 1 Tahun 2022 tentang Komunitas Relawan Pekerja Migran Indonesia	Regulation of the Indonesian Migrant Workers Protection Agency Number 1 of 2022 concerning the Indonesian Migrant Workers Volunteer Community
2022	Agency Regulation	Peraturan Badan Pelindungan Pekerja Migran Indonesia Nomor 5 Tahun 2022 tentang Perubahan atas Peraturan Badan Pelindungan Pekerja Migran Indonesia Nomor 01 Tahun 2020 tentang Standar, Penandatanganan, dan Verifikasi Perjanjian Kerja Pekerja Migran Indonesia	Regulation of the Indonesian Migrant Workers Protection Agency Number 5 Year 2022 on the Amendment to the Regulation of the Indonesian Migrant Workers Protection Agency Number 01 Year 2020 on Standards, Signing, and Verification of Indonesian Migrant Workers Employment Agreement
2022	Provincial Government Regulation	Peraturan Daerah Provinsi Jawa Timur Nomor 2 Tahun 2022 tentang Pelaksanaan Pelindungan Pekerja Migran Indonesia	Regional Regulation of East Java Province No. 2 Year 2022 on the Implementation of the Protection of Indonesian Migrant Workers