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Original Research Article

## **Empowerment Model of Migrant Workers**

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### **ABSTRACT**

The profession of migrant workers in some cases bring the person concerned to get the treasures expected success, but not rarely contain a number of risks that need to get the attention of government authorities. A number of problems that might be experienced when Indonesian Labor not available works. Therefore it takes a model economic empowerment for the labor of Indonesia, when he returned to his country was able to survive and improve the well-being of himself and of his family. This research aims to know the role of zakah's institution towards the empowerment of Indonesia's labor and to devise appropriate empowerment model for Indonesian Workforce by Institution of Zakah. Data analysis was done with a qualitative approach. Analytical techniques in the study will be conducted with qualitative analysis approach, a case study of eksplanasi to explain how the empowerment model right for Indonesia in Labor Studies. Based on the data and the results of the analysis that has been done can be known that Dompot Dhuafa has role in Indonesia Workforce empowerment. The empowerment Model implemented by Dompot Dhuafa form the Groove program that may help the former workforce of Indonesia after plunging back to life in his native region. Former Indonesian workforce empowerment meant to monitor and nurture the entrepreneurial activities are continuously carried out by former Indonesian labor so that it can be a permanent effort.

**Key Words:** *Model, Empowerment, Migrant Workers*

### **ABSTRAK**

*Profesi para pekerja migran tujuannya untuk mencari nafkah yang diharapkan sukses, namun tidak jarang mengandung sejumlah risiko yang perlu mendapat perhatian dari pejabat pemerintah. Sejumlah masalah yang mungkin dialami saat Tenaga Kerja Indonesia tidak tersedia bekerja. Oleh karena itu dibutuhkan suatu model pemberdayaan ekonomi untuk tenaga kerja Indonesia, saat kembali ke negaranya mampu bertahan dan meningkatkan kesejahteraan dirinya dan keluarganya. Penelitian ini bertujuan untuk mengetahui peran lembaga zakat terhadap pemberdayaan tenaga kerja Indonesia dan merancang model pemberdayaan yang tepat untuk Tenaga Kerja Indonesia oleh Instansi Zakat. Analisis data dilakukan dengan pendekatan kualitatif. Teknik analisis dalam penelitian ini akan dilakukan dengan pendekatan analisis kualitatif, studi kasus eksplanasi untuk menjelaskan bagaimana model pemberdayaan Indonesia terhadap Studi Ketenagakerjaan. Berdasarkan data dan*

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*hasil analisis yang telah dilakukan dapat diketahui bahwa Dompot Dhuafa memiliki peran dalam pemberdayaan Tenaga Kerja Indonesia. Model pemberdayaan yang dilaksanakan oleh Dompot Dhuafa merupakan program Groove yang dapat membantu mantan angkatan kerja Indonesia setelah terjun kembali ke kehidupan di daerah asalnya. Mantan pemberdayaan tenaga kerja Indonesia yang dimaksudkan untuk memantau dan memelihara kegiatan kewirausahaan terus dilakukan oleh mantan tenaga kerja Indonesia sehingga bisa menjadi usaha tetap.*

**Kata Kunci: Model, Pemberdayaan, Pekerja Migran**

## Introduction

Islam is a mercy of all the world (*rahmatan lil alaamiin*), that means islam is a religious which take mercy and welfare to all the world, included human, animal, plants, and Jinn. According to the word of Allah in the Qur'an, Al-Anbiya: 170

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*“And we have sent you ( Muhammad) not to but as a mercy for the Aalamiin (mankind, jinns, and all that exists).”*

Islam is the religion that emphasizes the existence of equilibrium in the relationship with a servant of his Lord (Hablum minallah) and in social relations (hablum minan-naas). In addition to worship, men are instructed to work hard in search of a livelihood for himself and his family. Man ordered to work hard as the word of Allah SWT QS. At-Tawba paragraph 105 and QS. As-Saba ' paragraph 15. Islam never taught his people to lazy, even commanded mankind to search all over for the sake of rizki satisfy the necessities of life, so there's no excuse for a human being to not work meets the needs of himself and his family. Every person is obliged to work hard for the sake of his life despite having to go far from the place of origin.

In addition to the Qur'an and the Hadith, the country also has regulations that deals with the rights and obligations in the fulfillment of the needs of every citizen in seeking rizki. As enshrined in the 1945 Constitution article 27 D subsection (2) and in article 38 paragraph (2) of the Act (the ACT) No. 39 of 1999 on human rights (human rights). The Government is obliged to provide jobs and a decent livelihood for its citizens even though by searching the source – the source of it abroad. The Government is obliged to provide jobs and a decent livelihood for its citizens even though by searching the source – the source of it abroad. Many of Indonesia's Workforce earning more in carrying out her work in the countries where it works, so as to cover all debts and their needs in Indonesia, not even able to open his own business. The changes that appear to be making very poor communities in the area in droves switched professions to become Indonesia's labor.

Indonesia with the majority of the population is Muslim, reflect the composition of the workforce of Indonesia who work abroad. The majority of Indonesia's labor is the dominant religion of Islam. Because of the large number of problems that may happen to the labor of Indonesia when it works, it takes place a specialized institutions dealing with the issue of labor rights in Indonesia to be maintained as a human right. The Government has

published the law on Labour protection of Indonesia who stated in the law of the Republic of Indonesia No. 39 of 2004 article 1 – 108. In the ACT, rendered such rights, obligations and the execution of the placement, setting the service channelling of the Labor Indonesia. However, in such a serious yet, the Government implemented a law that he had made.

Islam provides a solution to the problem of labor of Indonesia through the institution of Zakah as a media liaison to help the workers. Islam instructs to give the treasure he loves to some groups that are often referred to as 8 ashnaf. Since 2004 the institution of Zakah Dompot Dhuafa has to play an active role in the efforts of the Indonesian workforce empowerment. Through the program, with established Dompot Dhuafa Hongkong (DDHK) which concentrates on activities Da'wah, empowerment, and education to the Indonesian workforce in Hong Kong, and help its troubled Indonesia immigrant workers. *Dompot Dhuafa Hong Kong (DDHK)* is the pioneer and the only Institution of Zakah, which was founded to empower Indonesian labor abroad. Up to this moment, has eight years, *Dompot Dhuafa Hongkong (DDHK)* build and provide assistance to Indonesian workers working in Hong Kong ([www.dompetdhuafa.net](http://www.dompetdhuafa.net)).

In Indonesia, *Dompot Dhuafa* established Migrant Institute as a shelter of Dompot Dhuafa Hongkong who provide training and specific skills for troubled former Indonesian workers in Hong Kong are repatriated to their home country. Indonesian labor trouble with his employer, get unlawful treatment, earning a Masters of injustice in salaries, termination of employment relationships, the placement did not match the contract early, and other issues that made Indonesia Labor should return to Indonesia (especially East Java) accommodated and nurtured by Dompot Dhuafa East Java.

## **Problem's Statement**

The profession of migrant workers in some cases bring the person concerned to get the treasures expected success, but not rarely contain a number of risks that need to get the attention of government authorities. A number of problems that might be experienced when Indonesian Labor not available works. Therefore it takes a model economic empowerment for the labor of Indonesia, when he returned to his country was able to survive and improve the well-being of himself and of his family. Based on the background, the outline of the problem in this research is how empowerment model of migrant workers at the Institution of zakah.

## **Theoretical Background**

### **The Labor Theory**

The labor theory of value was an early attempt by economists to explain why goods were exchanged for certain prices on the market. It suggested the value of a commodity could be measured objectively by the average number of labor hours necessary to produce it. The labor theory's basic claim is simple: the value of a commodity can be objectively measured by the average number of labor hours required to produce that commodity, labor power is the worker's capacity to produce goods and services (Marx, 1867)

### **The Concept of The Institution of Zakah**

#### **Zakah Institution's Definition**

Rutherford in Nawawi (2009: 15) says that the institutional regulation of conduct that is generally accepted by members – members of social groups, for specific behavior in a

specific situation, neither of which can be controlled and monitored by outside authorities. According to Manig in Nawawi (2009: 16) reflects an institutional system of values and norms in society, but that is not the norm and value of institutional itself. Other opinions expressed by North in Nawawi (2009: 16) who reveals that institutional as a rule – the rule that restrict human behavior deviates to build the structure of the interaction of the political, economic, and social. Through a series of institutional history, which can minimize the distorted human behavior has managed to create order and reduce uncertainty in the Exchange.

### **Legal Basis The Institutions of Zakah, Infaq, and Sadaqah**

The responsibilities and obligations of Collecting Zakah Institution, infaq, and sadaqah in managing and utilizing zakat is to take tithes of the people – the rich treasures that ultimately serves as a shine their fortunes from it – it's false as noted in the word of Allah. QS. Al-Tawba (9): 103. An increasingly high public awareness to pay zakat, infaq, sadaqah and need support from the Government. Real support from the Government can be seen from the establishment of law No. 23 of 2011 of the management the management of zakah. The Basic from the ACT of zakah are: (1) the management of State authority, a charity society just allowed to participate manage when there is consent from the Government, (2) management of zakah was done by BAZNAS operating from the central level to the district /city in a hierarchical (for the next BAZNAS can form UPZ), (3) members of the BAZNAS consists of eight representatives and three representatives of the public authorities. Community representatives comprised of professionals and community leaders, and Government representatives from related ministries, (4) LAZ roles to help the BAZNAZ in management of Zakah (next to LAZ can form representation).

### **The Function and Position of The Institution of Zakah, Infaq, and Sadaqah (LAZIS)**

Institute of zakah, infaq and sadaqah has three (3) basic function i.e. the collection, distribution and utilization. Utilization a effort of institution of zakah in managing and distributing zakah. In addition to looking for ways to distribute zakah to people who became disenfranchised, zakah also got a higher power and value in the lives of the people. Ridwan (2008: 3) explains that the utilization of own conceptually consists of two words, namely: the word "power" and "to". The word "power" means the power, energy, and capacity. The word 'power' suggests the strength or the energy to move. While effectiveness implies the power to work to bring results as much as possible with full benefits (using, efficiency, usefulness), thus the domestication program means a program in distribute it not only ensures the funds are zakah to the *mustahik*, but well worth the productive and able to improve the welfare of society.

On utilization of zakah, it first needs to be done to identify and dig up information *mustahiq* to a given proportion of the funds in accordance with required. Things that are not equally important is that the success of zakah's institution is not determined by the amount of

funding zakah, Infaq, Sadaqah (ZIS) collected or harnessed, but also on the extent to which the *mustahiq* can enhance business activity or work, therefore, aspects of monitoring and coaching to the *mustahiq* also need to get the attention that it is indeed from institution-zakat.

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## **Indonesian Labor Indonesian Labor Definition**

Under law No. 39 of 2004 concerning the placement and protection of Labor in foreign countries (PPTKLN), Indonesian workforce is, "Every citizen of Indonesia who qualified to work overseas in the working relationship for a period of time with pay." While the former Indonesian labor migration is a former contract (contract migration), as has been said by Dustmann and Weiss (2007: 3), that migration is the migration of temporary contracts, where migrants live in the country of destination for a limited time (a few years), long stay or residence permit is limited by the employment contract.

### **The Theory of Decision Making To Migrate**

Wirawan (2006) describe someone decide to migrate based on the factors – factors of towing from the country of destination and countries of origin of the driver. There are several theories about the decision to migrate, i.e.:

- 1) Neoclassical Macro Economic Theory which describes the displacement of the worker from the State of excess labor and capital shortages heading into the State's labor shortage but having big capital (Massey, et al, 1993; 1998 and Hugo, et al. in Wirawan 2006).
- 2) Neoclassical Micro Economic Theory, which suggests to potential migrants that migrated in decisions taking into account the costs and benefits of displacement to the purposes for which it has greater potential than her origins (Massey, 1993: 434 Wirawan in 2006).
- 3) New Household Economic Theory. According to this theory, the current migration strategy will form the household economy in order to maximize revenue and minimize the risk and eliminate the stress that comes from market failure. This theory explains a major insight into the latest approach that migration rules, it is not created by isolated individuals, but made by a group of interconnected people sort of relatives or families where people act collectively (Massey, et al., 1993 in Wirawan 2006)..
- 4) Segmented Labour Market theory which States that workers perform the migration as determined by high demand job market in the country. In the theory of market interest factor of labor migration more dominant factor compared to the pressure to move other than by reason of the area of origin. Some experts have proved this, that vast employment opportunities abroad led to a high demand for migrant workers without the skills of the other factors (Miller, 1995; Hugo, 1995c; and Chin, 1997 in Wirawan 2006).

### **Economic Empowerment of Migrant Workers Definition of Role and Empowerment**

Bookman and Morgan (in 1996: Prijono 4) points out that empowerment as a concept that was popular in reference to efforts to cultivate the desire in a person to actualize ourselves, doing upward mobility, as well as providing psychological experience that makes a person feel powerless. The desire to change things that come from deep within that can arise if a person feels depressed and are in a situation aware or know the source of the pressure. The concept of empowerment in development discourse community is always associated with the concept of a self-sustaining network work, participation, and justice. Basically the level of force is placed on the empowerment of the individual and social.

## Empowerment in Islam

Islam gives to man the passion and drive to always think that today should be better than yesterday. How to make it happen is to work and always develop themselves. As the word of God in the QUR'AN. At-Tauba paragraph 105 which reads:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عَلِيٍّ الْغَیْبِ  
وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

*And say (O Muhammad) "Do Deeds! Allah will see your deeds, and (so wil) His Messenger and the Believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you what you used to do".*

## Indicators of Empowerment

According to Tjiptoherianto (1988: 10) one can be said to be empowered if it has fulfilled the empowerment indicators such as: (1) Faith, namely accession so let someone to God Almighty that is reflected from the activeness of worship as well as running Islamic Da'wah activities in the immediate surroundings. (2) the ability to buy, that is the ability of individuals to purchase goods – goods a day – day family needs as well as needs of himself. (3) the ability to buy additional needs, i.e., the ability of individuals to purchase goods – goods are secondary or tertiary, such as wardrobes, TV, radio, newspapers, magazines, apparel family. (4) economic Guarantees and contributions to family, which owns the home, land, productive assets, savings. A person is considered to be terberdaya if it has these aspects in themselves or are separated from his partner. (5) the relationship of community, namely liveliness of someone in the following activities of the community in the immediate surroundings, as well as activities in its role as citizens.

## Research Design

### Research Approach

Parson in the Nazir (2003) argues that research is the search for something systematically with the emphasis that these searches are performed against the problems that can be solved (Nazir, 2003: 13). The research was carried out was to answer a research problem formulation, i.e. how the indonesian labor empowerment model in institution of Zakah. The problem requires answers with in-depth studies, in particular with regard to the study of literature as well as put an accurate source of evidence through interviews and direct observation. The research approach used is qualitative research. Qualitative research in General can be used to examine the life of community, history, behavior, engineering, social, activities, organizations, and others. Based on the explanation of Yin (2008: 13) that the formulation of the problem with the question "how" or "why" will be directed to a series of

contemporary events, where researchers have only a small chance of once or have no chance at all to perform control over such events.

## The Scope of Research

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Empowerment of the workforce that can be seen from Indonesia before and after following the programs that was held by Dompot Dhuafa views of: the first freedom of mobility to perform economic activities, both the ability to buy commodities "small" (the

subject goods), the third ability of buying "big" commodities (goods secondary and tertiary), the four have economic security. Dompot Dhuafa as distributor of funds from the establishment to which the establishment, not merely a distributor, but was also an escort for the recipient zakah can used for the productive activities optimally.

### **Types and Source of Data**

Data collected by researchers consists of primary data and secondary data. The primary Data were obtained from interviews with mustahiq which is a former Indonesia Labor assisted of Migrant Institute Dompot Dhuafa East Java. The secondary Data were obtained from the documents obtained from Dompot Dhuafa is used as a reference in the creation of this article. Other secondary Data obtained from the study of librarianship that contains literature-literature on Islamic Economics, journals, and Web sites.

Researchers decided will interview eight informants with the assumption the number of informants altogether some 50 Indonesia Labor. By determining eight of Indonesia labors as informants, the authors will select the respondent resides in Ponorogo, because of the overall number of built the majority comes from the city. selected as informants are Indonesian Labor ever built by Dompot Dhuafa Hongkong and Dompot Dhuafa East Java. In addition, in-depth interviews with experts of Zakah, General Manager of Dompot Dhuafa Hong Kong, Program Coordinator of Dompot Dhuafa East Java, and Migrant Institute Manager at East Java.

### **Techniques of Analysis**

Analysis techniques in this research will be done with a qualitative analysis of the case study explanatory approach. According to Yin (2008: 146) explanatory case study analysis is basically a special type of match the patterns, but the procedure is more difficult and therefore deserves special attention. Here, the goal is to analyze the data case studies by way of making an empirical research about the case in question. "Explain" a phenomenon means setting a series of reciprocity regarding the phenomenon. This reciprocal relationship is equal to independent variables in use a rival's of empirical research which has been described previously. In most research, the relation may be complex and difficult to measure with an appropriate way. In the existing case studies, empirical research, manufacture, as long as it is often done in the form of a narrative.

### **Result and Discussions**

#### **The Role of Zakah's Institution Towards The Empowerment of Migrant Workers**

The results in depth interview with the Board of *Dompot Dhuafa*, East Java, the Program Coordinator, obtained information that the purpose of realized alms as a source of funds for Indonesia Labor empowerment program is making the migrant workers can live independently in our own country. In addition, the labor of Indonesia who left for abroad in poor condition, poor, and gharim (owed) is the required groups aided by the institution of Zakah.

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The role of *Dompét Dhuafa* for labor of Indonesia according to the Governing Board of *Dompét Dhuafa* is entrepreneurship skills as the giver so that ex-Indonesia Labor (TKI) can survive when returned to Indonesia as well as can be beneficial to himself and his surroundings. The next Interview by e-mail to the General Manager of *Dompét Dhuafa* Hongkong, obtained information that the vision of *Dompét Dhuafa* Hongkong is Determined to develop of the soul and the society's independence is based on local resources through the justice system. With the mission to build themselves into institutions that serve as a "locomotives" community empowerment movements, to developed a network of community empowerment Institute, to develop and leverage existing assets of the community-based force alone, and advocate for equitable economic paradigm.

The Program was implemented by *Dompét Dhuafa* Hongkong among others in the field of education and skills (program for the nomads to hone life skill so self-contained or ready to develop themselves and opening efforts when returning Indonesia), Ministry of health aid (grant assistance for nomads who are sick), social humanitarian (fundraising for natural disasters and wars), economic self-sufficiency (development of entrepreneurship for the nomads), as well as advocacy and media (service for *muzakki and mustahiq* , consultation and communication media). These programs are aimed at realizing a self-sustaining when nomads returned to his native country.

Results of the in-depth interviews with three informants from Migrant Institute of East Java, obtained information that the existence of this Institute is intended as a construction connection of *Dompét Dhuafa* Hongkong to empowerment runs continuously. Labor of Indonesia whom problematic and should be repatriated to Indonesia accommodated temporarily and built in shelters of Migrant Institute. Labor of Indonesia problematic recently returned to his native region. In addition, the Migrant Institute also conducts empowerment in areas called *Akademi Tenaga Kerja Indonesia Bermartabat* (ATM). Such activities include the granting of additional knowledge and skills for the labor of Indonesia.

### **Analysis of the Model of Migrant Workers in the Institutions of Zakat**

As one of the institutions of Zakat, one of which became the task of *Dompét Dhuafa* is distributing the funds collected to the *mustahik* and *infak* recipients, while also ensuring funds for productive and able to improve the welfare of society. *Dompét Dhuafa* Hongkong is one of the programs of *Dompét Dhuafa* , which active give empowerment (research and training) for the Wanderer in Hong Kong, including indonesia's labor. In addition, *Dompét Dhuafa* through Migrant Institute also provide empowerment for Indonesian labor full-time already returned to Indonesia. For Indonesian Labor residing in Hong Kong, they can come to the representative offices of *Dompét Dhuafa* in Hong Kong as well as follow a training program of empowerment. The length of time training to get the most out fairly varied, but average is one year. There are no special requirements to participate in this activity. Potential attendees only need a strong volition and intention and when it was done to follow the training course or programme, could have been the best participants to become a teacher or

teachers in the program of empowerment. Knowledge gained in the training can be applied when he returned to homeland to make it as one source of revenue.



One of the successful Indonesian labor in this program is what experienced by Winarti and her friends. When it becomes Indonesian Labor in Hong Kong, Winarti and his friend got the chance to follow the training until completed. After a period The contract of works in Hong Kong was over, Winarti back to her country and re-opening the convection. His efforts began in October 2012, the and until now already has 6 sewing machine manual, 3 machines obras and 2 garment. So the benefits that can be felt by the Indonesian labor with Migrant Care programs by Dompot Dhuafa is the Indonesian Labor Full-time can become

more self-sufficient. In the past, before joined the activities of DD, many of the Indonesian Labor Full-time when back home who are still confused as to what willing to work, but after knowing *Dompot Dhuafa's* programme their more enlightened.

Results of the in-depth interviews with Board of *Dompot Dhuafa*, East Java, the Program Coordinator, obtained information that the purpose of realized alms as a source of funds for Indonesian labor empowerment program is making the migrant workers can live independently in our own country. The Program was implemented by Dompot Dhuafa Hongkong among others in the field of education and skills (program for the nomads to hone life skill so self-contained or ready to develop themselves and opening efforts when returning Indonesia), Ministry of health aid (grant assistance for nomads who are sick), social humanitarian (fund raising for natural disasters and wars), economic self-sufficiency (development of entrepreneurship for the nomads), as well as advocacy and media (muzakki and mustahiq's service, consultation and communication media). These programs are aimed at realizing a self-sustaining when nomads returned to his native country.

Results of the in-depth interviews with three informants from Migrant Institute of East Java, obtained information that the existence of this Migrant Institute is intended as a construction connection of *Dompot Dhuafa* Hongkong to empowerment runs continuously. Labor of Indonesia whom problematic and should be repatriated to Indonesia accommodated temporarily and built in Migrant shelters Institute. Migrant Institute conducts empowerment in areas called *Akademy TKI Bermartabat* (ATM). Such activities include the granting of additional knowledge and skills for the Labor of Indonesia . In the program there are three sub-another program i.e.:

1. *Inkubasi Bina Usaha* (KUBISA)

A Program was implemented to monitor and fostering entrepreneurial activities are continuously carried out by former Indonesian Labor so it can be a permanent effort. Assistance provided in the form of capital and business mentoring.

2. *Sekolah Hukum Advokasi TKI* (SEHATI)

implemented to provide information about the legislation and the law applicable in the destination country of the Labor Indonesian. The focus of this program is a candidates of Indonesian labor departing abroad.

3. *Manajemen Keluarga Sakinah* (AMANAH)

contains knowledge about the foster family that sakinah under Islamic jurisprudence. Given its knowledge about the religion so that former Indonesian Labor can keep the faith coming back from abroad, as well as applying the Islamic character of the life of society.

*Dompot Dhuafa* efforts in empowering Indonesian Labor in particular who work in Hong Kong was carried out by two network programs. The first, conducted by the empowerment of Dompot Dhuafa Hongkong and the second conducted by the Migrant empowerment Institute. *Dompot Dhuafa* Hongkong (DD HK) try to empower BMI (*Buruh*

*Migran Indonesia*) especially Indonesian Labor in Hongkong. The main Program applied by DD HK is as follows:

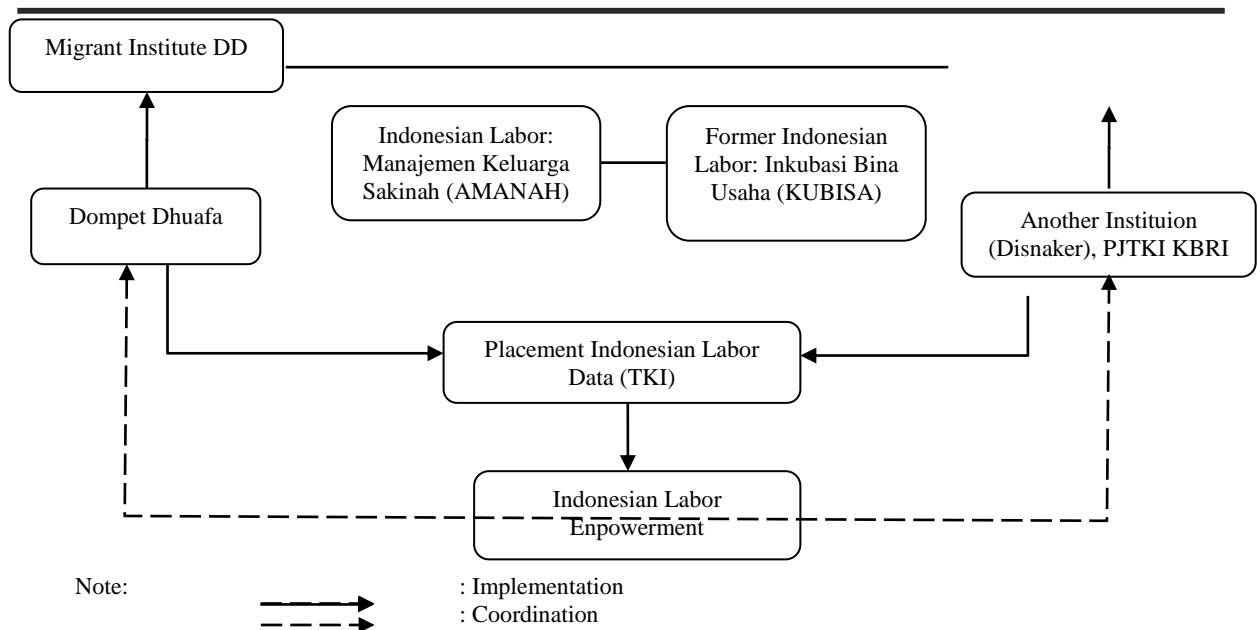
1. Education and skills – for the nomads to train life skill so self-contained or ready to develop themselves and opening business when returning Indonesia.
2. Services and health aid – for the Wanderer's pain.
3. Social and Humanitarian – such as raising funds for disaster relief and war victims..
4. Economic Self-sufficiency – development of entrepreneurship among nomads.
5. Advocacy & Media– Services Muzaki and Mustahiq, consulting, and media communication.

Based on studies of the literature and interviews with informants, empowerment programs in the form of increased knowledge and skills, increased knowledge of religion, as well as the creation of a conducive environment is very meaningful for the BMI Hongkong. Knowledge and skill that they get can their apply directly in Hong Kong or when they return to Indonesia, increased knowledge of religion and a conducive environment to make their life more calm and peaceful because sometimes a lot of negative feedback from the external environment against BMI.

The second programme of Indonesian labor empowerment is done by Migrant Institute. Migrant Institute-Dompot Dhuafa has several work programmes to support its activities. As for the programme of Migrant Institute is divided into two, namely Migrant workers empowerment program (BMI-former), and advocacy programs of the BMI. The BMI-former empowerment Program includes seminars, work shop, training and business mentoring. The BMI Advocacy Program include acceptance of the complaint, training volunteers, and a companion case. Indonesian Labor Empowerment is done in 3 phases, phase Indonesian Labor prospective when leaving, empowerment while working in abroad and empowerment when Indonesian Labor become former (former Indonesian Labor). Related empowerment of Indonesian Labor candidate is meant to fortify oneself from DOMESTIC VIOLENCE, legal insights that apply in the country of destination, Indonesian Labor boarding, or train skills in working abroad. Empowerment abroad in works intended for Indonesian Labor can always work in Sharia, escape from DOMESTIC VIOLENCE and establishing the post completed the contract, and knowledge of religious so the former Indonesian Labor can keep the faith coming back from abroad, as well as applying the Islamic character in community. Indonesian Labor empowerment meant to monitor and nurture the entrepreneurial activities are continuously carried out by former Indonesian Labor so it can be a permanent business. Assistance provided in the form of capital and business mentoring.

Candidate of Indonesian Labor: Sekolah  
Hukum Advokasi TKI (SEHATI)

Sincronisation Target and  
Program



Picture 4.1. Empowerment Model of Migrant Workers in Domet Dhuafa

## Conclusion

Based on the data and the results of the analysis that has been done then there is a tentative conclusion as follows:

1. Domet Dhuafa role in the empowerment of Migrant Workers. Generally, there are many problems that migrant workers are found in activities to earn a living in another country.
2. Migrant Workers face many problems after returning to Indonesia, among others, economic, legal, religious and social.
3. The programs implemented by Domet Dhuafa can help the Migrant Workers after plunging back to life in his native region. Without the provision of knowledge and skills, and motivation to live independently, the Migrant Workers will have difficulty in managing their lives again.

Based on the explanation of the general picture, the results of the discussion, and analysis of this study, may put forward suggestions that may be helpful to the parties concerned and need, namely:

1. Domet Dhuafa in its efforts to Migrant Workers takes more manpower to run coaching programs because the maximum number of Migrant Workers who work abroad and ex-Indonesian Workers (TKI) that need to be fostered amount to very much.
2. Domet Dhuafa should work with government agencies as well as continued development of Islamic banks in Migrant Workers.
3. Institute of zakat in Indonesia should also concentrate on the empowerment of Migrant Workers, so that economic independence in Indonesia can be achieved.
4. The government should be aware of the amount of Migrant Workers that is so large it takes institutions that protect them. The government should also take part in encouraging private institutions to empower Migrant Workers.

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