



BUILDING THE WELFARE OF EAST JAVA MIGRANT WORKERS THROUGH THE MAQASHID SYARIAH APPROACH IN ECONOMIC AND SOCIAL EMPOWERMENT

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Abstract

East Java with 41.8 million people is the province that sends the highest number of migrant workers, especially from Malang, Bojonegoro, Lamongan, Kediri, and Ponorogo. Although female migrant workers contribute IDR 251.1 trillion in remittances (2024), they still face various social and spiritual problems. This study aims to analyze the welfare of female migrant workers from the perspective of Maqashid Syariah by reviewing the fulfillment of the five main dimensions of Hifdz ad-Din, Hifdz an-Nafs, Hifdz al-'Aql, Hifdz an-Nasab, and Hifdz al-Maal. Using a qualitative descriptive method with a comparative approach to understand the dynamics of the welfare of female migrant workers in four purposively selected districts, namely Ponorogo, Kediri, and Malang. Data were collected through in-depth interviews (including video calls for overseas informants), participatory observation, and documentation analysis. Data sources include migrant and ex-migrant workers, employees of the Manpower Office, lecturers, university LPPM teams, and written documents as secondary data. Data analysis uses the interactive model of Miles, Huberman, and Saldana which includes data condensation, data presentation, and conclusion drawing and verification at two levels of single case analysis and cross-case analysis. The results of the study show that the welfare of female migrant workers is only fulfilled in two aspects, namely Hifdz al-Maal (maintenance of property) and Hifdz al-'Aql (maintenance of reason). The other three aspects of Hifdz an-Nafs, Hifdz an-Nasab, and Hifdz ad-Din have not been fulfilled optimally and require serious attention through policies that are gender justice and based on maqashid values. The novelty of this research lies in the comprehensive analysis of the portrait of the welfare of female migrant workers using the concept of Maqashid Syariah Ash-Syatibi, which not only emphasizes economic aspects, but also the dimensions of education, family, security, and religious compliance.

Abstrak

Jawa Timur dengan 41,8 juta penduduk menjadi provinsi pengirim pekerja migran tertinggi, terutama dari Malang, Bojonegoro, Lamongan, Kediri, dan Ponorogo. Meski PMI perempuan menyumbang remitansi Rp251,1 triliun (2024), mereka masih menghadapi berbagai persoalan sosial dan spiritual. Penelitian ini bertujuan untuk menganalisis kesejahteraan pekerja migran perempuan dari perspektif Maqashid Syariah dengan meninjau keterpenuhan lima dimensi utama Hifdz ad-Din, Hifdz an-Nafs, Hifdz al-'Aql, Hifdz an-Nasab, dan Hifdz al-Maal. Menggunakan metode deskriptif kualitatif dengan pendekatan komparatif untuk memahami dinamika kesejahteraan pekerja migran perempuan di empat kabupaten yang dipilih secara purposif, yaitu Ponorogo, Kediri, dan Malang. Data dikumpulkan melalui wawancara mendalam (termasuk panggilan video bagi informan di luar negeri), observasi partisipatif, dan analisis dokumentasi. Sumber data mencakup pekerja migran dan eks migran, pegawai Dinas Tenaga Kerja, dosen, tim LPPM perguruan tinggi, serta dokumen tertulis sebagai data sekunder. Analisis data menggunakan model interaktif Miles, Huberman, dan Saldana yang meliputi kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan pada dua tingkat analisis kasus tunggal dan lintas kasus. Hasil penelitian menunjukkan bahwa kesejahteraan pekerja migran perempuan baru terpenuhi pada dua aspek, yaitu Hifdz al-Maal (pemeliharaan harta) dan Hifdz al-'Aql (pemeliharaan akal). Adapun tiga aspek lainnya Hifdz an-Nafs, Hifdz an-Nasab, dan Hifdz ad-Din belum terpenuhi secara optimal dan memerlukan perhatian serius melalui kebijakan yang berkeadilan gender dan berbasis nilai maqashid. Kebaruan penelitian ini terletak pada analisis komprehensif potret kesejahteraan pekerja migran perempuan dengan menggunakan konsep Maqashid Syariah Asy-Syatibi, yang tidak hanya menekankan aspek ekonomi, tetapi juga dimensi pendidikan, keluarga, keamanan, dan kepatuhan beragama.

Key words: Economic Welfare; Social Problems; Migrant Women; Sharia Maqashid

INTRODUCTION

The existence of Indonesian Migrant Workers (PMI) has become an important phenomenon in the dynamics of the national economy. Their motivation to become prospective migrant workers cannot be separated from the award as foreign exchange heroes, considering their significant contribution through remittances that continue to increase from year to year.¹ Based on data from the Indonesian Migrant Workers Protection Agency (BP2MI), total PMI remittances reached IDR 202.1 trillion in 2022, increasing to IDR 227 trillion in 2023, and reaching IDR 251.1 trillion in 2024. More than 60 percent of the total comes from female migrant workers who are the backbone of the family economy as well as an important contributor to the country's foreign exchange.² However, behind the proud economic achievements, there is a social reality that reflects the worrying gender consequences, especially for female migrant workers who often face various forms of social vulnerability.³

Many children of Indonesian migrant workers in Malaysia live stateless due to the ban on marriage between migrant workers and limited administrative access.⁴ This condition makes it difficult for migrant workers to obtain official documents,⁵ education, and decent work.

¹ Andhika Djalu Sembada dan Danang Prasetyo, "Motivasi Calon Pekerja Migran Indonesia Bekerja ke Luar Negeri dan Kontribusinya Bagi Negara Indonesia (Skema Penempatan Korea Selatan)," *Jayapangus Press Metta: Jurnal Ilmu Multidisiplin* 4, no. 2 (2024): 45–54, <https://doi.org/DOI:%2520https://doi.org/10.37329/metta.v4i2.3364>.

² Ajeng Dwita Ayuningtyas Ajeng Dwita Ayuningtyas, "Jumlah Terus Meningkat, Ini Deretan Negara Tujuan Utama Penempatan PMI," *Sosial, Good Stat*, Pebruari 2025, <https://goodstats.id/infographic/jumlah-terus-meningkat-ini-deretan-negara-tujuan-utama-penempatan-pmi-j2YU>.

³ Silvia Pedraza Reviewed work(s); "Women and Migration: The Social Consequences of Gender," *Annual Review of Sociology* 1 (1991): 303–25.

⁴ Fathiyah Wardah, "Banyak Anak TKI di Malaysia Tanpa Kewarganegaraan," *Live, VA Indonesia*, Nopember 2020, <https://www.voaindonesia.com/a/banyak-anak-tki-di-malaysia-tanpa-kewarganegaraan/5672383.html>.

⁵ Helen E Machin dan Steven M Shardlow, "The Construction of Character in Social Work Narratives of Practice with Undocumented Migrants," *The British Journal of Social Work* 52, no. 8 (2022): 5045–65, <https://doi.org/10.1093/bjsw/bcac105>.

Although the Embassy of the Republic of Indonesia (KBRI) in Kuala Lumpur has made efforts to issue Birth Registration Certificates (SBPK) and work with migrant worker communities for data collection, many families still have difficulty reaching the service due to fear of raids and lack of information. This situation illustrates the complexity of the social and legal issues faced by the children of Indonesian migrant workers in Malaysia as well as the importance of cross-agency collaboration to guarantee their citizenship and educational rights. This situation emphasizes the urgency for the state to provide women-sensitive⁶ legal assistance and more comprehensive protection for Indonesian migrant workers.⁷

The researcher's interest in this topic departs from concern over the phenomenon of the welfare of female migrant workers, which has been measured more than just economic aspects, community empowerment,⁸ while its social, spiritual, and psychological dimensions are often overlooked.⁹ The rise of violence, human trafficking, job insecurity, and family crises such as divorce and declining religious practices show that there is a gap between material well-being and holistic well-being. In a family crisis situation, including the potential for divorce, strategic measures need to be taken to minimize the impact and maintain the integrity of the household.¹⁰ The issues of security, insecurity, and protection of Indonesian migrant workers reflect the complex realities hidden behind the seemingly proud economic achievements.¹¹ This condition encourages researchers to explore this issue through the Maqāṣid Syariah approach which offers a comprehensive view of human welfare, including the maintenance of religion, soul, intellect, heredity, and property. Through this approach, the researcher seeks to formulate a model for the protection and empowerment of women migrant workers that is not only economically oriented, but also emphasizes the value of justice, sustainability, and Islamic benefits.

Various previous studies have highlighted the problems of migrant workers, including discussing Minority fiqh which is a contextual answer to the religious problems faced by Indonesian migrant workers in non-Muslim countries such as Taiwan. Through this approach, KH Ma'ruf Khozin shows that Islamic teachings are flexible and adaptive to the conditions of its people who live as a minority with limited means of worship. This approach not only provides practical solutions to everyday fiqh problems, such as purification of unclean impurities, the implementation of fasting, and plural prayers, but also emphasizes the importance of the spirit of tolerance, leniency (rukhsah), and benefits in the application of Islamic law. Thus, Minority Fiqh not only eases the spiritual burden of Indonesian Migrant Workers (PMI), but also strengthens the resilience of their faith and Islamic identity in the midst of different social and cultural environments.¹²

⁶ Mulyono Jamal dan Nurul Fathonah, "Ta'addud Al-Wukalā'": Konsep Multiple Agents Dalam Fikih Muamalah," *Muslim Heritage* 7, no. 1 (2022): 163–81, <https://doi.org/10.21154/muslimheritage.v7i1.3777>.

⁷ Ana Sabhana Azmy, *Perlindungan Negara terhadap Pekerja Migran Perempuan Indonesia* (Yayasan Perpustakaan Obor Indonesia, 2023).

⁸ Siti Alfia Ayu Rohmayanti dkk., "Analisis Literasi Keuangan Syariah pada Pemberdayaan Ekonomi UMKM Binaan Bank Indonesia Kantor Wilayah Jawa Timur," *Muslim Heritage* 6, no. 2 (2021): 377–403, <https://doi.org/10.21154/muslimheritage.v6i2.3131>.

⁹ Nicola Mucci dkk., "Migrant Workers and Psychological Health: A Systematic Review," *Sustainability* 12, no. 1 (2019): 120, <https://doi.org/10.3390/su12010120>.

¹⁰ Bustanul Arifien Rusydi, "Problem Kehadiran Dan Upaya Hukum Tergugat Dalam Putusan Verstek Perkara Perceraian Pada Pengadilan Agama Bandung," *Muslim Heritage* 5, no. 2 (2020): 393, <https://doi.org/10.21154/muslimheritage.v5i2.2362>.

¹¹ Dhanny Safitri dan Ali Abdullah Wibisono, "Keamanan Manusia Pekerja Migran Indonesia: Ketidakamanan dan Perlindungannya," *Intermestic: Journal of International Studies* 7, no. 2 (2023): 741, <https://doi.org/10.24198/intermestic.v7n2.17>.

¹² M. Irfan Ilmic, "Fikih Minoritas, jawaban atas kegelisahan kaum pekerja migran," Artikel, *Antara*, 16 April 2023, <https://www.antaraneews.com/berita/3490671/fikih-minoritas-jawaban-atas-kegelisahan-kaum-pekerja-migran>.

Next is Mukhlishin's research, "Integration of Maqāṣid Sharia and Social Philanthropy in the Economic Empowerment of the Shrimp Pond Labor Community," which discusses the pond industry which has an important role in improving the economic welfare of the community through the provision of permanent jobs with stable income for workers, as well as seasonal employment opportunities that provide additional income for daily workers. The increase in income has a positive impact on the standard of living of working families, such as home renovations, children's education, and the fulfillment of daily needs. Based on the perspective of Maqāṣid Sharia, the pond industry contributes significantly to the maintenance of wealth (ḥifẓ al-māl), intellect (ḥifẓ al-'aql), religion (ḥifẓ al-dīn), and heredity (ḥifẓ al-nasl). This research emphasizes the importance of policies that support the strengthening of the pond sector through increasing access to education, vocational training, and sustainable work to expand the positive impact on the socio-economic welfare of the community.¹³

Ioana Vrăbiescu and Barak Kalir, "Care-Full Failure: How Auxiliary Assistance to Poor Roma Migrant Women in Spain Compounds Marginalization," said that the integration program launched by the Spanish government for Roma migrant women of Romania actually leads to deeper discrimination and social exclusion. Although it claims to be aimed at improving economic well-being and independence, the policy indirectly reinforces negative stereotypes against Roma women through mechanisms of supervision and moral judgment that demand that they be "good mothers", "decent wives", and "diligent workers". When they are judged to have failed to meet these standards, the state implements repressive measures such as termination of social benefits, evictions, and the separation of children from their families. Thus, the efforts of the state that appears to be "caring" go hand in hand with disciplinary practices and social control that reinforce the marginalization of Roma women and their families.¹⁴

The study concludes that the Indonesian government has not succeeded in harmonizing border law enforcement with migration policies that take into account security, cyberspace, human rights, and the welfare of migrant workers. The lack of policy integration leads to an imbalance between humanitarian protection and security needs. In the post-pandemic era, a new pattern of mixed crime has emerged that combines human trafficking with cybercrime, signaling an increasingly complex evolution of transnational crime. Therefore, this study emphasizes the importance of implementing a policy framework that balances human security and border cybersecurity, as well as strengthening cooperation between countries in Southeast Asia through the adoption of more advanced security protocols to address the threat of cross-border crime.¹⁵

The four studies show that the issue of migrant workers is not only related to economic aspects, but also includes religious, social, and security dimensions. Minority Fiqh offers contextual solutions for Muslim migrant workers in maintaining Islamic identity in non-Muslim

¹³ Mukhlishin Mukhlishin, "Integration of Maqāṣid Sharia and Social Philanthropy in the Economic Empowerment of the Shrimp Pond Labor Community," *Jurnal Al-Hakim: Jurnal Ilmiah Mahasiswa, Studi Syariah, Hukum Dan Filantropi*, 17 Juni 2025, 99–118, <https://doi.org/10.22515/jurnalalhakim.v7i02.11177>.

¹⁴ Ioana Vrăbiescu dan Barak Kalir, "Care-Full Failure: How Auxiliary Assistance to Poor Roma Migrant Women in Spain Compounds Marginalization," *Social Identities* 24, no. 4 (2018): 520–32, <https://doi.org/10.1080/13504630.2017.1335833>.

¹⁵ Arthur Josias Simon Runturambi dan Ridwan Arifin, "New Patterns and Trends of Migration: Hybrid-Crimes among Indonesian Migrant Workers in Southeast Asia," *Regional Science Policy & Practice* 17, no. 10 (2025): 100215, <https://doi.org/10.1016/j.rspp.2025.100215>.

countries, while the integration of Sharia Maqāṣid and social philanthropy in the farm industry demonstrates the potential for value-based economic empowerment,¹⁶ value-based. ¹⁷

On the contrary, research on Roma women in Spain reveals a paradox of integration policies that actually deepen marginalization through dysfunctional social control mechanisms. On the other hand, the study of Indonesia's migration policy highlights the weak harmonization between humanitarian protection and border security in the face of new forms of transnational crime post-pandemic. Overall, these four studies emphasize the need for a holistic approach to migration policy equitable, benefit-oriented, adaptive to socio-cultural contexts, and able to balance spiritual, economic, and security aspects.

This research is present to analyze the welfare of female migrant workers from the perspective of Maqashid Sharia, by reviewing the extent to which the five main dimensions of Hifdz ad-Din (religious maintenance), Hifdz an-Nafs (maintenance of soul), Hifdz al 'Aql (maintenance of reason), Hifdz an-Nasab (maintenance of offspring), and Hifdz al-Maal (maintenance of property) ¹⁸ fulfilled in their lives. This approach not only looks at welfare from an economic perspective, but also from spiritual, social, and intellectual aspects, resulting in a more comprehensive understanding of the conditions of female migrant workers.

The research method used is a qualitative descriptive approach,¹⁹ with comparative study methods in several main areas sending migrant workers, such as Ponorogo, Kediri, and Malang. Data were collected through in-depth interviews, field observations, and documentation studies²⁰ to migrant workers, their families, and their supporting institutions. The researcher uses the principles of analysis put forward by Matthew B. Miles, A. Michael Huberman and Saldana, which involves an interactive analysis method. This process includes three main steps: data condensation, data presentation, and drawing conclusions.²¹ The data condensation process involves selecting, focusing, simplifying, abstracting, and/or transforming data contained in field notes, interview transcripts, documents, and other empirical materials. The researcher will sort out relevant information related to the empowerment of migrant workers and their welfare portrait which includes five Aspects, namely Economy, Education, Family Harmony, Life Safety and Compliance with Religious Practice.

The novelty of this research lies in the integration of the perspective of Maqāṣid Syariah in a holistic analysis of the welfare of female migrant workers, which not only highlights the economic aspect as in previous studies, but also includes spiritual, social, intellectual, and family dimensions. This study offers a new conceptual framework for assessing the welfare of migrant workers through the five pillars of Maqāṣid Syariah ḥifẓ ad-dīn, ḥifẓ an-nafs, ḥifẓ al-'aql, ḥifẓ an-nasab, and ḥifẓ al-māl as multidimensional indicators that balance material and non-material needs. With this approach, the study not only measures the impact of migration on family income and economy, but also on the sustainability of worship, psychological resilience, education, family

¹⁶ Silvina Choirotul Fahmi dan Luhur Prasetyo, "Pemberdayaan Ekonomi Komunitas Muslim (studi Pada Majelis Ta'lim Al-Muthmainnah Di Kabupaten Ponorogo)," *Muslim Heritage* 5, no. 2 (2020): 369, <https://doi.org/10.21154/muslimheritage.v5i2.2365>.

¹⁷ Siti Alfia Ayu Rohmayanti dkk., "Analisis Literasi Keuangan Syariah pada Pemberdayaan Ekonomi UMKM Binaan Bank Indonesia Kantor Wilayah Jawa Timur," *Muslim Heritage* 6, no. 2 (2021): 377–403, <https://doi.org/10.21154/muslimheritage.v6i2.3131>.

¹⁸ Ibrāhīm ibn Mūsā Shāṭibī, *Reconciliation of the Fundamentals of Islamic Law - Al-Muwafaqat fi Usul al-Shariah*, vol. 1 (Garnet Publishing Limited 8 Southern Court, Reading RG1 4QS, 2011).

¹⁹ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Rosdakarya, 2018), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1133305>.

²⁰ Robert Bogdan dan S J Taylor, *Introduction to Qualitative Research Methods* (John Wiley, 1998).

²¹ Matthew B. Miles dkk., *Qualitative Data Analysis: A Methods Sourcebook*, 3 ed. (Sage Publications, 2014).

harmony, and work ethics based on Islamic values. This integrative approach is the main differentiator from previous research which is generally sectoral and has not linked the welfare of migrant workers to the benefits goals in Islamic law.

A CRITICAL STUDY OF THE DYNAMICS OF WELFARE AND ECONOMIC EMPOWERMENT IN PONOROGO REGENCY

Portraits of the welfare of migrant women workers in Ponorogo, Kediri, and Malang districts show the complex dynamics between economic improvement and the social, spiritual, and psychological challenges they face. Although working abroad has brought significant changes to the family's economic conditions, such as increasing asset ownership, home improvements, and the ability to finance children's education, various problems still arise.

Various facts in Ponorogo show that in order to achieve welfare, many women choose to become migrant workers abroad, especially because economic factors are the main driver.²² Economic problems are the main factor that encourages Ponorogo women to continue working as migrant workers. Despite having returned to their homeland, many of them returned abroad due to unresolved family economic pressures, such as Hatiyem who was forced to work again in Taiwan to meet her husband's medical needs and expenses.²³ Hatiyem said that the condition of migrant workers is highly dependent on employer policies, both in terms of worship and education. There are employers who give freedom of worship and learning opportunities, but there are also those who restrict. From an economic point of view, the results of working abroad can improve family welfare if managed properly, although some workers fail to take advantage of it due to lifestyle and lack of financial management.²⁴

Almost the same as Hatiyem, Ranti, a resident of Siman District, decided to work as a migrant worker in Singapore and Malaysia due to economic squeezes. *"Yes, I want to get a better life, my children and two husbands are unemployed every day asking for cigarettes and I am confused that there is no income". Ranti said, "I have been divorced since I first went abroad in Singapore, yes, the economy has improved a little but yes, my family is in a mess".*²⁵

Regarding the need for worship, while in Singapore Ranti had a different experience with Hatiyem. Ranti is not free in carrying out worship;

*"I can't, ma'am, because I have to sign a contract whose content must work according to a predetermined schedule when the rest time is and there is CCTV as well. Unless it is appropriate in Malaysia, the employer can tolerate a little more if they want to perform the obligation to pray."*²⁶

Ranti's experience shows that the freedom of worship and socialization of migrant workers is highly dependent on the rules of the employer and the country where they work. In Singapore, although there is a religious study community, he is unable to join it due to restrictions from his employer. As he revealed,

*"Yes, ma'am, but I didn't come because my employer didn't allow it and I wasn't allowed to use communication devices except for night breaks. Except holidays are sometimes allowed to go out, although rarely."*²⁷

²² Deby Febriyan Eprilianto dkk., "Advokasi Berjejaring dan Social Movement Pekerja Migran Indonesia Asal Ponorogo di Hongkong Melalui Pembentukan Komunitas Kedaerahan," *Community Development Journal* 5, no. 4 (2024): 6940.

²³ Hatiyem, "Kesejahteraan Perempuan Migran," 26 Maret 2025.

²⁴ Hatiyem, "Kesejahteraan Perempuan Migran," 26 Maret 2025.

²⁵ Ranti, "Kesejahteraan Keluarga Perempuan Eks Migran," 25 Maret 2025.

²⁶ Ranti, "Kesejahteraan Keluarga Perempuan Eks Migran," 25 Maret 2025.

²⁷ Ranti, "Kesejahteraan Keluarga Perempuan Eks Migran," 25 Maret 2025.

Bariyah, a retired migrant woman from Jenangan District who works in Singapore, also explained the same reason when she wanted to become a migrant woman. The main reason for working abroad as a migrant woman is to improve the quality of life. This is as conveyed by Bariyah below. *"Yes, I want to change my life, ma'am, help my parents build my parents' house, because my parents are only odd workers throwing garbage and I have two younger siblings"*²⁸

Then from Bariyah's story, it shows that working as a migrant woman has not been fully able to improve her well-being. While working in Singapore, he only received about 10 dollars per month because 80% of his salary was deducted from PJTKI for nine months for departure expenses. The results of his work were just enough to help repair the parents' house and the wedding expenses. Until now, Bariyah does not have her own house and occupies her in-laws' house in Sambit. After getting married, she had looked for a job in Jakarta with her husband, but failed and finally returned to her village. Now, Bariyah works as a domestic helper, while her husband is a migrant worker in Malaysia to provide for his family.²⁹

*"Tidak bisa bu, karena saya harus menandatangani kontrak yang isinya harus bekerja sesuai jadwal yang sudah ditentukan serta waktu istirahat hanya, saya juga ga membawa mukena hanya jarik karena hanya boleh bawa 3Kg barang. Saya sholat sehari hanya sekali sebelum istirahat malam semua sholat saya qadho"*³⁰

Charly, as a party from BPMI, said that Charly from BPMI emphasized the importance of changing the mindset of migrant workers, that working abroad should be a means to achieve welfare and build a family, not be the cause of household rifts.³¹ The Ponorogo migrant worker community which is a member of KOPI and the manager of the Productive Migrant Village (Desmigratif) assesses that the welfare of migrant workers in primary and secondary terms has been fulfilled, but other welfare aspects still need to be fought. Many migrant workers experience inconsistencies between employment contracts and realities on the ground, leading to conflicts with employers. This condition encourages some of them to choose non-procedural paths or become illegal workers, which ultimately worsens the situation and thwarts the initial goal of achieving welfare.³²

From the results of the researcher's search on social media, it can be seen that welfare has not been fully obtained by migrant workers (including migrant women), especially when they are abroad (working countries). As revealed by Anny Hidayati that PMI is still often affected by problems such as unpaid salaries, unilateral termination of employment, withholding of documents, and the threat of fines by PP3MI,³³ and torture cases.³⁴

In addition, there are also several other cases that befall migrant workers such as the Crime of Trafficking in Persons (TPPO). This trafficking occurred because the victim was lured by a salary of 30 million per month who would be employed in Australia as a Waste Operator through the company Ivanhoe Winnes. This trafficking case was revealed by the Ponorogo

²⁸ Bariyah, "Kesejahteraan Keluarga Perempuan Eks Migran," 25 Maret 2025.

²⁹ Bariyah, "Kesejahteraan Keluarga Perempuan Eks Migran," 25 Maret 2025.

³⁰ Bariyah, "Kesejahteraan Keluarga Perempuan Eks Migran," 25 Maret 2025.

³¹ Charly, "Welfare of Ponorogo Migrant Workers," May 2025.

³² Tohari, "Potret Kesejahteraan Pekerja Migran Ponorogo," Mei 2025.

³³ Anny Hidayati, *Belajar Menjadi Paralegal, KOPI Ponorogo Identifikasi Kasus Pekerja Migran*, Berita, 19 November 2018, <https://buruhmigran.or.id/2018/11/19/belajar-menjadi-paralegal-kopi-ponorogo-identifikasi-kasus-pekerja-migran/>.

³⁴ Abdul Jalil, "NASIB TKI: TKW Asal Ponorogo Disiram Air Keras dan Dipukuli Majikan di Singapura," Berita, *Espos Regional*, 4 Januari 2017, <https://regional.espos.id/nasib-tki-tkw-asal-ponorogo-disiram-air-keras-dan-dipukuli-majikan-di-singapura-781628>.

Police.³⁵ Not only trafficking, even human organ trafficking is also a special concern for the government. So in this case, Khofifah Indar Parawansa reminded that migrant workers always depart officially. This message was conveyed by Khofifah during his visit to Ponorogo, considering that Ponorogo is the largest contributor to migrant workers.³⁶

The case of alleged sale of human organs was thwarted by the Ponorogo immigration office. In the process of thwarting, five people who were members of an international kidney sales syndicate were arrested. Of these five people, it is known that two victims will donate their kidneys to Cambodia and three others as distributors.³⁷

Based on the findings of data in Ponorogo Regency, the welfare conditions of migrant worker families can be presented in the form of a table to make it easier to understand and analyze.

Table 1. Findings of the Welfare of Women Migrant Workers in Ponorogo Regency

Aspects		Ponorogo
1	Economics	Most of the migrant women workers in Ponorogo Regency leave abroad for economic reasons, namely to improve the standard of living of their families and meet basic needs that are not met in their home areas. While working abroad, many of them have managed to achieve an increase in economic welfare as seen from the ownership of livable houses, savings, and other productive assets. However, this condition is often temporary because some migrant workers have to return to work abroad after their work is exhausted for consumptive needs. In addition, serious problems such as delays or even non-payment of salaries by employers are still found, which shows the weak protection of the economic rights of migrant women.
2	Religious Aspects (Hifdz al-Din)	In the spiritual dimension, the right to worship of female migrant workers is still very limited. The implementation of worship such as prayer or other religious activities often depends on the employer's permission. This restriction also applies to the opportunity to participate in religious recitation or learning activities that are often considered to interfere with work. This shows that the aspect of religious freedom for migrant women has not been fully fulfilled, so their spiritual well-being is still far from ideal.
3	Aspects of Education (Hifdz al-'Aql)	In terms of education, most of the migrant women workers in Ponorogo only complete primary to junior high education, although there are a small number who reach the high school level. However, the work experience and training gained while working abroad provide new capacity building and skills that are important capital after returning to the country. Interestingly, there are findings that a number of female migrant workers in Taiwan even continue their formal education while

³⁵ Humas Polda Jawa Timur, "Polres Ponorogo Ungkap Kasus TPPO, Modus Dipekerjakan ke Australia," Berita, *Tribata News Polda Jatim*, 23 Juni 2023, <https://tribatanews.jatim.polri.go.id/23/06/2023/polres-ponorogo-ungkap-kasus-tpo-modus-dipekerjakan-ke-australia/>.

³⁶ Hengky Ristanto, "Khofifah Ingatkan Ponorogo Waspada! Perdagangan Organ Manusia, PMI Harus Lewat Jalur Resmi," Berita, *Radar Madiun*, Mei 2025, <https://radarmadiun.jawapos.com/ponorogo/806012099/khofifah-ingatkan-ponorogo-waspada!-perdagangan-organ-manusia-pmi-harus-lewat-jalur-resmi>.

³⁷ Whisnu M, "Korban Perdagangan Orang di Ponorogo akan Jual Dijual Ginjalnya Rp150 Juta ke Kamboja," Berita, *Metro TV*, 6 Juli 2023, <https://www.metrotvnews.com/read/NgxC8gmX-korban-perdagangan-orang-di-ponorogo-akan-jual-dijual-ginjalnya-rp150-juta-ke-kamboja>.

		working, showing a desire to improve their quality despite their limitations.
4	Aspects of Family Welfare (Hifdz al-Nasl).	The welfare condition of migrant women's families still faces major challenges. The number of cases of infidelity, the strained family relationship, and the high number of divorces filed by migrant women show that there is a serious social impact due to distance and lack of communication with family in the country. This shows that although migrant women are able to support the family economy, family integrity and harmony are still unresolved problems.
5	Aspects of Mental Health and Security (Hifdz al-Nafs).	The mental well-being and safety of migrant women are also still concerning. Not a few of them have experienced physical and psychological violence, cases of torture, and become victims of trafficking in human beings and organs. This condition illustrates that legal and social protection for migrant women is still weak. Thus, overall the welfare of migrant women in Ponorogo is still not fully fulfilled based on the principles of sharia maqashid, especially in the aspects of protection of souls, descendants, and religion which are still vulnerable to neglect

Source. Author's Review, 2025

The findings of the study on the level of welfare of women migrant workers in Ponorogo Regency show that there is an inequality between economic welfare and social, spiritual, and psychological well-being.³⁸ An increase in income is not automatically proportional to a holistic quality of life. Various problems such as the limitation of the right to worship,³⁹ Weak legal protection,⁴⁰ high divorce rate,⁴¹ as well as mental stress due to workload⁴² and vulnerability to violence and human trafficking are indications that the welfare of migrant workers does not fully reflect the values of Maqāṣid Sharia.

In the perspective of Maqāṣid Shari'ah, ideally welfare encompasses five main dimensions: religious preservation (ḥifẓ ad-dīn), soul (ḥifẓ an-nafs), intellect (ḥifẓ al-'aql), heredity (ḥifẓ an-nasab), and wealth (ḥifẓ al-māl).⁴³ However, findings in Ponorogo indicate that fulfillment of these five dimensions remains unequal, with the economic aspect (ḥifẓ al-māl) tending to outweigh the others. Consequently, the welfare of migrant women in the Regency is neither comprehensive nor sustainable.

³⁸ Adnan Bayu Wicaksono dan Winning Son Ashari, "Analisis Perlindungan Islam Terhadap Perempuan Korban Kekerasan dalam Rumah Tangga dalam Tinjauan Maqashid Syariah," *Rayah Al-Islam* 8, no. 3 (2024): 888–904, <https://doi.org/10.37274/rais.v8i3.1027>.

³⁹ Faculty of Adab & Humanities, UIN Syarif Hidayatullah Jakarta, Indonesia dkk., "Negotiating Religiosity in a Secular Society: A Study of Indonesian Muslim Female Migrant Workers in Hong Kong," *Journal of Population and Social Studies* 30 (November 2021): 147–69, <https://doi.org/10.25133/JPSSv302022.010>.

⁴⁰ Zati Rizqi Muhammad, "Pertanggungjawaban Indonesia Sebagai Negara Peratifikasi Konvensi Perlindungan Hak-Hak Seluruh Pekerja Migran Dan Anggota Keluarganya," *Jurist-Diction* 7, no. 1 (2024): 165–86, <https://doi.org/10.20473/jd.v7i1.55051>.

⁴¹ Rohana Muawwanah, "Realitas Gugat Cerai TKW (Asia Timur) di Kabupaten Ponorogo: Sebuah Tinjauan Hukum Islam," *Eduagama: Jurnal Kependidikan dan Sosial Keagamaan* 5, no. 2 (2019): 154–82, <https://doi.org/10.32923/edugama.v5i2.975>.

⁴² Stacey A. Shaw dkk., "Religious Coping and Challenges Among Displaced Muslim Female Refugees," *Affilia* 34, no. 4 (2019): 518–34, <https://doi.org/10.1177/0886109919866158>.

⁴³ Ibrāhīm Ibn-Mūsā aṣ-Ṣāṭibī, *al-Muwāfaqāt fi nṣul aṣ-ṣari'a. Ğild 3/4*, aṭ-Ṭab'a as-sābi'a, ed. oleh Ibrāhīm Ramaḍān dan 'Abdallāh Darrāz (Dār al-Ma'rifa, 1431).

In line with Abdul Fattah's views,⁴⁴ Strengthening the application of the principles of sharia maqāṣid needs to be carried out collaboratively through cross-institutional policies and programs, not only in the Islamic financial sector but also in the migrant worker protection system. This is important to realize fair, sustainable, and humanitarian-oriented welfare, so that migrant women workers are not only economically prosperous, but also protected by their dignity, rights, and spirituality.

SOCIO-ECONOMIC CONDITIONS AND EFFORTS TO EMPOWER MIGRANT WOMEN IN KEDIRI REGENCY

The welfare condition of migrant women workers in Kediri Regency shows significant economic progress, but it is still accompanied by various social and religious challenges. Based on the results of interviews and online communication with migrants and ex-migrants, most women decide to work abroad due to economic factors, with the main goal of improving family life, financing children's education, and improving living conditions. As revealed by one of the informants who has worked in Hong Kong for four years, his main motivation is so that his children can go to college and have a better future, and be able to open a small business after returning to the country.”⁴⁵ Ayu Lestari said:

*"My motive is purely to help the family economy and to save for the future. At that time, my parents' financial condition was very difficult. My salary is paid every month to a bank in Taiwan, then I send it to Indonesia via remittance services. I mostly use it to finance my children's education, and the rest I save for business capital.”*⁴⁶

In line with the statements of Mrs. Rohmah and Ayu Lestari, several other informants also revealed that their main motivation for working abroad was economic factors. Sri Rahayu⁴⁷ said that his main goal of working in Taiwan is to improve and lift the family economy.

Meanwhile, Triza Sapnia said that her main motivation to work abroad is to earn a higher income, develop a career, and gain new experiences. *"The motivation is to work abroad to earn a higher income, develop my career, and want to gain new experience.”*⁴⁸

Tri Mulanti explained that the difficulty of getting a job in Indonesia was the reason she decided to work abroad in order to earn income. In general, almost all the informants interviewed have the same background, namely the desire to improve the family's economic condition. *"The motive is because it is difficult to get a job in Indonesia, so I want to work and earn money”*⁴⁹

Based on the facts in Kediri Regency, both those who are currently still working abroad and those who have returned to Indonesia, said that they have received skills training before departing. The training is generally facilitated by the Indonesian Labor Service Company (PJTKI) and BP2MI as the official institution for distributing migrant workers.

Noffa Anggraini,⁵⁰ who is currently still working in Hong Kong, explained that he received training from PT Tri Ganda Swajaya Manisrenggo, Kediri, before leaving abroad. Hal serupa juga

⁴⁴ Abdul Fattah, “Implementasi Maqashid Syariah Dalam Ekosistem Ekonomi Dan Keuangan Syariah Di Indonesia: Analisis Pencapaian Kesejahteraan Sosial Dan Ekonomi Berkelanjutan,” *El-Iqthisadi Jurnal Hukum Ekonomi Syariah Fakultas Syariah dan Hukum* 6, no. 2 (2024): 194–208, <https://doi.org/10.24252/el-iqthisady.vi.52302>.

⁴⁵ Rohmah, wawancara pada Jum’at 25 April 2025 di Ngadiluwih Kabupaten Kediri

⁴⁶ Ayu Lestari, wawancara pada Sabtu, 26 April 2025 di Banjaran Kediri

⁴⁷ Sri Rahayu, Wawancara pada Kamis, 1 Mei 2025 Karangrejo Kandat Kediri

⁴⁸ Triza Sapnia A.N, wawancara pada Jum’at 2 Mei 2025 di Gurah Kediri

⁴⁹ Tri Mulanti, wawancara pada jum’at 2 Mei 2025 di Desa Cerme Grogol Kediri

⁵⁰ Noffa Anggraini, Wawancara pada Rabu, 30 Mei 2025 di Kandat Kabupaten Kediri

diungkapkan oleh Sri Mulanti,⁵¹ who said that he attended skills training before departure, first at Graha Hall, PT Surabaya, and second at PT QAFCO Ngasem, Kediri. According to him, the cost while at the training institution is paid after working abroad through the salary deduction system. The form of training includes language training, cooking, cleaning the house, and skills to take care of babies, children, and the elderly.

Meanwhile, Triza Sapnia⁵² said that she received training through BP2MI Surabaya, and Nur Hanifah also said that the training she received came from PT Surya Pacific Jaya, the institution that sent her abroad. Women migrant workers in Kediri Regency have a great contribution to improving family welfare as well as being a contributor to the country's foreign exchange. Almost all informants allocate their income to family economic needs, such as living expenses, children's education, house construction, land purchases, and savings for business capital after returning to Indonesia. Ayu Lestari⁵³ explained that most of his salary was sent to Indonesia to finance his younger siblings' education and some of it was saved for business capital.

Nurhanifah⁵⁴ also conveyed the same thing, where their income is used to build houses and buy rice fields. Noffa Anggraini⁵⁵ said that his income was mainly used for family needs, children's education costs, and home repairs. Rohmah⁵⁶ Migrant workers in Hong Kong said that their monthly salaries were transferred to her husband's account in Kediri to cover the children's school fees and daily family needs.

In addition, income differences among migrant women are influenced by the destination country, type of work, and the payroll system applied. Sri Rahayu⁵⁷ who works in Taiwan revealed that in the early days of his contract, the salary received was deducted for up to 14 months to pay various expenses, such as BPJS, taxes, and deductions to the labor distribution company. The deduction is made by the agent, and the excess deduction can only be disbursed after the contract is completed. However, in the next period of employment, the payroll system became better because all payments were directly arranged by the employer without deductions from third parties. This comparison shows that although the income of migrant women is relatively high compared to domestic work in Indonesia, the salary deduction system and remittance mechanism are still challenges that affect the amount of net income received by female migrant workers.

In the Islamic perspective, welfare is not only measured by the fulfillment of physical or material needs, but also includes spiritual well-being, namely calmness and obedience in carrying out worship. Based on the results of interviews in the field, some migrant women are still able to carry out their worship obligations well while working abroad. Ayu Lestari,⁵⁸ revealed that while working in Taiwan, he was still able to carry out prayer and fasting without many obstacles. She even said that her employer often reminded her to break the fast as a form of attention. Sementara itu, Sri Rahayu⁵⁹ conveyed that they can worship but not perfectly because of the density of work and attachment to the work agreement. He explained that even though it is still possible to fast and tadarus, the implementation of prayers is often left behind, especially at the time of ashar and maghrib because it is still during working hours.

⁵¹ Tri Mulanti, wawancara pada jum'at 2 Mei 2025 di Desa Cerme Grogol Kediri

⁵² Triza Sapnia A.N, wawancara pada Jum'at 2 Mei 2025 di Gurah Kediri

⁵³ Ayu Lestari, wawancara pada Sabtu, 26 April 2025 di Banjaran Kediri

⁵⁴ Nurhanifah, Wawancara pada Kamis 01 Mei 2025 di Bancangan Balru Badas Kediri

⁵⁵ Noffa Anggraini, Interview on Wednesday, May 30, 2025 at Kediri Regency Kandat

⁵⁶ Rohmah, wawancara pada Jum'at 25 April 2025 di Ngadiluwih Kabupaten Kediri

⁵⁷ Sri Rahayu, Wawancara pada Kamis, 1 Mei 2025 Karangrejo Kandat Kediri

⁵⁸ Ayu Lestari, wawancara pada Sabtu, 26 April 2025 di Banjaran Kediri

⁵⁹ Sri Rahayu, Wawancara pada Kamis, 1 Mei 2025 Karangrejo Kandat Kediri

In addition to maintaining worship, some migrant women also try to establish friendships and foster solidarity among fellow workers through communities in the countries where they work. Ayu Lestari⁶⁰ said that in Taiwan there is an Indonesian Muslim community in Taipei, and he sometimes participates in recitation activities during holidays. However, not all workers are able to join the community due to time constraints or employer policies. One of the informants said that he could not join due to the uncertain holiday schedule, even though recitations were often held in the community that presented religious leaders such as Habib Syech and Kyai Anwar Zahid. Sementara itu, Tri Mulanti,⁶¹ who has also worked in Taiwan, explained that although there is a large community of Indonesian migrant workers there, he chose not to participate because he did not have time off. During his six years of work, he only had time to attend one recitation held by fellow Indonesian migrant workers.

However, Sri Rahayu⁶² pointed out that women's decision to work abroad often raises social problems, especially for those who have families. Many of them have to leave their husbands and children behind for long periods of time. Children are usually entrusted to husbands or parents who have different parenting styles, so it has the potential to affect children's behavior and emotional development. On the other hand, abandoned husbands also face psychological distress in the form of loneliness, which in some cases can lead to negative behavior. These findings show that women's migration, in addition to having a positive impact on the economic aspect, also has social and spiritual consequences that need serious attention.

According to Munasik, the increase in divorce rates in Kediri Regency and surrounding areas is closely related to the high number of residents who work as Indonesian Workers (TKI). The decision of one party, especially the wife, to work abroad to improve the family's economic condition often causes role inequality and disharmony in the household. Husbands who are left at home tend to be passive and dependent on remittances from abroad, while wives who work hard abroad experience physical and emotional exhaustion. This condition leads to strained relationships, decreased communication, and weakened responsibilities in the family, which ultimately encourages many migrant women to sue for divorce from their husbands after returning to their homeland.⁶³

The Head of Kanigoro⁶⁴ Village and the Head of Duwet Village,⁶⁵ said that work as migrant workers has a significant positive impact on improving the economic welfare of the community. Many migrant workers are able to build houses, buy land, own MSME businesses, buy vehicles, and even raise livestock as a result of their hard work abroad. However, such economic well-being is often not in line with family integrity, as many migrant worker families experience rifts due to distance and weak communication. Some migrant workers even go home without meaningful results and face domestic problems, especially when one of the partners is unable to maintain commitment or faces temptation during separation. Thus, it can be said that the welfare of migrant workers is paradoxically materially improved but socially and emotionally vulnerable.

⁶⁰ Ayu Lestari, wawancara pada Sabtu, 26 April 2025 di Banjaran Kediri

⁶¹ Tri Mulanti, wawancara pada jum'at 2 Mei 2025 di Desa Cerme Grogol Kediri

⁶² Sri Rahayu, Wawancara pada Kamis, 1 Mei 2025 Karangrejo Kandat Kediri

⁶³ <https://jatimsmart.id/angka-perceraian-di-Kabupaten-kediri-tembus-4-000-per-tahun-didominasi-tki/> diunggah pada Sabtu 3 Mei 2025

⁶⁴ Kepala Desa Kanigoro, "Kesejahteraan PMI Desa Kanigoro," 11 Juni 2025.

⁶⁵ Kepala Desa Duwet, "Kesejahteraan PMI Desa Duwet," 11 Juni 2025.

Based on the findings of data in Kediri Regency, an overview of the level of welfare of migrant worker families is presented in the form of a table to facilitate further understanding and analysis.

Table 2. Findings of the Welfare of Women Migrant Workers in Kediri Regency

Aspects		Kediri
1	Economics	The main reason for Kediri migrant workers to work abroad is economic factors. The desire to improve living conditions encourages them to seek higher incomes. In general, their economic well-being has increased significantly after working abroad. This can be seen from their ability to renovate their homes, buy land, or open small businesses after returning to their homeland. However, not all migrant women feel the same change. Some of them are still facing economic difficulties due to suboptimal financial management or due to insufficient work to meet the long-term needs of their families.
2	Religious Aspects (Hifdz al-Din)	In terms of worship, the situation of migrant women in Kediri is quite diverse. Some get freedom of worship from their employers, but not a few actually experience restrictions. The right to worship such as prayer, fasting, and participating in religious activities often depends on the employer's permission and working conditions. The opportunity to participate in recitation is also still limited due to the time difference and the absence of the same religious holidays. Even so, some workers still try to maintain their personal worship as a form of spiritual steadfastness.
3	Aspects of Education (Hifdz al- 'Aql)	Most of the female migrant workers in Kediri have primary and junior secondary education. However, their awareness of the importance of education is quite high. Many of the work abroad is allocated for the education costs of their children, from elementary to college. This shows that despite their limited educational background, there is a strong passion for creating social change through the education of the next generation. Thus, the economic empowerment carried out by migrant workers in Kediri not only has an impact on improving material welfare, but also becomes a means of social investment for the future of the family.
4	Aspects of Family Welfare (Hifdz al- Nasl).	Welfare in the field of family and child custody is still a serious problem. Many divorce cases are filed by migrant women after working abroad. Long distances and time apart from your partner often lead to misunderstandings, infidelity, and weakening of emotional bonds in the family. Children who are abandoned often experience emotional instability due to parenting that is passed on to grandparents, or other family members. This condition shows that economic improvement is not always directly proportional to family harmony.
5	Security and Legal Aspects (Hifdz al- Nafs).	The guarantee of legal protection for female migrant workers in Kediri is still relatively low. Many cases show weak protection, such as human trafficking, physical violence, and labor exploitation. In addition, cases of the spread of infectious diseases such as HIV/AIDS have also been found to affect women and children from migrant workers' families. This shows the need for a stronger protection system as well as increased legal awareness among prospective migrant workers before departure.

Source. Author's Review, 2025

Analysis of the findings in Kediri Regency shows that the impact of improving the economic welfare of migrant women has not been fully followed by social and spiritual well-being.⁶⁶ Although economic success is evident through the ownership of physical assets such as houses, land, and the ability to finance children's education, the non-material aspect faces serious challenges. Lack of legal protection,⁶⁷ obstacles in carrying out worship, as well as increasing divorce rates⁶⁸ and childcare problems show an imbalance in the achievement of family welfare.

This phenomenon indicates that the welfare paradigm that is oriented towards the economy alone is not enough to describe the reality of the lives of migrant women. The Maqāṣid Syariah approach provides a more comprehensive framework, as it places welfare in a multidimensional context including the protection of religion (ḥifẓ ad-dīn), reason (ḥifẓ al-'aql), soul (ḥifẓ an-nafs), heredity (ḥifẓ an-nasl), and property (ḥifẓ al-māl).⁶⁹ Thus, true prosperity is achieved when all aspects are fulfilled in a balanced manner.

These findings also demonstrate the importance of designing empowerment programs that not only focus on economic improvement, but also strengthen the spiritual, social, and psychological capacity of migrant women and their families.⁷⁰ This kind of program can be a strategic instrument in building holistic and sustainable welfare, so that the impact of migration is not only measured in terms of materiality, but also in terms of quality of life and family resilience.

THE DYNAMICS OF EMPOWERING MIGRANT WOMEN IN MALANG REGENCY: BETWEEN MOBILITY, INDEPENDENCE, AND WELFARE

Malang Regency, especially South Malang, is the largest contributor to Indonesian Migrant Workers (PMI) with the majority of women working in the informal sector due to economic factors. In 2023, there were 7,343 migrant workers, 6,475 of whom were women. According to Yekti,⁷¹ Secretary of the Manpower Office, migration is triggered by insufficient family income. Although it has a positive economic impact, migration has a social cost such as divorce, serial marriage, and fatherless children. Tri Darmawan⁷² revealed that the data of five productive migrant villages of Arjowilangun, Sumberpetung, Brongkal, Balarjo, and Gedangan are equipped with SBMI to protect the rights of migrant workers. The Malang Regency Government together with BP2MI and the Malang City Directorate-PMPTSP improve the protection and competence of CPMTI through socialization, cooperation with BLK, P2MI, LTSA, and Bank Jatim KUR services to prevent illegal migration.

The Indonesian Migrant Workers Union (SBMI) has been formed in 11 villages, with rapid development, especially in Ngantang District, which was initially only one village (Banjarejo) in 2018, now it is eight. This growth is driven by the awareness of former migrant workers and their families to have a common forum as a place to gather and share information. The Indonesian Migrant Workers Union (SBMI) program includes five main focuses, namely organizing

⁶⁶ Basrowi Basrowi, "The Impact of Female Migrant Workers on Family Socioeconomic Status, Education Level, and Child Health," *Kafa'ah: Journal of Gender Studies* 9, no. 1 (2019): 63, <https://doi.org/10.15548/jk.v9i1.232>.

⁶⁷ Bayu Wicaksono dan Son Ashari, "Analisis Perlindungan Islam Terhadap Perempuan Korban Kekerasan dalam Rumah Tangga dalam Tinjauan Maqashid Syariah."

⁶⁸ Muawwanah, "Realitas Gugat Cerai TKW (Asia Timur) di Kabupaten Ponorogo."

⁶⁹ Ṣaṭībī, *al-Muwafaqāt fi uṣūl aṣ-ṣari'a*. Ġild 3/4.

⁷⁰ Emy Rosiana dkk., "Women's Economic Contribution, Family Interaction, Social Support, and Family Welfare of Women Migrant Workers," *Jurnal Ilmu Keluarga dan Konsumen* 16, no. 2 (2023): 95–107, <https://doi.org/10.24156/jikk.2023.16.2.95>.

⁷¹ Wawancara M Yekti P, Sekerretaris Dinas Tenaga Kerja Kabupaten Malang pada Jum'at 9 Mei 2025

⁷² Wawancara Tri Darmawan, Ketua PENTA Dinasker Kabupaten Malang, Jum'at 9 Mei 2025

migrant workers and their families, building organizational capacity through education and training, handling various cases such as migrant workers, fishing crews, and bride victims, empowering migrant workers, and policy advocacy that will take place throughout the 2020–2024 period.⁷³

SBMI Malang Regency has also established partnerships with various agencies in efforts to empower and protect migrant workers, including with the Manpower Office through entrepreneurship and skills training, the Social Service for handling trafficking victims, and the Malang Police in legal aspects. Cooperation is also carried out with the Livestock and Fisheries Service, the Cooperative Office, and BP3TKI Surabaya in the form of training in livestock, cooperatives, and entrepreneurial techniques. In addition, SBMI partners with international institutions such as IOM and ILO for training on safe migration, entrepreneurship, and reintegration of trafficking victims, as well as with Komnas Perempuan and the Bandung Institute of Technology for additional training that supports the economic and social strengthening of migrant workers and their families.⁷⁴

Portraits of migrant and ex-migrant women in Malang Regency show diverse conditions, with a number of stories reflecting the positive impact of migration, especially in the economic aspect. For example, Nurida Kusmawati,⁷⁵ a PMI from Wonosari who has been working in Singapore since 2016, said that her income was initially focused on children's education, but now she is saving for old age and has renovated her house and started a business in her hometown. The same thing was also conveyed by Luzi Frantino, a migrant worker in Hong Kong who routinely sends money for children's education costs, helps orphans, repairs houses, and meets her personal needs. Luzi Frantino stated,

*"I routinely send money to my children's education and living expenses, to help with the living expenses of orphans, to repair my house, to do my own needs in Hong Kong"*⁷⁶

The facts of migrant women in Malang Regency such as Luzi Frantino and Nurida Kuswati illustrate the economic struggle as well as the family challenges faced while working abroad. Luzi, who has been working in Hong Kong since 2023, uses her income for her children's education up to college and saves for the hajj, despite having to face divorce due to domestic disharmony. Likewise, Nurida Kuswati, who has been working in Hong Kong as an ART since 2016, is also experiencing a divorce. Their stories show that while migration brings economic benefits, social and family issues such as divorce are burdens that migrant women must face.

The following are the findings related to the welfare of women migrant workers in Malang Regency based on the data that has been collected.

Table 3. Findings of the Welfare of Women Migrant Workers in Malang Regency

Aspects		Malang
1	Economics	The main reason for women migrant workers in Malang Regency to choose to work abroad is economic encouragement. Most of them leave with the aim of improving family welfare, paying off debts, and renovating or buying houses and productive assets such as land and business capital. This condition shows a significant increase in the standard of living materially after they work abroad. However, behind these economic achievements, there are still a small number of migrant

⁷³ Wawancara Gilang di LTSA Kabupaten Malang pada 9 Mei 2025

⁷⁴ Wawancara Gilang di LTSA Kabupaten Malang pada 9 Mei 2025

⁷⁵ Wawancara Nurida Kuswati, Kamis 8 Mei 2025 di Malang

⁷⁶ Wawancara Luzi Frantino, pada Rabu 8 Mei 2025 di Kebonagung Pakis haji Malang

		women who fail to manage their finances due to a lack of knowledge about financial literacy. Thus, the improvement of economic welfare has not been completely evenly distributed, but it remains clear evidence that <i>the aspect of Hifdz al-Mal</i> is relatively fulfilled among Malang migrant women.
2	Religious Aspects (Hifdz al-Din)	In terms of fulfilling the right to worship, the experience of migrant women abroad shows considerable variation. Some of them have difficulty worshipping due to limited time, place, and unsupportive employer attitudes. However, there are also those who actually get space to continue worshipping and are even able to perform the hajj from their hard work. This fact shows that aspects of <i>Hifdz al-Din</i> have not been fully fulfilled equally, depending on the working environment and social conditions in the country where they work. There is a need for collaboration between the government, religious institutions, and labor distribution parties to ensure the fulfillment of these spiritual rights.
3	Aspects of Education and Intelligence (Hifdz al-'Aql)	The average female migrant worker in Malang Regency has a secondary level of education (junior high and high school). However, one of the positive impacts of their work is the ability to finance children's education up to a high level, some even succeed in sending their children to medical schools. This shows that the aspect of <i>Hifdz al-Aql</i> is beginning to be realized through the efforts of migrant women in improving the quality of family education. However, it should be emphasized that improving the educational literacy and skills of migrant women themselves is also important so that they can manage their work results more productively and sustainably.
4	Aspects of Family Welfare (Hifdz al-Nasl).	The welfare of migrant women families in Malang Regency faces quite serious challenges. Divorce cases still occur frequently, mainly from divorce lawsuits filed by migrant women. The problem of child custody and weak supervision of children at home have led to the emergence of various social problems such as early marriage and children with unclear legal status. This condition shows that although migrant women play an important role as the economic support of the family, the integrity of the household and the protection of offspring (<i>Hifdz al-Nasab</i>) have not been properly fulfilled. This challenge underscores the importance of social support and family protection policies for migrant worker families.
5	Aspects of Security and Legal Protection (Hifdz al-Nafs).	Security guarantees and legal protection for women migrant workers in Malang Regency are still relatively low. Many cases of fraud by labor agents, human trafficking, and even deaths abroad have been found without legal clarity. This situation shows the weak implementation of <i>Hifdz al-Nafs</i> which is supposed to protect the lives and safety of migrant workers. Local governments and related institutions need to strengthen the system of supervision, regulation, and legal education for prospective migrant workers before departure so that they have knowledge and readiness to face risks abroad.

Source. Author's Review, 2025

The analysis of the welfare of women migrant workers in Malang Regency shows real progress in the economic (*hifz al-māl*) and education (*hifz al-'aql*) aspects, in line with the principles of Maqāṣid Sharia. Income from abroad allows migrant women to pay off debts, buy

assets, and finance their children's education to a higher level, while work experience and training enhance skills that support self-development and family future.⁷⁷ However, this progress is still partial because it is not always accompanied by long-term financial management skills and attention to the social impact of the family, so holistic welfare that includes economic, social, and educational aspects still needs to be strengthened through an integrated approach.

On the social-spiritual side, the results of the study show significant limitations. The religious aspect (*ḥifẓ al-dīn*) is greatly influenced by the work environment and the support of the employer in the destination country, so not all migrant workers are able to carry out worship optimally. In addition, the aspect of family welfare (*ḥifẓ an-nas*) faces serious challenges, reflected in the high divorce rate, child custody problems, and other social risks due to distance from family and weak communication. This impact shows that while migration brings economic benefits, holistic well-being that includes family harmony and social stability is still far from being achieved.⁷⁸

The security and legal protection aspects (*ḥifẓ al-nafs*) also show pressing weaknesses, with many cases of fraud, human trafficking, and deaths without adequate legal settlement.⁷⁹ This condition underscores the need for a holistic approach that combines legal protection, education, social support, and economic and educational improvement. Findings in Ponorogo, Kediri, and Malang show that integrated interventions from governments, NGOs, and local communities are important to realize the well-being of women migrant workers as a whole, covering economic, social, spiritual, and legal aspects.

MAQĀṢID SHARIA-BASED ECONOMIC AND SOCIAL EMPOWERMENT MODEL IN PONOROGO, KEDIRI, AND MALANG

Based on findings regarding welfare conditions in Ponorogo, Malang, and Kediri Regencies, the researcher compiled an equation table so that the results of the analysis could be presented in a more systematic, clear, and easy-to-understand manner.

Table 4. Similarity of Empirical Findings on the Welfare of Migrant Workers through Economic and Social Empowerment Based on Sharia Maqāṣid in Ponorogo, Kediri, and Malang

	Aspects	Ponorogo	Kediri	Malang
1	Economics	Economically, migrant workers can be said to be prosperous. This can be seen from the allocation of funds for home renovation, building houses, buying land/rice fields, and business capital.	Economically, migrant workers can be said to be prosperous. This can be seen from the allocation of funds for house renovation, purchase of land/rice fields, and business capital.	Economically, migrant workers can be said to be prosperous. This can be seen from the allocation of funds for house renovation, purchase of land/rice fields, and business capital.
2	Obedience in Performing Worship	The problem of implementing worship depends on the	The problem of implementing worship depends on the	It is still difficult to worship, depending on the employer and the

⁷⁷ Rosiana dkk., "Women's Economic Contribution, Family Interaction, Social Support, and Family Welfare of Women Migrant Workers."

⁷⁸ Ṣāṭibī, *al-Muwafaqāt fī nṣūl aṣ-ṣarī'a*. Ġild 3/4.

⁷⁹ Ṣāṭibī, *al-Muwafaqāt fī nṣūl aṣ-ṣarī'a*. Ġild 3/4.

		employer. There are employers who restrict worship, but there are also employers who restrict the granting of freedom (permits).	employer. There are employers who restrict worship, but there are also employers who limit the granting of freedom (permits).	employment contract. Some difficulties in carrying out worship due to the demands of work and the prohibition of the Prophet include attending recitation.
3	Family Harmony	There are cases of divorce in migrant workers' families, infidelity, Children with the status of unruly parents.	There are cases of divorce in migrant workers' families, infidelity, Children with unclear parental status	There are cases of divorce in migrant workers' families, infidelity, Children with unclear parental status
4	Education & Knowledge	Parenting of children Becomes not as good as if they are taken care of by parents (mothers), because they are taken care of by husbands or other family members (grandparents).	Childcare is not as good as if it is taken care of by parents (mothers), because it is taken care of by husbands or other families (grandparents).	Childcare is not as good as if it is taken care of by parents (mothers), because it is taken care of by husbands or other families (grandparents).
		In general, there has been an increase that was originally only elementary school graduates, now there is an increase in junior high school graduates. and has gained training and skills, and his family/children have also experienced an improvement in his education.	In general, there has been an increase that was originally only elementary school graduates, now there is an increase in junior high school graduates. and has gained training and skills, and his family/children have also experienced an improvement in his education.	From the aspect of education, in general there is an increase in education and training both from migrant workers and migrant workers' families.
5	Life Safety	Human Trafficking Cases	Human Trafficking Cases	Human Trafficking Cases

Source. Author's Review, 2025

Analysis of the findings shows that there is a welfare paradox for women migrant workers in East Java, especially in Malang, Kediri, and Ponorogo Regencies. Economically, migration provides a significant increase in income for families, encouraging the ability to meet basic needs, children's education, and business capital. However, from a social, spiritual perspective,⁸⁰ and families, these economic benefits have not been fully realized in holistic welfare. Many women

⁸⁰ Faculty of Adab & Humanities, UIN Syarif Hidayatullah Jakarta, Indonesia dkk., "Negotiating Religiosity in a Secular Society."

face social challenges such as divorce,⁸¹ serial marriage, child without father, legal protection,⁸² and limitations in family interactions that affect the quality of relationships and spiritual support.⁸³

If analyzed through the framework of Maqāṣid Syariah⁸⁴ which emphasizes the preservation of religion (ḥifẓ al-dīn), soul (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), heredity (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl)⁸⁵ It can be seen that migration only partially increases wealth, but it is not optimal in maintaining the five goals in an integrated manner. This emphasizes that the achievement of sustainable social and economic welfare must be integrated with social protection, spiritual strengthening, and family support, so that an improving economy can synergize with the overall quality of life in the Islamic economic and financial ecosystem.⁸⁶

From the aspect of ḥifẓ al-māl (wealth guarding), women's migration improves the family economy through debt repayment, asset purchases, businesses, and remittances, but these benefits are temporary due to low financial literacy. In the aspect of ḥifẓ al-'aql (guarding intellect), work experience and training abroad increases women's skills and children's educational opportunities, but the loss of the mother figure has an impact on the psychological and moral development of children. Meanwhile, in the aspect of ḥifẓ an-nasl (custody of offspring), the increase in divorce, infidelity, and children out of wedlock shows the fragility of the family structure due to distance and weak communication, so that migration provides economic benefits while causing social and family challenges.⁸⁷

In terms of ḥifẓ an-nafs (life care), cases of violence, exploitation, trafficking, and deaths due to dangerous working conditions indicate that the protection of the safety and human rights of migrant workers has not been optimal. The low legal guarantee and job security show that the state protection system for women workers abroad is still weak. Finally, in the aspect of ḥifẓ ad-dīn (religious protection), although some migrant women still try to carry out worship in the destination country, many are constrained by the work system and the prohibition of employers. This shows the limited freedom of religion and weak spiritual support for Muslim migrant workers.⁸⁸

Thus, the welfare of women migrant workers in the three districts has only been partially fulfilled, dominant in the economic aspect but has not touched the spiritual, social, and security dimensions comprehensively. The Maqāṣid Syariah approach emphasizes the importance of balance between these aspects, so that the empowerment of migrant workers in the future needs to be directed at strengthening financial literacy, legal protection, family development, and spiritual support so that the welfare achieved is holistic and sustainable.

⁸¹ Muawwanah, "Realitas Gugat Cerai TKW (Asia Timur) di Kabupaten Ponorogo."

⁸² Zati Rizqi Muhammad, "Pertanggungjawaban Indonesia Sebagai Negara Peratifikasi Konvensi Perlindungan Hak-Hak Seluruh Pekerja Migran Dan Anggota Keluarganya."

⁸³ Faculty of Adab & Humanities, UIN Syarif Hidayatullah Jakarta, Indonesia dkk., "Negotiating Religiosity in a Secular Society."

⁸⁴ Abdul Fattah, "Implementasi Maqashid Syariah Dalam Ekosistem Ekonomi Dan Keuangan Syariah Di Indonesia: Analisis Pencapaian Kesejahteraan Sosial Dan Ekonomi Berkelanjutan," *El-Iqthisadi Jurnal Hukum Ekonomi Syariah Fakultas Syariah dan Hukum*, 8 Desember 2024, 194–208, <https://doi.org/10.24252/el-iqthisady.vi.52302>.

⁸⁵ Šaṭībī, *al-Muwafaqāt fi nṣūl aš-šari'a*. Ğild 3/4.

⁸⁶ Fattah, "IMPLEMENTASI MAQASHID SYARIAH DALAM EKOSISTEM EKONOMI DAN KEUANGAN SYARIAH DI INDONESIA," 8 Desember 2024.

⁸⁷ Šaṭībī, *al-Muwafaqāt fi nṣūl aš-šari'a*. Ğild 3/4.

⁸⁸ Šaṭībī, *al-Muwafaqāt fi nṣūl aš-šari'a*. Ğild 3/4.

COMPARATIVE EMPIRICAL ANALYSIS OF THE WELFARE OF MIGRANT WORKERS IN PONOROGO, KEDIRI, AND MALANG BASED ON THE PRINCIPLES OF MAQĀŞID SYARIAH

This section discusses a comparison of the welfare conditions of women migrant workers in Ponorogo, Kediri, and Malang Regencies based on the principles of Maqāşid Syariah which emphasizes the balance between material and spiritual aspects. Through this approach, the analysis not only highlights the economic improvements achieved through the results of work abroad, but also pays attention to the quality of social, moral, and religious life that accompanies the empowerment process. This comparison is expected to be able to illustrate more comprehensively how Islamic values are implemented in improving the welfare of migrant workers in the three regions.

Table 5. Differences in Empirical Findings on the Welfare of Migrant Workers through Maqāşid Sharia-Based Economic and Social Empowerment in Ponorogo, Kediri, and Malang

Aspects	Ponorogo	Kediri	Malang
1 Economics	There are cases of migrant workers who are not paid their salaries. The allocation of funds is a lot for houses and land so that the price in Ponorogo is quite high.	There are cases of migrant workers who do not receive a salary, are unilaterally dismissed from the employment contract	There is an increase in family income, debt payments, good housing, business capital and investment.
2 Life Safety	Cases of trafficking and torture.	Human trafficking cases and HIV/AIDS virus transmission	Cases of human trafficking, illness and death in the country where they work
3 Education and Knowledge	Average PMI Education of Elementary School Graduates - some are studying in the country where they work	Average PMI Education of Elementary School Graduates	On average, PMI Education Graduates of Junior High School and High School, there are even children who take the S1 level and some have a doctor's degree.
4 Maintaining Descendants/Family Harmony	Infidelity, divorce, child delinquency	Many Female PMIs who are pregnant out of wedlock in Johor	Out-of-wedlock migrant children in Hong Kong and Early Marriage
5 Obedience in Performing Worship	Difficult to carry out worship	If prayer is difficult to adjust to work	To carry out worship depends

on the employer
and the contractor.
There are female
migrant workers
who perform the
hajj with their
salaries.

Source. Author's Review, 2025

A comparative analysis of the condition of women migrant workers in Ponorogo, Kediri, and Malang shows a variety of challenges and achievements in the aspects of economy, life safety, education, family harmony, and worship obedience. Economically, although the three regions experienced cases of migrant workers who did not receive salaries or were unilaterally dismissed, Malang showed more positive developments with increased income and business capital investment.

However, the issue of life safety remains a serious issue in all areas, including cases of human trafficking,⁸⁹ who need protection from torture, and death.⁹⁰ In terms of education, PMI in Malang has a higher level of education than Ponorogo and Kediri, and is able to support children's education up to the university level, which reflects progress in the aspect of knowledge (Hifdz al-'Aql).⁹¹ In the field of family harmony, all regions face serious problems such as infidelity, divorce,⁹² out-of-wedlock pregnancies, and early marriage, signify a lack of protection⁹³ for offspring and the social well-being of the family (Hifdz al-Nasab).⁹⁴

Meanwhile, in the aspect of worship obedience, significant obstacles are felt due to a less supportive work environment, although there is an example in Malang where several migrant women successfully perform the hajj, showing that there is a difference in treatment and spiritual access based on the contract and employer situation. Overall, these findings underscore the need for an empowerment approach that not only focuses on economic improvement, but also strengthens social protection, educational rights, family welfare, and the fulfillment of spiritual rights for migrant women workers.

CONCLUSION

The welfare of female migrant workers in East Java, especially in Malang, Kediri, and Ponorogo districts, is still partial and has not yet been fully aligned with the concept of Maqāṣid Syariah put forward by Ibrāhīm Ibn-Mūsā aš-Šāṭibī, which emphasizes the fulfillment of welfare as a whole in the five main aspects of life. Economically, migration makes a significant contribution to increasing family income and productive assets, in accordance with the principle of *ḥifẓ al-māl* (wealth management) in the Sharia Maqāṣid which emphasizes the importance of protecting and using wealth properly. However, this economic improvement has not been balanced with

⁸⁹ Ismah Rustam dkk., "Kejahatan Lintas Negara Perdagangan Orang: Studi Kasus Pekerja Migran Asal Nusa Tenggara Barat," *Indonesian Perspective* 7, no. 1 (2022), <https://doi.org/10.14710/ip.v7i1.48597>.

⁹⁰ Aura Ratrika dan Jun Justinar, "Protection of Indonesian Illegal Migrant Workers Victims Of Trafficking In Malaysia According To The Palermo Protocol Of 2000," *Reformasi Hukum Trisakti* 6, no. 1 (2024): 399–408, <https://doi.org/10.25105/refor.v6i1.19478>.

⁹¹ Šāṭibī, *al-Muwāfaqāt fi nṣūl aš-šarī'a*. Ġild 3/4.

⁹² Muawwanah, "Realitas Gugat Cerai TKW (Asia Timur) di Kabupaten Ponorogo."

⁹³ Aura Ratrika and Jun Justinar, "PROTECTION OF INDONESIAN ILLEGAL MIGRANT WORKERS VICTIMS OF TRAFFICKING IN PERSONS IN MALAYSIA ACCORDING TO THE PALERMO PROTOCOL OF 2000."

⁹⁴ Šāṭibī, *al-Muwāfaqāt fi nṣūl aš-šarī'a*. Ġild 3/4.

strengthening financial literacy and sustainable financial management capacity, so the long-term benefits are still limited. In addition, social aspects such as family harmony (*hifz an-nasl*) and life security (*hifz an-nafs*) show high vulnerability due to high rates of divorce, infidelity, exploitation, and human trafficking cases. This reflects the weak legal protection and social support for migrant workers that need to be the focus of further empowerment.

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