



SASAK MIGRANT WORKERS: SLAVERY, CULTURAL CHALLENGES, AND FAMILY LIFE DURING THE MIGRATION PERIOD

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Abstract

Migrant workers' lives are filled with drama and social difficulties ranging from enslavement, new cultural obstacles, and social disputes in the places where they work. This article looks at the cultural obstacles that Sasak migrant workers experience in Malaysia, as well as the patterns of slavery that emerge in the workplace. This study was conducted in Suaralaga utilizing qualitative methods and a case study approach. According to the findings, the majority of Indonesian migrant workers face slavery, exploitation, and discrimination in the workplace. They frequently do not receive their salary because the brokers who brought them to the company subtracted and took them. These brokers charge a high fee, resulting in migrant laborers receiving inadequate or no pay at all. Slavery occurs not just in Malaysian enterprises, but it is even more heinous in Indonesian territory when migrant laborers arrive by sea. Although cultural concerns do not pose a problem for migrant employees due to many parallels with Malaysian society, other habits such as consuming beer, free sex, and prostitution in the community surrounding the company make foreign workers uncomfortable. Failure of migrant workers in Malaysia to provide remittances to their families has a significant influence on their family life at home, particularly in meeting the daily necessities of their wives and children.



A. INTRODUCTION

Choosing to be a migratory worker implies choosing to live in a whole different place in terms of tradition, culture, language, legislation, and so on. Related to this, migrant workers must be able to adjust to a new environment if they are to be welcomed by the local community. At the very least, they are fluent in the local language, traditions, and culture (Syarif & Muchasan, 2022). They must also comprehend the related legislation, the payroll system, and how to send remittances to their family. Before leaving, migrant workers should have this information in addition to the specific skills required to avoid major complications. However, most migrant laborers do not equip themselves, particularly those who travel via the illegal route. Many of them merely have sufficient resources to travel to their destination country but lack the necessary skills (Farbenblum et al., 2013). This situation has prompted many migrant workers to solely work in the domestic space and in lowly tasks in comparison to employees in key and strategic sectors in the country (Sulistyowati, 2019).

NTB is known as the second largest distributor of Indonesian migrant laborers after East Java, with a total of 46,187 persons per year. The majority of migrant laborers from NTB province are from the island of Lombok, numbering 44,500, with the remainder coming from the Sumbawa islands, numbering 1000 (BPJS Ketenagakerjaan, 2018). Due to the high level of poverty in these three regions, East Lombok, Central Lombok, and North Lombok have the biggest distribution of migrant workers. This is also evidenced by the low human development index in the three regions of North, Central, and East Lombok, which rank 10th, 9th, and 8th out of 10 districts in NTB (Aini et al., 2021; Salehudin, 2019). The large contribution of NTB province in distributing migrant workers abroad should make this province a more developed region because its economic income has increased significantly as a result of receiving monies from abroad via migrant workers. However, problems develop on a regular basis, both from migratory workers and from the families who are left behind to work (Habibullah, 2016).

The most difficult barrier for migrant employees is a lack of skills, although migrant workers who wish to work overseas are enthusiastic (Yasmine, 2019). The government strives to help migrant workers, but many prefer to pursue the illicit route, breaking government regulations and procedures. They prefer to go unlawful since official procedures are too onerous and restrict the movement of migrant workers abroad. Migrant workers are unaware of the consequences and risks of their illegal conduct (Wahyudi, 2017). This illegal approach gave rise to the practice of slavery in the company's working activities. Workers are asked to work beyond their normal working hours and to accomplish other things in addition to their jobs. It is not uncommon for these situations to spark societal tensions that are unfavorable to migrant workers.

The purpose of this research is to investigate the issues of cultural adaptation and integration faced and practiced by migrant workers from Lombok

in Malaysia. The ability to adapt and integrate cultures is critical to migrant employees' success at work. Although there are similarities between Malay and Sasak culture, particularly in religious circumstances, understanding workplace culture is equally critical. Understanding the local culture and values of the workplace is critical as a tool for socialization, adaptation, and cultural integration (Farbenblum et al., 2013; Hakim, 2011). Migrant workers should have social capital as well as knowledge of the local traditions and culture of the country where they work in order to avoid misunderstandings and increase employer acceptance. They must understand what can and cannot be done in the prospective employer's local customs and culture. Prospective migrant workers must also understand and master the laws that apply in their host country. It is critical for them to understand their rights and responsibilities, as well as the employment contracts they sign. The majority of migrant workers are unaware of their rights and responsibilities, including the amount of pay they will receive while working.

Slavery in the workplace is still practiced in this millenium. Migrant workers are among the most vulnerable to exploitation because their situation is sometimes referred to as "slavery." Discrimination, exploitation, and violence are common occurrences among Indonesian migrant laborers (Ladegaard, 2018). The incomes of Indonesian migrant workers, for example, are lower than those of migrant workers from the Philippines, Bangladesh, Thailand, and other countries. The government is unable to negotiate a fair wage for Indonesian migrant labor. As a result, the purpose of this study is to investigate the patterns of slavery faced by migrant workers and how they deal with the situation. Furthermore, this study will look into family life, including the spouses and children of migrant workers who are left at home. The amount of migrant workers who go missing without informing their wives has a significant influence on their lives. Wives must care for and raise their children alone, with minimal resources. Not only that, but the destiny of the wife who is hung without news puts the wife in a bind, since she is still a wife but must live alone without the presence of a spouse. Because they lack certainty, many migrant workers' wives betray and remarry. This condition exemplifies the precarious situation that migrant workers' families face.

Many past academics, both national and international, have undertaken research on migrant labor. Saipul Hamdi's (2021) research looks into the obstacles and abuse faced by Indonesian women migrant workers working in Malaysia and Saudi Arabia. Women migrant workers face a variety of obstacles, particularly those relating to socio-cultural issues in the workplace. Many of them have communication issues, which causes them to be subjected to violence by their bosses. According to Jalaludin dan Irwan Suriadi (Jalaludin & Irwan Suriadi, 2019) government regulations regarding the protection and placement of migrant workers remain weak, and document processing is costly. On the other hand, the government faces significant challenges in assigning a budget to give protection to migrant workers before departure, while working in destination nations, and

when they return home. Former migrant workers are a group that is still marginally impacted by various insights and abilities, particularly entrepreneurial talents, when they return to their hometowns. As a result, it is critical that former migrant workers be taught business skills in order to assure their livelihood after working overseas (Colovic & Schruoffenegger, 2022; Hamdi et al., 2023).

B. METHODS

This study employs a qualitative method with a case study approach. Data was gathered through observation, in-depth interviews, and documentation. The study was carried out in a number of communities in the Suaralaga sub-district. The total number of informants questioned was 25, drawn from migrant labor, local communities, and the local government. This study lasted seven months, from June to December 2022.

C. RESULTS AND DISCUSSION

Migrant Workers' Lives in Malaysia and the Issues They Face

Most Sasak people in Lombok want to migrate to Malaysia to better their family's economic situation. Not only do adults go for Malaysia as migrant workers, but young children frequently join due to parental pressure to help the economy (Hamdi et al., 2022). Dropping out of school, family pressure to earn money, a lack of jobs in the community, and the uncertainty of their future are some of the reasons they became migrant laborers. The departure of the Sasak tribe to Malaysia can be traced back to the Suharto administration in the 1980s, when the Indonesian government under the Suharto regime established a transmigration program from densely populated areas to sparsely populated areas, including the Kalimantan region of East Kalimantan. There were Sasak transmigration camps in East Kalimantan. This program indirectly encouraged and inspired the Sasak people to leave the region and travel overseas, such as to Malaysia (Hamdi, 2021; Ukhrowi, 2020).

Prior to the 1998 Reformation, the Sasak people only knew the sea path to Malaysia. They sailed from Lembar to Medan, Sulawesi, Batam, or North Kalimantan, and finally to East and West Malaysia (Greenwood & Hunt, 2003; Hamdi, 2021; Kaur, 2004). Airplanes were rare and unpopular in Indonesia at the time. The cost of tickets to Malaysia through sea was likewise quite low. According to Mawaddah (57 years old) from the village of Paok Lombok, who left in 1994 for only Rp. 325,000. She traveled from Lembar to Dumai and was stuck for seven months. At the time, up to 1000 people were stuck and unable to receive food. Fortunately, they were housed in a bankrupt business, and the shop owner assisted them. He and 30 of his friends were brought to Riau, where they had to halt a rice truck and steal a sack of rice. He finally proceeded to Sumatra's Rupat Island,

where he met another sponsor before leaving for Malaysia for Rp. 600,000 (Interview with Mawaddah on April 20, 2022).

The migration of the Sasak community to Malaysia causing to various social difficulties that they experienced and endured not only throughout the departure process, but also when they arrived in Malaysia and worked there. Slavery, exploitation, prejudice, and human trafficking are some of the issues they confront in Malaysia. Many migrant employees flee the company because they do not receive the agreed-upon salary since it has been seized by the broker who brought them to the company. So their salary does not come out and is deducted since the broker first requests the company (Farbenblum et al., 2013; L. Hakim & Fitrianto, 2015; International Labour Organization, 2015). These issues have shifted from legal to illegal. They fled without essential documents because the corporation had them. As a result of their lack of documentation, they are automatically classified as illegal migrants. As a result, many migrant laborers are detained and imprisoned for months before being deported to Indonesia (Inderasari et al., 2022).

Their flight from the company also prompted migrant workers to live in the wilderness for years. In 2006, I watched the lives of migrant workers in the New Zealand area of East Malaysia and visited several migrant laborers living in the forest. To dodge police arrest patrols, they dwell in the woods with rudimentary shelters and traditional cooking utensils. To get there, you have to enter the forest by a rat route that only locals know about. Only a few people have access to their home since it is extremely dangerous if they are reported to the authorities. They are sometimes pursued by the police and must be prepared to sleep in concealment every night. What's interesting is that field data suggests that they obtain support and protection from Malaysian police by paying them money. So they are protected from other police pursuits, or if there is a police check, they will be alerted ahead of time (Haris, 2016).

Living in the jungle entails numerous risks, including health difficulties that frequently affect migrant laborers. Many of them contract malaria or dengue fever and die because they are not treated by professionals. They also find it difficult to transmit letters or information to their family, especially the elderly who cannot hold a cell phone. If they die, they are buried in the jungle since their friends are afraid to tell the government or anybody else except fellow migrant laborers. If they are caught, they will be arrested and imprisoned. Furthermore, Sasak women migrant laborers who are ensnared in human trafficking and prostitution confront significant challenges. They are particularly vulnerable to trafficking since they are displaced and lack complete documentation.

Patterns of Slavery and Social Conflict among Migrant Worker Groups

The complexities of migrant workers' challenges associated with unlawful travel without documentation such as passports and work permits can trap them in slavery and human trafficking. Slavery in the realm of migration has been in Malaysia for a long time and is not commonly recognized by the government or

the Indonesian people. Because of their condition, migrant laborers have been subjected to a variety of social ills, including slavery, according to my argument (Hamdi, 2021; Haryani et al., 2011; Jalaludin & Irwan Suriadi, 2019). Slavery is rarely covered in Southeast Asian migration literature, despite the fact that slavery occurs in various countries where migrant laborers work, particularly those who left before 2000 (Wijayanti & Windiani, 2016; Ye, 2016).

The loss of accountability by the agent (tekong) who transported them from Lombok is the pattern of enslavement that happens among migrant laborers. The tekong does not accompany them on their journey to Malaysia after they leave Lombok. Migrant workers are merely escorted to the port of origin, and they are even summarily released. They frequently become trapped in the middle of the road and run out of money because they have no clear goal. When they arrive in Malaysia, they are swindled by new middlemen who promise to assist them in finding work before handing them over to the firm. "I saw and experienced slavery firsthand, we were worked like cattle," Zaharullah (49), said. We occasionally battled with the foreman who oversaw us, but if I continued to fight. My other friend was kicked, thrashed, and whipped till he couldn't get up; his face was wounded and battered. They hit us because we were on strike because they never paid us. Due to our strike, the corporation brought in bouncers, and one of my buddies got his teeth punched out (Interview with Zaharullah on August 5, 2022)."

Zaharullah further detailed the pattern of slavery he experienced, stating that the tekong who introduced them to the company received the money from the corporation first, therefore he and his friends were not paid for three years. He objected and resisted, but it had little effect because they continued to work without compensation. For over three years, he never communicated with his parents, who did not have telephones at the time and could only interact through letters. According to her, the letters she wrote were never sent because of the firm's strategy to protect their company from outside action owing to the enslavement practice. The corporation purposely did not send its letters.

Mawaddah was also sold to a firm by a *toke*, although he still received a tiny pay. In 1994, he earned 400 ringgit per month working at a palm oil firm in West Malaysia. He switched to another company after three months of collecting palm oil since the pay was minimal and the job was nonstop all day. He fled to Pahang's Terapi Satu district. When he arrived, he worked for Ahwa's supervisor and was paid 800 ringgit. He subsequently traveled to Tereng Gano to harvest palm oil, but he did not receive a pay and attempted to flee again in search of another palm oil company (Interview with Mawaddah on July 15, 2022).

The situation of foreign workers fleeing the company owing to salary concerns is a problem caused by ambiguous agreements. Because of the tekong to the "toke," the company's term for the boss, there is no transparency when they first start working. Without explanation, the tekong takes a substantially bigger percentage of the worker's salary. The difficulty is that the firm has documentation

such as passports, and when they flee, they have no documents, rendering them exposed to arrest, detention, and deportation by the authorities.

Slavery occurs not only after arriving in Malaysia and working, but also in the middle of the voyage in their home nation, Indonesia, where the practice of slavery is also more vulnerable and more harsh physical torture. Muzhiri (50) was subjected to enslavement abuses on his route back to Indonesia. He and 800 of his buddies were repatriated to Indonesia by sea after being imprisoned for three months in Pasar Nanas in 1993. It took one day and one night to complete the journey. The tekong sold him and his companions to the head of the corporation in the middle of the sea. They worked on cutting and pulling wood in the Balak area of Serapung village, Sumatra (Interview with Muzhiri on August 20, 2022). There were 12 persons in a group, and they were paid 300,000 rupiah, but their captors took all of the money. There was simply food provided for them. They were tortured there, and every sign of weakness was met with a kick from the foreman, who was from Batak. They were forced to work for three months before finally escaping the business environment.

Saleh (60 years old) from Paok Lombok, who fled to Malaysia in the 1990s, was similarly subjected to slavery. He traveled from Lembar to Selat Panjang, Riau, and was detained and returned by Malaysian police at the Malaysian border. On his way home, he was sold by his tekong for Rp. 500,000 to a company to work cutting wood and pulling logs. The tekong promised to pay him 500,000 per month, but every payday, the money was stolen away and never returned to him. He was ultimately able to depart after two months and return to Malaysia (Interview with Saleh on May 6, 2022). Another migrant worker, Lalu Wajdi (47), witnessed slavery in Pahang, Malaysia, in 1992, which was controlled by a tekong. He was sold to a firm by the tekong for 800 ringgit, although he received much less. He was eventually transferred from one organization to another (Interview with Lalu Wajdi on September 4, 2022).

As observed in the preceding situations, slavery can occur to anyone who is in an illegal status and lacks documentation. Although they are originally lawful, their status may alter if they flee the company without carrying documents, as many migrant workers do. Because they lack documentation, they are particularly vulnerable to slavery and human trafficking. Slavery still exists for individuals who are legal, although it is not as terrible as for undocumented migrant laborers. According to Nurhasyidi (75 years old) and Mukdir (64 years old), who worked in Malaysia in the 1990s and 2000s, they did not encounter slavery or social violence in their workplaces. As explained by both Nurhasyidi and Mukdir who worked in Malaysia in the 1990s and 2000s, they were not subjected to slavery or violence while working. They were quite successful and well-treated by the companies for which they worked. Their legal position provided them with protection and rights while at work. However, one issue that frequently arises is their freedom to possess crucial documents such as visas and passports, which are normally controlled by the employer as a guarantee to continue working in accordance with

the employment contract. In the midst of the road, legal status can change and become illegal. The phenomena of changing status from legal to illegal is a big issue for migrant workers, and it can also be described as a new pattern of slavery (Interview with Nurhasyidi and Mukdir on April 27, 2022).

Slavery has a huge influence on migratory labor. Slavery, in addition to producing tension and violence between migrant laborers and foremen, generates areas for prostitution, death, and other cruelties. Mawar (45), a female migrant worker from Central Lombok, described her experience of being locked in a prostitution area after fleeing her employer. To survive, she was compelled to serve guests from the Chinese, Indian, and Malay elites. She had never considered a career in prostitution while living in Lombok, especially since she had grown up in a very strict Islamic religious atmosphere. Her mother appeared to her in a dream one night and requested her to cease working as a prostitute (Interview with Mawar on July 5, 2022). Slavery also resulted in numerous unrecorded fatalities as a result of foremen's acts of violence against workers who were treated as slaves who had to labor at will. Some were assaulted with iron rods, lashed, and migrant workers were victimized because their teeth came out as a result of abuse on their faces. Muzhiri, one of the migrant laborers, observed his comrade die of exhaustion after being enslaved for two months working in illegal logging in Sumatra owing to being trapped.

Integration and Negotiation with Malaysian Culture

According to E.B Tylor (1832-1917), culture is a complex system that encompasses knowledge, beliefs, arts, morals, science, customs, and other abilities and habits acquired by humans as members of society. Language, knowledge, society, living tools and technology, livelihoods, religion, and art are examples of cultural aspects (Malitza, 2000). Cultures in Southeast Asia, particularly in Indonesia and Malaysia, share numerous similarities due to the region's geographical proximity, which allows individuals in both regions to adapt easily, particularly Malay culture. Malaysia is an ethnically and racially diverse culture, with the Malay tribe accounting for 69.7% of the population, followed by Chinese tribes at 22.9%, Indians at 6.6%, and others at 0.8% (Colson, 2003).

Because Indonesia and Malaysia share cultural commonalities, migrant workers working in Malaysia often have less difficulties managing their culture and traditions in the regions where they work. Some local cultures, particularly Malay traditions, are compatible with those introduced by Indonesian migrants (Colson, 2003; Freedman, 2000; Saat, 2016). According Muzhiri, a former migrant workers who have worked in Malaysia for a long time, we share many commonalities, including how we dress and how we express our religious values, which is practically identical to the culture of the Indonesian people. According to Zaharullah, the use of language as the primary means of communication has many commonalities, hence the local community and migrant workers as migrants have no difficulty talking. Furthermore, at specific times, such as New Year's Eve, locals

hold numerous activities to keep the momentum going, almost identical to the practices of Indonesians. Various parallels between the culture brought by migrant workers and the culture that grows and develops in the local Malaysian community facilitate migrant workers' cultural adaptation and integration in the setting where they work.

Although the culture of the local community shares many parallels with the culture provided by migrant workers from Indonesia, it does not eliminate the formation of some disparities between the two. Although there are few, some of these disparities are so stark that the process of negotiation and cultural integration is hampered. This was relayed by numerous migrant workers, one of which was Zaharullah, who indicated that there were little cultural distinctions but that they were quite principled between their culture and the culture of the local people where they worked. The culture in question is the practice of the locals where they work, who frequently consume beer and pork. Lombok migrant laborers who are deeply rooted in Islamic religious principles regard these practices as forbidden and "taboo" for Muslims, even though they are carried out by others. Although there is no necessity for migrant workers to follow this culture, because it is very basic and is part of practicing religious principles, it takes a very long time for them to accept and make peace with these situations.

Social Life of Migrant Workers' Families While Their Husbands Work in Malaysia

Migrant laborers who work in Malaysia undoubtedly leave behind their families, including wives and children, in their villages. They try their luck working in a foreign country in the hopes of boosting the economy and the wellbeing of the families left behind. However, the facts on the ground show otherwise, as the families left behind confront a variety of challenges, including economic challenges because their husbands are unable to work in Malaysia and cannot send remittances to them. The families left behind are compelled to meet their own requirements, particularly the wife, who must provide food and milk for her children. She was a single parent who had to take on a new job that she had never done before because her spouse had left to Malaysia. This circumstance is undoubtedly difficult for a woman who is also responsible for her children.

Several stories of spouses left behind by their husbands to work as migrant workers in Malaysia demonstrate that the workload of wives left behind to migrate is considerably larger when their husbands fail. Faizah (48 years old), who was abandoned by her husband as a migrant worker, described her time as a freelance hunter working on other people's rice fields, gathering chili peppers, and carting cow manure (Interview with Faizah on June 10, 2022). She was given 2 kilos of rice and 25 rupiah for 1 kilo of chili harvested from the tree as payment for her efforts. When her husband went to Malaysia, Rohmi (55 years old) had to survive and labor in her rice field far away. She is willing to work in order to provide for her two small children. She followed her husband to Malaysia since she couldn't

take being alone, and the money she earned working there was sent to her children for school and college costs (Interview with Rohmi on September 12, 2022). Nurhidayati (54 years old), on the other hand, does not receive enough money from her husband and is compelled to hunt for other work to supplement her income. To meet her daily necessities, she opened a tiny stall in her home. This data demonstrates that the family lives of migrant workers who are left behind are far from adequate and prosperous (Interview with Nurhidayati on October 1, 2022).

The example above indicates that some families left behind by the head of the family to work as migrant workers prefer to labor in the fields to supplement their income and satisfy the daily requirements of themselves and their children while they wait for remittances from their husbands. This means that their husbands have an income, but it is insufficient to satisfy the demands of the family, therefore the wives are obliged to work to survive. On the other hand, in certain circumstances, requiring ladies to labor in the fields is a last resort, not an alternate option to assist their husbands in meeting family necessities. It is dubbed a last resort since husbands who work as migrant workers and are expected to be the family's backbone do not receive any income because they become victims of slavery abroad, are imprisoned because they do not have legal documentation, and even become victims of human trafficking. As a result, wives took on the job of being the family's backbone at home because they did not get remittances from their husbands who were experiencing various issues in Malaysia.

The above story demonstrates how worrying the conditions were for some migrant worker families who were left behind in Malaysia to work. Aside from not receiving remittances, some of them have not interacted with their spouses for 15 years or more. For example, Halimah (55 years old) described her terrible life because she couldn't speak with her husband, who was stranded in Malaysia, for 15 years. Her husband was dubbed "Toyib" since he never returned from Malaysia, not even to send her and her children money. To survive in the middle of the harsh circumstances she faced, she chose to work as a cook in the Nahdlatul Wathan high school students' association neighborhood in Pancor village in the hope of providing for her family's daily needs (Interview with Halimah on September 25, 2022). Aisyah (48 years old) endured the same fate; she had no communication with her spouse for three years. This was aggravated by her pregnancy, which rendered her unable to perform much. She had difficulty traveling around as well as meeting her own requirements because she never received money from her spouse and his whereabouts were unknown. Her condition was exacerbated by her inadequate social and educational background, as she had only completed junior high school. She couldn't do much because she didn't know where she should report or where she should seek for jobs. For years, she could only succumb and pray for good news regarding her spouse (Interview with Aisyah on August 15, 2022).

The cases presented above show that, in addition to economic difficulties, the families of migrant workers who were left behind faced communication difficulties with their husbands due to the limited means of communication available in the 1980s, and some informants even claimed that their husbands were missing in Malaysia because there had been no news for years. Due to a lack of communication and information for families about the location of their spouses in Malaysia at the time, incidences of migrant worker enslavement became prevalent. The family did not have access to report her husband's experiences abroad, especially since their status as illegal migrant workers meant that the Indonesian government could not do anything to help them. This demonstrates that the risk of migrant workers leaving for Malaysia through unlawful channels impacts not only the migrant workers themselves, but also the families left behind. This incident may serve as a reminder to the community to better consider the consequences of working in Malaysia through illicit channels in the future.

E. CONCLUSION

Economic constraints and family obligations, combined with the difficulties of obtaining work in the country, have prompted many people, notably the Sasak people of Lombok, to work overseas as migrant workers. However, the hope of finding a better life is inversely proportionate to what people receive after working abroad. One of the most serious issues confronting Sasak migrant laborers in Malaysia is enslavement. Migrant laborers are frequently paid relatively little while having to work very hard. This is because there has never been any transparency between migrant workers and employers regarding their job contracts.

Furthermore, in many circumstances, the brokers in charge of the migrant employees do not pay the migrant workers with the wages that the employer promises. This then leads to migrant workers attempting to find work elsewhere by fleeing the company while their documents are still held by the company, resulting in their status becoming unlawful. Not only that, but their transfer to another company follows the same pattern of "slavery" in that they are paid very little, and some migrant workers are not paid at all due to the game of the boker (tekong). Migrant workers who are unlawful from the start due to a lack of legal documentation, on the other hand, are more prone to the same pattern of slavery, and in reality, the majority of incidents of slavery are experienced by migrant workers whose status is illegal. Not only that, but migrant workers who are victims of this enslavement practice are subjected to torture by the foremen even when they are on their way back to Indonesia and are already in Indonesian territory.

Furthermore, migrant workers in Malaysia frequently face cultural issues. Cultural differences are an issue for them. Although there are many similarities between the local culture and the culture of migrant workers, some local habits, such as the habit of consuming alcohol and eating pig, are difficult for migrant

workers to embrace. Because of the huge cultural differences, migrant workers require a long time to adjust. At the same time, the choice of migrant workers affects not only the migrant workers themselves, but also the families they leave behind. Because their husbands are not successful working in Malaysia, the wives of migrant workers who are left behind work even harder at home to become laborers and the like.

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