e-ISSN: 2656-7997
p-ISSN: 2775-3425

JOURNAL of ASIAN ORIENTATION in THEOLOGY
Vol. 06, No. 01, February 2024 : 19 - 38

"MOTIVATION" AND "GOD-IMAGE" OF INDONESIAN MIGRANT WORKERS IN HONG KONG

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Submitted: 30-08-2023 | Accepted : 11-09-2023

Abstracts:

This paper explores the motivations and perceptions of God among Indonesian migrant workers in Hong Kong, focusing on their unique experiences and faith struggles. The study, guided by Interpretative Phenomenological Analysis (IPA), is based on the narratives of five female migrant workers with 6-12 years of experience in Hong Kong. From our study, compassion is identified as a fundamental motivator for Indonesian migrant workers. The study finds that all respondents maintain a positive God-Image, perceiving God as their Helper, Caregiver, and source of strength. Their faith is identified as a core motivation for survival. The Good Samaritan (Luke 10:25-37) is employed to illustrate this approach. Finally, this paper tries to contribute to offering a unique perspective on the lives of Indonesian migrant workers in Hong Kong, emphasizing the critical roles of compassion, faith, and a positive God-image in their experiences, and promoting a fresh approach to addressing their struggles.

DOI: https://doi.org/10.24071/jaot.v6i1.7342
Web: http://e-journal.usd.ac.id/index.php/JAOT | E: jaot@usd.ac.id

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Keywords:

Caregiver, compassion, faith, God-image, helper, Indonesian migrant workers

INTRODUCTION

Indonesian migrant workers abroad, particularly those in the Asian region, currently number 2,320,000 people.[1] The phenomenon of migration has become one of the signs of the times.[2] It has been more than 50 years since the issue of migration has become a world problem, but unfortunately, research on migration, especially their faith struggles, is rarely explored and understood seriously. For that reason, we are called to examine Indonesian migrant workers abroad from a theological approach, as part of the "people of faith" who grapple with their daily lives, far from their homeland. These migrants, the majority of whom are women, face many difficulties and challenges. Most of those working abroad are poor, unskilled, and poorly educated. This obviously makes it difficult for them to find decent work.[3]

The migrant workers who we studied come from simple families in Indonesia. Their motivation to work as migrant employees is generally to improve their family's economic situation. They also have great faith in God. They are Muslim and Catholic. They have a positive perspective that "God is good" in their lives (based on our research).

1 Bank Indonesia, "Statistik Ekonomi dan Keuangan Indonesia: Sektor Eksternal, V.30., Jumlah Tenaga Kerja Indonesia (TKI) Menurut Negara Penempatan" (Jakarta: Bank Indonesia, 2023). https://www.bi.go.id/SEKI/tabel/TABEL5_30.pdf (access 17.09.2003).

2 Pope Benedict XVI, "Message of His Holiness Benedict XVI for the 92nd World Day of Migrants and Refugees. Migrations: A Sign of the Times" (Vatican: Libreria Editrice Vaticana, 2006). https://www.vatican.va/content/benedict-xvi/en/messages/migration/documents/hf_ben - xvi_mes_20051018_world-migrants-day.html (access 27.09.2023).

3 G. T. Cruz, *Toward a Theology of Migration: Social Justice and Religious Experience* (London: Palgrave Macmillan, 2014) 18-20.

Literature Review

Several studies have investigated the experiences of Indonesian migrant workers in Hong Kong over the past 20 years or so.

Liao's research focuses on the nexus between migration and fertility among labour migrants from Southeast Asia, particularly Filipina and Indonesian domestic workers. This study reveals that migration has a disruptive impact on the fertility of women in their early reproductive years, shedding light on the various ways in which migration affects fertility dynamics.[4]

Azmy and Mar'iyah investigate the protective efforts put forth by Indonesian government entities in Malaysia and Hong Kong for Indonesian women migrant workers. They observe that in Malaysia, government actors have made concerted efforts to safeguard victims of violence, with civil society also playing a significant role in resolving such cases. In contrast, government actors in Hong Kong have not performed optimally in seeking protective measures.[5]

Muksin, Shabana, and Tohari delve into the communication patterns of Indonesian migrant workers in Hong Kong. They find that the primary focus of communication is to share information about living conditions and financial needs. However, discussions regarding financial management for productive purposes are infrequent.[6]

Muntadliroh and Rahmawati's study explores the utilization of WhatsApp groups by Indonesian migrant workers in Hong Kong during the COVID-19 pandemic. Their findings indicate that the motivations for

4 H. Kulu, "Migration and Fertility: Competing Hypotheses Re-examined", in *European Journal of Population / Revue européenne de Démographie*, 21(1) (2005) 51-87. doi: 10.1007/S10680-005-3581-8.

5 A. S. Azmy, S. Mar'iyah, "Examining Gendered State in Protecting Indonesian Women Migrant Workers in Malaysia and Hong Kong", in *Journal of Humanities and Social Sciences Studies*, 4(3) (2022)130-139. doi: 10.32996/jhsss.2022.4.3.10.

6 N. N. Muksin, A. Shabana, M. T. Tohari, "Online Based Communication Model For Indonesian Migrant Workers In Hong Kong On Financial Management", in *Proceeding Universitas Muhammadiyah Gresik Social Science and Humanities International Conference*, 1(1) (2021)138-146. doi: 10.30587/UMGESHIC.V1I1.2746.

using these groups encompass social interaction, seeking information, and seeking entertainment.[7]

Palmer's article analyzes how international migration impacts the formation and perpetuation of stereotypes about Indonesian domestic workers in Hong Kong. The study underscores the significance of employment conditions and unequal power dynamics in perpetuating these stereotypes and preventing their disconfirmation.[8]

From this brief overview of research on Indonesian migrant workers over the past 20 years or so, we can find that no study specifically talks about the religious side of Indonesian migrant workers, especially regarding their motivations and images of God. For that reason, we conducted this research ("Motivation" and "God-Image" of Indonesian Migrant Workers).

METHOD

In our research on migrant workers, we would like to understand: (1) Their motivation to work abroad; (2) The "God-images" of Indonesian Migrant workers Abroad; and (3) The faith reflections of migrant workers. Then, for analyzing the data, we used "Interpretative Phenomenological Analysis" (IPA).[9] This IPA analysis method is used because it is more appropriate for analyzing the qualitative data that we get from our 5 respondents (women workers) who have worked in Hong Kong for 6-12 years as Domestic Workers.

7 nfn. Muntadliroh, N. Rahmawati, "WhatsApp Group 'Bantul in Hong Kong': Communication Platform of Indonesian Migrant Workers during Covid-19 Pandemic in Hong Kong", in *Jurnal Pekommas*, 5(2) (2020)143-156. doi: 10.30818/JPKM.2020.2050204.

8 Palmer, W., "International Migration and Stereotype Formation: Indonesian Migrants in Hong Kong", in *Journal of International Migration and Integration*, 21(3) (2020) 731-744. doi: 10.1007/S12134-019-00680-1.

9 H. Duque, E. T. Aristizábal Díaz-Granados, "Análisis Fenomenológico Interpretativo", in *Pensando Psicología,* 15 (25) (2019) 1-24. doi: 10.16925/2382-3984.2019.01.03; J. A. Smith, V. Eatough, "Looking Forward: Conceptual and Methodological Developments in Interpretative Phenomenological Analysis: Introduction to the Special Issue", in *Qualitative Research in Psychology,* 16 (2) (2019) 163-165.; J. A. Smith, "Participants and Researchers Searching for Meaning: Conceptual Developments for Interpretative Phenomenological Analysis", in *Qualitative Research in Psychology,* 16 (2) (2019) 166-181.

RESULT AND DISCUSSION

Motivation

For Indonesian migrant workers (our respondents), we found that their compassion for their families encourages them to go beyond their limits. They want to see their family's life become better than before, so they encourage themselves to be brave enough to go abroad with the simple skills they have.

Compassion as a Motivation

Our respondents are willing to make sacrifices for their families, for example, working as domestic helpers, leaving their families for years, and living a simple life abroad in order to save and send money to their families. Therefore, we can say that compassion is the most basic motivation for them to become migrant workers.

> "I feel sorry for my family, where we have lived in poverty since childhood. It is also not their fault that I was born poor. I wanted them to have a better life. So, I decided to work in Hong Kong." (Respondent 2, 12 years in Hong Kong as a Domestic Worker)

For Nussbaum, compassion, as an expression of sadness at the suffering of another being, has four basic structures. ***First***, thoughts of seriousness: a person experiencing compassion thinks that others are suffering about something very important and valuable (non-trivial). ***Second***, thoughts of inappropriateness (non-desert): Normally, we will not feel compassion if we think someone's suffering is self-inflicted. Compassion will occur when we know his suffering is not due to his fault, but because it is beyond his control. ***Thirdly***, similar possibilities of thinking: a compassionate person thinks the person who suffers is similar

to himself and the possibilities of a life lived are similar to his own. ***Fourth***, *eudaimonistic* thinking: thinking that places the person who suffers as an important part of the life of the person who feels emotion. The *eudaimonistic* focuses on the goals and essentials of a person who sees the world from the perspective of certain goals. The words are often spoken, "They rely on me: they are the goal and what matters."[10]

Eudaimonistic thinking is then brought up to what is referred to as empathy. He emphasizes that *eudaimonistics* is not egoism. This emotion does not necessarily make other people a means of satisfaction or happiness. For her, *eudaimonistic* is an emotion in the mind that is deeply embedded in what is important to achieve in life. Compassion can make *eudaimonistic* thinking wrong when we create a circle of concern only for those closest to us. In conclusion, compassion will not occur without moral attainment or its equivalent. [11]

Compassion begins with a circle of concern for what is important. Empathy becomes the means to expand this circle. He states that the moral accomplishment of conveying concerns to others need not precede compassion, but can be equal to it. For him, Adam Smith was spot on when he stated that concern for a distant person is so fleeting, that it is difficult to keep that feeling in our attention. This is because everyday life already has its own problems. The concern will not last if it does not enter the circle of our attention.[12]

According to Nussbaum, compassion is not enough to fight slavery and subordination, because it can be used as an ally of disgust and shame.[13] Through the research of Dan Kindlon and Michael Thompson,

10 M. Nussbaum, *Political Emotions: Why Love Matters for Justice* (Cambridge, MA: The Belknap Press of Harvard University Press, 2013) 144.

11 Nussbaum, *Political Emotions,* 142-144.

12 M. Nussbaum, "Gender and Governance: An Introduction," in *Essays on Gender and Governance* (Martha Nussbaum, Amrita Basu, Yasmin Tambiah & Niarja Gopal Jayal eds.) (Delhi: Macmillan India, 2003) 16.

13 M. Nussbaum, *Not for Profit: Why Democracy Needs the Humanities*, (Princeton, NJ: Princeton University Press, 2010) x.

Nussbaum sees that group pressure to be a "real man" inhibits the expansion of compassion towards inferior groups. Where the understanding of a "real man" is one who has the power to control others, so that his desires can be realized. Weakness is seen as shameful because it cannot control itself and others. This is contrasted when someone who feels they are a "real human" still feels hunger, fear, pain, longing, and limitation. They then realize that while they want to be a "real human", there are things in life that are beyond their control, especially their body.[14]

> "Sometimes I feel tired and want to go back to Indonesia. I don't want to stay in Hong Kong forever." (Respondent 1, female, 11 years in Hong Kong as a Domestic Worker)

God-Image: "God is Good"

What is interesting about our respondents is that even though their lives are not ideal, full of struggles, and not easy, they (100% of our respondents) still have a positive image of God. For them, God is still good.

God is My Helper and Caregiver

The migrants working in Hong Kong experience and reflect that God is the Helper. In the difficulties of life and the crush of economic needs so that they decide to work abroad, they are still able to find the figure of God as a helper and caregiver who is never tired and always present and provides reinforcements. Just as their call of duty abroad as a helper and caregiver for families who need them, it turns out that the image of God who is a helper and caregiver is also felt by them. They

[14] Nussbaum, *Not for Profit*, 39 (see D. Kindlon, M. Thompson, *Raising Cain: Protecting the Emotional Life of Boys* (New York: Ballantine, 1999).

experienced the presence and face of God as a helper and caregiver who gave them strength and hope in their work. For that reason, they also did their work as helpers and caregivers to those who needed their help seriously.

> "God is very nice because He always helps me by giving what I need. He is my helper and caregiver. This image of God is very relatable to my work situation as a helper and caregiver." (Respondent 5, female, 11 years in Hong Kong as a Domestic Worker)

In the Old Testament, the image of God as a helper cannot be separated from the history of the Israelites as a chosen nation. The journey of the Israelites was always characterized by God's real and direct intervention where God showed His love by saving them from various difficulties and dangers. One of them was the deliverance of the Israelites from slavery in Egypt by Moses (Ex 18:4). Even in Psalm 46:1, the Israelites expressed their faith in God the Helper in the exclamation: "God is our refuge and strength, an ever-present help in trouble" (NIV).[15] It was precisely in situations of human helplessness that the people of Israel recognized the presence and intervention of a helper who never leaves.

In the New Testament, Jesus Christ became the image of God as the ultimate Caregiver. He came into the world to save mankind from sin and provide the way to eternal life. His word and work are manifestations of God's love as Caregiver (Mt 11:28-30; Heb 13:6). Even when Jesus was about to leave His disciples; He gave assurance of God's presence by sending the Holy Spirit as the Helper (John 14:16). This view also cannot be separated from the image of God as Father. In the Lord's Prayer that

[15] The New International Version (NIV) Bible (2011), in https://www.thenivbible.com (original work published 1978).

Jesus taught His disciples, He taught them to see God as a good Father who is always ready to help and provide the best for His children.

> "God is very good. God always gives such amazing grace for me." (Respondent 2, 12 years in Hong Kong as a Domestic Worker)

This image of God as Helper and Caregiver is also the basis for determining the manifestation of faith through concrete actions as the Church, which is formulated in several documents of the Social Teaching of the Church: a) having a sense of solidarity and concern with fellow human beings which means also taking responsibility and being ready to help those in need (Gaudium et Spes 32)[16]; b) being just as God demands justice in human relations, where there is no more inequality of life for the weak, inequality due to gender differences and injustice due to socio-economic status; c) readiness to serve the suffering as a real response to the image of God as a helper based on acts of charity.

God is My Strength

Before leaving the land of their birth, while traveling in search of a new home, and upon arriving in a land of perceived safety, migrants face uncertainty, hunger, rejection, or even abuse. But they keep fighting. Apart from being driven by the desire for a better life, migrants gain strength to endure various forms of suffering because of their faith in God who accompanies and guides them. Faith in God provides hope and encouragement to overcome the difficult situations faced. This belief in God the Helper strengthens the migrants' spirit and mentality to keep moving and struggling. This is how one of our respondents felt, saying:

[16] Paul VI, Pastoral Constitution on the Church in the modern world: Gaudium et Spes (Boston, MA: Pauline Books & Media, 1965) no.32.

> “God keeps me here when I am alone, strengthens me when I feel I cannot do more, and gives me peace of mind despite being away from my family.” (Respondent 1, female, 11 years in Hong Kong as a Domestic Worker)

While striving for a better life, migrants are often faced with difficult situations that push them to take shortcuts, seek self-advantage, victimize others, or resort to violence. Overwhelming pressures also tempt them to seek pleasures that can momentarily distract them. But faith in God can help migrants to make decisions that do not conflict with their values. Thus, solidarity, forgiveness, and the spirit to strengthen one another while suffering can be found. Besides being a source of moral guidance for migrants, this faith in God also helps to overcome situations or feelings of isolation. Encounters with faith communities both while traveling and once they have arrived at their destination reinforce that they are not alone. Through the various assistance received from these faith communities, migrants believe that God does not leave them alone to struggle.

Faith as a Survival Motive

The strength to survive is not only based on economic motivations, but their efforts to struggle for this life is one of the "Paths to God". Faith is one of the most basic motives to fight for this life for Indonesian migrant workers.

> “When I remember God. My heart is calm and peaceful. He is my strength to stay and to struggle to live in Hong Kong.” (Respondent 4, female, 10 years in Hong Kong as a Domestic Worker)

Gemma Tulud Cruz sees the experience of migrants as the Israelites' journey to the promised land. Migrants experience ups and

downs and difficult situations. However, many of them (migrants) have creative ways of living to survive in their difficult situations. These ways include silence (calming down to understand what is inside), watching and doing humorous activities that generate laughter, and telling stories.[17] All of these methods cannot be done privately. That means they need the presence of others (community). The power of community embraces all the ways they do things. Without the community, the unique expression of the migrants cannot be realized and expressed perfectly. Gemma Cruz also likens the experience of migrants to the way of the cross. They do what Jesus did, which is self-emptying.[18] Migrants, especially female migrants are willing to sacrifice themselves for their love for themselves, their families, and their communities. They also have faith that God is always in their lives, giving them strength in difficult situations.

> "When I am sad remembering my family in Indonesia – I miss them so much, I can only pray and that has been very comforting and strengthening for me in that moment." (Respondent 3, female, 6 years in Hong Kong as a Domestic Worker)

The Theological Response

The Jericho's Response

We must reinterpret what it means to love our suffering neighbor along the road to Jericho when that road is now dramatically affected by the realities of globalization.

In the context of migrant workers, genuine and effective compassion has less to do with emergency relief or philanthropic charity and more to do with development assistance and social justice. For that

17 G. T. Cruz, Toward a Theology of Migration: Social Justice and Religious Experience (London: Palgrave Macmillan, 2014) 128-130.

18 Cruz, Toward a Theology of Migration, 143.

reason, we need to reconstruct compassion, to answer the problem of the suffering of our neighbors in the context of the age of globalization. Maureen called the compassion that we need is political compassion. Political compassion is a humble willingness to interpret situations of suffering with often overlooked aspects of human reason in the context of larger social relations, and an active commitment to change the situation, through authentic relationships of participation and empowerment.[19] There are two initial tasks required: (1) We need to fully understand why a new approach to suffering is needed, and (2) we need to consider what needs to change in our current Samaritan expression.

The fact that there are many problems in the lives of migrant workers increases the urgency of understanding more clearly what it means to suffer with others. Humble encounters with others; stories open up possibilities for new perspectives, understandings, and responses to some of the oldest social issues we face as citizens and disciples.

The Good Samaritan (Luke 10:25-37)

Political compassion also requires a close and authentic relationship between God, self, and others to understand the meaning of justice as a collective and sensory vision that sustains life, and not merely an intellectual perception centered on theory and abstraction.[20] To better understand the meaning of political compassion. Maureen explained through the parable of the Good Samaritan (Luke 10:25-37). According to Maureen, political compassion means being able to transform all the main entities in the parable.

19 M. H. O'Connell, Compassion: Loving Our Neighbor in an Age of Globalization (Ossining, NY: Orbis, 2009) 194.
20 O'Connell, *Compassion*, 200-201.

The three main entities in the parable are (1) the traveler or the one who suffers, (2) the Samaritans or those who try to respond to the one who suffers, and (3) the road to Jericho itself. [21]

According to Maureen, a politically compassionate person will have the attitude of humbly listening to the story of the traveler or those who are suffering. When politically compassionate humans (Samaritans) listen humbly and deeply to narratives of suffering, they absorb the wisdom of the storyteller and cause those listening to imagine/construct meaning and this stirs the conscience. It is from this process of storytelling that there is an encounter between those who suffer and those who sympathize. It is this encounter that makes the story a shared narrative that enables the compassionate and the suffering to find a common space and a new way of dealing with the reality of suffering.

In line with Nussbaum's thinking, through the imaginative capacity to tell stories and listen deeply to stories, political compassion leads to a new global ethic (Nussbaum 2001: 13). When compassionate human beings conjure up memories of those who suffer in the imagination, they begin to imagine human development as a way of living in intentional relationships, rather than simply as a topic of political debate about how to distribute limited resources, protect basic rights, or transcend cultural. [22] To be a Samaritan today, then, is to move beyond charitable aid. According to Maureen, charitable aid only perpetuates cycles of structural violence. To be a Samaritan today requires a willingness to give intangible things such as a willingness to listen deeply, and a commitment to seek new ways forward together or collaboratively. There is no solitary way to help but through collaboration to repair the Jericho Road. It can be inferred here that while traveling to Jericho armed with political

21 O'Connell, *Compassion*, 170.
22 O'Connell, *Compassion*, 205.

compassion; today's Good Samaritans are not just individuals willing to stop their journey for someone they recognize as a neighbor in need.

While individuals can still do great good, in a globalized world, the Good Samaritan is more likely to be a group of socially conscious and self-aware people who accept the challenge of liberating those suffering from the oppressive processes of globalization and liberating themselves from dehumanizing values and practices. Through the relationship, the Samaritans will work to understand the conditions of social disaster on the Jericho Road, by accompanying those who are lost and engaging the memories and narratives of the travelers (those who suffer or are threatened) through their stories. Their journey together will deepen their relationship and sense of shared responsibility towards one another. Following the example of the Good Samaritan in the age of globalization is demanding; it is only through such reflection and action that people can genuinely begin to carry out Jesus' command in the final part of the parable "Go and do likewise" (Lk 10:37).[23]

Understanding Migrant Workers through the Lens of Political Belief of The Parable of the Good Samaritan

In general, to distinguish between refugees and migrant workers is the reason for moving from one's home country to the destination country. In general, the reason for refugees to move or leave their homes is due to forced reasons such as natural disasters, persecution, and conflict, while the main reason for migrants to move countries is for economic reasons without forced reasons. However, this definition is debatable, as there are many stories of migrant workers who have left their home countries for economic reasons. In some contexts, this also includes coercion and ultimately exploitation. For example, limited

[23] O'Connell, *Compassion*, 205.

options for employment in their home countries, low salaries that make household needs unmet, and so on. Migrant workers themselves, like workers in general, can be divided into two types: first, migrant workers with upper-class, white-collar jobs. Second, migrant workers with blue-collar jobs such as domestic helpers, and factory workers.[24]

In the era of globalization, it can be seen that the flow of human movement from one country to another in all its interests is increasingly massive. This massive flow of movement is often used by irresponsible elements to plunge migrant workers into the abyss of human trafficking. Currently, as we know, efforts to realize safe migration from the Indonesian government are increasingly vigorous. This can be seen from the efforts of President Joko Widodo in an internal meeting at the State Palace on 30 May 2023. It was revealed that in the last three years, an average of two bodies of migrant workers per day returned to Indonesia. In addition, an average of four migrant workers return home sick, depressed, with memory loss or disabilities.[25] Further efforts are also reflected in the Bali Leaders Statement of the G20 on 16 November 2022, especially in paragraph 40, where the state's commitment to migrant workers and refugees is reaffirmed.[26] Of course, efforts to improve legal regulations related to the security and law enforcement of migrant workers should continue. However, a further question is whether this includes the aspect of accompanying migrant workers who are de facto already working in foreign countries.

The perspective of protection and accompaniment also needs to be considered. Therefore, the measure of success for migrant workers is not

[24] V. Ratriani, "Apa Bedanya Pekerja Kerah Putih dan Kerah Biru" (3 May 2023) in https://industri.kontan.co.id/news/apa-bedanya-pekerja-kerah-putih-dan-kerah-biru (access 27.09.2023).

[25] N. A. D. Martiar, "Terungkap, 1006 WNI Jadi Korban Perdagangan Orang Sepanjang Juni Ini" (16 June 2023) in Kompas.id, https://www.kompas.id/baca/polhuk/2023/06/15/terungkap-1006-wni-jadi-korban-perdagangan-orang-sepanjang-juni-ini (access 11.08.2023).

[26] G20, "G20 Bali Leaders' Declaration" (2022), in https://www.g20.org/content/dam/gtwenty/gtwenty_new/about_g20/previous-summit-documents/2022-bali/G20%20Bali%20Leaders%27%20Declaration,%2015-16%20November%202022.pdf (access 10.10.2023).

only the decrease in the number of cases, perpetrators, or regulations issued by the government but also the availability of good jobs, access to education for migrant workers' families, reliable information, and safe channels for victims. The fact that people continue to move and risk traveling confirms that conditions in countries of origin still require attention. The issue of migrant workers from Indonesia, especially those who are victims of Human Trafficking, needs to be looked at holistically.

Reflection on Political Compassion in the Parable of the Good Samaritan (Luke 10:25-37) can be used as a lens to see, feel, and understand clearly the phenomenon of Indonesian migrant workers working in foreign countries, especially Hong Kong.

Political Compassion requires us to abandon all our assumptions or knowledge about the struggles of migrant workers without empathetically hearing the stories of their struggles in foreign countries. Departing from the stories we hear is the initial effort of a real form of political compassion. Then when we as the subjects of the story listeners need to act following what the Good Samaritan did, it's just that we need to collaborate. To realize protection and security for migrant workers, many Good Samaritans are needed. In this era of globalization, collaboration for all people of goodwill is a necessity! Without collaboration and an inclusive and humane understanding, the law can be deadly. For example, in Europe, the law is used as a platform to criminalize those who try to help migrants.[27] So, departing from these migrant cases, the need to communicate, network, and collaborate is increasingly urgent. Therefore, the perspectives of protection, openness, and collaboration should always be a new awareness so that Jericho Road is a safe journey for all migrant workers.

[27] International Commission of Jurists (ICJ), "Greece: Criminalization of Humanitarian Support to Migrants and Refugees Must End" (10 Jan 2023) in https://www.icj.org/greece-criminalization-of-humanitarian-support-to-migrants-and-refugees-must-end/ (access 11.10.2023).

CONCLUSION

Indonesian migrant workers in Hong Kong experience a sense of gratitude. They feel that in every work and labor they do in Hong Kong, God is always looking after them (God is my Helper and caregiver) and providing goodness and strength (God is Good and God is My Strength) and health to their lives. This is driven by their own desire and hope to live a better life in a foreign country. It is hope and faith in God that drives them to survive and overcome the difficult situations they face. It is their belief and faith in God that makes them realize that in a difficult and distant situation in a foreign land, they are not walking alone.

The findings in this study are interesting and different because they are inversely proportional to the reality experienced by Indonesian migrants who try their luck in foreign countries. These migrants realize how difficult it is to get to where they are today. Of course, these migrants also realize that what they feel today cannot be separated from the reality where many Indonesian migrants experience bad luck. It is this encounter with those who are less fortunate and suffering that gives rise to compassion among migrants.

This deeply personal experience of "Good and Helping God" is disturbed by the reality of the plight of fellow migrants. Gratitude is a good start for Indonesian migrants in Hong Kong to develop the virtues of caring and solidarity, like the Good Samaritan. This is where they realize that their lives as migrants are never separated from the communal aspect. They realize that their fullness as human beings can only be achieved when they can move beyond themselves by opening themselves and giving themselves to others like the Good Samaritan. The virtue of the Good Samaritan, requires everyone collaboratively to be willing to be inconvenienced, which may be in the course of business, providing the energy of time and money for others. The virtue of the Good Samaritan

invites everyone to dare to cooperate, and ultimately every migrant can carry out what Christ himself exemplified. Christians are called to a willingness to love their neighbor. This often requires sacrifice, but they gain the hope of fullness with God.

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