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The Implementation of Migration Theology according to Gemma Tulud Cruz in the Talithakum Network of Yogyakarta

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Abstract

Talithakum is an internationally networked organization that works on humanitarian issues, especially human trafficking. It is managed collaboratively by leaders of women's religious congregations worldwide. In Indonesia, Talithakum is managed by IBSI or Nuns Association of Indonesia and is spread into nine networks. One of these networks is the Talithakum Yogyakarta Network. Using the literature study method, this research explores and examines the values of Gemma Tulud Cruz's theology of migration in the Talithakum Yogyakarta Network. The results showed that Talithakum Yogyakarta Network, as a humanitarian organization, applies the values of Gemma Tulud Cruz's theology of migration. The spirit of solidarity, the spirituality of courageous hope, and the crucified people live clearly in various work programs run by Talithakum Yogyakarta Network. The values of Cruz's theology of migration are seen from simple efforts such as educational movements as a preventive stage to assistance and sustainable handling actions for migrants. Talithakum Network Yogyakarta is committed to realizing a world free of human trafficking. This commitment is also important to be owned by various elements of society, including the Church, to build civilization and a dignified life

Keywords

Migration Theology, Talithakum, Human Trafficking, Solidarity

INTRODUCTION

The migration phenomenon is an aspect of life that cannot be ignored. Migration is not just an activity of physical movement from one place to another, but has implications that touch every aspect of life. According to Law no. 18 of 2017 concerning the Protection of Indonesian Migrant Workers, Indonesian migrant workers are defined as "every citizen who will, is or has done work for wages outside the territory of Indonesia". Thus, this law changes the term *Tenaga Kerja Indonesia* (TKI) to Indonesian Migrant Workers or *Pekerja Migran Indonesia* (PMI).

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These migrant workers can be classified into two parts, namely internal migrant workers (people who migrate from their place of origin to work in another place that is still within the territory of Indonesia)[1] and international migrant workers (those who leave their homeland to fill jobs in other countries).[2]

The growth of migrant workers in Indonesia cannot be separated from economic factors. The lack of jobs and decent income encourages people to migrate and look for work elsewhere. In other words, labor migration aims to achieve economic prosperity. Based on data from the Central Statistics Agency in 2021, the average workforce supply in 2018 - 2020 was only able to absorb around 33.75% of the number of job seekers in Indonesia. The disproportionate increase in the workforce with the increase in the availability of jobs has driven an increase in the number of Indonesian migrant workers.

Apart from that, the place of migration of these workers is allegedly undergoing rapid industrialization so that it requires workers with a low educational background and a high willingness to work. Rapid economic growth makes migrant workers from developing countries flock to more developed countries. Additional labor is needed by developed countries to develop their economies, while developing countries lack extensive employment opportunities. These things are also factors in workers' interest in migrating.

Seeing the growth of Indonesia's migrant workforce, the state has taken action to protect them. According to data from the National Development Planning Agency for 2020, the National Medium Term Development Plan or *Rencana Pembangunan Jangka Menengah Nasional* (RPJMN) for 2020-2024 has included the protection of Indonesian migrant workers as one of its focuses. In a press release from the Indonesian Migrant Agency in 2019, President Joko Widodo stated that "PMI needs to be protected from head to toe because it has contributed foreign exchange of up to Rp. 159.6 trillion in 2019 to the state through remittances."[3] However, the problem of migrant workers cannot be automatically resolved. One of the problems of migrant workers is the legal-illegal status of these workers in the place where they migrate.

[1] Sholina, Cicilia Anggi, "Fulfillment of the Human Rights of Children of Indonesian Workers on Palm Oil Plantations in the Tawau Region, Sabah, Malaysia". *Human Development Volume 3 No. 1* (2022): 4.
[2] Sholina, Anggi, "Fulfillment of the Human Rights," 4.
[3] Sholina, Anggi, "Fulfillment of the Human Rights," 2.

In the terminology of UN Resolution 3449 of 9 December 1975, the term illegal migrant worker was changed to undocumented migrant (undocumented migrant) or irregular migrant (migrant in an unusual situation). The percentage of undocumented migrant workers is higher than documented migrant workers. According to the BP2MI Data and Information Center (Indonesian Migrant Worker Protection Agency) in 2022, the number of PMI in 2021 was 72,624 workers consisting of 16,809 documented migrants and 55,815 undocumented migrants. If you look at the percentage, undocumented migrant workers exceed 75%. These undocumented migrant workers inevitably encounter problems in the countries where they migrate. For example, the right to education for children, the right to equal income and the right to be treated appropriately as a worker. Apart from that, they can also become targets of human trafficking, forced labor, and victims of violence because they do not have documents that can legally protect them.

Data from the National Agency for the Placement and Protection of Indonesian Workers or *Badan Nasional Penempatan dan Perlindungan Tenaga Kerja Indonesia* (BNP2TKI) in 2019 shows that 70% of PMI are women. Migration schemes in Indonesia result in women's dependence on brokers, departure service providers and other parties, making female migrant workers vulnerable to extortion and even violence, including sexual violence. [4] The existence of illegal departure service providers is a supporting factor for the vulnerability of illegal migrant workers. Migrant workers who are sent through brokers do not have official documents as immigrants in the country of migration, so they do not have any rights in that country.

One of the fundamental rights that cannot be accessed is the right to citizenship for PMI children born in migration countries. If the parents do not have complete documents as migrant workers, then this child will certainly be born as a stateless person. If they do not have clear citizenship status, children will not be able to access local government services such as education and health. On the other hand, children will enter a cycle of labor exploitation in the migration country.

According to the BP2MI Data and Information Center (Badan Perlindungan Pekerja Migran Indonesia) in 2022, there were 1,702 PMI cases recorded through the BP2MI Crisis Center in 2021. The top three cases were PMI wanting to be sent home (508 cases), unpaid salaries (216 cases) and PMI who died in the destination country

[4] Sholina, Anggi, "Fulfillment of the Human Rights," 3.

(172 cases). The three cases with the lowest number of complaints were depression or mental illness (11 cases), salary deductions that exceeded the provisions (10 cases) and PMI who had an accident (9 people). Other cases that might be worth highlighting are cases of human trafficking (59 cases), overstaying (37 cases) and acts of violence from employers (12 cases). Based on 2021 PMI Service complaint data through the Crisis Center in this case category, there are still many violation practices that occur at PMI while working abroad.[5]

In the midst of the complexity of migration, theology has an important role in providing an understanding perspective in facing the challenges faced by migrants. It is in this context that the article will review the implementation of Migration Theology according to the views of Gemma Tulud Cruz in the Talithakum network in Yogyakarta. The author tries to dig up information on the application of migration theology to face the reality of migration around the Talithakum Yogyakarta environment. In the 2016-2018 period there were many studies regarding migration theology. First, "Deus Migrator—God the Migrant: Migration of Theology and Theology of Migration" by Peter C. Phan in 2016. This article discusses how migration theology is built in the American migration situation with all its dynamics and how the history of migration in America also influences development Church there.[6] Second, "Refugee migration today: Challenges for doing theology" by Muthuraj Swamy in 2017. This research focuses on the reality of migration which influences the way of doing theology, giving birth to a theology of migration which emphasizes the active involvement of the Church and dialogue between religions to answer migration problems.[7] Third, research conducted by Vhumani Magezi and Christopher Magez in 2018 examined the theology of migration in the prism concept of the image of God proposed by Daniel Groody which is oriented towards practical theology for real service in migration issues.[8]

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[5] Tantri, Ester Monalisa, et al., "Legal Protection for Indonesian Workers Abroad According to Law Number 18 of 2017," *Lex Privatum* Volume 10 No. 3 (2022): 13.

[6] Phan, Peter C, "Deus Migrator—God the Migrant: Migration of Theology and Theology of Migration," *Theological Studies*, Vol. 77(4) (2016): 845 –868.

[7] Swamy, Muthuraj, "Refugee migration today: Challenges for doing theology," *Theology* Vol. 120(5) (2017): 334–346.

[8] Magezi, Vhumani, and Christopher Magez, "Migration Crisis and Christian Response: From Daniel De Groody's Image of God Theological Prism in MigrationTheology to a Migration Practical Theology Ministerial Approach and Operative Ecclesiology," *HTS Teologiese Studies/Theological Studies*, 74(1) (2018): 48-76.

From the previous research shown above, we discuss how migration theology develops in a place, the relationship between migration theology and other theological concepts and a description of migration theology. However, in existing research, the implementation of migration theology in a group has not been discussed and illuminated by the concept of migration theology from a figure. Therefore, the novelty of this article lies in the research object which specifically focuses on the Talithakum Network of Yogyakarta as an international networked humanitarian organization through the light of Gemma Tulud Cruz's concept of migration theology.

RESEARCH METHOD

The method used is literature analysis to see the concept of migration theology offered by Gemma Tulud Cruz with a case analysis study using activity reports carried out by Talithakum to find the migration theology values contained therein.

RESULT AND DISCUSSION

Talithakum Yogyakarta Network

History and Development of Talithakum

The rise of social problems related to human dignity has made many parties begin to realize the importance of addressing these problems. The problem of human dignity is often related to the problem of lowering human self-esteem or social status alone, more than that there are many problems that include this problem. In Europe, this problem of human dignity occurs in the form of racial and ethnic discrimination.[9] In America, especially the South, cases of discrimination against women and race are rampant. In Asia, it is even more complex, humiliation of human dignity is widespread in the process of migration, employment and gender.[10]

Talithakum is one of the organizations formed by nuns in Rome. This organization was founded with the aim of overcoming the widespread problem of degrading human dignity, especially those that occur in the form of illegal migration, gender violence and human trafficking. These nuns see the fact that women and

[9] Duvell, F., *Illegal Immigration in Europe Beyond Control?* (New York: PALGRAVE MACMILLAN, 2006), 19-21.

[10] Mus seeninningsih, F., Zainuri, & Santoso, E., "Indonesian Brain Drain And Its Impact For Indonesia," *Jae: Journal Of Accounting And Economics*, 7 (1), (2022): 41-52.

children are vulnerable people who often become victims of violence, human trafficking and illegal migration.[11]

The birth of the Talithakum institution cannot be separated from the International Union of Superiors General (UISG). This group is a union of leaders of women's religious congregations throughout the world. In 1998, Sister Leah Ackerman, MSOLA, as general chair of UISG accepted an offer to collaborate with the Commission for Justice, Peace and the Integrity of Creation. The aim of this collaboration is to examine the problem of human trafficking.[12]

In the period between 2004-2008, UISG collaborated with the International Organization for Migration. They built network building training programs in several countries such as Italy, Albania, Nigeria, Thailand, the Philippines, and several other countries. In 2009, in the midst of a network building training program, UISG submitted a proposal to create an agency to stop human trafficking. By UISG, this institution was given the name Talitha Kum (often written Talithakum). In 2010, the proposal was accepted by the International Organization for Migration and the UISG itself (given the cooperation that both parties had established).

The first leader of Talithakum International was Sister Estrella Castalone, FMA (2010-2014). In 2019, when Talithakum celebrated its 10th anniversary, this institution's network had expanded to the Middle East. In the same year, Talithakum also held the First General Meeting which brought together Talithakum members and collaborators throughout the world. This General Meeting was held in Rome, Italy. In 2021, for the first time, the executive body of the International Union of Superiors General accepted and supported the advocacy document prepared by the Talithakum Network, namely the Talithakum "Call to Action".[13]

Currently, Talithakum International is led by Sister Abby Avelino, MM as International Coordinator. The coordinator for the Asia region is Sister Paula Kwandao Phonprasertruksa, SPC. Talithakum Indonesia is one of the regions within Talithakum Asia. Talithakum Asia includes several countries, namely India, Bangladesh, Cambodia, Pakistan, Lebanon, Jordan, South Korea, Vietnam, Timor Leste, Sri Lanka, Taiwan, Thailand, Egypt and Japan.[14]

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[11] France Talithakum Network. *Étude Talitha Kum, un paquet pour la prière et l'action : La migration et la traite des personnes* (France: Talithakum, 2019) 1-5.
[12] Talithakum Official Website, Talithakum's History:https://www.talithakum.info
[13] Talithakum Official Website, Talithakum's History:https://www.talithakum.info
[14] Talithakum Official Website, Talithakum's History:https://www.talithakum.info

Since its founding on 27 August 2019, Talithakum Indonesia has had 9 networks, namely the Yogyakarta, Tanjungkarang, Kupang, Jakarta, Palembang, Sumba, Manado, Medan networks and the Malang network (which includes the Malang and Blitar areas). Currently, the coordinator of Talithakum Indonesia as well as the Yogyakarta Talithakum network is Sister Chatarina Supatmiyati, RGS. The Yogyakarta Network was officially established on January 26, 2021. The Yogyakarta Network has collaborated with several non-governmental organizations (NGOs), namely Indriyanati, Rifka Annisa, Beranda Perempuan and Beranda Migran. This network also collaborates with several congregations of nuns in Yogyakarrta, namely RGS (nuns), FSGM (nuns), ADM (nuns), PMY (nuns), CB (nuns) and SCJ (monks).

Talithakum pays attention to phenomena related to the issues of migration and human trafficking. Both the Indonesian network and the international network have criticized the discriminatory practices that occur as a result of laws that ignore and hide cases of human trafficking. This makes it difficult to identify victims and find perpetrators and justice for victims.[15] Talithakum wants to invite Catholics and all humanity to be involved in preventing human trafficking, either by praying, welcoming them, protecting them, promoting and integrating them, and providing guidance to those who have become victims.

Talithakum collaborates with institutions and governments to implement migration policies and monitor a person's migration process, with the aim of preventing human trafficking and illegal migration practices. The more specific aim is to fight for their dignity as human beings, their safety and their rights. Talithakum is committed to working across borders and walls through existing networks in various countries. Talithakum ensures safe migration, preventing recruitment of migrants by human traffickers during their journey and supporting them on their return. The next commitment is to continuously speak out for all human beings and especially the government to encourage and enforce immigration laws and policies that are fair, safe and pay attention to their rights as human beings.[16]

Document "call to action" and the role of Talithakum in the context of migration

The main causes of migration are lack of decent work opportunities, wage gaps, poverty, political instability and conflict, war and natural disasters, most of which are

[15] France Talithakum Network. *Étude Talitha Kum, un paquet pour la prière et l'action : La migration et la traite des personnes,* 3-4, 8.
[16] International Talithakum Document: Call To Action, 16-17.

caused by climate change. In Indonesia, especially in the Yogyakarta network, migration occurs because in these areas they do not have decent employment opportunities, wages are minimal, poverty and instability in the family.[17] These complex factors play a major role in the migration process of Indonesian citizens, especially those from Yogyakarta in this discussion.

There are at least several steps offered and echoed by Talithakum to help this migration process. These steps are listed in the 'Call To Action' document created by nuns in Rome, 25 November 2021. The aim of this document was created and published is to prevent the phenomenon of human trafficking in the world.

With this document, Talitha-Kum also acknowledges United Nations General Assembly Resolution 66/290 dated 10 September 2012, which encourages a common understanding of the concepts of security, human protection and gender equality in the migration process and upholding human rights which includes (Call to Action, 2021, 18):

> "(a) The human right to live in freedom and dignity, free from poverty and despair. All individuals, especially those who are vulnerable, have the right to freedom from fear and freedom from want, with equal opportunity to enjoy all their rights and develop their full humanitarian potential; (b) ... a human-centred, comprehensive, context-specific and prevention-oriented response, which strengthens the protection and empowerment of all people and all communities; (c) recognition of the link between peace, development, and human rights, as well as civil, political, economic, social and cultural rights." (Call to Action, 2021, 18)

Talithakum created this document to invite all parties to free the world from human trafficking and all the problems related to it which are summarized in the aim of the document: "To care for victims of human trafficking and exploitation, and people at risk; To heal physical, psychosocial and spiritual wounds; To empower victims and survivors, as well as people at risk, by amplifying their voices; To restore human dignity by promoting access to justice".[18]

[17] Sudibyo, T., Satris, R., & Amrullah, YA., "Study Of International Migration Factors on Indonesian Workforce In Kulon Progo District, Yogyakarta, Indonesia," *Dauliyah*, 7(1), (2022): 130-147.

[18] International Talithakum Document: Call To Action, 5.

From the goals that have been made, Talithakum plays a role in overcoming migration problems that often arise with several determinations that have been made; assist in providing safe migration routes, protecting the migration process and upholding the rights of migration perpetrators.

The first call to action is support for a safe and legal migration process. Talithakum realizes that the legal migration process is experiencing a decline day by day. There are many illegal migration processes that lead to human trafficking. Cases that occur related to illegal migration can include fraud against victims, discrepancies between jobs and wages, discrepancies between jobs offered and what actually occurs, and forced transfers from sector to sector. This has quite serious impacts; violence against victims, sexual harassment, labor and sexual exploitation, cases of sexual violence themselves often occur in women[19].

Talithakum pays attention to the importance of safe migration routes and in accordance with official procedures. It is not uncommon for things like this to go unnoticed by the government and the victims themselves. The aim of providing a safe migration route is realized in the form of attention to fair and official recruitment and treatment, monitoring the approval process between recruiters and prospective migrants, and access to justice, psychosocial and long-term health for those who have become victims.[20]

In this 'Call to Action' document, the issue of migration is a common problem for all parties. The call to action was formulated taking into account the following: 1) raising awareness and encouraging action to eliminate gender-based power imbalances, taking into account the intersection between gender and other social categories such as ethnic origin, social status and disability, and the resulting cumulative effects by various forms of discrimination; 2) guarantee equal access to quality education, vocational training and employment opportunities for girls and women, especially for survivors of human trafficking and those at risk of being trafficked; 3) guarantee equal employment rights for women, especially in female-dominated sectors that are more vulnerable to exploitation such as domestic and care work, agriculture, food processing and packaging, tourism and hospitality; 4) The last

[19] Mus seeninningsih, F., Zainuri, & Santoso, E., "Indonesian Brain Drain And Its Impact For Indonesia," *Jae: Journal Of Accounting And Economics*, 42-45.
[20] International Talithakum Document: Call To Action, 5.

is to provide an understanding of the official and procedural migration process for prospective migrant workers.[21]

Migration theology

The Concept of Migration Theology According to Gemma Tulud Cruz

The Church's universal theology must be able to touch and flow into the real lives of the people around it. In other words, theology must be public in order to be able to answer the reality of current public problems. In the Asian context, talking about public theology is the same as talking about Asian Christianity today in a multicultural and multireligious society in one broad outline, namely the Kingdom of God.[22] Theology cannot just be a rigid dogma that does not answer public problems.

To answer the problem of migrant workers, Gemma Tulud Cruz offers a public theology which is specifically known as migration theology. He is an academic who obtained a PhD in intercultural theology from Radboud University in Neijmegen, the Netherlands. His attention to the migration situation encouraged him to look at the dynamics of migrants in Asia and at the same time differentiate it from the situation of migrants from the West. Cruz also differentiated the concepts between migrants and refugees. Refugees are those who move to another place accompanied by fear because of certain situations, for example war. Meanwhile, migrants are those who move to a certain place because they are motivated to find a better life in the destination. The dimension of fear is what differentiates refugees from migrants.

For Gemma Tulud Cruz, because migrants are often forced by inadequate welfare conditions, they are encouraged to migrate to look for work in other countries. They don't have much of a choice, but instead face the reality that they must leave their family and all its changing stability for an uncertain future and life in a foreign (and possibly hostile) country.[23] Not a few of the migrants experience discrimination in the country of migration, but refuse to leave because they believe that there is still hope for a better life; for them and for the families they leave behind. It's this kind of hope that Cruz says is the migrants' last weapon of defense.

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[21] International Talithakum Document: Call To Action, 8-9.

[22] Wilfred, Felix, "Doing Theology in Contemporary Indonesia: Interdisciplinary Perspectives," *International Joint Conference*, Yogyakarta, March 1 (2019): 20.

[23] Cruz, Gemma Tulud, *Toward A Theology of Migration: Social Justice and Religious Experience* (New York: Palgrave Macmillan, 2014), 128.

To maintain this hope, Cruz believes that migrants must devise and implement creative strategies to survive. The most instructive aspect of Christian spiritual life that influences migrants' defense strategies is the way in which these strategies are creative and imaginative.[24] This creative strategy to survive ran into problems when Cruz saw that there was a rejection of the faith of the migrants. For example, some Christian migrants seeking work in the Middle East change their religion not only for a better life and job, but also so that they can more easily mix and be accepted in the destination country.[25]

To overcome this, Gemma Tulud Cruz suggested that migrants build a community that can mutually strengthen their faith. This faith community will be more grounded because it consists of people who have more or less the same difficulties and situations. If there is no Church available to them, they can find a place and create and build their own 'church'.[26] In communities like these, faith can flow into their lives through experiences that help them realize their identity before God. The dimensions of concrete feelings and experiences should make the faith of these migrants more alive and avoid apostasy.

One of the theological concepts offered by Gemma Tulud Cruz is the spirituality of pilgrimage for migrants. This migrant spirituality refers to the experiences of the Israelites in the desert. Like those who traversed seas and deserts in search of their 'Promised Land', migrants are like pilgrims.[27] The migrants' pilgrimage is more nuanced than just a journey. A situation of hope is a characteristic feature of pilgrimage spirituality. The Israelites lived in a situation full of uncertainty and deprivation. They couldn't even be sure whether they would be able to enter and live in the promised land. In such a situation, the Israelites could only trust that God would protect and protect them. Migrants have fallen into the abyss of injustice and thus have no hope other than Allah.

[24] Cruz, Gemma Tulud, *Toward A Theology of Migration: Social Justice and Religious Experience,* 130.
[25] Cruz, Gemma Tulud, *Toward A Theology of Migration: Social Justice and Religious Experience,* 133.
[26] Cruz, Gemma Tulud, *Toward A Theology of Migration: Social Justice and Religious Experience,* 135.
[27] Cruz, Gemma Tulud, "Between Identity and Security: Theological Implications of Migration in the Context of Globalization," *Theological Studies Volume* 69 (2008): 368.

In fact, solidarity is more evident in such situations than in stable communities.[28] This solidarity arises because migrants are thought to be able to form a 'pilgrim community'. In this community they are expected to be able to support, help and strengthen each other. The similarity of situations and experiences, as mentioned above, is a factor that binds solidarity as fellow pilgrims. The implication is that these migrants are expected to form a community of hope; a community that literally surrenders itself to divine providence.

The reality of life for migrants when viewed spiritually is not like a people who reach the peak of God's glory, but instead fall into the abyss of injustice. The suffering and even death of migrants (even physical), is an actual representation of the crucified Christ. This is what Gemma Tulud Cruz introduced as the spirituality of the cross. Migrants are marginalized people who experience economic suffering, political disenfranchisement, and cultural displacement as excluded minorities and are almost always exposed to the worst human desires, racism and xenophobia.[29] In a more specific context, the spirituality of the 'crucified people' is a depiction of the concrete situation of undocumented migrant workers.

The spirituality of the 'crucified people' should be the pressure for the Church to 'remove' migrants from the 'cross'. The Church's commitment to pay attention to migrants and withdraw them from all kinds of suffering is the most concrete form of salvation for the Kingdom of God. The situation of these migrants should be an opportunity for the Church to realize its call to be responsible towards others, especially those who are weak and do not have a voice in the local community. Thus, the cross of Jesus is not only a consolation for migrants but also a challenge to the structures and systems that continue to regulate and legitimize the crucifixion of migrants.[30]

If you look back at the data and description of the problem of Indonesian migrant workers written in the first part, the two spiritualities proposed by Gemma Tulud Cruz can actually be a solution to this problem. Within the scope of migrants in the land of migration, they should be able to build faith-based groups. Migrants

[28] Cruz, Gemma Tulud, "Between Identity and Security: Theological Implications of Migration in the Context of Globalization, 369.
[29] Cruz, Gemma Tulud, *Toward A Theology of Migration: Social Justice and Religious Experience,* 141.
[30] Cruz, Gemma Tulud, *Toward A Theology of Migration: Social Justice and Religious Experience,* 142.

have the same hope, namely to get a better life. Even though the forms are different, this hope is a unique characteristic of migrants that must be maintained and maintained. This hope can be 'conserved' in a community that they founded on the basis of faith. Then, this faith-based community can be united because they have a common experience, namely the experience of a pilgrimage to the promised land. Pilgrimages, which are full of challenges, can be a means of generating real and actual solidarity. Solidarity that arises in the difficulties faced together is the most genuine and natural solidarity. When migrants are faced with their own difficulties, this faith-based community allows migrants to strengthen and help each other as fellow pilgrims who are equally in difficulties on the journey to the promised land (a better life).

In addition, the spirituality of the crucified people should give rise to the Church's initiative to 'take them down from the cross'. Ideally, this spirituality should touch all parties related to migrants, especially the government. If this spirituality does not reach the authorities, then the Church should elevate this spirituality and take steps to lower migrant workers from the crosses of challenges and suffering. The universal church is expected to pay attention to the pastoral urgency of migrant workers. The church is expected to be able to respond to their difficulties and suffering. At the very least, the Church must be able to grow and maintain their hope that a better life can still be achieved. In this way, migrant workers do not lose hope and become more creative in facing difficulties in the land of migration.

Implementation of Migration Theology in Talithakum Yogyakarta

Prevention and Promotion of Safe Migration Routes

Migration theology as explained above does try to prevent illegal migration and human trafficking. Talithakum Yogyakarta, in implementing this theological mission, also operates in prevention by holding outreach to schools in Yogyakarta and its surroundings. This socialization was held at Dominikus Wonosari High School, Pangudi Luhur Sedayu High School, Pius Bakti Utama Bayan Purworejo High School, St. Maria Yogyakarta, SMA Stella Duce Bambanglipuro Bantul, SMAN 01 Pengasih Kulon Progo.[31]

[31] Talithakum Yogyakarta Network (2022). AHT GO TO SCHOOL SOCIALIZATION REPORT. Yogyakarta: Talithakum Indonesia, 1.

This outreach was carried out with the aim of providing information about what human trafficking is and how to prevent it. The goal is summarized more clearly to make teachers and students become agents of anti-human trafficking and campaigning. Human trafficking and illegal migration often occur from the victim's immediate environment, whether from the family environment, community environment and even schools.[32]

In schools this occurs in the form of job promotions for work abroad with attractive salary offers. Students tend not to pay attention to such offers. Therefore, this socialization is carried out so that students are more careful in responding to offers made by various parties regarding job offers. Schools are also expected to become a place where anti-human trafficking prevention can be initiated, and a place to disseminate information about the dangers of illegal migration for students and it is hoped that students can become agents in this matter. This practice of prevention and socialization hopes that students will be able to identify whether there are cases occurring around them and take appropriate action to prevent them.[33] The biggest hope from this socialization is that they will not become victims or fall into activities in the realm of human trafficking and illegal migration in their future lives.

Learn Experiences from Cases and Victims of Human Trafficking

One of the important messages of migration theology is listening to those who experience migration directly. Talithakum makes this happen by holding events to share experiences from those who are directly involved in the world of migration and victims of trafficking/illegal migration. Some of the activities of the Yogyakarta Talithakum Network seem to embody this aspect. As an example of an activity, Talithakum held dialogue and shared experiences related to the migration process, cases of human trafficking and discrimination experienced by victims. This event was held on March 18 2023, with several speakers or speakers.

[32] Talithakum Yogyakarta Network (2022). AHT GO TO SCHOOL SOCIALIZATION REPORT. Yogyakarta: Talithakum Indonesia, 3.
[33] Talithakum Yogyakarta Network (2022). AHT GO TO SCHOOL SOCIALIZATION REPORT. Yogyakarta: Talithakum Indonesia, 4.

Kartika Purnama Sari[34]

Kartika Purnama Sari is one of the migrant workers who experienced injustice while working in migration land. He managed to get out and fight for his case to get justice. This speaker decided to work abroad after her husband died. The unfair treatment he experienced started when his documents and clothes were thrown into the trash by his own employer. His employer treated him arbitrarily. He was forced to wear clothes made from trash plastic and pampers as a replacement for the clothes he had thrown away. He experienced physical violence using clothes hangers, glass bottles, bicycle chains and clothes irons. Several times, his head was hit against the kitchen wall by his employer. He was once held captive, forced to wear a 5-fold mask so he wouldn't protest, didn't get food and didn't get a salary. He has no relations and cannot contact anyone.

He even heard the news that in his native place he was reported to have died. This is caused by the government not providing maximum services for migrant families who are seeking help. In the end, he managed to escape and met fellow migrant workers. His colleague took him to the Indonesian Consulate General so that his case could be prosecuted legally. His two former employers were jailed for 3.5 years each. However, the Hong Kong labor court decided not to pay compensation for the salary and leave that was taken away from him while he was still working.

After the verdict hearing was over, the Indonesian Consulate General considered that the case was over. Ten years later, he is still fighting for his rights and justice. He finally succeeded in winning the appeal and received a decision that his losses would be compensated for 1.2 million Hong Kong dollars or around 1.6 billion rupiah. He considered that this amount was not commensurate with the torture and rights that were taken away from him. The journalist wrote that Kartika had received compensation for her case, but in reality, she had not received a penny. At the end of her testimony, Kartika asked for optimal protection for migrant workers wherever they work or are placed.

The speaker's experience in this activity shows that the practice of human trafficking and illegal migration has a very serious impact on the victims. Victims experience verbal and nonverbal harassment every day, gender discrimination,

[34] Gautama, M.P. (2023). Speak Up and Dialogue Forum Activity Report: "Empowered Migrant Women and Former Migrant Workers". Talithakum Yogyakarta; Home Migrants. Yogyakarta: Talithakum Yogyakarta.

inappropriate wages and the average victim experiences a lot of fraud. Talithakum presents victims so that the audience is aware of how dangerous such practices are.

Paguyuban Kulon Progone Hong Kong, Efforts to Empower Former Migrants[35]

Anggit was a former migrant worker in Hong Kong from 2004 to 2008 and continued from 2012 to 2019. She is a member of the Kulon Progo-ne Hong Kong association (migrant workers in Hong Kong who come from Kulon Progo).

There are 250 migrant workers in Hong Kong and some have returned to Indonesia. Anggit testified that migrant workers did not receive wages that were not in line with those offered at the beginning of the employment agreement. They are only paid 270 Hong Kong dollars and this amount is not enough to send money to their families and meet the migrants' own needs for a month. Employers do not want to know about this shortage condition. They also do not get adequate nutritional food. They are used to eating 2 slices of white bread and soy milk every day. Migrant workers feel they have to struggle to be able to provide for their families.

In general, migrant workers find it difficult to adapt to the disciplinary standards of Hong Kong society. Apart from that, high hygiene standards also trigger discriminatory actions against migrant workers. They also do not have a permanent employment contract and must renew it after the contract period expires.

Paguyuban Kulon Progo-ne Hong Kong is trying to unite KP-Hk residents to find a bridge that can channel their aspirations. Not all migrants returning to Indonesia have independent businesses and enough money. According to Anggit, the money they earned from working in the migration area had run out within 2-3 years after their return. The funds they have may run out due to house renovations, their children's school fees and a more consumerist lifestyle after they return from the land of migration. There are also migrant workers who have worked for decades, but did not bring any results when they returned home.

Anggit said that this community wants to empower former migrants. Many members aspire to be given skills training without time and age limits in order to gain sufficient skills to set up their own business. He also expressed his proposal for the formation of a joint venture and assistance in marketing the products of the joint venture. Former migrant workers feel they don't know where to turn for help. At the

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end of his testimony, he voiced the aspirations of this association to provide soft loans for retired migrant workers. As a simple example, one of the members has started a simple tempeh factory and other small businesses. Talithakum tries to embrace them and tries to find financial assistance and training for those who want to open new businesses, although for some time this is still a common goal.

Testimony from another member named Is, chairman of Paguyuban Kulon Progo-ne Hong Kong stated that retired migrant workers need skills training as capital to create independent businesses. When migrant workers return to Indonesia, they have to adapt again to a disciplined mentality that is very different from Hong Kong. Their high level of discipline and punctuality means that their trading business in Indonesia does not run smoothly because this business requires persistence and patience. In fact, these former migrant workers are used to fast and efficient ways of working.

Retired migrant workers feel treated unfairly by the government and the community where they live. They are considered to have lived on welfare so they no longer receive fair assistance from the government. Is ended his conversation by stating that former migrant workers need guidance and assistance to maintain their businesses in Indonesia.

From this community's experience, it is clear that many people who have worked as migrants need many things, including training and financial assistance. Talithakum, by collaborating with other communities including the Beranda Migrant Community and Beranda Perempuan, is trying to become a forum for those who want to strive for these things. Currently it has not been realized well.

Writer's Analyze

Gemma Tulud Cruz's thinking in the context of theology of migration presents a very relevant perspective to understand the phenomenon of migration, especially in the Southeast Asian region. Through concepts such as pilgrimage spirituality and solidarity as a pilgrim community, Cruz presents a theological approach that not only pays attention to the spiritual dimension but also touches on concrete issues faced by migrants. Cruz's ideas have been well integrated in their implementation by the Talithakum network in Yogyakarta. Talithakum's success in applying the values of solidarity, courageous hope, and attention to the "crucified people" shows how Cruz's theology can be translated into concrete actions to protect and empower migrants.

However, there are some aspects of Cruz's thought that could be further developed in the context of local implementation in Yogyakarta. One of the main appreciations is how Talithakum not only focuses on preventive efforts such as socialization to schools, but also provides space for the voices of victims of illegal migration to be heard. This approach is in line with Cruz's concept of building faith-based communities, which allows migrants to support each other and strengthen their hopes for a better life. Cruz explores more deeply how the spirituality of pilgrimage is received by local communities that have unique social and cultural dynamics, so that the theological values really get to the root of the problem.

The efforts made by the Talithakum Network in Yogyakarta should be appreciated. The concern and seriousness of this network to respond and prevent dehumanization in various forms to migrants is a positive step that must continue to be supported. By realizing the increasingly urgent needs, especially in the midst of global challenges to movements that harm human dignity, the Talithakum Network needs to develop other concrete efforts. Not only that, they also need to improve and optimize cooperation with various parties including the government to get better support and cooperation patterns. Meanwhile, what has been done so far still needs to be developed wisely. The Talithakum Yogyakarta network by facilitating the formation of a pilgrim community as envisioned by Gemma Tulud Cruz, reminds us of the so-called diaspora community.

The author offers an idea that is quite contextual related to migration and this diaspora community. In the context of Biblical and Historical Christianity, diaspora is used in the dispersion of Jews and Greeks. The word diaspora comes from the Septuagint (διασπορα) which is then translated in the Bible as removed, expelled, scattered, exiled and so forth. Simply put, diasporic people refer to those who live or work in another region or outside their home country.

It can be recognized that migration and diaspora are different things but have inspiring links. Both become interconnected due to activities related to the movement of people from one place to another. According to the author, the diaspora community within the scope of these migrants can be formed due to supporting factors. For example, similarities in fate as migrants who are in a foreign land or also driven by spiritual needs as idealized by Gemma Tulud Cruz in the spirituality of the crucified people.

However, looking at the existing facts, the offer of the idea of Migration Theology according to Gemma Tulud Cruz regarding crucified spirituality indirectly encourages the formation of a group on behalf of Christian religious identity. Meanwhile, migrants themselves do not only come from one particular religion, but also from different religions and backgrounds. The question then becomes whether those from different backgrounds can be reached and receive adequate support facilities as envisioned by Tulud Cruz. Therefore, one of the weaknesses of the theology developed by Gemma Tulud Cruz is that it does not discuss religious pluralism, which is actually very close to the context of the lives of migrants from Indonesia.

In the next step to develop the theology offered earlier, Talithakum Yogyakarta Network needs to encourage and urge the government not only to 'know' but also to guarantee the protection of migrants. Talithakum Yogyakarta needs to work closely with the government in order to seek a more just system for migrants. Based on the experiences described above, it shows that the steps taken by Talithakum have not touched the fulfillment of the rights of migrants and former migrants. That fulfillment is important to do so that these migrants and former migrants can get their rights back. Talithakum can at least move to become an organization that encourages the government to fulfill the rights of migrants and former migrants who have not received their full rights. This task is theologically also seen as a prophetic role to echo the truth and fight for the rights of the oppressed little people.

CONCLUSION

Talithakum Network Yogyakarta as a humanitarian institution applies the values of Gemma Tulud Cruz's migration theology. The spirit of solidarity, the spirituality of courageous hope and the crucified people, lives clearly in the various work programs carried out by the Yogyakarta Talithakum Network. The values of Cruz's migration theology can be seen from simple efforts such as educational movements as a preventive stage to assistance and ongoing handling actions for migrants. Talithakum Network Yogyakarta is committed to realizing a world free of human trafficking. This commitment is also important for various elements of society, including the Church, to build civilization and a dignified life.

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