

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).

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

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

Alpha Character

The alpha generation has grown up close to technology, making it a medium that is always sought after as their guide. This generation is predicted to be the largest generation that has high technological awareness and is globally connected to one another.⁹ This makes children born in the 2010s have unique characteristics, including:

(1) Always connected to the internet and social media (McCrimdle, 2014: 232).

As children of this generation are close and side by side with technology, they are a generation that spends much time in front of gadget screens for education and entertainment, including spirituality.

(2) Specializing in skills (becoming more specialized) (Fadlurrahim et al., 2020: 184).

Children in this generation belong to a generation that is critical and thinks in detail in looking at something. This is based on the ease of accessing much information and gaining many skills and even becoming an expert in certain skills (Santosa, 2015: 24).

(3) Likes instant and practical things

⁹ M. McCrimdle and E. Wolfinger, "Generations Defined," *Ethos* 18, no. 1 (2010): 8-13.

This generation tends to like practical problem solving and hesitates to take the time to complete a problem-solving process. This is because they were born into a world and age that is all instant (Santosa, 2015:21).

(4) Love freedom

The alpha generation has a favorite in terms of freedom of opinion, creativity, and similar attributes. In this case, they prefer things that are exploratory rather than memorized (Santosa, 2015: 23).

(5) Desire for recognition

The recognition desired in this generation is a reward in the form of praise, gifts, or appreciation for their unique existence.

This generation has more opportunities and challenges in all aspects of education, culture, and religion. For this reason, they must always be guided and encouraged so that their opportunities can be optimally utilized and they are fortified from things that lead them astray.

Design Thinking in Faith Formation is Tiered and Sustainable

In the Directorium of Faith Formation, recognizing the context of faith formation is very important not only to see the challenges but also to determine the right choices, strategies, and pastoral approaches to developing faith. Looking critically at the context of the current era and its development which is the context for the life of the people in living their faith. In this case, the maturation of faith will be more mature, perfect, and full in Christ with evangelization.¹⁰

Evangelization is a process of passing on God's revelation, which involves the ministry of the word, conversion, and further faith and repentance.¹¹ This awareness of the mission of evangelization is the responsibility of all the baptized. So, in every process, attention and approach are needed so that evangelization becomes fruitful.

The modern age is a consequence of the living Church constantly resonating in human history in the form of teaching, invitation, proclamation, prayer, and living testimony. So, the more advanced the times, the quality of education must be improved.¹² For this reason, the quality of faith education must also be carried out

¹⁰ Dewan Karya Pastoral KAS, *Direktorium Formatio Iman Keuskupan Agung Semarang* (2018), 33.

¹¹ *Petunjuk Umum Katekese* (2020), 50–57.

¹² Ahmad Muazar Habibi and Akhtim Wahyuni, "Strategi Marketing Lembaga Pendidikan Islam 'The Outstanding School of Muhammadiyah Jawa Timur' di SMP Muhammadiyah 12 Sendangagung Paciran-Lamongan," *International Journal on Integrated Education* 3, no. 5 (2020): 89,

with innovative, effective and efficient management. The urgency of this innovation is to refresh and renew the existing ones to evaluate and find ideas to solve the problem of faith education, especially in the Basic Direction of the Archdiocese of Semarang, which is a tiered and sustainable Faith Formation.

Design Thinking is an iterative thinking dynamic that seeks to understand users, challenge assumptions, identify problems, and redefine problems with strategies and solutions that may not be immediately apparent from the outset.¹³ Design thinking is a collaboration of methods from many disciplines to obtain solutions. The most interesting thing about Design Thinking is that it focuses not only on what is created but also on user satisfaction.

Initially, Design Thinking was used by designer experts with a human-oriented approach. However, along with the development of science, it can now also be applied in the world of education or can be called "design thinking for educators." This is the author's interest to try in the field of faith education in the Church to answer the problems experienced in the process of faith mentoring. The stages used are known as the five components, which include the following elements:

Empathize

At this stage, an investigation is carried out to find out the desires, thoughts, and needs of humans, which, in this case the main focus is the needs of alpha generation children in following faith mentoring. This stage is used to explore the problems experienced by participants. Assistants at this stage have sensitivity and listening skills. This thought process always strives to continue to learn and understand the symptoms that allow conflict to occur in educational institutions. This was started during the Focus Group Discussion (FGD) that involved PIA stakeholders. By listening to various parties, Kotabaru Church tries to listen to God, who speaks in this day and age. The results of this FGD discussion show that the voice that becomes a problem in PIA assistance includes:

- Obstacles in attending Sunday School in the Parish because not all parents can take their children due to work constraints.

<https://www.neliti.com/publications/334098/strategi-marketing-lembaga-pendidikan-islam-the-outstanding-school-of-muhammadiyah>.

¹³ Afina Maullyya and Suci Wulandari, "Empathy dan Design Thinking Dalam Inovasi Manajemen Pendidikan Islam di Era Disruptif," *Paedagogia* 7, no. 10 (2021): 26.

- Boredom with the mentoring routine that only sits and sings, mentoring creativity is less challenging. Some children are more interested in participating in mentoring at the Christian Church.
- Child mentoring is still perceived as an activity and a burden, not an opportunity to help children grow and develop in faith.
- Child mentoring requires money to attract children's attention.

Define (Determination)

The process of analyzing information to direct designers to insights and user needs. This is the stage of defining the problem to find common ground. In this case, the mentor tries to identify any problems that hinder mentoring. Once a companion is found, they can determine the policies that will be taken in the next improvement steps.¹⁴ In this FGD, problems have been identified, and tried to find common ground on these problems. The result is PIA's mindset and organizational structure regarding eliminating the dichotomy of PIA companions so that they work together towards the progress of mentoring so that it can better embrace all children. Faith mentoring in the parish is still product-oriented, namely "what I think is good is what is shown" not what children need or customer-oriented. So it is necessary to be aware of the characteristics of children belonging to the alpha generation who have a different model of mentoring from generations.

Idea (Idea)

The formulation of this idea is based on a concept map, thinking framework and risk management from the process of providing children's faith assistance. Ideas that will become new policy innovations must be based on mutual agreement before entering the implementation stage so that each stakeholder understands the direction of the new goals of the Tiered Faith Formation, which is a pastoral focus for the improvement of children. The ideas contributed must be needs-oriented and realistic. So currently, Kotabaru Parish is carrying out the process of creating a mentoring curriculum for one year, starting with screening every idea from all PIA mentors by looking at all the children's potential, difficulties, and obstacles in the mentoring process. This is still in the process of being prepared. However, several programs will definitely take place as a consideration of the results of the FGD, namely

¹⁴ Tryana Hafilda Dewi, "Design Thinking Budget and Savings Planner Inspiration of the Hadith of the Prophet," *Jurnal Penelitian Ilmu Ushuluddin* 1, no.1 (2021): 23–30.

the establishment of children's faith assistance in every environment, the SUPER PIA program, Parent Catechesis, and Kobar Kids Got Talents as a place for children to express themselves in accordance with his interests and talents.

Prototype (Innovation product/prototype)

At this stage, the companion decides and ratifies new regulations, policies, and innovations that have been mutually agreed upon. The resulting innovation products in the form of creative innovations such as interactive learning methods can also be made by teachers themselves.

Test (Trial)

The process of testing the results of trials of breakthrough ideas or innovations is not patent but can return to the previous process or stage. This can happen if it is felt that the results of implementation have not been optimal. In the faith formation for children in the environment which has been carried out over the last three months, quite satisfactory results can be found. In one environment, namely the St. John Paul, Tugangan has carried out the Children's Faith Mentoring process three times. Data was obtained that this meeting experienced an increase in the number of children, from initially only five people to finally increasing to 17 people. Not only that, parents are quite supportive and provide good feedback by waiting and participating in dynamics with their children.

CONCLUSION

The development of the times really influences a child's growth and development both psychologically, in personality and in their characteristics. However, this progress cannot be used as an excuse for the Church's decline to move beyond the times and science and technology. On the contrary, this development is used as a breakthrough innovation in developing faith education in a Tiered and Sustainable Faith Formation. The concept of Design Thinking, which was originally widely used in the economic field, is also an innovation that can be used in the field of religion or faith education. This research can be used as suggestions for managing faith assistance by changing the 'product oriented' mindset to 'customer oriented'. This means that mentoring is different from 'what I think is good' but rather 'what they need.'

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