

Government Strategies in Responding to the Economic Resilience of Families of Ex-Migrant Workers from the Perspective of Ultimate Justice

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Abstract: This article analyzes the economic resilience of former migrant worker families in East Lampung Regency. Former migrant workers have assets in the form of capital, but are often poorly organized, which creates challenges, including the double burden they face. The purpose of this article is to analyze what is the government's strategy in responding to the economic resilience of migrant worker families from the perspective of intrinsic justice? The analysis method is carried out qualitatively using the theory of intrinsic justice; Phenomenological approach; The object of research was carried out in East Lampung Regency; Primary data sources through mapping of former migrant workers. Data collection through observation, interviews and documentation. The results of the study found that the participation of former migrant workers in decision-making and utilization of empowerment programs is still limited. The majority of former migrant workers are women (74% or 347 people). Intrinsic justice in migrant worker families is a major concern so that there is no bias in everyday life. The government's strategy is also still limited to providing pre-departure access and provision, but has not been optimal in post-return assistance for sustainable economic empowerment. The contribution of this research requires a comprehensive strategy from the government that is just through sustainable assistance that pays attention to the specific needs of former migrant women in an effort to achieve family economic independence.

Keywords: Economic Resilience, Former Migrant Workers, Government Strategy, True Justice

Abstract: Artikel ini menganalisis ketahanan ekonomi keluarga aeks pekerja migran di Kabupaten Lampung Timur. Eks pekerja migran memiliki aset berupa modal, namun seringkali kurang terorganisir, sehingga menimbulkan tantangan, termasuk beban ganda yang mereka hadapi. Tujuan artikel ini menganalisis apa strategi pemerintah dalam merespon ketahanan ekonomi keluarga pekerja migran perspektif keadilan hakiki? Metode analisis dilakukan secara kualitatif dengan menggunakan teori keadilan hakiki; Pendekatan fenomenologi; Obyek penelitian dilakukan di Kabupaten Lampung Timur; Sumber data primer melalui mapping eks pekerja migran. Pengumpulan data melalui observasi, wawancara dan dokumentasi. Hasil penelitian ditemukan bahwa masih terbatasnya partisipasi eks pekerja migran dalam pengambilan keputusan dan pemanfaatan program pemberdayaan. Mayoritas eks pekerja migran adalah perempuan (74% atau 347 orang). Keadilan hakiki dalam keluarga pekerja migran menjadi perhatian utama agar tidak terjadi bias dalam kehidupan sehari-hari. Strategi pemerintah juga masih terbatas pada pemberian akses dan pembekalan pra-pemberangkatan, namun belum optimal dalam pendampingan pasca kepulangan untuk pemberdayaan ekonomi berkelanjutan. Kontribusi penelitian ini diperlukan strategi komprehensif dari pemerintah yang berkeadilan melalui pendampingan berkelanjutan yang memperhatikan kekhususan kebutuhan perempuan eks migran dalam upaya mencapai kemandirian ekonomi keluarga.

Keywords: Eks Pekerja Migran, Keadilan Hakiki, Ketahanan Ekonomi, Strategi Pemerintah

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Introduction

Family economic security is the beginning of advancing the community. Over time the economy needs improvement, both in terms of access and income. The family is an important part in the provision of economic activities of a country. Apart from that, economic fulfillment in order to fulfill the rights and obligations of the family supports all the elements in it. Both in the form of clothing, food and shelter. Besides that, the level of other needs such as health, education is a part that is taken into account in the family's economic resilience. (Department of Social Studies-Civics, Faculty of Teacher Training and Education UNCEN, 2019, p. 2)

In order to fulfill the needs, naturally experienced by many families, migration eventually becomes one of the solutions considered by many families in the hope of being a long-term solution. The activities of migrant workers who have worked abroad for a long time will definitely return to their home countries. Ex-migrant workers who have returned to their hometowns experience a lot of budget deficits. The high number of problems faced by former migrant workers and their families includes the weak level of understanding and ability of former migrant workers in managing the economic managerial results of working abroad.

Former migrant workers are Indonesian citizens who have returned from abroad. Not a few Indonesian citizens work abroad who are familiarly referred to as immigrant workers as explained in Law Number 18 of 2017 concerning the Protection of Indonesian Immigrant Workers Article 1 *"Indonesian Migrant Workers are every Indonesian citizen who will come, is doing or has done work by receiving wages outside the territory of the Republic of Indonesia"*. of course this starts from the motivation and desire to improve the family economy (Central Government of the Republic of Indonesia, 2017, pp. 1-3) . The problem they then face is the use of assets owned from work, because they have a desire to gather with their families. Being able to be economically independent requires the ability to manage these assets so that they become productive investments and stabilize the economy of former migrant workers. As is the case in East Lampung district related to former migrant workers who are preparing to use their assets to do more productive things. One of them is through the available programs provided by the government.

Women are the largest actors of former migrant workers. So it needs special attention in management and empowerment in the environment. The lack of ability to manage the capital owned, there needs to be socialization of training and empowerment up to assistance with the hope that the resulting output not only knows the pattern of managing the capital owned but up to the ability to manage capital which will be an alternative to balanced resilience in the family The opportunity to get mutual opportunities for former migrant workers should be in the security space as well as protection, which is inherent through the experience factor needs to be developed towards a more useful and positive direction. The experience gained by former migrant workers must be different, depending on what sector they work in. However, in this case the main focus on every aspect carried out by former migrant workers is an effort to maintain the family economy. Therefore, in this case the government has room for maneuver in managing massive assistance and direction for former migrant workers who have returned to their hometowns. Furthermore, former migrant workers can develop the knowledge that has been obtained to be useful for their needs so that they can increase economic resilience after returning from abroad. In this case, the role is women in increasing the resilience of their families.

Another problem is that the role-taking carried out by the wife is an indicator of a double burden. Quoting Asnawi, that the fact is that with communication in the family, decisions taken are joint decisions with common goals. The conditions obtained by women are often

disoriented so it is possible that the situation when becoming a migrant worker still gets injustice and a lot of gender-based inequality (Asnawi, 2012).

Essential justice is a concept of justice that places women and men at an equal level and position. In addition, real justice emphasizes that women should have a more focused level of attention. (Nur Rofi'ah, 2022, p. 47) Because there are often many double burdens, not being involved in the public sphere, not having control over themselves, unequal benefits and many other violations that are not even realized by women themselves. The government as an empowerment provider unit, should be able to facilitate until it reaches the stage of independent empowerment, so that no one works abroad anymore. Balance is not only for couples. But the balance between humans and what they do is also an effort to be equal. This research uses the perspective of ultimate justice which leads to an understanding that balance must be achieved for a balanced and happy life (Anggoro, 2019).

Previous research discusses the activities of former migrant workers after returning from abroad and the utilization of remittance capital for family economic resilience in the form of investment interest by families of former migrant workers. Respondents of these ex-migrant workers collected data from the last 5 years. (Enny Puji Lestari, 2023, pp. 4-5) Apart from that there is research that discusses ex-migrant workers who have returned to Indonesia in an effort to maintain the wheels of the family economy to remain stable is to move as street vendors in the East Jakarta Flood Canal area. Lampung SBM participation in planning, decision-making, evaluation and counseling efforts, implementation of empowerment, rehabilitation and assistance, as well as physical participation in the form of procurement in the needs of ex-migrant workers such as stamps, money and machines. Apart from that, former migrant workers focus on the empowerment process in cultivating management motivation, self-development, networking as well as resource mobilization. (Pindo Riski Saputra & Rahayu Sulistiowati, 2017, p. 2) Apart from that, covid conditions make migrant workers dependent on the remittances they get. This research questions migrant workers in covid conditions, which in the current economic level are mobilized by gadgets as an alternative to the lack of interaction between people and make the housing industry as an MSME as an alternative to family economic defense. (Saipul Hamdi & et al, 2022, pp. 185-187)

Still in the literature of village development studies, this research focuses on preventing the unemployment rate from swelling in a certain area, found in a study entitled "Participatory Empowerment of Former Indonesian Migrant Workers to Reduce Unemployment in Karangpatih Village, Ponorogo Regency" Serimbing explained in the research that the empowerment program carried out by former migrant workers can reduce unemployment that occurs in Karangpatih village. The independence of these former migrant workers is independently able to meet family needs. (Ruth Agnesia Sembiring and Mayang Agustin, 2023, p. 29)

The gap in the analysis of the research above is different from the analytical study in this article. This article focuses on the efforts or strategic steps of the government, in this case the East Lampung Regency government, in responding to the economic resilience of the families of former migrant workers. The focus of the study was analyzed by researchers with the theory of ultimate justice. From several previous studies, no research has been found that analyzes ex-migrant workers with the theory of ultimate justice. This research aims to see the extent to which the government chooses strategies in responding to the economic resilience of the families of former migrant workers with an equitable perspective. Apart from that, the findings of this research are important as a consideration for stakeholders to make policy strategies that are more pro-justice.

Methods

The method used in analyzing this article the author uses a qualitative method, with the aim of exploring the government's strategy in responding to former migrant workers in the context of family economic resilience. Qualitative method as an analysis method using the theory of *ahkiki* justice. While the approach used in this research uses a phenomenological research approach with the KUPI Trilogy model. Where in this approach there are three aspects that are central, namely *makruf*, *mubadalah* and ultimate justice. *Makruf* is the main ethic as well as an approach that resolves familial and marital relationships. This research uses the paradigm of justice together with the three KUPI approaches and a phenomenological perspective.

Based on the place or object of research, this research focuses on former migrant workers in East Lampung Regency. This type of research is *field* research supported by *library research* which is used to obtain data and theories of government strategies, family economic resilience, ex-migrant workers, and true justice. In addition, the data is processed and presented in the form of descriptive analysis and is included in the type of qualitative research.

Primary data sources were obtained from *mapping* former migrant workers in East Lampung by reviewing the phenomenon of maintaining the family economy. Furthermore, data collection techniques through observation, documentation interviews and setting informants. Interviews with a direct interview model to respondents, by asking descriptive questions. Analyzing interviews related to former migrant workers as informants. Then secondary data sources are all data obtained through articles, journals, books, news related to former migrant workers, economic resilience, government involvement in family economic resilience and ultimate justice.

Data analysis techniques use the APKM model (Access, Participation, Control and benefits) by showing the limited participation of former migrant workers in decision making and utilization of empowerment programs. The use of Gender Analysis as a medium to analyze social behavior, will lead to the practice of gender responsive behavior in various aspects. Both economic, socio-cultural, political and even religious areas. Regarding gender, the principles of access, participation, control, and benefits (APKM) can be a guide for the community in realizing gender equality in the community. Then after APKM can be applied at various levels of society, gender equality will easily be implemented. Related to gender is closely related to field practice. One of the things that has become a strategic area of using the concept of gender in society is the analysis technique using APKM (Hafit Yudi Suprobo and Arif Junianto, 2019).

Results

Family Economic Resilience

Economic resilience in the household is the strength of the family. Defense economics continues to experience developments that reflect the challenges in resource allocation and has its own perspective in the field of economic resilience, both from a macro and micro perspective. (Endro Tri Susdarwono, 2022, pp. 86-103) Family resilience is a family that has sufficient and sustainable conditions in gaining access to income and resources that can meet daily needs. One of them is clean water, health services, housing, educational opportunities, active involvement in community activities and social integration.

The current family economic resilience includes assistance facilities for fostering families of toddlers/youth, fostering elderly families and fostering family welfare. In addition, there are also independent incubation facilities for businesses, economic development

facilities, creative home coaching kandangan, and Prosperous program facilities for families conducted by the government by forming a fostered group.

Indonesia's defense strategy in the aspect of defense economy includes efforts to achieve independence in the defense industry, strengthen the economic sector, and continue to improve military capabilities on an ongoing basis. Some solutions in facing the challenges of the defense economy include the domestic economy, investment and trade, improving human resources for employment and entrepreneurship.

Economic resilience is measured by the level of welfare which is further measured by several factors including a). income, b). family income and expenses, c). decent housing facilities, d). Education, e). Health, and f). Transportation. Apart from that, economic resilience is the capital of the resilience of the Indonesian nation for the realization of people's welfare. The welfare of the people starts from the smallest unit, namely the family and includes economic resilience. Which can be measured through several things, namely income indicators, education indicators and health indicators (Achmad RV, 2014, p. 4) .

Ex-Migrant Workers

As stated in Law Number 18 of 2017 concerning the Protection of Indonesian Migrant Workers Article 1, namely "Indonesian Migrant Workers is every Indonesian citizen who will come, is or has done work by receiving wages outside the territory of the Republic of Indonesia. In chapter II Article 4, it is explained that what is meant by Indonesian Migrant Workers includes: Indonesian Migrant workers who work for legal employers, Indonesian Migrant workers who work for individual employers or households, crew sailors and fishery sailors.

One of the routine activities carried out by the Forum Warga (FW) every month is the village discussion (diskam), this discussion is a session where FW members exchange ideas, share stories and even convey critical views related to various public services at the village, sub-district, or district level that may not be in accordance with laws and regulations or related to community rights that have not been socialized or have not been fulfilled. FW realizes that former migrant workers face various problems such as the lack of fulfillment of their rights, from here came the idea of FW members to form a FW Sub-group that specifically focuses on migrant workers, former migrant workers, their family members, and even prospective migrant workers with the aim of providing more specific support and advocacy for them.

In 2008-2010, a direct door to door approach was taken to educate former migrant workers about the importance of the ex-migrant worker community as a place to share their stories or experiences with the community. The stories or experiences of former migrant workers, especially when they became migrant workers abroad, these various stories can open insights and become a consideration for people who will become migrant workers. Former migrant workers are Indonesian citizens, both men and women, who return from working abroad based on work agreements through the Indonesian migrant worker placement procedure. The nickname migrant is not just a development tool or a group that exploits the social policies of the host country.

Glick Schiller and Levitt came up with the concept of Transnational Social Field where migrants are seen as actors who bridge local and global processes. With this perspective, the reasons why people migrate and how migration affects their lives can be explained as the impact of a global process, namely capitalism that operates transnationally. Starting with the recruitment system in Indonesia, there is a clear distinction between female and male migrant workers. Payment factors, competition, and a number of assumptions and labeling are some

of the distinguishing factors between the two. Agents or sponsors or parties involved in the recruitment process implement a number of practices that support the feminization of Indonesian PMPs. It is commonplace that Indonesian PMPs are perceived to be easy to control, compliant and have less potential to break labor agreements between PMPs and employers through the agents involved (Lindquist, 2010). As a result, Indonesian PMPs are treated as the weaker party, must give in and are considered ready to be treated as they wish according to the business interests of the recruiters and other parties involved.

Government Strategy

Human resource management is the science and art of managing the relationship and role of labor so that it is effective and efficient in helping to realize the goals of the company, employees and society. Meanwhile, according to Henry Simamora, it is the empowerment, development, assessment of service rewards and management of individual members of an organization or work group. In addition, his opinion Achmad S. Rucy said effectively to achieve the optimal level of utilization of human resources by the organization in achieving its goals. (Ni Wayan Dian Irmayani, 2012, p. 2)

In addition, human resource management requires an approach to overcome the problems that arise, there are several approaches including the following: (Ni Wayan Dian Irmayani, 2012, p. 3) **First**, *Mechanical Approach (classic)*, this approach when there are problems related to labor, the human element in the organization is equated with other production factors, so that company leaders tend to suppress workers with minimal wages so that production costs are low. **Second**, *Paternalism Approach (Paternalistic)* This approach considers management as a protector of employees, various efforts of workers do not seek help from other parties. And **Third**, *Social System Approach (Human Relations)* The approach in solving problems always takes into account environmental factors, every problem is solved as much as possible with the least risk, both for the labor and the employer.

According to Simamora, there are dimensions of work to analyze benefits, criteria techniques and possible problems that will be faced are as follows; (i) Physical dimensions, can be seen from the intelligence, movement and steps of employees in doing their work. A healthy physical condition should result in consistent work done repeatedly, (ii) Psychological dimension, related to everything related to psychology. A job has the potential to affect psychology which causes employees to be depressed, stressed which in turn will reduce employee motivation. (iii) Social dimension, everyone who enters an organization has individual goals and as a social being, of course, needs relationships related to the implementation of work or other social relationship goals. (iv) Cultural dimension, the work that is formed provides economic existence in the form of salary and also contributes to how employees assess social position and quality of life.

The concept of ultimate justice

The theory that the author uses to analyze this article is the theory of "ultimate justice". This theory was popularized by a justice fighter, Nur Rofiah, Bil. Uzm. Nur Rofiah is a woman scholar of tafsir who teaches at the graduate school of the College of the Koran (PTIQ) Jakarta. In her writing entitled *Kemaslah and Women in the book "KH. Afifuddin Muhajir, Faqih-Usuli from the East"* January 2021. Nur emphasized that in religious texts there are various traps that can make religious texts very vulnerable to being misused as justification for actions that produce damage or mafsadat, even harm or mudharat for women. Especially actions that at the same time have no such impact on men (Qodir, 2019). The concept of Hakiki Justice found its momentum at the celebration of the Indonesian Women Ulema Congress (KUPI) in

April 2017. Hakiki Justice was used as one of the main approaches in formulating KUPI's religious fatwas, one of which was related to sexual violence (Zalikho Su'ada, 2023). Women's experiences as victims, both biological and social experiences, are the main basis for taking KUPI's religious stance. In 2018 Nur introduced the concept of Hakiki Justice under the name of the Islamic Gender Justice (KGI) Quran study which was held in various communities (Mun'im et al., 2024).

Furthermore, true justice is justice that does not make a stronger and dominant party the sole standard for the weak and vulnerable. Therefore, special conditions owned by the weak and vulnerable, which are not owned by the strong and dominant parties, are given special attention to be considered so that justice can be truly felt and obtained by them according to their conditions and needs (Anita, 2015).

Furthermore, the condition of ignoring women's human experience biologically and socially often gives birth to religious understanding that ends in unfavorable impacts and reaches the stage of harm to women. But at the same time, this does not apply to men (Hamsidar, H. 2023). This is because the benefits in the system of life introduced and desired by Islam are addressed to all human beings, between men and women (Juliansyahzen et al., 2024). So it should be enjoyed by both.

This situation, of course, is not uncommon to become an anxiety that spreads in many sectors, one of which is the economy. Responding to this neglect, women's leaders see the need for mainstreaming women by providing two strategies, including: *First*, the strategy by focusing on the equality between men and women as equal human beings before Allah SWT through the perspective of mubadalah. *The second* strategy is to focus on the differences between women and men through the essential justice of women. In terms of the principle of Women's ultimate Justice does not make one party more dominant as a single standard on the benefit of the other party.

In other cases, true justice also does not make the rich the sole standard of justice for the poor, the healthy for the sick, adults for children and the elderly, non-disabled people for the disabled, whites for blacks, and any majority for any minority. In special conditions the poor, sick, children, elderly, disabled, black, minorities are even given special attention to ensure that justice can really be obtained even though it is not in the same space and scope.

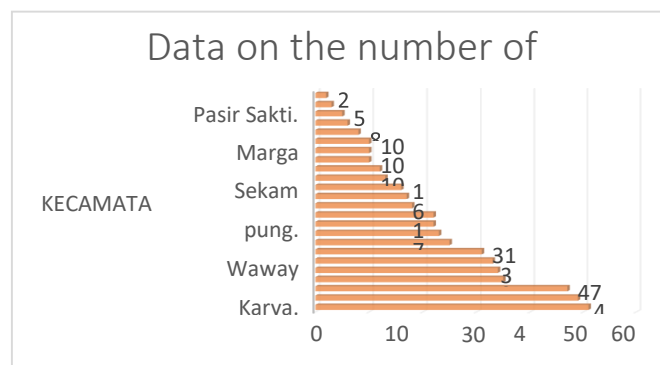
Women are equal subjects with men as whole human beings. Thus, real justice requires consideration of the experiences of women who are biologically and socially different from men. In this approach, the real justice of a good that must be received by women is based on the experience of women themselves. As a unique experience, it is entitled to all goodness, benefit, and welfare. Differences in reproductive organs have experiences that must be different from men. So that the forum that talks about the rights of equality, women have the right to receive with the measure of women's experience, not the results of general or male perspectives. Another experience is the social condition of women, historically women are recorded as part of those who receive injustices such as stigmatization, marginalization, double burden, subordination, sexual violence. And other violence both physical and mental (Asnawi., 2024). Thus, something is considered makruf if the consideration carried out also brings consideration from other unique aspects of social women regarding the injustice of women in the social sphere.

Women certainly have similarities and differences with men as well as the diversity of women (Reni Nur Aniroh, Khoiruddin Nasution, 2018) (Reni Nur Aniroh, Khoiruddin Nasution, 2018). In an effort to fulfill women's ultimate justice, this equality must be considered. Where between men and women both have the same space and opportunities:

(Reductes Team, 2022) First, Has an inherent status as only a servant of Allah and an inherent mandate. Second, They are physical, intellectual and spiritual beings whose value is equally determined by how well they use their intellect so that their actions can be beneficial to the common good. Third, Both are equally important parties as a husband and wife within the scope of marriage, because both are partners (zawaj) who are responsible for maintaining mutual peace of mind (Sakinah) both parties. Fourth, both are family members who are responsible for realizing the benefit of the family as well as enjoying it. Fifth, Both are members of the community who are responsible for amar makruf and nahi mungkar to become khoiru ummah, Sixth, Both are citizens who are responsible for realizing the state so that it becomes a gift for all citizens and even the universe to become baldatun thoyyibatun warobbun ghofuur.

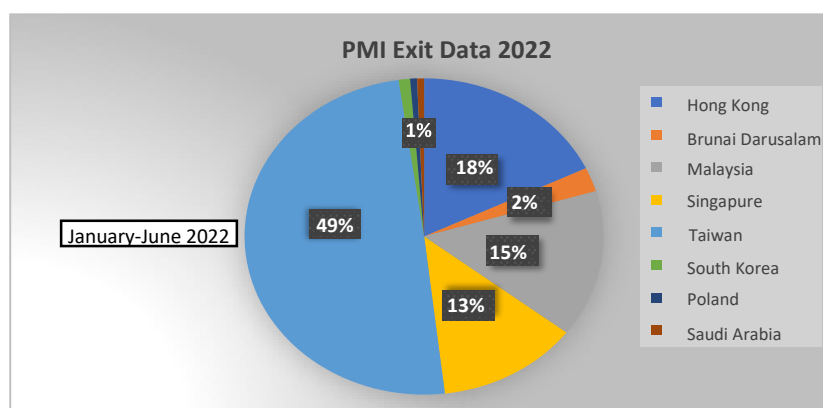
Data on ex-migrant workers in East Lampung

Based on the sub-districts in East Lampung are as follows :



Source: *East Lampung Manpower Office*

From the sub-district data above, the number of migrant workers interested by sub-district is Labuhan Ratu 51, Way Jepara 49, Sekampung 47, Sukadana 35, Marga Tiga 34, Bandar Sribawono 33, Sekampung Udik 31, Baja Selebah 23, Bumi Agung 23, Mataram Baru 22, Purbolingo 22, North Raman 18, Batang Hari Nuban 17, Batang hari 13, Metro Kibang 12, Jabung 10, Pekalongan 10, Waway Karya 10, Melinting 8, Marga Sekampung 6, Way bungur 5, Pasir Sakti 3 Gunung Pelindung 2 people The number of migrant workers in East Lampung sub-districts with high interest in migrant workers is Labuhan Ratu sub-district 51 people followed by Sekampung sub-district 49 people and Sekampung sub-district 47 people, while the sub-district with little interest in migrant workers is Gunung Pelindung sub-district with 2 migrant workers. Pasir Sakti sub-district with 3 migrant workers and Way Bungur sub-district with 5 migrant workers. The former/ex migrant workers in East Lampung in January-June 2022 are as follows :

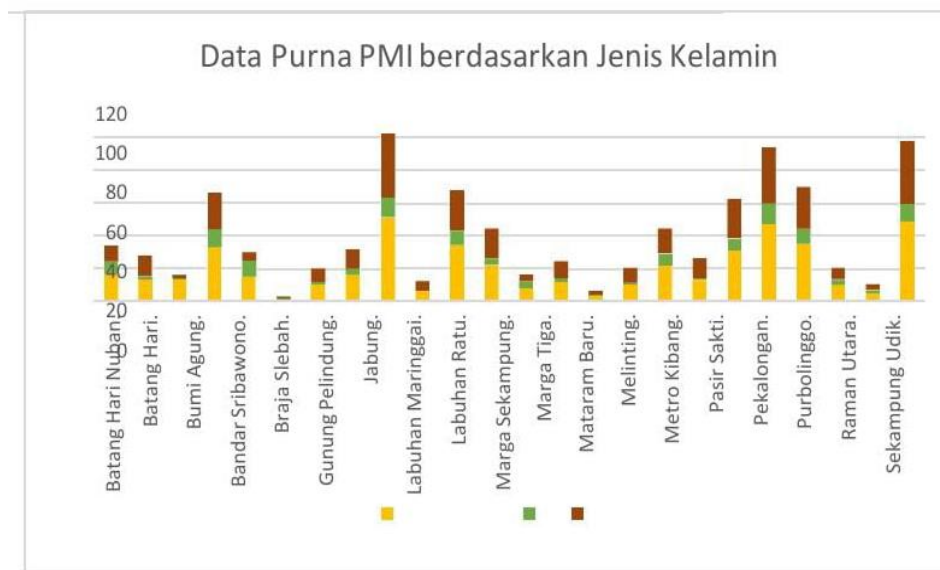


Source: *East Lampung Manpower Office*

The data shows the data of former/ex migrant workers in East Lampung based on the country of interest, based on the number of former Indonesian migrant workers out of 470 people are as follows; Hong Kong 87 people or 18%, Brunai Darusalam 12 people or 2%, Malaysia 73 people or 15%, Singapore 62 people or 13%, Taiwan 241 people or 49%, Poland 3 people or 1%, Saudi Arabia 3 people or 1%, South Korea 5 people or 1%.

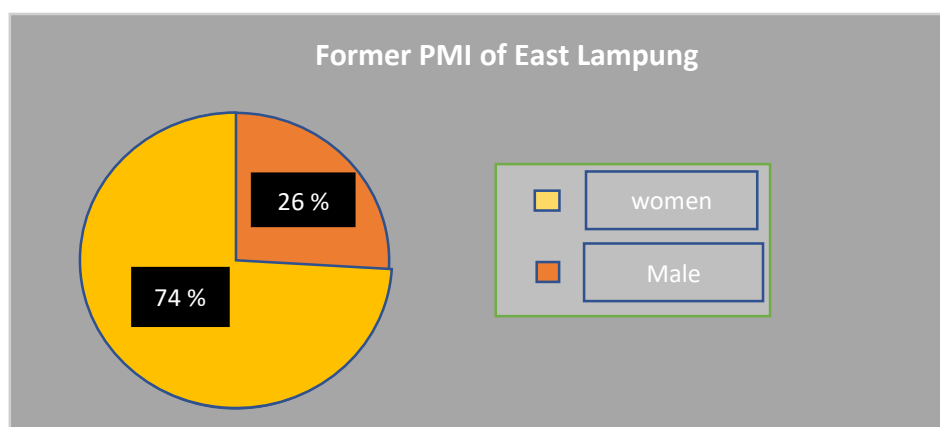
Migrant workers who go abroad are dominated by Taiwan with 241 PMI or 49%, followed by Hong Kong with 87 PMI or 18%, followed by Malaysia with 73 PMI or 15%. And those that are rarely / not in demand by migrant workers in East Lampung are Saudi Arabia with the number of PMI 3 people or 1%, South Korea with the number of PMI 5 people or 1%, and Poland with the number of PMI totaling 3 people or 1%.

The data of ex/former migrant workers in 2022 as of January-June are as follows in terms of gender:



Source: *East Lampung Manpower Office*

Data on former migrant workers based on sub-districts seen from gender by looking at the high interest of female workers in Labuhan Ratu Indonesian migrant workers amounted to 39 women while the number of male Indonesian migrant workers was 12 people. The data can be described that the gender of migrant workers in Lampung Tinur can be classified as follows:



Source: *East Lampung Manpower Office*

The data above shows that women are more likely than men to manage migrant workers abroad. The number of migrant workers in women is 347 people or 74% and men are 123 people or 26% of the 470 migrant workers in East Lampung sub-district.

Economic Resilience of Ex-Migrant Worker Families in East Lampung

Ex-migrant workers in East Lampung have the space and access to go abroad to increase family economic resilience. The strategy carried out by ex-migrant workers that researchers met during interviews has a habit when they become migrant workers to meet their needs, it turns out that not only when working looking for a lot of money then after finishing being a new migrant worker enjoying the results. But former migrant workers while still working abroad have a mindset to utilize the results of their work while still being migrant workers in the form of investment in the form of buying a plot of land, buying livestock, opening a business, buying a vehicle, renovating a house, buying gold, all of which are managed properly by each family of migrant workers.

This method is almost all former migrant workers do this when they become migrant workers, considering that they think they don't want to return after becoming migrant workers, there is no change that is felt by migrant workers and their families. Even hope that after returning as a migrant worker has assets to be managed further and used as a permanent source of income.

Based on the data, the majority of ex-migrant workers in East Lampung are women. By holding the status of being married, women ex-migrant workers have multiple responsibilities for themselves. This is the point of view of most people who judge a woman who becomes a migrant worker to take the extreme step of leaving her family to earn a living.

This is what really requires innovation as an alternative to how then women are able to empower their situation after becoming former migrant workers by returning to their hometowns. The form of economic resilience that is widely practiced by the people of East Lampung who have returned from working in other countries is to utilize assets for capital to manage economic resilience. With the right strategy provided by the government, it will bring justice to former migrant workers in terms of utilizing assets from the results of the migrant work.

Discussion

Government Strategies for Migrant Workers from the Perspective of True Justice

The government as a unit that has control over the running pattern of community life in an area, as well as in addressing all aspects of the community in general, including ex-migrant workers. ex-workers in East Lampung when viewed from the percentage of migrant workers, women are more dominant than men. Based on the data previously mentioned through the East Lampung Manpower Office that in accordance with the data on migrant workers in East Lampung Regency, the number of women is 74% or 347 people and the number of men is 26% or 123 people who are migrant workers. This can be an unbalanced condition between the involvement of women who become migrant workers compared to men as well as when they return to their hometowns, women will still dominate.

This situation then makes the need for assistance from the government to assist former migrant workers as someone who has returned from abroad to remain empowered after returning to his initial village. In fact, with the ratio between the number of men and women who become migrant workers is too far away, but the involvement in the empowerment space of former migrant workers, the access of women who dominate is still very equalized with men. To find out how the government's strategy in escorting former migrant workers to

independent empowerment must be done in several ways, including analyzing using gender analysis Access, participation, control and benefits in gender so that unequal results are obtained.

Among the gender analysis as explained by Long Way, that the stage of women's empowerment is to look at reality which is then juxtaposed with analytical methods to identify the extent to which the injustice that causes unequal relations between men and women is avoided. Access is about how women have the same access as men to the means of production such as land, credit, training, facilities for marketing products and so on. Ex-migrant workers in East Lampung get the same access, this is identified in the provision that is obtained before migrant workers leave for their destination country to work. However, this has not been the government's involvement in the aspect of assistance to independently empower the family economy after becoming a migrant worker.

This can be the cause of economic resilience in families whose remittances are invested in a short period of time, not to the long term, let alone empowerment in the local area. Because the government should be able to carry out training and empowerment-based activities whose access can be obtained by all former migrant workers as provisions that will be used to manage the capital owned.

Participation is about how women (and other vulnerable groups) get equal participation opportunities in decision-making processes, policy-making, planning, implementation and evaluation. In ex-migrant workers in East Lampung, the involvement of ex-migrant workers in terms of having a voice and participating in all series of activities that may be carried out by the government is still very limited. Limited in the sense that starting from access that can be followed by all former migrant workers has not been facilitated, then how this participation is achieved is also this access is still neglected.

Control is about how women have the same control as men in the decision-making process. The control that ex-migrant workers have in relation to everything that ex-migrant workers do is the key where ex-migrant workers will move step by step to be empowered and stand independently.

Benefit is a condition where men and women are empowered because it brings good. APKM gender analysis begins with welfare. This means that to be able to achieve and go through a long process, the subject or actor must first be prosperous both mentally and physically. When welfare is felt by ex-migrant workers, in trying to do empowerment step by step is carried out. To be empowered, there must be no unequal conditions and be felt so that it can then grow empowered.

Currently, the government in East Lampung has provided assistance but it is limited to pre-departure. Meanwhile, the decision of each individual to work abroad is only to maintain the family economy, whether they are married or not with the aim of improving and maintaining the economy. Furthermore, after returning from abroad, it is necessary to have assistance from the government for the knowledge and experience they have, so that there is usefulness for what is a just goal. The ultimate justice owned by former migrant workers, both married and unmarried, gets the same opportunities, protection, where the family becomes support in maintaining the family economy.

In addition, in achieving true justice that is rahmatan lil alamin, the role of ex-migrant workers is able to fill the space for society. As Fiman Allah SWT. In surah Al-Infithar verse 7, which is as follows:

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Meaning: "(It is He) Who created you and then perfected your creation and made (your bodies) balanced" (al-Infithar: 7).

Thus, this is important as a consideration for stakeholders to make pro-justice policies that can be felt by all elements of both men and women as long as what is done is good and beneficial, then it must be maintained and fought for. Questioning the involvement of men and women who must continue to be pursued fairly with mutual equality, there is no restriction of rights because of gender reasons, which will be the path to justice.

Conclusion

The strategy of the East Lampung Regency government in responding to family economic resilience to achieve true justice is still at the level of material goodness, not yet to the context of intentions and perspectives that are aligned between spouses to realize justice. Therefore, the role of the family as the closest and most intimate unit in discussing the sustainability of household life requires several aspects of responsive awareness, towards true justice. The government as a policy maker has provided access to migrant workers to gain knowledge of the skills they have, but after migrant workers return to East Lampung the government has not provided assistance to former migrant workers for their experiences, so that in achieving ultimate justice, special priority is given to women, so that there is no discrimination, standing tall side by side with men, no double burden, unequal power relations even to any based violence involving women's representation, towards a life of equality, benefits and justice.

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