



Problematics of Indonesian women migrant workes (towards a civilized country through the welfare state from a Pancasila perspective)

Widya Hartati¹, Sandy Ari Wijaya²

Program Studi Bisnis Digital, Institut Teknologi Sosial dan kesehatan Muhammadiyah Selong, Indonesia. E-mail: widyahartaty@gmail.com

ARTICLE INFO

Keywords:

Pancasila Perspective;
Welfare State;
Workes Migrant.

Article history:

Received Nov 18, 2023;
Revised Nov 20, 2023;
Accepted Dec 1, 2023;
Online Jan 30, 2024.

ABSTRACT

Protection of the human rights and legal rights of Indonesian women is implicit in the Preamble to the 1945 Constitution, namely in the fourth paragraph and Principle V (five) and is guaranteed by the Constitution and is clearly regulated in the applicable laws and regulations. However, the fact is that the Government, as a working instrument of the state, has not been truly present to guarantee the lives of women in Indonesia, including the right to life, work rights, social security, and work protection for women who are still victims of physical violence and sexual violence. So that Indonesia must be present to improve itself in maintaining the dignity of women, both regulations and employment opportunities, as well as a decent life for women towards a civilized country through the Pancasila Perspective Welfare State. Furthermore, this type of research is normative with a qualitative model while still paying attention to empirical problems with document collection techniques and previous research results.

This is an open access article under the [CC BY-NC](#) license.



Corresponding Author:

Widya Hartati
Program Studi Bisnis Digital,
Institut Teknologi Sosial dan kesehatan Muhammadiyah Selong,
Jln. TGH, Umar No.22 Selong, NTB,83611, Indonesia
Email: widyahartaty@gmail.com

1. Introduction

Indonesian Migrant Workers (PMI) are Indonesian citizens who will, are doing, or have done work for wages outside the territory of the Republic of Indonesia (Prakoso, 2022). Indonesian citizens have great demand for this job (Budiman & Nabella, 2020). Migrant work is an alternative solution for Indonesian people who want to change their destiny in the hope of getting employment with attractive wages or salaries. Work as a PMI is still of interest to Indonesian women, such as factory work, domestic workers and elderly caregivers, industry and as housing drivers (Aswatini, 2020).

The condition of PMI women has improved from year to year. The media shows various sides of the story of migrant workers from the island of Lombok which attracts public attention, namely that they are victims of human trafficking such as exploitation of women and children. Since 2011, Indonesia has held various international meetings to discuss human trafficking cases, such as the ASEAN Region Crime Prevention Foundation (ARCPF) in Jakarta and the

ASEAN Senior Official Meeting on Transnational Crimes (SOMTC) in Singapore. (Ukhrowi et al., 2020). One of the contributors to human trafficking is Illegal Migrant workers.

Based on the number of job placements for Indonesian Migrant Workers, PMI has increased compared to placements in May in the previous two years. As of May 2023 alone, there were 25,973 placements in various countries compared to May 2022 of 11,022 placements and May 2021 of 6,264 placements. Meanwhile, 17,841 PMI placements in 2022 will come from West Nusa Tenggara Province. The highest destination country was Hong Kong, 54,691, Taiwan 45,061, Malaysia 34,721, the lowest destination country was Zambia, 97 people and PMI complaints originating from West Nusa Tenggara, 177 people. Furthermore, 54 people were victims of human trafficking in Indonesia. Illegal Recruitment of PMI candidates was 108 people in Indonesia. (Badan Pelindungan Pekerja Migran Indonesia (BP2MI), 2023).

In 2020, PMI originating from Lombok Island with a fairly high rate of sending PMI who were victims of human trafficking, such as Hong Kong, Singapore, Malaya, Taiwan and Saudi Arabia, included inappropriate placement of workers, plantation workers and workers at night. The trafficking problem is also related to discriminatory issues (Hajar, 2021). If we look at the number of human trafficking cases based on NTB Regional Police data from 2017 to 2019, there are 30 cases. (Ukhrowi et al., 2020). The above confirms that problems related to Indonesian migrant workers also occur in the regions, this gives confirmation to the author, the PMI problem cannot be ignored, it happens more often to women. Indonesian women have not yet received a sense of justice, both in terms of a decent life, employment opportunities and decent wages, guarantees of fulfilling their welfare, educational strata and work competencies which are obstacles in the world of work, especially domestic employment, so that the values of justice do not grow for women. Indonesia, especially in the regions. On the other hand, the risks experienced by PMI women are also high (Febrianti et al., 2023). This is our common concern, where Indonesian women and girls really need it (Lickona, 2022).

One of the problems faced by women who work as PMI is the absence of the State in providing guarantees for the fulfillment of the right to a decent life and the fulfillment of the right to decent work for Indonesian women, as well as guarantees of other rights in accordance with the constitutional mandate which originates from the philosophy of the Indonesian nation, namely Pancasila (Sholina, 2022). What is mandatory for women in obtaining these rights is that apart from being the management wheel of the family economy and taking care of and educating children as the nation's next generation, women are also a reflection of the identity of the Indonesian nation towards a civilized nation, a golden Indonesia in 2045 (M. I. Pamungkas, 2023). In its application, Indonesia fulfills the right to life of its people. by echoing the Welfare State Concept, but the interpretation of the welfare state in Indonesia is not in accordance with the ideals of the nation's founders as stated in Pancasila (Ridwan & Sudrajat, 2020). So this has become a major problem for the Indonesian nation by guaranteeing basic rights for women as a form of full protection for Indonesian women (Erdianti, 2020). Departing from the problems above, the author wants to examine the study of the presence of the State in Fulfilling the Rights of Civilized Women Migrant Workers in Indonesia through the Welfare State Concept from a Pancasila perspective?

The expected benefit in this research is that Indonesian migrant workers, especially women, get work protection rights, including life rights, work rights and social security (Ayunda et al., 2021). Therefore, the state must be present in fulfilling the rights of Indonesian female migrant workers in accordance with the concept of a welfare state based on Pancasila (Jatmiko, 2023).

2. Method

The research in this paper is normative research with a qualitative model while still paying attention to empirical problems, using a normative juridical approach, conceptual and sociological approaches and cases. Meanwhile, the data collection technique is a literature/document study. The study will be analyzed qualitatively and presented descriptively. Analytical analysis of what should be discussed conceptually regarding the

problematic issue of Indonesian female migrant workers between working or being forced to move towards a civilized country through the Pancasila Perspective Welfare State

3. Analysis and Results

3.1. Condition of Indonesian Women Migrant Workers

Indonesian people are being shocked by Presidential Regulation Number 20 of 2018 concerning the Use of Foreign Workers (TKA). How could it not be, if the issue of employment is still a major problem for some of the Indonesian population. Moreover, it turns out that these minimal job opportunities cause lower middleclass people to prefer to become migrant workers. In fact, the government should provide guarantees for its citizens to get decent work as mandated by the constitution (Hanifah, 2020).

The government's failure to provide employment opportunities for the community has forced many citizens of productive age to try their luck abroad to earn a living. The government also responded to this desire by opening the tap to send Indonesian workers (TKI), both men and women, to several countries such as the Middle East, East Asia or closest to Malaysia and Singapore. At least in sending migrant workers abroad there are 2 (two) benefits obtained by the government, namely reducing the number of unemployed in the country which then becomes a burden on the state and additional foreign exchange for the country abroad. (Hanifah, 2020). For example, the profits obtained by the country, as reported in the media *Ekonomi bisnis*, in 2022 will contribute to remittances (sending money from Indonesian workers/TKI to their home countries), for example in 2023 it will be IDR 159.7 trillion. (Ni Lunga Angela:2023).

On the one hand, the problem regarding PMI women is that there are still cases of torture and mistreatment of migrant workers, a fact that cannot be avoided. In 2019, 46,376 female workers experienced violence at work. Where 19,201 female workers were harassed at work. The percentage of violence and harassment against women is only 1%. Even so, (Hanifah, 2020).

The issue of violence against women is any action that results in or is likely to result in physical, psychological or sexual misery or suffering for women, including threats of certain actions, coercion or arbitrary deprivation of liberty, whether occurring in the public or private sphere.

Very often, acts of sexual violence or those related to sex or sex that occur against workers in the workplace are acts of sexual harassment, which consists of five forms of harassment such as: Physical harassment, Verbal harassment, Harassment with body language, Written or graphic harassment, Psychological/emotional abuse (Radha & Uwiyono, 2023)

Meanwhile, according to the National Commission on Violence Against Women, there are 15 behaviors that are grouped as forms of sexual violence, namely as follows: Rape, Sexual intimidation includes threats or attempts of rape, Sexual harassment, Sexual exploitation, Trafficking in women for sexual purposes, Forced prostitution, Sexual slavery, Forced marriage, including hanging divorce, Forced pregnancy, Forced abortion, Forced contraception, such as forcing someone not to use a condom during intercourse and sterilization, Sexual torture, Punishment is inhumane and has sexual overtones, Traditional practices with sexual nuances that harm or discriminate against women (e.g. female circumcision), Sexual control, including through discriminatory regulations based on morality and religion (Radha & Uwiyono, 2023)

The author is of the opinion that what the government has done to save Indonesian women has not been optimal, both in terms of law enforcement, job placement, evaluating permits for rogue companies, and recruitment services for female PMI candidates, protection while working abroad has not guaranteed the work safety of Indonesian women, especially physical, psychological and sexual forms. From the conditions and issues related to PMI women, Indonesian women have the right to obtain legal protection while working. In fact, the government's efforts to overcome this classic problem are weak. Meanwhile, the state's obligations are implicit in the Preamble to the 1945 Constitution, namely in the fourth

paragraph which emphasizes that the State is obliged to protect the entire Indonesian nation and all of Indonesia's blood, promote general welfare, educate the life of the nation, and implement world order based on freedom, eternal peace, and social justice (Hanifah, 2020).

3.2. Welfare State Concept: Pancasila Against Indonesian Migrant Women

The concept of a welfare state means that the role of the state becomes dominant in every aspect of people's lives in order to realize social welfare (Agus Darmawan, 2020). Even though Indonesia's constitution clearly implies the concept of a welfare state, in practice it has never been implemented within a policy framework. In this regard, it is also said that the concept of a welfare state is that the state and its equipment or apparatus serve the interests, prosperity and well-being of society, including providing social security (T. J. Pamungkas & Hariri, 2022). UU no. 40 of 2004 concerning the National Social Security System should be recognized as the first step for this country to begin implementing the mandate of this nation's constitution (HAM, 2013).

Article 34 Paragraph (2) of the 1945 Constitution, which explains the social security system, reads: "The state develops a social security system for all people and empowers the weak and incapable in accordance with human dignity." The meaning of social security is explained in Article 1 paragraph (18) of Law Number 18 of 2017, namely, one form of social protection is to guarantee that all people can obtain the necessities of a decent life.

The welfare state can also be interpreted as a social welfare system that creates an extraordinary role for the state (government) in allocating state funding to ensure that its citizens can fulfill their basic needs. Social policy is a derivative of the concept of the welfare state (T. J. Pamungkas & Hariri, 2022). The welfare state has 4 general principles/principles, namely: The principle of social rights in a democratic country, The principle of welfare rights, The principle of equality of opportunity for citizens, The principle of balance of public and economic authority, and economic efficiency (T. J. Pamungkas & Hariri, 2022). Women workers are an important part of the workforce who need to receive protection and have their rights guaranteed to uphold equality (Radha & Uwiyo, 2023).

The Indonesian state adheres to the concept of being a welfare state, meaning that there is a state responsibility to develop state policies in various welfare fields and improve the quality of public services such as overcoming underdevelopment, dependency, neglect and poverty. This concept cannot yet be implemented optimally in Indonesia, due to government limitations in the field of financing and the sectoral ego nature of several parties with an interest in social security (Rudy Hendra Pakpahan, 2012). Pancasila is so full of human values. In particular, in the field of employment, this country uses an industrial relations system, one aspect of which is respect for human values, meaning that various actions that are contrary to these values are not permitted (Djakaria, 2018).

From a legal perspective in Indonesia, the first study that needs to be carried out is the 1945 Constitution, which is the highest law and is the basis and reference for legislation that is subordinate to it. Touching on legal instruments in relation to protection for female workers, basically women are not prohibited from doing work, but are limited based on the consideration that women are weak in body and to maintain their health and morality (Djakaria, 2018). Meanwhile, the value of women's protection for work, especially for PMI, has been guaranteed not only in the constitution but is strengthened in the principles of human rights that apply universally where humans are born equal and equal, also have freedom, without discrimination, whether in terms of gender, race, ethnicity, skin color, religion and other things. The fact is that many female workers do not receive protection, not only when their jobs are terminated or unilaterally terminated, but the state is obliged to be present for all female workers both domestically and abroad. Meanwhile, employment opportunities, workers' wages and decent living needs in the country do not yet provide such guarantees.

In the author's opinion, the state has not fully guaranteed job protection for women, both domestic workers and those working as PMI. This is not yet optimal in regulations and law enforcement for companies that recruit women as PMI workers who do not comply with Indonesian legal procedures (illegal). Meanwhile, in life in Indonesia as an Indonesian citizen, Pancasila as the nation's philosophy and source of Indonesian law has emphasized that the State is obliged to protect the entire Indonesian nation and educate the life of the nation and is stated in Paragraph 5 that the State guarantees to provide a sense of social justice for all bloodshed. Indonesia.

3.3. State Protection and Responsibility for Indonesian Migrant Women

The constitution is the highest source of law in a country, which is used as the basis for state administration, one of its functions is to limit power and guarantee the human rights and freedoms of its citizens. Women, as part of society in a country, are a group that is also obliged to guarantee their human rights.

The concept of state responsibility in the 1945 Constitution regarding human rights (state responsibilities), as seen in articles 28I (4) and (5), which emphasizes: "Protection, promotion, enforcement and fulfillment of human rights is the responsibility of the state, especially the government and to uphold and protect human rights in accordance with the principles of a democratic rule of law, the implementation of human rights is guaranteed, regulated and stated in statutory regulations. invitation."

Both are key in seeing the constitutional responsibility that must be held carried out by the state, in this case the government, to carry out efforts to promote human rights (Rudy Hendra Pakpahan, 2012). Law, in a more concrete form, namely statutory regulations, both at the central and regional levels, is essentially formed to answer problems that exist in society. The Covenant on economic rights, social rights and cultural rights regulates several rights on a decent life include: Rights to a job, Rights to fair and profitable working conditions for workers, Right to association, Rights to social security, Family rights and protection for children and adolescents, The right to a decent living as appropriate, The right to health, The right to education, The right to one's culture (Firza Nafira Attamimi, 1945).

According to Economic, Social and Cultural Rights or EKOSOB rights stipulated by the UN General Assembly on December 16 1966, on State Responsibility towards PMI Women based on: The state is obliged to respect, The state has an obligation to protect, The state is obliged to fulfill, The state is obliged to develop (Viviansari, 2019).

In the UN Convention on the Elimination of All Forms of Discrimination against Women (Convention on the Elimination of all Forms of Discrimination against Women) or better known as Law no. 7 of 1984. The CEDAW Convention can be used as a basis for realizing equality for women and men by opening up equal access and opportunities in the political arena and public life (Erlina, n.d.). Article 7 of the CEDAW Convention expressly regulates women's political rights, which reads "Participating countries are obliged to take appropriate measures to eliminate discrimination against women in public life in their countries, in particular guaranteeing to women, on an equal basis with men, the rights to choose and be chosen, to participate in the formulation of government policies and their implementation, hold positions in government and carry out all government functions at all levels, to participate in non-governmental organizations and associations related to public life and state politics (Erlina, n.d.).

Articles 27 and 28 I paragraph (2) emphasize the principle that protection and fulfillment of citizens' constitutional rights must be carried out in accordance with the diverse conditions of citizens. In fact, the Indonesian people show differences in ability to access protection and fulfill the rights granted by the state. On the contrary, there are several laws and regulations that actually institutionalize discriminatory practices against certain groups, including women (Erlina, n.d.). Regarding the legal protection of Indonesian female migrant workers, the most

important thing to note is that migrant workers continue to maintain their jobs because their lives are very critical. Sexual harassment is globally considered a threat to women who violates human rights and violates the norms and culture in Indonesia which damages their dignity. Furthermore, poverty is one of the causes of sexual harassment, this is because most victims are in dire need from a financial and material perspective.

According to Article 28D paragraph (2) of the 1945 Constitution, everyone has the right to work and receive fair and appropriate compensation and treatment in employment relationships. In Indonesia, it is regulated in Law Number 13 of 2003 concerning Employment and amended in the Job Creation Law. In Article 5 and Article 6 of the Manpower Law: "Every worker has the same opportunity without discrimination to obtain work" and "Every worker/laborer has the right to receive equal treatment without discrimination from employers". According to Soepomo (Susiana, 2017) Labor protection is divided into 3 (three) types, namely: 1. Economic protection, namely protection of workers in the form of sufficient income, including if workers are unable to work against their will. 2. Social protection, namely protection of workers in the form of occupational health insurance, and freedom of association and protection of the right to organize. 3. Technical protection, namely protection of workers in the form of security and safety Work.

3.4 Towards a Civilized Country Through Strengthening the Human Rights of Indonesian Women

Nowadays, developing countries tend to compete to pursue economic interests, so that in the free market era they forget the fate of their citizens. Protection of the rights of workers who work in the industrial sector is still often neglected, especially the rights of women which should be guaranteed by the government as the person responsible (Amira Velda Narindra, 2018) The Indonesian people have made human rights the highest value in the lives of Indonesian people, because these rights have been attached to every human being as a gift and gift from God Almighty, which means that everything that is in Indonesian women must be respected and protected by the state and protecting women for the sake of dignity and honor, as well as the dignity of Indonesian women which must be maintained and fought for.

This means the right to a decent life as regulated in the Covenant on economic rights, social rights and cultural rights, namely the right to work and the right to working conditions that are fair and beneficial, the right to association, the right to social security and the right to having a family, protection for every child and young person, rights to a decent life, rights to health, rights to education, rights to culture. The aim of the Republic of Indonesia is stated in the 4th paragraph of the Preamble to the 1945 Constitution which emphasizes that it is to protect the entire Indonesian nation and all of Indonesia's blood and to promote general welfare, educate the life of the nation and participate in implementing world order based on independence, eternal peace and social justice, meaning the Founder The Indonesian nation really cares about its people and protects all the rights of its people (Hanifah, 2020).

The fact is that in this millennial era, women's rights have been neglected. The true existence of the Indonesian State is nothing more than risking the dignity and honor of Indonesian women, especially those who work abroad as PMI, if the rights of citizens are neglected without optimizing the protection of PMI women. The author is of the opinion that the Indonesian government as the highest state apparatus must think extra hard about the fate of Indonesian PMI Women. The best solution according to the author is to prepare employment opportunities within the country, and provide skills competency training for prospective PMI workers that meet standards so that prospective PMI Women abroad work. based on shared responsibility. Because Indonesian women are not only the country's foreign exchange heroes who contribute to income from the female worker services sector worth hundreds of billions per year, but Indonesian women are the identity and dignity of the Indonesian nation.

Conditions for PMI women who choose to become domestic workers who become dependent on women's work. This is an alternative to getting work that does not require certification and other skills, of course it answers the deadlock in thinking of Indonesian women, this is due to the lack of domestic employment opportunities and the lack of standardized wages which are the factors why Indonesian women choose to become PMI. On the other hand, there is a lack of supervision and protection for female PMIs, even though existing regulations, namely Law Number 39 of 2004 concerning the Placement and Protection of Indonesian Workers Abroad, do not provide protection for Indonesian Women.

Another classic problematic fact faced by the government as a role for the presence of the state towards Indonesian PMI women is the lack of coordination between institutions, overlapping roles and functions between institutions, weak optimization of law enforcement in the migration process. According to the author, there are several things that need to be paid attention to in making political and legal policies for the legal protection of women towards a civilized state within the principles of the Pancasila state, namely through strengthening the human rights of Indonesian women, including the following: a) The subordinate position of women in Indonesian social and cultural matters, b) Labeling women which causes discrimination, c) Patriarchal culture towards women between men and women, d) Abuse of Women's Nature for any reason, e) Employer arbitrariness, f) Imbalance in the bargaining value of female workers' work, g) Political interests and those in power who take advantage of the role of women, h) Lack of information transfer from women regarding laws and global conditions, i) Lack of socialization regarding the potential risks of working as a PMI, j) The company's responsibility towards the rights of female workers does not fulfill a sense of justice towards women.

So the urgency of the state's presence is in guaranteeing domestic employment opportunities and wages for home workers at minimum standards as well as strengthening legal protection for Indonesian female workers both within the country and abroad. Furthermore, Jamal Wiwoho stated the view of the progressive legal model according to Satjipto Rahardjo, that progressive law is aimed at protecting people towards the legal ideal. Law is an institution that aims to lead humans to a just, prosperous life and make humans happy. progressive law is that "Law is for humans" not the other way around. the law does not exist for itself, but rather for something broader and greater. Whenever there is a problem in and with the law, it is the law that is reviewed and corrected and not humans who are forced into the legal system(Widodo & Belgradoputra, 2019).

4. Conclusion

The problems faced by Indonesian female migrant workers, whether they are working or being forced to work, are economic problems and high life pressure. On the other hand, access to work for Indonesian women in the country is very lacking, especially domestic workers who are encouraged to pay for housework, which is of great concern. These are the things that causes Indonesian female workers to choose to work abroad. The state has not been truly present to guarantee the lives of women in Indonesia, including the right to life, work rights, social security, and work protection for women who are still victims of physical and sexual violence. So that Indonesia is obliged to be present in improving itself in maintaining the dignity of women, both regulations and employment opportunities as well as a decent life for women towards a civilized country through the Welfare State Pancasila perspective, namely Indonesian Women, which is implicit in the Preamble to the 1945 Constitution, namely in the fourth paragraph and the Principles to V (five).

As a recommendation from the author, the Government and DPR RI are obliged to make legal breakthroughs to guarantee women's rights and optimally protect PMI women, and change the mindset regarding the use of the welfare state, which should refer to the true Pancasila doctrine. The government is obliged to overhaul regulations regarding the needs of domestic domestic

workers as well as stakeholders who have the authority to continue to monitor and provide socialization regarding the protection of Indonesian female workers.

This research examines the presence of the state in protecting and fulfilling the rights of female migrant workers in Indonesia in a just manner through the welfare state concept from the Pancasila perspective. Future researchers are expected to examine special regulations related to the protection of Indonesian migrant workers in order to create legal instruments for the protection of migrant workers that are responsive and place women in a special position.

References

- Amira Velda Narindra. (2018). *Perlindungan Atas Hak Pekerja Perempuan Di Sektor Industrial (Studi Terhadap Negara-Negara Berkembang)*. 3, 1-9.
- Aswatini, D. K. K. (2020). *Migrasi sebagai investasi untuk peningkatan daya saing pekerja migran Indonesia di pasar kerja global*. Yayasan Pustaka Obor Indonesia.
- Ayunda, R., Yusuf, R. R., & Disemadi, H. S. (2021). Efektivitas Kebijakan Pemerintah Tentang Perlindungan Sosial Pekerja Migran Indonesia: Studi Hukum di Provinsi Kepulauan Riau. *Justisi*, 7(2), 89-104.
- Badan Pelindungan Pekerja Migran Indonesia (BP2MI). (2023). *Data Penempatan dan Pelindungan Pekerja Migran Indonesia Mei 2023*. 48.
- Budiman, D., & Nabella, S. D. (2020). Masuknya Warga Negara Asing dalam Perspektif Ekonomi Pertahanan. *BENING*, 7(1), 53-66.
- Djakaria, M. (2018). *Perlindungan hukum bagi pekerja wanita untuk memperoleh hak-hak pekerja dikaitkan dengan kesehatan reproduksi*. 3(35). <https://doi.org/10.23920/jbmh.v3n1.2>
- Erdianti, R. N. (2020). *Hukum Perlindungan Anak Di Indonesia (Vol. 1)*. UMMPress.
- Erlina. (n.d.). *PEREMPUAN DALAM PERATURAN PERUNDANG-UNDANGAN DI INDONESIA*. I(1).
- Febrianti, V., Kustiawan, K., & Fauzan Riyadi, S. (2023). *Kerjasama Internasional Dalam Melindungi Dan Mendukung Hak Pekerja Migran Indonesia Dari Kota Batam*. Universitas Maritim Raja Ali Haji.
- Firza Nafira Attamimi. (1945). *KEHIDUPAN YANG LAYAK DALAM PERSPEKTIF HAK ASASI MANUSIA*. 17(2017), 281-289.
- Hajar, S. (2021). Problematika Dan Perlindungan Hukum Terhadap Buruh Migran Perempuan Dan Pada Masa Pandemi Covid-19. *Intelektiva : Jurnal Ekonomi, Sosial & Humaniora*, 2(06), 134-145.
- HAM, W. (2013). Jaminan Sosial atau Asuransi Sosial? *Edisi 1/Tahun XI*, 3-5.
- Hanifah, I. (2020). *PERAN DAN TANGGUNG JAWAB NEGARA DALAM PERLINDUNGAN HUKUM TENAGA KERJA INDONESIA YANG BERMASALAH DI LUAR NEGERI*. 5, 10-23.
- Jatmiko, L. (2023). *PERLINDUNGAN JAMINAN KESEHATAN BAGI PEKERJA MIGRAN INDONESIA SEKTOR INFORMAL*. *The Prosecutor Law Review*, 1(1), 119-151.
- Lickona, T. (2022). *Character matters (Persoalan karakter): Bagaimana membantu anak mengembangkan penilaian yang baik, integritas, dan kebajikan penting lainnya*. Bumi Aksara.
- Pamungkas, M. I. (2023). *Ahlak Muslim Modern: Membangun Karakter Generasi Muda*. Marja.
- Pamungkas, T. J., & Hariri, A. (2022). *Tanggung Jawab Negara dalam Pemenuhan Jaminan Sosial Persepektif Welfare State*. 3(3), 270-283.
- Prakoso, R. G. (2022). *Ancaman Pidana Penempatan Pekerja Migran Ilegal*. Penerbit NEM.
- Radha, N., & Uwiyono, A. (2023). *Perbandingan Kesetaraan Hak Pekerja Perempuan dalam Ruang Lingkup Ketenagakerjaan di Indonesia dan Amerika Serikat*. 2(11), 2771-2789.
- Ridwan, I. H. J., & Sudrajat, M. H. A. S. (2020). *Hukum administrasi Negara dan kebijakan pelayanan publik*. Nuansa Cendekia.
- Rudy Hendra Pakpahan, dan E. N. A. M. S. (2012). *Tanggung jawab negara dalam pelaksanaan jaminan sosial*. 1, 163-174.
- Sholina, C. A. (2022). *Pemenuhan Hak-Hak Asasi Anak Tenaga Kerja Indonesia Di Perkebunan Sawit Di Wilayah Tawau, Sabah, Malaysia*. *Jurnal Pembangunan Manusia*, 3(1), 18.
- Susiana, S. (2017). *PERLINDUNGAN HAK PEKERJA PEREMPUAN DALAM PERSPEKTIF FEMINISME*. 207-222.
- Ukhrowi, L. M., Karjaya, L. P., & Sood, M. (2020). *Dampak Pekerja Migran Ilegal Terhadap Meningkatnya Kasus Human Trafficking di Pulau Lombok*. 2(December), 17-31.
- Viviansari, D. B. (2019). *TANGGUNG JAWAB NEGARA TERHADAP HAK ATAS PENDIDIKAN ANAK BURUH MIGRAN INDONESIA DI MALAYSIA (State Responsibilities of Rights to Education for Indonesian Migrant Worker's Children in Malaysia)*. 10(3), 179-194.
- Widodo, H., & Belgradoputra, R. J. (2019). *Perlindungan Pekerja Migran Indonesia*. *Binamulia Hukum*, 8(1), 107-116. <https://doi.org/10.37893/jbh.v8i1.42>