

ISLAMIC SPIRITUAL CAPITAL IMPLEMENTATION OF INDONESIAN MIGRANT WORKERS FROM MADURA

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ABSTRACT

The purpose of this research is to obtain an in-depth picture of the implementation of Islamic spiritual capital in the practices of Indonesian migrant workers from Madura. The approach used in this research is Islamic phenomenology. This research explores the event/phenomenon of Indonesian Migrant Workers originating from Madura. This method helps reveal how Islamic spiritual capital is implemented in the practices of Indonesian Migrant Workers from Madura. The results of the research show that the Islamic spiritual capital possessed by Indonesian Migrant Workers from Madura has not been practiced thoroughly (kaffah). Islamic spiritual capital which is reflected in work ethic, work motivation and professional governance has not yet become a guide for Indonesian Migrant Workers. Even though these Indonesian Migrant Workers from Madura have a work ethic, namely working hard, they ignore the applicable rules, namely becoming illegal migrant workers. Their main motivation for working is only to get a higher income so that their goal of working is only for worldly matters. The management of official Indonesian Migrant Workers from Madura is in accordance with procedures. Even though the Indonesian Government through the Ministry of Manpower has regulated the flow of registration for the placement of Indonesian migrant workers through an online system, there is still the practice of brokering Indonesian Migrant Workers which is difficult to eradicate.

Keywords: Islamic Spiritual Capital, Indonesian Migrant Worker, work ethics, motivation, governance

INTRODUCTION

The increasing number of Indonesian workers working abroad is one of the impacts of the lack of employment opportunities in the country. Therefore, becoming a worker abroad is one of the solutions taken by some Indonesian citizens, as an effort to meet the living needs of their families. The country also benefits from the presence of Indonesian Migrant Workers abroad who have become the second largest foreign exchange contributor after the oil and gas sector.

Based on the Indonesian Migrant Worker Protection Agency (BP2MI, 2024), the total number of Indonesian Migrant Workers (PMI) registered officially (legally) until 2024 is 5,068,452 people. This number does not include unofficial (illegal) Indonesian migrant workers. There were 3,338,338 female PMIs recorded, while male PMIs were 1,730,110 people. So, there are more female PMIs than male PMIs, showing that women and men have the same rights and opportunities, especially in terms of work, of course to meet life's needs.

The number of Indonesian Migrant Workers (PMI) placed in 2020 was 113,436, which decreased to 72,624 in 2021 and increased significantly to 200,761 in 2022. It should be noted that the figure in 2022 is much higher than the previous two years, which shows there is a change in trend. One of the reasons for the decrease in the number of PMI placements in 2020 and 2021 is the closure of placement destination countries due to the Covid-19 pandemic.

Many people migrate to their destination countries to fulfill their daily needs. Indonesia has several provinces, one of which is East Java. East Java is the largest province among the island of Java with 38 regencies that have diverse lives and varied ways of

meeting life's needs. Table 1 is data on the 10 provinces from which the highest PMI originates in 2024 (person units) (BP2MI, 2024):

Table 1. Data on the 10 Provinces from which the highest PMI originates in 2024

No	Province	Number of Indonesia Migrant Workers	No	Province	Number of Indonesia Migrant Workers
1.	Jawa Timur	1.173.433	6.	Sumatra Utara	197.186
2.	Jawa Barat	1.114.242	7.	Bali	101.348
3.	Jawa Tengah	1.107.697	8.	Banten	99.491
4.	NTB	609.147	9.	Sulawesi Selatan	76.278
5.	Lampung	252.128	10.	DKI Jakarta	63.472

Source: BP2MI (2024)

The increase in the number of Indonesian Migrant Workers is calculated from the whole of East Java, which increases every year. One of the largest Indonesian migrant workers in East Java is located in Madura, which consists of four districts, namely Bangkalan, Sampang, Pamekasan and Sumenep. Madurese is indeed the largest number of illegal Indonesian Migrant Workers in East Java due to their low level of education and being forced to migrate abroad due to the poor economy.

From the results of initial research, what can be known when talking about villages in Madura that send PMI abroad are: First; The people are known to have great determination, are hard workers, never give up in earning a living. Second; Low level of education (elementary-middle school-senior high school). Their mindset shows that education is not important and the most important thing is a stable economy. This certainly affects the job opportunities they dream of, whether provided by the government or the private sector, because currently the level of education is an important requirement for applicants to be accepted for work. Third; The rationality of the community in choosing to become an illegal Indonesian Migrant Worker (PMI) is an effort to fulfill their living needs and change the family's economy so that they are not always looked down upon by the surrounding community.

Regarding people's rationality in choosing the option of becoming an illegal Indonesian Migrant Worker, it can be linked to the concepts of social capital and spiritual capital. The concept of spiritual capital emerged and was developed from the concept of social capital (Hansell, 2006). Spiritual capital cannot be separated from social interaction which is part of social capital and is equipped with an invaluable basic foundation, namely a relationship with God. The concept of social capital according to (Portes A, 2000) is a person's ability to gain benefits from membership in a social network or other social structure. The topic of spiritual capital has not been widely discussed. This concept describes the intersection between economics and religion in classic works such as Tawney (1998), "Religion and the Rise of Capitalism" and Weber (2002) "The Protestant Ethic and the Spirit of Capitalism", is a political economy way of thinking about the economy and its development.

Woodberry (2003) states that spiritual capital is different from other capital which generally has material resources. According to Zohar and Marshal (2004), spiritual capital is wealth that enriches the depth of aspects of human life. Wealth is obtained through the deepest meaning, deepest values, most fundamental goals, and highest motivation and by finding ways to instill these things in human life and work. It was explained that spiritual capital is wealth that humans can live with (wealth we can live by).

Kurniasari W, Sawajuwono T (2019) understands Islamic Spiritual Capital (ISC) as having a more meaningful meaning, unlike the secular understanding explained by Zohar and Marshal (2004) and Woodberry (2003). Islamic Spiritual Capital is guided by the

instructions given by Allah SWT so that as Muslims we must ensure that everything we do is to gain the pleasure of Allah SWT. Islam does not see spirituality separately from daily activities and busyness. Islamic Spiritual Capital is based on monotheism, the unity of Allah because there is no God worthy of worship except Allah. Thus, the Islamic Spiritual Capital referred to in this research will certainly not be separated from Islamic values, namely monotheism, because humans were created to worship Allah SWT as stated in the Koran surah Adz-Dzariyat [51] verse 56.

What about other forms of capital that have been understood so far, especially financial capital which is a symbol of material things, can humans not live with it? This is what then becomes a reflection, considering that there is a verse in the Koran which confirms to humans that wealth without faith and good deeds is useless. Like the wealth and children (worldly wealth) owned by unbelievers as explained by Allah in His Word (QS. Ali Imran [3]: 116). In another surah it is also explained that wealth is of no use when someone has died, as He says (QS. Al-Lail [92]: 11).

Miladiyah (2022) in his research explains that the people in Pamekasan Regency who work as PMI have more than enough to support the basic needs of all family members. PMI has more asset ownership and income than before. For people who have become PMI, whether they are former PMI or who are currently PMI, the work carried out has brought huge changes to the social life of the PMI community. PMI's welfare condition is very different from before. This can be seen from; a spacious and magnificent house, life style, private vehicles, electronic goods, and so on. How is Islamic spiritual capital implemented in the practices of Indonesian migrant workers from Madura? The aim of this research is to obtain an in-depth picture of the implementation of Islamic spiritual capital in the practices of Indonesian migrant workers from Madura.

LITERATURE REVIEW

Islamic Spiritual Capital

The concept of Islamic spiritual capital actually existed in the Qur'an and As-Sunnah before the concept of conventional spiritual capital emerged. However, the concept of conventional spiritual capital was first coined by several experts including (Woodberry, 2003), (Zohar & Marshall, 2004), then followed by (Lowder, 2006), Liu (2008), and Malloch (2010) and several other experts. Western experts agree that the concept of spiritual capital has no connection with religion or other belief systems.

Islamic spiritual capital does not see spirituality separately from daily activities. Muslims make sure that everything they do is to get the blessing of Allah. Islamic spirituality is based on monotheism, afflicting God because there is no god worthy of worship except Allah. Thus the Islamic spiritual capital intended in this study certainly will not be separated from the Islamic values of monotheism.

Islamic Spiritual Capital is a set of beliefs, role models (leadership), motivation, ethos and commitment embodied in virtue values guided by the Qur'an and Hadith of the Prophet Muhammad as well as being a basic foundation in human relations with the creator of Allah (*hablumminallah*) and human relations with each other (*hablumminannas*), as well as how to instill these virtue values in their lives and work.

Liu (2008) summarizes several definitions of spiritual capital in three categories including: (1) Religious capital, (2) The meaning of life, and (3) Attachment to God. The concept of spiritual capital emerged and developed from the concept of social capital. Not much discussed the topic of this spiritual capital. This concept illustrates the slice between economics and religion in classical works such as (Tawney, 1998), "*Religion and the Rise of Capitalism*" and (Weber, 2002) "*The Protestant Ethics and the Spirit of Capitalism*", is a way of thinking political economy about the economy and its development.

Good Corporate Governance

Islamic Spiritual Capital which is reflected in good corporate governance. The concept of good corporate governance in the Qur'an contained in Surah An-Nisa verse 59. Some traits in the Prophet Muhammad that are very popular and become the motive for action in Islam are *Shiddiq*, *Amanah*, *Tabliq* and *Fathanah* (Hadari, 2001).

Shiddiq (honest) comes from the word *shidq* (honesty), the word *siddiq* is a form of emphasis (*mubalaghah*) and *sadiq*, which means people who are dominated by honesty (Tasmara, 2004). Honesty is not a compulsion, but a calling from within, an attachment (*commitment*, *aqad*, *i'tiqad*) (Tasmara, 2004). Honesty in question is honesty in attitude, work and honesty in financial matters.

This honesty is one of the most important bases for building professionalism. *Shiddiq* in the context of Islamic governance can be interpreted that a person always behaves correctly and honestly, godly, values oriented, brave, tough, patient, wise, and sincere in his life. Correct in making decisions in organizations that are strategic regarding the vision and mission, and effective and efficient in its implementation and operations in the field.

Amanah means trustworthy, responsible or credible. *Amanah* is loyalty to the commitment in carrying out the duties and obligations given to him. *Amanah* also means trustworthy, professional, disciplined, responsible, independent, skilled, tough, persistent, resilient, unyielding, and confident (Nasution, 2007).

A person must have a sense of responsibility, can be trusted in carrying out his duties. This can be seen in his display of openness, readiness in responding to criticism and in serving his subordinates. He is able to do business; able to do the best for community service. He can avoid the reprehensible qualities. He is expected to avoid collusion, corruption and the like.

Tabligh means to convey. Person should be able to convey the truth at all costs. He will not be afraid of challenges, obstacles, obstacles as well as threats. As long as it is conveyed the truth is not only the position of the stakes but it can be relieved his soul for the sake of truth and benefit.

Indeed the ideal governance is a derivation of the exemplary nature of the Prophet Muhammad. The problem is the extent to which generations have not lost the direction of the inheritance of guidance that has been imprinted in the Prophet. The criteria that have been hinted at in the Qur'an below, if fulfilled, will inevitably approach expectations.

Fathonah means intelligent, meaning that someone is expected to be able to solve problems, have the ability to find solutions, and have broad insights. Smart persons are possible to take initiative carefully, precisely, and quickly. When faced with problems that occur in his life, he will respond. Islam was revealed to all humans and also as a mercy to the universe. An intelligent person whose mind, emotions and heart can be expected to be able to provide guidance, advice, guidance, opinions and views for humanity according to God instructions.

Work motivation

Hasibuan (2001) revealed that motivation questions how to direct power and potential to want to work together productively to achieve and realize predetermined goals, want to work and enthusiastically achieve optimal results. Whereas (Manullang & Manullang, 2001) defines motivation as work done by a manager giving inspiration, enthusiasm, encouragement to In this case the employee to take actions. This encouragement aims to encourage employees so that they are excited and can achieve the results desired by the person.

The concept of spiritual motivation according to (Chapra, 2000) is similar to that put forward by Max Weber who developing western world is not driven by motivation from consumer value, but by motivation from creative value called the work ethic. Since Max Weber is a Protestant, the work ethic is called the Protestant ethos, that's the religious ethos (Nataatmaja, 2001). The religious ethos in question is a spiritual ethos that has advanced the economy in the western world, where actually the economic progress is driven by the strength of Protestant spiritual motivation.

The Qur'anic view of religious motivation is a motivation that has a basis of innocence in the nature of human creation. Humans feel the motivation in their hearts to encourage them to think and research, to find out the creator and creator of the universe. He then was compelled to worship, take sight and take refuge in Him and ask for help from Allah. Especially every time he gets a trial and the difficulties of his life increase for him. Because humans find security and peace in His protection and care (Najati, 2006).

Previous research

This research differs from previous studies in terms of research methodology using Islamic phenomenology. In addition, this research also wants to see Islamic spiritual capital reflected through Islamic leadership, Islamic work motivation and Islamic work commitment. The various previous studies are as follows:

Cavanagh, G. F., & Bandsuch (2002) with the research title "Virtue as a Benchmark for Spirituality in Business" which uses action research methods. His research results show that the ability of spirituality to develop good moral habits has a positive impact on business. As a norm or benchmark to assist business people in determining spirituality appropriate for the workplace, it has been proposed that managers support their spirituality which promotes good moral behavior and character, because this spirituality will maximize the benefits of spirituality at work and minimize potential problems.

Malloch (2010) with the research title "Spiritual Capital and Practical Wisdom". Malloch uses the spiritual capital concept approach which will be explained using social capital concepts and empirical examples of virtues. What is needed by the company in order to succeed in winning the competition (competition) is through spiritual capital which contains virtue and morals from its human resources. Human faith is an important part of the values in business organizations. According to Malloch there are two virtues that have a positive impact on business, they are hard virtues and soft virtues. Hard virtues exemplified such as: leadership, courage, patience, perseverance, and discipline. While soft virtues are exemplified such as: justice, compassion, forgiveness, gratitude, and humility.

Yusuf (2011) with the research title "Effects of Spiritual Capital on Muslim Economy: The Case of Malaysia". In his research examines how spiritual capital can affect the economy of the community. His research focuses on how the Malay people together based on their Islamic beliefs have projected the economy of the community towards the world nation to seek excellence from the Islamic economy in the world. This research looks at three Islamic institutions in Malaysia which have direct and indirect effects on the economy of the Malay Muslim community and the overall effect in Malaysia in general. The institutions studied were Islamic financial institutions, Zakat and Waqaf institutions in Malaysia. The institutions tested were based on ACT (s) who founded it, which has been achieved through these Malay institutions in particular and Malaysia in general.

METHODS

This study uses an Islamic phenomenology approach because it explains the phenomenon of human behavior experienced and seeks to explore the meaning and life experience of a number of people about an Islamic Spiritual Capital concept in the practices of illegal Indonesian migrant workers which aims to achieve mutual benefit.

Phenomenology as an epistemology helps in finding knowledge especially in defining phenomena. The basic assumption of secular phenomenology is that the truth of

knowledge only comes from experience based on consciousness. Based on this assumption, what is meant by phenomena is only limited to the reality that is realized and entered into human understanding. The concept of truth that is understood is secular that separates God, thought, and science issues and opposes anything that cannot be observed (revelation) (Al-Attas, 1995); (Choudhury, 2008); (Zakaria, 2012). For the phenomenology of Islam, God as the creator of an ideal reality.

Based on the ontological and epistemological assumptions above, Islamic phenomenology believes that truth is a holistic truth and is integral to two dimensions of truth, namely truth derived from evidence of natural phenomena and human life (verses of kauniyah) and evidence sourced from God through revelation (verses Kauliyah). The two sources of knowledge are one entity and can complement each other in the development of knowledge (Triuwono, 2013). Furthermore (Muhadjir, 2000) explains that the integrative truth between science and revelation is complete truth and provides guidelines for scientists.

The Islamic paradigm is used to develop the methodology in this research. In addition to improving the basic assumptions of secular phenomenology based on Islamic values, development of conceptual components as a unit of analysis of phenomenological research is also carried out, including: intentionality, noema and noesis, intuition, and intersubjectivity Husserl (1970); Moustakas (1994) and Langdridge (2007) in (Niswatin, 2014).

This study uses surveys to obtain primary data from original or first sources. In this study, data were collected through in-depth interviews and participant observation with illegal Indonesian migrant workers, former illegal Indonesian migrant workers and Indonesian migrant workers broker.

The subjects in this study are individuals who have a relationship between one person and another, or one case with another case in Indonesian migrant workers and individuals who have special knowledge about Indonesian migrant workers. Subjects based on experience in Indonesian migrant workers include the former Indonesian migrant workers and Indonesian migrant workers broker in Tanjung village, Pegantenan subdistrict, Pamekasan district.

The reason for choosing this informant is that opinion and information can be asked about how the implementation of Islamic Spiritual Capital is reflected in work motivation, work ethics and good corporate governance in the Indonesian migrant workers.

RESULTS

General Description of Indonesian Migrant Workers from Madura

Based on data from the Central Statistics Agency (BPS) in 2022, it shows that the poverty rate in four districts in Madura is still high. The poverty rate for four districts in Madura in 2022 is highest in Sampang district at 21.61%, Bangkalan at 19.44%, Sumenep at 18.76%, and Pamekasan at 13.93%. The high poverty rate in Madura is a driving factor for the productive age population to become Indonesian Migrant Workers (PMI) abroad (BPS, 2022). BPS data for February 2023 shows that the unemployment rate in Indonesia is 7.99 million people, where the open unemployment rate is 5.45 percent (BPS, 2023). The World Bank in a 2017 report explained that in the case of Indonesia, data was found regarding a number of positive benefits felt by migrant workers working abroad, namely gaining skills and experience, eliminating financial pressure on households and remittances that contribute to improving long-term livelihoods for migrant workers.

Based on Table 2, the number of Indonesian Migrant Workers from 4 districts in Madura who are registered with the Manpower Service has increased every year. The highest

number of problematic/deported PMIs from 4 districts in Madura, namely Pamekasan Regency, was 2100 people in 2021. The number of dead/sick PMIs in Bangkalan Regency from 2021 to 2023 was 26 people. The number of PMI in Pamekasan Regency who died/sick from 2021 to 2023 was 66 people.

The foreign exchange contribution provided by Indonesian Migrant Worker to the country is relatively large, namely 159.6 trillion every year, as stated by the Head of the Indonesian Migrant Worker Protection Agency (BP2MI, 2023). Even though the contribution to the country in terms of foreign exchange is very significant in encouraging economic growth, the problems faced by PMI are not small, both in terms of security and welfare. PMI complaint data for the 2017-2018 period as explained by the Head of BP2MI Benny Ramdani is relatively large and varies from unpaid salaries, death in the destination country, termination of communication relations, job opportunity fraud, PMI in detention, illness and PMI failing to leave.

Table 2. Number of Indonesian Migrant Workers from Madura

Information	Regency	Year		
		2021	2022	2023
Placement of Indonesia Migrant Workers	Bangkalan	112	390	404*
	Sampang	-	-	376*
	Pamekasan	9	145	167*
	Sumenep	3	288	297*
Indonesia Migrant Workers Deported	Bangkalan	10	11	16*
	Sampang	-	-	35*
	Pamekasan	2100	159	21*
	Sumenep	1078	62	57*
Indonesia Migrant Workers died/sick	Bangkalan	13	8	5*
	Sampang	-	-	-
	Pamekasan	27	20	19*
	Sumenep	-	-	-

*Temporary data up to October 2023

Source: Department of Manpower and Transmigration Bangkalan, Sampang, Pamekasan and Sumenep (2023)

Work Motivation of Indonesian Migrant Workers from Madura

The experience of being an Indonesian Migrant Worker discussed here is an analysis of data explication for each informant who was a legal and illegal Indonesian Migrant Worker. This illegal PMI is not legally justified because it deviates from government regulations regarding employment and immigration, which is just a game of middlemen/technicians. However, the marketing of workers abroad still occurs today.

The results of Miladiyah's research (2022) state that the motivation behind the people of Tanjung Village to choose to become Indonesian Migrant Workers is the minimal availability of job opportunities in the country, encouragement from the family, especially parents, to help the family economically, fatal social interactions that make them migrate abroad, friends and the relatives and environment that made him choose to become an illegal BMI, the difficulty of finding employment due to being selective in choosing workers, especially those who are not educated domestically, and the most important thing for the community is that the wages they will receive are higher abroad than at home.

The informant we call MD is 45 years old and has been a migrant worker since 2018. He has been an illegal PMI worker for 5 years. His return was due to family matters and he

was unable to return to Malaysia due to the Covid-19 pandemic which has forced him to stay in his hometown until now. This incident made him confused because life in Tanjung Village in particular was very different from what he had been living in Malaysia. Starting from interactions between one another and expenses that are considered expensive.

MD then said that in Malaysia it is not as bad as people think. Even if it were, it would be impossible for us to decide to migrate to Malaysia and if we talk about the risks, the people here are extraordinarily reckless when it comes to making a living. Moreover, earning a living for the family is important and necessary and has even been recommended in Al Quran and Hadith. So for him, being an illegal PMI is not wrong as long as it doesn't interfere with other matters. This understanding of illegal PMI is not in accordance with Islamic guidance. Allah SWT says in Surah Al Baqarah verse 233 which means, "and it is the father's obligation to feed and clothe the mothers in a virtuous manner". The translation of this verse is that it is obligatory for the child's parents to provide for and clothe their child's mother in an appropriate manner, namely according to the traditions (rules) that apply to them in the country concerned, without being excessive, nor too minimal. This is adjusted to the husband's economic capabilities, because some are rich, some are middle class, some are poor.

Illegal PMI departures with pure vacancies do not require any conditions that must be prepared because it is clear that the vacancies are available so they only need to provide the fees requested by each agent who holds them. So each agent is different in the payment targets that prospective illegal PMI workers must provide (Miladiyah, 2022). The results of the interview with YN (40 years) stated that it was true that the departure of purely illegal Indonesian Migrant Worker was completely empty and whether they were safe or not was up to their respective fates. Remembering that this route is unconditional and can be departed immediately, however the risks are large and not even worth the departure costs. However, this time the informant arrived at his destination safely and immediately worked as a construction worker until now. His motivation to work as an illegal Indonesian Migrant Worker was due to economic conditions, namely that his income abroad was higher than his income at home.

For some groups, the decision to become an Indonesian Migrant Worker is a choice and the best decision to reduce poverty. Their decision to become Indonesian Migrant Worker seems to be final and nothing can change that choice. Considering that their position has a low level of education, this becomes a reinforcement in this choice. Usually when they are in the destination country, namely Malaysia, they work as construction workers, factory employees and domestic servants.

Something that is no less important that influences a person's choice is the relatively large salary they receive every month and because of this it can make someone interested in choosing to become a Indonesian Migrant Worker, whether legally or illegally. Then rational calculations are the factors that make them become Indonesian Migrant Worker and choose that country as their destination to change their fate. This was also felt by one of the informants in this research, namely Mrs. MA (47 years), who once worked as a legal Indonesian Migrant Worker, who said that:

"There's no doubt, sis, that when you work abroad, in my opinion, there will definitely be many people who are successful. Sis, you can see for yourself that there are lots of big and luxurious houses here. Most of the people who own those houses are Indonesian Migrant Workers. From the results of their work abroad with large salaries, they built the house. "If you say that there are many who are successful or not, in my opinion, in Pegantenan village, there are a lot of Indonesian Migrant Worker who are successful, sis."

This narrative shows that there are promising jobs when working abroad as an economic fulfillment. Indonesian Migrant Worker abroad, especially in the informal sector, such as domestic servants and factory employees, is easier to do without knowledge and

experience and earns a higher salary than at home. Usually after 2-3 years Indonesian Migrant Worker has experienced changes for himself and his family where the change felt is an increase in economic level as evidenced by the ability to buy luxury goods, build a house, open a business, and a lifestyle that is much better than before. This change in the family economy can be seen from the increase in income obtained by Indonesian Migrant Worker, both legal and illegal, where their income is much greater than their income while working in the country, especially those who only rely on the seasonal agricultural sector.

Based on the results of interviews of the ten Indonesian Migrant Workers respondents, only two people were able to pay zakat maal and only one person was able to perform Umrah. If you look at the income of Indonesian Migrant Worker abroad, they are higher, but their expenses are also high to send money to Indonesia for family living costs, children's education costs and health costs. Their motivation to work to improve family welfare is only for worldly needs, lacking awareness of their afterlife needs such as paying zakat maal and umrah/hajj.

Work Ethic of Indonesian Migrant Workers from Madura

According to Tasmara (2002), the Islamic work ethic is a serious effort, by mobilizing all assets, thoughts and thoughts to actualize or reveal the meaning of oneself as a servant of Allah who must subdue the world and place oneself as part of the best society (khairul ummah) or in other words it can also be said that only by working can humans humanize themselves. Islamic work ethic is the morals of working in accordance with Islamic values so that in carrying it out you no longer need to think about it because your soul already believes it to be something good and right.

MD (26 years old) worked as a construction worker in Malaysia and left as an illegal Indonesian Migrant Worker, his last education was junior high school. The gross income that MD earns is 1,500 Ringgit or Rp. 5,000,000 per month. Legal Indonesian Migrant Worker who have skills working in the construction sector in Malaysia can earn up to 3,000 Ringgit or IDR 10,000,000 per month with working hours from 8 am to 5 pm. 10 am rest for 30 minutes, at 12 am rest for one hour and at 3pm rest for 30 minutes. If migrant workers are still working after 5 pm, then the calculation is overtime. The difference in the income of legal and illegal Indonesian Migrant Worker must be accepted sincerely by the MD because they both work hard using their muscles, but legally MD is an unofficial (illegal) worker.

Currently, Malaysia is in need of many Indonesian workers because of the economic situation there, there are many plantations and infrastructure being built. This practice of illegal migrant workers has been around for quite a long time. According to (Kurniasari W, Sawajuwono T, 2019), the work ethic that has been practiced in a institution that can be used as a reference is working hard, working smart and working sincerely. Working hard is the body, the body must be healthy. Working smart is brain. Working sincerely is from the heart, so how does someone practice three things at work? Healthy body, healthy mind and healthy heart.

Mrs. FT (39 years old) works as a household assistant in Malaysia and is leaving officially. FT's mother's last education was junior high school. FT's mother's income is around 1,500 ringgit or the equivalent of IDR 5,000,000 per month. This salary is usually net, because the employer provides food, shelter and health services. Apart from that, the relationship between FT's mother as a household assistant and her employer is quite good, so she sometimes gets additional benefits or bonuses.

The Islamic work ethic provides a view of high dedication in working hard as an obligation. Sufficient effort must be part of the work a person does, which is seen as an obligation of a capable individual (Tasmara, 2004).

Governance of Indonesian Migrant Workers from Madura

Indonesian Migrant Worker governance in Madura has several processes including pre-placement, placement and repatriation processes for PMI which are procedural/official. For those who are officially pre-placed by PMI, you can complete the registration and requirements that have been determined. Usually the problems faced by PMI lie in the documents in the placement process, such as data that requires a maximum age of 45 years, years above that are considered retired or retired. But sometimes even those who are not officially 50 years old still leave. If your age is too high, you are susceptible to diseases such as heart disease due to age. Officially, the maximum age has been monitored as 45 years.

In the flow of the Indonesian Migrant Worker placement process, the initial online registration of Prospective Indonesian Migrant Workers (CPMI) is via the SIAP Job application, then the documents are verified by the Manpower Office. Next is the selection process, prospective Indonesian Migrant Workers choose the Indonesian Migrant Worker Placement Company (P3MI) and the available job vacancies. P3MI can also select prospective Indonesian Migrant Workers according to the vacancies needed. After an agreement has been reached between the prospective Indonesian Migrant Worker and the Indonesian Migrant Worker Placement Company, they can proceed with signing the placement agreement. The placement agreement that has been signed is known to the Manpower Office. Prospective Indonesian Migrant Workers through P3MI complete the requirements to work abroad. Indonesian Migrant Worker Placement Companies register prospective Indonesian Migrant Workers to take part in Pre-Placement Orientation (OPP). Next, Prospective Indonesian Migrant Workers attend Pre-Placement Orientation and sign a Cooperation Agreement at the One-Stop Integrated Service/ Manpower Office/ BP3MI (Indonesian Migrant Worker Protection Agency). Prospective Indonesian Migrant Workers through P3MI register for Indonesian Migrant Worker Social Security participation, namely for Indonesian Migrant Worker protection during and after working abroad. Prospective Indonesian Migrant Workers (CPMI) collects biometric fingerprint data through Sisko P2MI (Indonesian Migrant Workers Computerized Protection System). P3MI facilitates CPMI's departure, then P3MI reports CPMI's departure to the designated Atnaker (Employment Attaché) / PDLN (Overseas Official Travel) through the Indonesian Citizen Care portal. Figure 1 is a flow chart of the process for placing Indonesian Migrant Workers.

To maintain the safety of legal PMI in placement, it is clear that someone is responsible, if a problem occurs in the workplace of the destination country for unofficial (illegal) Indonesian Migrant Workers, no one is responsible. When returning home, if there are any missing documents, you will be sent home. If the official goes home according to the contract. Contracts are generally 2 years, extended or not depending on each company. If the non-procedural ones are unlimited, it can be more than 2 years, according to the request of each Indonesian Migrant Worker.

The four districts in Madura do not differentiate between the procedural and non-procedural repatriation of Indonesian Migrant Workers, the process is the same. Regarding the governance of Indonesian Migrant Workers in Madura, which needs to be improved so that it now uses an application system, previously it was still manual so that the current official governance of Indonesian Migrant Workers can reduce the problem of placing Indonesian Migrant Workers. In the past it was still manual so you could easily change the identity of prospective Indonesian Migrant Workers, but now it's no longer possible. For official Indonesian Migrant Workers, the application is connected to the country of placement, while for unofficial ones it is certainly not connected to the country of placement, so the government has difficulties when problems arise with unofficial Indonesian Migrant Workers. Procedurally, Indonesian Migrant Workers must re-verify at the time of registration and to work they must have a letter of recommendation from the Manpower Office. The solution to dealing with the problem of Indonesian Migrant Workers is procedural where the Company (P3MI) has the READY to work application.

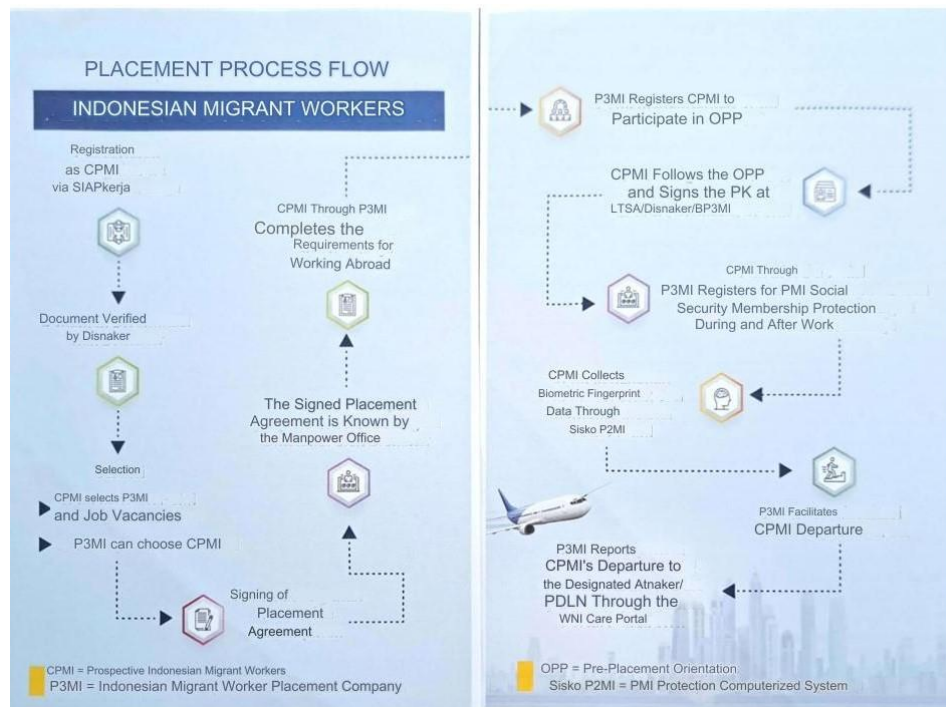


Figure 1. Process Flow for Placement of Indonesian Migrant Workers
Source: Ministry of Manpower of the Republic of Indonesia (2023)

In an Islamic perspective, organizational governance is expected to be the main foundation in achieving organizational goals and also to protect general welfare. One effort to improve the performance of an organization is by implementing good organizational governance or Good Corporate Governance (GCG). The principles of Good Corporate Governance are in line with the teachings of the Islamic religion. Islam always teaches good ethics, moral values, integrity and honesty such as the principles in Islamic Spiritual Capital. Figure 2 is an image of the concept of Islamic Spiritual Capital:

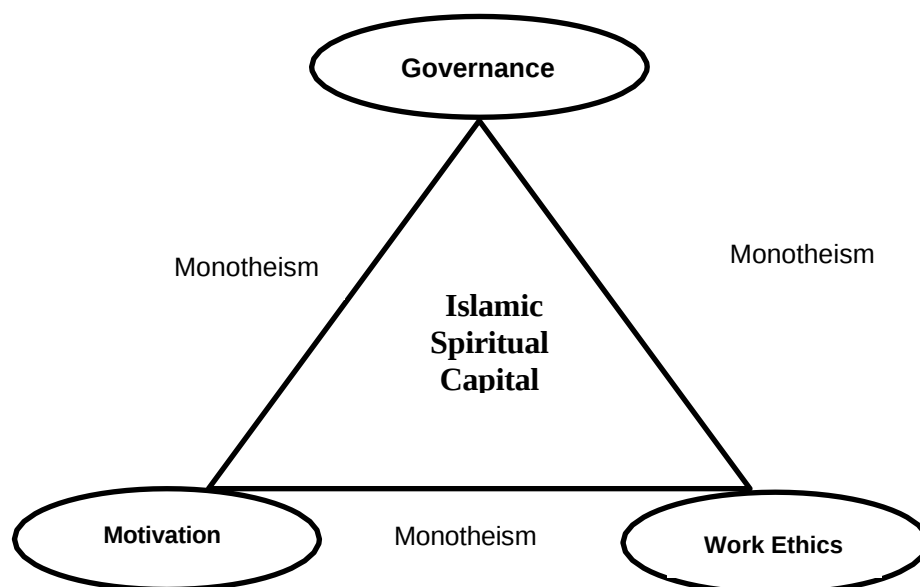


Figure 2. Islamic Spiritual Capital Model
Source: Formulation of Research Results

Monotheism as a basis for understanding Islamic Spiritual Capital. Tawhid is faith or belief in the oneness of Allah. Tauhid is the principal and root of faith which supports all Islamic buildings. The Koran terms the words Laailaha ilallah (there is no god but Allah) which are uttered in the statement of the shahada as thayyibah sentences (good sentences).

Shahadatain is likened to a bond of promise between a person to Allah and the Messenger of Allah, which makes a Muslim submit, obey and obey only Allah by following the practices that have been exemplified by the Prophet SAW. God views a person's faith as penetrating deep into his conscience (heart). Words and statements of the shahada spoken orally can place a person in the circle of Islam. This statement of the shahada must of course be accompanied by justification of the heart (tashdiq bilqalbi) and then followed by real application in virtuous activities (good deeds) (Kaelany, 2000).

In Islamic Corporate Governance (ICG) there are institutional governance principles that prioritize the characteristics of the Prophet Muhammad, namely STAF (Siddiq, Tabligh, Amanah, Fathonah). The ICG principles can be translated as follows, namely Shiddiq (integrity), tabligh (transparency), amanah (accountability), fathonah (professionalism). Shiddiq which means honest. Toto (2004) says is true, honesty is not a compulsion, but a calling from within, an attachment (commitment, aqad, i'tiqad). The honesty referred to is honesty in behavior, work and honesty in financial matters. Understanding organizational governance in the Siddiq nature is through having integrity in running its business.

Tabligh which means to convey. The word of Allah SWT through the Al-Quran verse Surah Al Maidah [5] verse 67 emphasizes that conveying something that is true is a challenge that requires courage and steadfastness of heart. All obstacles, challenges and disturbances and even threats should be relied solely on the protection of Allah SWT. Understanding governance in organizations in the tabligh nature can mean transparency in the organization, both to employees and to the organization. Trustworthy has the meaning of being trustworthy, professional, disciplined, responsible, independent, skilled, tough, persistent, tenacious, never giving up, and self-confident (Alwan, 2007). The word of Allah SWT through the verses of the Al-Quran, surah Al Anfal [8] verse 27 and surah An-Nisaa [4] verse 58 states the importance of conveying trust to people who are entitled to receive it. Understanding governance in the nature of trust can mean that the organization has an obligation to report and be responsible for the success or failure of its business. Fathonah means intelligent, meaning that leaders or organizations are expected to be able to solve problems, have the ability to find solutions, and have broad insight. Understanding governance in the nature of fathonah can be interpreted as meaning that organizations must work professionally following organizational goals, but still carry a welfare mission to society. The organization must run according to organizational goals, namely to be effective and efficient.

CONCLUSION

The implementation of Islamic spiritual capital in the practices of Indonesian Migrant Workers from Madura has not been practiced thoroughly (kaffah). Islamic spiritual capital which is reflected in work ethic, work motivation and professional governance has not yet become a guide for Indonesian Migrant Workers from Madura. Even though these Indonesian Migrant Workers from Madura have a work ethic, namely working hard, they still ignore the applicable rules, namely becoming illegal migrant workers. Their main motivation for working is only to get a higher income so that their goal of working is only for worldly matters. The management of official Indonesian Migrant Workers from Madura is in accordance with procedures. Even though the Indonesian Government through the Ministry of Manpower has regulated the flow of registration for the placement of Indonesian migrant workers through an online system, there is still the practice of brokering Indonesian Migrant Workers which is difficult to eradicate.

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