

MENTORING THE TROUBLED WOMEN WORKERS AT THE INDONESIAN EMBASSY IN SINGAPORE:

Integration of Sufism and Psychology

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Abstract

There are five components of demographics, namely; birth, death, migration, social mobility, and marriage. This study focuses on the migration of people, commonly called circular migration. Population growth and economic issues, namely the narrowness of employment in Indonesia and the salary promised to be the cause. In Indonesia, this migration is called Indonesian Workers (TKI), both men and women. The majority of Indonesian people's livelihood is as rice farmers, whose results are not sufficient. Naturally, the majority of the Indonesian people become motivated to work abroad. This study focuses on one of the countries in Southeast Asia, namely Singapore with consideration of the number of Indonesian migrant workers who work in Singapore.

Keywords: women worker, migrant worker, mentoring

A. Introduction

The Indonesian women workers (TKW) working in Singapore economically provide the impetus for some prospective TKW. Sociologically, those who are successful can indeed improve the economic life and their family. However, a small of them are having problems, either getting a bad and unfair treatment from the employer, an error recruitment procedures, passports, residence permits, sexual abuse, or legal problems for committing a crime or a criminal. So, the violence dan the like experienced by TKW grow between 2005 and 2008.

In relation to the number of troubled TKW at the Indonesian Embassy in Singapore, such as psychological problems, including anxiety, fear, motivation, stress, depression, low self-esteem, and adaptation as well as the problems of other psychological, then one of the approaches and solutions recommended in this study is through religious spiritual approach, namely Sufism.

Based on the above, the researchers interested in conducting a study of PAR (Participatory Action Research) on these issues, as well as finding the best solution that could be done. Therefore, this PAR study lifting the title: *Mentoring The Troubled Women Workers At The Indonesian Embassy In Singapore: Integration of Sufism and Psychology*.

The issue is what are the problems faced by the workers at the Indonesian Embassy in Singapore? How is due to psychiatric conditions of the troubled TKW? And how is the assistance to the TKW issues at the Indonesian Embassy in Singapore applied through the integration of Sufism and psychology?

The goals to be achieved in the PAR is to provide an effective solution in resolving the TKW issues at the Indonesian Embassy in Singapore through the unity of science, the integration of Sufism and psychology.

While the significance of this study is; the first, the problems of TKW in Singapore are immediately addressed well, fairly, wisely and dignified. Second, the scientists, especially scientists of Islamic University (PTAI), both public and private sectors to obtain paradigms, concepts, theories, facts and other materials that support the Islamic sciences integrated with social sciences, particularly sociology of religion and psychology of religion. Third, the government of Indonesia and Singapore, both of which include the Indonesia Embassy, BNP2TKI, NGOs and the Ministry of Labor to obtain input and ideas that can support the improvement of the delivery and placement and protection of TKW in Singapore.

Nining Purwaningsih's research stated that family dependents, education level, and family income have a significant effect on the length of Indonesian migrant workers (women) working abroad. The research subjects come from Kediri, East Java. The most influence is shown by the number of family dependents.

Fatwa Rizky Ananda also conducts a research on *The Protection of Government to Indonesian Migrant Workers that were Dead Convicted*. He considered a lack of political protection to the Indonesia migrant workers. Based on this research, it has been found that the foreign policy of the Indonesian government needs to be improved against migrant workers.

According to the Islamic law, the migrant workers protection is as an effort to guarantee and protect the five basic needs (*aḍ-ḍarūriyyāt al-khamsah*), which guarantees the protection of religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), mind (*ḥifẓ al-'aql*), descent (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*).¹

¹ Fatma Rizky Ananda, *Perlindungan Pemerintah Terhadap TKI Terpidana Mati* (Yogyakarta: Skripsi Fakultas Syariah dan Hukum UIN Sunan Kalijaga, 2013), 20.

N. Poncho Widiatmoko, also conduct a research on *The Legal Protection of Migrant Workers who Working Abroad: A Case Study of Recruitment Agency in Semarang*. This study informs that the setting of Ministry of manpower and transmigration is already sufficient, but the management process from the beginning that many irregularities, such as age manipulation, diplomas and other documents relating to migrant workers. Therefore, in the case of settlement or legal aid be constrained.²

Thus, it can be stated that the discussions during this research no one has studied, so it is feasible for the sake of completion together. Therefore, the originality of this study can be justified by the academic-scientific, because it differs substantially with earlier studies.

B. Integration Concept of Sufism and Psychology

Among the concept of that integration is the relaxation and remembrance (*dhikr*). The relaxation can help someone to reduce the physical and psychological tension.³ There are muscle relaxation, relaxation of sensory awareness and relaxation of meditation.⁴ At the time to relax, the parasympathetic nervous system is working.⁵

In the context of Islam, Islamic relaxation therapy can be achieved through *dhikr* derived from the teachings of Islam.⁶ *Dhikr* is defined as the remembrance of Allah that is done repeatedly. Mostly, people of Sufism interpret *dhikr* as an act of remembering, namely remembering Allah and forgetting except Him.⁷ In a narrow sense, *dhikr* means reading *subhāna Allāh, lā ilāhā illa Allāh, alḥamd li Allāh*, reading verses of the Koran and so forth.

According to Amin Syukur, there are many kinds of *dhikr*; *dhikr jahr* (loud voice), *dhikr sirr* (conscience), *dhikr ruh* (spirit), *dhikr fi'ly* (activity), *dhikr* of affirmation and *dhikr* of breathing. The last model of *dhikr* is an activity which recently indicated much help medical workers in the process of healing of physical disease. According to Ibn Ata'illah, the meaningful *dhikr* is that with full awareness (*ḥuḍūr al-qalb*), even forgetting to something other than someone remembered.⁸ This *Dhikr* is what can be beneficial to

² N. Ponco Widiyatmoko, *Perlindungan Hukum Buruh Migran/TKI yang Bekerja di Luar Negeri: Studi Kasus di PJTKI di Kota Semarang* (Semarang: Unika Sugijapranata, 2004), 20.

³ James P. Caplin, *Kamus Lengkap Psikologi*, translator: Kartini Kartono (Jakarta: Raja Grafindo, 1999), 180.

⁴ Herbert Benson dan Proktor, *Dasar-dasar Relaksasi* (Bandung: Kaifa, 2000), 30-32.

⁵ Wening Wihartati, *Pengaruh Relaksasi Zikir untuk Meningkatkan Kesehatan Mental*, laporan penelitian (Semarang: IAIN Walisongo, 2011), 12.

⁶ Abu Bakar Atjeh, *Pengantar Ilmu Tarekat* (Solo: Ramdani, 1993), 276.

⁷ Abū Bakar Muḥammad al-Kalabadhī, *al-Ta'arruf li Madhhab Ahl al-Tasawuf*, (Kairo: Maktabah al-Khanji, 1933), 74.

⁸ Ibnu Athaillah, *Sharḥ al-Hikam*, (Surabaya: Dār Iḥyā' al-Kutub al-Ilmiyah, n.d.), 40.

someone,⁹ as relieving restless and troubled hearts. This is justified by Amin Syukur.¹⁰ Such benefits was corroborated by the verse of al-Qur'an.

In the dhikr relaxation, someone can modify himself with the resignation. There are two stages in dhikr; relaxation as physical activity; and resignation as a psychic activity strengthening the quality of relaxation.¹¹

There are two things that can be done to evoke the relaxation response; the first, repeating a word, phrase or repeating muscle activity; second, passivity when various disturbances coming, such as feeling tired, and thought disorder. When the technique raises the relaxation response coupled with dhikr, and coupled with surrendering to God, then the relaxation response will appear,¹² which the beliefs will accelerate the relaxed state.

Thus, the dhikr relaxation forms an approach to God, not merely dhikr with the mouth, but evoking the subconscious potentials, even unconscious potentials, in a conscious state. Therefore, calm conditions can be achieved in a blend of Alpha waves with other waves. At that moment, one's consciousness comes into the open, and receives a positive energy from the surroundings.¹³

C. Meditation and Solemn Prayer

Meditation is a state of reflection or contemplation at a long time. Generally, meditation shows alpha waves.¹⁴ In its development, meditation implies a very broad meaning and involves super conscious experience, so the definition is very difficult and often subjective.

Meditation should be the basis of a person's life, so he can be referred to as a meditator. He also stated that meditation together with the expansion of consciousness. The self-balance will break free from anxiety, worry, fear and anxiety, and indeed new life begins after achieving a balance themselves.¹⁵ The goal is the concentration of the mind to acquire tranquility.

⁹ Dزياب al-Ghamidi, *Dzikir sesudah Salat* (Jakarta: Republika, 2011), 18.

¹⁰ Amin Syukur dan Fatimah Usman, *Insan Kamil* (Semarang: Bima Sejati, 2006), 37. See Amir An-Najar, *Psikoterapi Sufistik dalam Kehidupan Modern*, translator: Ija Suntana (Jakarta: Mizan Publika, 2004), 32.

¹¹ See Abu Sangkan, *Berguru Kepada Allah* (Jakarta: Bukit Tursina, 2002), 40.

¹² Herbert Benson, *Respon Relaksasi: Teknik Meditasi Sederhana untuk Mengatasi Tekanan Hidup* (Bandung: Mizan, 2000), 24.

¹³ Agus Mustofa, *Energi Dzikir Alam Bawah Sadar* (Jakarta: PADMA Press, 2008), 240.

¹⁴ Athur S. Roben, *Kamus Psikologi* (Yogyakarta: Pustaka Pelajar, 2010), 562.

¹⁵ Anand Krishna, *Seni Memberdaya Diri 1: Meditasi untuk Manajemen Stres dan Neo Zen Reiki* (Jakarta: PT. Gramedia Pustaka Utama, 2006), 51.

In Islam, meditation together with meditation means an afterthought.¹⁶ There are three major tasks that must be realized in meditation;¹⁷ recognition, identification and radiation.

Meditation resembles to solemn prayer (*ṣalāt khushū'*) in Islam, namely to focus or concentrate on one thing. The solemn prayer more focuses on one of worship to glorify, sanctify, and remember the Creator, Allah. When someone stands up before God solemnly would arise the feeling of calm, peace and peaceful soul.

Shalat is as a duty and also a spiritual journey towards God. Shalat is an activity of the soul which including the study of transpersonal psychology, because shalat is a spiritual journey that is full of meaning as a convergence media of a servant to his Lord. Shalat can purify the soul and uplift the grade to achieve a higher level of consciousness and peak experience.¹⁸ Prophet Muhammad once prayed to avoid not solemn attitude of the heart. Because, when the heart is not preoccupied, then the limbs will not be preoccupied.

A man who is praying will understand being Ascension (*mi'rāj*). Here need concentration, relaxation and meditation for up to God. Therefore, prayer can be called as the highest meditation if accompanied *tuma'nīnah* (quiet moment for perfect motion). When standing really stand, not as the establishment of the person who was conducting the ceremony or karate, but stand calmly and loosely so that all organs are in a natural position.¹⁹ The prayer movement should be distinguished from the sports movement. Because prayer entirely a physical as well as mental therapy. No buffeting in prayer movement, all moves are done gently. Therefore, *tuma'nīnah* becomes one of the pillars of prayer.²⁰ This condition, in the language of the Koran was described in QS. Qaf [50]: 37. Ali ibn Abi Talib did not feel the pain when the dart removed from his calf when praying. Because of that moment, his soul was in ascension, even *fanā'* (melting).

A state of calm and inner peace generated by solemn prayer also help to escape from the anxiety that complained by the soul patients.

D. CBT and The values of Sufism

CBT (Cognitive-Behavior-Therapy) is a form of psychological therapy that focuses its treatment on interactions between how people think, feel and behave. It teaches trains

¹⁶ S. Wojowasito and Tito Wasito, *Kamus Lengkap Inggris-Indonesia Indonesia-Inggris* (Bandung: Hasta, 1997), 270.

¹⁷ Torkom Saradayrian, *The Power Of Mind: Mengungkap Rahasia Kekuatan Pikiran Anda*, translator: T.P. Singgih Riyanto, dkk. (Delhi: Delphi Publisher, 2004), 13.

¹⁸ Abu Sangkan, *Pelatihan Shalat Khusuk* (Jakarta: Bait al-Ihsan, 2005), 7.

¹⁹ *Ibid.*, 51.

²⁰ Soraya, *Ada Nabi Dalam Diri* (Jakarta: Serambi, 2003), 258.

and reinforces positive behaviors and helps someone to identify cognitive patterns, or mind and emotion associated with the behavior.²¹

The focus of counseling in CBT is perceptions, beliefs and thoughts.²² Meanwhile, the belief said that humans have the potential to absorb the rational and irrational thinking, in which the irrational thoughts that can cause emotional distress and deviant behavior.

The purpose of CBT counselees is to encourage counselee against wrong thoughts and emotions by showing evidence contrary to their beliefs about the problems faced. Counselors are expected to seek its dogmatic belief in the self of counselee and try strongly to reduce it.²³

The purpose of CBT is to change the client's behavior through cognitive reconstruction that can be done by applying the values of Sufism in the process of therapy. With existing strengths in Sufism, it is expected to change the way of thinking, feeling and acting the negative into a positive. The values of Sufism can be practiced in the treatment of the people affected by psychological problems.

The sufic therapy is a healing that aims to restore the balance, wholeness and unity between the physical and the metaphysical world that integrates the physical, mental, emotional and spiritual dimension.²⁴ This therapy uses the foundation of values and teachings of Islam aimed to provide treatment to people who are "sick" morally and spiritually.

Some of the teachings of Sufism related to the development process of human consciousness among others the realization that the spiritual quest is more important than worldly purpose.²⁵

To strengthen the self, the body needs a purification of the soul (*tazkiyatun nafs*), with applying the teachings of Sufism. Values in Sufism can be applied to reconstruct the human way of thinking, so it is appropriate if it is integrated with models of CBT to overcome various psychological problems.

CBT through the Sufism's value is included in the *maqāmāt* and *aḥwāl*. *Maqām* or *maqāmāt* mentioned *yaqzāh*, repentance, warak, zuhud, patience, *qanā'ah*, pleased with Him

²¹ Somers, J. & Queree, M, *Cognitif Behavioral Therapy (CBT)-Core Information Document. Vancouver; Centre of Applied Research in Mental Health and Addictions (CARMHA)* (Colombia: Simon Fraser University Press, 2007), 3.

²² Jhonny L Matson & Thomas H. Ollendick, *Enhancing Children's Social Skill: Assessment and Training* (New York: Pergamon Press, 1988), 44.

²³ *Ibid.*

²⁴ R.N.L. Oriordan, *Seni penyembuhan Alami*, translator: Sulaiman (Bekasi: PT. Gugus Press, 2002), 50.

²⁵ Robert Frager, *Psikologi Sufi Untuk Transformasi Hati, Diri dan Jiwa* (Jakarta: Serambi Ilmu Semesta, 2002), 35-36.

under any circumstances. Next is sincere (clean and pure), then trust (surrender to Allah), and *mahabbah* (divine love) and *ma'rifah*.

What has been put forward is much related primarily to *'amal al-qalb* (work of heart). In the face of disease, the heart is the key to achieve a cure. Any drugs that are injected into the body, it will not be useful in a person's heart while push away.

According to Al-Ghazālī, *mahabbah* is the highest *maqām*, while according to Ibn 'Atha'illah, *mahabbah* is a station that must be passed by a *sālik* (performer) to reach God. There are four levels *mahabbah*, namely: *mahabbah* to Allah (*al-ḥubb li Allāh*), *mahabbah* because Allah (*al-ḥubb fi Allāh*), *mahabbah* with Allah (*al-ḥubb bi Allāh*), and *mahabbah* of Allah (*al-ḥubb min Allāh*).²⁶

While al-Ghazali divided *ma'rifah* into 3, namely to know the mysteries of God, someone has to be close to God, and *ma'rifah* that came before *mahabbah*.²⁷

E. Problems of TKW in Singapore

Singapore is located at the end of the Strait of Malacca, a strategic port city and directly adjacent to Indonesia and Malaysia, with 60 smaller islands that have economic value. Vision of Singapore plastered in most flats in Singapore in the form of banners, namely: "Go Singapore". Singapore's ideals forward has been struggled with hard work and discipline since its independence, in 1965. Lee Kuan Yew is the Singapore's one as the most charismatic figure because he is a long trail of legendary.

Naturally, Singapore became a leading economic and financial center in Asia, and the fourth in the world. The Singapore economy is among the ten of the most open, competitive and innovative countries in the world.²⁸

F. Overview of Indonesian Embassy in Singapore

The Embassy of Republic of Indonesia (KBRI) in Singapore is located at Chatsworth Road no. 7, Singapore. The complex of KBRI with 3 hectares area consists of a range of facilities including: the main house of KBRI, dozens of the home office for the officials of KBRI, the fairly large and luxurious mosque "Istiqomah", tennis courts, swimming pool, cafeteria, the housemaid shelters, dozens of rooms for guests, front and

²⁶ Ibn 'Atha'illah, *Laṭā'if al-Minan fi Manāqib Abī al-'Abbās al-Mursi wa Shaikhīhi Abī al-Ḥasan al-Syādhilī*, trans. Sya'rani (Kairo, n.p., 1938), 105-106.

²⁷ M. Solihin dan Rosihon Anwar, *Kamus Tasawuf* (Bandung: Remaja Rosdakarya, 2002), 129-130.

²⁸ <http://niasrs.wordpress.com/2015/01/26/>, *Peran Singapura dalam Regionalisme Asia Tenggara*, downloaded on May 20th 2015.

back yard, the cafeteria, the photocopy room and a very spacious parking area, gardens and more.²⁹

The Indonesian Embassy in Singapore has implemented the rules of the International Organization for Standardization, known as ISO (International Organization for Standardisation) 9001: 2008 to protect Indonesian workers. Implementation of ISO comes into force in 2012, resulting for the past three years that it has seen very favorable for Indonesian workers, especially for woman migrant workers or PLRT (Housemaid) requiring protection in work. The duties and authority of the Indonesian Embassy with ISO standards generally are as follows: extension of employment services, passports service, visas, permitting up and down the ship for sailors, and various cases related to the PLRT in involving annual salary increase and working holidays.³⁰

In particular, the Indonesian Embassy in Singapore provides services for PLRT: Hiring Indonesian PLRT in Singapore, handling the affairs of service and the process of renewal or replacement of passports, the extension of employment contract with the employer and the agency, temporary shelter, settlement of PLRT cases at the Indonesian Embassy in Singapore, providing a mailing address and 24 hours emergency telephone numbers.

Similarly, the Indonesian Embassy provides services for PLRT in Singapore as follows: Legalization Services for Job Order, Singapore Agent Accreditation services, services for prospective PLRT in employment contract Legalization through online system.³¹

In addition, the Ministry of Foreign Affairs also provides protection for Indonesian citizens (WNI) and the Indonesian Legal Board (BHI) abroad in the form: right protection for WNI and BHI, legal aid and so forth,³² through the procedures and mekanism predetermined.

G. TKW and Issues

Before speaking problems of TKW, the personal background is firstly submitted, either on the basis of social conditions and the tradition of the background, personal history,

²⁹ Observation at the Indonesian Embassy in Singapura on May 27 – 28th 2015.

³⁰ Priyambodo RH. dan Ruslan Burhani, *KBRI Singapura Terapkan ISO Lindungi TKI*, at *Antara* 2013, downloaded on June 10th 2013.

³¹ <http://www.kemlu.go.id/singapore/layanan>, *Penata Laksana Rumah Tangga*, downloaded on June 10th 2015.

³² <http://www.kemlu.go.id.pelayanan>, *Perlindungan WNI & BHI*, diunduh tanggal downloaded on June 10th 2015.

education, health, interests, attitudes and motivation, appearance, a view towards the future, and so on.³³

The data about the profile and the problems of TKW had been obtained through the questionnaire, observation, interview and Focus Group Discussion (FGD). The number of TKW who were asked to fill out a questionnaire as many as 66 people, but those who returned the questionnaire as many as 59 TKW. Furthermore, based on the results of the questionnaire, research team selects as many as 22 people who are willing to be used as a sample.

The research team that consists of one principal researcher and 11 researcher assistants focus on 22 of TKW to provide both personal and communal guidance. So that, the data—about 22 profiles and problems of TKW at the Indonesian Embassy in Singapore based on the results of the questionnaire, observation, interview and FGD on May 28th-31st, 2015—has been described in this research report. Here is a glance table of their problems:

Table 1: Profile of 22 TKW and Their Problems

No.	Name	Age	Origin	Religion	Graduate	Status	Problem
1.	Siti Ratnawati	29 th	Dompu	Islam	SMP	Married, 1 child	Disagreeable employer
2.	Kurnia Ningsih	21 st	Banyuwangi	Islam	SMA	Single	Disagreeable employer
3.	Siti Suciati	31 st	Indramayu	Islam	SMP	Widow	Salary not paid
4.	Yulia Kadarsih	31 st	Lampung	Islam	SMP	Married	Rape 3 times
5.	Khusnul Hotimah	20 th	Tanj. Pinang	Islam	SMP	Married	Sexual harassment
6.	Siti Karimah	21 st	Cirebon	Islam	SMP	Married	Salary not paid
7.	Amelia	36 th	Semarang	Islam	SMA	Married	Work under pressure
8.	Pramelia	24 th	Indramayu	Islam	SMK	Married	Physical violence
9.	Wiwik Winarsih	33 rd	Kediri	Islam	SMP	Married, 2 children	Theft charges
10.	Sri Hartati	38 th	Ponorogo	Islam	SMP	Married, 2 childr	Sexual harassment

³³ Sri Mulyani Murtinah, *Profil Remaja Indonesia*, (Yogyakarta: IKIP Yogyakarta, 1983), 1- 3.

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11.	Misriyati	36 th	Banyuwangi	Islam	SMP	Widow, 3 children	Theft charges
12.	Rohayati	33 rd	Cirebon	Islam	SMP	Single	physical violence
13.	Anis Syafaatun	26 th	Kendal	Islam	SMP	Married, 2 children	physical violence
14.	Klendet	31 st	Cilacap	Christia n	SD	Divorce	Rape
15.	Elsa Kristianti	29 th	Majalengka	Islam	SMP	Single	Work under pressure
16.	Kusnirah	35 th	Cirebon	Islam	SMP	Married, 2 children	Physical violence
17.	Arne Liyanti	31 st	Tegal	Islam	SMP	Married	Work under pressure
18.	Tarsini	24 th	Cirebon	Islam	SMP	Widow, 3 children	Physical violence
19.	Retno Veni Desya	31 st	Cirebon	Islam	SMP	Married	Work 2 houses
20.	Nurlaela B Karwil	28 th	Indramayu	Islam	SMP	Married	disagreeable employer
21.	Yuni Fatmawati	23 rd	Cilacap	Islam	SMP	Single	Theft charges
22.	Nur Azizah	27 th	Cilacap	Islam	SMA	Single	Salary not paid

H. Psychological Conditions of TKW at The KBRI in Singapore

The psychological conditions of TKW at the Indonesian Embassy are anxiety, loneliness, boredom, frustration, insomnia, stress, and depression.

1. Anxiety is commonly understood as a meaning of life. Most of these troubled TKW precisely have no meaning of life, because they do not have a principle of life. The Anxiety disorders can be a phobia, general anxiety, panic disorder, stress disorder after trauma and obsessive-compulsive disorder. Its characteristics are fearful, and the tendency to seek the cause of the outside, not the inside, loss of desire and hope, feeling miserable, slow thinking, self-blame, low self-esteem, loss of intentions and ambitions.
2. Loneliness comes from interpersonal relationships in modern societies that are no longer honest, sincere and warm. This is due to social masks. Its symptoms include frequent daydreaming, more often alone than in a group, and even tending to be more closed, looked agitated, and thinking about too much. There is a TKW from Cilacap that experienced the symptoms like these.

3. Boredom; a prolonged loneliness is the cause of it. The troubled TKW feel bored with the hypocrisy, bored to falsehood, but they he did not know what to do to eliminate it. One of the TKW affected by this disease has a low loading characteristic when asked, thinking about the problem for hours, easily shocked, daydreaming, rarely eating, often aloof, insomnia because the mind is not calm, and imagining vengeance on her sisters/brothers.
4. Frustration arises from the failure to achieve the objectives for unforeseen circumstances. There is a intrinsic frustration, such as disability, and there is a extrinsic frustration, such as accidents, economic jolt and others. For example, a TKW coming from Cirebon felt frustrated because of memorizing cruelty of the employer, feeling guilty, crying inside, and sometimes tears.
5. Insomnia or sleep disorder is one of the most common complaints found in TKW. Prolonged sleep disorders will lead to changes in the cycle of their biologic sleep, decreased endurance, decreased work performance, irritability, depression, lack of concentration, fatigue, which in turn can affect the safety of themselves or others. It had been experienced by one of TKW coming from Banyuwangi. She had a very deep anxiety, feelings of sadness, solitude, and starry-eyed, dizzy, often sick, confused, and insomnia.
6. Stress can be interpreted as a state that imposes or endanger the welfare of the patient, including physical, psychological, and social or any combination thereof. Some Indonesian women workers experience stress with significant variations as follows; there is a pressure from the management of the shelter; some are confused, depressed, always remembered their families, especially upset with their husbands; there is also their husbands wants to marry again, and so forth.

Based on the level, stress can belong to mild, moderate and severe stress. Mild stress often occurs in everyday life. This condition can help individuals become aware how to prevent a wide range of possibilities that will happen. Stress is being hit on the individual when she focuses more important things at the moment and excludes the other, thus narrowing her perception. While severe stress is characterized by decline of individual perceptions and tending to focus on other things.

7. Depression is a problem when it occurred for no apparent reason. It endures for long time after the stress leading to depression has been removed or resolved. According to Dadang Hawari, depression is a form of psychosis on mood realm (affective) that is characterized by moodiness, lethargy, lack of life interest, feeling worthless and hopeless.

The TKW who felt depressed so felt guilty. The symptoms are often banging her head against the wall, headache, and hoping to eliminate the headache. In fact, there is an intention to commit suicide; feeling shocked of being raped by the brother of her employer. She was always moody, aloof, crying, despair, hopeless, and blaming herself. In physical terms; lazy, trouble sleeping, lazy eating, empty mind, quickly tired, and even easy to get sick. Mentally; more irritable, sensitive, insecure, often dramatizing the sense of disappointment, and feeling fear cause of a mistake that has been done. The following table will explain briefly about 22 TKW and their psychiatric conditions:

Table 2: Psychological Conditions of 22 TKW

No.	Name	Problem	Symptom1	Symptom2	Symptom3
1	Siti Ratnawati	Disagreeable employer	Anxiety, restlessness	Daydreaming, aloof	Loneliness
2	Kurnia Ningsih	Disagreeable employer	Anxiety, restlessness	Daydreaming, insomnia	Insomnia
3	Siti Suciati	Salary not paid	Anxious, confused	Daydreaming, crying	Depression
4	Yulia Kadarsih	Rape 3 times	Anxious, angry	Daydreaming, crying	Depression
5	Husnul Hotimah	Sexual harassment	Taciturn	Difficult communication	Anxiety
6	Siti Karimah	Salary not paid	Disagreeable	Depressed	Stress
7	Amelia	Work under pressure	Aloof	Difficult sleeping, dizziness	Insomnia
8	Pramelia	Physical violence	Alone	Difficult sleeping, daydreaming	Insomnia
9	Wiwik Winarsih	Theft charges	Moody, troubled	Dropping tears	Boredom
10	Sri Hartati	Sexual harassment	Irritated, troubled	Screaming, crying	Depression
11	Misriyati	Theft charges	Mind burden	Insomnia	Stress
12	Rohayati	Physical violence	Crying easily	Feeling guilty	Frustration

13	Anis Syafaatun	Physical violence	Often forgetting	Insomnia, despair	Frustration
14	Klendet	Rape	Daydreaming	difficult to talk	Depression
15	Elsa Kristianti	Work under pressure	Troubled, annoyed	Feeling guilty	Stress
16	Kusnirah	Physical violence	Troubled	Often crying	Stress
17	Arne Liyanti	Work under pressure	Hurt	Threatened to be prostitute	Stress
18	Tarsini	Physical violence	Hurt	Mind burden	Stress
19	Retno Veni D.	Work 2 houses	Sad	Afraid such as in hell	Depression
20	Nurlaela B.K.	Disagreeable employer	troubled	Sad, crying	Anxiety
21	Yuni Fatmawati	Theft charges	Daydreaming	Mind burden	Loneliness
22	Nur Azizah	Salary not paid	Confusion, daydreaming	Difficult sleeping	Loneliness

I. Relaxation Through Therapy of Dhikr

In addressing the problems faced by the TKW at the Indonesian Embassy in Singapore, the whole TKW numbering 66 are invited to relax by *dhikr*. In *dhikr* relaxation, they are invited to do two steps, namely relaxation and resignation. This relaxation uses the meaningful phrase, as *Lā ilāha illa Allāh* and *Subḥāna Allāh, Astagfirullāh, alḥamd li Allāh*, the verses of the Koran and so on. In *dhikr*, thoughts, feelings and physical are to be cultivated in a relaxed state.

The *dhikr* sentences recited in relaxation technique show a lot of benefits as promised by God in several verses of the Koran, such is the quietness, reduced anxiety, developing a sense of belief to God, and not prejudicing (*sū' al-zān*) Him. That's when the body will be able to ward off the attack of various diseases, and to balance bioelectrical performance and neurotransmitters, that determines whether physical is healthy or not.

Psychologically, implementing *dhikr* with humility and gentle voice will bring the impact of relaxation and tranquility. For this reason, *dhikr* was always seen as one of the methods in *sufic* psychotherapy.

In the process of *dhikr* relaxation, there is a mutually supportive cooperation between relaxation and *dhikr* process. According to scholars of Sufi, one who implements

dhikr could realize what was described by Allah in the Qur'an (Surah An-Nur [24]: 37), namely the totality of surrender to Allah, so he does not feel anything except His presence.

In addition, the *dhikr* relaxation is also an effort to develop relaxation technique that initially just depended on relaxation of the muscles to get relaxed condition, and later it's modified by phrases dhikr as positive words in religion. The results of muscular relaxation and dhikr are better than a relaxation with just relaxing the muscles.

At that time, they (TKW) are invited to draw closer to God in order to raise the potential of the sub consciousness, even the potential of the unconsciousness in a conscious state. Thus, a calm condition can be reached in a blend of Alfa waves with other waves. At that moment, a person's consciousness becomes opened. Furthermore, it receives positive energy from the surroundings.³⁴

As a result, the tension, anxiety, and fear they experienced will naturally decrease. They express their joys through smiles visible on their faces after relaxation of dhikr together. This is what is promised by God in ar-Ra'du / 28. Thus, this combination can multiply the benefits of a positive response.

J. Meditation with solemn prayer

In Islam, prayer is called a meditation, even more than just meditation that is must be done with full solemnity, *ṭuma'nīnah* (quiet moment), and concentration in order the prayer able to present God in praying, or at least to realize that God sees the procession. The goal is to remember Him. (QS. Taha / 20: 14).

The element of meditation in prayer is contained in *ṭuma'nīnah*. The standing position of the prayer in perfect stand is not as the standing of person performing a ceremony or karate, but as calm and loose standing so that all organs are in a natural position.³⁵ The prayer movement is not the same with the sport movement, because prayer is entirely physical as well as mental therapy. No buffeting in the prayer movement, all the movements are done gently. Therefore, *ṭuma'nīnah* becomes one of the pillars.

In performing solemn prayer, the TKW are trained a relaxation of sensory awareness, so that they pray as if to fly up (*mi'rāj*/ascension). This is done to change their minds anywhere, always close to God and His aid, and venting entire experienced despondency.

The solemnity in a prayer which is conducted together shows the real meditative effects. The solemnity subsequently causes a sense of earnest in prayer, and gives birth to a sense of relaxation they experienced.

³⁴ Agus Mustofa, *Energi Dzikir Alam Bawah Sadar*, (Jakarta: PADMA Press, 2008), 240.

³⁵ Abu Sangkan, *Pelatihan Shalat ...*, 51.

From here, it can be seen that prayer is said as a meditation, or even higher than meditation. The aspects of meditation in the prayer are found on the dhikr, not on the loafed mind around. Prayer has a definite goal and a means of communion with God. When the prayer prays solemnly, then his/her mind functions deeper and deeper calm, able to touch his/her self, and be the source of reflection for light and inner knowledge.³⁶

K. CBT with Values of Sufism

The last step in giving treatments to the troubled TKW is providing *Cognitive behavior therapy* (CBT). This therapy is a form of psychological therapy that focuses its treatment on interaction between how people think, feel and behave.

The implementation of CBT committed to the troubled TKW has used integration efforts with *maqāmāt* in Sufism, namely *ṣabr* (patience), *riḍā* (willing) and *tawakal* (resignation).

By using *shabar* approach, all must be faced with a full of courage heart, *riḍha* and *tawakal* to all that have been ordained by God. With a true understanding of *ṣabr*, *riḍā* and *tawakal* to God for His will, they (TKW) will be calm and ready to work harder without experiencing depression.

With patience, TKW will be ready to face any form of discomfort. In its turn, a readiness to face all the consequences of the problems can suppress the occurrence of depression caused by stressors that attacked. With *shabar*, they were directed to see things from a different side. In every trial, there was a silver lining that should be served as a lesson to tread more carefully, and to take decisions carefully.

Ṣabr attitude will give birth to *riḍā*, namely the mental attitude that accepts gracefully and pleasure for all the gifts given or trials tested.³⁷ *Riḍā* attitude can liberate someone from confusion and neglect. Besides, it also frees someone from bondage burden, because the one who implements *riḍā* has a submission character.

In addition, *tawakal*³⁸ is submitting all problems to God after taking a maximum effort, so they willingly hand over all problems to God. In turn, they will feel a peace of mind, loss of doubt and anxiety to any that has become God's decision.³⁹

The results of the CBT process through value of Sufism has showed a significant effect, so that the threat of depression caused by stressors that come both from their work

³⁶ Soraya Susan, *Ada Nabi*, 258.

³⁷ Hasyim Muhammad, *Dialog Antara Tasawuf dan Psikologi* (Yogyakarta: Pustaka Pelajar, 2002), 46.

³⁸ Tawakal artinya pasrah dalam arti: a) *taslīm* (menyerah secara fisik, seperti air mendidih ketika dipanasi dan seterusnya); b) tawakkal (Arab: *tawakkul*) pasrah dalam ucapan dan pikiran. Orang seperti ini biasanya mengatakan: “aku sudah pasrah, kok masih begini); Kemudian c) *tafwīd*, pasrah dalam arti menyatu antara ucapan, pikiran dan hati). Yang terakhir inilah yang dikehendaki dalam istilah pasrah pada pembahasan ini.

³⁹ Yūsuf Qardhāwī, *Tawakal*, (Jakarta: Pustaka al-Kautsar, 1996), 36.

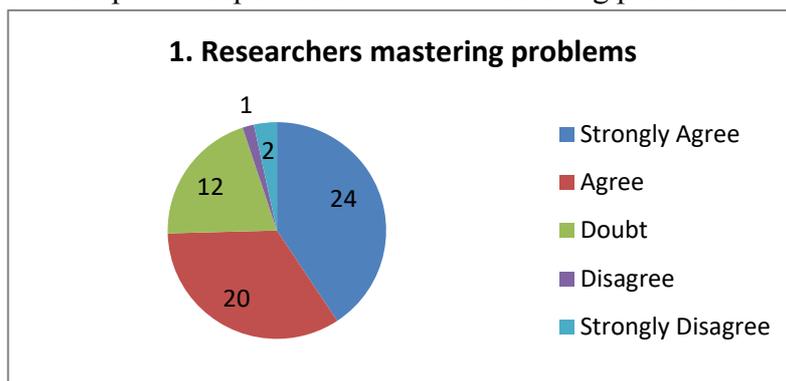
spots, bad treatment of the employer, homeland problems after arrival in Singapore can be reduced or even eliminated.

L. Reflections from All the Action

Based on the results of observations and interviews, it can be explained that the TKW basically responded well and were delighted at the various activities that have been conducted by the researchers. They benefit from a wide range of activities, such as consulting, relaxation of dhikr therapy, meditation through solemn prayer, and CBT through Sufism values, especially in reducing disruptions and unfavorable psychiatric conditions.

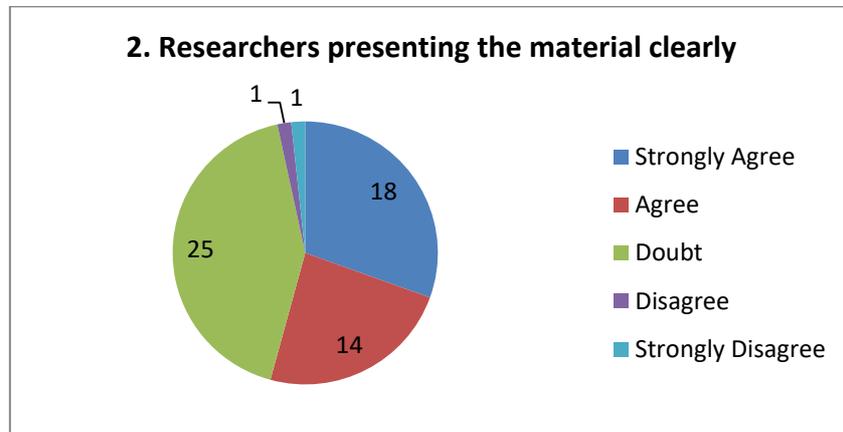
This is supported by the results of the questionnaire given by the Indonesian Embassy in Singapore to the TKW as a feedback from activities that have been carried out by the researchers. The questionnaire can be described in detail: 44 people support the consulting activities and therapy.

Graph 1: Responses of TKW in mastering problems.



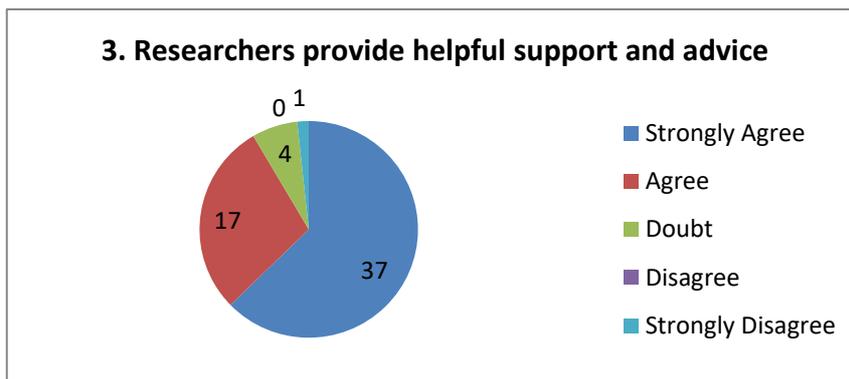
The majority of TKW (38 people) said that the delivery of consultation and therapy material can be delivered clearly.

Graph 2: Responses of TKW to the delivery of therapy material.



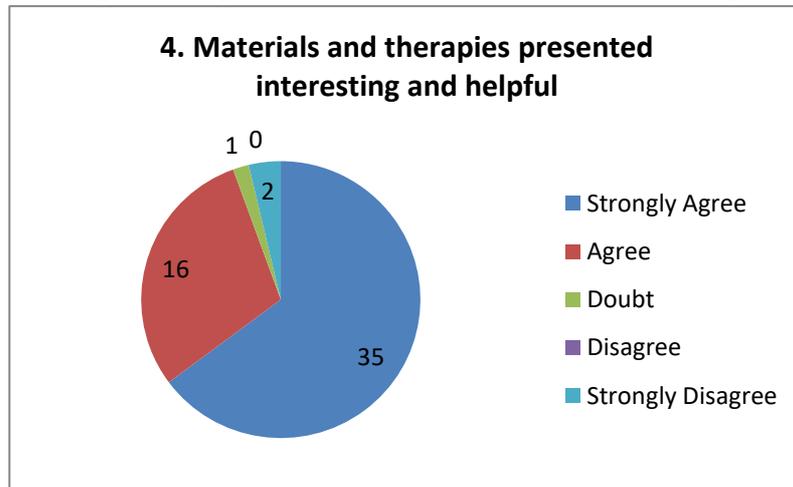
54 people (respondents) state that consultations and therapies provide encouragement and useful advice for TKW who are experiencing various problems.

Graph 3: Responses of TKW to encouragement and benefits of therapy material.



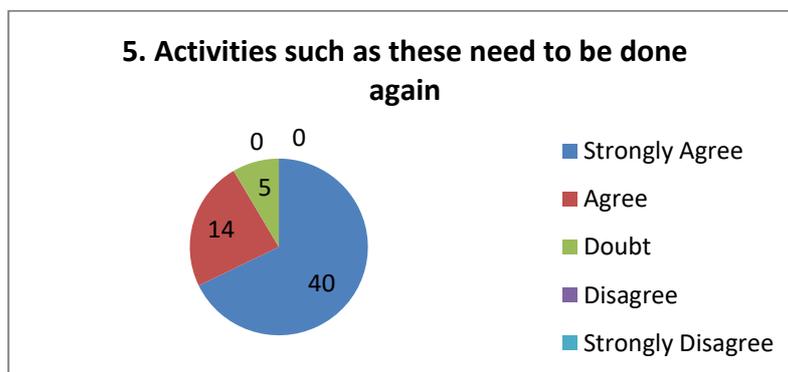
A total of 51 people claimed that the presented material in therapy has been seen attractive and beneficial for TKW.

Graph 4: Responses of TKW to the benefits of therapy



A total of 54 people said that the activities of this therapy need to be done again, because of its benefit in reducing the burden of inner, feelings and thoughts of the TKW who are experiencing various problems, as seen in chart 5 below:

Graph 5: Responses of TKW to the need for therapy.



Free stuffing in the form of opinions, ideas, suggestions and improvements are needed in similar research activities at future can be described as follows:

- a. Time of telling and consulting problem should be fixed.
- b. If there is a chance, this activity needs to be redone in order to provide insights and meaningful activities, and to inspire spirituality and physical from the inside.
- c. The activities should be better and can reduce the turmoil of children who are less happy.
- d. Even better if the religious program are propagated in order to feel calm and do not stress. But so far, they think everything is fine and very helpful, and it is good to have activities such as routinely done every month.

- e. Consultation time should be repaired.
- f. To learn the Koran and sciences about Islam and others needs to be reproduced.
- g. Consultation time that is often clashed at work should be repaired to be appropriate.
- h. Researchers are hoped to pay more attention and fight for TKW.
- i. Time to tell the problems and consultation needs to be fixed.
- j. Thank you advised us all.
- k. We hope to go back again so that the children's stress can be decreased.

M. Conclusion

Based on the results of this study, it can be concluded that:

1. The Problems experienced by TKW in Singapore are: a) Most, 7 people (31%) experienced disharmony with the employer, such as fussy, grumpy, stingy and disagreeable employer, some also work depressed and tormented for having to work in two places, some also work in unsuitability to the employment contract, and some also work with lack of sleep and rest; b) 5 people (23%) feel the physical, verbal and mental violence, such as snapped employers, indecent calling, light hand, pinching, grabbing, slapping, hitting and insulting their dignities as women; c) 4 people (18%) experienced sexual harassment and rape by employers and members of the family; and d) 3 people (14%) had been accused in stealing, and their salaries are not paid in full.
2. The psychological condition felt by TKW as a result of the problems they face, namely: a) 2 people (9%) experienced anxiety; b) 3 people (14%) experienced loneliness; c) 1 person (4.5 %) experiencing boredom; d) 2 people (9%) experienced frustration; e) 3 people (14%) experienced insomnia; f) 7 people (32%) experienced stress; and g) 4 people (17.5%) depressed.
3. Various activities in the process of mentoring problems of TKW at the Indonesian Embassy in Singapore through the integration of Sufism and psychology are carried out by means of consultation and therapy. The activity of therapy that has been implemented is a relaxation through dhikr, meditation through solemn prayer, and CBT through the values of Sufism. All activities carried out in the process of assistance get a good response. The TKW confessed to obtain the benefits of these experiment activities, especially in alleviating various disorders of their mental condition, so that burden of their problems can be resolved.

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