Counter Women Trafficking Commission (CWTC): Fighters for Justice for Migrants and Human Trafficking

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Abstract
The focus of this article is to examine the Counter Women Trafficking Commission (CWTC): Fighters for Justice for Migrants and Human Trafficking. Migrants are people who are vulnerable to physical and psychological violence. They work abroad to change their fortunes for the better but that goal sometimes doesn't match their expectations. Instead, they often experience injustice and are treated inhumanely by their employers. This situation certainly concerns us all. In this case, CWTC or Talitha Kum as an organization that is present and as a face of hope for small people trying to fight for justice for migrants and victims of human trafficking. So in this study, we will utilize qualitative research methods. We conducted interviews with the head of CWTC or Talitha Kum Malang Raya and looked for data on migrants and how these organizations provide services to migrants. Then, after the data was collected, we used the content analysis method to analyze the research data. This analysis will produce research findings that become a construct in viewing the contextual development of CWTC. The discussion of these findings will become an actual study in interpreting justice for the underprivileged.

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INTRODUCTION

The presence of the CWTC (Counter Women Trafficking Commission) is certainly not only for itself. CWTC or what is often called Talitha Kum is also called to serve anyone in need, especially those who are poor. In this context, the CWTC or Talitha Kum community tries to present an organization that cares about the weak and poor in fighting for justice and dignity in their lives, especially migrants. It is no longer a public secret that migrants often experience physical violence and lose their dignity.

Legally, the state has created a law to protect migrants which is regulated in UUD No. 18 of 2017. However, data from the Ministry of Women's Empowerment estimates that around 20 percent of Indonesian workers (TKI) who work abroad are victims of human trafficking (Suryani, 2020). At the same time, Indonesian Migrant Workers (PMI) often do not have legal documents or are usually called irregular migrant workers, unofficial migrant workers, illegal or illegal immigrants (Hardani & Rahayu, 2019). This will certainly be a crucial issue for migrant groups because they will be vulnerable to experiencing verbal and psychological violence because they do not have clear documents as migrants. Even worse, they returned to their homeland already in coffins.

Working abroad is indeed one of the mainstays in overcoming unemployment in the country. Apart from building cooperation between countries, people also have work experience and technology transfer and increase the country's foreign exchange (Fadillah & Hamzah, 2022). However, there is a big risk because Indonesian migrant workers are also often the objects of brutality by their employers. They are treated inhumanely. So in this case, CWTC also needs concrete action to deal with the problems experienced by migrants. CWTC is truly moved to provide facilitation and empower migrant groups.

CWTC or Talitha Kum is a community that is sensitive to the needs of its surroundings. This organization naturally tries to take the needs of the poor and weak seriously. This concern was expressed in calls made by communities including the CWTC or Talitha Kum community. This community certainly has great concern for the victims and their survival. The call and advocacy carried out by the CWTC/Talitha Kum group is certainly driven by the spirit of respect for human dignity. CWTC wants to restore that dignity back to every individual who deserves to have it. So in this research we propose several status quo issues in this research, namely:

a. What is justice from the CWTC perspective and how to achieve it? b. How does the CWTC/Talitha Kum group fight for justice for migrants? c. What efforts have been made by CWTC/Talitha Kum? d. What factors lead to injustice for migrants? Finally, a comprehensive discussion of this research will become an actual study in the meaning of justice for small people.

METHOD

In writing this research, we used qualitative research methods. We looked for data through interviews and journals and books related to migrants and CWTC/Talitha Kum. We analyzed the data to produce an actual and relevant CWTC contribution for migrants. We analyzed this data using the content analysis method. This analysis will produce research findings that will serve as a construction to see the role of CWTC/Talitha Kum in providing and fighting for justice for migrants and victims of human trafficking. The discussion of these
findings will be a relevant study in looking at the development of CWTC as an organization that fights for justice.

RESULTS AND DISCUSSION
PROFILE OF CWTC (COUNTER WOMEN TRAFFICKING COMMISSION) OR TALITHA KUM
CWTC or Talitha Kum International
CWTC or Talitha Kum (International Network of Consecrated Life Against Trafficking in Persons) is the result of an initiative from the International Union of Superior Generals (UISG/International Union of Superior Generals) in fighting slavery and human exploitation. Based on the official website, CWTC/Talitha Kum International was formally founded in 2009. CWTC/Talitha Kum promotes network collaboration between organizations at national, regional and continental levels. This organization aims to support victims, vulnerable people and survivors of human trafficking.

Born from the womb of the UISG organization, CWTC/Talitha Kum tries to fight for human dignity in line with the example of its founder. CWTC/Talitha Kum operates based on the social teachings and organizational traditions of the International Union of Superior Generals. Since its founding, CWTC/Talitha Kum has continued to promote local level training and encourage network expansion and collaboration with other organizations and civilians who are active in the fight against human trafficking.

CWTC/Talitha Kum International is currently based in Rome, Italy and coordinated by Gabriella Bottani, SMC. He was assisted by six international committee members. Now CWTC/Talitha Kum International actively serves on five continents consisting of 10 regions and 76 countries, including Indonesia.

CWTC or Talitha Kum Indonesia
The CWTC/Talitha Kum (Counter Women Trafficking Commission) organization was founded by IBSI (All Indonesian Nuns Association). This establishment was a response to the invitation of the forum of monastic leaders, UISG (International Union of Superiors General) for IBSI to attend the Anti-Trafficking in Women Congress in Manila, Philippines. CWTC officially became an anti-trafficking commission in August 2008 at the Panti Samadi Retreat House, Klaten.

CWTC-IBSI then became a concrete follow-up to efforts to protect victims of human trafficking, especially women in Indonesia. Of the many congregations associated with IBSI, initially only five congregations were ready to participate with international nuns in efforts to eradicate human trafficking. The five orders include PMY, SSpS, MC, RGS and PK. Initially, the first action of the five congregations was to hold a number of outreach sessions on the ins and outs of human trafficking. Socialization is given to nuns in Indonesia, especially in NTT. The focus of outreach is to spread concern about this social problem. The hope is that the nuns will become more sensitive to the suffering of the victims and will be encouraged to think about how to help them.

As part of the parent organization Talitha Kum International, CWTC-IBSI accepts invitations and seeks to send participants to attend regular inter-country CWTC/Talitha Kum
meetings. The aim is to make the institutions of each country more solid, strengthen networks and refresh the work of struggle in each field of service. CWTC-IBSI certainly cannot work alone. Expanding networks and establishing cooperation with various related parties is absolutely necessary. Each of these coaching programs is carried out by CWTC by expanding the network. Collaboration is established with many parties, such as the government (Ministry of Manpower), NGOs, JPM (KAJ Migrant Care Network), Migrant Care, JPIC a number of religious congregations, as well as KWI institutions such as KKP-PMP, SGPP, Karina Indonesia and the PSE Commission. Apart from that, cooperation is also carried out with civilian volunteers such as the WGTIP Coalition (Work Group Trafficking in Persons), the NTT Care Coalition, and Vivat Indonesia.

For reasons of ease of pronouncing the name and smooth administration, CWTC-IBSI then changed its name to Talitha Kum Indonesia. The official name changed in the IBSI siding at Griya Pasanggrahan, Semarang, 27 August 2019. That is the name used to this day. Reporting from its official website, Talitha Kum Indonesia, like organizations in general, has a vision and mission to achieve. The vision is clear and concise, namely for a “Trafficking Free World”. To achieve this vision, Talitha Kum Indonesia is committed to implementing these four things, including campaigning about the dangers of human trafficking, empowering religious people and the general public as agents of change, restoring the dignity of victims of human trafficking and advocating for public policies.

CWTC/TALITHA KUM: JUSTICE FIGHTERS FOR MIGRANTS AND HUMAN TRAFFICKING

Understanding

According to the Big Indonesian Dictionary, the meaning of justice is fair, impartial, unbiased, siding with the right, adhering to the truth, proper, impartial (Anshori, 2016). Meanwhile, in the CWTC/Talitha Kum organization, it means being impartial, taking the side of what is right or adhering to the truth. CWTC/Talitha Kum opposes all forms of violations of human dignity, for example human trafficking. Justice grows in an attitude of mutual respect and a willingness to maintain peace and welfare of all mankind.

The urgency of justice appears to be realized in shared life, placing justice as a value that every individual, group and society strives for. As an individual, a person will rationally try to treat others fairly and also demand to be treated fairly by others. In social life in society, everyone wants to be treated fairly. However, it is not uncommon for each person to have a different concept and understanding of justice. Fairness is defined as a decision or action as far as it benefits oneself. So if the decision or action is not in accordance with one's wishes or is detrimental to oneself and one's group then it will be considered unfair. There are also those who define justice as "equal or equal distribution" (Mullick, 2021). If justice is interpreted like that, it will obscure the true meaning of justice. And what happened was injustice. For example, injustice in the economic sector means that migrants are treated like slaves, their labor is exploited with compensation for low wages, the commercialization of migrant workers and migrant workers, so that there is a fairly deep gap between the rich and the poor. Development is not evenly distributed, the results are only enjoyed by those with strong capital so they will become richer, while the poor just bite the bullet, become spectators and their lives sink further into the abyss of poverty.
Justice Concept

According to Mullick, justice means giving other people what is their right (Mullick, 2021). Justice is related to the balance between the rights and obligations of everyone in society. Justice cannot be separated from our responsibility to act towards others in a way that ensures that each person receives what is necessary for their existence. Therefore, in CWTC/Talitha Kum, acts of justice are always connected with wisdom. As dignified human beings, we should understand true justice, namely being fair regardless of who, when, where, position, or rich or poor, because the Creator provides justice as it is.

We can fight to uphold justice concretely, for example by acting without discrimination, not taking other people’s property (being satisfied with what we have), direct assistance to people who experience injustice, or distributing the goods we have to those in need (Amandaria, 2022). The struggle against injustice is the basic demand of our lives, namely building constructive relationships and liberating everyone. In this way, we can experience a serene and peaceful life because everyone experiences fair treatment.

The Role of CWTC/Talitha Kum towards Those Who Do Not Get Justice

The role of CWTC/Talitha Kum towards those who do not receive justice is concretely carried out by this organization. UISG called for this in a circular and the CWTC/Talitha Kum organization is trying to make it happen in their support for people who do not get justice, especially migrants.

The UISG (International Union of Superiors General) invitation encourages the CWTC/Talitha Kum Indonesia network to move by recording the results of observations of the cruel realities and challenges related to human trafficking. The basic question is, why is human trafficking still so hidden? How does human trafficking take place? And why does human trafficking still exist and the depravity of slavery continues into the 21st century? CWTC/Talitha Kum not only observes but understands the causes of human trafficking, including narcissism, the manifestation of immoral social, cultural and economic systems and practices that promote consumerist attitudes and increase inequality within and between regions, the growth of egocentrism and individualism, namely attitudes that tend to view others through the lens of power alone, judge others based on measures of comfort and personal gain and the deification of money is more central to the economic system than respecting the dignity of the human person (Bonifasia, 2022).

After learning about this cause, the role of CWTC/Talitha Kum in realizing justice for migrants was seen in responding to human trafficking, supporting survivors of human trafficking with various efforts, including the victims being accompanied, empowered, directed to form a community, association with the Migrant Workers Care Village program (DESBUMI) and opening innovative economic businesses (Bonifasia, 2022). In this way, they or their families who have experienced human trafficking feel truly cared for by other people. There are people who still care about their lives and those of their families.

CWTC’s Efforts to Uphold Justice and Respect for Human Beings

Based on the results of the interviews, a common thread can be drawn about the concept of justice according to the sources, namely that it is rooted in the vision and mission
of CWTC/Talitha Kum Indonesia. Its vision is "So that human rights and dignity as the image of God are recognized and respected". Its mission is, "To spread knowledge about the cruelty and twists and turns of the human trafficking chain, to raise awareness that human trafficking is against the values of love and justice, to mobilize religious people to prevent human trafficking, especially women and children, to empower religious people to tackle human trafficking, especially women and children."

According to sources, the root of human trafficking is poverty, and poverty is caused by lack of food, shelter, clothing, lack of health services, lack of education and ignorance. Many people do not get justice because of poverty. In this context, justice means trying to uphold and elevate human dignity, especially migrants, those who have experienced human trafficking.

This is in line with the statement of the UISG (International Union of Superiors General) which says "among the many open wounds in our world, one of the most disturbing is human trafficking, a form of modern slavery, which violates the God-given dignity of many our brothers and sisters." From this expression a form of justice in this organization is formulated. CWTC/Talitha Kum opposes all forms of violations of human dignity, for example human trafficking. Justice grows in an attitude of mutual respect and a willingness to maintain peace and welfare of all mankind. The urgency of justice appears to be realized in shared life, placing justice as a value that every individual, group and society strives for. As an individual, a person will rationally try to treat others fairly and also demand to be treated fairly by others.

Finally, the role and concrete efforts made by CWTC/Talitha Kum in realizing justice for migrants can be seen in responding to human trafficking, supporting survivors of human trafficking with various efforts, including the victims being accompanied, empowered, directed to form a community, association with the Caring Village program. Migrant Workers (DESBUMI) as attempted by the resource person and opening an innovative economic business (wedang suti, the work of a migrant). In this way, they or their families who have experienced human trafficking feel truly cared for by other people. There are people who still care about their lives and those of their families.

FACTORS CAUSED INJUSTICE

The background to injustice against Indonesian immigrants is very complex. As a country located between two continents, Indonesia has a long history of migration. This migration was carried out with the intention of getting a better life. However, in the process, Indonesian immigrants, especially those who are cared for by CWTC/Talita Kum, often experience discrimination, injustice and inhumane treatment where they work. There are many factors that cause injustice experienced by those who are immigrants, both in Indonesia itself and abroad where they work.

Economic Factors

Economic factors include limited employment opportunities, thus encouraging Indonesian immigrants to seek a living abroad. On the other hand, Gracia, PK said that even though jobs are available, the salaries or results are not always satisfactory. This is because the necessities of life are greater than the salary earned. When economic conditions are
difficult, these immigrants become targets of protectionist and discriminatory policies from the government and local communities who are better off economically.

Gracia said that because of difficult economic conditions, they had the habit of borrowing money from loan sharks (debts), and in several cases, some people were unable to pay back and their possessions such as household furniture were confiscated by loan sharks. Living in such conditions makes local people earn money by becoming immigrants abroad.

Indonesian migrants in particular who were paid attention to by CWTC/Talita Kum said that Indonesian migrants often work in jobs that are risky, insecure, subject to harassment by employers, mistreatment and lack of a better life. Gracia together with CWTC/Talita Kum in alliance with Talita Kum international seeks to pay attention to those who are migrants with the aim of overcoming bad things that occur such as abuse, discrimination, harassment and also various actions that make migrants victims.

**Pressure from the Majority Group**

Pressure from the majority group can indeed be a factor that triggers injustice towards Indonesian migrants. Migrants are often a vulnerable group and are easily victimized in situations like this. One concrete example is the discriminatory treatment carried out by several majority groups against migrants, for example one case where a migrant worker was abused by his own employer in Malaysia in 2020 (Surya, 2022). This factor can also be seen in the formulation of policies related to overseas migration. Sometimes the policies issued by the government and the majority group only strengthen their position and curb the rights of migrants, so it is not surprising that to this day there are still acts of violence experienced by Indonesian immigrants.

Therefore, it is important to increase awareness and understanding or even provide special counseling for those who intend to become migrants abroad. This can be done through open dialogue and empowerment which can help reduce tensions and increase understanding between groups. Apart from that, there also needs to be efforts to protect the rights of migrants and prevent discrimination carried out by majority groups.

**Poverty**

In many ways, poverty remains a problem faced by this nation. The Central Bureau of Statistics noted that,

The percentage of poor people in September 2022 was 9.57 percent, an increase of 0.03 percentage points compared to March 2022 and a decrease of 0.14 percentage points compared to September 2021. The number of poor people in September 2022 was 26.36 million people, an increase of 0.20 million people in March 2022 and decreased by 0.14 million people in September 2021. The percentage of urban poor people in March 2022 was 7.50 percent, rising to 7.53 percent in September 2022. Meanwhile, the percentage of rural poor people in March 2022 was 12.29 percent, increasing to 12.36 percent in September 2022. Compared to March 2022, the number of urban poor in September 2022 increased by 0.16 million people (from 11.82 million people in March 2022 to 11.98 million people in September 2022). Meanwhile, in the same period the number of poor rural residents increased by 0.04 million people (from 14.34 million people in March 2022 to 14.38 million people in September 2022). The Poverty Line in September 2022 was recorded at IDR
535,547.00/capita/month with a composition of the Food Poverty Line of IDR 397,125.00 (74.15 percent) and the Non-Food Poverty Line of IDR 138,422.00 (25.85 percent). In September 2022, on average poor households in Indonesia will have 4.34 household members. Thus, the Poverty Line per poor household on average is IDR 2,324,274.00/poor household/month (Central Statistics Agency. Percentage of Poor Population in Indonesia in https://www.bps.go.id/pressrelease/2023/01/16/2015/persentase-penduduk-miskin-september-2022-naik-menjadi-9-57-persen.html Accessed on March 23 2023, at 21:31 WIB).

Poverty can be an important factor that causes injustice towards migrants in Indonesia. Migrants are often a group that is in an economically and socially vulnerable position, so they can become victims of social and economic injustice that occurs in society (Yuliadi & Sumitro, 2021).

One concrete example is injustice that occurs in the world of work. Migrants are often forced to work in poor conditions and without adequate rights, such as low wages, long hours, and a lack of legal protection. They are also often treated unfairly and discriminatorily in the world of work. In the testimony given by Gracia, she said that there were bad experiences experienced by those who had been migrants. They are willing to wait uncertainly at night just to wait for their boss to come home and wash or clean their boss's car.

**Political**

Politics can be an important factor that causes injustice towards Indonesian migrants. This can happen when political and legal policies issued by the government do not provide sufficient protection and justice for migrants. One concrete example is injustice in legal regulations and policies applied to migrants. Several policies, such as difficult visa requirements and expensive fees, can become obstacles for migrants to find work and live legally in Indonesia. In addition, there are also policies that can lead to discrimination and oppression of migrants, such as arbitrary detention and deportation.

Politics can also influence how society views and treats migrants. When politics is controlled by groups that have discriminatory views towards migrants, migrants can face greater discrimination and oppression in society (Setiadi, 2011).

To overcome injustice towards migrants caused by politics, efforts need to be made to fight for migrants' rights in legal regulations and policies issued by the government. Gracia said that the government had made many policies, but in their execution, the handling had not gone well. Many things become obstacles. Furthermore, Gracia also said that things would be easier if we had money.

**Education**

Education is also one of the factors that causes injustice towards Indonesian migrants. Lack of broad knowledge and insight into the world of work abroad makes migrants vulnerable to bad treatment. They are also often cheated by their employers. This makes immigrants aware that good education can help immigrants to develop skills and knowledge with the aim of being successful. Education can also help them to understand the laws and regulations that apply in the country where they work. Apart from that, with education they can also understand
culture and language so that they can build good relationships with the local community where they work.

**Religion**

In this case, religion cannot be said to be a direct factor in injustice towards Indonesian migrants. However, there are several factors that can be related to religion that influence the situation of Indonesian migrants in several countries. Some countries may have rules or policies governing religion and religious freedom, which may affect Indonesian migrants’ rights to practice their religion in a new place. Additionally, some Indonesian migrants may face discrimination or ill-treatment because of their religion, especially if they practice a different religion to the majority of the population in their destination country.

On the other hand, religion can also be a factor that strengthens strength and solidarity among Indonesian migrant communities, helping them maintain their identity and culture amidst the differences and challenges they face. However, although religion may play a role in the situation of Indonesian migrants, other factors such as migration, economic, and political policies may also influence their rights and treatment in their destination countries. Therefore, it is important to consider all factors influencing the situation of Indonesian migrants before drawing conclusions about the role of religion in the injustices they face.

**Work**

Work can be a factor of injustice towards Indonesian migrants because they are often forced to work in difficult and exploitative conditions, where their rights as workers are often ignored or not recognized (Hidayat, 2022). Some examples of work that Indonesian migrants often do abroad are as domestic workers, construction workers, factory workers, and unskilled migrant workers. In an interview, Gracia said that many Indonesian migrants work as domestic workers.

Some forms of injustice experienced by Indonesian migrants in the workplace include low wages, excessive working hours, discriminatory treatment, and lack of legal protection. They are often given salaries that are far below the minimum wage set by the destination country, and are often forced to work up to 12 hours or more a day (Susanti, 2022). Injustice also occurs due to the lack of legal protection for Indonesian migrants in the workplace. They often do not have valid work permits and are not protected by the labor laws of the destination country. This makes them vulnerable to abuse and exploitation by employers or recruitment agencies.

Workplace injustice can also affect the health and safety of Indonesian migrants. Many migrant workers are forced to work in dangerous and unsafe conditions. They also often experience physical and psychological fatigue due to long working hours and lack of rest time.

**CONCLUSION**

We realize that the presence of CWTC/Talitha Kum is not only for herself but CWTC/Talitha Kum was sent to proclaim good news to weak people. One of the visible presences of CWTC/Talitha Kum for poor and helpless people is the CWTC/Talitha Kum group. CWTC/Talitha Kum is a catigorial group that has concerns and is motivated by compassion for human dignity which is often violated, especially migrants. Migrants are people...
who demand a better life in their foreign country but in fact they often lose their dignity. So the presence of CWTC/Talitha Kum, which breathes the spirit of UISG (International Union of Superiors General), seeks to promote resistance to human trafficking. They work hard to fight for dignity and justice for migrants. UISG (International Union of Superiors General) itself in its circular emphasized that weak, poor and empowered people, including migrants, should be accepted, welcomed and protected. We as dignified human beings are asked and required to have the courage to re-promote the idea of friendship and social brotherhood that we are dignified beings.

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**Interview:**