

Community Organizing of Victims of Human Trafficking in Kulon Progo: Road to An Integrated Approach Against Oppression

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Abstrak: The discourse on human trafficking and the efforts to overcome it are crucial issues that has received public attention in Indonesia and all around the globe. However, different perspectives among experts, activists and organizations gave rise to different approaches in analyzing the source of the problem, what is seen as the problem, and the intervention to solve the problem. This research focuses on community organizing of women victims of human trafficking as the approach which has been implemented to challenge oppression by Mitra Wacana Women Resource Center in Kabupaten Kulon Progo, Daerah Istimewa Yogyakarta. This qualitative study is aimed to explore their perspectives on defining human trafficking and its complexities, their analysis of its causes and the intervention method. The theory of anti-oppressive is applied to analyze the data and findings within this research, which results in three main points; first, Mitra Wacana’s critical awareness raises a comprehensive perspective on the complexity of the human trafficking issue by identifying the community as victims of a discriminatory and exploitative system. Second, organizing ex-migrant workers in *Pusat Pembelajaran Perempuan dan Anak/P3A* (Learning Center for Women and Children) is applied as the approach to strengthen rights-based capacity for the Kulon Progo community. Third, an integrated approach against oppression within human trafficking tried to synergize three levels of personal, cultural and structural approach. In the case of human trafficking in Kulon Progo, the integrated approach consists of public education, information development, and policy advocacy on humanity issues by involving the organization of ex-migrant workers.

Keywords: Human trafficking, oppression, victim, community organizing, integrated approach

1. Introduction

Human trafficking is one of transnational crimes against humanity. Indonesia is one of the largest countries of origin for victims of human trafficking, both domestically and across borders. The International Organization for Migration (IOM) indicates that around 50 percent of Indonesian migrant workers have experienced as victims of human trafficking (Nugroho 2018). This statement is in line with the research conducted by Mitra Wacana Women Resource Center in Kulon Progo Regency, Daerah Istimewa Yogyakarta in 2015. The results showed that out of 150 ex-migrant workers (TKI) from Kulon Progo, half have been victims of human trafficking in various countries. Their status as illegal migrant workers made them even more difficult to access government’s protection when they experienced violence and other forms of exploitation (Perdagangan Manusia: TKI & Kemiskinan di Kulonprogo - Harianjogja. com, n.d.)

The very rapid social changes and the increasing unemployment rate, especially among women, as a result of gender-biased infrastructure development policies are at risk of further increasing human trafficking cases in Kulonprogo, Yogyakarta. (Anon n.d.-c). The increasing number of the cases in the region peaked during the construction of the Yogyakarta International Airport (YIA) which resulted in 90% of women living in relocation areas are unemployed due to loss of agricultural land. Although the communities received compensation funds from the airport construction and were able to build new houses, buy new vehicles and start new businesses other than agriculture, they have not been facilitated with knowledge, skills and market access to run those businesses. As a result, the Kulonprogo community’s businesses were unable to compete with large investors who build large-scale businesses around the airport.

Theoretically, there have been many studies and debates on perspectives and approaches to solve social problems, including human trafficking. The current practices of social intervention can be classified into three typologies; (1) changing the individuals/communities to adapt to the existing system; (2) changing the individuals/communities by making slight modifications to the existing system so that they can easily adapt; and (3) carrying out social transformations or changes in the injustice systems in which the community is the victim (Mullaly 1997).

The differences and debates regarding the approach to social intervention are motivated by different perspectives on how to interpretate social reality (Fakih 1996). In this context, the choice of perspective shapes what we see, how we see a problem, what we consider a social problem, what problem we find it useful to solve, and what methods we use to analyze and intervene in that problem. Perspective also gives shape to what we don't choose, what we don't want to see, and what we don't want to know. Furthermore, it will also influence one's view of what is fair or unfair, what is good or bad, and whether or not a method is appropriate for solving social problem (Mullaly 1997).

Based on researches concerning practices of social intervention, specifically in efforts to handle and prevent human trafficking, there are issues on various perspectives in understanding the complexity of the human trafficking. First, partial understanding of the problem; the issue of human trafficking should require a comprehensive analysis to understand its complexity and its interrelationships with other aspects. In this context, the analysis is carried out by placing the community in social, cultural, political, economic and legal relations so that the issues of human trafficking are linked to other social issues i.e., poverty, gender inequality and multi-burden for women, violence, low wage for workers, and others.

Second, blaming the victims of human trafficking (Daniah and Apriani 2018; Khayati 2006); the view that identifies the source of the problem of human trafficking only focuses on victims to find their differences with other members of society. Finally, these differences are identified as the source of problems that cause people to become victims of human trafficking, i. e. poor, lack of knowledge, skills, and capital. As a result, the efforts made to resolve the problem do not have a significant impact on improving welfare and reducing the number of individuals/community groups who are victims of unfair practices. On the contrary, it is the people who are considered deviant, rehabilitated, and then returned again so that they can adjust to the political, economic, social and cultural systems that make them victims of the same unfair practices. An internalized condition for it has happened repeatedly, from generation to generation is then believed to be an unchangeable, static condition, and raises the belief among communities that the social problems they experienced are something natural.

Third, artificial social intervention policies/programs; this means that policies on elimination of human trafficking at the national level or ratification of conventions at the international level are still limited to coordinating and have not been operationalized at the regional or local levels (Meidi Kosandi Dan Evida Kartini., 2015; Mildy & Setiawati, 2021; Nugroho et al., 2018). Thus, it can be underlined that intervention at the personal level to change victims of human trafficking by ignoring interventions at the structural level, or conversely only focusing on an artificial policy level without synergizing with a personal approach will not be enough to eliminate human trafficking. The resistance must go through comprehensive and integrated efforts at the personal, cultural and structural levels (Mullaly 1997).

Based on the background related to the complexity of human trafficking above, the purpose of this study includes three things, firstly to explore the understanding of Mitra Wacana Women Resource Center Yogyakarta about the complexity of the human trafficking problem, its causes and impacts on people's lives in Kulon Progo. Second, explore their efforts to fight against human trafficking through community organization of ex-migrant workers in Kulon Progo. Third, this research attempts to structure knowledge towards an integrated approach against oppression.

1.1. Complexity and Heterogeneity of Human Trafficking

The concept of human trafficking has been widely discussed in various literatures. The United Nations (UN) defines trafficking as:

Human trafficking shall mean the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person for the purpose of exploitation (Everd et al. n.d.)

Based on Law No. 21 of 2007 concerning the Eradication of the Crime of Trafficking in Persons (PTPPO), the definition of trafficking in persons is the act of recruiting, transporting, harboring, sending, transferring, or receiving someone with threats of violence, use of force, kidnapping, confinement, forgery, fraud, abuse of power or a vulnerable position, debt bondage or giving payments or benefits, so as to obtain the consent of the person having control over the other person, whether carried out within countries or between countries, for the purpose of exploitation or causing people to be exploited.

However, to understand the complexity of human trafficking issues needs not only definitions but also a critical perspective and analysis on how they occurred. In the context of the issue of human trafficking, Williams, the Director of International Security Studies University of Pittsburgh (Farhana 2010), revealed that behind the development of globalization, transnational criminals benefit from the inequality situation that occurs to commit organized crime and operate on the black market. Thus, the issue of human trafficking can be analyzed and is closely related to the global context.

It has been popular in social movement activism the jargon "the personal is political" which means that even at the individual level, social problem cannot be detached from political issues. This concept emerged as a critique of the conflict perspective on the dominance of the order perspective in developing theories and approaches to social intervention. The order perspective describes and explains social problems based on their analysis on three levels in society i. e. individual, family and subcultural (Reasons & Perdue, 1981 in Mullaly 1997). The theory of social intervention that has developed so far is based on this order perspective, by describing a personal analysis of a specific environmental situation, without providing an explanation of the root of the problem and its complexity. Thus, most social intervention programs are focused on technical issues for individual change and minority community change. On the other hand, personal is political means that social problems need more than technical approaches and solutions, they require more fundamentally moral and political interventions, a structural transformation.

The conflict perspective is a critique of the order perspective in the theory and practice of social intervention and it is as part of a critical social theory that emerged driven by the interests of the oppressed, a critique of domination, and the goal of freedom (Kellner, 1989 in Mullaly, 2002). The main concern of this critical theory is to transform an exploitative and unjust society into one that is emancipatory and free from domination. In line with critical theory, the conflict perspective carries the view that social problems arise as a result of exploitation and alienation by dominant groups. Thus, personal is political emphasizes that the analysis of social problems that occur in individuals and society must be explained and analyzed more critically and comprehensively by analyzing unfair practices that occur at the structural level.

The complexity and heterogeneity of social problems are associated with the structure of individual identities. A person's identity is formed by physical, psychological, social and cultural variables such as appearance, personality, social status/class, social role, religion, race or ethnicity. The diversity of variables that give shape to personal identity shows the heterogeneity of the problems experienced by an individual. For example, some parts of an individual identity are perpetrators of violence, but other parts are victims. The intersectional model (Mullaly 1997) describes the diversity and complexity of social problems experienced at the personal, cultural and structural levels which includes the intersection, and interaction of oppression based on class, gender, age, race, etc. Although the various forms of oppression may differ, they are sometimes interrelated and at certain points reinforce each other to create a total system of oppression. This model does not debate the hierarchy of oppression, but also does not assume that all forms of oppression are equal or affect all oppressed groups in the same way.

1.2. *An Integrated Approach Against Oppression*

Academics and practitioners of the critical approach agree that social intervention is very limited if it only focuses on one level either personal, cultural or structural, because these three approaches reinforce each other to eliminate human trafficking practices at all levels. Social intervention that concerns only at the personal approach will result in a narrow view of change and lose the analysis of the importance of social transformation and leads to 'blaming the victims' (Bulhan, 1985 in Mullaly 2002). Conversely, if it only focuses on the cultural or structural level, the practice of social intervention will ignore the fact that individuals are the subjects of history and social change itself. Thus, the dialectical perspective between the three approaches within policy practices, interventions, public services at the individual and community levels are carried out together, in which they will influence each other and are seen as the best integrated approach to eliminate social problems. Thus, the integrated approach is an attempt to synergize interventions at the personal, cultural and structural levels for the purpose of social transformation. In the case of human trafficking, the integration of these three approaches addresses the problem comprehensively, including the regulation and interventions from local, national and international level, the community organization of human trafficking through the assistance and group discussion among immigrant workers as efforts to raise awareness and build self-confidence at the personal and cultural level.

The individual approach consists of intrapsychic and interpersonal processes. First, the intrapsychic area includes social assistance/services to build intrapsychic strength and resolve psychological problems caused by violent practices. Critical analysis and awareness about the oppression are the keys within this process (Freire 2011; Mullaly 1997). Once this critical awareness has grown among the victims of human trafficking, they will be able to identify the causes of social problems and will not blame themselves. Second, the interpersonal area includes efforts to build relationships among victims of human trafficking. Organizing the victims of the same violence will effectively increase their political awareness; define their own identity, and reject the identity that is forcibly labeled by the dominant group; develop the confidence to show and assert their identity; and build solidarity to take action against violence they experienced.

The cultural approach is carried out through three methods, i. e. building an alternative culture, act of resistance and confronting stereotypes (Mullaly 1997). Cultural movement of organized victims of human trafficking can build their political movement using alternative culture as the basis for social movement. The feminist movement is one of the most aggressive movements in the context of cultural politics. All members of subordinate groups need critical awareness to develop and promote alternative cultures as a form of resistance to the dominant culture. In Indonesia, the culture of peci (cap), sarong, and batik can be classified into cultural movements as resistance to dominant culture (Sindu Galba 2013).

Resistance of subordination, exploitation, alienation and other forms of violence is the main mission of social intervention in favor of victims of human trafficking. Resistance must be grown in individuals and groups, and can be organized at the micro and macro levels by criticizing as well as providing alternative policies that are more equitable for subordinate groups. One of the main goals of 'critical awareness' is the ability of subordinate groups to define their own identity as a form of resistance to the stereotypes given by the dominant group. Building a positive image as resistance to the dominant culture can be applied as an alternative way.

In dealing with human trafficking issues, the structural approach focuses on making changes to the management of institutions, social processes, and practices that only benefit the dominant group and harm the subordinate group. The process of social intervention within this approach are: (1) establishing an organization that serves and is managed by the organized victims of human trafficking; (2) forming new social movements and developing coalitions that focus on empowering the community of ex-migrant workers, giving voice to those who were previously silenced; (3) the practice of critical social policy analysis that must use a holistic approach that views social problems as symptoms that are closely related to the larger system, which is characterized by injustice and violence, and that real change will require the transformation of the entire policy system, not just minor adjustments of certain

policies; (4) if political decisions determine the fate of the people and social relations, then anti-human trafficking activists must be involved in politics to work with the oppressed groups that share a common goal of emancipation. This includes supporting political parties that fight for social, economic and political justice for all, without privileging certain groups. The goal is to win power and to use that power for social transformation.

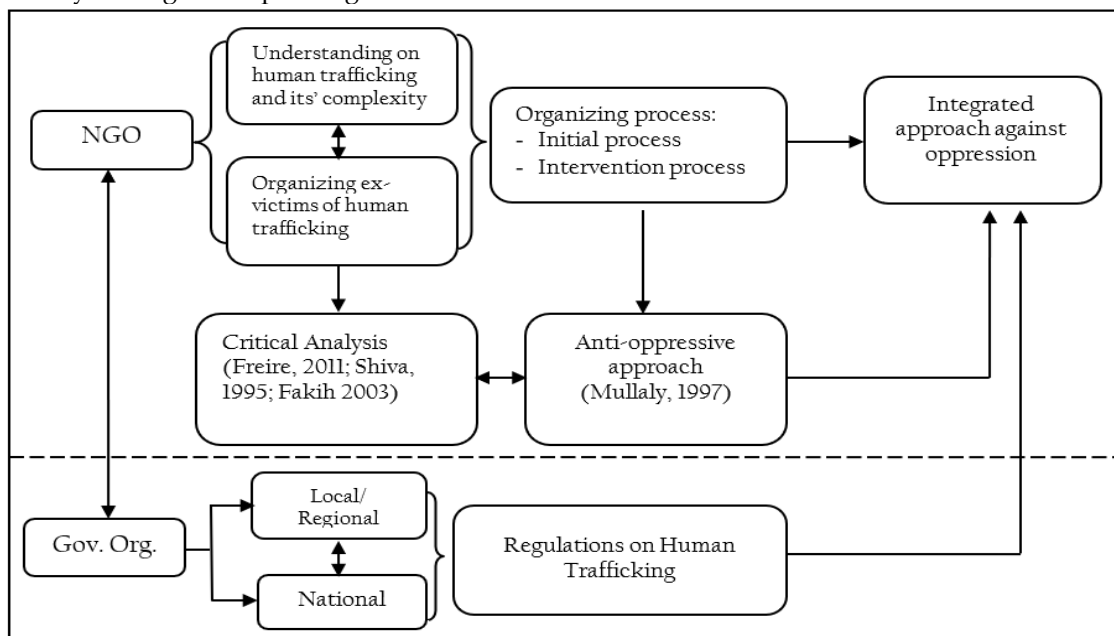
2. Methods

Applying a qualitative naturalistic approach, this research collected the data through observation and in-depth interviews. In addition, this research uses the results of previous research as a secondary source of information. In this case, the researcher studied social reality in the context of society as it is, without any attempt to manipulate social reality because of certain interests (Patton 2002). The informants were selected based on the criteria of best understanding about their situation as victims of human trafficking and are able to provide information and answers to research questions (Bungin 2007; Neuman 2006). During the research process, the field research team volunteered at the Mitra Wacana for several months. Thus, in collecting data, especially in-depth interviews, researchers did not find it difficult to involve informants since they already knew each other, and trust had been built between researcher, NGOs and members of Rengganis community groups. This study was conducted since February to June 2022.

Table 1. Informants

Information	Informants	Number
Understanding of Human Trafficking and its Complexity	Mitra Wacana	4
Efforts to coping with Human Trafficking	Ex-victims of Human Trafficking	6
Total number of informants		10

Analyzing the data, the researcher applied coding process which consists of five stages, data sorting and classification, open coding, axial coding, selective coding, interpretation and elaboration (Neuman 2006). Within this process, the crucial step is to find keywords to identify similarities and variations, identifying patterns/sub-themes in the data group, and then proceeding with identifying themes by linking and explaining the data.



Picture 1. Research Roadmap

3. Results

This section discusses the data findings and their analysis, which are divided into three sub-discussions. The first part discusses and analyzes the informants' understanding of human trafficking and its complexities in Kulon Progo. In this phase, the concept of critical awareness of social problems is used as an analytical tool to see the perspective of informants in defining human trafficking, identifying the factors that cause human trafficking and describing the complexity of this issue in Kulon Progo. The second part discusses and analyzes community organizing and policy advocacy related to the protection of migrant workers conducted by Mitra Wacana by involving community members of ex-migrant workers in Salamrejo Village, Kapanewon Sentolo, Kulon Progo Regency. While the third part is the result of an analysis that explains the relationship between perspectives in understanding the problem of human trafficking and the choice of intervention methods. This discussion is explained by a comparison between the conventional approach and the critical approach in the context of human trafficking, to build an integrated approach against oppression.

3.1. *Human Trafficking and Its Complexity in Kulon Progo*

The data shows that informants from Mitra Wacana and the ex-migrant workers community who are organized in the "Rengganis" Women and Children Learning Center (P3A) define human trafficking as a very broad and complex issue, as expressed by one of the informants: "in understanding human trafficking can be analyzed from the methods, processes and purposes that violate the law and humanity" (MZ, 29 April 2022). The methods, processes and objectives are further explained as follows.

First, the methods mean human traffickers have a very systematic work plan in which many parties were involved. In the context of Kulon Progo, the construction of the Yogyakarta International Airport (YIA), was a momentum to increase the flow of migrant workers. This condition is prone to be used by certain people who work in the migrant workers business to carrying out activities such as persuading, recruiting prospective workers to become migrant workers with the lure of high salaries without regard to the rights and risks that will be experienced by workers abroad that can lead to the realm of human trafficking. Second, the process means that the journey of human trafficking is extensive and complicated. It begins with the recruitment, delivery, transfer, harboring or receipt of a person, which includes elements of violence, threats, fraud, coercion, exploitation and other forms of violence. Third, the purpose means that the recruitment of migrant workers is aimed to exploiting them for the economic benefit of the brokers, such as prostitution, pornography, violence and sexual exploitation to forced labor with inadequate wages.

The interesting finding in this study is that the informants from Mitra Wacana define human trafficking is not only limited to migrant worker exploitation, but they expand it to various forms of violence within their community that can be categorized into human trafficking based on the method, process and purpose. Among them are arranged marriages for children to pay off their parents' debts and the mode of adopting an unwanted child from a woman at a cost during pregnancy and childbirth.

The informants' perspective regarding the causal factors of human trafficking can be seen from their analysis on various policies related to human trafficking, whether the existing regulations provide protection for migrant workers. This view is in line with critical awareness, within which the identification of the source of the problem is analyzed through understanding the position of the community within the pattern of social, political, economic and cultural relations. In this case, the concept of personal is political (Mullaly 1997) is used to understand that human trafficking cases of migrant workers are closely related to the weak regulation of migrant worker protection, discriminatory culture and weak socialization and identification of cases of human trafficking.

Regarding the issue that people are easily influenced by the lure of big salaries as migrant workers, the informants stated that this view should be analyzed by understanding the lack of socialization and education for the community by the local government regarding the rules and regulations for working as legal migrant workers. The explanation of the high salary standard is not supported by an understanding of the various risks that migrant workers may face from the recruitment process, debriefing, to their work at the destination. The government's weak identification of human trafficking

cases is also identified as one of major causal factors. This has resulted in the slow handling of protection for victims of sexual violence, exploitation and other unlawful acts received by migrant workers. Culturally, the victims suffered from being perceived and classified as having lower-class status for working as migrant workers. As a result, the migrant workers received various negative stigmas, discriminatory views and treatment from other community members. These various aspects lead to the complexity of the human trafficking issue which is described by identifying how aspects of the entire system work together and reinforce each other's intensity of oppression experienced by victims.

Furthermore, data analysis related to the identification of the impact of human trafficking on victims in Kulon Progo resulted in findings that were classified into four categories. First, the negative stigma against women ex-migrant workers. Second, economic conditions are still relatively unstable. Third, inharmonious family relations, which are indicated by the high rate of divorce, domestic violence, and repressive parenting patterns. Fourth, the impact on psychological damage to victims of human trafficking, which includes potential physical injury, traumatic/psychological pressure, and low self-esteem.

Based on the above discussion on human trafficking and its complexities that occurred in Kulon Progo migrant workers community, it can be high-lighted that informants' critical awareness underlies the definition of human trafficking. Structural and cultural factors are identified as the main causes of various forms of human trafficking. In this context, the analysis is carried out by understanding the unfair relations in the social, economic, political and legal systems, resulting in low protection and partiality for migrant workers. Thus, human trafficking is a problem caused by a dominant-subordinate relationship pattern that creates oppression on weaker community groups.

3.2. *Community Organizing and Policy Advocacy*

Critical awareness and comprehensive understanding of human trafficking have implications for community organizing ex-migrant workers and policy advocacy as the approach chosen by Mitra Wacana to resolve human trafficking in Kulon Progo. The community organization began with data collection and research on ex-migrant workers in Kulon Progo which was conducted in 2014-2015. Among 255 ex-migrant workers, 56 of them are victims of exploitation and violence. Apart from these 56 people, there are still many migrant workers who do not have a clear understanding of human trafficking, including the term, the legal violations that can be categorized into human trafficking and how the pattern of trafficking starts from recruitment, shelter to destination.

The data shows that women migrant workers at first did not understand that the falsification of their documents/data was one of the forms and the beginning of the pattern of human trafficking. The results of the data collection and research were then followed up by organizing female ex-migrant workers in the "Rengganis" Women and Children Learning Center (P3A) which was officially established in 2013, located in Salamrejo Village, Kapanewon Sentolo, Kulon Progo Regency. P3A Rengganis is a cultural movement that collaborates and becomes a partner of the Mitra Wacana Women Resource Center in an effort to fight the oppression of women, especially migrant workers in Kulon Progo.

The results of the analysis show that there are at least three programs implemented by P3A Rengganis. First, education and awareness that women ex-migrant workers are victims of a discriminatory and exploitative system. The method applied to foster critical awareness is done by learning together, sharing experiences as migrant workers and analyzing various regulations related to human trafficking. In these forums, women are encouraged to build confidence and courage to express their opinions based on their experiences as migrant workers. Indirectly, they are educated to improve their story telling and public speaking skills so that they are able to voice their rights and interests in the public sphere.

Second, strengthening the capacity of women based on rights through socialization and discussion to understand the complexities and patterns of human trafficking. These activities are carried out with the aim of preventing the occurrence of human trafficking. The strategy implemented is to utilize social

media such as podcasts, public discussions and making documentaries. In addition, they are also facilitated to receive training in economic strengthening programs. The purpose of implementing this program is to build independence and socio-economic empowerment of P3A Rengganis members. Besides these objectives, increasing capacity and economic independence is also an effort to counter stigma and negative images in social life by showing that all citizens have equal rights and status.

Third, organizational assistance by implementing PIME (Planning, Implementing, Monitoring and Evaluating). This assistance is carried out to open a public space for women ex-migrant workers to build the capability to be involved in various public discussions and policy advocacy related to human trafficking. Among the activities that involve the participation of P3A Rengganis is participating in the formulation of village policies regarding migrant workers. Furthermore, they also participated in the socialization and policy advocacy of the Regent's Regulation in 2021 regarding the Crime of Trafficking in Persons (TPPO). In this activity, Rengganis' role is to provide an explanation of the chronology of the human trafficking cases they experienced, so that they can be used as a source of information about the prevention and handling of various cases that occur.

4. Discussions

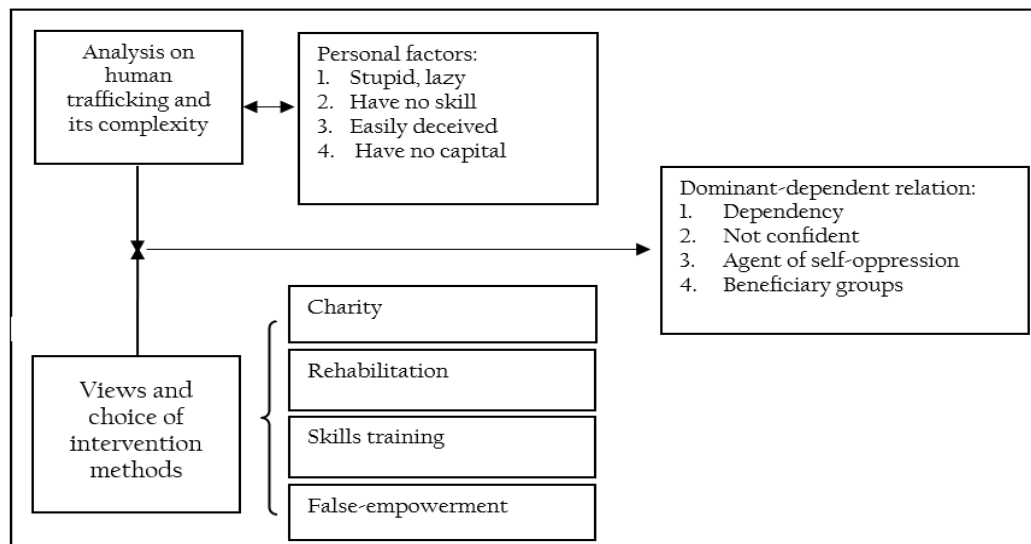
4.1. *Towards an Integrated Approach Against Oppression*

Developing an integrated approach against oppression requires an understanding of the various approaches in social intervention. This sub-discussion will present a debate between the conventional approach and the integrated approach as a manifestation of critical theory in the context of human trafficking. Until recently, the conventional approach is still the dominant paradigm in the practice of social intervention. The description of understanding and analyzing social problems in this approach will be explained. The next discussion is a critical approach as a counter to the conventional approach, which underlies the reconstruction of a more comprehensive and integrated approach to fighting oppression, especially in the context of human trafficking. At the end of the discussion, the two approaches are equipped with pictures that will clarify the differences between the two in responding to the complexity of human trafficking.

4.2. *Conventional Approaches in dealing with Human Trafficking*

The conventional approach is influenced by various theories of social pathology, social disorganization, and deviant behavior (Mullaly 1997). Problem analysis is carried out by identifying the differences between victims and other communities who are not victims, then defining these differences as the source of the problem. The next step is to conclude that the source of the problem comes from the victims themselves, so that the focus of change is only on the victims.

In the context of human trafficking, the conventional approach identifies that the differences between victims of human trafficking and other people who are not victims of trafficking is because they are stupid, easily deceived by the lure of high salaries, have no capital, have no skills, and so on. The next step is to define these differences as the source of the human trafficking problem. In other words, if people have the above characteristics, they can become a source of problems. Thus, the intervention method chosen is to change the victim. The conventional approach is seen as a narrow approach because the focus of analysis of the problem and its complexity is only focused on the level of the community as victims without understanding that they are victims of an unjust social, political, economic and legal system.



Picture 2. The Conventional approach in dealing with human trafficking

4.3. *The Integrated Approach against Oppression through Community Organizing*

The integrated approach against oppression is a manifestation of a critical approach that seeks to intervene in a holistic manner including personal, cultural and structural. In the case of human trafficking, it aims to provide a roadmap for interventions that genuinely defend victims of oppression. Discourse on the practice of fighting oppression must begin with a conceptual clarification of oppression. According to Amadasun and Omorogiuwa (2020) citing several authors (Baines, 2011; Cudd, 2006; Dalrymple and Burke, 2000), oppression is understood as a social construction that creates social classes and labels in society. This construction arises from intersectionality, namely an analysis that examines the meeting points and overlapping relations between various systems and forms of oppression, discrimination and domination. Oppression occurs when social labels are used to discriminate against powerless individuals and groups on the basis of race, gender, class and so on (Amadasun and Omorogiuwa 2020; Mullaly 1997).

Anti-oppression practice is a social justice-oriented practice model or approach that is integrated in the clinical (personal), community (cultural) and policy (structural) domains (Amadasun and Omorogiuwa 2020; Mullaly 1997). Its main strength lies in humanity's struggle for diversity and its commitment to social justice. In essence, this approach aims to analyze how power is used to oppress and marginalize people, and how that power can be used equally to accelerate the liberation and empowerment of people in social relations.

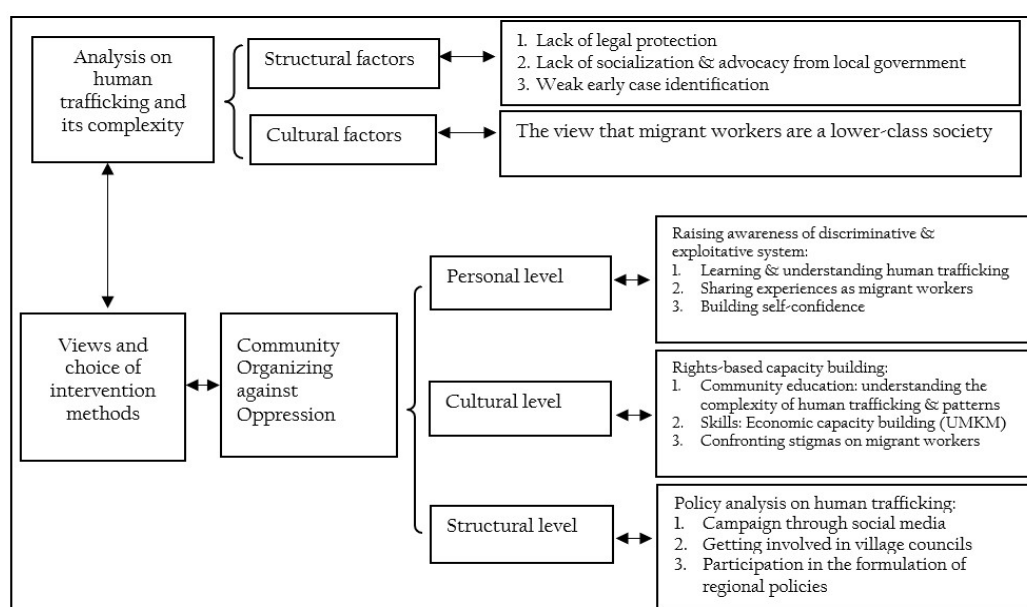
This approach is very relevant in the context of human trafficking caused by structural and cultural problems related to social injustice and human rights violations. Efforts to solve the problem of human trafficking and other complex social problems will not have a significant impact unless they practice this anti-oppressive approach. In practice, an anti-oppressive approach must begin with a discussion of critical awareness which has implications for a comprehensive perspective on social problems, which will then influence the choice of intervention methods to solve these problems (Fakih 1996; Wahid 2006; Widayanti 2020).

The results of this study indicate that community organizing and policy advocacy carried out by Mitra Wacana and P3A Rengganis in collaboration with various parties are efforts to fight against the oppression of the migrant worker community. The intervention is focused to prevent the occurrence of human trafficking, especially in the Kulon Progo area with the start of the operation of Yogyakarta International Airport (YIA). In the P3A Rengganis forum, the intervention practice is a manifestation of the humanitarian struggle and commitment to social justice, especially for migrant worker community groups.

Community organizing embodies integrated practices that cover the personal, cultural and structural levels as well as the expert's concept of anti-oppression. At the personal level, efforts are

being made to build the confidence of ex-migrant workers by learning activities about human trafficking and its complexities. This understanding is used as an analytical tool for their experiences as migrant workers to carry out critical reflection, thereby raising awareness that they are victims of oppression. At the cultural level, the effort made is to strengthen the capacity of P3A Rengganis members through education about women's rights by utilizing social media. At the structural level, efforts to eliminate negative stereotypes against migrant workers are carried out by showing their existence as a community group that is independent and socio-economically empowered, and can contribute to community development politically to influence policies at the village and district government levels.

The involvement of P3A in the formulation of regional policies is to voice their interests and ensure the protection of migrant workers. In the process of formulating the policy, not all of the policy experts involved understand the complexities of the human trafficking problem, how the human trafficking process began, and the dynamics faced by migrant workers who become victims. This is where P3A Rengganis members play a big role in providing comprehensive explanations based on their experiences as migrant workers who are victims of human trafficking.



Picture 3. The Integrated Approach in Dealing with Human Trafficking

5. Conclusion

Based on the analysis results of this study, it can be concluded that the conventional approach in coping with human trafficking victims is an approach that does not really side with the victims. The approach only focuses on changing the victims who are considered the source of the problem. Instead of helping victims, what they do is blaming them for the oppression they experienced. This approach believes that the existing social, economic, cultural, legal and political systems and structures are stable, given, unchangeable and correct. That is, if there are problems faced by certain community groups, what needs to be changed is that group because they are considered to have failed to adapt to the stable and correct system.

The conventional approach is criticized by an integrated approach which is based on a critical perspective and awareness of social reality. This approach sees society as the subject of change, not as an object. The issue of human trafficking is viewed from a large perspective to build a comprehensive analysis of its complexity includes the methods, processes and objectives of recruiting migrant workers which violate the law and humanity. More broadly, the practice of human trafficking does not only occur in migrant workers, but it can also be identified in the oppressive practices of local communities

such as forced marriages to pay debts and human trafficking under the pretext of adopting unwanted child.

Organizing ex-migrant workers and victims of human trafficking is an entry point to build awareness and self-confidence, eliminate negative stereotypes, and fight for and voice their rights in the context of policy process. This research shows that approaches at the personal, cultural and structural levels must be carried out simultaneously, synergistically and integrated. Thus, it can be said that organized society is capable of resisting oppression with an integrated approach among those three levels.

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