

Re-defining of the Concept of Migrant Housemaid in Ali's Denny J. Ali's Essay Poem "Minah Tetap Dipancung"

Re-defining of the concept of a migrant housemaid in Ali's *Minah Tetap Dipancung*.

ABSTRACT

This article explores diasporic problems faced by an Indonesian migrant housemaid working in Saudi Arabia, presented in Denny J. Ali's essay poem "Minah Tetap Dipancung" or "Minah is determined to be beheaded" (2012). Using diasporic literary criticism and poetry explication method, this article will reveal her tricky situation, struggle against oppression, and aims at revealing her tricky situation, her struggle against oppression, and her voice of hope concerning her profession. The analysis shows that Minah experiences disillusionment. She is oppressed, abused, and alienated because of the cultural barrier. However, Minah resists against the class and gender-based subjugation. Although she is helpless and determined to face the death sentence, she stands for her dignity. This poem also voices the need to redefine the concept of a migrant housemaid. Government and migrant worker stakeholders should set a political will for improving the condition of migrant woman workers, especially legal protection, advocacy, and treatment as a professional worker free from cultural bias in the destination country. A migrant housemaid is not merely an informal and private worker that the employer can treat as property arbitrarily. This poem advocates redefining her as a professional worker viewed from a broader cultural perspective, protected before the law, and provided with appropriate rights and advocacy.

Keywords: migrant worker, diasporic problems, diasporic literary criticism, class-gender subjugation

INTRODUCTION

Indonesia is one of the countries whose citizens often migrate to other countries to improve their life. Since the 1980s, this country has sent million-millions of migrant workers to the Middle East, the Far East, European countries, Southeast Asian countries, and African countries. The data from the Institute for Indonesian Migrant Worker Protection shows that in 2021 Indonesia has sent about 5.000 migrant workers per month to Asian, European, or African countries. More than 80% of migrant workers are women, and most of them are mostly domestic workers (BP2MI, 2021). The reason for this migration is to survive and to alter their difficult life in their home

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.12345>

Formatted: Pattern: Clear (Yellow)

Commented [A1]: Max 13 words

Formatted: Font: 12 pt

Formatted: Centered

Formatted: Font: 12 pt

Formatted: Font: 12 pt, Italic

Formatted: Font: 12 pt, Not Bold

Formatted: Centered

Formatted: Not Highlight

Formatted: Not Highlight

Formatted: Highlight

Formatted: Font color: Auto

Formatted: Font color: Auto

Formatted: English (United Kingdom)

country (Sopyan, Fitria, & Hidayatulloh, 2020) (Sopyan et al., Fitria, & Hidayatulloh, 2020). Many of them moved from one place to others to persist and outlive with their family and fulfill fulfillfulfill their needs, although they have to experience disillusionment and diasporic problems (Maxwell, 2014). (Maxwell, 2014)

Mal-practice towards the migrant workers often happens as this placement business is growing rapidly multiplying. The urgent need to improve the migrants' migrants' life and the high demands of workers in the foreign country can give a chance to this. The most prominent problem urgent to take care of is the woman migrant workers, especially the housemaids. They are in the a vulnerable position of vulnerable to abuse and exploitation (Raharto & Noveria, 2012) (Raharto & Noveria, 2012). On the one hand, they are considered as the hero of economic development; on the other hand, the hero of economic development; on the other hand; they are have exploited victims of labor labourlabour abuse (Chan, 2014) (Chan, 2014). The problems faced by the migrant workers as a housemaid are the exploitation by the job agencies, abuse from the employer, stigmatizing and stereotyping, discrimination, lack of law protection and advocacy. Karni binti Binti Merdi Tazim and Siti Zaenab binti Duhri are the two examples of Indonesian woman migrant workers who were executed to death in 2015 because of the lack of law protection and advocacy.

The problems do not only concern to physical and economical matters but also culture, especially gender and class perspective concern physical and economic matters and culture, especially gender and class perspectives. The major cultural problem issue is the different concept concepts of housemaids housemaid in destination countries. Based on the ILO document (2011), domestic workers are workers that are conduct job the jobs in private households, such as cleaning, cooking, washing, ironing, taking care of children or elderly or sick members of the family, gardening, guarding, driving, or taking care of pets (ILO, 2022). In the Regulation of Ministry of Labor No. 2 2015, it is also stated that a domestic worker is a worker who works in a private house to do the household job chores and receives a salary for doing the jobs (Permennaker, 2015). Professional relation is set between the two parties, worker and employer. However, in Saudi Arabia, domestic workers, especially from other countries, are viewed in from a different perspective differently, in the way that the culture of servitude in Saudi Arabia still becomes the national structure. This phenomenon is similar to modern slavery as migrant workers experienced a threat, violence, personal domination, coercion, isolation, racism, abuse, exploitation (Puspitasari, 2021) (Puspitasari, 2021). Although King Faisal abolished slavery in 1962 by a royal decree, in the Hongkong context, migrant workers can sometimes become members of the family, which metaphorically means coercive relation (Constable, 2019) (Constable, 2019). In this country there is no labour law to provide protection for protect workers there is no laborlabour law to protect workers in this country because the culture of servitude becomes the national structure. A research Research on the lives and working circumstances of female migrant domestic workers in the Gulf states, including Saudi Arabia, showed that they lived and worked in an atmosphere comparable to that of slavery (Tal, 2015). housemaid in Saudi Arabia can be the representation of represent a slave subculture in the modern times supported by the religious principle that men usually own and have rights over what they possess (Teague, 2 (Tal, 2015) 6). So, a legal effort of protection is urgently needed to solve the problem (Nuraeny, 2017). (Nuraeny, 2017)

The mobility experience of migrant workers inspires writers to articulate their views in literary works (Hanscom, 2019) (Hansom, 2019). The story of migrant workers inspires writers to express their feeling (Cuban & Fowler, 2012); Cuban & Fowler, 2012). Social and cultural condition, conditions, especially special movement movements in the society, will give influence to writers on in the creating on of a poems (Padmanugraha, 2007) (Padmanugraha, 2007), and the condition of oppression, discrimination, slavery, subordination, and its dynamics of struggle generate some writers to express their feeling (Amalia, 2021) (Amalia, 2021).

The problem of woman migrant workers has become the concern of woman advocacy activists and some literary writers. One of them is Denny J. Ali, a social researcher, and also poet who has expressed his feeling of poet who has expressed his empathy empathy to Indonesian woman migrant workers. This empathy empathy deserves to go to these migrant workers, especially housemaids, as they

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font color: Red

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font color: Red

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font color: Auto

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font color: Auto

Formatted: Font color: Auto

Formatted: Font color: Auto

Formatted: Font color: Auto

Formatted: Font color: Auto

Formatted: Font color: Auto

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

have been ~~the vietnam~~victims of injustice, exploitation, discrimination, and abuse. He expressed it through his essay poem entitled *"Minah Tetap Dipancung"* or *"Minah is determined to be beheaded"*. This poem is one of the essay poems published in a poetry anthology of *Atas Nama Cinta* (Ali, 2012a)²² (2012). This poem is one of the ~~the~~ essay poems published in a poem poetry anthology of *Atas Nama Cinta* (2012).

~~Essay~~An essay poem is a poem-written and based on ~~ertain~~specific facts and expressed in ~~such~~ a communicative language ~~that is~~ easy to understand. This poem distinguishes itself from the lyrical poem often written based on ~~the~~ imagination and using symbols and metaphors, which sometimes are difficult to understand. Although ~~the~~ essay poem-poem derives from factual events, it is still fictional. The ~~actual~~ facts are only used as the background frame for the writer to build ~~his or her~~their narration. An essay poem writer should ~~do~~conduct deep and ~~serious~~profound research on the topic ~~that he or she is~~they will going to write, so the ~~writer needs~~ need data, statistics, and ~~reference~~references to position the problem discussed. This poem sometimes is provided with ~~foot notes~~footnotes to confirm that the topic is the concrete social reality or historical fact (Ali, 2012). (Ali, 2012b). This kind of poem can be classified as a narrative or prose poem which highlights the intellectual aspects (Effendi, 2000)(Effendi, 2000). Besides, a poem can be related to other science, fields of life, and other changes in human civilization as it can be used as therapy for society (Fatimah, Ngatmini, & Kurniawan, 2021)(Fatimah et al., Ngatmini, Kurniawan, 2021).

"Minah Tetap Dipancung" ~~This~~ is based on the ~~poem~~writer's research of the life of Indonesian woman migrant workers in Saudi Arabia. It is divided into eleven parts and attached with nine footnotes. Some reviews have been highlighted ~~to in~~ this essay poem. Aji TSeptiadi (2017) ~~views~~ this poem can be viewed from ~~the perspective of~~ social discrimination against ~~the~~ migrant workers using sociological, literary theory (Septiadi, 2017). Rahmadi Pitaya (2021) ~~also anlyzed~~analyzed this essay poem from ~~the~~This poem exposes ~~perspective of~~ two opposites of woman migrant worker life, her miserable oppressed life in Saudi Arabia and her beautiful family life in her hometown, and the main ~~eharaacter's~~character's spiritual question of how a-misery can happen to the one who leads a right and religious life (Rahmadi, 2021).

This article ~~is going to~~discusses the poem from the perspective of ~~the~~ diaspora phenomenon. It is perceived ~~as~~ the mobility of a woman migrant worker from one country to another because of some problems in her hometown to change her destiny and who realizes her ~~disillusionment~~disillusionment about the destination country. This article ~~will~~, firstly, highlights the ~~problems~~issues faced by the woman migrant workers in her diasporic experience starting from the sending countries Indonesia ~~and i~~. In the receiving country, that is Saudi Arabia. Secondly, it ~~will~~ describes how the woman character of Minah as a housemaid struggles against the gender and class subjugation-based cultural bias. The voice of the need ~~of to~~ re-defining the concept of migrant ~~housemaid~~housemaids as a professional ~~worker~~workers free ~~form from~~ cultural bias and provided with legal protection and advocacy ~~will be~~is the third discussion. This literary research is worth conducting since many Indonesian migrant housemaids experienced abuse, exploitation, alienation, and discrimination in the destination countries in the way that the perception of migrant housemaids as property, exploited object, or vulnerable unskilled and uneducated worker still pervades employers, migrant worker agency, or some societies.

The concept of diaspora here does not refer to the classic meaning as experienced by Greek, Armenian, or Jewish people but to a broader perspective in the way how politically-oppressed refugees, residents from foreign countries, migrant workers, immigrants, expellees, ethnic or racial minorities live outside of the territory to which they are historically rooted (Kafle, 2010)(Kafle, 2010). This criticism tries to identify some diasporic problems encountered by the migrants, such as still retaining the collective memory of myth and history in the homeland, is not ~~fulentirely~~accepted by the host country (Safran, 1994) (Safran, 2011), or having a ~~difficult~~complicated relationship with the communities of the destination country (Cohen, 2008)(Cohen, 1997). The inquiry also includes how migrant workers face many challenges, including modern slavery, social discrimination, contract violations, sexual abuse and exploitation, and unsafe working conditions (Noredam & Agvemang, 2019)(Noredam, 2019).

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font color: Text 1

Formatted: Font color: Text 1

Formatted: Font color: Text 1

Formatted: Font: (Default) Times New Roman, Font color: Text 1, Do not check spelling or grammar

Formatted: Font color: Text 1

Formatted: Font color: Text 1, English (United States)

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Field Code Changed

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Commented [A2]: Remove to the introduction.

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

MCastles and Miller (2009) proposed migration took place because there was high demand on workers, employee recruitment, and the institution which manages it to fulfill the structure of economic and the imbalance of economic and political power distribution. Castles and Millers then suggest a social capital theory, asserting that international migration will develop in a such a rapid and vast way that it becomes a global network, and most people are able to do it easily quickly (Castles, Haas, & Miller, 2014). There were (Sukamdi (2007) stated that there are three main supporting theories for migration. The first is the human capital theory. Migration is a rational way to utilize human beings as investment products, for example, their education, skills, or health. Human beings will seek to maximize themselves to actualize their capacities. One of them is through doing jobs in foreign countries. The second is a structural theory. This theory is concerned with dual labor/labour markets under capitalism. Certain-Specific jobs in migration provide financial security, while others are usually temporary, low-waged, and uncomfortable relating to three D (dangerous, dirty, and difficult). The third is the migrant network. It is a kind of system in which the capital flow can be combined with political and cultural influence (Sukamdi, 2007). The third is the migrant network. It is a kind of system in which the capital flow can be combined with political and cultural influence.

The old and everlasting theory of migration has been pronounced by some scholars. Basically, people migrate to other countries for some reasons, such as less-fewer wages, lack of job opportunity/opportunities, low social access in their own country and competitive salary and high job opportunity in the destination country (Lee, 1966) (Lee, 1966). Migration in some cases is caused by the low access of the families and other cultural units to the modern markets. Migration will proceed from time to time as long as people need access to the modern markets (Stark & Bloom, 1985) (Stark and Bloom, 1985). People migrate to other countries to find their economic luck because of the gap of salary amount between that in their own country and the destination-of-migration country (Massey, 2019) (Massey, 2009) (Massey, 2009, 1993). International migration is a rational decision to solve the problems of unemployment and in the sending countries and to fulfill the demands of migrant workers in the receiving countries. The sending countries will receive remittance, while the receiving countries will gain low-waged workers (Young, 1995) (Young, 1984).

"Minah Tetap Dipancung" also highlights the phenomenon of modern diaspora, not as a collective traumatic and brutal experience like Jewish people but as a response toward territorial boundary as the identification in the context of deterritorialization and transnationalism. In this context, people construct "home away from home" (Clifford, 1997) (Clifford, 1997). Diaspora, according to Cohen (1997), requires deals with some criteria/issues. First, people usually keep possession of a memory and vision of their homeland. Second, people experience traumatic experience/experiences in the new region. Third, they cannot be fully accepted by the inhabitants of the new environment. Fourth, the new region, considered as a fantasy fulfilling the migrant's migrant's dreams to transform identity and fortune, is actually also a place for banishment, discrimination, exploitation, oppression, and social disgrace. It is such a disillusionment (Cohen, 2008). People encounter a dynamic tension between living here and remembering there, the origin place, and the residence (Boehmer, 2005) (Boehmer, 2005).

METHOD

The essay poem of "Minah Tetap Dipancung" is approached from the perspective of diaspora literary criticism. This criticism highlights the various types of diaspora as the object of inquiry through the framework of the experience of communities facing displacement (Mishra, 2006) (Mishra, 2006). The concept of diaspora here does not refer to the classic meaning as experienced by Greek, Armenian, or Jewish people but to a broader perspective in the way how politically oppressed refugees, residents from foreign countries, migrant workers, immigrants, expellees, ethnic or racial minorities live outside of the territory to which they are historically rooted (Kafle, 2010). This criticism tries to identify some diasporic problems encountered by the migrants, such as still retaining to the collective memory of myth and history in the homeland, being is not fully accepted by the host country (Safran, 1991), or having a

Commented [A3]: What is the third?

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Pattern: Clear (Yellow)

Formatted: Pattern: Clear (Yellow)

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Field Code Changed

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font color: Red

Formatted: Font: Not Bold

Formatted: Font color: Red

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

difficult relation relationship with the communities of the destination country (Cohen, 1997). The inquiry also includes how migrant workers face many challenges, including modern slavery, social discrimination, contract violations, sexual abuse and exploitation, and unsafe working conditions (Noredam, 2019).

As it is a library study and descriptive qualitative type of research, the explication method will be used the appropriate way to disclose the meaning of the poem. Explication The explication method means a close analysis of a text to determine meaning the meaning of the poem poem's meaning (Murfin & Ray, 2003) (Murfin & Ray, 2003). It is an attempt to reveal the significance of text by paying attention to the elements of the literary works, such as characters, conflicts, plot, setting, mood, imagery, tone, or theme (Mikies, 2007) (Mikics, 2007). All elements of the structure are connected to make up the meaning of the poem. So, the first step will be close is close reading reading many times. The next step is determining the parties represented by the characters. From the characters' characters' dialogue, thoughts, or actions, it it can be identified the conflict leading to the peak and solution. Setting The setting of society and culture will be are also important to support the significance of the poem poem's significance. Besides, mood or atmosphere and tone or writer's writer's attitude can be additional information to determine the significance importance of the poem.

All the steps will be used to determine the problems the woman migrant worker has to encounter in her diasporic experience, both in Indonesia and Saudi Arabia. The analysis will also disclose how Minah struggles against the cultural discrimination. The deeper message meaning will be revealed from the root of the problems this diasporic experience, that is how people from various cultural background perceive and define migrant housemaid. This perception, this essay poem advocates, should be redefined.:

RESULTS AND DISCUSSIONS

Result

Present in the table the result -> Re-defining

"Minah Tetap Dipancang" (2012) is an essay poem telling about the diasporic experience of an Indonesian housemaid who worked in Saudi Arabia from the first person first-person point of view. She was sentenced to death because she was accused of murdering her male employer. In fact she She actually defended herself against the sexual abuse of the employer. The court finally decided that she had to be beheaded. From the beginning till the end, the poem is pervaded by a gloomy atmosphere as it told about the hard struggle of a low class member of a Javanese family headed by a jobless husband to survive their life by letting the wife go t. It tells about the hard struggle of a low-class member of a Javanese family headed by a jobless husband to survive their life by letting the wife go to the a foreign country to make a living. During the process of deployment deployment process in her home country, she had to experience exploitation economically.

In the destination country, Saudi Arabia, she encounters disillusionment. She found gaps between what she imagined in her home country about the success of migrant worker workers in Saudi Arabia and the hard reality she had to involve embrace. The tone saturating the poem is full of empathy and respect to the victim, in the way that a woman who is culturally and physically weak had to resist against something greater more significant than she was, which are violence, abuse, exploitation, even alienation. Behind the poem, actually there there are some essential crucial events, conflicts, dialogues, and description descriptions of characters characters deserving to be contemplated as the message of the whole discourse, that is to redefine what is perceived and meant by migrant housemaid housemaids within Arabian context. The poem reveals how the perception of migrant housemaid housemaids should be switched. The following table may help the revelation of the poem on this switching paradigm:

Aspects of a mMigrant hHousemaid	Previous pPerceptioning	The poem's proposed Rredefinitionag
Business relation with the broker,	Exploited object	Partner

Cited as: Author (s). (2021). Title. Diksi, 24(1) 27-39. https://doi.....

Commented [A4]: Remove to the introduction.

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Commented [A5]: Explain then what you did releted to the steps.

Formatted: Font color: Red

Formatted: Font: Bold

Formatted: Font: Bold

Formatted: Font: Bold

Formatted Table

Formatted: Font: Bold

Formatted: Font: Bold

Formatted: Font: Bold

Formatted: Font: Bold

Formatted: Font: Not Bold

Formatted: Font: Not Bold

Position in the employer's house	Property	Professional worker
Professional Treatment	Oppressive, abusive	Fair, humane
Position Before the law	Vulnerable, unsupported	Protected, advocated
Business relation	Exploitative	
Social and economic Rights	Ignored	Guaranteed
Cultural relation with inhabitants	Full of bias and discriminated	Objective and respected
Social interaction	Alienated	Accepted

The above finding is based on the problems the migrant housemaid encounters in the sending and destination countries.

Formatted: Indent: First line: 1,27 cm

The followings are the identification of the poetical content to understand the significance of the poem are the identification of the poetical content to understand the poem's significance. They are the exploitation in the homeland she had to face, the cultural and physical oppression in the destination country, her resistance against the subjugation, and the significance of what implies behind in the poem.

Problems in the homeland

Migration experienced by Minah, the Indonesian woman migrant worker in this poem, especially housemaids, is not without reasons. Economic factor becomes the driving force for women to work abroad as proposed by Lee (1966), Stark & Bloom (1985), and Massay (2009). This factor brings about a domino effect to other social behaviours. Part 2 stanza 2, 7, and 10. The following lines of the essay poem "Minah Tetap Dipancang" shows the problems in the homeland, especially in Indonesia:

Malam itu aku di samping suami tercinta [That night beside my beloved husband I was beside my beloved husband that night]

Formatted: English (United States)

Menyusun rencana [setting a plan]

Formatted: Font: Italic

Sudah sekian lama suamiku nganggur [It's been a long time my husband had been unemployed for a long time]

Formatted: Font: Not Italic

Anak perempuanku, delapan tahun [My eight-year-old daughter]

Belum juga ia bersekolah [had not gone to school yet]

Formatted: Font: Not Italic

Aku belum bisa bayar uang iurannya [I could not afford to pay her the tuition fee]

Itulah awal tekadku bekerja ke Arab Saudi [It was the time I was determined to work in Arab Saudi]

Formatted: English (United States)

Kuyakinkan suami ijinan aku pergi [I convinced him to let me go abroad]

Hidup perlu biaya [It cost much to keep living]

Di depan cermin [In front of the mirror]

Kuperhatikan rupa dan tubuhku [I was looking at myself]

Aku pantas hidup lebih baik [I deserved to live a better life]. (Ali, 2012, part 2, stanza 2)

Formatted: Font: Not Italic

Minah's plan to work as a migrant housemaid is enforced by the fact that her husband is unemployed for a long time. (Sekian lama suamiku nganggur). Her husband can be unskilled or uneducated so that it is difficult for him to find a job. It can be also possible that in the hometown there is no opportunity or job vacancy which can be provided for her husband:

My husband has been unemployed for a long time (Part 2, stanza 2).

Formatted: Font: Italic

Formatted: Font: Italic

The other problem is her prospective education of her daughter. Minah is not able to pay the tuition fee of her eight-year-old daughter. She is not allowed to come to class because she has not paid the monthly or semester fee for her education. This line also indicates that in her hometown going to school is not free of charge. Social welfare in her residents is another problem.

Formatted: Font: Italic

Formatted: Font: Not Italic

Formatted: Font: Italic, English (United States)

Commented [A6]: Do not use contraction. Apply it to other same cases (if any)

Minah realizes that to keep on living costs much. She has to feed her daughter. Life is not free of charge. To persist in outliving means to provide money to pay the living cost. If she does not

Formatted: Not Highlight

Formatted: Not Highlight

have a job ~~to do or her husband has no work to do to pay for their life, the family will not continue to or~~
~~her husband has no work to do to pay for their life, the family will not~~ exist. As a human being, Minah
has determined to live in better ~~condition~~ conditions. She will struggle for it because she deserves a better
standard of living. Her determined goal in her life to make a better living shows that she is striving hard to
cope with her life ~~as proposed by~~ (Stark and Bloom, 1985).

From the sociological perspective, ~~it seems that~~ Minah and her husband are not ready to start
building a family. Her marriage does ~~no~~-t come with the facility and financial preparation. ~~That's~~ That's
what often happens in her hometown and some parts of Indonesian regions. Marriage can be ~~a~~-a duty or
social construction so that ~~the society gives respect to~~ respects those who have married. It is a kind of
social status ~~in spite of the fact that~~ ~~en though~~ they are not ready to raise children and pay the cost of
living.

The other problems Minah has to face is the financial exploitation by the migrant worker agency.
Minah has to pay some money to some persons who help her to get the job. ~~Minah has spent four million~~
Rupiah to pay the cost of training, health checks up, fee for the last preparation, and insurance. However,
~~the broker asks additional fee for the process~~ (Part 2, stanza 7).

*Bapakku menggadaikan sawah [My father pawned his rice field]
Yang nanti harus kutebus kembali [which I had to redeem later]
Untuk calo [for the scalper]
Untuk pelatihan [for the job training]
Untuk cek kesehatan [for the health check up]
Untuk persekot pembekalan akhir [for the last training cash advance]
Untuk asuransi [for insurance]
Empat juta rupiah [four million rupiahs]
Melayang sudah [should be paid]
Dari tanganku [from my hand]. (Ali, 2012, part 2, stanza 7)*

Minah has spent four million Rupiahs to pay the cost of training, health check checks up, fee for the last
preparation, and insurance. However, the broker asks additional fee for the process.

*Kamu korupsi, ya? [You corrupt my money, don't you?]
Kamu memporoti kami, ya? [You blackmail me, don't you?]*

*Agen itu menjawab, [Then the scalper answered]
Barangkali Babe di atas sana yang korupsi, Bu. [The boss did that, not me, Mam]
Kita mah hanya cari seseran ala kadarnya [We are gaining its crumbs]
Buat tambahan istri belanja. [It's just for my wife's kitchen expense]
Ya, sudahlah, uangku telah raib entah ke mana [It was okay for me to lose money for nothing]
Tapi aku bangga karena mereka [but I am proud of that because]
Menyebutku pahlawan devisa [they call me foreign exchange heroine]
Berjasa bBerjaya bagi negara. [I am supposed to be meritorious to my country]
(Ali, 2012, part 2, stanza 10)*

Minah accuses the broker of corrupting and cheating for the migrant worker placement. However, the
broker told her that he only ~~take~~-takes little money. The boss in the bureaucracy is the one who corrupts,
~~which~~ This is ~~the~~-a common problem in Indonesia (Part 2, stanza 10). Almost all ~~affair~~-affairs, including
~~the~~ migrant worker placement, involve corruption and exploitation ~~as stated by~~ (Noredam, 2019).

Problems in the new land

The problems in the new land come from the employer, the society, the system of legal law, and
also the different ~~culture~~ cultures. Minah tries hard to adapt to the new environment. She tries to follow all
rules imposed on her and to work various jobs as scheduled and assigned to her. The problem in the new
land comes first from the other migrant workers who have stayed in Saudi Arabia for a long time. They
do not pick her up at the airport or welcome her coming (Part 3, stanza 1).

*Tak ada seorang teman pun yang menjemputku [No friends picked me up]
Ketika sampai di negeri asing itu [when I arrived in this foreign country]*

Formatted: Not Highlight

Formatted: Not Highlight

Formatted: Do not check spelling or grammar

Formatted: Justified, Indent: Left: 0 cm

Formatted: English (United States)

Formatted: English (United States)

~~Padahal mereka sudah tiba lebih dahulu. [though they had arrived there before]~~
~~Kakiku ragu ketika melangkah [My feet hesitated to take forward steps]~~
~~Masuk ke sebuah rumah. [into a house]~~
~~Sepi. [It was so quiet]~~
(Ali, 2012, part 3, stanza 1)

Entering into a new area is a problem. She has no one to talk with and share with. The sense of Indonesian identity amongst the workers is only disillusionment. She is doubted to step into the house where she will work. It is so lonely and quiet. This indicates the cold welcoming of the new region. She is far away from home, feels lonely, and ~~has doubted doubts to continue~~ about continuing her mission (Maxwell, 2014)(Maxwell, 2014).

~~Berkelebat wajah wajah yang kusayangi. [The shadows of my beloved family were flashing]~~
~~Akakku. [my daughter]~~
~~Suamiku. [my husband]~~
~~Orang tuaku. [my parents]~~
...
~~Air mataku pun menetes [Tears were dropping from my eyes]~~
~~Tapi buru buru kuhapus [But I was quickly rubbing it]~~
~~Saat tuan rumah menyambutku [as the employer host welcomed me]~~
~~Dengan dingin. [coldly]~~
(Ali, 2012, part 3, stanza 2)

Minah longs for her family in Indonesia. The shadow of her husband, her daughter, and her parents haunt her. She is very sorrowful and cries as she feels alone and no one cares for her. To her surprise, the host ~~welcome~~ welcomes her coldly, a strange situation in comparison with Indonesian people who are friendly, warm, and open. The cultural difference gives her a shock ~~as suggested by~~ Cohen (1997) and ~~&~~ Boehmer (2005).

The cultural problem begins to place Minah in a difficult situation when she practices what her religious teacher in her hometown, smiling and being friendly to a man (Part 4, stanza 3). Her religious leader teaches her to be polite and how to speak and behave. That is why Minah always smiles to show her politeness and good behavior. However, her attitude is misinterpreted. He thoughts that Minah tries to flirt and seduce him. This is one thing that she will never do in her whole life as she commits to her religious teacher:

~~I was taught to smile.~~
~~Unfortunately, my employer~~
~~Misunderstood what I presented~~
~~He thought I tempted him (Part 4, stanza 3)~~

~~-This different culture becomes the starting point of her abuse of her as identified by Safran (2011) (1994) and Cohen (2008) (1997).~~

~~Guru ngajiku di pesantren dulu mengajarkan [My teacher in Islamic boarding school taught me]~~
~~Agar aku bersikap sopan [that I had to be polite]~~
~~Tahu tata cara dan bertutur kata. [that I had to know how to behave and communicate]~~
~~Aku suka tersenyum [I was taught to smile]~~
~~Tapi celaka, majikan pria [But unfortunately my employer]~~
~~Keliru mengartikannya [misunderstood the way I presented myself]~~
~~Dikiranya aku penggoda. [He thought I tempted him]~~
~~Mana mungkin aku berani? [It was impossible for me to dare to do such a thing]~~
(Ali, 2012, part 4, stanza 3)

~~Her religious leader teaches her to be polite and how to speak and behave. That is why Minah always smiles to show her politeness and good behaviour. However, her attitude is misinterpreted misinterpreted. He thoughts that Minah tries to flirt and seduce him. This is one thing that she will never do in her whole~~

Formatted: Indent: First line: 1,27 cm

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: Italic

Formatted: Indent: First line: 1,27 cm

Formatted: Font: Not Italic

Formatted: Font: Italic, English (United States)

Formatted: English (United States)

life as she commits to her religious teacher. This different culture becomes the starting point of the her abuse of her (Safran, 1991; & Cohen, 1997).

*Aku tidak paham budaya, terus terang saja. [I didn't understand this country's culture]
Bagiku orang Arab dan Indonesia sama saja [Arabians were the same as Indonesians I guessed]
Kan sama-sama Islam agamanya. [Both were Moslems]
Dan menurut guru ngajiku [According to my spiritual teacher]
Senyum sama dengan sedekah nilainya. [smile was alms]*

Minah has a little understanding on of cross-cultural difference differences. She assumes that Indonesian and Arabian cultures are is the same. She think s that Islam teaches the same good behavior, that is, smiling can be alms. The lack of cross-cross cultural understanding makes puts Minah experience in trouble trouble, especially sexual harrasment harassment.

*Ketika majikan perempuan tidur lelap. [When my lady boss was sleeping tight]
Majikan pria mendekatiku [my male employer was approaching me]
Rupanya ia berusaha merayuku. [He tried to seduce me]
Aku hanya bisa senyum [I was just smiling]
Tapi mulai merasa takut [but I started to feel scared]
Tak berani menatap matanya. [I had no gut to stare at his eyes]
(Ali, 2012, part 4, stanza 6)*

While While her mistress is sleeping, her male employer comes closer to her and seduces her. Aminah begins to feel fearful. She is afraid of looking at her employer. Her openness openness, friendliness, and politeness politeness are understood as the indication of her offer of a sexual affair (Part 4, stanza 6).

Minah starts to feel like longing for her homeland and her family. She feels dislocated and what she expects is not really what happens (Part 5, stanza 1). She feels tired and bored of with her work. She then tries to call on her past when she is with her husband, Ahmad. She misses her husband. She regrets that she has to leave the her family and hometown. Her determined goal to improve her life makes her stay away from her husband, but the traumatic experience with her employer makes her want to be with her husband as recognized by (Cohen (-20081997) and ; & Boehmer (-2005)).

*Dengan cepat zaman berubah. [Time changed so fast]
Hari hari berjalan sangat lambat, terasa lelah. [But the days were going so slowly, I was tired]
Kurindukan Suami yang tampak cemas [I missed my husband, he seemed so worried about me]
Di saat melepasku pergi. [when he saw me off]
Berulang kupanggil suamiku [Repeatedly I called his name]
Dalam hati. [in my heart]
Ahmad, ketika kita dekat [Ahmad, when we were close]
Aku menjauh cari rejeki [I had to stay away to make money]
Ketika kita jauh [When we were apart]
Aku ingin berada di sisimu. [I wanted to be beside]
Tiba tiba aku takut, Ahmad. [Suddenly I was afraid, Ahmad!]
(Ali, 2012, part 5, stanza 1)*

Minah begins to long for her daughter as well. She is determined to go abroad to be able to pay her tuition fee. However, facing the fact that she is disillusioned with the working condition, she regrets to leave leaving her daughter to work abroad (Part 5, stanza 3). Minah feels empty and bored in such a situation. She thinks of her cute daughter, Aisah. She regrets that she cannot feed her and buy her food.

*Dan anakku yang mungil itu. [My tiny daughter]
Yang suka minta uang jajan? [who often asked for pocket money]
Tak terukur rinduku [I missed you desperately]
Dan kupanggil Aisah buah hatiku. [I called her Aisah, my beloved baby]
Anakku Aisah, maafkan ibu [My daughter Aisah, forgive me]
Tak bisa setiap hari menyua pimu. [for not being able to feed you with my hand]
Dulu ibu kira kalau kerja di negeri jauh [I thought that when I worked in a foreign country]*

*Akan membawa kebahagiaan bagimu. [I could make you happy]
Akan bisa menyekolahkanmu. [I could send you to school]
Tapi kini, wahai, Ibu merasa hampa dan jemu. [But now I felt empty and bored]
(Ali, 2012, part 5, stanza 3)*

Minah feels empty and bored in such a situation. She thinks of her cute daughter, Aisah. She regrets that she cannot feed her and buy her food.

Besides the cultural problems, Minah also encounters financial problems. She has not received her salary yet. There is no contract deal is made to arrange her work. She feels sad that she cannot transfer her salary to her family (Part 5, stanza 4):

*Mengumpulkan harta—itu tujuanku. [Making money is my purpose]
Tapi belum ada yang bisa dikirim sekarang. [But no money has been sent to my family yet]
Aku tak tahu bagaimana rasanya. [I don't know how it feels]
Menerima gaji pertama—tapi kapan? [to get the first salary]
Tidak ada perjanjian. [as there is no legal contract for my job]
(Ali, 2012, part 5, stanza 4)*

Minah is also alienated from the society. She feels like a bird in a cage. She has to keep silent. She has no one to share with. She has to stay at home and is not allowed to go out of the house (Part 5, stanza 7):

*Burung yang terkurung di sangkar emas [Unlike a bird locked in a golden cage]
Masih tetap bisa bernyanyi [which still sings]
Tapi di rumah yang megah ini [I stayed in this huge house]
Mulutku malah terkunci. [with mouth locked]
Tak ada siapa-siapa untuk berbagi cerita [No one was here to talk with]
Karena tak boleh keluar rumah. [as I am banned from going out]
Hari dan tanggal tak lagi kutahu [Even I didn't remember at all what date and day was that day]
Bekerja dan bekerja saja, terus menerus menunggu. [I just worked and worked, kept on waiting]
Tak ada yang pasti bagiku. [Nothing was certain for me]
(Ali, 2012, part 5, stanza 7)*

This social and psychological problem faced by Minah is caused by the fact that she is isolated and withdrawn from the normal everyday social life. Her right for normal life is limited.

The most traumatic experience as a migrant housemaid is the sexual abuse done by her employer. The reason behind the rape is not her friendly and polite behaviour now but because of the different perception of the concept of the house-maid. Housemaid becomes the property of the employer, and he can do anything to what he possesses. Besides, the male domination becomes the factor of in the rape of Minah. Her male employer is physically stronger than she is (Part 6, stanza 3). Her body becomes the object of his sexual desire. Although Minah refuses to be treated violently, her employer forces her to have sexual intercourse (Part 6, stanza 6). However, Minah fights against his physical domination by screaming and pushing him into the wall.

*Ia bergerak mendekat [He came closer to me]
Memegang pundungku [holding my shoulder]
Lalu meremas payudaku [squeezing my breast]
Jangan, Tuan! [“Please, don't do that to me, Sir!”], said I,
Aku berontak [I was trying to resist]
Kuterjang ia [I stroke him]
Tapi ia perkasa [but he was too strong to fight]
(Ali, 2012, part 6, stanza 3)*

Formatted: Not Highlight

Formatted: Indent: First line: 0 cm

Formatted: Font: Italic

Formatted: English (United States)

Formatted: English (United States)

Formatted: Indent: First line: 1,27 cm

Formatted: Justified, Indent: Left: 0 cm

Formatted: English (United States)

Formatted: English (United States)

~~Her body becomes the object of his sexual desire. Although Minah refuses to be treated violently, her employer forces her to have sexual intercourse.~~

*Menarik sarungku dengan paksa. [He drew my clothes by force]
Ia tampaknya sudah gelap mata. [He seemed to be desperately lustful]
Aku berteriak sekuat kuatnya [I was screaming very loudly]
Kudorong tubuhnya [I pushed him out]
Sampai membentur dinding. [so that he was crashing the wall]
(Ali, 2012, part 6, stanza 6)*

However, Minah fights against his physical domination by screaming and pushing him into the wall.

Why her traumatic event happens actually because of the different perception of the concept of ~~housemaid~~ housemaid culturally and religiously (Part 6, stanza 7). Her employer assumes that what he has done to her is not against the religious rule. This perception of ideology has something to do with the justification of the male domination and also the concept of the housemaid as the property of the employer, just like sub-culture slaves. Minah feels that she has lost her dignity. She refuses to be treated like a slave because she is a housemaid who works for the salary in return.

÷

*Tapi lelaki itu kembali mendekat [This man came closer to me]
mMenyebut beberapa patah kata bahasa Arab [saying some Arabic words]
Yang tak kupahami artinya. [which I didn't understand]
Begitu sigap tindakannya [He was so determined]
Seakan apa yang hendak dilakukannya [as if what he would do]
Tidak menyalahi aturan agama. [was not against the religious law]
(Ali, 2012, part 6, stanza 7)*

Her employer assumes that what he has done to her is not against the religious religious rule. This perception of ideology has something to do with the justification of the male domination and also the concept of the housemaid as the property of the employer, just like sub-culture slaves~~slaves~~. Minah feels that she has lost her dignity. She refuses to be treated as like a slave because she is a housemaid ~~housemaid~~ who works for the salary in return.

Her employer rapes her repeatedly and many times. As soon as he finishes sleeping with her, he gives Minah some money. He treats her as if she were a professional ~~sexual~~ sex worker or the money is treated as the fee for satisfying his sexual desire (Part 6, stanza 11):

*Usai menunaikan nafsu bejatnya [After satisfying his lust]
Ia lemparkan [he threw]
bBeberapa helai uang real. [some pieces of Real money]
Aku tak lagi punya tenaga. [I was so powerless]
Sekali terjadi. [Once it happened]
tTerulang dua kali. [then this abuse was repeated twice]
tTiga kali. [three times]
bBerkali-kali! [even many times]
(Ali, 2012, part 6, stanza 11)*

Minah also experiences a religious crisis. Since she was a child, she has been taught that God promises to protect her from ~~the~~ disaster. She has a belief that God protects the oppressed, the weak, and the dominated. She protests her God because she has done all the good teachings but why she still experiences ~~misfortune~~ misfortune.

*Aku pun melancarkan protes. [I was protesting against God]
Kutegakkan kepala. [I lifted my head]
Gusti Allah. [“Oh, God”]
Sudah kulakukan semua ajaran baik [I have done all the good things you asked me]
Tapi mengapa tetap saja kena celaka? [but why am I still enduring this anguish treatment]
Kau berjanji melindungi [You said that you would protect me]
Kaum tertindas, kaum yang lemah [protecting the oppressed, the weak]*

Formatted: English (United States)

Formatted: English (United States)

*Aku ini lemah, [I am helpless, God!]
Sangat lemah, [badly helpless]*

The following problem Minah has to handle is the treatment of her mistress when she reports and complains about what her husband has done to her to gain ~~the~~ protection from her. However, the fact is that Minah gets physical and verbal violence from her. Her mistress ~~misunderstand~~ ~~misunderstands~~ that all ~~what that~~ happens to her is caused by her open behaviour by showing her smile and friendliness (Part 7, stanza 7). Cultural problems still pervade Minah. She is tortured, ironed, tufted, and whipped.

*Aku mencari jalan, [I was seeking a help]
Mengadu kepada majikan perempuan [denouncing to my mistress]
Berharap mendapatkan perlindungan, [expecting protection]
Namun, bukan pembelaan yang kudapat [But instead of advocacy]
Malah penyiksaan berlipat lipat, [I get multi oppression]
Aku dituduh menggoda suaminya dengan senyumku, [I was accused of tempting her husband]
Dan aku pun disiksa, [so that I was tortured]
Tubuhku dicambuk [My body was whipped many times]
Rambutku dijamak [My hair was grabbed violently]
Pahaku diseterika, [my thigh was ironed]
(Ali, 2012, part 7, stanza 7)*

However, ~~the her~~ cruel treatment ~~to of~~ her is sometimes caused by the fact that some woman migrants have the profession of ~~a~~ prostitute, and not all the migrant workers show good behaviour.

~~The Another~~ prominent problem that Minah has to face is the lack of law protection ~~on for the~~ migrant workers. Minah cannot bear being raped, so she tries to fight against her employer and finally kills him with ~~the~~ knife stabs. She is sentenced to death without any advocacy and legal protection. The diplomacy attempt from the Indonesian government is too late so that Minah must be sentenced to death by ~~being~~ beheading (Part 10, stanza 1):

*Harus kuhadapi pengadilan, [I was alleged in court]
Tanpa perlindungan, [without any protection]
Hukum yang berlaku di negeri Arab [Under the Arabian law]
Nyawa berbayar nyawa, [life for life]
Pemerintah memberikan tanggapan [The government responded to what I experienced]
Tapi untuk kasusku, [But in this case]
Itu sudah ketinggalan kereta, [it was too late]
Upaya hukum telat [Legal advocacy was late]
Upaya diplomasi politik tak dirintis dari awal [Diplomatic effort was not set from the beginning]
Dan tidak ada pembelaan di pengadilan [No legal advocacy was in court]
Ya, ya, harus aku jalani [Okay, I had to face this alone]
Hukuman pancung, [Beheading!]
Ya, ya, aku harus dipancung! [Yes, I had to be beheaded]
(Ali, 2012, part 10, stanza 1)*

Housemaid's Housemaid's resistance against class and gender subjugation

As a housemaid who lives in exile, Minah suffers from ~~a~~ doubly-oppressed experience. She is the second class as a woman in Saudi Arabia; on the one hand, and on the other hand, she is a lower-class person and stigmatized as ~~an~~ uneducated and unskilled person. Minah strives to survive in two layers, the first is her class as a ~~housemaid~~ ~~housemaid~~, and the second is her gender, as a woman.

She fights against ~~the~~ sexual ~~harrasment~~ ~~harassment~~ with her whole physical strength. She refuses to give in her dignity to agree to do sexual intercourse with her employer. When her breast was squeezed, she ~~pushes~~ ~~pushed~~ her employer to the wall.

Minah also opposes how her employer treats her as a ~~sexual~~ ~~sex~~ slave that can be paid. She never takes the money, even though she is ~~temped~~ ~~tempted~~ to send the money to her family. She considers that

Formatted: English (United Kingdom)

Formatted: English (United Kingdom)

Formatted: English (United States)

the money her employer gives to her is not rightful money. Refusing ~~being given~~ the money indicates her resistance against the ~~harassment~~harassment:

I was looking at the box in which there was money he had given as soon as he raped me

Formatted: Font: Italic

I tore apart all the money in the box, piece after piece while I was crying, deeply injured
(Part 7, stanza 2):

Formatted: Indent: First line: 1,27 cm

*Aku lihat kotak itu: [I was looking at the box]
Begitu banyak sudah real [in which there was Real the money]
Yang diberikannya [he had given]
Setiap selesai memperkosaku. [as soon as he raped me]
Pernah aku tergoda [I was ever tempted]
Untuk mengambil uang itu [to take that money]
Kukirim ke kampung halaman [send it to my family]
Keluargaku sudah lama menunggu itu [My family was looking forward to it for a loing time]
Sedangkan gaji tak kunjung dibayar. [but the salary was not paid to me]
Dan uang di kotak itu pun [I tore apart]
Aku sobek [all the money in the box]
Satu demi satu [piece for piece]
Sambil menangis [while I was crying]
Dalam dalam, [deeply injured]
Tertahan. [I had to endure all this suffering]
(Ali, 2012, part 7, stanza 2)*

Formatted: English (United States)

When the rape is done repeatedly, she finally gives her final resistance with a knife and stabs him to defend her dignity as a human being (Part 9, stanza 3). Minah is willing to put aside her dreams of improving her living for the sake of defending her dignity as a woman and human being.

Formatted: Font: Not Italic

Formatted: Indent: First line: 1,27 cm

*Secepat kilat ia kuasai diriku. [He clasped me quickly]
Astaga! Dijepitnya leherku [Oh, my God, he strangled my neck]
Dibekapnya mulutku [my mouth was gaged]
Aku tak bisa bernafas. [I could not breathe]
Entah dengan kekuatan apa [With all my remaining power]
Aku sebut nama Allah, [I cried the name of Allah]
Aku rebut pisau itu [I grabbed the knife]
Kutancapkan tepat di perutnya. [I stabbed him right in his stomach]
Aku selamat dari sergapan [I could avoid his attack]
Tapi malam itu pula sirna sudah [But that night]
Semua impian. [All my dreams were gone]
Ia terkapar, tak bernyawa. [He was lying dead]
(Ali, 2012, part 9, stanza 3)*

Formatted: English (United States)

Formatted: English (United States)

Minah is willing to put aside her dreams of improving her living for the sake of defending her dignity as a woman and human being.

Minah also gives her resistance in the legal area. She is alone has to face the court. What ~~in is~~ Saudi Arabia calls ~~it as~~ murder, for Minah it is a kind of defending her dignity. She advocates herself and makes her voice known and heard ~~through out~~throughout the world (Part 10, stanza 4):

Formatted: Indent: First line: 1,27 cm

*Aku terus melawan walau sendiri [I kept on fighting though no one helped me]
Dengan segala cara. [with all my ways]
Kepada pengacara kutuliskan [I wrote to my lawyer]
Urutan peristiwaku [the sequences of what happened]
Dalam membela kehormatan [to defend my dignity]
Yang oleh hukum dunia disebut pembunuhan. [which the legal law called murder]
Aku mohon itu disiarkan seluas luasnya. [I wanted my case broadcast wide worldly]*

(Ali, 2012, part 10, stanza 4)

Re-thinking of defining the concept of the "housemaid."

In an essay poem, the writer tries to expose and unclose the factual events though it is constructed in fictional narration. To The purpose of describing the factual event using data, reference, observation, and statistic statistics is are that the writer is concernedreally concerns with the social problem surrounding the environment. The paltform platform of the essay poem, according to Ali (2012), includes five elements. The first one is this poem explores the thoughtful spiritual side of the writer in perceiving the social problems. The second is that the poem uses simple language expression which is easy to understand. The thrird is that the focus of the poem is the moral content of the story through the factual sequence constructed in a fictional narrative. The fourth is that the poem does not derive from the writer's imagination but from the social reality. The fifth is that this poem needs a long story in which there are characters and the dynamic development of the story. Although it is constructed in a fictional narrative, the author reveals and uncovers the actual events in an essay poem. The purpose of describing the actual event using data, references, observations, and statistics is for the author to address the social issue of the environment. According to Ali (2012), the essay-poem platform includes five elements. The first is that this poem explores the author's thoughtful spiritual side in perceiving the social issues. The second is that the poem uses simple language that is easy to understand. Third, the poem's emphasis is on the moral content of the story through the succession of facts constructed in a fictional narrative. The fourth is that the verse is not from the author's imagination but from social reality. The fifth is that this poem needs a long story with characters and the dynamic development of the story. The third is that the poem's emphasis is on the moral content of the story through the sequence of facts constructed in a fictional narrative. The fourth is that the verse is not from the author's imagination but from social reality. The fifth is that this poem needs a long story with characters and the dynamic development of the story.

Formatted: Font color: Text 1

Formatted: Font color: Text 1, Not Highlight

Formatted: Font color: Text 1

Formatted: Font color: Text 1, Not Highlight

Formatted: Font color: Text 1

Formatted: Font: 11 pt, Font color: Text 1

Formatted: Font color: Text 1

"Minah Tetap Dipancang"— describes an Indonesian migrant housemaid's—housemaid's sorrowful story of how she has to struggle to take part in the family affair to improve her life. H, how she is treated in-unproper wayimproperly as a worker with sexual harrasmentharassment, violence, isolation, discrimination, and stigmatization eolors-colours the poem. However, as the essay poem which has a moral content and advocacy toward the social problem, the writer actually-brings the—the readers to a certain-specific reflection, that-is: the concept of a housemaid, which has to be reconsidered.

Formatted: Font color: Auto

Formatted: Font color: Auto

Formatted: Font color: Blue

Most of what Minah has to face as problems actually beginsbegins with the different perception perceptions of the migrant workerworkers. Minah starts with the assumption that she has to strive to survive and improve her standard of living by working as a housmaid-housemaid in Saudi Arabia. She is determined to do it because of the stories told by the prigious successfull-successful migrant workers. They make much money and improve the standard of living of their family in the homeland. They can build a big and good house. They have a modern life-stylelifestyle as they have much-a lot of money to support it (Part 2, stanza 5).÷

Banyak temanku berhasil [Most of my friends were successful]

Kerja di negeri itu. [working abroad]

Berlirim uang ke kampung [sending money to their family in the homeland]

Renovasi rumah orang tua. [renovating their house]

Meniru orang kaya Jakarta. [imitating the rich people of Jakarta]

Ingin aku seperti mereka [I intended to be like them]

Satu di antara sekian juta perempuan [becoming one of the millions of woman migrant workers]

Yang bekerja di negeri asing [working abroad]

(Ali, 2012, part 2, stanza 5)

Formatted: English (United States)

Minah dreams about the success of working as a migrant housemaid. However, she is not aware of the cross-cultural understanding, so that-her behavior is often mistreated. She does not realize that being a migrant worker as a housemaid is perceived-perceived d in-various wayvarious ways. In Arabian culture, the concept of the housemaid is somewhat different from what Minah imagines as it is in

Indonesia, her homeland. ~~Some~~ For some of the Arabian people, a housemaid is still considered ~~to be a~~ a ~~slaven~~ enslaved person in a certain particular sub-culture. A housemaid can be treated as ~~the~~ the property of her employer, whom he can possess and treat in many ways. Besides, ~~between Indonesian and Arabian culture~~ cultures there is a gap ~~there is a gap between Indonesian and Arabian cultures~~ in understanding the social behaviour. For some ~~broker~~ brokers, processing the placement of the migrant worker becomes ~~the a~~ a promising-profitable business for making money.

This poem encourages its readers to think about the cultural difference and urges them to propose a thoughtful solution for this complicated problem faced by Minah. The writer ~~proposes-offers~~ his thoughtful reflection through the notes he puts under the poem ~~as the explanation of to explain~~ the story as well as ~~and~~ what the migrant worker should do and be treated.

First of all, Minah never knows that in the ~~modern-day~~ modern-day, a housemaid can be treated as a slave who can be abused sexually. She never imagines that this happens to her (Part 6, stanza 14).:

*Sebagai ibu muda yang lugu dari desa [As a plain young mother from a village]
Minah tak mengerti pernah ada sebuah zaman [she never thought that there was time]
Ketika budak boleh diperkosa majikan [when slaves could be raped by their master]
Kebiasaan itu masih dipercayai oleh banyak orang [People still believed this kind of habit]
Di zaman Facebook dan Twitter sekalipun [even in the era of Facebook and Twitter]
Ia tak pernah membayangkan itu terjadi padanya [she never imagined this happened to her]
(Ali, 2012, part 6, stanza 14)*

Secondly, Minah is not well-informed that not all migrant workers behave properly. Some of them want to become ~~prostitute~~ prostitutes. Even many of them have to deal with the police officers for the ~~misconduct~~ they have done ~~misconduct~~. Minah never realizes that some of the housemaids are not able to work properly, so that they are not highly estimated. Minah does not understand that ~~when she defends herself by stabbing her employer~~ employer, she has to be sentenced to death ~~she has to be sentenced to death when she defends herself by stabbing her employer~~. “An eye for eye, a teeth for teeth” principle never crosses in her mind (Part 8, stanza 3 and Part 9, stanza 8):

*Sebagai ibu muda yang lugu dari desa [As a plain young mother from a village]
Minah tak mengerti bahwa [she never thought that]
tak semua TKW berperilaku baik [not all migrant workers behaved rightly]
Ada juga yang sengaja menjadi pelacur [Some worked as prostitutes on purpose]
Dan merepotkan ibu rumah tangga dan polisi di sana [which annoyed mothers and policemen]
(Ali, 2012, part 8, stanza 3)*

*Sebagai ibu muda yang lugu dari desa [As a plain young mother from a village]
Minah tak mengerti [Minah never thought]
walau membela diri [although she defended herself to fight against her master]
Jika majikan mati di tangannya [she would be sentenced to death if she murdered his master]
Ia juga bisa mati dipancung [She could be beheaded]
(Ali, 2012, part 9, stanza 8)*

Minah does not perceive that migrant worker placement in foreign countries, especially in Saudi Arabia, becomes the arena of illegal business. Migrant workers are treated as ~~an~~ an industry that cannot be stopped and it brings about financial advantage for the brokers. The high demands of migrant workers and the low condition of unemployment and job opportunity will persist in this business (Part 10, stanza 8):

*Sebagai ibu muda yang lugu dari desa [As a plain young mother from a village]
Minah tak mengerti [Minah never thought]
TKW sudah jadi industri [that migrant worker affairs became a promising business]
Pengiriman TKW tak bisa distop [Sending migrant workers was the solution]
Jika tak ingin pengangguran merajalela [of unemployment]
(Ali, 2012, part 10, stanza 8)*

Formatted: Not Highlight

Formatted: Not Highlight

Formatted: English (United States)

From ~~Minah's~~Minah's case, there should be ~~an~~ improvement for such ~~a~~ situation. The adaptive and changing perception of the concept of a housemaid as ~~a~~ migrant worker should be re-formulated.- A housemaid should be treated as a worker protected by law and rule with certain regular wages. ~~She~~Minah must be ~~skillful~~~~skillful~~skillful in what kind of work she involves in. She must understand the cross-cultural knowledge of the foreign country so that her ~~behavior~~~~behaviour~~ cannot be misinterpreted. However, ~~the people's perception of a housemaid should be culturally changed from the receiving destination country, form from the receiving destination country, the people's perception of a housemaid should be culturally changed.~~ She is not property, and she cannot be treated as possession of the employer. She is ~~professiona~~~~a~~ professional who will work ~~profesionally~~professionally, and her rights as a worker should be legally protected. For ~~the~~ business management, a housemaid cannot be treated as a source of income and only a business matter. She is a human being who strives to make ~~a~~ fortune and takes every risk in a new region. She must be respected and trained ~~professionally~~professionally.

CONCLUSION

The essay poem “Minah Tetap Dipancang”-~~diselosediscloses~~ the problems around the migrant workers, especially a ~~migrant~~ housemaid, either in the homeland ~~and-or~~ in the destination country. ~~These problems are caused by the cultural perception in viewing and defining who migrant housemaid is. Employers or migrant worker agents at times still perceive her as property and an object of exploitation, abuse, and discrimination.~~ She has to bear the low social condition of unemployment in her hometown. Working abroad, she has to ~~bear-handle~~ difficult ~~situations~~situations, especially for a housemaid who has family in the homeland. She has to face the corrupting agency. She is stigmatized as a group of ~~lower class~~lower-class, uneducated, and unskilled ~~person~~people. She can be treated as ~~a~~property by the employer so that she can be sexually abused and ~~gender stereotyped~~gender-stereotyped to serve the sexual desire of her employer. She is isolated and alienated because of the language and ~~cultural~~~~cultural~~ barrier. A housemaid ~~lacks legal protection as she works inside the house is lack of legal protection as she works inside the house where she works~~ without any ~~advocay~~advocacy and ~~is~~ far from surveillance.

However, she is determined to defend her dignity. She resists ~~against~~the ~~employer's~~employer's oppression and shows that she is not what he thinks in his ~~own~~~~own~~ cultural perspective. She has to pay ~~a~~ death sentence ~~in keepingto keep~~ her womanhood grandeur.

What she expects is not the same as what she imagines about the new region where she works. Traumatic experience often pervades her. There is a gap between what is called home and what is called exile. ~~Diasporie~~The diasporic experience becomes traumatic as she is dislocated and displaced in a new environment where culturally, she is not accepted and treated differently. Longing for the homeland will be the following problem as disillusionment comes to her.

~~Redefinition of a migrant housemaid should be made in the way that cultural perception on this worker. It is the time for the employer, agents, society, and government to perceive her as a business partner or a professional worker with fair and humane treatment. She should be guaranteed on her legal rights and protection before the law. She should socially be accepted and respected. Re-definition of a migrant housemaid is urgently needed in the way that she should be viewed comprehensively from a broader cultural perspective, be protected before the law, and be given appropriate advocacy.~~

Being migrant workers across the border should be ~~an~~access to a better living, not ~~as-a~~ traumatic experience. This can be reached through ~~the~~ political will of the ones who hold authority, especially the government of the home and receiving country. ~~Re-definition of a migrant housemaid is urgently needed in the way that she should be viewed comprehensively from a broader cultural perspective, be protected before the law, and be given appropriate advocacy.~~

ACKNOWLEDGMENT

~~I would like to express myhis~~gratitude to the Faculty of Letters, Indonesian Christian University, Jakarta, for providing the fund and seminar forum for this research. Special thank goes to the Dean (Susanne Sitohang, M.A.)-~~and~~ the Head of the Department of English (Mike Saragih, M.Hum.), and the committee of the UKI Asian Week forum for giving space and time to cooperate and discuss~~improve~~ the

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.2021.27-39>

Formatted: Font color: Auto

Formatted: Font color: Auto

Formatted: Font color: Auto

Formatted: Font color: Auto

Formatted: Font color: Auto

research result through the productive discussion. Funding?

REFERENCES

Ali, Denny J. (2012a). *Atas nNama cCinta: Sebuah pPuisi cEsei*. Jakarta: Renebook.

Ali, Denny J. (2012b). Puisi esai: apa dan mengapa. *Jurnal Sajak*, 3 (3), 68-75. https://doi.org/10.123dok.com/document/zwox020y_jurnal_sajak_puisi_esai.html

Ali, D.J. (2012b). Puisi esai: Aapa dan mengapa. *Jurnal Sajak*, 3 (3), 68-75. https://123dok.com/document/zwox020y_jurnal_sajak_puisi_esai.html

Amalia, I. (2021). Representasi praktek perbudakan dan penindasan dalam puisi “Negro” karya Langston Hughes: sebuah kajian poskolonial. *Diksi*, 29 (1), 59. <https://doi.org/10.21831/diksi.v14i1.6547>

S., Ngatmini, Kurniawan, L.A. (2021). The poetry’s poteneies as emotion therapy media in society. *Diksi*, 29 (1), 30-40. <https://doi.org/10.21831/diksi.v29i1.33204>

Boehmer, E. (2005). *Colonial and pPostcolonial Lliterature* (2nd Ed). Oxford: Oxford University Press.

BP2MI. (2021). *Data pPenempatan pPekerja mMigran Indonesia 2021*. <https://bp2mi.go.id/statistik-detail/data-penempatan-dan-pelindungan-pmi-periode-november-tahun-2021>

Castles, S., Haas, H., & Miller, M.J. (2014). *The aAge of mMigration: International pPopulation mMovements in the mModern yWorld* (5th ed). London: Palgrave Macmillan Publisher..

Chan, C. (2014). Gendered morality and development narratives: tThe case of female labor labour migration from Indonesia. *Sustainability*, 6 (10), 6949-6972. <https://doi.org/10.3390/su6106949> DOI: <https://doi.org/10.3390/su6106949>

Clifford, J. (1997). *Travel and tTranslation in the 20th Century*. Harvard: Harvard University Press.

Cohen, R. (2008/1997). *Global diasporas: An introduction*. (2nd ed). London: UCL Press. https://www.academia.edu/8762589/Global_diasporas_an_introduction_Revised_edition_2008

Constable, N. (2019). Maids, mistresses, and wives: Rrethinking kinship and the domestic sphere in twenty first century global Hong Kong. *The Cambridge Handbook of Kinship*, 371-390. <http://doi:10.1017/9781139644938.016>

Cuban, S., & Fowler, C. (2012). Carers cCruising cCumbria and mMeals on the mMile: The dDrive of mMigrants in tFieldwork and tFiction. *Mobilities*, 7 (2), 295-315. <http://doi:10.1080/17450101.2012.654998>

Effendi, A. (2000). Aspek emosi dalam puisi. *Diksi*, 7 (18), 49-59. <https://doi.org/10.21831/diksi.v7i18.7089>

Fatimah, S., Ngatmini, Kurniawan, L.A. (2021). The poetry’s poteneies as emotion therapy media in society. *Diksi*, 29 (1), 30-40. <https://doi.org/10.21831/diksi.v29i1.33204>

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.21831/diksi.v24i1.33204>

Formatted: Font: Not Bold

Formatted: Font color: Auto

Formatted: Font: Not Bold

Commented [A7]: Check with the APA 6 styles, especially in writing titles, links of url, and doi.

Formatted: Font color: Red, Strikethrough

Formatted: Font color: Red, Strikethrough

Formatted: Font color: Text 1

Formatted: Indent: Left: 0 cm, Hanging: 1,25 cm

Formatted: Font color: Red, Strikethrough

Formatted: Font color: Blue

Formatted: Font: Italic

Formatted: Font: Italic

Formatted: Font: (Default) Times New Roman, 11 pt

Formatted: Font: Italic, Pattern: Clear (Yellow)

Formatted: Font: Italic

Formatted: Font color: Red, Strikethrough

Formatted: Font color: Red

Formatted: Indent: Left: 0 cm, Hanging: 1,25 cm

Formatted: Superscript

Formatted: Font: (Default) Times New Roman

Formatted: Font: (Default) Times New Roman

Formatted: Font: (Default) Times New Roman

Formatted: Font: (Default) Times New Roman

Formatted: Font: (Default) Times New Roman

Formatted: Font: (Default) Times New Roman

Formatted: Font: (Default) Times New Roman

Formatted: Font: (Default) Times New Roman

Formatted: Font: (Default) Times New Roman

Formatted: Font: (Default) Times New Roman, Italic

Formatted: Font: (Default) Times New Roman

Formatted: Hyperlink, Font: (Default) Times New Roman, Check spelling and grammar

Field Code Changed

Formatted: Indonesian, Do not check spelling or grammar

Formatted: Font: Italic, Indonesian, Do not check spelling or grammar

Formatted: Indonesian, Do not check spelling or grammar

Formatted

Formatted: Indonesian, Do not check spelling or grammar

Formatted

Formatted: Indonesian

Formatted: Font: Italic

Formatted: Font: (Default) Times New Roman

Hanseom, C.P. (2019). The return of the real in South Korean fiction. *Acta Koreana*, 22 (1), 1-16. <https://doi.org/10.18399/acta.2019.22.1.001>

Formatted: Font: Italic

Formatted: Font: Italic

Formatted: Font: (Default) Times New Roman, 11 pt, Not Italic

I.L.O. (2011). *Who are domestic workers?*. https://www.ilo.org/global/topics/domestic_workers/who/lang-en/index.htm

Kafle, H.R. (2010). Diaspora studies: Root and critical dimensions. *Bodhi: An Interdisciplinary Journal*, 4 (4), 136-149.

Formatted: Font: Italic

Lee, Everett, S. (1966). Theory of mMigration. *Demography*, 3 (1), 47-57. URL: <http://links.jstor.org/sici?sici=00703370%281966%293%3A1%3C47%3AATOM%3E2.0.CO%3B2-B>

Formatted: Font color: Red, Strikethrough

Formatted: Font: Italic

Massey, D. (2009). *The Political eEconomy of mMigration in an Era of gGlobalization*. Chicago: University of Chicago Press. https://doi.org/10.1525/9780520942578_003

Formatted: Font color: Text 1

Maxwell, U. D. (2014). Migration, disillusionment, and diasporic experiences in Segun's Segun's Afolabi's Afolabi's Goodbye Lucille and a Life Elsewhere. *International Journal of English and Literature*, 5 (9), 250-256. <http://doi.org/10.5897/IJEL2014.0442>
DOI: 10.5897/IJEL2014.0442

Formatted: Font: Italic

Formatted: Font color: Text 1

Formatted: Font color: Text 1, Not Strikethrough

Formatted: Font color: Text 1

Formatted: Superscript

Formatted: Font: Italic, Pattern: Clear (Yellow)

Formatted: Pattern: Clear (Yellow)

Formatted: Font color: Red, Strikethrough

Formatted: Font color: Red, Strikethrough

Formatted: Font color: Red

Field Code Changed

Formatted: Underline, Font color: Hyperlink

Formatted: Pattern: Clear (Yellow)

Field Code Changed

Formatted: Hyperlink, Font: (Default) +Body (Calibri), Check spelling and grammar, Pattern: Clear (Yellow)

Formatted: Font: Italic

Formatted: Font: Italic

Formatted: Font: (Default) Times New Roman

Formatted: Underline

Formatted: Underline

Formatted: Font: Italic

Formatted: Font: (Default) Times New Roman

Formatted: Font: (Default) Times New Roman

Padmanugraha, A.S. (2007). Woman's value in society as reflected in Marge Piercy's Barbie Doll. *Diksi*, 14 (1), 48-56. <https://doi.org/10.21831/diksi.v14i1.6547>

Permennaker 2015 No. 2, Perlindungan Pekerja Rumah Tangga. https://jdih.kemnaker.go.id/asset/data_puu/PERMEN_2_TAHUN_2015.PDF

Puspitasari, I. (2021). Combating modern slavery: The strategy of Indonesian government to protect migrant workers. *Global Focus*, 1 (1), 23-37. <https://doi.org/10.21776/ub.jgf.2021.001.01.2>

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.21776/ub.jgf.2021.001.01.2>

Raharto, A. & Noveria, M. (2012). Advocacy groups for Indonesian woman migrant workers' workers' protection. *Jurnal Kependudukan Indonesia*, 7 (1), 1-17. DOI: <https://doi.org/10.14203/jki.v7i1.80>

Raharto, A. & Noveria, M. (2012). Advocacy groups for Indonesian woman migrant workers' protection. *Jurnal Kependudukan Indonesia*, 7 (1), 1-17. <https://ejurnal.kependudukan.lipi.go.id/index.php/jki/article/view/80> <https://doi.org/10.14203/jki.v7i1.80>

Formatted: Font color: Red

Formatted: Font: Italic

Formatted: Font: (Default) Times New Roman, 11 pt

Formatted: Font color: Red

Formatted: Default Paragraph Font, Font: (Default) +Body (Calibri), Pattern: Clear

Formatted: Font color: Auto

Rahmadi, P. (2021). Perspektif makna cinta dalam kumpulan esei puisi *Atas Nama eCinta*. *Deligentia: Journal of Theology and Christian Education*, 3 (2), 172-184. DOI: <http://dx.doi.org/10.19166/dil.v3i2.3564> <https://ojs.uph.edu/index.php/DIL/article/view/3564/1602>

Formatted: Font: Italic

Formatted: Font color: Red, Strikethrough

Formatted: Font color: Red

Safran, W. (1991). Diaspora in modern societies: Myths of homeland and return. *Diaspora*, 1 (1), 83-99. <https://doi.org/10.1353/dsp.1991.0004>

Formatted: Font: Italic

Formatted: Font color: Blue

Sukamdi. (2007). Memahami migrasi pekerja Indonesia ke luar negeri. *Populasi*, 18 (2), 115-128. <https://doi.org/10.22146/jp.12079>

Formatted: Font: (Default) Times New Roman, 11 pt, Font color: Blue

Formatted: Font: (Default) Times New Roman, Font color: Blue

Sopyan, Y., Fitria, & Hidayatulloh. (2020). The Access access to justice for Indonesian migrant workers in Malaysia, Saudi Arabia, and Hongkong. *International of Advanced Science and Technology*, 29 (4), 95-108. <http://serse.org/journals/index.php/IJAST/article/view/4040> Retrieved from <http://serse.org/journals/index.php/IJAST/article/view/4040>

Formatted: Font color: Red

Formatted: Font: Italic

Formatted: Font: Italic

Stark, O. & Bloom, D. (1985). The New Economics of Labor Migration. *American Economic Review*, 75 (2), 173-178. <https://www.jstor.org/stable/1805591> <https://doi.org/10.2307/1805591>

Formatted: Font: Italic

Formatted: Font color: Red

Formatted: Font color: Blue

Formatted: Font: Italic, Font color: Blue

Formatted: Font color: Blue

Formatted: Font: Not Italic, Font color: Blue

Formatted: Font color: Blue

Formatted: Font: Not Italic, Font color: Blue

Formatted: Font color: Blue

Formatted: Font color: Blue

Formatted: Font color: Blue

Formatted: Indent: Left: 0 cm, Hanging: 1,25 cm

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman, Do not check spelling or grammar

Formatted: Font: (Default) Times New Roman

TalTague, A.YE. (20156). Female migrant domestic workers, forgotten segment of forced labor: evidence from Jordan. *Journal of Resources and Development*, 7 (1), 8-12. <https://www.iiste.org/Journals/index.php/JRDM/article/view/21749/21877> Maid of slave? Retrieved from <https://www.messengersaintanthony.com/content/maid-or-slave>

Young, E. (1995). *Migrasi dalam Pengantar Kependudukan*. Yogyakarta: Gadjah Mada University Press.

(Maxwell, 2014) (Maxwell, 2014)

Ali. (2012b). Puisi esei: Apa dan Mengapa. *Jurnal Sajak*, 3(3), 68-75. Retrieved from <https://123dok.com/document/zwox020y-jurnal-sajak-puisi-esai.html>

Ali, D. J. (2012a). *Atas nama cinta*. Jakarta: Renebook.

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.27-39>

Amalia, I. (2021). Representasi praktek perbudakan dan penindasan dalam puisi "Negro" karya Langston Hughes: Sebuah kajian pascakolonial. *Diksi*, 29(1), 51-59. doi:<https://doi.org/10.21831/diksi.v29i1.33250>

Boehmer, E. (2005). *Colonial and postcolonial literature*. Oxford: Oxford University Press.

BP2MI. (2021). *Data penempatan pekerja migran Indonesia 2021*. Retrieved from <https://bp2mi.go.id/statistik-detail/data-penempatan-dan-pelindungan-pmi-periode-november-tahun-2021>

Castles, S., Haas, H., & Miller, M. (2014). *The age of migration: International population movement in the modern world* (5 ed.). London: Palgrave Macmillan.

Chan, C. (2014). Gender morality and development narratives: The case of female labour migration from Indonesia. *Sustainability*(10), 6949-6972. doi:<https://doi.org/10.3390/su6106949>

Clifford, J. (1997). *Travel and translation in the 20th century*. Harvard: Harvard University Press.

Cohen, R. (2008). *Global diaspora* (2 ed.). London: UCL Press. Retrieved from https://www.academia.edu/8762589/Global_diasporas_an_introduction_Revised_edition_2008_

Constable, N. (2019). Maids, mistresses, and wives: Rethinking kinship and domestic sphere in the twenty-first century global Hongkong. In <https://doi.org/10.1017/9781139644938.016> (Ed.). Cambridge: Cambridge University Press. doi:<https://doi.org/10.1017/9781139644938.016>

Cuban, S., & Fowler, C. (2012). Carers cruising cumbria and meals on the mile: The drive of migrants in fieldwork and fiction. *Mobilities*, 7(2), 295-315. doi:<https://doi.org/10.1080/17450101.2012.654998>

Effendi, A. (2000). Aspek emosi dalam puisi. *Diksi*, 7(18), 49-59. doi: <https://doi.org/10.21831/diksi.v7i18.7089>

Fatimah, S., Ngatmini, & Kurniawan. (2021). The poetry's potencies as emotion therapy media in society. *Diksi*, 29(1), 30-40. doi:<https://doi.org/10.21831/diksi.v29i1.33204>

Hanscom, C. P. (2019). The return of the real in South Korean fiction. *Acta Koreana*, 22(1), 1-16. doi:<https://doi.org/10.18399/acta.2019.22.1.001>

ILO. (2022). *International Labour Organization*. Retrieved February 1, 2022, from www.ilo.org: <https://www.ilo.org/global/topics/domestic-workers/who/lang--en/index.htm>

Kafle, H. R. (2010). Diaspora studies: Roots and critical dimensions. *Bodhi: An Interdisciplinary Journal*, 4(1), 136-149. doi:<https://doi.org/10.3126/bodhi.v4i1.5815>

Lee, S. (1966). Theory of migration. *Demography*, 3(1), 47-57. doi:<https://doi.org/10.2307/2060063>

Massey, D. (2019). The political economy of migration in an era of globalization. In S. Martinez, *International migration and human right: The global repercussions of U.S. policy* (pp. 25-43). Berkeley: The University of California Press. doi:<https://doi.org/10.1525/9780520942578-003>

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.21831/diksi.v24i1.33250>

- Maxwell, D. (2014). Migration, disillusionment, and diasporic experiences in Segun's Afolabi's Goodbye to Lucille and A Life Elsewhere. *International Journal of English and Literature*, 5(9), 250-256. doi:<http://doi.org/10.5897/IJEL2014.0442>
- Mikics, D. (2007). *A new handbook of literary terms*. New Haven: Yale University Press.
- Mishra, S. (2006). *Diaspora criticism*. Edinburgh: Edinburgh University Press.
- Murfin, R., & Ray, S. (2003). *Bedford glossary of critical and literary terms*. Boston: Bedford.
- Noredam, M., & Agyemang, C. (2019). *Tackling the health challenges of international migrant workers*.
- Nuraeny, H. (2017). Trafficking of migrant workers in Indonesia: A legal enforcement and economic perspective of prevention and protection efforts. *European Research Studies Journal*, 20(4b), 16-26. Retrieved from <https://www.ersj.eu/dmdocuments/2017-xx-4-b-2.pdf>
- Padmanugraha, A. (2007). Woman's values in society as reflected in Marge Piercy's Barbie Doll. *Diksi*, 14(1), 48-56. doi:<https://doi.org/10.21831/diksi.v14i1.6547>
- Puspitasari, I. (2021). Combating modern slavery: The strategy of Indonesian government to protect migrant workers. *Global Focus*, 1(1), 23-37. doi:<https://doi.org/10.21776/ub.jgf.2021.001.01.2>
- Raharto, A., & Noveria, M. (2012). Advocacy groups for Indonesian woman migrant workers' protection. *Jurnal Kependudukan Indonesia*, 7(1), 1-17. Retrieved from <https://ejournal.kependudukan.lipi.go.id/index.php/jki/article/view/80>
- Rahmadi, P. (2021). Perpektif Makna Cinta dalam Kumpulan Puisi Esai Atas Nama Cinta Karya Denny JA. *Diligentia: Journal of Theology and Christian Education*, 3(2). doi:<http://dx.doi.org/10.19166/dil.v3i2.3564>
- Safran, W. (2011). Diaspora in Modern Societies: Myths of Homeland and Return. *Diaspora: A Journal of Transnational Studies*, 1(1), 83-99. doi:<http://doi.org/10.1353/dsp.1991.0004>
- Septiadi, A. (2017). Diskriminasi sosial dalam antologi puisi esai Atas nama cinta. *Jurnal Pendidikan, Kebahasaan, dan Kesusastraan Indonesia*, 1(2), 1-13. Retrieved from <https://jurnal.unma.ac.id/index.php/dl/article/view/611/579>
- Sopyan, Y., Fitria, & Hidayatulloh. (2020). The acces to justice for Indonesian migrant workers in Malaysia, Saudi Arabia, and Hongkong. *International of Advanced Science and Technology*, 29(4), 95-108. Retrieved from <http://serisc.org/journals/index.php/IJAST/article/view/4040>
- Stark, O., & Bloom, D. (1985). The New Economics of Labor Migration. *The American Economic Review*, 75(2), 173-178. Retrieved from <http://www.jstor.org/stable/1805591>
- Sukamdi. (2007). Memahami migrasi pekerja Indonesia ke luar negeri. *Populasi*, 18(2), 115-128. doi:<https://doi.org/10.22146/jp.12079>

- Tal. (2015). Female migrant domestic workers, forgotten segment of forced labor: Evidence from Jordan. *Journal of Resources and Development*, 7(1), 812. Retrieved from <https://www.iiste.org/Journals/index.php/JRDM/article/view/21749/21877>
- Young, E. (1984). Migrasi. In D. Lucas, *Pengantar Kependudukan*. Yogyakarta: Gadjah Mada University Press.

Formatted: Indent: Left: 0 cm, Hanging: 1,25 cm

Re-defining of the Concept of Migrant Housemaid in Denny J. Ali.'s Essay Poem "Minah Tetap Dipancung"

ABSTRACT

This article explores diasporic problems faced by an Indonesian migrant housemaid working in Saudi Arabia, presented in Denny J. Ali's essay poem "Minah Tetap Dipancung" (2012). Using diasporic literary criticism and poetry explication method, this article will reveal her tricky situation, her struggle against oppression, and her voice of hope concerning her profession. From the analysis it is found that Minah experiences disillusionment. She is oppressed, abused, and alienated because of the cultural barrier. However, Minah resists against the class and gender-based subjugation. Although she is helpless and determined to be sentenced to death, she stands for her dignity. This poem also voices the need of re-defining the concept of migrant housemaid. A political will for improving the condition of migrant woman workers should be set, especially legal protection, advocacy and treatment as a professional worker free from cultural bias in destination country.

Keywords: *migrant worker, diasporic problems, diasporic literary criticism, class-gender subjugation*

INTRODUCTION

Indonesia is one of the countries whose citizens often migrate to other countries to improve their life. Since 1980s this country has sent million migrant workers to the Middle East, Far East, European countries, Southeast Asian countries, and African countries. The data from the Institute for Indonesian Migrant Worker Protection shows that in 2021 Indonesia has sent about 5.000 migrant workers per month to Asian, European, or African countries. More than 80% migrant workers are women, and most of them are domestic workers (BP2MI, 2021). The reason for this migration is to survive and to alter their difficult life in the home country (Sopyan, Fitria, & Hidayatulloh, 2020). Many of them moved from one place to others to persist and outlive with their family and fulfill their needs although they have to experience disillusionment and diasporic problems (Maxwell, 2014)

Mal-practice towards the migrant workers often happens as this placement business is growing rapidly. The urgent need to improve the migrants' life and the high demands of workers in the foreign country can give chance to this. The most prominent problem urgent to take care of is the woman migrant workers, especially the housemaids. They are in the vulnerable position of abuse and exploitation (Raharto & Novertia, 2012). On the one hand, they are considered as the hero of economic development, on the other hand they are exploited victims of labor abuse (Chan, 2014). The problems faced by the migrant workers as a housemaid are the exploitation by the job agencies, abuse from the employer, stigmatizing and stereotyping, discrimination, lack of law protection and advocacy. Karni binti Merdi Tazim and Siti Zaenab binti Duhri are the two examples of Indonesian woman migrant workers who were executed to death in 2015 because of the lack of law protection and advocacy.

The problems do not only concern to physical and economical matters but also culture, especially gender and class perspective. The major cultural problem is the different concept of housemaid in destination countries. Based on the ILO document (2011), domestic workers are workers that are conduct

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.12345>

Commented [sh1]: Uraian pada bagian introduction terlalu melebar, menguraikan persoalan pekerja migran. Pendahuluan perlu difokuskan hanya pada kajian sastra. Terkait dengan riset karya sastra yang mengkaji persoalan sosial, seperti pekerja migran, apa yang sudah peneliti terdahulu kaji? Apa yang belum terungkap dari kajian mereka? Apa yang berbeda dari kajian ini dan akan memberi informasi baru pada kajian sastra?

job in private households, such as cleaning, cooking, washing, ironing, taking care of children or elderly or sick members of the family, gardening, guarding, driving, or taking care of pets. In the Regulation of Ministry of Labor No. 2 2015 it is also stated that a domestic worker is a worker who works in a private house to do the household job and received salary for doing the jobs (Permennaker, 2015). Professional relation is set between the two parties, worker and employer. However, in Saudi Arabia domestic workers, especially from other countries, are viewed in different perspective. Although King Faisal abolished slavery in 1962 by a royal decree, in this country there is no labour law to provide protection for workers because the culture of servitude becomes the national structure. A housemaid in Saudi Arabia can be the representation of a slave subculture in the modern time supported by the religious principle that men usually own and rights over what they possess (Teague, 2016). So, legal effort of protection is urgently needed to solve the problem (Nuraeny, 2017)

The problem of woman migrant workers become the concern of woman advocacy activists and some literary writers. One of them is Denny J. Ali, a social researcher and also poet who has expressed his feeling of empathy to Indonesian woman migrant workers. This empathy deserves to go these migrant workers, especially housemaids as they have been the victim of injustice, exploitation, discrimination, and abuse. He expressed it through his essay poem entitled “*Minah Tetap Dipancung*” or “*Minah is determined to be headed*” (2012). This poem is one of the essay poems published in a poem anthology *Atas Nama Cinta* (2012).

Essay poem is a poem written and based on certain facts and expressed in such a communicative language easy to understand. This poem distinguishes itself from the lyrical poem often written based on the imagination and using symbols and metaphors which sometimes are difficult to understand. Although essay poem derives from factual events, it is still fictional. The actual facts are only used as the background frame for the writer to build his or her narration. An essay poem writer should do deep and serious research on the topic that he or she is going to write, so the writer needs data, statistic, and reference to position the problem discussed. This poem sometimes is provided with foot notes to confirm that the topic is the concrete social reality or historical fact (Ali, 2012).

This is based on the poem writer’s research of the life of Indonesian woman migrant workers in Saudi Arabia. It is divided into eleven parts and attached with nine footnotes. Some reviews have been highlighted to this essay poem. Aji Septiadi (2017) view this poem from the perspective of social discrimination against the migrant workers using sociological literary theory. Rahmadi Pitaya (2021) also analyzed this essay poem from the perspective of two opposite of woman migrant worker life, her miserable oppressed life in Saudi Arabia and her beautiful family life in her hometown and the main character’s spiritual question of how a misery can happen to the one who leads a right and religious life.

This article is going to discuss the poem from the perspective of diaspora phenomenon. It is perceived as the mobility of a woman migrant worker from one country to another because of some problems in her hometown to change her destiny and who realizes her disillusionment about the destination country. This article will, firstly, highlight the problems faced the woman migrant workers in her diasporic experience starting from the sending countries Indonesia and in the receiving country, that is Saudi Arabia. Secondly, it will describe how the woman character of Minah as a housemaid struggle against the gender and class subjugation based cultural bias. The voice of the need of re-defining the concept of migrant housemaid as a professional worker free from cultural bias and provided with legal protection and advocacy will be the third discussion.

Castles and Miller (2009) proposed migration took place because there was high demand on workers, employee recruitment, and the institution which manage it to fulfill the structure of economic and the imbalance of economic and political power distribution. Castles and Millers then suggest social capital theory, asserting that international migration will develop in a such rapid and vast way that it becomes a global network and most people are able to do it easily. Sukamdi (2007) stated that there are three main supporting theories for migration. The first is the human capital theory. Migration is a rational way to utilize human beings as investment product, for example their education, skills, or health. Human beings will seek to maximize themselves to actualize their capacities. One of them is through doing jobs in foreign countries. The second is structural theory. This concerns with dual labor market under capitalism. Certain jobs in

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.12345>

Commented [sh2]: Riset-riiset dalam bidang sastra yang terkait dengan pekerja migran, perempuan perlu diungkap pada bagian ini.

migration provide financial security, while others are usually temporary, low-waged, and uncomfortable relating to three D (dangerous, dirty, and difficult).

The old and everlasting theory of migration has been pronounced by some scholars. Basically, people migrate to other countries for some reasons, such as less wages, lack of job opportunity, low social access in their own country and competitive salary and high job opportunity in the destination country (Lee, 1966). Migration in some cases is caused by the low access of the family and other cultural units to the modern market. Migration will proceed from time to time as long as people need access to the modern market (Stark and Boom, 1985). People migrate to other country to find their economic luck because of the gap of salary amount between their own country and the destination-of-migration country (Massey, 1993). International migration is rational decision to solve the problems of unemployment and in the sending countries and to fulfill the demands of migrant workers in the receiving countries. The sending countries will receive remittance, while the receiving countries gain low-waged workers (Young, 1995).

"*Minah Tetap Dipancang*" also highlights the phenomenon of modern diaspora, not as a collective traumatic and brutal experience like Jewish people but as response toward territorial boundary as the identification in the context of deterritorialization and transnationalism. In this context people construct "home away from home" (Clifford, 1997). Diaspora, according to Cohen (1997), requires some criteria. First, people usually keep possession of a memory and vision of their homeland. Second, people experience traumatic experience in the new region. Third, they cannot be fully accepted by the inhabitants of the new environment. Fourth, the new region, considered as fantasy fulfilling the migrant's dreams to transform identity and fortune, is actually also a place for banishment, discrimination, exploitation, oppression, and social disgrace. It is such a disillusionment. People encounter a dynamic tension between living here and remembering there, the origin place and the residence (Boehmer, 2005).

METHOD

The essay poem of "*Minah Tetap Dipancang*" is approached from the perspective of diaspora literary criticism. This criticism highlights the various types of diaspora as the object of inquiry through the framework of the experience of communities facing displacement (Mishra, 2006). The concept of diaspora here does not refer to the classic meaning as experienced by Greek, Armenian, or Jewish people but broader perspective in the way how politically-oppressed refugees, residents from foreign countries, migrant workers, immigrants, expellees, ethnic or racial minorities live outside of the territory to which they are historically rooted (Kafle, 2010). This criticism tries to identify some diasporic problems encountered by the migrants, such as still retaining to collective memory of myth and history in the homeland, being not fully accepted by the host country (Safran, 1991), or difficult relation with the communities of the destination country (Cohen, 1997). The inquiry also includes how migrant workers face many challenges, including modern slavery, social discrimination, contract violations, sexual abuse and exploitation, and unsafe working conditions (Noredam, 2019).

As it is library study and descriptive-qualitative type of research, explication method will be the appropriate way to disclose the meaning of the poem. Explication method means a close analysis of a text to determine meaning (Murfin & Ray, 2003). It is an attempt to reveal the significance of text by paying attention to the elements of the literary works, such as characters, conflicts, plot, setting, mood, imagery, tone, or theme (Mikics, 2007). All elements of the structure are connected to make up the meaning of the poem. So, the first step will be close reading many times. The next step is determining the parties represented by the characters. From the characters' dialogue, thoughts, or actions, it can be identified the conflict leading to the peak and solution. Setting of society and culture will be also important to support the significance of the poem. Besides, mood or atmosphere and tone or writer's attitude can be additional information to determine the significance of the poem.

RESULTS AND DISCUSSIONS

"*Minah Tetap Dipancang*" (2012) is an essay poem telling about the diasporic experience of an Indonesian housemaid who worked in Saudi Arabia from the first person point of view. She was sentenced to death because she was accused of murdering her male employer. In fact she actually defended herself against the

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.27-39>

Commented [sh3]: Perlu justifikasi pemilihan puisi ini. Mengapa puisi ini terpilih?

Commented [sh4]: Sajian hasil banyak berisi tumpukan data. Hasil yang disajikan perlu diinterpretasi/diberi makna.

Pembahasan perlu dilakukan dengan mengontraskan hasil yang diperoleh dengan riset yang relevan. Mendiskusikan dengan teori yang diacu.

sexual abuse of the employer. The court finally decided that she had to be beheaded. From the beginning till the end, the poem is pervaded by gloomy atmosphere as it told about the hard struggle of a low-class member of Javanese family headed by a jobless husband to survive their life by letting the wife go to the foreign country to make a living. During the process of deployment in her home country, she had to experience exploitation economically.

In the destination country, Saudi Arabia, she encounters disillusionment. She found gaps between what she imagined in her home country about the success of migrant worker in Saudi Arabia and the hard reality she had to involve. The tone saturating the poem is full of empathy and respect to the victim, in the way that a woman who is culturally and physically weak had to resist against something greater than she was, which are violence, abuse, exploitation, even alienation. Behind the poem, actually there are some essential events, conflicts, dialogues, and description of characters deserving to be contemplated as the message of the whole discourse. The followings are the identification of the poetical content to understand the significance of the poem. They are the exploitation in the homeland she had to face, the cultural and physical oppression in the destination country, her resistance against the subjugation, and the significance of what implies behind the poem.

Problems in the homeland

Migration experienced by Minah, the Indonesian woman migrant worker in this poem, especially housemaids, is not without reasons. Economic factor becomes the driving force for women to work abroad (Lee, 1966; Stark & Bloom, 1985; Massay, 2009). This factor brings about domino effect to other social behaviour. The following lines of the essay poem "*Minah Tetap Dipancang*" shows the problems in the homeland, especially in Indonesia:

*Malam itu aku di samping suami tercinta
Menyusun rencana.
Sudah sekian lama suamiku nganggur
Anak perempuanku, delapan tahun,
Belum juga ia bersekolah
Aku belum bisa bayar uang iurannya.
Itulah awal tekadku bekerja ke Arab Saudi.
Kuyakinkan Suami ijinkan aku pergi,
Hidup perlu biaya
Di depan cermin
Kuperhatikan rupa dan tubuhku –
Aku pantas hidup lebih baik.* (Ali, 2012, part 2, stanza 2)

Minah's plan to work as a migrant housemaid is enforced by the fact that her husband is unemployed for a long time (*Sekian lama suamiku nganggur*). Her husband can be unskilled or uneducated so that it is difficult for him to find a job. It can be also possible that in the hometown there is no opportunity or job vacancy which can be provided for her husband.

The other problem is her prospective education of her daughter. Minah is not able to pay the tuition fee of her eight-year-old daughter. She is not allowed to come to class because she hasn't paid the monthly or semester fee for her education. This line also indicates that in her hometown going to school is not free of charge. Social welfare in her residents is another problem.

Minah realizes that to keep on living costs much. She has to feed her daughter. Life is not free of charge. To persist outliving means to provide money to pay the living cost. If she doesn't have a job to do or her husband has no work to do to pay their life, the family will not continue to exist. As a human being, Minah has determined to live in better condition. She will struggle for it because she deserves a better standard of living. Her determined goal in her life to make a better living shows that she is striving hard to cope with her life (Stark and Boom, 1985).

From the sociological perspective, it seems that Minah and her husband are not ready to start building a family. Her marriage doesn't come with the facility and financial preparation. That's what often happens in her hometown and some parts of Indonesian regions. Marriage can be a duty or social

construction so that the society gives respect to those who have married. It is a kind of social status in spite of the fact that they are not ready to raise children and pay the cost of living.

The other problems Minah has to face is the financial exploitation by the migrant worker agency. Minah has to pay some money to some persons who help her to get the job:

*Bapakku menggadaikan sawah
Yang nanti harus kutebus kembali
Untuk calo
Untuk pelatihan
Untuk cek kesehatan
Untuk persekot pembekalan akhir
Untuk asuransi –
Empat juta rupiah
Melayang sudah
Dari tanganku. (Ali, 2012, part 2, stanza 7)*

Minah has spent four million Rupiahs to pay the cost of training, health check up, fee for the last preparation, and insurance. However, the broker asks additional fee for the process.

*Kamu korupsi, ya?
Kamu memoroti kami, ya?
Agen itu menjawab,
Barangkali Babe di atas sana yang korupsi, Bu.
Kita mah hanya cari seseran ala kadarnya
Buat tambahan istri belanja.
Ya, sudahlah, uangku telah raib entah ke mana –
Tapi aku bangga karena mereka
Menyebutku pahlawan devisa
Berjasa bagi negara. (Ali, 2012, part 2, stanza 10)*

Minah accuses the broker of corrupting and cheating for the migrant worker placement. However, the broker told her that he only take little money. The boss in the bureaucracy is the one who corrupts. This is the problem in Indonesia. Almost all affair including the migrant worker placement involve corruption and exploitation (Noredam, 2019).

Problems in the new land

The problems in the new land come from the employer, the society, the system of legal law, and also the different culture. Minah tries hard to adapt to the new environment. She tries to follow all rules imposed on her and to work various jobs as scheduled and assigned to her. The problem in the new land comes first from the other migrant workers who have stayed in Saudi Arabia for a long time. They do not pick her up at the airport or welcome her coming:

*Tak ada seorang teman pun yang menjemputku
Ketika sampai di negeri asing itu
Padahal mereka sudah tiba lebih dahulu.
Kakiku ragu ketika melangkah
Masuk ke sebuah rumah.
Sepi. (Ali, 2012, part 3, stanza 1)*

Entering into a new area is a problem. She has no one to talk with and share with. The sense of Indonesian identity amongst the workers is only disillusionment. She is doubted to step into the house where she will work. It is so lonely and quiet. This indicates the cold welcoming of the new region. She is far away from home, feels lonely, and doubted to continue her mission (Maxwell, 2014).

*Berkelebat wajah-wajah yang kusayangi:
Anakku,
Suamiku,*

Orang tuaku;

...

Air mataku pun menetes

Tapi buru-buru kuhapus

Saat tuan rumah menyambutku

Dengan dingin. (Ali, 2012, part 3, stanza 2)

Minah longs for her family in Indonesia. The shadow of her husband, her daughter, and parents haunt her. She is very sorrowful and cries as she feels alone and no one cares for her. To her surprise, the host welcome her coldly, a strange situation in comparison with Indonesian people who are friendly, warm, and open. The cultural difference gives her a shock (Cohen, 1997 & Boehmer, 2005).

The cultural problem begins to place Minah in difficult situation when she practices what her religious teacher in her hometown, smiling and being friendly to a man.

Guru ngajiku di pesantren dulu mengajarkan

Agar aku bersikap sopan

Tahu tata cara dan bertutur kata.

Aku suka tersenyum –

Tapi celaka, majikan pria

Keliru mengartikannya

Dikiranya aku penggoda.

Mana mungkin aku berani? (Ali, 2012, part 4, stanza 3)

Her religious leader teaches her to be polite and how to speak and behave. That is why Minah always smiles to show her politeness and good behaviour. However, her attitude is misinterpreted. He thoughts that Minah tries to flirt and seduce him. This is one thing that she will never do in her whole life as she commits to her religious teacher. This different culture becomes the starting point of the abuse of her (Safran, 1991 & Cohen, 1997).

Aku tidak paham budaya, terus terang saja,

Bagiku orang Arab dan Indonesia sama saja

Kan sama-sama Islam agamanya,

Dan menurut guru ngajiku

Senyum sama dengan sedekah nilainya.

Minah has a little understanding on cross-cultural difference. She assumes that Indonesian and Arabian culture is the same. She thins that Islam teaches the same good behaviour, that is smiling can be alms. The lack of cross-cross cultural understanding makes Minah experience troubles, especially sexual harrasment:

Ketika majikan perempuan tidur lelap

Majikan pria mendekatiku

Rupanya ia berusaha merayuku;

Aku hanya bisa senyum

Tapi mulai merasa takut

Tak berani menatap matanya. (Ali, 2012, part 4, stanza 6)

While her mistress is sleeping, her male employer comes closer to her and seduces her. Aminah begins to feel fearful. She is afraid of looking at her emplyer. Her opennes, friendliness, and politenss are understood as the indication of her offer of sexual affair.

Minah starts to feel like longing for her homeland and her family. She feels dislocated and what she expects is not really what happens. She feels tired and bored of her work. She then tries to call on her past when she is with her husband, Ahmad. She misses her husband. She regrets that she has to leave the family and hometown. Her determined goal to improve her life makes her stay away from her husband, but the traumatic experience with her employer makes her to be with her husband (Cohen, 1997 & Boehmer, 2005):.

Dengan cepat zaman berubah.

Hari-hari berjalan sangat lambat, terasa lelah;

Kurindukan Suami yang tampak cemas

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.....>

*Di saat melepasku pergi.
Berulang kupanggil suamiku
Dalam hati.
Ahmad, ketika kita dekat
Aku menjauh cari rejeki
Ketika kita jauh
Aku ingin berada di sisimu.
Tiba-tiba aku takut, Ahmad. (Ali, 2012, part 5, stanza 1)*

Minah begins to long for her daughter as well. She is determined to go abroad to be able to pay her tuition fee. However, facing the fact that she is disillusioned with the working condition, she regrets to leave her daughter to work abroad:

*Dan anakku yang mungil itu,
Yang suka minta uang jajan?
Tak terukur rinduku
Dan kupanggil Aisah buah hatiku,
Anakku Aisah, maafkan ibu
Tak bisa setiap hari menyuapimu.
Dulu ibu kira kalau kerja di negeri jauh
Akan membawa kebahagiaan bagimu,
Akan bisa menyekolahkanmu.*

Tapi kini, wahai, Ibu merasa hampa dan jemu. (Ali, 2012, part 5, stanza 3)

Minah feels empty and bored in such situation. She thinks of her cute daughter, Aisah. She regrets that she cannot feed her and buy her food.

Beside the cultural problem, Minah also encounters a financial problem. She has not received her salary yet. There is no contract deal made to arrange her work. She feels sad that she cannot transfer her salary to her family:

*Mengumpulkan harta – itu tujuanku.
Tapi belum ada yang bisa dikirim sekarang.
Aku tak tahu bagaimana rasanya
Menerima gaji pertama – tapi kapan?
Tidak ada perjanjian. (Ali, 2012, part 5, stanza 4)*

Minah is also alienated from the society. She feels like a bird in a cage. She has to keep silent. She has no one to share with. She has to stay at home and is not allowed to go out of the house:

*Burung yang terkurung di sangkar emas
Masih tetap bisa bernyanyi
Tapi di rumah yang megah ini
Mulutku malah terkunci,
Tak ada siapa-siapa untuk berbagi cerita
Karena tak boleh keluar rumah.
Hari dan tanggal tak lagi kutahu
Bekerja dan bekerja saja, terus-menerus menunggu,
Tak ada yang pasti bagiku. (Ali, 2012, part 5, stanza 7)*

This social and psychological problem faced by Minah is caused by the fact that she is isolated and withdrawn from the normal social life. Her right for normal is limited.

The most traumatic experience as a migrant housemaid is the sexual abuse done by her employer. The reason behind the rape is not her friendly and polite behaviour now but because of the different perception of the concept of the housemaid. Housemaid becomes the property of the employer and he can do anything to what he possesses. Besides, the male domination becomes the factor of the rape of Minah. Her male employer is physically stronger than she is:

*Ia bergerak mendekat
Memegang punggungku*

Lalu meremas payudaraku.

Jangan, Tuan!

Aku berontak

Kuterjang ia

Tapi ia perkasa (Ali, 2012, part 6, stanza 3)

Her body becomes the object of his sexual desire. Although Minah refuses to be treated violently, her employer forces her to have sexual intercourse.

Menarik sarungku dengan paksa.

Ia tampaknya sudah gelap mata.

Aku berteriak sekuat-kuatnya

Kudorong tubuhnya

Sampai membentur dinding. (Ali, 2012, part 6, stanza 6)

However, Minah fights against his physical domination by screaming and pushing him into the wall.

Why her traumatic event happens actually because of the different perception of the concept of housmaid culturally and religiously:

Tapi lelaki itu kembali mendekat

Menyebut beberapa patah kata bahasa Arab

Yang tak kupahami artinya.

Begitu sigap tindakannya

Seakan apa yang hendak dilakukannya

Tidak menyalahi aturan agama. (Ali, 2012, part 6, stanza 7)

Her employer assumes that what he has done to her is not against the religious rule. This perception of ideology has something to do with the justification of the male domination and also the concept of the housemaid as the property of the employer just like sub-culture slave. Minah feels that she has lost her dignity. She refuses to be treated as a slave because she is housmaid who works for the salary in return.

Her employer rapes her repeatedly and many times. As soon as he finishes sleeping her, he gives Minah some money. He treats her as if she were a professional sexual worker or the money is treated as the fee for satisfying his sexual desire:

Usai menunaikan nafsu bejatnya

Ia lemparkan

Beberapa helai uang real.

Aku tak lagi punya tenaga.

Sekali terjadi,

Terulang dua kali,

Tiga kali,

Berkali-kali! (Ali, 2012, part 6, stanza 11)

Minah also experiences religious crisis. Since she was a child, she has taught that God promises to protect her from the disaster. She has a belief that God protects the oppressed, the weak, and the dominated. She protests her God because she has done all the good teaching but why she still experience misfortune:

Aku pun melancarkan protes,

Kutegakkan kepala,

Gusti Allah,

Sudah kulakukan semua ajaran baik

Tapi mengapa tetap saja kena celaka?

Kau berjanji melindungi

Kaum tertindas, kaum yang lemah –

Aku ini lemah,

Sangat lemah.

The following problem Minah has to handle is the treatment of her mistress when she reports and complains about what her husband has done to her to gain the protection from her. However, the fact is that Minah gets physical and verbal violence from her. Her mistress misunderstand that all what happens to her is

caused by her open behaviour by showing her smile and friendliness. Cultural problems still pervade Minah. She is tortured, ironed, tufted, and whipped.

*Aku mencari jalan,
Mengadu kepada majikan perempuan
Berharap mendapatkan perlindungan.
Namun, bukan pembelaan yang kudapat
Malah penyiksaan berlipat-lipat.
Aku dituduh menggoda suaminya dengan senyumku.
Dan aku pun disiksa:
Tubuhku dicambuk
Rambutku dijambak
Pahaku diseterika. (Ali, 2012, part 7, stanza 7)*

However, the cruel treatment to her is sometimes caused by the fact that some woman migrants have the profession of prostitute and not all the migrant workers show good behaviour.

The other prominent problem that Minah has to face is the lack of law protection on the migrant workers. Minah cannot bear being raped, so she tries to fight against her employer and finally kills him with the knife stabs. She is sentenced to death without any advocacy and legal protection. The diplomacy attempt from the Indonesian government is too late so that Minah must be sentenced to death by beheading:

*Harus kuhadapi pengadilan,
Tanpa perlindungan;
Hukum yang berlaku di negeri Arab
Nyawa berbayar nyawa.
Pemerintah memberikan tanggapan
Tapi untuk kasusku,
Itu sudah ketinggalan kereta.
Upaya hukum telat
Upaya diplomasi politik tak dirintis dari awal
Dan tidak ada pembelaan di pengadilan –
Ya, ya, harus aku jalani
Hukuman pancung.
Ya, ya, aku harus dipancung! (Ali, 2012, part 10, stanza 1)*

Housemaid's resistance against class and gender subjugation

As a housemaid who lives in exile, Minah suffers from doubly-oppressed experience. She is the second class as a woman in Saudi Arabia on the one hand, and on the other hand, she is a lower-class person and stigmatized as uneducated and unskilled person. Minah strive to survive in two layers, the first is her class as a housemaid, and the second is her gender, as a woman.

She fight against the sexual harrasment with her whole physical strength. She refuses to give in her dignity to agree to do sexual intercourse with her employer. When her breast was squeezed, she pushes her employer to the wall.

Minah also opposes how her employer treats her as a sexual slave that can be paid. She never takes the money eventhough she is temped to send the money to her family. She considers that the money her employer gives to her is not rightful money. Refusing being given the money indicates her resistance against the harrasment:

*Aku lihat kotak itu:
Begitu banyak sudah real
Yang diberikannya
Setiap selesai memperkosaku.
Pernah aku tergoda
Untuk mengambil uang itu
Kukirim ke kampung halaman –*

*Keluargaku sudah lama menunggu itu
Sedangkan gaji tak kunjung dibayar.
Dan uang di kotak itu pun
Aku sobek
Satu demi satu
Sambil menangis
Dalam-dalam,
Tertahan. (Ali, 2012, part 7, stanza 2)*

When the rape is done repeatedly, she finally gives her final resistance with a knife and stabs him to defend her dignity as a human being:

*Secepat kilat ia kuasai diriku.
Astaga! Dijepitnya leherku
Dibekapnya mulutku –
Aku tak bisa bernafas.
Entah dengan kekuatan apa
Aku sebut nama Allah,
Aku rebut pisau itu
Kutancapkan tepat di perutnya.
Aku selamat dari sergapan
Tapi malam itu pula sirna sudah
Semua impian.
Ia terkapar, tak bernyawa. (Ali, 2012, part 9, stanza 3)*

Minah is willing to put aside her dreams of improving her living for the sake of defending her dignity as a woman and human being.

Minah also gives her resistance in legal area. She is alone has to face the court. What in Saudi Arabia calls it as murder, for Minah it is a kind of defending her dignity. She advocates herself and makes her voice known and heard through out the world.

*Aku terus melawan walau sendiri
Dengan segala cara.
Kepada pengacara kutuliskan
Urutan peristiwaku
Dalam membela kehormatan
Yang oleh hukum dunia disebut pembunuhan.
Aku mohon itu disiarkan seluas-luasnya. (Ali, 2012, part 10, stanza 4)*

Re-thinking of the concept of “housemaid”

In an essay poem, the writer tries to expose and unclothe the factual events though it is constructed in fictional narration. To purpose of describing the factual event using data, reference, observation, and statistic is that the writer really concerns with the social problem surrounding the environment. The platform of the essay poem, according to Ali (2012), includes five elements. The first one is this poem explores the thoughtful spiritual side of the writer in perceiving the social problems. The second is that the poem uses simple language expression which is easy to understand. The third is that the focus of the poem is the moral content of the story through the factual sequence constructed in fictional narrative. The fourth is that the poem doesn't derive from the writer's imagination but from the social reality. The fifth is that this poem needs long story in which there are characters and the dynamic development of the story.

“*Minah Tetap Dipancang*” describes an Indonesian migrant housemaid's sorrowful story of how she has to struggle to take part in the family affair to improve her life. How she is treated in improper way as a worker with sexual harassment, violence, isolation, discrimination, and stigmatization colors the poem. However, as the essay poem which has a moral content and advocacy toward the social problem, the writer actually brings the readers to a certain reflection, that is the concept of housemaid which has to be reconsidered.

Most of what Minah has to face as problems actually begins with the different perception of migrant worker. Minah starts with the assumption that she has to strive to survive and improve her standard of living by working as a housemaid in Saudi Arabia. She is determined to do it because of the stories told by the previous successful migrant workers. They make much money and improve the standard of living of their family in the homeland. They can build a big and good house. They have modern life style as they have much money to support it.:

*Banyak temanku berhasil
Kerja di negeri itu,
Berkirim uang ke kampung
Renovasi rumah orang tua.
Meniru orang kaya Jakarta.
Ingin aku seperti mereka
Satu di antara sekian juta perempuan
Yang bekerja di negeri asing* (Ali, 2012, part 2, stanza 5)

Minah dreams about the success of working as a migrant housemaid. However, she is not aware of the cross-cultural understanding so that her behaviour is often mistreated. She does not realize that being a migrant worker as a housemaid is perceived in various way. In Arabian culture the concept of the housemaid is somewhat different from what Minah imagines as it is in Indonesia, her homeland. Some of the Arabian people a housemaid is still considered to be a slave in certain sub-culture. A housemaid can be treated as property of her employer whom he can possess and treat in many ways. Besides, between Indonesian and Arabian culture there is a gap in understanding the social behaviour. For some broker, processing the placement of the migrant worker becomes the promising business for making money.

This poem encourages its readers to think about the cultural difference and urges them to propose a thoughtful solution for this complicated problem faced by Minah. The writer propose his thoughtful reflection through the notes he puts under the poem as the explanation of the story as well as what the migrant worker should do and be treated.

First of all Minah never knows that in the modern day a housemaid can be treated as a slave who can be abused sexually. She never imagines that this happens to her:

*Sebagai ibu muda yang lugu dari desa
Minah tak mengerti pernah ada sebuah zaman
Ketika budak boleh diperkosa majikan
Kebiasaan itu masih dipercayai oleh banyak orang
Di zaman Facebook dan Twitter sekalipun
Ia tak pernah membayangkan itu terjadi padanya* (Ali, 2012, part 6, stanza 14)

Secondly, Minah is not well-informed that not all migrant workers behave properly. Some of them want to become prostitute. Even many of them have to deal with the police officers for the misconduct they have done. Minah never realizes that some of the housemaids are not able to work properly so that they are not highly estimated. Minah doesn't understand that when she defends herself by stabbing her employer, she has to be sentenced to death. "An eye for eye, a tooth for tooth" principle never crosses in her mind:

*Sebagai ibu muda yang lugu dari desa
Minah tak mengerti bahwa tak semua TKW berperilaku baik
Ada juga yang sengaja menjadi pelacur
Dan merepotkan ibu rumah tangga dan polisi di sana* (Ali, 2012, part 8, stanza 3)

*Sebagai ibu muda yang lugu dari desa
Minah tak mengerti walau membela diri
Jika majikan mati di tangannya
Ia juga bisa mati – dipancung* (Ali, 2012, part 9, stanza 8)

Minah does not perceive that migrant worker placement in foreign countries. Especially in Saudi Arabia, becomes the arena of illegal business. Migrant workers are treated as industry that cannot be stopped

and it brings about financial advantage for the brokers. The high demands of migrant workers and the low condition of unemployment and job opportunity will persist this business:

Sebagai ibu muda yang lugu dari desa

Minah tak mengerti TKW sudah jadi industri

Pengiriman TKW tak bisa distop

Jika tak ingin pengangguran merajalela (Ali, 2012, part 10, stanza 8)

From Minah's case there should be improvement for such situation. The adaptive and changing perception of the concept of a housemaid as migrant worker should be re-formulated. A housemaid should be treated as a worker protected by law and rule with certain regular wages. She must be skillful in what kind of work she involves in. She must understand the cross-cultural knowledge of the foreign country so that her behavior cannot be misinterpreted. However, from the receiving destination country, the people's perception of a housemaid should be culturally changed. She is not property, and she cannot be treated as possession of the employer. She is professional who will work professionally, and her rights as a worker should be legally protected. For the business management, a housemaid cannot be treated as a source of income and only a business matter. She is a human being who strives to make fortune and takes every risk in a new region. She must be respected and trained professionally.

CONCLUSION

The essay poem "Minah Tetap Dipancang" disclose the problems around the migrant workers, especially a housemaid, either in the homeland and in the destination country. She has to bear the low social condition of unemployment in her hometown. Working abroad, she has to bear difficult situation, especially for a housemaid who has family in the homeland. She has to face the corrupting agency. She is stigmatized as a group of lower class, uneducated, and unskilled person. She can be treated as a property by the employer so that she can be sexually abused and gender stereotyped to serve the sexual desire of her employer. She is isolated and alienated because of the language and cultural barrier. A housemaid is lack of legal protection as she works inside the house where she works without any advocacy and far from surveillance.

However, she is determined to defend her dignity. She resists against the employer's oppression and shows that she is not what he thinks in his own cultural perspective. She has to pay death sentence in keeping her womanhood grandeur.

What she expects is not the same as what she imagines about the new region where she works. Traumatic experience often pervades her. There is a gap between what is called home and what is called exile. Diasporic experience becomes traumatic as she is dislocated and displaced in a new environment where culturally she is not accepted and treated differently. Longing for the homeland will be the following problem as disillusionment comes to her. Being migrant workers across the border should be an access to a better living not as traumatic experience. This can be reached through political will of the ones who hold authority, especially the government of the home and receiving country. Re-definition of a migrant housemaid is urgently needed in the way that she should be viewed comprehensively from broader cultural perspective, be protected before the law, and given appropriate advocacy.

REFERENCES

Ali, Denny J. (2012). *Atas Nama Cinta: Sebuah Puisi Esei*. Jakarta: Renebook.

Ali, Denny J. (2012). Puisi esai: apa dan mengapa. *Jurnal Sajak*, 3 (3), 68-75.

Boehmer, E. (2005). *Colonial and Postcolonial Literature* (2nd Ed). Oxford: Oxford University Press.

BP2MI (2021). *Data Penempatan Pekerja Migran Indonesia 2021*. <https://bp2mi.go.id/statistik-detail/data-penempatan-dan-pelindungan-pmi-periode-november-tahun-2021>

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.12345>

Commented [sh5]: Perlu lebih banyak referensi yang bersumber dari jurnal

- Castles, S., Haas, H., & Miller, M.J. (2014). *The Age of Migration: International Population Movements in the Modern World* (5th ed). London: Palgrave Macmillan Publisher..
- Chan, C. (2014). Gendered morality and development narratives: the case of female labor migration from Indonesia. *Sustainability*, 6. DOI: 10.3390/su6106949
- Clifford, J. (1997). *Travel and Translation in the 20th Century*. Harvard: Harvard University Press.
- Cohen, R. (1997). *Global diasporas: An introduction*. London: UCL Press.
- ILO. (2011). *Who are domestic workers?*. <https://www.ilo.org/global/topics/domestic-workers/who/lang--en/index.htm>
- Kafle, H.R. (2010). Diaspora studies: root and critical dimensions. *Bodhi: An Interdisciplinary Journal*, 4 (4), 136-149.
- Lee, Everett, S. (1966). Theory of Migration. *Demography*, 3 (1). 47-57. URL: <http://links.jstor.org/sici?sici=00703370%281966%293%3A1%3C47%3AATOM%3E2.0.CO%3B2-B>
- Massey, D. (2009). *The Political Economy of Migration in an Era of Globalization*. Chicago: University of Chicago Press.
- Maxwell, U. D. (2014). Migration, disillusionment, and diasporic experiences in Segun's Afolabi's Goodbye Lucille and a Life Elsewhere. *International Journal of English and Literature*. 5 (9). 250-256. DOI: 10.5897/IJEL2014.0442
- Mikics, David. (2007). *A new handbook of literary terms*. New Haven: Yale University Press.
- Mishra, S. (2006). *Diaspora Criticism* (1st ed.). Edinburgh: Edinburgh University Press.
- Murfin, R.C. & Ray, S.M. (2003). *Bedford Glossary of Critical and Literary Terms*. Boston: Bedford.
- Noredam, M. & Agyemang, C. (2019). Tackling the health challenges of international migrant worker. *The Lancet Global Health*, 7 (7). DOI: [https://doi.org/10.1016/S2214-109X\(19\)30224-4](https://doi.org/10.1016/S2214-109X(19)30224-4)
- Nuraeny, H. (2017). Trafficking of migrant workers in Indonesia: a legal enforcement and economic perspective of prevention and protection efforts. *European Research Studies Journal*, 20 (4b), 16-26.
- Permennaker 2015 No. 2, Perlindungan Pekerja Rumah Tangga.
- Raharto, A. & Noveria, M. (2012). Advocacy groups for Indonesian woman migrant workers' protection. *Jurnal Kependudukan Indonesia*, 7 (1), 1-17.
- Rahmadi, P. (2021). Perspektif makna cinta dalam kumpulan esei puisi Atas Nama Cinta. *Deligentia: Journal of Theology and Christian Education*, 3 (2), 172-184. DOI: <http://dx.doi.org/10.19166/dil.v3i2.3564>
- Safran, W. (1991). Diaspora in modern societies: Myths of homeland and return. *Diaspora*, 1(1), 83-99.
- Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.....>

- Sukamdi. (2007). Memahami migrasi pekerja Indonesia ke luar negeri. *Populasi*, 18 (2), 115-128. <https://doi.org/10.22146/jp.12079>
- Sopyan, Y., Fitria, & Hidayatulloh. (2020). The Access to justice for Indonesian migrant workers in Malaysia, Saudi Arabia, and Hongkong. *International of Advanced Science and Technology*, 29 (4), 95-108. Retrieved from <http://sersc.org/journals/index.php/IJAST/article/view/4040>
- Stark, O. & Bloom, D. (1985). The New Economics of Labor Migration. *American Economic Review*, 7(2), 173-178.
- Tague, E. (2016). *Maid of slave?*. <https://www.messengersaintanthony.com/content/maid-or-slave>.
- Young, E. (1995). *Migrasi dalam Pengantar Kependudukan*. Yogyakarta: Gadjah Mada University Press.

Re-defining of the Concept of Migrant Housemaid in Denny J. Ali.'s Essay Poem "Minah Tetap Dipancung"

Commented [A1]: Max 13 words

ABSTRACT

This article explores diasporic problems faced by an Indonesian migrant housemaid working in Saudi Arabia, presented in Denny J. Ali's essay poem "Minah Tetap Dipancung" (2012). Using diasporic literary criticism and poetry explication method, this article will-aims at revealing her tricky situation, her struggle against oppression, and her voice of hope concerning her profession. From the analysis it is found that Minah experiences disillusionment. She is oppressed, abused, and alienated because of the cultural barrier. However, Minah resists against the class and gender-based subjugation. Although she is helpless and determined to be sentenced to death, she stands for her dignity. This poem also voices the need of re-defining the concept of migrant housemaid. A political will for improving the condition of migrant woman workers should be set, especially legal protection, advocacy and treatment as a professional worker free from cultural bias in destination country.

Keywords: *migrant worker, diasporic problems, diasporic literary criticism, class-gender subjugation*

INTRODUCTION

Indonesia is one of the countries whose citizens often migrate to other countries to improve their life. Since 1980s this country has sent million migrant workers to the Middle East, Far East, European countries, Southeast Asian countries, and African countries. The data from the Institute for Indonesian Migrant Worker Protection shows that in 2021 Indonesia has sent about 5.000 migrant workers per month to Asian, European, or African countries. More than 80% migrant workers are women, and most of them are domestic workers (BP2MI, 2021). The reason for this migration is to survive and to alter their difficult life in the home country (Sopyan, Fitria, & Hidayatulloh, 2020). Many of them moved from one place to others to persist and outlive with their family and fulfill their needs although they have to experience disillusionment and diasporic problems (Maxwell, 2014).

Mal-practice towards the migrant workers often happens as this placement business is growing rapidly. The urgent need to improve the migrants' life and the high demands of workers in the foreign country can give chance to this. The most prominent problem urgent to take care of is the woman migrant workers, especially the housemaids. They are in the vulnerable position of abuse and exploitation (Raharto & Novertia, 2012). On the one hand, they are considered as the hero of economic development; on the other hand they are exploited victims of labor abuse (Chan, 2014). The problems faced by the migrant workers as a housemaid are the exploitation by the job agencies, abuse from the employer, stigmatizing and stereotyping, discrimination, lack of law protection and advocacy. Karni binti Merdi Tazim and Siti Zaenab binti Duhri are the two examples of Indonesian woman migrant workers who were executed to death in 2015 because of the lack of law protection and advocacy.

The problems do not only concern to physical and economical matters but also culture, especially gender and class perspective. The major cultural problem is the different concept of housemaid in destination countries. Based on the ILO document (2011), domestic workers are workers that are-conduct

job in private households, such as cleaning, cooking, washing, ironing, taking care of children or elderly or sick members of the family, gardening, guarding, driving, or taking care of pets. In the Regulation of Ministry of Labor No. 2 2015 it is also stated that a domestic worker is a worker who works in a private house to do the household job-chores and received salary for doing the jobs (Permennaker, 2015). Professional relation is set between the two parties, worker and employer. However, in Saudi Arabia domestic workers, especially from other countries, are viewed in a different perspective. Although King Faisal abolished slavery in 1962 by a royal decree, in this country there is no labour law to provide protection for workers because the culture of servitude becomes the national structure. A housemaid in Saudi Arabia can be the representation of a slave subculture in the modern time supported by the religious principle that men usually own and rights over what they possess (Teague, 2016). So, a legal effort of protection is urgently needed to solve the problem (Nuraeny, 2017).

The problem of woman migrant workers become the concern of woman advocacy activists and some literary writers. One of them is Denny J. Ali, a social researcher and also poet who has expressed his feeling of empathy to Indonesian woman migrant workers. This empathy deserves to go to these migrant workers, especially housemaids as they have been the victim of injustice, exploitation, discrimination, and abuse. He expressed it through his essay poem entitled “*Minah Tetap Dipancung*” or “*Minah is determined to be beheaded*” (2012). This poem is one of ~~the~~ essay poems published in a poem anthology *Atas Nama Cinta* (2012).

Essay poem is a poem written and based on certain facts and expressed in such a communicative language easy to understand. This poem distinguishes itself from the lyrical poem often written based on the imagination and using symbols and metaphors which sometimes are difficult to understand. Although essay poem derives from factual events, it is still fictional. The actual facts are only used as the background frame for the writer to build his or her narration. An essay poem writer should ~~do~~ conduct deep and serious research on the topic that he or she is going to write, so the writer needs data, statistics, and reference to position the problem discussed. This poem sometimes is provided with foot notes to confirm that the topic is the concrete social reality or historical fact (Ali, 2012).

“*Minah Tetap Dipancung*” ~~This~~ is based on the poem writer’s research of the life of Indonesian woman migrant workers in Saudi Arabia. It is divided into eleven parts and attached with nine footnotes. Some reviews have been highlighted to this essay poem. ~~Aji~~ Septiadi (2017) views this poem from the perspective of social discrimination against the migrant workers using sociological literary theory. ~~Rahmadi~~ Pitaya (2021) also analyzed this essay poem from the perspective of two opposites of woman migrant worker life, her miserable oppressed life in Saudi Arabia and her beautiful family life in her hometown, and the main character’s spiritual question of how a misery can happen to the one who leads a right and religious life.

This article ~~is going to discuss~~ es the poem from the perspective of diaspora phenomenon. It is perceived as the mobility of a woman migrant worker from one country to another because of some problems in her hometown to change her destiny and who realizes her disillusionment about the destination country. This article ~~will~~, firstly, highlights the problems faced the woman migrant workers in her diasporic experience starting from the sending countries Indonesia and in the receiving country, that is Saudi Arabia. Secondly, it ~~will~~ describes how the woman character of Minah as a housemaid struggles against the gender and class subjugation-based cultural bias. The voice of the need of re-defining the concept of migrant housemaid as a professional worker free from cultural bias and provided with legal protection and advocacy ~~will be~~ is the third discussion.

Castles and Miller (2009) proposed migration took place because there was high demand on workers, employee recruitment, and the institution which manages it to fulfill the structure of economic and the imbalance of economic and political power distribution. Castles and Millers then suggest social capital theory, asserting that international migration will develop in a such rapid and vast way that it becomes a global network and most people are able to do it easily. Sukamdi (2007) stated that there are three main supporting theories for migration. The first is the human capital theory. Migration is a rational way to utilize human beings as investment product, for example their education, skills, or health. Human beings will seek to maximize themselves to actualize their capacities. One of them is through doing jobs

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.12345>

Commented [A2]: What is the third?

Formatted: Highlight

Formatted: Highlight

in foreign countries. **The second** is structural theory. This **theory** concerns with dual labor markets under capitalism. Certain jobs in migration provide financial security, while others are usually temporary, low-waged, and uncomfortable relating to three D (dangerous, dirty, and difficult). **The third ...**

Formatted: Highlight

The old and everlasting theory of migration has been pronounced by some scholars. Basically, people migrate to other countries for some reasons, such as less wages, lack of job opportunity, low social access in their own country and competitive salary and high job opportunity in the destination country (Lee, 1966). Migration in some cases is caused by the low access of ~~the~~ families and other cultural units to ~~the~~ modern markets. Migration will proceed from time to time as long as people need access to the modern markets (Stark and Boom, 1985). People migrate to other countries to find their economic luck because of the gap of salary amount between ~~that in~~ their own country and the destination-of-migration country (Massey, 1993). International migration is rational decision to solve the problems of unemployment and in the sending countries and to fulfill the demands of migrant workers in the receiving countries. The sending countris will receive remittance, while the receiving countries gain low-waged workers (Young, 1995).

"*Minah Tetap Dipancang*" also highlights the phenomenon of modern diaspora, not as a collective traumatic and brutal experience like Jewish people but as response toward territorial boundary as the identification in the context of deterritorialization and transnationalism. In this context people construct "home away from home" (Clifford, 1997). Diaspora, according to Cohen (1997), ~~requires-deals with~~ some ~~criteria~~ issues. First, people usually keep possession of a memory and vision of their homeland. Second, people experience traumatic experience in the new region. Third, they cannot be fully accepted by the inhabitants of the new environment. Fourth, the new region, considered as fantasy fulfilling the migrant's dreams to transform identity and fortune, is actually also a place for banishment, discrimination, exploitation, oppression, and social disgrace. It is such a disillusionment. People encounter a dynamic tension between living here and remembering there, the origin place and the residence (Boehmer, 2005).

METHOD

The essay poem of "*Minah Tetap Dipancang*" is approached from the perspective of diaspora literary criticism. This criticism highlights the various types of diaspora as the object of inquiry through the framework of the experience of communities facing displacement (Mishra, 2006). The concept of diaspora here does not refer to the classic meaning as experienced by Greek, Armenian, or Jewish people but ~~to a~~ broader perspective in the way how politically-oppressed refugees, residents from foreign countries, migrant workers, immigrants, expellees, ethnic or racial minorities live outside of the territory to which they are historically rooted (Kafle, 2010). This criticism tries to identify some diasporic problems encountered by the migrants, such as still retaining to collective memory of myth and history in the homeland, being not fully accepted by the host country (Safran, 1991), or difficult relation with the communities of the destination country (Cohen, 1997). The inquiry also includes how migrant workers face many challenges, including modern slavery, social discrimination, contract violations, sexual abuse and exploitation, and unsafe working conditions (Noredam, 2019).

Commented [A3]: Remove to the introduction.

As it is ~~a~~ library study and descriptive-qualitative type of research, explication method ~~will be is~~ the appropriate way to disclose the meaning of the poem. Explication method means a close analysis of a text to determine meaning (Murfin & Ray, 2003). It is an attempt to reveal the significance of text by paying attention to the elements of the literary works, such as characters, conflicts, plot, setting, mood, imagery, tone, or theme (Mikics, 2007). All elements of the structure are connected to make up the meaning of the poem. So, the first step ~~will be close is~~ reading many times. The next step is determining the parties represented by the characters. From the characters' dialogue, thoughts, or actions, it can be identified the conflict leading to the peak and solution. Setting of society and culture ~~will be are~~ also important to support the significance of the poem. Besides, mood or atmosphere and tone or writer's attitude can be additional information to determine the significance of the poem.

Commented [A4]: Explain then what you did related to the steps.

RESULTS AND DISCUSSIONS

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.27-39>

“*Minah Tetap Dipancang*” (2012) is an essay poem telling about the diasporic experience of an Indonesian housemaid who worked in Saudi Arabia from the first person point of view. She was sentenced to death because she was accused of murdering her male employer. In fact she actually defended herself against the sexual abuse of the employer. The court finally decided that she had to be beheaded. From the beginning till the end, the poem is pervaded by gloomy atmosphere as it told about the hard struggle of a low-class member of Javanese family headed by a jobless husband to survive their life by letting the wife go to the foreign country to make a living. During the process of deployment in her home country, she had to experience exploitation economically.

In the destination country, Saudi Arabia, she encounters disillusionment. She found gaps between what she imagined in her home country about the success of migrant worker in Saudi Arabia and the hard reality she had to [involve embrace](#). The tone saturating the poem is full of empathy and respect to the victim, in the way that a woman who is culturally and physically weak had to resist against something greater than she was, which are violence, abuse, exploitation, even alienation. Behind the poem, actually there are some essential events, conflicts, dialogues, and description of characters deserving to be contemplated as the message of the whole discourse. The followings are the identification of the poetical content to understand the significance of the poem. They are the exploitation in the homeland she had to face, the cultural and physical oppression in the destination country, her resistance against the subjugation, and the significance of what implies behind the poem.

Problems in the homeland

Migration experienced by Minah, the Indonesian woman migrant worker in this poem, especially housemaids, is not without reasons. Economic factor becomes the driving force for women to work abroad (Lee, 1966; Stark & Bloom, 1985; Massay, 2009). This factor brings about [a domino effect](#) to other social behaviours. The following lines of the essay poem “*Minah Tetap Dipancang*” shows the problems in the homeland, especially in Indonesia:

*Malam itu aku di samping suami tercinta
Menyusun rencana.
Sudah sekian lama suamiku nganggur
Anak perempuanku, delapan tahun,
Belum juga ia bersekolah
Aku belum bisa bayar uang iurannya.
Itulah awal tekadku bekerja ke Arab Saudi.
Kuyakinkan Suami ijinan aku pergi,
Hidup perlu biaya
Di depan cermin
Kuperhatikan rupa dan tubuhku –
Aku pantas hidup lebih baik.* (Ali, 2012, part 2, stanza 2)

Minah’s plan to work as a migrant housemaid is enforced by the fact that her husband is unemployed for a long time (*Sekian lama suamiku nganggur*). Her husband can be unskilled or uneducated so that it is difficult for him to find a job. It can be also possible that in the hometown there is no opportunity or job vacancy which can be provided for her husband.

The other problem is her prospective education of her daughter. Minah is not able to pay the tuition fee of her eight-year-old daughter. She is not allowed to come to class because she has [not](#) paid the monthly or semester fee for her education. This line also indicates that in her hometown going to school is not free of charge. Social welfare in her residents is another problem.

Minah realizes that to keep on living costs much. She has to feed her daughter. Life is not free of charge. To persist outliving means to provide money to pay the living cost. If she [doesn’t](#) have a job to do or her husband has no work to do to pay their life, the family will not continue to exist. As a human being, Minah has determined to live in better condition. She will struggle for it because she deserves a better standard of living. Her determined goal in her life to make a better living shows that she is striving hard to cope with her life (Stark and Boom, 1985).

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.12345>

Commented [A5]: Do not use contraction. Apply it to other same cases (if any)

Formatted: Highlight

From the sociological perspective, it seems that Minah and her husband are not ready to start building a family. Her marriage **doesn't** come with the facility and financial preparation. That's what often happens in her hometown and some parts of Indonesian regions. Marriage can be a duty or social construction so that the society gives respect to those who have married. It is a kind of social status in spite of the fact that they are not ready to raise children and pay the cost of living.

The other problems Minah has to face is the financial exploitation by the migrant worker agency. Minah has to pay some money to some persons who help her to get the job:

*Bapakku menggadaikan sawah
Yang nanti harus kutebus kembali
Untuk calo
Untuk pelatihan
Untuk cek kesehatan
Untuk persekot pembekalan akhir
Untuk asuransi –
Empat juta rupiah
Melayang sudah
Dari tanganku. (Ali, 2012, part 2, stanza 7)*

Minah has spent four million Rupiahs to pay the cost of training, health check up, fee for the last preparation, and insurance. However, the broker asks additional fee for the process.

*Kamu korupsi, ya?
Kamu memoroti kami, ya?
Agen itu menjawab,
Barangkali Babe di atas sana yang korupsi, Bu.
Kita mah hanya cari seseran ala kadarnya
Buat tambahan istri belanja.
Ya, sudahlah, uangku telah raib entah ke mana –
Tapi aku bangga karena mereka
Menyebutku pahlawan devisa
Berjasa bagi negara. (Ali, 2012, part 2, stanza 10)*

Minah accuses the broker of corrupting and cheating for the migrant worker placement. However, the broker told her that he only take little money. The boss in the bureaucracy is the one who corrupts, **which-This is the-a common** problem in Indonesia. Almost all affair including the migrant worker placement involve corruption and exploitation (Noredam, 2019).

Problems in the new land

The problems in the new land come from the employer, the society, the system of legal law, and also the different culture. Minah tries hard to adapt to the new environment. She tries to follow all rules imposed on her and to work various jobs as scheduled and assigned to her. The problem in the new land comes first from the other migrant workers who have stayed in Saudi Arabia for a long time. They do not pick her up at the airport or welcome her coming:

*Tak ada seorang teman pun yang menjemputku
Ketika sampai di negeri asing itu
Padahal mereka sudah tiba lebih dahulu.
Kakiku ragu ketika melangkah
Masuk ke sebuah rumah.
Sepi. (Ali, 2012, part 3, stanza 1)*

Entering into a new area is a problem. She has no one to talk with and share with. The sense of Indonesian identity amongst the workers is only disillusionment. She is doubted to step into the house where she will work. It is so lonely and quiet. This indicates the cold welcoming of the new region. She is far away from home, feels lonely, and doubted to continue her mission (Maxwell, 2014).

Formatted: Highlight

Berkelebat wajah-wajah yang kusayangi:

Anakku,

Suamiku,

Orang tuaku;

...

Air mataku pun menetes

Tapi buru-buru kuhapus

Saat tuan rumah menyambutku

Dengan dingin. (Ali, 2012, part 3, stanza 2)

Minah longs for her family in Indonesia. The shadow of her husband, her daughter, and parents haunt her. She is very sorrowful and cries as she feels alone and no one cares for her. To her surprise, the host welcome her coldly, a strange situation in comparison with Indonesian people who are friendly, warm, and open. The cultural difference gives her a shock (Cohen, 1997 & Boehmer, 2005).

The cultural problem begins to place Minah in difficult situation when she practices what her religious teacher in her hometown, smiling and being friendly to a man.

Guru ngajiku di pesantren dulu mengajarkan

Agar aku bersikap sopan

Tahu tata cara dan bertutur kata.

Aku suka tersenyum –

Tapi celaka, majikan pria

Keliru mengartikannya

Dikiranya aku penggoda.

Mana mungkin aku berani? (Ali, 2012, part 4, stanza 3)

Her religious leader teaches her to be polite and how to speak and behave. That is why Minah always smiles to show her politeness and good behaviour. However, her attitude is misinterpreted. He thoughts that Minah tries to flirt and seduce him. This is one thing that she will never do in her whole life as she commits to her religious teacher. This different culture becomes the starting point of the abuse of her (Safran, 1991 & Cohen, 1997).

Aku tidak paham budaya, terus terang saja,

Bagiku orang Arab dan Indonesia sama saja

Kan sama-sama Islam agamanya,

Dan menurut guru ngajiku

Senyum sama dengan sedekah nilainya.

Minah has a little understanding on cross-cultural difference. She assumes that Indonesian and Arabian cultures are ~~is~~ the same. She thinks that Islam teaches the same good behaviour, that is smiling can be alms. The lack of cross-cultural understanding makes-puts Minah experience-in troubles, especially sexual harassment:

Ketika majikan perempuan tidur lelap

Majikan pria mendekatiku

Rupanya ia berusaha merayuku;

Aku hanya bisa senyum

Tapi mulai merasa takut

Tak berani menatap matanya. (Ali, 2012, part 4, stanza 6)

While her mistress is sleeping, her male employer comes closer to her and seduces her. Aminah begins to feel fearful. She is afraid of looking at her employer. Her openness, friendliness, and politeness are understood as the indication of her offer of sexual affair.

Minah starts to feel like longing for her homeland and her family. She feels dislocated and what she expects is not really what happens. She feels tired and bored of her work. She then tries to call on her past when she is with her husband, Ahmad. She misses her husband. She regrets that she has to leave the family and hometown. Her determined goal to improve her life makes her stay away from her husband,

but the traumatic experience with her employer makes her want to be with her husband (Cohen, 1997 & Boehmer, 2005):

*Dengan cepat zaman berubah.
Hari-hari berjalan sangat lambat, terasa lelah;
Kurindukan Suami yang tampak cemas
Di saat melepasku pergi.
Berulang kupanggil suamiku
Dalam hati.
Ahmad, ketika kita dekat
Aku menjauh cari rejeki
Ketika kita jauh
Aku ingin berada di sisimu.
Tiba-tiba aku takut, Ahmad. (Ali, 2012, part 5, stanza 1)*

Minah begins to long for her daughter as well. She is determined to go abroad to be able to pay her tuition fee. However, facing the fact that she is disillusioned with the working condition, she regrets to leave her daughter to work abroad:

*Dan anakku yang mungil itu,
Yang suka minta uang jajan?
Tak terukur rinduku
Dan kupanggil Aisah buah hatiku,
Anakku Aisah, maafkan ibu
Tak bisa setiap hari menyuapimu.
Dulu ibu kira kalau kerja di negeri jauh
Akan membawa kebahagiaan bagimu,
Akan bisa menyekolahkanmu.*

Tapi kini, wahai, Ibu merasa hampa dan jemu. (Ali, 2012, part 5, stanza 3)

Minah feels empty and bored in such situation. She thinks of her cute daughter, Aisah. She regrets that she can't feed her and buy her food.

Beside the cultural problems, Minah also encounters financial problems. She has not received her salary yet. There is no contract deal is made to arrange her work. She feels sad that she cannot transfer her salary to her family:

*Mengumpulkan harta – itu tujuanku.
Tapi belum ada yang bisa dikirim sekarang.
Aku tak tahu bagaimana rasanya
Menerima gaji pertama – tapi kapan?
Tidak ada perjanjian. (Ali, 2012, part 5, stanza 4)*

Minah is also alienated from the society. She feels like a bird in a cage. She has to keep silent. She has no one to share with. She has to stay at home and is not allowed to go out of the house:

*Burung yang terkurung di sangkar emas
Masih tetap bisa bernyanyi
Tapi di rumah yang megah ini
Mulutku malah terkunci,
Tak ada siapa-siapa untuk berbagi cerita
Karena tak boleh keluar rumah.
Hari dan tanggal tak lagi kutahu
Bekerja dan bekerja saja, terus-menerus menunggu,
Tak ada yang pasti bagiku. (Ali, 2012, part 5, stanza 7)*

This social and psychological problems faced by Minah is-are caused by the fact that she is isolated and withdrawn from the normal social life. Her right for normal life is limited.

The most traumatic experience as a migrant housemaid is the sexual abuse done by her employer. The reason behind the rape is not her friendly and polite behaviour now but because of the

different perception of the concept of the house-~~ma~~id. Housemaid becomes the property of the employer and he can do anything to what he possesses. Besides, the male domination becomes the factor of the rape of Minah. Her male employer is physically stronger than she is:

*Ia bergerak mendekat
Memegang punggungku
Lalu meremas payudaraku.
Jangan, Tuan!
Aku berontak
Kuterjang ia
Tapi ia perkasa* (Ali, 2012, part 6, stanza 3)

Her body becomes the object of his sexual desire. Although Minah refuses to be treated violently, her employer forces her to have sexual intercourse.

*Menarik sarungku dengan paksa.
Ia tampaknya sudah gelap mata.
Aku berteriak sekuat-kuatnya
Kudorong tubuhnya
Sampai membentur dinding.* (Ali, 2012, part 6, stanza 6)

However, Minah fights against his physical domination by screaming and pushing him into the wall.

Why her traumatic event happens actually because of the different perception of the concept of housemaid culturally and religiously:

*Tapi lelaki itu kembali mendekat
Menyebut beberapa patah kata bahasa Arab
Yang tak kupahami artinya.
Begitu sigap tindakannya
Seakan apa yang hendak dilakukannya
Tidak menyalahi aturan agama.* (Ali, 2012, part 6, stanza 7)

Her employer assumes that what he has done to her is not against the religious rule. This perception of ideology has something to do with the justification of the male domination and also the concept of the housemaid as the property of the employer just like sub-culture slave. Minah feels that she has lost her dignity. She refuses to be treated as a slave because she is housemaid who works for the salary in return.

Her employer rapes her repeatedly and many times. As soon as he finishes sleeping her, he gives Minah some money. He treats her as if she were a professional sexual worker or the money is treated as the fee for satisfying his sexual desire:

*Usai menunaikan nafsu bejatnya
Ia lemparkan
Beberapa helai uang real.
Aku tak lagi punya tenaga.
Sekali terjadi,
Terulang dua kali,
Tiga kali,
Berkali-kali!* (Ali, 2012, part 6, stanza 11)

Minah also experiences religious crisis. Since she was a child, she has been taught that God promises to protect her from ~~the~~-disaster. She has a belief that God protects the oppressed, the weak, and the dominated. She protests her God because she has done all the good teachings but why she still experiences s misfortune:

*Aku pun melancarkan protes,
Kutegakkan kepala,
Gusti Allah,
Sudah kulakukan semua ajaran baik
Tapi mengapa tetap saja kena celaka?
Kau berjanji melindungi*

*Kaum tertindas, kaum yang lemah –
Aku ini lemah,
Sangat lemah.*

The following problem Minah has to handle is the treatment of her mistress when she reports and complains about what her husband has done to her to gain the protection from her. However, the fact is that Minah gets physical and verbal violence from her. Her mistress misunderstand that all what happens to her is caused by her open behaviour by showing her smile and friendliness. Cultural problems still pervade Minah. She is tortured, ironed, tufted, and whipped.

*Aku mencari jalan,
Mengadu kepada majikan perempuan
Berharap mendapatkan perlindungan.
Namun, bukan pembelaan yang kudapat
Malah penyiksaan berlipat-lipat.
Aku dituduh menggoda suaminya dengan senyumku.
Dan aku pun disiksa:
Tubuhku dicambuk
Rambutku dijambak
Pahaku diseterika. (Ali, 2012, part 7, stanza 7)*

However, the cruel treatment to her is sometimes caused by the fact that some woman migrants have the profession of prostitute and not all the migrant workers show good behaviour.

~~The~~ Another prominent problem that Minah has to face is the lack of law protection on the migrant workers. Minah cannot bear being raped, so she tries to fight against her employer and finally kills him with ~~the~~ knife stabs. She is sentenced to death without any advocacy and legal protection. The diplomacy attempt from the Indonesian government is too late so that Minah must be sentenced to death by ~~being~~ beheadeding:

*Harus kuhadapi pengadilan,
Tanpa perlindungan;
Hukum yang berlaku di negeri Arab
Nyawa berbayar nyawa.
Pemerintah memberikan tanggapan
Tapi untuk kasusku,
Itu sudah ketinggalan kereta.
Upaya hukum telat
Upaya diplomasi politik tak dirintis dari awal
Dan tidak ada pembelaan di pengadilan –
Ya, ya, harus aku jalani
Hukuman pancung.
Ya, ya, aku harus dipancung! (Ali, 2012, part 10, stanza 1)*

Housemaid's resistance against class and gender subjugation

As a housemaid who lives in exile, Minah suffers from doubly-oppressed experience. She is the second class as a woman in Saudi Arabia on the one hand, and on the other hand, she is a lower-class person and stigmatized as uneducated and unskilled person. Minah strives to survive in two layers, the first is her class as a housemaid, and the second is her gender, as a woman.

She fights against the sexual harassment with her whole physical strength. She refuses to give in her dignity to agree to do sexual intercourse with her employer. When her breast was squeezed, she pushes her employer to the wall.

Minah also opposes how her employer treats her as a sexual slave that can be paid. She never takes the money even though she is tempted to send the money to her family. She considers that the money her employer gives to her is not rightful money. Refusing ~~being given~~ the money indicates her resistance against the harassment:

Aku lihat kotak itu:
 Begitu banyak sudah real
 Yang diberikannya
 Setiap selesai memperkosaku.
 Pernah aku tergoda
 Untuk mengambil uang itu
 Kukirim ke kampung halaman –
 Keluargaku sudah lama menunggu itu
 Sedangkan gaji tak kunjung dibayar.
 Dan uang di kotak itu pun
 Aku sobek
 Satu demi satu
 Sambil menangis
 Dalam-dalam,
 Tertahan. (Ali, 2012, part 7, stanza 2)

When the rape is done repeatedly, she finally gives her final resistance with a knife and stabs him to defend her dignity as a human being:

Secepat kilat ia kuasai diriku.
 Astaga! Dijepitnya leherku
 Dibekapnya mulutku –
 Aku tak bisa bernafas.
 Entah dengan kekuatan apa
 Aku sebut nama Allah,
 Aku rebut pisau itu
 Kutancapkan tepat di perutnya.
 Aku selamat dari sergapan
 Tapi malam itu pula sirna sudah
 Semua impian.

Ia terkapar, tak bernyawa. (Ali, 2012, part 9, stanza 3)

Minah is willing to put aside her dreams of improving her living for the sake of defending her dignity as a woman and human being.

Minah also gives her resistance in legal area. She is alone has to face the court. What in Saudi Arabia calls it as murder, for Minah it is a kind of defending her dignity. She advocates herself and makes her voice known and heard through out the world.

Aku terus melawan walau sendiri
 Dengan segala cara.
 Kepada pengacara kutuliskan
 Urutan peristiwaku
 Dalam membela kehormatan
 Yang oleh hukum dunia disebut pembunuhan.
 Aku mohon itu disiarkan seluas-luasnya. (Ali, 2012, part 10, stanza 4)

Re-thinking of defining the concept of “housemaid”

In an essay poem, the writer tries to expose and unclothe the factual events though it is constructed in fictional narration. The purpose of describing the factual event using data, reference, observation, and statistic is that the writer really concerns with the social problem surrounding the environment. The platform of the essay poem, according to Ali (2012), includes five elements. The first one is this poem explores the thoughtful spiritual side of the writer in perceiving the social problems. The second is that the poem uses simple language expression which is easy to understand. The third is that the focus of the poem is the moral content of the story through the factual sequence constructed in fictional narrative. The fourth is that the poem doesn't derive from the writer's imagination but from the

Formatted: Highlight

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.12345>

social reality. The fifth is that this poem needs long story in which there are characters and the dynamic development of the story.

“*Minah Tetap Dipancang*” describes an Indonesian migrant housemaid’s sorrowful story of how she has to struggle to take part in the family affair to improve her life. How she is treated in improper way as a worker with sexual harrasment, violence, isolation, discrimination, and stigmatization colors the poem. However, as the essay poem which has a moral content and advocacy toward the social problem, the writer actually brings the readers to a certain reflection, that is the concept of housemaid which has to be reconsidered.

Most of what Minah has to face as problems actually begins with the different perception of migrant worker. Minah starts with the assumption that she has to strive to survive and improve her standard of living by working as a housmaid in Saudi Arabia. She is determined to do it because of the stories told by the previous successfull migrant workers. They make much money and improve the standard of living of their family in the homeland. They can build a big and good house. They have modern life style as they have much money to support it.:

*Banyak temanku berhasil
Kerja di negeri itu,
Berkirim uang ke kampung
Renovasi rumah orang tua.
Meniru orang kaya Jakarta.
Ingin aku seperti mereka
Satu di antara sekian juta perempuan
Yang bekerja di negeri asing (Ali, 2012, part 2, stanza 5)*

Minah dreams about the success of working as a migrant housemaid. However, she is not aware of the cross-cultural understanding so that her behaviour is often mistreated. She does not realize that being a migrant worker as a housemaid is percieved in various way. In Arabian culture the concept of the housemaid is somewhat different from what Minah imagines as it is in Indonesia, her homeland. Some of the Arabian people a housemaid is still considered *to-be-as* a slave in certain sub-culture. A housemaid can be treated as property of her employer whom he can possess and treat in many ways. Besides, between Indonesian and Arabian culture there is a gap in understanding the social behaviour. For some broker, processing the placement of the migrant worker becomes the promising business for making money.

This poem encourages its readers to think about the cultural difference and urges them to propose a thoughtful solution for this complicated problem faced by Minah. The writer proposes his thoughtful reflection through the notes he puts under the poem as the explanation of the story as well as what the migrant worker should do and be treated.

First of all Minah never knows that in the modern day a housemaid can be treated as a slave who can be abused sexually. She never imagines that this happens to her:

*Sebagai ibu muda yang lugu dari desa
Minah tak mengerti pernah ada sebuah zaman
Ketika budak boleh diperkosa majikan
Kebiasaan itu masih dipercayai oleh banyak orang
Di zaman Facebook dan Twitter sekalipun
Ia tak pernah membayangkan itu terjadi padanya (Ali, 2012, part 6, stanza 14)*

Secondly, Minah is not well-informed that not all migrant workers behave properly. Some of them want to become prostitute. Even many of them have to deal with the police officers for the misconduct they have done. Minah never realizes that some of the housemaids are not able to work properly so that they are not highly estimated. Minah *doesn't* understand that when she defends herself by stabbing her emplyoyer, she has to be sentenced to death. “An eye for eye, a teeth for teeth” principle never crosses in her mind:

*Sebagai ibu muda yang lugu dari desa
Minah tak mengerti bahwa tak semua TKW berperilaku baik*

*Ada juga yang sengaja menjadi pelacur
Dan merepotkan ibu rumah tangga dan polisi di sana (Ali, 2012, part 8, stanza 3)*

*Sebagai ibu muda yang lugu dari desa
Minah tak mengerti walau membela diri
Jika majikan mati di tangannya
Ia juga bisa mati – dipancung (Ali, 2012, part 9, stanza 8)*

Minah does not perceive that migrant worker placement in foreign countries, especially in Saudi Arabia, becomes the arena of illegal business. Migrant workers are treated as industry that cannot be stopped and it brings about financial advantage for the brokers. The high demands of migrant workers and the low condition of unemployment and job opportunity will persist this business:

*Sebagai ibu muda yang lugu dari desa
Minah tak mengerti TKW sudah jadi industri
Pengiriman TKW tak bisa distop
Jika tak ingin pengangguran merajalela (Ali, 2012, part 10, stanza 8)*

From Minah's case there should be improvement for such situation. The adaptive and changing perception of the concept of a housemaid as migrant worker should be re-formulated. A housemaid should be treated as a worker protected by law and rule with certain regular wages. She must be skillful in what kind of work she involves in. She must understand the cross-cultural knowledge of the foreign country so that her behavior cannot be misinterpreted. However, from the receiving destination country, the people's perception of a housemaid should be culturally changed. She is not property, and she cannot be treated as possession of the employer. She is professional who will work professionally, and her rights as a worker should be legally protected. For the business management, a housemaid cannot be treated as a source of income and only a business matter. She is a human being who strives to make fortune and takes every risk in a new region. She must be respected and trained professionally.

CONCLUSION

The essay poem "Minah Tetap Dipancung" discloses the problems around the migrant workers, especially a housemaid, either in the homeland and in the destination country. She has to bear the low social condition of unemployment in her hometown. Working abroad, she has to bear difficult situation, especially for a housemaid who has family in the homeland. She has to face the corrupting agency. She is stigmatized as a group of lower class, uneducated, and unskilled person. She can be treated as a property by the employer so that she can be sexually abused and gender stereotyped to serve the sexual desire of her employer. She is isolated and alienated because of the language and cultural barrier. A housemaid is lack of legal protection as she works inside the house where she works without any advocacy and far from surveillance.

However, she is determined to defend her dignity. She resists against the employer's oppression and shows that she is not what he thinks in his own cultural perspective. She has to pay death sentence in keeping her womanhood grandeur.

What she expects is not the same as what she imagines about the new region where she works. Traumatic experience often pervades her. There is a gap between what is called home and what is called exile. Diasporic experience becomes traumatic as she is dislocated and displaced in a new environment where culturally she is not accepted and treated differently. Longing for the homeland will be the following problem as disillusionment comes to her. Being migrant workers across the border should be an access to a better living not as traumatic experience. This can be reached through political will of the ones who hold authority, especially the government of the home and receiving country. Re-definition of a migrant housemaid is urgently needed in the way that she should be viewed comprehensively from a broader cultural perspective, be protected before the law, and given appropriate advocacy.

REFERENCES

Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.org/10.24054/diksi.v24i1.27-39>

Commented [A6]: Check with the APA 6 styles, especially in writing titles, links of url, and doi.

- Ali, Denny J. (2012). *Atas Nama Cinta: Sebuah Puisi Esei*. Jakarta: Renebook.
- Ali, Denny J. (2012). Puisi esai: apa dan mengapa. *Jurnal Sajak*, 3 (3), 68-75.
- Boehmer, E. (2005). *Colonial and Postcolonial Literature* (2nd Ed). Oxford: Oxford University Press.
- BP2MI (2021). *Data Penempatan Pekerja Migran Indonesia 2021*. <https://bp2mi.go.id/statistik-detail/data-penempatan-dan-pelindungan-pmi-periode-november-tahun-2021>
- Castles, S., Haas, H., & Miller, M.J. (2014). *The Age of Migration: International Population Movements in the Modern World* (5th ed). London: Palgrave Macmillan Publisher..
- Chan, C. (2014). Gendered morality and development narratives: the case of female labor migration from Indonesia. *Sustainability*, 6. DOI: 10.3390/su6106949
- Clifford, J. (1997). *Travel and Translation in the 20th Century*. Harvard: Harvard University Press.
- Cohen, R. (1997). *Global diasporas: An introduction*. London: UCL Press.
- ILO. (2011). *Who are domestic workers?*. <https://www.ilo.org/global/topics/domestic-workers/who/lang--en/index.htm>
- Kafle, H.R. (2010). Diaspora studies: root and critical dimensions. *Bodhi: An Interdisciplinary Journal*, 4 (4), 136-149.
- Lee, Everett, S. (1966). Theory of Migration. *Demography*, 3 (1). 47-57. URL: <http://links.jstor.org/sici?sici=00703370%281966%293%3A1%3C47%3AATOM%3E2.0.CO%3B2-B>
- Massey, D. (2009). *The Political Economy of Migration in an Era of Globalization*. Chicago: University of Chicago Press.
- Maxwell, U. D. (2014). Migration, disillusionment, and diasporic experiences in Segun's Afolabi's Goodbye Lucille and a Life Elsewhere. *International Journal of English and Literature*. 5 (9). 250-256. DOI: 10.5897/IJEL2014.0442
- Mikics, David. (2007). *A new handbook of literary terms*. New Haven: Yale University Press.
- Mishra, S. (2006). *Diaspora Criticism* (1st ed.). Edinburgh: Edinburgh University Press.
- Murfin, R.C. & Ray, S.M. (2003). *Bedford Glossary of Critical and Literary Terms*. Boston: Bedford.
- Noredam, M. & Agyemang, C. (2019). Tackling the health challenges of international migrant worker. *The Lancet Global Health*, 7 (7). DOI: [https://doi.org/10.1016/S2214-109X\(19\)30224-4](https://doi.org/10.1016/S2214-109X(19)30224-4)
- Nuraeny, H. (2017). Trafficking of migrant workers in Indonesia: a legal enforcement and economic perspective of prevention and protection efforts. *European Research Studies Journal*, 20 (4b), 16-26.
- Permennaker 2015 No. 2, Perlindungan Pekerja Rumah Tangga.
- Cited as: Author (s). (2021). Title. *Diksi*, 24(1) 27-39. <https://doi.....>

- Raharto, A. & Noveria, M. (2012). Advocacy groups for Indonesian woman migrant workers' protection. *Jurnal Kependudukan Indonesia*, 7 (1), 1-17.
- Rahmadi, P. (2021). Perspektif makna cinta dalam kumpulan esei puisi Atas Nama Cinta. *Deligentia: Journal of Theology and Christian Education*, 3 (2), 172-184. DOI: <http://dx.doi.org/10.19166/dil.v3i2.3564>
- Safran, W. (1991). Diaspora in modern societies: Myths of homeland and return. *Diaspora*, 1(1), 83-99.
- Sukamdi. (2007). Memahami migrasi pekerja Indonesia ke luar negeri. *Populasi*, 18 (2), 115-128. <https://doi.org/10.22146/jp.12079>
- Sopyan, Y., Fitria, & Hidayatulloh. (2020). The Access to justice for Indonesian migrant workers in Malaysia, Saudi Arabia, and Hongkong. *International of Advanced Science and Technology*, 29 (4), 95-108. Retrieved from <http://sersc.org/journals/index.php/IJAST/article/view/4040>
- Stark, O. & Bloom, D. (1985). The New Economics of Labor Migration. *American Economic Review*, 7(2), 173-178.
- Tague, E. (2016). *Maid of slave?*. <https://www.messengersaintanthony.com/content/maid-or-slave>.
- Young, E. (1995). *Migrasi dalam Pengantar Kependudukan*. Yogyakarta: Gadjah Mada University Press.