



Church in non-formal education services for female migrant workers in Batam

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Abstract

The churches in Batam have a vocation to serve female migrants who work as operators in a number of factories in Batam. Female migrant workers face the problem of their status as contract workers and limited work skills. The churches in Batam have not paid attention to services to migrant workers in Batam, including non-formal education services for female migrant workers. The purpose of this study is to describe and analyze how churches in Batam serve female migrant workers in Batam, provide non-formal education services, face obstacles in service and the church's efforts to overcome obstacles. This study uses a multi-case qualitative method in three churches in Batam, namely Protestant Church in the Western Part of Indonesia Immanuel Batam Congregation, Simalungun Protestant Christian Church Congregation Batam, and Karo Batak Protestant Church Congregation Batu Aji Batam. The results showed that the three churches did not have any attention to the services of female migrant workers and did not have a special program for non-formal education of female migrant workers. This study recommends that there is a need for an ecumenical joint effort with churches in Batam to develop educational services for female migrant workers in Batam.

Keywords: churches, serve, non-formal, education, female, migrant, workers

Introduction

Industrialization and increased investment in Batam led to an increase in the recruitment of workers or laborers who could work in factories of multinational companies. In general, workers are recruited from outside the island of Batam because of the limited number of workers in Batam. As a result, there has been a mobilization of migrant workers from various regions in Indonesia to Batam. The workers recruited are generally women aged 18-22 years, graduated from high school. Employment recruiting companies and companies assembling electronic equipment prioritize the recruitment of women workers because job specifications as operators require accuracy, patience, and perseverance. The status of female workers or workers in Batam is generally contract workers, not permanent workers. They are only contracted for a certain period of time, usually only two years of work and the work contract can only be extended for a maximum of two contract agreements. This status as a contract worker creates problems for female migrant workers because of the limited working period (only two contracts per two years), the lack of work skills (only working as an operator with a monotonous conveyor-like work system), and limited formal education (only high school graduate). These limitations make female migrant workers in Batam have a low bargaining position, making it difficult to fill job opportunities with formal education requirements that are higher than high school and work skills at the level or above of operators.

Churches in Batam are called upon to respond to the problems faced by female migrant workers in Batam who are separated from their families are likened to foreigners in a place so they need church assistance (Huang, 2014: 238 - 247) ^[7]. In the midst of the rapid development of the industrial world that encourages urbanization, the church is called to respond to actual service needs with the

specifications of industrial city community services (Huang, 2014: 245–246) ^[7]. In an effort to overcome the problem of limited education and skills of female migrant workers in Batam, churches are expected to be able to prepare programs for empowering female migrant workers through the implementation of non-formal education programs. According to Triwiyanto (2017: 168) ^[17] non-formal education is an alternative education outside of formal education which is complementary in nature and is intended for people whose emphasis is on knowledge and skills as well as professionalism. Non-formal education can be one solution to improve the skills of female migrant workers, especially when they complete their work contracts. The skills they have can increase their competitiveness in the labor market competition, and even enable them to create new jobs through entrepreneurial activities. In terms of empowering female migrant workers, there are a number of course programs that can be prepared by the church, including housekeeping, health, industrial crafts, engineering, services, languages, and entrepreneurship. In the implementation of non-formal education there are two things that must be considered, namely the program and the education unit. A number of churches in Batam have not fully seen the need for non-formal education services for female migrant workers within the PAK framework as part of the church's calling for ministry. Churches are still focused on fellowship and witness services which are routinely carried out in every worship service activity, both Sunday worship and other worship activities. A number of churches, including three service congregations have not maximally prepared a migrant worker service program, and they do not even have one. special program of services for women migrant workers. This study examines the church's lack of attention to non-formal education services for female migrant workers and at the same time complements research on churches in non-formal education services for female

migrant workers. This study focuses on non-formal education services for migrant workers which are carried out in three churches or congregations in Batam City, namely, Protestant Church in the Western Part of Indonesia Immanuel Batam Congregation, Simalungun Protestant Christian Church Congregation Batam, and Karo Batak Protestant Church Congregation Batu Aji Batam.

Literature Review

The Mission of the Church

The church as the bearer of God's mission in this world has a duty to fellowship, witness, and serve. The duties of the church that serve include seeking and promoting education. Strive for various types of education is intended to encourage job creation. Meanwhile, the notion of advancing education is closely related to national education which includes the values of spiritual, moral and ethical development as well as regional-based skills and professional development. In two senses, churches in Indonesia emphasize the importance of empowering church members. According to Huang (2014: 245–246) ^[7] in the midst of the rapid development of the industrial world that encourages urbanization, the church is called to answer actual service needs where there is a shift in the social order in urban society. The industrial world triggers job competition that requires the competitive skills of workers or workers. It is in this context that churches are challenged to make service breakthroughs for laborers or workers, including those who migrate to other areas. Boehlke (1997: 738) ^[1] argues, the church in the context of modern society carries out the task of Christian religious education which is technological education to equip the congregation with knowledge and skills. The church must be present with the congregation in the midst of their lives, including the world of work that members of the congregation engage in as female migrant workers. This is in line with the thinking of Weber (2000: 200) ^[18] which emphasizes the relationship between religious teachings and economic behavior, including in work. Work is understood as part of the implementation of faith so that every believer is called to work hard in the struggle of his life. Nuhamara (2009: 25) ^[12] explains that one of the important elements in Christian religious education is as an educational effort that has a political nature which means have not only affect a person's spirituality but their attitude also has an impact on the lives of the wider community. The same thing was also stated by Groome (2010: 37) ^[5], "Christian religious education is a political activity with pilgrims in a time that deliberately brings with them attention to activity in our present, to the story of the Christian faith community, and to the vision of the kingdom of God, the seeds of which have been present among us." The explanation above emphasizes that the church in Christian religious education' task in the midst of modern urban society is included in the scope of service for Christian religious education female migrant workers must be able to provide individual and broad impacts at the same time. According to Groome (2010: 37) ^[5] "Every type of educational activity, sooner or later, affects people in the way they live their lives in society". The church within the framework of Christian religious education in the midst of industrial community service is called to empower church members with competitive spiritual and work skills.

The Church for Female Migrant Workers

Biblically the meaning of the church is the spread of migrants or nomads, men and women. The church spread from one place to another, expanding its ministry from Jews to Gentiles, from men to women and from Jerusalem to Judea and to all nations (Mathew, 2018: 104) ^[9]. Substantially the essence of the church is the migrants themselves who move from one place to another. Therefore, the church is open and friendly with migrants and migrant workers. Acts 16:13-15 provides an important illustration for the development of services for migrants, including women migrant workers within the framework of the Christian religious education. First, Paul pioneered ministry in a migrant area, a strategic transit to equip migrant workers. Paul visited the synagogues and gave teachings about Christ to the people who worshiped there. Second, the pioneering church development in Philippi started with a migrant woman trader and businessman named Lydia who believed in Christ because of Paul's evangelism and then got baptized, even her household was baptized. Lidia and other groups of women as nomads or migrants, even though they have activities as traders, entrepreneurs or other workers, still have the opportunity to worship. The Christian Religious Education interaction between Paulus and Lidia and a number of female migrant workers at places of worship had a wide impact on their respective communities. The concern for Paul and his entourage that Lydia showed is an illustration of the church's concern for those who wander. Paul has also done the same with migrant women. Third, Acts 16:13-15 became one of the theological foundations of Christian religious education for the development of writings on church services to female migrant workers. Although it does not specifically refer to female migrant workers, these verses are representative enough to reveal the importance of the church's concern for the nomads, in this case workers or workers, especially female migrant workers. Paul's breakthrough illustrates the ministry of the church in the midst of a shift from traditional society to urbanization. In the course of his ministry, Paul met a working woman who migrated from Thyatira to Philippi, namely Lydia. Thyatira was a busy trading city and became a gathering place for idol worshipers ((Packer, M.C. Tenney, & White, 2004: 189) ^[13]. As a non-Jewish merchant, Lydia in the midst of her busy life took time to worship in the Jewish houses of worship. It was there that he had an encounter with God through the teachings of Paul. Lydia who traded purple cloth, one of the expensive items at that time, had a big responsibility in her family. This responsibility is implemented by inviting the people who live with him to believe in Christ and be baptized. Seymor (2016 : 13 -15) ^[15] argues that the church in Christian education is a church that has a dialectic with the daily lives of church members, a church that is able to encourage its citizens to believe, explore themselves and hope to face the world with care, justice and transformation services. According to Cimok (2010: 171) ^[3] Paul paid attention to women, including Lydia, to become targets for preaching God's word. Paul argues, women have a strategic role to spread the gospel, especially in evangelistic work in Philippi. Lydia's ability to influence people is evident from two activities, namely the baptism of her household and her ability to invite Paul and Silas to stay at her house. Lidia's figure illustrates how the optimism of a female migrant worker or migrant worker is able to divide her time as a worker or trader and even an

entrepreneur as well as a worker who is obedient to worshipping God.

In connection with this research, the intended migrant workers are domestic female migrant workers/workers who work still within the territory of Indonesia, namely in Batam. This migrant worker works as an operator of an electronic equipment assembly factory. The number of recruitment of female workers or laborers in the industrial sector, especially the assembly of electronic goods is quite significant. This is because the job specifications of most industries in Batam are assembling electronic goods. This assembly company needs patient and diligent workers, which are generally owned by female workers, especially those who are not married, aged 18 – 22 years. Delina and Raya (2013: 281) ^[4] argue that married women workers will certainly face challenges at work related to family and work conflicts. Therefore, the recruitment of workers is prioritized for unmarried female workers. According to Purba and Sunroto (2017: 39-55) ^[14], migrant workers who work in factories in a number of industrial cities in Indonesia including Batam, their quality of life will be affected by family and work conflicts. Purba & Sandroto (2017: 39 – 55) ^[14] in their research prove that family and work conflicts can significantly reduce the quality of life of female workers. This is one of the considerations so that the recruitment of female factory workers/workers is prioritized for unmarried women. These considerations then trigger the growth in the number of young and unmarried female workers/workers from time to time so that it continues to increase.

Non-formal Education of Female Migrant Workers in Batam

In the midst of the opening of job opportunities for female migrant workers, challenges arise, especially on the status of migrant workers as contract workers for two years and do not have work skills because of the monotonous work system. Work experience as a contract worker generally does not have a bargaining position to find work after the expiration of the work contract. By paying attention to the problems faced by female migrant workers in Batam, the churches in Batam are called upon to prepare special services for female migrant workers in relation to the provision of non-formal education. According to Triwiyanto (2017: 168) ^[17] non-formal education is an alternative education outside of formal education which is complementary in nature and is intended for people whose emphasis is on knowledge and skills as well as professionalism. In an effort to overcome the problem of limited education and skills of female migrant workers in Batam, churches are expected to be able to prepare programs for empowering female migrant workers through the implementation of non-formal education programs. Non-formal education is complementary and is intended for people whose emphasis is on knowledge and skills as well as professionalism. Komar (2006: 235–239) ^[8] argue that non-formal education services can be implemented in educational programs and units that are expected to be implemented by church institutions are self-help education programs in this case church institutions with a focus on women's empowerment education and the implementation of courses. To support this activity, the church must be able to prepare adequate funding so that its sustainability can be guaranteed. This activity can be carried out in the church

complex or in a location close to where the workers live. The length of the course can be adjusted according to the course curriculum. The implementation of these courses is expected to provide added value for women workers, especially when they complete contracts and apply for work in new places and have the opportunity to open their own business fields. In this case, female migrant workers have the same opportunity to increase their resources through increased non-formal education. According to Stewart (1998: 166) course implementation must begin with careful planning through an analysis of course and training needs.

Methodology

This research used qualitative research method and in this study, the qualitative method used was multi-case. The procedure for the multi-case research method begins with a single case study of each church, then the research results from the three are combined in multiple cases and in the end a generalization of the results of data analysis is built that can be studied by the community and applied to a population (Chawa, Amiruddin, & Rozuli, 2018: 209) ^[2]. The place or location of the research is in Batam City, Riau Islands Province in three churches, namely, Protestant Church in the Western Part of Indonesia Immanuel Batam Congregation, Simalungun Protestant Christian Church Congregation Batam, and Karo Batak Protestant Church Congregation Batu Aji Batam. for four months from December 2020 to March 2021. The data were obtained from various data sources in the form of interviews with informants, data on labor and training carried out by the Batam city government, archives of church programs and photos of documentation that became the focus of case studies in the 3 (three) churches in question. The data is categorized into two categories of data sources, namely primary and secondary. Sources of data can be obtained through the following informants, the Chairperson of the Congregational Council or Daily Worker of the Congregational Council, the person in charge of the Service/Labour/Diakonia/Business Service Commission, the Chairperson of the Women's categorical Servant, the Head of the Youth categorical Servant, and female migrant workers at GPIB Immanuel, GKPS Batam, and GBKP Batu Aji. This research was carried out using data collection techniques and procedures with in-depth interview observations, documentation studies, and a combination of the three or triangulation. The data obtained is then analyzed in general (domain) and followed by an analysis that focuses on research (taxonomy). After the two stages were passed, the selection, composition, and theme were then carried out. According to Miles, Huberman, & Saldana (2014: 31-33) ^[10] the qualitative data analysis process can be carried out through three streams of activities that occur simultaneously, namely data condensation, data presentation, and drawing conclusions. Data condensation, where the researcher performs the process of selecting, focusing, simplifying, abstracting, and transforming the data. In this process, the researcher condenses the data by summarizing the data obtained from interviews, field observations, and documentation. Data display (data display) where the researcher arranges the information in a detailed and easy-to-understand narrative form. The presentation of data is done to make it easier for researchers to understand the problem and can proceed to the next stage. Drawing conclusions (data conclusions) where researchers

verify and draw conclusions from the data that has been presented. The initial conclusions put forward are provisional and need to be verified. That conclusion may change if no supporting evidence is found. On the other hand, if the verification is supported by valid evidence, the conclusions presented by the researcher are credible conclusions. Furthermore, an examination of the validity of the data related to the accountability of the research results was carried out which included testing the credibility (trustworthiness) of the data, data dependability, transferability (switch ability), and confirm ability (certainty).

Results and Discussion

The Results

The results of the research in three locations are presented in six main research points, namely the church in the service of female migrant workers, the church in the service of non-formal education for migrant workers, non-formal education units prepared by the church to equip female migrant workers, participation of migrant workers with church services, barriers obstacles faced by the church in the service of non-formal education of female migrant workers, the church's efforts to overcome obstacles in the service of non-formal education of female migrant workers. a) Each church does not yet have a special program for service to female migrant workers. namely Protestant Church in the Western Part of Indonesia Immanuel Batam Congregation has a service program for industrial communities called City and Industrial Community Services (PMKI) but only specifically for worship services in agencies, the other two churches, namely GKPS and GBKP, do not have such service programs. The services to female migrant workers have been carried out through categorical services such as Women and Youth. b) Implementation of non-formal education programs for migrant workers through categorical services and service areas such as diaconal and improving the welfare of the congregation. Non-formal education service programs are only incidental and not sustainable. The implementation of non-formal education activities has also not been carried out through cooperation programs with competent institutions such as the Manpower Office or skills training institutions. c) Implementation of non-formal education units through training and courses such as sewing, cake making, and other courses. The course uses a curriculum that is tailored to the needs of students, in this case workers. d) The enthusiasm of female migrant workers in every activity carried out by the church is quite diverse. Some responded enthusiastically, but some did not respond well. In general, they do not receive information about the implementation of activities and are not proactive in accessing information in their respective churches. e) The obstacles faced by churches in implementing non-formal education come from the church itself and from female migrant workers. Barriers from the church are due to the absence of a planned program from the church which results in the unavailability of a special committee or department dealing with female migrant workers, unavailability of funds and human resources and other supporting facilities. On the part of female migrant workers, they are constrained by busy working hours and are not proactive in getting involved in church services. f) Efforts made by churches are to continue to maximize services to female migrant workers through categorical services for youth and women and

mothers, proactively convey information about church programs for female migrant workers, carry out training activities that provide added value and have a positive impact on the community. female migrant workers.

Discussion

Mathew (2018: 104) ^[9] states that the true meaning of the church is the spread of migrants from one place to another. The essence of the church is the migrants themselves who move from one place to another. In their calling in Batam, churches have a specific task as churches for immigrants, men and women. Churches that carry out the task of fellowship, witness, and serve are called to answer the call of duty according to the needs of local ministries, namely services in industrial areas. Batam is known as an industrial area that is a prima donna for investment and has an impact on increasing the absorption of the number of workers. In general, workers who work in Batam work as laborers in electronic assembly companies. Most of them are female migrant workers who are young, have high school education, have minimal work skills, and have the status of workers or contract workers. The three churches in Batam understand Batam as an industrial city that is a prima donna for migrant workers from outside Batam. This understanding should be followed by planning services specifically to serve migrant workers, especially female migrant workers. So far, the three churches have carried out services such as generally serving the congregation in general, in categorical services, and PMKI, commissions / diaconal services and efforts to improve the economy of the congregation. The church ministry mindset is still patterned on territorial and categorical services as is generally owned by churches. Based on the research findings in three churches in Batam, it can be recommended that the church ministry mindset from routine, general and categorical services should be expanded or supplemented with functional services that focus on female migrant workers. This church service is more about empowering female migrant workers in their responsibilities as laborers or Christian workers where work is part of the implementation of faith (Weber, 2000: 200) ^[18]. From a substantial understanding of the church and the nature of the church itself as an association of migrants, churches in Batam can plan a service program for women migrant workers with the following stages: a) Churches in Batam strengthen ecumenical cooperation between churches, for example in the scope of services for the Communion of Churches in Indonesia (PGIW) Riau Islands (Kepri). b) From the cooperation relationship, a comprehensive study is conducted on the service needs of female migrant workers. c) Establish a commission or service division for women migrant workers at the PGIW level. The Commission for the Service of Female Migrant Workers will draw up a work program and an annual work budget for services set out in the PGIW Kepri annual meeting. d) The commission for the service of female migrant workers is coordinated by a ministerial servant who is competent in the ministry of migrant workers.

In connection with the commitment to service in the industrial area of Batam, churches are called to serve and assist women migrant workers in overcoming their limited work skills. According to Boehlke (1997: 737-740) ^[1] and Huang (2014: 245-246) ^[7] churches within the framework of the PAK are present in the midst of industrialized

congregations and equip them comprehensively in terms of spirituality, knowledge, and skills. Therefore, in planning services for female migrant workers in Batam, the church can make superior or priority programs through the implementation of non-formal education. Non-formal education is an alternative education outside of formal education that is oriented towards increasing knowledge, skills, and professionalism. According to Komar (2006:175)^[8], non-formal education, including training, is carried out in an organized manner that is tailored to the needs of the learning community. In relation to the services of female migrant workers, the implementation of non-formal education is expected to be adapted to the skills needs of learning residents, namely female migrant workers. In planning a comprehensive program the church prepares funding, facilities, human resources for trainers, and funding. In addition, the church can carry out a program of cooperation with vocational education institutions, both government and non-government. It is hoped that in this cooperative relationship the church will find it easy to provide trainers and training facilities. Handayani (2013: 17) and Komar 2006: 235 – 239)^[8] argue that non-formal education services can be implemented in educational programs and units. In relation to church services in non-formal education for female migrant workers, the church can implement educational units that focus on empowering women and conducting courses. Implementation of the education unit can begin with an inventory of the courses and training needed by female migrant workers. After obtaining a list of the needs of female migrant workers, the female migrant worker service agency owned by the church or ecumenical institution selects a number of priority trainings and courses that can be carried out. The non-formal education units prepared are tailored to the needs of female migrant workers by considering non-formal education programs as continuing education and can be implemented by the church. The implementation of non-formal education units is carried out through training and courses that can provide added value to female migrant workers.

Three churches, namely Protestant Church in the Western Part of Indonesia Immanuel Batam Congregation, Simalungun Protestant Christian Church Congregation Batam, and Karo Batak Protestant Church Congregation Batu Aji Batam, have implemented training education units and courses through categorical services. The program can be continued through the field or commission for the ministry of migrant workers formed by each church or ecumenically, the PGIW Kepri organization. The courses that received a positive response from female migrant workers were sewing and cake/bread making courses. Besides that, make-up and hair courses, baby sitter training, computer and English courses can be programmed at each church. These courses and training can be followed up by preparing an effective and efficient competency-based curriculum, for example, once a week for a period of three to four months. At each face-to-face meeting for four to six hours, before starting the lesson, participants carry out worship together. From the research findings in three churches, churches through categorical ministries have carried out courses or training in sewing clothes. According to a number of church leaders and categorical ministry administrators, this course can provide added value more quickly where course participants can work in garment

companies or open their own tailoring business.

The planning of non-formal education service programs for female migrant workers must be tailored to their needs and readiness. Needs in terms of what kind of training and courses can provide added value and competitiveness for them, while willingness means the time and opportunities they have. This is important to consider considering they have busy working hours and also other activities outside of working hours. Therefore, the preparation of the course program must consider, among other things, the working hours of female migrant workers so that they can participate actively and enthusiastically in participating in training activities and courses. In planning a service program for women migrant workers, the church needs to consider various obstacles that can hinder the program's progress. These obstacles can be caused by various things, namely from the church itself, facilities, funding, and female migrant workers. Barriers that arise from the church can be caused by a lack of concern for the church with ministry outside the categorical and territorial. As a result, functional services that are adapted to Batam's conditions as an industrial area are neglected. The church's understanding is limited to the normative mindset of the church that is not open to service breakthroughs, including non-formal education services for women migrant workers based on PAK. Lack of concern for the services of female migrant workers has an impact on the availability of human resources for trainers or facilitators, facilities, funding for training programs or courses. This is very substantial because the implementation of the education unit is very dependent on the facilities and funding of activities. In addition, another obstacle is the migrant workers themselves who have not realized the importance of improving skills in the midst of a competitive world of work. The workers are also still bound by busy working hours or other activities outside the church, making it difficult to allocate time for worship and training.

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Conclusion

The churches in Batam have a specific calling as churches that serve in industrial areas that are crowded with migrant workers. Therefore, the service program developed is tailored to the needs of Batam as an industrial city that is a prima donna for female migrant workers. Churches are called to cooperate ecumenically in providing non-formal education services to female migrant workers.

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