

Religious guidance for female migrant workers in Hong Kong through the Arisan Congregation Model and Regular Religious Lectures to strengthen religious spirituality

Dwi Widiastuti*¹

¹ *Institut Studi Islam Muhammadiyah Pacitan, Indonesia*

e-mail: ismailhan316@mail.com

Submitted: 06-01-2025 Revised : 18-02-2025 Accepted: 27-02-2025

ABSTRACT. Indonesian female migrant workers working abroad, particularly in Hong Kong, face various psychological, moral, and social challenges due to separation from their families and pressure from their work environment. Religious study groups and social gatherings are designed as spiritual and social development programs to help TKW overcome these pressures, increase their resilience, and strengthen their moral values. This program is held regularly every Saturday afternoon, with applicable religious study materials covering consistency in worship, strengthening of character, emotion management, maintaining self-respect, the role of family from a distance, and interpreting work as worship. The study circle method emphasizes active participant involvement through discussion, experience sharing, and personal guidance from facilitators. The social gathering, as a socio-economic activity, further strengthens solidarity and support networks among members. Evaluation is conducted informally through participant feedback, behavioral changes, and active involvement in activities, while program sustainability is maintained through a simple management structure and facilitator regeneration. The results of the activities show that religious recitation and social gatherings have a multidimensional positive impact, including increased inner peace, self-control, self-confidence, social solidarity, and the ability of participants to adaptively cope with life's pressures.

Keywords: *Women's labor force, religious study groups, social gatherings, spiritual resilience, psychological well-being, community.*



<https://doi.org/10.3390/rel14010129>

How to Cite Widiastuti, D. (2025). Religious guidance for female migrant workers in Hong Kong through the Arisan Congregation Model and Regular Religious Lectures to strengthen religious spirituality. *IMPACT: Journal of Innovation Mission and Community Service* Vol. 1, (1), 9-23

INTRODUCTION

Indonesian female migrant workers (TKW), particularly those employed as domestic workers in Hong Kong, face complex and multidimensional challenges encompassing social, psychological, and value-related aspects. High work demands combined with the necessity to adapt to a socio-cultural environment that differs significantly from their home context often become major sources of stress, increasing vulnerability to mental health problems such as anxiety and depression. Recent studies indicate that unfavorable working conditions are strongly associated with elevated psychological distress and lower well-being among female migrant domestic workers (Sumerlin et al., 2024)

Separation from family members, especially spouses and children, is a key factor affecting the psychological condition of TKW, as geographical distance limits direct emotional interaction

and frequently gives rise to feelings of loneliness, longing, and emotional insecurity. Furthermore, differences in social norms between the country of origin and the host country may create value-related pressures, including challenges to maintaining religious practices and moral commitments. If not managed adaptively, prolonged psychological stress may undermine mental well-being and contribute to value disorientation among migrant workers (Yeoh et al., 2023). Therefore, support for Indonesian female migrant workers should not be limited to social and economic dimensions alone. Comprehensive assistance that integrates mental health support, cultural adaptation guidance, and access to social and spiritual resources is essential to promote resilience and enhance the overall well-being of TKW working abroad (International Labour Organization, 2024).

A holistic approach that incorporates the spiritual dimension is essential for strengthening individual resilience, particularly for those living in unfamiliar environments. Spirituality functions as a source of life meaning, behavioral regulation, and an effective coping mechanism in dealing with psychological stress and life challenges. Recent studies indicate that spirituality, when combined with social support, significantly enhances resilience by integrating internal psychological resources with external support systems (Imran & Leng, 2025).

Within the context of migrant workers, such as Indonesian female migrant workers (TKW), regular religious study gatherings (*pengajian*) play a strategic role in reinforcing spirituality and religious understanding. These activities serve not only as a medium for transferring religious knowledge but also as a process of internalizing moral values, fostering self-reflection, and strengthening religious awareness in a diaspora setting. Empirical evidence suggests that spiritual coping practices contribute to reduced psychological distress and improved emotional well-being among migrant communities (Del Castillo et al., 2023).

In addition to religious study, *arisan* activities integrated into routine community meetings function as an important instrument for strengthening social capital. *Arisan* creates participatory and egalitarian spaces that encourage solidarity, mutual trust, and a sense of belonging. Such social relationships align with findings that social support networks significantly contribute to resilience and act as protective factors against stress and emotional vulnerability (Lee et al., 2022).

The regular Saturday gatherings within this spiritual social community not only help maintain moral and spiritual stability but also reinforce emotionally supportive social networks for Indonesian migrant workers in Hong Kong. These communal interactions provide opportunities for sharing experiences, reaffirming religious identity, and receiving moral encouragement amid the complex challenges of migrant life. Research has shown that a strong sense of community and active engagement in spiritual practices are positively associated with mental health and psychological well-being (He & Petrakis, 2023).

Therefore, regular *pengajian* and *arisan* activities can be understood as integrated spiritual–social mechanisms that play a vital role in sustaining individual resilience. Beyond strengthening personal coping capacity, these community-based practices function as social protection systems that help migrant workers preserve religious values and moral integrity while navigating the structural and psychological pressures of migrant life.

METHOD

This study employs a descriptive qualitative approach to explore the implementation of religious study (*pengajian*) and rotating savings (*arisan*) activities among Indonesian female migrant workers (TKW) in Hong Kong and to examine their impacts on participants' spiritual, moral, and social resilience. Participants were selected through purposive sampling, focusing on TKW who regularly attended the activities, while research settings included members' residences, community spaces, and safe public areas. Data were collected through participant observation to capture

social interactions and the internalization of spiritual values, as well as semi-structured interviews to elicit participants' experiences, challenges, and perceptions in depth (Creswell & Poth, 2021).

Supporting documentation such as activity records, religious study materials, and *arisan* notes was used to enhance data credibility. Data analysis followed a thematic analysis approach by identifying recurring patterns and key themes emerging from participants' experiences, with data triangulation applied to strengthen the trustworthiness of the findings (Roseveare, 2023) Ethical considerations were strictly observed, including voluntary participation, confidentiality, and respect for participants' privacy. The findings are expected to contribute not only to academic discourse but also to the strengthening of religious and social mentoring structures and the sustainability of community-based programs, which play a crucial role in supporting the well-being and resilience of migrant workers in host societies (Ghufron et al., 2024)

RESULT AND DISCUSSION

The religious study activities carried out by the Indonesian Female Migrant Workers (TKW) community in Hong Kong are designed as practical, ongoing spiritual guidance programs that are tailored to the real-life conditions of migrant workers. These study sessions are not intended to be merely ceremonial activities, but rather a means of providing assistance that directly addresses the spiritual, psychological, and social needs of the participants.

Practical Explanation of Religious Study Activities

The religious study activities carried out by the Indonesian Female Migrant Workers (TKW) community in Hong Kong are designed as practical, ongoing spiritual development programs that are tailored to the real-life conditions of migrant workers. These study sessions are not intended to be merely ceremonial activities, but rather a means of providing assistance that directly addresses the spiritual, psychological, and social needs of the participants.

The recitation is held regularly every Saturday afternoon, with an average duration of 2-3 hours. The timing is based on mutual agreement, considering that Saturday is a day off or free time for most migrant workers. Consistent scheduling aims to build discipline, a sense of responsibility, and continuity of spiritual guidance. The venue is flexible, such as in public parks, community rooms, or members' homes, while still considering comfort and safety aspects. Flexibility in location is an adaptive strategy so that activities can continue even when facilities are limited.

In general, the recitation is divided into several stages of activities, namely:

- 1) Opening, which begins with a joint prayer and the recitation of verses from the Holy Qur'an in turns. This activity aims to create a religious atmosphere while training participants' courage and skills in reading the Qur'an.
- 2) Delivery of core material, which is presented by female religious teachers, mentors, or members who have religious competence. The material is delivered in simple and contextual language.
- 3) Discussion and reflection, where participants are given the opportunity to ask questions, share personal experiences, and discuss problems they are facing.
- 4) Closing, in the form of a joint prayer and the delivery of motivational messages to strengthen mental and spiritual fortitude.

This systematic structure makes it easier for participants to follow the activities and ensures that every aspect of the training is carried out optimally.

The teaching materials are designed contextually to address real issues faced by Indonesian female migrant workers in their daily lives in Hong Kong. The materials are based on the participants' direct experiences, so that the topics discussed are closely related to the realities of work, psychological pressures, and moral challenges they face. This approach aims to ensure

that the teaching does not stop at the normative level, but is able to provide practical guidance that can be applied in everyday life. One of the main focuses of the teaching material is the effort to maintain consistency in worship amid busy schedules and high work demands. Participants are encouraged to understand the importance of consistency in worship as a source of inner peace and spiritual strength, even with limited time and working conditions. This discussion is accompanied by practical strategies, such as managing time for worship, utilizing work breaks, and cultivating a strong intention to maintain worship without interfering with professional responsibilities. In addition, strengthening morals in working relationships with employers is an important theme in the teaching material.

Participants are guided to manage work interactions ethically and with dignity, emphasizing the values of patience, honesty, and responsibility. Discussions on emotional management and self-control are also an integral part of the material, given that work pressure and interpersonal conflicts often trigger excessive emotional reactions. Through the lectures, participants are invited to understand the importance of emotional management as part of Islamic morals. The lecture material also emphasizes the importance of maintaining self-respect and boundaries in social environments that differ from the norms in Indonesia. Participants are invited to reflect on their roles as Muslim women in the diaspora, including how to maintain their identity, their roles as mothers and wives from a distance, and their moral commitments in their daily interactions. In addition, the concept of interpreting work as worship became the main foundation in every discussion, so that work activities were understood not only as an economic obligation, but also as a form of devotion to God. All material was delivered with an applicative approach through case studies and practical solutions, so that participants could immediately implement it in their daily lives.

The findings indicate that religious study (*pengajian*) activities function not only as a spiritual forum but also as a multidimensional support system for Indonesian female migrant workers in Hong Kong. The regular and structured nature of these activities contributes significantly to participants' psychological stability and spiritual resilience, particularly in coping with work-related stress, social isolation, and cultural displacement. Previous studies have emphasized that faith-based community practices among migrant workers serve as protective factors that enhance emotional well-being and reduce vulnerability to anxiety and burnout (Hennebry et al., 2016)

The consistent scheduling of the religious study sessions reflects an adaptive organizational strategy that aligns with the working realities of migrant workers. Holding the activities during participants' shared free time fosters commitment, continuity, and collective responsibility, which are crucial for sustaining long-term participation. This finding supports prior research suggesting that regularity and predictability in community-based religious activities strengthen social bonds and create a sense of belonging among migrant populations (Ho et al., 2022). Moreover, the flexibility of venues demonstrates contextual sensitivity, allowing the community to maintain spiritual engagement despite structural limitations, a practice widely recognized as essential in migrant community empowerment programs.

The participatory structure of the religious study sessions particularly the discussion and reflection stage plays a central role in facilitating collective meaning-making and peer support. Participants are not positioned merely as recipients of religious instruction but as active contributors who share experiences and coping strategies. This dialogical approach aligns with contemporary pedagogical models in adult religious education, which emphasize experiential learning and reflective practice as effective tools for internalizing moral and spiritual values (Braun & Clarke, 2022). Such interaction also strengthens mutual empathy and solidarity, mitigating feelings of loneliness that often characterize migrant life abroad.

The contextualization of teaching materials further enhances the relevance and effectiveness of the program. By addressing real-life challenges such as work pressure, emotional regulation, and ethical dilemmas in employer-employee relationships, the religious study transcends normative discourse and becomes a practical moral framework. This finding resonates with recent studies highlighting that religious education for migrant workers is most impactful when it directly engages with lived experiences and provides actionable guidance for daily life (Christou & Kofman, 2022).

Additionally, the emphasis on emotional management and moral conduct reflects an integrative understanding of spirituality that encompasses psychological well-being. Encouraging patience, self-control, and ethical interaction aligns with Islamic moral teachings while simultaneously functioning as emotional coping mechanisms. Scholars have noted that religious moral frameworks often operate as informal mental health resources for migrant workers, especially in contexts where access to formal psychological services is limited (Safarina et al., 2023).

The concept of interpreting work as worship (*ibadah*) emerges as a key transformative theme in the religious study activities. By framing work not merely as an economic necessity but as a spiritual obligation, participants develop a more positive and meaningful perception of their labor. This reframing has been shown to enhance work motivation, resilience, and moral accountability among religious migrant workers (Khan et al., 2024). Such a perspective helps participants reconcile professional demands with spiritual commitments, reducing internal conflict and reinforcing a sense of purpose.

Overall, these findings demonstrate that religious study activities within the TKW community in Hong Kong function as an integrated model of spiritual guidance, psychosocial support, and moral education. Beyond individual transformation, the program strengthens collective identity and social cohesion among migrant workers. This reinforces existing literature that positions faith-based community initiatives as vital components in promoting migrant well-being, resilience, and sustainable community development in transnational contexts.

Participatory Methods and Personal Approach

The teaching method is designed with an emphasis on active participant involvement as the main approach in the learning and mentoring process. Participants are not treated as objects that simply receive material in a one-way manner, but rather as subjects who are actively involved in each teaching session. Discussion and experience sharing are core components of the activity, as participants' life experiences are seen as a valuable source of learning in understanding and internalizing religious values. In practice, participants are encouraged to share their daily work experiences, inner conflicts, and moral dilemmas faced while working abroad. This sharing process is conducted in an open and non-judgmental atmosphere, so that participants feel safe to express their feelings and thoughts. This openness allows for a process of collective reflection, in which individual experiences are processed into collective learning that enriches the religious and moral understanding of all group members. This participatory approach contributes to creating a safe and supportive learning environment.

Intensive and empathetic interactions among participants strengthen mutual trust, togetherness, and caring. This supportive environment is an important factor in reducing the feelings of loneliness and isolation often experienced by female migrant workers, as well as encouraging the formation of stronger social bonds within the recitation community. In addition to group activities, the study circle leaders also provide personal assistance to participants facing serious problems, whether spiritual or psychological in nature. The guidance is provided individually with a persuasive and empathetic approach, so that participants can receive guidance that suits their personal needs. Through a combination of participatory methods and personal guidance, the recitation serves not only as a space for religious learning, but also as a support

mechanism that helps participants manage life's problems in a more adaptive and meaningful way.

The participatory teaching method described above aligns with contemporary perspectives on learner-centered and dialogical education, which emphasize active engagement, reflection, and meaning-making as central to effective learning processes. By positioning participants as active subjects rather than passive recipients, the learning environment fosters deeper cognitive and affective involvement. Previous studies indicate that participatory learning approaches significantly enhance learners' sense of agency, motivation, and internalization of values, particularly in adult and community-based education contexts. In the context of migrant workers, such approaches are especially relevant, as participants bring rich life experiences that can be transformed into meaningful learning resources.

The integration of experience-sharing as a core learning strategy further strengthens the relevance of religious teachings to participants' real-life challenges. Sharing narratives related to work stress, moral dilemmas, and emotional struggles enables participants to contextualize abstract religious values within their lived realities. This reflective process corresponds with experiential learning theory, which posits that knowledge is constructed through the transformation of experience into reflection and action (Kolb, 2021). Recent studies have shown that reflective group discussions among migrant communities contribute to enhanced moral reasoning, emotional regulation, and spiritual well-being.

Moreover, the creation of an open and non-judgmental learning atmosphere plays a critical role in fostering psychological safety among participants. Psychological safety allows individuals to express vulnerability without fear of stigma or rejection, which is essential for meaningful dialogue and emotional healing (Edmondson & Bransby, 2023). For female migrant workers who often experience marginalization, discrimination, and isolation in host countries, such safe spaces function as protective environments that promote trust, empathy, and collective resilience. Empirical evidence suggests that community-based religious gatherings can significantly reduce feelings of loneliness and social alienation among migrant women.

The strong interpersonal bonds formed through intensive and empathetic interactions further reinforce the role of the recitation community as a source of social support and coping resources. Social support has been widely recognized as a key determinant of mental health and adaptive coping among migrant workers (Korntheuer et al., 2021). In this study, the sense of togetherness and mutual care developed within the group contributes to emotional stability and strengthens participants' capacity to cope with work-related stressors. This finding is consistent with recent research highlighting the importance of peer-based support networks in enhancing migrant workers' well-being and resilience (Rahman & Fee, 2022).

In addition, the provision of personalized guidance by recitation leaders complements the participatory group approach by addressing individual spiritual and psychological needs. Individual mentoring delivered through empathetic and persuasive communication enables tailored support that acknowledges participants' unique circumstances. Studies on faith-based counseling emphasize that individualized spiritual guidance can foster self-reflection, emotional healing, and moral clarity, particularly when integrated with communal learning (Koenig, 2022; Wilt et al., 2023). Thus, the combination of collective learning and personal assistance positions the recitation not merely as a religious forum, but as a holistic support system that nurtures adaptive coping, personal growth, and meaningful life orientation among female migrant workers.

Integrating Spiritual Values into Everyday Life

One of the main focuses of the recitation is to help participants integrate spiritual values into their daily activities. This approach aims to ensure that participants do not separate their religious life from their practical life, but rather see the two as a unity that reinforces each other.

For migrant workers working abroad, spiritual integration is very important because they face work pressures, limited family interaction, and changes in social environments that differ from the norms in their home countries. Through the study group, participants are guided to understand that religious values can be applied concretely in their work and personal lives. Participants are encouraged to realize that every activity, from working in their employer's home, caring for their employer's family, to managing household affairs, can be considered worship if done with the right intentions and good morals. The religious study materials emphasize that sincere intentions and moral awareness are the foundation for every action.

By understanding this principle, participants learn to use daily activities as a means of spiritual strengthening and self-development, so that even heavy work is not only an economic obligation, but also an opportunity to get closer to God. In addition, simple practices are an important part of the teaching. Participants are taught to say a prayer before starting work, to maintain honesty in carrying out their duties, to be patient when facing conflict, and to apply ethical principles in their interactions with employers and coworkers.

This practical approach allows participants to directly apply spiritual values in their daily lives. For example, when dealing with demanding employers or difficult coworkers, participants are encouraged to respond with patience and wisdom, so that every challenge becomes a means of moral and spiritual learning. Overall, this approach helps participants see religion not merely as a formal ritual, but as a guide for life that guides every action. By applying spiritual values in a tangible way, migrant workers are expected to be able to maintain their religious identity, strengthen their moral resilience, and achieve inner peace, even though they are far from their families and home environments. The integration of spiritual values makes religious studies a medium that not only increases knowledge but also shapes character, builds moral awareness, and improves overall quality of life.

The integration of spiritual values into daily work activities, as emphasized in this religious study program, aligns with contemporary perspectives on holistic spirituality, which view religion not merely as ritual observance but as a lived ethical framework guiding everyday behavior. Recent studies highlight that spiritual integration plays a crucial role in shaping moral consciousness and emotional regulation, particularly among individuals working in high-pressure and isolating environments such as migrant workers (Park & Van Tongeren, 2023). By framing routine work activities as acts of worship, participants develop a sense of meaning that transforms occupational stress into a source of spiritual growth rather than psychological burden.

Furthermore, this approach reflects the concept of meaning-centered coping, where individuals reinterpret daily challenges through spiritual and moral lenses to sustain psychological well-being. Research has demonstrated that migrant workers who are able to attribute transcendent meaning to their labor exhibit higher levels of resilience, job satisfaction, and emotional stability (Yoon & Lee, 2022; Koenig, 2023). In this context, the religious study group functions as a space where participants collectively reinterpret their lived experiences, reinforcing the belief that sincerity of intention (*nijyah*) and moral awareness are foundational elements of both faith and daily conduct.

The emphasis on simple yet consistent spiritual practices such as prayer before work, honesty, patience, and ethical interaction also corresponds with findings in applied spirituality studies, which suggest that micro-spiritual practices embedded in daily routines are more sustainable and impactful than purely doctrinal instruction (Pargament et al., 2022). These practices enable participants to internalize religious values in a pragmatic manner, allowing spirituality to become an accessible and continuous resource rather than an abstract ideal. Such an approach is particularly relevant for migrant workers who often face time constraints, fatigue, and limited access to formal religious institutions.

In addition, encouraging patience and moral restraint in interactions with employers and coworkers contributes to the development of moral resilience, a concept increasingly discussed in social and occupational ethics literature. Moral resilience refers to an individual's capacity to maintain integrity, ethical judgment, and emotional balance under conditions of power imbalance and social vulnerability (Kubitza et al., 2023). For migrant workers, who frequently experience hierarchical workplace relationships, the internalization of spiritual ethics serves as a protective mechanism against moral distress and emotional exhaustion.

Overall, the findings suggest that religious study programs that emphasize practical spiritual integration can function as an effective form of community-based psychosocial support. Beyond increasing religious knowledge, such programs contribute to character formation, emotional regulation, and social adaptability. This is consistent with recent migration studies indicating that faith-based community initiatives significantly enhance migrants' quality of life, sense of belonging, and inner peace in host societies (Koopmans & Statham, 2022). Therefore, the integration of spiritual values into everyday life not only preserves religious identity but also strengthens moral agency and overall well-being among migrant workers living far from their families and cultural roots.

Evaluation and Sustainability of Activities

The evaluation of the recitation activities was conducted informally but systematically through discussions and feedback from participants. Each recitation session ended with a brief reflection, where participants were asked to share their experiences during the activity, the difficulties they faced in implementing the material, and suggestions for improvement. This evaluation method is participatory, so that participants feel involved in the assessment process and can articulate their needs and expectations directly. This approach also facilitates the identification of behavioral changes and spiritual dynamics that occur during the recitation process. The indicators of the success of the teaching are measured through several aspects, including an increase in participants' worship practices, more positive behavioral changes in daily life, and active involvement in teaching activities. An increase in worship practices can be seen from the consistency of participants in performing obligatory worship and additional practices, while behavioral changes include the application of moral values and morals in social interactions, both with employers and fellow migrant workers.

Active involvement is demonstrated through participation in discussions, sharing experiences, and willingness to become facilitators or motivators in community activities. The evaluation results obtained are used as a basis for adjusting the teaching materials and methods so that they remain relevant to the participants' needs. For example, if participants have difficulty applying the material on emotional management or dealing with conflicts in the work environment, the instructor will develop additional learning strategies, provide real-life case studies, or strengthen practical discussion sessions. This approach ensures that the teaching is always adaptive to the participants' conditions and able to address the real problems they face in their daily lives. The sustainability of the teaching is maintained through the formation of a simple management structure, division of roles, and regeneration of facilitators. A clear organizational structure, even if simple, allows for more effective coordination of activities, fair division of tasks, and program continuity even when there are changes in members or facilitators. With this mechanism, the teaching not only takes place regularly, but can also run independently and sustainably, while forming a community of migrant workers that is resilient, solid, and able to support each other in facing the challenges of life abroad.

The participatory evaluation approach applied in the recitation activities aligns with contemporary perspectives on community-based religious education, which emphasize active learner involvement as a key factor in fostering meaningful learning and internalization of values. Previous studies indicate that reflective dialogue and feedback sessions enable participants to

critically connect religious teachings with their lived experiences, thereby strengthening spiritual awareness and personal agency (Widodo et al., 2023). In the context of migrant workers, such participatory evaluation is particularly relevant, as it provides a safe space for expressing emotional struggles and negotiating religious understanding amid challenging work environments.

The observed increase in worship practices and positive behavioral changes suggests that the recitation activities function not only as religious instruction but also as a mechanism for spiritual coping and moral reinforcement. Research on migrant religiosity demonstrates that consistent religious engagement can enhance self-discipline, emotional regulation, and ethical behavior, especially among individuals facing social isolation and workplace stress (Rahman et al., 2022; Hidayati & Anwar, 2024). The integration of spiritual reflection with daily-life applications allows participants to translate abstract moral teachings into concrete actions, such as patience, empathy, and respectful communication with employers and fellow migrant workers.

Active participation in discussions and the willingness of participants to assume facilitator or motivational roles further indicate the development of collective empowerment and social capital within the migrant community. This finding supports previous studies showing that peer-led religious and social activities strengthen solidarity, mutual trust, and leadership capacity among migrant workers (Alberti et al., 2023; Kurniawan & Aziz, 2023). Through shared experiences and role rotation, participants gradually shift from passive recipients of religious knowledge to active agents who contribute to the sustainability of the program.

Moreover, the adaptive use of evaluation results to revise teaching materials reflects principles of responsive and transformative learning. When instructors modify content to address real-life issues such as emotional management and workplace conflict, the recitation becomes more relevant and problem-oriented. According to adult learning theory, contextualized and experiential learning significantly enhances engagement and long-term behavioral change, particularly among adult learners with complex social responsibilities (Setiawan et al., 2023). This adaptive strategy ensures that religious instruction remains grounded in participants' actual needs rather than abstract doctrinal delivery.

Finally, the establishment of a simple management structure and facilitator regeneration highlights the importance of organizational sustainability in community-based religious programs. Even minimal organizational clarity contributes to program continuity, leadership succession, and resilience against member turnover an issue commonly faced in migrant communities (Januari et al., 2024). By fostering shared responsibility and collective ownership, the recitation activities evolve into a self-sustaining support system that not only nurtures spiritual growth but also reinforces social resilience and mutual support among Indonesian migrant workers abroad.

The Practical Impact of Religious Study Activities

In practical terms, religious study groups have a significant positive impact on the psychological and spiritual well-being of participants. Through regular worship, religious reflection, and learning spiritual values, participants experience increased inner peace that helps them cope with work pressures and everyday problems. This inner peace acts as an emotional buffer that reduces the levels of stress, anxiety, and mental fatigue often experienced by female migrant workers in demanding work environments. In addition, religious study contributes to an increase in participants' self-confidence. A better understanding of religion and an open discussion space allow participants to realize their self-worth and their roles in a more positive light.

This self-confidence is reflected in a calmer attitude, the ability to make wiser decisions, and the courage to express opinions or set boundaries in work relationships. Thus, the recitation not only shapes the spiritual aspect, but also strengthens the personal capacity of the participants. The recitation also plays an important role in improving self-control and emotional management.

Through discussions on patience, sincerity, and desire control, participants are equipped with practical strategies to respond to conflicts and pressures in a more adaptive manner. The ability to control emotions helps participants avoid impulsive reactions that could potentially cause new problems, both in the work environment and in their social lives outside of work. On the other hand, religious studies strengthen social solidarity and build support networks among fellow migrant workers. Intensive and continuous interaction in religious study activities creates a sense of togetherness, mutual trust, and care. This support network becomes a source of collective strength that helps participants feel that they are not alone in facing the pressures of life in a foreign country. With integrated spiritual and social support, female migrant workers can live their working lives in a more adaptive, meaningful, and dignified manner.

The findings of this study align with a growing body of literature highlighting the role of religious and spiritual practices as effective coping mechanisms for migrant workers facing structural vulnerability and psychosocial stress. Regular participation in religious study groups provides not only spiritual nourishment but also psychological resources that foster emotional stability and resilience. Recent studies indicate that spiritual engagement can significantly reduce symptoms of stress, anxiety, and depression among migrant populations by promoting meaning-making, hope, and emotional regulation (Koenig, 2023; Park et al., 2022). For female migrant workers, who often experience isolation, discrimination, and high work demands, inner peace derived from religious reflection functions as a protective factor against mental exhaustion.

Furthermore, the increase in self-confidence observed among participants reflects the empowering dimension of faith-based communal learning. Religious study groups create a safe space for dialogue, self-expression, and reflection, enabling participants to reconstruct their self-identity in a more positive and dignified manner. This finding supports previous research suggesting that spiritual literacy and collective religious learning enhance self-esteem and perceived self-worth, particularly among marginalized women (Al-Sharmani, 2022; Halafoff et al., 2023). As participants gain confidence, they demonstrate improved decision-making abilities and assertiveness in workplace interactions, which are crucial skills for navigating power imbalances commonly experienced by migrant domestic workers.

In addition, the emphasis on moral values such as patience, sincerity, and self-restraint contributes significantly to participants' emotional self-regulation. Religious teachings offer practical ethical frameworks that guide individuals in responding to interpersonal conflicts and occupational stressors more adaptively. Empirical evidence suggests that spiritual self-regulation strategies such as prayer, reflection, and moral reasoning are associated with lower impulsivity and greater emotional control (Exline et al., 2023). This capacity enables migrant workers to manage anger, frustration, and fear more constructively, thereby reducing the risk of workplace disputes and social withdrawal.

Beyond individual benefits, religious study groups play a crucial role in strengthening social cohesion and collective resilience. Continuous interaction within faith-based gatherings fosters trust, mutual care, and solidarity among participants, forming informal support networks that are vital for migrant well-being. Social support derived from religious communities has been widely recognized as a key determinant of migrant resilience, particularly in transnational contexts where formal institutional support is often limited (Doma et al., 2022). These networks provide emotional reassurance, practical assistance, and a sense of belonging, helping participants cope with the psychological challenges of living and working abroad.

Overall, the integration of spiritual reinforcement and social support through religious study activities enables female migrant workers to experience their working lives in a more adaptive, meaningful, and dignified manner. The findings underscore the importance of community-based religious initiatives as complementary support systems that enhance not only spiritual well-being but also psychological resilience and social empowerment. Consequently,

religious study groups should be recognized as valuable social capital that can contribute to holistic migrant welfare, particularly for women employed in high-risk and low-protection sectors

CONCLUSION

Based on the implementation outcomes, the *pengajian* (religious study) and *arisan* activities for Indonesian female migrant workers (TKW) in Hong Kong were found to make a significant contribution to strengthening participants' spiritual, moral, psychological, and social well-being. The *pengajian* provided participants with applicable religious values that are relevant to their work and diaspora contexts, enabling them to better manage emotions, make informed decisions, and maintain social relationships. Psychologically, the activities enhanced inner peace, self-confidence, and self-control, helping participants cope with work-related stress and interpersonal conflicts more adaptively. Furthermore, interaction and experience-sharing within the *pengajian* sessions fostered a supportive environment and strengthened social support networks, reducing feelings of isolation among participants. The participatory and integrative approach of the *pengajian*, combined with *arisan* as a socio-economic platform, encouraged active engagement, community solidarity, and program sustainability. Overall, these activities functioned as effective spiritual and social coping mechanisms, improving participants' quality of life while reinforcing the resilience of the Indonesian migrant worker community in Hong Kong.

ACKNOWLEDGMENT

The authors would like to express their sincere gratitude to all Indonesian female migrant workers (TKW) in Hong Kong who willingly participated in this study and shared their experiences openly. Special appreciation is extended to the coordinators and facilitators of the *pengajian* and *arisan* activities for their cooperation, support, and assistance during the data collection process. The authors also acknowledge the support of community leaders and volunteers who contributed to the successful implementation of this research. Finally, heartfelt thanks are addressed to all parties whose valuable input and encouragement made this study possible

REFERENCE

- Braun, V., & Clarke, V. (2022). Thematic Analysis: A Practical Guide. *QMIP Bulletin*, 1(33), 46–50. <https://doi.org/10.53841/bpsq mip.2022.1.33.46>
- Christou, A., & Kofman, E. (2022). Gender and Migration: An Introduction. In A. Christou & E. Kofman, *Gender and Migration* (pp. 1–12). Springer International Publishing. https://doi.org/10.1007/978-3-030-91971-9_1
- Creswell, J. W., & Poth, C. N. (2021). *Qualitative inquiry and research design: Choosing among five approaches* ((4th ed.)). SAGE.
- Del Castillo, F. A., Del Castillo, C. D. B., & Koenig, H. G. (2023). Associations between Prayer and Mental Health among Christian Youth in the Philippines. *Religions*, 14(6), 806. <https://doi.org/10.3390/rel14060806>
- Doma, H., Tran, T., Rioseco, P., & Fisher, J. (2022). Understanding the relationship between social support and mental health of humanitarian migrants resettled in Australia. *BMC Public Health*, 22(1), 1739. <https://doi.org/10.1186/s12889-022-14082-z>
- Edmondson, A. C., & Bransby, D. P. (2023). Psychological Safety Comes of Age: Observed Themes in an Established Literature. *Annual Review of Organizational Psychology and Organizational Behavior*, 10(1), 55–78. <https://doi.org/10.1146/annurev-orgpsych-120920-055217>
- Exline, J. J., Pargament, K. I., Wilt, J. A., Grubbs, J. B., & Yali, A. M. (2023). The RSS-14: Development and preliminary validation of a 14-item form of the Religious and Spiritual Struggles Scale. *Psychology of Religion and Spirituality*, 15(4), 592–604. <https://doi.org/10.1037/rel0000472>

- Ghufron, M. N., Azmi, K. R., & Al-Giffari, H. A. (2024). Peer support and the mental health of Indonesian migrant workers: The mediating role of spiritual well-being and coping strategies. *Psikohumaniora: Jurnal Penelitian Psikologi*, 9(1), 21–36. <https://doi.org/10.21580/pjpp.v9i1.20341>
- He, L., & Petrakis, M. (2023). Spiritual Diversity in Personal Recovery from Mental Health Challenges: A Qualitative Study from Chinese-Australian Service Users' Perspectives. *International Journal of Environmental Research and Public Health*, 20(3), 2210. <https://doi.org/10.3390/ijerph20032210>
- Hennebry, J., McLaughlin, J., & Preibisch, K. (2016). Out of the Loop: (In)access to Health Care for Migrant Workers in Canada. *Journal of International Migration and Integration*, 17(2), 521–538. <https://doi.org/10.1007/s12134-015-0417-1>
- Ho, K. H. M., Yang, C., Leung, A. K. Y., Bressington, D., Chien, W. T., Cheng, Q., & Cheung, D. S. K. (2022). Peer Support and Mental Health of Migrant Domestic Workers: A Scoping Review. *International Journal of Environmental Research and Public Health*, 19(13), 7617. <https://doi.org/10.3390/ijerph19137617>
- Imran, M. H., & Leng, X. (2025). A Critical Review on Pargament's Theory of Religious Coping: In the Context of the COVID-19 Pandemic. *Journal of Religion and Health*, 64(1), 657–671. <https://doi.org/10.1007/s10943-024-02136-y>
- International Labour Organization. (2024). *ILO global estimates on international migrant workers: International migrants in the labour force* (4th ed.). ILO. <https://doi.org/10.54394/ESKI5420>
- Janwari, Y., Akmaliah, A., Sumiati, S., Fitriani, P. D., & Sari, R. H. (2024). Peran Pekerja Migran Perempuan dan Kontribusinya Terhadap Kesejahteraan Ekonomi Rumah Tangga: Relevansi dengan Hukum Islam. *Al-Muamalat: Jurnal Ekonomi Syariah*, 11(2), 269–280. <https://doi.org/10.15575/am.v11i2.34007>
- Khan, M. A., Kurbonova, O., Abdullaev, D., Radie, A. H., & Basim, N. (2024). Is AI-assisted assessment liable to evaluate young learners? Parents support, teacher support, immunity, and resilience are in focus in testing vocabulary learning. *Language Testing in Asia*, 14(1), 48. <https://doi.org/10.1186/s40468-024-00324-x>
- Kolb, A. Y., & Kolb, D. A. (2021). *The Kolb Experiential Learning Profile*. 154.
- Korntheuer, A., Hynie, M., Kleist, M., Farooqui, S., Lutter, E., & Westphal, M. (2021). Inclusive Resettlement? Integration Pathways of Resettled Refugees With Disabilities in Germany and Canada. *Frontiers in Human Dynamics*, 3, 668264. <https://doi.org/10.3389/fhumd.2021.668264>
- Kubitza, J., Große, G., Schütte-Nütgen, K., & Frick, E. (2023). Influence of spirituality on moral distress and resilience in critical care staff: A scoping review. *Intensive and Critical Care Nursing*, 76, 103377. <https://doi.org/10.1016/j.iccn.2022.103377>
- Lee, Y. J., Kim, S. E., Youm, Y., Kim, H. C., & Jung, S. J. (2022). Association of social network properties with resilience and depression among community-based Korean population. *Journal of Psychiatric Research*, 154, 300–306. <https://doi.org/10.1016/j.jpsychires.2022.07.063>
- Park, C. L., & Van Tongeren, D. R. (2023). Meaning as a Framework for Integrating Positive Psychology and the Psychology of Religiousness and Spirituality. In E. B. Davis, E. L. Worthington, & S. A. Schnitker (Eds.), *Handbook of Positive Psychology, Religion, and Spirituality* (pp. 83–96). Springer International Publishing. https://doi.org/10.1007/978-3-031-10274-5_6
- Roseveare, C. (2023). *Thematic Analysis: A Practical Guide*, by Virginia Braun and Victoria Clarke. *Canadian Journal of Program Evaluation*, 38(1), 143–145. <https://doi.org/10.3138/cjpe.76737>
- Safarina, N. A., Amin, S., Dewi, R., & Amalia, I. (2023). Analysis of Psychological Well-Being among Migrant Communities. *Jurnal Psikologi Terapan (JPT)*, 6(1), 18. <https://doi.org/10.29103/jpt.v6i1.12445>

- Setiawan, T., Sugianto, M., Dahlan, K. S. S., & Purwanti, A. (2023). Corporate Social Responsibility: Qualitative and Quantitative Content Analysis Study. *The Indonesian Accounting Review*, 13(2), 249–262. <https://doi.org/10.14414/tiar.v13i2.3474>
- Sumerlin, T. S., Kim, J. H., Hui, A. Y.-K., Chan, D., Liao, T., Padmadas, S., Fong, E., & Chung, R. Y. (2024). Employment conditions and mental health of overseas female migrant domestic workers in Hong Kong: A parallel mediation analysis. *International Journal for Equity in Health*, 23(1), 8. <https://doi.org/10.1186/s12939-024-02098-3>
- Widodo, A., Angga, P. D., Syazali, M., & Umar, U. (2023). Development of Observation Instruments for Partnership Model-Based Learning Activities in Distance Learning in Elementary Schools. *Journal on Education*, 5(3), 5930–5943. <https://doi.org/10.31004/joe.v5i3.1357>
- Yeoh, B. S. A., Liew, J. A., Ho, E. L.-E., & Huang, S. (2023). Migrant domestic workers and the household division of intimate labour: Reconfiguring eldercare relations in Singapore. *Gender, Place & Culture*, 30(5), 619–637. <https://doi.org/10.1080/0966369X.2021.1956435>