

The Impact of Islamic-Based Migrant Associations on the Indonesian Migrants in Nagoya, Japan

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Abstract

As the number of Indonesian migrant workers and students heading to Japan rises, organizations dedicated to their support and integration have become increasingly significant. Among these, Islamic-based organizations, reflecting Indonesia's majority Muslim population, have garnered attention. A key player in this landscape is "Keluarga Muslim Indonesia" (KMI) in Nagoya, a vibrant organization that has been instrumental in aiding Indonesian Muslim migrants in and around Nagoya. This study adopts a qualitative research approach, incorporating social media analysis and semi-structured interviews, to delve into the contributions of KMI Nagoya. The findings highlight four pivotal aspects of KMI Nagoya's impact: the provision of various Islamic activities meet the religious needs of Indonesian Muslim migrants; the facilitation of social integration, helping migrants acclimate to Japanese culture; the offering of activities aimed at empowering women; and the engagement of second-generation migrants, ensuring they maintain a connection to Islamic and Indonesian traditions. This study underscores the multifaceted role of KMI Nagoya in supporting Indonesian Muslim migrants, marking it as a cornerstone of their successful integration into Japan.

Keywords: *Migrant organizations, Islamic activities, Social integration, Gender empowerment, Second-generation migrants*

Abstrak

Seiring dengan meningkatnya jumlah pekerja migran dan pelajar Indonesia yang menuju Jepang, organisasi-organisasi yang didedikasikan untuk mendukung dan mengintegrasikan mereka menjadi semakin signifikan. Di antara organisasi-organisasi tersebut, organisasi berbasis Islam, yang mencerminkan mayoritas populasi Muslim di Indonesia, telah mendapatkan perhatian. Salah satu pemain kunci dalam lanskap ini adalah "Keluarga Muslim Indonesia" (KMI) di Nagoya, sebuah organisasi yang dinamis dan telah berperan penting dalam membantu migran Muslim Indonesia di dalam dan sekitar Nagoya. Penelitian ini mengadopsi pendekatan penelitian kualitatif, yang mencakup analisis media sosial dan wawancara semi-terstruktur, untuk menggali kontribusi KMI Nagoya. Temuan ini menyoroti empat aspek penting dari dampak KMI Nagoya: penyediaan berbagai kegiatan Islami untuk memenuhi kebutuhan religius migran Muslim Indonesia; fasilitasi integrasi sosial, membantu migran menyesuaikan diri dengan budaya Jepang; penyelenggaraan kegiatan yang bertujuan untuk memberdayakan perempuan; dan keterlibatan migran generasi kedua, memastikan mereka mempertahankan hubungan dengan tradisi Islam dan Indonesia. Penelitian ini menggarisbawahi peran multifaset KMI Nagoya dalam mendukung migran Muslim Indonesia, menandainya sebagai pilar keberhasilan integrasi mereka ke Jepang.

Kata Kunci: *Organisasi migran, Kegiatan Islam, Integrasi sosial, Pemberdayaan gender, Generasi kedua migran.*

A. Introduction

International migration represents a significant socio-cultural shift in Indonesia. The success stories of Indonesians working abroad, achieving higher incomes, and benefiting their families have influenced many to migrate to foreign countries. This phenomenon of international migration has yielded numerous positive contributions to Indonesia's social and economic development. Through their studies, Annazah and Suryono (2021) and Pontarollo and Mendieta Muñoz (2018) have demonstrated that remittances significantly influence Indonesia's long-term and short-term economic growth. Additionally, increasing the number of remittances also impacts poverty reduction, although it depends on other factors such as the educational background of the migrants, remittances cost, and migrants' wages (Nahar and Arshad 2017). This positive impact of remittance is a push factor for Indonesian people to migrate internationally.

In recent years, Japan has become a significant destination for Indonesian migrants, attracting a steady stream of workers searching for employment abroad. Data from the Indonesian Migrant Worker Protection Agency (BP2MI) for 2023 revealed Japan's prominence, ranking fifth among destination countries with 9,673 individuals departing for employment there (BP2MI 2023a). Moreover, the Indonesian Embassy in Japan reports a substantial presence of over 100,000 Indonesian people residing in the country. This surge in migration has catalyzed the formation of various migrant organizations, including the Indonesian Student Association in Japan, the Indonesian Muslim Nurses Association, the Indonesian Employers Association in Japan, and the Indonesian Muslim Family (KMI). These organizations underscore the pressing need for support and representation within the Indonesian migrant community, addressing their diverse needs and challenges as they navigate life in Japan. Although economic reasons seem to be the most significant push factor, various migrant associations that can give positive experiences, especially for migrants' adaptation experience, can be a pull factor for international migration.

Indonesia, boasting the world's largest Muslim population, as per the latest census by Statistics Indonesia (BPS) in 2020, holds Islam as a dominant force permeating every facet of its society, with 238.09 million Muslims comprising 86.93% of the population. Within this religious landscape, influential Islamic organizations such as *Nahdlatul Ulama* (NU) and *Muhammadiyah* have emerged, wielding considerable sway over Indonesia's economic, educational, political, and historical spheres. Fadli (2022) highlights NU's staggering membership of approximately 95 million individuals, alongside Muhammadiyah's 60 million members, underscoring their significant societal impact. This religious backdrop profoundly influences Indonesian migrants in Japan, shaping their attitudes and actions. Levitt & Lamba-Nieves (2011) note that pre-migration experiences significantly influence individual behavior in their chosen countries of settlement.

This article examines the critical role played by the Indonesian Muslim Family (KMI), a community organization formed by Indonesian migrants in Nagoya, Japan. Migrants often form social connections through faith-based groups or workplaces, which provide support and a sense of belonging, as highlighted by Wessendorf and Phillimore (2019). For Indonesian Muslims with a strong background and influence of Islamic organizations, such organizations also serve as platforms for fulfilling religious duties. This article first investigates the various Islamic activities organized by KMI, illustrating how this religious focus meets the specific needs of Indonesian migrants in Japan.

The article explores how KMI contributes to the social integration of Indonesian migrants in Japanese society. Beyond providing religious and cultural support, KMI links migrants with essential services, information, and social networks, facilitating their adjustment to life in Japan. Furthermore, the article discusses the empowerment of women and the involvement of second-generation migrants in KMI activities, showing how these efforts benefit Indonesian migrants in various aspects of their lives. Over the past few decades, numerous misconceptions have arisen in the public consciousness regarding the

role of women in Arabic society, contributing to a significant imbalance in the societal status between males and females (Al-Mannai, 2010). By empowering women and engaging youth, KMI not only improves the socio-economic prospects of Indonesian migrants but also fosters a more inclusive and resilient migrant community in Japan. This study identifies a research gap in the literature on migrant associations, specifically regarding their nuanced roles in the holistic integration of migrants. While previous research has focused on economic and occupational aspects, there is limited analysis of the comprehensive support systems provided by associations like KMI. These systems include community building and cultural identity preservation, which are crucial for the long-term well-being of migrants. By addressing this gap, the article highlights KMI's multifaceted contributions, demonstrating how its activities enhance the socio-economic conditions of Indonesian migrants and foster a more inclusive and resilient community in Japan. This underscores the importance of adopting holistic approaches in migrant integration research.

KMI, as a Migrant Organization

In exploring the concept of migrant organizations, scholars have provided diverse definitions. Tanaka (2019), in her examination of Nepalese migrant organizations in Japan, characterizes these entities as inclusive, founded by immigrants but extending membership to other sympathizers. From the Spanish experience, migrant organizations serve as platforms for navigating power dynamics, enabling the negotiation of symbolic conflicts, developing collective identity expressions, and reflecting political and social initiatives (Núñez Seixas 2016). Migrant organizations can also be seen as significant new actors and figures that can shape the transnational field (Lacomba and Cloquell 2014). However, the previous study usually focused more on the role of migrants' organization in their home country rather than their function in facilitating members' integration into their countries of residence.

Migrant organizations play diverse roles within society, as indicated by Friedrichs and Mualem (2023) in their examination of migrant organizations in

Germany. They found that the resources and activities of these organizations shape their collaborations, with the impact varying based on the partner involved. Moreover, Luft et al. (2022) highlight how migrant organizations provide avenues for their members to cultivate cultural knowledge and enhance migration-related skills, particularly in fields like education and language proficiency. These findings underscore the significant influence of migrant organizations within migrant communities, although the extent of their impact is contingent upon various contextual factors.

KMI, an acronym for “Keluarga Muslim Indonesia” or Indonesian Muslim Family, is a highly active migrant association based in Nagoya, Japan. Its name reflects its core values and central role as a gathering place for Indonesian Muslim communities in Nagoya and its surrounding areas. Beyond mere association, KMI serves as a vital nexus for fostering solidarity, providing support, and nurturing camaraderie among Indonesian Muslims, thereby offering a sense of belonging and connection in a foreign land. Addressing the challenges highlighted in previous studies, such as language and cultural barriers encountered by migrants adapting to Japanese environments (Tokunaga 2019; Yang 2016), KMI actively organizes various activities, including religious gatherings, cultural events, and social initiatives. Through these endeavors, KMI not only cultivates a vibrant community spirit but also assists its members in navigating and adapting to their new environment while preserving and promoting their cultural and religious heritage. In doing so, KMI plays a crucial role in providing practical assistance and guidance to newcomers while enriching the diverse social fabric of Nagoya.

B. Method

This study adopts a qualitative research approach, examining the meanings associated with social issues. Qualitative methods delve into the details of these problems, offering insights into their complexities. Using this approach, the research sheds light on essential aspects of the studied cases, providing a deeper understanding of the phenomena. This method allows for a thorough

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exploration of the subject matter, offering detailed insights into the perspectives and experiences of those involved. The study employs a generic qualitative approach, drawing on the strengths of established methodologies while maintaining flexibility, which appeals to researchers whose studies may need to fit more neatly into a specific established methodology (Kahlke 2014).

The research process starts with formulating the problem statement and hypotheses guiding the investigation. This step involves identifying the critical research questions and hypotheses the study seeks to address and test, providing a clear direction for subsequent data collection and analysis. After formulating the problem, data is gathered through various methods to understand the phenomenon under study fully. One such method involves conducting social media analysis across platforms associated with the Indonesian Muslim Family (KMI), with LINE and Instagram being the primary social media platforms for KMI. Social media provides significant potential for qualitative researchers, as the abundance of unstructured textual data, known as big data, offers a valuable new source for analysis (McKenna, Myers, and Newman 2017). This analysis aims to elucidate the primary activities of KMI and evaluate their impact on Indonesian Muslim migrants in Japan, offering valuable insights into the organization's role within the community and its influence on migrant experiences.

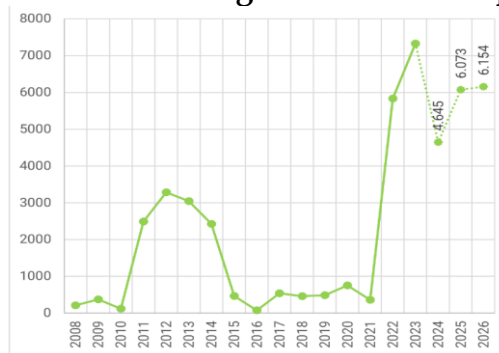
In addition to social media analysis, semi-structured interviews are conducted with members and organizers of KMI. These interviews serve to validate the findings derived from social media analysis, as well as to provide further depth and context to the research findings. By engaging directly with KMI members and organizers, the researcher gains firsthand perspectives and experiences, enriching the qualitative data and enhancing the overall validity and reliability of the study. Respondents are chosen purposively from the board of KMI and active participants in KMI activities. In total, 16 respondents are selected: two from the board of KMI and 14 from regular members of KMI. This comprehensive approach, using qualitative methods by combining both social

media analysis and interviews, allows for a thorough exploration of the role and influence of KMI on Indonesian Muslim migrants in Japan, providing valuable insights for understanding the dynamics of migrant communities and the factors shaping their experiences.

C. Result and Discussion

The surge in international migration from sending countries has spurred a significant uptick in establishing migrant associations. Notably, Japan has emerged as one of the preferred destinations for Indonesian migrants. This trend underscores the growing interconnectedness of global migration patterns and the resulting formation of communities abroad.

Figure 1.
The Number of Indonesian Migrant Workers Departure to Japan



Source: BP2MI, 2023b

Figure 1 illustrates a distinct trend in the departure of Indonesian migrant workers to Japan. Despite experiencing a decline post-2012, there has been a notable resurgence in the numbers, particularly in 2022 and 2023. However, projections for 2024 suggest a slight decrease in departures. This fluctuation underscores the dynamic nature of migration patterns and the various factors that influence them.

Within the context of Indonesian migrant associations, such entities typically emerge due to shared backgrounds, which may encompass factors such as profession, hometown, culture, or religion. Given that the majority of the Indonesian population adheres to Islam, the religion plays a significant role in shaping the country's ideology (Fida and Prasetya 2019). This pervasive

influence of Islamic culture permeates various aspects of Indonesian life, including the establishment and functioning of Muslim migrant associations when Indonesians undergo international migration.

The prevalence of Islamic culture underscores its dominance in shaping the identity and activities of migrant associations formed by Indonesian Muslims. These associations often serve as platforms for maintaining cultural ties, providing support networks, and preserving religious practices within the migrant community. Thus, the influence of Islam extends beyond individual beliefs to encompass collective identities and community organizations, reflecting the enduring impact of religious and cultural factors on the experiences of Indonesian migrants abroad.

Based on the findings of the analysis, the discussion will be organized into three main sections. Firstly, it will focus on KMI's Islamic activities, examining the various religious practices and events organized by the association to cater to the spiritual needs of Indonesian Muslim migrants in Japan. Secondly, the role of KMI in facilitating social integration will be explored, delving into how the organization acts as a bridge between migrants and Japanese society, providing support networks and reducing access to essential services and information. Lastly, the discussion will address gender empowerment and the involvement of second-generation migrants in KMI activities, highlighting how these initiatives contribute to the overall well-being and socio-economic advancement of Indonesian migrants in Japan while fostering a sense of community and belonging.

1. KMI's Islamic activities

As implied by its name, the activities of the KMI organization predominantly revolve around Islamic and Indonesian cultures. One of its key initiatives involves regularly hosting Islamic seminars covering various topics to raise awareness about Islam among Indonesian migrants. These seminars provide invaluable opportunities for migrants eager to deepen their understanding of Islam, fostering community and solidarity among participants.

Beyond religious education, these events also serve as platforms for forging friendships and connections among attendees. Through these connections, individuals can offer mutual support, share information, and navigate the challenges of adapting to a new society more effectively.

From an Islamic perspective, the organization's emphasis on da'wah, or spreading Islamic values, underscores its commitment to fulfilling a religious obligation. While differing opinions exist among Islamic scholars regarding the level of responsibility associated with da'wah, its significance is widely acknowledged within the Islamic community (Maulan and Choirin 2021). Da'wah encompasses individual and collective efforts to foster unity and solidarity and propagate positive values (Ritonga 2019). By organizing events such as Islamic seminars, KMI fulfills its religious duty and cultivates a supportive and cohesive migrant community grounded in shared cultural and religious identities.

The influence of Islamic organizations in Indonesia extends beyond its borders to reach migrant communities such as KMI Nagoya in Japan. Collaborations between KMI and entities like Dompot Dhuafa Indonesia, a renowned Islamic philanthropy organization, are commonplace, demonstrating the interconnectivity and shared values among Islamic institutions. An illustrative example occurred in January 2024 when KMI partnered with Dompot Dhuafa Indonesia to host an Islamic Seminar featuring speakers from the Muhammadiyah University of Surakarta. These collaborative endeavors mirror religious study sessions and Islamic seminars within Indonesian societies, underscoring the significance of religious education and awareness within the community. Such partnerships not only foster a sense of unity and solidarity among Indonesian migrants in Japan but also emphasize the importance of continuing religious education and practice even in a foreign setting.

Scholarly research, exemplified by the work of Kholida and Satria (2021), reinforces the importance of such Islamic activities in enhancing the understanding and practice of Islam among congregations. These activities not

only foster spiritual growth but also significantly contribute to improving the quality of life for Indonesian migrants over time. By offering opportunities for community engagement and cultural preservation, these activities serve as vital platforms for maintaining religious and cultural connections, particularly for Indonesian Muslim migrants residing in Japan. Given their minority status in Japan, such religious gatherings hold particular appeal as they provide a sense of community and support, offering a space for Indonesian migrants to deepen their knowledge of Islam and nurture their cultural heritage amidst a foreign environment.

Moreover, the collaboration between KMI and Dompot Dhuafa Indonesia exemplifies the enduring influence of Islamic values and institutions on the lives of Indonesian migrants abroad. This partnership not only reflects the importance of religious affiliations but also highlights the role of migrant organizations in fostering solidarity and support networks within migrant communities. Through such collaborations, Indonesian Muslim migrants in Japan find avenues for educational enrichment and social cohesion, reinforcing their sense of belonging and cultural identity in their adopted country.

These activities in Japan organized by Indonesian migrants suggest that they bring with them their prior cultural and religious experiences from Indonesia, leveraging them to establish and engage in various Islamic activities in their new host country. This observation aligns with previous research by Levitt & Lamba-Nieves (2011), which explored how Dominican Republic Hometown Associations in Boston similarly drew upon their pre-migration experiences to organize and undertake diverse activities within their diasporic community. Such continuity of cultural and religious practices underscores the importance of migrants' pre-existing identities and experiences in shaping their integration processes and community-building efforts in their new environments. Additionally, a religious-based migrant organization like KMI seems to be more efficient for Indonesian migrants, considering the demographic conditions in their home country. On the one hand, the organization can quickly

determine what kind of activities are for their members. On the other hand, the members also find it necessary always to connect with other Muslims and study more about their faith in the new environments where they become a minority in terms of religion. This result also supports a previous study by Wessendorf and Phillimore (2019), which states that religious-based migrant groups can form a sense of belonging among their members.

2. Social integration

A vital part of migrants' overall welfare is their emotional integration, which relates to how much they feel like they belong and identify with the society and country where they live (Becker 2022). Recognizing the significance of this, KMI Nagoya has proactively intervened to support Muslim migrants from Indonesia. Through various organized activities, KMI facilitates their understanding of Japanese society, offering practical insights into cultural norms, customs, and social dynamics. By fostering a sense of inclusion and belonging among the migrant community, these initiatives are crucial in enhancing emotional integration and aiding migrants in adjusting to life in Japan. This approach not only equips migrants with the necessary knowledge and skills to navigate their new environment but also cultivates a supportive network that eases their transition and fosters a sense of community among Indonesian Muslim migrants in Nagoya and its surrounding areas.

In leveraging modern technology, KMI Nagoya optimizes using the LINE group as a social media platform to facilitate communication and information-sharing among its members. This platform is vital for members to stay connected, exchange experiences, and disseminate information about KMI's activities. Moreover, it offers a space for members to buy and sell unused items and furniture, often at affordable prices or even for free, thereby promoting resource-sharing and mutual support within the migrant community. Such initiatives contribute to practical needs and strengthen bonds among members, fostering a sense of solidarity and camaraderie among Indonesian Muslim migrants in Nagoya.

Utilizing the LINE group underscores KMI Nagoya's commitment to fostering a supportive and cohesive migrant community. Moreover, social media platforms, such as LINE, also serve as potential avenues for spreading Islamic values through *da'wah* (Briandana et al. 2020; Dauda 2023). By harnessing the power of digital platforms, KMI facilitates meaningful interactions and connections among its members, transcending geographical barriers and enriching the migrant experience in Japan. This inclusive approach enhances emotional integration and promotes a sense of belonging and empowerment among Indonesian Muslim migrants as they navigate the challenges of living in a foreign land.

Another activity organized by KMI to facilitate migrants' learning more about Japan is the "Rihlah" event, where participants gather at iconic tourist spots around Nagoya City. The most recent event, held in Shirakawa-go, attracted 200 participants, demonstrating its popularity among individuals beyond just Muslim Indonesian migrants. These gatherings provide a unique opportunity for migrants to immerse themselves in Japanese culture, explore historical sites, and connect with others in a shared experience. By organizing such events, KMI promotes cultural exchange and understanding and fosters a sense of community among migrants and locals alike, contributing to their overall integration and enriching their experience in Japan. To ensure the success of these events, the KMI organization committee also learns how to book buses and catering and provides essential information about the destination to participants.

With the rising presence of Indonesian Muslim migrants and the broader Muslim population in Nagoya, KMI has undertaken the ambitious project of constructing an Indonesian Mosque within the city. This mosque is envisioned as a place of worship for Muslims in Nagoya and as the focal point for KMI's future activities. The close connection between the mosque and the community is evident, with daily activities predominantly secular but revolving around the mosque as the central institution (Asif et al. 2021). To achieve this objective, KMI

is actively coordinating with local government officials and property agents to secure a suitable building for the mosque. Moreover, this initiative entails engaging various stakeholders for fundraising, not limited solely to Indonesian Muslim migrants. KMI has prepared posters and disseminated information about the funding requirements, aiming to encourage contributions from everyone interested in supporting the mosque's construction. By involving a wide range of participants, this endeavor addresses the religious needs of the Muslim community while also reflecting KMI's dedication to fostering a sense of identity, belonging, and community among Indonesian Muslim migrants in Nagoya and its surrounding areas.

KMI also actively participates in fundraising efforts to aid disaster response in Japan and abroad. For instance, in the aftermath of the recent earthquake disaster in Ishikawa Prefecture, Japan, KMI Nagoya collaborated with *Dompot Dhuafa* to organize fundraising activities and contribute to disaster recovery efforts. Through such initiatives, KMI demonstrates solidarity with affected communities and promotes social integration among Indonesian Muslim migrants in Nagoya. These activities provide practical assistance to those in need and foster a sense of belonging and community among members as they come together to support a common cause, transcending geographical and cultural boundaries.

A notable success story of social integration among KMI members is the establishment of two Indonesian halal shops in Nagoya. Through setting up these stores, members acquired valuable skills in managing permissions, taxes, and other administrative requirements necessary for operating a business legally in Japan. Initially catering to Indonesian Muslim migrants, these shops have gained popularity among Nagoya's broader Muslim population and surrounding areas. Furthermore, they have received positive responses from Japanese customers, who appreciate the opportunity to explore a diverse range of imported products from Muslim countries. This example underscores how initiatives driven by KMI members contribute to their own economic

empowerment and foster cultural exchange and acceptance within the local community, thus promoting social integration and cohesion.

These various activities undertaken by KMI to facilitate social integration and support the adaptation period of Indonesian Muslim migrants signify a concerted effort by the organization to impact the migrant community positively. By providing platforms for cultural exchange, educational programs, and economic opportunities, KMI demonstrates its commitment to addressing the diverse needs of its members and fostering a sense of belonging and connection in their new environment. Through these endeavors, KMI plays a vital role in promoting inclusivity, understanding, and mutual respect among Indonesian Muslim migrants and the broader society in Nagoya.

3. Gender empowerment and the involvement of second-generation migrants

The misunderstandings about gender issues and women's violence in Islam have perpetuated the belief that women have limited roles within Islamic society. However, such perceptions need to acknowledge the diverse and active roles that women have historically played in various aspects of Arabic and Islamic cultures, including education, business, and community leadership. Despite these misconceptions, contemporary movements advocating for women's rights and empowerment in Islamic societies are challenging traditional norms and striving for gender equality. Through education, activism, and increased representation, efforts are being made to dismantle these misconceptions and promote a more accurate and inclusive understanding of the roles and contributions of women in Islamic societies.

In response to the gender misinterpretation perspective in Islam, KMI actively supports gender empowerment and women's activities in its organization. KMI organizes regular special meetings to educate women about gender empowerment from an Islamic perspective. Women's participation in KMI activities is notably high, likely due to many of them being dependent citizens with more available time to gather. Moreover, the influence of prior experiences before migration may also play a role in this dynamic. The women's

Islamic study program significantly influences women's scholarly knowledge, especially for mothers who serve as the first school for their children (Adriyani and Chodijah 2021).

During special events organized by KMI, women can showcase and sell their products through stands. This initiative serves a dual purpose: it directly aids in augmenting family income and holds the potential to enhance remittance amounts sent back to the sending country. Women can economically empower themselves by participating in these events, contributing to their families' financial stability. Additionally, increased earnings from these activities can positively impact the economic well-being of their households and communities, ultimately fostering greater independence and self-sufficiency among women. It is also significant to reduce misperceptions about women's empowerment issues in Islam, as Al-Mannai (2010) notes in her previous study about gender from an Islamic perspective.

For the second-generation migrants, KMI consistently organizes Islamic study activities tailored for children, aiming to keep them engaged and connected to their Islamic heritage, particularly in the face of a different religious culture in Japan. This proactive approach acknowledges the challenges second-generation migrants may encounter in maintaining their religious and cultural identity while navigating their upbringing in a new environment. By providing these activities, KMI offers valuable educational opportunities for the children and fosters a sense of continuity and belonging to their Islamic and Indonesian cultural roots.

The decision to host these activities is informed by the shared consciousness among parents as first-generation migrants who recognize the importance of facilitating their children's understanding of Islam and Indonesian culture. This collective awareness underscores the role of parental influence in shaping the cultural identity and acculturation process of second-generation immigrants. As highlighted by Nakayama et al. (2022), the perception of cultural identity by first-generation immigrants significantly influences the acculturation

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journey of their children, emphasizing the importance of initiatives like those offered by KMI in supporting the cultural and religious development of second-generation migrants.

Various studies, including those by Bachan (2018), Chowdhory et al. (2022), and Ghosh (2009), shed light on different aspects of gender migration, each offering unique perspectives on the topic. Bachan's examination of women's migration in Senegal focuses on sustainability, while Chowdhory et al. assess the impact of women's independent phenomena, and Ghosh explores recent trends in international women's migration. These diverse findings underscore the multifaceted nature of gender empowerment within the global migration discourse. Notably, KMI's activities center more on empowering migrant families, given that migrants often bring their families as dependents to accompany them. This focus on family empowerment reflects the complex dynamics of gender roles and responsibilities within migrant communities, highlighting the importance of addressing the needs and challenges faced by migrant families as a whole.

D. Conclusion

KMI generally leaves a positive impression on Muslim Indonesian migrants through its diverse activities that benefit its members and the organization. By providing platforms for cultural, educational, and economic empowerment, KMI demonstrates its commitment to addressing the multifaceted needs of its members and fostering a sense of community and belonging among Indonesian Muslim migrants in Nagoya. These initiatives contribute to the social integration and well-being of its members and enhance the visibility and reputation of KMI as a migrant organization dedicated to supporting and advocating for the interests of its community. Through its positive impact on the lives of Muslim Indonesian migrants, KMI plays a significant role in promoting inclusivity, solidarity, and mutual support within the migrant community in Nagoya.

From the perspective of Islamic activities, it becomes evident that KMI and its members share mutual interests. KMI organizes Islamic studies and seminars to fulfill the obligation to spread Islamic values among Muslims, demonstrating the organization's commitment to religious education and community development. Conversely, Indonesian Muslim migrants also have a strong desire to deepen their understanding of Islam and establish connections with fellow members, making these events valuable opportunities for both religious learning and social engagement. This mutual interest fosters a symbiotic relationship between KMI and its members, where the organization provides essential resources and platforms for religious education and community building while members actively participate and contribute to the growth and vitality of the organization.

From the social integration perspective, KMI has successfully provided a platform for sharing information about its activities and facilitating communication among its members regarding their experiences living in Japan. By creating a supportive environment for knowledge exchange and networking, KMI enables its members to navigate the challenges of adapting to a new culture while fostering a sense of community and belonging. Additionally, the organization's various activities aimed at promoting engagement with Japanese culture contribute positively to the social integration process for its members, allowing them to develop a deeper understanding and appreciation of their host country's customs and traditions. Through these efforts, KMI plays a vital role in facilitating the social integration of Indonesian Muslim migrants in Japan and fostering meaningful connections within the community.

Finally, this article contributes to the discourse on gender empowerment issues in international migration by shedding light on the gender and family empowerment of migrants in receiving countries. With a focus on dependent migrant families, particularly those who accompany their spouses without formal employment, KMI, as a migrant organization, plays a crucial role in providing various activities that positively impact these families' social and

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economic aspects. By offering programs to enhance social integration, promote cultural exchange, and provide economic opportunities, KMI addresses the diverse needs of dependent migrant families and empowers them to thrive in their new environment. Through these initiatives, KMI contributes to challenging traditional gender roles and fostering greater gender equality within migrant communities, promoting social and economic empowerment among its members.

Building on the groundwork laid by this article, future research could further illuminate the pathways through which migrant organizations like KMI influence not only the immediate families of migrants but also the broader community dynamics in receiving countries. Investigating the long-term effects of such empowerment initiatives on the socio-economic fabric of migrant communities could offer valuable insights. Moreover, comparative studies across different cultural and national contexts could uncover universal principles or highlight specific challenges faced by dependent migrant families globally. This research could also explore the role of digital platforms in enhancing the reach and effectiveness of empowerment programs, particularly in the wake of global challenges that restrict physical mobility. Through this expanded focus, scholars can contribute to a more comprehensive understanding of the mechanisms that facilitate migrant integration and empowerment in various settings.

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