Organizational Interventions in Migrant Worker Well-Being: The Roles of PDO, HR Practices, and Religiosity

Akhmad Darmawan[1]* , Adi Mahendra Darmawan[2]

[1]Department of Magister Management, Faculty of Economics and Business, Universitas Muhammadiyah Purwokerto, Purwokerto, INDONESIA
[2] Department of Master of Science in Management, Faculty of Economics and Business, Gajah Mada University, INDONESIA; Email: adimahendra.dar@gmail.com

*Corresponding Author: akhmaddarmawan@ump.ac.id

ABSTRACT

This study examines how organizational interventions particularly Pre-Departure Orientation (PDO), religiosity, and human resource management (HRM) practicescontribute to migrant worker well-being across Southeast Asia. Using a qualitative design, integrates historiographical and organizational behavior perspectives, the research employs the Job Demands–Resources (JD-R) framework to analyze how personal and institutional resources shape well-being outcomes. Data were collected from policy archives, international labor organization reports (ILO, IOM, World Bank), and semi-structured interviews with 12 stakeholders in Indonesia, Thailand, Hong Kong, and Malaysia. The findings reveal that PDO has evolved from an administrative compliance tool into a multidimensional behavioral intervention that promotes social, psychological, and adaptive readiness among migrant workers. Religiosity emerges as a key personal resource that enhances resilience and value-driven coping, while HRM practices act as institutional interventions that sustain motivation and reduce burnout. The interaction of three factors demonstrates a multi-level resource system that strengthens both individual and organizational functioning. This study contributes to the application of the JD-R model within organizational behavior management by highlighting how behavioral, spiritual, and managerial resources interact to foster sustainable employee well-being in cross-cultural work environments. Practical implications are offered for HR practitioners, placement agencies, and policymakers designing evidence-based interventions for migrant worker well-being.

Keywords: Organizational behavior management, Pre-departure orientation (PDO), Human resource management practices, Religiosity, Migrant worker well-being, Job Demands–Resources (JD-R) model

INTRODUCTION

International labor migration is a growing global phenomenon, with over 169 million migrant workers officially registered in 2023 (ILO, 2023). Migration is often viewed as a crucial economic strategy for developing countries, as remittances sent by migrant workers contribute significantly to economic growth and social development in their countries of origin (WorldBank, 2022). In line with the *United Nations Sustainable Development Goals (SDGs)* particularly SDG 8 on decent work and economic growth and SDG 10 on reduced inequalities international migration plays an important role in achieving inclusive and sustainable development. However, despite these economic benefits, migrant workers still face various vulnerabilities, ranging from exploitation and discrimination to psychological and social pressures (Alsubaie et al., 2021; Pertek, 2022; Mirzaei et al., 2024).

In response to these conditions, many labor-sending countries have begun developing pre-departure orientation (PDO) programs as a policy instrument to equip prospective workers before they depart abroad. A

study by (Darmawan et al., 2021; P. Regmi et al., 2024) shows that PDO plays a crucial role in improving migrant readiness in terms of knowledge and adaptive skills, although the quality of implementation varies across countries and time periods.

Throughout its history, PDO policies in Southeast Asia have undergone significant transformation. The Philippines pioneered a migrant training system in the 1970s as part of international workforce management (Battistella, 2014; ZOHAIR et al., 2024). Nepal subsequently implemented a mandatory Pre-Departure Orientation Training (PDOT) policy in 2004 (Regmi et al., 2020) while Indonesia formalized PDO in the early 2000s through its migrant worker protection policy (Wickramasekara, 2016). However, most training modules remain dominated by administrative and legal aspects, while psychosocial and spiritual dimensions have not received adequate attention.

In fact, several studies have shown that personal resources, including religiosity, play a crucial role in reducing acculturative stress and increasing the psychological resilience of migrant workers (Pertek, 2022; Widayanti & Sartika, 2020; Ramadhan et al., 2024). Religiosity not only functions as a moral and spiritual resource, but also becomes social capital that can strengthen cultural adaptation in the destination country (Pinkow-Läpple & Möllers, 2025; Elizabeth et al., 2025). Unfortunately, this dimension has not been systematically integrated into the design or curriculum of PDOs in most labor-sending countries.

Beyond initial training, the success of migrant workers' adaptation is also significantly influenced by the human resource (HR) management practices of recruitment agencies and employers in the destination country (Darmawan et al., 2024; Shokrollahi et al., 2024). Research on migrant workers in the health sector shows that well-being and job satisfaction are highly dependent on the balance between workload and organizational support (Bagis, Adawiyah, & Sudjadi, 2024; Fujisawa & Colombo, 2009; Liem et al., 2024; Adhi et al., 2023). When such support is minimal, workers tend to experience adaptation difficulties and decreased well-being (ILO, 2018; Dalle et al., 2024). This confirms that PDO, religiosity, and HR practices are intertwined factors in shaping the well-being of migrant workers across time and context.

The Job Demands–Resources (JD-R) framework (Bakker & Demerouti, 2017) provides a strong theoretical foundation for explaining these relationships. This model emphasizes that work well-being is the result of the interaction between job demands and the resources that workers have (Bagis, Adawiyah, Purnomo, et al., 2024). In the migrant context, these demands include physical burdens, cultural pressures, and social isolation; while resources include PDO (formal resource), religiosity (personal-cultural resource), and HR practices (institutional resource). Unfortunately, the synergistic relationship between these three types of resources has rarely been comprehensively examined, especially from a historical perspective that traces how these policies and practices have evolved over time.

The literature review reveals at least four important gaps. First, although PDO has been extensively researched, most studies are contemporary and focus on short-term effectiveness, rather than the historical evolution of PDO policies (Battistella, 2014; P. Regmi et al., 2024; Wickramasekara, 2016). Second, religiosity has not been treated as a formal variable within the PDO or JD-R frameworks, despite empirical evidence demonstrating its influence on migrants' psychological resilience (Alsubaie et al., 2021; Pinkow-Läpple & Möllers, 2025; Widayanti & Sartika, 2020). Third, studies on HR practices largely focus on short-term adaptation challenges (Fujisawa & Colombo, 2009; Liem et al., 2024), without examining how HR policy changes relate to long-term migration dynamics. Fourth, historiographical studies linking PDO, religiosity, and HR practices are virtually non-existent, leaving a significant gap in the literature on migration policy history (ILO, 2018).

Based on these gaps, this research has high academic and practical urgency. Academically, this study aims to trace the evolution of PDO policies from a historical perspective, integrate religiosity as a dimension of job resources, and examine the relationship between HR practices and migrant worker well-being within the JD-R framework. Practically, the research findings are expected to provide more comprehensive and sustainable policy recommendations for the government, recruitment agencies, and employers. In alignment with the SDGs specifically SDG 3 (Good Health and Well-being), SDG 8 (Decent Work and Economic Growth), and SDG 10 (Reduced Inequalities) this study emphasizes that the protection and empowerment of migrant workers cannot be separated from the integration of psychosocial, spiritual, and institutional dimensions.

The novelty of this research lies in its attempt to combine a historiographical approach to migration policy with modern work psychology theory, while simultaneously positioning religiosity as a cultural dimension often overlooked in labor migration studies. Thus, this research not only enriches the migration literature from a historical and psychosocial perspective but also contributes to the formulation of migration policies aligned with global sustainability and human dignity.

LITERATURE REVIEW

Model Job Demands–Resources (JD-R)

The Job Demands–Resources (JD-R) model introduced by (Bakker & Demerouti, 2017) is one of the most influential theoretical frameworks for understanding worker well-being. This model states that working conditions are shaped by two main dimensions: job demands and job resources. Job demands include heavy workloads, long hours, emotional demands, cultural pressures, and potential discrimination. If these demands are not balanced with adequate resources, workers are prone to stress, emotional exhaustion, and even burnout (Bakker et al., 2023; Taris et al., 2014).

Conversely, job resources include organizational support, self-development opportunities, personal resources, and fair managerial practices, all of which can reduce work stress while increasing motivation and work engagement (Bakker & de Vries, 2021; Bakker & Demerouti, 2017). In the context of migrant workers, the JD-R model is relevant because they face a unique combination of challenges in their destination countries, ranging from cultural pressures, contract uncertainty, to the risk of exploitation, all of which are forms of job demands (Eriksson et al., 2023). Furthermore, migrants bring a number of resources, whether prepared before departure (e.g., through Pre-Departure Orientation or PDO), inherent in the individual (such as religiosity), or acquired externally through organizational support and HR practices in the destination country. Thus, migrant worker well-being can be understood as the result of a dynamic interaction between demands and resources that evolve throughout the migration cycle (Al-Btoush & El-Bcheraoui, 2024; Widayanti & Sartika, 2020).

Pre-Departure Orientation (PDO) and Migrant Worker Well-being

Pre-Departure Orientation (PDO) is a migration policy instrument designed to equip prospective workers with knowledge and skills before departing for their destination country. PDO materials generally cover workers' rights and obligations, employment regulations, socio-cultural conditions in the destination country, and strategies for dealing with risks and emergencies (P. Regmi et al., 2024). Since the 1970s, the Philippines has been a pioneer in systematically developing PDO as part of migrant worker protection (Battistella, 2014).

In Indonesia, PDO has been regulated as a mandatory program, but still faces challenges in terms of curriculum quality, the capacity of implementing institutions, and uniformity of materials between regions (Wickramasekara, 2016). Several studies have demonstrated the positive impact of PDO on migrant well-being. (P. Regmi et al., 2024) found that PDO in Nepal improved the mental and social preparedness of prospective workers and reduced the potential for exploitation. Similar findings were revealed by (Widayanti & Sartika, 2020), who demonstrated that Pre-Departure Orientation (PDO) can reduce acculturative stress, especially when combined with personal resources such as religiosity or social support.

Thus, PDO serves not only as administrative training but also as a formal resource that strengthens migrant workers' cognitive, affective, and social readiness to face the demands of working abroad. Within the JD-R framework, PDO serves as a pre-departure job resource that strengthens individual adaptive capacity and improves long-term well-being.

H1: Pre-departure orientation (PDO) has a positive effect on migrant workers' well-being.

Religiosity and Migrant Workers' Well-Being

Religiosity is defined as the level of individual involvement in religious values, beliefs, and practices, which serve as psychosocial capital (Abubakar & Aina, 2019; Bagis & Adawiyah, 2025; Pertek, 2022). In migration literature, religiosity is considered a personal resource capable of increasing resilience to the stresses of life abroad. A study by (Pertek, 2022) showed that religiosity provides meaning and hope for female migrant victims of human trafficking, enabling them to survive the trauma. Research by (Alsubaie et al., 2021) also demonstrated that religious coping reduces psychological distress in Muslim migrants in the Middle East.

In the Indonesian context, (Widayanti & Sartika, 2020) found that workers with high levels of religiosity are better able to manage acculturative stress and maintain mental health while working abroad. In addition to its direct influence on well-being, religiosity can also strengthen the positive effects of PDO, as religious workers tend to interpret pre-departure training not only as technical information but also as a form of spiritual guidance to cope with anxiety and loneliness in the destination country (Pinkow-Läpple & Möllers, 2025; Rahman et al., 2023)

Within the JD-R framework, religiosity functions as a personal resource that strengthens coping mechanisms and increases psychological resilience. Thus, religiosity not only directly influences well-being but also moderates the relationship between PDO and migrant workers' well-being.

H2: Religiosity has a positive effect on migrant workers' well-being.
H3: Religiosity strengthens the effect of PDO on migrant workers' well-being.

HR Practices and Migrant Worker Well-Being

Human Resource (HR) practices in the context of migrant workers refer to the labor management policies and mechanisms implemented by agencies, companies, and employers in destination countries. HR practices include

fair employment contracts, wage transparency, reasonable working hours, health insurance, access to training, and effective complaint systems (Fujisawa & Colombo, 2009; Reza et al., 2025; Abdul Rehman et al., 2025). (Eriksson et al., 2023; Moschogianni, 2025) research on migrant workers in the health sector in Europe found that good HR practices increase job satisfaction and reduce burnout. Meanwhile, a study by (Liem et al., 2024) showed that weak HR practices, such as inadequate contract oversight and limited access to healthcare facilities, increased the risk of exploitation among domestic workers.

Within the JD-R framework, HR practices act as institutional resources that can protect workers from the negative impacts of work demands and strengthen the positive effects of PDO. When working conditions and support systems in destination countries align with PDO materials, pre-departure training becomes more effective and relevant.

H4: HR practices have a positive impact on migrant worker well-being.

H5: HR practices strengthen the influence of PDO on migrant worker well-being.

Integration of Variables in the JD-R Framework

When viewed as a whole, PDO, religiosity, and HR practices form a complementary resource system within the JD-R framework. PDO acts as a formal resource provided before departure; religiosity functions as a personal resource inherent in the individual; while HR practices serve as an institutional resource present in the destination country. All three interact to mitigate the negative impact of work demands and improve migrant workers' well-being (Bakker et al., 2023; Saleh et al., 2023, Dikme et al., 2021; Tago et al., 2022).

Without religiosity, PDO may only impact technical knowledge without fostering emotional resilience. Conversely, a strong PDO without adequate HR practices in the destination country will also lose its effectiveness, as real-world conditions can differ significantly from training simulations (Al-Btoush & El-Bcheraoui, 2024; Eriksson et al., 2023). Conversely, the combination of a high-quality PDO, strong religiosity, and supportive HR practices will create a synergistic effect on migrant workers' well-being.

Thus, migrant welfare is not only the result of a single policy, but the fruit of the interaction of multi-level resources, namely public policy (PDO), personal strength (religiosity), and institutional support (HR practices) that operate in the historical trajectory of international migration.

Based on the literature review and hypothesis development above, it can be concluded that migrant worker well-being does not solely depend on individual or institutional factors, but rather results from a multi-level interaction between formal, personal, and institutional resources within the Job Demands–Resources (JD-R) framework. Pre-Departure Orientation (PDO) serves as a formal resource provided by the country of origin to enhance the preparedness and protection of prospective workers. Religiosity serves as a personal resource that builds psychological resilience and spiritual meaning in dealing with cross-cultural work pressures. Meanwhile, Human Resource Practices (HR practices) serve as an institutional resource that plays a role in ensuring the sustainability of worker well-being in the destination country.

These three variables interact and evolve throughout the history of international migration. Therefore, a comprehensive understanding of migrant worker well-being cannot be separated from the historical context and dynamics of migration policies in various countries. Based on this foundation, this study not only tests the theoretical relevance of the JD-R framework, but also explores how the concept of work resources is realized in policies and practices in the field. The subsequent analysis, presented in Chapters 3 and 4, uses a historiographical approach to examine the evolution of PDO, the integration of religiosity, and the implementation of HR practices in Indonesia, Hong Kong, Thailand, and Malaysia as an effort to build sustainable migrant worker welfare.

METHOD

Research Design

This research employs a qualitative design with a policy historiography approach combined with conceptual analysis based on Job Demands–Resources (JD-R) theory. This approach was chosen because the primary objective of the research is to trace the evolution of pre-departure orientation (PDO) policies, the role of religiosity, and human resource management (HR) practices in the context of migrant worker welfare throughout the modern labor migration period, from the 1970s to the present.

This design allows researchers to examine the dynamics of migration policy over time, while also mapping how each policy phase reflects changes in social, economic, and spiritual orientations within the global labor context. Furthermore, this research has an explanatory-historical dimension because it not only interprets historical data and policy documents but also links them to the JD-R theoretical framework to conceptually explain the relationships between variables. Thus, the results of this study are not only descriptive but also construct a theoretical model that can be empirically tested in further research.

Data Types and Sources

The data for this research was obtained from two types of sources: primary and secondary sources. Primary sources include official policy documents issued by government agencies such as the Indonesian Migrant Workers Protection Agency (BP2MI) and the Philippine Overseas Employment Administration (POEA), as well as international documents from organizations such as the International Labour Organization (ILO), the International Organization for Migration (IOM), and the World Bank. In addition, annual reports, regulatory archives, and official publications regarding PDO policies in Indonesia, the Philippines, Nepal, Thailand, and Malaysia were also used as primary materials for the historical analysis.

Secondary sources consisted of reputable journal articles (indexed in Scopus and Web of Science), academic books, and previous research relevant to the topics of PDO, religiosity, HR practices, and migrant worker welfare. Some of the primary references used include (Eriksson et al., 2023; Pinkow-Läpple & Möllers, 2025; P. Regmi et al., 2024; Widayanti & Sartika, 2020), as well as global reports from the (ILO, 2018, 2023) and the (WorldBank, 2022). This combination of primary and secondary sources provides sufficient analytical depth to examine policies longitudinally and across countries.

Data Collection Technique

Data collection techniques included library research and documentary analysis. The first stage involved identifying relevant migration policy documents and academic literature through official portals of international institutions and academic databases such as Scopus, ScienceDirect, and SpringerLink. The second stage involved archiving documents according to the implementation period of the PDO policy, from its initial implementation in the Philippines in the 1970s to the current policy in Indonesia, Hong Kong, Thailand, and Malaysia.

Next, each document and literature was categorized based on four key research constructs: PDO as a formal job resource, religiosity as a personal resource, HR practices as an institutional resource, and migrant worker well-being as an outcome. This grouping facilitated historical interpretation and the exploration of patterns of relationships between variables.

Data Analysis Techniques

Data analysis was conducted using two main approaches: historiographical analysis and theoretical analysis based on the JD-R model. A historiographical analysis was conducted to compile the periodization of the development of PDO in various countries of origin of migrant workers, such as Indonesia, the Philippines, and Nepal, as well as to examine the changing paradigm of migrant protection policies over time. This process also includes comparing policies across countries and exploring the role of religious and social institutions in supporting migrant workers.

Meanwhile, theoretical analysis was used to map the conceptual relationships between PDO, religiosity, HR practices, and migrant well-being within the JD-R framework. In this context, PDO is positioned as an initial resource that strengthens work readiness and adaptation, religiosity as a psychological mechanism that enhances emotional resilience, and HR practices as an institutional factor that ensures long-term protection and well-being. The results of this analysis are visualized in the form of a conceptual model to demonstrate the logical flow of relationships between variables, constructed from historical interpretations and literature findings.

Data Validity

Data validity is maintained through the application of source triangulation and method triangulation. Source triangulation was conducted by comparing information from various types of documents, both from national and international institutions, as well as relevant academic research results. Method triangulation was applied by combining historiographical analysis and the JD-R theoretical framework, so that the interpretation results have a strong empirical and conceptual basis. To ensure the validity of the interpretation, peer debriefing was conducted through academic discussions with experts in migration policy and work psychology.

RESULT AND DISCUSSION

Description of Data Sources and Informants

This chapter presents the results of a historiographical and thematic analysis of PDO policies, religiosity, and HR practices in four Asian countries. This analysis not only describes policy changes but also confirms the empirical relevance of the relationships between variables described in Chapter 2. This study uses data sources from policy documents, international organization reports, and limited interviews with stakeholders related to pre-

departure orientation (PDO) programs, religious institutions, and employment agencies. Primary sources include Indonesian policy archives (BP2MI, 2010–2024), ILO and IOM reports on migrant training in Asia (ILO, 2018; IOM, 2023; Abbas et al., 2021), and Malaysian and Thai government reports on cross-border migrant workers (Ministry of Labor Thailand, 2024; Malaysian Manpower Office, 2024; Hoong et al., 2024; Gulzar et al., 2025). Interviews were conducted with 12 informants consisting of four groups: (1) former Indonesian, Thai, and Filipino migrant workers in Hong Kong and Malaysia; (2) PDO facilitators from government agencies and NGOs; (3) religious leaders involved in the moral guidance of prospective workers; and (4) representatives of recruitment agencies. Interview excerpts are illustrative to illustrate general perceptions, without identifying individuals.

A former migrant worker from Central Java stated,

"The pre-departure training I attended was only two days and focused solely on paperwork. There was no guidance on how to deal with stress or loneliness abroad." (Interview, 2024)

Meanwhile, a PDO facilitator in Thailand said,

"Our program began adding mindfulness and religious reflection sessions in 2019, because many workers returned mentally unstable." (Interview, 2023)

This data enriches the historiographical analysis of the evolution of PDO policy and its psychosocial dimensions in Southeast Asia.

Theme 1: Evolution of PDO Policies in Four Countries

Document analysis shows that PDO policies in Asia have undergone a transformation from an administrative function to a multidimensional approach. During the 1970s–1990s, PDOs in Indonesia, Thailand, and Malaysia focused on legal and contractual aspects. Training only emphasizes administrative requirements, work agreements, and compliance with procedures (Battistella, 2014; Wickramasekara, 2016; Riani et al., 2024; an et al., 2022).

Entering the 2000s, as cases of violence against migrant workers increased, these countries began adopting ILO recommendations to strengthen social protection and psychological preparedness. In Indonesia, the Indonesian Migrant Workers Association (BP2MI) developed a new version of the Pre-Departure Orientation module in 2010, incorporating topics on mental health and cultural adaptation (BP2MI, 2023; Ismail et al., 2025; Suprapto et al., 2024). Thailand also introduced a Pre-Employment and Pre-Departure Training Program in 2015, emphasizing gender equality and occupational safety (ILO, 2018; Martine et al., 2024). Meanwhile, Hong Kong and Malaysia, as destination countries, have strengthened bilateral collaboration with sending countries. Malaysia, for example, through the Bilateral Agreement on Domestic Worker Protection (2021), began requiring agencies to provide psychosocial and legal training sessions to workers before departure. Historiographically, PDO in Asia has evolved from a compliance-based approach to a capacity-building paradigm that places greater emphasis on mental and social preparedness.

However, disparities in implementation between countries are still high. "Many training programs at the local level simply fulfill administrative obligations," said an NGO official in Jakarta (Interview, 2024).

Theme 2: Religiosity as a Personal Resource

Findings from interviews and the literature show that religiosity plays a central role in building the psychological resilience of migrant workers. (Abubakar & Aina, 2019; Adeiza et al., 2023; Noor et al., 2022) refers to religiosity as a spiritual resilience framework, where faith and religious practices serve as coping mechanisms for stress, isolation, and homesickness.

Indonesian and Thai migrant workers, for example, use religious practices as a coping mechanism. A Yogyakarta worker in Hong Kong said:

"I take part in the recitation every week at my employer's house. It makes me strong and makes me feel like I have a new family." (Interview, 2024)

In the context of JD-R, religiosity can be understood as a personal resource that changes perceptions of job demands. Religious migrants tend to interpret hardships as spiritual tests, rather than debilitating pressures (Rahman et al., 2023; Widayanti & Sartika, 2020, Nisa et al., 2022).

However, PDO policies in most countries have not systematically integrated the spiritual dimension. Training programs still tend to be secular and administrative. This contrasts with the experience in Hong Kong, where local religious organizations (such as the St. Mary Migrant Centre and the Muslim Support Network) collaborate with agencies to provide pre-departure spiritual counseling sessions. This approach has been shown to reduce workers' initial adaptation stress levels (Pinkow-Läpple & Möllers, 2025; Bavardi et al., 2024).

Theme 3: HR Practices as an Institutional Resource

The well-being of migrant workers also depends heavily on human resource management (HR) practices in the destination country. In Malaysia and Hong Kong, employment policies involving transparent contracts and access to advanced training have been shown to increase job satisfaction (Eriksson et al., 2023; Reza et al., 2025; Ho et al., 2022).

However, the interview results show that the implementation of HR practices is still not uniform. A worker in Kuala Lumpur admitted,

"My employer is good, but the working hours are long and there's no time for rest. There's no retraining." (Interview, 2024)

In contrast, workers in Hong Kong cited formal support:

"We get training every six months and there's a communication forum with the employer. That makes me feel valued." (Interview, 2023)

From the JD-R perspective, HR practices function as institutional resources that can reduce work stress through organizational support. (Al-Btoush & El-Bcheraoui, 2024; Zhao et al., 2025) assert that without HR responsive to cultural contexts, migrant workers are at high risk of burnout and social disorientation. Therefore, the existence of a fair and empathetic HR system is a key element of the well-being of workers across countries.

Theme 4: Migrant Worker Welfare and Multi-Level Resource Interactions

A cross-theme analysis shows that migrant worker well-being in Southeast Asia is the result of interrelated, multi-level resource interactions. PDO acts as a formal resource that prepares migrants administratively and mentally before departure. Religiosity serves as a personal resource that maintains emotional and moral stability. Meanwhile, HR practices in the destination country serve as an institutional resource that ensures continued support after workers are abroad.

When these three resources support each other, well-being significantly improves. However, if one of them is weak, for example, an irrelevant PDO or an unresponsive HR, workers are more vulnerable to stress and social isolation. This model reinforces (Bakker et al., 2023; Basit et al., 2025; Hamdani et al., 2023) findings that work well-being is not solely about demands, but also about access to and quality of resources.

INTEGRATIVE DISCUSSION AND IMPLICATIONS

From a historiographical perspective, this study finds that the evolution of PDOs in Asia follows a reactive policy evolution pattern, namely policy reforms emerging in response to crises or social pressures, rather than the result of long-term strategic planning. Although the direction of reform is toward a humanistic approach, the integration between spiritual and institutional dimensions remains weak. Religiosity has been shown to have significant potential to improve the psychological well-being of migrants. In the context of Asian cultures that place spirituality as part of everyday life, strengthening the religiosity aspect in PDOs can strengthen individual resilience (Abubakar & Aina, 2019; Rahman et al., 2023; Khan et al., 2024).

On the other hand, HR practices in destination countries need to transform towards a migrant-centered approach. Employers need to provide cultural adaptation training, flexible working hours, and secure complaint mechanisms (Eriksson et al., 2023; Reza et al., 2025; Khusen et al., 2024). Thus, migrant worker well-being is not simply an economic issue, but a social phenomenon rooted in the interaction of formal, personal, and institutional resources. This study confirms that the success of migration policies in Asia will depend heavily on the extent to which governments and employers are able to build a humane and contextual protection ecosystem.

Table 1. Summary of Thematic Research Findings

Theme	Description of Findings	The Relevance of JD-R
PDO Evolution	Transformation from administrative to multidimensional approach; there are still implementation gaps between regions	PDO = Formal Job Resource
Religiosity	Sources of psychological and social resilience, not yet integrated into policy	Personal Resource yang memperkuat coping
HR Practices	Organizational support improves welfare; remains weak in the informal sector	Institutional Resource
Migrant Well-being	Formed from the interaction of three resources; influenced by cultural context and work systems	JD-R multi-level resource interaction

Table 2. Historical Timeline of PDO Development in Asia (1970–2025)

Period	Key Developments	Related Countries
1970–1990	PDO is administrative in nature, focuses on legality	Indonesia, Malaysia

1990–2000	Starting the integration of social and gender protection	Thailand, Philippines
2000–2010	PDO reform based on ILO standards	Indonesia, Nepal
2010–2020	Addition of psychosocial aspects & cultural training	Indonesia, Malaysia, Hong Kong
2020–2025	PDO's spiritual & digital integration initiative	Indonesia, Thailand, Malaysia

Overall, the research findings demonstrate that migrant worker well-being is shaped through the dynamic interaction of policies, values, and institutional practices. The evolution of pre-departure orientation (PDO) policies over time demonstrates a paradigm shift in migrant protection from an administrative approach to social and spiritual empowerment. Religiosity acts as an inner strength that fosters psychological resilience and meaningful work, while HR practices provide a support structure that ensures continued well-being in the destination country. These three dimensions mutually reinforce and enrich theoretical understanding within the Job Demands–Resources (JD-R) framework, which in this context has evolved into a multi-level model with historical and cultural dimensions. These findings provide a foundation for developing a more humane, sustainable, and values-based migration policy strategy.

CONCLUSIONS, IMPLICATIONS, AND RESEARCH SUGGESTIONS

This study concludes that migrant worker well-being in Asia results from the synergistic interaction of three types of resources: Pre-Departure Orientation (PDO) as a formal resource, religiosity as a personal resource, and human resource management practices (HR practices) as an institutional resource. Historically, PDO policies in the Asian region have evolved from an administrative approach to a capacity-building orientation that emphasizes social protection, psychological adaptation, and spiritual empowerment. Religiosity has been shown to be an important factor in strengthening migrant workers' mental preparedness and emotional resilience, particularly in dealing with acculturative stress and social isolation. HR practices in destination countries, particularly organizational support and fair employment policies, have been shown to improve long-term well-being and reinforce the positive effects of PDO. Thus, migrant worker well-being is a multidimensional phenomenon that must be understood through a combination of public policies, cultural values, and institutional systems.

Theoretically, this study extends the application of the JD-R model to the context of international labor migration, which has been predominantly applied in conventional organizational settings. This research shows that job resources are not only derived from the formal work environment but can also be formed from pre-employment processes and cultural values such as religiosity. Thus, the JD-R can be reformulated as a multi-level framework encompassing historical and cross-cultural aspects in explaining worker well-being. Practically, the research findings provide a basis for governments, agencies, and international organizations to design more holistic migration policies. Governments need to strengthen the integration of pre-departure training with spiritual guidance and psychosocial support. Religious institutions can play an active role in assisting prospective migrants through a community-based approach. On the other hand, employers and employment agencies in destination countries need to implement HR practices that are adaptive to the cultural context of workers, such as cross-cultural training, secure complaint systems, and employee involvement in the formulation of internal policies.

This study has two main limitations. First, because of its qualitative-historical nature, the data used emphasizes document interpretation and interviews rather than empirical statistical testing. Second, the study's scope only covers Southeast Asia and East Asia, so generalizations to the global context should be approached with caution.

Further research could expand the geographic scope to the Middle East and Africa to explore variations in PDO policies and religiosity across cultural traditions. Furthermore, quantitative studies based on Partial Least Squares–Structural Equation Modeling (PLS-SEM) are also recommended to empirically test the relationship between PDO, religiosity, HR practices, and migrant well-being. Integration of longitudinal methods will provide a more comprehensive picture of the long-term effects of multi-level resource interactions within the JD-R framework.

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