



Indonesian Political Attitude Towards Humanitarian Conflict of Rohingya Ethnic in Myanmar

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ABSTRACT

This research describes the roots of ethnic conflict in Myanmar and the impact of this conflict. This ethnic conflict involves two ethnicities, namely the Rohingya Muslim ethnicity and the Rakhine Buddhist ethnicity. This conflict causes thousands of people to try to flee every year to Bangladesh, Malaysia and Indonesia. They tried to run away because of their rights which were suppressed because of forced labor and persecution. The root of the problem of this ethnic conflict can be seen from three levels, namely the systemic level which states the attitude of the Myanmar government and the existence of conspiracy with foreign parties, the Domestic level which states the condition of the Myanmar government led by the military junta, and the level of perception which states that Rohingya ethnicities are similar to Bengalis. This conflict caused a massive wave of refugees and humanitarian problems and invited reactions from the international community and the United Nations who have intervened to help resolve ethnic conflicts that have been going on for quite a long time. This study uses a qualitative description research method. Secondary data is obtained through documentary studies, namely through magazines, newspapers, books and other sources related to this research topic.

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1. INTRODUCTION

Southeast Asia is known for its diversity. Pluralism consisting of ethnicity, religion, nation and culture (Tanudirjo, 2011) (Liliweri, 2005). The characteristics that consist of plurality mark the identity and existence of each of them (Azzuhri, 2012). The great diversity in Southeast Asia also causes friction and conflict in people's lives, this is what is called ethnic conflict (Fitria, 2009) (Jakti, 2014). Communities consisting of the original ethnicity or religion of a country as well as ethnic or religious immigrants create a minority and majority which creates social disparities, especially for the majority who always

want to dominate at every moment (Baidhaw, 2005) (Riyanti, 2013). In fact, they do not hesitate to commit acts of discrimination or violence to massacre minorities in the country (Abdullah & Wijaya, 2014). Conflicts over humanitarian issues in Myanmar are not new to the world of politics. Gurr said that conflict will be suppressed when the state acts of repression and accommodation so that it can reduce ethnic groups' fears of government domination. The Rohingya are one of the ethnic groups that have received discriminatory treatment from their home country, Myanmar. The Myanmar military junta government which has been in power since 1962 is known as the most repressive government regime in the world (Pertiwi & Firnas, nd) (Mirajiah, 2013) (Freedom House 2003). Through discrimination, acts of violence, and expulsion by the Myanmar government to the Rohingya is intended as a form of ethnic cleansing of the Rohingya in Arakan, Myanmar (Revolusi, 2013) (Amritsjar, 2014). Violence or the use of coercive aspects through state institutions is not a new way for certain countries to reduce their population segments (Wardhani 2012, 3). The Myanmar government's expulsion of the Rohingya eventually led to forced migration (Nurfadillah, 2011). Due to the pressures they have received, the Rohingya have chosen to seek refuge in neighboring countries, especially Indonesia, Bangladesh, Thailand and Malaysia (Pertiwi & Firnas, nd). The constellation of international politics is still marked by ethnic conflicts that hit several countries. What is being discussed and reaping the response from the United Nations and many countries is the ethnic conflict that occurred in Myanmar, namely between the Rohingya (Muslim) and Rakhine (Buddhist) Ethnic (Hartati, 2013b) (Hartati, 2013a). The frenetic news about Rohingya Muslims arose following sectarian conflicts between the Rohingya ethnic group, who are mostly Muslim, and the Rakhine ethnic group who are predominantly Buddhist. The cause of the conflict from several sources stated that the rioting was the aftermath of the robbery and rape of a Rakhine woman named Ma Thida Htwe on May 28, 2012 (Hartati, 2013b). The Myanmar Police have actually detained and imprisoned 3 suspected perpetrators, two of whom were Rohingya. However, that action proved insufficient to prevent unrest in Myanmar's western Rakhine state. On June 4, there was an attack on a bus that was allegedly boarded by the perpetrator of the rape and his relatives (Waluyo, 2013) (Hartati, 2013b). It was recorded that 10 Rohingya Muslims were killed. Since then, racial riots in Rakhine have spread. Conflicts between Rohingya and Rakhine ethnicities have often occurred since decades ago, one of the roots of the chronic conflict is the status of the Rohingya ethnic minority who are still considered illegal immigrants in Myanmar (Waluyo, 2013) (Hartati, 2013a). Racial riots in Rakhine were widespread. Conflicts between Rohingya and Rakhine ethnicities have often occurred since decades ago, one of the roots of the chronic conflict is the status of the Rohingya ethnic minority who are still considered illegal immigrants in Myanmar (Waluyo, 2013) (Hartati, 2013a). Racial riots in Rakhine were widespread. Conflicts between Rohingya and Rakhine ethnicities have often occurred since decades ago, one of the roots of the chronic conflict is the status of the Rohingya ethnic minority who are still considered illegal immigrants in Myanmar (Waluyo, 2013) (Hartati, 2013a).

The Myanmar government does not recognize Rohingya ethnic citizenship because they consider this Muslim group not to be an ethnic group that existed in Myanmar before Myanmar's independence in 1948. The Rohingya ethnicity's darker skin makes them easy to identify (Hartati, 2013b). Physically and culturally, they are more like the Bengalis. The United Nations Refugee Agency (UNHCR) estimates 800,000 Rohingya live in Rakhine state in a mountainous Myanmar bordering Bangladesh (Amritsjar, 2014). Thousands of people try to flee each year to Bangladesh, Malaysia, Indonesia and elsewhere in the region. They tried to run away because of the rights of those who were oppressed because of forced labor and persecution. The Myanmar government neither recognizes nor grants them citizenship. As a result of the absence of citizenship, the Rohingya cannot access education, health services, and even decent work. They are completely marginalized. Maurice Duverger explained that every group of society is always colored by conflict and fluctuating integration. Conflict turns into integration when there is a compromise based on a sense of justice (Waluyo, 2013).

2. RESEARCH METHOD

This research will use a descriptive content analysis research method (Fahrizqi & Darsono, 2010). Research method Content analysis is research that is in-depth discussion of the content of written or printed information in mass media (Hamad, 2004) (Resa Julian Kamu, 2013). The pioneer of content analysis is Harold D. Lasswell, who pioneered the symbol coding technique, which is to systematically record symbols or messages, then interpret them. Content analysis can be used to analyze all forms of communication. Both newspapers, radio news, television advertisements and all other documentary materials. Almost all social science disciplines can use content analysis as a research technique/method. Descriptive research method is a method used to solve problems in the present based on the facts of existing data. Descriptive research can also be interpreted as research that is intended to describe a particular individual phenomenon, situation, or group that is happening in the present (Nugrahani & Hum, 2014) (Swarjana & SKM, 2012). The basic purpose of descriptive research is to describe a set of events or current population conditions. As stated by Conny R. Semiawan, research which aims to provide a broad and deep description of a problem, symptom, fact, event, and reality in order to obtain a new understanding, then a qualitative method would be more appropriate. Another thing that determines the type of research is the data to be retrieved. The qualitative method will use the data collected through interviews and the available documents. In the qualitative method, the researcher itself is a data collection tool that collects its own data directly (Usman & Akbar, 2008). Elections in qualitative research pathways are also based on the credibility and wealth of information they have (Nugrahani & Hum, 2014). In addition, the advantage of a qualitative research tool is that the research tool, in this case the researcher, can speak and think. So based on the objective, this research is classified as qualitative research. The technique used in analyzing the data in this study was qualitative data analysis techniques (Nugrahani & Hum, 2014). In this case, qualitative data analysis was carried out in three steps (Nugrahani & Hum, 2014): (1) Data reduction (2) Data presentation (3) Conclusion. Data reduction refers to the process of selecting data, focusing data, simplifying and summarizing data, or transforming data that appears in field notes, interview transcripts, documents and other empirical data. This process is the process of collecting research data and the process of selecting the data needed or relevant in this research. At this stage the data obtained is then processed into narrative text which is systematically arranged into important parts (Usman & Akbar, 2008). These sections are adapted to the problems that are the focus of this research. Then, making conclusions and verification is carried out by continuing the analysis of data reduction and data presentation. At this stage, the data is concluded that there is still a chance to receive input. After the research results are verified, the researcher can draw conclusions in the form of descriptions.

3. RESULTS AND DISCUSSIONS

Southeast Asia is famous for the diversity of its inhabitants. The plurality of the community consists of various ethnicities and religions, both ethnic or native religions of the country as well as ethnic or religious immigrants. Because of that, there is what is called the majority and some are called the minority. Each ethnic group has its own culture, socio-cultural boundaries, and a number of cultural attributes or characteristics that mark their identity and existence. Culture belonging to ethnic groups guides their life, such as customs, traditions, language, art, religion and religious understanding, common ancestry, regional origins, social history, traditional clothing, or political ideology that distinguishes an ethnic group from another ethnic group. And the large number of ethnic groups living in the Southeast Asia region causes a lot of friction and conflict in social life. This friction and conflict is known as ethnic conflict. Just imagine if a country has many ethnicities in it and must try to live in harmony with its neighbors, inevitably it will cause social inequality.

3.1. Rohingya case

The conflict between Rohingya and Rakhine has actually been going on for a long time. But the riots that occurred last June sparked international attention⁵⁸. The Rohingya, who have lived in Myanmar for hundreds of years, continue to be discriminated against by the Myanmar government.

President Thein Sein did not want to recognize the nationality of this ethnic group and preferred to deport them and collect them in a shelter. The tension between the Rohingya and the Rakhine ethnic groups, who are predominantly Buddhist, was exacerbated by the issue of the murder carried out by 3 Rohingya youths. Confusing news reported by the media easily ignites conflict and causes revenge between these ethnic groups. According to a report by The New Light of Myanmar, a newspaper published in the country of Myanmar dated June 4, 2012, the Rohingya conflict began with the murder of a Buddhist girl. Ma Thida Htwe is the 27 year old daughter of U Hla Tin, living in a village called Thabyechaung, Kyauknimaw, Yanbye area. On the afternoon of May 28, 2012, Thida was about to return home after a long day working at a Taylor. At exactly 17:15 local time, he was stabbed by an unknown person in the mangrove forest beside the embankment road leading to Kyaukhlayan, part of the villages of Kyauknimaw and Chaungwa. As has been widely reported, this clash has killed hundreds of people and also has displaced more than hundreds of thousands of people. This ongoing conflict has prompted many Rohingya people to flock out of their country to seek asylum in other countries such as Bangladesh, Malaysia, Thailand, Indonesia and even Australia. Initially, the Rohingya intended to go to seek asylum in a developed country like Australia and make Indonesia only a transit country. However, the factors of hunger, fatigue and illness during their trip from Myanmar to Indonesia made them decide to stop by here. In addition, the warmth given by Indonesia as a country where the majority is Muslim has made some Rohingya people dare to hang on their hopes of being accepted in this country. Because of the conflict that never ends, More and more Rohingya people are leaving their country and starting to arrive in Indonesia. As I quoted from VOA Indonesia⁶¹, the UN has recorded an increase in the arrival of Rohingya people to Indonesia in 2013 compared to 2010. In Indonesia, refugees from the Rohingya ethnicity are divided into 2, namely those who are still being accommodated at the Rudenim (Immigration Detention Center) and those who have been declared refugees by UNHCR are outside the detention center.

3.2. Conflict Resolution Efforts

Weitzman gave the meaning of Conflict Resolution as an action to solve problems together (solve a problem together). The word problem solving is synonymous with the word decision making, both of which are mutually integral processes in the context of conflict resolution. Problem solving is defined as the process of analyzing the conflict and then developing alternative possibilities for solving the conflict. Meanwhile, decision making is defined as a decision made based on the considerations of several people involved in conflict resolution, either individually or collectively, including possible alternatives and commitments to the decisions that have been made. The Indonesian government tries to carry out conflict resolution by scheduling a direct visit to the location of the incident then asking for a detailed explanation of the ongoing conflict and starting to discuss various alternative solutions. Although until now there has not been an appropriate solution for the Rohingya, in various meetings and consultations conducted with Myanmar figures such as presidents Thein Sein, Jusuf Kalla and the OIC, President Thein slowly promised to start paying attention to the new rights that can be obtained by ethnic people. Rohingya minority although President Thein is still hesitant to give full citizenship to the Rohingya ethnic group who have been discriminated against. The contribution of the Indonesian government is limited to providing humanitarian assistance, using this issue as an agenda for discussion at the OIC and then providing input through various consultations with the Myanmar government so that other ethnic groups, in this case Rakhine, must begin to respect the rights of ethnic minorities in order to realize peace and democratic development in Myanmar. The Director General of Multilateral Ministry of Foreign Affairs, Ambassador Hasan Kleib, also emphasized that Indonesia's assistance to Rakhine was humanitarian in nature. That means, assistance does not recognize religion, and focuses on Rohingya people, namely assistance in two aspects, namely hospitals and schools. Currently, Indonesia has built four schools in Rakhine, two in Muslim areas and two in non-Muslim areas. In addition, there is food aid of one million dollars, and in the near future a hospital will be built in Rakhine, covering an area of 4. 000 meters and a cost of around three billion, and Foreign Minister Retno Marsudi has also visited Switte in Rakhine State, Myanmar to deliver humanitarian assistance

in the form of 10 containers of food and clothing from Indonesia which President Joko Widodo personally released on December 29, 2016. In There, Retno also inaugurated two schools in Switte which were built with Indonesian public funds. During the two-day visit, Retno met with the Permanent Secretary of the Ministry of Foreign Affairs of Myanmar, the Head of Representatives for UNHCR (United Nations Refugee Agency) and UNDP (United Nations Development Agency) as well as members of the Rakhine State Advisory Commission. Myanmar to deliver humanitarian assistance in the form of 10 containers of food and clothing from Indonesia which President Joko Widodo had directly released on December 29, 2016. There, Retno also inaugurated two schools in Switte which were built with Indonesian public funds. During the two-day visit, Retno met with the Permanent Secretary of the Ministry of Foreign Affairs of Myanmar, the Head of Representatives for UNHCR (United Nations Refugee Agency) and UNDP (United Nations Development Agency) as well as members of the Rakhine State Advisory Commission. Myanmar to deliver humanitarian assistance in the form of 10 containers of food and clothing from Indonesia which President Joko Widodo had directly released on December 29, 2016. There, Retno also inaugurated two schools in Switte which were built with Indonesian public funds. During the two-day visit, Retno met with the Permanent Secretary of the Ministry of Foreign Affairs of Myanmar, the Head of Representatives for UNHCR (United Nations Refugee Agency) and UNDP (United Nations Development Agency) as well as members of the Rakhine State Advisory Commission.

3.3. The Impact of the Rohingya Ethnic Conflict

According to Brown, at least there are three possibilities that could occur as a result of the outbreak of ethnic conflict, namely peaceful reconciliation, peaceful ethnic separation and civil war. It seems that the impact of the ethnic conflict in Myanmar is possibly the first option, namely the occurrence of peaceful reconciliation. This can be seen as an indication of the good faith of the Myanmar government to consider the rights of the Rohingya. As for the impact on the Indonesian state if it accepts the Rohingya population, namely, because they, although Muslims come from a different culture and cannot speak Indonesian, do not have any expertise, this will be an additional economic problem for Indonesia if they want to accommodate them. They would be a problem because there were quite a few, on the one hand, The government alone has not succeeded in providing a decent standard of living and reducing the unemployment rate in this country, especially by adding jobs to provide livelihoods for Rohingya refugees. The presence of Rohingya refugees in Indonesia but without a permit (illegal) due to the impact of the conflict in the country of origin of immigrants has economic, ideological, socio-cultural, social security, and political impacts for immigrants as well as Indonesia. In terms of ideology, the entry and exit of illegal immigrants without official documentation can endanger the basic values that have been preserved and exist in Indonesia. This is because the entry and exit of illegal immigrants without documents can have an influence on the pattern of national life. Because ideologies that come from outside are not necessarily the same as those in Indonesia. In addition, the political impact is that large numbers of people smuggling both as illegal immigrants and asylum seekers have an impact on Indonesia as a country that is a transit point. These illegal immigrants become a burden to Indonesia because of a humanitarian concern. Therefore, it can influence state relations politically. There are at least three political relations, namely Indonesia as a country of transit or destination country for migrants, and also the country of origin of these immigrants. The economic impact associated with illegal immigrants is that when they enter Indonesia without a visa, the state income will decrease, besides that for immigrants who enter and work illegally in Indonesia it becomes a problem in business competition, because illegal immigrants are employed cheaply. The socio-cultural impact is that the immigrants who enter illegally will have a social influence on the lives of Indonesian citizens. This will create a new culture that is sometimes incompatible with the prevailing culture in Indonesia. Then the next impact is the impact on national security, people smuggling both into and in will actually create vulnerabilities for state security. This is because the entry of illegal immigrants without official documents can cause problems of action to commit illegal acts in Indonesia. Life with shortage will force them to commit crimes. The final impact of illegal immigration

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3.4. Indonesia's Attitude on Rohingya Ethnic Issues

As long as the Rohingya conflict is not over, the Indonesian government has made a commitment to help the Rohingya migrant refugees. In addition to building temporary shelters and preparing a Presidential Decree regarding immigrant refugees, the government has also made efforts to be able to bridge between refugees and the governments of their countries of origin. The Myanmar government has agreed to send envoys to Aceh, one of the temporarily occupied areas of Rohingya immigrant refugees. However, the exact time when the envoy will be brought in has not yet been determined. In addition, the National Human Rights Commission (Komnas HAM) gave three attitudes regarding the human tragedy experienced by the Rohingya Tribe in Myanmar recently. First, Ansori Sinungan in a press conference at the Komnas HAM Building. Second, Ansori said, urging the Indonesian government to pressure the Myanmar government to stop military violence against ethnic Rohingya people in Rakhine Province. Then third, he said that if the Myanmar Government did not heed the call to stop these human rights violations, Komnas HAM would ask the National Peace Committee to revoke the nobel that Aung San Suu Kyi received in 1991. Ansori Sinungan in a press conference at the Komnas HAM Building. Second, Ansori said, urging the Indonesian government to pressure the Myanmar government to stop military violence against ethnic Rohingya people in Rakhine Province. Then third, he said that if the Government of Myanmar did not heed the call to stop these human rights violations, Komnas HAM would ask the National Peace Committee to revoke the nobel that Aung San Suu Kyi received in 1991.

3.5. The Role of the Government in Resolving the Problem of Rohingya Refugees in Indonesia

The large number of refugees who entered Indonesia who lived long enough in Indonesia forced the Indonesian government to immediately resolve this problem. Many collaborations are carried out by the Ministry of Law and Human Rights through the Director General of Immigration, the Regional Office of Law and Human Rights with regional police and embassies of friendly countries regarding the suppression of smuggling and trafficking. Specifically to maintain public order and deal with crimes both in the form of transnational crime and the prevention of transnational crime. This is in accordance with Law No. 2 of 2002 concerning the Indonesian National Police. ⁸³ Based on the role and responsibility as the guardian of security, the Police have tasks that include a number of actions, namely pre-emptive (deterrence), preventive (prevention), and repressive (overcoming) in accordance with the police function in a universal context. ⁸⁴ The pre-emptive task is aimed at creating conducive conditions by observing or early detection, such as criminogenic correlative factors that have the potential to become the cause, driver, and opportunity for disturbances of security and order in society. Preventive duties are more directed at preventing disturbances of security and order through the presence of the police in the community.

3.6. Guarantee of Legal Protection for Rohingya Refugees in Indonesia

There are several Indonesian legal instruments which can then be applied to international refugees residing in Indonesian territory, namely: (1). Law of the Republic of Indonesia Number 1 of 1946 concerning the Criminal Code. (2). Law of the Republic of Indonesia Number 6 of 2011 concerning Immigration. (3). Circular of the Director General of Immigration Number F-IL.01.10-1297, dated September 20, 2002, Regarding the Handling of Foreigners Who Claimed to be Asylum Seekers and Refugees

4. CONCLUSION

It is estimated that around 600 refugees have landed in Aceh and its surroundings in dire conditions, and many are still stuck in the water, many of whom have died due to lack of food due to rejection by several countries. Inevitably, this problem has become a common concern, especially for several countries which are the destination of refugees. Thailand, Malaysia and Indonesia are among the countries that get the direct impact of refugees because they are used as the closest destinations for refugees. And this incident is the umpteenth time since 2012 refugees have filled several of these countries. The Rohingya ethnic conflict has been going on for a long time, triggered by issues of ethnic and religious discrimination, where the Rohingya ethnic group is a Muslim minority. In the past they were a group of migrants from Bangladesh. Rohingya Muslims have for decades received discriminatory treatment in Myanmar. Rejected as citizens by Myanmar, they do not have citizenship status. Their access to education and health services is limited and their freedom is severely restricted. In the past three years, attacks on Rohingya Muslims have killed 280 people and forced another 140,000 to flee to overcrowded camps outside Sittwe, the capital of Rakhine State, where they live under miserable conditions, with no opportunity to earn a living. Indonesia so far has often faced the problem of immigrants who cross the borders of Indonesian waters and several neighboring countries, not only from immigrants from nearby countries such as Rohingya refugees but also the issue of other immigrants who came from several Middle Eastern countries to Australia as the aim to seek asylum to avoid the political situation that occurred. Indonesia in addressing the Rohingya ethnic issue is on the neutral side, Indonesia will continue to provide humanitarian assistance for immigrants and will continue to provide shelter for the Rohingya ethnic group until the conflict over the issue is resolved. In the context of Rohingya ethnicity, Indonesia through its foreign minister in 2012, Marty Natalegawa emphasized that Indonesia is against all kinds of human rights violations, including violence against Rohingya in Myanmar. Indonesia consistently rejects discrimination based on religion, ethnicity or any reason.

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