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Rohingya Muslims in Indonesia: Interaction, Stigmatization and Religious Response

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Abstract

Studies on immigrant groups in Indonesia have been increasingly carried out by academics since the arrival of refugees from conflict areas to Indonesia as a transit point to a country that is responsive to immigrants. One of the issues of his study is the Rohingya Muslims. As refugees with Islamic religious identities, their existence is interesting to examine from the perspective of religious communities around the refuge. This study was conducted in the Aceh, Medan, and Makassar regions as the places most visited by Rohingya Muslim groups. This research uses a qualitative approach with case studies. This is intended to be able to map how the response of religious communities to the existence of Rohingya Muslims. The main finding is that the existence of Rohingya Muslims in the three regions has different responses given by various people around them. The cultural basis and religious relations are decisive. In Aceh, strong religious relations resulted in a different response for Rohingya Muslims compared to those in Medan and Makassar, whose backgrounds were more diverse. The location of the comparison is that in Aceh the response based on *ukhuwah Islamiyah* is more dominant, while in Medan and Makassar the humanitarian response and a firm line of state identity are important signs in responding to the existence of Rohingya Muslims. This response interaction results in acculturation as well as stigmatization.

Keywords: Rohingya Muslims, Religious Response, Immigrants

Abstrak

Studi tentang kelompok imigran di Indonesia semakin banyak dilakukan oleh para akademisi sejak kedatangan pengungsi dari daerah konflik ke Indonesia sebagai tempat transit menuju negara yang tanggap terhadap imigran. Salah satu isu kajiannya adalah Muslim Rohingya. Sebagai pengungsi dengan identitas agama Islam, keberadaan mereka menarik untuk ditelaah dari perspektif umat beragama di sekitar pengungsian. Kajian ini dilakukan di wilayah Aceh, Medan, dan Makassar sebagai tempat yang paling banyak dikunjungi oleh kelompok Muslim Rohingya. Penelitian ini menggunakan pendekatan kualitatif dengan studi kasus. Hal ini dimaksudkan untuk dapat memetakan bagaimana respon umat beragama terhadap keberadaan Muslim Rohingya. Temuan utamanya adalah bahwa keberadaan Muslim Rohingya di ketiga wilayah tersebut memiliki respon berbeda yang diberikan oleh berbagai orang di sekitarnya. Basis budaya dan hubungan agama sangat menentukan. Di Aceh, relasi agama yang kuat menghasilkan respon yang berbeda bagi Muslim Rohingya dibandingkan di Medan dan Makassar yang latar belakangnya lebih beragam. Letak perbandingannya adalah di Aceh respon berbasis ukhuwah Islamiyah lebih dominan, sedangkan di Medan dan Makassar respon kemanusiaan dan garis identitas negara yang tegas menjadi tanda penting dalam merespon eksistensi Muslim Rohingya. Interaksi respon ini menghasilkan akulturasi sekaligus stigmatisasi.

Kata kunci: Muslim Rohingya, Respon Keagamaan, Imigran

Introduction

War always leaves other stories about the exodus of citizens who want a better life. In countries where it is possible to accept them as legal citizens are the main goal of refugees. Rohingya Muslims are one of many stories about these refugees. In May 2015, a wave of Rohingya refugees emerged from Myanmar. Initially, the waves of refugees originating from ships in the Andaman Sea and the Malacca Strait were refused entry by three countries, namely Indonesia, Malaysia, and Thailand. However, the fishermen were forced to bring refugees to Indonesia, including Aceh, because when they were found, the refugees were in critical condition due to hunger and dehydration after the boat broke down without an engine carrying refugees from Bangladesh and ethnic Rohingya had run out of logistics and drifted in the middle of the sea (Trianita, 2015).

The refugee case is quite complicated, involving many problems, including nationalism, humanity, and foreign policy, not to mention the problem of religious relations. The case in Indonesia, as explained through the Ministry of Foreign Affairs of the Republic of Indonesia (Kemenlu RI), stated that a total of 1.346 refugees from Myanmar and Bangladesh entered Indonesian waters in May 2015. The refugees were accommodated in two

places in Aceh. The arrival of the first batch of 558 refugees, was followed by the next three arrivals respectively 664 people, 47 people, and 96 people.

A large number of refugees from abroad entering Indonesian territory, including Rohingya Muslims, prompted the Government of Indonesia to issue Presidential Regulation (PP) number 125 of 2016 concerning Handling Refugees from Abroad, as well as a Circular Letter (SE) of the Minister of State of the Republic of Indonesia. Ministry of Home Affairs on the role of local governments in handling refugees. refugees from abroad. The Indonesian government is working with the UN agency that handles refugees, UNHCR, and the International Migration Organization (IOM) to handle them (Rappler, 2015).

Aceh and Makassar became the first locations for Rohingya refugees when they arrived in Indonesia. Indonesia's attitude in accepting Rohingya refugees is shown because of the similarity of identity as a country that upholds human rights norms, while Rohingya refugees are victims of human rights violations in their home country (Moy, Lay Yang dan Kusuma, 2016). In North Sumatra, in Medan City to be precise, Rohingya refugees live in community houses, including those located at the Beraspatih Hotel Medan, Jln. Jamin Ginting; Hotel Pelangi, Jalan Bunga Cempaka; and Belawan Immigration Detention Center (Rudenim). As of 2018, some refugees from Myanmar had lived in these shelters for about four years, and some had also received political asylum from America; Australia; and Europe. But not a few also have to wait and have not received confirmation of departure by UNHCR and IOM to third countries. The same thing is also felt by other Rohingya Muslims who are in refugee camps in Aceh and Makassar.

In limited observation, Rohingya Muslims in shelters appear to—if not necessarily—interact with other immigrants, including those from Bangladesh; Sri Lanka; Iran; and Syria. Apart from that, they also interact with Indonesian people, both by communicating verbally and non-verbally due to language and cultural barriers from their country of origin. Their new social life in Indonesia is also followed by a process of interaction with the surrounding community who unknowingly have developed adaptation strategies to survive amidst the uncertainty of their citizenship status, including their future and their children's education. But on the other hand, in building a social system amid a multicultural Indonesian society, Rohingya Muslims also adapt their religious life in their location to the process of acculturation in addition to maintaining the religious traditions they have

carried out for generations. Likewise with other tribes and religions that are different from them. Meanwhile, in terms of obtaining political asylum, Rohingya Muslims also feel unfair treatment compared to refugees from other countries.

The conditions of the Rohingya Muslims as described above reflect the state of asylum granted in the name of humanity. In other words, various policies implemented by several countries, including Indonesia, in which Rohingya Muslims are treated more humanely than in their homeland, are based on humanitarian reasons. In fact, from the other side, there should be a lot of dynamics of public discussion related to religious issues. Martin Smith, a researcher who has written extensively on Burma since the 1980s, published an article for the Burma Centrum Nederland Conference, which also revealed some of the religious dimensions of the conflict between Buddhism and Islam in Burma. Martin admitted that he received a lot of information from refugees regarding the whereabouts of those who had never had KTPs, or had been confiscated by the immigration during the 1978 operation. This treatment was considered "deliberately" discriminatory. The intensity of violence increased under the harsh citizenship law later passed by the Ne Win government in 1982 (J.W. & E.R, 1999).

In Indonesia, some see the Rohingya crisis as a religious issue. An article by Fajri Matahati Muhammadin, a lecturer at the Department of International Law at Gajah Mada University, which was published in the *Republika* daily, for example, dismissed the notion that the Rohingya crisis was not a religious conflict. According to him, the narrative "not a religious conflict" is often used to refute those who raise religious issues in the Rohingya issue; although a more critical approach would come to a different conclusion (Muhammadin, 2017). Mahmuddin supports the assumption above by stating that in Islam, defending oneself from attacks is "jihad". In the case of the oppression of Rohingya Muslims, even the law becomes *fardhu 'ain* for Muslims there. Not only from an Islamic perspective; If understood also from a Buddhist perspective, basically one of the main elements driving hatred which led to acts of violence against Rohingya Muslims was a group of Buddhist monks led by Monk Wirathu (Muhammadin, 2017).

In line with the argument above, another writer, Fika Komara, raises two objections to those who think that the Rohingya issue is not a religious issue. First, the constitutional obligation of the state from an Islamic perspective is to protect the blood, property, and honor of its citizens, and

defend the land of Islam; Therefore, the problem of Rohingya Muslim life is an Islamic problem which of course is related to religious issues. Second, the problem of the struggle for superpower influence, energy geopolitics, and access to natural resources in Rakhine; is a matter of religion. There are many similar views, especially among Indonesian Muslims, who view the Rohingya Muslim crisis as a religious issue. This is the background for researching how the response of religious communities to Rohingya Muslims in Indonesia.

The study in this study aims to determine the response of religious communities to Rohingya Muslims in Indonesia which includes the history, profile, and social interactions of Rohingya Muslims in Indonesia; Attitudes of religious communities towards the existence of Rohingya Muslims in Indonesia; as well as the Social Stigma that arises against Rohingya Muslims in Indonesia. Theoretically, the emphasis on the focus of the problem above is expected to give birth to a study of the sociology of religion to understand the socio-religious existence of the Rohingya Muslims themselves. In addition, this research is also expected to be a reference for researchers of sociology and the sociology of religion. On a more practical level, this research is also expected to contribute thoughts and ideas to the Government of Indonesia, especially in dealing with immigrants and refugees due to conflicts in world countries, to build a survival system in that context. a country and humanity.

Literature Review

Several studies show that topics related to immigrants, especially in the Southeast Asian region, with discussions about social interactions and their relationship with local community responses from a religious perspective, are still not widely carried out. Several studies have shown that the Rohingya issue still has much to do with international relations, violence, and geopolitics. Hartati's research from (Yulia, 2013) in a study of the existence of the Rohingya ethnicity amid pressure from the Myanmar government explained that before the wave of Rohingya Muslim minority refugees entered Indonesia, there were at least three levels of a root conflict that occurred. First, the systemic level, where the Myanmar government does not recognize the citizenship status of the Rohingya Muslim ethnicity, even though they have lived for generations since hundreds of years ago. As a result, the Rohingya people are considered as illegal residents without status.

Apart from the matter of recognition, there is a conspiracy between the Junta government and foreign corporations that will carry out oil and gas

exploration. These companies come from the US, China, and others. There is an impression that the conflict was deliberately allowed so that the government's interests could be realized. Second, at the domestic level, amid a growing wave of democratization, Myanmar is faced with quite tough challenges. On the one hand, the existence of military leadership guarantees state security, but on the other hand, the state machine is unhealthy, authoritarianism is rampant, and people are engulfed in terror of kidnappings, detentions, and even murders. The military junta government was unable to suppress the conflict between the two ethnic groups, so it tended to drag on, and even shortly the conflict would recur, resulting in a massive wave of refugees.

Third, Perception Level, the emergence of anti-Muslim sentiment in Myanmar has been going on for centuries. This discrimination against Muslims is evidenced by President Thein Sein's government's rejection of this ethnic status. The Myanmar government has not recognized the Rohingya as its citizens. The darker skin of the Rohingya makes them easy to spot. Physically and culturally, they are indeed more similar to the Bengalis. Research conducted by Lestari, et al (Lestari, 2015) shows that refugees and asylum seekers from Afghanistan in Makassar with the local community begin by learning the local culture, especially the language and language code used by the local community so that there is mutual understanding between the two. In communicating with the local community, Afghan refugees and asylum seekers interact in two ways, namely verbally and non-verbally. The arrival of refugees and asylum seekers in the city of Makassar ultimately places them in a position where they must begin to adapt to a culture that is different from their country of origin.

Research conducted by Pardede (Pardede, 2017) on Rohingya adaptation strategies in refugee camps in Medan, shows that there was a process of interaction as part of the social adaptation of the Rohingya with local communities not far from the shelter locations. They also mix cultures and languages to make it easier to communicate and buy necessities. Although not all of them can speak Indonesian and communicate a little via English with other refugees from overseas Myanmar. The struggle of the Muslim minority in the Philippines shows that there are gaps in this life. The dominant conflict is religion. Sociological-cultural factors cause conflict between the majority and minorities. Many analyzes put forward by experts. However, the real problem that is a most prominent cause of conflict, riots, and violence

between ethnic groups and religious adherents, as many people believe, is often because poverty is born from unfair treatment, which creates sharp economic disparities and social friction. These factors have instilled a sense of political hatred of the minority towards the majority who act arbitrarily.

Research conducted by SUAKA (Suaka, 2016) showed that there was discrimination that Rohingya refugees received regarding population administration, such as child births and marriage certificates. As a result of the unclear citizenship status, Indonesian citizens who marry cross-border refugees, especially Rohingya residents, cannot have their marriage registered. Of all respondents in the mixed marriage household category interviewed by SUAKA, not a single marriage was registered at the KUA. On the other hand, SUAKA's findings in Makassar show the cancellation of marriages registered at the KUA.

Theoretical Framework

This study uses 3 complementary theoretical concepts as perspectives in viewing the topics discussed. The theory is structural-functional, social interaction, and social adaptation. These three theories give each other wealth in understanding the lives of Rohingya Muslims in Indonesia, especially in the areas studied such as Aceh, Medan, and Makassar. The structural-functional theory provides a sharp analysis of the process of the existence of Rohingya Muslims as explained by Talcott Parson, (Dagun, 1997) the concept of existence in human social life that is most important and especially is the condition or existence of oneself. Existence can be interpreted as something that assumes human existence is not static but always "becomes". That is, humans are always moving from possibility to reality. Structural functionalism is one understanding or perspective in sociology that views society as a social system consisting of parts or elements that are interrelated and united in balance (Ritzer, 2014).

Talcott Parson's structural-functional theory focuses more on the change and continuity of a system. In his theory, Parson analogizes social change in society as well to growth in living things (Susilo, 2008). Society as a social system according to Parsons has at least four functions for a system of actions or a system of certain needs. This function is necessary for the social system to work properly. The four functions are called AGIL namely (Adaptation), (Goal Attainment), (Integration), and (Latent Pattern Maintenance).

Social interaction theory explains how Rohingya Muslims live their daily lives in refugee camps. Social interaction is a prerequisite for human relationships. Social interaction is any form of relationship between one individual and another, an individual with a social group, or a social group with another social group. Humans interact with each other in life to produce social life in social groups. Social interaction is the key to all social life, therefore without social interaction, there will be no life together (Soekanto, 1982). Sociologically, human interaction will produce products in the form of values, norms, and habits adopted by groups or communities. In maintaining the existence of the Rohingya Muslim minority among other Indonesian people who are multi-ethnic and religious, they must strive to integrate with other community groups. This integration is based on the agreement of its members on certain social values, norms, and rules, a general agreement that has the power to overcome differences of opinion and interests among members of society (Craib, 1994).

The third theory is the adaptation theory. According to Suparlan (Suparlan, 1993), adaptation itself is essentially a process to meet the need for survival. One of the adaptation requirements is social conditions where humans need relationships to be able to maintain order so they don't feel excluded, and can learn about the culture. There are several kinds of adaptation, namely morphological adaptation, physiological adaptation, and cultural adaptation (Soemarwoto, 2004). In addition, (Soekanto, 2000) states several limitations regarding the notion of adaptation, namely: the process of overcoming obstacles from the environment, adjustment of norms to channel tension, the process of change to adapt to changing situations, changes to fit the conditions created. . , utilizing limited resources for the benefit of the environment and systems as well as cultural adaptation and other aspects as a result of scientific selection. The forms that are carried out in the adaptation process that develops in society include, first, conformity (adjustment): conformity is a form of adjustment that exists in a society where in that society there are ways that have been accepted by society because of these ways. society does. This has been adapted to the values that exist in society and by the needs of the community to achieve the social values that become their expectations.

Second, innovation is a situation where the emphasis is more on socio-cultural values that exist in society but does not see the circumstances of people who may have different conditions in their lives, which often lead to

deviations. in society. Third, Ritualism (ritualism) is a condition in which people obey rules or norms that exist in society compared to pre-existing socio-cultural values.

Fourth, Retreatism is a condition where socio-cultural values cannot be achieved by means that already exist in society so conflicts arise among the people who are in a society which causes the person to withdraw from society and apathy arises. inside the person. Fifth, Rebellion (rebellion) is a condition in which all pre-existing socio-cultural values are transformed into something completely new for society. Where the old system that has been built in an absolute state turns into a more modern system and orients everything that is done by the community from the old environment to the new environment. Social adaptation is a planned effort and action taken by an individual or group to be able to overcome the problems faced by the surrounding social environment to meet the needs and achieve the expected goals. Social adaptation referred to in this study is the process of actions taken by Rohingya Muslims to survive, and interact with other refugees and with the local community. This includes efforts made by the United Nations to be sent to third countries for political asylum.

Method

This research is qualitative research that emphasizes narrative analysis to examine the response of religious communities and stakeholders in the affairs of foreign refugees, especially in this paper Rohingya refugees. Data was collected by interviewing resource persons from each relevant stakeholder, namely representatives of the United Nations High Commissioner for Refugees (UNHCR), the International Organization of Migrants (IOM), Immigration Detention Centers (Rudenim), and religious leaders in several cities. The big ones are Medan, Makassar, and Aceh. Data collection was also carried out by tracing documents related to the Rohingya refugee issue which were collected from various data held by the Immigration Detention Center (Rudenim), UNHCR, and IOM. Data analysis begins with the triangulation of data from the data that has been collected to obtain the validity of the data as a basis for analysis. Triangulation is done by comparing several data that have been obtained then matching it with findings related to the question, and finally concluding to find new findings in this paper.

Rohingya Muslim Identity

Inter-ethnic relations cause Rohingya and Rakhine to often get into conflict to defend their ancestral land. According to historical records of the Rakhine tribe, it is explained that the Rohingya people, especially the Bengali tribe, inhabited Arakan when Sultan Nazir Syah as Sultan Gaur (Bengali) took the initiative to help restore King Naramekhla's power little by little from the Rakhine Kingdom. Ava. Thanks to Naramekhla's services, he helped the Gaur kingdom from enemy attacks. He sent war troops, mostly ethnic Bengalis, to seize control of Ava. Therefore, ethnic Rakhine believes that the Bengali Rohingya are not natives of the Arakan (Rakhine) Province but are immigrants from Gaur Bengali. The presence of Buddhists and Muslims in Rakhine State shows that ethnic fabric can also be part of the predicament. Since the early 1950s, parts of the Muslim community in Rakhine State, northern Indonesia, claim to be a culturally distinct and separate ethnic group, identifying themselves with the name "Rohingya". Violent confrontations between Buddhists and Muslims, which occurred in 2012 and 2013, have exacerbated problematic issues that have not been properly addressed by neighboring governments for decades. Among the various political and social challenges Myanmar has faced since starting its political reform process in 2011, the nature of the "Rohingya" claim makes it one of the toughest challenges for the Myanmar authorities. Some observers consider these viewpoints to be so contradictory that there is no solution. They have a point. Antipathy, resistance, dissatisfaction with political and economic conditions, and deep but often widespread frustrations have built up on both sides and above for so long that a political recovery will not be easy.

Public sentiment abroad has been favorable to Muslims with the heavy casualties and the aggressive and vocal anti-Muslim stance of many Rakhine people. The events of 2012 and the influx of fleeing and displaced people have exacerbated the dire situation in Rakhine. There was nothing to rejoice about about the current situation. Rakhine speaks volumes about economic development depending on the mobilization of all human capital which is severely hampered, as the two communities simply learn to see each other most uncompromisingly. This Rohingya Muslim social identity gives rise to social dynamics and interactions such as integration and social contact. Social scientists with a constructive-interpretive perspective believe that identity is the result of social construction and the result of social processes and practices. Michael E. Brown (Brown, 1997) and (MacKay, 2000) stated that

there are three perspectives in understanding ethnic identity, namely; primordialism, instrumentalism, and constructivism.

Primal. This perspective sees ethnic identity or human identity that is stable, permanent, originating, and en since humans are born. This identity is inherent and cannot be rejected by humans themselves, cannot change over a relatively long period.

Instrumentalism. The view that sees identity as a form of manipulation by some dominant groups. The values that exist in society such as culture, race, and religion that apply in society are used as mobilization tools by the elites.

Be constructive. This perspective refutes the primordial view that understands identity narrowly and egocentrism. In the process of interaction, identity construction is interpreted as being open to one another, having dialogue, being tolerant, and creating a shared identity that will ultimately prevent or at least minimize the occurrence of religious and ethnic conflicts.

According to Jackson and Smith (J.W. & E.R, 1999) social identity can be conceptualized into four dimensions, namely perception in the context of between groups; attractiveness in groups; trust, and depersonalization are intertwined. The inter-group context in which the Rohingya Muslim minority in Indonesia builds relationships with other groups. The attractiveness of the in-group is the effect caused by the Rohingya Muslim in-group. Beliefs are interrelated where Rohingya Muslims in Indonesia have values and norms shaping group behavior and struggles to achieve goals and have the same understanding and beliefs. Finally, depersonalization in which Rohingya Muslims see themselves as examples of social categories that can and are replaced and not unique individuals. Individuals will merge into larger social groups. In terms of cultural identity, the people of Southeast Asia are also known as Malay Muslims. According to Azra (Azra, 2003), Southeast Asia can be categorized as a cultural area that is quite influential from the seven cultural regions in the world. Seen from the ethnic group, 95% of the refugees are Ethnic Rohingya, while another 2.4% are ethnic Mon, the next 1.5% are ethnic Bamar, and the last 0.2% are Ethnic Kachin.

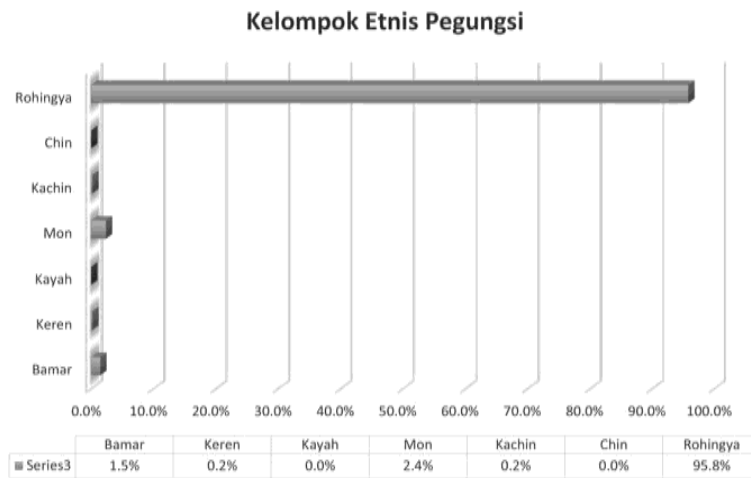


Figure.1 Ethnic Groups of Refugees

As has been believed by the public so far, Myanmar refugees in Indonesia are a Muslim minority group.



Figure.2 Refugee Religion Profile

Myanmar refugees are dominated by farming as much as 31%, then laborers as much as 13.1%, fishermen as much as 11.5%, traders 6.3%, craftsmen as much as 3.4%, breeders 2.4%, teachers 1.2% and other professions as much as 31.2%.



Figure 3. Professional Background

The majority of refugees have never received an education, as much as 76.7%, while the remaining 23.3% have received an education. Of those who had studied, 43.3% were at the elementary level, then 36.5% at the junior high school level, 19.3% at the senior high school level, and only 0.6% at the undergraduate level.

Rohingya Refugees and the Concept of Stateless People

Stateless people are an international issue that needs to be addressed, including those related to Rohingya Muslims in Indonesia. Citizens without citizenship are people who are born or as a result of subsequent changes in their country of origin are stateless. A person who is considered stateless is every person either from birth or because of a change in his country of origin to become stateless. This means that there are two reasons why someone can become stateless, namely from birth or because of a change in their country of origin. According to UNHCR, Indonesia is one of the countries committed to eliminating statelessness. One way is for Rohingya children to become Indonesian citizens (WNI) and it is regulated in the Citizenship Law. Lecturer of Sociology of Religion at FUEP UIN Alauddin Makassar, IH stated that stateless Rohingya refugees are the result of anti-diversity construction in Myanmar, serious advocacy is needed by international organizations such as UNHCR so that Rohingya can again enjoy their rights as citizens.

The majority of refugees do not have any documents, 9% of refugees have documents from UNHCR, and the remaining 2% have other types of documents.

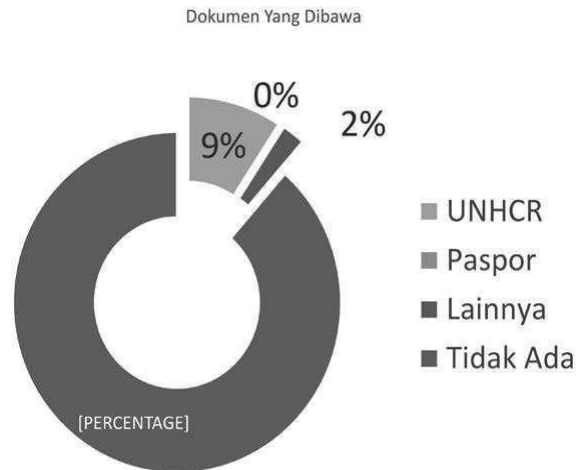


Figure. 4 Owned Documents



Figure 5 One of the Rohingya refugees (AF) in Makassar. (Personal Doc.)

Stakeholder efforts regarding Rohingya Muslims in Indonesia

The function and authority of UNHCR (UNHCR, 2017) are as an initiator in assisting the Indonesian government in realizing Indonesia's mission to assist Myanmar in dealing with refugee problems that occur. UNHCR is also a

facilitator to facilitate every asylum seeker from the Myanmar Rohingya ethnic group in Indonesia. UNHCR also has the task of registering and granting refugee status to every asylum seeker and providing a permanent solution for every refugee to obtain their rights as third citizens. UNHCR is also working with the Indonesian government and IOM to facilitate refugees in the form of clothing, food, and boards. In addition, UNHCR Financial Assistance provides Counseling services, medical care, food, and housing, as well as voluntary repatriation assistance to refugees. UNHCR also provides training and technical assistance to immigration authorities in Indonesia in identifying illegal immigrants and documents in places vulnerable to entry by migrants.

Community Response and Interaction with Rohingya Refugees

Initially, the presence of refugees made Makassar residents concerned. A resident of Makassar, Abd (pseudonym) (23) said, every day they roam the streets and public places. In particular, the Rohingya who come from Myanmar are considered “prisoners” of the government and do not have identity cards such as KTPs. Therefore, most Makassar people accept them but do not dare to employ them because they do not have an identity. However, other refugees such as Afghanistan, get a negative stigma for being involved in nightclubs, drinking alcohol, and even impregnating residents. Dr. Y from Pemabudhi Makassar said their status as immigration detainees also prevented them from freely interacting with residents because there were time limits and restrictions on not being able to work outside. Some suggestions, for example, so that the Rohingya don't get bored and earn income, by hiring them can also cause turmoil in the community because many regional youths in Makassar have not found work.

In the city of Medan, one of the residents who sell near the Rohingya refugee camp, NSS (53) said that the presence of Rohingya in Indonesia in Medan is not a problem. Since they were already here, they didn't cause any trouble or riots, but he became worried and worried about them because their statelessness meant their lives were tossed around without having secure jobs. However, because they are assisted by international organizations, they get pocket money for their daily needs, including buying something at a vegetable stall.

Interaction Most of the Rohingya refugees in Indonesia has previously settled or at least been to Malaysia. Almost all of the Rohingya refugees

interviewed by the researcher could speak Malay or Indonesian, even with stuttering speech and irregular sentence structures. In Malaysia many of them live and work so they are used to speaking Malay, and it is not easy for them to get used to it. Indonesian vocabulary when moving to Indonesia. This Indonesian language ability makes it easier for them to socialize and communicate with the surrounding community, such as shopping for daily necessities, exercising with local youth, and worshiping and studying religion with residents at the mosque until it is known that someone is married to an Indonesian citizen and has children. at the wedding. However, information was also found, on negative interactions that have been carried out by several cases of Rohingya refugees involved in drug trafficking with local communities.

The length of time Rohingya Muslims have lived in Indonesia is also very influential on the existence of cultural acculturation. Rohingya refugees are victims of decades of systematic persecution by the Myanmar government, during which they are also forced to live in slums without an adequate standard of living and development. This fact is exacerbated by the closed access to education so that their level of education is low, resulting in a lack of awareness to change their behavior in life. The attitude of the Indonesian people towards Rohingya refugees is of course inseparable from the noble values of the Indonesian nation which are contained in the second precept of the Pancasila which reads "Just and civilized humanity" is reflected in the attitude of residents in accepting Rohingya refugees (Karina, 2020). The refugees admit that they have experienced many cultural changes that they found in Indonesia, starting from a culture of life that is cleaner and healthier than in their place of origin, the culture of the dress where they were used to wearing sarongs in their daily life, and other cultures.

Conclusion

The views of most people towards Rohingya refugees are related to the issue of religious conflict between Muslims and Buddhists, even though this conflict is a derivative product of the Myanmar government which does not recognize Rohingya ethnic citizenship. This religious sentiment aroused the sympathy of the Indonesian people towards the Rohingya refugees so that they were easily accepted. This is also in line with the results of the FGDs conducted in Medan and Makassar involving religious leaders, community members, academics, NGOs, and journalists. Indonesian people accept

Rohingya refugees for humanitarian reasons, including Muslims in Indonesia because they have the same Islamic identity. However, in social relations, the two also cause jealousy if the government pays more attention to refugees than residents, for example, in finding jobs for the Rohingya. Religious people in Indonesia also urge the United Nations and the Government of Indonesia to carry out political diplomacy with the Myanmar government so that the conflict with the Rohingya can be resolved peacefully and no Rohingya have to leave their homeland. The Indonesian people prefer the option of sending Rohingya refugees immediately to a third country to get a better life than having to integrate and become Indonesian citizens because they are considered a social burden in the future. It is hoped that this study can become a policy paper for policymakers in Indonesia to be able to resume peace negotiations with Myanmar to resolve the Rohingya conflict in Myanmar. This research can at least provide an overview of the social reality of the Rohingya in Indonesia so that the central and local governments can take humanitarian action to fulfill their rights while in refugee camps.

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