

# Collaborative Triangle of Myanmar's Rohingya Refugee Management in Aceh: The Experience of Indonesia

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# Collaborative Triangle of Myanmar's Rohingya Refugee Management in Aceh: The Experience of Indonesia

**Abstract**—About 1,600 Myanmar Rohingya refugees, who stranded on several beaches east of Aceh in 2015, produced a new mosaic of the handling of the international refugees in Indonesia. The results of the research conducted in the areas showed a unique collaboration among the Indonesian government, UNHCR, and the local Aceh community in helping the refugees. The three parties do not work individually but play a role together. The involvement of the Government of Indonesia and the local community of Aceh is based on the [13](#) al and norms of humanity, while that of UNHCR is based on universal norms and legal bases. Even though [Indonesia is not a country that ratified the 1951 Refugee Convention](#), the country's treatment exceeded that of those who participated in the Convention. In earnest and full responsibility, the Indonesian government and the local Aceh Community were present in handling the refugees. With its international mandate, UNHCR and IOM were also present with sincerity and responsibility.

**Keywords:** International refugees, Myanmar Rohingya, Refugee Management, Humanity.

## Background

The wave of Myanmar's Rohingya international refugees that arrived in Aceh in mid-2015 was troublesome for the Indonesian government until at least the end of 2017. The refugees from Myanmar and Bangladesh stranded in Aceh by around 1,600 people. The condition of the refugees is very alarming. Jeffery Savage, senior protection officer at UNHCR at the time, expressed admiration and respect for the sincerity of the people of Aceh and the government in helping the refugees. "It is an extraordinary sight to see the sincerity and warmth of the Acehnese people, and the Aceh regional government to help the Rohingya refugees. When other countries refuse, Acehnese people with open arms accept and embrace them" (AntaraNews; 3 June 2015).

The strandings of Rohingya refugees from Myanmar and Bangladesh in Aceh had made Indonesia face a lot of homework, especially in terms of handling it. Moreover, the handling was carried out by a country, such as Indonesia, which did not participate in ratifying the 1951 Refugee Convention. Inevitably, the affairs of international refugee handling became a narrative that had risen to the surface at the same time Aceh was a stopover place at that time. What exactly are the treatment options that were practiced by the parties when handling the Rohingya refugees, and how are the treatment options implemented?

## International Refugee

The issue of international refugees is one of the important studies in the study of international relations. Studies on international relations about refugees only began to be widely discussed by experts in the 1990s. The issue of refugees is marginalized from the discussion of the researchers in the study of international relations. Previously, the problem was highlighted more by scientists from anthropology, sociology, geography, and law. In its development, in October 2008, the [University of Oxford](#), which was jointly convened by the Department of Politics and IR, and the [Refugee Studies Center](#), conducted an initiative to gather experts to discuss the issue of refugees and produce serial publications up to March 2009. Experts at Oxford managed to invite several other international relations experts, especially those with a specialty in the field of refugees, from various renowned universities in Europe and North America (Haseeb & Azam, 2020). Those invited were some experts from multiple theoretical perspectives in the study of international relations, such as those from the aspects of realism, liberal institutionalism, the English School, constructivism, critical theory, feminist theory, and normative and ethical approaches. Some experts work in the area of concepts, such as power, international cooperation, security, international institutions, and the global political economy. Some work in empirical areas, such as humanitarian assistance, intervention, peacebuilding, post-conflict reconstruction and state-building, conflict, durable solutions, and protection. It was from [10](#) period that the study of international refugees advanced and developed to the present (Betts and Loescher, 2011; 4).

Refugees who are victims of the world war are impoverished and cannot earn a living and improve their standard of living without the protective assistance from the country where they are. As they were forced to leave their countries, they did not have related documents (letters) that are very much needed to go to another country. It is a robust and apprehensive situation that inspired the definition of refugees. (Romsan 2003; 28).

The displacement that crosses national borders does not necessarily solve the problem. New problems arise as those who cross national boundaries may not necessarily have a clear legal status in the country where they are displaced. They become very vulnerable to imprisonment, deportation, exploitation, and various other ill-treatment. The people who become international refugees are judged to have an unharmonious relationship with the country of origin.

Therefore, refugees are a group of people who are forced to leave their hometowns, friends, and relatives because of the danger that threatens the safety of their personal and family life. The decision to go to evacuation is a difficult decision to take after all the efforts made were unsuccessful. Refugees are usually not provided with travel documents so that many experience abuse in their home, transit, and destination countries.

Another understanding of refugees comes from Emma Haddad (2008), who states that refugees are individuals who are forced, to a significant degree, to leave the socio-political community in their country indefinitely (Haddad, 2008, 42). According to Haddad, there are at least 3 (three) assumptions in the concept of refugees, namely, the degree or the level of compulsion, a temporal element, and inherently political reasons when displaced (Haddad, 2008, 42-46).

14 As to the definition of refugees, there are three main things contained in the definition of refugees, namely: (1) A person must be outside his country, (2) In a condition of well-founded fear. The conditions must be proven, especially a condition of the possibility or potential of the occurrence of persecution, (3) Can be proven that there is a condition of being unable or unwilling to entrust the protection of the country of origin

### **International Refugee Handling**

International refugees are terminology that is synonymous with "problem-solving discourse," which is a discourse that requires a problem-solving model (Turner, 2015; 2). The need for a problem-solving model is related to the status of the refugees. The international refugees in question are several marginalized people who are very lost and suffering. Not only lost their home, but the refugees also lost nationality, citizenship, and previous life, which includes the loss of social and economic life (Soguk, 1999; 243). Therefore, these refugees are in dire need of solutions to solve the problems they face. The solution does not have to be mainstream, but it can be a method or pattern outside the mainstream (Turner, 2015; 2).

Chimni is of the view that international refugee management patterns are divided into 2 (two) methods, namely conventional ideas, and non-conventional ideas. The traditional approach is generally used by the countries that ratified the 1951 Convention, while the handling of non-conventional methods is used by countries that have not ratified the Convention. Conventional ideas give birth to the action programs in managing refugees with relief assistance programs, such as physical assistance, while non-conventional ideas give birth to not only relief assistance programs but also by applying the ideology of the humanitarianism approach. The second treatment program is humanitarian assistance. (Chimni, 2000, 6).

In the case of the Rohingya refugees in Aceh, there is a unique pattern of treatment, namely the collaboration of state, UNHCR/IOM, and local communities to help refugees. So, the handling formation that emerged was the full involvement of the Government of Indonesia and UNHCR as well as the local people of Aceh. The collaboration of the three parties is three-way cooperation where the function and role also vary from one another.

The state carries out its regulatory functions based on the applicable national law. Indonesia also tried to bring the refugee problem into the ASEAN realm as the problem was related to other ASEAN countries, such as Myanmar, Malaysia, and Thailand. The state then coordinated intensely with international organizations represented by UNHCR and IOM. Indonesia also asked UNHCR to facilitate the shelters needed by refugees in some locations in the Aceh area.

Furthermore, the UNHCR, as an international organization that is tasked with providing safe access to refugees, is no less enthusiastic about helping refugees. UNHCR, through IOM, has built some shelters that are considered suitable for refugees. UNHCR has also conducted data collection or registration of refugees following the applicable international procedures. UNHCR, through its social agencies in Aceh, had also carried out a series of facilitation, assistance, and empowerment that made refugees feel that their presence was accepted openly and equally with other people. The humanitarian tasks that were undertaken by UNHCR and its social agencies at the location of the displacement brought the situation and conditions of refugees back to normal.

On the other hand, the local community around the shelters also provided participation for the creation of feelings of happiness among the refugees. It was almost certain that the local community very much accepted the

presence of refugees amid the community. It was not uncommon for local communities to even invite internally displaced refugees in community and family life around the shelters. The daily needs of refugees could be overcome with the help of local communities and the assistance of UNHCR social agents. Some of the heads of families and communities around the refugee camps actively proposed that the children of the refugees be appointed as part of their families. Still, because they collided with the rules of the refugees, the practice could not be realized. The local government also prohibited such integration because the refugees were still undergoing the process of placement to the country of origin.

The involvement of Indonesia, UNHCR, and local Acehese people in handling were short-term choices in dealing with the pain suffered by the refugees. The participation of some parties can be seen from the perspective of Responsibility Sharing in the Refugee Context. In general, the principle of sharing responsibility for refugees is related to the protection, assistance, and solutions that offer hope for the future of the refugees.

Thus, the handling of international refugees is a choice of methods/techniques carried out by certain parties. It is done through an approach of institutional activities and humanitarian activities, to overcome several problems faced by refugees, so that their lives return to normal.

### Findings and Analysis

The handling of Rohingya refugees involved three important actors, namely Indonesia, UNHCR and IOM, and the Aceh Local Community, with a handling approach that was classified as socio-political and socio-humanitarian aspects. The intended treatment includes various actions taken against Rohingya refugees, both while they were in Aceh and after being transferred to Medan. The role played by Indonesia was more to the part and function of socio-politico, which included the fields of policymaking, structural, immigration, facilitation, and assistance, such as finding land for refugees to build temporary refugee camps and security. The handling pattern is like in the model picture below:



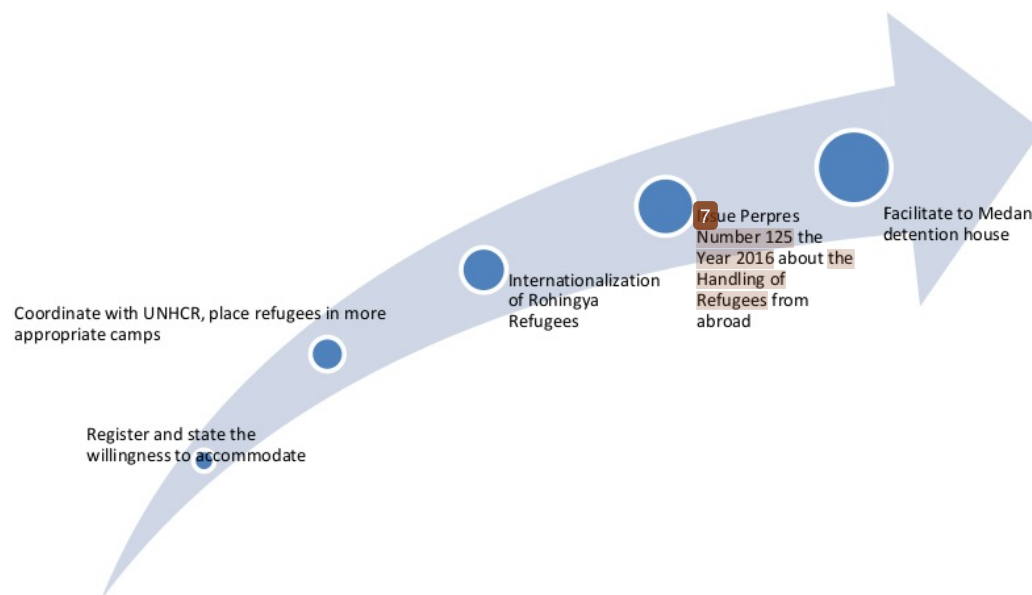
**Picture1**, The handling of Myanmar's Rohingya Refugees who Stranded in Aceh in 2015

The role played by UNHCR and IOM is more to the socio-humanitarian role and function, which includes the areas of reconstruction, facilitation, and assistance, and the humanitarian aid, such as funding the construction of temporary shelters for refugees, providing health, clothing and food, clean water, and education to the assistance, and the immigration matters. While the role played by the Local Community is more to the part and function of socio-humanitarian, which includes the help to land the refugee ships, the provision of the positive spirit to the refugees (Psyco-maintenance), and the provision of clothing, food, social assistance, and empowerment.

#### 1. Indonesia's Options for Handling the Refugees

Indonesia has been the most enthusiastic country in handling the Rohingya refugees, alongside Malaysia and Thailand. The enthusiasm can be understood because of its socio-demographic factors. The demographic closeness, and the culture of the Indonesian people, in general, and the people of Aceh, in particular, that place a high priority on humanity's conscience being the cause of this enthusiasm. The enthusiasm to help become stronger when the refugees have the same religious value as the local people of Aceh. Thus, the will to lend a helping hand to the Rohingya refugees is getting stronger.





**Picture 2,** Indonesia's Options for Handling the Refugees that Stranded in Aceh in 2015

### **Rescuing and placing refugees in a large and open place near the beach where they were stranded**

The Indonesian government, through the local government at the location where the refugees stranded, took steps by first rescuing the refugees, and placing them in an open place near the coast. Together with the local community, they tried to lead refugees and gather them in the open.

At the same time, the local government came down to welcome the refugees and help them. Together with the local community, it provided food, drink, and clothing for the refugees. It was the initial action taken by the Indonesian government, through the local government. Active-responsive handling by local governments in Aceh characterizes the treatment of local governments in Aceh in dealing with international refugees.

#### **a. Register refugees and declare their willingness to accommodate refugees**

The next step taken by the Indonesian government is to collect data from the refugees. Data collection was carried out both when they were collected in locations, or open fields around the beach, or temporary shelter camps. The data collected from the refugees was not limited to their numbers but also regulated refugees to occupy locations according to their capacity and their sex. Local governments also gathered refugees in a collection of placements if they were a family. Children were also separated from all refugees, and they get a more special place compared to the adult. In the data collection process, the regional government also separates those who were sick and taken to the local, regional hospital to get health care.

The data collection and assistance for the sick refugees was the first step that was taken by the Indonesian government, as soon as the refugees are collected in these open locations. At about the same time, Indonesia stated its willingness to accommodate refugees temporarily. Indonesia, through Vice President Jusuf Kalla, expressed the willingness. Indonesia accepted refugees for humanity's sake. From the issuance of the statement of Indonesia, who was willing to accept the refugees, several further steps were taken towards the handling of the refugees.

#### **b. Coordinating with UNHCR and IOM while placing refugees in temporary holding camps in Aceh**

After stating its willingness to accept the Rohingya refugees, the next thing to do was to coordinate with UNHCR in Indonesia. The Government of Indonesia, through the Ministry of Foreign Affairs, held several meetings with the UNHCR. Based on the results of the meeting with UNHCR, the Indonesian government, together with UNHCR, took steps: First, find a third country that was willing to accommodate Rohingya refugees in Aceh. Second, provide temporary shelter for refugees, along with clean water, and other necessary facilities. Third, provide legal instruments related to asylum seekers and refugees. Fourth, facilitate the repatriation process with one's awareness; and Fifth, find cooperation with ASEAN countries, especially those belonging to the parties to the ratification of the 1951 Convention.

The provision of temporary shelters or camps for refugees was carried out by the Indonesian government in cooperation with UNHCR. Housing or temporary shelters for refugees were built by UNHCR, and operated by IOM, while the local government facilitated the location of the camp. There are three temporary shelter camps built to accommodate the refugees. Each one is located in Blang Adoe Village, Kuta Makmur District, North Aceh District, in Bayeun Village, Rantau Selamat District, East Aceh District, and in Gampong Timbang, Langsa Baro District, Langsa City. It is in these three shelters or temporary shelter camps that Rohingya refugees live while waiting for the process of voluntary repatriation or repatriation, and the placement process in a third country that is willing to accommodate Rohingya refugees is carried out by the Indonesian government and UNHCR. Within the shelter or temporary refugee camps of Rohingya refugees, there are several facilities prepared by the UNHCR and IOM. Among others are the availability of clean water, health, children's playgrounds, prayer rooms, sports facilities, and other facilities.

The willingness of the Indonesian government to accommodate and establish several temporary refugee camps for Rohingya refugees was to ensure the long-term survival of the refugees even though they are displaced. According to Feldman, the refugee camp is an anomalous space that has geopolitical significance. Refugee camps are an excellent site to consider the question of legitimacy in 'anomalous geopolitical spaces' (Feldman 2015; 244). A refugee camp has meaning as a humanitarian, political, and emotional space (Feldman 2015; 245). It is what is meant as the meaning of life in the refugee camp in Feldman's view. Because refugee camps are living space, certain treatments are needed from those who provide camps, as they treat people, and society commonly and generally.

#### **c. Internationalization of Rohingya Refugees**

For Indonesia, the next step was to voice the status, condition, and whereabouts of refugees to the international community. Indonesia wants to show its social responsibility to the international realm, while also hoping that other countries could help find a comprehensive solution to the refugees. The internationalization of the Rohingya refugees conducted by the Indonesian government is, at the same time, was an affirmation to the countries concerned about the need to share the burden.

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**d. The Issuance of Presidential Regulation No. 125 of 2016 concerning the Handling of Refugees from Overseas on December 31, 2016.**

Another step taken by the Indonesian government<sup>8</sup> part of the pattern of handling refugees is to issue an official policy in the form of Presidential Regulation 125 of 2016 concerning the Handling of Refugees from Overseas. The regulation is certainly not specifically aimed at dealing with Rohingya refugees, but it must be recognized that what triggered the issuance<sup>5</sup> this Perpres immediately was the case of Rohingya refugees.

According to the new regulation, the handling of Refugees is based on the cooperation between the central government<sup>11</sup>, the United Nations (UN), through the High Commissioner for<sup>5</sup> refugees in Indonesia, and international organizations in the field of migration affairs, or in the field of humanity, which has an agreement with the central government. It can be seen from the contents of the article 3 that states that "Refugee Handling takes into account international provisions that are generally accepted following statutory provisions." law and security). The coordination referred to in the framework of the formulation of policies includes the Invention, Shelter, Security, and Immigration Oversight.

**e. Placing the Rohingya Refugees in Medan Detention Center**

Placing Myanmar Rohingya refugees was the last step taken by the Indonesian government. Initially, the people of Aceh who lived around the shelter location did not know much about the transfer of Rohingya refugees to the Medan Detention Center. Even the refugees, who were still surviving in camps in Aceh, did not know much about the planned relocation to Medan. But after being notified officially by the IOM and the local government, the Rohingya refugees were willing to be moved to Medan.

The transfer of the Rohingya from Aceh to Medan was for the benefit of obtaining immigration documents. They were moved to take part in interviews that were a condition of their placement in a third country, which would accommodate them later.

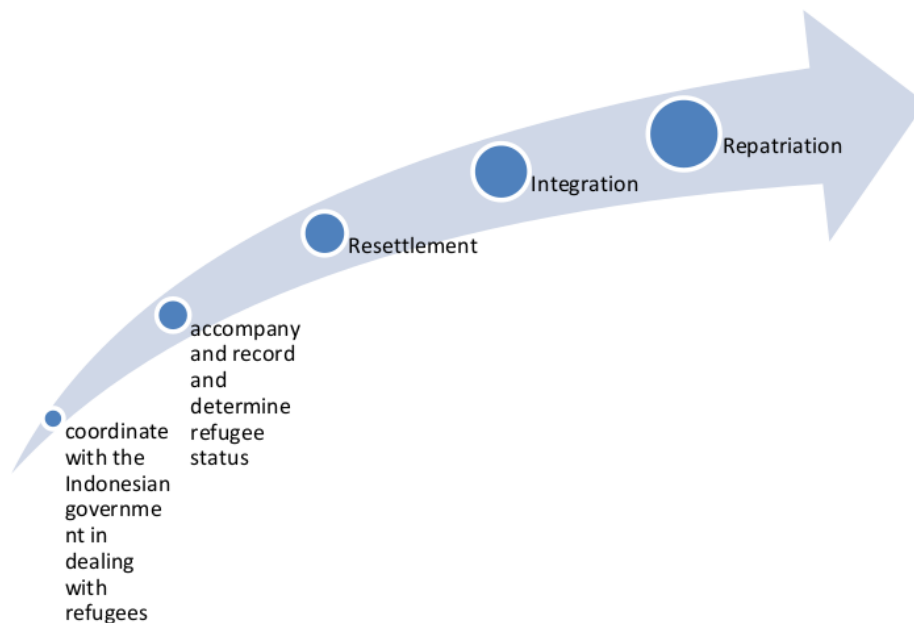
**2. The Option of UNHCR in Handling the Refugees**

UNHCR is not an outsider in managing refugees in Indonesia. Relations with the Indonesian government exist<sup>7</sup> long before the Rohingya refugee case in Indonesia. In 1975, a large number of Indochina refugees, who brought thousands of refugees and asylum seekers from Vietnam and Cambodia, came to Galang Island, Indonesia. The historic event marked the beginning of the establishment of the UNHCR office in Indonesia. However, the existence of UNHCR was just formalized in 1979, the year in which an MoU that gave UNHCR authority to deal with refugees in Indonesia was signed with the Ministry of Foreign Affairs.

In essence, UNHCR, in carrying out its duties, has helped the Indonesian government a lot. It assists refugees, asylum seekers, citizens without citizenship, and internally displaced people (IDPs). Regarding Rohingya refugees, there were a number of steps taken by UNHCR. In its collaboration with the Indonesian government, it took several steps to help the Rohingya and Bangladesh refugees. The activities of UNHCR, and also the IOM, began with the steps of coordination with the Indonesian government, assistance and data collection, to the management of refugee documentation and return. The illustration of the pattern of handling and the role of UNHCR is shown below.







**Picture 3,** The optional way of UNHCR in helping the Rohingya Refugees in Aceh in 2015

**a. Coordinate with the Indonesian government**

UNHCR is the world body that processes refugee status requests in Indonesia. UNHCR carries out the Determination of Refugee Status procedure that begins with the registration of the asylum seekers.

After registration, UNHCR conducts individual interviews with each asylum seeker, accompanied by a competent translator. The process breeds reasonable decisions that determine whether a person's refugee status request is accepted or rejected.

The coordination that has been carried out by UNHCR with the Indonesian government is in terms of data collection and document management to obtain the status as a protected refugee, to provide appropriate temporary refugee shelters around the areas where they are stranded, and to find solutions for refugees.

**b. Register refugees and determine refugee status**

There are procedures or schemes commonly used by UNHCR in the process of determining refugee status. The process was also done to the Rohingya refugees. The flow starts from the registration to the interview. After the interview, the answers obtained from the refugees determined whether the person concerned is classified as a refugee or not. If the person is included in the category of refugees, then it will be processed in such a way that the destination will be determined later. The UNHCR will handle all matters related to refugee documents to the place or country of destination. The process for placement in a destination country is relatively long, but it can also be fast if the countries that are signatories to the Convention require a quick time. Conversely, if the person concerned is not classified as a refugee, he/she will be returned to his/her country of origin, in which the return process is under the supervision of UNHCR.

**c. Resettlement, placement in another country (resettlement in another country).**

The resettlement program is one of UNHCR's solutions in seeking a settlement to a third country. It was done because, in situations of conflict, returnees can't enter into an agreement with the government of the recipient country to provide suitable and appropriate housing for refugees. UNHCR also urges host governments to relax the criteria for accepting refugees and to establish special immigration procedures for refugees.

**d. Integration with third countries. Integration into the country of the first asylum).**

The integration that is referred to as the UNHCR's solution is local integration, which is an integration with local communities that accept refugees. Because Indonesia has not signed the 1951 Convention, the integration with



local communities in Aceh or Medan cannot be applied to Rohingya refugees. The integration can be applied to refugees if they have been accepted to resettle in a third country.

Local Integration (local integration) is an effort of refugees in finding homes in asylum countries and integrating refugees into the local community. It is an ongoing solution by UNHCR to avoid the suffering of refugees and to start a new life. Local integration is a gradual process that consists of legal, economic, social, and cultural dimensions to unify differences between refugees and the receiving communities. The purpose of the integration in the asylum-giving countries is to help refugees become independent in the asylum countries. Local integration is carried out in various ways, such as by providing training through skill schools or trading jobs.

**e. Repatriation, return to the country of origin of the refugee.**

Repatriation is delivery to the country of origin that is implemented by UNHCR is avoluntary return to the country of origin. Voluntary repatriation is the best long-term solution for the majority of refugees. The majority of refugees choose to turn to their home country after the situation in their home country has stabilized. Therefore, UNHCR supports voluntary repatriation as the best solution for refugees on the condition that it is safe, and the possibility of repatriation is very large.

**3. Options of the Local Aceh Communities in Handling the Refugees**

The facts show that the Rohingya refugees had lived for more than two years since being found stranded on the coast of Aceh. Living and chatting with hundreds of people of different skin colors, different facial lines, and of course, a different fate. Perhaps that was a picture of the acceptance of the Acehnese people to the thousands of the Rohingya refugees in 2015.

The people of Aceh have once again struck the world, but this time it was not about the tsunami. The people of Aceh exhibited the successful collaboration of humanity in the world. Thousands of Rohingyas who were rescued by the Acehnese people in North Aceh and East Aceh were a group of "boat people" who were adrift and hanging on the high seas without any clear direction. But in fact, the people of Aceh precisely drag thousands of Rohingyas to the mainland, accommodate them, provide the right to a decent life, and even discourse a guarantee of a full life through shelters and the social environment that is safe and comfortable. People even hoped that the Indonesian government would soon consider accepting them as Indonesian citizens.

It is truly a noble humanitarian collaboration, Started with Acehnese fishers, spreading throughout Aceh, to infect most of the people of Indonesia and the world through massive media distribution. Rohingya is the best reward field that the Acehnese have been able to fight for in recent years (<http://act.id 06/23/2015>).

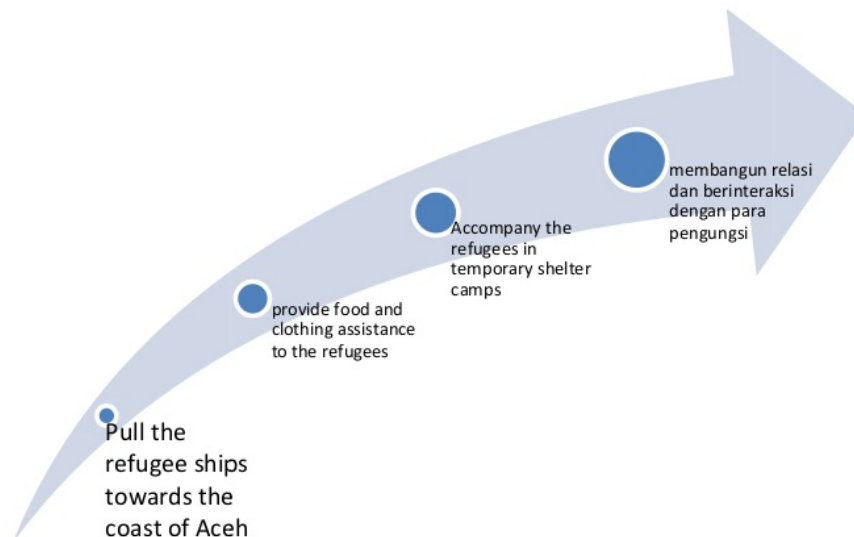
The local people of Aceh, who were considered as the spearhead in helping the Rohingya refugees, consisted of fishers and people who lived on the Aceh seaside whose profession was not as fishermen. The community group is referred to as the Aceh local community or those referred to as coastal communities who have a major role in helping Rohingya refugees on Aceh's beaches in mid-2015.

In the early days of the discovery and help of the Rohingya refugees by fishers and the people of Aceh, there had emerged actions of the people of Aceh worldwide.

The geographical location of the province of Aceh, which is located at the mouth of an international shipping lane of the Malacca Strait, made it the first part of the Indonesian state to be found by refugee ships, who were suspended in the middle of the ocean. Likewise, the traffic of Aceh fishermen groups who fish in the Indonesian Exclusive Economic Zone (EEZ), became an important factor that then brought the Rohingya refugees together with the people of Aceh and Indonesia.

The fortune was added to the Laot custom of the Acehnese people who obliged all Acehnese fishermen to help whoever was found and needed help at sea. The tradition listed Aceh as the foremost area of Indonesia that involved in the rescue of refugees in Indonesia. As of 2009, Acehnese fishers have repeatedly rescued the stranded refugee groups. The heroic act of humanity that was shown by Acehnese fishermen finally gained worldwide attention.

If carefully considered, the steps to save and to handle the Rohingya refugees, who were carried out by fishermen and the local people of Aceh, can be seen in the pattern of handling below.



**Picture 4,** Options of the Local Aceh Communities in Handling the Refugees

**a. Pulled the refugee ships, which were floating in the middle of the sea, towards the beaches in eastern Aceh.**

Aceh and Indonesia were not originally intended to be fugitives. Due to the harsh attitude shown by the Malaysian and Thai governments towards the illegal migrants, Aceh has become the last hope for the refugees and immigrants. Acehnese fishers, without taking into account the actions of the navy from the countries traversed by the Rohingya refugees, immediately took action by rescuing refugees who had been adrift in the middle of the sea, guiding, and escorting refugee ships to Indonesian sea waters. The fishers pulled the ships to several east coast beaches of Aceh.

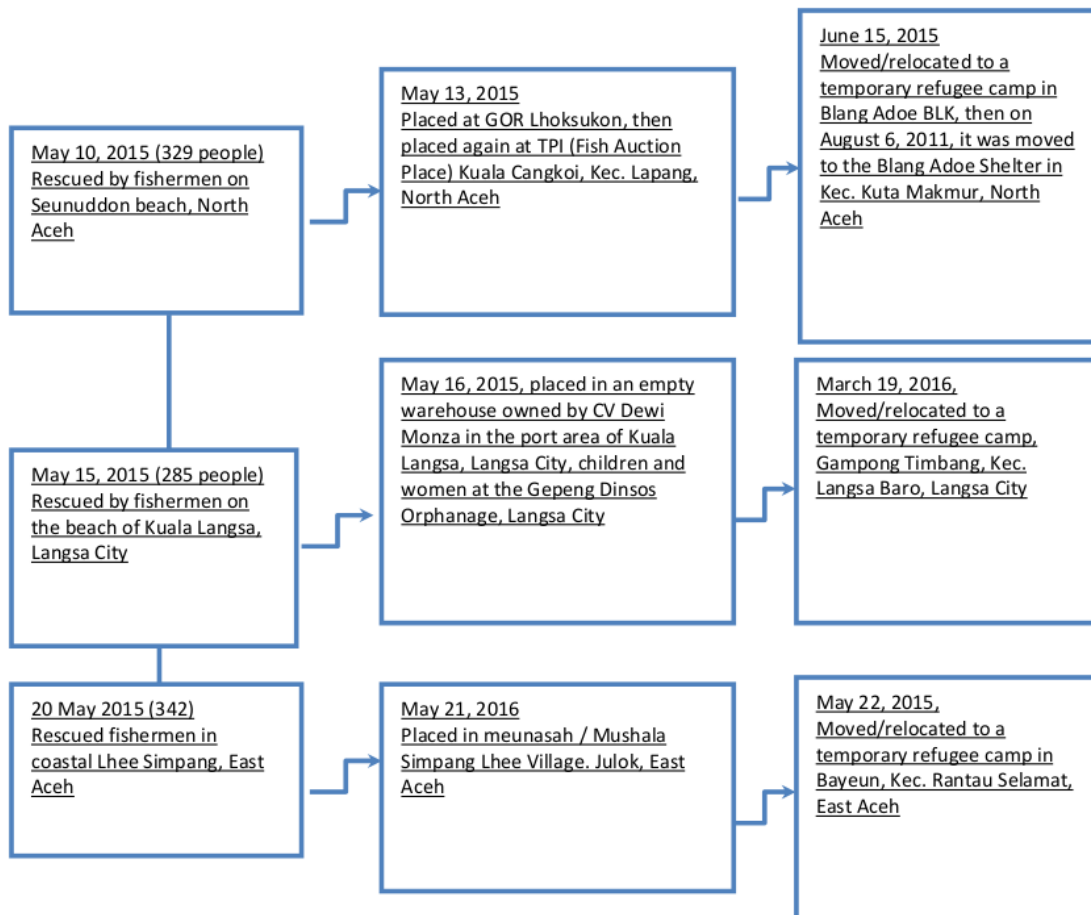
The community and the provincial government of Aceh played an important role in assisting hundreds of Asian boat people who were in temporary refugee camps after traveling on pathetic seas. For Rohingya residents, Aceh became their last hope after being abandoned by humanitarian criminals in the sea.

**b. The community helped the refugees by placing the refugees in a wide and open place and provided food and clothing assistance.**

At the beginning of the discovery, the Rohingya and Bangladesh refugees were transferred to different locations, and places from the emergency places, such as the fish market at the port, mashallah and its courtyard and open fields, to the special and closed places provided by the local government. The warm welcome of the Acehnese people and the fishers to the arrival of the refugees showed how strong the will of the Acehnese people to help and to assist the refugees. Thus, a strong will and sincerity are the main characteristics of the local people of Aceh in helping and saving the refugees. Moreover, the attitudes and actions of the local people and Acehnese fishers were accompanied by spontaneity in giving or providing clothed and food to the refugees, which was done unconditionally, by not considering the age strata of the refugees (adult refugees or children).

Gambar 5,

Travel Routes of Acehnese Fishermen assistance from the time the refugees were discovered to being placed in temporary refugee camps in each



Acehnese fishers were very enthusiastic and earnestly helped the refugees whose ship was almost wrecked. Acehnese fishers also sacrifice their material. Food for the sea was distributed to the refugees — likewise, diesel to

save immigrants in the middle of the sea. 'I lost around Rp. 5 million. But I am sincere. Sustenance can be sought. However, the opportunity to save hundreds of lives, when else can we ' he said (<http://www.jawapos.com> 5/21/15).

After being rescued by fishermen in the middle of the sea and then pulled to the beaches in a number of locations, as shown in the chart above, the participation of local communities began to appear. Every day, local people visited the refugees and tried to interact with the refugees, while giving whatever was owned by the local community as assistance, especially clothing and food assistance.

**c. Accompany refugees in temporary shelter camps.**

There were a number of people or groups of people who assisted refugees during their stay in camps, but most came from the surrounding community and people outside the camp who were still from Aceh. Other community groups that could be detailed were a number of NGOs and international organizations, both state and non-state.

While in the refugee camp, there were a number of local Acehnese people who helped the refugees, such as when the refugees were found by the fishermen for the first time. If in the initial discovery, the assistance was more individual, then in the refugee camp, the assistance provided by the local people of Aceh was both in groups and also individuals. The local people of Aceh, who helped the Rohingya and Bangladesh refugees were from the volunteers.

**d. Interact and play with refugees while in temporary shelter camps**

The role and treatment of local Acehnese people against Rohingya refugees from Myanmar and Bangladesh were increasingly visible when the refugees in their camps were invited to interact and play by the surrounding community. The refugees were invited to interact and play or just accompanied the refugees while they were in the camps, at times when refugees were allowed to be visited by local people, or when refugees are allowed to leave the camp. Opportunities like this were the momentum to establish dialogue and interaction as well as play between citizens and refugees.

Three moments opened the interaction between local residents or the volunteer with refugees, which were first when refugees were found stranded on the beaches of Aceh; second, when refugees were gathered and placed in some emergency places; third was when the refugees were placed in temporary refugee camps.

**Conclusion**

The handling of the Rohingya refugees from Myanmar and Bangladesh, who were stranded in Aceh from 2015 to 2017, was an optional way that showed the strength of the approach that mixed the conventional and non-conventional ideas. The parties who assisted the refugees tended not to distinguish one from another in the above handling models, but rather to apply them together in the domain of implementation. So that the issue of handling the Rohingya and Bangladesh refugees as part of the international agenda in the setting of the relations between the Local Society-State-International Organization. Local society was represented by the Aceh fishing community, while the government of Indonesia represented the State. As to the International organization, it was described by UNHCR. The three parties did not work individually but instead played a role together, so the pattern of the handling was a collaborative triangle. The involvement of the Government of Indonesia is based on legal and norms of humanity, UNHCR is based on universal standards and legal bases, and the local community of Aceh is based on the values and norms of humanity.

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