

# *Rohingnya and The Concept of Conflict Resolution*

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**Abstract**—Rohingnya conflict that occurred in prolonged due to things that are complex. Some of the problems that triggered this were sentiments to religion, ethnicity, social, economic and political issues. This paper will provide an overview of the concept of conflict resolution that can be given as a solution about conflict resolution in Myanmar. This research is a qualitative research that reveals phenomena related to conflict Rohingya, both the root of the conflict and the concept of conflict resolution that can be given. Concept of conflict resolution by looking at the source of the problem and formulating a form of conflict resolution by adopting conflict resolution in Indonesia mainly from conflict resolution in Poso, Ambon and Sampit. Forms of conflict resolution can be done by conflict resolution based on political recognition. The settlement is expected to resolve the conflict due to political, legal, economic, social, religious and cultural issues. Conflict resolution begins with full government involvement in overseeing disputants, the role of the UN and ASEAN as a mediator, the exclusion of the socio-economic aspects and the domicile of the conflicting parties.

**Keywords:** *Rohingya, Resolution, Conflict*

## I. INTRODUCTION

Conflict is a common thing, especially in a country which has many ethnic, religion, racial and cultural backgrounds. Indonesia as a country that has many tribes, religion and culture is one country which has great potential for conflict. Noted in several conflicts occurred in Indonesia, such as the conflict in Poso that occurred in 1998 and 2000. Similar conflicts occurred in Ambon in 1999 and in Sampit in 2001 and several other conflicts that occurred in several other areas. The conflicts are caused not only by the sentiments of certain religions but also on the sentiments of certain tribes, as well as indigenous and non-indigenous recognition. Some of these conflicts can gradually subside because of the peaceful settlement of various parties. Conflicts that occur and can not be resolved properly can disrupt the stability of the country. Conflict can be resolved, of course, if there is good faith from the ruling party to be able to provide solutions to the problems that occur, without the awareness of the authorities to quell the conflict would be very difficult to resolve the conflict that occurred.

Similarly to Indonesia, Myanmar is one of the most potentially conflicting countries, it is because the problems in this country are quite complex and Myanmar is one of the most ethnically populated countries inhabiting the country, among them ethnic Burmese ethnically close to Tibet and China, Ethnic Kharen, Shan, Rakhine, Mon, Chin, Kachin, Rohingya and other smaller ethnic groups. The heated

conflicts and reaping responses from several countries in the world as well as the response from the United Nations are conflict between ethnic groups in Myanmar. The conflict occurred between ethnic Rohingya which in fact the majority of Muslims and ethnic Rakhine Buddhist majority. The prolonged and non-existent conflicts must have been triggered by several issues, especially in the absence of concrete resolutions by the Myanmar government with related parties. The great conflicts that occurred during 39 years since 1978 until now still leaves a lot of problems that need to be solved.

Myanmar is a country in Southeast Asia which has the lowest democracy level and based on the Failed States Index Rating, Myanmar is considered as a failed state because the state is incapable of carrying out three basic functions of the state namely security, welfare and legitimacy or law enforcement [1]. The failed state can also be seen from the brutality and intensity of using violence in solving the problem. Myanmar, actually is a strong country and far from failure. This is because Myanmar's military power is very strong. The granting of failed state status is more due to Myanmar's inability to perform the country's basic functions for its citizens. The status of a failed state certainly has a significant impact on Myanmar's state and diplomatic relations, but has no effect on the existence or existence of Myanmar as a state, although the resolution of the conflict must be immediately carried out as to the impact of the widespread conflict and will undoubtedly disrupt the stability of Myanmar own.

Reflecting on some of the conflicts in Indonesia and the form of conflict resolution, a similar concept can also be undertaken by Myanmar as a form of conflict resolution between Rohingya ethnicity and Rakhine in the country. Myanmar must have concrete steps in solving problems that bring religious and racial sentiments.

## II. RESEARCH METHODS

This study uses qualitative research methods that produce descriptive data in the form of written or oral words of the people and behavior that can be observed [2]. The approach used in this research is the description approach by trying to reveal the phenomena that exist related to the conflict Rohingya. Based on data retrieval techniques, this research is a documentary research because the data obtained from various sources of literature through magazines, newspapers, books and other sources related to the theme of this research.

The concept of resolution is pursued by looking at the root of the problem and formulating conflict resolution by adopting conflict resolution in Indonesia mainly from conflict resolution in Poso, Ambon and Sampit. Conflict resolution in Indonesia is expected to provide a concrete picture for the settlement of Rohingya conflict in Myanmar.

### III. RESULTS AND DISCUSSION

Rohingya ethnic issues that stick out in the world is one of the problems that need to be resolved soon. Ethnic Rohingya is one of the ethnic groups who get discrimination from their country of origin, Myanmar. The ruling junta of Myanmar, which has been in power since 1962, is the most repressive regime in the world [3]. Through discrimination, acts of violence, and expulsion by the Myanmar government to Rohingya is intended as a form of ethnic cleansing Rohingya inhabiting the Arakan region of Myanmar. Violence through state institutions is not a new thing that becomes a way for certain countries to reduce their population segment [4]. It is also believed to solve the problem immediately regardless of humanity and respect for human rights. Rohingya conflict is widespread because Myanmar does not make efforts to prevent or resolve the conflict but instead Myanmar to do violence and expulsion of ethnic Rohingya as a form of ethnic cleansing in the country.

The issue of Rohingya is one form of ethnic conflict. Ethnic conflict is a conflict related to the urgent issues of political, economic, social, cultural, and territorial rights between two or more ethnic communities. The ethnic community is a concept used to describe a group of people who share a common ancestor, the same social memory and some cultural elements[5]. The cultural elements are related to a particular place, and have a more or less the same history. Both of these are usually a measure of the solidarity of a community. Ethnic conflicts usually depart from local conflicts that have no ethnicity at all, but then widen their cups, even across national boundaries.

The conflict in Myanmar has peaked in 2012, triggered by ethnic Rakhine ethnic problems in the predominantly Buddhist Arakan region of Rohingya, which is predominantly Muslim [6]. The Irish Center for Human Rights reported in his report that the previously documented conflict or forced expulsion of ethnic Rohingyas had been carried out by the Government of Myanmar several times, namely in February 1978 and from May 1991 to March 1992 [7]. The conflicts in 2012 occurred as much as twice, in June and repeated in October. In October 2012, the conflict resumed. The second wave of attacks was coordinated and planned by Ethnic Rakhine with the Myanmar military against the Muslim community of Rohingya and the Muslim community of Kaman who were the victims. The official Myanmar government report states that during the second conflict, from 21-30 October, 89 people died, 136 were wounded, and 5351 dwellings were

destroyed [8]. The 36,000 Muslims were forced out of Myanmar to Bangladesh [9].

The conflict was also triggered because Rohingya as an ethnic minority is not considered a citizen of Myanmar. The Rohingya ethnicity is still considered illegal immigrants in Myanmar, so it is not granted their citizenship status. As a result of the lack of citizenship, the Rohingyas were unable to access education, health care, and decent work. Rohingya ethnic presence really terabaikan, marginalized and very apprehensive.

Rohingya people regarded as temporary residents are not allowed to work as teachers, nurses, public servants or in community services, they are considered to be stateless people and are not recognized by the government of Myanmar so they are not allowed to vote. On the other hand the government does not encourage reconciliation but supports Buddhist fundamentalists with a view to safeguarding their interests in the resource-rich region. Myanmar's indifference to Rohing's ethnicity must be the cause of the deteriorating living conditions of Rohingyas, as well as violations of their socio-political rights. Another root of conflict is the envy of Rohingyas whose populations are increasing from year to year so that ethnic presence is perceived as reducing land and economic rights, especially in the Arakan region, which is at the center of Rohingya ethnic life.

Seeing the problems in Myanmar in depth can not only be seen from the sentiment of religious issues and racial issues. This is in line with Wolf's analysis of the problems in Myanmar precisely because of political and economic problems[10]. The fear of Buddhism will be suppressed by Muslims plus Myanmar is surrounded by countries that are predominantly Muslim, such as Bangladesh, Malaysia and Indonesia. Rohingya citizens are considered a threat to the Buddhist lifestyle and belief, and fear of Islamization in Myanmar.

Another growing issue is also related to economic aspects. Rakhine is one of the poorest citizens of the country, but it is rich in untapped natural resources. Rohingyas are regarded as an additional economic burden because of being rivals in getting a job and a chance to do business. Jobs and businesses in the state are mostly controlled by the elite Burmese. Thus it can be concluded that the Buddhist hatred of his Spirit is not only based on religious matters but is driven by political and economic problems.

The problem is exacerbated by the expulsion of the Myanmar government against the Rohingyas. The expulsion ultimately led to forced migration. The pressures that Rohingyas gain cause efforts to seek refuge in neighboring countries, especially Bangladesh, Thailand, Malaysia and Indonesia. Not stopping there, the Rohingya ethnic who were forced to flee in various countries also get the problem especially the existence of resistance from several countries for several reasons. Bangladesh, initially well received by Rohingya refugees, eventually rejected not only as a humanitarian issue but has become an issue threatening

Bangladesh's economic, social and political sector which is ultimately viewed as a form of national security threat of Bangladesh. Refugee problems are also experienced by ethnic Rohingya in other countries namely the sinking incidents of refugee ships carrying the Thai navy, as well as licensing issues in Malaysia and Indonesia. Refugees seeking refuge in Malaysia also suffer a similar fate on the verge of fate as Malaysia says it does not want to arbitrarily release the UN High Commissioner's card for refugees or UNHCR to organize the Rohingya refugees. The Malaysian deputy prime minister also stressed that the top priority is the Malaysian people and their welfare and affirms that the international community should show concern for the suffering of Rohingya [11].

The problem of refugees in Indonesia itself is also similar in some countries, at the beginning of 2017 there were at least 959 refugees who settled and spread in several areas in the archipelago ranging from Aceh, Medan, Makassar to Jakarta. The complex problems faced by refugees in some countries are related to education, health, employment problems, family rights issues and legal umbrella problems[12].

Seeing the conflict and ethnic problems Rohingya that occur in prolonged will have a major impact, especially for the conflicting minorities. Based on Brown's thought analysis of the Rohingya conflict, there will be three possibilities: peaceful reconciliation, peaceful ethnic separation and civil war. Thus, warring groups may agree to live together peacefully, agree peacefully or continue to wage war to determine who is entitled to rule over all [13].

A peaceful reconciliation can be made if ethnic groups involved in political tensions can continue to work together within a certain political and legal framework. In such tensions usually minority rights and individual rights will be raised into debate and gain new meaning. When ethnic groups of mutual disagreement can resolve their opposition through the path of dialogue, the influence of the opposition is very small for the country around it, or for the international community as a whole. The path of dialogue will usually also gain substantial support from the international community, so that while conflicting, individual rights and minority rights can remain secure.

In addition to peaceful reconciliation in other cases, conflicting ethnic groups can not formulate an agreement that can accommodate the interests of all parties. Therefore, the only way to go is to sever the already existing legal and political relationships. This path is a peaceful separation. The other possibility that occurs in other cases is to fight to determine the ruling party. This choice is usually done because conflicting ethnic groups are unable to make a concerted agreement, whether in terms of peaceful political reconciliation or political separation. Many ethnic conflicts lead to conflict involving violence on a larger scale. Ethnic minorities can demand to form their own state, or demand political autonomy in a federal form to determine their own fate. Conversely, the majority ethnic group usually wants to enlarge their power over the whole territory, including their

power over minority groups. In some cases, minority ethnic groups are defeated, and the ruling government succeeds in realizing the political order they desire.

The most appropriate solution to take is certainly to take the path of peaceful reconciliation. This way other than the most humane way to do, will also benefit the parties in conflict. A peaceful reconciliation will certainly be realized if Myanmar opens a dialogue between the hostile ethnic and counters the disputants. This concept is in line with what Indonesia did in solving some of the conflicts in Poso, Ambon and Sampit. The resolution of the conflict in Poso was conducted by opening dialogue between the various parties, reviving the Malino working group to increase silatu inggmi and dialogue between religious leaders and the community to revive socio-economic conditions in Poso and conduct social rehabilitation. While the resolution of the conflict in Ambon was conducted with communication between the various parties and a high awareness of mutual respect for religious people, the resolution of conflict also through social institutions and local cultural wisdom such as "pela" or kinship and brotherhood between two or more villages of different religions and "Gandong" or embryo that is still embraced and is a powerful conflict damper in the case in Ambon.

The resolution of the conflict in Sampit is also done by opening a peaceful road between the two conflicting tribes, making direct persuasive efforts or through various media to quell feuds, make peace treaties and sanction those who violate the agreement, involving various parties, either local government, community leaders as well as the Governor's involvement to resolve the conflict.

Seeing some form of conflict resolution in Indonesia, it can certainly be used as a concept to solve problems in Myanmar. Conflict resolution in Myanmar can be undertaken, of course, must be initiated from the openness of Myanmar to take the path of humanity. Events in Myanmar have shown that the persecution is fully supported by the state. As reported by the AFP, the Human Rights Institute in New York, United States found an indication that the Myanmar government actually supports the campaign against acts of violence committed to ethnic Rohingya[14]. The root cause of the conflict can come from outside parties who are deliberately involved in the conflict. Based on existing data, in 1988 emerged a new system in Myanmar. Despite the military authoritarian regime that leads, but Myanmar uses the market system[15]. The new law of The Union of Myanmar Foreign Investment Law was then a legal umbrella against the protection of the exploration and development sectors of the oil and natural gas sector involving foreign corporations.

In the case of Arakan it is clearly not only a matter of religion and ethnicity but a battle over oil and gas. This was clearly apparent in 2005, Chinese gas companies signed a gas contract with the Myanmar government to manage oil exploration. Oil and gas exploration is a target not only China but also the United States and other countries. The issue of Rohingya is rumored by using the conflict of Islam

and Buddhism but it seems the strategic target is the same that is the control of oil and natural gas. In this case, basically there are similarities with the conflict in Ambon, which originated from a criminal problem which then politicized into big and rumored because of religious issues. This is because of certain corporate games that collaborate with Myanmar's military junta.

The settlement of Rohingya case must necessarily start with the awareness of Myanmar government in paving the way for peace for the ethnic minority Rohingya. Conflict resolution can be initiated by granting the rights that should be given to the ethnic Rohingya. The Myanmar government should open the door of dialogue between the two ethnic groups and exclusively segregate the socio-economic aspects of the two conflicting ethnic groups, make a peace treaty between the two sides and the most important thing to do is to arrange a residence between Rohingya ethnicity and Rakhine ethnic so as to not cause conflict again. The role of the UN and ASEAN should also be a mediator of the settlement of cases, so that the element of humanity takes precedence over political elements and efforts to control the natural resources that became one of the triggers of conflict. Such a concept can be termed as a way of conflict resolution based on political recognition. This settlement is expected to resolve the conflict because the problems that occur have penetrated in various spheres of good politics, law, economy, social, religion and culture.

#### IV. CONCLUSION

Ethnic issues Rohingya not only related to the issue of religion and the problem of race differences alone, but more than that the main problem precisely because of the effort to control the oil and natural gas stored as natural resources in the Arakan region. The settlement of the Rohing conflict must immediately be done through peaceful reconciliation. This can be done especially if the ruling Myanmar elite, as well as the decision-makers, change their mindset to take the path of humanity for the Rohingyas. Adopting from the resolution of some conflicts in Indonesia, conflict resolution can be done, of course, by seeking peaceful reconciliation. Settlement in such a manner is the most complete settlement of humanitarian value, especially to minorities. Resolving conflicts in Indonesia in some conflicts such as Poso, Ambon or Sampit which are preferred are the large role of the government to stop the conflict between the parties to the conflict. The same way can also be used as a form of solving the conflicts of Rohingya conflict in Myanmar.

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