

Monthly Review

Torture of Aceh Prisoners Continues

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Tiarna Siboro, The Jakarta Post, Jakarta

A leading rights watchdog has called on the next Indonesian president to reopen cases of alleged abuse and torture against Acehnesse prisoners, saying the military and police were using violence to extract baseless confessions from those accused of having links to the Free Aceh Movement (GAM) rebel group.

The New York-based Human Rights Watch (HRW) also urged the Indonesian Military (TNI) leadership to take all necessary measures to immediately end the torture and mistreatment of detainees and conduct thorough investigations into alleged rights abuses committed by its personnel.

The watchdog makes the calls in its latest 50-page report titled *Aceh at War: Torture, Ill-treatment and Unfair Trials*, which documents how the military, police and judicial authorities perpetrate horrific persecution, arbitrary arrests and unfair trials against Acehnesse prisoners, and how the military authorities have maintained impunity for the security services.

"The war in Aceh is an internal conflict and not an international war so that people captured will not be named as prisoners of war. But, laws of war do apply generally in an internal conflict," HRW deputy director for the Asia division Saman Zia-Zarifi said on Monday.

Article 3 of the Geneva Convention says that people who are no longer fighting must not be mistreated, and this includes prisoners.

"And of course, Indonesia has signed the convention against torture," he said.

Electric shocks, cigarette burns, beatings, skinning and other forms of torture are routinely used by Indonesian security forces on detainees suspected of supporting the secessionist movement in Nanggroe Aceh Darussalam, says the report, which is based on interviews with 35 adult and child prisoners from Aceh currently being held in five prisons in Central Java.

The watchdog was not allowed to visit Aceh, making it difficult for its investigators to directly interview hundreds of other prisoners currently being held in various places across the province.

"They took me to the Polres (district level police) and before I had got out of the car one of the soldiers straight away hit me. For one week I was beaten and ordered to admit that I was GAM but I did not confess it ... I was accused of a murder, but it was not me ... They were wrong in who they arrested ... I was burnt on my chest and my shirt was taken off and poked with cigarettes. My body was burnt with matches. They also skinned me with a knife. I was also kicked, hit with a gun butt until I was bruised and vomited blood," an Acehnesse prisoner is quoted by the report as saying.

The military has denied the allegations.

The security forces claim they have killed more than 2,200 GAM members since the military launched an all-out offensive against the rebels in May 2003. Rights groups, however, say many of the dead are civilians.

Hundreds have been tried in martial law courts and convicted mostly on treason charges. According to the 35 prisoners interviewed for the

report, none of them was ever shown an arrest warrant or informed in writing of the charges against him/her at the time of arrest.

The watchdog says the scale of the torture and failure of due process makes it clear that these are systematic failures, not the actions of rogue security force members or untrained judicial officials.

It suggests that the government invite both the U.N. Special Rapporteur on Torture and Cruel, Inhuman or Degrading Treatment or Punishment, and the U.N. Special Rapporteur on the Independence of Judges and Lawyers to investigate and report on the alleged abuses in the hope that these could provide recommendations to the newly elected government on how to stop them.

"We are expecting the next president, be it the incumbent, Megawati Soekarnoputri or Susilo Bambang Yudhoyono, to speak about Aceh and how to move forward on the Aceh issue because it is now the real problem. The number of deaths is still very high, the military operation is not producing clear results and it is a black mark on Indonesia's record in the eyes of the international community," Zarifi said. ■

Amnesty Urges Aceh Probe

Laksamana.Net - October 11, 2004

Amnesty International has called on president-elect Susilo Bambang Yudhoyono to investigate human rights abuses in Aceh province and put a stop to the violence.

"This is the first test for Mr Yudhoyono when he takes office and the steps he will take on the situation in Aceh will define his presidency," Amnesty official T. Kumar said Wednesday (6/10/04).

He was speaking as Amnesty released a report on human rights abuses committed mostly by the military in the resource-rich province on the northern tip of Sumatra.

The report came just eight days after Human Rights Watch reported that electric shocks, cigarette burns, beatings and other tortures were routinely used by Indonesian security forces on detainees suspected of supporting the outlawed Free Aceh Movement (GAM).

It said the tortures were used to obtain "forced confessions that routinely serve as the basis for convictions in proceedings that fail to meet fair trial standards under Indonesian and international law".

The military and police have denied the torture allegations.

Yudhoyono has said he will



Meutia (19) and her baby, Raja (7 months) in Lhok Nga prison for women. Mutia was sentenced for 1 year and 2 months because her husband is one of the Aceh guerrilla fighters. One report says there are 1,798 people detained for alleged involvement with Aceh independent movement. Human Rights Watch and Amnesty International reported continuing torture and ill-treatment of Acehnesse prisoners in their newest report. Brad Adams of HRW criticized Indonesia military to have been doing similar abuse as to what US military did in Abu Ghraib prison in Iraq. Matthew Daley, US deputy secretary for East Asia and the Pacific Affairs said "Aceh is the region with the most serious humanitarian crisis level in Southeast Asia now" (Photo: AcehKita.com)

consider a new approach to dealing Aceh's separatist rebellion, which started in 1976 and has claimed the lives of about 13,000 people, mostly civilians.

Indonesia ended a year of martial law in Aceh in May 2004 and replaced it with a state of civil emergency, but Amnesty said it was still receiving reports of widespread abuses.

According to official military data, nearly 7,000 suspected rebels have been killed or captured or surrendered since an operation to crush the outlawed Free Aceh Movement (GAM) was launched in May 2003.

Amnesty said in its report that young men, including non-GAM members, were killed, tortured, mistreated and arbitrarily detained, while women and girls were raped and subjected to other forms of sexual violence. ...to page 2 col. 1

The Acehnesse Bulletin

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Redaksi menerima tulisan menyangkut masalah Aceh dalam *tiga bahasa*. Tulisan dalam bahasa Aceh dan berbagai bentuk tulisan dari kalangan perempuan Aceh sangat dianjurkan. Kirimkan tulisan Anda lewat e-mail. Max. 2 hal, 1,5 spasi ukuran font 12. Bulletin welcomes articles related to issues on Aceh in English, Acehnesse, or Malay. Articles in Acehnesse and articles from Acehnesse women are especially encouraged. Please send articles in e-mail attachment. Max 2 pages, 1.5 space, font size 12.

Suggested participation: \$0.97 (fotocopy \$0.60 + stamp \$0.37), more generous participation, however, is welcome. Please make participation payable to Abdul Jalil and send it to the Bulletin address.

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Please circulate extensively

"The human rights abuses that have taken place during the latest military operation are so pervasive that there is virtually no part of life in the province which remains untouched. As in previous military campaigns against GAM, the security of the civilian population has been paid scant regard. There has been a failure by the Indonesian military to distinguish between combatants and non-combatants. Young men are frequently suspected by the security forces of GAM membership and are particularly at risk of human rights violations, including unlawful killing, torture, ill-treatment and arbitrary detention."

The report said the trials of hundreds of individuals suspected of being members of or supporting GAM were flawed, adding that some of those incarcerated may be "prisoners of conscience".

It said that political detainees, almost without exception, were tortured and ill-treated within the first days of detention. "The primary objective of this torture is to extract a confession of GAM membership or support which is then used as the basis for the charges against them."

The report said methods of torture commonly suffered by political detainees in Aceh include: beatings, for which the butt of a gun, rattan stick, metal bar or wooden beam are commonly used; slapping, punching, kicking with heavy military boots and being stamped on. Other methods used include: electric shocks; near strangulation by placing a rope or wire noose around the neck and tightening; near suffocation by placing a plastic bag over the head; burning with lighted cigarettes or cigarette lighters; cutting the skin with a bayonet or other sharp instrument; having the muzzle of a gun placed in the mouth; death threats; immersion for long periods in water; immersion for long periods in water; showering with cold water or urine; sexual molestation and rape. It also said detainees have been forced to swallow objects such as cardboard noodle boxes, a metal bolt nut and hair.

"In addition, detainees have been forced to watch others being tortured and to participate in the torture or ill-treatment of others. There are reported cases of detainees being ordered to beat and slap other detainees. In some cases they have been ordered to kiss, smell, tickle or lick the armpits of or perform oral sex on other prisoners. In one case reported to Amnesty International, a male detainee was forced to have sexual intercourse with another male detainee."

Amnesty further said security forces had forced civilians from their villages, carried out armed raids and house-to-house searches and destroyed houses and other property as part of their efforts to cut logistical and moral support for GAM. Civilians, including children, were also forced to support military operations, it said.

Citing an example of rape, Amnesty said a 12-year-old girl was alleged to have been raped by soldiers in August 2003 in Jeumpa subdistrict, Bireun district. "A neighbor of the girl described to Amnesty International how he had seen the military arrive in trucks, fire shots into the air and burn houses in the village. It was during this raid that the rape is alleged to have taken place. The neighbor claimed that villagers had tried to report the incident, including the rape, both to the local military and the Subdistrict Head, but that both refused to consider it."

Several cases of rape of teenage girls had also been reported in *Tempo* magazine. In June 2003, it reported on separate cases of three girls aged 14, 15 and 16, who was alleged had been raped by members of the military or police. The 16-year-old claimed that she was gang raped by soldiers who had come to her house to look for her brother. The 14-year-old is alleged to have been raped by four members of Brimob.

The London-based rights group also alleged that human rights abuses were committed by GAM, including hostage taking and the use of child soldiers. ■

Opinion

Rethinking Nationalism in the Context of Separatist Conflict

Adam Tyson, Toronto
Reprinted from The Jakarta Post
Tuesday, September 21, 2004

Aceh has always been an essential part of the vast Indonesian archipelago, being of great historical, economic and symbolic importance. Today this volatile region of Northern Sumatra is most commonly identified with the perpetual "low-intensity conflict" between the military and the unconventional separatist force known as the Free Aceh Movement (Gerakan Aceh Merdeka or GAM). The modern independence movement in Aceh began in 1976.

Since then it has entered the public sphere of discussion mainly in reference to its impact on national unity. Officials from the state and the military have continuously appealed to the public's sense of nationalism, arguably in an attempt to justify the ongoing conflict, on the basis that the preservation of national unity in times of crisis takes precedence over issues of justice, law or human rights.

Testing the limits of Indonesia's emerging democracy, it is now time to advocate a change in the tone of the public debate about the conflict in Aceh. Firstly, those who are opposed to the severe tactics used by the military in order to quell the separatist movement should no longer be told that they are anti-nationalistic, and that such an attitude will only serve to further the prospects of national disintegration.

Such logic has proven to be detrimental over the years; among other things, the fear of being labeled anti-nationalistic has allowed the issue of conflict in Aceh to become effectively depoliticized, removed from the public debate, and isolated from the scrutiny of the media.

By accusing those who are opposed to the ongoing war in Aceh of being anti-nationalistic and sympathizers of "terrorists", state and military officials have long been able to contain the growing opposition towards their "dirty war". Of course no one is suggesting that the state, the military or the general public should tolerate armed resistance within their borders; however given the failure of most conventional solutions there is a real need to rethink our approach to dealing with such conflicts.

There are some excellent organizations and charismatic people in Indonesia that have gone to great lengths to show that the effects of the military campaign in Aceh have been devastating. However, such actions, while admirable, are by themselves not enough to resolve the matters at hand. The state apparatus has almost free reign to do as it likes in Aceh, countless civilians have their lives disrupted by the conflict, the military acts without accountability, public debate is stifled, and balanced media coverage of the conflict is effectively frozen.

It is high time that the public reengage in the debate about this unwholesome conflict, and that it becomes a major political issue which cannot be repressed. Consider this fact: The conflict in Aceh, one of the most controversial issues facing the Republic of Indonesia, was not a focal issue for debate during the legislative and presidential campaigns in 2004. Political candidates and parties remain reluctant to take a firm stance on the issue, fearing that they will appear anti-nationalistic or "soft" on issues of separatism and terrorism.

In an era where the democratization of the

electoral process is taking hold, it is indeed time that the major issues are brought to the fore, and that politicians seeking to hold office or obtain power through public vote are forced to take a stance on the issue of separatist conflict. This opens up new forums for the discussion and formulation of policy to bring an end to conflict and violence.

Perhaps part of the new debate should address the question: What is Indonesian nationalism, and what bearing might this term have on Indonesia's separatist conflicts? Nationalism evokes feelings of a strong bond between the diverse peoples of Indonesia, binding them together in the common pursuit of development, unity and progress. Suggesting that those elements of the public who are opposed to a war that is tearing at the fibers of society and causing destabilization are anti-nationalistic is simply wrong and misguided.

To take a public stand against the devastating effects of the Acehese conflict might in fact be the highest form of nationalism, proving ones commitment to conflict resolution and the peaceful reintegration of this troubled region into the nation as a whole. It takes an empowered and enlightened form of public nationalism to stand up to the state and the military and demand that the Acehese conflict become a public issue, a political issue, and one in which the nation's press is able to cover in a free and unbiased way.

As citizens in a new democracy it is now a public right and responsibility to demand changes in government policy with respect to this conflict. Genuine nationalism is born out of the refusal to tolerate the official line that the state has taken for decades with respect to the need for a military solution and martial law in order to "win the hearts and minds" of the Acehese. Bold expressions of nationalism might become the impetus on which a solution to this conflict may arise.

Take, for example, the idea of a "people's power" approach, in which large elements of society take it upon themselves to intervene directly in an issue which affects the nation as a whole. Although entirely different, this could be related to the "pilgrimage for peace" that was recently witnessed in the city of Najaf, Iraq.

In the name of freedom of speech, freedom of expression, and freedom of association, a movement could be formed that would allow a coalition of concerned students, citizens groups and professionals to march into Aceh and demand to know what really stirs within these borders. Asymmetries of information between the state and the public can only impede the peace process. Perhaps there is a reality and a truth that the state or the military does not want confirmed; perhaps the answer to conflict resolution lies in accurate information, truth and knowledge.

Braving the threats of both the military and GAM, it is possible to imagine a coalition of students, activists, and other concerned elements of Indonesian society moving en masse to the troubled region of Aceh and becoming the countries largest mediators, with the common goal of active diplomacy in order to achieve conflict resolution.

Armed with the knowledge that they are trying to do what is best for the nation, for the preservation of national unity in the face of destabilizing conflict, and under the watchful eyes of national and international media, this new form of people's power might just prove to be a force to be reckoned with.

One question remains: Who could lead such a movement, and who would be willing to follow? ■

(The writer, formerly a visiting researcher at Parahyangan Catholic University, Bandung, is now a PhD candidate at Leeds University, England. He can be reached at adtyson@hotmail.com)

Puasa di Banda

keunarang
Dian Rubianty

Uronyoe uro meugang phon. Lusa ka tamong buleun puasa. Banda teungoh gabuek geu taguen sie bak dapu. Teungoh geu koh-koh sie, ie mata rhuo trep-trop. Jiôh that tingat sabab nyo puasa phon ayah Sakinah hana lé sajan. Meutamah weuh hatèe lom sabab jiôh di gampông gop.

Bagah-bagah geu sampôh ie mata ngon ujong ija kroëng. Bek sampo na nyan tuepeu gobnyan mo. Peulom nyo Bu Husein nyan kalon. Entheuk geu pike Bunda hana seunang duek sajan gobnyan. Padahal Bunda hana tupat peugah terimong geunaseh. Gobnyan leupah get hatèe geu peu mulia Bunda. Bunda duek sajan gobnyan lagèe geu duek ngon kak droe, hantom teu deungo gobnyan rheut sue.

"Daging yang dalam panci besar sudah masak, Kher? Mmmmm, harum sekali ya bau Gulai Kari Aceh...." Lhèh pajan Bu Husein ka na lam dapu. Musabab na Bunda ngon Sakinah, Bu Husein puasa go nyo ikôt geu meugang, nyan geu yue taguen peunajoh Aceh lom bak Bunda.

"Kayaknya sudah masak, Bu." Seout Bunda sira geu beudoh, geu mè ungtot sie yang ka lheu teu koh u ateu meja.

Lheu geu pleun apui kompo, Bu Husein geu duek bak meja, geu perati Bunda lawok sie ngon sira.

"Saya mengerti kalau kamu pasti sedih sekali. Ini tahun pertama kan...saya saja yang sudah sekian tahun masih sekali-kali menangis. Ditambah lagi dengan kepergian Ayah Sakinah yang tragis."

"Sebenarnya ada yang nasibnya lebih malang dari saya, Bu. Saya sepatutnya tidak menangis." Kheun Bunda lheu na siat awaknyan mandua teu iem, sibok ngon pikeran droe maseng-maseng.

"Tadi saya ketemu Kak Nur dipasar. Mungkin itu sebabnya saya jadi sedih sekali. Kak Nur itu, suaminya dibuang ke Jawa. Anaknyanya enam, masih kecil-kecil. Dia terpaksa pindah ke Banda dan jadi tukang cuci karna tak mungkin tetap tinggal di kampung untuk cari makan. Menurut Kak Nur, Bang Bid, suaminya, tak bersalah. Tapi dia kena empat tahun penjara. Saya nggak bisa bayangkan pedihnya hati Kak Nur, Bu. Bulan puasa, harus mencuci di 4 rumah supaya tetap makan, sementara suami entah di penjara mana di Jawa sana. Jangankan untuk berjumpa, untuk kirim suratpun dia tak punya alamatnya."

"Sekali-sekali, ajak Kak Nur kesini untuk berbuka puasa bersama kita, Kher. Mungkin kalau ketemu kamu, cerita-cerita, dia bisa terhibur hatinya. Anak-anaknya pun bisa main dengan Sakinah kan..."

"Terima kasih, Bu. Ibu baik sekali sama kami. Padahal..."

"Yang saya lakukan cuma sebatas simpati saja kan. Banyak adik-adik aktifis malah mempertaruhkan nyawa untuk memperjuangkan keadilan dan kemanusiaan. Kalau sudah menyangkut martabat manusia, kita terikat pada ukhuwah yang lebih hakiki, terlepas dari bangsa mana kita berasal, Kher."

Bu Husein chit ureueng yang bijak. Masa duek sajan gobnyan nyoe, leu that Bunda geu meuruno pasai-pasai yang sigohlom jih hana teu piké bak Bunda.

"Kher...memang mudah buat saya untuk bicara, karna bukan saya yang tertimpa kemalangan. Tapi saya bisa merasakan musibah ini. Karna saya tau, berat sekali buat kita kehilangan suami, tempat kita biasa berbagi segala hal. Demi Sakinah dan Hanif, kamu harus kuat dan tabah ya...Kalau kamu, Kak Nur dan semua ibu terus mendidik anak-anak dengan baik, Insya Allah generasi mereka kelak nasib Aceh lebih baik."

"Insya Allah, Bu..." sue Bunda meu theun lam reukueng.

"Bunda...entheuk peugo Sakinah pajôh bu saho beuh..."

"Insya Allah..." kheun Bunda sira geu lipat ija seumahyang. Awaknyan mandum ban wo dari mesjid lheu seumahyang teuraweh.

"Bunda...Geu peugah lé Ustaz bak beut, Allah akan Geu teurimong du'a ureueng puasa. Sakinah meujak puasa singoh. Sakinah meujak meudu'a keu ayah..." aneuk meutuwh nyan teu teukui. Peuleuheun, ie mata meuléng-léng bak ming.

Bunda geu theun droe ubé na daya, bèk sampo teu mo. Sira geu tarek nafah panyang, gobnyan geu duek ateu tempat éh di sampeng Sakinah.

"Bèk mo lé keu Ayah, neuk. Ie mata geutanoye jeut peu susah gobnyan di sidéh." Penoh gaséh Bunda geu gusuk ule Sakinah.

Sakinah dium Bunda meusôk-meusôk.

"Sakinah ka ikhlash, Bunda. Ustaz peugah, Insyaallah ureueng abeh umu lagèe Ayah merumpok pahala syahid..."

"Insyaallah..." Bunda geu sampoh ie mata Sakinah.

"Jino yak éh teungeut, meuhan singoh han jaga saho. Bunda meujak peukeumah dapu ile beuh..."

Lheu Sakinah peu rebah droe ateu tempat éh, Bunda geu jak bak dapu. Tengoh geu rah pingan, troh Siti ngon Bu Husein yak tulông.

"Nggak pa-pa, Siti. Biar Kak Kher aja. Besok Siti kuliahan kan..."

"Besok kuliahnya siang kok..." Siti ditulông Bunda puduk pingan yang ka lheu teu rah lam rak.

"Sakinah hari ini pendiam sekali, Kak. Tidak seperti biasa. Kakak juga..."

"Siti..." Bu Husein geu basa bak Siti bek tanyong pasai

nyan.

"Nggak pa-pa, Bu," Bunda teusinyom. "Ini puasa pertama ayah Sakinah tidak ada. Mungkin Sakinah ingat ayahnya, apalagi kita jauh dari kampung..." kheun Bunda lom.

"Pasti Sakinah rindu teman-temannya dan suasana puasa di kampung ya... Kalau aman, Siti mau lah ke kampung kak Kher. Dengar dari cerita Sakinah, indah dan khusyu' sekali suasana Ramadhan disana..."

"Itu dulu, Siti. Sekarang sepi dan mencekam. Banyak yang sudah pindah."

"Seperti apa ya Ramadhan di kampung..."

"Hampir sama lah dengan suasana disini. Semua ke mesjid, salat tarawih, anak-anak muda tinggal di mesjid, tadarus sampai waktunya sahur. Lalu mereka keliling kampung membangunkan orang-orang untuk sahur. Ketika maghrid tiba, di mesjid akan dipukul tambo..." Bunda geu kalon ateu Bu Husein. Hana geu tu'oh peugah lam basa Melayu.

"Tambo?"

"Beduk maksud Kak Kher, Ti. Bahasa Acehnya tambo..."

"Kok Ibu tau?"

"Duh, gimana sih mahasiswa Ibu yang satu ini... Apa coba yang ditabuh di mesjid menandakan waktu berbuka..."

Siti menggaruk kepalanya. "Iya ya...saking berusaha membayangkan cerita Kak Kher, Siti jadi nggak nyambung gini..."

"Puasa kali ini anak-anak muda pada tadarusan dan keliling kampung juga nggak ya, untuk membangunkan orang-orang makan sahur..." suara Siti berubah sendu.

"Mana ada yang berani. Di kampung pun sudah jarang ada anak mudanya, Siti. Semuanya sudah berubah sekarang."

"Iya, tapi Allah kan Maha Tau Kak, dan ada dimanamana. Sebenarnya yang paling penting, bukan hanya suasana Ramadhan di lingkungan kita, tapi bagaimana kita menghidupkan semangat Ramadhan dalam hati, sehingga dimanapun kita berada, kita tetap puasa, tetap tarawihan, tetap tadarusan, tetap berusaha mengisi Ramadhan...eh sorryyy... ceramah" Siti bagah-bagah ditop abah jih.

Bunda ngon Bu Husein teukhem geu kalon sikeup si meutuwh nyan. ■

Bantu pengumpulan tanda tangan

Buku Solidaritas Internasional bagi Perdamaian Aceh

Buku Solidaritas Internasional bagi Perdamaian di Aceh diluncurkan bulan Mei 2004 di Dili. Peluncuran pada saat yang tepat karena tandatangan yang pertama diperoleh pada pertemuan kelima dari Konferensi Asia Pacific tentang East Timor (APCET 5).

Sekarang merupakan saat untuk membangun momentum guna mendorong kembali sebuah proses perdamaian. Sekarang merupakan saat yang tepat bagi teman-teman Internasional untuk menyatakandukungan bagi masa depan proses perdamaian yang ditata oleh orang Aceh.

Tujuan dari buku ini adalah untuk mengumpulkan sebanyak mungkin tandatangan dari komunitas internasional untuk mendukung dan mendorong orang Aceh bagi keinginan mereka terhadap proses perdamaian. Kami berharap 'Buku Perdamaian' ini akan menjadi sebuah kereta untuk meningkatkan kesadaran akan penderitaan yang mendalam terhadap orang-orang kami, dan akan menjadi sebuah fokus bagi meningkatnya tekanan internasional untuk kembali ke proses perdamaian.

Teman-teman dari East Timor dan aktifis dari berbagai penjuru dunia menandatangani buku ini dalam sebuah pertunjukan solidaritas di Dili. **Buku Perdamaian** ini pernah juga berada di Singapore, dimana sejumlah akademisi dalam sebuah konferensi dengan senang hati menandatangani, dan di Inggris, Malaysia dan Thailand. Orang-orang telah memasukkan nama mereka untuk mengatakan pada orang Aceh bahwa mereka prihatin dengan situasi di Aceh dan mendesak pemerintah Indonesia untuk mengakhiri kekerasan dan memasuki sebuah proses yang damai, lewat perundingan.

Buku Perdamaian sekarang berada di Australia dan akan terus berada disana sampai awal tahun depan. Setelah itu, buku tersebut akan tersedia bagi kelompok-kelompok yang memiliki keinginan untuk membantu dalam mengumpulkan sebanyak mungkin tandatangan. Direncanakan pada akhir tahun 2005, buku ini akan di copy dan dipresentasikan untuk sejumlah pemerintah dan Perserikatan Bangsa-Bangsa (PBB).

Jika anda berkeinginan untuk memiliki **Buku Perdamaian** dalam membantu pengumpulan tanda tangan, silahkan hubungi kami pada eyeonaceh@eyeonaceh.org ■

Droë keu droë teuh hai...

Donation for The Bulletin

YD, Philadelphia, PA	\$ 10
MD, Philadelphia, PA	\$ 20

Alhamdulillah. Teurimong geunaseh. So lom? (TAB)

Ramadhan Mubarak

Hana teurasa, tanyo ka lam buleun puasa teuma. Buleun puasa 1425 H. Kamo dari Bulletin meutato ke mandum kawom:

"Seulamat Ta Pubuet Ibadah Ramadhan 1425 H"

"We wish you a happy and blessed Ramadhan 1425 H"

Man pajan buka puasa meusigo? Bek tuwo neu bie thei keu mandum kawom. (TAB)

Akses online Duta Aceh

Laen ureung peutimang, laen *angle* cerita/berita, leubeh leu lam basa Meulayu, saboh seumangat, Duta Aceh jino saboh teupat akses on-line: <http://community.achehtimes.com>

Sila sampaikan berita keluarga atawa komunitas Aceh lewat e-mail/surat untuk dimuat dalam Bulletin kita ini. Free!

Agus, Kautsar & Nazar: The Trio Exceptional Leaders of Acehese Civil Society (2)

After presenting Aguswandi's profile on last issue, **The Bulletin** is proud to present **Muhammad Kautsar's** profile. Kautsar is one of civil society leaders on the frontline of Acehese struggle for independence.

Muhammad Kautsar bin Muhammad Yus was born in District of Aceh Besar on 22 November 1977. Kautsar's leadership and organizational skill has been emerging since he was a student at a *Dayah*, an Acehese traditional Islamic boarding school.

Kautsar studied two track school system. He attended both Islamic and public schools. It is also the case for his university education when he was a student at Syiah Kuala University, majoring Law, and at the same time, studying Islamic rulings (*Syari'ah*) at Islamic State University Ar-Raniry in Banda Aceh.

A hafiz (one who memorizes The Koran, Muslim holy book) by his Islamic education, does not make Kautsar a conservative-outdated leader. As a matter of fact, his studying Islam might have been one of the impetus for Kautsar asking more questions about the role of his religion in society.

The exploration to answer his many questions took a more formal shape when he joined ROBUR, a student group researching society and politics, right after he entered his college education in 1995. He was an active member of this group until 1997.

Year 1997-2002 was Kautsar's most active period doing community and advocacy works. He was part of National Children Foundation (Yayasan Anak Bangsa) in 1997-1999 where he assisted street children and investigated cases of child abuse during military emergency operation in Aceh. Around the same time, 1998-1999, he was one of Aceh's Kontras investigation staffs.

As he gained more experience, his peers elected him for two terms chairperson of SMUR (1998-2001), a student solidarity for people organization, one of which activity was a mass rally for referendum.

Following "reformasi" and the lift up of DOM status (military operation zone) from Aceh, Kautsar found and served as one of board member of People Crisis Center (PCC) in 1999 to 2000. PCC, mostly run by students, was the first and only organization that set up field offices in Pusong of North Aceh to help the fishermen villages cope with the oppression by Indonesian soldiers leaving the area.

In 2001 Kautsar set-up a new front, FPDRA (Front Perlawanan Demokrasi Rakyat Aceh or Aceh People Democratic Struggle Front) to organize Aceh solidarity groups. He was the chairman of FPDRA until 2002.

After the imposition of martial law in Aceh since 19 May 2003, FPDRA could not function effectively as many of its members had to flee Aceh. Being unable to work directly in Aceh did not make Kautsar lost ground to keep fighting for his people. Later in 2003, he found LNDRA (Liga Nasional Demokrasi Rakyat Aceh or Aceh People Democratic National League. Among of LNDRA objectives are (1) Ensuring activists safety; (2) Consolidating internal structures in Aceh; (3) Restructuring movement to face the martial law; (4) Organizing the national coalition of civil movement in Aceh. He has been the chairman of this organization since then.

As a pro-independence activist, Kautsar has been subject to continues life-threats and arrests. He was first arrested in July 2001 and charged with violating Article 154 of KUHP and Article 160 of KUHP which punishes "inciting in public to commit a punishable act" with a maximum sentence of six years' imprisonment. The charges related to a peaceful protest against Exxon-Mobil, a United States based oil-company whose operations in North Aceh District have been the subject of local controversy. He was acquitted of all charges in November 2001 after having spent four months in pre-trial detention.

Kautsar bin Muhammad Yus, together with Tengku Muhammad Nasir Asiz (m), was also detained by members of the North Aceh Military on 22 September 2002 following a public meeting they had helped organize. The two men were reportedly interrogated and beaten for two hours at the North Aceh District Military Command (Kodim) before being transferred to police custody. They were released two days later without charge. No investigation is known to have been carried out into the alleged beatings.

At the time of writing, Kautsar bin Muhammad Yus is once again at risk of becoming a prisoner of conscience. He has been summoned by police for questioning as a suspect of violating Article 510 KUHP for holding a public event without the permission of the authorities and of violating Law No. 9/1998 concerning Freedom to Express an Opinion in Public which requires the organizers of a meeting to give three days notification of a public event to the relevant authorities.

The accusations against Kautsar bin Muhammad Yus focus on his participation as a speaker at a rally organized by the Voice of the Acehese People (*Suara Rakyat Aceh*, SURA) in Lhokseumawe town, North Aceh District on 9 January 2003. During the demonstration, activists reportedly called on all sides to respect the COHA (Cessation of Hostilities Agreement) between the Government of Indonesia and GAM signed one month earlier. Four men were reportedly shot and injured by the Police Mobile Brigade (Brimob), apparently to prevent them from participating in the rally.

Kautsar bin Muhammad Yus has stated that he had been informed that SURA had notified the police about the event. In a statement issued on 1 February 2003 he wrote,

"On 8 January, the day before the rally, the North Aceh police contacted the organisers to confirm that the event would take place and threatened that they might break up the crowd and open fire on those attending. On 8 January, members of the police also patrolled the streets, calling on people not to attend the event being organised by SURA and saying that they would check up on all vehicles on the roads on 9 January. It is clear from this that the police were well aware, in advance, that the event would be taking place....."

Kautsar bin Muhammad Yus is now in hiding. Amnesty International is concerned for his safety and urges the authorities to drop any charges against him that are based solely on his peaceful and legitimate right to freedom of expression. ■
(Sources: interview, JP, and www.amnesty.org)

A Special Issues on Aceh Women

AcehKita.Com, which has also been publishing *AcehKita* magazine, is issuing a special report on *Aceh Women*. Following is its editor foreword on the report.

What if Indonesia's most famous women's rights activist, the noble-born Kartini of Jepara, Central Java, knew Aceh's legendary guerilla leader Cut Nyak Dien as well as she knew her Dutch pen friends Booij-Boissevain, Van Zeggelen and Estelle Zeehandellar?

If Kartini ever sent a letter to Cut Nyak Dien it would have been difficult to answer. Kartini in 1900 may have been one of the first generation of Javanese women to enjoy the end of the repressive *pingit* tradition (where women were confined to the house, forbidden to meet outsiders - ed.). But by that time Cut Nyak Dien had already replaced her husband Teuku Umar to lead the guerilla forces fighting Dutch colonization in the forests of Aceh. Cut had already been married twice by the time Kartini was forced into marrying the Regent of Rembang.

But Kartini never wrote to the Acehese as she wrote to her Dutch mentors. It wasn't that no ties existed. Pati Unus of Jepara had fought alongside the Acehese repelling Portuguese attacks in the Malacca straights in 1513. Kartini's ancestors were well acquainted with Falatehan, the renowned 'war monger' of Pase, North Aceh.

Somehow Indonesian history has come to see Kartini's letters as the landmark events of the struggle for the emancipation of women. This history - made in Jakarta - is apparently unwilling to look too far a field. It has bypassed Laksamana Malahayati and the 2,000 *Inong Balee* women fighters who descended on Frederic Houtman's forces in 1599 on a beach near Banda Aceh. This occurred three hundred years before Kartini lamented the oppression of women in Java.

In the 'modern' era in 1999 (again in Java), the issue of whether or not a woman could become president was a topic much debated. In Aceh in the 17th century, Ratu Safiatuddin, daughter to Aceh's legendary king and military commander Iskandar Muda, took over as head of state and bequeathed the leadership to Ratu Nur Alam Nakiatuddin, followed by a series of other women heads of state such as Inayat Zakiatuddin and Kumala Syah. This does not include the 16 women members of the 73-seat Supreme People's Council (*Majelis Mahkamah Rakyat*) that existed between the years 1641-1675... way before NGO activists thought to demand a quota system of 30% women's representation in Indonesia's parliaments.

The long history of women leaders in Aceh reached another kind of milestone when Cut Nyak Dien was captured by General Van Daalen and exiled to Sumedang in 1906. Acehese women continued to suffer and began to hit rock bottom when president Soeharto sent thousands of troops to Aceh in 1989 to crush the separatist movement. The so-called 'Red Net Operation' that only ended with his downfall in 1998 was marked by untold cases of the torture, rape and murder of Acehese women.

It now looks like Acehese women are increasingly dying for insignificant things. The Free Aceh Movement (GAM) itself not infrequently takes harsh action against anyone considered too close to the troops sent by Jakarta.

(...continue to page 5 col. 2)



Muhammad Nazar (m), the head of the Aceh Referendum Information Centre (Sentral Informasi Referendum Aceh, SIRA) is now jailed in East Java. SIRA is among a number of political and human rights organizations named by the military as suspected supporters of GAM and SIRA members have been identified as targets for arrest. (Source: Amnesty International)



In Memoriam**Ishak Daud**

Eddy Suheri

*Selamat jalan keumandan...
Selamat jalan pejuang... !!!*

September lalu menjadi bulan penuh duka cita bagi rakyat Aceh yang cinta akan kemanusiaan dan kebebasan. Diawali dengan meninggalnya Munir, sang pejuang hak asasi manusia yang juga mantan Koordinator Kontras dan direktur Imparsial pada Selasa hari ke-7 September. Munir berpulang dalam penerbangan dari Jakarta ke Amsterdam. Kisah duka pun berlanjut manakala Ishak Muhammad Daud syahid di medan perang di hari kedelapan bulan lalu.

Komandan operasi TNA wilayah Peureulak dan anggota Komando Pusat Tiro kelahiran Kuala Idi, Peureulak 12 Januari 1960 ini telah meninggalkan kita untuk selamanya bersama isteri keduanya Tjut Rostinah. Bersama Tjut—janda mendiang Rahman Paloh ini, ia dikarunia dua orang anak. Ishak syahid di Alue òn, ALue Ië Niréh, Peureulak, Rabu, sekitar pukul 12.20.

Kepergiannya telah meninggalkan kesan yang mendalam bagi saya maupun bangsa Aceh lainnya yang mengerti dan memahami betul keikhlasan perjuangan beliau. Ia adalah personaliti yang gagah, berani mengambil resiko dan pintar dalam berkomunikasi, serta taat beribadah.

Bagi saya almarhum bukan hanya sosok yang saya kagumi karena kejujuran dan pribadi yang bersih di samping beliau rendah hati, lebih dari itu beliau adalah seorang sahabat yang baik.

Perkenalan saya dengan almarhum bermula di tahun 1999 di sebuah hotel di Kampung Melayu Jakarta Pusat. Saat itu saya masih bekerja sebagai koresponden Aceh Ekspres di Jakarta. Ishak bersama Isterinya Tjut Rostinah masih dalam perlindungan Kontras dan sedang berusaha mendapatkan suaka politik dari kedutaan Inggris di Jakarta. Selesai melakukan wawancara beliau menyerahkan seberkas catatan harian yang ditulis semasa menghabiskan hari-harinya di beberapa penjara di Aceh dan Sumatera Utara. Berisikan kisah panjang perjuangannya dan sejumlah perlakuan yang ia terima sejak ditahan Polis Diraja Malaysia (PDRM) sampai ke tangan Polisi Indonesia. Catatan itu kemudian saya jadikan sebuah buku yang ingin saya terbitkan di Aceh ketika Jeda Kemanusiaan tahun 2000, tapi urung terlaksana.

Kami bertemu untuk yang terakhir kalinya sewaktu beliau mengunjungi keluarganya di Malaysia pada pertengahan tahun lalu. Waktu itu saya dan beberapa rekan mengunjungi beliau di tempat tinggalnya yang sederhana di kawasan Shah Alam pertengahan 2003.

Pertemuan terakhir itu menjadi sangat berkesan. Malam itu Ishak mengenakan kain sarung dan kemeja biru tua. Ia baru saja mengecat apartmen yang ditempati isteri dan keenam anaknya tersebut. Terlihat ia akrab dengan anak-anaknya yang masih kecil-kecil dan seorang puteranya seperti tak mau jauh darinya.

Kami menikmati teh terakhir bersama sambil berdiskusi tentang masa depan tanah Aceh. Ia pun bercerita banyak tentang situasi dan pengalaman gerilyanya sambil berpesan untuk melakukan sesuatu apabila saya pindah ke Amerika nanti. Ketika kami bertanya apakah beliau dan pasukannya masih leluasa bergerak? "Suatu ketika saya dan pasukan pernah berpapasan dengan pihak musuh hanya dalam jarak sekitar 20 meter, kita lebih mengetahui medan", jawabnya tanpa ragu. Peristiwa itu, menurutnya, terjadi tatkala beliau sedang keluar menuju kawasan hutan lain dengan pasukannya dan sejumlah "tahanan" TNA wilayah Peureulak. Menurutnya ini bukan kali pertama dan itu adalah hal yang biasa terjadi.

Sayangnya masa pertemuan terakhir itu terlalu singkat karena kebetulan ia hanya bercuti beberapa hari untuk berobat dan melepas rindu bersama enam buah hati dan istrinya. Lagi pula keberadaannya di sana sudah diketahui pihak intelijen negara itu dan mereka mau beliau segera keluar atau resiko ditangkap.

Bagi Ishak sendiri, ini adalah perjalanan terakhirnya setelah ia hampir kehilangan nyawa di tangan PDRM dan Polisi Indonesia yang melempar beliau ke laut dan menariknya dengan boat dalam perjalanan melintasi selat Malaka dari tanah semenanjung ke Bengkalis, Riau. Beruntung saat itu nasib masih memihaknya dan Ishak selamat.

Beberapa bulan kemudian ketika Ishak mendekati dalam tahanan LP Lhokseumawe, Aceh Utara, sekelompok Brimob menyerbu dengan senjata berat AK-45 dan menghamburkan peluru ke sekitar ruang sel yang dihuninya. Ishak masih selamat meskipun peluru yang dilepaskan kesatuan tempur Polisi Indonesia tersebut tertancap hampir di seluruh dinding sel.

Kemudian bulan September 2003, ketika itu sekali lagi beliau dikepung oleh sejumlah militer Indonesia juga di kawasan Peureulak. Posisi Ishak dan pasukannya dalam situasi yang sangat sulit, namun sekali lagi ia berjaya lolos dari kepungan.

Dan pertempuran di Alue òn adalah akhir dari perjalanan almarhum di dunia yang fana ini. Beliau telah berkorban pada jalan yang diyakininya, berjuang untuk keadilan dan pembelaannya bagi bangsa dan tanah Aceh yang dicintai. Ia telah memberi segalanya bagi Aceh, harta, tenaga bahkan nyawa sekalipun. Suatu pengorbanan yang tak akan pernah kita lupakan. Selamat jalan keumandan... selamat jalan pejuang...! Semoga arwahmu mendapat tempat yang layak disisiNya. Hendaknya kita yang ditinggalkan dapat mengambil hikmah dari perjuangan beliau dan mampu merapatkan barisan, membangun persatuan kita demi kelanjutan perjuangan ini. Amien!■

From Page 4 Col. 3...

Aceh Women's Special Report

Under the military emergency and the civil emergency that has replaced it – both policies introduced by a woman president – Acehese women have seen the clock turned back to the days of the Red Net. Women activists have been tortured in the provincial capital and young girls raped in Bireuen. There are numerous cases of the wives of guerillas feeling the brunt of the troops' inability to catch their husbands. Let alone those accused of joining GAM's *Inong Balee* women guerilla force.

All this occurred under a state of emergency. The first period ran from 19 May – 18 November 2003. This was extended for a second term, which ran from 19 November 2003 – 18 May 2004. The civil emergency introduced on 19 May (should) expire on 18 November. Under this three-phase emergency, women activists in Aceh have found their activities extremely limited. Some have fled, others have chosen to stay – and stay away from political and human rights issues. The rest have found themselves in jail serving sentences far longer than that faced by the corruptors in Jakarta.

This publication does not intend to record all the grief to befall the decedents of Malahayati under the emergency. This publication represents the result of the diligent work of *acehkita.com*'s journalists and photographers in the field.

*AcehKita's Editor
Dhandy Dwi Laksono*

(Reprinted from AcehKita.com)

Puisi

Indeed, the most heartbreaking fact about Aceh conflict is that it has

almost completely break the social fabric and solidarity among the people. As portrayed by this poem, the politics of divide and conquer, especially through material-hedonistic appeal has been played successfully by Indonesia regime in Aceh (TAB)

Bungong ka luroh

Inna lillaahi, inna lillah,
Kheundak Allah teukeudiNya,
Udeu ngon mate tanyoe bak Allah,
Uroe akhirah dan dalam donya.

Nibak uroenyoe teukeudi Allah,
Saboh musibah keunoe lom teuka,
Hana ie mata nyang ro meulimpah,
Jisurot tumpah u dalam dada.

Ulee teuteukui ingat keu aruah,
Do'a meus'ah-s'ah beu ampon deesya,
Beu Neuteurimong amai ibadah,
Beuna Neubalah deungon pahala.

Kamoe nyang tinggi beuneupumeu'ah,
Han sagai leumah peuhiro gata,
Didroeneu payah peutheun meuruwah,
Kamoe lam mudah kon ban syeedara.

Beuthat han jitem teubiet bak babah,
Lam hate nyoe sah pahlawan gata,
Kon lagee kamoe dawok han leupah,
Nyawong ngon darah ka neupeugala.

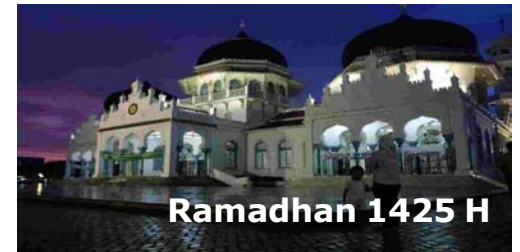
Lam seupot sabe lam apoh apah,
Pruet deuk deungon grah hana neurasa,
Jampang dikamoe bu sie ngon kuah,
Lam moto miwah meuputa-puta.

Ladom teuseunyom ateueh musibah,
Peungui keu ilah mencari muka,
Wareh droe mate bahgi beureukah,
Bek kheun ta'ziah ubat peunawa.

Allahu Allah, lon lakee ampon,
Bandum deesya lon kawom syeedara,
Seuramoe Meukah Allahu Rabbon,
Jeu'oh that ditron marwah jinoo ka.

Han le teudeungo sya'e meualon,
Han le na panton nyang gura-gura,
Bungong ka layee luroh si'on-on,
Ie krueng ngon ie mbon sijuek tan le na.

*Banda Aceh, 27 Rajab 1424 H
Nyakwa Ty*



Ramadhan 1425 H

For more information on Aceh see:

**www.aceh-eye.org
www.acehkita.com/en
www.achehtimes.com**

TAPOL's Open Letter to Susilo

President Susilo Bambang Yudhoyono
President of Indonesia
Istana Merdeka, Jakarta 10110, Indonesia

20 October 2004

Dear Mr President,

We congratulate you on your inauguration as President of Indonesia and would like to take this opportunity to draw your attention to a number of issues we believe should be addressed to ensure that Indonesia's difficult transition to democracy is based on respect for human rights and the rule of law.

Aceh and West Papua

The military approach adopted in the three years of the Megawati presidency to resolve the conflicts in Aceh and West Papua has only worsened the social and human conditions on the ground. The use of force to deal with alleged separatists has failed to resolve the conflicts. In addition to being counter-productive, it has involved widespread violations of fundamental rights.

We urge you to seek comprehensive and peaceful solutions to the conflicts. Negotiations should start immediately with all sections of society to find solutions to the social and political problems and to ensure that human rights are upheld and are actively promoted at all times.

In particular we call upon you to:

1. Halt the current military operations in Aceh and the security operations in West Papua and lift the civil emergency status in Aceh.
2. Withdraw all non-organic troops from both territories.
3. Ensure that the peoples of Aceh and West Papua are peacefully able to exercise their rights to freedom of expression (including the right to express support for self-determination), freedom of association, freedom of assembly and other fundamental rights and that they are protected from extra-judicial execution, torture and arbitrary detention.
4. Facilitate the conduct of independent investigations into human rights violations in both territories, facilitate the return of human rights and humanitarian agencies, and invite the UN Special Rapporteur on Torture and the Special Rapporteur on the Independence of Judges and Lawyers to visit and report in accordance with their mandates.
5. Ensure that members of the armed forces and police observe international human rights and humanitarian laws, especially in relation to civilians and other non-combatants.
6. Ensure that both domestic and international human rights defenders have full and unhindered access to both areas and are able to carry out their work free from threats and intimidation.
7. Lift all restrictions on journalists visiting Aceh and West Papua.
8. Continue the process of building a civilian police force which will protect civilians, and avoid the use of repressive measures against legitimate social or political protest.
9. End divide-and-rule policies aimed at splitting up the two provinces.

Ending Impunity

Ending impunity has always been one of the main objectives of the pro-democracy movement in general and the human rights community in particular. The high hopes generated by the end of the Suharto dictatorship in May 1998 were regrettably dashed during the three years of the Megawati presidency.

Although the post-dictatorship period has produced new laws and judicial mechanisms, lawenforcement has been fundamentally flawed due to weaknesses in the judiciary, the prosecution service and the police force.

Another major stumbling block is the continuing role of military and intelligence bodies in determining the political agenda. Despite institutional support for the establishment of two ad hoc courts for gross human rights violations committed in Tanjung Priok (1984) and East Timor (1999), the end result was the acquittal of almost all the main suspects, most of whom were senior military officers.

We urge you to co-operate fully with the serious crimes process in East Timor and with any proposals by the UN aimed at bringing to justice the perpetrators of gross violations in East Timor.

We further urge you to facilitate the conduct of credible investigations and prosecutions, according to international standards, of the following cases so that those responsible - including those with political and military command responsibility - are brought to justice:

- the massacres perpetrated in the months following the seizure of power by former President Suharto in 1965.
- the numerous atrocities and human rights abuses committed in Aceh and West Papua since the 1960s.
- other grave incidents such as the Lampung killings in 1987; the attack on the PDI office in July 1996; the disappearances of activists in 1998; and the Trisakti/Semanggi student killings in 1998/1999.

We call upon you to review the Law on the TNI, in particular its provision for the continuation of the TNI's territorial structure.

The Draft Law on Intelligence as it now stands gives excessive power to the National Intelligence Agency (BIN) and will put civil liberties in peril. A thoroughgoing discussion should take place in parliament and with human rights groups regarding the position of the Indonesian armed forces in society and the role of intelligence units, to safeguard the security of the population.

Political Prisoners

The number of political prisoners fell sharply in the two years following the downfall of former President Suharto. During the short presidencies of Habibie and Abdurrahman Wahid most political prisoners were released but the number has risen steeply in the last three years under President Megawati. At present, more than 2,000 persons are in jail because of their alleged political beliefs, allegiances or activities.

The majority of the prisoners are Acehese with a smaller number from West Papua, Maluku and Java. Most of them were convicted following unfair trials which did not meet international standards, including cases where confessions were obtained through torture.

Most of the Acehese prisoners were tried under an emergency procedure which did not comply with the established Indonesian legal procedures. Most of the defendants were not assisted by a defence lawyer. The trials were completed in record time and in many cases the verdicts were handed down after brief court hearings. In addition, around 400 prisoners have been transferred to 26 prisons scattered across Java. Transferring prisoners from Aceh to locations far from home is in flagrant breach of international standards concerning the treatment of prisoners.

We urge you to:

1. Press for an independent judicial review of the cases of all persons arrested and detained following the establishment of martial law in Aceh and all others from West Papua, Maluku and elsewhere who may have been detained for political or arbitrary reasons.
2. Ensure that all those subject to arbitrary detention and all those imprisoned as a result of unfair trials are immediately released.
3. Ensure that international standards concerning the treatment of prisoners are fully respected.

Legal and judicial reform

Whatever improvements are made to Indonesia's laws and legal procedures, the rule of

law cannot prevail unless professional, independent and impartial legal personnel are available to carry out investigations, prosecutions and trials.

Corruption within the judiciary is rampant and should be given highest priority.

We urge you to:

1. Set up an independent judicial commission as an external watch-dog for the courts. A similar body should be established for the prosecution and the police.
2. Facilitate the intensive training in international human rights law and practice of judges, prosecutors and defence lawyers.
3. Ensure that all laws, regulations and practices relating to the function and conduct of the legal profession are consistent with the UN Basic Principles on the Independence of the Judiciary, the Guidelines on the Role of Prosecutors and the Basic Principles on the Role of Lawyers.
4. Restore confidence in society by immediately prosecuting the more blatant corruption cases. The newly-established KPK (Commission for the Eradication of Corruption) should be strengthened by providing it with the necessary authority, qualified personnel and sufficient funds.

We are most grateful to you for your attention to these matters.

Yours sincerely,
Carmel Budiardjo
Director

Help Collect Signature for:

The International Book of Solidarity for Peace in Aceh

The International Book of Solidarity for Peace in Aceh was launched in May this year in Dili. It was quite appropriate that this initiative received its first signature at the fifth meeting of Asia Pacific Conference on East Timor (APCET5).

The pursuit of a peaceful solution to the dispute in Aceh has been stalled for too long, it is time to build momentum to push for a return to a peace process. And it is time for international friends to speak out in support of a future, Acehese driven, process of negotiation.

The aim of this book is to gather as many signatures as possible from friends in the international community to support and to encourage the Acehese in their pursuit of peace. Prolonged conflict in our homeland has devastated life, infrastructure and the economy. We hope this 'Peace Book' will be a vehicle for increasing awareness of the terrible suffering of our people, and be a focus for increasing international pressure to return to negotiations.

Already many East Timorese have signed the book in a show of solidarity, and activists from around the world also signed in Dili. *The Peace Book* has also been in Singapore, where academics at a University conference were happy to sign, and in the UK, Malaysia and Thailand, people have added their names to tell the Acehese that they know about our situation and are urging the Indonesian government to end the bloody oppression and seek a peaceful, negotiated solution.

The Peace Book is now in Australia where it will remain until early next year. After that, it will be available to any groups who are willing to help collect as many signatures as possible. It is planned that by the end of 2005, the book will be copied and presented to several key governments and also to the United Nations.

Please let us know if you would like to have *The Peace Book* to help collect signatures, email eyeonaceh@eyeonaceh.org ■