

The Acehneses

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For Peace,
Freedom & Justice
in Aceh

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Acehnese Want Peace

The Jakarta Post's *Editorial*
Friday, November 5, 2004

The country has been through an enormous political transformation in the last few weeks. On Oct. 20, a new president was sworn in and, on Oct. 1, a new batch of House members were installed. But rather than immediately buckling down to their jobs, House members quickly became embroiled in a power struggle that has paralyzed the House for weeks now.

As high-profile political events unfold, it would be easy to overlook the nation's pressing problems. But, that does not seem to be the case with the new government of Susilo Bambang Yudhoyono, as it has sent a high-caliber delegation to Aceh to assess the six-month state of civil emergency in the province, which will end on Nov. 19. The new government should be commended for its move to solve Aceh's long-standing problems, which shows that it has its priorities straight.

The Acehneses, whose province of 4.2 million people has been ravaged by intermittent clashes between government troops and the Free Aceh Movement (GAM) for decades, have only one humble wish for their province: Peace.

There are ample reasons why violence in Aceh should be stopped. In 1989, the Soeharto government declared the province a Military Operation Area. When Soeharto was toppled in 1998, GAM's strength, which was estimated to be 500 at the beginning of the operation, had increased to 3,000 men and women. An estimated 10,000 Acehneses civilians were killed and thousands of others were displaced in that period. That is evidence that a military operation in Aceh will never be effective.

Following the collapse of peace talks sponsored by the Swiss-based Henri Dunant Centre, Megawati Soekarnoputri introduced martial law on May 19, 2003. Since then, daily killings have continued unabated. Initially, it was intended that martial law be imposed for a six-month period, but it was later extended to a year. In May of this year, Megawati lifted martial law and declared a state of civil emergency in Aceh — combining military operations with humanitarian assistance — but the killings have continued.

It is a sad reality, yet one that the public has become desensitized to, while deaths in the province are reported daily. Many people don't seem to care about what is happening in Aceh. Even the media appears to be fed up with the news, perhaps finding continuous coverage of the province taxing.

It is certainly unfair to expect the new government to turn Aceh into a peaceful province overnight. But we believe that Susilo and his team, including Vice President Jusuf Kalla, have a good track record in bringing peace to conflict areas. As a Cabinet minister during Megawati's tenure, Kalla was instrumental in cooling down sectarian conflicts between Christians and Muslims in Maluku and Poso.

We would like to emphasize the seriousness and the urgency of bringing peace to Aceh. In this context, it is worth repeating the words of some leading Acehneses ulemas in a discussion in Jakarta on Tuesday. Their message to the government is loud and clear: Abandon the security approach.

With the six-month state of civil emergency in Aceh drawing to a close, it is time to start anew in the province. It is time for the Acehneses, who have been fighting for an independent province since 1976, to look up and see the sun emerging from behind the clouds. It is time for the government to consider ceasing military operations, once and for all. ■

Ulema Calls for TNI-GAM Dialog

Nani Afrida, The Jakarta Post,
Banda Aceh, 2 November

With the six-month state of civil emergency in Aceh nearing an end, leading ulemas in the province suggested on Monday that the government of President Susilo Bambang Yudhoyono revive a dialog with Free Aceh Movement (GAM) rebels to settle decades of conflict there.

Chairman of the provincial ulemas council Muslim Ibrahim told a high-powered government delegation that people of Aceh were desperate for a normal life like their counterparts in the rest of the nation.

Muslim said the conflict in the province of 4.2 million people could not be solved through the use of arms, but deliberation and consensus, involving all groups in society that wish to see peace prevail in the territory.

"The government cannot seek a conflict settlement alone, but President Susilo Bambang Yudhoyono needs to form a special team, which he leads himself and involves as much public participation as possible without prejudice," Muslim said.

His advice came amid rumors that Susilo's administration was initiating an informal meeting with GAM leaders in exile in Malaysia. Minister of Justice and Human Rights Hamid Awaluddin, however, denied the reports.

A powered cabinet members visited Aceh on 1 November to get input from local government officials and community leaders about the implementation of the state of civil emergency, which was imposed on May 19 to replace martial law.

The government is evaluating the emergency status in the natural resource-rich province.

Contrary to Muslim's suggestion, Widodo said the operation to crush the rebels should go on in order to settle the conflict and restore peace.

"We have two agendas to push in order to solve the Aceh problem, namely enforcement of the special autonomy status for the province and to finish off the separatists," Widodo said after a three-hour, closed-door meeting with the civil emergency administration in Aceh.

He said the operation to stamp out rebellion would continue to restore security and order and put an end to the conflict. The



Three Acehneses kids look through their temporary camp window. They are part of Acehneses IDPs of 58 households in Calang, Aceh Jaya District. Since July 2003, they took refuge there after their houses were burned by the so-called "unidentified persons" or Orang Tak Dikenal (OTK). Photo was taken on Tuesday, 2 November 2004, less than two weeks from Eid Festival, an Islamic Festival which should mean nothing but joy and warmth for children. The women, children and elderly are the most victimized by the prolonged conflict in Aceh (Photo: Apit Awe of AcehKita.com)

target of the operation would include the capture of GAM leaders.

"Although generally the security condition in Aceh has improved, armed rebels are still present and their leaders remain at large," Widodo said.

Widodo, however, promised to convey all the input from the Acehneses, including the ulemas, to the president before deciding whether to extend or discontinue the state of civil emergency in the province.

The government and GAM had started unprecedented peace talks with mediation by the Swiss-based Henri Dunant Centre during the tenure of President Abdurrahman Wahid.

A semblance of peace returned to Aceh for several months after the two sides signed the Cessation of Hostilities Agreement in December 2002.

The peace agreement broke down in May 2003, prompting then President Megawati Soekarnoputri to declare martial law. ■

The Acehneses 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, Acehneses, or Malay. Articles in Acehneses and articles from Acehneses 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

NGOs Wants Civilian Role to End War in Aceh

Muninggar Sri Saraswati and Fabiola Desy Unidjaja, The Jakarta Post/Jakarta, Wednesday, November 3, 2004

The government must abandon its security approach and open dialog with civilian figures to settle the Aceh conflict once and for all, a discussion has concluded.

A discussion held by non-governmental organizations under the Aceh Working Group (AWG) concluded on Tuesday that dialog involving civilian Acehese would stop years of violence in the province.

"(The government) must change their mind-set. It has said that the operations in Aceh are aimed at winning the hearts and minds of the Acehese people. They must not turn into merely a hunt for members of the Free Aceh Movement (GAM)," said Usman Hamid, chairman of the Commission for Missing Persons and Victims of Violence (Kontras) human rights group.

Usman said women, religious leaders, university students and the public in Aceh must be invited because of their capabilities and not because of their close ties with the government.

He also criticized the government for maintaining a large number of troops in the restive province despite its claim that GAM's strength had been reduced significantly.

Around 40,000 troops are deployed in Aceh, where GAM separatists have been fighting for independence for the resource-rich province.

Usman said the government must facilitate "a well-formulated dialog among civilian elements representing Aceh" in a bid to grasp the true aspirations of the Acehese.

Acehnese legislator Farhan Hamid of the National Mandate Party faction and Zoemrotin K. Susilo of the National Commission on Human Rights (Komnas HAM) agreed that the government should conduct dialog with civilians in Aceh.

"The government must understand the expectations of Acehese," said Farhan, adding that it must also guarantee their security.

He suggested that a national commission consisting of independent figures be established to help settle the conflict.

"The commission could gather input from the Acehese or hold talks with GAM if necessary, but it must not be placed under any ministry ... we're afraid it would not perform well, as the government has many problems to face," Hamid said.

An ulama told a government delegation led by Coordinating Minister for Political, Legal and Security Affairs Widodo Adi Sucipto last week to open dialog with the Acehese to resolve the conflict, which has killed more than 15,000 people since GAM began its struggle for independence in 1976.

President Susilo Bambang Yudhoyono, who took his oath of office on Oct. 20, has pledged to settle the conflict in Aceh during the first 100 days of his government.

Widodo said on Tuesday that the government was considering three options for Aceh.

"We may extend the status of civil emergency, extend it in select regencies, or lift the status but maintain security and law enforcement operations," he said.

Speaking to reporters after accompanying President Susilo in a meeting at Merdeka Palace, Widodo said the final decision would be announced on Nov. 18.

"The potential for threat remain high in the province with the presence of the separatist movement ... we are going to evaluate the situation further," Widodo said.

The retired four-star general visited Aceh last week and held talks with various community and social groups on the latest conditions in the war-torn province. ■



Opinion Aguswandi, London

Reprinted from The Jakarta Post November 01, 2004

Aceh will be the best place to judge whether the new government will be any different from previous regimes in Indonesia. One of the biggest challenges for Bambang Susilo Yudhoyono's government is to resolve the conflict in Aceh peacefully. The way in which Susilo approaches the resolution of the almost 30 years of conflict in Aceh will show whether he is indeed different.

Not long after the election, Susilo met with an audience of teachers. He promised he would work to settle the conflict by peaceful means, saying "let us not just go ahead with the military operation". However, he has shown considerable ambiguity. He also stated that the country must remain united, and that there could be no compromise on this.

However, Aceh is a place where actions are infinitely more important than words. In the past, many Indonesian politicians have made numerous promises about Aceh while rarely, if ever, doing anything to deliver on them. In Megawati Soekarnoputri's acceptance speech after her election to the presidency, the new leader wept in public and promised that no blood would fall in Aceh during her time in office. Contrary to these tears and promises, the situation in Aceh was allowed to deteriorate afresh until she declared martial law in May 2003.

As in most other places in Indonesia, Susilo won the second round of the presidential election in Aceh. The Acehese vote for Susilo, however, was largely due to the population's desperation on a number of fronts. The Megawati administration's "solution" to the situation in Aceh not only led to bitter disappointment and more failed promises but to the worsening of daily existence on a scale not even seen under Soeharto. Under these circumstances, it is unsurprising that voters opted for the only change available and voted for Susilo.

Yet, Susilo was endorsed only reluctantly by the Acehese. He did not win in the first round of the presidential election. That round saw the majority of votes go to Amien Rais, due in large part to his well-known criticism of the Megawati government's policy in the province. The vote for him was also stimulated by his close association with Muhammadiyah, whose local and national leaders have vigorously criticized military operations in Aceh.

The vote was an effort to send an indisputable message to Jakarta, showing

Aceh, a testing ground for Susilo's promises

an unequivocal majority rejection of the government's approach to Aceh. Once Amien was knocked out at the national level, Aceh lost their only reasonably representative candidate, and recognized that an overt rejection of Megawati was the best remaining option.

Susilo should immediately work to improve the situation in Aceh. His much touted legitimacy, as the country's first directly elected president, provides him with a powerful platform from which to pursue peace. Re-engaging in dialogue with GAM, and giving the non-partisan population space at the negotiating table, will always be hugely unpopular for nationalistic Indonesia, but Susilo's unique position may mean he can take this path to a peaceful solution.

Susilo needs to assess the current military approach immediately. The new government should stop and evaluate the administration of martial law from May 2003 to May 2004, as well as monitoring and reviewing the events of the civil emergency administration to date. It is imperative that an impartial assessment be made as to how these

military operations were conducted. How many civilian have been killed? Susilo should also immediately respond to rampant human rights violations in Aceh, which were allegedly committed by government troops as reported by Komnas HAM, Amnesty International and the Human Rights Watch.

The government should show its commitment to a new and productive approach in Aceh by opening access to the province. Independent rights groups that are currently not allowed into the province can make clear and credible assessments of the human rights situation in Aceh. Aceh should also be accessible to national and international journalists.

The other critical way to move forward in Aceh requires the new government to lay out their strategy for a viable, credible peace process. Susilo has stated, on many occasions, that he would like to see the situation in Aceh improve. What is not clear yet is what actions he will be taking to bring about this improvement.

On the contrary, he continues to cling to ambiguity and abstract commitments. It is now imperative that Susilo shows the Acehese that he really does want to bring about peace and positive changes in Aceh.

(The writer is an Acehese Human Rights Activist and Researcher at TAPOL, The Indonesia Human Rights Campaign, based in London)

For more information on Aceh visit:

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

UROE RAYA

keunarang
Dian R.

“.....”

*Udép uroe nyoe piké keu singoh
Bèk sampo mèh-moh bak aneuk cuco
Raseuki singoh 'oh uroe dudo
Geutanyong lé Po
U Yaumul Masya*

*Gèt ta pu buet gèt beu nalah
Yang gèt ta keubah keu aneuk cuco
Meunyoé han tinggai meu bainah
Panè na leumah geutanyo awai
na.....”*

Sue Rafli meualôn lam labi-labi, watèe Bunda geujak meu-uroe raya u rumoh Nyak Wa Ti.

Trôh bak jalan Tgk. Ujong Rimba, Bunda geu basa bak keunèk pat gobnyan trôn. Lheuh keunèk labi-labi hép bak supe moto, Bunda geu tingkue Hanif geutrôn dari labi-labi. “Dong bak bineh, neuk.” Bunda geu peuingat Sakinah. Uroe raya lagee nyo, moto, honda, labi-labi, itangen, becak....ramè that bak jalan. Lheuh geu

Lagee lam labi-labi buno, bak rumoh Nyak Wa pih sayop-sayop teudeungo sue Rafli, cek gu SMA yang ka that meusuhu ngon lagu-lagi Aceh baro.

“Nyak Wa, tiep lon deungo sya'e lagu Rafli nyoe, lon get that susah hate,” kheun Bunda han èk geu theun lé, peu yang geu pikée lé gobnyan sipanyang jalan buno.

“Lon teupikée, nyoe chiet lagèe dikheun lé Rafli, geutanyoe seubab hana geu keubah bainah le ureueng syik, troh an jino mèh-moh. Hayeu keudèh lagèe dronneuh. Ata ureueng syik pulang le, peu neu pulang ke aneuk pih le. Nyo lagèe lon nyoe, meu ule éh hana meupat. Kiban meujak keubah hareuta keu Hanif ngon Sakinah.”

“Bèk an hareuta, Kher. Keu pajôh mantong hansép.” Sambong Kak Nur sira geu léng ie sirop cap patong lam glah.

“Bainah nyan kon haroih hareuta. Nyo lagèe drokeuh ka pula pingkui peu sikula aneuk, nyan keuh bainah yang leubeuh le yum jih nibak hareuta. Nyo hareuta bak saboh watèe jeut binasa. Ka lheuh ta kalon lagoe kiban hareuta lon di gampong abéh hana meuhu lawet karu nyoe. Keu teuboh Yah Wa, keudèe tutông, lam siminèt sagai habéh peu yang na.....”

Bunda ngon Kak Nur teu iem, geu pike peu nyang geu peugah lé Nyak Wa.



An Achehese kid passing by under sunrise in Aceh Besar District Photo: Fajar M, AcehKita.com

bayeue seribe limong reutôh, Bunda geumeulangkah u rumoh Nyak Wa Ti.

Trôh u dalam, ka ramè ureueng. Mandum meumeu'aih-meu'aih déesya lahé ngon batén.

Bunda geu peukreuh hatée watèe geu meu'ah desya ngon Kak Nur. Meunyo Bunda geumo, Kak Nur ka teuntèe meutamah geukliek. Sampo an jino, ka 5 buleun, hana haba sapeu pat Bang Bid, linto gobnyan di penjara sidéh di Jawa.

“Saba, Kak. Pulang mandum bak Allah.”

“Betoi nyan Nur...” Nyak Wa Ti ka teudong di likot awaknyan dua.

“Ka trep rôh Kher?” tanyong Nyak Wa sira geu meumat jaroe.

“Ban Nyak Wa....Sakinah, saleum ngon Misyik, ngon Miwa....”

Nyak Wa Ti geu cok pèng lam neukue ija sawak, geu peureugam bak Sakinah.

“Alhamdulillah, teurimong geunaséh Misyik...” nyan Sakinah gadoh dimeu'èn lam kawan aneuk miet.

“Bôh jak ta jak pajôh khaurie bacut...”

Bunda, Kak Nur ngon Nyak Wa Ti geu meulangkah u dapu. Disinan ka teuhidag penoh saboh meja mandum peunajôh uroe raya. Bak binèh meja rayeuk na meja saboh teuk, geu puduk cindoi ngon ie mirah.

“Seungap that lagoe? Peu mangat that masak putèh si Badriah taguen?” Po Mah geu ceungeuek lam dapu.

“Assalamu'alaikum...” kheun gobnyan meunan deuh Nyak Wa bak sagoe dapu.

“Wa'alaikumsalam” seut mandum ureung lam dapu.

“Si Kher diteuoh bak lon pasai bainah na...”

“Peu jeut Nyak Wa?”

“Awak nyoe di denago sya'e lagu Rafli.

Beutoi lagèe kheun Rafli, nyo hana ta pikée keu aneuk cuco, ta keubah bainah yang jroh, barô aneuk-cuco geutanyoe dithe, jameun jih na indatu nyang meusosah payah, geu hareukat nyan geu pulang bainah keu aneuk cuco. Man di kheun lé awak nyoe dua, awak nyoe hana peu di pulang keu aneuk sabab droe jih hana hareuta.”

“Ureueng syik lon jameun hana geu pulang sapeu cit, Kher. Man sabab lon jameun geu peusikula lé Mak, jeut keuh jih kukeureja peusep huped aneuk miet. Hana meucéh haroih ta pulang hareuta meuwujud benda...” Po Mah geu duek di sampeng Bunda.

“Nyak Wa kheun meunan ciet, Po. Jino lon ka yaken. Ube ek lon akan peu sikula Sakinah ngon Hanif. Insyallah deungon na useuha ngon 'ilme yang jroh yang ta keubah keu aneuk geutanyoe, bak saboh watèe Allah brie bansa geutanyo makmu sijastra.”

Undangan

**Silaturahmi Uroe Raya
Syawal 1425 H
Ureung Aceh Amerika Baroh**

**Halal Bil Halal
Syawal 1425 H
Masyarakat Aceh Amerika Utara**

Hari/Tanggal
Sabtu/27 Nopember 2004
J a m
12:00-15:00

Tempat:
6300 GUYER AVE.,
Philadelphia, PA 19142

Insy Allah, tuan rumoh akan geusedia bu luho ala kada. Meunan pih, neu mee peu-peu peunajoh Uroe Raya yang mudah. Tapi yang leubeeh peunteng na keuh kehadiran syedara-syedara ban mandum dari meubago pelosok Amerika Utara. Mee han jeut neu mee makanan aneka rupa, neu mee peu-peu minuman ngon boh kayee seikhlasnya. Mee hana chit kemudahan lagee nyan rupa, neu meulangkah chit jak meureumpok syedara, sambong silaturahmi lam Ridha Allah SWT

Droë keu droë teuh hai...

Rumoh baroe syedara geu tanyo

Alhamdulillah, maken ramee syedara-syedara geu tanyo kawom teuh di Amerika yang ka na rumoh dro. Kruuuu seumangat, seulamat ngon do'a ta peu trok keu syedara-syedara teuh:

*Tgk. Mahfud ngon keluarga di Harrisburg
Tgk. Syafruddin Yusuf ngon keluarga di Harrisburg*

T. Hasril Asyikin ngon keluarga di DC.
Semoga liwat rumoh baro nyan, geu sipreuk beu leu lom rahmat ngon raseuki lee Po teuh, Allah SWT. (TAB)

Saleum Uro Raya

Uroe get buleun get
Timphan mak peu get
Han meuteumee rasa

Hatee seudeh peudeh lam dada
Gampong sideh juoh dimata
Meunanpih peudeh wahai syedara
Teutap kamo beu'ot Saleum Uro Raya

Jaro lon tujoh lon beu'ot lapan
Geunanto timphan ngon aso kaya
Neu peu meu'ah silap mandum ngon riya
Bak Po Allah geu ampon desya
Seulamat Uro Raya!

*Selamat Hari Raya Idul Fitri 1425 H
Mohon Maaf Lahir dan Batin*

Dari kami sekeluarga di Ithaca, NY (Dian)

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 (3)

Nazar's profile:

Name : Muhammad Nazar
Date of Birth : July 1, 1973
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sira_jaringan2000@yahoo.com

Note: On June 30th, 2003, Muhammad Nazar was sentenced to 5 years in prison by a court in Banda Aceh, for 'displaying hostility' and 'spreading hatred' against the Indonesian government through his activities for human rights, peace, and a democratic process of self-determination in Aceh. At time of writing, Nazar is imprisoned at the Lowokwaru-Malang prison, Jawa Timur (East Java), Indonesia.

Nazar focuses his activities on Referendum for Self-Determination for Acehese people as a peaceful, democratic and civilized way and solution for Aceh conflict.

civil society movement that was brave and spirited to represent and express the demands of the Acehese people for their rights, because of repression and brutality of the Indonesia government and military in Aceh.

From 1992 to 1997, while Nazar continued his studies at a university in Banda Aceh, he silently tried to develop his ideas and intentions to defend the human rights of the Acehese people, and began to conduct some activities underground. When Nazar became an assistant lecturer at his university in 1997, he started to express more publicly and enthusiastically his opinions about the deteriorating human rights situation and the repression of the Acehese people under Indonesia government domination. He showed his concerns through his lectures in his classes, in seminars and articles to local newspapers.

It is also during this period when Nazar became involved in many student organizations at his university.

By the end of 1998, Nazar and other junior lecturers in his university formed an organization for human rights and the future of Aceh. The organization was called the All Aceh Intellectual Movement (AIMD/GISA, Gabungan Intelektual Seluruh Aceh).

At the beginning of 1999, Nazar and the AIMD/GISA started organizing peaceful demonstrations for a referendum on self-determination and the respect for human rights in Aceh.

From 31 January to 4 February 1999, Nazar joined the Acehese student and youth congress. The congress collectively decided upon a referendum as a peaceful and democratic route to resolve the prolonged conflict in Aceh, to end the

On 20 November 2000, only some days after the rally and the poll, Nazar was arrested and detained by Indonesian forces in Banda Aceh police station. During this time, Nazar was designated a prisoner of conscience by Amnesty International.

On 10 October 10, 2001, Nazar was released, and some days after that he embarked on an international speaking tour in USA to campaign about peace and human rights in Aceh. Following his international speaking tour, Nazar returned to Aceh and continued to work with SIRA for a peaceful, democratic and just political resolution of the conflict.

Muhammad Nazar was one of the main speakers at a rally on 9 January 2003, where some five thousand Acehese civilians gathered to support the signing of the CoHA (Cessation of Hostilities Agreement) by the Free Aceh Movement and the Indonesian Government one month before. In this rally, the people demand that the implementation of the agreement be accompanied by independent human rights monitors, and an end to impunity for human rights violations by the military.

Nazar and SIRA activities have apparently been under close scrutiny of Indonesia security. On 12 February 2003, Nazar was once again arrested by armed police at his home in Lampulo Baro. The police handcuffed Nazar and took him straight into detention at the police headquarters of Banda Aceh. Police also seized a laptop and some newspaper clippings found at his home. Nazar was initially charged under article 10 of Law No. 9/1998 (on freedom of expression) for failing to notify the police of the January 9 rally. He was also charged under article 510 of KUHP for causing public unrest.

On 28 February 2003, Banda Aceh High Prosecutor's office authorized Nazar's detention to be extended for an additional 40 days. The detention order also increased the allegations against Nazar by including the new charge of "spreading hatred" against the Indonesian government, under article 154 of KUHP.

Nazar remained in detention when Martial Law was imposed on Aceh on 19 May 2003, following the collapse of peace talks between the Free Aceh Movement and the Indonesian Government in Tokyo.

On 30 June 2004 Nazar was sentenced for five years by the high court in Banda Aceh and supreme court Jakarta. The courts accused Nazar of threatening the integrity of the Indonesia state, with his campaign activities of peace and human rights in Aceh. On May 17, 2004, Nazar was exiled to the Lowokwaru Malang prison in East Java, where he remains today.

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. The deteriorating situation in NAD may account for the heavy sentence against Muhammad Nazar which is considerably longer than other sentences so far handed down for the same charges.

Three other SIRA activists have also been summoned in connection with their peaceful political activities. Faisal Ridha (m) is suspected of violating Article 510 of KUHP and Law No. 9/1998 concerning Freedom to Express an Opinion in Public by holding a public event without the permission of the authorities. Nasruddin Abubakar (m) and Fajri M. Kasim (m) have been summoned as witnesses in the same case. Only Faisal Ridha has answered the summons. He has not been detained.

Since late 2000, leaders of civilian pro-independence organizations in NAD have been detained and sentenced to prison terms. Unlike in Papua, where many of those detained were charged with "rebellion", Acehese pro-independence activists have exclusively been charged under the "Hate-sowing Articles".

(Adopted from various resources: Amnesty International, SIRA statements, and Nazar's CV)



Nazar, above with white cap, was among 171 Acehese prisoners moved to Java prisons by the military on 17 May 2004. He was also imprisoned for his peaceful pro-independence activities for ten months on 28 March 2001 after organizing a rally in Banda Aceh. (Photos: AcehKita.com)



Nazar is the chairman of SIRA, *Sentral Informasi Referendum Aceh (Aceh Referendum Information Center)*, a grass-root organization formed by an assembly of Aceh students and youths diaspora on 4 February 1999 in Banda Aceh.

The struggle for a Referendum in Aceh organized and headed by Nazar and his organization, SIRA, is aimed at promoting the values of human rights, peace, democracy, civil society and justice for the people of Aceh; to stop human rights abuses and armed conflict in Aceh; and to promote a peaceful negotiation between Acehese and Indonesian government.

Since 1989, when Nazar was still a young middle school student, he has been a direct witness to the repressive situation suffered by the people in his region as a consequence of the military operations under the Suharto regime. It was during this time, that Nazar first envisioned forming a popular organization through which the Acehese people could struggle peacefully for their rights. However, at the time there existed no

armed conflict, and to promote human rights, justice, and peace.

The congress also formed the Aceh Referendum Information Centre (SIRA) as a non-partisan people's organization to promote and implement this resolution, and Nazar was elected as SIRA's coordinator.

Since then, Nazar and his organization worked hard to promote a referendum, human rights, peace and justice in Aceh by using peaceful means, such as demonstrations, rallies, speeches, seminars, lobbying in Aceh, some cities in Indonesia and at the international level. Among these were a peaceful massive rally for a referendum, held on 8 November 1999 at the main mosque in Banda Aceh, attended by more than two million people, or half the population of Aceh.

In November 2000, Nazar and his organization organized a bigger rally and poll involving majority of Acehese. This time, however, the military and police used forces to suppressed the rally. Road and sea blocks were used to stop people coming from districts to join the rally.

New York, 8 Nopember 2004

Untuk dirilis segera:

Pernyataan Pers
Masyarakat Aceh Amerika Utara
Masyarakat Aceh Amerika Utara
Dukung Usaha Damai untuk Aceh

Usaha mencapai perdamaian berkelanjutan di Aceh sedang memperoleh momentum baru. Momentum ini perlu mendapat dukungan dari seluruh rakyat Aceh, rakyat Indonesia, dan rakyat dunia yang cinta damai dan kemanusiaan. Momentum tersebut terjadi karena beberapa hal yang, baik secara langsung maupun tidak, saling mempengaruhi, yaitu:

(1) Akan berakhirnya enam bulan status darurat sipil pada tanggal 18 Nopember 2004. Darurat sipil, yang merupakan kelanjutan dari 12 bulan keadaan darurat militer di Aceh sejak 19 Mei 2003, seharusnya memberikan pelajaran berharga untuk semua pihak bahwa kekerasan dan ketertutupan tidak mampu menyelesaikan masalah di Aceh. Menurut laporan terkini dari Amnesty International, Human Rights Watch, Komnas HAM Indonesia, dan KontraS, keadaan darurat tidak membawa perubahan yang berarti di Aceh. Bahkan ditutupnya Aceh dari lembaga dan jurnalis nasional maupun internasional selama masa darurat telah menyebabkan pelanggaran HAM dan kekerasan berlanjut, sementara salah urus ekonomi, lingkungan, dan pemerintahan bertambah parah. Indikator kemiskinan, pengangguran, dan kerusakan lingkungan di Aceh kian buruk padahal dana untuk berbagai operasi di Aceh bertambah besar;

(2) Adanya pernyataan ulama Aceh agar pemerintah Indonesia dan Gerakan Aceh Merdeka (GAM) kembali melakukan dialog. Dalam pertemuan 1 Nopember dengan delegasi menteri dari Jakarta yang dipimpin Widodo AS, Menteri Koordinator Politik, Hukum dan Keamanan, Dr. Muslim Ibrahim, Ketua Majelis Permusyawaratan Ulama (MPU) Aceh menyatakan bahwa senjata tidak akan menyelesaikan masalah Aceh. Karenanya, ulama Aceh menyerukan agar dialog dan konsensus yang melibatkan semua kelompok masyarakat Aceh dijadikan acuan kebijakan ke depan;

(3) Suasana bulan Syawal 1425 H akan mengiringi masa penting seputar tanggal 18 Nopember tersebut. Bulan Syawal bagi umat Islam identik dengan maaf-memaafkan setelah sebulan berpuasa di bulan Ramadhan. Masyarakat Aceh dan Indonesia yang mayoritas Islam mempunyai tanggung jawab moral dan hati nurani untuk kembali kepada nilai-nilai fitrah kemanusiaan dan peradaban. Membiarkan konflik Aceh berlanjut karena alasan nasionalisme atau alasan lainnya tidak sesuai dengan prinsip-prinsip universalisme Islam dan kemanusiaan;

(4) Terbentuknya pemerintahan baru di Jakarta dibawah pimpinan Presiden Susilo Bambang Yudhoyono, yang lewat beberapa pernyataannya menunjukkan keinginan untuk menyelesaikan konflik Aceh "secara damai dan seadil mungkin." Keinginan tersebut harus diwujudkan dalam langkah-langkah nyata tanpa didahului dengan klaim dan tuduhan sepihak. Jakarta, seperti halnya GAM, harus membuka jalan selalu mungkin untuk terjadinya proses dialog dan perdamaian yang berkelanjutan di Aceh. Demokratisasi dan reformasi Indonesia akan mendapat ujian terbesar dari konflik Aceh, dan konflik-konflik sosial-politik lainnya di Nusantara.

Memperhatikan kenyataan di atas, Masyarakat Aceh Amerika Utara dengan ini menyerukan dan mendukung:

1. Dialog dan usaha damai berbasis konsultasi luas dengan masyarakat Aceh dan mediasi pihak ketiga.

...ke hal. 6 kol. 2.



III

Adat dan Upacara Sebelum Dewasa

Adat Antar Mengaji

Pada masa anak berumur enam atau tujuh tahun, sudah menjadi adat masyarakat Aceh, anak diserahkan kepada *teungku meunasah* (imam meunasah) atau *teungku balee* (pimpinan balai) untuk mengaji. Upacara adat ini disebut *Ientat Beuet*, atau *anta mangaji* dalam masyarakat Aneuk Jamee. Tempat mengaji biasanya terpisah antara anak laki-laki dengan anak perempuan. Anak laki-laki mengaji di meunasah yang diajar oleh *teungku* (ustaz), dan anak perempuan di balee yang diajar oleh *teungku inong* (ustazdah).

Pada hari *Ientat Beuet*, orang tua si anak melangsungkan sebuah upacara di rumah mereka dengan mengundang sanak keluarga untuk kenduri bersama. Setelah selesai upacara di rumah, besoknya anak akan diantar ke tempat pengajian yang telah dipilih oleh orang tuanya.

Anak yang akan pergi mengaji *dipeusujuk* (ditepung tawari) terlebih dahulu, kemudian dibekali dengan bawaan yang akan diberikan kepada *teungku* pengajian. Biasanya bawaan ini berupa:

1. *Bu Leukat Kuneng* (ketan kuning) satu piring beserta *tumpou* (penganan)
2. *Manok Panggang* (ayam panggang) satu ekor
3. *Pisang abin* (pisang raja) satu sisir
4. *Beureuteh* (bertih) satu piring
5. *Boh Manok Reboh* (telur ayam rebus) satu butir
6. *Surat Juz Amma* beserta rehalnya
7. *Ranub seuseupeh* (seikat sirih)
8. *Enam hasta kain putih* (sudah jarang terjadi)

Setelah anak tamat Juz Amma, ia akan pindah pula ke Pengajian Al Qur'an. Pemindahan pola pengajian ini kadang diadakan pula upacara seperti diatas. Tetapi dewasa ini upacara sering dilakukan hanya pada saat mengantarkan dan saat menamatkan Al Qur'an saja.

Pada masa pengajian, *teungku* pengajian akan mengajar untuk membaca Al Qur'an dengan lancar dan fasih. Begitu juga tentang tata-susila, adat-istiadat, dan sopan-santun menjadi pelajaran tambahan. Di samping itu ilmu tauhid diajarkan pula bagi anak-anak yang lebih besar.

Setelah pembacaan Al Qur'an tammam, orang tuanya akan melangsungkan upacara tamat mengaji. Upacara ini dialngsungkan di rumah sendiri, dengan mengundang *teungku mengaji* tersebut, sanak keluarga dan pemuka adat. Setelah bersama-sama makan kenduri, anak tadi *dipeusujuk* (ditepung-tawari) dan kemudian dilanjutkan dengan pengajian Al Qur'an. Pengajian ini dilanjutkan oleh para ahli dengan diikuti oleh si anak yang baru menamatkan Al Qur'an tadi. Setelah upacara ini, anak dapat melanjutkan pelajarannya kepada pengajian-pengajian yang lebih tinggi lagi. (T.Syamsuddin, et al, 1978) ■

Fakta Perang Aceh Pembuangan tahanan politik

Sampai saat ini menurut catatan acehkita, pemerintah telah "mengasingkan" 489 GAM dalam empat kloter. Sebanyak 143 napol diberangkatkan dalam kloter pertama tanggal 18 Januari 2004. Dari jumlah itu, sebanyak 89 jiwa dikirim ke penjara di Jogjakarta dan 54 lainnya ke Jawa Tengah. Kloter kedua berangkat tanggal 22 Januari 2004, sebanyak 136 narapidana politik. Mereka dikirim ke Semarang dan Nusakambangan. Kloter ketiga berangkat tanggal 24 Mei 2004, sebanyak 136 napi. Dari jumlah itu, sebanyak 81 napol dipindahkan ke penjara di Jawa Tengah, dan selebihnya ke penjara di Jawa Timur. (sumber: acehkita.com)

Indonesia military strategists have planned to divide Aceh into three provinces as they did to Papua. Working with local elites, using ethnic issues (Aceh has at least 6 distinct ethnic groups: Aceh, Gayo, Alas, Aneuk Jamee, Kluet, and Tamiang), the military seems to have some success in its desperate attempt to further divide and conquer Aceh. Concerns Acehnese has voiced out their opinions against the plan, including the one through this poetry by an anynamos poet as appeared in Serambi, a local newspaper, on 8 November 2004:

Puisi

Devide et impera

Tak 'kan ada Aceh Darussalam Raya
Jika engkau nafikan suku Gayo
Yang mengisi peradaban nanggroe

Tak 'kan ada Aceh Darussalam Raya
Jika engkau tiadakan suku Alas
Yang mengukir sejarah nanggroe

Tak 'kan ada Aceh Darussalam Raya
Jika engkau pisahkan suku Tamiang
Yang bersenyawa budayanya dengan adat nanggroe

Tak 'kan ada Aceh Darussalam Raya
Jika engkau elienasikan suku Aneuk Jame
Yang berpadu jiwa raganya dengan reusam nanggroe

Usaha engkau putar lagu lama ala kolonial belanda
Biarkan kami berbeda untuk saling melengkapi

In English:

There will be no All Peaceful Aceh
If you deny the Gayonese
Who have filled the nation civilization

There will be no All Peaceful Aceh
If you disown the Alas
Who engraved the nation history

There will be no All Peaceful Aceh
If you seporate the Tamiangs
Whose culture compounds into the nation custom

There will be no All Peaceful Aceh
If you alienate the Aneuk Jamees
Whose body and soul united to the nation culture

Your playing the old music ala the colonialist Dutch
Leave us in diversity so we can complement one another.



**Geudam-geudom tambo dipeh
Tanda jاده uroe raya
Jaro siploh di ateuu ulee
Meu'ah meu lakee bak mandum
syedara**

**Selamat
Uroe Raya
Idul Fitri 1425 H**

The Achehese Bulletin

Editor in Chief
Eddy Suhery
Manager
Abdul Jalil

New York, 8 November 2004

*Pers Statement***Acehnese Society of North America***For immediate release:***Acehnese Society of North America Supports Peace Process for Aceh**

Efforts to reach a sustained peace in Aceh are getting new momentum. This momentum need to be supported by all Acehese and Indonesian alike as well as people of the world who love peace and humanity. The momentum is taking place due to several related factors, that is:

(1) The end of civil emergency status on Aceh on 18 November 2004. The civil emergency, which is a continuation of two terms martial law since 19 May 2003, should have shown every parties that violence and secrecy will not solve the problem in Aceh. According to recent reports by Amnesty International, Human Rights Watch, Komnas HAM Indonesia, and KontraS, the emergency status has not brought about significance change in Aceh. On the contrary, the closing of Aceh out of national and international journalists and institutions during the martial law and emergency status has caused human rights abuses and violence continues, while mismanagement of economy, environment and local government is worsening. Poverty, unemployment and environment degradation are going worse although funding for different operations has increased;

(2) The statement by ulama (religious leader) that urged Indonesia government and the Free Aceh Movement (GAM) to return to dialog table. At a meeting on 1 November 2004, Dr. Muslim Ibrahim chairman of Aceh Ulama Assembly told a powered delegation of ministers led by Widodo AS, coordinating minister for political, law and security affairs that arms will not solve the problem in Aceh. Muslim urged that dialog and consensus involving all groups of Acehese should be used as the basis for future policy on Aceh;

(3) The end of civil emergency status on 18 November 2004 will coincide with the Islamic month of Syawal 1425. Syawal for Muslims mean forgiving one another and being reborn sinless after a month of fasting is Ramadhan. Aceh and Indonesia which are predominantly Muslim regions have moral obligation to return to their basic humanity and civilization values;

(4) The formation of new administration under newly elected President Susilo Bambang Yudhoyono, whose remarks has indicated an inclination toward a new approach on Aceh through "peaceful and as just as possible way." The said approach has to be implemented without premeditated claims and prejudice. Jakarta, as well as GAM, has to open a wide possible way for peace process and lasting peace to take place. Democratization and reformation in Indonesia will have the greatest test from conflict region like Aceh, and others conflict prone regions within the archipelago;

The Acehese Society of North Amerika herewith declare its support and urge for:

A dialog and peace process with Acehese broad-based consultation and mediation by a third party. Previous dialogs and peace process for Aceh failed to take off due to the lack of these two main factors. Involving broad groups of Acehese will result in an open and democratic process so it can get a lasting consensus. In order to have an open and democratic process, the involvement of third party mediation who has the capability to pressure warring parties and guarantee consultation participants safety, is imperative.

A stop of violence and immediate ceasefire. For dialog and broad-based consultancy peace process to take place, violence in any forms has first to be stopped. This can be done by the reduction of arms presence in Aceh. The most

realistic way to reduce arms presence is to withdraw all non-organic troops from Aceh and the storing of GAM's weapons. If there is a concerns of authority vacuum during this process, it can be remedied by capacity building of regular-organic police force in Aceh and escorting as well as monitoring by national and international civil groups.

An end to emergency status. Emergency status, whether it is a martial law or a civil emergency one, is not helping resolve Aceh conflict. Emergency status means secrecy and limitations imposed by authorities, a condition that is very likely to allow mismanagement and manipulation. Emergency might bring positive result in short run but not for a long and sustainable future. The 18 months experience under emergency status is an obvious proof that only democratic and open ways can Aceh conflict be resolved.

Open Aceh for humanitarian works and national as well as international media coverage

The sealing of Aceh during emergency period has caused human tragedy sealed off from the rest of the world. Ordinary people, especially women, children and the elderly are among those who suffered the most.

A fire trial on gross human rights violation

Dignified solution can only reached through impartial rule of and by law. Gross human rights violation must be brought to trial to open path for reconciliation and truth. This can be done by bringing to court clear-cut cases, some with life witnesses, such as RATA volunteer killings and Simpang KKA tragedy in Northern Aceh, Idi Cut and Bumi Flora cases in East Aceh, the Bantaqiah massacre in Beutong Ateuh of West Aceh, and Manggamat case in South Aceh;

Immediate halt of natural resources and environment exploitation until democratic consultation with broad Acehese groups

The conflict has brought about negative impact on Aceh natural resources and environment. It has also gave privilege to few for profiteering. Besides extortion, illegal appropriation of economic factors has caused unprecedented loss among the people of Aceh. Over exploitation has caused environment degradation with increasing loss that might well initiate a new conflict in the future when sources become scarce.

On behalf on the Acehese Society of North America, Eddy Suheri (eddy@journalist.com)
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*dari hal. 5 kol. 1***Pernyataan pers...**

Sejumlah dialog dan usaha damai yang pernah dirintis untuk Aceh gagal diimplementasikan karena tidak adanya kedua faktor ini. Pelibatan masyarakat Aceh secara luas diharapkan dapat menghasilkan sebuah proses yang demokratis dan terbuka sehingga dapat dicapai konsensus yang lebih kekal. Agar proses yang demokratis dan terbuka bisa diwujudkan, mediasi pihak ketiga yang mempunyai kemampuan menekan pihak-pihak bertikai dan menjamin keamanan peserta konsultasi damai di Aceh adalah mutlak. Proses konsultasi luas juga akan menguji ada tidaknya demokratisasi dan reformasi pada pihak-pihak bertikai, khususnya TNI/Polri dan GAM. Demokratisasi dan reformasi pada tubuh masing-masing pihak ini adalah mutlak jika mereka ingin beralih dari era keterbukaan dan demokrasi ini.

2. Penghentian kekerasan di Aceh.

Agar dialog dan perdamaian berbasis konsultasi luas dengan masyarakat Aceh bisa dirintis, kekerasan dalam bentuk apapun harus terlebih dahulu dihentikan. Hal ini bisa dicapai dengan pengurangan kekuatan bersenjata pihak-pihak yang bertikai di Aceh. Langkah paling realistis untuk ini adalah dengan menarik semua kekuatan non-organik TNI/Polri dari Aceh dan peletakan senjata oleh GAM. Kekhawatiran akan terjadinya

kevakuman otoritas keamanan di Aceh dapat diatasi dengan peningkatan kemampuan polisi organik regular di Aceh lewat pemampangan dan pengawasan oleh tim monitor sipil independen nasional dan internasional.

3. Pencabutan status darurat dari Aceh.

Status darurat dalam level apapun tidak membantu menyelesaikan masalah Aceh. Status darurat artinya ketertutupan dan pembatasan, sebuah keadaan yang menyuburkan penyalahgunaan wewenang dan rentan manipulasi. Keadaan darurat mungkin membawa hasil positif sementara tapi tidak untuk jangka panjang dan berkelanjutan. Pengalaman 18 bulan keadaan darurat di Aceh memberikan bukti yang tak terbantahkan bahwa hanya lewat cara-cara demokratis dan terbuka sebuah solusi berkelanjutan bisa diharapkan dicapai untuk Aceh (dan untuk masalah lainnya di kepulauan nusantara).

4. Aceh dibuka untuk bantuan kemanusiaan dan peliputan oleh pers nasional dan internasional.

Tertutupnya Aceh selama masa darurat telah menyebabkan tragedi kemanusiaan tak terungkap apalagi terjamah bantuan. Rusaknya faktor-faktor ekonomi produktif dan terbatasnya mobilitas telah semakin merusak ekonomi dan pembangunan di Aceh. Rakyat kebanyakan, terutama kaum perempuan, anak-anak dan orang tua adalah kelompok yang paling menderita dalam konflik dan keadaan darurat. Bantuan yang diberikan dan didominasi penyalurannya oleh pemerintah Indonesia selain tidak memadai juga diperburuk oleh maraknya KKN dalam jajaran aparat dan birokrasi pemerintah Indonesia.

5. Penyelesaian hukum terhadap kasus-kasus pelanggaran HAM berat.

Banyak pihak, termasuk Presiden Indonesia, pemimpin lokal dan nasional, ingin menyelesaikan masalah Aceh secara bermartabat. Penyelesaian bermartabat hanya bisa dicapai lewat penegakan hukum yang merata dan tak pandang bulu. Kasus-kasus pelanggaran HAM berat oleh pihak-pihak bertikai harus diselesaikan secara hukum untuk membuka jalan bagi terjadinya rekonsiliasi dan wujudnya kebenaran. Usaha ini bisa dimulai dengan kasus-kasus yang jelas karena adanya saksi-saksi hidup seperti kasus pembunuhan relawan RATA dan tragedi Simpang KKA di Aceh Utara, kasus Idi Cut dan Bumi Flora di Aceh Timur, kasus pembantaian Bantaqiah di Beutong, Aceh Barat, dan kasus Manggamat di Aceh Selatan;

6. Penghentian eksploitasi sumberdaya alam dan lingkungan sampai adanya konsultasi demokratis dengan masyarakat Aceh.

Konflik telah membawa dampak sangat buruk terhadap sumberdaya alam dan lingkungan Aceh dan sekitarnya. Konflik politik dan bersenjata telah membuka kesempatan pengambilan keuntungan tak sah oleh pihak-pihak bertikai. Selain pemerasan, penguasaan faktor-faktor ekonomi produktif dan distribusinya lewat cara-cara ilegal sangat merugikan rakyat banyak. Selanjutnya, eksploitasi yang berlebihan dan tak bertanggung jawab, seperti yang terjadi pada sektor pertanian, perkebunan, dan kehutanan—selain sektor pertambangan yang sudah lebih jelas kerusakannya, akan menjadi pemicu konflik baru di kemudian hari ketika sumber daya alam dan lingkungan Aceh tidak lagi produktif dan makin langka. Politisasi dan kriminalisasi usaha-usaha pelestarian lingkungan seperti yang terjadi dalam kasus Ekosistem Leuser dan Proyek Ladiagalaska harus dihentikan.

Demikian pernyataan ini kami buat untuk menunjukkan keberpihakan kami pada penyelesaian masalah Aceh secara damai, bermartabat, dan berkelanjutan dengan basis konsultasi luas pada masyarakat Aceh.

Atas nama

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