



# STORIES FROM CITIES IN INDONESIA (SESSION 2)

POP UP DISCUSSION SERIES: #3  
RDI UREF

WEBINAR REPORT

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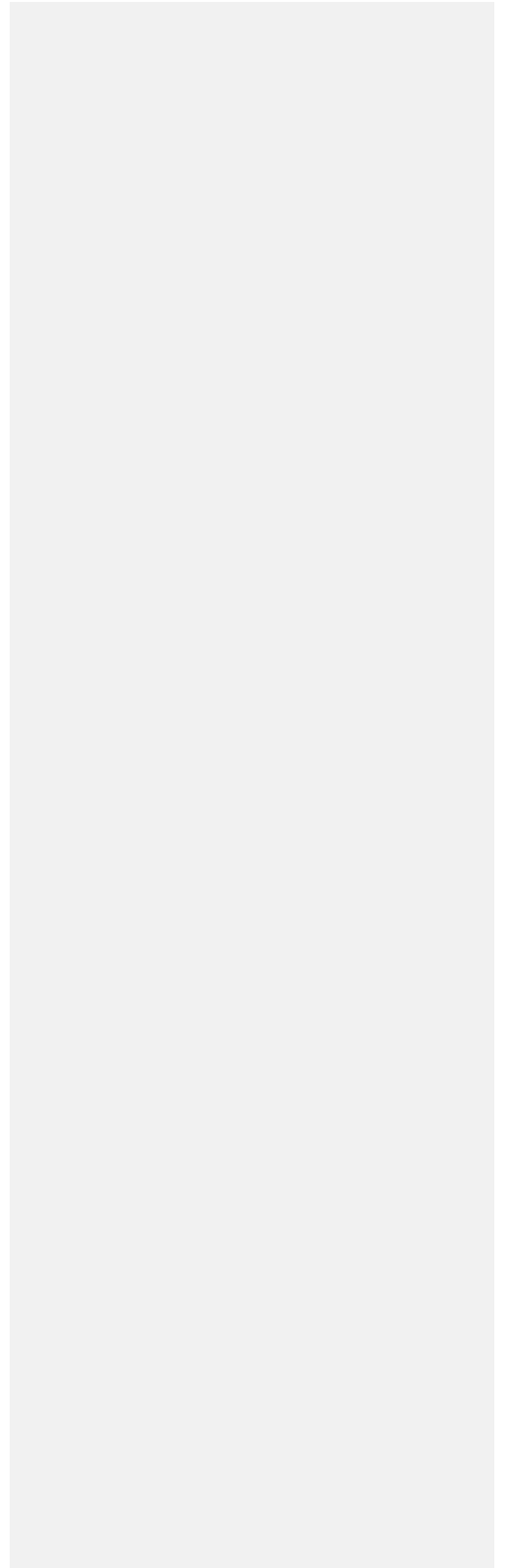
# **Pop Up Discussion Series: #3**

Stories from Cities in Indonesia (Session 2)

## **Webinar Report**

Resilience Development Initiative – Urban Refugees (RDI UREF)

Sasakawa Peace Foundation



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## Acknowledgements

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## Abbreviations

<i>APBD</i>	<i>Anggaran Pendapatan dan Belanja Negara</i> or State Budget
GCM	Global Compact for Migration
GCR	Global Compact for Refugees
IDP	Internally Displaced Person
IOM	International Organization for Migration
JRS	Jesuit Refugee Service
<i>Puskesmas</i>	<i>Pusat Kesehatan Masyarakat</i> or Public Health Center
RSD	Refugee Status Determination
<i>SD</i>	<i>Sekolah Dasar</i> or Elementary School
SDGs	Sustainable Development Goals
UNHCR	United Nations High Commissioners for Refugees
<i>YKAKI</i>	<i>Yayasan Kasih Anak Kanker Indonesia</i> or Indonesia Care for Cancer Kids Foundation

## Introduction

The influx of refugees into countries and cities is an emerging global issue. In 2018, there are more than 70.8 million possibly displaced people worldwide. Asia and the Pacific alone hosts some 4.2 million refugees, 2.7 million IDPs, and 1.6 million stateless persons.<sup>1</sup> Of this number, two-thirds live in urban areas. Global frameworks such as the 2016 New Urban Agenda, the 2018 Global Compact for Migration, and the Global Compact on Refugees acknowledge cities' roles in migration management. This includes recognizing the need to support local authorities, finding new mechanisms for local engagement, and identifying new ways of working between humanitarian and development actors. Against this backdrop, there is an urgency to gain a better understanding of the refugee issue. Since the issue is perennial, we will likely see more refugees and displaced people in the future due to war and conflicts, climate crisis, and economic crisis precipitated by the recent pandemic COVID-19.

Since Indonesia has not ratified the 1951 Refugee Convention and its 1967 Protocol, refugees and asylum seekers are not allowed to settle in Indonesia. Nonetheless, Indonesia abides by the principle of non-refoulement to manage refugees in its territory. However, Indonesia still has lots more to work on refugee governance, mainly to ensure that the jurisdiction and regulation in handling refugees will adequately address refugees' needs. Also, to raise awareness and build a lively discourse on refugee issues among domestic society.

The refugees live dispersedly in several Indonesian cities, such as in Jakarta, Bogor, Lhokseumawe, Pekanbaru, Makassar, and Yogyakarta. There are two types of urban refugees based on the provided assistance. There are refugees under the International Organization for Migrations (IOM) support and independent refugees. The majority of refugees in Makassar and Medan receive living assistance from IOM, by which they receive monthly expenses and community shelter or accommodation located within the local community. In contrast, most refugees in Jakarta and Bogor are independent refugees, since they do not receive living assistance and shelter or housing support from international organizations or the government. Refugees in these two cities stay independently in rented housings/rooms among the local community.

The living experience of refugees varies across cities due to the variety of support they receive. Other than living assistance and accommodation supports, the local government's willingness to involve in the refugee issues and the cooperation level with international organizations, local NGOs, and other groups affect the refugees' wellbeing. For instance, the Mayor of Makassar signed a Memorandum of Understanding (MoU) with IOM to strengthen their coordination in refugee management.<sup>2</sup> The MoU enables refugee youths to access the government's education programs and other benefits. For refugees in Bogor, the absence of local government's involvement in refugee management prevents the refugees from accessing public education or local government's programs. These various supports can be a contributing or hindering factor for the refugees in their interaction with the local community. More so, the urban settlement landscape

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<sup>1</sup> <https://www.unhcr.org/id/en>

<sup>2</sup> Gabriella, D., Putri, R A A K., "Makassar city government's urban refugee policy: filling in the gap?" (2018) IOP Conference Series: Earth and Environmental Science

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and the dynamic within the refugee communities put another factor for interaction and integration with the local communities. On a broader lens, the variation of support affects the refugee management model of each city. Accordingly, a thorough discussion regarding the various refugee management in Indonesia is in a high call to map the gap in refugee management in different urban areas of Indonesia and locating their potencies to integrate with the host community.

The objective of Pop Up Discussion (PUD) No. 3 is to gain knowledge from the speakers' experiences regarding refugee management in several cities in Indonesia. The intended audiences are academics, researchers, observers, refugee advocation's groups, refugee communities, and individuals. The PUD 3 is also an initial step for a networking platform for speakers and audiences.

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This third PUD was held on 11 September 2020, 15.00 -17.00 Western Indonesia Time (GMT +7). This series was attended by 99 participants on Zoom, including seven host/moderator/speakers, and 159 views on the RDI YouTube channel. The PUD was structured in an introduction, four presentations, each followed questions and highlights from the moderator and Q&A session, and a group photo session with all participants.

This report summarizes the presentations, discussions from the Q&A session, and an online Q&A platform dedicated to specific questions around the webinar contents.



## Summary of Presentations

### 1. "Refugees Relations and Tanjung Pinang: Resonance and Dissonance."

Presented by Mutiara Pertiwi, MA

Mutiara Pertiwi MA, begins her presentation by explaining Tanjung Pinang and Riau Island's status as important historical sites for the arrival of refugees in Indonesia. Tanjung Pinang was the site where refugees first discovered and later had been internationalized by the Indonesian government in 1975. In addition, Galang Island, located near Tanjung Pinang, was the first refugee location center to accommodate refugees and asylum seekers in 1979 - 1996. These two factors led Tanjung Pinang to become an important site that established Indonesia's foundation and the UNHCR relationship. Tanjung Pinang also plays an important role in refugee management because it hosts the largest Immigration Detention Center and various adequate infrastructures to accommodate refugees transiting in Indonesia. Besides, as a border society, Tanjung Pinang people have also been accustomed to acculturation, cosmopolitanism, and cross-border movements.



Fig. 1 Refugees accommodation and the facilities in Tanjung Pinang  
(Source: "Refugees Relations and Tanjung Pinang: Resonance and Dissonance."  
by Mutiara Pertiwi, MA)

Furthermore, Mutiara explains the lives and interactions of refugees with local communities through resonance (connectedness) and dissonance (disagreement). In the context of resonance, the local community and refugees are in a good and positive relationship. This resonance is uniquely generated from the local peoples' misunderstanding who perceive refugees as tourists or foreign workers. Hence, the locals treat refugees as ordinary people, a harmless group that does not need to be feared. This positive resonance provides relief for refugees because no context could lead them to be victimized. However, it creates a gap that opens to exploitation by those who hold special power or authority and bad intention.

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In the context of dissonance, Mutiara further explains how refugees' existence instigates disagreement among the local community that leads to prejudice towards refugees. The dissonance emerges due to the lack of knowledge among the local community and government regarding refugees' lives and fundamental rights. This phenomenon leads refugees to be easily suspected if they are doing regular activities similar to the locals. However, the humanitarian spirit that lives within the community makes them willing to assist the refugees, such as providing accommodation and opportunities for refugees to participate in activities involving local communities (for example, inviting refugees as teachers for reciting Al-Quran).

Mutiara postulates another critical point regarding the absence of a legal framework to help refugees in the detention center. To date, the available legal framework is still limited to raids and isolation of refugees who violate the regulations. The overriding mindset exacerbates this condition among the government that still sees refugees as a threat. Hence, the offered solutions for refugees when they encounter problems are limited to a punishment that neglecting the humanitarian aspect. This mindset is still thriving among the government and local officers, which hinders establishing a strong resonance between local people and refugees during their transit in Indonesia.

## 2. Refugees: Governance and Management of Refugees in Makassar

Presented by Nur Isdah Idris, MA

Nur Isdah, MA, as the second speaker, describes the management of refugees in Makassar. Isdah begins her presentation by mentioning facts about refugees in Makassar. As a transit city, Makassar accommodates refugees from various backgrounds such as Afghanistan, Myanmar, Iran, Somalia, Sudan, and Iraq. These refugees live in multiple types of IOM provided accommodation, such as shelters, community housing, hotels, and boarding houses scattered in the Tamalanrea, North Makassar, and urban areas. Isdah asserts that the shelter plays an essential role as the center for handling refugees in Makassar, with the local government as the highest authority. In addition, refugee management also involves IOM and UNHCR regarding status determination and provision of basic needs.

Regarding refugees' management in Makassar, Isdah further points out insightful findings related to stakeholders who are not legally visible but hold power and relations in refugees' shelter. Those stakeholders are the shelter manager, middleman, landlord, and security officers.

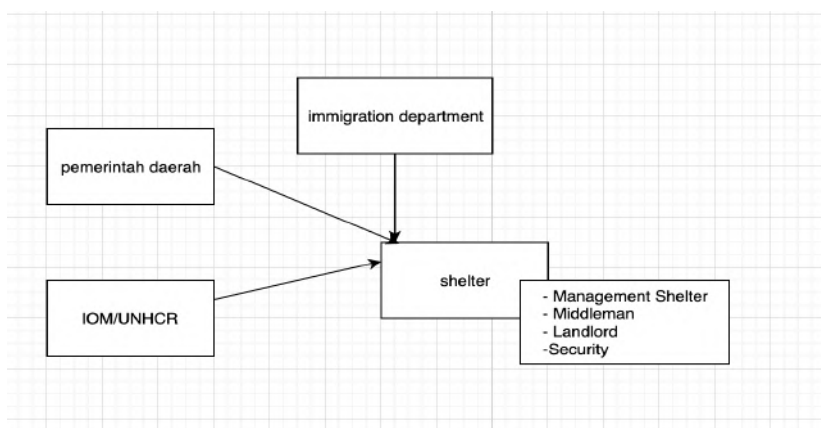


Fig. 2 Visualization of Refugees Management in Makassar created by the first speaker  
(Source: "Refugees: Governance and Management of Refugees in Makassar"  
by Nur Isdah Idris, MA)

Based on her analysis, Isdah classifies three types of perspectives within the management of refugees in Makassar. The first perspective is to see refugees as a national threat, implying controlling, monitoring, and imposing sanctions if they commit violations. The second perspective is to see refugees as a group that needs help. Under this viewpoint, community and authorized persons deliver support, assistance, and other needs of refugees. The third perspective is to see refugees as a group that can contribute to the local economy. Isdah hopes that these stakeholders' presence, although with different perspectives, motivations, and responsibilities, could work together to create a better and more promising situation for the refugees.

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### 3. Living in Harmony with Refugees and Asylum Seekers in Indonesia (Pekanbaru City Context)

Presented by Mangisi Erlinda, S.Psi (IOM Pekanbaru)

Mangisi Erlinda, as the third speaker, shares information related to the management of refugees and asylum seekers in Pekanbaru and the role of IOM Pekanbaru in facilitating and supporting the lives of refugees and asylum seekers. In general, refugee management in Pekanbaru is similar to Tanjung Pinang and Makassar. In Pekanbaru, IOM provides supports through cash-based assistance (providing ATM cards) to refugees to be more independent in arranging and fulfilling their daily needs while also supporting the local economy. Other supports are health services and counseling services and clinical interventions to improve refugees' mental health. IOM also plays an active role in assisting refugees for voluntary repatriation or resettlement to third countries.

Another support by IOM is access to education for refugee children in collaboration with the local education department. However, this support is still limited to primary education in public schools for 611 refugee children and kindergarten and early childhood education for 40 children aged 4-6 years. Additionally, IOM is working with the Ministry of Manpower to provide vocational and skills training to 1033 refugees and asylum seekers. Several joint activities have been organized by IOM and the host community to strengthen the social cohesion of refugees and the locals, including sports activities on International Migrants Day, refugee children and local community performances on Teacher's Day, as well as fun competitions and Indonesia traditional games on Indonesia Independence Day.

The refugees in Pekanbaru also actively participate in various events with the community. These events have empowered refugees and the local community's social support system while also improving the mutual relationships between refugees and communities. These activities, including gardening, clothes donation to orphanages, voluntarily teaching the children in the orphanage, cooking Indonesian dishes, and sharing traditional dishes from refugees' countries of origin to the locals. Refugees also participated in painting activities with the Pekanbaru art community, selling paintings made by refugees at the cultural exhibition, and giving all the proceeds to Child Cancer Organization (YKAKI Riau). During pandemic COVID-19, the refugees have produced cloth masks in their accommodations and distributed them to the refugee community and the local community.

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#### 4. Refugees in Yogyakarta 2012 – 2017: Perspective of Humanitarian Organization

*Presented by Gading Gumilang Putra, SH (JRS)*

Gading Gumilang Putra, as a representative of JRS Jakarta, discusses refugee management in Yogyakarta through a humanitarian organization's perspective. Gading shares information regarding key events occurred from late 2011 to 2017 in Yogyakarta. In late 2011, JRS, IOM, and the Yogyakarta Provincial Government (Social Service) provided accommodation for single male refugees located in the residential area of Sewon, Bantul. Later in 2012, JRS began providing psychosocial assistance and access to refugees' education by organizing English classes and computer training, aiming to prepare them to adapt when resettled in third countries. JRS also facilitates sports and recreational activities to help diminish refugees' stress levels who have been living in a strict detention center for a long time.

Gading further describes the efforts of JRS to facilitate the establishment of social cohesion between refugees and local communities. JRS collaborated with local communities, universities, civil society organizations, private sectors, and local volunteers to organize activities that could improve refugees' social interaction and their skills. The conducted activities, including music festivals, cooking activities, massage therapy, drawing classes, and English classes run by university students. Hopefully, refugees' involvement in these activities changes the local communities' perspectives towards refugees by seeing them as a friendly and participative group and not as a threat.

Gading also emphasizes the urgency to prepare effective policies to support refugee management in Indonesia. Gading points out that international policies or policies of other countries still determine the lives of refugees who transit in Indonesia. For instance, Australia's 2017 Operation Sovereign Border policy aimed to stop refugees and asylum seekers' maritime arrivals and asylum seekers to their territory impacted the resettlement process of refugees transiting in Indonesia, while Trump's Executive Order in 2017 resulted in a decreased quota for resettlement to the United States.

Based on those phenomena, Gading argues that there are many opportunities to invent humanitarian-based policies and programs in Indonesia, as the alternative of the 1951 Refugee Convention. Presidential Decree 125/2016, GCR and GCM, innovative urban planning educational program, and the SDGs could be the starting point in preparing data-driven policies for refugee management at the local government level. With this data-based policy, refugees' handling can be more effective, responsive to the city context, and the current situation. The policy may also become an instrument that could gradually change the way local communities perceive the refugees, from seeing them as burdens to seeing them as people who can contribute to Indonesia's development.

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## Q&A Session

The presentations were followed by Q&A session with the four speakers

### Question to the speakers

#### To Gading Gumilang Putra, SH, Nur Isdah Idris, MA and Mutiara Pertiwi, MA

1. *How should young people in urban areas respond to the presence of refugees since there are many young people who make innovative movements or programs?*

*Gading Gumilang Putra, SH*

A: I think the first thing to do is to approach them and get to know them. Whoever has access to refugees, please approach them. My first encounter with refugee/issues of refugees began with becoming a volunteer to teach English in Sewon and organizing a library book catalogue. Through those experiences, I gained access to the library and was able to read the research of refugees. By reading the research, I learned a lot about refugees. Are the terminological claims we heard, for example, illegal immigrants appropriate or not? Is it true that refugees in Makassar are called gigolos? We have to make way to get to know them. So, first of all, approach them, make ourselves familiar with refugee issues. Furthermore, identify what resources do we have? Human resources? Go, volunteer. Research? Join the movement through research. If it's financial? Support financially. I think that's a possible way for us to respond to the presence of refugees so that when we meet refugees, we can see how we could contribute.

*Mutiara Pertiwi, MA*

A: Again, we have an understanding that refugees are human beings. Thus, youth or any generation should interact according to standard ethics when encountering refugees, with respect and excitement of meeting new people, looking for common interests that can be developed together. In Australia, the isolation of refugees still occurs, and, it's still a serious public issue in Australia. However, when they live together with the local community, they interact naturally with them, though they still feel deprived or marginalized due to language barriers and financial condition. Regarding refugees who have resettled, they struggle to adapt. Their experiences are similar to other migrant groups; for example, those of us who get scholarships and with limited fund, our experiences are quite similar to them. Regarding this, we could say that they are ordinary humans. So how do youth in urban areas respond to refugees? Please respond with respect and excitement. For instance, in Tanjung Pinang, there is a football club and regular matches between local youths and refugees.

*Nur Isdah Idris, MA*

A: In Makassar, the central axis of interaction with refugees begins at the domain of young people. For instance, there are only two interaction centers in Tamalanrea: mosques and sports (because the location is near a university, so there are futsal and basketball facilities). According to the informant, the interaction begins through sports and religious activities. It is more exciting; for example, some youth rent PlayStation to refugees. Also, one local youth run a barbershop because they know that refugee youth love to shave their hair a lot. Another fun thing is that some refugees buy motorbikes, though prohibited by the laws/regulations,

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and ask the local youth to keep their motorbikes. So, the social cohesion between local youth and refugees has been established there.

In the context of Amsterdam, other refugees were quite overwhelmed by the presence of refugees who came from Morocco and Turkey, though their status was similar. Some refugees intended to go to Germany but stopped by the Netherlands. Later, they found out that the Dutch had opened citizenship mechanism; hence they decided to apply. The mechanism allowed them to change their status from asylum seekers to refugees or to register as citizens.

This has drawn criticism from the local community, especially on housing. In big cities in the Netherlands, e.g. Amsterdam, the housing problem is a significant problem since there is a long waiting list to apply for both permanent and subsidized housing. The refugees also in the waiting list for housing, resulting in jealousy from the local community. Other issues are small conflict and stereotyping.

#### **To Nur Isdah Idris, MA and Mutiara Pertiwi, MA**

- This may be less relevant to the topic of the cities discussed. But if we are receptive to the Rohingya refugees arriving in Aceh by boat, aren't we worried that Indonesia will have more refugees?*

*Mutiara Pertiwi, MA*

A: This dilemma has become a justification for deterring refugees from the beginning. There is this huge mindset in making Indonesia polices, that we want to accept (refugees), but we don't want to be a popular transit country; hence this is about security approach. When refugees arrive in Indonesia, they are not funded by the National Budget, but by the international organizations/communities, IOM, and UNHCR. Concerning the aspect of a potential threat, some factors within all foreigners need to be screened. Meanwhile, refugee screening is tighter than tourists or foreigners screening. The dilemma (faced by Indonesia) is that it is challenging to treat refugees as foreigners since there is no legal framework that supports them. Rohingya and other refugees have been de facto coming to Indonesia because our country is located within their migration route that goes through their asylum or destination country. I think the starting point that needs to be understood: people who are deprived of their rights, who seek for protection, were being exploited or misused by other issues which are detrimental to Indonesia. Yes, that is the problem. Some people exploit refugees, who position refugees as a threat, or a subject in need of protection. The real problem is in this abuse of relation and exploitation.

*Nur Isdah Idris, MA*

A: Indonesia's current status is a non-signatory of the refugee protocols; thus, we are not a destination country. Refugees are those who pass through Indonesia as part of their journey to the destination country; however, Indonesia abides by the international principle of non-refoulment, that we will accept anyone, people who feel their lives are under threat. We are located within their migration route, whereby some refugees accidentally stranded in Indonesia. Therefore, it is found that the recipients initially did not know how long the

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refugees planned to stay here (in Indonesia) and later they accepted the refugees. On the aspect of economy, it (refugees' arrival) has benefits, and since the refugees are friendly people, they often being asked for helping host society. For example, in Tamalanrea, refugees help the local community to clean the neighborhood, and there are a few refugees who become religious teachers.

However, sometimes there are provocateurs, blowing up unpleasant issues such as refugees are funded by the state, even though the state does not fund them, or being accused as gigolos. Those rumors circulate among the locals because the locals have minimal knowledge of refugees. In the case of Indonesia, we can learn from countries that accept refugees and treat the refugees as beneficial to our country. Don't see them as a threat since all strangers who come to Indonesia could also be seen as a threat. It could be said that this specific problem arose because of the jealousy and animosity from local communities or specific group.

3. *How long does the RSD process usually take? And what are the considerations that determine an asylum seeker to be claimed as a refugee?*

*Mutiara Pertiwi, MA*

A: The RSD process varies; it is different from the transit period because most refugees in Indonesia have now completed the RSD and are waiting for the resettlement country that would like to accept them.

In Indonesia, the provision of refugee status is the responsibility of UNHCR. Asylum seekers must be able to prove that they have experienced persecution and that their lives are in danger if they return to their countries. This requirement is according to the definition of a refugee under the 1951 Convention and the 1967 Protocol. Aside from individual screening, there is a term *prima facie refugees* which usually applies to a group of refugees from certain countries, who are in a state of emergency; hence it could be dangerous for them if they return to the home country.

*Nur Isdah Idris, MA*

A: There is no precise time; this decision really depends on the condition of the refugees within the perspective of UNHCR. The UNHCR has its own criteria on the determination process. For example, refugee children, women and injured people are being prioritized for resettlement to destination countries, as well as being given travel documents, which determine their status as refugees or asylum seekers.

**To Mutiara Pertiwi, MA**

4. *296 Rohingya refugees have arrived in Gamvinoza, Lhokseumawe City. My question is, how is the future government policy going to be, so that refugees will not enter Indonesian territory easily, since there were also 99 refugees arrived in July 2020?*

A: I am a researcher who tries to balance a security perspective on the issue of refugees from a more comprehensive perspective. This question is not a humanist aspiration for

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me because it promotes ignorance of humans whose lives are in danger. If Indonesia truly believes in universal humanitarian norms, in fact, there should not be any omission/expulsion of human who was under persecution, within and on our borders, including the Rohingya group discussed here.

Defending our country is not only by using shields and spears, but it can also be done with handshakes (collaboration) and cooperation. A lot of creativity can be done to make the existence of refugees beneficial to the community. Unfortunately, there is no structured effort in our country to do so. What is very structured is to view refugees as a problem.

5. *In your opinion, how should the 'continuation' of our country be in helping refugees? How much help from the state do they want? Then how is their future going to look like?*

A: Refugee politics is transnational. Currently, Indonesia applies the principle of humanitarian pragmatism (giving help with certain conditions). This strategy was carried out by Indonesia because politics of refugees at the international level is very complicated. If the question is about 'continuation', I hope there is a more humanist approach to refugees in Indonesia. I see the evolution of this direction (humanitarian approach) is happening since the current refugee protection in Indonesia is much better than ten years ago and in the past. Hopefully, there will be no setbacks.

*Then 'how much do you want to help them?'*

A: The question regarding the proportion of assistance/support always arises, and this one cannot be agreed within the 1951 Convention. This proportion should always be evaluated because national capacity and discussions on refugees in Indonesia are always changing; Indonesia's position at the international level is also changing. There are so many things which determine the proportion of Indonesia's contribution to the refugee issue. Regarding the future scenario, it seems difficult to answer because the future of each group is different, and the choice and opportunity of each person are also different.

6. *In terms of handling refugees, how about the human rights of non-citizens?*

A: Non-citizens' rights are still debatable, both in academic and practice. From the normative aspect, these rights do exist, as governed by international conventions of refugees as well as customary international norms. However, the fulfilment of human rights of non-citizens is based on Refugee Status Determination. If the non-citizens are given refugee status through the RSD process, they will be protected under the international refugee protection regime, which is represented by the UNHCR.

7. *It was mentioned earlier that local governments could provide shelters, what is the source of funding? Where do the funds come from?*

A: The use of local government funds in refugee management is still infrequent and limited, and is usually being used during the period when asylum seekers or refugees are still waiting for international assistance (e.g., the cases in Aceh and Jakarta). Regarding the contribution of government funds, there are different types of aid and timeframe. Also, regional policies remain responsive or temporary.

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8. *How to analyze the government's concern regarding the emergence of radicalism or drug networks through this refugee route?*

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A: It is legal and necessary. The problem is that this security perspective is so dominant that it ignores many other dimensions that refugees and Indonesian society have. Tackling the issues of security is not the same as neglecting refugee rights.

9. *Is it necessary for Indonesia to ratify the refugee convention?*

A: Ratifying or not, the most important thing is to ensure that the rights of these refugees are fulfilled, and that Indonesian society is increasingly connected to various discussions of refugees.

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10. *In terms of accepting and managing refugees in Indonesia, is it merely a humanitarian motive or is there any political motive?*

A: So far, the Indonesia government merely understand the narrow principles of humanity, an understanding that is limited to 'generosity (charity)' instead of 'obligation to help (responsibility)'. Since the paradigm still relies on generosity, it takes a lot of political processes between various stakeholders to ensure that refugee protection is sustainable. This political process takes place at both the domestic and international levels. There have been several academic articles that demonstrate how the issue of refugees has become a political commodity for the Indonesian government to achieve their interests in other sectors.

11. *What are the challenges during the response of handling refugees in Tanjung Pinang, Makassar, Pekanbaru, and Yogyakarta?*

A: Since I'm a researcher, I did not involve in the response of handling refugees in Tanjung Pinang. However, as a researcher, my main challenge was on how I managed the data collection while also ensuring the wellbeing of those refugees who were participants (of the research/fieldwork) because they are a vulnerable group.

12. *Are there any stakeholders that are potential to be engaged in the refugee management in Indonesia, but have not been approached for some reasons?*

A: There is a lot of room for improvement in Indonesia, including an expansion of community networks for refugee protection. However, partnership initiatives will be slower to be developed if the government and media still promote a mindset that sees refugees as a problem in the community.

**To Nur Isdah Idris, MA**

13. *Does Indonesia accept refugees from all countries?*

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A: Yes, it should, because Indonesia signed The Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment and the International Covenant on Civil

and Political Rights, which includes the principle of *non-refoulment*, meaning "... owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable to, or owing to such fear, is unwilling to avail himself of the protection of that country or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it." (UNHCR, 1951).

Unfortunately, Indonesia does not necessarily accept anyone who enters the country.

14. *Is there any other way, besides asking permission from IOM, UNHCR, or the migration division, to invite migrants that we know to stroll around the streets, enjoying the vast and beautiful Indonesia that may help them feel more relaxed since they have been exhausted living in accommodation?*

A: The interaction around the shelters is the most common choice. For now, refugees can go in and out of the shelter with the permission from the security who is in charge of recording the entry and exit of the refugees. However, to take the refugees to a place that is quite far away, it seems like they have to deal with IOM or immigration (asking permission).

15. *How to handle the mental health of the refugees during their transit in Indonesia, considering that most of them are people with traumas, prone to mental health issues which led to several suicides in refugee groups?*

A: Back in the past, IOM had a program in collaboration with Puskesmas around the shelters, but now it has stopped. For my research in Makassar, health facilities must be accessed by refugees themselves, which means paying for yourself or contacting IOM or Immigration for further details.

16. *What are the challenges related to the management of refugees, especially in cities that are transit places for refugees? Coincidentally, my city is also one of the transit places for refugees and apart from being located in detention centers, they are also located in hotels financed by IOM. In my place, refugees have freedom of movement; to interact easily with local residents and to travel to public places.*

*What are the challenges during the response of handling refugees in Tanjung Pinang, Makassar, Pekanbaru, and Yogyakarta?*

A: The biggest challenge is to make the local residents, in general, understand about the existence of refugees around them. With adequate understanding, small conflicts can be reduced, and even positive interactions can be established between refugees and the local community.

Coordination between all stakeholders is still very much needed. Each stakeholder such as IOM, local government, and immigration should understand their responsibilities/job desk without having to give up some responsibilities to the other stakeholders. However, to achieve this shared responsibility seems complicated, I guess.

17. *Are there any stakeholders that are potential to be engaged in the refugee management in Indonesia, but have not been approached for some reasons?*

A: NGOs other than IOM can also assist in handling refugees. To take an example is the handling of refugees several years ago in Aceh. At that time, the local government who probably had a good investment in governance structures after the tsunami acted as the

primary stakeholder. Later, the local government then solicited all the needs of the refugees and organized the responsibility for distribution to other stakeholders. For instance, to fulfill the needs of education, the government search for NGOs in the education sector to help facilitate refugees in shelters. Similar approach had been applied to other needs.

**To Mangisi Erlinda, S.Psi**

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18. *Based on your presentation, it has been explained that one of IOM's supports is resettlement to third countries, what does this mean?*

A: In terms of resettlement to third countries, IOM provides support in facilitating health checks and health documents, arranging travel schedules, airport assistance, and facilitating transportation from country of departure to the third countries. Meanwhile, finding a country that accepts refugees is under the authority of UNHCR.

19. *According to IOM, were the 'majority' of refugees who came to Indonesia actually educated or not? Do they actually understand that they are trapped in susceptible condition?*

A: In general, the reasons why refugees seeking refuge in other countries are due to conflict and persecution. When they experience persecutions or conflicts, while the state also cannot guarantee their safety, these refugees, with their various educational, professional, religious, and cultural backgrounds, will seek refuge outside their country. In the context of Indonesia, particularly in Pekanbaru, many refugees had a high educational background and expertise such as engineering, IT experts, doctors, artists, business people previously in the home country. These refugees have experienced vulnerable conditions from their home country, during their journey until today, experienced many traumatic events and encountered some challenges while in the transit country.

20. *How is the education system provided by IOM? Considering that these refugees come from different countries, meaning that they also have a different culture and mindset. Besides that, what are the goals of providing education to refugees? Which standards suggest that the goals are being met by the provision?*

A: In general, the education that refugees receive limited to home learning or conducted in accommodation where teachers (supported by IOM) conduct teaching classes for refugee children and adults who want to learn. Usually, they will learn the Indonesian language and culture as well as language and culture of the resettlement country. The purpose of this education process is to assist refugees returning to their normal lives since they have been forced to leave their country and are trapped in uncertain conditions and even move from one place to another during a certain period. By restoring their routines or normal life, it is hoped that it can reduce the stress or trauma experienced by refugees, especially refugee children as the most vulnerable group. Based on IOM's observations, 109 refugee children in Pekanbaru already attending public schools. This has had a tremendous positive impact on these refugee children. They are disciplined, develop a sense of normal life, parents getting closer to their children, especially in assisting them in learning how to speak or interact with local children. The school also gets positive feedback from refugee children.

21. *How to handle the mental health of the refugees during their transit in Indonesia, considering that most of them are people with traumas, prone to mental health issues which led to several suicides in refugee groups?*

A: Mental health problems will continue to be an inexhaustible task among refugees. It needs cooperation from all stakeholders to help refugees reduce their mental health problems. The number of negative prejudices, policies that suppress refugees, financial problems, regulations and culture of the local community must be suppressed and inclusive towards refugees so that the refugees may feel that they are returning to normal conditions, feel safe and living in harmony with the Indonesian people.

22. *Is there any treatment from IOM for refugees who have experienced trauma or treatment for women who have experienced physical violence from their home country or during their journey to Indonesia? How was it handled?*

A: In cases of violence (physical or mental) against women, IOM provides psychological assistance by providing counseling services conducted by IOM's expert staffs, as well as collaborating with counseling service providers. In Pekanbaru, IOM collaborates with the Riau Islamic University and the PKBI Institute as well as several hospitals which have psychologists and psychiatrists who are competent to handle cases of violence as well as domestic violence.

23. *What are the challenges during the response of handling refugees in Tanjung Pinang, Makassar, Pekanbaru, and Yogyakarta?*

A: In general, the most important challenge is the understanding of government and host society towards the refugees. The majority still perceive refugees as a threat and must be separated from our society. As a result of this understanding, policymakers formulate regulations and policies that distress refugees. Besides, the local community see the refugees based on negative news circulating among the community.

24. *Are there any stakeholders that are potential to be engaged in the refugee management in Indonesia, but have not been approached for some reasons?*

A: It needs support from researchers, research institutes, universities, and NGOs to provide input on the conditions of refugees in Indonesia, as well as the potential contribution from refugees that can benefit Indonesia as well as input on policies or regulations in handling refugees. If all can work together and do advocacy together, the handling of refugees in Indonesia will be better.

25. *What was the response from the speaker regarding the refugees who often rally in front of the UNHCR office? Then, how do IOM, UNHCR, and the government usually respond to that?*

A: Rally is one way of conveying aspirations and opinions. In general, a rally by refugees is carried out due to the long waiting period for resettlement to the third country, while during this waiting period they have to live a difficult life.

26. *The number of refugees and asylum seekers in the world is increasing every year, including in Indonesia as a transit country. This increase in numbers will affect IOM's "support" for refugees. Is there a legal framework related to refugee governance, including the role of the central and local governments in handling refugees? We know that every country has its understanding or definition regarding refugees (prima facie), and this could be a challenge in managing all the refugees in the world.*

A: Based on IOM statistics, the number of refugees in Indonesia has decreased. As for refugee governance, since 2016, the government has issued a Decree or *Perpres* 125, which regulates the handling of refugees and determine stakeholders that will play a role in the management of refugees in Indonesia. In addition, Indonesia also supports and implements the global

SDGs policy and the GCM, which implements social development and services for all without leaving certain groups behind, including refugees and asylum seekers. Currently, we need the government commitment (goodwill), from the central to the local government level, particularly the local government that have refugees in their region, to conduct these policies and implement them following the conditions in their respective regions as well as the support from the local community.

27. *IOM offices are located in several cities in Indonesia, hence the experience of handling refugees is different. Is there any special program for IOM internal staffs or volunteers that focuses on exchanging information as well as mentoring for fellow staffs or volunteers, aim for sharing experiences in refugee management?*

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A: There are 8 IOM offices across Indonesia, which are divided into four regions. The handling of refugees and asylum seekers in each region has its characteristics, both from the local government, immigration, and the local community. IOM has an integrated leadership system and regular reporting, which supports the sharing of information as well as providing support for each office in handling refugees in every city in Indonesia.

28. *Does IOM provide opportunities for internship students during this pandemic?*

A: IOM has an internship program which is publicly announced on the IOM website. For those who are interested in joining the program, it is encouraged to apply. The application will be processed by the Human Resources department of IOM in Jakarta.

29. *Since there are many migrants who wish to go to college or work, what if we build a special school or university for migrants? So far, migrants are prohibited from working in companies in Indonesia.*

A: The point is how we see the refugees as the way we see ourselves, no different at all, they are just people who were trapped under distress condition, thus seek for refuge. Indonesia does not accept refugees (to stay) but allows them for transit (stay temporarily). We are grateful that the government is implementing humanitarianism, but again, how we can manage the refugees here since the regulations and the management are still unclear, including educational access. Since 2017, the Ministry of Education and Culture has provided access to education for primary schools. The point is why the government provide access to education? Because it's one of the basic rights. When we provide educational opportunities for the refugees to go to school, life will be more harmonious, and they will be able to work together with the local community. I think it is quite a good idea to build special school for them, but what is much better and more positive is to provide access for refugees to go to the same school with the local community. It's better to provide equal facilities than to differentiate it. The point is to provide equal opportunities for them in terms of education.

**To Gading Gumilang Putra, SH**

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30. *Will Yogyakarta accept and manage more refugees in the future (including, for example, transferring refugees from other cities in Indonesia)?*

A: It depends. If this is the policy that the local government will take, then it would begin with an approach by IOM. As far as I remember, Yogyakarta accepts refugees, but there are some considerations. We have to think about specific resources. The opportunities for Yogyakarta to accept refugees are great; the cost of living is relatively cheap, the population is also diverse, and there are many international communities. However, the remaining question is,

what are the arguments for claiming that refugees would be integrated well within the city? This is the crucial point. If we look at the Decree, it emphasizes the refugee management in local governments that have detention centers and community housings. Yogyakarta does not have detention center; thus, to forecast whether Yogyakarta will accept and manage more refugees in the future, a possible way to answer it that Yogyakarta can handle refugee since it has experiences regarding refugee management back in the past. However, there is no detention center in there.

*(Not answered yet)*

31. *Why the refugee accommodation in Yogyakarta were only for single male refugees?*
32. *When the Rohingya refugees arrived in Aceh last June, JRS played a big role in helping them, isn't it? Regarding the recent arrival in September, how is the coordination of the assistance?*
33. *Does JRS provide opportunities for volunteers to teach migrants in accommodation e.g. teaching school lessons, life skills, and other skills/knowledge?*

#### **Responses from the speakers to the participants' commentaries on Jamboard**

34. *Indonesia does not accept but only rescuing based on humanity.*

Nur Isdah Idris, MA

R: In my opinion, this articulation that Indonesia "does not accept refugees" is less accurate because it ignores the history and many good practices that have been implemented by Indonesia until today. It is true that Indonesia has not granted asylum yet, but for decades, Indonesia has accepted refugees for transiting in the country and has allowed UNHCR to process them. The jargon of "not accepting refugees" was adopted by ASEAN countries since the Vietnam refugee period in the 1970s. Based on the report of the first commander in Galang in 1980, it was stated that "Indonesia rejects refugees within the narrative, but in fact (in practice) it accepts refugees." This jargon is used to create an atmosphere of uncertainty for refugees who decide to go to Indonesia. This narrative strategy still exists until today. If we examine the actual practice, Indonesia accepts refugees for transit; however, the fulfilment of their rights is still very limited.

35. *It is not true that upon the arrival of refugees did not involve the state budget since many of the shelters are facilitated by the municipal government, providing daily needs using the public budget for social assistance that should be used for other purposes.*

Nur Isdah Idris, MA

R: I have mentioned a little bit regarding my stance on APBD in one of my previous answers. Indeed, short-term emergency fund allocations have been made by several local governments, but not from the APBN. This may change in the future, along with the ongoing interpretation process of Presidential Decree 125/2016.

## Commentaries by Participants on Jamboard

Slide 1: Do you think that the presence of refugees in Indonesia is beneficial or detrimental? Why?

1. Apakah menurut Anda kehadiran pengungsi di Indonesia menguntungkan atau merugikan? Kenapa?	Migran bukan binatang, yang dipindah-pindahkan, mereka juga ingin menikmati keindahan Indonesia	Jangan hanya menggunakan bahasa Inggris untuk berkomunikasi dengan mereka, kita sulit mempelajari bahasa Farsi, Urdu, Sri Lanka, Arab, tapi itu satu-satunya jalan untuk berhubungan dekat dengan mereka	Anak-anak remaja mereka butuh pendidikan bermusik klasik, piano, biola, cello, keyboard, mereka sangat mencintai bermusik dan bernyanyi	Jangan mengharapkan UNHCR, PBB, atau negara besar seperti Amerika Serikat, Australia, migran-migran tersebut mau diterima oleh kita, dan mereka sangat membutuhkan sahabat yang mau
Bagaimana kalo kita membangun sekolah atau universitas khusus untuk migran, banyak sekali migran yang ingin kuliah dan bekerja. Selama ini di Indonesia, migran dilarang bekerja di perusahaan di Indo	Migran di Cirendeu ciputat timur, di jalan gunung Indah sebelah masjid Nurul yaqlen Dan di gading serpong ruko bolsena dekat umh, butuh pekerjaan dan dengan adanya sekolah dari rumah, anak-anak migran sd	Rumah sakit, universitas, sudah banyak menolak migran, seperti UPH tidak mau menerima migran asing, kita kekurangan dokter dan guru, dan psikiater, resettlement sudah tidak mungkin	Anak-anak remaja migran di akomodasi juga butuh pendidikan seni terutama musik, mereka butuh alat musik seperti gitar, biola, keyboard, bass untuk membunuh kebosanan mereka di akomodasi, mereka	
Semua migran di akomodasi di gading serpong dekat umh dan migran di kost tulip, kertamukti, cirendeu, ciputat timur menderita kebosanan dan mereka butuh pekerjaan dan kuliah, bukan cuma uang dan	Migran tidak mau dikasihani dan diperlakukan sebagai orang yang lemah, mereka punya cita-cita yg tinggi seperti dokter, penerjemah, jurnalis, fotografer, dan guru	Mereka juga kesulitan untuk beribadah dengan kita di masjid, gereja, atau vihara, karena penolakan diri kita dan butuh komunitas beribadah di masing-masing akomodasi	Resettlement sudah tidak mungkin, mereka juga tidak mau pulang ke negara asal mereka, mereka membutuhkan ilmu kita untuk mereka	

Cara mengisi: pilih icon lalu tulis, dan Save

1. Menurut Anda, kehadiran pengungsi asing di tengah masyarakat di kota, apakah menguntungkan atau merugikan? Kenapa? Merugikan karena tidak bisa menjadi raja bagi negeri sendiri akibat	Menguntungkan dong, supaya kotanya makin beragam, kaya budaya, seru keberagaman tanpa kehangatan bagi kesempatan	aku sih ngebayangin bakalan seru, biar Indonesia lebih diverse aku bayangin bakalan banyak maknani Internasional gitu! makanan Indonesia lebih menarik dan beragam	Kayaknya masing2 pengungsi punya skill, mungkin bisa menguntungkan kalau mereka kasih training dan kerja di Indo! terkadang training yang diberikan memberikan maksud tertentu	bisa jadi menguntungkan jika potensi sumberdayanya dimasukkan dalam perencanaan kota secara jangka panjang! sepanjng posisi mereka tidak dominan, masih banyak warga	Pada dasarnya memang akan menambah beban kota, apalagi di perkotaan Indonesia yang perencanaan nya belum komprehensif.
+ - si. Tapi ntah kenapa lebih condong ke Merugikan... Karena Negara harus melakukan treatment kepada pengungsi dan memberikan resource yang ada ke pengungsi tadi...	+ - juga klo mnurutku. Lebih condong ke Merugikan, karna jatohnya, negara jadi kayak punya tanggungjawab ke pengungsi itu (anggaplah kayak beban tambahan negara) * pengungsi hadir akibat	Masyarakat kota sendiri masih ada yang mengeluh kehadiran pengungsi, pandangan mereka bahwa masyarakat mereka masih ada yang perlu diperhatikan dari kondisi ekonomi/ kesejahteraannya.	Akan menjadi merugikan jika pemda tidak menangani dengan optimal	Bantuan terhadap pengungsi asing kali juga menimbulkan kecemburuan di masyarakat, dimana masyarakat juga sering membutuhkan bantuan atau bahkan lebih membutuhkan. Bagaimana menanggapi hal	

- Migrants are not animals that can be relocated anywhere, they also want to enjoy the beauty of Indonesia.
- Don't just use English to communicate with them, it is difficult for us to learn Farsi, Urdu, Sri Lankan, Arabic, but that is the only way to have a close relationship with them.
- The refugee youth and refugee children need to learn classical music, piano, violin, cello, keyboard, they really love music and singing.



- Migrants in Cirendeup Ciputat Timur, Jl. Gunung Indah, next to the Nurul Yaqien mosque and in Gading Serpong, at Bolsena shop house near UMN, and migrants in boarding houses located in Tulip, Kertamukti, are suffering. They need jobs, access to college, not just money, food and medicine. Also, migrant children from junior high school and senior high school students, find it difficult to do online learning. They need teachers and friends that could visit them.
- Hospitals, universities, have rejected many migrants, such as Pelita Harapan University. The university doesn't want to accept foreign migrants, we lack doctors and teachers, and psychiatrists, while resettlement is no longer possible.
- Migrant teenage children in accommodation also need art education, especially music, they need musical instruments such as guitar, violin, keyboard, bass to kill their boredom in accommodation, they have talents in art, especially music, they also want to sing with their beautiful voice.
- Don't expect UNHCR, UN, or other big countries such as the United States, Australia; these migrants want to be accepted by us, and they really need friends who want to listen to them. Resettlement to third countries is no longer possible, protect their rights in our country.
- Migrants do not want to be sympathized and treated as weak people, they have high aspirations to be doctors, translators, journalists, photographers, and teachers.
- They also find it difficult to worship with us in a mosque, church, or monastery, because of our rejection. They need a community to worship in each accommodation.
- Resettlement is no longer possible, they also don't want to return to their home countries, they need our knowledge to help them.
- Profitable. So that the city is more diverse, rich in culture, exciting! Diversity without warmth is equal to emptiness.
- I still imagined it would be fun, so that Indonesia would be more diverse. I imagine there will be lots of international food! Indonesian food is more interesting and varied.
- It seems that each refugee has skills. Maybe it would be profitable if they are provided with training and work in Indonesia! Sometimes the training given provides a specific purpose.
- It could be advantageous if the potential resources were included in a long-term urban planning!
- Basically, it will increase the burden on the city, especially in urban area in Indonesia where the planning is not comprehensive at the moment.
- There are some positive and negative impacts, also, in my opinion, it tends to be more detrimental because the state must provide treatment to refugees and provide existing resources to the refugees, so it is like having a responsibility (think of it as an additional burden to the state).

- People in the city are still complaining about the presence of refugees, their viewpoint is that there are many people who need more attention based on their economic/welfare conditions.
- It will be detrimental if the local government does not handle it optimally.
- Assistance to refugees often causes jealousy in the community, where these people (in community) often need help more than the refugees need assistance. How to respond to this?

**Slide 2: Have you ever heard of exciting innovations/projects/initiatives that encourage refugee-local interaction in Indonesia/other countries? Please share!**

Cara mengisi: pilih icon  lalu tulis, dan Save

**2. Pernah denger inovasi/project/ inisiatif seru yang mendorong interaksi pengungsi-penduduk lokal di Indonesia/ negara lain? Share yuk di sini!**

Belum pernah denger si, tapi menurutku hal itu bagus dilakukan sebagai langkah pemberdayaan pengungsi yang ada.

Artolution's Syrian Refugee Public Art Initiative - Zaatari Camp, Jordan

**Creative Placemaking Project di Makassar**

Dulu, pengungsi pernah diundang bicara di kampusku. Kami bebas tanya2 ke mereka. Terus mereka adain pameran seni: fotografi dan essay. Jadi tau sedikit soal kehidupan pengungsi di Indo

**Collaborative housing di Belanda dan Belgia.** Jadi anak muda lokal sama pengungsi yang muda (single) tinggal bareng di semacam flat/student housing/apartment, ada sistem 'buddy' plus program2 biar tambah akrab

Karna aku neliti studi kasus ini, aku pernah denger, katanya dari IOM/UNHCR ya? lupa, pernah ngadain semacam pelatihan berbasis bakat gitu, jd mereka yg anak2 yg blm bisa baca diajarin baca (versi indo), trs diajarin b.indo juga.

setau saya sih sebagian besar pada aspek pendidikan, jd pengungsi bs jadi pengajar buat fellow refugees

kalo di Aceh dulu ada Festival Budaya, warga sekitar masak masakan khas Aceh, Pengungsi Rohingya juga masak masakan khas mereka, tus makan makaan dehhh.. sama pertunjukan seni.

- I have never heard of it, but I think it is a good thing to do as a part of empowering existing refugees.
- Artolution's Syrian Refugee Public Art Initiative - Zaatari Camp, Jordan.
- Creative Placemaking Project in Makassar.
- In the past, refugees were invited to speak at my campus. We were allowed to ask anything to them. Then they have art exhibitions: photography and essays. So, we get to know a little about the life of refugees in Indonesia.
- Collaborative housing in the Netherlands and Belgium. Local youth and refugees who are young (single) live together in a flat/student housing/apartment, there is a 'buddy' system plus programs to help them get to know each other (become more familiar towards each other).
- A talent-based training, since I have researched this case study and I have heard that it's from IOM or UNHCR? I forgot. Basically, those who can't read are taught to read (in the Indonesian version), then they were taught Indonesian language as well. So, for adult refugees, they were taught how to survive, e.g. hunting. They were invited to work with furniture entrepreneurs... (if I'm not mistaken? or was I read a wrong source) sorry please correct me if I'm wrong. In my opinion it's really good, and it should be made clear what future they want to do. Do they want to change their nationalities or else? Think about making an agreement with them, if we

help them, they also have to return the favor, for example serving the country, and they must be given the consequences too, because our country is a state of law! Not an NGO.

- In my opinion, most of them are in the educational aspect; refugees become teachers for fellow refugees.
- In Aceh, there used to be a cultural Festival where the local people cooked Acehese traditional dishes, Rohingya refugees also cooked their traditional dishes. Having a feast as well as performing arts together.

## Appendix

### Webinar participants

Total number of participants: 99 on Zoom of whom hosts/moderator/presenters: 7, and 153 views (with 33 constant viewers) on RDI YouTube channel<sup>3</sup>



Fig. 3 Dr. Nino Viartasiwi as the host

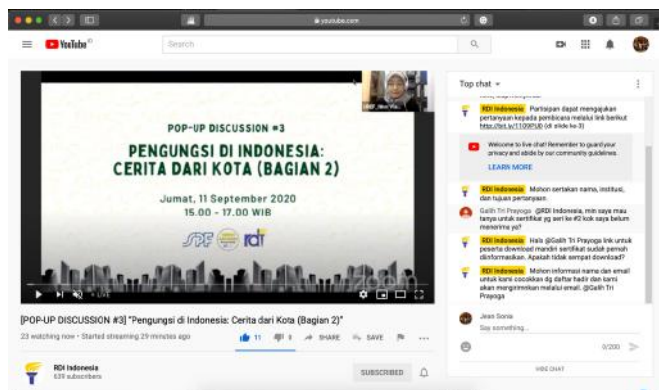


Fig. 4 Introduction on RDI YouTube Channel

<sup>3</sup> Pop Up Discussion Series No. 3: <https://youtu.be/SgJWo2hCTGs>



Fig. 5 Dr. Akino Tahir as the moderator

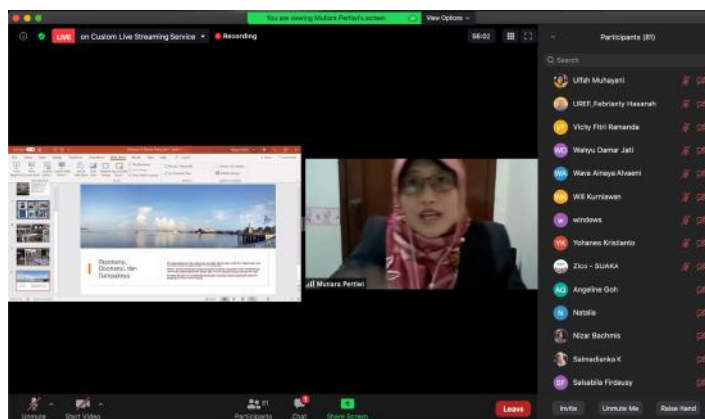


Fig. 6 The first presentation by Mutiara Pertiwi, MA



Fig. 7 The second presentation by Nur Isdah Idris, MA

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Fig. 8 The third presentation by Mangisi Erlinda, S. Psi.

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Fig. 9 The fourth presentation by Gading Gumilang Putra, SH

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Fig. 10 Group Photo (All participants on Zoom - Screen 1)

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Fig. 11 Group Photo (All participants on zoom – Screen 2)

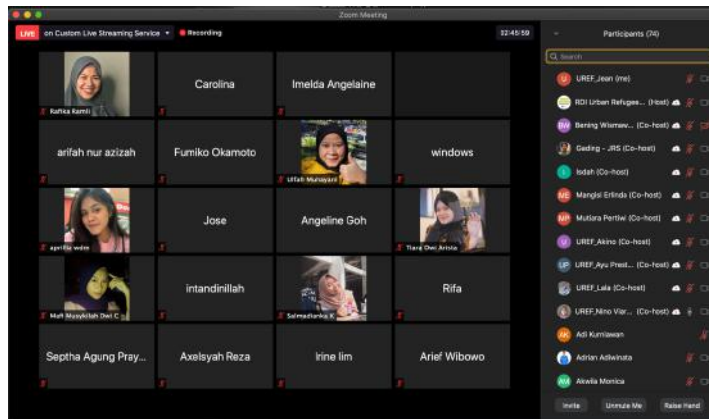


Fig. 12\_Group Photo (All participants on Zoom – Screen 3)

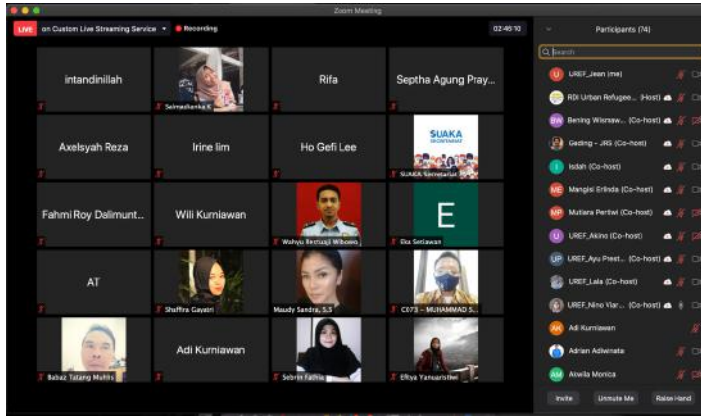


Fig. 13 Group Photo (All participants on Zoom – Screen 4)



Fig. 14\_Closing remarks by the host

## Live Q&A Session

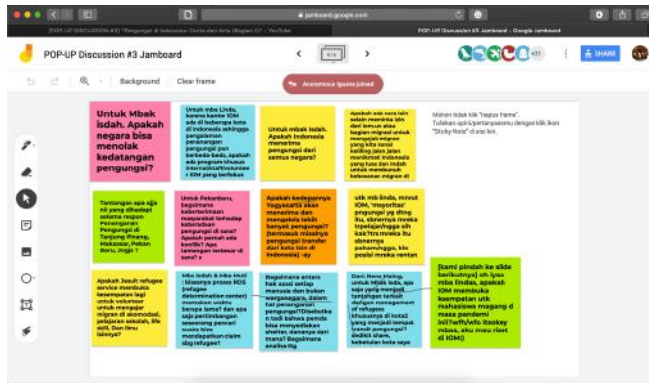


Fig. 15\_Q&A session (List of questions on Jamboard platform)

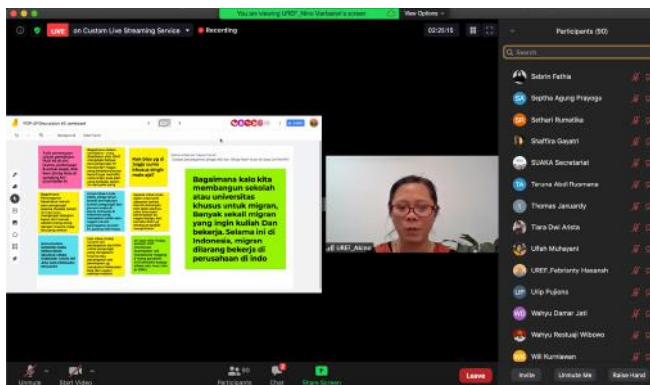


Fig. 16 Q&A session (Moderator presenting chosen question on Jamboard platform)



Fig. 17 The fourth speaker answering chosen question on Jamboard

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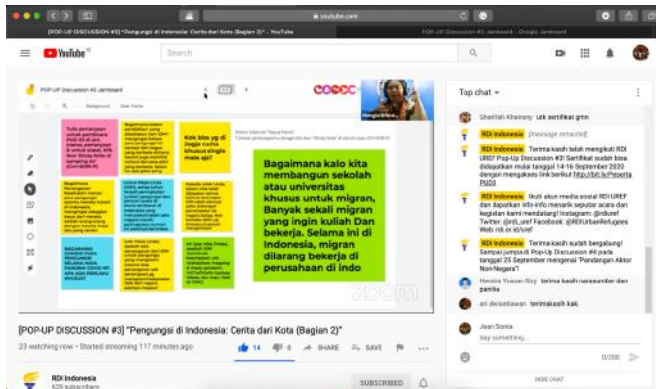


Fig. 18 The third speaker answering chosen question on Jamboard

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