

CHAPTER I

INTRODUCTION

1.1 Background

This research aims to describe the impact caused by the Rohingya ethnicity, on human development in Indonesia. Which, then, in this background, researcher discuss why the Rohingya ethnic group is included in the Myanmar diaspora. And the reason why the Rohingya ethnic diaspora has a negative impact on the destination country. Then the spread of foreigners to other countries, called the diaspora, has had a significant impact on the intended host country, with the focus of researcher, namely the Indonesian state.

Diaspora“ comes from the Greek word ”diaspeiro,” which means widespread. Sophocles, Herodotus, and Thucydides¹ first used the term as early as the fifth century BC. The term “diaspora” refers to the mass migration of people from their home country to a new country for several reasons, not because of the attractiveness of the new country, but rather factors from the home country such as disasters or an unsafe socio-political situation. In Islam, a diaspora is defined as a person who migrates, and the Rohingya fall into the category of hijrah because their original intention was to migrate from their home country because of the mistreatment they received, and they wanted a safe place. However, the hijrah that the Rohingyas did in search of peace

¹ ¹ Maulidia H. (2022). IMIGRASI, DIASPORA, DAN *TRANSNATIONAL MIGRATION* DALAM KAJIAN SOSIOLOGI KEIMIGRASIAN (Immigration, Diaspora, And Transnational Migration In Sociology Of Immigration Studies). *Jurnal ilmiah kajian keimigrasian*. Vol. 5 no. 1. Hal 48.

actually caused other tensions in the place/country they moved to through the behavior of the Rohingyas themselves.

The Rohingya ethnic group is an ethnic group that belongs to the Myanmar² diaspora because the Rohingya ethnic group has a complex history regarding the origin of its ancestors. Through this complex history, it is known that the Rohingya ancestors were the Mrauk U Kingdom. This is the forerunner of the Rohingya ethnic group on the Bangladesh border. Then, the king of the Mrauk U Kingdom, the Rohingya ethnic group, merged with the Union of Myanmar in 1948. Although the Rohingya were migrants from Bangladesh for several hundred years who lived in various regions such as Arakan, Myanmar, and Rakhine. From some of these areas that later included the state of Myanmar. Of course, they have rights as citizens that must be fulfilled by the Myanmar government. That is why the Rohingya ethnic group is categorized as a diaspora from Myanmar.

The Myanmar government does not recognize the existence of the Rohingya for several reasons, namely that the Rohingya are considered a Muslim group that is not native to Myanmar since Myanmar's independence in 1948. Regarding the assertion that Myanmar will not provide citizenship rights to the Rohingya because, according to Myanmar, the Rohingya are still illegal immigrants who came from Bangladesh in the past. Then another root of the conflict that makes Rohingya not recognized by Myanmar is the tension between the local population of Myanmar and Rohingya. This

² Waluyo J. T. (2013). Konflik Tak Seimbang Etnis Rohingya dan Etnis Rakhine di Myanmar. *Jurnal transnasional* vol. 4 no. 2. Hal 839-840.

stems from the increasing population of Rohingya Muslims, which causes jealousy with ethnic Rakhine from Myanmar because the presence of Rohingya is considered to reduce the rights of local residents to land and economy.

There are studies that state that the Rohingya are not among the indigenous people of Myanmar, and then there are also studies that state the Rohingya are among the indigenous people of Myanmar. With the history that has been found by researcher, the ancestors of the Rohingya came from Bangladesh, who later broke away and joined the Union of Myanmar. Ultimately the Rohingya are not part of the Burmese ethnicity, but it is not correct to say they are not part of the Myanmar state. Even before Myanmar became an independent country, they had occupied the territory that is now part of Myanmar.

Meanwhile, the government of Myanmar enacted the Burmese Nationality Law in 1982³, which contains the elimination of Rohingya ethnicity or elements containing Rohingya as a recognized ethnicity in the country of Myanmar. This law also applies to the loss of rights to freedom of movement and the right to choose a life partner; the right to be free to have religious beliefs; as well as the right to be free from violence, both verbal and non-verbal. Because of the many crimes received by the Rohingya ethnicity, as a result, the Rohingya people fled to the region or country by sailing until

³ Aviantina Susanti. PENYELESAIAN KASUS PELANGGARAN HAM BERAT TERHADAP ETNIS ROHINGYA DI MYANMAR BERDASARKAN HUKUM INTERNASIONAL. (*CORE*; 2014. Hal 4).

they got the nickname “boat people,”⁴ where the destination of their refuge is a place that is willing to accept the presence and safe place for the Rohingya ethnicity itself, but the reality is not always good because they also receive inhumane treatment by the receiving country.

Especially the country of Indonesia, which is the focus of the researcher's discussion. Because in Indonesia, Rohingya ethnicity has spread to various regions in the territory of Indonesia, most of which are Muslim. The arrival of Rohingya in Indonesia started from Malaysia until Rohingya arrived in Indonesia and settled in Aceh, Lhokseumawe, Langsa, NTT, Serang-Banten, Medan, Riau Islands, and Banyuwangi (East Java). With various reasons to go to Indonesia, namely the goal of Indonesian citizens by marrying women from Indonesia, acceptance from Acehnese residents, and other reasons, namely being stranded and lost from the initial destination country they wanted to go to.

Indonesia is a developing country that is ranked 5th with the largest economy as measured by GDP, which is US\$5.3 trillion. But even though Indonesia is in the largest position, GDP does not determine the welfare of its people; it's just that the trillion value is the entire value of the accumulation of both foreigners and Indonesians. According to the Central Bureau of Statistics in March 2019,⁵ Indonesia is still experiencing a period of inequality, which occurs between the income of the rich and

⁴ Rizki Nanda. (2012). DISKRIMINASI ETNIS ROHINGYA OLEH PEMERINTAH MYANMAR DI TENGAH TEKANAN INTERNASIONAL. *Universitas Muhammadiyah Yogyakarta*.

⁵ Badan Pusat Statistik. 2020. <https://www.bps.go.id>

the income of the poor, which is still fluctuating. From the problems above, it has become a factor in the obstruction of human development in Indonesia. Coupled with the arrival of Myanmar diaspora refugees, namely the Rohingya ethnicity, who spread in the territory of Indonesia. There is handling that must be done by the Indonesian government to provide living facilities for them,⁶ and the area that the refugees live in results in narrow employment opportunities and minimal wages. Negative impacts like this are what trigger the slow pace of human development in Indonesia because the government is not only centered on the local population. which ultimately their spread causes impacts felt by local Indonesians.

The reason human development in Indonesia is not always prioritized is because the Indonesian government not only focuses on the Indonesian people, but the Indonesian government must also handle and treat the Rohingya ethnic Myanmar immigrants/diaspora positively. And researcher have also explained the Islamization of the Rohingya diaspora as a hijra community seeking honor in a better place, but in reality the Rohingya have caused impacts on the countries they live in.⁷ So, the researcher formulates the urgency of the research, namely to provide an important understanding that the diaspora can have an impact that especially affects human development in a country, with the researcher's limitation being 2021-2023. Which then, from the background above, the researcher formulates the title of the thesis,

⁶ Chairussani abbas sopamena. (2023). PENGUNGSI ROHINGYA DAN POTENSI KONFLIK&KEMAJEMUKAN HORIZONTAL DI ACEH. *Jurnal ilmu pemerintahan* Vol. 7. No. 2 Desember. Hal 86

⁷ Kuncoro Mudrajad. MASALAH PEMBANGUNAN MANUSIA: DARI KEPENDUDUKAN, PENGANGGURAN, WANITA, HINGGA MIGRASI. *JEP* Vol.2 No. 2. 1997.

namely THE IMPACT OF THE ROHINGYA ETHNICITY ON HUMAN DEVELOPMENT IN INDONESIA.

1.2 Problem Formulation

Based on the formulation of the title from the background above, the problem that be the focus of the researcher can be formulated as follows:

“How is the impact of the Myanmar diaspora of Rohingya ethnicity on human development in Indonesia?”

1.3 Research Objectives

Based on the problem formulation above, the following research objectives can be drawn:

1. To describe the impacts of the Myanmar diaspora of Rohingya ethnicity on human development in Indonesia.

1.4 Research Benefits

1.4.1 Academic Benefits

The benefits of the results of this study for academics include:

1. To provide knowledge and information related to diaspora groups that not only have a positive impact but especially the impact of the Myanmar Rohingya diaspora in Indonesia.
2. To become material for researching and reviewing further research both in journals and student final assignments.

1.4.2 Practical Uses

Practically, this research can be useful as follows:

The results of this study are expected to be useful to provide benefits that can be applied to all parties concerned with the problems that researcher examine and the objects to be discussed.

1.5 Literature Review

1.5.1 Previous Research

The discussion of the Myanmar diaspora of Rohingya ethnicity in Indonesia has been carried out with a variety of approaches and discussions, such as discussion of the impact of the arrival of Rohingya in Indonesia,⁸ discussion of the Rohingya Representative Community in Indonesia,⁹ discussion of the formation of public opinion through the perspective of UNHCR,¹⁰ discussion of community response in Aceh to refugees/Rohingya¹¹ diaspora, and the last discussion of the dynamics of Rohingya in Indonesia through conflict theory and resource inequality.

⁸ Rizqiah, Mahroza, Tumanggor, dkk., (2024). Impacts, Challenges, And Opportunities Of Rohingya Immigrants For Aceh's Regional Economy And Indonesia's National Security. *International Journal Of Humanities Education And Social Sciences (IJHESS)*. Vol 3, No 6, June 2024. Hal 3119.

⁹ Susetyo, Aryanto, Wasti. (2013). ROHINGYA : SUARA ETNIS YANG TAK BOLEH BERSUARA. *Pusat Advokasi Hukum dan Hak Asasi Manusia Indonesia (PAHAM) Pusat Informasi dan Advokasi Rohingya Arakan (PIARA)*. Hal. 7-32.

¹⁰ Mamis, Rustan, A.rnus, basri. (2023). Framing Media Dan Dinamika Opini Publik TerkaitPengungsi Rohingya Di Indonesia: Perspektif UNHCR Dan Otoritas Aceh Dalam Sorotan Kritis. *Jurnal dakwah dan kemasyarakatan* vol 24. No. 2. Hal. 147-148.

¹⁰ Rahayyu, Anam, Dewanto. RESPON MASYARAKAT ACEH TERHADAP KEDATANGAN PENGUNGSI ETNIS. *Repository UNRAM*.

¹¹ Chairussani abbas sopamena. (2023). PENGUNGSI ROHINGYA DAN POTENSI KONFLIK&KEMAJEMUKAN HORIZONTAL DI ACEH. *Jurnal ilmu pemerintahan* Vol. 7. No. 2 Desember. Hal 86

The first discussion on the impact of Rohingya arrival in Indonesia on the regional economy and national security was written by **Khairul, Jonni, Muliahadi, Suwito, Sri M, Sri P, and Lukman**. In 2024. Entitled *“Impacts, Challenges, and Opportunities of Rohingya Immigrants for Aceh's Regional Economy and Indonesia's National Security.”*¹² This research examines the large number of Rohingya immigrants arriving in Indonesia, which has been the subject of deep debate, especially regarding how it impact the local economy and the country's security. The Rohingya people from the Rakhine region of Myanmar are fleeing discrimination in their home country. The purpose of this study is to examine how the arrival of Rohingya immigrants impacts Indonesia's national security and determine whether they pose a threat or an opportunity. This research is also focused on helping the Indonesian government make policies on Rohingya immigrants that are safe for the nation. This paper focuses on the impact of Rohingya arrivals on Indonesia's local economy and national security. From this paper, the researcher suggests that the impact on the local economy and state security is also a driver of the Indonesian government's obstruction in centralizing and improving human development in Indonesia.

The second discussion discusses direct field data by PIARA on Myanmar immigrants/diaspora, namely the Rohingya ethnicity. Written by **Heru Susetyo, Heri Aryanto, and Ryan Muthiara Wasti** in 2013, with the title *“ROHINGYA: THE ETHNICAL VOICE THAT CANNOT SPEAK.”*¹³ This research examines the whole

¹² *Ibid.*,

¹³ *Ibid.*,

history of the origin of the Rohingya, which starts from the Kingdom of Mrauk U in Bangladesh, then Myanmar, and then Indonesia. This research study aims to examine and explore events that are not known by the public regarding the violence and inequality experienced by the Rohingya ethnic group wherever they are. However, this research only focuses on voicing the phenomenon of violence experienced by the Rohingya. So from this paper the researcher draws the conclusion that the amount of violence experienced by the Rohingya makes them also behave arbitrarily because they do what they have received treatment for from the country that expelled them. It is concluded that the violence experienced by the Rohingya has a negative impact on human development in Indonesia.

The third discussion is about media framing in shaping public opinion related to Rohingya in Aceh. Written by **Subria Mamis, Ahmad Sultra, Sri Hadijah, and Hsan Basri**. In 2023. Entitled *"Media Framing and the Dynamics of Public Opinion Regarding Rohingya Refugees in Indonesia: Perspectives of UNHCR and Aceh Authorities in the Critical Spotlight."* This research looks at how the media broadcast the rejection and acceptance of Rohingya refugees in Indonesia, with a special emphasis on news coverage made by UNHCR and the Aceh Regency government. The research found that, based on human rights, UNHCR portrayed the Rohingya as refugees worthy of acceptance, based on content analysis. In contrast, the media opposing the Rohingya arrival relied on the fact that Indonesia is not party to the refugee convention and that local budgets should be prioritized to deal with local disasters. To understand how media framing influences public opinion and government

policy on humanitarian issues, this research is crucial. Looking at this study, the researcher gives the view that there is an initial entry point for Rohingya to live and settle in Indonesia, even though initially they only fled for a short time, but the article has thousands of refugees from Rohingya who settled in Indonesia. This is where the impact of Rohingya on human development emerges, where the government divides its duties to take care of foreigners.

The fourth discussion regarding the response of the ACEH community to Rohingya was written by **Rara Muli, Syaiful Anam, and Pamungkas Ayudaning**. Which is entitled ***“ACEH COMMUNITY RESPONSE TO THE COMING OF ROHINGYA ETHNIC REFUGEES IN INDONESIA.”***¹⁴ This research looks at how the media broadcast the rejection and acceptance of Rohingya refugees in Indonesia, with a special emphasis on news coverage made by UNHCR and the Aceh Regency government. This research states that, based on human rights, UNHCR portrays Rohingya as refugees who deserve to be accepted, based on content analysis. Through this research, the researcher provides a view that the news through the media reaped by the UNHCR is true, but the article that happens with what is said is different. The UNHCR says the Rohingya are refugees who deserve to be accepted. The reality is that they use their privileges in the eyes of international organizations in acting as they please in Indonesia, such as in the Aceh area, and pressing the Indonesian government

¹⁴ Ibid.,

for facilities that they should receive. This factor is what damages the trust of the Indonesian people as well as causing an impact on human development in Indonesia.

The fifth discussion discusses the change in refugee dynamics to conflict dynamics over Rohingya in Indonesia. Written by **Chairussani Abbas Sopamena**. In **2023**. Which is entitled ***“ROHINGYA REFUGEES AND THE POTENTIAL OF CONFLICT HORIZONTAL DEVELOPMENT IN ACEH.”***¹⁵ This research examines the Rohingya refugee crisis in Indonesia and shows the complex dynamics between conflict theories about resource sharing and changes in people's feelings. Despite the fact that Indonesia's initial reaction was based on humanitarian values, conflict arose as a result of competition for resources. Conflict theory reflects Indonesia's policy of avoiding refugee destinations becoming a top priority. Communities, especially in Aceh, experienced a shift from joy to distrust and social jealousy caused by fake news and hate narratives. In this study, the researcher provides a view that the flow of kindness and open roads for Rohingya refugees in Indonesia has become a conflict pressure for local residents because of the inequality of the Indonesian government, which focuses more on taking care of Rohingya foreigners than native Indonesians, which disrupts the process of human development in Indonesia.

The sixth discussion discusses the arrival of the Rohingya diaspora, which causes economic tensions with the Indonesian population. Written by **Nurman**,

¹⁵ Ibid.,

Hikmat, and Editha in 2024. With the title “*Social and Economic Integration Strategies of Rohingya Illegal Immigrants in the Indonesia-Myanmar Border Region.*”¹⁶ This previous research examines the many tensions that arise due to the arrival of Rohingya in Indonesia. Such as triggering economic competition with local communities both in the agricultural, construction, and household sectors. There is previous research that states that in 2021, many Indonesian people lost their jobs and experienced a decrease in wages of up to 30%.¹⁷ Through the consequences that Rohingya bring in various aspects, this research examines the social and economic strategies that can be reaped in resolving illegal Rohingya immigrants in Indonesia. Through the research of Nurman, Hikmat, and Editha, the researcher puts forward the view that the consequences caused by the Rohingya have disrupted the sustainability of human development in Indonesia, which has hampered the process.

Therefore, researcher have a novelty, namely analyzing the impact of the Myanmar Diaspora of Rohingya ethnicity on human development in Indonesia. From 2021-2023.

¹⁶ Nurman Machmud, Hikmat Zakky Al-Mubaroq, Editha Praditya Duarte. 2024. Strategi Integrasi Sosial dan Ekonomi Imigran Ilegal Rohingya di Wilayah Perbatasan Indonesia – Myanmar. *Jurnal Kewarnegaraan* Vol. 8 No.1.

¹⁷ Satria Rizaldi Alchatib. 2021. The Political and Economic Impacts of Rohingya Refugee Crisis: Challenges and Opportunities of Humanitarian Intervention in Post-Conflict Space. *Insignia Journal of International Relations*. Hal.92.

1.6 Conceptual Framework

1.6.1 Diaspora Concept

According to Leviit and Jaworsky¹⁸ Mass migration of people from their home country to a new country for several reasons, such as disasters or unsafe socio-political circumstances, the state of inequality according to mass immigrants is known as diaspora. Based on the word “diaspora”, which comes from Greek and means “dispersal”,¹⁹ according to Islam diaspora can be interpreted as Hijrah (هِجْرَة)²⁰ as the movement of a group or community from one area to another with the aim of seeking better honor. However, this diaspora, especially the Rohingya, has disadvantages and brings weaknesses to the destination country.

Then the researcher determine the definition of diaspora²¹ according to Cohen, which is divided into four parts. First, diaspora is a social type that has a special relationship with their homeland. This includes political conflicts due to divided loyalties, as well as economic strategies such as aid, remittances, and pooling resources to help families in the homeland. Second, a form of consciousness called “diaspora” refers to groups of people from different ethnicities who consciously have ties to their homeland and to each other. In order to maintain their cultural identity, this consciousness is crucial, especially for diasporas whose homelands no longer exist or

¹⁸ Peggy Levitt and B. Nadya Jaworsky. *Transnational Migration Studies: Past Development and Future Trends*. 2007. Dalam *The Annual Review of Sociology*.

¹⁹ Bainus Arry, Budi Junita. (2022). EDITORIAL: DIASPORA DALAM HUBUNGAN INTERNASIONAL. *Intermestic: journal of international studies* Vol. 6 No. 2. Hal. 271.

²⁰ Dini Septyana Rahayu. *REVIEW ON GLOBALIZATIONS IN ISLAMIC PERSPECTIVE*. (Ponorogo: UNIDA Gontor Press: 2021). Hal. 63.

²¹ Cohen, R. (1999). *Global Diasporas: an introduction*. 2nd ed. London: Routledge.

have been separated for generations. Although every diaspora can be considered an “imaginary community,” only diasporas are specifically defined. Third, diaspora is a process of cultural production in which the ethnic identity and local culture of the homeland are combined with new values and cultural products in a new place. This hybridity, not just the preservation of traditional ethnic identities, underpins the process of diasporization and the survival of diasporic communities. Fourth, diaspora as political orientation, which is how diaspora engagement with homeland politics can affect countries at both ends of the migration chain in good or bad ways.

Through the explanation above, researcher use the measure of the definition of diaspora in section four. And researcher use the concept of diaspora as a tool to examine and further examine the Myanmar diaspora of Rohingya ethnicity in Indonesia. This diaspora concept is intended by researcher to explain in the context of Rohingya that this diaspora occurs because of persecution and conflict in Myanmar, which forces them to seek refuge in other countries, including Indonesia. By using the concept of diaspora Islamization as a tool, the hijrah they did to seek honor in other places turned out to have a negative impact on the country that accommodated them.

1.6.2 Concept of Human Development

According to Sabina Alkire,²² increasing the ability of individuals or populations so that they can participate in all areas of development and realize a productive and healthy community life is called human development. Then according

²² Alkire, S., 2010. Human Development: Definitions, Critiques, and related concepts.

to experts, in human development, ability is defined by Amartya Sen in Kuncoro, as the ability to achieve and realize something that is considered to have value and has an understanding of what can and cannot be done.

In a report known as the “Global Human Development Report” in 1990, the United Nations Development Programme (UNDP) introduced a new paradigm in the development model by defining “human development” as the expansion of choices for people. The UNDP also said that human development is both the process of increasing the “expansion of choices” and also the outcome of such efforts.

This concept is an idea of sustainable development that gives the highest priority to poverty reduction, productive productivity, social integration, and environmental rehabilitation.²³ It generates economic growth and integrates it into the improvement of human life without compromising the capital necessary to preserve opportunities for future generations. With the vision of the goal to make qualified human beings capable of benefiting from globalization and facing or mitigating the challenges.²⁴

The formulation of dimensions by researcher on the concept of human development according to UNDP, is economic growth. Many factors can support economic growth, but human development is focused on humans by paying attention to the quality and development of adequate quality by the state government. Where

²³ UNDP, U., 1994. Human Development Report 1994: New Dimensions of Human Security, NY: Oxford University Press.

²⁴ Yahya, Z., 2017. ACHIEVEMENTS IN TERMS OF HUMAN DEVELOPMENT DIMENSIONS.

human development is the goal started by humans and ended by humans, namely development for the people by the people and back to the people.²⁵ and to support the achievement of human development the dimensions of economic growth are supported by several factors and elements according to UNDP.

There are several important concepts about human development. According to the UNDP, development should be people-centered. Therefore, the idea of human development should cover all aspects of people's lives. Human development involves improving human capabilities and how to optimally utilize those capabilities. And there are four pillars related to human development according to UNDP, productivity, equity, sustainability and empowerment.

First,²⁶ (Productivity) To fulfill this primary factor, government agencies must focus on increasing the capacity of individuals or local residents through training and education in order to realize an increase in income, ability and meet the needs of the population in a country. Second, (Equity) In order to achieve full human development, there must be equity in the development of individuals/populations so that the results of capacity building can be felt, because it is equitable and available to all individuals in a country. Third, (Sustainability) All forms of physical, human, and environmental capital must be complemented to enable access to opportunities for current and future generations. Fourth, (Empowerment) Development must be done by people, not just

²⁵ UNDP, U., 2000. Human Development Report: 10 Years of Human Development Reports, 1990-1999, NY: Oxford University Press.

²⁶ Alkire, S., 2002. Dimensions of Human development. World Development. Vol. 30. No. 2.

for them. People must fully participate in decision-making and processes that affect their lives.

Researcher use this concept on the grounds that the concept of human development can be a tool for researching this study, the presence of the Myanmar diaspora of Rohingya ethnicity has a significant influence on human development. With the concept of development, especially the economic growth dimension supported by the four pillars above, researcher can examine the negative impact on human development through adjusting the four pillars as a supporting factor. which all of these influences are influenced by the entry of the Rohingya ethnic diaspora into Indonesia. One of the negative impacts caused by the Rohingya diaspora refugees has narrowed opportunities for employment, where this employment factor is included in an important concept in human development.

1.7 Hypothesis

The Rohingya ethnic diaspora who moved to Indonesia had a positive impact in the form of increased income of local MSMEs, equitable access to micro training, economic sustainability through a mixture of local cooperatives and Rohingya refugees, and economic empowerment of refugee independent businesses and negative impacts on human development in the form of narrow employment opportunities, excessive demand for facilities, allocation of Indonesian human resources (HR) for handling the Rohingya ethnic refugee conflict, and increasing the country's economic burden, namely inflation in areas where there are Rohingya ethnic populations. The resulting impact of the Rohingya ethnicity in Indonesia has had an impact on human

development, especially on economic status in the pillars of sustainability, productivity, equity and empowerment as well as the involvement of the Rohingya ethnic political orientation in the form of requests for protection to the Indonesian government.

1.8 Research Methodology

1.8.1 Research Design

The research method that be used to conduct research related to the negative impact of the Myanmar diaspora of Rohingya ethnicity on human development in Indonesia is a qualitative method. The selection of methods in this study aims to describe and explore the phenomenon under study. Qualitative studies also allow us to uncover and explore aspects that may not have been revealed before in the phenomenon²⁷ under study which are analyzed through research concepts that have been determined by researcher.

1.8.2 Object and Limitation of Research

The object of this research focus on the negative impact of the Rohingya ethnicity which is focused on economic status in human development. And the research limit is the impact of the arrival of Rohingya ethnic refugees in Indonesia in 2021-2023.

²⁷ L J Moleong, *Metode Penelitian Kualitatif* (PT. Remaja Rosdakarya, 2017).

1.8.3 Types of Data

This research uses types of data related to the response of the Indonesian population (Aceh) to the arrival of Rohingya, especially references such as books, journals, reports, or other information related to the concept of diaspora and the concept of human development.

1.8.4 Data collection technique

The data collector in this research is a literature study. Library research is the process of collecting information about the subject of research from various sources, such as indexes, reviews, journals, and reference books, as well as abstracts of research results. In addition to collecting data through literature and written documents.²⁸ In this study researcher used secondary documents, then researcher used official documents to support researcher research because documents published by the state, organization or local government.

1.8.5 Data Analysis Technique

The data analysis technique used is descriptive²⁹ research which involves research conducted in a structured and systematic manner by integrating all relevant variables. Then the results of this study be used to conclude answers to the questions that have been formulated in the problem formulation, which be summarized into a comprehensive conclusion in CHAPTER IV.

²⁸ P D Sugiyono, *Metode Penelitian Kualitatif Untuk Penelitian Yang Bersifat: Eksploratif, Enterpretif Dan Konstruktif*. Edited By Y. Suryandari (ALFABETA, 2020)

²⁹ Christopher Lamont, *Research Methods In International Relations* (London: SAGE Publications Ltd., 2015).

1.9 Systematics of Writing

The systematics of writing this research consists of three chapters, including:

CHAPTER I: INTRODUCTION

In this chapter the researcher explain the opening chapter, namely the background of the problem, problem formulation, research objectives, research benefits, hypotheses, research methods, as well as theories and concepts used in writing this research.

CHAPTER II: THE REALITY OF HUMAN DEVELOPMENT AND THE ETHNIC ROHINGYA DIASPORA IN INDONESIA

In this chapter, it be explained in detail about the reality of human development that occurs in Indonesia, and a description of the reality of human development in the factual field. And in this chapter also discusses the main pillars of human development according to the UNDP as the main reference for researcher in determining the reality of human development, which prioritizes humans as the main basis.

CHAPTER III: THE IMPACT OF ROHINGYA ETHNICITY ON HUMAN DEVELOPMENT IN INDONESIA

This chapter are discuss the negative impacts that arise due to the arrival of refugees / forced diaspora from Rohingya in several years, namely 2021-2023. Which makes these impacts affect the inaction of Indonesia's Development and through these impacts also hinder strategic policies by the Indonesian government towards the Development of Indonesian Society itself.

CHAPTER IV: CONCLUSION AND CLOSURE

This chapter be concluded by the researcher as a result of the final findings of the research and formulates the conclusion of the negative impact of Rohingya on human development in Indonesia in short and clear words and provides suggestions for further research.

