

REFUGE

Jesuit Refugee Service Indonesia

Accompany, Serve and Advocate the Cause of Forcibly Displaced People



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Preface

Current figures estimate the IDP population in Indonesia between 70,000-130,000 (see IDMC March 2009)¹. Since 2004, the government of Indonesia officially considers the IDP problem solved addressing some of the remaining needs of people still suffering under their former displacement under the category of "vulnerable poor" or "victims of social disasters". Having accompanied these communities in the past JRS continues relations and support to formerly displaced in Aceh and Northern Sumatra. Looking at the uncertainties that this people face and some simple answers like "mocok" or the encouragement of cohesion and social skills within the youth JRS wants to remind about the specific needs that this communities have. In June 2009 JRS Indonesia will close its Construction Maintenance Project in Aceh province looking back at its achievements and the close relations build within the disaster displaced communities.

PLAYING VOLLEY BALL IN SKIRTS

By: Mardiansyah and Ninuk

Three o'clock in the afternoon, the sun shines hot on bodies wrapped in long-sleeved tricots, heads covered by a *jilbab* (hijab or head scarf). Beautiful faces glow when sweat and oil meets the sunlight. Not few of them are bathed in sweat. The shirts are wet even though the volley

game is just in its first round. Nevertheless, the smiling faces seem happy with no burden.

But something was different that Wednesday (29/4) on the volleyball field of *Pulo Kambing Village*, North Kluet Sub-

¹ [http://www.internal-displacement.org/8025708F004CE90B/\(httpCountries\)/E3D2627E89F1EE56802570A7004BC2BF?opendocument&count=10000](http://www.internal-displacement.org/8025708F004CE90B/(httpCountries)/E3D2627E89F1EE56802570A7004BC2BF?opendocument&count=10000)





The young women of Pulo Kambing during a volleyball training

district, South Aceh District, Nanggroe Aceh Darussalam. Every Wednesday young women from *Pulo Kambing* village fill the new volleyball field, built in early March. Often more than twenty women gather here that day. Today they have guests, the young women in white shirts with green sleeves and yellow trousers are from Panjupian village, Tapaktuan Sub-District, South Aceh District.

The head of Panjupian women team Diana Wisda tells us how at the beginning her team went to *Pulo Kambing* only to find out where this village with the strange name is located. "We just heard that there is a village called *Pulo Kambing* (Sheep Island) in South Aceh" sais Nurul, a female high school student and member of the Panjupian volleyball team. So we were asking us "*Dima letak desa Pulo Kambieng ro? Bentuk pulau e? Banyak kambing ndak di situ? - Where is this Pulo Kambing village? Is it really an island? Are there many sheep there?*"

This curiosity about the village's name then turned into a plan to practice volleyball together. "It does not make much sense to go all the way to *Pulo Kambing* to then just return after knowing the location. So we started practicing and playing together with young women from *Pulo Kambing* village. It is fun to practice with friends from other villages" sais Dina.

The invitation to train together was welcomed by the young women from *Pulo Kambing*. Even though the host team did not feel very confident with the invitation at the beginning. There was a lot of whispering between the young women when the team from Panjupian arrived in *Pulo Kambing*. Everyone was just "*Melo*" (shy). "Why? They all play really well. What about us? We do not master any volleyball techniques, so that made us feel less confident," sais Dewi from Pulau Kambing village after the match.

The lack of confidence of Dewi and her friends was understandable. The young women from *Pulo Kambing*, where Kluet language is still spoken, just started practicing volleyball two months ago when Jesuit Refugee Service in collaboration with Asian Soccer Academy started its sport and peace education project for youth. Initially each team sent two representatives to participate in a training of coaches in mid March 2009. Having learned how to teach others skills on conflict management and volleyball techniques the coaches then start to train their friends in their own villages. The skills introduced in the training include: motivation, communication, leadership, self-awareness, fair play, teamwork, socio-cultural capability, concentration, and movement.

A lack of playing techniques was not the only reason for insecurity by the young women from *Pulo Kambing*. "Seeing the clothes that they are wearing, we do not feel confident. They wear team tricots, trousers and have proper shoes, while we only wear everyday clothes," said Lianda, who is only 16 years old.

The issue about proper volleyball cloths raised by the young women from *Pulo Kambing* is also brought up in Aneuk Jame language by the young women from Panjupian, who wonder: "*Ba a main volley pakai rok? Apo indak payah beko pas ma ambiak bola - How can you play volley wearing a skirt? Isn't it difficult when you want to catch the ball?*"

But all such scepticism and the lack of self-confidence of the hosts were quickly addressed by Saprina. The vice head of *Pulo Kambing's* young womens group started introducing the new friends from Panjupian and was quick in supporting and encouraging the young women to get to know each other.



Even in skirt and sandals training volleyball is fun

"There is indeed shyness and doubt by the young women from here. But, the shyness must be overcome now. Today is a historic day for us, because our volleyball team who just formed is for the first time being visited by young women from another village. Moreover, the young women from Panjupian are more advanced volleyball players than us," said Saprina.

Yet, even though with simple appearance the young women from *Pulo Kambing* won the first set of the game. Of course, the Panjupian Village team did not expect they would lose the first set. Then, while resting, Rukmini and Wisda, the assistant coach of Panjupian village, reminded their team to stay focused, unified, and to communicate well. At the end everyone agreed to form a mixed team of *Pulo Kambing*-Panjupian women.

According to Rukmini, the aim of this friendly training was not to seek a victory. "Who is the winner and who the loser is not important for this training. Our target and intention is to build friendship through volleyball," she said steadily. Rukmini agrees with Saprina stating she and her friends from *Pulo Kambing* village were very happy about the visit of and the joint training. "They really motivate us to be more disciplined and serious about the training. If we get better organised, we can build up our team spirit and mutual cooperation."

As a result of this friendly training young women from Panjupian note that some of the women seldom joining a training got motivated again to practice regularly. Maya Trisna said, during the weekly training in our village, sometimes you can count participants with fingers, but during the

training with other villages, the number of young women joining the training increased. "Sometimes they feel bored to always practice with the same people, whereas when practicing with friends from other villages, we can learn from each other and of course, we gain more friends."

Different but able

The differences between the two teams of young women from Panjupian and *Pulo Kambing* were not only visible with one team dressed being confident all dressed in team outfits, while the other team were rather shy playing barefoot and wearing skirts. To overcome these differences, the two teams agreed to exchange their players during the second set. Another difference between these two out of 13 JRS assisted villages was that each village uses a different language. The people of *Pulo Kambing* village located on the fringe of Kluet River uses Kluet language. Meanwhile, the people from Panjupian village generally speak *Aneuk Jamee*, a language rooted in Minang and Padang language.

"At the beginning, it was very hard to understand their language. Especially during the second set, with mixed teams, when in one team there were two languages spoken. I didn't understand what they said. But later on we managed well by communicating in Indonesian," said Maya.

What was a first time event for the female volleyball team is already praxis for the football youth. The coach's assistant of *Pulo Kambing* Village, Dedi Suandi, said that young men were often invited or invite neighbouring villages to joint trainings. According to the young men, the football team usually practices with other villages at least three times in a week.

"We are always happy to make friends from other villages for the sake of a training. We want to be able to learn and practise new techniques and on top of that, we build up better relations. Indeed, at the beginning only one or two people trained together, when they joined a team, we did get to know and support each other," said one of the young man, also active in teaching Koran readings in *Taman Pendidikan Al Quran* (Koran Recitation Center).

After some time these joint trainings became a routine in JRS assisted villages. Youths from neighbouring villages visit each other every week. After a training in Panjupian village, youth from *Pulo Kambing* village invited youth from Lhok Rukam village for a friendship training. The experience of organising a joint training in the spirit of fairness and playing as a team lets the youth grow in self-confidence, self awareness and social abilities. The practiced skills will be affecting not only the skilfulness of their play but also of their future lives. The youth in formerly conflict affected villages will be a key agent in guarding peace in Aceh by experiencing success through training and fair play they grow stronger and more confident despite their differences.

“MOCOK”



JRS staff Duma during a group exercise for the displacement mapping project in Barak Induk village, North Sumatera

By: Silvester

“*Mocok*” is a common expression used by communities formerly displaced during the conflict in Aceh who are now living in North Sumatera. *Mocok* or *mocok-mocok* could often be heard during interviews for the JRS IDP mapping project in North Sumatra in formerly displaced communities in Barak Induk, Sei Lengan Sub-District, Langkat District; in Sei Minyak, Besitang Sub-District, Langkat District; in Barabaraunte, Batangtoru Sub-District, Sidempuan District; in Marjandi (Embong) Village, Panombeian Panei Sub-District, Simalungun District; in Karanganom Village, Raya Besi Village and Simpang Raya Village, Panei Tonga Sub-District, Simalungun District.

Mocok-mocok was the most common answer to the question on how people earned a living after being displaced from Aceh years ago. *Mocok-mocok* is one of the ways to cover the basic needs of a family such as like food, clothes, a house and basic health care. Other activities such as farming or trading are just minor jobs adding to a family's income. What is the meaning of the word *mocok-mocok* that plays such a central role in the lives of formerly displaced people.

From the field experiences, *mocok-mocok* can have many meanings. *Mocok* or *mocok-mocok* refers to a person who has no permanent income. This person usually does not have any specific skills. It also refers to casual labor opportunities. The wages vary depending on the work load and the employer. The types of work, length of working hours are not always the same. There is no guaranty for the laborer to get employed again the next day. In other words, *mocok* means uncertainty of income.

“Uncertainty” is the dominant character of displaced communities living in North Sumatera. Land ownership becomes a very sensitive issue for 520 families or 1700 people in Barabaraunte, Barak Induk and Sei Minyak since they hold no legal documents or land titles for their land. These communities are in potential risk of being displaced again in the near future. Many community members try to avoid the word displacement, “*pengusiran*”, in their daily conversations.

This uncertainty also affects the children of the community. With primary school being the highest level of accessible and affordable education for children for example in Barabaraunte and Sei Minyak, the next generation is likely to be dependent on the same sources of income as their parents. Worst then that many children in school age do not even go to primary school but join the *mocok-mocok* already at early age to support their parents. In places like Barak Induk children have access to a community-founded school in the settlement but face challenges in accessing higher education, as the government does not acknowledge certificates from this school. Children have to take national exams at the school in a neighboring village in order to get a legal certificate. Again this uncertainty about the value of education does not encourage parents to pay for their children's school.

On the other hand land titles are an important issue. Most members of the displaced communities in four villages of Simalungan District (Marjandi Village, Karanganom Village, Raya Besi Village and Simpang raya Village) managed to secure ownership of their land by using the termination



Mr Mislán and Mr Loso from Barak Induk village providing information to Silvester, Information & Advocacy Officer for the JRS Durable Siltation Project

fund from the government to buy land and build simple houses. They live and mingle with the local people and experience no discrimination in accessing public facilities, such as education, health care, administration and enjoy the right to participate in local affairs. Some of them live in houses provided by a plantation. For those people it is an issue to not being able to gather enough capital to start

up their own plantation or business to support their family needs. *Mocok-mocok* is then chosen from time to time to cover for the needs of the own plantation or business.

For communities whose live depends on irregular sources of income the shortage of employment possibilities then can potentially lead to further migration with families deciding to move to areas where they can find work. Dumai, Riau and Jambi are some destinations that promise to improve the quality of their lives. A question then arises: Is it only uncertainty that arises from the *mocok* as a way of life or can it provide an alternative to people left with nothing after their displacement?

Even though people face uncertainty because of *mocok*, displaced communities that fled Aceh during the conflict at least gained a certainty to not having to return to Aceh. Many dreams stopped with their displacement and many of the people do not want to recall their experiences. Some even tried to bury all the memories. Only a few went back to look for their property in Aceh but most of them tried to sell their assets to locals. However, *mocok* is a way of life, a technique to survive by dealing with the difficult situation uprooted people face and one way to struggle for a live in peace with all the bitter experiences from the past.

OUR MUTUAL FRIENDSHIP DOES NOT END HERE

By: Junaidi

The Tsunami in December 2004 left the people of Aceh with many challenges and bitter memories the destruction of their property, infrastructure and the loss of friends and family members. Most people in Aceh province were paralyzed by grievance after the devastating disaster. On the other hand, the support and compassion of national and international NGOs in reaction to the Tsunami can be seen as a symbol of humanitarian compassion and goodwill, which had a big impact on many sectors of society in Nanggroe Aceh Darusalam. Having worked in Aceh since 2001 JRS Indonesia witnessed the challenges and changes in the province and helped to address them.

Until the end of 2007, JRS Indonesia had built 500 housing units, including houses for people displaced by the Tsunami, Pesantren (Islamic boarding school), Dayah (traditional Islamic schools), as well as mosques for the survivors. The construction took place in Pulo Aceh, Calang, Lamno, Meulaboh and near Banda Aceh, where the buildings were set up together with the local communities and are now run and used by them.

Before closing its shelter program, JRS has conducted an evaluation of all activities and buildings that have been provided to the communities. The purpose of this evaluation was to assess the resistance of the constructed buildings against earthquake and corrosion. JRS felt a moral responsibility to not only provide houses but also to share important knowledge and information with the communities who receive the buildings, including on how to take care of the house and repair possible damage, as well as on how to ensure comfort and the safety of the building.

In June 2008 JRS started its Construction Maintenance Program (CMP), which was designed as a follow-up of the shelter program, which started in 2005 in order to help reducing the misery of the people of Aceh whose houses were taken by the tsunami. The extension Program aimed at improving the structure and maintenance of buildings previously built by JRS. It focused on the weaknesses of the buildings regards earthquake resistance and corrosion and was implemented in Banda Aceh, Panga, Lamno, and Meulaboh, West Aceh.

The process of improvement and maintenance of JRS funded buildings and houses involved the assisted communities who participated and supported the efforts. Moments of sorrow and happiness, jokes and laughter were shared during this collaboration, which included young and old, men and women.

"There are so many new things that the people of Gunong Meulinteng and I obtained during these activities. Not because of the stipend, but because of the feeling of togetherness whilst gaining knowledge on "craftsmanship" and enabling the villagers and me to take care of and repair our own houses," said Mr. M. Kasim Yusuf. The friendly 54-year-old is the *Keuchik* (head of the village) of Gunong Meulinteng. Mrs. Din an energetic housewife and mother of two children always enthusiastic in helping her husband finishing their house acknowledged: "Without JRS support, we probably won't be living in a house like this."

Also for JRS the feeling of togetherness and friendship that was build and strengthened over the last year, means a lot, as it is one thing to pursue and reach a target, but



Pesantren Budi, Janguet village, Aceh Jaya district during construction maintenance work

much more rewarding when doing this in the environment of mutual friendship.

The CMP extension program has been a year of collective efforts of the JRS team in accompanying, serving and defending the rights of displaced people. It was a year full of encounters, stories, good and bad ones that have turned this time into an unforgettable experience.

"For JRS to return here in order to continue a project on the improvements and maintenance of houses and buildings is not perceived merely as to implement a project. There is a sense of nostalgia and longing for them to visit us in here" said Tengku Ansar, one of the teachers in Pe-

santren BUDI located in Janguet Village, Jaya Sub-district, Aceh Jaya District, in his Acehnese accent.

"We shared experiences and obtained a lot of knowledge both directly and indirectly from JRS. So we want to say thank you to JRS, who always cared for us and were willing to help us," said Tengku Ansari. "We got to realize our limits and insufficiencies. Without the support and assistance, changes would not have been made and be as visible as today."

In June 2009 the JRS-CMP program will end, but that does not mean that the friendships and friendly relations will end at the same time.

International Days

June

- 4 International Day of Innocent Children Victims of Aggression
- 5 World Environment Day
- 17 World Day to Combat Desertification and Drought
- 20 World Refugee Day
- 23 United Nations Public Service Day
- 26 International Day Against Drug Abuse and Illicit Trafficking and International Day in Support of Victims of Torture

July

- First Saturday International Day of Cooperatives
- 11 World Population Day

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EDITORIAL

Editorial Responsibility:
Adrianus Suyadi SJ

Editor:
Lars Stenger

Design:
JRS Indonesia

Article Submitted By:
Mardianisyah
Ninuk Setya Utami
Mangatas Alexander Gultom
Junaidi Ang

JESUIT REFUGEE SERVICE INDONESIA

Gg. Cabe DP III/ No.9
Puren, Pringwulung
Condong Catur, Depok,
Sleman, Yogyakarta
55283, INDONESIA

Phone/Fax: +62 274 517405
Email: Indonesia@jrs.or.id

www.jrs.or.id