

Women as Victims of Violence in East Aceh (A Study about the Experience of Women through Feminist Perspective)

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Abstract

This study deals with the experience of women victims of violence in the Period of Military Operations Area (DOM) in East Aceh through feminist perspective. The objective of this study is to analyze women subjected to violence during DOM in East Aceh, to analyze women receiving / understanding of violence in during DOM in East Aceh, and to analyze and describe the typology violence against women based on their experience. This study used a qualitative research method with a feminist case study approach. The research location is in East Aceh. Data collection techniques are interviews, observation, and documentation. Some findings from this study are generally the reason violence on women victims of conflict is seen from a feminist perspective are: (a) DOM by central government, (b) having a relationship with the Free Aceh Movement (c) women functioned as a military as a tool to capture the opponent, and (d) patriarchy as a form of subjugation on women's sexuality. Furthermore, in the typology of violence experienced by women based on her experience of them, (a) physical violence, (b) sexual abuse, (c) psychological violence, (d) economic violence. Finally, the impact of violence experienced by women victims of conflict during the Military Operation Zone in East Aceh is: (a) the physical pain and psychological, (b) hatred of the abuser, (c) trauma even symptoms of psychiatric disorders. Some things do female victim namely, (a) following the rehabilitation reform back the mental / psychology, (b) married to an Acehnese as a survival strategy, (c) for women who have been traumatized married again, they go through life working in various places. In fact, the women claimed that they could never forget the experience of suffering.

Keywords: Aceh, women, experience, typology and impact of violence

1. Introduction

1.1 The Background

This study deals with women as victims of violence during Military Operations Area (DOM) in East Aceh with a focus of the study on women's experiences of through feminist perspective. Feminist perspective is more on feminist viewpoint (standpoint), it means that how women discuss women like as well as revealing memoria passionist of women as victims. The discussion of the victims is a worth to be studied specifically about the violent experienced by women during DOM since 1989-1998 between the Free Aceh Movement and the Indonesian army which can be described objectively well as a partial part by women who experienced directly by the women as the victims of oppression, violence especially the violence received by Acehnese women, massive killing all Acehnese people in this era.

This is certainly related to how the events took place, and affected thousands of citizens who did not have power. The standpoint of abused women sees their social life will show a more objective view of the DOM event at based on the views of powerful people. In line with this, the violence in Aceh, particularly in East Aceh as an area of research has been started since the implementation of DOM in 1989 to 1998. Then, it was followed by martial law on 18 May 2003 to 19 May 2004. After that, Civil Emergency was begun on May 19, 2004 to May 19, 2005. Along with the safe security in Aceh, on May 19, 2005, Aceh's status changed from Civil Emergency (DS) into Orderly Civil (TS).

The Data of eye on Aceh (2004) showed that the Indonesian military scrutinized in maintaining a tense atmosphere to vanish the spirit of the Acehnese. Every male aged over 14 years was accused by the authorities as the 'legitimate' target. When there is information of a sweeping operation, all the men ran into the forests or mountains, leaving the women alone and very vulnerable. Data collected as many as 600 Acehnese women have been raped by the Indonesian military in the past seven years earlier. The National Commission of Human Rights in the investigation during the DOM had found that there are 3,000 women have been widowed along 1989-1998 (Booklet by Eye on Aceh, Sydney, Australia).

Women during the DOM in Aceh used as bait to tell her husband or his family to immediately surrender that no longer follow GAM anymore. This is done by the military because it is proven in several districts/ cities in Aceh. When his family was tortured, her family hiding in the forest will go down and will surrender. In addition, women were served as victim with so many additional attributes: being abused, exploited, marginalized,

disadvantaged, oppressed and all he rill-treatment. The process of victimization of women, just as once *ICMI* people justify themselves dominated by the power of the argument of victimization of Muslims in times of early New Order. Women victimization process was started from the view of the body as a means of public punishment of any society which can impose norms of behavior or a different personality and also discriminatory.

In addition, the basic conflict and violence originated from the New Order who exploited Aceh's natural resources to sustain national development (Java), such as the exploitation of natural resources in Aceh in the form of gas and oil. This fact caused Acehnese people under the poverty line, less educated, and the destruction of local identity. The authoritarian policy by Suharto era spawned deep resentment in ourselves as the victims of violence, especially on the perpetrators of violence (TNI). Some victims tend to be traumatic when he saw military, even they expect negative karma (bad effect caused by bad effect) or magical powers whack on the perpetrators of violence because they have been treated inhumanely.

However, despite these efforts, a reality of the meaning of the viewpoint of women as victims of violence and experience to understand the DOM period, need to be revealed. Therefore, this study needs to examine the standpoint of women as victims of violence and problems of memoria passionist, the memory of the suffering experienced by women as victims of violence committed by state officials. By studying these things, the data can be obtained clearly from each informant on women as victims of violence in during DOM in East Aceh with a focus study on the experiences of women through feminist perspective.

2. Theoretical Framework

2.1. Feminist Theory Perspective

Feminism originated from the French revolution movement that began in 1789 (Osborne, 2001:9). Then, feminism spread to other countries of European continent, America, Africa and Asia. Macionis (1989:336-337) said that feminism is a new and different perspective on ourselves and our society. Feminism changes social patterns that conventionally accepted by the people as they really are. In this context, feminism is a new challenge, especially against the values of power and domination of masculinity against the patriarchal society (Giddens in Sunarto, 2000:116).

The struggle of feminism aims at equalizing social position of men and women, feminism is often considered to reintegrate humanity. Humanity between men and women are equal, and therefore social opportunities must be the same for men and women. Therefore, through participation in the patriarchy, men learn to defend other human being in contempt, seeing them not as human beings, and control them. In the patriarchal men and women learn to look like what subordination is (Ritzer, 2012: 805). As thoughts of women in Aceh are the result of the construction of a patriarchal culture that developed during this time in the daily lives of women in Aceh. They were accustomed to the notion that women's place in the kitchen, wells, and the mattress. A stereotype that the authors think is about tasting discriminatory. Therefore, the construction of thought that says that cause women assume or 'get used to' act only on the domestic side only and becomes taboo when she was cast in the realm of politics much less productive.

Sandra Harding is a feminist figure who often criticizes the development of modern science. His work is related to the viewpoint of feminist theory or theoretical point of departure (standpoint) strong objectivity. Harding and Wood in the study described that the man considered to be more autonomous, while women are considered preferred to relate to others. But Wood noticed a difference like this, as well as other differences were so wide between men with women, is the result of a cultural expectation and treatment received by men and women from others. In addition to gender, Harding also stressed economic conditions, race, and sexual orientation as additional cultural identity which can make people in the middle of the community or become marginalized. Stand point theory emphasizes the importance of social location because they believe that people who are at the peak of societal hierarchy are those who have the privilege (prestige) to define what is and what it means to 'be a woman', or 'being a man', or matters other things, part of the culture, adopted by the community.

2.2. Memoria Passinist Theory

Memoria Passionist is a term that was first introduced by Walter Benjamin, a German Jew. Walter Benjamin (1892-1940) was a philosopher who is often regarded as one of the most important thinkers in the Frankfurt school. Some ideas have influenced his writings, among others, Bertolt Brecht's Marxism and Jewish mysticism Gershom Scholem. His works have basic theoretical basis is very strong, but the writing style and choice of subjects of study often do not follow the standards of his time.

Benjamin connects ideas of Jewish mysticism and historical materialism to formulate a theory of memory, which memoria passinist (memory of suffering). In the frame of Walter Benjamin's mind (1977: 255) regarding memoria passionist, namely *keluka* and trauma, even the physically handicapped. Supposing, they are the ones

who are de facto lost, suffering, and even death by violence and inhumanity of the perpetrators. Therefore, to be able to dig up the past memoria passionist of victims of conflict, we need a memory. Starting from the memory of a past experience above events would outrageous, horrible, create traumatic and cause a sense of revenge on the perpetrators of violence, can be revealed so that it can be studied in the present over the treatment of the perpetrators in the past, to be a historical record will not reoccur.

Memoria Passionist was a bad experience as a social praxis that is very miserable. No effort should be an act of reflection on a social praxis in the past, which in turn can bring a new moral action. Attitude to reject the bad experience, bitter and ominous it appears in Methodological reflection on suffering memory (memoria passionist) and the death of memory (memoria mortis) (A.Luluk Widyawan, 2006). In accordance with the incident that occurred in the past through memoria passionis, women victims of violence on the DOM in Aceh, are discussed in this study, not only to reopen the facts happened to the victims, but more important is related to the existence of women as victims of violence committed by the military during the DOM and treat wounds for the sake of injuries suffered when the DOM in East Aceh.

2.3. Survival Strategy Concept

Snel and Parse explains survival strategy which means that as the course of action chosen by default by individuals and households who are poor socially and economically. Multiple survival strategies or coping strategies that plural actors or the tendency of households to have income from a variety of different resources, as a single infusion proved inadequate to sustain their needs (Nur Hidayah: 2013).

While Scoot (1989) explains related to survival strategies done by poor people that would be applied to the living conditions of widow women in Aceh in DOM, which is broken down by three ways, namely: (1) reduce food expenditure by way eating only once a day and switching to a lower-quality food, (2) use of alternative non-subsistence namely that include activities such as selling a small, working as a handyman, as casual workers, or migrating to find work. This method can involve all available resources in poor households, not least the conflict widows DOM, (3) ask for help from social networks such as relatives, friend entire village, or take advantage of the relationship with his patron (patron), which ties patron and his client (labor) is a form of insurance among farmers. Patron in Scoot's research is the person who is in a position to help clients. Patron in the lives of women workers in Aceh are the owners of capital that can help financial difficulties faced by women workers DOM conflict victims.

In line with the condition stated in advance, in this study, the author wants to analyze the mechanism of survival of women victims of DOM in East Aceh. This aspect is necessary in order to expose the defense system Acehnese women in anticipation of violence or structural and cultural conflict, either directly or indirectly. To explain the views, attitudes and behavior of women in facing disaster, there are two changes to be aware of the behavior and mentality. First, it is regarding behavior that is reciprocal influence on and are influenced by the environment. Second, a change of mentality in the form: the activity of the soul (mind), thinking, and feeling.

2.4 Sex and Gender Concept

Generally, society mistakenly interprets current between the concepts of sex and gender. According to Julia Suryakusuma (1991) revealed that it is necessary also to understand when discussing gender issues is the concept of sex and sexuality. Sex, gender and sexuality are continuum. He went on gender and sexuality have similarities: both have the biological basis of sex, and both a social construction, political, namely organizing into the power system, which supports and appreciates the individual and specific activities, while pressing and punishing others. Between sexuality and gender are clearly linked, even sexual system development taking place in the context of gender relations.

Indirectly it is comprehended as the concept of sex would be very important because different understanding of the ownership sex organs was the one which triggered the issue of sexuality and gender. Another important point is that sex is used as the first element to define us as human beings: women, men and manhood. This aspect continues to affect a person throughout his life, and even tend to be pushed see themselves in terms of their sexuality. Of the many attributes of the human race, nationality, ethnicity, class, religion, age, job-one of the most basic identities is sex. In short, sexuality is able to define the personal, social and moral (Suryakusuma, 1991: 20).

Talking about gender will bring up two other issues, namely the issue of gender bias (injustice) and gender justice (equality). This is actually the second term becomes the theme of the discourse of the observer of gender issues. Prevailing assumption is that men are symbolized as being strong, decisive and has potential as a leader. Women are often regarded as beings of possessing a gentle, obedient and hard to think rationally. Misunderstanding about the meaning of women as developed in the community among women is only considered as a complement to men's life also appeared to grow and expand in almost all societies in the world

and often the process of preservation by means of education such as school, as happened in Indonesia which can be seen in a variety of subject matter. (Kompas September 8, 2000).

2.5. *State's Power Concept and Repression in the Application of Qanun*

After Acehese women escape from Aceh conflict with the central government, now they have to be tied back to the government's policy in applying the *Qanun*. This policy starts from the enactment of the new regulations of Law No.11 of 2006 on the Governing of Aceh or UUPA. In this policy, it is stated that this is a special area that received special autonomy with the principle of the broadest possible autonomy, so that autonomy run in Aceh is different from other regions in Indonesia.

When another regional autonomy is imposed by Law No. 32 of 2004, the Aceh runs its UUPA. This law explains that the Aceh government has power to impose the broadest possible autonomy, including an enforcement of the widest possible autonomy in the areas of politics to the people of Aceh in managing local government in accordance with the principles of good government. However, in the case of six foreign policy, defense and security, monetary, and certain affairs in the field of religion is still a central authority to manage it. Aceh government runs UUPA effectively through the use of government regulation, Presidential Decree, and the *Qanun*.

Qanun terms and legal form of local government in running the special autonomy in Aceh are adopted from the royal era Darussalam Aceh that has established the law in force at that time was the law based on Islamic teachings. According Hasyimi (1981), the Law of government based on Islamic teachings of the royal era Aceh Darussalam includes:

1. The law is the law in governing the constitutional issue.
2. Custom is legislation of governing community.
3. *Qanun* is the legislation governing military / defense

The national government and Aceh then remove gender policies or regulations contained in the 'Gender set of regulations (National and Aceh)' in 2010. Earlier it was applied to the Law on Governing Aceh (UUPA) No.11 of 2006. UU-PA insists that the position of women and the portion be required to adequately exist in four areas of life: political area, Advisory Council of mufti (MPU), economy, and education.

3. Research Methodology

3.1. *Research Design*

To explain the purpose of the study was formulated, the method used is the feminist case study method. It focuses on the analysis of groups of selected women experience in a wide variety of cultures and time (Reinharz, 2005: 225). This method refers to the viewpoint of Sandra Harding explaining that in science, women in a research perspective are very important to achieve good science. Also according to Harding, scientific research in the perspective of feminism requires strong objectivity. Harding sees that objectivity in any research that has been applied has not been strict enough.

Furthermore, she suggests that the one of the best ways to find out how the state of the world, namely by initiating an investigation of the women's standpoint and other marginalized groups. When people speak of the opposition in power relations, the perspective of the lives of people who do not have power, provide a more objective view than the view of those who have power. Therefore, the focus of her discussion is the standpoint of women who have been marginalized. This research was initiated by the writer's taught where we can meet with women as victims of violence when the implementation of DOM. "*Aceh Berdarah*" book makes the author feel very sad with the atrocities that happened behind the violence by GAM. Acehese women who do not know the case should become victims of atrocities the Indonesian National Army.

However, the writer tried to uncover the state of some of the victims at this time. The research is focused in East Aceh where was once the basis of violence, before Hasan Tiro moved abroad. Mrs. NS is one of the key informants who are able to direct the writer met 15 others. She also was one of the victims who never held captive for four days by the Indonesian National Army.

After conducting in-depth interviews, it eventually can be presented in narrative form, which is a biography of the speakers with the experience of hiding the real name for the sake of convenience and security sources. Writer ventured to meet with the other speakers, although filled with worries make a resource into a back trauma and psychological disturb them. Mrs. NS helps writer look for an address, meet and get acquainted, then to be able to dig deep information from other sources.

3.2. *Research Approach*

Research on feminist case studies of victim is related to how research subjects interpret the events that happened. Therefore, the social reality that is happening on the ground must be obtained through an observation that could

describe how women as victims of violence to tell their suffering in times of violence. Obviously, the author must appear, not only able to describe the phenomenon exists through thought or just study through literature. Researcher here as one who sees women as research subjects. In this case the women victims of violence in East Aceh DOM.

In this study, the authors do not absolutely depart from a particular theory, although admittedly the author inspired a number of theories, especially theory of Stand Point Objectivity by Harding, which leads the writer to understand a reality through the appearance. However, the use of the theory above is to sharpen inspiration and not frame itself strictly. Everything that happens in actual reality in the next field adjustments on the theory used. In this case the authors sought to determine the victims of acts of DOM in Aceh, live or feel the view about what they do, feel and interpret in their life now.

This study required adaptation to real conditions on the ground particularly traumatic circumstances that have been felt by women victims of violence DOM. Therefore feminist case study is very appropriate to be applied in answering this study.

3.3. Research Sites

In connection with the violence that occurred and the location of DOM, the research mapped based on the typology of the target villages. The first typology, are villages that often happened violence during DOM; The second typology of the population living in a state of traumatic especially women as victims of violence; the third typology, the village has a traces of history of violence and has many women as victims of DOM violence. The whole typology of the region almost suitable to become the center of research is in the area of East Aceh, precisely in the district of Idi Rayeuk, Rantau Peureulak, East Peureulak, Langsa and East Bayeun Birem.

3.4. Informant

The informant which data information can be obtained in depth and specific are: (1) women as victims of sexual violence, (2) women who experienced psychological trauma, (3) women whose husband was kidnapped, disappeared, or killed, (4) women who was forced to stay away with the family, (5) The woman whose husband was tortured to disability, (6) the women who were attacked with sharp objects and weapons, (7) extortion and robbery and other forms of violence received by women in the area of the research.

3.5. Data collection technique

The core of the feminist case study is based on three important things that analyze changes in the phenomenon, analyzing a significance for future vents, and analyze the relationships between parts of a single phenomenon. The main focus of this study is to share the experiences of women as victims of violence in East Aceh during DOM. The data collected comes from primary and secondary data, field data, and documentation.

3.6. Data analysis technique

In describing the results of collecting data to be analyzed, the authors feel what a heavy the burden of the victims get. Historical analysis techniques (life history) used in this study to analyze the data obtained in the field. This technique is important to know things that are experienced speakers, in this case the women victims of violence in Aceh during DOM, according to the research objectives namely to obtain the understanding and answers in depth through qualitative analysis related to the experiences of women victims of DOM and the effort to maintain the survival of self and family.

Life history analysis can be used to look at the actions, reactions, interpretations, and views of life for women victims of violence in Aceh today. It is to understand how the experiences of women as victims of DOM is created, also the effect of the feminist point of view, the impact they earn, and survival strategies are applied to life in this period.

So, things are done in this study are (1) recording and determining the subject of research in accordance with the criteria of determination of the research subject; (2) collecting data through observation, interviews, and study the document; (3) Making a list and grouping of initial data obtained. At this stage made the following list of questions relevant answers to the problems studied; (4) Conducting the reduction and elimination. At this stage of the activities carried out is to test data by asking the following questions: Are the data it contains important aspect to understand the events as a whole, and whether the data is allowed to be made abstraction and specifically labeled; (5) The interpretation of the data obtained; (6) draws the conclusion, the research reflection and advice on research.

4. Findings and Discussion

4.1. Violence Experience of Women from the Perspective of Feminist during Dom In East Aceh

4.1.1. The DOM

DOM is one of the policies adopted by the Government of New Order from 1989 to 1998, with Suharto as the president of the Republic of Indonesia (RI). Arbitrary executions occur and various sources reported that the

operation is a form of human rights violations that occur on a large scale. As it is known, the violence in Aceh has been started since the time of the DI / TII with the leader namely David Beureuh 1953 and Hasan Tiro in 1976. The total victims are not a small number. It is also supported by the current state policies that tend to promote a military approach to this region.

Ethnic differences have caused some related problems namely: (1) equality, and (2) fairness and reasonableness (equity). One gap is the management of Aceh's natural resources are impressed clearly dominated to be given to the center government (Java). So for pioneer GAM, natural resources is not controlled by occupiers and others, then escape from the invaders is the key.

4.1.2. *The Image of Women as Victims of Violence during DOM in East Aceh*

Women are part of the social life that also take part in all aspects of life include: religion, education, social, legal, political, economic and cultural. All of the life joint co-tinged and colored women. History records that Acehnese women have a central gait almost in all aspects of life either as rulers, scholars, warriors, educators as well as politicians. However, along with the change of time and the changing times, the gait of women in Aceh declined slowly due to the ongoing conflict in Aceh.

As it is well-known in the history, women in Aceh play a fairly influential, gave birth to the women who have a great work and a gait that affect the sustainable development of the kingdom of Aceh as well as in the struggle for the independence of the Republic of Indonesia from the hands of the colonialist. This is proven by the work of Sofyan, Ismail (ed), 1994 argues that there are some women who become the Sultana (female head of government of the kingdom of Aceh), *uleebalang* (head of state), admiral (the leader of the army), and not a few who became the leader of the resistance against Netherlands. Acehnese women's role in governance can be characterized by the presence of the Sultana who ruled the kingdom of Aceh for nearly sixty years (1641-1699).

Acehnese women who bear the status of widows should run their lives with their children to provide for dependents, educate and guide him to become a mature human being useful to religion, homeland and nation. Inevitable awkwardness usually is a shared responsibility with her husband to make a living and educating their children. The condition is then troubling the hearts and minds of Acehnese women victims of conflict (especially widows who have children). In addition, as a result of lack of education obtained women victims of conflict, the majority of female victims working as a laborer. Due to lack of education causes difficult to get a better job. Based on jobs occupied by women in Aceh both during the conflict and post-conflict DOM, the average has a job as a laborer.

4.2. *Violation Reason to the Women as victims of Conflict in the Feminist Perspective*

Women are subjected to violence based on several reasons including the following:

Table 1. *Reasons of Becoming Women as Victims of DOM Conflict*

No	Reasons of Becoming Women as Victims of DOM Conflict
1	Because the DOM by the central government
2	because they are considered to have relationship with the Free Aceh Movement (GAM)
3	because women functioned as a 'tool' by military to capture or conquer the opponent (GAM)
4	because the patriarchal system as a form of subjugation on women's sexuality
5	as a means of terror insult or solicitation war on GAM
6	because women are accused of being 'inong balee'

4.2.1. *The Effect of DOM Implementation by Central Government to violence*

Violence during the DOM in East Aceh is actually happening in the whole society and the whole categorization of gender in Aceh, both toddlers, children, girls, single, married women, and married men. However, to focus on the research data, the withdrawal of the female gender is the choice in this study because women's sexuality often becomes a cover for one group against other groups.

4.2.2 *Violence as the Effect of being considered as having a relationship with the Free Aceh Movement*

Violence for this reason is the most dominant benchmarks related to why women become victims of violence. Indications and women alleged to have ties with the Free Aceh Movement be sized for the military to round up opponents. Most victims do not understand the real conditions that occur with their husbands. This is based on most men who become members of GAM did not include women in politics. Women often do not know what they should do and how strategies to avoid military groups. Nevertheless, there is also a victim who is a member of GAM but reluctant to tell the reality of the existence of GAM. The following table describes in more detail the reasons women become victims of conflict in the category which is considered to have relations with the Free Aceh Movement.

Table2. Reasons of Women considered to have a relationship with the Free Aceh Movement

No	Reasons of Women considered to have a relationship with the Free Aceh Movement
1	GAM members and Inong Balee
2	Wife of GAM members
3	Members of human rights organizations

4.2.2.1. GAM members and Inong Balee

Yn experienced violence not only physical violence, but also leads to sexual violence in the form of sexual harassment that leads to psychological violence. Adolescence is vulnerable to turmoil psychological violence, when family and I did not care about, a strong reason for the occurrence of psychiatric disorders on the victim. The concept of gender and feminism as *inong balee* basically aims to pursue the creation of justice in society. Parsons saw society as a system consisting of interrelated parts (religion, education, political structure to households). Each of these parts is continually seeking balance and harmony. The interrelation occurs due to lack of consensus. Considered normative pattern that will give birth to turmoil (Fakih, 2012: 31). Besides Yn, there is also Mn who do not understand the concept inong balee. When military arrested her, the military asked as he snapped and hit Mn and other victims.

4.2.2.1. Wife of GAM members

Hn, Nh, Hni, Er, Ma, Mai, Roh, Yur, Mas, Mar, Rah, Nur and HY are victims whose husbands are members of GAM. They feel the violence because they are the wives of GAM members. The agony surrounds the four typologies of violence in this study. Violence on them is more complete with the missing or death of their husbands. Husbands commonly disposed of in anyway, or delivered to the house as a corpse. Embodiments of such act as terror so that no more people of Acehnese became a member of GAM. But what happens is the increasing number of GAM militias made up of women-women who lost her husband, also a child-a boy who lost his father.

4.2.2.2. Members of human rights organizations

Violence was also experienced by the only victim who came from human right institutions, namely Ms. NS. Being a helper for many victims of violence is a challenge for a NS. Her commitment to help the victims obscures the fear of power and military power and as a member of human right institution / Ms. NS had been arrested. But because NS shrewd by calling a lawyer to help her, she could easily escape from the violence that almost overwrote. But the data of military violence has been broken. It is certainly deliberately done to obscure the collective guilt countries represented by national army.

4.2.3. Women functioned as a 'tool' by military to capture or conquer the opponent (GAM)

Women, into the military, are a means or tools to catch an opponent. Women become bait in order to obtain information related to the existence of opponents at once the tool so that the opponent can surrender. This is also supported by the lives of women (wives) and children in the family because the husband guerrilla to the forest, so that only one dominant target object is simply wife. Perhaps the term capitalist patriarchy can be used on this understanding, where there is a relationship between the parties as the dominant managed to make the other party (the subordinate) be a means of achieving the will of the dominant, and the parties dominant refuse to recognize the subjectivity of independent parties subordinated to it (Alan, 2000). Patriarchy concept refers to the unequal power relations between men and women as a major determinant of how men and women will be representation in life, and how they will respond representations (Strinati, 2010: 303). Women become victims of the violence. They become a 'tool' of the military order of the opponent group can give.

4.2.4. Violence by Patriarchate System: Form of submission to Female Sexuality

From the perspective of human rights, violence against women is a manifestation of discrimination against women. Violence itself according to Galtung (Rupesinghe, 1994) is an attack (assault) against the physical and psychological integrity of a person's mental derived from various sources. Definition of violence characterized by the pressure of a physical, biological or spiritual, directly or indirectly, a person on another person who has exceeded a certain threshold of tolerance.

In these aspects, the construction of female sexuality spawned opaque political opposition from women themselves. One is an effort of deconstruction of sexuality through a female femininity. Feminism or often called an ideology of women's liberation feminism. Because all that is inherent in the approach to feminism is an episteme and / or belief that women suffer injustice because of her gender. However, what happens to victims of violence is a clear form of sexuality as female subjugation in the name of male strength. Women are helpless so easily subdued by men. Women also become a means of satisfying the military who lost their biological female figure in his duties. The needs for biological unconscious victims make use of the military to meet it. So that some of the victims who suffered physical violence is certainly also experience sexual violence. Statement after question is unable to answer a means of satisfying the needs earlier. As well as the charges for the sake of the

allegations, such as member inong balee victim who has tattoos on his body, so they are forced to undress them. Such action would clearly be seen as the biological needs of the men that have to be satisfied.

4.2. Typology of violence against women based on his experience

4.2.1. Coercive treatment of apparatus of State Power during DOM

The national army enforcement policy into the village then government activate DOM status to civil emergency II, has established treatment coercive power on all the people of Aceh, both suspected insurgents or supporters of GAM and ordinary civilians who do not know. There is impression today that it is identical to violence, especially when the country was governed by military. The armies only know violence to solve problems, as revealed by Onghokham (1987) and Shils (1981): let the court, the dialogue has never happened. Violence always has elements of both persuasion and physical coercion, and harassment (Subono, 2000: xv).The event is a very sad situation for Ani. Events tore the heart of a mother and a wife. If they fall, the military told them to immediately get up and kicked back. As stated Ani:

"There they were lined up. The Pa'i (soldier) was as close as my second son's eye, and shot him in the right ear so that penetrate to the other parts, and died instantly. After that my oldest son and my husband was the last. He should be shot again because the first shot did not make my husband died instantly. I could just let go and fell down when all my family were shot dead. The Pa'i say because it causes GPK help, but how to help my husband reumatic. It could not move. "He disclosed while fighting back tears (Ani, society, January 29, 2015 interview).

These are the Acehnese both of as an individual or group that is a party of the project securing state of Aceh through the DOM, civil emergency and martial law. The people of Aceh means that all occupants of the Aceh region, did not point to any such group GAM / GPK that need to be conquered country. The state policy in the end has been devastating to civilians who do not understand the conflict situation. Imposition of martial law in Aceh logically has an impact on social life, economics, politics, and culture of the Acehnese, especially in certain areas that belong to the black area or base of GAM.

4.2.2. Physical abuse

In this study, the authors found 16(sixteen) victims of the current conflict enactment of DOM in East Aceh. They include ordinary civilians who did not participate as a member of GAM, the wives of the family suspected by Indonesian National Army as a member of the Free Aceh Movement, women (members) GAM, and members of the commission of human right. Violence forms in such physical violence, sexual violence, psychological violence and economic violence. Physical violence based on the experiences of women who never felt such a hit, slapped, kicked, use hard objects to torture victims as big stick, wood, broom, flashlight, and other hard objects that can make a bruise around the limbs of the victim of pain severe with goals, making the victim claimed to questions related to the military or otherwise of the group Free Aceh Movement.

Table3. Victims Suffered Violence typology of Conflict in East Aceh based on Experience

No	Informant	Suffered Violence Victims
1	Hn	PHYSICAL VIOLENCE, PSYCHOLOGICAL VIOLENCE, SEXUAL VIOLENCE, ABUSEMENT AND ECONOMY Beatings, Torture, Sexual Harassment, Sexual Coercion, losing her husband, and Confiscation of Property
2	Yn	
3	Nh	
4	Han	
5	E	
6	Ma	
7	Mai	PHYSICAL VIOLENCE, ABUSEMENT OF PSYCHOLOGICAL AND ECONOMIC VIOLENCE Terror victims, ransacked, and Burning Destruction of Property
8	Hnt	
9	Roh	
10	Ns	
11	Yur	
12	Mas	PSYCHOLOGICAL VIOLENCE Victims were imprisoned and lost her husband
13	Mar	
14	Rhm	
15	Nm	
16	Hy	

4.2.3. Sexual Violence

Sexual violence suffered by victims ranging from physical touching to the women, nudity, sexual intercourse until forced to have sex. Sexual violence is also accompanied by physical violence with the inclusion of a broom

handle / flashlight / handle of a hoe to female genitals. Forcing sexual intercourse also occurred in Hn as victims were forced to serve the abuser.

4.2.4. Psychological violence

Psychological violence refers to a situation where women experiencing psychological instability in control. This is based on experience that is felt, also on a dark vision of reality, as well as seeing their husbands, sons, brothers and relatives killed in front of the eye. Victims included in the category of psychological violence are victims who suffered tremendous time of the arrest. Women are victims of physical violence, sexual violence, psychological violence, and economic violence.

4.2.5. Economic violence

In the central of a very complicated situation, a storm of violence and oppression always approached women in Aceh. Poverty experienced by women in view of some experts often influenced by the meaning that is unfair on the position of women and men who then caused the marginalization of women to enjoy the benefits of an idea or a new change. The victims also exist that have experienced economic violence to terrorize, ransacked and the burning of property. Generally, the victims who have a family from Aceh Movement were subjected to a variety of questions about the presence of members of the Free Aceh Movement. Generally, women were abducted regarded as people who know the whereabouts of GAM and has a close relationship with the Free Aceh Movement or otherwise considered to be the person who helps the national army (TNI). Then, extortion committed by either the TNI or GAM makes Acehnese women as victims who must accept such treatment. Acehnese women who worked desperately to feed her children must accept the fact that their crops seized by the TNI or GAM.

4.2.6. Struggle and Resistance of Women Against Violence

The victims use multiple terms as a struggle and resistance, as it frees himself and his family from the punishment, or even free the land from a group that is considered occupiers (Indonesia-Java). First, there are the women who joined the GAM. Secondly, there are women who are increasingly keen to publicize the military crimes and various forms of human rights violations to the eyes of the world (in this case the UN). Mrs. Ns engaged in human right organization / NGO Phia and UNHCR. she and her group performed routine data collection of the victims. She also often involves an advocate or attorney for several victims were prosecuted in accordance with the applicable mechanisms by country. Third, there are women who demand accountability to TNI by visiting TNI posts. They generally want to know where their husband or their children were taken, why they killed their husband or their children, and so forth. However, the TNI laughed at the victims and ignoring the same once. Fourth, there are women who demand freedom, the return of missing relatives, and to building peace in Aceh governor, media (journalists), and Legal Aid. One of them is Ns and some victims such as Nur, Hn, Roh, Han and other victims to voice the violence they experienced.

4.2.7. Collective experience of Women as Victims of DOM Violence in East Aceh

In this study, the authors also questioned as to whether the people of East Aceh never met Hasan Tiro, the GAM pioneer. It turns out of 16 respondents, none of them or the people they had met with Hasan Tiro, even though they were members of GAM who had entered the forest. In some literature, also quite many Acehnese do not like Hasan Tiro, including GAM members themselves. At least, in this regard is expressed by Chief Justice Center and People's Struggle Forum Aceh (FOPKRA) Saladin Al Fatah. According to him, not all of the people of Aceh declared as its leader Hasan Tiro. It can be seen from the fact that not a GAM that initiate and propagate referendum in Aceh. This initiative would appear from the students (Pane, 2001: 88). Thus, he concludes, until now there has been established a leadership in Aceh that could present figure Aceh figures. In fact, he estimates that only 50 percent of the largest Acehnese support GAM.

4.3. The impact of violence experienced by women as Victims of DOM in East Aceh

4.3.1. Pain in the Physical and Psychological

The conflict in Aceh is a form of disagreement between two or more members of an organization or group in the organization that arises because it has the status, goals, values and perceptions are different. The consequences of the conflict can be functional conflict and in functional conflict. The conflict in Aceh is a form of conflict in functional very detrimental to all parties, not only GAM and the TNI, but also the women who are suffering along the Aceh conflict, even today. Violence has greatly exceeded that limit, as if to rip the whole dignity of Acehnese women who are victims of violence.

4.3.2. The Hate of Violence Perpetrators

Experiences of violence suffered by the victims, making them condemned the incident, even that cannot be forgotten is that the actions of the perpetrators. This also never Nh seen directly from the perpetrators of violence, which was in the killer's door, she suffered the torment of the world. It cannot be proven, but some among the causalities here that send pain by means of shamanism and the occult to the perpetrators of violence that they know.

4.3.3. Trauma even Psychiatric Disorders Symptoms

Post-arrest and torture committed by the military left a very deep trauma in the lives of the victims. Trauma even symptoms of psychiatric disorders had been experienced by some of the victims, as well as Roh. This makes human right organization perform a variety of ways to restore their psychology. They brought Roh back to Jakarta to give new life and treat injuries which she suffered as a result of torture. During 2.5 months in Jakarta, she was given intensive treatment and the pain was gradually reduced. After 2.5 months there, she returned to East Aceh with her family. Her husband is not known where his existence at that time.

4.3.4. Adaptation of Women as Victims of Violence in East Aceh

No effort they (the victims) to bury deep in the torture that has been felt. But it remains difficult because pain is felt before, this time they sometimes feel again. It is in this sense that the physical wounds received in the past still lasting and often cause pain, especially in the vital area of women victims of violence. Therefore, how strong they are forgotten, the memory of the suffering still cannot be erased. The women seemed to bring back the anger and revenge by the perpetrator should be given back when the events that happened to him. However, women victims of violence would have to adapt in order to survive and feed their family. This is done in various ways. Among them, the victims remained busy herself in work, psychological healing by institutions, get remarried, working through worthwhile activities, doing transmigration into other areas to remove grief, and to rise from adversity to become a light in the family.

4.3.5. Efforts to Settle Back Mentality of Women as Victims of Violence in East Aceh

The problem is interesting to be observed. Mentally, how to survive a person is influenced by the local culture. Culture, either directly or indirectly, be a means of changing the mentality while creating resistance to the problems of life. View point used in this paper is the stand point theory according to Sandra Harding which is called "strong Objectivity" (1993), namely that the individual perspectives of marginalized or oppressed can help shape a more objective viewpoint. Through an outsider in the phenomenon, people are placed in a unique position to point to patterns of cultural behavior of dominant groups. Stand point theory amplifies the voices of marginalized groups so as to enable them to challenge the status quo that represents the dominant position of men. Discrimination gain educational opportunities and improving skills in accordance with labor market needs, discrimination gain educational opportunities and improve the skills needed to be eliminated. That is the empowerment of women that should be encouraged to see the strong woman, not a weak side that was developed in a patriarchal culture.

5. Closing

5.1. Conclusion

The experience of Acehese women referred to in this research is the experience of suffering experienced by the victims of Aceh women over a long conflict in Aceh, especially during DOM. Generally, the reason of violence on women victims of conflict is seen from a feminist perspective as the following: (a) violence due to the DOM of the central government. The government under the pretext of maintaining social stability in Aceh enforces policies. The government policy seems not gender responsive by imposing arbitrary policy towards women. As Harding expresses in various reviews of her writings on feminism, women in Aceh also included in the category of marginalized groups, even the interests and experiences tend to be ignored. Some victims do not receive help from the government. This is clearly a victim ignoring the Jewish against women. Since the conflict lasts, until today, there are still women in Aceh who cannot feel their rights protected by the state. On the other hand, women of DOM victims in Aceh are often overlooked by those who deliberately cover up the past or did not care about it.

State involvement may be directly or indirectly through a variety of means, ways and the participation of various parties outside the country. It is also inseparable from the concept of Althusser (Lukmantoro, 1996) that in order to maintain the stability of the state, two state apparatus is moved, the repressive state apparatus and the ideological state apparatus. Both are served to spread the discourse so that the people are still subject to state power. So that the power of the state in the era of Soeharto had seemed clear as showing repressive power of the state to enforce bureaucratic authoritarian state. Likewise related to the struggle and resistance of women, especially victims of violence due to the implementation of the state power coercive 'efforts to secure the country', is a thing that cannot be avoided.

Secondly, (b) violence because they have a relationship with the Free Aceh Movement (GAM) such as GAM, *inong balee*, wife of GAM members, and members of human right institutions. Violence for this reason is the dominant reason for the victims who suffered injustice, torture, and a variety of oppression. Wife - the wife of GAM into a military target because it was considered to have relevant information about the presence of the husband / father / son them. The category of *inong balee* is a woman or widow who entered in the struggle to free Aceh from Indonesia. They are considered to have the same mission with GAM, the army also makes the women coveted real, even some of the victims told related their friends (girls) were killed and their bodies were

thrown into the river and left deliberately until died. And category of human right organization members are also subjected to violence because they have all the data of violence conducted and then they are considered 'endangering' the position of the TNI. So that all the data destroyed as well as computers and other equipment were destroyed by the military. The members also had experienced to be arrested, but then they put out the lawyers.

Third, (c) Violence because women functioned by military as a tool to capture opponent. They did not hesitate to take a variety of violence that women recognize the existence of family (husband, son, father). Women, for the military, are means or tools which can catch an opponent. Women also become bait in order to obtain information related to the existence of opponents at once the tool so that the opponent can surrender.

Fourth, (d) violence caused by patriarchy as a form of subjugation on women's sexuality. Patriarchy concept refers to the unequal power relations between men and women. Men appear more dominant in the control of women. The use of rape in armed conflict reflects a nation or ethnic subjugation of female sexuality as the nation's future. Gender dominance theory describes the situation of women as a result of direct power relations between men and women, where men have the fundamental ability and concrete to control, use, conquer and oppress women to exercise dominance.

Furthermore, in the typology of violence experienced by women based on her experience of them, (a) physical violence, Physical violence is based on the experiences of women who never felt such a hit, slapped, kicked, use hard objects to torture victims, as big stick, wood, broom, flashlight, and other hard objects that can make bruising around the victim's limbs to feel severe pain with purpose, making the victim claimed to questions related to the military or otherwise of the group Free Aceh Movement; (b) sexual violence, such as sexual harassment, forced sexual relations, and the use of tools hard on the vital area of women; (c) psychological violence, in the form of terror, as a result of a variety of violence, namely physical violence, sexual, and economic; (d) economic violence, vandalism in the form of goods, luggage searches, and seizure of goods by force.

Finally, the impact of violence experienced by women victims of the conflict at the time of the DOM in East Aceh is: (a) the physical pain and psychological, (b) hatred of the abuser, (c) trauma and even symptoms of psychiatric disorders. Women are forced to adapt to the circumstances and experiences of weight that have been passed. Some things do female victim namely, (a) follows the rehabilitation reform back mental / psychology of women, (b) married to men Aceh as a survival strategy, (c) for women who have been traumatized to get married again they are waiting for her husband faithfully who does not go home, they go through life working in various places, such as brick workers, business laundry, a street sweeper, orchard farmer, and opening a small businesses such as opening shop. In addition, undergoing the rush and get together with children is a way to 'enjoy' life and endure and try to forget the dark past experiences, although in fact the women claimed that they could never forget the experience of suffering.

5.2. Limitations Research

In this study, there are various limitations, whether viewed from the perspective adopted, the researcher aspects, aspects studied, as well as the process of research. It is expected for further studies to give an improvement in future to correct and add the results of research that has been there to form a new theory according to the times.

Limitations referred to in this research are: First, because it is not fully in the long term research grounded research and live history as anthropological research in general, so there are some data which are still incomplete obtained by authors. Secondly, it is also influenced by the location of the informants. Thirdly, as well as the health of the writer is not good enough, the time of this study, so everything is limited and makes the writer must be returned to the location of the research. Fourth, because of the breadth of coverage of East Aceh, so not all areas can be reached by the authors to seek and find victims of violence, so it still cannot describe the full representation of the resource persons who may experience memoria passionist and more tragic mechanisms. Fifth, this study focuses only on the side of memoria passinis from the victim without the balance from the perpetrators side. So it would be perfect again when viewpoints between the various parties were analyzed with comparison of the perpetrators of the violence in East Aceh during DOM. It relates how the actors interpret memoria passionist suffered by the victims, and why and how to interpret the actions taken at the time of entry into force of the DOM, and the responsibility for such treatment. Sixth, it is possible to obtain other forms of violence when the study is conducted in greater depth so that not only there are four categories of violence in this study, but could be more. Seventh, further studies are expected to expose not only the form of gender discrimination and violence facing women during DOM in East Aceh, but also community development is done in depth, not only by the state as the party most responsible for the welfare of its people, but also NGOs. Eighth, should this research could give birth to a proposed regulatory policies that should be understood in the above meaning of the term gender and treatment or real application that is really not gender bias, so that this country is not just talking about who is strong and weak, but how to strengthen the weak, and to balance the strong over the

weak. However, the persistence to complete this study by writer has always been a benchmark to always make this research can be useful to others.

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