

# **THE ROLE OF PARALEGALS IN ADVOCATING FOR SURVIVORS OF SERIOUS HUMAN RIGHTS VIOLATIONS: LEARNING FROM WOMEN VOLUNTEERS FOR JUSTICE (RPuK) IN NORTH ACEH DISTRICT**

**Moh. Fadhil**

IAIN Pontianak

Email: [mohfadhil@iainptk.ac.id](mailto:mohfadhil@iainptk.ac.id)

## Abstrak

Pelanggaran HAM berat masa lalu yang terjadi di Aceh Utara meninggalkan luka yang mendalam bagi para korbannya. Impunitas yang menghambat proses pengungkapan kebenaran dan proses peradilan menyebabkan korban secara alami dipaksa untuk bertahan hidup dan menjalani hidupnya sehingga menjadi survivor. Namun, berbagai hak dasar yang sulit mereka peroleh menjadi kendala utama bagi para survivor untuk dapat bertahan hidup dengan kehidupan baru yang normal. Oleh karena itu, Lembaga Advokasi Keadilan Perempuan (RPuK) hadir untuk menjembatani kebutuhan hak-hak dasar para penyintas dengan advokasi kepada pemerintah daerah, termasuk di masa pandemi. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana advokasi RPUK dalam mengakomodir hak-hak dasar penyintas. Metode yang digunakan adalah penelitian hukum empiris dengan teknik wawancara dan observasi. Hasil penelitian dianalisis secara kualitatif dan disajikan secara deskriptif. Hasil penelitian mengungkapkan bahwa RPUK selama sepuluh tahun telah membangun program khusus dengan Pemerintah Daerah dalam memenuhi program pelayanan terpadu dan bazar pelayanan khusus bagi penyintas dalam pembuatan KTP, kartu jaminan kesehatan, isbath nikah, pelayanan kesehatan jiwa, bantuan pekerjaan dan hak-hak dasar lainnya. Temuan menarik, di masa pandemi, RPUK membuat terobosan program ketahanan pangan bagi para survivor sehingga hak atas standar hidup yang layak dapat terpenuhi selama masa pandemi.

**Kata kunci: Advokasi; selamat; Keadilan Transisi; Ketahanan pangan.**

## Abstract

Past gross human rights violations that occurred in North Aceh left a deep scar for the victims. Impunity that hinders the truth-telling process and the judicial process caused victims to be naturally forced to survive and live their lives thus they become survivors. However, the various basic rights that were difficult for them to obtain became the main problem for the survivors to be able to survive with a new, normal life. Therefore, the Women's Volunteer Advocacy Institute for Justice (RPuK) is here to bridge the basic rights needs of survivors with advocacy to local governments, including during the pandemic. The purpose of this study is to know how RPUK advocacy works in accommodating the basic rights of survivors. The method used is empirical legal

research with interview and observation techniques. The results were analyzed qualitatively and presented descriptively. The results of the study reveal that the RPuK for ten years has built a special program with the Regional Government in fulfilling an integrated service program and a special service bazaar for survivors in making identity cards, health insurance cards, marriage isbath, mental health services, job assistance and other basic rights. An interesting finding is that during the pandemic, the RPuK has made a breakthrough in a food security program for survivors so that the rights to a decent standard of living can be met during the pandemic period.

**Keywords: Advocacy; Survivors; Transitional Justice; Food Security.**

## INTRODUCTION

The KKA Simpang tragedy in Dewantara District, North Aceh Regency was a humanitarian tragedy that created deep wounds for the Indonesian's journey. This tragedy was born and rooted in the prolonged conflict in Aceh. During the DOM (Military Operation Area), conditions in Aceh seemed to be in a long humanitarian crisis. The militaristic approach actually gave birth to humanitarian-based violence that was systemic and widespread thus gross human rights violations often occurred at that time.<sup>1</sup>

After the end of the DOM in 1998, the conflict conditions in Aceh had not subsided. The bitter experiences of the Acehnese people during the DOM vis a vis the military left deep wounds and trauma. Years of experience with military violence were met with various actions, both through demonstrations and propaganda during religious lectures. This caused a strong reaction from the military thus militaristic violence during the KKA Simpang tragedy occurred in 1999.<sup>2</sup>

Based on the results of the National Commission on Human Rights (HAM) investigation, in the KKA Simpang incident, the number of victims killed were 23 (twenty-three) people, while the victims of persecution or maltreatment were 30 (thirty people). Based on the elements of crimes and the elements of crimes against humanity (the chapeau elements), National Commission on Human Rights argues that the elements of murder and persecution carried out are included in the category of crimes against humanity as a form of heavy human rights violations.<sup>3</sup> Although since 2016 it has been delegated to the Attorney General's Office, the investigation documents have not been followed up by the Attorney General's Office to date.

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<sup>1</sup> Muhammad Heikal Daudy, "Jalan Panjang Menuju Rekonsiliasi," *Kanun: Jurnal Ilmu Hukum* 18, no. 3 (2016): 377–383.

<sup>2</sup> Shahnaz Asnawi Yusuf, "Konstruksi Konflik Dalam Laporan Jurnalisme Sastrawi (Analisis Framing Tentang Konstruksi Konflik Aceh Dalam Laporan Jurnalisme Sastrawi 'Sebuah Kegilaan Di Simpang Kraft')," *Jurnal Ilmu Komunikasi FLOW* 1, no. 2 (2012): 1–11.

<sup>3</sup> Komisi Nasional Hak Asasi Manusia, *Ringkasan Eksekutif Laporan Penyelidikan Pelanggaran Ham Yang Berat Peristiwa Simpang KKA Aceh* (Jakarta, 2016).

In resolving cases of heavy human rights violations in the past, a legal breakthrough that is transitional in nature is needed considering that heavy human rights violations are a legacy of the past authoritarian regime. The legal construction that needs to be built is to internalize the paradigm of transitional justice into various alternative dispute resolution. Transitional justice can be carried out through four channels, namely the law enforcement channel in the Human Rights Court, the recovery or reparation route, the truth-telling channel through the Truth and Reconciliation Commission (KKR), and the institutional reform route.<sup>4</sup> In the context of the KKA Simpang tragedy, the implementation of transitional justice cannot be said to be successful nor is it certain that it has failed. The process is still ongoing and is being pursued. Although the court route tends to be difficult, the other three routes have good prospects for sustainability.

The difficulty in accessing transitional justice through the courts in the KKA Simpang case occurs due to the two different optical paradigms between National Commission on Human Rights and the Attorney General's Office. National Commission on Human Rights uses human rights optics as in the elements of crimes and the chapeau elements generated by the Rome Statute as the main source of law in conducting investigations. Meanwhile, the Attorney General's Office is still bound by conventional optics as in the Criminal Procedure Code.<sup>5</sup> These two paradigm differences make access to transitional justice difficult to do and actually strengthen the wall of impunity. Basically, access to transitional justice is the spearhead that should be prioritized by the state in resolving past gross human rights violations. However, political upheaval, transformation of actors in the political agenda, and procedural laws that are not yet holistic have provided space for the human rights paradigm to be the main source of strong impunity in the application of transitional justice, especially in Aceh.<sup>6</sup>

Impunity not only blocks access to transitional justice through court channels, but also forces victims to accept and continue their life as survivors. After the end of the conflict, Aceh slowly began to enter a period of peace. The condition of the survivors still leaves many psychological scars in the form of trauma. In addition, the structural impact also occurs, namely the absence of access to basic rights in the form of population data, which has an impact on other basic rights, namely the right to health and the right to record marriage. This impact was basically felt by all survivors of the KKA Simpang tragedy. However, it was the female survivors who felt the impact the most.

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<sup>4</sup> Andi Fadli Natsif, "Perspektif Keadilan Transisional Penyelesaian Pelanggaran Hak Asasi Manusia Berat," *Jurisprudentie* 3, no. 2 (2016): 83–97.

<sup>5</sup> Nurrahman Aji Utomo, "Dekonstruksi Kewenangan Investigatif Dalam Pelanggaran Hak Asasi Manusia Yang Berat," *Jurnal Konstitusi* 16, no. 4 (2020): 809–833.

<sup>6</sup> Moh. Fadhil, "Impunitas Dan Penerapan Keadilan Transisi: Suatu Dilema Penyelesaian Kasus Pelanggaran HAM Berat Di Masa Lalu," *Petition* 8, no. 2 (2020): 100–113.

Lack of access to marriage registration and access to civil registration is detrimental to female survivors of their basic rights. Women are in a dilemma because of the absence of legal status and definite residency rights. Therefore, the application of transitional justice through the path of recovery or reparation is an option that must be prioritized over other access to transitional justice thus survivors have a strong foothold in living a new post-conflict life. The legal status of marriage and residence provides the door for the fulfillment of the basic rights of survivors, especially for female survivors. Women are the axis of the continuity of life in household entities that have a dual role, namely in the domestic sphere through strong control over household financial management, management of education and family health, and roles in the public sphere.<sup>7</sup>

The importance of implementing transitional justice through reparations for survivors of gross human rights violations in North Aceh has motivated various advocacy organizations to step in to carry out special advocacy. The role of paralegals is very important to be present in the advocacy process for the basic rights of survivors, one of which is the Women's Volunteer for Humanity (RPuK) organization. RPUK was established not long after the KKA Simpang tragedy occurred, namely in 1999. Its working area includes North Aceh District and focuses on advocacy for survivors of the Simpang KKA tragedy as well as survivors of other serious human rights violations who live in North Aceh District.

Paralegals who are members of the RPUK are women, so the advocacy approach taken is a gender-based approach. In the research conducted by Ismiati on female paralegals in Aceh, it turns out that there has been a change in the central position of women in Aceh. During the conflict period, the position of women was always the domestic position or the second position making Aceh women carried the heaviest burden in the war. Meanwhile, their voices were barely heard in the conflict resolution process. Therefore, post-conflict Aceh women began to take strategic roles in peaceful conflict resolution. The high sense of feeling towards fellow women and the sensitivity of humanity lifted the position of women to appear in the transition process of conflict resolution in Aceh.<sup>8</sup> In addition, Hasni's research which focuses on the position of Acehnese women after the conflict looks at the role of women who are motivated to contribute to the rehabilitation and reintegration process of survivors at the grassroots. They set up various women's advocacy organizations and focus on psychosocial rehabilitation.<sup>9</sup>

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<sup>7</sup> Salmah Intan, "Kedudukan Perempuan Dalam Domestik Dan Publik Perspektif Jender (Suatu Analisis Berdasarkan Normatifisme Islam)," *Jurnal Politik Profetik 2*, no. 1 (2014): 1–16.

<sup>8</sup> Ismiati Ismiati, "Eksistensi Aktivistis Perempuan Dalam Mewujudkan Perdamaian Di Aceh," *Jurnal Al-Bayan: Media Kajian dan Pengembangan Ilmu Dakwah 22*, no. 1 (2016): 1–16.

<sup>9</sup> Khairul Hasni, "Post Conflict Kekerasan Terhadap Perempuan Dan Perdamaian Aceh," *Lentera: Jurnal Ilmiah Sains dan Teknologi 14*, no. 9 (2014): 24–29.

The description of Ismiati and Hasni above can be seen in the advocacy work carried out by the RPuK, which originated from the women's movement that appeared in the post-conflict peace process to women who were survivors of heavy human rights violations. The role of the RPuK has actually succeeded in lifting the moral strength of survivors through the advocacy program for basic rights of survivors carried out by RPuK from 2016 to 2019. This advocacy program was successfully built-in collaboration with the local government by facilitating the management of population rights, health rights and rights. registration of marriage through the service bazaar.

Table 1. RPuK Service Bazaar Year 2016 - 2019

No.	Advocacy Program	Total Survivors	Note
1.	Marriage Registration (Isbat Nikah)	362 Couples	The isbath marriage service bazaar was successfully built by RPuK through advocacy to the Syar'iyah Court at a low cost and the survivors did not need to perform isbath marriage at the Syar'iyah Court which is approximately 56 km from the location.
2.	Population Registration (Identity Card, Family Card, and Birth Certificate)	1500 people	The population service bazaar was successfully built by RPuK through advocacy to the Department of Population and Civil Registration thus it is given access and management facilities quickly and for free through the service bazaar every year.
3.	BPJS Card Registration	800 people	The BPJS service bazaar was successfully built by RPuK through advocacy to the BPJS and assisted by the BPJS for free and quickly
4.	Health program	No definite data found	The health service bazaar was successfully built by RPuK through advocacy to the local Health Office and Community Health Center to provide free access to health in the form of reproductive health and health for elderly survivors.
5.	Mental Health Program	No definite data found	The RPuK successfully built a mental health service bazaar through advocacy to the Social Service to provide psychiatrists

No.	Advocacy Program	Total Survivors	Note
			to female survivors and assist survivors during the post-conflict mental recovery process.

Source: Women Volunteers for Humanity, 2021

The success of the above programs, which take place regularly every year actually stopped in 2020 due to the pandemic. The government has limited the activities of public services directly and switched to online services. This condition has forced the service bazaar to not be continued so that the RPuK advocacy program could not be implemented. However, the RPuK actually sees a new point of view in the advocacy process during the pandemic, namely by switching to food-based advocacy. Food security advocacy for survivors has become a new advocacy product during the pandemic and has succeeded in empowering communities in North Aceh District to be independent and sovereign through the management of food land.

The focus of advocacy is still on women who are survivors of heavy human rights violations. Here, it can be seen that food sovereignty has been successfully exercised by the women of North Aceh and has become a food support for their families. The success of the RPuK opens new horizons that advocacy for survivors of heavy human rights violations does not always go through justice in court. The advocacy process through the reparations route has actually succeeded in empowering survivors and strengthening the foundation for their survival. Therefore, this study aims to find out how RPuK advocacy works in accommodating the basic rights of women who have survived gross human rights violations in North Aceh District.

Previous research that is relevant to this research can be seen in the research of Ismiati and Hasni that has been described previously. The difference lies in the object of study, both Ismiati and Hasni emphasize the position of women after the conflict in Aceh but in a general context. Further relevant research is research conducted by Sentiela et al which focuses on the position of women in post-conflict gender-based violence in Aceh and various other areas.<sup>10</sup> Meanwhile, this research focuses on one women's advocacy institution in Aceh, namely RPuK and how its advocacy works to see the perspective of transitional justice in it.

## RESEARCH METHOD

<sup>10</sup> Sentiela Ocktaviana, Widjajanti M. Santoso, and Dwi Purwoko, "Peran-Peran Perempuan Di Wilayah Konflik: Antara Korban, Penyintas, Dan Agen Perdamaian," *Jurnal Masyarakat dan Budaya* 16, no. 3 (2014): 383–398.

This type of research is empirical legal research which is obtained through the real behavior of RPuK paralegals in carrying out advocacy during the pandemic.<sup>11</sup> The research location is located in Seumirah Village, Nisam Antara District, North Aceh Regency. The data source used is primary data in the form of interviews with purposive sampling technique to one of the paralegals in RPuK who is still actively doing advocacy in RPuK and observations of activities to strengthen food security. The analytical method used is descriptive qualitative.

## **DISCUSSION**

### **A. The Role of RPuK in North Aceh District**

Initially the RPuK was formed to help women victims of conflict and heavy human rights violations in Aceh who needed psychosocial rehabilitation. Initially, the volunteers collected donations and manpower for the distribution of assistance related to women's rights, such as sanitary napkins, baby diapers, women's clothing, clean water needs, and other women's needs. The RPuK was then developed into an institution that specifically deals with post-conflict trauma recovery for women in Aceh that they can become survivors. At that time, there were many female volunteers who associated and formed non-governmental organizations. The forms of advocacy that have been carried out range from initiating the reconciliation process, voicing peace, voicing law enforcement, and restoring trauma to post-conflict women victims.

The RPuK then chose Nisam Antara District, North Aceh Regency as a pilot project to carry out an advocacy program considering that not far from that location the KKA Simpang tragedy had occurred. The RPuK then started an intensive trauma recovery program since 2006 after the Aceh peace through the Helsinki MoU. From the process of meeting with victims around the location, the RPuK noted several important findings as a result of the conflict and heavy human rights violations in North Aceh as a result of an interview with Irmawati as a paralegal at the RPuK.

*“At that time, it turned out that we found that the victims did not get the attention of the local government, they also did not have population records at that time, no ID cards, no family cards, what was even worse was that they did not have a marriage certificate which resulted in their children being unable to go to school, enter the family card, no birth certificate making the impact was prolonged, that's why RPuK conducted advocacy to the local government”.*<sup>12</sup>

Based on the results of the interview, the researcher noted four important points as the initial findings of RPuK in the initial advocacy process. First, the victims experienced prolonged trauma, not only victims of the KKA Simpang tragedy directly, but also

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<sup>11</sup> Mukti Fajar and Yulianto Achmad, *Dualisme Penelitian Hukum Empiris & Normatif* (Yogyakarta: Pustaka Pelajar, 2010).

<sup>12</sup> Irmawati, *Wawancara Dengan Paralegal RPuK (24 Januari 2021)* (Aceh Utara, 2021).

residents who were not directly affected by the KKA Simpang experienced trauma in the form of fear due to the terror that occurred during that period. Second, victims did not receive civil rights in the form of population registration which resulted in difficulties in public access to other basic rights such as education and health rights. Third, the post-conflict victims also did not get the facility to register their marriage at that time, which had a widespread impact on population records as well as the rights of husband and wife and the rights of children. Fourth, until 2006, the local government did not respond with a recovery or reparation policy for the victims.

Furthermore, Irmawati explained about the advocacy process and progress to the local government, including the following.

*“The RPuK then carried out advocacy to the local government in 2016, at that time we went to Bappeda and after a long hearing and discussion process, Bappeda made a moral contribution to us. At that time, we collaborated with Bappeda to carry out advocacy to various agencies such as the Syar'iyah Court, North Aceh District. We managed to work together to provide integrated services for isbath nikah, that we succeeded in facilitating the victims to get married at a very cheap price, which is around one hundred and sixty thousand the first time that isbath nikah. Then the Syar'iyah Court came to Nisam Antara and that was where the Isbath Nikah was carried out. So besides that, we collaborated with Bappeda to advocate with Disdukcapil at that time for access to KTP, KK and birth certificate services. At that time, we also succeeded in collaborating with BPJS for health services because at that time many KKA Simpang victims were disabled and still needed treatment, some experienced mental disorders due to trauma, then we also succeeded in collaborating with the police to support our agenda, then we also collaborated with Bappeda to advocate for the Health Office thus it succeeded in providing free health services for conflict victims with or without a BPJS card, so to strengthen the RPuK program, we invited everyone to FGD for the sake of unifying perceptions so we tied the MoU and the integrated service program Isbath Marriage was born and the Service Bazaar which is devoted to conflict victims.”<sup>13</sup>*

Based on the results of the interview, it can be seen that the relationship pattern built by RPuK is a collaborative relationship. When examined using the theory of relations, collaborative relations are a form of relationship between a community organization and the government in the form of mutually beneficial cooperation that can maximize the various potentials that exist in order to create common goals. This is of course different from advocacy organizations and NGOs in general, which tend to adopt a pattern of

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<sup>13</sup> Ibid.



conflictual relationships that view the government as an opposing position.<sup>14</sup> Especially if you look at the long experience of the people of North Aceh who are in conflict and a situation of war, the tendency to lead to conflictual relations is actually very large.

However, the case is different from the relationship pattern built by RPuK, namely the collaboration pattern. This pattern succeeded in merging the position of the government, which was initially considered as a position that was only concerned with the control of power, into a position that realized the importance of public services. The RPuK realized that choosing a conflictual path will only undermine the ongoing reconciliation process. The gender perspective is the basis for the approach taken by RPuK to promote a paradigm of peace among victims and to open a humanitarian paradigm to local governments. In the end, the local government realized that reparation to victims was the best way to strengthen solidarity and the survival of the victims who became survivors.

This responsibility was successfully channeled through an integrated isbath marriage service program to provide victims with access to marriage registration quickly, simply and at low cost without going through a long process at the Syar'iyah Court. The integrated service of isbath marriage opens great access to the fulfillment of the civil rights of couples, namely equal husband and wife rights before the law, children's rights protected by law, and the civil rights of each family member.

The service bazaar also resulted in a quick and easy service breakthrough for victims to obtain residence facilities in the form of identity cards, family cards and birth certificates. Access to population is a door for the fulfillment of other basic rights such as access to education for children of victims, access to health for victims, access to decent work, access in the form of political rights, social rights, economic rights, cultural rights and rights. -Other basic rights. In addition, the service bazaar also facilitates the provision of BPJS cards to victims and, free health services, and trauma recovery assistance. The process of this relationship can be seen in the chart below.

Chart 1. RPuK Collaboration Relationships

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<sup>14</sup> Sorni Paskah Daeli, "Eksistensi Lembaga Swadaya Masyarakat Di Kalimantan Barat," *Jurnal Bina Praja* 4, no. 1 (2012): 57–66.



If examined in paralegal theory in Indonesia, there are several paralegal functions, namely the empowerment function, the community education function, the psychosocial assistance function, the advocate assistance function, the reconciliation and mediation function, and the litigation and non-litigation advisory function. These functions shifted slightly after the Supreme Court decision which removed the litigation assistant function.<sup>15</sup> This shift raises concerns by various groups that the role of paralegals is paralyzed in the advocacy process for the poor or communities' victims of conflict and heavy human rights violations.

However, the RPuK showed the opposite condition, that without going through litigation advocacy, the RPuK was actually able to implement transitional justice through reparations. The paralegal profession is closely related to psychosocial assistance and community empowerment; therefore, it is not trapped in the narrow legal paradigm through litigation. Deborah described that the paralegal profession does not only function as assistant advocates, paralegals can reach broader advocacy work therefore they have a vital role in providing access to justice through non-litigation channels.<sup>16</sup> Likewise Wirya illustrated that without an advocacy function in litigation, the paralegal profession is actually getting stronger and developing its contribution in fulfilling justice on a non-litigation basis, for example in fulfilling the right to health.<sup>17</sup>

## **B. RPuK and Advocacy for Food Security During Pandemic**

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<sup>15</sup> Eka N.A.M Sihombing, "Eksistensi Paralegal Dalam Pemberian Bantuan Hukum Bagi Masyarakat Miskin," *Jurnal Ilmiah Penegakan Hukum* 6, no. 1 (2019): 70–77.

<sup>16</sup> Deborah E. Larbalestrier, *Paralegal Practice and Procedure: A Practical Guide for the Legal Assistant*, ed. Linda A. Spagnola, Fourth Edi. (New York: Prentice Hall Press, 2009).

<sup>17</sup> Albert Wirya et al., "Expanding the Role of Paralegals: Open Access Supporting Realization of the Right to Health for Vulnerable Communities," *BMC International Health and Human Rights* 20, no. 8 (2020): 1–10.

The success of the RPuK in advocating for the basic rights of victims to become survivors cannot be continued in 2020. The Covid-19 pandemic outbreak was an obstacle to the sustainability of the basic rights advocacy program. The government paradigm during the pandemic was to prioritize public safety and health thus various regulations were born that regulated social restrictions and online-based services, especially in North Aceh District. This policy had an impact on the RPuK program which could not be implemented during the pandemic.

However, the RPuK does not see the pandemic as the reason for the program's failure. The RPuK actually sees a new perspective that is much more important for the survivors of the pandemic era, namely the fulfillment of economic, social and cultural rights. This stems from the disconnection of logistical access in the early days of the pandemic which resulted in scarcity of domestic products and the food needs of local people. Regarding this, Irmawati explained the reasons for the RPuK to choose food security advocacy as follows.

*“In fact, at the beginning of the pandemic, for example, areca nut, cocoa, and oil palm were the big markets in Medan, now at the beginning of the pandemic, Aceh and Medan were cut off due to social restrictions, so these women had no work because the land products in Aceh that were managed by the community were not can be sent to Medan and also goods from Medan cannot enter Aceh, eventually the harvest price fell and our economy at that time was completely paralyzed. There we thought that food security should be prioritized, especially since the land in Nisam Antara District is very fertile like in Bogor, Jakarta, so we started a farming program, we made vegetable cultivation for food security in Seumirah Village, Nisam Antara District, Regency North Aceh.”<sup>18</sup>*

Based on the results of the interview above, it can be seen that the pandemic has a huge impact on the economy of the community, especially survivors. The people who were originally farmers were unable to deliver their crops and were unable to buy basic necessities at the big Medan market. Disruptions to economic and logistical activities have resulted in women survivors staying at home and unable to work. The RPuK then sees this condition as a trigger for the birth of a food security program for survivors with a focus on cultivating vegetables and plantations in Seumirah Village, Nisam Antara District, North Aceh Regency.

As for the advocacy process carried out, Irmawati explained as follows.

*“so, we got the location from working with the Seumirah Village Head and mobilizing PKK mothers around there. So, we are provided with large land for a collective vegetable cultivation program and the results can be shared by the local community, then we go to the Agriculture Service and thank God the Agricultural Extension*

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<sup>18</sup> Irmawati, Wawancara Dengan Paralegal RPuK (24 Januari 2021).

*Center, they contribute energy and knowledge to teach women how to plant, how to control pests, and others. Then the vegetable cultivation community expanded to three villages, namely Alupapen Village, Alu Dua Village, and Seumirah Village, the result is that the land that has been empty and unproductive has become productive, so the empowerment we do is also carried out by the women in their yards so that every time the yard has an abundance of vegetables, other result is that they start to change from consumptive in the market to productive on the land they manage, then the results are also economically valuable, the vegetables are used by mothers to eat at home, while spending money is economical.*<sup>19</sup>

Based on the results of the interview above, the advocacy process was carried out by inviting village officials to provide joint programs in the form of providing land for collective vegetable cultivation. Then advocacy was also carried out to the Department of Agriculture and provided assistance in the form of agricultural extension workers who were willing to serve the community to learn how to grow vegetables properly and how to control pests properly.

Figure 1. The process of Vegetable Cultivation in Seumirah Village



Source: *Women Volunteers for Humanity*, 2021

## CONCLUSION

RPuK has carried out various kinds of advocacy work for survivors of heavy human rights violations in North Aceh. There are three advocacy works that have been carried out, namely post-conflict trauma recovery, advocacy for the basic rights of victims to become survivors, and advocating for food security to survivors during the pandemic period. In the perspective of transitional justice, RPuK is consistent with the reparations route as the main reference in providing access to transitional justice. Reparations are the most effective way to strengthen the foundation of victims in continuing their lives as survivors.

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<sup>19</sup> Ibid.

Trauma recovery, strengthening of basic rights, and strengthening of food are far more effective in elevating the morale of survivors to be able to live in a peace paradigm. In addition, reparations also spur local governments to continue to improve and offer progressive policies for the survival of the survivors. The reparations route offered a concept of deliberation and raised the values of human solidarity that the RPuK managed to unearth to the local government and survivors.

A gender perspective is an attractive offer and has succeeded in strengthening the reconciliation process in Aceh, women volunteers unite in various advocacy work to choose peaceful ways to weave past wounds into hopes for the future. A gender-based approach to women survivors has succeeded in elevating survivors to empower themselves and rise from adversity. Women gain access to their basic rights, namely strengthening their position as wives before the law, strengthening the position of children in the population record, strengthening their respective positions in fulfilling basic rights, and strengthening their dual role in managing the domestic space and public space through vegetable land management.

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