

ROHINGYA'S DISCRIMINATION AND IMMIGRATION TO MALAYSIA

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Abstract

Nowadays, cross-border migration has involved the displacement of millions of people around the world to migrate either as workers, illegal immigrants or refugees. With rapidly developing country status, based on the stability of the economic, political and social development and has a large Muslims population, Malaysia also managed to attract the attention of millions of illegal immigrants migration. This study has identified the causes of migration of Rohingya ethnic refugees from Myanmar to Malaysia. Next, examines the Rohingya contemporary issues by highlighting the trends of human trafficking in 2015 and how the refugees came into Malaysia. Primer data were collected thru structural interview with informants that have connection in cross-border and refugees in Malaysia. Meantime, secondary data were collected thru library research base on empirical study, migration books, newspapers and online data. The study found that the inclusion of illegal immigrants or refugees has created problems for the country, through the issue of illegal cross-border, human trafficking and great challenge for government to accept Rohingyas in which they are long-term issues.

Keywords: Rohingya refugees, Myanmar, illegal immigrants, human trafficking, Islam,

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INTRODUCTION

Burma on January 1, 1886 , officially became part of the British - Indian empire. At the beginning of 1942 to May 1945 , Burma was invaded by Japan . After the Japanese retreat from Burma , the British regained control of its former colonies again despite there was a resistance from the local nationalists . On 4 January 1948 , Burma officially became an independent and sovereign state . According to the Rila (2011) , the Rohingya actually have similarities in terms of either physical , language and even in terms of their own culture with those in South Asia , especially the Bengalis . In addition, some people who live in the Arakan Rohingya also a descendant of Arabs , Persians, and Pashtuns . This is a thruth because at that point there was a group of merchants who came from Arab, Persian and Pashtun were migrated into Arakan during the reign of the Munghal Empire.

The majority of Rohingya residing in the northern part of Arakan or Rakhine located in western Burma. This region was also the borders of Bangladesh. Based on the history, the Rohingya are a Muslim due to the occurrence of events such as trade migration since the 9th century by Arab traders brought Islam to Arakan. Rohingya is a chronology of engaging of the local population through marriage with a Muslim population of Afghanistan, Persia, Turkey, the Arabian Peninsula and Bengal. Languages spoken by the Rohingya is called Rohingya language, that quite similar to Bengali language that used by the people in Chittagong, a region in Bangladesh. However, this language is a mixture of various languages such as Urdu, Hindi, Arabic and Bamar language spoken by the majority of the people of Myanmar. While the writing is made up of the letters in Arabic as the Malay community at one time before the existence of Rumi. Now in Arakan province there are two groups who were the majority that is the Muslim of Rohingya and Arakan Buddhists ethnic and other minority groups who are practicing their respective religions like Hinduism, Christianity and Animism. During the British colonial era (1824-1948), there has been an activity of a large scale migration in which the British had to bring in more foreign workers from China and India, not to mention the communities in the Chittagong, Bangladesh which is predominantly Muslim to Rakhine (William & Letich 2013: 19-22).

Myanmar atrocities against ethnic of Rohingya: a history of early onset

Rohingyas people turned into refugees are due to some factors that frequent amendment of constitution and the frequent change of government. Starting with Foreigners Act 1864 until Myanmar Citizenship Act 1982 and Myanmar does not have any legal provision that clear to the status of Rohingyas. They are in a situation not having a citizenship. Union Citizenship Act 1948, enacted by the British, also depriving the Rohingyas to be part of Myanmar's citizens. However, in this act there is a little room to allow the Rohingyas becoming Myanmar citizens under British rule at that time. Since Myanmar is ruled by a military regime that seized power of civil government of U Nu in 1962, it can be said that the onset of hard seeds of the denial of citizenship for Rohingyas in Myanmar. When Burma under military ruler General Ne Win, the head of the regime, the Rohingyas are labeled as illegal immigrants, because this group is said to have been brought in by the British once, even the historical records say the Rohingya have been living in Arakan as early as 1430 in reign of Arakan king, Narameikhla which has about 30,000 Muslim soldiers (Moshe 2002: 23-24).

In 1974 a new constitution was formed by the government of Myanmar junta and the Immigration Act 1974, it has been explicitly denied the rights of the Rohingya as legitimate citizens of Myanmar and labeled them as illegal immigrants. Thus the effect of the law enacted by the Myanmar regime has been followed by a large-scale operation called the Naga Min or King Dragon in 1977. This operation considered cruel, has forced the Rohingya becoming a refugees. They have fled from home to a place deemed safe and close. An estimated 200,000 Rohingyas have fled to Bangladesh in 1978. After being there for 16 months, most Rohingyas were forced to return to their places of origin, Myanmar, namely because of the impact of bilateral agreements between Myanmar junta and Bangladesh government. During the period, an estimated 10,000 people was dead majority of whom are women and children due to malnutrition and infectious diseases. However, the second wave of Rohingya refugees to Bangladesh, 250,000 people took place around mid-1991 to early 1992 due to the occurrence of human rights violations against them and also by the laws of Myanmar which makes them illegal immigrants in their own land has resulted in a situation they do not have citizenship.

After Burma's independence, on January 4, 1948, there are 19 military operations in the area of Rohingya settlements been carried out to control the riot from happening. But the real fact is, it is 19 operations of murder, deportation, invasion of mosques and places of worship, destruction of sources of revenue, and the seizure of farms and residences. Among 19 of these operations, operating Burma Territorial Force (BTF) is the most cruel. local Government troops which were filled with Buddhist ethnic, kills, rapes, creating destruction and implement the law at their own will.. Finally it resulted in thousands of Muslims Rohingya forced to flee from their homes. Other operations that are also inhuman were such as Naga-min (King Dragon) in 1978. In this military operation, 300,000 ethnic Rohingya Muslims forced out of their homes and nearly 1/3 were killed. Nearly two million Rohingya people have choose to live in exile and uncertainties. It can be seen the military operations still continue to be carried out by the Burmese government since 1948 until today. Each year they perform deportation policy and ethnic cleansing towards the Rohingyas, but what differentiate the situation from time to time is in terms of the number of migrants and the number of deaths. They live as unwanted refugees and illegal immigrants in the country of Bangladesh, Pakistan, Saudi Arabia, Thailand, Malaysia and the UAE.

What can be conclude here , even though the world has had clear evidence of attacks and atrocities of the junta government of Myanmar towards the Rohingya , but it is difficult to recover the situation because Myanmar has rejected Rohingya ethnic as the non-citizen of Myanmar and insist they are citizens of Bangladesh and has similarities with people in Chittagong . Moreover, the Myanmar military action has also spread hateful propaganda against Muslims in Myanmar and managed to influence public perception that the Rohingya are " Chittagonians ' of Bangladesh . Table 1 below shows the operations of the expulsion of the military against ethnic of Rohingya created by the Myanmar government since 1948 are as follows :

No	Military Operation	Year
1.	Military Operation (Burma 5 Regimen)	November 1948
2.	Operation of Burma Territorial Force (BTF)	1949-1950
3.	Military Operation	March 1951-1952

	(Chin 2 Emergency Regiment)	
4.	Mayu Operation	October 1952-53
5.	Mone-thone Operation	October 1954
6.	Military and Immigration Joint Operation	Jan 1955
7.	United Military Police Operation (UMP)	1955-1958
8.	Captain Htin Kyaw Operation	1959
9.	Shwe Kyi Operation	October 1966
10.	Kyi Gan Operation	October-December 1966
11.	Ngazinka Operation	1967-1969
12.	Myat Mon Operation	February 1969-1971
13.	Major Aung Than Operation	1973
14.	Sabe Operation	February 1974-1978
15.	Naga-Min Operation (King Dragon) (resulting the migration of approximately 300,000 Rohingya people to Bangladesh)	February 1978-79
16.	Shwe Hinthia Operation	August 1978-80
17.	Galone Operation	1979
18.	Pyi Thaya Operation (resulting the migration of approximately 268,000 Rohingya people to Bangladesh)	July 1991-92
19.	Na-Sa-Ka Operation	1992

Source: Modified from Habib 2006 & Abid 2010

Table 1. Military operations after the Burma Independence

According to Chris Lewa (2003) in the Asia Forum, Rohingyas are being discriminated against on the basis of their ethnicity and religion. They were not included in the nation-building process in Myanmar and the military regime has been implementing the policies of exclusion and discrimination against this group, aims to encourage them to leave the Myanmar. Policies that systematically has maintained a setback of the Rohingyas and they become massive refugee to Bangladesh in 1978, 1991 and 1992. The combination of violations of human rights, denial of

legal status to the restriction of movement and economic constraints against Rohingya has managed to create a sense of insecurity in life and difficult for them to gain food. Rohingya children in particular are innocent victims and suffering caused by the weakness of government policies such as discrimination in all aspects of life and lack of access such as public schools, health care for their welfare and poverty. This has affected the physical and mental development of their lasting future for the Rohingya community. Thus, from this point of view, it can be concluded that the situation of the Rohingya in Myanmar to coincide with the assumptions stated by Amartya Sen (1999) which is economic development would be meaningless if individuals and communities do not have the rights and freedom in their daily lives, forcing themselves into retreat, tortured and fled to another country.

Burma Citizenship Law of 1982, which enacted allegedly threaten the foundations of the principles of international law which makes a certain race are in a situation not having a citizenship in a country. The discriminatory law force the Rohingyas to provide proof that they had occupied Rakhine before 1823. Junta regime that used the title The State Peace and Development Council (SPDC) has rejected ethnic of Rohingya as one of the ethnic in Myanmar society based on the following statement;

“In actual fact, although there are (135) national races living in Myanmar today, the so-called Rohingya people is not one of them. Historically, there has never been a Rohingya race in Myanmar. The very name Rohingya is a creation of a group of insurgents in the Rakhine State. Since the First Anglo-Myanmar War in 1824, people of Muslim Faith from the adjacent country illegally entered Myanmar Ngain-Ngan, particularly Rakhine State. Being illegal immigrants they do not hold immigration papers like other national of the country.” SPDC has also responded to the question posed by the Rights Committee to Childhood Association of the United Nations in April 2004 related to the issue of the Rohingyas nationality: *“The Governments renders full of equal treatment to these people, as with other races, in matters relating birth and death registration, education, health and social affairs. In the official records, they listed as Bengali racial group of the Bengali race and are recognized as permanent residents within Myanmar”*

(Maung Maung 1961: 94-96).

Based on these statements, the actions of the junta government on Rohingyas in Rakhine on their rights and still disputed to this day, the rights of the Rohingya to have citizenship like all other 135 of Myanmar ethnic has yet to materialize. This problem is affecting the Myanmar refugees refused to return to their home countries for the fear of the occurrence of human rights violations if they return there. Through the analysis showed that the attack in Arakan, Burma has resulted in the creation of the chronic refugee problem in the region. Even before the 1978, mass deportation of Rohingya ethnic refugees have happened such as the movement to Chittagong, Bangladesh.

Analysis of the impact of Myanmar cruelty against the Rohingyas refugees

This study found that the expulsion of Myanmar refugees in Arakan especially is not a new phenomena. This is because it involves the internal problems of the country with a string of long and complex history and obscurity in the early history which has been manipulated by the historians. Viewed as a ruler of the government, the military and Buddhist religious groups are acting as agents of political socialization managed to influence the thought and foster hatred among the people regarding the Rohingya is not a citizen of Myanmar. In addition, the military and religious groups of Myanmar has managed to instill hatred of Rohingya to encourage people to commit murder without mercy and violates human rights because they are Muslim and must been waived. They consider Islam as a religion of violence, religion that can grow and can be a rival to Buddhism in Myanmar.

This situation is also acclaimed by Mr. Mohd Azmi (2015) who is the President of the Malaysian Islamic Consultative Council Organisations stated hatred of Islam in Myanmar is a terrorism act because Buddhist people commit murder without any mercy with the aim to eliminate the Rohingya Muslims and their offspring from Myanmar. Mr. Azmi, a member of Malaysia NGO that has been involved in volunteer activities for the Rohingyas in Myanmar and Malaysia, thus so many experiences and problems were shared. He also said that the ongoing campaign against Islam overall in Myanmar with a total result of mass murder like in the past history is happening. For example, murder and ethnic cleansing by the Nazi's era in Germany, Bosnia, Iraq, Syria and what is currently happening in Arakan, Myanmar.

From his experiences while in Myanmar, while walking on the edge of the road, he saw papers scattered over the road like a memo with the word 'Allah' and incomprehensible Myanmar writing. So he asked his friend which is the people of Myanmar, the meaning of the memo. Then word by word he explained the meaning of the text is about the translated Azan, been manipulated and maligned definition of Azan in the Myanmar language, which means *Allah is very powerful, able to paralyze the Buddha, Allah is able to dominate world and Myanmar*. Hence this memo thrown along the way was the government's agenda of political socialization and Buddhist monks to promote hatred to the people of Myanmar against the Rohingyas Muslims. In addition, also written that Islam should not be allowed to grow in Myanmar and as people of Myanmar, they must be get rid of, that refers to the Rohingya, the majority in Arakan / Rakhine.

They are also deceived by local and foreign media that publish the issues of ISIS and IS terrorism. So they think Islam is a violent, unjust and should not be allowed to live. History shows many southeast Asian countries as Indonesia, Thailand and Malaysia also the country that was influenced by the Hindu-Buddha. But after the arrival of Islam through Arab traders, Persian and China have managed to influence the public in these countries and Islam grow in southern Thailand, Malaysia and Indonesia. Looking at the history of success and has managed to spread Islam to dominate Southeast Asian countries, it cause their fear to grow and acknowledged by the Buddhist monks in Myanmar, they was afraid they will be dominated by Islam. So we can see the state of Myanmar and its people is against the Muslim community so much so they are willing to kill, torture and forced Rohingyas to fled from their own country.

One of the main causes of Rohingyas seeking refuge in other Muslim countries is due to the ban on jamaah prayers in public places including the celebration of several holy day of Islam such as Ramadhan, Eid al-Fitr and the Prophet Muhammad ceremony. This was revealed by Mufti in Yangon, Myanmar, namely Nurul Haq Samiullah who explained they fled to Malaysia as a last solution after other countries seem to ignore and do not want to give protection (Metro 2015, May 18). Rohingya community is able to survive with economic pressure, way of life or lack of work or job in Myanmar because this matter has become a familiarity for them but the suppression of religion, including a ban on jamaah prayers makes the ethnic oppressed and

escape to another country. According to Samiullah, the priority for the Rohingya is religious liberty, which they can celebrate the greatness of certain day in Islam, to worship their God, Allah and perform their prayers without any threat, is sufficient. The situation is very different in Myanmar when certain parties such as the religious persecution of Buddhist monks violates them from all aspects, including the burning of houses if any part of the community refuse to accept their prohibition.

Contemporary Issues of ethnic of Rohingya in Malaysia: Human Trafficking

Starting on May 10, 2015, a total of 1,158 Rohingya people and Bangladeshi immigrants comprising 993 men, 104 women and 61 children have been recorded arriving in Pulau Langkawi, Kedah. Of these, a total of 486 people were Myanmar citizens while 672 people were Bangladeshis. Due to this incident, the Ministry of Home Affairs (MOHA) held a coordination meeting between the agency to discuss the issue of influx of illegal immigrants on May 12, 2015 involving the Ministry of Foreign Affairs, the National Security Council (NSC), the Royal Malaysian Police (RMP), the Malaysia Immigration Department and the Malaysian Maritime Enforcement Agency (MMEA) (Press Release MOHA 2015). The joint decision was obtained from all the law enforcement agencies of Malaysia, which agreed to take all the illegal immigrants were transferred to Belantik Immigration Depot, Kedah. The migration process will involve Malaysia Immigration Department, the Royal Malaysian Navy, Marine Police, RMP, and MMEA. The process of moving all the illegal immigrants that was Implemented in phases starting from May 12, 2015. As an immediate measure to prevent similar incidents from recurring, the Malaysian government has been trying to hold discussions immediately with the two source countries, that's are Bangladesh and Myanmar. This is because there is an element of smuggling of migrants due to the willingness of immigrants involved to come to Malaysia and involving the occurrence of human trafficking syndicates. Thailand also been involved in these discussions due to the history of cases of smuggling of migrants through the Malaysia-Thailand border involving Rohingyas and Bangladeshi immigrants. It is recognized that Thailand has a lot of experience and source of the cross-border activities.

According to the RMP and UNHCR Malaysia (2015), they describes the migration of Rohingya ethnic are difficult to cross the territories of Myanmar by road into the country of Thailand

because of restrictions by the enforcement. Therefore, most of them will arrive with small boats in the countries of Southeast Asia to the destination of their choice either Myanmar or Bangladesh (Danish Immigration Service, 2011: 45). But what is most regrettable, refugee migration is often exploited to become victims of human trafficking which causes them to suffer or even lead to death as tragedy Wang Kelian and Padang Besar, Perlis.

The arrival of illegal immigrants from Bangladesh and Myanmar refugees at this time was in a large-scale which is large numbers of people, particularly troubling the citizen and the government. Similarly, Thailand and Indonesia, which also shares the concerns and the complexity of this because it involves the issue of cross-border, national security and human security, namely whether individuals who landed at the state coast and national borders nor local communities who are undergoing their daily lives. From the thousands who had landed at the three country, there are still hundreds and thousands of these refugees which is still either on the sea, land on the islands of Indonesia or drowning in the ocean. Accordingly, the country also once again shocked by the discovery of 139 graves were detected by the authorities in 28 transit camps built by human trafficking syndicates along the Malaysia-Thailand border in Wang Kelian, Perlis. Ministry of Home Affair also recognize that there are involvement of Malaysians as a syndicate was uncovered after the discovery of the concentration camp at Wang Kelian confining the location of the Rohingya refugees and immigrants from Bangladesh. Chief of Police Tan Sri Khalid Abu Bakar has deployed about 300 VAT-69 commandos to the area to search the dense forest along the Malaysia-Thailand border to detect activity and evidence of human trafficking (Utusan Online 2015).

From a diplomatic source that involved in managing the Rohingya issue stated that the Rohingya have been in the entire East Asia. While Thailand is known to be the place of transit or landing point of the Rohingyas who want to come to Malaysia. Malaysia is considered as a safe country and Muslim countries that easy to get in because of the lack of restrictions along the border and it is easy to gain access to work, although illegally and have the same religion. They can also register with UNHCR in Malaysia as refugees. Malaysia is said to be easily accessible without strict restrictions then smuggling of the Rohingyas is increasing began in 2009, 2012 and until 2015. Bangladesh also identified as a location as the gathering place and harbor boats carrying

Rohingyas refugees and the trafficking of Bangladesh migrant. The boats depart from Bangladesh estimated about 12 boats with an estimated 600-700 people per each departure. Their lives are dangerous in travelling because they do not have any form of identification, travel documents and the absence of security protection, vulnerable to unpredictable weather and health problems like fever, dehydration and starvation. Agencies in Bangladesh are involved in making a profit by providing fake passports, running a smuggling syndicate and human trafficking from Bangladesh and Myanmar to Southeast Asian countries (Danish Immigration Service, 2011: 44).

According to the *Asia Pacific Refugee Rights Network* (APRRN) reported there were many active smugglers in facilitating activities such as managing the gathering site, preparation of boats, collecting payments trip, strategy regulator and boatmen which carrying Rohingyas to travel to Malaysia by boats. If the Rohingyas got arrested in Thailand, they will be put in detention indefinitely for allegedly entering Thailand illegally. The same goes to the welfare and protection because it is very difficult to get public assistance. Therefore, in the last decade the situation is better because there is an opportunity for the Rohingyas to travel to Saudi Arabia and the Gulf countries, but now the situation has become more difficult because of the lack of movement toward the Middle East on geographical factors, political stability, longer route with the sailing challenge and high cost of shipping and delivery by the agent.

Trends now show a more active movement to Malaysia and Indonesia. *Asia Pacific Refugee Rights Network*, also said that there are about 30,000 Rohingyas have become residents in the local community by becoming cardholders of refugee status in Malaysia. This figure is actually much higher than the actual amount due to the latest ministry statistics (2015) and Azizah (2014), the Rohingya refugees in Malaysia almost a hundred thousand people. So it is clear why they are very interesting to come in to Malaysia because there are a community of ethnic of their own, their live is safe and taken care of.

How Rohingyas entering Malaysia and the reality of life as a refugee

Hussain is one of the refugees and UNHCR card holders who become respondents in this study. Hussain and his fellow countrymen sneaks into Malaysia in 2000 and lived in Thailand for 3

years before came to Malaysia. Start on a journey from Arakan to Cox Bazar of Bangladesh and then boarded a ship bound to Thailand. Upon arriving at the coast of Thailand, they walk together for two hours to nearby villages for shelter while waiting for the local people to control their affairs. They have worked in Thailand as restaurants cleaners, workers at fishermen market, collecting discarded items, farm workers and construction laborers. Later, he came into Malaysia through Rantau Panjang, Kelantan and waiting there for two days before being taken to Kuala Lumpur. Hussain and other Rohingyas not know each other and have entered Malaysia illegally, without any documents or UNHCR. From Kelantan, they board in a Proton Wira car up to 13 people including the local residents driver of Malaysia. One person died on the way which is the passengers who were in the rear bonnet, suspected of suffocation and starvation. Along the way they were not given food and drink or stop to defecate or urinate. The car are only known to stop three times to refuel by the sound of fuel pump and the sound of oil entering the tank.

The situation in the car is like 'sardines in a barrel'. They were forced to huddle on the front seat (bending their body), the rear seats was recline and they laid elongated fellow. The same goes to the rear bonnet, arranged horizontally and overlapping with each other. Then they was coated on top with a cloth and stuff, as if the car was filled with things of the car owners. The heat, hunger, lack of air, stinky, cramps and body aches deeply felt and uncomfortable. He and his colleagues were given a stern warning not to make a noise like knocking on the car wall, asking for food and drink. They also threatened will be left by the wayside and will detained by authorities if they make any sounds. Their friend who was dead is on unknown status because after arriving in Kuala Lumpur and they were safely out of the car, the dead body was taken away by an unidentified driver and are reluctant to speak. All of their affairs to come to Kuala Lumpur and who is the driver who brought them all together was planned and managed by the agency. Hence it can be concluded here their safety is not guaranteed and their lives are at stake to get into Malaysia and this activity also involves local communities as agents.

Through other sources and information received, usually refugees or illegal immigrants who want come into Malaysia is using the agent from Thai and Malaysia. Admission charge that is charged by the Thai agent is RM500 each person which will take them from Thailand to Rantau Panjang. While from Rantau Panjang to Kuala Lumpur, the charge is RM 1500 for a one-way

trip and managed by the Malaysia agent. Due to the high cost of agency fees for illegal entry, it is not surprising that the majority of Rohingya refugees will transit to work for two or three years in Thailand to collect a sum of money before entering Malaysia. According to Hasan and Amir (2014), when first moved to Thailand, they do not have friends or relatives in Thailand and Malaysia, do not know how far the situation in Thailand will take place and did not have much access to obtain the daily convenience, have no phone or valuables and just take a little supply of clothing, money and confidence for the better life. To earn a living, they collect discarded goods and used items in Thailand. They are also trying to meet the daily needs by collecting waste food, clothing and boxes as bed coverings but they felt very grateful because this situation is considered to be able to escape from suffering a lot worse in Myanmar.

They confess they are willing to do any kind of work that hard, dirty and generally despicable in general view as long as they get paid and can buy food. Their beds are often will be at a house or a construction site or the market in inadequate condition. When has been living in Thailand for quite a time, they heard many stories and news about Malaysia and knows many of the Rohingya community has existed besides Malaysia is an Islamic state that is safe and good. Hence the feeling of wanting to come to Malaysia has been a dream. In Thailand, they still felt uncomfortable and did not like the people there because most Thais are Buddhists and it has created profound sentiment of their value over the past experiences in their origin country. In addition, they also said it was not happy to be in Thailand because it is difficult to hear the azan (call for pray) or reading verses from the Quran. This situation clearly shows they have a sense of love and longing to Islam and desperately as Muslim want to practice worship even wherever they are.

Place of residence and source of income

The Rohingya refugees often live in large groups with several families, sharing a place to stay in a house. For example Hussain family rented a house from the owner of the Malaysian Chinese with the fee of Malaysian Ringgit 450 (USD \$109) per month. There are seven people living in the house that is a wife, three children, an uncle that can no longer work (elderly and disabled) and a friend of the construction workers. Hussain childrens has been almost familiar with the culture, food and people of Malaysia. His family's favorite foods are 'nasi lemak', rice with

Malay and Indian dishes such as curry, spicy cooked chicken, 'roti canai' and fruit salad. He also stressed that in Malaysia, they can make a living even if refugees are not allowed to work formally. But still can do daily chores such as collecting steels, irons, tins, boxes, take the job as cleaners for local residences, cut the grass, portering, cleaning market, help to sell fish and vegetables at the local market and do tricycle service which transporting waste to landfills.

The daily average income of the Rohingya refugees who do these work starting from RM20-RM30 a day and on weekends it can be reached to RM 50. On Sundays or public holidays, they earn extra income because Malaysians are on holiday and there was an increase in the amount of daily waste. Among the areas where many of these Rohingya refugees is around Selangor such as Hulu Langat, Satoh, Mauri, Ampang, Selayang and Gombak. They also admit often harassed and blackmailed by the Indians in Gombak and Hulu Langat while the Malays do not disrupt their lives and prefer their own affairs. Before ending the interview, the researcher asks a special question for the respondents which is why he and fellow Rohingya others prefer to stay and settle in Malaysia. This was the reply has been received;

"The main reasons my friends and I came to Malaysia because Malaysia is a Muslim country. Life or death, we want to be in Islamic country and want to be buried in Islamic way. Malaysia is a safe country and a country that is very good. Here, we can find sustenance and many Rohingya people live safely and can eat and work. Thailand is a Buddhist country, we do not like it there, they are not Muslims. Malaysian police is good and non-threatening, the Malaysian government is better than our home country, as well as the Prime Minister of Malaysia is very good because he love to help Muslim people who are in hardship. Help us Rohingyas. We do not want to go to other country for resettlement."

(Rohingya Refugee 2015)

He also expressed gratitude to the police and the Malaysian government for the good service and receiving their stay in Malaysia even with refugee status. Their hope for their next generation in Malaysia, they hope Rohingya childrens can receive proper formal education such as can enter the primary and secondary government school so that to be successful such as the Malaysian

society. Many child refugee cannot attend school and cannot even read despite they are fully grown, they can only speak Malay. Accordingly, the Rohingyas are also very hopeful to have the permission to take a motorcycle and car driving license, have a business license and have UNHCR cards to all Rohingyas to facilitate daily life and make a living.

Conclusion

Rohingya refugees need humanitarian assistance on the basis of shared responsibility and as a fellow human being. In view of the researcher, Malaysia, ASEAN and UNHCR should establish an effective model and cooperate in addressing this issue with an action plan to save the Rohingya from whole aspects to protect lives, identify their current whereabouts, get accurate statistics on their number in those transit countries and work harder in getting the cooperation of Myanmar itself. As long as the issue is not resolved, then, as long as that the ASEAN countries will continue to be plagued by long-term problems are continuing with the influx of refugees from Myanmar. For the Rohingya refugee children, they need more specific assistance to the improvement of basic education of literacy, reading, counting and filling their spiritual to the mastery of skills such as carpentry, cooking, sewing, farming and so on so that they are ready for the uncertain future but at least all the basic supplies of knowledge have been received. Knowledge is a necessity of life, literacy of mind is very meaningful gift to build the future.

So, from the horrible events that have occurred over the country in 2015, Malaysia has gained the status of a country of weak state border enforcement by the international observers because have become destinations of cross-border activity and human trafficking which have been defamed the country's image worldwide. Indirectly also blacklisted as a country that could potentially be an international hub for the smuggling of migrants and human trafficking. As a country that supports the principles of human rights, the government should be more sensitive to the problems that could give a negative impression to the country in the eyes of the world and the need to implement tougher penalties against human trafficking agents and all the people involved in this activity.

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