

BAB 5: KESIMPULAN

Banyaknya pelanggaran HAM seperti penyiksaan, penghilangan paksa, serta pembungkaman masyarakat untuk bebas berekspresi dan berpendapat yang muncul akibat berbagai kebijakan PM Prayut membuat masyarakat melakukan sebuah gerakan sosial lagi. Dengan adanya generasi muda yang mempelopornya, maka gerakan sosial yang kembali muncul sejak tahun 2019 ini berbentuk sebagai *youth-led movement*. Dalam rangka mencapai tujuannya yaitu penegakkan HAM dan demokrasi, maka *youth-led movement* Thailand melaksanakan beberapa bentuk aktivisme untuk melawan kepemimpinan Prayut. Oleh karena itu, penelitian ini bertujuan untuk menjawab pertanyaan penelitian "Bagaimana implementasi *youth-led movement* Thailand terkait pelanggaran HAM pada masa kepemimpinan Prayut Chan-ocha?". Adapun implementasi tersebut dilakukan dengan beberapa bentuk yaitu: mengadakan aksi protes dan demonstrasi, menghasilkan karya seni, memberlakukan boikot, menulis surat, dan mengadakan kampanye.

Konsep yang digunakan untuk membahas pergerakan *youth-led movement* Thailand pada penelitian kali ini adalah gerakan sosial dan aktivisme. Pada kasus ini, gerakan sosial yang ada termasuk pada kategori *youth-led movement* dan dilihat menggunakan sudut pandang *political opportunity*. Kasus pelanggaran HAM yang semakin banyak, ketidak sukaan masyarakat terhadap pemerintah yang represif, kebutuhan akan pemenuhan HAM dan demokrasi, dan juga adanya kesempatan bagi para pelajar untuk mengimplementasikan kemampuan organisasional mereka menjadi

sebuah *political opportunity* bagi rakyat Thailand. Kondisi ini membuat *youth-led movement* Thailand kembali muncul pada masa kepemimpinan Prayut Chan-ocha untuk memulai kegiatan aktivismenya.

Dengan mengemban perannya sebagai warga negara, pembaharu, pemberontak, dan agen perubahan, *youth-led movement* Thailand melakukan aktivisme dalam beberapa bentuk yang lebih modern dan sesuai dengan masa kini. Ada berbagai bentuk aksi yang dapat dijalankan dalam aktivisme seperti demonstrasi dan protes, boikot, pemogokan, penulisan surat dan petisi, serta kampanye media sosial. Tentunya, tidak semua bentuk aktivisme ini harus dilakukan. *Youth-led movement* dapat melakukan aksi yang sesuai dengan kemampuan dan kepentingan mereka saja. Dalam implementasinya, ada beberapa bentuk aktivisme yang dilakukan oleh *youth-led movement* Thailand, yaitu: mengadakan aksi protes dan demonstrasi, menghasilkan karya seni, memberlakukan boikot, menulis surat, dan mengadakan kampanye. Agenda yang selalu dibawa oleh *youth-led movement* dalam menjalankan berbagai macam aktivisme ini adalah tuntutan untuk diakhirinya intimidasi, pembubaran parlemen yang ada pada saat itu termasuk dengan turunnya Prayut dari jabatannya sebagai PM Thailand, serta adanya konstitusi baru yang demokratis. Selain itu, agenda reformasi yang ditujukan pada pemerintah dan monarki juga ikut digaungkan.

Aksi protes dan demonstrasi yang dilakukan oleh *youth-led movement* Thailand dijalankan sebagai bentuk implementasi penggunaan hak akan kebebasan untuk berpendapat dan berekspresi. Hak ini dilanggar dengan adanya pemberlakuan *emergency decree* serta *lèse-majesté law* oleh pemerintah. Karena itu, aksi protes dan

demonstrasi dilakukan di tempat-tempat umum agar aksi mereka dapat dilihat oleh publik. Pelaksanaan protes dan demonstrasi mereka juga banyak memakai elemen-elemen yang simbolik seperti: protes dengan *fashion show* yang berjudul “*People’s Runway*”; penggunaan *three-fingers salute* sebagai tanda perlawanan dan perjuangan masyarakat; dan juga pemakaian pita putih sebagai simbol anti-pemerintah. Berbagai aksi protes dan demonstrasi ini dilakukan dengan membawakan agenda-agenda mereka sambil menunjukkan kepada pihak-pihak berwenang bahwa masyarakat tidak lagi akan diam terkait berbagai pelanggaran HAM dan represi yang ada.

Selain mengikuti aksi protes dan demonstrasi, beberapa aktivis turut memberikan aspirasi serta dukungan mereka terhadap *youth-led movement* Thailand lewat hasil karya seni yang dapat dilihat oleh publik. Beberapa hasil karya seni dari para seniman seperti *Blue, Blanc, Rouge* dan *Broken Victoria* oleh Yuree Kensaku berusaha untuk memperlihatkan perjuangan *youth-led movement* Thailand dalam mencapai tujuannya walaupun dalam kondisi represi. Sementara itu, beberapa seniman seperti Baphoboy berusaha untuk menyinggung pemerintah, monarki, serta aparat keamanan yang selama ini sudah merugikan rakyat dengan kasus seperti penyiksaan oleh polisi, penghilangan paksa, hingga penggunaan kekerasan terhadap aksi protes dan demonstrasi yang dijalankan dengan damai oleh *youth-led movement*. War Wanarat juga turut memberikan pandangannya terhadap ide-ide pemerintahan Prayut yang sudah ‘busuk’ dan menimbulkan hasil yang tidak baik pula bagi masyarakat dengan ilustrasi tong sampah miliknya. Aksi ini juga menunjukkan penggunaan hak kebebasan berekspresi dengan bentuk karya seni seperti yang tertera di UDHR dan ICCPR.

Selanjutnya, pemberlakuan boikot terhadap beberapa produk dan jasa di Thailand merupakan bentuk ekspresi *youth-led movement* yang tidak lagi ingin mendukung pemerintah dan monarki setelah apa saja yang mereka lakukan terhadap masyarakat. Berbagai boikot yang dilakukan kepada perusahaan seperti Nation TV, Foodpanda, serta Burger King, bertujuan untuk menekan posisi pemerintah dan monarki. Aksi ini juga membantu *youth-led movement* untuk menyaring mana saja pihak yang mendukung demokrasi dan mana saja yang tidak. Dengan begitu, posisi pihak-pihak yang terkait dalam implementasi aktivisme mereka dapat menjadi lebih jelas.

Pihak internasional juga membantu *youth-led movement* Thailand terutama dalam penulisan surat kepada pihak yang berwenang dan berkepentingan. Hal ini dapat dilihat dari koalisi ICJ yang secara gamblang mengutuk perlakuan aparat kepolisian Thailand yang memakai kekerasan terhadap berbagai aksi protes dan demonstrasi yang sudah dijalankan dengan damai. Pernyataan tersebut juga mendukung hak untuk bebas berekspresi dan menjalankan *peaceful assembly* seperti yang diatur di dalam ICCPR. Selain itu, Amnesty International Thailand turut membuat dan menyebarkan *model letters* kepada masyarakat untuk ditujukan kepada para pihak berwenang dan berkepentingan mengenai tindakan semena-mena pihak pemerintah terhadap *protest leaders*. NGO ini juga membuat *joint open letter* bersama koalisinya mengenai *draft* peraturan NGO baru. Surat yang ditujukan kepada pihak berwenang tersebut menyatakan ketidaksetujuan mereka terhadap tekanan dan pembatasan mobilisasi yang diberikan oleh pemerintah bagi aktivitas mereka.

Bentuk aktivisme terakhir yang dilakukan oleh *youth-led movement* Thailand adalah pengadaan kampanye di media sosial dan *platform* daring lainnya. Kampanye ini dilakukan dengan pemakaian tagar di berbagai media sosial seperti Twitter, Facebook, dan TikTok. Kampanye *#FreeYouth*, *#WhatsHappeningInThailand*, *#IWontGraduateWithTheMonarchy*, dan lainnya menjadi ajang *youth-led movement* untuk mengekspresikan aspirasi mereka terhadap pemerintah dan monarki. Kampanye-kampanye ini pula yang dapat membuat informasi tentang keadaan Thailand menyebar dengan cepat dan luas sehingga *youth-led movement* Thailand mendapatkan atensi dan bantuan dari dunia internasional juga. Kampanye di media sosial dengan pemakaian berbagai macam tagar ini menjadi alat berjejaring bagi *youth-led movement* serta sebagai ajakan bagi masyarakat untuk terus memperjuangkan hak mereka.

Bertitik berat pada penggunaan hak atas kebebasan berekspresi dan berpendapat yang seharusnya dapat mereka gunakan secara leluasa sejak dulu, *youth-led movement* Thailand menyuarakan aspirasi, opini, serta tuntutan mereka terhadap pemerintah dan monarki.. Aksi protes dan demonstrasi, pembuatan karya seni, pemberlakuan boikot kepada beberapa produk dan jasa, penulisan surat kepada pihak berwenang dan berkepentingan, serta pengadaan kampanye di media sosial dan *platform* daring lainnya menjadi beberapa bentuk aktivisme yang dijalankan oleh *youth-led movement* Thailand terkait dengan berbagai pelanggaran HAM pada masa kepemimpinan Prayut Chan-ocha.

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