

**A QUALITATIVE STUDY OF RESILIENCE AMONG
YOUNG AFGHAN REFUGEES IN INDONESIA**

THESIS

**Submitted to the Faculty of Psychology
in Partial Fulfilment of the Requirements
for the Degree in
Master of Community Psychology**



By:

ZALA SHINWARI

112014253001

**MASTER OF PSYCHOLOGY STUDY PROGRAM
FACULTY OF PSYCHOLOGY
UNIVERSITAS AIRLANGGA
SURABAYA
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STATEMENT SHEET

I hereby declare that the thesis that I have written is true and is the result of my own writing. I have written all quotations from the work of others by citing the source, in accordance with the rules of scientific research.

If in the future it is found that there is plagiarism in my thesis, then I am willing to accept the sanction of revocation of the academic degree that I hold, along with the consequences, in accordance with the applicable laws and regulations.

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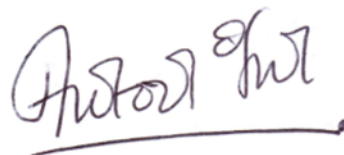
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Dedication

To all the brave souls seeking for shelter in a world of borders. You have so much to teach.

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Throughout my life and especially during my graduate studies, I thanked the Lord in whom my faith exists; he who is most benevolent. The completion of this thesis would not have been possible without the help of various parties. Therefore, I would like to acknowledge and give my warmest thanks to:

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ABSTRAK

Zala Shinwari, 112014253001, A Qualitative Study of Resilience Among Young Afghan Refugees in Indonesia, Skripsi, Fakultas Psikologi Universitas Airlangga, Surabaya, Indonesia, 2022.

Xi + 66 Halaman, 5 Lampiran

Penelitian ini bertujuan untuk memahami pengalaman dan ketahanan pemuda Afghanistan sebagai pengungsi/pencari suaka yang tinggal di Indonesia, bagaimana mereka menunjukkan ketahanan dalam menghadapi kesulitan yang mereka hadapi. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus intrinsik. Pengumpulan data dilakukan dengan wawancara mendalam dengan tiga partisipan, analisis data dilakukan dengan analisis tematik.

Hasil menunjukkan terlepas dari semua kesulitan yang dihadapi pengungsi Afghanistan yaitu: hidup dengan ketidakpastian, masalah terkait keluarga, kesulitan komunikasi dan perbedaan budaya, mereka menunjukkan ketahanan. Pengungsi/pencari suaka Afghanistan menghadapi tantangan dan kesulitan mereka dengan sumber daya utama berikut: sumber daya pribadi, keluarga, nasib dan agama, sumber daya komunitas, serta harapan dan aspirasi untuk masa depan. Selain itu, menurut model Carver, dua peserta berada pada tahap berkembang (orang yang mengalami kesulitan mungkin tidak hanya kembali ke tingkat fungsi sebelumnya tetapi mungkin melampauinya dalam beberapa cara). Selebihnya, peserta ketiga sedang dalam tahap resiliensi (pemulihan).

Belum ada studi yang signifikan tentang ketahanan pengungsi Afghanistan khususnya di Indonesia, meskipun pengungsi Afghanistan merupakan jumlah tertinggi di antara total pengungsi. Dengan demikian, penelitian ini berkontribusi pada bagian literatur yang kurang berkembang. Juga memberikan pengetahuan yang mendalam untuk pemetaan intervensi bagi pengungsi.

Kata kunci: *Adversity; coping; Afghan Refugees/asylum seekers; Indonesia; resilience*

Referensi 63 (1990-2022)

ABSTRACT

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Xi + 66 Pages, 5 Appendices

This study aims to understand the experiences and resilience of young Afghans as refugees/asylum seekers living in Indonesia, how they showed resilience on the face of adversities that they faced. This study used a qualitative method with an intrinsic case study approach. Data was collected by in-depth interview with three participants, data analysis was performed using thematic analysis.

Results showed despite all the adversities that Afghan refugees faced namely: living with unpredictability, family-related issues, communication difficulties and cultural differences, they showed resilience. Afghan refugees/asylum seekers faced their challenges and adversities with the following main resources: personal resources, family, fate and religion, community resources, and hopefulness and aspirations for the future. Additionally, according to the model of Carver two of the participants were at the thriving stage (the person who experienced adversity may not merely return to the previous level of functioning but may surpass it in some manner). Moreover, third participant was in the stage of resilience (recovery).

There does not exist significant study on resilience of Afghan refugees particularly in Indonesia, even though Afghan refugees make the highest number among the total refugees. Thus, this study contributes to the underdeveloped body of literature. Also provides profound knowledge for intervention mappings for refugees.

Keywords: *Adversity; coping; Afghan Refugees/asylum seekers; Indonesia; resilience*
References 63 (1990-2022)

CHAPTER I

1. Introduction

Afghans are one of the world's most populous refugee groups who are forced to flee their country due to ongoing conflicts for more than 40 years. There are 5.7 million Afghans in five neighboring countries who need support. With 2.2 million in neighbored countries Pakistan and Iran. Another 3.5 million people have been internally displaced, fleeing their homes in search of safety (UNHCR- *Afghanistan Emergency*, n.d.). The number of persons fleeing will almost certainly increase due to the increasingly deteriorating security situation, poverty, violence, natural disasters, targeted assassinations, and lack of fulfillment of basic needs. Of those, more than 7000 refugees are in Indonesia. Out of that around 550 refugees live Surabaya, and among them number of Afghan refugees are around 230, they are living in Sidoarjo waiting for resettlement and transit to destination country almost for years. Meanwhile, the overwhelming challenge for Afghan refugees/asylum seekers in Sidoarjo is that they are trapped in uncertainty due to their inability to be resettled. They also lack formal work rights and education, which are essential for establishing sustainable livelihoods. Working irregularly in Indonesia is uncommon among refugees and asylum seekers due to the risk of exploitation and crackdowns by immigration authorities — those caught by authorities may face detention and, in some cases, deportation.

This state leads to greater conflict between them, sexual assault, and limits on movement, as well as a lack of fundamental requirements being met (Jabeen

& Awan, 2017). Furthermore, they have given up their childhood, education, and hopes in their productive years. For Afghan refugees in Medan are facing, namely limitations in access to education, employment, health facilities, mobility and the process of transferring to a recipient country (resettlement) which is indefinite, also refugee populations in general may experience significant distress from worrying about the safety of loved ones left behind. This condition raises psychological problems such as anxiety, stress, hopelessness, depression and loss of life purpose (Edriany et al., 2021). Moreover, Posttraumatic stress disorder (PTSD) appears to be the most common mental health disorder reported among adolescent refugees (Fazel et al., 2005).

In addition, children and adolescents living in war zones experience destruction, losses, atrocities, and threats to life, which can have devastating impacts on their wellbeing (UN Children's Fund (UNICEF), 2016). Traumatic events can have a cumulative effect, meaning that the more traumatic experiences we have, the more likely we are to develop mental health issues and their severity. Despite exposure to potentially traumatic events, not all refugees show mental health problems, thus displaying mental health resilience (Cicchetti, 2010).

Perhaps unsurprisingly, the majority of research on mental health among refugees has focused on the negative psychological consequences of these adversities, such as depression, anxiety, and post-traumatic stress disorder. While mental health issues are common among refugees, a significant proportion of this population does not appear to develop these psychological disorders, and many find ways to rebuild and thrive (Walther et al., 2021). In a study on

resilience in adult refugees in Germany results indicated that self-ascriptions of resilience as a personal trait or lasting characteristic, and the role of volunteering, work, and activism for refugee causes, manifest resilience in refugees for facing adversity. Meanwhile, social support, experiencing migration as an opportunity in general and for women in particular, being a parent, and being young, are the factors that facilitate resilience (Walther et al., 2021).

Likewise, in a study (Maung et al., 2021), Burmese Refugee Women in the Midwest despite the numerous struggles and challenges they encountered in Burma, refugee camps, and throughout the resettlement process, each identified a number of strengths and coping strategies that contributed to their resilience in the face of adversity namely: social support, hopefulness and aspirations for the future, personal self-care, religious and spiritual coping, and cognitive coping.

1.2. Formulation of the Problem

Decades of war and conflict in Afghanistan due to internal and external issue and interferences has caused immense damages and negative impacts on economics, education, security and development of the country, furthermore, it also affected people's social and psychological well-being and forced people to flee their home and country as well. Core developmental activities in early childhood are connected to establishing a sense of security and trust in others, while in adolescence, it is critical for individuals to establish their own social relationships and develop their own sense of self and identity (Blakemore & Mills, 2014). Traumatic war experiences may make it difficult to do these duties, thus it's crucial to look at the developmental and existential influences of

childhood war trauma. At the same time, however, it has been established that many individuals who have faced often highly traumatic war experiences and forced migration show high functioning and do not develop psychopathology despite being at risk. These individuals are often referred to as “resilient.”

Moreover, according to the study of Von Haumeder (n.d.), in the case of Syrian refugees in Germany, in order to gain a deeper understanding of how individuals deal with adversity and showed positive development and resilience he found that: personal resources and family, faith, and community resources have significant role and all of three areas seem to be closely interrelated. In the discussion of personal resources, the importance of having a personal goal and flexibility in achieving it emerged as the dominant theme. Concentrating on such a goal appears to have a positive effect on refugees’ levels of motivation and hope. Besides, family seemed to be their main goal and motivation for instance; to provide a better future for their own children were the main reason for leaving Syria, and to financially support their families. Additionally, many Syrians share strong religious values such as faith, prayer, and spiritual practices. Religious affiliation is important for many Syrians because it is linked to tradition, culture, and heritage, and it provides a set of values, rituals, and common knowledge. Participating in religious activities appears to meet some basic existential needs for hope, belonging, worship, and celebration. Finally, social support in the community is perceived to be nurturing and facilitative of mental relief, and provides a sense of calm, solidarity, and assurance. It is strengthened through shared meals, social gatherings, mutual care, and spending long hours visiting each other. Beside internal qualities, family, and faith/religious community,

other resources such as neighbors, followed by friends (German and Syrian), and non-profit organizations and charities that provide community groups, language support, and extra food and clothing were mentioned as helpful resources.

As a result, this qualitative study examines the experiences, and resiliency among young Afghan adults who had lived through war and conflicts in Afghanistan as children and adolescents, their resilience living in Indonesia as refugees and asylum seekers.

1.3. Purpose of the Study

This study aims to understand the experiences and resilience of Afghan refugees/asylum seekers living in Indonesia.

The study aimed to examine Afghan refugees/asylum seekers experiences while facing adversities, how they showed resilience living in Indonesia.

1.4. Research Questions

This study was guided by three main research questions:

1. What adversities Afghans as refugees/asylum seekers have faced in Indonesia?
2. How did they overcome those adversities?
3. How Afghan refugees/asylum seekers showed resilience to the adversities they faced?

1.5. Significance of the Study

Considering that the number of forcibly displaced people has reached the worldwide largest number ever recorded, the need to better understand the interactions that could predict and reinforce positive adaptation under severe stress has never been greater. The present study aims to comprehend the experiences and resiliency, as well as how Afghans as refugees/asylum seekers face their challenges and adversities living in Indonesia. To the best of our knowledge there does not exist significant study on resilience of Afghan refugees particularly in Indonesia, even though Afghan refugees make the highest number among the total refugees 13,098, in Indonesia of which 7,251 comes from Afghanistan (*Fact Sheets – UNHCR Indonesia*, n.d). Thus, this study contributes to the underdeveloped body of literature on both global and culturally specific protective processes associated with resilience. And can provide profound knowledge of Afghan refugees, their obstacles, resilience and adapting which can help in developing intervention mappings for refugees.

CHAPTER II: LITERATURE REVIEW

2.1. Background and History of Afghan Forced Migration

Afghanistan is a landlocked country in Central Asia with 34 provinces. It is regarded as having strategic regional importance and is bordered by Pakistan, Iran, Turkmenistan, Uzbekistan, Tajikistan, and China. It is an ethnically diverse country where an estimated 30 languages are spoken; the two official languages are Pashto and Dari. As of 2021, its population is 40.2 million, composed mostly of ethnic Pashtuns, Tajiks, Hazaras, and Uzbeks. Kabul is the country's largest city and serves as its capital. In the country, religion has a significant unifying role. Nearly all Afghans (nearly 99%) are Muslims, with 80%-85% of them being Sunni Muslims and 15%–19% being Shia Muslims, who are frequently discriminated against (Bhanji, 2011). The literacy rate is 37% (World Bank, 2021). In 2020 female literacy rate was 29.8% and 55% for male.

Afghan history is much more complex than the media formulations of the pre and post events of September 11, 2001. The first wave of Afghan mass migration occurred following the military coup against the Daoud administration carried out in 1978 by the Afghan Marxist political organization People's Democratic Party of Afghanistan (PDPA). In response to rising tensions within the PDPA, the Soviet Union dispatched 80,000 troops to Afghanistan in December 1979. The spread of violence throughout the country, as well as changes in landownership and marriage customs, Soviet troop attempts to overthrow Afghan traditional practices such as the purdah (veil), and the

introduction of mass education, elicited negative reactions from the majority of Pashtun male Afghans. As a result, many Pashtuns fled Afghanistan.

The deployment of Soviet troops in Afghanistan was viewed by the United States and its Western allies as a fresh danger to international security. Following that, western financial, military, and other assistance was extended to Afghan opposition troops known as Mujahidin. Intense conflict forced many people to migrate to neighboring Pakistan and Iran. This time, the majority of refugees were Dari-Persian speakers. After the Soviets left, the political situation in Afghanistan remained unstable as neighboring countries sought to advance their interests in the country and the various opposition Mujahidin organizations switched from fighting Soviet forces to fighting each other. From 1992 until 1996, the country was engulfed in civil war, resulting in a second wave of refugee migration.

In 1996, the Taliban captured Kabul, the capital city, and a third wave of refugees fled the nation. The Taliban implemented harsh, severe laws based on their rigorous interpretation of Shari'a Islamic law. The political situation was compounded by a drought that caused significant food and water shortages for several years. After many years of turning a blind eye, the UN began imposing sanctions on Afghanistan, further isolating the country. Following the events of September 11, 2001, the United States declared war on terrorism and defeated the Taliban in December 2001. The fourth phase of Afghan mass migration began soon after as a result of socioeconomic and political instabilities, as well as the prolonged drought, prompting a huge number of Afghans to become refugees once more. In 15 August, 2021 after Taliban takeover of Afghanistan

again the fifth wave of migration began which caused thousands of people to leave the country and were also evacuated by U.S and NATO forces. According to (UNHCR- Afghanistan, n.d.), Afghans make up one of the world's largest refugee populations. There are 2.6 million registered Afghan refugees worldwide, with 2.2 million of them in Iran and Pakistan alone. Another 3.5 million people have been internally displaced, fleeing their homes in search of safety within the country. Given the steadily deteriorating security situation in 2021, the number of people fleeing will almost certainly increase. To understand the situation of Afghan refugees and asylum seekers, we first need to define *refugee* and *asylum seeker*.

2.2. Refugee and Asylum Seeker

As defined in the UN 1951 Convention (International Federation of Social Workers [IFSW], 1998) relating to the status of refugees, a refugee is someone who is outside his/her country of nationality and has a well-founded fear of returning because he or she might be persecuted there because of his or her race, religion, nationality, membership in a particular social group, or political opinion. In addition to the 1951 UN Convention, the UN Protocol of 1967 relating to the status of refugees defined their rights and duties and contains provisions of respect in a variety of matters, such as the right to work, public assistance, and social security. In many such matters refugees are to receive the same treatment as nationals of their country of settlement or resettlement (IFSW, 1998).

“An asylum seeker is someone who seeks international protection from dangers in his or her home country but whose claim for refugee status has not yet been legally determined. Asylum seekers must apply for protection in the country of their destination, which requires them to arrive at or cross a border. Then they must be able to demonstrate to authorities that they meet the criteria to be covered by refugee protections. Not every asylum seeker will be granted refugee status” (*100 Million People Displaced around the World: What You Need to Know | The IRC in the EU*, n.d.).

2.2.1 Psychosocial Issues in Refugees

Refugees and asylum seekers (henceforth referred to as "refugees") encounter a variety of challenges before, during, and after migration. Following exposure to various sorts of violence, loss, and life-threatening circumstances in their place of origin and during flight, refugees face a multitude of obstacles in receiving countries (Walther et al., 2021). They leave their home country for the reasons of war, fear of being recruited for military services, political persecution, religious persecution, violence, and economic reasons (Schlechter et al., 2021; Walther et al., 2021). Furthermore, they often continue to have stressful experiences after migration such as language difficulties, acculturation and assimilation, poverty, lack of access to education and job (Yakhnich & Ben-Zur, 2008). Therefore, this condition causes psychological issues such as anxiety, stress, hopelessness, isolation, depression, somatic distress, and a loss of life purpose among refugees (Edriany et al., 2021; Fazel et al., 2005; Atari-Khan et al., 2021; Schlechter et al., 2021).

2.2.2. Afghan refugees (in Indonesia)

Based on UNHCR data, up to February 2022 there have been 13,174 refugees and asylum seekers in Indonesia. About 7,384 of these refugees come from Afghanistan (*Working with Partners, n.d.*). According to Missbach (2019), Indonesia is a transit country prior to Australia. The decision to bring refugees to Indonesia is based on a lack of knowledge of Australia-Indonesia relations. Afghan refugees are scattered in several parts of Indonesia, such as: Jakarta, Tanjung Pinang, Medan, Makassar and Pekanbaru (*www.unhcr.org, n.d.*). Afghan refugees face terrible lives in Indonesia, as they are not permitted to move freely within the country, are not permitted to work or engage in business activities, are denied access to welfare, health, and other social services (*Pressure to return? Afghan refugees protest at Indonesian detention centre - Afghanistan Analysts Network – English, n.d.*). The life faced by Afghan refugees in Indonesia is in the gap between obtaining the right to asylum while there is no obligation for Indonesia to grant asylum. Because, Indonesia has not ratified the 1951 Refugee Convention, thus, the country does not have the right obligations and legal basis in dealing with refugee problems.

According to *HELP for Refugees* (n.d.), One of the most serious issues that individuals and families face is a lack of education. Children's education is frequently halted for many years, young people are unable to continue their studies, and adults struggle to find places where they can learn English and other knowledge or skills in preparation for their final place of resettlement. Meanwhile, stated by Edriany et al. (2021), Afghan refugees in Medan suffer a number of challenges, including limited access to education, work, health care,

mobility, and an interminable process of transferring to a recipient country (resettlement). This condition causes psychological issues such as anxiety, stress, hopelessness, depression, and a loss of life purpose. Furthermore, they have given up their childhood, education, and their hopes in their productive age. This situation creates increasing conflict between them such as, sexual violence, movement restrictions, and a lack of fundamental needs fulfillment.

2.3. Resilience

2.3.1. Definition of *Resilience*

Resilience is frequently defined as the ability to bounce back or overcome some form of adversity consequently to experience positive outcomes despite adverse circumstances (Vella & Pai, 2019). The term resilience comes from the Latin verb *resilire*, which means "to bounce back" (Fletcher & Sarkar, 2013). Resilience is a term used in many fields that originated in ecology, with resilience denoting an ecosystem's ability to recover or avoid damage when disturbed. The term resilience now commonly refers to a psychological concept. Despite the fact that there is still no consensus on how resilience should be defined, conceptualized, and operationalized. Nonetheless, the majority of definitions of resilience include adversity or risk combined with positive outcome. Most researchers agree that defining resilience requires both of these components.

To be considered resilient, an individual must be resilient in the face of adversity or risk. Rutter (2006), even claims that resilience cannot be developed in the absence of risk or adversity. Figure 1 depicts one way of thinking about

resilience. The concepts of risk and positive adaptation are central to both personal characteristic- and process-based models of resilience. While outcome-based definitions of resilience emphasize positive adaptation in the aftermath of adversity. Adversity and positive outcome interact with the individual, and what constitutes adversity and a positive outcome to a particular individual. What constitutes a negative situation or risk for one person may not be the same for another. Furthermore, the individual brings certain individual factors and predispositions, both positive and negative, that interact with both adversity and the proclivity for a positive outcome. Adversity has been defined as a series of negative life events or circumstances that are quantitatively linked to adjustment problems. Thus, according to Lutha and Cicchetti (2000), adversity has a statistical magnitude. Other researchers, on the other hand, have defined adversity without reference to a statistical threshold, defining adversity as any suffering associated with difficulty. Others have taken a broader view of adversity, including larger negative life events or adversities as well as the general setbacks that we face in our daily lives (Fletcher & Sarkar, 2013).

Positive outcome or adaption in the context of resilience is the conceptualization that a positive outcome or adaptation is when, in the face of risk or adversity, a person maintains their mental health and avoids developing a mental illness. This conceptualization exemplifies an outcome-oriented definition of resilience. In terms of positive adaptation that is not explicitly defined by mental health, a positive outcome or adaptation in the context of resilience being a personal characteristic or process would be an individual

maintaining, regaining, or exceeding their prior level of functioning prior to exposure to the risk or adversity (Vella & Pai, 2019).

According to Bonanno (2004), resilience is the ability to "maintain a stable equilibrium". It was proposed that resilience differs from recovery and that resilience is common. According to Bonanno, resilience is the most common or modal outcome in response to adversity. Infurna and Jayawickreme (2019), on the other hand, strongly refute Bonanno's claims that resilience is common and the modal outcome. Rather, Infurna and Luthar (2006) argue that making comments about resilience rates is inappropriate.

According to Ahern et al. (2008), resilience as a personal characteristic is an "adaptive stress resistant personal quality". Meanwhile, according to Connor and Davidson (2003), resilience is defined as "the personal qualities that enable one to thrive in the face of adversity." Similarly, trait resilience proponents define resilience as "a personal trait that assists individuals in coping with adversity and achieving good adjustment", (Hu et al., 2015). As a result, it is clear that personal characteristic conceptualizations of resilience are quite limited in scope and are centered on the individual's inherent qualities.

Process-based definitions of resilience, on the other hand, are broader in scope and recognize that resilience stems from a variety of sources, not just personal characteristics. According to Curtis and Cicchetti (2007), resilience is "a dynamic process influenced by both neural and psychological self-organizations, as well as the transaction between the ecological context and the developing organism". More simply, resilience is defined by Luthar et al

(2000). as "a dynamic process encompassing positive adaptation within the context of significant adversity." Both definitions emphasize that resilience is both a dynamic process and contextually based. Being a dynamic process, this conceptualization emphasizes that resilience is characterized by constant change, activity, or progress. Furthermore, being contextually based shows that resilience is context dependent, with an individual being highly resilient in one context but not in another.

It is definite that resilience is best understood as a dynamic, interactive process. Furthermore, resilience has been observed to operate and interact across multiple systems or levels. As a result, Hill et al. (2018), defined resilience as "the dynamic process by which a biopsychosocial system returns to a previous level of functioning following a perturbation caused by a stressor." This definition emphasizes the fact that resilience is a dynamic process that occurs across multiple systems. Moreover, process-based perspectives on resilience emphasize that resilience is an interactive concept in which interaction occurs between adversity, the individual, the outcome, and the environment (Rutter, 2006). This is significant because an individual does not demonstrate resilience in isolation. Following that, it is important to understand that resilience is best conceptualized as occurring on a continuum; rather than being present or absent in a binary sense (Southwick et al., 2014). Individuals will demonstrate varying degrees of resilience in different contexts.

Finally, definitions of the concept of resilience show how diversely the concept have been conceived in previous research. The central commonalities in

the definitions of resilience, however, are that resilience necessitates adversity or risk, followed by a positive outcome.

2.3.2. Dynamics and Factors of *Resilience* Across the Fields

In the field of developmental psychology many researchers base their reasoning on Garmezy's early work in developmental psychology on stress-resistant children, which laid the groundwork for subsequent research to investigate how protective factors might function. Masten et al. (1990), defined resilience as the process, capacity for, or outcome of successful adaptation in the face of adversity. Meanwhile, longitudinal research spanning four decades describes resilience as an innate self-righting mechanism (*Overcoming the Odds: High Risk Children from Birth to Adulthood* - Emmy E. Werner, Ruth S. Smith - Google Books, n.d.). Resilience has recently been defined as good outcomes in the face of serious threats to adaptation or development.

In terms of Context – the life course, in many cases, the risk or adversity is not a single event that the person can actively change. Poverty and deprivation, for example, are common adversities in studies of resilient children and adolescents. Poverty and deprivation can persist over the course of a person's life. However, as adults grow, there are a number of other negative events that cause irreversible losses, such as the death of friends and relatives, unemployment, divorce, and illness. Staudinger et al. (1995), suggest that loss management be taken into account when studying older age. Given the context of the adversity, adaptation to situations like chronic illness may be at a lower level of functioning but should still be regarded as resilience. Bonnano (2004),

recognizes this difference in the experience of adversity and notes that adult adversities are more likely to be isolated but are potentially very disruptive in his research on adult trauma and bereavement. Adult resilience, according to him, is the ability of a person to withstand maladaptation in the face of risky experiences and to maintain a stable equilibrium. Resilience has been characterized as the capacity to "bounce back" from adversity and carry on with one's life from a longitudinal perspective (Netuveli et al., 2008). Within a lifespan development framework, examining the ability to recover from previous dysfunction can highlight adaptation and turning points at all stages of life. This reflects the concept of 'steeling effects', which is an important aspect of Rutter's (1999) work on the life course, in which effective negation of risk exposure earlier in life facilitates a resilient response later.

In addition, environmental perspectives on resilience: from an ecological standpoint, social resilience refers to the ability of groups or communities to cope with external stresses and disturbances caused by social, political, and environmental change (Adger, 2000). In the face of an environmental disaster, social-ecological resilience is defined as the extent to which a specific relationship between social processes (e.g., informal networks within civil society and the private sector) and ecological dynamics can be disrupted without a dramatic loss of both's complexity, rather than the speed with which the *status quo* can be restored after disruption (Goldstein, 2008). In the context of school and education, resilience is defined as the ability to thrive academically despite adverse circumstances (Kitano et al., 2010).

Regarding Biology and psychiatry: Rutter defines resilience in the field of psychiatry as overcoming stress or adversity, with a focus on relative resistance to psychosocial risk experiences. He observes that identifying resilience requires examining a range of possible psychological outcomes, rather than focusing solely on an unusually positive one or on supernormal functioning. The limited papers that examined the neuroscience/biological contributors to resilience define it as competent functioning despite adversity, but emphasize that it is a 'dynamic process influenced by neural and psychological self-organization, as well as transactions between the ecological context and the developing organism' (Curtis & Cicchetti, 2003). Nigg et al. (2007), also emphasize that avoiding psychopathology is essential for resilience. From the perspective of genetics, resilience can be defined as the degree to which a person at genetic risk for maladaptation and psychopathology is not affected (Luthar and Cicchetti, 2000).

Regarding personal characteristics, others argue that resilience represents personal qualities that enable an individual to thrive in the face of adversity (Connor & Davidson, 2003), or that resilience is a relatively stable personality trait characterized by the ability to overcome, navigate, and recover from adversity (Ong et al., 2006). It can also be viewed as a personality trait that protects against adversity and negative emotions in life through resourceful adaptation, flexibility, and inventiveness (Roth & von Collani, 2007). Resilience is also defined as a personal strength/vulnerability that can influence socio-economic inequalities in health. The focus of resilience as a personal attribute has generally been addressed more in adult literature than in children's literature

(Luthar & Brown, 2007). Furthermore, the examination of resilience through the assessment of personality characteristics is a topic of discussion in the literature. The main point of contention is that some people regard psychological resilience as a fixed, stable personality, whereas resilience is not and cannot be an observed trait. Others caution against referring to any representations of resilience as a stable personality trait/characteristic, as this implies that a person who lacks this attribute is a failure (Luthar & Cicchetti, 2000).

2.3.3. Resilience of Refugees and (Afghan Refugees in Indonesia)

Refugee and immigrant populations may face extreme violence and life stressors, which can contribute to a wide range of mental health issues. This study provides an overview of resilience among the refugee population because research into the Afghan refugee population is limited. According to research, despite horrific trauma experiences, most refugees are extremely resilient. Resilience is ‘the ability of individuals, households, communities, national institutions and systems to prevent, absorb and recover from shocks, while continuing to function and adapt in a way that supports long-term prospects for sustainable development, peace and security, and the attainment of human right (UNHCR - *Resilience and Self-Reliance from a Protection and Solutions Perspective*, n.d.).

Studies showed (Lusk et al., 2021; Maung et al., 2021), that despite high levels of post-traumatic stress, migrants score high on measures of resilience and quality of life, they expressed high levels of religiosity and utilize faith as a coping strategy to lend meaning to their hardship and suffering. Likewise,

another study showed a positive association between resilience with religiosity and religious coping among adolescent refugees. Religiosity could act as a precursor to resilience and serve as a protective mechanism for these minors as they weather the uncertainties (Chow et al., 2021). Furthermore, women of refugee background are considered a highly vulnerable refugee population; throughout the refugee journey, they face a high risk of experiencing gender-based violence and inequalities, but they show resilience. According to a study, women of refugee background emphasized how a connection to their faith and the ability to practice their religion was a key factor in their wellbeing and coping during resettlement. Also, during their resettlement in regional Australia, these women described 'finding a community' as critical to their coping. It was discovered that interacting with a community from their country of origin provided many women of refugee background with a continuous connection to their culture and language (Hawkes et al., 2021). Meanwhile, Bhanji (2011) described Afghan refugee women as resilient and as strong leaders. Afghan refugee women are powerful and nurturing human beings with inner strength and resiliency who have learned to cope with prolonged suffering. Findings of Stempel et al. (2017), showed that gender moderated the effects of four factors on distress levels (gender ideology, family ties, English ability, and dissonant acculturation), that the influence of these gender interaction terms is significant, and that the pattern of relationships fits a population of traumatized migrants whose gender order has been disrupted as they transition from a society with more divided gender roles and greater paternal authority to a society where these patterns are not sustainable.

In addition, social support plays significant role on resilience of refugees, according to the study of Walther et al. (2021), demonstrates importance of social support, that social networks provide emotional as well as informational support and promote a sense of belonging in refugees. In Khan's study, most refugees described using multiple types of resilience, such as establishing roots in the United States through work, community, stable housing and income, and maintaining hope for a better future. This study also confirmed previously identified resilience factors among refugees, such as family and social support, individual and communal coping strategies, religion and belief systems, and individual characteristics and strengths (Atari-Khan et al., 2021).

According to psychosocial resilience and protective mechanisms of Rutter (1987), resilience is concerned with individual variations in response to risk. Some people succumb to stress and adversity whereas others overcome life hazards, Nevertheless, resilience cannot be seen as a fixed attribute of the individual. People who cope successfully with difficulties at one point in their lives may react negatively to other stressors when their circumstances change. The present study focuses on psychosocial resilience, research on psychosocial resilience within refugee experiences has the potential to be of great value to clinicians working with this population, making them aware of potential sources of strength specific to this client group.

However, the current condition of hundreds of Afghan refugees is transiting in Indonesia. They have been waiting for resettlement almost for years. For instance (Edriany et al., 2021), states Afghan refugees in Medan come from a variety of tribes, including Pashtuns, Hazaras, Tajiks, and other minorities.

These refugees in Medan face limitations in education, employment, health care, mobility, and the indefinite process of transferring to a recipient country (resettlement). As a consequence, anxiety, stress, hopelessness, depression, and a loss of life purpose are all symptoms of this condition. Despite all the odds, the resilience and gratitude of male Afghan refugees are considered to reduce the negative impact that occurs on individuals. Resilience and gratitude together had a positive and significant effect on the improvement of the psychological well-being of male Afghan refugees in Medan.

2.4. Conceptual Framework

The concept of resilience has some implications. First, because the emphasis is on individual differences in response to risk experiences, a feature that is protective in relation to risk may not be protective in non-risk circumstances. Second, the inclusion of recovery in the concept of resilience implies that experiences that occurred long after the initial risk effect caused adverse psychopathology sequelae may have an impact on the life course. Third, because the emphasis is on individual differences in how people react to risk experiences, consideration must be given to how people process their experiences and cope with the hazards they encounter (Rutter, 2018).

Resilience is an interactive concept in which interaction occurs between adversity, the individual, the outcome, and the environment (Rutter, 2006). This is significant because an individual does not demonstrate resilience in isolation. Meanwhile, the five key background factors that relate to resilience are: (1) the multiplicity of risk and protective experiences; (2) individual differences in

sensitivity to risk (as influenced by both genes and environment); (3) mediating mechanisms that differ according to the type of risk; (4) mediating mechanisms that differ according to the psychological outcome; and (5) circumstances before, during, or after the risk experience.

This definition and factors of resilience fits well with the purpose of this research, since this research aims to study experiences and resilience of Afghan refugees who have been living in Indonesia for years, and have faced many adversities and challenges, and limitation in different aspects of their lives, despite all of these they show resilience. It is important to know how they showed resilience during their challenging times.

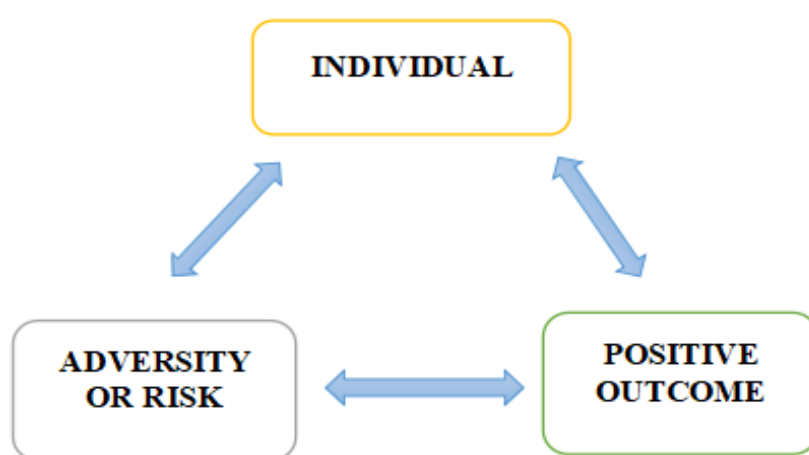


Figure 2.1. Concept of resilience according to Rutter.

CHAPTER III

3.1. Methodology and Procedure

The overall purpose of this study was to describe the experiences of young Afghans as refugees/asylum seekers and their resilience while living in Indonesia. Therefore, this research is using a qualitative method. Qualitative research begins with people, individuals can open the door to their reality and allow us to see how they perceive and make sense of their own experience. Qualitative researchers focus on seeing the world through the eyes of the participants in the study (Jackson & Verberg, 2007). This study used intrinsic case study. Stake (1995) uses the term intrinsic and suggests that researchers who have a genuine interest in the case should use this approach when the intent is to better understand the case. It is not undertaken primarily because the case represents other cases or because it illustrates a particular trait or problem, but because in all its particularity and ordinariness, the case itself is of interest.

3.2. Research Participants

The participants in this study were 3 Afghan refugees/asylum seekers who are currently living in Indonesia in Sidoarjo, the sample was drawn by convenience (see, Etikan et al., 2015). It is non-random also in the sense that participants were in contact with an Afghan student whom I asked to introduce me to the Afghan refugees and the place where they reside prior to the research. We met and introduced with the participants one day before the data collection and provided information about the research topic and the interview procedure. On the second day the interviews were conducted with three participants of this

study in Sidoarjo. Before starting the interview, with each participant they were handed over a copy of the interview procedure and questions as well as the informed consent form to receive their consent for participating in the current study and the participants rights were considered in the process of interview. Furthermore, pseudonyms were given to the participants in order to keep their real name and identity safe.

Eligibility criteria required participants to be young Afghan refugee/asylum seeker, willing to be involved in this research, and able to share their experiences related to challenges they faced, how they overcome those challenges and showed resilience, and the respondents had not been notified by UNHCR of any imminent resettlement. participants would be excluded if they show psychotic behavior, engaged in self-injurious behaviors, or reported current suicidal or homicidal ideation. A table of participant demographics, and their pseudonyms, can be found in Table 1.

Table 3.1. Participant Descriptions

Pseudonym	Description
Wafal	Wafal is 25-years old man. He reported a primary school education and minimal English language ability and he is single. He is from Logar province, Afghanistan. He has been living in Indonesia as a refugee for 9 years. He was living in Afghanistan before moving to Indonesia at age 16. He is fluent in Bahasa Indonesia.
Fatosh	Fatosh is 24-years old woman. She reported under-graduate degree and she used to work in a governmental sector. She is married and her husband is also living as a refugee in Sidoarjo, Indonesia. She is from Bamyan province, Afghanistan. She has been living in Indonesia as a refugee for 6 months. She was living in Afghanistan before moving to Indonesia. She cannot speak Bahasa Indonesia.

Zaak	Zaak is 24-years old man. He has secondary school education and he is single. He is from Logar province, Afghanistan. He has been living in Indonesia as a refugee for 8 years. He was living in Afghanistan before moving to Indonesia at age 16. He is good in Bahasa Indonesia.
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3.3. Data Collection

The data was collected by using In-depth interview technique. The interviews were conducted using a semi-structured questionnaire in Persian language and later it was translated to English language. In case study research the form of interview that is commonly used is semi-structured interviews with open questions. The hallmark of semi-structured interviews is the use of an interview guide (interview guide / interview protocol). The interview guide was prepared before the interview was conducted. The interview guide serves as a tool that can help researchers as the main research instrument to carry out its function in extracting data. The main questions do not need to be asked sequentially, as well as between one participant and another the order of questions asked does not need to be the same. The questions asked are open-ended, thus encouraging participants to talk more. Researchers can start with descriptive questions about current conditions to relieve discomfort in the interview situation, before asking questions about sensitive issues or questions that involve reflection (Smith & Shinebourne, 2012). The questions in this research interview guide are structured to understand the adversities Afghans faced as refugees/asylum seekers and their resilience in face of adversities using Rutter's concept. Based on the research questions, the questions in the interview guide focuses on, namely the adversities that Afghan refugees have faced, how

did they deal with those adversities and cope with their stressful experiences. The questions in the focus contain the main concepts from Rutter's theory of resilience, but the researcher does not directly ask the participants about the concepts of resilience and how they showed resilience, but reflects them through their experiences and how they respond to adversities they faced and how they coped with stressful experiences. This is to open up the possibility of understanding their resiliency.

3.4. Data Analysis

3.4.1. Thematic Analysis

The technique of organizing and analyzing the data used in this research is thematic analysis. Thematic analysis, one of the most widely used data analysis techniques in qualitative research, analyzes, identifies, and finally reports the most likely and major themes from the data set (Majumdar, 1 C.E.). According to Braun and Clarke (2006) in their research paper on thematic analysis, qualitative research can be divided into two types. The first category includes analytical approaches that are linked to a theoretical framework, such as grounded theory, discourse analysis, narrative analysis, and so on. The second category, on the other hand, is free of theoretical framework constraints and takes a much more independent and experiential approach to analysis. This second group of analytic approaches includes thematic analysis. As a result of its independence from theoretical framework, thematic analysis is a more divergent, compatible, and adaptable research tool than other qualitative techniques. As a result, thematic analysis can aid in the creation of a rich, detailed, and complex account of a data set.

In thematic method, the themes and patterns within the data can be analyzed in one of the two types or ways of thematic analysis. One is the Inductive or Bottom-up way, and the other is Deductive or Top-down way. This study uses the Inductive or Top-down approach. An inductive approach is one in which the themes identified from data are strongly related to the data set collected (Patton, 1990). An inductive method can be said to be data driven in this sense. As a result, an inductive technique is a type of thematic method in which the coding process of research data after its collection via interview or focused group discussion does not attempt to fit any pre-existing frame or conception of the researcher. Data analysis was carried out using Microsoft excel application.

3.4.2. Steps of Thematic Analysis

There are six major guiding steps or phases for thematic analysis as given by Braun and Clarke (2006) as following:

- ***Step 1 (Getting Familiarized with Data)***: this step involves reading and re-reading of the data content to search for the meaning, patterns, coding themes, etc. Performing data transcription if possible and making notes of initial ideas that arise.
- ***Step 2 (Generating Initial Codes)***: stage two of thematic analysis begins that aims producing initial codes from data. Codes based on data features of interest systematically in the entire data set, then collects data based on the same code.

- **Step 3 (*Searching for Themes*):** This step is consisting of organizing the code into potential themes, collecting all the data relevant to each potential theme.
- **Step 4 (*Reviewing Themes*):** Technically, this phase consists of two sub stages. The generated themes required to be compared and checked against the coded extracts in the first substage, and they required to be reconsidered in light of the entire data set in the second substage.
- **Step 5 (*Defining, Refining, and Naming Themes*):** This step is consisting of conducting continuous analysis to refine the specifics of each theme, and the overall story revealed by the analysis carried out, giving rise to clear definitions and names for each theme.
- **Step 6 (*Producing Final Report*):** Final opportunity to do analysis by selecting a clear and interesting sample of extracts, final analysis of the selected extracts, reconnecting the analysis with research questions and literature, producing a final report of the analysis that has been carried out.

3.5. Techniques for Consolidating Research Ethics

Some research ethics issues that must be considered in this study (American Psychological Association, 2002) are:

1. Informed consent: participants gave written consent as evidence of their willingness to be involved and provide information in the study. This is done to respect the dignity and rights of each person to privacy, confidentiality

and personal choice, as well as to provide protection for individuals who due to existing limitations can affect decision-making authority.

2. No harm: to ensure that the entire research process does not harm or harm participants for the information and data that has been or will be provided. This research should not cause negative psychological or economic effects for research participants. The researcher conveys to the participants that this research is scientific research and the information obtained will only be used according to the research needs.

3. Ensuring that every participant gets an equal and fair procedure, and respects cultural differences, individuals and their roles in social life (including age, gender identity, race, ethnicity, nationality, sexual orientation, special needs, language and social status).

4. Confidentiality: maintaining the situation and feelings of respondents and informants so that they feel comfortable and safe during the research process. The researcher was calm and neutral during the research process. Researchers also do not force respondents to provide the information needed in this study.

5. Privacy: maintain the confidentiality of participants' identities and responses. Identity will only be informed in initial form, and if there is information about the location or other specific matters, it will be conveyed in a disguised manner. The use of initials, disguise of place and other specific information will be clearly communicated to participants. others in order to

maintain the confidentiality and convenience of participants in providing information.

6. Record Keeping: storing all documents produced in this study, both in the form of interview recordings. In addition to being stored, the document is also not disseminated all the information contained in it.

7. Dispensing with informed consent: participants have the right to withdraw from the study if during the research process the participants feel uncomfortable or because there are other things that require withdrawing from this research.

8. Offering inducements for research participation: giving in the form of material or non-material rewards during the data collection process. Rewards are given during the process or at the end of data collection as a thank you for being actively involved in this research.

CHAPTER IV

Research Findings and Discussion

Afghan refugees are currently the most numerous in Indonesia. As a country that has not ratified the 1951 Refugee Convention, Indonesia does not have the obligations and legal foundations to deal with refugee issues. As a result, Afghan refugees lose their fundamental human rights and face many challenges. Thus, this study indicates their experiences as refugees/asylum seekers and their resiliency on how they faced adversities. As part of the data collection, 3 semi-structured, in-depth interviews were conducted. In the interview, participants were asked to describe the main challenges they have been experiencing since their arrival in Indonesia as well as questions were directed towards how they overcome the adversities and challenges that they have faced. The analyses process began with the transcription of all interviews, followed by several cycles of comprehensively re-listening to the audio recordings and reading through the textual data with a focus on the above-named areas.

4.1. Experiences of Afghans as Refugees/Asylum Seekers in Indonesia

In the first, experiences of Afghan refugees/asylum seekers and challenges and adversities they faced in Indonesia, participant responses clustered around four themes namely; living with unpredictability, family-related issues, communication difficulties and cultural differences.

According to Rutter's risk factors of resilience, these factors for Afghan refugees/asylum seekers namely; the amount of uncertain time which they have

been waiting and still it is uncertain how long they have to wait for their resettlement, also living away for many years from family and being worried for their safety and providing support for their family by resettling in destination country as well as communication issues due to language barrier and cultural differences were among risk factors. Additionally, the restriction of access to education and permit to work and immobility as well as limited access to healthcare were among the risk factors too.

4.1.1. Living with Unpredictability

Through her research on the experiences of refugees and asylum seekers in Turkey, Biehl recognizes that the nerve-wracking waiting game between each procedural step as one of the biggest sources of uncertainty in displacement (2015). Typically, refugees and asylum seekers are not told how long they must wait for a decision. Biehl refers to this as "indefinite waiting," an experience associated with prolonged uncertainty (2015). As Gasparini points out, waiting becomes synonymous with having expectations because it is situated at the crossroads of not only the present and the future, but also certainty and uncertainty (1995). The frustration stems not only from the never-ending wait, but also from not knowing what one is waiting for, or the inability to imagine what to expect. The lack of control that refugees feel in this situation is exacerbated by the absence of channels through which they can inquire about the progress of their applications.

Moreover, just as Biehl (2015) discovered with refugees and asylum seekers in Turkey, the young Afghans in this research were also told to simply

be patient. Having an imperfect knowledge of the present while simultaneously have to accept the unpredictability of the future causes moving back and forth between the present and the future. Being in a position where not only one is unable to take action but also having to relinquish control can cause a person to feel powerless (Gasparini 1995). Similarly, Afghan refugees/asylum seekers in Indonesia experience indefinite waiting, which is exacerbated by the unpredictability of the procedures involved in their resettlement process. One of the institutions most associated with this passive state by young Afghans is UNHCR, which was held responsible in interviews for many of the participants problems:

Zaak, who has been waiting for eight years in Indonesia for his resettlement in destination country said “Our biggest problem is the process of our transfer to destination country, this is my only problem at the moment. I want to go to another country to build a life for myself and my family. The process of UNHCR is so slow here this situation gives a lot of stress to refugees. You know the current situation of Afghanistan there is no job and work opportunities. I am young and here but I cannot do anything to help my family this situation puts a lot of pressure on me. When they (UNHCR) come here they tell us the same repeated things, no progress, this makes us tired”.

Fatosh stated, “most difficult time for me was and is waiting for the process of me and my husband’s transfer to the resettlement country, it has been many years my husband is waiting here in Indonesia for the hope to finally resettle in destination country. It is really difficult living with uncertainty”.

Wafal stated, “waiting and uncertainty are the biggest problems, many times we go to the UNHCR office they say that your life is safe... only safe life is not important we want to improve our lives we want to work... we want to have an independent life and live with our families”.

4.1.2. Family-Related Issues

A major source of concern that many participants discussed was having to leave family members behind and worrying about their safety, well-being, and reunification. Interviewees also mentioned missing their family and loved ones.

Wafal (25 years old) who came to Indonesia nine years ago on his own stated,

The thing that makes me very stressed is when I talk with my family... when I see the photo of my brother who was once small and now how he has grown up... how the time has passed and they progress and we are stuck here at the same point. I miss my family, my mother, my brothers, I miss the weather of my country.

Fatosh (24 years old) who came to Indonesia on her own six months ago, her husband has been living in Indonesia as a refugee for many years now. She stated,

Living far away from family is very difficult it caused refugees to suffer from mental problems.

4.1.3. Communication Difficulties

All interviewees emphasized a lack of language skills as one of their main challenges upon arrival in Indonesia. They identified language as the most important instrument for meeting their basic needs, such as housing, buying food and cloths as well as understanding the asylum process. Language was also described as an important tool for overcoming social isolation, better understanding cultural differences, and either opposing or preventing discrimination.

When asked about challenges in Indonesia, Wafal, a 25-year-old Afghan answered,

One of the challenges at first was the language, for example when I was going outside, I could not buy the things I wanted to buy. Later I learned Bahasa by myself.

Fatosh said, language is one of the issues we face beside many other problems! And there is no program for teaching refugees or training them or work opportunities.

4.1.4. Cultural Differences

Interviewees emphasized that it takes time to learn about and understand cultural differences and to be accepted by the new society.

Wafal stated, when we see a friend even after months or years, we greet each other with warmth in sincerity but here they just do superficial greetings and done. I don't feel connected. Also, the food was difficult in the beginning, it is very different with what we eat in Afghanistan.

Zaak said, it was my first time going outside Afghanistan, I didn't know what the people and world are like, maybe they have the same culture like us. But when I came here, I saw people who were better than us and also people worse than us. It was also very difficult with food.

To summarize, cultural differences, separation from family system, and language barriers can often lead to social isolation, loneliness, and boredom.

4.2. Overcoming Adversities

In order to gain a deeper understanding of how individuals deal with adversity and show positive development, interviewees were asked questions such as "What did you do when you faced difficulties?" they revealed some resources which helped them and they relied on to overcome those adversities,

they are namely; personal resources, family, fate and religion, sense of community, and hopefulness and aspirations for the future.

According to Rutter's protective factors of resilience; for Afghan refugees/asylum seekers, protective factors were: interacting with their family, friends, community, their faith and hope also their aims and goals that they have for the future.

4.2.1. Personal Resources

In the discussion of personal resources, the importance of having a personal goal and flexibility in achieving it emerged as main theme. The levels of participants' hope and motivation appear to be positively impacted by focusing on such a goal. Two participants described that accepting full responsibility for achieving their goals and not expecting (but appreciating) help from others are what helps them to stay focused. Moreover, it seems important to participants to focus on their personal growth. Besides, high levels of self-awareness, optimism, acceptance of things you cannot change, grit, and wanting to give back to others were described as additional helpful personal resources in achieving positive adaptation following hardship and adversity.

Wafal (25 years old), who have been living for nine years in Indonesia as a refugee and had good command of Bahasa stated,

I want to go to the country where they will resettle me. I want to make a living for my life... I want to work and make an independent life for myself and live together with my family.

Fatosh (24 years old), whose husband also has been living in Indonesia for many years before she arrived 6 months ago, she described the importance of having a goal,

After me and my husband resettle in the destination country I want to work and I want to continue my study. Before I came to Indonesia and before Taliban's takeover of Afghanistan, I used to work in the government... I was active and I like to work, I have a bachelor degree; I want to learn more and do more and one day when everything gets well in Afghanistan Insha Allah I will return and serve my people my country. We should have goals and study... our people need us.

Zaak (24 years old) stated,

Once the process of our transit to the destined country is finished, I have no other problem... I want to go and make a life for myself and for my family.

4.2.2. Family

For all participants *family* seemed to be their main goal and motivation, which also help them to rely on when in stress or experiencing adversities. Family directly became the resource for participants to depend on and indirectly they got motivation form them for their future and to continue. Participants also remembered their families back home and constantly worried about them.

When asked about how did he cope with his stressful experiences, Wafal (25 years old) replied,

Talking with my family and close ones makes me feel better, I mostly talk with my younger brother... he understands me and supports me. If someone lose himself it is possible that he will suffer from mental problems and diseases, it is good to talk with family and even if one has wife, it is much better to talk with your wife, better than a friend.

Fatosh stated, being with my husband is the only thing that makes me happy here, it is difficult to be alone, mostly refugees are single here, if they had their family beside them, it would be better. Me and my husband support each other and rely on each other.

Zaak said, I am worried about my family in Afghanistan, the condition is not good there, there is no job and it is difficult to make money. I also cannot help them, until I go to the resettlement country, work there and make money, here we are not allowed to work.

Besides, providing for family other important values among Afghans appear to be hospitality (mehman nawazi), generosity (sakhawat), truthfulness (sadeq), thankfulness (shukr guzari), respect (ihiti-raam), dignity (keramat), honor (sharaf).

4.2.3. Faith and Religion

Moreover, Afghans have strong religious values that include faith, prayer, and spiritual practices in common. For many Afghans, belonging to a particular religion plays a significant role in defining their social identities because religion is closely linked to tradition, culture, and heritages and provides a set of values, rituals, and common knowledge. It seems that participating in religious activities satisfies some fundamental existential needs for hope, belonging, worship and celebration. Participants responded that religion is a source of strength for them when asked what gives them hope and strength to continue their journey in Indonesia. Faith also seems to be an important source to make meaningful sense of hardship. all participants described themselves as Muslims.

Fatosh stated, Our God helps us a lot and gives us hope for the future and also gives us strength. It was difficult to get out of Afghanistan in its

current circumstances... God helped me to come here and now I am with my husband. I believe one day everything will be fine in our country. I rely on God... God knows everything.

Zaak who never miss his prayers and consistently prays five times a day stated,

I am trying to forget everything, and I believe that one day I will get rid of these problems God willing. Without any doubt we are all muslim and we believe and rely on Allah.

4.2.4. Community Resources

The concept of community (ejtemaah) appears to be an important organizing principle of life in Afghanistan because it provides a strong sense of social identity and has been described as a source of healthy coping and meaning making. Participants stated that their Afghan community included immediate and extended family, as well as friends, neighbors, clergy, teachers, mentors, and so on. With family being one of the most important values in Afghan culture, as previously stated, social connections within the community appear to meet a significant emotional and psychological need for warmth and belonging. Social support in the community, which is strengthened through shared meals, social gatherings, mutual care, spending long hours visiting each other, is perceived to be nurturing and facilitative of mental relief, and provide a sense of calm, solidarity, and assurance. When asked about helpful resources other than internal qualities, family, and faith/religious community, interview participants most commonly mentioned "friends", both Afghan and Indonesian friends.

Zaak stated,

I met friends here, we used to go outside together everywhere, or we go to each other's rooms, this way we made new friends with each other, because everyone here has same problems and issues mostly, we have

same problems that's why we understand each other. We are all far from our families. We feel each other's griefs, ahh a lot of our time and life has been wasted...

Fatosh said,

I spend my time with my husband here in Sidoarjo, and there are few Afghan families we meet sometimes. Also, there are so many boys from Afghanistan here they are nice and helpful. My uncle is also a refugee here, and other Afghans live in other cities, there are many Afghan refugees in Indonesia. I also talk with my family and friends in Afghanistan.

Wafal replied,

Going out with friends' relieves me, we all plan and go outside to malls, for picnics, or play football together and spend time together. I have Indonesian friends as well, they are nice.

4.2.5. Hopefulness and Aspirations for the Future

There are more people displaced from their homes right now than at any other time in recorded history. Refugees and asylum seekers face difficulties, but they can also find hope in their journeys. It is never an easy decision to flee home, sometimes there is no decision at all. Whether families have well-laid plans to cross a border into safety or are forced to leave at the last minute, the results are equally heartbreaking. There are millions of Afghan refugees around the world now, one of those countries is Indonesia as a transit country where Afghan refugees have spent almost a decade to resettle in destination country. One of the significant reasons or resources that they depend on and continue is hope. You can see hope in their eyes and hearts for their future, for their family's future, hope for a better and peaceful life. In this study participants amazingly described their hopes and how they rely on hope.

When asked about how he faced adversities and still continue, Zaak with a gentle smile on his face replied,

There is a quote in English that says, “never give up”! Because I have hope and aspirations... hope for my future that makes me keep going. Hope makes a man steadfast. I keep giving myself the hope that InshaAllah I will have a better tomorrow ahead of me together with my family.

At the end he also said,

I hope one day peace come to Afghanistan, may all the discrimination and prejudice root out of Afghanistan, and I hope for that day when we all live in peace and harmony with our families. Living outside Afghanistan is difficult, no matter where ever you live no place can replace our own country even if it is the best place in the world.

Fatosh also stated,

What feeds my strength to thrive through these times is hope, hope for the future... I am never going to lose my hope. I want to study and work and serve my community. Hope is the best thing that we have.

Wafal replied,

What fuels my strength to thrive is hopefulness, every year that passes by I keep giving myself the hope that next year will be the last year for my wait, I also tell myself about the condition of Afghanistan which is not good right now I cannot return back.

4.3. Afghan Refugees/Asylum Seekers Resilience

Despite the great adversities reported by participants, it was noted a seemingly endless series of hopeful, optimistic, and positive statements that stood in stark contrast to the harshness of their witnessed experiences. Migrants, paradoxically, framed their experiences as pilgrimages of hope, undertaken at great risk and suffering to reach a place of safety and peace. It's as if their journeys, despite being filled with hardship and suffering, were infused with

meaning. Their journey reflections were infused with the significance derived from personal resources, family, faith, community, and hope.

Zaak, one of the participants described when he first came to Indonesia eight years ago, he was arrested and stayed in detention for one and a half year, he said,

Because I was very young at that age when I came from Afghanistan, police officers took me to the prison, it was very difficult for me because it was first time in my life I was Imprisoned. After that I fought with mental problems and coped from those situations because I chose this way for myself not my family. I lost my desires but I am happy that my family is fine. Hope for the future is what helping me. I take care of myself; I go to gym, and I go for jogging, and play football with my friends here. Exercising and sports are very good for mental health.

Another participant Fatosh, she was living in Afghanistan and her husband has been living in Indonesia as a refugee for years, it has been six months since she has arrived to Indonesia, she also witnessed adversities in Afghanistan before coming to Indonesia, because last year in 15 August, 2021 Taliban takeover of Afghanistan. Since then, a lot has changed in Afghanistan such as: girls are not allowed to go to school after elementary school, women are not allowed to work outside home and have jobs and they are not allowed to travel without a male guardian. Many rules Taliban has made and restricted women from any type of involvement in the community and development. Therefore, Fatosh also lost her job since she was not allowed to work by the Taliban. Besides, she faced many challenges before arriving to Indonesia and after her arrival. She cannot speak Bahasa Indonesia, the weather and food was also a challenge here for her, also she left her family behind and now she is living

in uncertainty, waiting for the process of resettlement in third country with her husband. When facing adversities and challenges Fatosh stated,

I like reading, so I keep myself busy with reading different types of books like history of my country and literature. I take care of my health... I exercise, it makes me feel good. We also meet other Afghan families here and relatives... I am with my husband that's good, because we support each other and we rely on God.

When asked about challenging time for him, Wafal replied,

It was when I first arrived here and I was having interview with UNHCR for acquiring refugee status. One of my friends was here with me at that time it was a difficult time for me, then everything became usual. It was not easy to get away from my family still it is not easy I miss them but when I talk with them, I get better. Honestly, deep down I don't feel happy... but it made me strong, I keep myself busy with friends and going to gym and jogging and growth. Sometimes we go to picnics it makes us feel good. I take care of my health and body and avoid staying in the room alone for long time, because it makes you think about negative things... it makes you feel depressed instead, I stay active and plan something to do. I am hoping soon I will be transferred to resettle in third country. I will work there and I will study.

Wafal was active and quite supportive when helping others, he learned some skills by himself and he was working with that. He was exercising regularly and he mentioned that he has lost ten kgs by eating healthy and exercising. He seemed healthy and active.

4.3.1 Identifying the Stage of Resilience

According to Carver (1998), when a physical or psychological downturn occurs in response to adversity, there are at least four potential outcomes. One possibility is a continued downward slide in which the initial detrimental effect is compounded and the individual eventually succumbs (Figure 1). A second possible outcome is a weaker version of this one: The person survives but is

diminished or impaired in some respect. A third possible outcome is a return to the pre-adversity level of functioning, a return that can be either rapid or more gradual. The fourth possibility is that the person may not merely return to the previous level of functioning but may surpass it in some manner. This possibility is called thriving (O'Leary & Ickovics, 1995). Virtually by definition, thriving is a response to challenge (because thriving represents gain), rather than a response to threat (minimization of loss).

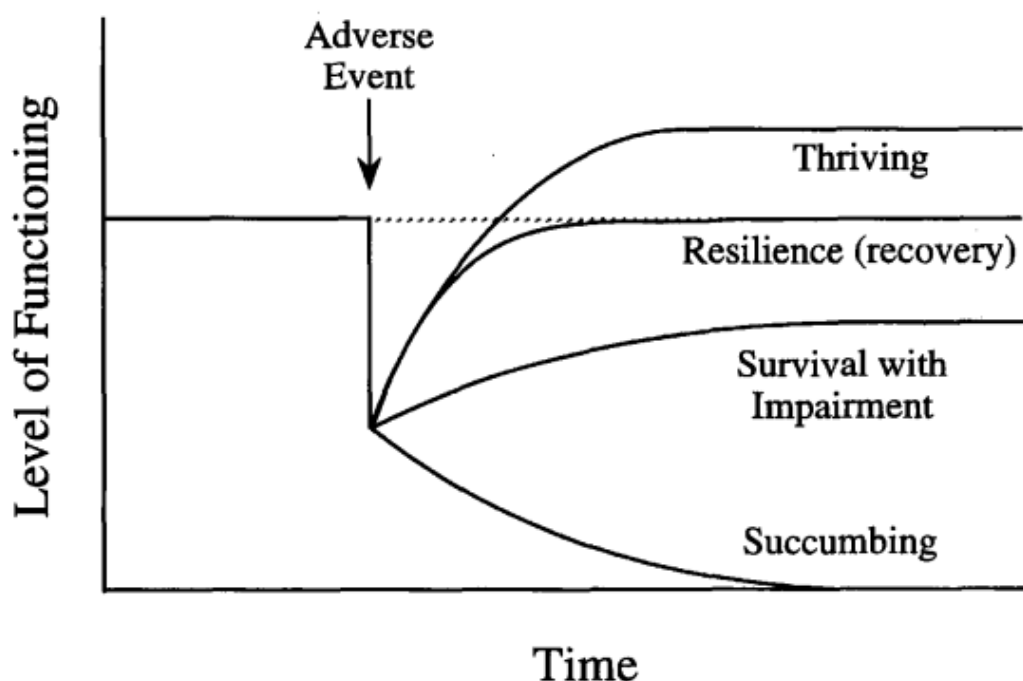


Figure 2. The Domain of Possibilities in response to adversity.

To identify the stage of resilience for participants of this study Carver's model was used. Our first participant was Wafal, 25 years old, he has been living in Indonesia as a refugee for nine years now, during this period of time he has experienced many ups and downs. Finally, this study finds him resilient. According to Carver's model, Wafal is in the thriving level. According to Carver

there are some features of psychological thriving which determines the person who experiences the traumatic or stressful event benefits or gains in some way from the experience and can apply that gain to new experiences, leading to more effective subsequent functioning. These features are namely; skills and knowledge, confidence, and strengthened personal relations. In terms of skills and knowledge, Wafal has learned some skills through which he works also he has learned Bahasa Indonesia fluently by himself. When people master a new skill, they are more fit to deal with an unpredictable world. When people develop new pathways to get from here to there, they are more flexible in confronting the unknown. These flexibilities can even build on each other (Carver, 1998).

Secondly, he was feeling confidence for he lost weight by exercising and for keeping himself healthy, in shape, and focusing on his future. Regardless of its source, confidence can be a critically important variable in keeping the person engaged in the effort to cope (Carver, 1998). Remaining engaged in the effort is itself an important determinant of eventual success.

And finally, in terms of strengthened personal relations, Wafal had good and strong relation with his family and friends, especially with his younger brother he was feeling more connected because he understood and supported him, he could rely on him. Certain types of stressful experiences also have social consequences. If a person going through a traumatic event discovers that help is readily available that the significant others in his or her life can be relied on, the result can be a positive change in the sense of the relationships involved. The person may feel a greater sense of security in those relationships, or in relationships in general (Carver, 1998).

Our second Participant was Zaak (24 years old), he has been living in Indonesia for eight years as a refugee and is waiting for his resettlement in the third country. During all these years he faced many adversities, one of them was his detention for one and half years which was quite difficult for him also staying far away from family for these years, and his waiting for resettlement which is unpredictable and unclear is one of the big problems he stated. Despite of all these experiences and challenges he has hope and goals for his future to achieve, he relied on family and faith also his friend. He was taking care of himself and exercising. According to Carver's *taking it to a higher level* concept, the person who experiences thriving comes to function at a continuing higher level than was the case before the adverse event. Sedentary people who acquire physical fitness are functioning at a higher level than they previously did. People who come to appreciate fulfilling aspects of life on a continuing basis after a personal trauma are also functioning at a higher level than they previously did. In this model.

Fatosh (24 years old) was third participant of this study. she has been living in Indonesia for six months. She has experienced adversities before and during trip coming to Indonesia. Furthermore, after she arrived, she has been facing challenges namely; missing her family, grieving for the current circumstances in Afghanistan and people, she does not understand Bahasa Indonesia, and new environment is a bit challenging for her here. Meanwhile, for Fatosh same as for Wafal and Zaak the uncertainty and unpredictability of their transfer to the third country to resettle there is the biggest challenge they are facing now.

Nevertheless, she stated that she is trying to overcome the challenges and adversities by relying on God and hope, also her husband is a source of support for her here in Indonesia. Besides, she has dreams and goals to continue and achieve them. She used to be active and engaged with working in the community. Meanwhile, she is hoping to start a new life in future in another country, where she and her husband will be allowed to work and study. Consequently, according to Carver's model, Fatosh is in the resilience (recovery) level.

4.4. Discussion

Indonesia is not a party to the 1951 Convention relating to the status of refugees or its 1967 protocol, nor does it have a national refugee status determination system, despite that Indonesia is hosting generously more than 13000 refugees and asylum seekers, and provided shelter for them also Indonesia have programs to provide education for refugee's children in accordance to be legally obliged by the constitution and its commitments to the UN conventions on the Rights of the Child (CRC) to provide inclusive education for all children, including refugee children (Emelli, 2018).

The present study aimed to investigate the experiences of Afghans as refugees/asylum seekers in Indonesia, the adversities they faced, and how they showed resilience in face of adversities. Despite many adversities and challenges that participants faced in Indonesia as refugee/asylum seeker, and throughout all the years of their staying here, each identified a number of strengths and coping strategies that contributed to their resilience in times of adversity. participants seemed to cope by focusing on the positive aspects of their situations their personal resources, family, faith and religion, community, and maintaining a sense of hopefulness for the future. These processes often took on a comparative lens, such that participants saw their present difficulties in the greater context of past suffering and future opportunities. In terms of their personal resources their goals for future were significantly effective to keep them focused and continue. Besides, Family was an important resource for the participants to rely on and get motivation from them as well as their love for their families and providing for

family. Family gave a sense of responsibility and meaning for them to focus on their future and not give up.

Meanwhile, the findings also suggest that these refugee/asylum seekers used their strength to overcome the numerous challenges that they faced from their fate and religion. This played a significant role in keeping them strong and their hopes alive. All of the participants in this study used phrases in the remembrance of God such as; “Shukhar Alhamdulillah [all praise is due to Allah]”, Alhamdulillah “[God willing]”, “[Tawakul ba Allah]” relying on Allah, and told me that their faith in Allah sustained them throughout difficult times by giving them hope and helping them to struggle through hardship and survive. For example, Fatosh was relying on Allah for her hope and goals that she had for her future and the future of her country. They are relying on Allah during waiting for uncertain period of time for their resettlement to third country. We can conclude from this that Afghan refugees/asylum seekers derived some of their strength from their reliance on and faith in Allah in order to face the many adversities that they confronted.

Lusk et al. (2021) research with refugees from Central America and Mexico also confirmed that despite high levels of post-traumatic stress, migrants score high on measures of resilience and quality of life, Participants expressed high levels of religiosity and utilize faith as a coping strategy to lend meaning to their hardship and suffering. Similarly, it is important that we recognize that for Afghan refugees/asylum seekers, religion and spirituality play significant roles in their lives.

Furthermore, community resources such as friends, immediate and extended family, neighbors, clergy, teachers, mentors, and so on. Provides a strong sense of social identity and has been described as a source of healthy coping and meaning making. Community appears to meet a significant emotional and psychological need for warmth and belonging of the Afghan refugees/asylum seekers. For example, participants mentioned that their friends, spending time with their friends and other refugees as well as talking to their relatives or other Afghan refugees' families made them feel better and connected. Specially talking to the friends, they met here in the camp because all of them are in same circumstances therefore, they understand each other well.

In the study that Von Haumeder (n.d.) conducted with refugees from Syria in Germany indicates that core values within the Syrian culture that are linked to positive adaptation and a facilitative environment were identified as: family coherence (and providing for family), religious involvement, community, hospitality, generosity, dignity, honor, social obligations, patience, and gratefulness. Similarly, most of these values were also seen in this study, for as mentioned above; family, fate and religion, and community resources are significant in term of facing adversities fir Afghan refugees/asylum seeker. In addition, hospitality, generosity, patience, honor and gratefulness are among high values in Afghan culture as well, which was seen in the participants of this study.

Consequently, hope is of great value among other resources for Afghan refugees/asylum seekers to face their challenges and adversities. All the participants significantly described about their hopes and how hope gave them

the belief that their future can be better than the past. For instance, Zaak talked about his hopes how it kept him strong and taught him about never giving up in tough times, because he believes that he will make a bright future for himself as well as for his family. He said that it is not easy living this way in uncertainty and for this long period of time, he mentioned that some of the refugees from his residence unfortunately committed suicide and some are feeling ill.

According to Emelli (2018), in the waiting game of uncertainty, there lays equally the potentials of not only a bleak future but also a brighter one. Unpredictability becomes less of a coin toss and a game of chance. As our research participants try to take their fates into their own hands. In this sense, hope is not only about the end objective but also the means to “keep going” and for participants to retain a sense of agency. In Turner’s words, “an ontology of becoming rather than being” (2015). As such, there is a case to be made where hope and agency serve as agentic tools of self-reliance.

Finally, to recognize the resilience and the stage of resilience of participants, Carver’s model was used (1998). According to this model when a physical or psychological downturn occurs in response to adversity, there are at least four potential outcomes; starting with the lowest stage (succumbing), is a persistent downward slide where the initial negative impact is exacerbated and the person eventually succumbs. Second is, (survival with impairment), A second possible outcome is a weaker version of this one: The person survives but is diminished or impaired in some respect. Third stage or possibility is resilience (recovery), a return to the pre-adversity level of functioning, a return that can be either rapid or more gradual. The last stage is (thriving), the person

may not merely return to the previous level of functioning but may surpass it in some manner. That is, sometimes adversity fosters the development of a quality that makes the person better off afterward than before.

Accordingly, this study found the first and second participants (Wafal 25 years old, Zaak 24 years old) in “thriving” stage of resilience model of Carver. As well as, third participant (Fatosh 24 years old) in the resilience (recovery stage). It was specified through specific features of psychological thriving and concepts of thriving which was defined by Carver (1998). According to Carver there are some features of psychological thriving which determines the person who experiences the traumatic or stressful event benefits or gains in some way from the experience and can apply that gain to new experiences, leading to more effective subsequent functioning. These features are namely; skills and knowledge, confidence, and strengthened personal relations. Our first participant Wafal fulfilled all those features by the skills that he learned beside learning Bahasa Indonesia by himself, he was confident enough and determined about what he wanted and what were his future goals, moreover he was looking after his physical and mental health. And, he has built good relation with his friends and family and strong relation with his brother.

Second participant, Zaak also showed resilience by not giving up in spite of eight years of waiting in uncertainty. He was hopeful and had fate on making a better future, therefore he was taking care of his physical and mental health although it was not easy, he keeps going and he has strengthened relation with his friends and family.

Fatosh was new to the environment here in Indonesia and she recently left Afghanistan at a terrible time. She faced many adversities recently but she was happy for reuniting with her husband and she relied on her husband, she was hoping for better future and was fateful.

CHAPTER V

Conclusions and Recommendations

This research aimed to find out more about Afghans as refugees/asylum seekers experiences in Indonesia, the challenges they encountered, and how they overcame them. Based on the results we found that Afghan refugees/asylum seekers face challenges such as; living with unpredictability, family-related issues, communication difficulties and cultural differences. And to overcome those challenges and adversities they revealed some resources which helped them and they relied on to overcome those adversities, they are namely; personal resources, family, fate and religion, community resources, and hopefulness and aspirations for the future. In addition, this study found Afghan refugees/asylum seekers as resilient. According to the model of Carver two of the participants were at the thriving stage, which is a condition that the person who experience adversity may not merely return to the previous level of functioning but may surpass it in some manner. Instead, the person who experiences the traumatic or stressful event benefits or gains in some way from the experience and can apply that gain to new experiences, leading to more effective subsequent functioning. Additionally, our third participant was in the stage of resilience (recovery), which is a return to the pre-adversity level of functioning, a return that can be either rapid or more gradual (Carver, 1998). To sum up, despite adversity, uncertainty, and family rupture, the refugees/asylum seekers maintain unwavering determination and optimism. Despite everything they have lost, they continue to hold on, believing that their sacrifices and hardships have meaning.

5.2. Research Limitations

Finally, important to note the limitations of the current study. Which are; sampling frame young Afghan refugees. Given limited sample size and the specificity of the sample, concerns about the transferability of the findings for larger groups in different circumstances are justified. Specifically, the research investigates a group of refugees which is homogenous regarding their country of origin, age range (18-25). Crucially, the sample was drawn by convenience hence, is non-random. Moreover, for identification of participants resiliency, resilience questionnaire would have been used to understand more accurately their resilience.

5.3 Recommendations

This study focused on the resilience of Afghan refugees/asylum seekers based on the challenges and adversities that they faced as refugees/asylum seekers in Indonesia. Afghan refugees are currently the most numerous in Indonesia and they have spent a long time waiting and in uncertainty, meanwhile, despite Indonesia not being a party to the 1951 Convention relating to the Status of Refugees and its 1967 Protocol, Indonesia has traditionally assumed the role of a temporary host for refugees waiting to be resettled in a third country (UNHCR 2018). However, refugees face great difficulties in Indonesia there are no legal frameworks that could ensure their social protection since the government does not facilitate local integration or naturalization. This results in neglect of basic human rights, such as healthcare and education, as well as language acquisition. Therefore, further research is needed to address

their circumstances and how they survive economically while they are legally unable to work.

Eventually, Indonesia should work towards granting temporary legal status and rights to refugees in its territory while they wait for resettlement. Everyone benefits when refugees in Indonesia are able to participate in the economy through work, education, and support for their mental and physical health. Giving people the hope of a future in which they can pursue education and gainful employment in safety, after being reunited with their families, is in the interests of resettlement countries as well as the refugees themselves.

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LETTER OF INFORMATION AND CONSENT

Why am I doing this study?

In this study, I want to hear about the experiences of young Afghan refugees who are now living in Indonesia. I would like to learn about the lives and experiences of Afghan refugees, and how are they currently managing their lives in Indonesia. I am specifically looking for both the positive and negative experiences. My goal is to be able to learn from your experiences and to share this information about how refugees from Afghanistan although having gone through such difficult times, continue to balance and manage their lives.

What will happen during the study?

I will meet with you either at your home or another location of your choice to talk about your experiences. I will first ask some information about your age, education, marital status, etc. and then we will discuss some questions on your experiences in Indonesia. I am comfortable discussing the questions in Dari and Pashto. I will take notes as well as tape record the discussions with your permission, so that I don't miss anything you have to say. If you prefer not to have your interview tape-recorded, please let me know. Our discussion will take about 60-90 minutes and at any time you get tired or need a break; I can stop the interview and continue again.

Is there anything I should worry about regarding this study?

It is not likely that there will be any harm or discomfort from your participation in this study. Yes, some of the questions may cause you some discomfort or may be stressful. You do not need to answer questions that you do not want to answer or that make you feel uncomfortable. You may also feel worried about other people knowing that you are participating or sharing your experiences. I would like to reassure you that everything will be kept very confidential. But if you feel uncomfortable with any question or do not wish to answer simply let me know. You can ask me to stop at any time, and you will have the choice whether you want to restart the interview, reschedule the interview or withdraw completely without any problem.

How will this study benefit me?

The research will not benefit you directly. I hope to learn from you about the experiences as a Refugee from Afghanistan who has struggled for such a long time in various contexts of your life. I hope that what is learned as a result of this study will help me to better understand the trials and tribulations refugees from Afghanistan have faced and how they continue to struggle for a better quality of life.

Confidentiality

Your privacy will be respected. No one but I will know who did or did not participate in the study. I will not use your name and I will make every effort not to include information that might identify you in the research report. However, we are often recognizable in the stories we tell and references we make. Please keep this in mind through the interview. Any information I collect from you will be kept safe and will only be available to myself. The information will be used for future research if required.

Legally required disclosures

Information obtained will be kept confidential to the full extent of the law; however, under some circumstances, I may be compelled by law to break confidentiality. For example, in cases where issues of child protection are involved or if you disclose that you will harm yourself or someone else.

What if I change my mind about participating?

Your decision to participate in this study is voluntary and absolutely your choice. If you decide to participate, you can decide to stop at any time before, during or after the discussions. If you decide to stop, it will not be a problem at all. Any data that you have provided to that point will be destroyed immediately unless you indicate otherwise. If you do not wish to answer some questions but still participate in the study that is also acceptable.

Information about the study results

This study will be completed by mid-November 2022. If you would like a brief summary of the results, please let me know, I can either meet with you briefly to go over the summary or I can send you, or email you a copy. Please see the Informed consent form at the end of this letter to put your address or email.

Questions about the study

If you have questions or need more information about the study itself, please feel free to contact me Zala Shinwari, shinwarizala1@gmail.com. Phone No. +62 88805727207.

INFORMED VERBAL CONSENT

Zala Shinwari of Universitas Airlangga has gone over the details presented in this Letter of Information and Consent about a study being conducted to learn about the experiences of refugees from Afghanistan who are currently living in Indonesia and who have been through various struggles in their own country as well as in the country of asylum.

I have had the chance to ask questions about my being in this study and I was given more information when I asked for it.

I understand that if I agree to participate in this study, I may withdraw (stop) from the study at any time. I have been given a copy of this form.

Name of Participant (Printed) _____ Date: _____

1. I agree that the interview can be audio recorded. Yes () No ()

2. Yes, I would like to receive a 2–3-page summary of the study's results.

Please send or email me at this address: _____ or _____

I wish Zala to come over to provide a brief summary for me. Yes ()

No, I do not want to receive a summary of the study's results. ()

3. I agree to be contacted about a follow-up interview, and understand that I can always decline the request. Yes () Please contact me at: _____ or No ()

INTERVIEW GUIDE

A QUALITATIVE STUDY OF RESILIENCE AMONG YOUNG AFGHAN REFUGEES IN INDONESIA

Questionnaire-Page 1

Demographic Questionnaire	Date:
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1. How old are you?
2. Are you ☐ Male ☐ Female ☐ Other
3. In what country you were born?
4. In which city you were born?
5. How long have you lived in Indonesia?
6. Are you currently? (**Check one**)
 - ☐ Single
 - ☐ Married
 - ☐ Divorced
 - ☐ Widowed
7. What is the highest level of schooling that you have completed?
 - ☐ Less than or equal to 8th grade
 - ☐ High school
 - ☐ Bachelor degree

INTERVIEW GUIDE

A QUALITATIVE STUDY OF RESILIENCE AMONG YOUNG AFGHAN REFUGEES IN INDONESIA

- a) Describe research study and interview process.
- b) Explain how confidentiality will be protected and obtain verbal consent & record on verbal consent log).
 1. Please tell me about your experiences as an asylum seeker/refugee in Indonesia.
 2. Please tell me about the good times in Indonesia.
 3. What were the most challenging times for you?
 4. What hardships have you been experiencing as an asylum seeker/refugee in Indonesia?
 5. How did you deal with them?
 6. What are you doing to look after yourself? (Prompts: Physical, emotional, social and spiritual wellbeing)
 7. What is feeding your strength to thrive during these years?
 8. What do/did you find are/were major stressors living as an asylum seeker/refugee?
 9. How do you cope with your stressful experiences?
 10. What are the current struggles you are going through?
 11. Is there anything else that I might have forgotten or something important that you think I need to know/understand about your experiences in Indonesia?