






RESEARCH ARTICLE

Sources of resilience in adolescent female Rohingya survivors stranded in Aceh

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ABSTRACT

In 2015 to 2016 when the Rohingya were stranded in Kuala Langsa Harbor, Aceh. The research was conducted when the Rohingya survivors had been living in Aceh for six months. For most people, entering puberty is not easy. Adolescence is a stormy and stressful time because it is a time of emotional turmoil and imbalance. For Rohingya adolescents who experienced this runaway tragedy, of course, the adolescent phase they went through adds color, uniqueness, difficulties, and pressures that are different from ordinary adolescents who did not go through a tragedy in their lives. These conditions make Rohingya adolescents have to survive and find their ways to get through this tragedy. This research aims to discover the sources of resilience owned by adolescent girls who are Rohingya survivors. It is known from previous research that adolescent girls are not as resilient as adolescent boys and tend to be more sensitive and stressed when facing complex and stressful situations. This study uses a qualitative method with a phenomenological approach. The subject was taken by purposive sampling and amounted to only one person who was 16 years old. Resilient sources obtained by Rohingya adolescent survivors stranded in Aceh are obtained from internal sources, namely, I Am and I Can. External sources, namely, I have external support and sources in increasing resilience that are received from social support and trades.

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INTRODUCTION

The news about Rohingya Muslims fleeing their country has caught the world's attention. The nickname "boat people" was given to Rohingya Muslims. Rohingya is a term used to refer to the Muslim community living in Rakhine (Arakan) State in western Myanmar, which borders Bangladesh. Rohingya comes from the word Rohai or Roshangee, which means the Muslim population of Rohang or Roshang, the region's name before Arakan. Since 1942, the Rohingya community has experienced attempts to expel them from the Rakhine region. At that time, Rohingya Muslims were massacred by pro-British forces. At least 100,000 Rohingya Muslims were killed in this bloody tragedy, and thousands of villages were destroyed. Since then, Rohingya Muslims have lived in fear. Myanmar's

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Islamic community does not live in one area. The community is separated based on ethnicity and descent (Febriani, 2022).

One of the entry points for Rohingya immigrants to Indonesia, especially Aceh, is by sea. Data shows, since 2015, there have been seven areas where Rohingya immigrants have been detained, namely Aceh Besar, Pidie, Bireuen, North Aceh, Lok Suma Lhokseumawe, East Aceh, Langsa and Tamiang. In 2015, 1,719 Rohingya immigrants landed in various regions in Aceh Province. In 2016, there were 43 people. In 2018, there were 79 people. In 2020, there were 396 people. In 2021, there were 81 people. In 2022, there were 575 people; in 2023, there were 184 people. Thus, the total number of Rohingya immigrants stranded in Aceh between 2015 and 2023 is 3,077 people (Mirza, 2023).

Based on interviews with Rohingya immigrants stranded in Langsa, Aceh, it is known that the immigrants fled their country to find a new place and start a new life. The Rohingya immigrants boarded boats allegedly controlled by a network of human smugglers with Malaysia as their leading destination. But for weeks, they floated on the sea with very little food. They were thirsty and hungry and fought with each other over what food they had. It is also rumored that some of them died in the middle of the sea, their bodies swallowed by powerful waves. The Rohingya Muslims were also banned from entering Thailand and Malaysia and floated back to the sea until Acehnese fishermen rescued them. According to one of the witnesses, the fishermen who helped them said that they screamed for help in their language and threw themselves into the sea. Seeing this, Acehnese fishermen helped them and brought them to shore. Men, women, children, toddlers, and teenagers (Zamzami, 2015).

Adolescence is a period of life that every human being goes through. The adolescent stage is unique because of the very complex changes that occur at this stage, including physical, emotional, cognitive, growth, and social development changes that bridge the gap between childhood and adulthood (Santrock, 2007). In general, the adolescent phase is the culmination of previous developmental periods so that individuals have better personal patterns in the following periods. Problems related to physical development during the teenage phase still exist but eventually subside as individuals reach adulthood. For most people, entering puberty is not easy. Hall (in Santrock, 2007) states that adolescence is a stormy and stressful period because it is a time of emotional turmoil and full of imbalances.

For Rohingya adolescents who experienced this escape tragedy, of course, the adolescent phase they went through added color, uniqueness, difficulties, and pressures that were different from ordinary adolescents who did not go through a tragedy in their lives. This condition makes Rohingya adolescents have to survive and find their ways to get through this tragedy. Rutter (2012) mentioned that each individual has their way of coping with pressure. Furthermore, she also explained that each individual has different responses to their difficulties. Sulistyaningsih (2009) revealed that resilience emerges when individuals successfully overcome adversity. In other words, the extent to which the individual faces the problem of being a victim of a tragedy is also influenced by how she responds to the difficulties she faces with all his strengths and limitations. Some individuals see themselves as victims and place others as the cause of the "destruction" of their lives, so their feelings and thoughts tend to be negative. However, some individuals quickly try to overcome the traumatic event and return to the reality they face. They still work with their strengths and limitations under challenging conditions, making them stronger and better than before (Sulistyaningsih, 2009).

The results of Detta and Abdullah's research (2017) show the formation of the resilience ability of adolescents with broken home families based on the individual learning process of the problems faced, the individual's ability to evaluate every action taken, and the spiritual aspect of getting closer

to God so that religious values become a guide to life. Meanwhile, subjects with optimistic abilities and self-efficacy are not yet good due to the individual learning process of dealing with still-developing problems. Personal fears about their experiences of broken home families cause particular difficulties in having good optimism and efficacy abilities. This causes adolescents to doubt their abilities, thinking that the problems they face will occur in the future. Hadianti, Nurwati, and Darwis's (2017) research on the resilience of adolescent achievers with a divorced parent background found that these adolescents can already deal with, prevent, minimize, and even divert the adverse effects of divorce in a positive direction, namely by achieving a positive outcome.

Research conducted by Claudia and Sudarji (2018) on adolescent victims of bullying at SMK Negeri X Jakarta can conclude that of the five subjects, only one issue was able to be resilient. The study concluded that family, community, emotion regulation, optimism, self-efficacy, and religiosity influence adolescents' resilience. Savitri and Purwaningtyastuti (2019), in their research on adolescents infected with HIV/AIDS, found that the subject's level of resilience was high. Issues have support and attention from others, have an attractive attitude, and express affection through actions and care. Topics can also express their feelings and thoughts, solve problems, control emotions, and build good relationships. In research on the resilience of adolescents who are pregnant outside of marriage, Haningrum and colleagues (2014) found that there are various problems as a consequence of pregnancy outside of marriage, such as psychological, physical, social, economic, educational, family, and other issues. Both subjects in the study were considered able to survive, bounce back, and function internally. In terms of culture, Ruswahyuningsih and Afiatin's (2015) research on resilience in Javanese adolescents found that the ability of resilience in Javanese adolescents is influenced by the strength of family, peers, and Javanese cultural values: *rila*, *narima*, patience, religiosity and social environment. Adolescents who experience conflict in the family can get out of the pressure and rise from past bad events. Resilience includes the ability of adolescents to avoid the stress or depression they experience and remain productive.

Research conducted by Widiawati (2017) shows the resilience of adolescents living in disaster-prone areas (floods, landslides, and volcanic eruptions), namely being able to adjust to various situations, continue to do schoolwork when affected by disasters and maintain health. Factors that influence resilience in this study are individual characteristics, family influence, the surrounding environment, institutions, and types of disasters. Furthermore, research conducted by Oktaviani (2012) on the resilience of Acehese adolescents who experienced the tsunami disaster found that Acehese culture is related to the resilience ability of Acehese tsunami survivors. The cultural factors are faith, morals, an attitude of struggle and never giving up despite difficult circumstances, worship, community support, and religious communities. Furthermore, Rahmawati et al. (2021), in their research on the resilience of adolescents who experienced the eruption of Mount Merapi, explained that resilience is significant for adolescents in disaster situations after mountain eruptions. Most adolescents in the region have moderate and high resilience. This condition can occur due to several factors, namely individuals, families, and communities. It is also known from the study that male adolescents' resilience level is more resilient than female adolescents. Research by Lu et al. (2020) states that the resilience of Tibetan adolescent girls after five years of experiencing the earthquake disaster in Yushu, the most potent positive factor that makes Tibetan adolescent girls resilient besides support from family and friends is support from others. However, it was found that extreme worry about the lives of Tibetan adolescent girls was found to be a negative factor of resilience.

Based on the explanation above, it can be concluded that resilience is crucial for adolescents to survive in difficult situations such as natural disasters, traumatic events, human tragedies, and other conditions. In addition, it can also be concluded that adolescent girls are not as resilient as adolescent

boys. Supported by research by Lu et al. (2020), Rahmawati et al. (2021), and Stratta (Lu et al., 2013) found that women tend to be more sensitive and stressed when facing complex and stressful situations that can interfere with the resilience process. Therefore, seeing the phenomenon of the current escape tragedy that befell the Rohingya ethnic community, researchers are interested in researching resilience and resilient sources obtained from adolescent female Rohingya survivors stranded in Aceh, Indonesia.

METHOD

This research uses qualitative methods. Moleong (2005) explains that qualitative methods aim to understand the phenomena experienced by research subjects. Furthermore, Poerwandari (2007) states that qualitative methods are used because many human behaviors are challenging to quantify, especially appreciating various personal experiences. This research on resilience uses a phenomenological approach. The qualitative way with a phenomenological approach is research that seeks to explore and find the uniqueness of specific experiences experienced by individuals. The subject was taken by purposive sampling and amounted to only one person because the researchers found that only one person could speak English. The criteria for the issue are an immigrant who comes from Myanmar and can speak English. The research subject has the initials F, is female, and is 16 years old.

The data collection method used in this research is an in-depth interview as the primary method. This research uses interview guidelines based on the theory of resilience sources based on Grotberg (2003): I Am, I Have, I Can. The interview guidelines have been standardized by professional judgment. The purpose of the interview guidelines is to remind researchers of the things that must be discussed and provide a checklist for whether the sources and factors have been discussed or asked. Observing the research subject's behavior will also accompany the interview process. The purpose of the observation is to crosscheck the things expressed verbally by the research subjects. The interviews in this study used English, allowing the research subjects to communicate fluently.

RESULT

The complex and stressful events experienced by the subject provide a memorable experience for her. She was feeling the bitterness of life in Myanmar and experiencing discrimination, fleeing his country and adrift in the ocean. But when rescued by Langsa fishermen and now living in Langsa, Aceh, social support from the people of Aceh and the world also flowed to the subject. This support can be seen from the sources of resilience that she obtained and successfully developed, namely:

Sources of resilience “I Am”

Despite going through various complex events, the subject finally restored his strength. This can be seen from the following sources of resilience:

Proud of oneself. The subject did not allow others to belittle or demean her through the event and is now a survivor. The subject admitted that since arriving in Aceh, she has been interviewed by many people because she has advantages others lack, such as speaking English, even though it is not perfect. Therefore, the subject feels proud and confident.

“Hmm... Oh yes, like. They don't speak English, and sometimes they ask me for help to interpret it, and sometimes, if they are sick, they keep being taken to the doctor. People here, my friend doesn't speak English, so I help explain to the doctor what my friend feels. Like that.”

“Because the Subject can speak English, they often ask the Subject for help communicating with the others.”

A feeling of being loved and liked by others. Living in Aceh provides a unique experience for the Subject. Meeting new people and living daily in Aceh did not make her feel alone and isolated. The subject said she liked the people in Aceh who helped her and had a close relationship with them. She admitted that these people gave her a lot of help.

“Hmm... They are friendly and nice. Every day we met. They helped me a lot and the people here.”

Confident, optimistic, and hopeful. A slumped situation does not reduce the subject's hope, faith, and trust. The subject is sure that there will be hope for them. The subject has confidence and belief in Allah Almighty. The subject has aspirations to become a doctor. According to her, she can treat sick people by becoming a doctor. The subject wants to continue school and, if possible, to have his own home someday. The subject views his future with confidence and optimism because she has Allah Almighty, to whom she devotes things.

“I want to continue to go to school, be able to go to school, and someday be able to have my own house.”

“Hopefully, hopefully, there's nothing else. God makes it all easier.”

“If I try and pray, God will grant me.”

She has empathy and care for others. Although life presents many trials, it does not reduce the kindness and caring attitude towards others that the subject has. Living in Aceh with a new environment certainly requires a lot of adaptation and help. The subject showed empathy and concern for others by helping her sister, friends, and other Rohingya community.

“We help and support each other, the Rohingya immigrants.”

Able to take responsibility for your behavior and accept the consequences. Living in a new place makes the subject realize it should not behave as she pleases. The subject said that if she made a mistake, the subject promised not to repeat it. The subject accepts the consequences of her behavior and feels she can be independent and responsible. Not forgetting the subject prayed to Allah SWT to forgive his sins. But the subject has not done anything wrong since she arrived in Aceh. If reminded and reprimanded by the volunteers, she gladly accepts it and will not repeat it.

“Hmm... I promise not to repeat it and make myself better.”

“Keep praying to God to forgive her.”

Table 1. Overview of Source of *I Am*

Aspect	Source of <i>I Am</i>
Proud of oneself	Having the ability to speak English.
A feeling of being loved and liked by others	Feeling loved, helped, and assisted by the Acehnese People
Confident, optimistic, and hopeful	Having confidence that God will always help
Having empathy and care for others	Mutual aid between fellow Rohingya survivors.
Able to take responsibility for one's behavior and accept the consequences.	Follow the rules in the Social Services of the Rohingya survivor shelter (Lhok Bani) and take responsibility if you make a mistake.

Source of resilience “I Have”

Trust-based relationships. Since settling in Langsa, Aceh, the subject has received support through good relations with her sister and the community in Langsa, Aceh. In addition, a pleasant environment is also obtained by the subject, that is, a comfortable place to live and a good relationship with the volunteers or people who assist them.

“The people here are very kind, willing to accommodate us, feed and treat you humanely. The volunteers, the community, and the teachers who taught us.”

With the full support of the local community and the outside world, the subject began to develop trust-based relationships with these people, such as volunteers and teachers. The subject tries to be familiar and wants good communication with them.

Structure and regulations in residence. Living in the Social Service of the Rohingya Survivors Shelter (Lhok Bani Village), Langsa, Aceh also has a system and rules that must be obeyed. Subjects must follow the established school rules daily to gain knowledge. Volunteers founded the school. However, in addition to school rules, issues can enjoy their days by filling in the activities the subject wants, namely eating, sleeping, playing, helping older siblings, and caring for nieces and nephews.

“Going to school from Monday to Friday.”

“Eating, sleeping, studying at school, reciting, playing. Helping older siblings, taking care of their children.”

Encouragement to be independent. The tragedy of the Rohingya that befell the subject did not make her fall and did not make her weak. According to her, everything that happens has wisdom, one of which is to make herself strong and independent. Thanks to the encouragement and support of the local community and the outside world, the subject walked his days well.

“I became strong. I know God's help is very close.”

“I became able to become independent.”

This independence can be seen in how the subjects learn independently by studying, cleaning rooms and bathrooms, and taking turns carrying out their duties at home.

“Ask to study, clean the room, bathroom. Take turns in carrying out each other's duties.”

Individual, for example. During various trials of life, the subject is very grateful to have an older sister who is always there in every condition, both in joy and sorrow. The kindness and patience of her sister during this time have indirectly encouraged her and made her stronger. The sister is an excellent friend, so the sister figure becomes a role model for the Subject. In addition, since living in Aceh and meeting new people, the subject has a figure who is used as an example in learning, namely volunteers and teachers at school. She said the sisters, volunteers, and teachers were very loving and taught many things about the subject. His role model always encouraged her.

“Sister and teachers here.”

“Because they are kind, affectionate, and caring to me.”

“They taught me a lot and continue to encourage me.”

He was obtaining health, education, security, and welfare services. However, holding the status of a survivor and immigrant from Myanmar did not reduce his confidence. The subject stated that despite living in Aceh as a survivor, the subject and other Rohingya communities also received good health,

education, security, and welfare services. The subject also explained that what she obtained here was never accepted in Myanmar, where she used to live.

“Here, there is nothing to be afraid of. When we say it, we feel very anxious. There we were oppressed by Buddhists.”

“Because it's safe here. I'm happy here. Here, everything is there. It's not like there.”

The subject revealed that the health services she obtained here were quite good. She and other Rohingya survivors can visit doctors and hospitals if they are sick. Educational services are also well accepted here. Even though she is a survivor, she can still attend school and study well. In addition, the subject also admitted that during his stay in Aceh, she and other Rohingya people gained security and felt prosperous. According to her, his environment is very safe and comfortable.

“Good. Here, there are hospitals and doctors. If we are sick, we will go there and be given medicine by the doctor.”

“School, study, and recite.”

“Yes, fine. There is a room, mattress, and a bathroom too.”

“Thank God it is good (smile). The subject loves to stay here. Everything is good. It's also safe here.”

“Here there are studying, recitation, toys. It's not like there. The people are good, anyway. All are good.”

“Here there are studying, recitation, toys. It's not like there. The people are good, anyway. All are good.”

“Ya kami ada sekolah. Diajarkan oleh kakak dan abang.”

Table 2. Overview of the source of *I Have*

Aspect	Source of <i>I Have</i>
Trust-based relationships	Having trust and building good relationships with volunteers and the Acehese Community
Structure and regulations in residence	Social Service Shelter for Rohingya survivors (Lhok Bani) Langsa
Encouragement to be independent	Getting up early, showering, eating breakfast, studying at school, and doing cleaning tasks at the residence alternate with others
Individual for example	Siblings, volunteers, and teachers in Aceh
Obtaining health, education, security, and welfare services.	Rohingya survivors receive health, education, security, and welfare services

Source of the resilience of *“I Can.”*

“I Can” is an individual's ability to perform social and interpersonal relationships. Individuals learn this ability through their interactions with everyone around them. Some of the sources I Can has for the subject are:

Able to express thoughts and feelings in communication. The subject, who has gone through various events in life, makes herself courageous to behave. In Aceh, she could convey the contents of his thoughts and feelings. She says this because people here pay attention and want to listen to his message. In Aceh, there is no fear of not being accepted when expressing one's thoughts and feelings to people. This was shown by the subject when his friend lost an item. She firmly said not to take it,

helped the friend, and asked people. The subject wants to solve all his problems by talking about them carefully.

“I want to have a good talk and solve the problem. The Subject's friend is missing an item and then asks the Subject because the Subject did not take it, then the Subject just answers honestly and helps her find and ask people.”

Establishing trusting relationships. In Aceh, the subject has a trusting relationship where she trusts the people here to ask for help, share feelings and concerns, and discuss and resolve personal problems. The relationship based on trust with the older sibling gives the subject always make the older sister, a place to share feelings and solve problems. According to her, her sister never tells his troubles to others.

“Hmm... Like, my sister never told anyone about the subject.”

Able to manage feelings. Thanks to the support of fellow Rohingya immigrants and the Aceh community, the subject could control his behavior and manage his feelings. She said she can reasonably manage emotions and is not easily ignited by other people's words or events that provoke his feelings. She prefers silence, rest, and saying nothing if it is unnecessary.

“*Istighfar*. Just keep silent.”

Able to measure the temperament of yourself and others. Living in Aceh and being accepted by the local community provides a unique experience for the subject. According to her, since arriving in Aceh, many people have continued to reach out, both from Aceh and outside Aceh, who have come to meet Rohingya immigrants and interview them about the tragedy they experienced. The subject confessed that the people were curious and wanted to help the immigrants. She is not at all angry or offended when asked something. On the contrary, according to the subject, she is kind and tries to respond to answer and speak to anyone who asks her.

“I know people are curious and want to help us. Because we were well received here, I knew their intentions and goals were good.”

Able to solve problems. Various events make the subject feel able to assess an issue or event. The matter becomes able to recognize what she needs to be able to solve problems and what help she needs from others. The subject always discusses her difficulties with her older siblings and tries to find the right solution. Since she was in Aceh, she has also attempted to confer with existing volunteers. Her problems here are, for example, difficulty sleeping, lack of appetite, and learning difficulties. However, she tried to overcome it by sharing the situation with her older siblings and volunteers. Just by telling stories, she felt better.

Table 3. Overview of the source of *I can*

Aspect	Source of <i>I Have</i>
Able to express thoughts and feelings in communication	Being in Aceh and feeling suitable for the Acehese people makes the subject dare to express her heart and mind
Establishing trusting relationships	Putting trust in volunteers and teachers
Able to manage feelings	Choosing silence and doing <i>istighfar</i> when faced with situations that ignite emotions
Able to measure the temperament of yourself and others	Being aware of your needs and understand the emotions of others by trying to give good answers when interviewed

“The way to try to find a way out. Just telling stories is usually relieved, and it feels better. The problem here is that I have trouble sleeping. Then, if you have no appetite, try to keep eating; otherwise, it will be weak. If you have learning problems, ask your teacher for advice.”

“Ask for help with the usual closest siblings, now with volunteers.”

DISCUSSION

Resilience results from a combination of resilient sources: I have, I am, and I can. To be resilient, it is not enough to have only one source; other factors must support it. Therefore, to foster adolescent resilience, these three factors must interact. The interaction of these three factors is strongly influenced by the quality of the social environment in which adolescents live. Resilience consists of the meaning of adolescents, the amount of support provided by the social environment to themselves (I Have), and the strength contained in a person. These strengths include feelings, behaviors, and beliefs that exist in her (I Am) and the ability of individuals to carry out social and interpersonal relationships (I Can) (Grotberg, 2003).

This research was conducted from 2015 to 2016 during the arrival of Rohingya stranded in Kuala Langsa Port, Aceh. The study was conducted when Rohingya survivors had spent six months in Aceh. In this study, it was seen that the subject's resilience and I can help her survive in situations that have made it difficult. The issue (I am) can speak English, has feelings of being loved and liked by others (Acehnese society), has confidence that Allah will always provide help and mutual help between fellow Rohingya survivors, and follows the regulations that apply in the social service of the Rohingya survivor shelter (Lhok Bani village). Meanwhile (I can) because being accepted and feeling good by the Acehnese people makes the subject dare to express her heart and mind, establish relationships based on trust with older siblings, volunteers, and teachers in emergency schools, and able to manage feelings.

Furthermore, for the resilience resources I have, almost all of these sources were obtained from the social support of the Acehnese people, who sincerely accepted the arrival of Rohingya survivors. The source of resilience that the subject has is to have trust and build good relationships with volunteers and the Acehnese Community, have a structure and housing regulations, namely the Social Service of the Rohingya Survivors Shelter (Lhok Bani Village) Langsa, the encouragement to be independent, namely getting up early, bathing, breakfast, studying at school and doing cleaning tasks at the residence alternately with others, have role models or individuals who are used as examples, siblings, volunteers and teachers in Aceh, and receive health, education, security, and welfare services while living in Aceh. In line with these results, the search results by Missazi and Izzati (2019) show that in addition to internal factors, resilience is influenced by external factors, namely social support.

Baron and Byrne (2005) stated that social support can also be interpreted as giving a feeling of comfort both physically and psychologically or family to someone facing problems. Individuals who feel secure because they get consent are more effective in dealing with problems than individuals who get rejected by others. Numerous studies have shown that social support has a significant influence in shaping the resilience of adolescents who are experiencing adversity or situations that trigger trauma. Azmi and Hartini (2021) in their research found that partial social support affects the resilience of adolescents with divorced family backgrounds. In their research results, Ibrahim, Musawwir, and Alim (2021) show that social support significantly influences resilience in Islamic boarding schools in

Makassar City with a positive influence direction. This means that the greater the social support received, the higher the resilience. Hasyim's (2009) research found a positive or significant influence between social support and the resilience of juvenile prisoners. Alvina (2016), in her study, stated that social support substantially impacts resilience in students with bullying experiences in university.

From the explanation above, it can be concluded that the resilience sources of Rohingya survivors stranded in Aceh were obtained from internal sources: I am and I Can. My external source is external support, and the source of increasing fighting power is social support, as explained above. Before an individual realizes who she is (I am) or what she can do (I can), she needs external support and resources to develop a feeling of safety and security that lays the foundation, which is the core to developing resilience. This aspect is an external aid and source that increases resilience (Grotberg, 2003). Before receiving social support provided by the Acehnese people to the ethnic Rohingya survivors, the Acehnese people welcomed the arrival of these ethnic groups sincerely.

Why are Acehnese people willing to accept and provide social support to ethnic Rohingya survivors? Traditional culture or traditions in Aceh cannot be separated from Islamic cultures, which are pure religions in Aceh. One such culture is the tradition of *Peumulia Jamee* or glorifying guests. *Peumulia Jamee* is a tradition of Acehnese people to glorify guests who come. *Peumulia Jamee* is the essence of empathy of Acehnese people in glorifying guests, who are considered people who travel long distances, so they need to be entertained and respected by serving various food and beverage dishes. In addition, the tradition of *Peumulia Jamee* (glorifying guests) is also based on the Islamic values adopted by the Acehnese people, who believe that glorifying guests shows one's faith and can connect the relationship. *Jamee* or *jamu* has a broad meaning that includes anyone who comes to Aceh, from the family, region, home, and even the state (Jazila, 2021). Therefore, the Acehnese people are very open and can accept the presence of ethnic Rohingya survivors in Aceh.

CONCLUSION

In general, the subjects in this study have a reasonably good achievement of resilience. The sources of resilience obtained and possessed by the subject are well-developed. The accomplishment of resilience is a process where previously slumped subjects can survive, rise again, and become resilient individuals. The sources that influence the achievement of subject resilience are the subject (I am) can speak English, has feelings of being loved and liked by others (Acehnese people), has confidence that Allah will always provide help, mutual help between fellow Rohingya survivors, and follows the regulations that apply in the social service shelter for Rohingya survivors (Lhok Bani). The subject (I can) feels accepted by the kindness of the Acehnese people who make the subject dare to express her heart and mind, can establish trust-based relationships with older siblings, volunteers, and teachers in emergency schools, can manage feelings with *istighfar* if emotions are ignited, can measure the temperament of herself and others, and can solve the problems faced. The resilience I have, almost all of these sources were obtained from the social support of the Acehnese people, who sincerely accepted the arrival of Rohingya survivors. The source of resilience I have that the subject has is to have trust and build good relationships with volunteers and the Acehnese community, have a structure and housing regulations, namely the Social Service of Rohingya Survivors Shelter (Lhok Bani Village) Langsa, the encouragement to be independent, namely getting up early, bathing, breakfast, studying at school and doing cleaning tasks at the residence alternately with others, have role models or individuals who are used as examples, namely siblings, volunteers and teachers in Aceh, and receive health, education, security, and welfare services while living in Aceh. This research has implications for the importance of social support to help individuals, especially adolescent girls, develop resilient resources within themselves. The limitation of this study is the number of subjects who only amounted to one person and were female. It is hoped that future research can further develop this research.

DECLARATION

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Author contribution statement

Cut Rafyqa Fadhilah took data in the field and processed journal articles. Indah Sari Liza Lubis added references and revised the introduction. Reny Khaerany Nisfiary added references and revised research methods. Cut Sarah adds references and changes the discussion.

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The authors declare no conflict of interest.

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