



The Resilience of Afghan Refugee Communities Among Uncertainty Regarding Legal Status and The Resettlement Process From A National Resilience Perspective

Riandy Posma Tobing^{1*}, Muhammad Syaroni Rofii¹

¹ Graduate School Of Sustainable Development, National Resilience Study Program, Jakarta, Indonesia

*Corresponding author email: riandytobing@gmail.com

Article Info

Article history:

Received May 20, 2026

Approved August 30, 2026

Keywords:

Afghan Refugees, Community Resilience, Legal Liminality, Transit Country, Resettlement, Social Capital, Indonesia.

ABSTRACT

This study examines community resilience among Afghan refugees in Indonesia amid prolonged legal uncertainty and delayed resettlement processes. Indonesia, as a non-signatory state to the 1951 Refugee Convention and the 1967 Protocol, positions refugees within a condition of legal liminality in which they are protected from deportation but excluded from formal integration, employment rights, and long-term legal certainty. These conditions create multidimensional vulnerabilities affecting refugees' economic, psychological, and social wellbeing. Using a qualitative literature review approach, this study analyzes academic literature, institutional reports and policy documents related to refugee legal status, community resilience, coping strategies, social capital, and national resilience. The analysis shows that Afghan refugees in Indonesia actively construct community resilience through collective coping mechanisms, social solidarity, religious identity and informal support networks. Bonding social capital plays a crucial role in sustaining refugee communities during prolonged periods of uncertainty, while opportunities for broader social integration remain limited due to structural constraints within the Indonesian transit regime. The findings further demonstrate that refugee resilience in transit countries differs from resilience patterns commonly identified in destination countries because it develops primarily through internal community adaptation rather than institutional inclusion. This study contributes to refugee and migration studies by extending the discussion of resilience into the context of prolonged transit and legal liminality in non-signatory states. The study also highlights the broader implications of refugee resilience for human security and social stability within the framework of national resilience in Indonesia.

Copyright © 2026, The Author(s).

This is an open access article under the CC-BY-SA license



How to cite: Tobing, R. P., & Rofii, M. S. (2026). The Resilience of Afghan Refugee Communities Among Uncertainty Regarding Legal Status and The Resettlement Process From A National Resilience Perspective . *Jurnal Ilmiah Global Education*, 7(3), 3273–3283. <https://doi.org/10.55681/jige.v7i3.6446>

INTRODUCTION

Indonesia has increasingly become an important transit country within the global refugee regime, particularly for refugees and asylum seekers originating from conflict-affected countries such as Afghanistan. Ongoing armed conflict, political instability, and humanitarian crises have forced millions of people to leave their countries of origin and seek protection across international

borders. According to the United Nations High Commissioner for Refugees (UNHCR), the global number of forcibly displaced people reached more than 117.3 million in 2025, representing the highest figure ever recorded (UNHCR, 2025). A significant proportion of these populations experience what is commonly referred to as a protracted refugee situation, a condition in which refugees remain displaced for years or even decades without obtaining durable solutions such as voluntary repatriation, local integration, or third-country resettlement (Long, 2011). Within this global context, Afghan refugees represent one of the largest and longest-standing refugee populations in the world. Decades of armed conflict, political turmoil, Taliban rule, economic collapse, and humanitarian emergencies have forced millions of Afghans to seek refuge outside their country (UNHCR, 2025). Although Indonesia is not historically considered a primary destination country for Afghan refugees compared to Iran, Pakistan, Australia, or European countries, the country has become an important transit point within broader international migration and refugee routes. Indonesia fulfills many characteristics commonly associated with transit states, where migrants and asylum seekers temporarily stay while attempting to reach their intended destination countries (Hugo et al., 2017). Increasingly restrictive border policies in destination countries have transformed many transit countries into de facto long-term refugee-hosting states. Refugees who initially viewed Indonesia as a temporary stopover are often trapped for years without certainty regarding their future legal status or resettlement opportunities (Missbach & Phillips, 2020). The Directorate General of Immigration of Indonesia has repeatedly emphasized that Indonesia is merely a transit country rather than a permanent destination for refugees (Ditjen Imigrasi Indonesia, 2023). The Indonesian government has maintained policies that limit long-term integration pathways for refugees within the country.

Indonesia has not ratified the 1951 Convention Relating to the Status of Refugees or the 1967 Protocol Relating to the Status of Refugees. As a result, refugees in Indonesia do not possess comprehensive legal recognition under national law. Although Presidential Regulation No. 125 of 2016 concerning the Handling of Refugees from Overseas provides an administrative framework for refugee management, the regulation does not grant refugees the right to work legally, obtain permanent residency, or fully access public services. Refugees remain in a condition of legal uncertainty and social exclusion (Olivia et al., 2021). Sampson, Gifford, and Taylor (2016) argue that the absence of clear legal status fundamentally threatens refugees' sense of security, dignity, and future prospects. Refugees may possess UNHCR-issued identification cards that protect them from deportation, but these documents do not provide meaningful civil, political, or economic rights within Indonesian society. Refugees often experience prolonged dependency on international organizations such as UNHCR and the International Organization for Migration (IOM) for financial assistance, housing, and humanitarian support (Doocy et al., 2016). The condition experienced by refugees in Indonesia can be understood through the concept of legal liminality. Legal liminality refers to a condition in which individuals exist between full legality and illegality, remaining physically present within a state while lacking stable legal recognition and long-term certainty (Menjívar, 2006). Turner (1967) originally conceptualized liminality as a transitional state in which individuals exist between fixed social positions. This concept was later expanded within migration studies to explain the prolonged uncertainty experienced by migrants and refugees who occupy ambiguous legal positions within host societies (Denzongpa & Nichols, 2020). Refugees in Indonesia experience this condition of liminality because they are neither fully integrated into Indonesian society nor able to continue their migration journey toward permanent resettlement destinations. Legal liminality produces

multidimensional vulnerabilities affecting refugees' economic opportunities, social relations, psychological wellbeing, and long-term life planning (Tunaboylu & Van Liempt, 2021).

The prolonged uncertainty surrounding resettlement further intensifies these vulnerabilities. Resettlement is considered one of the primary durable solutions for refugees who cannot safely return to their countries of origin or integrate locally within the first country of asylum (Goodwin-Gill & McAdam, 2021). Global resettlement quotas remain extremely limited compared to the growing number of refugees worldwide. Although UNHCR reported over 116,000 refugee departures for resettlement globally in 2024, the projected global resettlement needs for 2026 are estimated to exceed 2.5 million individuals (UNHCR Projected Global Resettlement Needs, 2025). Afghan refugees constitute one of the largest populations requiring urgent resettlement assistance. In Indonesia, the resettlement process has become increasingly slow and uncertain. By the end of 2025, approximately 12,112 refugees and asylum seekers were registered with UNHCR Indonesia, yet only 393 individuals departed for resettlement during that year (UNHCR, 2025a). These statistics indicate that most refugees in Indonesia are living within a protracted refugee situation characterized by long-term waiting and uncertainty. Among refugee populations in Indonesia, Afghan refugees constitute the largest group. UNHCR Indonesia reported approximately 4,858 Afghan refugees registered in 2025 (UNHCR, 2025a). Importantly, many Afghan refugees have lived in Indonesia for more than ten years while waiting for resettlement opportunities. The prolonged waiting period creates significant social, psychological, and economic pressures on refugee communities. Refugees are prohibited from formal employment under Indonesian law, limiting their ability to achieve economic independence and increasing dependency on humanitarian assistance (Suyastri et al., 2023). Uncertainty regarding future resettlement creates chronic stress and feelings of hopelessness among refugees living in transit conditions (Walther, Amann, Flick, Minh, et al., 2021).

Despite these structural constraints, refugee communities continue to develop various forms of adaptation and survival strategies. Refugees are not merely passive victims of displacement and legal uncertainty; rather, they actively negotiate, resist, and adapt to difficult social environments (Tunaboylu & Van Liempt, 2021). These adaptation processes are closely related to the concept of community resilience. Community resilience refers to the collective capacity of a community to survive, adapt, and recover from adversity through social support systems, collective coping strategies, and access to resources (Ungar, 2012). Unlike earlier approaches that primarily viewed resilience as an individual psychological trait, contemporary resilience theory emphasizes the importance of social ecology, community networks, and environmental interactions in shaping resilience processes (Masten, 2014). Refugee resilience therefore cannot be understood solely as an individual characteristic but must also be analyzed through the broader social structures and collective relationships surrounding refugee communities. Previous studies on refugee resilience have largely focused on refugees who have already been resettled in Western destination countries such as Canada, Germany, Australia, and the United States. Alamgir et al. (2024) found that resilience among forcibly displaced youth in Canada was strongly influenced by family support and community relationships. Tippens et al. (2021) demonstrated that Yazidi refugee women in the United States relied heavily on collective cultural and community resources to cope with trauma and displacement. Atari-Khan et al. (2021) found that Syrian refugees in the United States understood resilience through close family ties, community solidarity, and social support networks. Walther, Amann, Flick, Ta, et al. (2021)

further argued that refugee resilience is shaped by interactions between individual coping capacities and social environments rather than by individual traits alone.

Existing resilience studies often focus on refugees living in countries that provide clearer legal status, formal integration programs, and long-term settlement opportunities. Much less attention has been devoted to refugee resilience within transit countries characterized by legal uncertainty and prolonged waiting periods. Refugees living in transit countries such as Indonesia face fundamentally different structural conditions compared to refugees who have already been granted permanent settlement opportunities in destination countries. Indonesia does not provide pathways toward citizenship, permanent residence, or legal labor participation for refugees. Consequently, refugees must survive within prolonged conditions of legal limbo without certainty regarding their future (Afriansyah & Zulfa, 2018). This study addresses this research gap by examining how Afghan refugee communities in Jakarta and Tangerang construct and maintain community resilience amid prolonged legal uncertainty and resettlement delays. Existing literature has extensively discussed legal liminality, refugee trauma, and individual coping mechanisms, yet relatively few studies explore how refugee communities collectively sustain resilience within prolonged transit situations in non-signatory states such as Indonesia. This study therefore extends previous resilience research by focusing specifically on collective adaptation strategies within refugee communities living under prolonged legal uncertainty.

This research positions refugee resilience within the broader perspective of national resilience and human security. Human security approaches emphasize that security should not only concern state sovereignty and territorial defense but also the protection of individuals from threats to their economic, social, and psychological wellbeing (UNDP, 1994). Prolonged refugee marginalization, social exclusion, and legal uncertainty may generate broader implications for social stability, local community relations, and national security dynamics within host societies. Buzan (1991) argues that national security must be understood beyond military threats and should include social, political, and societal dimensions. Analyzing refugee community resilience in Indonesia is important not only from a humanitarian perspective but also within broader discussions concerning social cohesion and national resilience. This study argues that Afghan refugees in Indonesia actively develop community-based resilience mechanisms to survive within prolonged conditions of legal liminality and resettlement uncertainty. These resilience processes are shaped by collective coping strategies, social solidarity, informal support systems, and community networks developed within refugee communities. At the same time, structural limitations imposed by the Indonesian transit regime significantly constrain refugees' opportunities for long-term stability and self-reliance. By examining these dynamics, this research contributes to refugee studies, migration studies, and resilience theory by highlighting the experiences of refugees living within prolonged transit conditions in non-signatory states. The study also provides empirical insights into how refugee communities negotiate uncertainty, maintain social cohesion, and construct resilience in the absence of formal legal integration mechanisms.

METHODS

This study employs a qualitative literature review method to examine community resilience among Afghan refugees in Indonesia amid prolonged legal uncertainty and resettlement delays. A qualitative literature review is appropriate because the main objective of this article is not to measure statistical relationships, but to critically interpret, synthesize, and compare

existing academic debates, theoretical concepts, and empirical findings related to refugees, legal liminality, community resilience, coping strategies, social capital, and national resilience. This methodological modification differs from the original thesis design, which was initially oriented toward field-based qualitative research through interviews and primary data collection. In this article, the method is modified into a literature-based qualitative approach in order to build a conceptual and analytical argument from existing studies and secondary sources (Eatough, 2022). This modification allows the research to focus more directly on theoretical synthesis, gap identification, and the formulation of a scholarly argument suitable for a journal article. The qualitative literature review approach follows the logic of interpretive inquiry, in which published literature is treated as the primary source of data. The study reviews academic books, journal articles, institutional reports, legal documents, and policy publications that are relevant to the research topic. The literature was selected based on its relevance to five main themes: refugee legal uncertainty, resettlement, community resilience, coping strategy, and social capital. These themes are consistent with the conceptual foundation developed in the thesis proposal, particularly the discussion of legal liminality, community resilience, coping strategy, social capital, and national resilience. Through this approach, the study seeks to understand how previous research has explained refugee survival strategies and how these explanations can be extended to the specific case of Afghan refugees in Indonesia.

The data sources used in this study consist of secondary data. Academic sources include peer-reviewed journal articles, edited books, and theoretical works on migration, refugee studies, resilience studies, and security studies. Institutional sources include reports from UNHCR, IOM, and Indonesian government regulations, especially those related to refugee management and resettlement. Legal and policy documents are also used to explain the structural context of refugees in Indonesia, particularly Indonesia's position as a non-signatory state to the 1951 Refugee Convention and the 1967 Protocol. The use of these sources is important because the problem of Afghan refugees in Indonesia cannot be understood only as a humanitarian issue, but must also be placed within the broader context of legal uncertainty, international protection mechanisms, and the limitations of Indonesia's refugee governance framework. The literature selection process was conducted through several stages. First, the study identified key concepts that form the foundation of the article, namely legal liminality, protracted refugee situation, resettlement, community resilience, coping strategy, social capital, and national resilience. Second, the study collected literature that discusses these concepts in both global and Indonesian contexts. Third, the literature was classified based on thematic relevance. Studies on legal liminality were used to explain the ambiguous legal position of refugees who are neither fully recognized nor fully excluded by the state. Studies on resettlement were used to understand the prolonged waiting period experienced by refugees in transit countries. Studies on community resilience, coping strategy, and social capital were used to explain how refugee communities develop collective mechanisms to survive under structural constraints. Finally, studies on human security and national resilience were used to connect the refugee issue with broader implications for social stability and security (Sari, 2025).

The inclusion criteria for literature selection were based on relevance, credibility, and conceptual contribution. Literature was included if it discussed refugees, asylum seekers, legal uncertainty, resettlement, resilience, social support, coping mechanisms, or national security in relation to migration. Priority was given to peer-reviewed academic publications and reports from reputable international organizations. Literature was also selected if it contributed to

understanding refugee conditions in Indonesia as a transit country. Meanwhile, studies that focused only on general migration without discussing refugees, legal status, or resilience were excluded. This selection process was intended to ensure that the reviewed literature directly supports the research objective. The data analysis technique used in this study is thematic analysis. Thematic analysis enables the researcher to identify, organize, and interpret recurring patterns across the reviewed literature. The analysis was conducted in several steps. First, all selected literature was read carefully to identify key arguments, concepts, and findings. Second, important ideas were coded according to major themes, such as legal uncertainty, waiting and resettlement, economic vulnerability, community solidarity, coping mechanisms, social capital, and implications for national resilience. Third, the coded materials were grouped into broader analytical categories. Fourth, the study compared findings from previous research to identify similarities, differences, and unresolved gaps. This process helped reveal that much of the existing literature on refugee resilience has focused on refugees in destination countries, while fewer studies have examined refugees living in prolonged transit situations in non-signatory states such as Indonesia (Annasthasya, 2022).

The analysis also employed a comparative interpretive strategy. Previous studies conducted in destination countries such as Canada, Germany, Australia, and the United States were compared with studies on refugees in transit countries, including Indonesia. This comparison is important because refugees in destination countries often have access to clearer legal status, integration programs, education, employment opportunities, and social services. In contrast, refugees in Indonesia face prolonged uncertainty because they cannot work formally, cannot integrate locally, and must wait for uncertain resettlement opportunities (Hisaanah, 2026). This comparison allows the article to demonstrate the novelty of the study: community resilience among Afghan refugees in Indonesia develops under conditions of legal liminality and institutional limitation, rather than within a formal integration framework. To strengthen the validity of the analysis, this study uses source triangulation. Academic literature, international organization reports, and Indonesian policy documents are compared to avoid relying on a single type of source. For example, theoretical discussions on legal liminality are connected with empirical reports on the condition of refugees in Indonesia, while resilience theories are compared with studies on coping strategies and social capital among displaced populations. This triangulation helps ensure that the argument is both conceptually grounded and empirically relevant.

RESULTS AND DISCUSSION

The findings of this study demonstrate that Afghan refugees in Indonesia develop various forms of community resilience despite prolonged legal uncertainty and delayed resettlement processes. Unlike refugees who have already obtained permanent settlement opportunities in destination countries, Afghan refugees in Indonesia survive within conditions of prolonged temporariness, institutional limitation, and legal ambiguity. The literature reviewed in this study indicates that resilience among Afghan refugees is not merely an individual psychological response to hardship, but rather a collective social process shaped by community solidarity, coping strategies, social networks, and shared experiences of displacement. These findings reveal that refugee communities in transit countries construct adaptive mechanisms that allow them to maintain social cohesion and psychological endurance despite structural exclusion. One of the central findings concerns the role of legal liminality in shaping refugee experiences in Indonesia.

Refugees in Indonesia occupy an ambiguous legal position because they are recognized administratively by international organizations such as UNHCR but are not fully recognized within the Indonesian legal system. This condition creates what Menjivar (2006) describes as “liminal legality,” in which migrants and refugees exist between legality and illegality without clear long-term status. In Indonesia, refugees are protected from deportation through humanitarian arrangements but remain excluded from labor rights, citizenship pathways, and permanent social integration. This prolonged uncertainty significantly affects refugees’ economic security, social identity, and psychological wellbeing.

The literature suggests that prolonged legal uncertainty produces chronic stress and feelings of hopelessness among refugee populations. Similar findings were observed by Solberg et al. (2021), who found that asylum seekers living under uncertain legal conditions in Sweden experienced significant psychological distress due to prolonged waiting and limited control over their future. However, the Indonesian context differs because refugees are not only waiting for asylum decisions but are also trapped within an indefinite transit regime. Unlike asylum seekers in Europe who may eventually receive residency status, refugees in Indonesia often wait for years without realistic prospects for local integration or rapid resettlement. This condition intensifies the experience of limbo and creates a distinct form of structural vulnerability. Despite these structural limitations, the reviewed studies demonstrate that refugee communities actively construct mechanisms of resilience. Community resilience emerges primarily through collective social support systems within refugee communities themselves. Afghan refugees often rely on informal community networks to share resources, exchange information, provide emotional support, and maintain cultural continuity. These forms of solidarity function as survival mechanisms within environments where formal institutional support is limited. The findings are consistent with Frounfelker et al. (2020), who found that Somali Bantu refugees in the United States developed community resilience through cultural preservation, religious cohesion, and collective self-reliance. Similarly, Afghan refugee communities in Indonesia maintain resilience through strong communal ties and mutual support systems.

Social capital plays an important role in sustaining refugee resilience in transit conditions. Putnam (2000) distinguishes between bonding social capital and bridging social capital. Bonding social capital refers to close internal relationships within a community, while bridging social capital refers to connections with external groups and institutions. In the Indonesian context, bonding social capital appears to be significantly stronger than bridging social capital. Afghan refugees develop strong internal solidarity through shared ethnicity, religion, language, and displacement experiences. These close social networks help refugees cope with daily challenges such as financial hardship, emotional stress, and uncertainty regarding resettlement. However, opportunities for bridging social capital remain limited because refugees have restricted access to formal employment, education, and broader Indonesian social structures. This finding differs from studies conducted in resettlement countries where refugees often gradually develop bridging social capital through schools, workplaces, and integration programs. Berding-Barwick and McAreavey (2024), for example, found that forced migrants in the United Kingdom were able to negotiate new identities and social opportunities despite structural discrimination. In Indonesia, however, refugees face more severe barriers to external integration because the state continues to frame refugees as temporary transit populations rather than potential long-term residents. Consequently, community resilience in Indonesia relies more heavily on internal collective support than on institutional inclusion.

The literature also indicates that coping strategies are essential components of refugee resilience. Afghan refugees develop both problem-focused coping and emotion-focused coping strategies to manage prolonged uncertainty. Problem-focused coping includes practical survival strategies such as sharing housing, accessing humanitarian assistance, engaging in informal economic activities, and organizing community support networks. Emotion-focused coping involves maintaining hope, practicing religion, preserving cultural identity, and strengthening interpersonal relationships within refugee communities. Walther et al. (2021) similarly found that refugees in Germany used cognitive coping strategies such as focusing on future goals and maintaining positive self-perceptions to endure displacement-related stress. However, unlike refugees in Germany who could access employment and institutional support, Afghan refugees in Indonesia must rely more heavily on communal adaptation mechanisms because formal opportunities are largely unavailable. Religious identity also emerges as a significant resilience factor among Afghan refugees. Several reviewed studies suggest that religion functions as both emotional support and collective identity reinforcement within displaced communities. Chow et al. (2021) found that positive religious coping significantly contributed to resilience among refugee adolescents in Malaysia. Likewise, Afghan refugees in Indonesia use religious practices to maintain emotional stability and social solidarity amid uncertainty. Religious gatherings and shared spiritual activities strengthen communal belonging and provide meaning during prolonged waiting periods. In transit situations characterized by uncertainty and lack of future predictability, religion becomes an important psychological and social resource for maintaining resilience.

Another important finding concerns the transformation of temporariness into permanence. Transit migration is often imagined as a short-term phase before refugees move toward permanent destinations. However, the literature shows that transit conditions frequently become long-term realities. Sampson et al. (2016) argue that the notion of transit in Indonesia has become a “myth,” as many refugees remain in the country for years without realistic resettlement opportunities. This prolonged temporariness reshapes refugee adaptation strategies. Rather than viewing their stay as temporary, refugees gradually develop semi-permanent social structures and community systems within Indonesia. Community resilience therefore becomes not only a mechanism for short-term survival but also a long-term adaptation strategy within conditions of indefinite waiting. The findings also reveal important implications for discussions of human security and national resilience. Refugee issues in Indonesia are often approached primarily through immigration control and humanitarian management frameworks. However, prolonged refugee marginalization may generate broader social consequences. Human security perspectives emphasize that security should include protection from economic insecurity, social exclusion, and psychological vulnerability, not merely territorial defense (Jolly & Ray, 2006). Refugees living under prolonged uncertainty experience multidimensional insecurities that affect both individual wellbeing and broader community relations.

At the same time, the findings suggest that refugee resilience can contribute positively to social stability when refugee communities are able to maintain internal cohesion and peaceful coexistence with local populations. Community resilience reduces the likelihood of social disintegration, criminal vulnerability, and severe psychological deterioration within refugee populations. This supports Bourbeau’s (2015) argument that resilience should be understood not only as an individual adaptive capacity but also as a broader social process connected to security and governance structures. In the Indonesian context, refugee resilience may therefore contribute indirectly to local social stability despite the absence of formal integration mechanisms. This

study also highlights an important theoretical contribution to refugee resilience literature. Much previous resilience research has focused on refugees in Western destination countries where legal integration pathways exist. In contrast, the Indonesian case demonstrates that resilience can also emerge within environments characterized by prolonged uncertainty, limited rights, and absence of permanent settlement opportunities. Refugee resilience in transit countries is therefore qualitatively different from resilience in destination countries. It is shaped less by institutional inclusion and more by collective survival strategies developed under structural exclusion.

CONCLUSION

This study demonstrates that Afghan refugee communities in Indonesia develop forms of community resilience despite living under prolonged legal uncertainty and delayed resettlement processes. Refugees in Indonesia experience a condition of legal liminality in which they are neither fully integrated into society nor provided with clear long-term legal status. The absence of formal rights to work, limited access to public services, and uncertainty regarding future resettlement create multidimensional vulnerabilities affecting economic security, psychological wellbeing, and social stability. The findings indicate that refugees are not merely passive victims of displacement. Instead, Afghan refugee communities actively construct collective survival mechanisms through social solidarity, coping strategies, religious identity, and informal support networks. The study further reveals that community resilience among Afghan refugees in Indonesia differs from resilience patterns commonly identified in destination countries such as Canada, Germany, or the United States. In those countries, resilience is often supported by institutional integration mechanisms, legal protection, and access to employment and education. In contrast, resilience in Indonesia emerges primarily from internal community dynamics because refugees remain structurally excluded from formal integration pathways. Bonding social capital becomes particularly important in maintaining collective endurance, while opportunities for broader social integration remain limited. This finding highlights that resilience in transit countries is shaped less by institutional inclusion and more by collective adaptation within prolonged uncertainty.

The research also contributes theoretically by extending discussions of refugee resilience beyond individual psychological adaptation. Resilience in the Indonesian transit context must be understood as a social and collective process that develops under conditions of legal ambiguity and protracted displacement. The concept of legal liminality is therefore closely connected to community resilience because prolonged uncertainty forces refugee communities to create alternative systems of support and survival outside formal state structures. This study strengthens socio-ecological perspectives on resilience by demonstrating that refugee resilience is deeply influenced by structural, social, and political environments rather than solely by personal characteristics. The study provides broader implications for discussions of human security and national resilience. Refugee issues in Indonesia should not be viewed exclusively through immigration control or humanitarian assistance frameworks. Prolonged refugee marginalization may generate wider social consequences if legal uncertainty and social exclusion continue indefinitely. At the same time, refugee community resilience can contribute positively to social stability when refugees are able to maintain internal cohesion and peaceful relations with local communities. Policies that support refugee wellbeing, community participation, and social inclusion may strengthen both humanitarian protection and broader social resilience. Ultimately, this study emphasizes that Afghan refugees in Indonesia live within a prolonged condition of

waiting that has gradually transformed temporariness into a long-term social reality. Despite these constraints, refugee communities continue to negotiate uncertainty through collective resilience strategies rooted in solidarity, cultural continuity, and mutual support. The findings underline the importance of understanding refugee resilience not merely as the ability to survive hardship, but as an ongoing social process through which displaced communities preserve dignity, social cohesion, and hope amid structural uncertainty.

REFERENCES

- Afriansyah, A., & Zulfa, A. (2018). Refugees in Indonesia: Between protection and immigration control. *Journal of Indonesian Legal Studies*.
- Alamgir, M., et al. (2024). Community resilience and coping strategies among forcibly displaced youth in Canada. *Journal of Refugee Studies*.
- Alshabani, M., et al. (2025). Intergenerational resilience among Arab/MENA migrant communities in the United States. *International Migration Review*.
- Annasthasya, D., Alfindoria, I., Rahayu, S., & Khair, O. I. (2025). Metodologi penelitian kualitatif: Tinjauan literatur dalam konteks pendidikan. *Jurnal Ilmiah Multidisipin*, 3(7), 423-429.
- Atari-Khan, R., et al. (2021). Conceptualizing resilience among Syrian refugees in the United States. *Journal of Immigrant & Refugee Studies*.
- Barak-Bianco, A., & Rajman, R. (2025). Legal liminality and uncertainty among forced migrants in Israel. *Migration Studies*.
- Berding-Barwick, J., & McAreavey, R. (2024). Forced migration, identity, and resilience in the United Kingdom. *Social Inclusion*.
- Betts, A., et al. (2020). Refugee economies and self-reliance in protracted displacement. *Forced Migration Review*.
- Bourbeau, P. (2015). Resilience and securitization of migration in France. *Security Dialogue*.
- Bronfenbrenner, U. (1979). *The Ecology of Human Development*. Harvard University Press.
- Buzan, B. (1991). *People, States and Fear: An Agenda for International Security Studies in the Post-Cold War Era*. Lynne Rienner Publishers.
- Chow, S. K., et al. (2021). Religious coping and resilience among refugee adolescents in Malaysia. *Journal of Refugee and Global Health*.
- Denzongpa, C., & Nichols, T. (2020). Legal uncertainty and resilience among refugee women. *Qualitative Social Work*.
- Ditjen Imigrasi Indonesia. (2023). *Kebijakan Penanganan Pengungsi di Indonesia*. Directorate General of Immigration.
- Doocy, S., et al. (2016). Health and wellbeing among refugees in protracted displacement. *Conflict and Health*.
- Eatough, V., & Tomkins, L. (2022). Qualitative methods. *Language and Emotion: An International Handbook*, 1, 163-182.
- Frounfelker, R. L., et al. (2020). Community resilience among Somali Bantu refugees in the United States. *American Journal of Orthopsychiatry*.
- Goodwin-Gill, G. S., & McAdam, J. (2021). *The Refugee in International Law* (4th ed.). Oxford University Press.
- Hisaanah, K., Hayadi, B. H., Nurlena, E., Zikriyanto, W., & Oktalia, H. (2026). Metode Kualitatif dan Kuantitatif dalam Penelitian Pendidikan. *Jurnal Ilmiah Pendidikan dan Keislaman*, 6(1), 37-43.
- Hugo, G., et al. (2017). Indonesia as a transit country in irregular migration. *Asian and Pacific Migration Journal*.
- Jolly, R., & Ray, D. B. (2006). Human security: National perspectives and global agendas. *Journal of International Development*.
- Long, K. (2011). *Permanent Crises? Unlocking the Protracted Displacement of Refugees and*

- Internally Displaced Persons. Oxford University Press.
- Masten, A. S. (2014). *Ordinary Magic: Resilience in Development*. Guilford Press.
- Menjívar, C. (2006). Liminal legality: Salvadoran and Guatemalan immigrants' lives in the United States. *American Journal of Sociology*, 111(4), 999–1037.
- Missbach, A., & Phillips, M. (2020). Indonesia as a transit country for asylum seekers and refugees. *International Migration*.
- Olivia, Y., et al. (2021). Protracted refugee situations and legal uncertainty in Indonesia. *Jurnal Hubungan Internasional*.
- Putnam, R. D. (2000). *Bowling Alone: The Collapse and Revival of American Community*. Simon & Schuster.
- Sampson, R., Gifford, S. M., & Taylor, S. (2016). The myth of transit: The making of a life by asylum seekers and refugees in Indonesia. *Journal of Ethnic and Migration Studies*, 42(7), 1135–1152.
- Sari, A. R., Al Husnawati, H., Suryono, J., Marzuki, M., & Mulyapradana, A. (2025). *Metode Penelitian Kualitatif, Kuantitatif, Dan R&D*. YPAD Penerbit.
- Solberg, Ø., et al. (2021). Coping strategies and psychological wellbeing among asylum seekers in Sweden. *BMC Psychology*.
- Suyastri, C., et al. (2023). Legal gaps in refugee protection in Indonesia. *Indonesian Journal of International Law*.
- Tippens, J. A., et al. (2021). Psychosocial resilience among Yazidi refugee women in the United States. *Social Science & Medicine*.
- Tunaboyle, S., & Van Liempt, I. (2021). Living in limbo: Coping strategies among asylum seekers in Greece. *Journal of Refugee Studies*.
- Turner, V. (1967). *The Forest of Symbols: Aspects of Ndembu Ritual*. Cornell University Press.
- UNDP. (1994). *Human Development Report 1994: New Dimensions of Human Security*. United Nations Development Programme.
- Ungar, M. (2012). *The Social Ecology of Resilience*. Springer.
- UNHCR. (2025). *Global Trends: Forced Displacement in 2025*. United Nations High Commissioner for Refugees.
- UNHCR. (2025a). *UNHCR Indonesia Statistical Report 2025*. United Nations High Commissioner for Refugees.
- UNHCR. (2025b). *Projected Global Resettlement Needs 2026*. United Nations High Commissioner for Refugees.
- Walther, L., Amann, J., Flick, U., Minh, T. H., et al. (2021). Coping and resilience among refugees in Germany. *Frontiers in Psychiatry*.
- Walther, L., Amann, J., Flick, U., Ta, T. M. T., et al. (2021). Psychological resilience among refugees in Germany. *International Journal of Environmental Research and Public Health*.