

Coping Strategies of Rohingya's Refugee in Indonesia: Psychosocial Problems Perspective

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Abstract

The Rohingya crisis is human rights crisis with serious humanitarian consequences. In Indonesia, this community has been living invisibly for more than three decades. This study assessed how they cope with psychosocial problems. The study was conducted in two districts of West Java and Banten Provinces in 2013 to 2014. This research applied qualitative research method. Primary data were gathered from refugees and helping organizations by using In-depth interviews, focused group interviews, and observation. The study found that most coping strategies were Emotional Focused Coping (EFC). Psychosocial problems they have faced due to not allow to work legally and do not have access to free healthcare and education and so on. From the humanitarian perspective, the government of Indonesia should care of them by providing basic human need support until they get a settlement by UNHCR. The provision and access to legal, psychological and other humanitarian services are also necessary.

Keywords: Coping Strategy, Indonesia, Psychosocial Problem, Refugees, Rohingya.

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Introduction

International displacement is one of the forms and important issue in international migration. The Convention of 1951 on article 1 paragraph 2 on the Status of refugees, the refugee definition describes as: "a person who due to a fear of persecution is well-founded, caused by reasons of race, religion, nationality, membership of a social group certain specific political parties and membership, is outside the country of nationality and not wanting protection from the State." A refugee is a person who has fled his or her own country and cannot return due to fear of persecution and has been given refugee status. Refugee status is given to applicants by the United Nations or by a third-party country, such as Australia. According to the United Nations Convention relating to the Status of Refugees as

amended by its 1967 Protocol (the Refugee Convention), a refugee is a person who is: outside their own country and has a well-founded fear of persecution due to his/ her race, religion, nationality, member of a particular social group or political opinion, and is unable or unwilling to return (UNHCR, 2007). When a refugee left the country of origin or previous residence, meaning they had to leave most of life, home ownership, and their families. According to UN Data on year 2011 reported that there were 47.5 million refugees, displaced persons or asylum seekers that the majority of Muslims, one of them is the Rohingya boat people. UN (2011) reported that there were 47.5 million refugees, displaced people or asylum seekers whose Muslim majority, one of them is Rohingya boat people (Table 1) (Yuliantiningsih et al., 2013).

Table 1. Myanmar Asylum Seekers, Refugees in Different Countries: Time Series-Persons of Concern to UNHCR

Country/Territory of Residence	Origin/Returned from	Population type	2012
Argentina	Myanmar	Asylum seekers	*
Australia	Myanmar	Refugees	534
Australia	Myanmar	Asylum seekers	60
Austria	Myanmar	Refugees	16
Austria	Myanmar	Asylum seekers	8

Bangladesh	Myanmar	Refugees	230,674
Bangladesh	Myanmar	Asylum seekers	*
Belgium	Myanmar	Refugees	17
Belgium	Myanmar	Asylum seekers	21
Bosnia and Herzegovina	Myanmar	Asylum seekers	*
Cambodia	Myanmar	Refugees	21
Cambodia	Myanmar	Asylum seekers	15
Canada	Myanmar	Refugees	276
Canada	Myanmar	Asylum seekers	11
Czech Republic	Myanmar	Refugees	127
Czech Republic	Myanmar	Asylum seekers	25
Denmark	Myanmar	Refugees	57
Denmark	Myanmar	Asylum seekers	24
Egypt	Myanmar	Refugees	*
Egypt	Myanmar	Asylum seekers	*
Finland	Myanmar	Refugees	16
Finland	Myanmar	Asylum seekers	*
France	Myanmar	Refugees	193
Germany	Myanmar	Refugees	813
Germany	Myanmar	Asylum seekers	109

Source: [UNHCR Population Statistics \(2012\)](#)

Rohingya are an ethnic minority that inhabits Muslim north Arakan region of Myanmar bordering Bangladesh, which is the territory formerly known as Rohang and is now known as Rakhine. That is why Muslims who inhabited the region Rohang called the Rohingya - also known as Arakan Muslims - whose population amounts to approximately 1 million lives and hundreds of thousands more living in various countries, like: on the border of Bangladesh, Pakistan, the Arabian Islands, Malaysia, Thailand, and Indonesia, and also there are some who live and fled to England, America, and Japan ([Aryanto, 2013](#)).

According to the The United Nations High Commissioner for Refugees Policy Development and Evaluation Services (PDES) in 2011, the ethnic Rohingya are the most persecuted group in the earth. In addition, the oppressed Rohingya are also not recognized as part of the nation of Myanmar, whereas in the Arakan Rohingya are from 7 M the Government of Myanmar to form

Emergency Immigration ACT in 1974 that takes away the citizenship of the Rohingya and thereafter on a the year 1982 through Regulations of Myanmar citizenship ([Burmese Citizenship Law, 1982](#)), Myanmar Rohingya delete from a list of eight major ethnic (ie the Burmans, Kachin, Karen, Karenni, Chin, Mon, Shan, Ar) and of the 135 ethnic groups. Besides persecuted Rohingyas are not recognized as part of the nation of Myanmar, while Rohingya are in Arakan since the 7th century. The Government of Myanmar formed the Emergency Immigration Act in 1974 and later Burma Citizenship Law in 1982 which remove the Rohingya citizenship, Rohingya remove from the list of eight major ethnics group ([Burmans, Kachin, Karen, Karenni, Chin, Mon, Ar, Shan](#)) & 135 other small ethnic groups in Myanmar and the status of the ethnic Rohingya lowered (downgrade) to a mere 'temporary residents' that bears 'temporary registration cards', Status of Rohingya lowered (*downgrade*) and holding only

'temporary residents' or bearing the 'temporary registration cards' (Rogers, 2002).

Rohingya refugees have four choices in Myanmar: killed by Burmese soldiers, raped, and looted all the equipment and supplies they have included pets, or go to Bangladesh (UNHCR, 2007). Ethnic Rohingya stateless and no living place, their children are starving. There is no life for refugees in their own country Myanmar, so they wanted to flee to a third country to be secure and peaceful life. They want citizenship, they also hunger and leading hardship life every day. They have no life security as well. They cannot work and they do not have a place to stay. Refugee camps seem like a prison with inadequate necessary goods and services. They asked for help in order to get a job for livelihood. According to statistic, near about 300000 refugees are living in Bangladesh, they are human beings, and they want to get citizenship of another country (UNHCR, 2007).

The Rohingya in Myanmar have problems in many ways, including restrictions on the scope of movement, restrictions on marriage, arrest and imprisonment, force work, the implementation of a tax system that is arbitrary dispossession and personal items, forcible transfer and relocation, and also religious punishments, such as arrests, fines, and imprisonment for renovating mosques (Hugman, 2004). Destruction of mosques, Islamic school and recently the local government of Rangoon forbidden to prayer at home. When refugees tried to escape, lots of risk for them, such as punishment without trial, severe harassment by the authorities, torture, murder or torture of close family members or friends.

The policies of neighbor countries of Malaysia, Indonesia and Thailand stated that Rohingya refugee does not allow to work legally and do not provide access to free health care and education for children. Many of them get children's education in learning centers operated by UNHCR, local NGOs and local the religious institutes (Letchamanana, 2013).

Indonesia as neighbor's country of Myanmar's also has a policy on immigration based on Law 2011 Article 83 to Article 85 categorized refugees as illegal immigrants or migrants entering Indonesia without official immigration documents. Therefore, the refugees included in the Rohingya refugee in Indonesian territory can stay in detention house operated by Immigration for a maximum period of 10 years in immigration detention centers situated in 13 locations across Indonesia. And Indonesia still has no strong legal basis to make bound in resolving the refugee problem as a recipient country. But for solving Rohingya problem Indonesia has a good intention such as: the arrival of Mr. Jusuf Kalla, head of Indonesian Red Cross (PMI) to Myanmar regarding humanitarian perspective & giving aid and the attempt of Muhamaddiyah in taking care of Rohingya refugee in North Sumatra, South Sulawesi, Riau, East Nusa Tenggara and Riau Islands and according to various actions like protest against Myanmar and raising aid independently by non-governmental organizations for supporting the Rohingya life in several big cities in Indonesia.

From the results of the initial study, researchers found that the Rohingya refugees Tangerang are traumatized because of separation away from the family. Some psychologists argue that trauma can be transmitted from generation to generation (Danieli, 1997). The first study conducted by scholars who studied that trauma symptoms in children victims of the *Holocaust* mentions that people indirectly send their children feeling unresolved about the sad events which they experienced, so trauma is generated from generation to generation.

Moreover, the Catholic Welfare Institute and State Development of Cape Town South Africa, offering psychosocial support for refugees in order to improve their welfare; and the positive effect of giving therapy. Some of the strategies that have been successfully carried out the youth group art therapy, creation of relationships between patients of the different therapeutic group in South Africa,

emphasis on working together and family counseling (UNHCR, 2010). Adolescents reported in a refugee camp have to solve problems in a different way through playing with friends, crying, looking for activities to do, sleeping, prayer or reading religious books are accompanied by an adult (International Medical Corps, 2013). Sudanese refugees in Australia have discovered that cognitive systems and religious beliefs are the main coping strategies with the trauma (Goodman, 2004). As a social worker was supposed to be protecting the rights of their clients by identifying refugees, minimize the re-traumatisation, ensure confidentiality, cross-cultural communication, working with translators, exploring issues of torture and trauma, trauma reactions, normalising treatment framework, working with asylum seekers in the community, making effective referrals, keep the traumatization, exhausted physically, emotionally and mentally with current events, as expressed by the Hugman (2012).

Based on the above phenomenon, the researchers are interested in researching on psychosocial

problems faced by Rohingya refugee in Indonesia, especially Rohingya refugee in Tangerang become the focus of this study because previous research shows these refugees traumatized by their family. Psychosocial problems and coping strategies on refugees in Denmark, South Africa, and Australia are the main pathway researchers to examine coping strategies of Rohingya refugee residing in Indonesia. The aim of this study is to observe the regarding psychosocial problems.

Methods

The method used in this study was a qualitative approach with adequate explanation. The required information was gathered from primary and secondary sources. The primary sources of data collection from informants through In-depth interview, focus group discussions, observation, case studies, formal and informal discussions (Table 2). While the secondary data collected from books, journals, and various internet sources (Moleong, 2000).

Table 2. The Tabulation of the Operational Framework

Data	Data Collection Techniques	Target Group	Method of Collecting Data
Coping strategies of psychological problems of Rohingya refugee	Interview schedule	Rohingya refugee (Individual)	In-depth interview
Coping Strategies of Psychological problems Rohingya refugee families	FGD	Rohingya families	FGD
Service oriented organization to solve the problem	FGD	Dompot Dhuafa, Rumah Zakat etc.	FGD
Influence and get help from the local community	FGD	Local community members, local government	FGD
Associate Information	Interview	Rohingya Family, Service oriented organizations	Formal and Informal discussions, and observations

Results

Rohingya refugee in Indonesia facing various problems including facing emotional reactions psychosocial problems in their everyday life like trauma, stress, shocked, stunned, not believing, fear, despair, embarrassment, anger, anxiety, guilt, loss of interest in the fun, loss of interest in pleasure etc. (Kamrujjaman & Rusyidi, 2016).

Side by side they have own coping mechanism towards solving problems. From the research observation and findings, we have seen the Rohingya people coping strategies used to physical as well as especially emotional coping focus (EFC) in their daily life such as praying, go to the mosque, prayer, remembrance spirituality/zikr etc. besides these they are adopting avoidance, positive reappraisal, self-criticism, denial, seeking information, seeking assistances etc. are describing below.

Physical Coping Strategies of Rohingya Refugee Religion, Spirituality, and Beliefs

The use of religion is common coping strategies among refugees. Displaced Rohingya people used to believe in God regarding their problem solving and try to get relieve from the social, political, material and emotional problem. However, in transition countries they are strange and unfamiliar with language, culture, norms, values & practices, customs which created lots of psychosocial problem so most of the time they are belief on

supernatural power to cope with the situation like reading religious books like holy Quran, going to mosque, religious discussion, Pray, remembering God, etc. Keeping faith in God is another important coping strategy of Rohingya people used to cope with environmental stress hostility, trauma or stressed in Indonesia.

Plan Full Problem-Solving

Plan full problem solving is the way of analysis the situation, and identified the possible means to solve the problem. In another word make a plan to solve the problem. From the research findings when Rohingya refugee came to Indonesia they have faced a problem with housing, cash money, education for children, local adaptation, and legal help to stay in Indonesia.

In these circumstances, they asked and get support from following organizations like housing from Dompot Dhuafa, cash allowance from Permata bank/ financial institutions, legal aid from LBH Jakarta, education for children from local masjid & Universitas Indonesian's Volunteer Students, a social adaptation from local community people for solving their problem.

Direct Action

According to an informant of local community people, they have managed Rohingya's daily needs and demand of accommodation, housing, food, education, socialization through different actions (Figure 1).

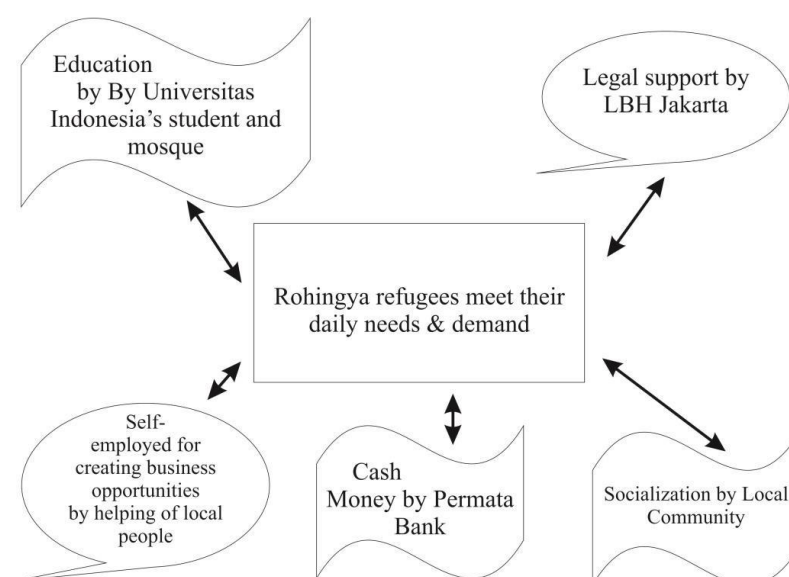


Figure 1. Rohingya Refugees Need Fulfillment by Informants and Friends

To help Rohingya Refugees, Dompot Dhuafa given money for rented housing, for cash money, they got support 12 million from Bank Permata, for the education they have been accommodating to the local mosque and the Universitas Indonesian's students as volunteers by the local community people. For legal help, they managed LBH Jakarta for providing full legal support. For socialization process, they create a positive environment among community members towards Rohingya community. For the solution to the problem of Rohingya refugees, the local community people were so active and taken action directly among different organizations.

Assistance Seeking

According to one informant and family member, displaced Rohingya people asked help from local communities for a place to stay, Dompot Dhuafa for daily life expenses like food, drinking, accommodation, baby necessities, education for children etc. asking legal aid from LBH Jakarta, cash money for making small business from Permata bank and rest of necessities from other organizations.

Information Seeking

Rohingya refugees requesting information from local community people of Myanmar when they fled from Myanmar regarding the way out from Myanmar. When they are in Malaysia asked help from the local community for a place to stay, regarding UNHCR, legal support organization, social support provider organization especially food & accommodation provider, education provider and other organization to deal with their situation.

In the meantime when they arrested by police due to illegal trafficking to Australia they are seeking information for maintaining their basic human needs. In Jakarta, Indonesia they were 18 people asking information to live, how to fulfill daily human needs, how to get legal help to the local masjid & local community people.

Coping Behaviors Oriented Emotions (Emotional Focused Coping)

Rohingya refugees in Indonesia is more likely Emotional Coping Focus (EFC) in their daily lives which are as follows:

Avoidance

Avoidance is the effort of individual, avoids problems by way of fantasizing or imagining if he is in a pleasant situation. Avoidant coping is a strategy by individuals to keep away from sources of stress by doing an activity or withdraw from an activity or situation that could potentially cause stress.

Rohingya refugees even though they face the psychosocial problems but sometimes they avoid those problems by imagining that they do not have a problem and they are in a happy situation to lead their life. In the example, sometimes they feel sad to remember their parents, siblings, friends, family members who live in a foreign country especially in Myanmar but want to reduce their problems with remembering their existing families, children, friends, with them in Indonesia.

Denial

Denial is an attempt of individual refused problems that exist with regard as though the individual issues do not exist, which means that individual ignores his/her problems, its deny the existing situation of the problem and trying to be happy with the existing conditions.

Rohingya refugees in Indonesia even though they face the psychosocial problems but they ignore the problem or get out of the situation, in an example: to reduce the daily needs and demands sometimes they asked materials as well as immaterial help like: money, clothes, food, shelter, using resource person for assistant etc. assistance from different organizations or agencies within the community, it seems like begging, but they take it easy and think that it's a part of life so we should do it.

Self-criticism

It means critical of oneself and one's faults and weaknesses or the action of finding one's own faults and shortcomings.

Rohingya refugees in Indonesia sometimes blame themselves for psychosocial problems in their lives. In the example, in Indonesia, from immigration house to the IOM shelter they have a hard life, and sometimes they were criticized by their own as to why we came to Indonesia, we had a better life in Thailand or Malaysia than Indonesia. But in reality they migrate from different countries to push or pull, external and internal factors in their life cycle which bound to migrate them in Indonesia

Positive Reappraisal

Positive reappraisal means a condition of individual to see the positive side of the problems, experienced in life by looking for meaning or benefit from the experience. Positive reinterpretation, the response of an individual by making a change and develop in his personality, or trying to take a positive view of a problem (wisdom).

Rohingya refugees in Indonesia experienced many psychosocial problems in their life cycle, but sometimes they are looking for meaning or benefit from the experience like when they had been destitute by brokers/agent to migrate from Indonesia to Australia they have gained a huge experiences about legal procedure and after that event they tried to maintain the rules and regulation of IOM, UNHCR for rest of the time in Indonesia. Another circumstance after that event they were so aware and careful about their money, wealth and belongings from Hippocrates people around them.

Social Support

The use of social networks is another important coping strategies used by refugees they continue to use their friends, family and the community as a source of social support. As an example, some of the refugees stated that they shared their emotion with a neighbor, friends, and family member in Indonesia to cope with the situation.

Other refugees reported that they called over mobile to family and friends who live in Malaysia. In addition, they also tried to communicate with other family members living other countries to

share their feelings, emotions. These social networks are used mostly for emotional support in Indonesia,

The second survival strategies described by the Rohingya in this study is the use of social support network. The use of social networks established a narrative relationship in all phases of their refugee experience, with these networks they were adopted properly with the real situation and seems that utilization of social support networks is generally effective coping strategy for refugees. For example, Rohingya refugees set up a social network with Dompot Dhuafa for accommodation, LBH Jakarta for legal support, local communities for education and adaptation with the local culture. And all of these networks make them free from suffering, conflict (interpersonal), depression, distress and anxiety and so on. Furthermore, these networks increase the sense of belonging to the community of refugees while improving access to material resources such as housing and food. What is interesting in this study is how the refugees to take advantage of any available network to overcome their difficulties. In Indonesia, a great social network included friends, family, and the environment. However, when the movement was broken up this network, the refugees reported the use of alternative, smaller networks, such as religious groups, government organizations, and family abroad. Studies show that the loss of social capital that occurred during the period of transit and resettlement produce sadness, distress, anxiety and depression. However, the current findings may indicate that psychological stress such as reduced by the application of alternative networks that are traditionally used.

Cognitive Strategies

Another coping strategies identified by participants is cognitive and involved reframing the situation. In the transition period, the Rohingya describe how they maintain hope for the future despite the current difficulties and how they are minimized and normalized the difficulties in the life cycle. Other cognitive strategies to

overcome the desire and aspiration consist of a bright and successful future.

The third coping strategies used by refugees in this study is a natural and engaging cognitive reframing the situation and focus on the future desires, hopes, and aspirations. Two methods outlined by reframing the situation of refugees. First, several participants reported that they have developed a sense of inner strength and makes them believe that they can overcome the challenges which been raised.

Second, some participants normalized or minimize the severity of the situation. The refugees stated that they were familiar with the difficulties they face and feel that there is nothing they can do about them. They resigned themselves to the situation and believe that their fate is out of their hands. Both coping styles reflect active and passive coping strategies each identified. Refugees adopt an active approach tends to be more successful in achieving the social and emotional well-being in the settlements in Indonesia, thus, focus on the promotion of active coping strategies in a sample of refugees may be beneficial in promoting the adjustment. Refugees in this study also identify what can be considered as another cognitive strategy for future pattern of life.

Role of Social Worker

A professional social worker can play a vital role in working with immigration and refugee for the realization of human rights. Social workers recognize migration as a complex social, cultural, and political process. Social Worker's roles are policy advocates, direct service providers, design and coordinate community support programs for refugee family's advocate for stronger refugee resettlement services, work with a humanitarian aid organization and coordinate psychosocial programs for children in refugee camps or work UNICEF or the UN High Commissioner for Refugees (UNHCR) to affect policy and design programs.

For solving refugee problem at policy level social worker could play following activities:

1. Advocacy for Rohingya people to the

Indonesian government to get clear identity/status for this ultra-poor group.

2. Creating an opportunity for them to get controlled and arranged visa to stay in Indonesia.
3. Advocating for their children to the government to obtain government recognition to elementary school (elementary school) as their universal human right.
4. In order to achieve free communications for them, social worker should facilitate with local governments, local community, for creating a special system for communication with mass people during the immigration period.
5. Achieving all of this social worker have to establish close connection among IOM officer, UNHCR officers, Immigration Officer, embassy responsible person, political parties and leaders, a pressure group, general counselor of GO/NGO/INGO, etc.

Conclusion

We describe a form of coping previously not described in the scientific literature: *Rohingya refugee coping strategies due to psychosocial problem perspective*, defined as the process by which they feel collectively responsible for their future well-being and co-operate to promote desired outcomes and prevent undesired changes.

Rohingya refugees in Indonesia used to Emotional Coping Focus (EFC) in their daily lives such as pray, go to the mosque, prayer, remembrance spirituality/zikr etc. besides these they are adopting avoidance, Positive Reappraisal, Self-criticism, denial, etc.

In order to cope with their life in transit and exile in Indonesia, refugees have to learn not only how to reduce the stress which results from disruption in their way of life, but also how to come to terms with social programs set up to help them. For this reason they used to apply physical as well as and especially emotional coping focus (EFC) for solving their problem.

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