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Social Support from the Consulate in Strengthening the Resilience of Newly Enrolled Female Students at Al-Amanah Islamic Boarding School in Baubau City

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Abstract

New female students at Islamic boarding schools face various challenges during the adaptation process, such as homesickness, difficulty adjusting to the environment, and changes in lifestyle patterns that can affect their ability to survive at the boarding school. In this process, the consulate becomes a source of social support for new female students. This study aims to describe the forms of social support provided by the consulate in increasing the resilience of new female students at the Al-Amanah Islamic Boarding School in Baubau City. The study used a qualitative approach with data collection techniques through interviews, observations, documentation studies, and literature studies to produce descriptive data. The results showed that the consulate provided social support in the form of emotional, informational, appreciation, and instrumental support that helped new female students during the adaptation process. This support contributed to the development of resilience as demonstrated by the ability to manage emotions, use more adaptive coping strategies, increased confidence in one's abilities, development of social functioning, and the emergence of a desire to accompany new female students in the future. The research findings indicate that the consulate plays a role as a community-based mentoring system that strengthens the resilience of new female students at the Al-Amanah Islamic Boarding School in Baubau City.

Keywords: Social support, Consulate, Resilience, New Santriwati, and Islamic Boarding School.

Introduction

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New students in Islamic boarding schools must adapt to a social environment that differs significantly from their previous experiences. The transition from a home environment to a communal system often results in initial challenges, including homesickness, culture shock, and difficulties with discipline (Haiffahningrum & Satiningsih, 2022). Unlike non-boarding schools, Islamic boarding schools operate continuously and are governed by strict norms, rules, and collective activities. This structured environment requires new students to gradually adjust their daily routines to align with the dormitory ecosystem (Lestari et al., 2026). Beyond academic participation, students must also adapt to the prevailing culture, social relationships, and lifestyle within the boarding school. This adjustment is particularly challenging for new students, who must leave behind familiar sources of comfort and support to integrate into a new social context (Roswanto et al., 2024).

Research indicates that the adaptation process during the initial years in boarding schools is frequently challenging. Putri et al. (2026) observed that new female students often experience emotional stress, including sadness, crying, difficulty adapting, and longing for family. Additionally, Ramadhan et al. (2024) reported that new students may experience culture shock due to lifestyle differences between their families and the boarding school environment. These findings suggest that the early period in Islamic boarding schools constitutes a vulnerable phase, marked by significant emotional and social challenges for new students.

In facing these challenges, resilience is a crucial capacity that helps individuals adapt positively. Resilience is essential for individuals to adapt positively to pressure and adversity. Luthar, Cicchetti, and Becker (2000) define resilience as a process of positive adaptation in the face of risk and stress. Masten (2001) similarly describes resilience as the capacity to maintain adaptive functioning and development despite encountering difficulties. However, resilience is not determined solely by personal strengths. Ungar (2012) emphasizes that resilience develops through interactions with the social environment, which provides support, protection, and access to resources. Mutiara et al. (2023) further demonstrate that social support is critical in enabling individuals to manage stress and sustain social functioning. parents for extended periods. House (1981) explained that social support can take the form of emotional, informational, and instrumental support, as well as appreciation, which helps individuals cope with stressful situations. Ekanita and Putri (2019) stated that social support enables individuals to receive attention, assistance, guidance, and reinforcement when facing various life difficulties. From a social welfare perspective, groups and communities are viewed as resource systems that provide various resources individuals need to meet their needs and resolve their problems (Pincus &

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Minahan, 1973). Through interactions within them, communities facilitate the exchange of information, mutual assistance, and emotional reinforcement that help individuals face life's challenges. Therefore, relational ties within the community strengthen individuals' social resilience through social integration and the use of social capital in stressful situations (Kinseng, 2019).

In Islamic boarding schools, this function is reflected in the various social groups that develop in students' lives. The student community does not exist. Within Islamic boarding schools, social support is manifested through various student groups. The student community is heterogeneous, comprising groups formed based on affinities such as regional origin, friendships, or shared experiences in school activities (Rifa'i & Khaeriyah, 2019). One notable sub-community is the consulate, which consists of students from the same region. The presence of consulates demonstrates that student social networks develop not only at the broader community level but also within more intimate and intensive interaction spaces. Muzakki and Sugiyar (2023) note that the structure of social relationships in Islamic boarding schools fosters the creation of internal groups that strengthen student connections. In this context, the consulate functions as a forum for information exchange, assistance, and emotional support, as its members share a close identity and similar experiences. This relationship positions the consulate as a potential resource to address adaptation challenges, particularly during the initial stages of boarding school life (Laili et al., 2026). environment, shaped by shared origins. The existence of the consulate demonstrates that the social networks of female students develop not only at the broader community level but also through sub-communities with close identities and high levels of interaction. Although various studies have examined the relationship between social support and resilience in adolescents and students, studies specifically examining the consulate as a sub-community and social support resource system in enhancing resilience among new female students are relatively limited. Therefore, this study aims to analyze the consulate's social support in increasing the resilience of new female students at the Al-Amanah Islamic Boarding School in Baubau City.

Although numerous studies have examined social support, resilience, and students' experiences in Islamic boarding schools (pesantren), several research gaps persist. Most existing research conceptualizes social support as a resource originating from family, peers, teachers, or the broader Islamic boarding school environment. In contrast, investigations into student resilience have predominantly emphasized individual factors, including spirituality, religiosity, self-efficacy, emotional regulation, and coping skills. As a result, the influence of specific social groups as sources of support in promoting student resilience has not been thoroughly investigated.

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This limitation is also apparent in research on consulates, which are groups of students formed based on shared origins. Existing studies primarily address consulates in terms of social solidarity, group cohesion, or student integration, while their function as a social support system remains insufficiently explored. Additionally, most prior research adopts the individual (micro) level as the unit of analysis, thereby overlooking the role of social groups as actors at the meso level. This study adopts a different perspective by examining the consulate as a source of social support that enhances the resilience of new female students. The novelty of this research lies in integrating the concepts of social support, resilience, and consulate within the meso-level framework of Social Welfare Science, specifically in the context of the Al-Amanah Islamic BoaIn light of these considerations,

This study addresses two primary research questions: (1) What forms of social support does the consulate provide to enhance the resilience of new female students at the Al-Amanah Islamic Boarding School in Baubau City? (2) To what extent are new female students resilient after receiving social support from the consulate? Accordingly, the study seeks to describe the types of social support offered by the consulate and analyze its contribution to the resilience of new female students as they adapt to the Islamic boarding school environment. boarding school environment.

Theoretical Framework

Social Support

Cobb (1976, p. 300) defines social support as information that leads individuals to believe they are loved, cared for, valued, and integrated into a social network characterized by shared bonds and obligations. House (1981, pp. 39-41) categorizes social support into four types: emotional, appraisal, instrumental, and informational support. These categories encompass the assistance provided through interpersonal relationships. Social relationships grant individuals access to resources necessary for coping with diverse life situations. According to Gottlieb (1983, pp. 28-30), social support operates by offering various forms of assistance that enable individuals to confront challenges through social connections.

The Community as a Social Support Resource System

Warren (1978, pp. 3-9) defines a community as a social system consisting of interrelated relationships, roles, and social institutions that enable members to fulfill various functions. This social structure creates an environment that facilitates interaction, cooperation, norm formation, and activities supporting communal life. Therefore, a community is not merely a place where individuals coexist, but also serves a social function by meeting the diverse needs of its members

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through collective living. Pincus and Minahan (1973, pp. 53-58) argue that individuals are unable to meet their needs or address life challenges independently. Consequently, individuals rely on resource systems that offer assistance, services, opportunities, and support tailored to their needs. In social work practice, these resource systems enable individuals to access various forms of support through available social relationships and organizations within their environment.

Resilience

Luthar, Cicchetti, and Becker (2000) provide a comprehensive definition of resilience as a dynamic positive adaptation process that emerges when individuals confront challenging and often risky conditions. This definition highlights resilience not merely as a static trait but as a transformative journey in response to significant hardships and adversity. Expanding on this idea, Ungar (2012) explains that resilience is shaped by complex interactions between individuals and their social environments, which serve as vital sources of support and resources for navigating life's obstacles. This social-ecological perspective underscores that resilience is not solely a personal characteristic; rather, it is a developmental process that unfolds through meaningful, reciprocal relationships between individuals and their surrounding communities.

To explore the various expressions of resilience, this study adopts Grotberg's (1995) Language of Resilience model. This model breaks down the sources of resilience into three fundamental categories: "I Have," "I Am," and "I Can." The category "I Have" encompasses the external support systems available to an individual, including family, friends, mentors, and community resources. "I Am" focuses on the individual's intrinsic strengths and positive qualities, such as determination, self-esteem, and emotional intelligence. Meanwhile, "I Can" highlights an individual's ability to communicate effectively, solve problems, cultivate social relationships, and face life's challenges head-on. Together, these three categories illustrate that resilience emerges from a rich interplay among environmental support, personal strengths, and essential social skills, all of which empower individuals to thrive in the face of adversity.

Consulates within Islamic Boarding Schools

Muzakki and Sugiyar (2023) state that consulates are student groups formed around shared regional origins, serving as forums for strengthening relationships and communication among students in Islamic boarding schools. These consulates represent social groupings that facilitate interaction among students with similar backgrounds within the boarding school environment. Dzannur Fadhilah (2024) found that consulate activities foster harmonious social

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relations by promoting values such as mutual understanding (ta'aruf), mutual assistance, and tolerance, while also strengthening communication among students from diverse regions. These findings suggest that consulates serve not only as forums for grouping by origin but also as spaces for social interaction that facilitate the development of social relationships within Islamic boarding schools.

Transition and Adaptation Processes for New Female Students in Islamic Boarding School

Juwairiyah et al. (2026) state that life in Islamic boarding schools encompasses not only religious education but also adaptation to the boarding system, collective social relations, disciplinary structures, and increased expectations for independence compared to previous environments. These characteristics necessitate a structured adjustment process for new students, which can be understood in terms of distinct adaptation stages.

Chusniyah et al. (2025) identify three stages of adaptation for new female students: culture shock, adjustment, and growth. The culture shock stage involves discomfort resulting from differences stemming from culture, rules, and daily routines between the home and the Islamic boarding school environments. The adjustment stage consists of learning institutional norms and habits, establishing social relationships with peers, and modifying behavior to align with the new context. The growth stage is characterized by enhanced adaptability, demonstrated through increased independence, self-confidence, and the ability to fulfill roles within the boarding school. Throughout these stages of adaptation, homesickness may emerge as a significant psychological response.

Fitriyah Cahyaningrum et al. (2025) define homesickness as a psychological condition resulting from separation from family, familiar environments, and established routines. Symptoms include persistent longing for home, frequent crying, difficulty concentrating, social withdrawal, and mood fluctuations. The experience of homesickness is further influenced by contrasts between the boarding school and home environments, as well as limited social support during the initial adaptation period.

RESEARCH METHOD

This study uses a qualitative approach, as it is considered capable of providing a deep understanding of the social phenomenon under study, and adopts a descriptive research design. Neuman (2014, p. 38) explains that descriptive research aims to "paint a picture," namely, to describe a phenomenon systematically so as to answer questions about who, how, when, where,

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and what happened in a social event. This study describes in depth the forms of social support that developed within the consulate, the processes by which that support is provided, and its contribution to the resilience of new female students during their Islamic boarding school life.

Research Site and Participants

The study was conducted at Al-Amanah Islamic Boarding School in Baubau City, Southeast Sulawesi Province, specifically on Jalan Poros Kalia-Lia, Liabuku Village, Bungi District. The research site was selected purposively due to its alignment with the study's focus on social support from the consulate in enhancing the resilience of new female students. Informants were chosen using a non-probability, purposive sampling technique. Participants included new female students, senior consulate staff, and female ustadzah from the care department. Data Collection Techniques

Data collection for this study utilized in-depth interviews, observation, documentation analysis, and literature review.

1. In-depth Interviews. The interview process was conducted directly with informants possessing relevant experience, involvement, and knowledge aligned with the research objectives.
2. Observation. The observations focused on the daily lives of new female students during their adaptation to the Islamic boarding school environment. Interactions between new and senior female students were examined, with particular attention to the forms of social support present in everyday life. Additionally, observations addressed how new female students responded to the demands of boarding school life, the assistance they received during difficulties, and their responses to support from the consulate.
3. Documentation. Documentation analysis was employed as a complementary technique to reinforce data obtained from interviews and observations. The documents analyzed included photographs of new female students' activities, records of consulate activities, Islamic boarding school data, activity reports, and other materials relevant to the experiences of new female students.
4. Literature Review. The literature review served to strengthen the theoretical foundation, clarify concepts relevant to the research focus, and provide a basis for analyzing and interpreting field data.

Data Analysis Techniques

Data analysis is the process of organizing, grouping, connecting, and interpreting data obtained during research to yield a deeper understanding of the phenomena being studied.

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Neuman (2014) explains that data analysis is conducted to discover patterns, relationships, and meanings from the collected data, thereby broadening understanding of the social reality being studied. The data analysis techniques used refer to the data analysis stages proposed by Ellen (1984, p. 214) in Neuman (2014, pp. 562-567), which consist of sorting and classifying, open coding, axial coding, selective coding, and interpreting and elaborating.

1. The initial stage of data analysis is carried out through sorting and classifying, which is the process of sorting, grouping, and organizing data based on similar information and research focus.
2. Open Coding. Strauss (1987), as cited in Neuman (2014, pp. 563-567), explains that open coding is the process of developing initial codes from field-obtained data. At this stage, the researcher read the data directly to identify important meanings related to the experiences of new female students.
3. Axial Coding is the process of connecting previously compiled codes into more structured categories and subcategories. At this stage, the researcher began to connect the various forms of social support provided by the consulate with the experiences of adaptation and change experienced by the new female students.
4. Selective Coding is the stage in which the previously identified categories are centralized and integrated into the main research themes. At this stage, the researcher focused on the core themes most relevant to the research focus and capable of explaining the phenomenon comprehensively. The various categories formed were then integrated into an explanatory pattern illustrating how social support from the consulate helped new female students cope with the pressures of Islamic boarding school life, adapt, and build resilience.
5. Interpret and Elaborate: The process of interpreting and elaborating the research findings using relevant theories and concepts. At this stage, the categories and themes formed were analyzed using social support theory.

Data Quality Improvement Techniques

This research uses the trustworthiness criteria proposed by Guba (1985) in Krefting (1991, p. 215), namely credibility, transferability, dependability, and confirmability. These four criteria are used to ensure that the data collection, analysis, and interpretation processes are carried out systematically and responsibly.

1. Credibility relates to the level of trust in the data and research findings.

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2. Triangulation is a data verification technique that involves comparing various sources and data collection methods.
3. Dependability concerns the consistency of the research process from the planning stage through the preparation of the research report.
4. Confirmability aims to ensure that research findings are truly derived from field data and not from the researcher's assumptions or subjective views.

Finding and Discussion

The early years at Al-Amanah Islamic Boarding School are a transitional phase marked by various challenges of adaptation. The transition from a family environment to a boarding school environment places new female students in a situation that requires them to adjust to a culture, rules, social interaction patterns, and rhythm of life that differ from their previous experiences. These changes do not occur gradually, but rather occur relatively simultaneously, creating significant psychosocial stress during the initial period of boarding.

The adaptation challenges experienced by new female students primarily manifest as culture shock and homesickness. Culture shock manifests as difficulties understanding the language and communication patterns used in everyday life, adjusting to the tastes and consumption patterns of the boarding school food, the shift from a relatively private to a communal lifestyle, fatigue from busy daily activities, and anxiety about the disciplinary system and restrictions on device use. These experiences demonstrate that new female students are not only required to adapt to a new physical environment but also to understand the norms, values, and customs that are part of the boarding school culture.

Culture shock arises because new female students must navigate various social and cultural changes simultaneously. Previously familiar situations, such as the use of everyday language, family meal patterns, freedom to organize activities, and even access to communication with parents, change when they enter Islamic boarding school life. This situation requires time for female students to rebuild a sense of comfort and belonging in their new environment. This finding aligns with Chusniyah et al. (2025), who explained that the initial phase of adaptation for female students in Islamic boarding schools is characterized by culture shock stemming from differences in language, culture, rules, and living systems that must be navigated simultaneously. The results of this study also reinforce the view of Juwairiyah et al. (2026) that the transition to Islamic boarding school life is an adjustment process that simultaneously involves psychological, social, and cultural aspects. Failure to adapt often leads students to drop out of school midway.

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In addition to culture shock, homesickness is also a significant psychosocial challenge during the initial period of boarding school. Longing for family and their home environment manifests through various emotional, social, and physical responses. Emotionally, homesickness is seen through repeated crying and feelings of sadness due to separation from family. Socially, some female students tended to withdraw from social interactions because they were not yet comfortable in their new environment. Meanwhile, physically, homesickness was evident through complaints such as headaches, stomach ulcers, fatigue, eating disorders, and difficulty sleeping. In some cases, the pressure even developed into a desire to leave the Islamic boarding school and return home.

These findings suggest that homesickness is not only related to longing for family but also a response to the loss of various sources of comfort previously available in their home environment. When individuals are unable to adjust to the changes, feelings of loss can affect their emotional state, social behavior, and physical health. This condition aligns with the findings of Fitriyah Cahyaningrum et al. (2025), who reported that homesickness among new female students is characterized by emotional disturbances, changes in social behavior, decreased concentration, and various physical complaints that can hinder adjustment.

Overall, the transition to Islamic boarding school life is a period vulnerable to various psychosocial stresses. Culture shock and homesickness are two major challenges that characterize the adaptation process of new female students during the first months of their stay. These challenges demonstrate that adaptability is determined not only by individual factors but also by the availability of social resources that help female students cope with stress, reduce uncertainty, and build a sense of security in their new environment. The presence of consulates is crucial because they provide social support, helping new female students navigate the adaptation process and the challenges that arise during the transition to the Islamic boarding school environment.

Forms of Consulate Social Support in Increasing the Resilience of New Female Students

Referring to House's (1981) classification, the social support provided by the consulate to new female students in this study includes emotional, informational, appreciative, and instrumental support.

Emotional Support

Emotional support is one of the most common forms of social support received by new

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female students from the consulate during their adaptation period to the Islamic boarding school environment. This support is manifested through reassurance when faced with emotional distress, a willingness to listen without judgment, spiritual motivation, personal attention to the new female students' emotional well-being, and physical presence when they face difficult situations. These various forms of support demonstrate the attention, empathy, concern, and willingness to accompany the new female students. House (1981) explains that emotional support is assistance manifested through attention, empathy, affection, concern, trust, and a willingness to listen to individuals facing difficulties. In this study, emotional support was not only evident through verbal communication, but also through various nonverbal actions such as hugging, back rubs, holding hands, accompanying them, and showing concern for changes in the new female students' emotional state. The presence of these forms of support indicates that the consulate seniors strive to create relationships that make the new female students feel cared for and accepted during their life at the Islamic boarding school. Senior consular staff are often the first to respond when new female students experience emotional difficulties. Their presence as non-judgmental listeners, providers of encouragement, and companions during difficult times provides a space for new female students to express their feelings and experiences. Therefore, emotional support within the consular staff serves not only as a form of immediate assistance but also as a means for new female students to gain a sense of security in navigating the various changes that occur during the adaptation period.

These findings also support Cobb's (1976) view that social support helps individuals believe they are loved, cared for, valued, and part of a social network with shared bonds and obligations. Through the attention and support provided by senior consular staff, new female students gain confidence that they are not facing difficulties alone. This feeling of acceptance as part of the community is important because it helps reduce feelings of isolation and strengthens the social bonds of new female students within the Islamic boarding school environment.

Furthermore, these research findings align with Gottlieb's (1983) view that social support can be provided through verbal and nonverbal communication that provides emotional benefits to the recipient. In this study, these benefits are evident in how the various forms of attention and support provided by senior consulate staff help new female students gain peace of mind, emotional comfort, and confidence to continue living at the Islamic boarding school. The support provided is not always oriented toward direct problem-solving, but rather toward providing social connections that enable new female students to feel supported when facing difficulties.

From a social welfare perspective, the existence of the consulate as a source of emotional

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support demonstrates the functioning of the informal resource system available within the new female students' social environment. Pincus and Minahan (1973) explain that individuals can obtain assistance through various resource systems around them to help them face problems and meet their needs. The consulate serves as an informal resource system that provides emotional support through the social relationships established between seniors and new female students. This support helps new female students acquire social resources that they can utilize to face various challenges during the adaptation process.

The emotional support provided by the consulate is also related to efforts to maintain the social functioning of new female students. As Siporin (1975) explains, social functioning is related to an individual's ability to fulfill their social roles and effectively utilize the resources available in their social environment. Through the emotional support they receive, new female students gain a sense of security and confidence that they have someone they can rely on when facing difficulties. This helps them stay involved in Islamic boarding school life, build relationships with their surroundings, and continue the adaptation process in a more positive manner.

Informational Support

The consulate provides informational support to new female students through various measures to help them understand the Islamic boarding school environment. This informational support is provided through informal mentoring on dormitory life strategies, sharing learning and memorization strategies, facilitating understanding of the boarding school's language and regulations, introducing the character of teachers and caretakers, and providing orientation on applicable rules. These forms of assistance help new female students acquire the knowledge and understanding needed to navigate life in Islamic boarding schools more effectively.

The findings of this study align with House's (1981) perspective, which explains that informational support is assistance provided through information, advice, direction, and input that helps individuals understand the situation they face, consider alternative courses of action, and determine appropriate steps to address problems. In this study, the information provided by senior consulate staff relates not only to the formal rules applicable at the Islamic boarding school but also to practical knowledge gained through their experiences living there. This information helps new female students understand the various environmental demands that were previously unfamiliar to them.

Senior consulate staff serve as readily accessible sources of information when new female students experience confusion or uncertainty. The information provided not only helps them

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understand what to do but also how to navigate Islamic boarding school life more effectively. Through various forms of guidance and shared experiences, new female students gain a clearer picture of the culture, customs, and expectations prevailing in the Islamic boarding school environment.

Gottlieb (1983) explains that social support can be provided as information that helps individuals deal with various life situations. In this study, information from senior consulates helped new female students reduce confusion, increase their understanding of the Islamic boarding school environment, and make daily decisions. The information obtained not only serves as new knowledge but also as a source of assistance, helping them adapt to the various demands of their environment.

Furthermore, the consulate provides access to the knowledge resources that new female students need during the adaptation process. This aligns with the view of Pincus and Minahan (1973), who explain that individuals need access to various resource systems available in their environment to help solve problems and meet their needs. Senior consulates serve as an informal resource system, providing information, experience, and practical knowledge that new female students can utilize to navigate the challenges of Islamic boarding school life.

From a social welfare perspective, the informational support provided by the consulate helps strengthen the social functioning of new female students. Siporin (1975) explains that social functioning relates to an individual's ability to fulfill their social roles and effectively utilize available resources within the community. Through the information and guidance provided by senior consulates, new female students gain greater skills in understanding rules, participating in Islamic boarding school activities, building relationships with their surroundings, and meeting the demands of academics and dormitory life. Thus, informational support not only helps new female students acquire knowledge but also strengthens their capacity to function more effectively within the Islamic boarding school environment.

Recognition Support

Senior consulates offer recognition support in various ways, such as acknowledging minor accomplishments, normalizing emotional experiences during the adjustment phase, providing constructive feedback when new female students make mistakes, cultivating a culture of collective appreciation within the consulate, and building confidence in new female students' potential. These diverse forms of support not only serve as a motivational force but also help new female students cultivate a more positive self-image during their adaptation to the Islamic

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boarding school setting.

According to House (1981), recognition support is a form of social support conveyed through acknowledgment, appreciation, encouragement, and positive feedback that helps individuals feel valued and competent in their social settings. This type of support is essential in enhancing self-esteem and reinforcing individuals' belief in their capabilities. Senior consulates not only commend new female students for their accomplishments but also acknowledge their efforts, growth, and potential throughout their tenure at the Islamic boarding school.

Appreciation for minor achievements is one of the most frequent forms of esteem support received by new female students. Compliments for successfully enhancing their memorization, displaying bravery in public speaking, or fulfilling specific duties help them recognize their advancement. Acknowledgment of progress is vital because, during the adjustment phase, new female students are still cultivating their confidence in their capabilities. When those around them celebrate their endeavors, they become more assured in their capacity to meet the various challenges of life in an Islamic boarding school.

Alongside recognition of achievements, support is manifested through the normalization of emotional experiences among new female students. When senior consular staff explain that feeling homesick, experiencing sadness, and wishing to return home are shared experiences from their early years at the school, new female students can accept their own feelings. Recognition is conveyed not solely through accolades but also through acknowledgment that their emotional experiences are typical. This validation helps new female students lessen self-blame and reinforces their belief that they can navigate the adaptation process, just as their seniors have successfully done.

Another aspect of support is observed in how senior consular staff guides new female students when they make mistakes. Instead of adopting a punitive stance, senior consular officers provide constructive feedback and explain how to rectify errors. Senior consular officers work to preserve the self-esteem of new female students throughout their educational journey. This student-centered method makes it easier for new female students to accept corrections without feeling belittled or inadequate.

Recognition is granted not just individually but is also nurtured through a tradition of collective appreciation within the consulate. Acknowledgment of the progress of new female students, shared in a group setting, offers a distinct social experience, as they receive recognition from the wider community—which fosters feelings of acceptance and appreciation within the group. From a social support perspective, receiving acknowledgment from a collective is crucial to

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cultivating a sense of belonging, which is essential as individuals acclimate to a new environment.

Moreover, reinforcing confidence in their potential serves as a form of esteem support that helps new female students view themselves in a more positive light. When doubts about their capabilities arise, senior consular officers make an effort to remind them of their strengths, progress, and opportunities still available to them. This encouragement helps redirect new female students' focus from their limitations to their potential. Through this process, new female students grow more self-assured in managing academic, social, and other aspects of life in Islamic boarding schools.

Instrumental Support

Research findings also show that the assistance provided is not always large-scale. In fact, simple acts, such as lending uniforms, fetching food, helping tidy up, or sharing food from home, are the forms of support most often felt beneficial by new female students. This suggests that the significance of instrumental support lies not in the amount of assistance provided, but in its ability to address emerging needs promptly. When assistance is available, new female students gain a sense of security, knowing that there are people ready to help when they encounter difficulties.

Furthermore, the instrumental support provided by the consulate helps alleviate various stresses that arise during the adaptation period. Assistance with equipment helps new female students continue to participate in activities as usual; assistance with care during illness helps them navigate recovery more calmly; assistance with labor eases physical burdens when abilities are declining; financial assistance alleviates anxiety about meeting urgent needs, while sharing food and family remittances helps create a sense of community that reduces the feeling of being far from home. In other words, instrumental support not only helps solve practical problems but also mitigates the psychological consequences that can arise from these problems.

These findings reinforce the understanding that the adaptation process for new female students is determined not only by their individual ability to adjust but also by the availability of a social support system to assist with various daily needs. The presence of the consulate as a source of practical assistance ensures that new female students do not have to face all the difficulties alone.

Resilience Of New Female Students After Receiving Consulate Social Support

The resilience demonstrated by new female students illustrates a positive adaptation process that develops after receiving social support from the consulate. Social support not only helps new female students navigate various difficulties during their initial stay at the boarding

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school but also contributes to the development of emotional management skills, increased self-confidence, greater independence, expanded social relationships, a growing sense of community belonging, and a growing concern for others. This condition aligns with the view of Luthar, Cicchetti, and Becker (2000), who explain that resilience is a positive adaptation process that emerges when individuals face adversity. In this study, the adversities faced by new female students included separation from family, the demands of Islamic boarding school life, academic pressure, adjustments to regulations, and the need to build social relationships in a new environment.

The development of new female students' resilience demonstrates that the ability to survive and adapt does not develop spontaneously but rather develops through ongoing interactions between the individual and a supportive social environment. These findings reinforce the socioecological perspective proposed by Ungar (2012), which holds that resilience results from interactions between individuals and their environment, thereby providing access to the resources needed to face life's challenges. In this study, the consulate serves as a social environment that provides various psychological and social resources for new female students through emotional, informational, and instrumental support, as well as esteem, offered by senior consulate staff and fellow community members.

When analyzed using the "Language of Resilience" model developed by Grotberg (1995), the development of resilience in new female students demonstrates a connection among the resilience resources "I Have," "I Am," and "I Can." The resilience resources "I Have" are evident through the consulate's presence as an external support system that provides caring relationships, role models, guidance, protection, and assistance when new female students encounter difficulties. Senior consulate staff not only act as companions but also serve as role models, providing a concrete illustration that various difficulties during the adaptation process can be faced and overcome. The presence of this supportive environment helps new female students gain a sense of security and confidence that they are not facing challenges alone.

The external support received then contributed to the development of the "I Am" resilience, reflected in the increasing internal strength of the female students. Research findings indicate that the female students began to develop better emotional management skills, demonstrated greater acceptance of Islamic boarding school life, developed confidence in their abilities, took pride in their identity as female students, and exhibited more optimistic expectations for the future. These changes demonstrate the development of personal qualities, which, according to Grotberg (1995), are essential to internal resilience. The ability to view difficult

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experiences as part of the learning process also indicates that the female students no longer focus on the stress they experience but begin to find positive meaning in their experiences of adaptation.

Furthermore, this study demonstrated the development of "I Can" resilience, characterized by improvements in students' social and interpersonal skills. This development is evident in their ability to calm themselves independently, use more adaptive coping strategies, better resolve interpersonal conflicts, expand their network of friends, actively participate in various Islamic boarding school activities, and seek appropriate assistance when facing difficulties. These abilities demonstrate that the female students not only successfully reduced their stress but also developed skills that enabled them to face various challenges more constructively.

The findings of this study also reinforce Masten's (2001) view of resilience as ordinary magic, an ability that develops through the functioning of adaptive systems normally present in an individual's life. The various changes experienced by the new female students do not arise from extraordinary abilities possessed by certain individuals, but rather develop through supportive social relationships, opportunities to learn from experience, and active involvement in a social environment that provides protection and support. In other words, the resilience of the new female students is formed through a continuous process of interaction between The study focused on the integration of individual capacities with the social resources available within the Islamic boarding school environment.

Interestingly, the development of resilience in this study was not solely oriented toward personal resilience but also resulted in broader social development. After successfully overcoming various adaptation difficulties, some new female students expressed a desire to assist new students the following year, mentor them, and even aspire to become reliable senior consuls in the future. This finding suggests that receiving social support not only enhances an individual's ability to cope with adversity but also fosters social awareness and motivation to support others facing similar experiences. Thus, the resilience developed is not only individual in nature but also positively contributes to the sustainability of the social support system within the Islamic boarding school environment.

CONCLUSION

1. The consulate serves as a community-based mentoring system, providing social support to new female students as they adapt to the Al-Amanah Islamic Boarding School in Baubau City. This support is realized in the form of emotional, informational, appreciation, and

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instrumental support, which complement each other in helping new students face various challenges during their initial stay at the boarding school.

2. The social support provided by the consulate contributes to the development of resilience in new female students. This resilience is demonstrated through the ability to manage emotions and use more adaptive coping strategies, increased self-confidence, improved social functioning, and a desire to assist female students in the future. These findings indicate that the consulate not only facilitates adaptation but also serves as a mechanism to strengthen resilience on an ongoing basis.

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