Peran Komunikasi dalam Pemberdayaan Remaja Broken Home Melalui Gerakan Survivor Broken Home

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Abstrak

Meningkatnya jumlah perceraian di Indonesia menyebabkan jumlah remaja *broken home* juga meningkat. Dampak negatif keluarga *broken home* pada umumnya berupa gangguan psikologis, perilaku dan emosi. Di kalangan masyarakat berkembang stigma terhadap *remaja broken home sebagai remaja yang* nakal, tidak bisa diatur, dan memberi pengaruh buruk kepada lingkungannya. Stigma ini menyebabkan mereka kehilangan motivasi dan menarik diri dari kehidupan sosial kemudian mencari pelarian sehingga terjerumus dalam pergaulan negatif. Hal ini menghambat perkembangan potensi dan kekuatan mereka. Gerakan *survivor broken home* bertujuan melakukan pengembangan diri remaja *broken home* sehingga berfungsi sebagai sarana pemberdayaan. Gerakan tersebut dilakukan melalui Komunitas Inspirasi Hamur yang memiliki aktivitas *online* di media sosial dan aktivitas *offline* berupa pertemuan rutin, pelatihan pengembangan diri dan kelas-kelas inspiratif untuk pemberdayaan anggota. Komunikasi memegang peranan penting dalam proses pemberdayaan ini. Penelitian ini bertujuan untuk mengetahui: (1) proses pemberdayaan remaja *broken home* dan (2) peran komunikasi pada setiap tahapan proses pemberdayaan. Penelitian ini bersifat kualitatif dengan pendekatan studi kasus. Pemilihan informan dilakukan dengan teknik *purposive sampling* sedangkan pengumpulan data dilakukan dengan observasi media sosial virtual, wawancara mendalam, dan diskusi kelompok terfokus. Hasil penelitian menunjukkan bahwa proses pemberdayaan mengikuti 3 tahapan yaitu penyadaran, peningkatan kapasitas, dan pemberdayaan. Peran komunikasi dalam proses pemberdayaan adalah sebagai sarana pembentukan konsep diri, perubahan sikap, keyakinan, dan perilaku serta penggerak tindakan. Kesimpulannya , komunikasi berperan penting dalam pemberdayaan remaja *broken home* melalui pembentukan konsep diri yang berada pada tahap pembentukan kesadaran dalam proses pemberdayaan. Kontribusi penelitian adalah mendeskripsikan peran komunikasi dalam proses pemberdayaan remaja *broken home.*

The Role of Communication in Empowering Broken Home Adolescents through Broken Home Survivors Movement

Abstract

The increasing number of divorces in Indonesia also increases the number of broken home children. The negative impacts of broken home families are generally psychological, behavioral, and emotional disorders. There is a growing stigma against broken home adolescents as naughty, unruly, and negatively influencing their environment. This stigma causes them to lose motivation and withdraw from social life and then look for an escape to fall into negative associations. It hampers the development of their potential and strength. The survivor's broken home movement aims to develop the broken home adolescent's self to functions as a means of empowerment. This movement is carried out through the Hamur Inspiration Community, which has online activities on social media and offline activities like regular meetings, self-development training, and inspirational classes for member empowerment. Communication plays an essential role in this empowerment process. This study aims to determine: (1) the process of empowering broken home adolescents and (2) the role of communication at each stage of the empowerment process. This research is qualitative with a case study approach. The informant selection was carried out using the purposive sampling technique, while data collection was carried out by observing virtual social media, in-depth interviews, and focus group discussions. The results showed that the empowerment process followed three stages: awareness, capacity building, and empowerment. The role of communication in the empowerment process is as a means of forming self-concepts, changing attitudes, beliefs, behavior, and driving action. In conclusion, communication plays an essential role in empowering broken home adolescents by developing self-concepts at the empowerment process's awareness-building stage. The research contribution is to describe the part of communication in the empowerment process of broken home adolescents.

Keywords: divorces, broken home, adolescents, empowerment, communication

Introduction

Divorce rates in Indonesia are relatively high. Referring to data from Supreme Court Religious Courts, the divorce rate for Indonesian families has increased from time to time. The number of divorces in Indonesia in 2018 and 2019 averaged a quarter of the two million marriages a year. In other words, there are nearly 500,000 divorce cases a year. Meanwhile, based on divorce data from 2015 to 2017 recorded at the Central Bureau of Statistics (BPS, 2018) it is estimated that one divorce occurs in every five marriages.

The number of divorces from 2014 to 2019 is in the following data. There were 344,237 in 2014, then in 2015 increased to 353,843. In 2016, there were 365,654, and in 2017 became 374,516. In 2018, the divorce rate had reached 419,268 which increased to 480,618 in 2019 (*Dirjen Badan Peradilan Agama Mahkamah Agung, 2020*).

The number of broken home children increases with the number of divorces from year to year. The high rate of divorce has increased the number of broken home children. Referring to the results of the Indonesian Health and Demographics Survey (SKDI) conducted by The Population

and Family Planning Agency (BKKBN, 2017) on the average number of children born per woman (total fertility rate), it can be estimated that the number of children from divorced families. Based on SKDI, the total fertility rate from 2014-2017 was 2.4, while in 2018 it is targeted to fall to 2.1. Thus it can be assumed that the number of children from divorced families in the Religious Courts is two times the number of divorces. This number does not include divorces by non-Muslim couples in district courts. In essence, the number of adolescents in broken homes is far more than the number of divorces that occur.

The term broken home used to refer to children whose parents are divorced. Generally, the broken home is a loss of family attention or a lack of parental love. This condition was caused by two aspects, namely: (1) parents died or divorced, and (2) the family structure was not intact because parents were often not at home or often quarreled, so their family was psychological – unhealthy (Willis, 2009). Since the second aspect data can't easily found, people associate broken home with divorce. The term broken home directs to those from divorced family backgrounds.

Many studies have shown that broken home conditions generally harm emotional problems, social relationships, and academic achievement. Problem children's behavior is motivated by broken home factors (Aziz, 2019). Broken home children tend to do harmful things to get their parents' attention (Santi et al., 2015). Besides influencing emotions and personality, broken home conditions also affect academic achievement (Alika & Edosa, 2012). The children whose parents are divorced have weaknesses in academic achievement, behavior, psychological adjustment, self-concept, and social competence (Amato, 2000).

Divorce harms the psychological development of children, especially for children entering adolescence. The adolescence is a transition period from childhood to adulthood, which is also considered a period of searching for an identity (Hurlock, 2002). At this stage, adolescents are rely heavily on their parents as role models, but this figure is difficult to find in a broken home. The broken home condition hampers the identity search process and creates a sense of identity confusion (Erikson, 1995). Besides, adolescents may develop delinquent behavior. The broken home condition is considered a pressure that can be the initial source of social pathology. On average, parental divorce causes various behavioral and emotional problems in children and adolescents (Kelly & Emery, 2003) and a determinant for the emergence of neurotic cases, social behavior, and habits against or breaking the rules (Kartono, 2014).

The conclusion from the results of the above research shows that broken home children are more vulnerable or at risk of experiencing problems in their lives. The broken home condition caused differences in children's emotional tendencies, ways of thinking and behaving. As a result, they are more prone to having problems at schools such as lack of concentration or poor performance and experiencing emotional problems that can be vented externally, such as being more aggressive towards others, naughty and prone to breaking the rules. Mass media coverage of broken

home children also tends to state that they have bad behaviour. This fact causes the children of broken home homes to suffer social impacts in the form of stigma. Based on the results of research and mass media coverage, the community labels the broken home adolescents with various stigmas as delinquents, unmanageable, negatively affecting the environment, and failing academically.

Such stigma following Becker's labelling theory (Sheehan, 2010) that states label as a definition when given to someone will become that person's identity and describe what type of person he is. By giving labels to a person, we tend to look at him as a whole personality and not at his behaviour. In this case, the community provided stigma or labelling without apparent reasons and carried out in a generalized manner. It means that society, in this case, treats broken home children according to the label as a whole without exception

Labelling theory cause people to consider broken home children have grown up without attention and feel unhappy so that they develop into naughty and uncontrollable children. This stigma causes them to feel shy, lack confidence, lose motivation in doing positive activities, and even withdraw from social life. Many of them fall into negative actions and wrong relationships.

According to the World Health Organization (2015) adolescents are 12-24 years of age. They are included in the productive age group so that they are human capital for development, which should have a significant role in economic growth. Rastogi in Pasban &

Nojedeh, (2016) states that human capital is knowledge, competencies, attitudes, health, and human traits. This human capital factor plays a significant role in economic growth. People who have the skills, experiences, and extensive knowledge support a country's economic growth. How about broken home adolescents who cannot solve their problems and then fall into negative associations? Can they fulfill their role as human capital for the development?

Several groups categorized as weak or powerless include personally weak groups, namely those who experience personal and family problems. (Suharto, 2010). Broken home adolescents are categorized as weak personally because they face personal and family problems. Therefore, efforts are needed to develop and improve skills so that they can control their lives. The struggle is considered as empowerment because there is a process of increasing personal, interpersonal, or political power so that individuals can act to improve their situation. The empowerment is a process of providing power or control over the lives of individuals experiencing this stigma (Zimmerman, 2000). Broken home adolescents who view themselves as weak and stigmatized become helplessness.

The context of empowerment here includes (1) the process of learning or organizing training and (2) the process of strengthening capacity to improve and develop personal qualities and characteristics to be more effective and efficient both within the organization and globally (Mardikanto, 2013).

The Hamur Inspiration Community's birth in Yogyakarta in 2015 as a social movement for broken homes aged 17-26

years is a means for broken home adolescents empowerment. This social movement had established on three Gadjah Mada University students'initiatives, namely Dian Yuanita Wulandari, Nofendianto Rahman, and Abdul Jalil. They promoted the broken home survivor's movement. Broken home adolescents considered as victims through this movement transformed into broken home survivors. The term "broken home survivor " refers to broken home adolescents who can pass difficult times due to broken home conditions. The broken home survivor movement intended to share stories for broken home adolescents to support and strengthen each other to succeed in the future by completing their education. This movement's activities include online through social media and offline in regular meetings, self-development, and inspirational classes for member's mental strengthening.

The activities of Hamur Inspiration Community as a broken home survivor movement seen within the framework of the concept of a new social movement. (Melucci, 1980) focus on identity as the basis for social movements formation. Broken home survivors categorized as new identities, so they meet the criteria as new social movements.

The communication process occurs within the broken home survivor›s movement, both as a means of interaction between members and coordinating activities. In addition to fostering relationships with others, communication also plays an essential role in the empowerment process of broken home adolescents carried out by the Hamur Inspiration Community that carries the broken home survivors movement.

The issue of empowering adolescent broken homes is the focus of this study with the following research questions : (1) How is the process of empowering broken home adolescents in the broken home survivor's movement?. (2) What is the role of communication in empowering broken home adolescents in the broken home survivors movement?.

The research objectives were: (1) describe the stages in empowering broken home adolescents in the survivor broken home movement, (2) describe the role of communication in the empowerment process of broken home adolescents in the survivor broken home movement.

Literature Review

New Social Movement

Social movements are known and considered as the main force of social change. Social movements function as agents of social change (Sztompka, 2005: 325) while Wood, J.L., & Jackson, M (1982: 6) explain that social movements are closely related to social change. Empirical facts show that many social movements play a role in the emergence of social change. The role is as a carrier of change. Horn (2013: 19) states that social movements are forms of collective action that emerge in response to inequality, oppression, and unmet social, political, economic, or cultural demands. At the same time, Singh (2001:20-21) argues that social movements express people's collective efforts to demand equality and social justice. Here we see the emergence of community initiatives to improve the conditions encountered.

The new social movement refers to a concept that distinguishes it from the old

social movement concept, which tends to be political, involves mass action, and is class-oriented. Meanwhile, new social movements tend to be understood as cultural movements, not involving mass action, closer to everyday issues (Larana et. al., 1994; Johnston and Klandermans, 1995; Pichardo, 1997). New social articulations crystallize new experiences and problems experienced and faced together due to experience-based economics' general disintegration (Outwhaite, 2008: 785).

According to Achwan (1999), a new social movement categorized as an inclusive association initiated by actors and then followed by groups that consciously mobilize themselves to struggle for democratization of everyday life jointly. In it emphasizes the importance of (1) vital network elements but informal or unstructured interactions, (2) sharing of faith and solidarity between them, (3) joint actions are bringing up conflictual issues, and (4) action the demands are continuous but not institutionalized and follow procedures as they are known in the organization.

Gamson & Wolfsfeld (1993: 115) explain that new social movements require new media for mobilization, validation, and outreach. Furthermore, the media generate public sympathy for the challenges faced. This public space has shaped the existence and interaction with the emergence of events developed into a movement. Shirky (2012:1) sees social media as a coordination tool for almost all political movements in the world. Clark (2012) concludes from his research on the Occupy Wall Street movement that social media is the main tool in social movements used to create change

and influence public opinion. Leading social media capabilities such as Facebook, Youtube and Twitter generate awareness and publicity.

There are several theoretical approaches in the New Social Movement to explain the dynamics of a social movement. They are the mobilization of resources, the process of framing, and collective identity. Edwards, B., & McCarthy, (2004: 118) look at the concept of resource mobilization fundamentally, trying to find out how a group strives for the resources they have to be able to make social changes and achieve group goals. Snow (2004) divides resources mobilized by social movements, including moral resources, cultural resources, social organizational resources, human resources, and material resources.

According to Benford & Snow (2000), framing in social movements is a tool to build a collective identity and collective action. Framing is a strategy to equalize the views of social movement actors and the community on specific issues. Then, collective identity is built through interaction and communication within the group and results from negotiations between members of the group. Because identity is not natural and constant, it can change and be constructed. Melucci (1995:35)views collective identity as a process that is negotiated from time to time with three parts, namely: (1) formulating cognitive definitions of goals, means, and fields of action; (2) activating a network of active relations between actors who interact, communicate, influence each other, negotiate and make decisions. Forms of organization and models of leadership, communication

channels, and communication technology are part of a relation network; and (3) making emotional investments that allow individuals to feel like a part of a whole

Social media is essential for social movements, including offering (1) patterns of organizing online movement, (2) expanding interaction and the possibility of participation for participation, and increasing transparency and control over movement activities (Vasi & Suh, 2016;Crossley, 2015).

According to Vegh (2003) social movement activities carried out via the internet are categorized into three types, namely: (1) Build awareness and advocacy. Building awareness and advocacy refer to using the internet as an alternative source of news, which constitutes resistance to information control for activist goals and interests. (2). Organizing and mobilizing

The internet used to coordinate real actions (offline action) such as raising public campaigns, raising funds, demonstrations, and others. Internet-mediated communication is growing into a useful tool for facilitating collective action. (3) Actions of action or reaction. These actions are often called hacktivism, namely attacks by activists to bring down websites that disrupt their movement.

Empowerment

Ife (2002) states that empowerment has two main concepts, namely power and disadvantaged. The purpose of empowerment is to increase the under or disadvantaged strengths, especially the weak groups who have powerlessness, either because of internal conditions (for example, their perceptions) or because of external conditions (for example, oppressed by unfair social structures).

Powerlessness experienced by several groups categorized as weak groups, which include: (1) Structurally weak groups, either classically, gender, or ethnically. (2) Specific vulnerable groups, such as the elderly, children, adolescents, people with disabilities, gays, lesbians, and isolated communities. (3) Personally weak groups, namely those who experience personal and family problems (Suharto, 2010: 60).

The essence of empowerment is giving strength to those who are powerless or less fortunate. In other words, it gives power to the powerless. By having the power, they can carry out the process of actualizing themselves and their existence. Empowerment tries to build and develop potential in individuals and groups of society to carry out social transformation. According to Parsons et al. (1994) empowerment emphasizes that people get sufficient skill, knowledge, and power to influence his life and the lives of others he cares.

Most of the literature on empowerment focuses more on empowering adults. According to Bappenas (2018), Indonesian youth's growth has reached 25% of the total population. In 2019 with a population of 267 million, the number of teenagers will be 66.7 million. This population should be the focus of community empowerment programs. Empowering adolescents can serve as a preventive intervention against the problems facing this population. Besides, empowerment enables them to acquire knowledge and skills to assist personal and social growth and develop sensitivity to society's problems.

Youth empowerment activities are interventions based on the strengths of young people, involving them in the decision-making process regarding program design, planning, and implementation by giving them an active and central role in this (Morton & Montgomery, 2013) shared process (Zimmerman, 2000) mutual process (Caban, 2018). Here it can be seen that youth are involved in the empowerment process not only as objects. Relationships and dialogue established between adults who act as empowerers and young people who will be empowered so that this process becomes a shared experience that benefits all parties involved.

Jaiswal et al. (2015) define youth empowerment as an attitude, structural and cultural process in which young people gain the ability, authority, and right to make decisions and implement changes in their own lives and others' lives.

The youth empowerment program has two main functions, namely: (1) The focus at the individual level is psychological empowerment in building personal capacity (capacity-building), integrating perceptions of control and control, a proactive approach to life, and critical understanding in the social and political environment. (2) The collective level focus occurs within families, organizations, and communities. It involves processes and systems that can enhance its members' skills or abilities, facilitate them in change efforts, improve their collective welfare, and strengthen intra and extra networks organization to strengthen the quality of the collective integration (Jennings et al., 2012).

The approach to youth empowerment reflected in the expansion of the meaning of empowerment stated by Lee & Hudson, (2011: 163) which includes three aspects, namely: (1) Development of a more positive and more robust sense of self. (2) Development of knowledge and capacity for a more critical understanding of one's environment's social and political reality network. (3) Development of more functional resources and strategies or competencies for the achievement of personal and collective goals.

The empowerment process consists of a series of activities comprised of three stages, namely (1) Awareness, the target who wants to be empowered is given enlightenment by being given the awareness that they have the right to have the capacity and enjoy something better. (2) Capacity building or enabling, they were providing knowledge, skills, facilities, and rules of the game so that individuals, organizations, or communities can independently carry out their wishes. The indicators increased work productivity, a strong desire for progress, and fulfillment of needs. (3)Empowerment, opportunity or authority to use knowledge, skills and the ability to take care and develop themselves (Dwidjowijoto & Wrihatnolo, 2007:2)

Human Capital

The concept of human capital has existed since classical times. Adam Smith 1776, Heinrich Von Thunen 1875, and other classical theorists before the 19th century emphasized the importance of investing in human skills. Schultz's early research on this concept in 1960 looked at the importance of human capital in the development process.

Based on the individual aspect, human capital is an ability that exists in humans, such as knowledge and skills. Todaro & Smith (2006) distinguish the concept of human resources from human capital. Human resources are transformed into human capital through significant input of educational, health, and moral values. The transformation of human resources into productive human resources through these inputs is forming human capital.

Human capital is knowledge, ideas or ideas, creativity, skills, and work productivity. Ancok (2002) mentions six components of human capital, namely: (1) Intellectual capital, intellectual capital is the willingness to think and think about something new. However, intellectual capital is not always determined by high levels of education. (2) Emotional capital, emotional capital is the human ability to recognize and manage one's own emotions and understand others' emotions so that they can act accordingly in interacting with others. People who have high emotional capital have a positive attitude in living life. (3) Social capital, the concepts of social capital are divided into two groups. The first group emphasizes a network of social relationships bound by ownership of information, trust, mutual understanding, shared values , and mutual support. The second group emphasizes the characteristics inherent in individuals involved in social interaction. Social capital manifested in a series of informal values or norms shared among members of a community group, which allows for cooperation between them. (4) Capital of fortitude, the concept of steadfast capital comes from Stoltz (1997),

which becomes the capital for success when facing difficulties or unsolved problems. Only those who are steadfast will succeed in solving every difficulty and problem encountered. (5) Moral capital, moral capital based on moral intelligence based on four components, namely: (a) integrity, willingness to integrate universal values in behavior, (b) responsible for the actions done, (c) compassionate, and (d) forgiving.

(6) Health capital, health is part of human capital in order to think and work productively. Health must always be maintained, and quality improved to support a useful human being. Without health, all the capital above will not appear optimally.

Communication

Communication is defined as transmitting information and common understanding from one person to another (Keyton, 2011). The definition underscores the fact that there is no communication unless a common understanding results from exchange of information.

Two common elements in every communication exchange are the sender and the receiver. The sender initiates the communication. The receiver is the individual to whom the message is sent. The sender encodes the idea by selecting words, symbols, or gestures to compose a message. The message is the encoding outcome, which takes verbal, nonverbal, or written language. The message is sent through a medium or channel, which is the communication carrier. The medium can be a face-to-face conversation, telephone call, e-mail, or written report. The receiver decodes

the received message into meaningful information. Noise is anything that distorts the message. Different perceptions of the message, language barriers, interruptions, emotions, and attitudes are examples of noise. Finally, feedback occurs when the receiver responds to the sender's message and returns it to the sender. Feedback allows the sender to determine whether the message has been received and understood.

Mulyana (2014) divides the communication function into four frameworks, namely: (1) Social communication, communication is essential to build our self-concept, self-actualization, for survival, to get happiness, avoid pressure and tension, entertaining communication, and fostering a relationship with others. (2) Expressive communication, expressive communication does not aim to influence others, but it becomes an instrument to convey our feelings. These feelings have communicated through non-verbal messages such as protesting policies of the authorities by doing demonstrations. It could also be through verbal messages, for example, when people express anger by cursing. Emotions expressed through works of art such as poetry, novels, music, dance, or painting. (3) Ritual communication, ritual communication aims to commit to their family, community, ethnic, state, ideological, or religious traditions. Usually done collectively and often expressive to express one's most profound feeling. Ritual activities allow participants to share an emotional commitment and support the cohesiveness. (4) Instrumental communication, instrumental communication has several general goals, that is informing, inviting,

changing attitudes and beliefs, changing behavior and actions, and also entertaining

The research results of Chitnis (2005) show that communication is an integral part of empowering the community, disseminating information, and organizing people to take collective action. Meanwhile, Hedebro (1982) states that one of the communication roles in development is that communication can create a climate for change by persuading values, mental attitudes, and behaviors that support development.

Methodology

This study employed qualitative research methods to understand how the empowering process of broken home adolescents in the Broken Home Survivor Movements and the role of communication in those processes. Daymon & Holloway (2011) explain that qualitative research usually starts with inductive thinking then deductive thinking. The researcher obtained ideas from collecting and researching data on the broken home survivors' activities related to the empowerment process and seeing the role of communication in the process by linking it to the data literature then analyzed.

The case study approach is used in this research so that it is possible to investigate a particular event, situation, or social condition and to give insight into the process that explains how a particular event or situation occurred (Hodgetts & Stolte, 2012). Case study as a research process aims to test research questions and problems, along with phenomena and the context in which they occur (Yin, 2009). In this study, the researcher is not likely to get

an accurate picture of the empowerment process without studying or considering the context in which it occurs.

Hamur Inspiration Community is an umbrella organization for broken home survivors. In this context, broken home survivors mean broken home adolescents who survive through difficult times in broken home conditions. This community's goal is to develop adolescents who have broken home backgrounds into mature, excellent, and inspiring people according to their capabilities. This community activity is in the form of self-development training to be an empowerment process.

The sampling technique used in this study was purposive sampling. Based on Paton (2002) the purposive sampling technique's sample prerequisites aim to have rich information. There are four methods used in the purposive sample technique, two of which are relevant for this research are extreme or deviant case sampling and intensity sampling. Extreme or deviant case sampling techniques select participants who represent their interests, those who experience a phenomenon directly to represent and clarify factors that are very important in research. This study selects informants directly involved in the online and offline activities of the Hamur Inspiration Community. The intensity sampling technique chooses participants who are already familiar and experienced with the particular event studied.

The samples in this study are (1) Founder of the Hamur Inspiration Community,(2) Hamur Chair and The Ha- mur Inspiration Community core manage- ment team which consisting of

secretary, treasurer, and public relations, (3) The Hamur members with a minimum membership period of one year, and (4) Individuals and communities that have conducted activities with Hamur in the form of mental reinforcement and self-development of their members.

Data was collected through virtual observation, interviews, and focus group discussions. Virtual observations through (1) recording all communication activities of the broken home survivors movement members on the most frequently used social media are Instagram, Line groups, and Twitter, (2) observing activities as empowerment process. An in-depth interview was conducted with the founder and management of the Hamur Inspiration Community. Interviews to obtain data about the process of empowering broken home adolescents and the role of the Hamur Inspiration Community both online through WhatApps group for members who live outside of Yogyakarta and offline in person for members who live in Yogyakarta.

The data obtained were processed with three stages of qualitative data analysis using an interactive model from Miles & Hubberman, (1994), namely : (1) data reduction carried out from data collection in the field to the writing process. This step is the process of selecting and focusing on simplification, abstracting, and transformation of data that arise from field notes, (2)presentation of data in the form of narrative texts or tables, charts, and pictures, and (3) drawing conclusion or verification based on substantial evidence and support at the data collection stage. Conclusions are made by reviewing the

field notes and discussing with partners who understand the case.

The thematic interpretation was conducted concerning the fundamental question of the study. Data interpretation is done by comparing several data from different data sources during the data collection process. Interpretation is based on field findings and is reinforced by theories from the literature used.

Result and Discussion

Hamur Inspiration Community as a Broken Home Survivors Movement

New social movements in Indonesia are currently developing through various communities, associations, and Non-Governmental organizations (NGOs) engaged in various fields. Hamur Inspiration Community is a new social movement that focuses on the development of broken home adolescents. This movement calls its members broken home survivors instead of victims of broken homes. The purpose is to facilitate those with broken homes backgrounds in order to be able to withstand the family and the environment they pressured.

The Hamur Inspiration Community has activities designed in 2 agendas, formal activities (training and inspirational classes) and non-formal activities (visiting orphanages or nursing homes, fundraising for victims of natural disasters, out bond, camping, and holidays). The training includes leadership, public speaking, and writing. Hamur's inspirational classes comprise achievement motivation, parenting inspiration, and entrepreneurial inspiration. Activities are carried out

regularly once a month by speakers and trainers. Face-to-face activities have been held in Yogyakarta, while members outside Yogyakarta provide online inspirational classes.

Social movements need resources to carry out their activities. These resources are moral resources, cultural resources, social organizational resources, human resources, and material resources. Regarding this resource, the founder of this community said the following:

Hamur has moral resources in the form of support, solidarity, and community sympathy. When we took part in the community exhibition, the community response was excellent. Even then, there was a grandmother who recommended her grandchildren to join this movement. The organizational structure is straightforward because we are a flexible community. There are chairpersons, secretaries, treasurers, and public relations in the organization. Human resources are mostly from students and do not necessarily have experience and skills in organization management. We do not have material resources. If we do activities in a public space and need food, we will have a contribution. Trainers and speakers who conduct activities will not be a charge.

Besides resource mobilization, the social movement must do framing strategy to equalize the views of social movement actors and the community on broken home issues. The head of the Hamur Inspiration community said that the movement actors raised the issue of broken home adolescents. They do frame that broken home teenagers could survive and could even excel and inspire other broken home

adolescents through their toughness in living and achieving their abilities. The achievement here is not always in academic achievements or achievements in specific fields such as arts and sports. However, it can also be in self-control, stress management, positive activities, and communicating well.

The collective identity of Hamur Inspiration Community stated by one of the members interviewed as below :

> I feel not alone because many friends have problems that are far more severe than me. We are bound to feel like a single entity because of similar backgrounds as broken home children. We have severely broken home adolescents and can survive through difficult times to reach the future. Able to achieve and finish college.

Communication of the Hamur Inspiration Community on Social Media

The Hamur Inspiration Community founder promoted the broken home survivor›s movement through various social media platforms like Twitter, Facebook, Instagram, and Path. Internal communication between members and management through the Line Group has functioned as a conversation group to strengthen and inspire each other, disseminate information on various activities, coordinate program implementation, and mobilize the public to join such a program. Public communication through Facebook, Instagram, Twitter, and social blogs to inform the agenda of activities and uploading its photos, motivational words, and broken homes issues.

Hamur Inspiration Community uses social media to convey their goals and interests to counter the community›s stigma by showing that broken homes adolescents can achieve and succeed in their lives. It is done by uploading photos of the activities of this community and displaying profiles of outstanding members. Social media usage coordinates offline actions such as training, inspirational classes, and fundraising for disaster victims or assistance to orphanages. Coordination is carried out between management to ensure the implementation of activities properly. The expected action is the emergence of members and the public›s response to participate in both training and inspirational classes. Social media used to recruit new members termed «call for survivors.» Formally members recruitment is done twice a year, but informally prospective members can join the community at any time. The members can also invite friends or acquaintances to join as members of this movement.

Social media is a collective participatory media that describes its use as a place for sharing and exchanging information, ideas, and experiences and building personal relationships mediated by computers. The level of use starts from just being considered as a tool then for affective to emotional needs. One of the members interviewed said:

> At first, we did not know each other because we had the same broken home background; the Line group conversation just flowed. We are open to each other to tell the problems we face. If members share their problems, other members provide

advice, advice, or solutions. Through communication like this, we motivate each other and provide support. When I was sick, other members visited me. When I joined the competition, several Hamur members came to support and encourage me to win. Because I am alone at home, I feel that I have brothers and sisters who care about me.

By experiencing a broken home, they have the same experience of feeling something is missing or incomplete in their lives. The gathering of broken home adolescents in the Hamur community fosters solidarity. Social media becomes a means for interaction and communication among members to create a sense of unity, which is the beginning of solidarity.

Hamur Inspiration Community Activities As An Empowerment Process

Referring to Suharto's (2010:60) classification about the weak group, broken home adolescents are categorized as marginalized groups because they face personal and family problems. Essence empowerment discusses how individuals, groups, or communities try to control their own lives and strive to shape the future according to their expectations. Through self-development training activities and the mental strengthening of its members, the Hamur Inspiration Community makes personal empowerment efforts. In broken home adolescents, powerlessness comes from internal conditions that see themselves as weak and external conditions, namely society that gives them a stigma. Therefore, empowerment activities are needed for them to develop their confidence and have

the competencies needed to become human capital development.

The activities in the empowerment process consisting of three stages: (1) awareness, (2) Capacity building or enabling, and (3) Empowerment.

In the awareness stage, the targets to be empowered are given enlightenment by being given the awareness that they have the right to have the capacity and enjoy something better. At the Hamur Inspiration Community, this process through inspirational and mental reinforcement classes is done by bringing in a psychologist. However, broken home teenagers have mental wounds that are difficult to heal, so they need mental strengthening. Even members who experience mental problems such as depression, bipolar disorder, PTSD (Post Traumatic Stress Disorder), ADHD (Attention-deficit / hyperactivity disorder), and schizophrenia. Networking with other communities, especially those with a focus on clinical psychology, is considered very helpful in dealing with mental problems faced by some members

At the capacity building or enabling stage, The Hamur Inspiration Community provided knowledge, skills, facilities, and rules so that individuals can independently carry out their wishes. The indicators are increasing work productivity, a strong desire to progress, and meeting needs. Members› self-development training activities are categorized as capacity building. The activities carried out are adjusted to the community›s demands, for example, given preparatory training into the world of work, entrepreneurship, or leadership training. At the inception of the Hamur Inspiration Community, three founders surveyed

what skills young people must have to be successful in the world of work and community life. Based on the survey results, a training activity designed for the majority of its members as students. The Hamur Inspiration Community Chair in each period of his leadership has to compile a year-long training program involving other administrators and consider the urgency for members.

The empowerment phase is an opportunity to use the knowledge, skills, and abilities already owned to take care of and develop themselves. It is through their participation in community environmental activities by applying the knowledge and skills they have

One member who was 18 years old and a high school student said that his experience was related to the empowerment.

Before joining Hamur, I was quiet, sensitive, and always frustrated. Sometimes I was stunned and laughing without any cause. After joining Hamur, I became calmer and faster in making decisions. Be more sensitive to the environment and empathize with people who have suffered as broken home children; I helped the counselor at school deal with students with problems. I joined a seminar on the Youth Counseling Information Center from the Office for the Empowerment of Child Protection and Population Control.

Another member who has successfully become outstanding students at Gadjah Mada University and fought for the Asia Pacific debate contest revealed her story.

Broken homes are often labeled naughty and unkind by the community. When I was a child, my friend was often forbidden by their parents to play with me because I was a broken home child. I have been proving that the stigma was not real, and I would grow up to be a profitable and successful child. Hamur is a place to encourage one another for broken home children and show our achievement to the community to neutralize stigma. I believe the right or wrong of individuals depends on their will. Families may be incomplete, but we have the strength to remain great despite the various problems around us.

The expression of the Hamur members shows that they have experienced an empowerment process. They realize that they can become better, follow the process of capacity building through various training so that they have particular abilities and then use these abilities to develop themselves, both through competition for achievement and through growing their ability to solve the problems they face.

The Role of Communication in the Empowerment Process of Broken Home Adolescents

Communication is fundamental to the existence and survival of humans as well as to a social movement. Communication is a process that allows a person (communicator) to convey stimuli (usually verbal symbols) to change the behavior of others. Empowerment can also as a process of changing behavior; that is, the behavior of a group of people who develop resilience and are no longer powerless. In this context, communication has an essential role in broken home adolescent›s empowerment.

The role of communication in the empowerment process observed

in training and mental strengthening activities carried out in the broken home survivors movement. First, at the stage of cultivating awareness about self-capacity, communication is used to build members' self-concepts. Some of the activities in the form of inspiring classes held have themes including Recognizing, Reconciling and Spurring Self, Self Harm, Self Healing Acceptance of the Past and Achievement Inspiration, Marriage a Journey, Influence of Hobbies and Passions in adolescents. These themes invite adolescents to recognize themselves better as well as recognize their potential in forming positive self-concepts. They expected to be excellent and inspiring adolescents.

The second, at the capacity building stage, when Hamur members gain skills, communication plays a role in changing attitudes, beliefs, and behavior. Mastery of specific skills changes adolescents' weak and helpless attitudes because of the many problems, leading them to be more optimistic and confident in their lives. This attitude fosters the belief that they can compete with adolescents of their age in achieving a bright future. For example, they can have an achievement, finish school or college, and get a job according to their competence. It showed changes in behavior. They become more enthusiastic, motivated to be successful, and empathize with others in poor conditions.

Third, At the empowerment stage, when a broken home adolescent feels he has the power to develop himself, communication plays a role in driving action. This communication can be in conversations between members in the Line group, posting words of support and motivation on social media, or direct conversations between members when meeting in monthly routine activities and meetings.

Conclusion

The findings reveal that the empowerment of broken home adolescents who are members of the broken home survivors movement is done through self-development training activities and mental strengthening. Personal development is intended to have specific skills needed by the world of work. They have expected to become excellent human resources so they can become human capital for development. Mental strengthening is intended to strengthen motivation and form positive self-concepts. This activity is in collaboration with psychologists who understand the mental problems faced by broken home adolescents.

The process of empowerment in the broken home survivors movement occurs through 3 stages, namely (1) Awareness: raising awareness that broken home adolescents can enjoy a better life. At this stage, Forming a positive self-concept through activities in the form of inspirational classes that bring several themes related to self-acceptance as broken home survivors inspiring achievement and motivating them to go forward. (2) Capacity-building or enabling: providing knowledge and skills so that broken home adolescents can independently carry out their desires and fulfill their needs through specific skills training for self-development, including leadership training, entrepreneurship, public speaking, and writing. (3) Empowerment

uses knowledge and skills to develop themselves through the participation of broken home adolescents in solving problems in their environment by applying the knowledge and skills they have gained from self-development training.

The role of communication in the empowerment process emphasized social communication, namely to form the self-concept of broken home adolescents at the awareness stage. Additionally, it is also instrumental communication to change attitudes, beliefs, and behavior at the capacity building stage and create action at the empowerment stage.

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