

The Role of Social Communities in Providing Supervision to Children Broken Home in Bandung City

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ABSTRAK

Penelitian ini bertujuan untuk 1). Mendeskripsikan langkah / bentuk program pendampingan komunitas sosial terhadap anak broken home, 2) Mendeskripsikan respon emosional anak broken home terhadap pendampingan, 3). Mendeskripsikan motivasi terbesar pendiri dalam menjalankan program pendampingan. Penelitian ini menerapkan metode kualitatif dengan pendekatan studi kasus. Subjek penelitian ini yaitu pendiri komunitas sosial Rumah Rusak dan peserta yang mengikuti program pendampingan. Hasil penelitian menunjukkan bahwa komunitas sosial Rumah Rusak menyediakan berbagai program pendampingan seperti Kuliah WhatsApp, materi edukasi di media sosial, forum privat, dan ebook mini gratis. Kemudian Respon Emosional Anak Broken Home terhadap Pendampingan yaitu Munculnya Self-Awareness, Emosi Lega dan Klarifikasi Identitas, dan Awal Proses Self-Healing. Jenis pendampingan dapat menciptakan ruang aman yang mendorong introspeksi, validasi perasaan, serta peningkatan kesadaran diri di antara peserta. Pendampingan yang dilakukan berhasil menghasilkan respon emosional yang positif, seperti penerimaan diri, perasaan lega, dan sudut pandang yang lebih adaptif terhadap situasi keluarga. Di samping itu, metode yang menekankan pada refleksi, pemaafan, dan penguatan rohani juga berperan dalam meningkatkan ketahanan anak dari keluarga yang tidak utuh. Dapat disimpulkan, komunitas Rumah Rusak mampu menjadi pilihan pendampingan berbasis komunitas yang berpotensi membantu pemulihan psikososial dan penguatan kapabilitas individu dalam menghadapi dinamika keluarga yang tidak seimbang

Kata Kunci: *pendampingan, anak broken home, komunitas sosial.*

ABSTRACT

His study aims to: 1) Describe the steps/forms of a social community mentoring program for children from broken homes, 2) Describe the emotional responses of children from broken homes to mentoring, 3) Describe the founder's greatest motivation in running the mentoring program. This study applies a qualitative method with a case study approach. The subjects of this study were the founder of the Rumah Rusak social community and participants who participated in the mentoring program. The results show that the Rumah Rusak social community provides various mentoring programs such as WhatsApp Lectures, educational materials on social media, private forums, and free mini ebooks. Then, the Emotional Responses of Children from Broken Homes to Mentoring include the Emergence of Self-Awareness, Emotions of Relief and Identity Clarification, and the Beginning of the Self-Healing Process. This type of mentoring can create a safe space that encourages introspection, validation of feelings, and increased self-awareness among participants. The mentoring carried out successfully produced positive emotional responses, such as self-acceptance, feelings of relief, and a more adaptive perspective on family situations. In addition, methods that emphasize reflection, forgiveness, and spiritual strengthening also play a role in increasing the resilience of children from broken families. It can be concluded that the Rumah Rusak community is capable of being a community-based assistance option that has the potential to help psychosocial recovery and strengthen individual capabilities in dealing with unbalanced family dynamics.

Keywords: *mentoring, children from broken homes, social communities..*

INTRODUCTION

The family is the first and primary institution a child receives, a place for children to obtain education, character development, identity development, understanding of religious values, and attitude formation (Sukma et al., 2023). The family is referred to as the smallest social unit and has multiple functions because within the family, relationships between its members are regulated, with each family member having a clear role and function. A family is a group of people bound by consanguineous marriage or adoption, forming each other, bound by their respective roles as family members, and protecting culture (Binti Nuraisyah et al., 2024). From a psychological perspective, the family is the first and most fundamental environment in the process of internalizing values that shape a child's character (Riadil Janna & Bakar, 2025). Therefore, in general, the family is understood as the smallest unit but very influential in character formation, social integration, and physical and psychological well-being.

Broken home, or in Indonesian often referred to as a "broken household," refers to a situation in which the family structure experiences significant disharmony, usually marked by divorce or separation between parents (Indari et al., 2021). Broken home tends to form a lifestyle pattern in children that is full of emotional burdens, risks of delinquency, and relationship disorders. A broken family (broken home) can be seen from two aspects: first, the family is broken up because the structure is not intact because one of the heads of the family has died or has divorced, and both parents are not divorced, but the family structure is no longer intact because the father or mother is often not at home or does not show a loving relationship (Ariyanto, 2023). A broken family also refers to a family situation where disharmony occurs due to a lack of attention, affection, or continuous conflict between parents (Asmaedah, 2024). So that the familybroken home is a condition of a family that is experiencing rift or dysfunction, either due to divorce, death of parents, or prolonged

conflict, so that the family is unable to carry out its affective, social, economic and educational functions optimally. Support child growth and development.

Child with background broken home Children are vulnerable to emotional problems, self-concept issues, and difficulties socializing and making life decisions. Research in Bandung and Indonesia shows that support from social communities, peers, social workers, and counselors can be an important support outside the nuclear family. Bisono suggests that the experience of family discord places children in a different developmental setting than children raised in harmonious families, requiring more intensive attention and monitoring (Binti Nuraisyah et al., 2024). This view aligns with the theory of social learning (Bandura Albert, 1977) which emphasizes that children's behavior is formed through the process of observation, imitation, and interaction with the closest environment as well as the opinion of Elizabeth B. Hurlock which states that family disharmony can affect children's emotional and social development, making them more vulnerable to negative influences while forming emotional sensitivity, maturity, and independence that develop more quickly (Hurlock, 2004), so that it requires ongoing support, not only from the nuclear family but also from the social community.

A friendly, empathetic, and supportive community can create the emotional resilience networks that children from disadvantaged families need. Broken home to grow and develop well (Rinda Widyaningrum et al., 2025). Children from familiesbroken home Children are more vulnerable to psychological trauma, social problems, decreased motivation to learn, and spiritual emptiness. However, these risks can be mitigated through ongoing support: families who remain as present as possible, sensitive teachers and counselors, religious figures who foster spiritual well-being, and communities that provide emotional, social, and academic support. With these

support networks, many children can grow resilient and rediscover hope and meaning in life.

So the aim of this research is 1). To describe the steps/forms of social community support programs for children. Broken home, 2) Describe the child's emotional response broken home regarding mentoring, 3). Describe the founder's greatest motivation in running various mentoring programs for children broken home.

Thus, the study on the role of social communities in providing support to children from families broken home It is important to research this in depth, especially in the context of social communities operating in the city of Bandung.

LITERATURE REVIEW

Children who grow up in an environment broken home more vulnerable to psychological problems, difficulties in social relationships, decreased enthusiasm for learning, and spiritual deficiencies due to unmet basic emotional needs in the family. Disharmony in the family often leads to the accumulation of pent-up negative emotions, and if not expressed in a healthy way, this can increase mental stress (Freud, 1917).

The emotional validation approach in Dialectical Behavior Therapy emphasizes that acknowledging an individual's emotional experiences is crucial in reducing the feelings of shame and self-blame often experienced by children from broken families (Linehan, 1993). The humanistic psychological approach also emphasizes that unconditional acceptance from the social environment can foster a sense of worth and psychological security (Rogers, 1951). In this context, social community support acts as a protective element that encourages the development of resilience, namely the ability of individuals to recover and adapt in the face of life's stresses (Connor & Davidson, 2003), so that children can not only be aware of their condition, but also rebuild learning motivation, emotional balance, and a more positive meaning in life.

METHODS

This research employs qualitative methods, aiming to gain deeper insight and understanding of an event within the research subject. These events are then described in narrative form within a specific, natural context, utilizing a variety of natural methods. According to Fraenkel et al. (2009), qualitative research tends to focus on observing the quality of relationships, programs, conditions, or materials. Fraenkel et al. (2009) also stated that qualitative data is combined in narrative or pictorial form. Sugiyono (2010) further emphasized that qualitative research is conducted to conduct research on natural objects. This means that the researcher serves as the core instrument and key.

The method applied in this research is the case study method. According to Ary (1982) in (Idrus, 2007), a case study is an intensive investigation of an individual and small social units such as families, schools, and groups.

group. In a case study, researchers will examine a single individual or a specific unit in greater depth. Researchers must collect data on the subject's current condition, similar situations in the past, the reasons why the subject's situation or condition changed, the subject's past experiences, the surrounding environment, and, more complexly, the relationships between factors.

According to (Creswell, 2016), sample size depends on the qualitative design used, for example, ethnography or case studies. Case study research involves four to five cases (Creswell, 2016). Therefore, this study took several cases of children who grew up in families broken home. The subjects in this study were the founders of a social community called the Damaged House Community, participants who took part in a mentoring program for children broken home in Bandung City.

The data collection technique in this research utilizes two data sources: primary sources and secondary sources. According to Sugiyono (2010), primary sources are data sources that directly provide data to data

collectors. Secondary sources are data that are indirectly provided to data collectors, for example, documents or using a third party. In this study, the primary data sources were the founder of the Ruak House Community and participants in the mentoring program. Secondary data were required documents, such as various documentation on social media. The data collection strategy involved three stages: first, observation, then interviews, and finally, documentation studies. The selection of subjects aimed to obtain various information from various sources so that the data obtained can be verified. The data analysis technique applied is descriptive data analysis, using the stages of data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION

Based on the results of interviews conducted by researchers with the founder of the social community regarding the program and the support provided to children from broken homes, the following data was obtained.

1. Steps/Forms of Mentoring Program

a. College WhatsApp

College mentoring program WhatsApp with the theme —“You Believe Broken Home?” followed by 20 participants with the main aim of making individuals aware to reflect on whether they are truly experiencing the condition. Broken home or simply having such perceptions due to the dynamics of conflict within the household. This program emphasizes that even if parents are not legally divorced, arguments at home can create uncomfortable feelings, as if they were in a broken family (Anggraini & Sari, 2023). Therefore, this mentoring program highlights the importance of improving parenting styles and self-understanding in dealing with such situations. The method used in this program is based on the principles of andragogical education, a learning

approach for adults that adapts to individual needs. Participants are guided to build self-awareness, become more sensitive to their psychological conditions, and identify behaviors that need to be stopped and skills that must be learned to support future personal development (Yahya et al., 2023). Therefore, the mentoring process is not instructional in nature, but rather emphasizes the participants' internal initiative get up and motivate yourself. The results of the mentoring showed that many participants were aware of the feeling of broken home. The stress they experience does not always stem from parental divorce, but rather from communication disharmony and domestic conflict. Conflict leaves children feeling isolated and lacking adequate emotional support (Hammam & Ashari, 2024). This reflection process fosters new awareness, characterized by emotional reactions such as crying, and an increased understanding of how to choose healthier responses to their psychological conditions. Thus, the program contributes to the validation of participants' subjective experiences while providing space for healing through self-awareness and more adaptive emotional management strategies.

b. Educational Content Through Social Media the Rumah Rusak community grew and developed primarily through social media, particularly during the COVID-19 pandemic, which was marked by increased community activity in digital spaces, including the rise of online studies. The COVID-19 pandemic in Indonesia encouraged certain parties to utilize digital platforms, which had previously been done conventionally (Ahya et al., 2024). This momentum became the

starting point for strengthening the community in providing support and education to its members. The educational content shared within this community is largely sourced from the founder's personal experiences and direct interactions with members. Although the administrators do not have a background in psychology or professional counseling, their approach is more practical, friendship-based, and focuses on sharing experiences and informal mentoring.

Even though the mentoring process is not structured systematically like formal psychological services, this community still provides a space for reflection individuals who feel they are experiencing disharmonious family situations. This is evident in ongoing interactions with members, for example through private messages stating that community content or posts have helped them express their feelings and gain new insights into their own well-being. Furthermore, educational content published in the form of highlights, reels, and random posts on social media continues to reach new audiences who then connect with the community. Thus, the Rumah Rusak community serves as an alternative platform for social media-based education and emotional support, contributing to helping individuals navigate less-than-ideal family dynamics. Previous research has demonstrated that online social support plays a crucial role in improving an individual's psychological well-being (Hidayat, 2025).

c. Container Privacy

One form of support developed within the Rumah Rusak community is the provision of a private email platform, providing a safe and comfortable space for individuals to share their experiences. This service is specifically

aimed at children from families with disabilities. Broken home The service is accessible without distinction of gender, age, or educational background. The mechanism employed is for participants to submit their stories via email and receive feedback within a maximum of seven days. This service arose from a practical need: individuals who wanted to share their stories but felt embarrassed, awkward, or unaccustomed to expressing their feelings in public spaces, such as discussion forums or open groups.

The results of mentoring through this private forum show a positive impact, including participants being able to channel their feelings, gain enlightenment, and show a desire to improve their mindset and rebuild relationships with family. One important aspect emphasized in the mentoring process is the dimension forgiveness (forgiveness). Participants are guided to realize that forgiving both parents is a crucial step in the psychological recovery process. This is important because many children from families broken home They tend to blame their parents or external circumstances, which ultimately hinders their independence in managing themselves and improving their lives. Children from broken families tend to experience psychological wounds characterized by anger, withdrawal, and emotional instability (Lesmana et al., 2023). This forgiveness approach is not only viewed from a psychological perspective but also tailored to each individual's spiritual understanding, making it more relevant and meaningful to participants. Thus, this private forum serves not only as a means of venting but also as a reflective instrument for building self-

awareness, managing emotions, and fostering healthier mindsets in the face of less-than-ideal family circumstances.

d. Mini Ebook Free Access

The mini-ebook "Repairing a Broken House" by A.R. Arimdayu carries a profound and meaningful theme about the spiritual journey and self-healing. The author uses the concept of "Broken House" as a metaphor to describe the damaged emotional and psychological conditions in a person's life, which are often rooted in childhood experiences and family dynamics. Through this book, the author wants to invite readers to reflect on their life conditions, evaluate the damage that has occurred in themselves and their households, and provide a path to repair it in order to achieve a more meaningful and quality life before God.

This book begins with a personal reflection from the author who invites readers to pause, reflect, and understand that every event in life has a greater purpose: returning to God. The author realizes that many people live in uncertainty and emptiness because they are trapped in a search for unreal, temporary happiness. "Repairing a Broken House" is the author's response to this phenomenon, inviting readers to improve themselves by understanding and accepting the destiny and path of life that God has determined. The author clearly illustrates that as humans, we can never choose where we are born, who our parents are, or what our family circumstances are. This reflects that our lives have been outlined by God, and we simply need to accept and be grateful for what has been given. However, often, a less harmonious or conflict-ridden family environment can negatively impact a person's development. An unstable or disharmonious family can negatively

impact a child's development, including aspects of social behavior (Widodo, 2025). In this context, "Broken House" is not only physical, but also the household and relationships between family members that have the potential to destroy the next generation if not immediately repaired.

Through a powerful analogy, the author describes human life as a tree, with roots representing life principles or faith. Strong and healthy roots will produce a healthy trunk, branches, leaves, and fruit. Conversely, weak roots will produce a fragile tree that is easily toppled. In this regard, strong life principles or faith are a crucial foundation for every individual. If a person's faith or life principles are fragile, their life will be filled with chaos, and this "broken house" will be increasingly difficult to repair. The author invites

readers to see the damage they have within themselves as an opportunity to learn and improve themselves, rather than as a burden to be carried throughout life. One of the most important parts of this process is healing from the emotional wounds buried within, often known as Inner Child. Inner Child is a part of the self that is formed in childhood, which is influenced by traumatic experiences, family disharmony, or neglect from parents. Children from families broken home Children who experience trauma not as a result of accidents, violence, or disasters, but rather as a result of conflict and disharmony within the family (Lesmana et al., 2023). These experiences shape our thinking and behavior patterns in adulthood. Therefore, it is important to recognize and heal these experiences. Inner Child This is so that we can develop into better people and not get caught in a

cycle of negative feelings that keeps repeating itself.

This self-healing begins with the first step, namely identifying the main problem that causes it. Inner Child We are hurt. The author suggests that we recognize feelings that arise from past trauma, such as fear, low self-esteem, or difficulty trusting others. The second step is to accept reality and accept what has happened. The author emphasizes that the past is over, and what matters most is how we approach the life ahead with patience and wisdom. The third step is repentance, which is a form of sincere and remorseful repentance to God. Repentance is the key to cleansing the soul of sin and the filth that has accumulated due to past mistakes and negligence. In this process, the author reminds us that repentance is not merely an admission of sin, but also a concrete step towards change and

Returning to the right path. Repentance is the gateway to self-improvement and opens the way to becoming a better and more qualified person before God. This healing process then concludes with the fourth step, which is to enjoy each step. The author reminds us that although this process of self-healing is not easy and is full of obstacles, each step taken is part of the journey to becoming a better person. The author also emphasizes the importance of self-appreciation.

ourselves, return to God, and achieve a better quality of life in this world and the hereafter. With every step taken, the author reminds us that God is the source of strength and healing, and only by returning to Him can we find true peace and genuine happiness.

2. Children's Emotional Responses Broken Home towards Mentoring

Table 1. Emotional Responses of Children from Broken Homestowards Mentoring

Tema	Sub tema	Indikator	Kutipan Data	Interpretasi
Respon Emosional	<i>Self-awareness</i>	Ucapan “ternyata saya <i>broken home</i> ”	“Mbaa makasih yaaa ternyata saya <i>broken home</i> ”	Kesadaran baru terhadap kondisi keluarga
Perspektif Positif	Validasi emosi	Ucapan terima kasih	“Saya lebih tercerahkan”	Anak merasa dihargai dan pengalamannya diakui
Implikasi Psikososial	Penerimaan diri	Narasi penerimaan kondisi	“Saya sekarang lebih tenang”	Mulai menerima realitas keluarga dan tidak merasa aib

- a. Emotional response
 - 1) Emergence Self-Awareness

This is characterized by: 1). Before mentoring, the individual felt emotional pain without clearly

understanding the source. 2). Mentoring played a role as cognitive reframing, namely helping children to look back at their past experiences with a new perspective. 3). Concept insight in clinical psychology explains that awareness of the roots problems (in this case identity as a child broken home) becomes a very important turning point in the psychological recovery process.

2) Emotion of Relief (Relief) and Identity Clarification

Saying "thank you, it turns out I did "broken home" indicates the release of an emotional burden that has been obscured. Clarifying identity makes the child feel that his or her life situation can be understood and explained, so that he or she is no longer floating in uncertainty.

3) Beginning of the Process Self-Healing

This new awareness marks phase of acceptance, namely the stage of acceptance of family reality. Acceptance is the key in the process self-healing, because with acceptance, individuals can shift psychic energy from denial to growth (growth). Thus, mentoring not only provides information, but also triggers healthy emotional dynamics

b. Positive Perspectives that Emerge

1) Feeling Accepted and Understood (Sense of Belonging), Mentoring provides safe space, namely a psychological space that is free from stigma, criticism, or rejection. This feeling of acceptance is very important because children broken home often experience rejection sensitivity due to conflict-filled family dynamics. In line with

research conducted by (Putri Balqis & Sri Nurhayati Selian, 2025), adolescent broken home show pattern insecure attachment namely fear of rejection, distrust in relationships, and difficulty expressing feelings.

2) Increased Resilience; With mentoring children see that broken home is not "final verdict" but rather a condition that can be overcome with adaptive strategies. Increased resilience is seen from the change of internal narrative: from "I am a victim" become "I am able to face this challenge." Protective factors such as support emotional, validation, and reinforcement cognitive of the companion contribute to the improvement of this resilience. In line with research conducted (Aurora Novithasari et al., 2025) that social support factors from both family, friends, and the school environment is one of the important components in increasing adolescent resilience who comes from a family broken home.

3) Emotional Validation; Expressing gratitude is an indicator that the child feels their emotions are acknowledged and appreciated. This validation is different from mere empathy: validation means recognition that children's emotions are real, fair, and worthy of being felt. In the research that was performed (Karni et al., 2025), results of interviews with counselors stated that "Support emotional is important for building new attachments that were lost after the family broke up." In a child broken home, this validation is very important because often they experienced invalidation

neglect or denial emotions) in the family.

c. **The Biggest Motivation of Social Community Founders**

The motivation to create positive change in life often stems from a deep understanding of one's own condition and our interactions with the wider social environment. In this regard, there are two important dimensions to consider: the spiritual and the social. Spiritually, humans can view life as a journey focused not only on achieving personal happiness but also as an opportunity to benefit others. This perspective is closely related to religious views, which teach that the purpose of life is to draw closer to God through actions that benefit others. Every individual, as a social being, is expected to play an active role in society, make positive contributions, and help create collective well-being.

On the other hand, a social perspective reveals that unfavorable conditions, whether mental, spiritual, or material, can affect a person's overall quality of life. This is in line with research conducted by (Husni, 2025), which found that mental health, especially anxiety and depression, have a significant impact on an individual's quality of life. When someone experiences difficulties, whether emotional, psychological, or even financial, they often lose direction and motivation in life. Mental and emotional instability, for example, can distance a person from their positive potential, making them more susceptible to feelings of despair or confusion. This can also cause a person to feel alienated from the spiritual values that should provide peace and tranquility in their lives. In other words, individuals trapped in unfavorable conditions can feel far from inner peace

and find it more difficult to achieve true happiness.

Furthermore, in this context, understanding and approaching religious teachings plays a crucial role, providing guidance on how to live life with awareness and gratitude. Religious teachings remind humans that life on earth is temporary, and one of its primary purposes is to prepare for the afterlife by benefiting others. In this perspective, the motivation to make a positive impact is not merely for personal satisfaction, but also as a way to fulfill our responsibilities as human beings, who have an obligation to create goodness in society.

However, the motivation to create change is not limited to the desire to fulfill personal needs or self-existence. There is a deeper drive, namely the awareness that life is not only about individual achievement, but rather the contribution one can make to others. This leads to the understanding that by providing benefits to others, individuals not only improve the quality of life for others but also play a role in creating broader positive change in society. In line with research (Manalili, 2025), which found that prosocial motivation, the motivation to undertake future-oriented voluntary actions, correlates with greater meaning, life satisfaction, and well-being, even after accounting for self-focused future-oriented constructs. The desire to be remembered as someone who has had a positive and beneficial impact on others is one of the primary drivers in this life. This becomes a deep motivation in every action taken, with the hope that the contribution made will provide sustainable benefits for future generations. Furthermore, founders, as social beings, recognize that humans do not live alone. Every individual has a

role and responsibility to contribute to improving the quality of life together. When someone can rise above adversity and understand their role in society, they not only improve their own well-being but also create a healthier and more harmonious environment for others. The desire to see others have the opportunity to grow, both mentally, spiritually, and materially, is a key driver in the effort to create a better society.

This realization led him to the understanding that although life's challenges can often feel overwhelming, humans must have the resilience to persevere and fight not only for themselves, but also for the good of others. In this regard, the idea of "home broken" or a life condition full of adversity is not the end of the journey. Instead, it is a starting point for self-improvement, improving relationships within the family, and improving the quality of social life. Every individual has the potential to be an agent of change that brings a positive impact to the surrounding environment. Finally, in this awareness, every individual is expected to not only focus on self-improvement alone, but also to understand that true happiness is not only found in personal achievement, but in the contribution that can be made to others. By becoming a better person, individuals also help create a better society, and thus, individuals can fulfill the greater purpose of life, namely to provide benefits to others and gain the pleasure of Allah. This motivation is a strong driving force to continue to develop, adapt, and give the best for oneself and others.

The results of this study indicate that the mentoring program created by the Rumah Rusak community contributes

significantly to helping children. Child of the familybroken home to understand psychological conditions, build self-awareness, and develop adaptive strategies in dealing with disharmonious family situations. Studies show that safe spaces for adolescent mental health emphasize the importancesafe spaces in improving emotional well-being and building positive relationships among young people (Meherali et al., 2025).

These results can be analyzed using various theoretical approaches in psychology and social education. The emotional responses and positive perspectives that emerged indicate that mentoring:

1. Helping children to realize their identity as a whole (self-awareness).
2. Provides an experience of relief, acceptance, and understanding (relief & belonging).
3. Building resilience for facing stigma and future challenges.
4. Provide emotional validation that strengthens self-acceptance and self-esteem.

Thus, mentoring is not just a counseling session, but a transformative process that can change the way childrenbroken home looking at himself, his environment, and his future.

In general, the experiences of members of the Rumah Rusak community show a positive trend, characterized by high motivation and courage in making the decision to marry, although some individuals also experience trauma that leads to divorce. This phenomenon reveals ambivalence: the courage to break boundaries to marry is not always intertwined with the continuation of the marital relationship. However, experiences of crisis—including divorce—do not necessarily erode prosocial orientation; in many cases, they actually spark a drive to continue working and contributing to society. The narratives that emerge are diverse: some consistently maintain a positive perspective to this day, while others

are unable to maintain this motivational impact in the long term. This condition emphasizes that resilience is dynamic and situational; fighting spirit can emerge strongly at certain stages, but does not always transfer to the next phase of life. This variation also indicates the possible role of mediating factors, such as social support, personal resources, and relationship dynamics, in influencing the continuity of motivation after the experience of marriage and divorce. Thus, the Rumah Rusak community broadly represents a nonlinear dynamic between motivation, courage, traumatic experiences, and individual resilience in facing life's challenges.

CONCLUSION

The results of this study indicate that the Rumah Rusak social community has a vital role in providing psychosocial support for children from broken families through various initiatives, such as WhatsApp lectures, educational materials on social media, private forums, and free mini-ebooks. While informal and unstructured within the framework of professional psychological services, this type of support can create a safe space (safe space) which encourages introspection, validation of feelings, and increased self-awareness (self-awareness) among the participants. The mentoring program successfully generated positive emotional responses, such as self-acceptance, feelings of relief, and a more adaptive perspective on the family situation. Furthermore, methods emphasizing reflection, forgiveness, and spiritual strengthening also played a role in increasing the resilience of children from broken families. In this way, the Rumah Rusak community can be considered a community-based mentoring option with the potential to aid psychosocial recovery and strengthen individual capabilities in navigating unbalanced family dynamics.

A limitation of this study is that support networks (friends, surrogate families, communities, and social institutions) help families and children through crises, but they

can be fragile and need to be strengthened through formal policies and services. Based on these limitations and findings, the following are some recommendations for further research. First, it is recommended that further research use a quantitative or mixed methods approach (mixed methods) to measure more objectively the impact of community mentoring on certain psychological variables, such as resilience, self-concept, and emotional regulation of children from families broken home. Second, further research could expand the research subjects by involving more varied age groups, such as elementary school children or young adults, so that a more comprehensive understanding of the effectiveness of mentoring at various stages of development can be obtained. Third, in-depth research on the function of social media as a non-formal psychosocial support should be expanded, especially in the context of the ethics of mentoring, the limitations of the role of non-professional mentors, and the potential emotional dependence of participants on online communities. Fourth, it is recommended that research next compare the effectiveness of community-based mentoring with professional counseling services, to identify the advantages, limitations, and possibilities for integrating the two approaches. Fifth, longitudinal research is needed to evaluate the long-term effects of community mentoring in changing the behavior, emotional stability, and quality of family relationships of children from broken homes, in order to understand the sustainability of the benefits of the mentoring program.

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