

Countering Broken Home Stigma of Adolescents On Social Media

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ABSTRACT

Society stigmatizes adolescents from broken homes as environment destroyers, uncontrollable, and immoral, hindering their development and achievement. Hamur Inspiration Community uses social media to fight the stigma associated with adolescents who have encountered a broken home. The study's objectives were to (1) determine how to use social media to combat stigma against adolescents from broken homes and (2) evaluate the content of verbal, visual, and audiovisual messages posted on social media by the Hamur Inspiration Community. This study employs an ethnographic method. Stigma is a term used to describe someone in society who does not conform to their principles and practices. The World Health Organization defines adolescents as between 12 to 24. A broken home is a condition by the absence of parental care or affection due to death, divorce, or relationship problems. In this study, Instagram, Facebook, and Twitter are all considered social media platforms. The research informants purposefully choose from the management of Hamur Inspiration Community. The study demonstrates that social media can help break down the stigma associated with broken family adolescents by providing content that highlights their achievements and activities toward self-development. The content is verbal, visual, and audiovisual by style. The verbal communication expresses positive sentiments regarding the stigma associated with broken home adolescents, the visual message emphasizes aesthetic appearance, and the audiovisual message focuses on information clarity. In conclusion, social media works to overcome the stigma attached to adolescents from broken homes through the use of verbal, visual, and audiovisual messages emphasizing their positive characteristics.

Keywords: *adolescent, broken home, stigma, social media*

1. INTRODUCTION

Adolescents from broken homes confront social stigma as transmitters of negative impact on the environment, as wild, uncontrollable, immoral, undirected, and failing in their lives. Numerous research reinforces the stigma that a broken household has a detrimental effect on adolescents' emotional health, impairing their academic achievement [44]. Children growing up in broken homes encounter stress, tension, a lack of motivation, frustration, and depression, affecting their academic, emotional, and social adjustment [1]. Growing up in a broken home has long-lasting consequences for externalizing inappropriate behavior, and having more deviant acquaintances made growing up in a broken home more dangerous [56].

Stigma incorporates more than stereotypes or overgeneralizations about a

group or feature; it also encompasses promoting the stereotype's prejudice, which results in loss of status, discrimination, or unequal treatment (Lancaster et al., 2017). Those stigmatized have feelings of humiliation, lack of self-confidence, loss of enthusiasm for positive activities, and even withdrawal from social life [59]. Discrimination led to decreased self-esteem, academic achievement, health, increased anxiety, and diminished memory capacity (Major & O'Brien, 2005). They believe that the stigma treated to them is a barrier to socializing. As a result, they seek an outlet and become associated with the improper group. It is a threat to the future of adolescents of broken families.

They were experiencing stigma as either a consequence of discrimination or shame from others and handled stigma

through secrecy and disclosure limitations [11]. Their marginalization as adolescents of broken homes is a result of their identity. Nevertheless, they possess a wealth of development potential. Adolescents, in particular, will be the primary beneficiaries of the demographic transition that Indonesia will achieve from 2025 to 2030. Individuals possess good quality regarding health, education, psychology, and abilities. However, the stigma prevents them from attaining and developing to their maximum potential. It will require some effort to overcome the stigma and discrimination that broken home adolescents encounter.

In 2015, the Broken Home Survivors Movement established the Hamur Inspiration Community in Yogyakarta. The issue of identity is the drive for the emergence of new social movements [38]. The establishment of the broken home survivor movements is a new social movement in response to the identity of broken home adolescents. This movement is a collective action undertaken by a group of students to increase the capacity of broken home adolescents through self-development training in leadership, public speaking, and writing skills. Most of the movement's activities, including training and inspiration sessions, are conducted on social media. Meanwhile, face-to-face activities on mental health and life motivation include regular gatherings, sharing sessions, seminars, and talk shows. Recreation, camping, outings, and fundraisers are additional supporting activities.

Hamur's inspiring community's mission is to develop broken homes into mature, outstanding, and inspiring individuals. Self-development activities will equip individuals with both the necessary skills to engage in positive activities and the opportunity to excel in their respective fields of expertise. Consequently, this community struggles to keep the futures of broken home adolescents from becoming negative. Being a broken home adolescent who engages in suitable activities and accomplishes them can help diminish the stigma attached to them.

Along with highlighting the potential and accomplishments of adolescents of broken homes, Hamur's inspiring community against stigma uses social media. Betton et al. [5] argue that anti-stigma programs increasingly utilize social media channels to

share their work and affect public perceptions. Additionally, some individuals may intentionally use social media to make their opinions heard to influence political agendas and public opinion [3].

The Hamur Inspiration Community interacts by Line, blogging, Instagram, and Twitter. The Line acts as a means of communication and coordination between members. They utilized the weblog to report activities and publish inspirational stories for members. Twitter and Instagram are used to inform the public about the community's activities and campaigns on broken home issues. This study focuses on Instagram, Facebook, and Instagram usage.

The focus of this article was to explain how to use social media to fight stigma against adolescents from broken homes and to evaluate the content of social media based on verbal, visual, and audiovisual messages. A conceptualization of stigma will assist in the selection of appropriate social media platforms and message content.

2. LITERATURE REVIEW

Stigma: Concept, Impact, and Management

According to Goffman, stigma is "a feature that discredits an individual in the eyes of society, resulting in the disparaged person discriminated against, and classified as a deviant" [9]. Additionally, Goffman distinguishes between invisible stigma (e.g., mental illness, criminal record, and sexual orientation) and visible stigma (e.g., gender, race, and physical disability) [4]. Invisible stigma is a stigmatized identity that is concealable due to various life circumstances, such as family arrangements such as single parenthood [49]. This group encompasses both broken families and broken home adolescents. This category comprises families that have suffered a divorce and adolescents who have undergone a divorce. As these individuals strive to balance the need to be honest with the desire to avoid stigma by exposing their visible identity, they have difficulties managing identity disclosure information. In particular, working the reveal-conceal decision can have significant adverse cognitive, emotional, and behavioral effects since persons who live with a hidden stigmatized identity often face

increased psychological stress and health problems [48].

Stigma encompasses both 'felt' and 'enacted' stigma. 'Felt' stigma is a genuine or imagined fear of social attitudes and potential discrimination. For example, certain undesirable trait, disease (such as HIV), or association with a particular group or behavior pattern" (e.g., problematic drug use). The enacted stigma refers to "discrimination" (for example, when disclosure results in job loss or social exclusion) [8]. In comparison, negative thoughts and sentiments (e.g., shame, negative self-evaluation, and fear) associated with identification with a stigmatized group" [35] constitute harmful behavior. Externalized stigma fosters the development of individual subjectivity. It describes how they see themselves and their place in the world.

Stigmatization has a detrimental effect on self-concept and identity formation, resulting in varying degrees of social exclusion, ranging from difficulty participating in routine social activities due to secrecy or shame to complete discrediting or exclusion by others [34]. Individuals who accept and internalize a stigma are more vulnerable to social withdrawal [57]. Individuals who endure stigma due to discrimination and public humiliation overcome stigma by retaining secrecy and restricting disclosure [11].

Individuals with a stigmatized identity must learn to manage it effectively to minimize internal pain and external reactions [26]. According to research, stigma expression has beneficial intrapersonal effects such as reduced stress and anxiety [61]. As a result, troubled adolescents should feel more secure enough to reveal their actual identities. According to Hebl and Skorinko [22] individuals who express their identities are more honest, open, and self-affirming than those who conceal or conceal their identities.

Stigmatization is an unavoidable process that humans must manage regularly. The need to improve individual stigma management arises from the negative consequences of stigma, which include devaluation of social identity, prejudice, stereotypes, discrimination, and neglect [41]. According to Meisenbach's (2010) stigma

management communication theory, individuals employ specific strategies to avoid or lessen stigma. Individuals adopt denial, secrecy, deception, and social retreat to cope with stigma and prejudice.

Stigma is a human construct seeking to explain and rationalize adverse reactions to difference (Coleman, 1986). Changing perceptions can also aid in the management of stigma. Stigma is the pre-existing existence and public perception of particular characteristics and behaviors. As a result, altering perceptions can assist in the management of stigma. The stigma attached to adolescents from broken homes derives from a public perception of their behavior formed via personal experience, observation, and media coverage.

Broken Home

A broken home is related to a family's lack of affection and attention. Willis (2015) associates a broken home with a family crisis, precisely absent parental care or love. In a democratic setting, there is no two-way communication. When a child grows up in a broken home, they lack parental affection, care, and love. Meanwhile, Ogbuide (2011) states that broken homes occur when a husband and wife separate for natural (death) or human (divorce) reasons, leaving one parent to care for and be accountable for the children.

On the other hand, a broken house does not always relate to a family whose parents have divorced. If a family lacks positive characteristics, it is a broken home. Parents cannot fulfil their tasks in this situation because they regularly leave the house and dispute, resulting in a dysfunctional family.

Larsen and Buss [32] developed the risk and protective factor theory in the early 1990s, arguing that broken homes are a source of adverse outcomes for the children who grow up in them. The family structure is one of the risk factors for children's development. Saikia [50] states that a child's development in a broken home family may confront social, emotional, and educational functioning issues. Particular youngsters express their discontent with their broken family by becoming hostile and indulging in bullying, negatively affecting peer relationships. Other children may suffer from

anxiety, making it difficult to engage in positive social interactions and developmental activities. They may exhibit fury, anger, scepticism, and envy. Adolescents who do not communicate feelings may experience loneliness, isolation, anxiety, and low self-esteem. The lifestyle changes and the instability of a broken family exacerbated poor academics. Schults [53] discovered that adolescents from unstable households (e.g., broken home families) face more significant social, educational, and emotional difficulties than adolescents from stable homes.

Children of single mothers are frequently ostracized. Single mothers are categorized according to the following criteria: widowhood, divorce, formal or informal separation, out-of-wedlock births, raising a child or children alone, and being a single parent by choice [42]. Additionally, a single mother is a manifestation of a damaged home. According to the Pew Research Center [46] stigma is difficult to overcome, and children raised by single mothers are generally seen negatively by society. According to Ajayi et al. [2] adolescents lack parental love and affection, jeopardizing their emotional and cognitive development. Additionally, a broken household is the leading cause of youth crime.

Adolescent

Adolescence is the developmental stage between childhood and adulthood, beginning at 12 or 13 and ending in the late teens or early twenties (Papalia and Feldman, 2008). According to the WHO, adolescents must be between 12 and 24. (2018). Following the WHO, Jaworska and MacQueen [24] define youth as everyone under 25. This elevation of the phrase is consistent with the biological and cultural phenomenon referred to as an adolescent extension.

Adolescence is marked by biological, cognitive, and social-emotional changes that affect physical and psychological well-being. Adolescents experience changes in their interpersonal connections with other individuals, including emotional development, personality development, and social roles. Simultaneously, the primary function of adolescence is the quest for self-identity [51].

It must be prepare adolescents to enter the workforce with the necessary abilities. They can develop into a quality generation if they overcome challenging issues and adolescent maturation. Adolescents' primary concern is an identity crisis that occurs while discovering their identity. Erikson [17] asserts that identity crisis impairs the development of ego identity during adolescence. It is also a period of internal conflict as one evaluates one's worth and choices regarding life roles. Adolescence is a brief period of insecurity, bewilderment, anxiety, and disorientation brought about by demands and doubt about one's identity and function in society. Additionally, Erikson believed that identity crisis occurs during adolescence because individuals come to terms with their current selves, place or position in social life, and prospects. Adolescents suffering an identity crisis are more prone to engage in disruptive behavior, putting them at risk of juvenile delinquency.

Adolescents from broken homes have an identity crisis that requires immediate intervention. Stressful life events can affect the intensity of identity crises. The condition of a broken home harms adolescents' psychological development. According to Erikson [16] the desire for a shattered home impedes the identity search process and may even result in identity confusion. This situation occurs due to the difficulty of locating parents who can serve as role models in a broken home family. On the other hand, role models are necessary for developing adolescent identity.

Social Media

Boyd [7] defines social media as a collection of software that enables individuals and communities to connect, share, interact, and in some cases cooperate or play with one another. Social media has clout in User Generated Content (UGC), which users create, not editors, as traditional mass media institutions do.

The public's preferred social media platforms are (1) social networks like Facebook, Instagram, WhatsApp, and Line, (2) microblogs like Twitter, and (3) content communities like YouTube and TikTok. Social networking programs enable a new level of empowerment and information sharing, bridging physical divides and

hurdles to global community access [36]. Therefore, it is a highly effective tool for socialization and reaching many individuals [18].

However, according to Kumari [30] social media has created a new platform for debating, communicating, articulating viewpoints, organizing campaigns, and engaging in various online activities. Following Kumari, Botha, and Mills (2012), emphasize the interaction between individuals, groups, and organizations that social media facilitates through content transmission. According to Kaushik (2007), social media interaction consists of three distinct characteristics: (1) conversation: activity between users; (2) amplification: activity of spreading or expanding messages; and (3) applause: short response activities facilitated by features such as likes, love, emotions, and clicks. The three categories quantify the level of involvement or interaction with social media activities.

Social media can regulate behavior and form ideas or operate as a "curator of public discourse" [19] exhibiting the potential for democratizing and promoting public conversation around mental health. (2015) (Betton et al.) exhibiting anti-ageing stereotypes, prejudice, and discrimination [37].

The rise of social media has resulted in complete textual content. Social media content expresses one's thoughts about a situation positively, negatively, or neutrally. According to Liu and Young [33] sentiment analysis or opinion meaning is the process of analyzing views, sentiments, evaluations, attitudes, judgments, and feelings about a subject, product, service, organization, people, or other specific activity. Sentiment denotes the distinction between facts and views in writing. While fact is an objective statement about anything, opinion is subjective about one's feelings and appreciation.

The use of Social Media By New Social Movement

Pichardo [47] contends that new social movements are typically cultural, lack mass action, and are more concerned with everyday issues. Melucci [39] observes that the trend has shifted away from economics and institutional politics and toward civil society, primary focus on the construction of

identities connected to the boundaries of consciousness regarding who we are and our objectives and means. According to Scott [54], the new social movement's struggle is socially and culturally, whereas the old social movement's work is defined politically and economically.

Diani (1992) describes a social movement as a web of informal interactions involving diverse individuals, groups, and organizations engaged in political or cultural confrontation for a shared collective identity. Three critical components of a social movement, according to this definition, are a network of interactions between a diverse range of individuals, collective identities, and conflictual issues. In comparison, Horn [23] defines social movements as forms of collective action that emerge in reaction to inequality, oppression, and unmet social, political, economic, or cultural demands. Thus, social movements are the concerted efforts of individuals seeking to reform an unjust system.

New social movements necessitate the development of new mobilization, validation, and outreach media. The media elicit compassion for the issues at hand. Shirky [55] views social media as a tool for practically all global political movements to coordinate their efforts. Clark [10] concluded from his research of the Occupy Wall Street movement that social media is the primary medium social movements utilize to effect change and sway public opinion. Popular social media platforms such as Facebook, YouTube, and Twitter raise awareness and generate exposure.

In late 2010, social media platforms established themselves as a crucial hub for the inception, mobilization, and coordination of social movements. Social media platforms like Facebook and Twitter are mainly used to demonstrate debate and dialogue and elicit emotion rather than generate, discuss, and comment on content. The process of making strategic decisions, planning further events, and issuing calls to action takes place in the protest environment on the ground, following communication and dissemination via social media support activities and traditional mass media [28].

Social media is critical for social movements because it provides multiple benefits: (1) new chances for the rapid and

accessible documentation of perceived grievances or current events and mobilization and diffusion of protests. The existence of cellphones and social media enables individuals to submit images immediately, videos, emails, or documents, instantly reach a large audience, utilize traditional mass media, and incite spontaneous forms of protest without the organization's intervention. (2) the emergence of novel modes of protest. These include email campaigns, online petitions, and the usage of hashtags, which allow for easy participation by like-minded individuals, as well as novel ways to propagate political manifestos and demands for collective action via social media. (3) patterns of online movement organization; (4) opportunities for members to communicate and participate; and (5) increased transparency and control over movement operations. It affects the amount of authority or monopoly movement organizers wield in defining meaning, beliefs, strategies, and action standards [14] [15].

Prior research on broken home stigma concentrated primarily on those raised by single mothers. The broken home teenagers in this study came from a family that had broken up due to divorce, one parent's death, or family discord. Broken homes, divorced parents, or dysfunctional families are the most stigmatized. Combating the stigma attached to teenagers from broken homes is critical if they are free of discrimination. They share the same desire to thrive and develop as other adolescents from intact households. For individuals who come from broken homes, adolescence is a challenging time. When a child loses a parent figure, they suffer identity confusion, which can progress to an identity crisis. It has the potential to act as a catalyst for the onset of adolescent criminality. Eliminating stigma and prejudice protects them from developing self-stigma and engaging in harmful behavior.

The battle of the new social movement became centred on identity. Hamur Inspiration Community's broken home survivor movement is a network of individuals who share the same cultural conflict and sense of self-identity as teenagers from broken homes. The competition is that they encounter psychological difficulties due to their

shattered household. Externally, the match is society's stigma against adolescents from broken homes, which portrays them as teenagers who struggle with emotions, behavior, and academic failure. Students-led social movements have a unique dynamic compared to other forms of social activism. The purpose of using social media is to educate the public about the presence and various actions of the broken home survivor movement.

Additionally, it can promote awareness of the stigma associated with teenagers who have experienced a broken home. Instagram @hamurinspiring is the most popular social networking platform for young people because of its photo-sharing capabilities. Additionally, Twitter and Facebook serve as supplementary mediums.

This article uses my significant social media fieldwork experiences to analyze Hamur Inspiration Community's activism as a broken home survivor movement to fight against broken home teenagers' stigma. This article discusses various strategies for performing qualitative research in the digital age. Qualitative methods, such as participant observation, in-depth interviews, and textual analysis, I argue, may provide detailed descriptions of social processes as well as deep, localized knowledge. Collecting and analyzing social science data on social media requires both the lens of a data scientist and the day-to-day ethnographic activity of "living on the sites" and interacting with research subjects.

3. METHODOLOGY

This research of the stigma attached to adolescents in broken homes is new. Previously, studies have indicated that broken homes affect academic achievement, psychological well-being, and behavioral deviations. As a research subject, stigma is frequently related to people who have a disease, mental health problems, and those who identify as LGBT. The broken home survivor movement's struggle against the stigma associated with broken home adolescents undertaken on social media. Social media activities can demonstrate the potential of persons the public has disregarded because they conceal their identities to avoid stigma. Furthermore, the fight against stigma indirectly empowers

broken home adolescents to express themselves and their feelings in public.

Research Method

Due to the research's focus on social media as a new form, the research method was qualitative with a virtual ethnographic approach. Kozinet [29] identifies virtual ethnography as studying the Internet's impact on the social world. Thus, according to Spradley (2012), virtual ethnographic research flows according to a pattern known as the ethnographic research cycle, which includes the following steps: (1) selecting an ethnographic project, (2) submitting ethnographic questions, (3) collecting ethnographic data, (4) creating ethnographic records, (5) analyzing ethnographic data, and (6) writing ethnographies.

Research Informants

This study interviews those directly involved in the Hamur Inspiration Community's social media activities. The study's unit of analysis is the following: (1) the founder of Hamur, (2) the chairman of Hamur, (3) the administration of Hamur, which is responsible for social media management (Facebook, Line group, Instagram, and blog), and (4) the management of Hamur.

Method of collecting data

The data gathering approaches employed virtual surveillance of the broken home survivor movement's communication activities on social media, specifically Instagram and Twitter, and transcription of captions. Additionally, paying close attention to the message's content to combat the stigma associated with broken home teens. Following that, participatory observation techniques are available both online and offline. On the internet, researchers join virtual communities and actively participate in their dynamics. The researcher joined Instagram @hamuriinspiring and Twitter @Komunitas Inspirasi Hamur as a follower. Offline activities included participating in various community activities while taking notes that served as a source of primary data for this broken home survivor movement and conducting in-depth interviews to change society's negative stigma through social media activities and social movement organizations.

Data analysis method

Analysis of offline data utilizing the Miles and Huberman (2010) paradigm, specifically data reduction, data display, and conclusion. Online data analysis techniques based on ethnographic thematic analysis. According to Hanurawan (2016: 91), ethnographic theme analysis entails developing a list of categories that stand out concerning the study objectives, labelling the kinds that emerge, and drawing inferences from the research findings based on the list of major categories.

Data Validity

According to Saukko [52] the validity of ethnographic data is determined by its sincerity, self-reflexivity, and polyvocality. To be truthful, the researcher must understand the individual's perspective as a part of the survivors of a shattered home movement. Self-reflexivity entails studying the discourse that emerges around the researcher using dialogic validity. In contrast, polyvocality entails researching informants' virtual and actual worlds and the environment in which they live to elicit supporting information.

4. RESULT AND DISCUSSION

Hamur Inspiration Community as a Survivor Movement Broken Home

Hamur Inspiration Community was founded by three Gadjah Mada University (UGM) students: Dian Yuanita Wulandari, Nofendianto Rahmaan, and Abdul Jalil. Hamur used social media platforms such as Facebook, Instagram, Twitter, and Path to promote his new community for broken home adolescents, with a target age group of 16-26 years. This community recruits members over social media by disseminating a brief review of Hamur's Call for Survivor, officially open twice a year.

Chairman Hamur will conduct informal interviews with prospective members to ascertain their reasons and aspirations for joining this society. Also, they use the Line group to communicate to get to know one another, share information, share personal experiences about life struggles, and offer mutual support.

Initially, developing Hamur was for UGM students. However, the founders determined that the district's target region should include the Special Region of Yogyakarta, as students from outside UGM

have expressed interest in joining. Over time, individuals from outside the direct proximity of Yogyakarta expressed interest in joining Hamur. Finally, Hamur broadened the target region to encompass the entirety of Indonesia. Currently, there are 169 members. The founders created two activities: online activities using social media platforms such as Line groups and Live Instagram for members who live outside of Yogyakarta and offline activities for members who live in Yogyakarta.

Utilization of Social Media

Hamur's critical social media platforms are Instagram and Twitter for publishing activity and Line for group communication. Hamur Inspiring's Facebook page and blog, hamurmenginspirasi@blogspot.co.id, are no longer active but remain accessible. With a content submission period of September 30, 2015, to October 10, 2019, Facebook was liked by 101 people and followed by 239 people. The table below summarizes the contents of Facebook.

| Num | Content Categories | Amount | Percentage |
|-------|------------------------------------|--------|------------|
| 1 | Activity posters | 13 | 21,7 |
| 2. | Activity photos | 11 | 18,3 |
| 3 | Activity information | 11 | 18,3 |
| 4 | Motivational quotes | 2 | 3,3 |
| 5 | Hamur's profile | 9 | 15 |
| 6 | Testimonies | 6 | 10 |
| 7 | Inspirational Story | 1 | 1,7 |
| 8 | The expression of feeling | 1 | 1,7 |
| 9 | Article about broken home (repost) | 1 | 1,7 |
| 10 | Greeting on National Day | 1 | 1,7 |
| 11 | Video | 4 | 6,7 |
| Total | | 60 | 100 |

Table 1. Facebook Content 2016-2019
Source : Facebook Komunitas Inspirasi HAMUR

The most popular type of Facebook content is activity posters (21.7 %), followed by photos and activity information, both of which count for 18.3 %. There were only 60 Facebook posts during four years (2015-2019), as Facebook is not Hamur's leading media outlet. The sentiment analysis of Facebook

content relating to the condition of a broken home revealed 12 (36.4 %) positive sentiments, 21 (63.6 %) neutral sentiments, and no negative sentiments. The following illustrates how to publish messages with both positive and neutral sentiments.

| Num | Message on Facebook | Sentiment Type |
|-----|---|----------------|
| 1 | Who's to say if children from broken families have no future? Let us proceed. Because every movement contains a blessing | Positive |
| 2 | When I was a child, my friends' parents frequently forbade me from playing with them since I was a child from a broken home who was often labelled naughty by society. I've attempted to demonstrate that the stigma is false and that I will grow up to be a decent and successful child. While our families may be imperfect, we possess the ability to persevere in the face of adversity. | Neutral |

Table 2. Message on Facebook

Instagram

Instagram @hamurinspiring has 1352 followers and 548 posts, dating to April 22, 2016. The majority of the content consists of

activity posters and photographs that serve as promotional media and provide information about the activity. The table below details the various types of Instagram post content.

| Num | Content Categories | Amount | Percentage |
|-------|---|--------|------------|
| 1 | Activity posters | 62 | 11,31 |
| 2 | Activity Photos | 192 | 35,04 |
| 3 | Broken home issues | 16 | 2,92 |
| 4 | Psychology articles (repost) | 9 | 1,64 |
| 5 | Member profiles | 28 | 5,12 |
| 6 | Testimonial | 45 | 8,21 |
| 7 | Motivational quotes | 27 | 4,93 |
| 8 | Campaign (stigma and broken home) | 12 | 2,19 |
| 9 | Hamur's headline news | 3 | 0,55 |
| 10 | Sharing stories by Live Instagram | 14 | 2,55 |
| 11 | Greeting on National Day | 43 | 7,85 |
| 13 | Information | 81 | 14,78 |
| 14 | Othersllll (inspirational stories, children's outpouring, and obituary) | 6 | 1,09 |
| Total | | 548 | 100 |

Table 3 Instagram Content 2016-2021
Source: Instagram@hamurinspiring

The majority of Instagram content (35,04 %) comprises activity photos. The goal of uploading photographs of activities is to demonstrate the positive initiatives adolescents have from broken homes. The activity posters (11,31%) show their self-development and mental strength activities. The second-most popular posts (14,78 %) are on Hamur's activities, health insurance services, and psychological consultations.

Testimony (8.31%) ranked fourth in terms of material. Members' testimonies about what they get from joining Hamur attest to their development into remarkable youth. Student activists, psychologists, and educators all express their admiration for Hamur's initiatives and hope that they will function as a support system for broken-home adolescents.

There are 2,19% campaigns aimed at eradicating the stigma associated with adolescents from broken homes. Even though these efforts are minor, sharing experiences through live Instagram and member profiles serves as an indirect strategy for stigma reduction. The content demonstrates their ability, accomplishments, and fortitude in coping with a shattered household and overcoming obstacles. Thus, the Hamur members will alter the public's perspective of teenagers from broken homes.

Instagram content reflects 61 (50.4 percent) good sentiments, 55 (45.4 percent) neutral sentiments, and 5 (4.13 percent) negative attitudes. The following are instances of content with positive, neutral, and negative attitudes on Instagram.

| Num | Message on Facebook | Sentiment Type |
|-----|---|----------------|
| 1 | Children from broken homes have been stigmatized. Let us now begin the process of removing the stigma. Make various positive contributions. | Positive |
| 2 | Avoid labelling a child from a broken home as a child with a dark future and misbehaves. His life's burden was too tremendous. | Neutral |
| 3 | When I was two years old, my father abandoned me. I have no intention of meeting father. During this period, I struggled to focus on education, which resulted in a mental crisis that persisted until now. | Negative |

Table 4. Instagram Message Content Example
Source: Instagram@hamurinspiring

Twitter

Hamur's Twitter account is Komunitas Inspirasi Hamur, and the account currently has 104 followers and 764 tweets. The tweet period is from March 17, 2017, to October 28, 2019. The difference between

Twitter and Instagram is that many tweets discuss Hamur's establishment, its founder's goals, and aspirations. Likewise, retweets highlight the emotions and issues associated with broken homes. Table 5 shows the Hamur Inspiration Community's Twitter activity.

| Num | Content Categories | Amount | Percentage |
|-----|---|--------|------------|
| 1 | Description about Hamur | 153 | 20,03 |
| 2 | Activity posters | 30 | 3,93 |
| 3 | Activity Photos | 19 | 2,49 |
| 4 | Activity information | 155 | 20,29 |
| 5 | Testimonial | 31 | 4,06 |
| 7 | Words of encouragement | 97 | 12,69 |
| 8 | Greetings | 180 | 23,56 |
| 9 | The expression of feeling (Retweet) | 85 | 11,13 |
| 10 | Article about a broken home | 2 | 0,26 |
| 11 | Hamur's headline news | 3 | 0,39 |
| 12 | Others (natural disaster, depressive symptoms, and inspiring youth achievement) | 9 | 1,18 |
| | Total | 764 | 100 |

Table 5. Twitter Content 2017-2019
Source: Twitter Komunitas Inspirasi Hamur

On Twitter, the three most popular types of content are greetings (23,56 %), activity information (20,29 %), and descriptions of Hamur (20,03 %). The greeting dominates the tweets in establishing rapport with the audience. According to data on activities, Hamur arranges programs for the self-development of adolescents of broken homes to fight the stigma attached to them. Describing Hamur reveals its presence as a broken home survivor movement that focuses on self-development activities for broken home adolescents to alleviate their stigma.

According to Meisenbach's (2010) theory of stigma management communication, the strategy for reducing stigma is through secrecy or social

withdrawal. Nonetheless, The Hamur Inspiration Community helps promote through the sharing of positive activities. Adolescents from broken homes face an invisible stigma. However, they wish to be open on social media to counter discrimination. They attempt to become adolescent achievers according to their capacities by participating in self-development at Hamur. It is a way of fighting stigma.

Positive sentiment is represented by 48 % of tweets, neutral attitude by 43,33 %, and negative sentiment by 8,67 %. The following are examples of positive, neutral, and negative Twitter sentiments.

| Num | Tweet | Sentiment Type |
|-----|--|----------------|
| 1 | A broken home is not a reason for failing; it serves as a starting point for us to rise and succeed. | Positive |
| 2 | Please don't judge the victims of a broken home because we, like you, want happiness. | Neutral |
| 3 | I am a child of a broken home who is frequently underestimated and regarded as a societal virus. | Negative |

Table 6. Tweets Example
Source: Twitter @hamur_inspiring

Social media has the power to influence public opinion (Gillespie,2010:347). Posters,

activity photos, and testimonials can help impact public opinion regarding broken

home adolescents and help to reduce the stigma over time. Since social media can reach many individuals (Fab-Ukozor and Ojiakor, 2020), content uploading can significantly impact.

Through interaction with the public, social media facilitates two-way communication. Engagement refers to the level of interaction with social media content,

which includes comments, sharing, and reactions, including such likes or responses. The engagement rate is a formula that compares the number of interactions generated by a piece of content to the number of reaches, indicating how engaged followers are to a social media account. Table 7 shows the engagement rate of Hamur's social media profiles.

| Audience's interaction | Hamur's social media accounts | | |
|------------------------|-------------------------------|----------|---------|
| | Instagram | Facebook | Twitter |
| Engagement | 18811 | 281 | 16255 |
| Reach | 135200 | 23900 | 10400 |
| Engagement Rate (ER) | 0,14 | 0,01 | 1,56 |

Table 7 Engagement Rate
Source: Data processing by researcher

E.R., less than 1%, is considered low, whereas E.R. between 1-3.5 % is moderate. Facebook has the lowest E.R., Instagram has a similarly low E.R., while Twitter has a moderate E.R. This means that audience engagement with Facebook and Instagram content is low. Although has a moderate E.R, Twitter is not used anymore. Instagram is the primary medium because it is extremely popular with teenagers. As a result of its low ER, Instagram has remained the most actively used social networking platform to date. While Facebook is no longer widely utilized, it is sense that it would have the lowest ER.

Instagram @hamurinspiring reposts interview with Rachel Venya, a famous figure artist with 6.6 million followers on Instagram, highlighted the broken home issue. Consequently, Rachel Venya is a significant influencer among adolescents from broken homes. Meanwhile, Twitter's top depression tweets received 6508 likes, 90 replies, and 4093 retweets. Depression is a condition that the majority of adolescents from broken homes confront.

Messages in Verbal, Visual, and Audio Visual Formats

Positive and neutral feelings predominate verbal communications reflecting the struggle against the stigma associated with teenagers who have experienced a broken home. The way broken home teenagers communicate their emotions paints a picture of the difficult circumstances and the pain they are experiencing.

Individuals should be able to empathize with them, not stigmatize them. The following are instances of verbal messages posted on Hamur's Instagram.

1. Although others describe me as a child of a broken home, I do not feel broken because I am just like other children.
2. A broken home is one of the processes in my life as destiny that teaches me the most valuable lessons.
3. The community feels that the survivors of the broken home are capable of destruction. It is merely a stigma. We are human beings, just like everyone else, who have ups and downs in life with somewhat varied tales.

Visually, the combination of soft colors and basic designs appeals to the viewer. A balanced and consistent layout in its design aspects does not tire the reader's eyes. The increased visibility makes the message content more engaging to read. After reading it, it will undoubtedly comprehend the message's content. Repeating similar messages over time will affect the reader's cognitive, emotive, and behavioral states. Audiovisual messaging in Live Instagram Stories and member testimonials place a premium on information clarity backed up by high-quality image and sound. Additionally, assessing the word choice and duration of the content

5. CONCLUSION

The Hamur Inspiration Community facilitates a broken home survivor movement through online social media activities and offline self-development training. This movement combats the stigma associated with broken home teenagers by posting content about self-development activities and movement members' accomplishments on social media. Verbal signals convey the broken family teenagers' views and ideas about the stigma associated with them in positive or neutral attitudes rather than negative ones. In comparison, visually appealing messages with soothing colors and clean layouts might pique an audience's curiosity. Long-term, high legibility and visibility affect modifying the perspectives of broken home teenagers. As a result, it is feasible to alter the stigma.

Additionally, audiovisual messages emphasize information clarity, sound quality, image quality, and showtime. The research findings indicate the importance of developing materials for social media content that are slightly stigma-neutral. The phenomenology or case studies supplemented ethnographic techniques to provide a thorough picture of the experiences of broken home youth confronting stigma. Adolescent developmental psychology theory will enable a more in-depth examination of their psychological state. The study's shortcoming is that it does not emphasize the connection between social movements and the fight against stigma. Recommendations for additional research may underline this.

BIODATA

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