

**INTEGRATED FAMILY:
PASTORAL ASSISTANCE FOR BROKEN HOME TEENAGERS IN
SION PACCERAKAN CHURCH**

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Abstract

Broken Home children at Toraja Congregation Sion Paccerakan Church in Luwu Class. As a church assembly, they must fulfill their ministry duties properly, especially in carrying out pastoral assistance services. Pastoral assistance is very important so that the *Broken Home child* can rise from his life struggles. The author discusses this topic because pastoral assistance services for *Broken Home* children have not been optimally implemented. In connection with the topics raised in the completion of this writing, the authors use qualitative methods. The data collection technique used is through the literature and field research using the interview method. The author conducted research at the Congregation of Sion Paccerakan Klasis Luwu. The informants were the Pastor, Church Council, Guardian Parents and *Broken Home* Teenagers. Based on the results of research in the field, the authors found that *broken home* children understand their life as five things namely ugliness, destruction, freedom, solitude and pleasure. Responding to these findings, the church needs to help children in the form of pastoral assistance to find life goals,

develop responsibility and self-integrity. This research provides an understanding of pastoral assistance for churches for *broken home children* at the Paccerakan Zion Congregational Church and other churches.

INTRODUCTION

The child is a creation of God, created in His image and likeness. As the image and likeness of God, children must receive good treatment. Children are also entrusted by God that must be raised and viewed by both parents as a mandate with full responsibility. Because of that the child deserves love and warmth from his family. (Budiardjo, 2010) Children are also the next generation. For the church, the child is the successor as the mandate holder of the Great Commission of Jesus Christ in the midst of this world. Therefore the church must provide services to children.

As servants of God, church councils are obliged to carry out their duties and responsibilities properly, namely to wholeheartedly serve church members, especially children. the church should give full attention to children, especially *Broken Home children* or children whose families are not complete. As happened to the children in the Luwu Class Paccerakan Zion Congregation. According to the church council that the authors interviewed, some children do not have a purpose in life and attention from their parents because it is caused by divorce and new marriages by their parents.

According to Willis, *Broken Home* occurred due to the absence of one parent or both due to divorce. The busyness of a father or mother results in a child having to lose affection. There are often violent fights between father and mother which are fatal and end in divorce. As a result, children experience emotional disturbances. The condition of these children results in deviant behavior such as delinquency, smoking cigarettes, and addiction to alcohol and even drugs. Parental quarrels have a very negative effect on children's behavior. This is what makes a family disharmonious and this will have a negative impact on social interaction and children's learning achievements. (Willis, 2015).

According to the church assembly interviewed by the writer who was at the scene, the condition of disharmony in the family will result in the psychological development of children, especially in adolescents because during this period various kinds of changes occur physically, biologically, mentally and

emotionally and psychosocially. Therefore, every child who is a victim of a *Broken Home* must receive guidance, especially pastoral assistance from the church as the person in charge of their current and new generations. The divorce of the parents results in the loss of the essence of responsibility for the child's condition so that the church needs to pay attention to it.

Based on the interview with Pdt. Ludia Palimbong, on March 22, 2022 at Paccerakan "the same problem with teenagers in the Paccerakan Congregation of Luwu Class Zion. Some children who are victims of *Broken Home* because of their parents' divorce and quarrels. This child comes from the *Broken Home family* because his mother's father is divorced and even his father has remarried. The divorce of his parents caused this child to live with his grandmother and did not feel the same way when he was with his parents. As a result, this child is no longer focused on his education. There is also a child who comes from a *Broken Home family* because of his parents' quarrels, his father is too rough and always beats his wife and children. There is a conflict that cannot be resolved by their mother and results in them having to separate from their father. There are also children who come from *Broken Home families* due to their parents' divorce. Her mother's selfishness because of the affair resulted in them having to live without a mother figure. There are also children who become victims of *Broken Home* because of their father's selfishness because of an affair. His father's selfish and irresponsible attitude caused them to lose a father figure. From the events above, the church assembly must pay attention to the children of the *Broken Home victims* both in the form of material and in the form of pastoral assistance so that they can give meaning to their lives. (Lie *et al.* , 2019)

Because these problems continue to occur today, the authors are interested in studying this event in the hope of realizing church dynamics that are in accordance with the church's calling, so that children can be helped to find the meaning of their lives through the title Pastoral Assistance for Broken Home Teenagers in the Zion Congregation Divorce.

RESEARCH METHOD

The type of research used in this research is social research with a qualitative approach with the aim of finding out how pastoral assistance is given to teenagers who are victims of *Broken Home* at the Toraja Congregation Sion Paccerakan Church in Luwu Class.

RESULTS AND DISCUSSION

Pastoral Assistance for *Broken Home* Children in Finding the Meaning of Their Life

Pastoral assistance needs to be given to members of the congregation who are experiencing struggles so that the congregation that is facing problems can find solutions to solve the problems they are facing. (Massa, Rahman and Napu, 2020) Pastoral assistance also makes us discover the meaning of life that we must live. The pastoral assistance for *Broken Home victim children* that can be done is:

1. Guiding and Directing Children

The church assembly, especially the Pastor, must guide and direct children as a pastor should. Psalm 23:1-6 describes the good shepherd. Ezekiel 34 explains that God is the good shepherd of Israel. The sick are bandaged, the weak are strengthened, the lost are searched for, the missing are returned home. Likewise with the duties of a pastor in the congregation. Pastors must be layered, supporting congregations that are heavy burdens like children of *broken home victims*.

2. Invite Children to Be Active in Fellowship

This is an important matter, so that children do not feel alone and abandoned, the church assembly needs to add more children by inviting the children of *Broken Home victims* to be active in fellowship. The church assembly needs to encourage the children that if we are diligent in participating in fellowship, we will feel happy, lost because there are many friends with whom we can play and praise God together. It is also necessary to give children a role in the church so that they feel that they are important and needed in the ministry.

3. Teaching God's Word to Children

The church assembly needs to strengthen the *Broken Home victim's child* about God's word so that the child does not feel abandoned. The church assembly needs to emphasize to children that God will never leave us and forsake us, therefore we don't need to be afraid and worry.

Forms of Pastoral Assistance

The forms of pastoral assistance are:

1. Pastoral Conversation

- a. The conversation was commissioned by the church. The pastor who carried out the conversation did not do it on his own behalf, on his own

authority, but on behalf of and based on the authority of Jesus Christ. He did it as His messenger. (Hutagulung, 2021)

- b. In pastoral conversation, congregation members as pastor conversation partners must be accepted unconditionally. Such acceptance is not so easy, especially if church members are unsympathetic or there have been problems before.
- c. To have a helpful conversation, the pastor must establish good relationships with church members. The relationship does not happen automatically but requires a process. It must be invented especially by the clergy. Without a good relationship, namely a relationship that makes church members calm and feel safe, the accompaniment cannot work well. There needs to be trust especially from members of the congregation towards the pastor.
- d. Accepting members unconditionally and having good conversational relations, the pastor needs to focus on the problem. In pastoral conversations, we need to realize that the people we deal with are usually people who have problems. The task of a minister is to help him in a way not only so that he can see the problem clearly, but also so that he can speak his heart well. In order to be able to provide such help and assistance, the pastor must focus his attention on what people are telling him.
- e. In mentoring this pastoral attitude is also called empathy, in which the pastor tries to identify himself with members of the congregation and tries to feel what he feels and thinks what he thinks. Empathy does not prohibit leading and reprimanding, but on the contrary, trying to put oneself first in its place so that one can live up to what one lives.

2. Visitation

The visit in question is a household visit. This visit has the goal of ecclesiastical ministry whose goal is to maintain relationships with church members. Pastors need to know the situation of their church members, their sorrows, problems, struggles and more. Another purpose is to perform human service. During this visit, the pastor meets his members as ordinary people. As ordinary people, they met not only in joy and thanksgiving, but also in trouble and sorrow. This is where the visit becomes useful because there is an opportunity to share their feelings.

3. Other forms

Pastoral guidance can also be done via cell phone. Social media in the industrial era 4.0 is no stranger. Almost all cellular members of the congregation already have a telephone as a means of communication. The importance of telephone conversations is that when members are experiencing difficulties and grief, the pastor can immediately contact them via cell phone and vice versa. They would be very disappointed if a priest did not contact them soon. Some church members who need help are often afraid or embarrassed to come to the pastor's house or to call him. The meaning of the church members on the phone usually varies. Maybe because they need some information or are facing a problem and need help.

Pastoral Assistance Functions

1. Healing Function

When someone is in a sick condition, he will be more sensitive and need special attention which shows that someone is forgetting him. In the sense that through accompaniment that contains love, attention, willingness to listen to all complaints of illness and high concern will make people who are struggling with problems and suffering feel comfort and relief which will be the beginning of their healing. Through the interaction of pastoral assistance, it will lead to a relationship of faith with God through prayer, Bible reading and moral support.

2. Support Function

When someone is depressed, sad, disappointed, grieving and experiencing a crisis in their life, they really need someone to support and strengthen them. The presence of a pastoral companion will usually help them deal with their problems. Support in the form of presence, greeting, words of encouragement or just hugging and providing comfort, if possible material assistance will make them strong and reduce their suffering.

In this case the church assembly must be a support for the children of *Broken Home victims*, especially in interpreting their lives. (Fahrurrazi and Casmini, 2020).

3. Guiding Function

If someone is lost, then he needs guidance from people who understand and understand to show the right path. The person needs to be guided and led to find the right path. The mentoring function is the basis for providing assistance and accompanying someone who is in need of assistance. The person being accompanied is assisted to choose and make a decision about what will be pursued, or what will be the future. This guiding function usually occurs for church members who have just learned the truth, are married, are working and are facing problems.

This function helps patients to make decisions about the meaning of life itself. In this case the church assembly needs to guide, direct and mentor the child who is a *Broken Home victim* so that the child can make good and right decisions.

4. Caring/Nurturing Function

In this case the church assembly is obliged to care for the child of the *Broken Home victim* so that the child can develop continuously and become more mature in dealing with his life's problems, especially in making sense of his life. (Beek, 2017)

5. Reconcile Function

One of the human needs is a sense of security and comfort when in a relationship with others. In the context of the family, this relationship exists between husband and wife, children, in-laws and in-laws, and the families of both parties. In the social context are the relationships that exist in the office with colleagues, neighbors and the government. In the context of church members, it is the relationship between fellow church members when a relationship is disrupted, then our minds are disturbed.

The Purpose of Pastoral Assistance

The pastoral principles include several objectives of pastoral care as follows:

1. Accompanying and Guiding

Accompanying and guiding is done through interpretive conversational responses. Therefore, church assemblies need to accompany and help children who are victims of *Broken Home* so that these children can understand their existence, especially in making sense of their lives.

2. Trying to Find a Solution

Counselors should invite members of the Congregation to think and think about the problems they are experiencing. Therefore, the church assembly must provide direction to the child who is a *Broken Home victim* so that the child can find a solution to his problem, especially in making sense of his life.

3. Recovering a Fragile Condition

The task of the church council as counselors here is to help members of the congregation, especially children of *Broken Home victims*, recover from their fragile condition. In this case, the church assembly helps the child find a solution to be able to cope with self-redemption.

4. Changes in Attitude and Behavior

The group's task of motivating the church here is to try to get the children of *Broken Home victims* to be involved in congregational fellowship. Counselors or church boards must be able to help the congregation, especially the children of *Broken Home* victims, to be involved in the congregational fellowship, because in fellowship they can support each other, support each other, so they can fight temptation together.

5. Able to Face Problems

Counselors are able to direct church members to be able to mature themselves so as to be able to prepare themselves to face problems that arise in the future. (sincerely tu'u, no date)

Damaged House

Broken home is a family condition that is not intact. Why can it be said incomplete? Because life in the family is messy, not going well, many problems are caused and cannot be resolved by a husband or wife which eventually leads to divorce. This situation tends to have a negative impact on children. Most *broken home children* cannot accept family conditions, so they fall into negative things such as free sex, drugs, drinking, stealing and so on (Suryani, 2016). The effects of a *Broken Home* include that children do not get the love and attention of their parents, are neglected, easily fall into promiscuity, there are also those who have difficulty learning, depression, confine themselves, feel lonely, and children's needs are sometimes not met.

Overview of Research Locations

Location of the Paccerakan Zion Congregation

The Toraja Church of the Congregation of Zion Paccerakan Luwu Class is located in the South Sulawesi region, Luwu Regency, South Ponrang District, Paccerakan Village, Tamatiku Hamlet.

Situation of the Congregation of Zion Paccerakan

A brief history of the Toraja church of the Luwu Classic Sion Paccerakan Congregation: The Paccerakan I Congregation is a church building in Paccerakan. On the 17th April 1988 has taken the word of truth to hold a group I meeting place. There is a place of worship in group I (One) because there are members of the congregation who are not able to walk far to worship on Sundays, among others: elderly people, Sunday school children and church members are increasing from year to year. On June 10, 1988 it was agreed that the place of service would be named Sion. On June 26, 1988, the place of worship opened promptly at 14 o'clock (at 2 pm) with the Waiter Rev. M. L. Pauang.

On January 7, 1989 the church assembly meeting divorced I discussing the place of Ke b. Zion Officially Becomes a Branch of Keb. Zion. On December 14, 1989 the laying of the first stone for the Zion Convention Branch building was a sign of the commencement of the Zion Service Branch Church Building and the person who laid the first stone was: Head of Paccerakan Village, Mr. Abdul Ra'uf, at 1:30 pm. Waitress in running time Prop. June Pangalinan and anointing at the Congregation Paccerakan I to serve 3 congregations namely Paccerakan I, Paccerakan II and Zion Assembly Branch from 1993 to 1996. On April 2, 1995 the Zion Assembly Branch was visited by the South Palopo Pre-Visitation Agency. On June 12, 1995 the results of the pre-trial were reported at the XXXIII Class Session of South Palopo at the Paccerakan I Congregation to be wrestled into one congregation, namely the 10th Class Church. South Palopo. And passed on June 13, 1995 at exactly 14:00 (2 p.m.). On August 5, 1995 the Zion Congregation entered a period of maturity (J eaat Zion is the 702nd J emaat Toraja Church).

2004 BPS GT put Pro p. E rni Dullah as the proponent of energy. However, in 2005 BPS GT has pulled back into bina. 2005 BPS GT Puts Proponents, namely Hana Lura, S.Th and the Congregation of S ion had ordained him in July 2006 as Pastor of the Toraja Church serving in the Congregation of S ion and the Congregation of Philadelphia Toting.

2011 BPS GT has put the pdt. Marthen Jita Patandea, S.Th to serve in two congregations, namely, the Zion Pacdiance Church with the Congregation

Philadelphia Totting. In 2017 the Zion Congregation along with 3 Filadelfia Totting congregations and the Kanaan Paccerakan Congregation were offered the placement of Rev. to serve the 3 congregations and the three congregations have answered and are willing to accept the Rev proposed and accepted Pdt. Ludia Palimbong M.Th. In 2022, the Toraja Congregation of the Luwu Sion Paccerakan Congregation is still under construction. Currently the process of building a fence around the church and also the pastoral building is currently in the process of completion. The number of congregation members consists of 61 families, with a total assembly of 15 people, namely 12 elders and 3 deacons. Such is the brief history of the Toraja church, Congregation Sion Paccerakan, for may be required accordingly.

Presentation of Research Results

After conducting research at the Toraja Church of the Sion Paccerakan Congregation and conducting interviews with interviewees. In this chapter, the answers from the informants will be presented as the results obtained from interviews and observations. The results of this study are regarding the understanding of congregation members about pastoral assistance to adolescent victims of *Broken Homes* in the Luwu paccerakan congregation. From the results of interviews with informants, what can be described one by one in this chapter is as follows:

1. *Broken home* victims

Based on the interview with Pnt Sarah, Pnt. Sesa and Pt. Yuliana on April 18 2022, pastoral is pastoral care where a shepherd guides his lost sheep. So that pastoral assistance is a meeting between the shepherd (Pastor) and the sheep (Congregation) where the pastor helps his congregation to find the root of the problem then the pastor guides, guides and directs the congregation who is experiencing life struggles in a better direction.

From the author's observations in accordance with the results of the interviews that have been presented, that what has been explained through the opinions of informants is in accordance with the material that has been described by the author, but what has been explained is not appropriate because pastoral assistance has not been carried out by the Church Council, because some church assemblies have not understood What is meant by pastoral care?

Based on the results of interviews conducted by the authors with the church council, it can be concluded that pastoral assistance is a process in which a shepherd (pastor) guides, guides and directs his sheep (congregation) who are experiencing life struggles so that his congregation can find a solution to get out of the problem. Pastoral assistance needs to be provided to church members who are experiencing struggles so that congregations experiencing problems can find solutions to solve the problems they are facing. Pastoral assistance needs to be provided to church members who are experiencing struggles so that these struggles can be resolved properly. In line with the above understanding Pnt. Sarah and Pt. Yuliana said that pastoral assistance needs to be provided to congregations who are experiencing struggles so that the problems they face do not get worse and instead add to the burden in their lives.

Based on the results of interviews conducted by the author with the children of *Broken Home victims*, they really need pastoral assistance from church councils because through pastoral assistance, they can find solutions to their life struggles and not always drag on in their grief.

From the author's observations, according to the interview results obtained, that indeed, pastoral assistance needs to be carried out for children who are victims of *broken homes* so that they find the meaning of their lives. What needs to be done in pastoral assistance to children who are victims of *broken homes* is to take an approach by inviting children to discuss, inviting children to join in worship and inviting children to do from the talents that children have, so that children feel that the Church cares and also feels receiving love.

Based on the results of interviews that have been conducted by the author with the church board and children of *Broken Home victims*, it can be concluded that pastoral assistance needs to be carried out for church members who have struggles, especially for children of *Broken Home victims* so that the problem does not get worse but can help church members to find solutions to solve their problems properly.

2. *Impact of Broken Home* on children's growth and development

Based on the results of interviews conducted by the author, the informants said that the impact of *a broken home* on children's growth and development is that children feel inferior and lack confidence so that every

time they want to do something they are always afraid. There are also those who say that the impact of *a broken home* on a child's growth and development is a lack of affection so that he often does things that can be a concern for many people such as smoking, fighting, drinking, participating in promiscuity and also being disobedient. Others say that the impact of *a broken home* on children's growth and development is that they are forced to be independent. Her parents' divorce resulted in her having to force herself to do what she really couldn't do. There are also those who say that the impact of *a broken home* on children's growth and development is that their life journey is not directed so that children are confused about what to do to prepare for their future because no one is damaging and paying attention to it. If both parents have remarried then they will be busy taking care of their new family. In line with the above understanding Dkn. Yorin Panennen said that the impact of *a broken home* on the growth and development of children is vengeful. Seeing his parents always away, his father always playing hands (hitting his mother and himself) caused his mind to be disturbed (depression) so that all he had in his mind were negative thoughts such as hating his father, not wanting to hang out with his friends and always giving bad grades to men. -boys because she thinks that all boys are cruel like her father who was always rude to them.

From the author's observations according to the results of the interviews it was found that the impact experienced by children who were victims of *a broken home* had a very bad impact on their lives, it could damage the mental and moral of the child. An incomplete family can make a child's life worse because they no longer get love from their parents, so they choose to find a place where the child feels safe, and from that comfort sometimes makes the child get the wrong association, namely the child begins to know drugs and alcoholic beverages to can calm a damaged mind because parents are not intact, children think that in that place children feel calm but their children do not know that this place only makes children even more problems.

Based on the results of the author's interviews with children who were victims of *broken homes*, incomplete families greatly impact children. Some say that because his family was incomplete, he became a child with a cracker mentality, inferior to other friends because he was bullied, shy, insecure and distanced himself from fellowship. There are also those who say that since his

parents separated, he has become a very naughty child who likes to do negative things such as fighting, not being active in Sunday school fellowships, dissidents, stealing, pitting friends against each other and all this he does to get attention from the community because he has no more love in his family. As for those who say that since his family was no longer intact, he has become a child who is deceitful, vengeful and always ridicules friends who are active in the Sunday school fellowship. There are also those who, when they see their parents always make children judge people negatively, always influence friends who used to be very much in the Sunday school fellowship but are now no longer active, it is very difficult to forgive other people and there is no more love in them because of what is there. Inside him now is anger, revenge and hate.

From the author's observation, according to the results of the interviews obtained, the impact experienced by children who are victims of *broken homes* tends to experience bad things in their lives, they lose the meaning of life, sometimes hate their parents and even more so harbor anger, grudges and hate within themselves. Based on the results of the author's interview with the church assembly and the child victim of *the broken home* above, the writer concludes that separation from an incomplete family or *broken home* is very fatal where it greatly damages the mental and moral of the child.

3. *broken home* victims

Based on the results of interviews obtained by the author in the field, informants 1,2,3,4,5 said that in general the movement and care that we carry out for children who are victims of *broken homes*, namely carrying out diakonia services given to them as a sign that the church cares to them. In particular, that is trying to get children to be active in Sunday school services. Meanwhile, new pastoral assistance services will be carried out in the future to pay more attention to the meaning of the lives of children who are victims of *broken homes*.

4. Differences in mentality and attitude between children born from *broken home families* and children born from intact families

Based on the interview results obtained by the author in the field, informants said that there were mental and behavioral differences between children from *broken home families* and children from intact families. Children who come from *broken homes* have very weak mentality and have a very shy

attitude, while children who are born from intact families look more happy and very confident. Other informants said that there are children who come from *broken homes* who criticize more, speak harshly and are easily defeated than children who come from intact families. There are also those who say that there is a very prominent difference, children who come from intact families will have more focused lives than children who come from *broken homes*.

In line with the above understanding, Dkn. Yorin Panennen said that there is and is very different, children who come from *broken homes* always look sad and like to be alone while children who come from intact families are always happy and pro-active.

Based on the author's observations, in accordance with the results of existing interviews that it is true that the attitude between children who come from intact families and *broken home families* has differences. Children who come from intact families have a happy life, are passionate and very self-confident and are also very active in the community, while families who come from *broken homes* have a very weak mentality, often feel inferior and have a very shy attitude, and also distance themselves from the community.

Based on the results of the author's interview with the church assembly, the writer concludes that there is a difference between children who come from *broken home families and children who come from intact families where the lives of broken home* children are very neglected and they have unfavorable attitudes in the eyes of society.

Data analysis

Based on the presentation of the results of research conducted by means of interviews and observations at the Toraja Congregation of Sion Paccerakan Klasis Luwu Church that the Church Council realizes how important it is to provide pastoral assistance to children who come from broken homes, to become servants or servants of God in carrying out their duties and responsibilities *in* congregation, servants must pay attention to members of the congregation who are experiencing life struggles and give attention to members of the congregation. As happened in the Toraja Church of the Congregation of Sion Paccerakan Luwu Class, that children who come from broken homes *always* struggle with their problems so that their direction and purpose in life is uncertain, they no longer focus on their education and distance themselves from

fellowship in the church. . This is because his parents have separated because they have to live in suffering. The church assembly as God's servant is obliged to carry out the executor in terms of carrying out the process of pastoral assistance to the child who is the victim of *the broken home*.

Based on the results of the interviews, pastoral care is where a shepherd guides his lost sheep. In this case the pastor and church council as shepherds are obliged to help and assist the struggling congregation, especially the children who are victims of *broken homes*. Pastors and church boards need to find ways to help *broken home* victims get out of their life struggles.

Pastoral assistance needs to be carried out by church councils for members of the congregation who are experiencing struggles so that they can find solutions to properly solve the problems they are facing. This pastoral assistance can help congregations that are experiencing problems, especially children who are victims of *broken homes* so they don't get dragged into grief which will add to their burdens.

Based on the results of research in the field, the church assembly said that broken families *and* divorce had a very bad impact on the growth and development of children. The impact is that children feel inferior and not confident. Wants to hang out with his friends but he is afraid of being ridiculed by his friends. Want to do something but afraid of being wrong because there are no parents who support and give motivation. In this case his movements are very limited so he cannot develop the talents he has. The lack of love that he gets causes children to do things that can be of concern to many people such as being involved in promiscuity, fighting, being disobedient, consuming alcohol, smoking and taking drugs. Children think that by doing things like that, they will be cared for by other people, especially their families, and their lives will get better. But on the contrary, his life will get worse because he has made the wrong decision and it is possible that he will look worse in the eyes of society because he is considered to have a bad impact on his friends, with separation of parents causing children to be abandoned and forced to be independent.

In this case the church assembly needs to provide assistance to members of the congregation who are experiencing struggles, especially to children who are victims of *Broken Home* in making sense of their lives. Accompanying and guiding is done through interpretive conversational responses. Because of that, the Church Council needs to accompany and help the child victim of *the Broken*

Home so that the child can understand his whereabouts, especially in making sense of his life.

Children should still be in the playing stage, in the focused stage of gaining knowledge, but because the parents are separated, the child is forced to work in order to support his life, as a result, his education is neglected. With the separation of their parents, the child does not know where his life is going so that the child will grow in hatred and revenge because the child will always think negatively of other people, therefore the assembly needs to pay attention to them.

Children who come from broken homes *have* very different mentality and attitudes. There are those who have a weak attitude, there are also those who have a tough attitude. It is all caused by the distraction of their minds. They have not been able to control their minds so they do what is in accordance with their heart even though it might hurt themselves, this really kills the child's soul.

Adolescence is a period of transition from a child to adulthood. Adolescence is a period that really determines the future because during this period there are various kinds of changes that are quite significant both physically, biologically, mentally and emotionally and psychosocially. They experience turbulent emotions and mental pressure so that they easily deviate from the rules and social norms that apply in society. (L., 2012) According to the author, according to the reality that has been seen, the characteristics of children who have no meaning in life are experiencing many problems in their lives. Such as: having no purpose in life, lack of self-confidence, just following where they go and what they do, not being active in alliances, not caring what other people say and only being selfish.

Based on the results of the presentation, the authors found that the impact of *a broken home* on children is very bad, one of which is reducing the child's faith in Jesus Christ. The Word of God, which so far has started to distance itself from fellowship, even the most fatal thing is that children used to invite their friends to be active in Sunday school fellowship, now instead they invite their friends to stay away from Sunday school fellowship. The Congregational Assembly must think of a strategy, find ways to encourage, invite children to be active again in Sunday school fellowship.

Based on the results of the research, no action has been taken by the Church Council to help children who are victims of *broken homes* because some

church councils do not fully understand their responsibilities in ministry, namely carrying out pastoral assistance.

A broken family (*broken home*) greatly affects the mentality and attitude of children. As researched by the author, children who come from *broken home families* have very apprehensive mentality and traits such as being aloof, shy or lacking in self-confidence, not being active in learning, always being sad, ending easily, always crying, hanging vindictive, and likes to talk rough. If left unchecked, this will continue to have a negative impact on children's lives and children will never develop and will never rise from their life struggles.

In general, the program given by the church to them is to carry out the diaconal ministry given to them as a sign that the church cares for them. In particular, that is trying to get children to be active in Sunday school services.

Reflection Theology

Children are the next generation. Children must be equipped with love and the word of God from now on. Children must be nurtured, guided and directed properly. Coaching and guidance to children starts from the family. But what about children who come from broken *homes*? If their parents leave them then no one will direct and guide them anymore. The church assembly must carry out its duties and responsibilities as a shepherd for struggling sheep. Church councils need to act to guide and direct these children. As the pastor of the church council, you need to pay attention to and guide members of the congregation who are struggling like God is a good shepherd. It says in 1 Peter 4:10 that serve someone who will be given other gifts according to God that each person has obtained as a good steward of God's grace.

Thus the church assembly in carrying out its work, they must pay attention to church members, especially children who are victims of *broken homes*, who are struggling will be helped to solve problems, those who are lost or further away from fellowship must be brought home and continue to be guided to the right path.

Jesus loved children very much and valued them very much. Here we can see that service to children is very important and pastoral service to children is a service that can make children feel cared for, therefore the church board needs to provide continuous pastoral assistance so that children are no longer neglected but rather rise from their life struggles and keep growing. in terms of his belief in Jesus Christ.

CONCLUSION

Broken Home teenagers it was not maximally carried out by the Church Council at the Sion Paccerakan Congregation. The reason is that some of the Church Council do not understand real pastoral assistance and some of the Church Council's concern for the children of *Broken Home victims* has not been optimally implemented. Pastoral assistance for *broken home* victims is planned to be programmed in the future.

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