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Self-Compassion on Children from Broken Homes Reviewed from Family Support and Mindfulness

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ABSTRACT

This study aims to determine the relationship between self-compassion in children from broken homes with family support and mindfulness. This study uses a quantitative approach. The sample in this study consisted of 172 respondents who were victims of broken homes. The data analysis of this study used the SPSS 15.0 application for Windows Evaluation Version. The results of the primary hypothesis test showed that the significance level of p was 0.025 (p <0.05) with $Rx12y = 0.321$; there was a significant relationship between family support and mindfulness with self-compassion. The results of the minor hypothesis test of self-compassion and family support showed a correlation coefficient between the two variables ($Rx1y$) of 0.299 with a p value of 0.006 (p <0.05). The results showed a very significant positive relationship between self-compassion and family support. The results of the minor hypothesis test of self-compassion and mindfulness showed a correlation coefficient between the two variables ($Rx1y$) of 0.013 with a p value of 0.459 (p <0.01). The results showed no significant positive relationship between self-compassion and mindfulness. The results of the 172 broken home victims showed that family support and mindfulness were significantly related to self-compassion ($r = 0.321$, $p = 0.025$) together, with a contribution of 10.3%. Family support was significantly related to self-compassion ($r = 0.299$, $p = 0.006$), contributing 8.9%. Meanwhile, mindfulness was not significantly related ($r = 0.013$, $p = 0.459$), with a contribution of only 0.02%. Family support was a significant factor in self-compassion development in victims of broken homes.

Keywords: Self-Compassion, Family Support, Mindfulness, Broken Home.

I. Introduction

The number of reported cases of domestic violence (DV) in Indonesia is high. The 2023 Annual Report (CATAHU) of the National Commission on Violence Against Women (Komnas Perempuan), released on March 7, 2024, noted that in the personal sphere, the most frequently reported act of violence to Komnas Perempuan was Violence Against Wives (KTI). CATAHU recorded 674 cases of KTI reported throughout 2023. Komnas Perempuan revealed a 22 percent increase in reported cases of KTI compared to 2022. Domestic violence and broken homes are complex and interconnected, as domestic violence is often a primary cause of broken homes. Couples experiencing violence choose to separate for the safety of themselves and their children. In many cases, the inability to resolve domestic conflict, including physical or emotional abuse, can lead one partner to choose separation. This creates a broken home, where children are forced to cope with parental separation.

A broken home is a family characterized by conflict between parents and children, resulting in children not experiencing a family situation that is no longer prosperous and harmonious, as teenagers expect (Santoso & Huwae, 2023).

Children who experience broken homes generally experience behavioral changes such as excessive fear, unwillingness to interact with others, withdrawing from the environment, being easily angered and sensitive, having a high temperament, and being unstable. The psychological impact experienced by children will vary depending on their age or developmental level. Teenagers from broken homes have unusual or different behaviors, including being impolite, not completing assigned schoolwork, having no enthusiasm for learning, and liking it when they receive more attention from others (Daulay et al., in Santoso & Huwae, 2023). According to Anisha et al. (2023), Children from broken homes exhibit lower levels of self-compassion, which is negatively correlated with feelings of loneliness. As self-compassion declines, feelings of loneliness increase among these children, impacting their overall psychological well-being. Families that are broken due to divorce or the death of a parent can leave children feeling unloved or uncared for. This can lead to individuals having negative self-perceptions and experiencing low self-compassion.

Self-compassion and family support itself is influenced by multiple factors, one of which is family support. Family support is the helping hand extended by a family to a family member in need. Parents or children can provide this assistance, including informational, emotional, and instrumental support. This support is obtained through a reciprocal relationship between parents and children, or vice versa (Kamaryati & Malathum, 2020). Families who demonstrate how self-compassion plays a role tend to model supportive responses for their children when facing difficult emotions. For example, helping children learn to treat themselves with kindness and understanding can increase self-compassion. Family support fosters self-compassion because it provides emotional security, compassionate models, and encourages positive coping strategies. By fostering an environment that prioritizes kindness and understanding, families can significantly increase self-compassion in parents and children. (Christine Lathren, Karen Bluth, 2017).

A 2018 study by Nafisah and colleagues entitled "The Relationship Between Family Support and Self-Compassion in Adolescents in Orphanages" provides evidence supporting the family's role in developing self-compassion. The study involved adolescents living in orphanages and found an exciting result: a strong positive relationship between family support and adolescents' ability to be kind to themselves (self-compassion). These findings indicate that when adolescents receive high levels of family support from their biological families and surrogate families in orphanages, they tend to have high levels of self-compassion. Conversely, adolescents who receive less family support also show lower levels of self-compassion. These results strengthen the argument that support from those closest to them, especially family, plays a crucial role in helping adolescents develop a more understanding, patient, and compassionate attitude toward themselves, especially when facing difficulties or failure (Nafisah et al., 2018). Besides family support, mindfulness can influence people's ability to be kind to themselves (self-compassion). Mindfulness is the ability to focus on what is happening in the present moment without judgment or criticism. It teaches a person to be more aware of the thoughts, feelings, and sensations experienced in each moment without getting caught up in past regrets or anxieties about the future. Mindfulness is an effective way to improve quality of life because it helps individuals refocus on the current situation and develop the ability to face life's challenges with a calmer, clearer, and wiser mind. This skill allows individuals to respond to challenging situations more patiently and make less hasty decisions, reducing stress and improving overall mental well-being (Schuman-Olivier et al., 2020).

Mindfulness encourages individuals to be aware of their thoughts, feelings, and sensations in the present moment without judgment. This mindfulness allows individuals to recognize the suffering and emotional pain they are experiencing, which is the first step toward developing self-compassion. By acknowledging their struggles, individuals can respond with kindness rather than criticism. Mindfulness and self-compassion can mediate emotional well-being, improving adolescents' well-being. (Karen Bluth, 2015). The study, "Mindfulness and Self-Compassion: Exploring Pathways to Adolescent Emotional Well-Being," found that mindfulness and self-compassion can mediate emotional well-being. It is theorized that both

constructs engage in a dynamic, iterative process that can increase individuals' well-being. Mindfulness involves fully understanding present-moment thoughts, feelings, and experiences without judgment. Increasing self-awareness allows individuals to recognize better when having trouble or suffering. This allows them to apply self-compassion more effectively, as they can identify the need for greater kindness and understanding toward themselves in challenging situations. (Karen Bluth, 2015).

Due to several evidence-based psychological findings, research on self-compassion in children from broken homes in the Indonesian context is crucial and urgent. Several studies of adolescents from broken homes in Indonesia demonstrate the high psychological vulnerability they face, indicating psychological distress (Fatchurrahmi & Sholichah, 2021; Pertiwi et al., 2024; Santoso & Huwae, 2023). Research in Indonesia shows the real benefits of a mindfulness-based approach. Mindfulness therapy significantly improves subjective well-being in adolescents from broken homes. (Fatchurrahmi & Sholichah, 2021). Research shows that family dynamics are the main thing; family factors dominate academic or social influences in developing self-compassion (Rahayu, 2024). Other research shows that a lack of parental attention is correlated with psychological decline (Fatchurrahmi & Sholichah, 2021; Prihandini, 2025).

This research is crucial because it addresses a demographic vulnerable to documented psychological disorders while also providing empirically tested solutions. Consistent findings across Indonesian studies suggest that enhancing self-compassion through mindfulness and family support reduces immediate distress and builds long-term resilience. Prioritizing this research can inform national counseling programs, educational policies, and family support initiatives. Based on the foregoing, researchers are interested in further exploring the relationship between self-compassion and psychological resilience in children and adolescents from broken homes in Indonesia, particularly in identifying mediating factors that play a role in the development of self-compassion, and analyzing the effectiveness of intervention models that combine mindfulness-based approaches with strengthening family support systems to improve psychological well-being and adaptability.

II. Literature Review and Hypothesis Development

2.1. Self-Compassion

In conducting this study, researchers referred to the most widely cited and empirically supported theoretical framework for self-compassion, namely Dr. Kristin Neff's theoretical framework. Her model conceptualizes self-compassion as a multidimensional construct comprising six core elements, grouped into three positive and three harmful components. Neff explains several perspectives related to self-compassion. Research shows that self-compassion is associated with greater emotional resilience, well-being, and mental health, and is a productive way to cope with distressing thoughts and emotions. (Neff, 2023). According to Deff et al (2017), self-compassion is a feeling of compassion or concern directed toward oneself, regardless of whether the difficulties are caused by external factors or our failures, mistakes, and shortcomings. This concept teaches individuals to treat themselves with the same kindness and understanding they would extend to a close friend when facing a difficult situation. Self-compassion involves acknowledging that suffering and failure are a natural part of human experience, allowing one to respond to life's difficulties with a gentler and more constructive attitude, rather than excessive self-criticism. By developing self-compassion, individuals can build stronger psychological resilience and reduce the negative impact of stress and the pressures of everyday life.

Self-compassion acts as a transdiagnostic and transtheoretical mechanism of change in psychotherapy, aiding in emotion regulation and shame reduction. The transdiagnostic characteristics of self-compassion indicate that this construct effectively treats a wide range of psychological disorders without being confined to a specific diagnostic category. At the same time, its transtheoretical nature demonstrates its ability to integrate with various therapeutic approaches. This understanding provides a strong theoretical basis for the development of self-compassion-based interventions as comprehensive therapeutic strategies

that can be broadly applied in mental health practice, particularly in populations experiencing trauma or psychological distress (Germer, 2023). Gilbert argues that cultivating self-compassion is crucial for personal well-being, fostering good relationships with others, and enhancing cooperation toward shared goals. Self-compassion involves a deep awareness of one's own suffering and the suffering of others, and a desire to alleviate it. Self-compassion can counteract the adverse effects of anxiety, anger, and depression, which often dominate individuals' lives (Paul Gilbert, 2009).

Based on the explanation above, self-compassion is an important ability to be kind to oneself when facing problems or failures. This concept, developed by Neff, has proven to be very beneficial for one's mental health. Self-compassion helps a person become psychologically stronger, reduce stress in daily life, and combat excessive feelings of anxiety, anger, or sadness. Furthermore, self-compassion also helps a person build better relationships with others and collaborate more effectively. Thus, self-compassion is not only important for personal happiness but also for a healthy social life. Experts agree that self-compassion is a strong foundation for mentally living a more balanced and meaningful life and interacting with the surrounding environment.

2.2. Family support

According toFriedman (2003), Family support is the attitude, actions, and acceptance of a family towards its members, where family members perceive that the person providing support is always ready to provide help and assistance when needed. Family support encompasses various forms of assistance that can be provided, ranging from emotional support in the form of attention and affection, instrumental support in the form of practical and material assistance, to informational support through the provision of advice and guidance. Family support is a protection system that provides a sense of security and comfort for each family member, especially when facing challenges or difficulties in life. The presence of strong family support can increase individual resilience, accelerate the process of recovery from problems, and contribute to overall psychological well-being. Thus, family support is an important foundation in forming the strength and stability of the family unit and the healthy development of each member.

Families who demonstrate how self-compassion plays a role tend to model supportive responses for their children when facing difficult emotions. For example, helping children learn to treat themselves with kindness and understanding can increase self-compassion. Family support fosters self-compassion because it provides emotional security, compassionate models, and encourages positive coping strategies. By fostering an environment that prioritizes kindness and understanding, families can significantly increase self-compassion in parents and children (Christine Lathren & Karen Bluth, 2017).

Based on the explanation above, family support is crucial in developing self-compassion or being kind to oneself. Family support, which includes caring, practical assistance, and guidance, provides security and comfort and teaches family members how to treat themselves well when facing challenges. When families model supportive responses, especially when children face emotional difficulties, this helps children learn to be less complicated with themselves and better understand that experiencing problems is normal. By creating a family environment full of understanding and kindness, parents and children can develop greater self-compassion, strengthen their mental health, and enable them to face life's challenges more positively.

2.3. Mindfulness

According to R. Baer (2019), Mindfulness is a form of attention or awareness in the present moment characterized by two main elements: attention itself and the quality of that attention, which includes openness, curiosity, acceptance, kindness, non-judgment, and compassion. Mindfulness teaches one to focus on the present moment without getting caught up in past regrets or future worries. Mindfulness involves objectively observing thoughts, feelings, and bodily sensations, allowing individuals to respond to situations more calmly and wisely. The non-judgmental attitude in mindfulness allows one to accept experiences

without immediately labeling them as good or bad, ultimately reducing stress and improving mental well-being. By developing mindfulness, one can have a healthier relationship with oneself and those around them and live a more conscious and meaningful life.

According to Yoon-Suk Hwang et al. (2015), Mindfulness is a specific form of awareness, the ability to be aware of and understand our own thought processes. This concept explains that mindfulness is not something foreign or that must be learned from outside, but is inherent in every human being as part of the basic consciousness from birth. What is interesting about this definition is that mindfulness is universal, meaning it can be practiced and understood by anyone without being tied to a particular religious background, spiritual beliefs, or specific moral commitments. This makes mindfulness an inclusive and acceptable approach for various groups, both those with religious beliefs and those who adhere to secular beliefs. In other words, mindfulness is a basic awareness skill already present in humans. It can be developed by anyone, regardless of their values or belief systems, making it an easy-to-use way to improve mental health and quality of life. Based on the explanation above, mindfulness is the ability to focus on what is happening in the present moment with an open, friendly, and non-judgmental attitude. Mindfulness helps a person avoid catching up in past regrets or future worries, but instead focuses on the present experience. By objectively observing thoughts, feelings, and bodily sensations without immediately judging them as good or bad, a person can respond to various situations more calmly and wisely. This ability ultimately helps reduce stress, improve mental well-being, and enable a person to live a more conscious and meaningful life. Thus, mindfulness is not just a meditation technique, but a way of life that can help everyone have a healthier relationship with themselves and their surroundings.

Several previous studies have examined the relationship between self-compassion and family support and self-compassion and mindfulness. The study, entitled "Self-Compassion-Compassion Mediates the Impact of Family Support on Clinical and Personal Recovery Among People with Mental Illness, "showed that family support was positively associated with self-compassion, associated with lower symptom severity, higher social and work functioning, more positive perceptions of recovery, and greater life satisfaction. Subsequent Sobel tests and bootstrap analyses revealed that family support indirectly affected symptom severity, social functioning, work functioning, perceptions of recovery, and life satisfaction through self-compassion (Chan et al., 2023). The study, "Self-Compassion Mediates the Relationship Between Mindfulness and Flourishing," found a significant positive correlation between self-compassion, mindfulness, and flourishing. Mediation analysis showed that self-compassion significantly predicted mindfulness and flourishing. Mindfulness also significantly predicted success. The mediation analysis supported the hypothesis that mindfulness mediates between self-compassion and flourishing. The importance of mindfulness in understanding the relationship between self-compassion and success is emphasized. Intervention efforts to increase success can benefit from increasing mindfulness and self-compassion (Yildirim et al., 2022). Based on the explanation above, the hypothesis formulated is as follows:

1. There is a relationship between family support and mindfulness with self-compassion.
2. There is a positive relationship between family support and self-compassion. This means that higher family support leads to higher self-compassion. Conversely, lower family support leads to lower self-compassion.
3. There is a positive relationship between mindfulness and self-compassion. This means that higher levels of mindfulness mean higher levels of self-compassion; conversely, lower levels of mindfulness mean lower.

III. Research Method

The data collection method used in this study utilizes a scale structure based on aspects of the variables to be measured. This scale systematically and structurally understands and quantifies various aspects of human behavior and psychological conditions. Researchers can obtain more objective and relevant data

related to the studied phenomena using a validated scale. This approach allows for more in-depth identification of patterns, trends, and relationships between variables, thus providing a comprehensive view of respondents' behavior and psychological conditions. (Jelpa Periantalo, 2019b).

Researchers used a population of individuals experiencing broken homes, aged 15 to 25. This age range was chosen because the age group from late adolescence to early adulthood is a crucial period in psychological development, where individuals transition from dependence on family to independence. At this age, the impact of broken home experiences can be more easily identified and measured because individuals have more mature self-reflection skills and can express their feelings and experiences more clearly. Furthermore, the 15-25 age group is also a critical period in identity formation, so broken home experiences can provide valuable insights into how incomplete family conditions affect the development of self-compassion, family support, and mindfulness in individuals who experience them. Online data collection is an effective and efficient method for reaching hard-to-reach populations, provided researchers pay attention to design, privacy, sampling, distribution, and ethical considerations. However, limitations in terms of representation and privacy must be anticipated and transparently explained when reporting research results (Andrews et al., 2003). However, online data collection also has its drawbacks because it is one-way and only collects data from respondents, without the abili2003) Overcite directly cite or clarify questions. This limits researchers' ability to delve deeper into responses or clarify questions that respondents do not understand.

This study uses a Likert scale to measure the attitudes, opinions, and perceptions of a person or group of people regarding social phenomena (Sugiyono, 2013). In the Likert scale, there are two types of items, namely: favorable (F) with scores of 1, 2, 3, 4, 5, and unfavorable (UF) with scores of 5, 4, 3, 2, 1(Jelpa Periantalo, 2019b). To calculate the self-compassion and mindfulness aspects using the scoring format for favorable items, score 1 is Very Unsuitable (STS), score 2 is Unsuitable (TS), score 3 is Neutral (N), score 4 is Suitable (S), score 5 is Very Suitable (SS). While for the unfavorable item scoring format, score 1 is Very Suitable (SS), score 2 is Suitable (S), score 3 is Neutral (N), score 4 is Unsuitable (TS), score 5 is Very Unsuitable (STS).

The scale for calculating family support uses a scoring format for favorable items: 0 = No, 1 = A little, 2 = Some, and 3 = A lot. For unfavorable items, 0 = A lot, 1 = Some, 2 = Little, and 3 = No. Researchers used an instrument consisting of three Likert scales. The first scale, the self-compassion scale (SCS), consists of 37 items, including 18 favorable and 17 unfavorable items. The self-compassion scale (SCS) has been adapted in Indonesia for research (Syaiful & Roebianto, 2020) entitled "Adapting and Examining the Factor Structure of the Self-Compassion Scale in Indonesian Version," with a positive dimension score consisting of self-kindness, common humanity, and mindfulness, which has a Cronbach's Alpha reliability of 0.901, and a negative dimension consisting of self-judgment, isolation, and over-identification has a Cronbach's Alpha reliability of 0.913.

The second scale of the Family Support Scale (FSS) consists of 22 items, of which 20 are positive. The Family Support Scale (FSS) in this study (Uddin, 2019), entitled "Development of the Family Support Scale (FSS) for Elderly People," has a Cronbach's Alpha Coefficient score of 0.94. The third scale of the Five Facet Mindfulness Questionnaire (FFMQ) consists of 23 favorable items and 17 unfavorable items. The Five Facet Mindfulness Questionnaire (FFMQ) has been adapted in Indonesia in research and entitled "Measuring mindfulness in one minute or less: A 10-item short version of the Five Facet Mindfulness Questionnaire (FFMQ) for the Indonesian population" with a Cronbach's Alpha Coefficient validity and reliability score of 0.608 for the aspects of Nonreactivity to inner experience, Observing 0.745, Acting with awareness 0.832, Describing with words 0.791, Non-judgment of experience 0.781. After determining the scale to be used, the researcher conducted an expert judgment process involving three psychology experts with expertise in their respective fields. This process was conducted to obtain professional assessments and input regarding the appropriateness, clarity, and validity of the measurement instrument's content within the research context. Through this process, the researcher could identify and correct any deficiencies or inconsistencies in the measurement instrument before its widespread use in data collection.

Determination of the number of samples in this study used the G*Power application with an effect size of f2 0.1, error prob 0.01, power 0.8, and number of predictors 2. Using the R-squared between the

variables of self-compassion and family support from the study.(Irnanda & Hamidah, 2021)Of 0.231, research was used for the self-compassion and mindfulness variables (Biehler & Naragon-Gainey, 2022)of 0.380. After the analysis, the effect size f2 value was 0.2465113, and the total sample size was 62 respondents.

IV.   Results and Discussion

4.1.   Analysis Result

Table1. Major Hypothesis Test Results

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate	F	Sig(p)
1 Regression	0.321	0.103	0.076	5,949	3,896	0.025

The results show a significance level value of p of 0.025 ($p < 0.05$) with Rx12y = 0.321, there is a significant relationship between family support and mindfulness with self-compassion, so the hypothesis stating that there is a relationship between family support and mindfulness with self-compassion in victims of broken homes is accepted, with a practical contribution of 10.3%.

Table 2. Results of the Minor Hypothesis Test between Self-Compassion and Family Support

Variables	R	R Square	Sig(p)
Self-compassion and family support	0.299	0.894	0.006

The table between the variables of self-compassion and family support shows a correlation coefficient between the two variables (Rx1y) of 0.299 with a p-value of 0.006 ($p < 0.05$). The results show a very significant positive relationship between self-compassion and family support. So the hypothesis that states there is a positive relationship between self-compassion and family support in victims of broken homes is accepted. The higher the family support, the higher the self-compassion. Conversely, the lower the family support, the lower the self-compassion. The practical contribution of self-compassion and family support is 89.4%.

Table 3. Results of the Minor Hypothesis Test between Self-compassion and Mindfulness

Variables	R	R Square	Sig(p)
Self-compassion and mindfulness	0.013	0.0001	0.459

The table between the variables of self-compassion and mindfulness shows a correlation coefficient between the two variables (Rx1y) of 0.013 with a p-value of 0.459 ($p < 0.01$). The results indicate no significant positive relationship between self-compassion and mindfulness. Therefore, the hypothesis stating that there is a positive relationship between self-compassion and mindfulness in victims of broken homes is rejected. The higher the mindfulness, the higher the self-compassion; conversely, the lower the mindfulness, the lower the self-compassion.

4.2.   Discussion

Self-compassion research in Indonesia is growing, particularly on the mental health of adolescents and young adults, depression, and the role of social support. However, research on self-compassion in individuals from broken homes is still limited to general psychological issues such as depression, mental resilience, and overall well-being. Individuals experiencing broken homes have distinct characteristics due to trauma and instability that affect their self-perceptions, thus differing in their patterns of self-compassion

development from those of intact families. There is still ample opportunity for more in-depth research into how the experience of broken homes shapes self-compassion skills and the role of family support in their psychological healing process.

This study involved 172 respondents as the initial sample. However, after conducting statistical assumption tests, it was found that the data obtained did not meet the criteria for normality and linearity. Therefore, outlier analysis was conducted to identify and eliminate biased data. After outlining and re-evaluating the statistical assumptions, the final sample that met the eligibility criteria for analysis was 71 respondents. This final sample met the requirements for normal distribution ($p > 0.05$) and linearity of the relationship between variables, making it suitable for subsequent parametric statistical analysis. Research shows that family functioning plays a crucial role in the self-acceptance and self-compassion of adolescents from disrupted families. Optimally functioning family environments provide reinforcement that helps these individuals accept their family backgrounds and develop self-compassion, which includes self-kindness, caring, and forgiveness. Family support is associated with reduced stress and better psychological well-being, as individuals tend to model self-compassion based on the caring attitudes they receive from family members. Thus, positive family relationships foster greater self-compassion in those who have experienced family disruption. (Ardhana et al., 2023).

Previous research has shown that mindfulness acts as a pathway to self-compassion by increasing awareness and acceptance of difficult emotions, which is reinforced by the emotional security provided by family support.(Evans et al., 2018; Nguyen et al., 2020)Together, family support and awareness foster a positive mental and emotional environment where victims of broken homes can develop greater self-compassion. This dual influence reduces psychological distress and enhances well-being by enabling individuals to face challenges with kindness and resilience, rather than judgment or avoidance (Cousineau et al., 2019). Family support offers a strong bond that fosters self-compassion, while mindfulness develops the internal skills of awareness and acceptance. The combined effect of both significantly increases self-compassion in victims of broken homes, promoting psychological resilience and better mental health outcomes (Cousineau et al., 2019; Evans et al., 2018; Gouveia et al., 2016).

A supportive family environment helps foster secure attachments. Emotionally responsive parents who model self-compassion encourage individuals to treat themselves with kindness and understanding, especially during difficult times. Family support fosters self-compassion by providing safe, supportive, and loving relationships. This environment encourages individuals to treat themselves well, develop resilience, and maintain mental well-being (Lathren et al., 2021).

On the other hand, mindfulness as an individual approach has different characteristics and working mechanisms. Mindfulness generally involves present-moment awareness and non-judgmental attention to any experience (positive, negative, or neutral), focusing on the sensations, emotions, and thoughts themselves. In contrast, self-compassion involves a balanced awareness of suffering and active self-soothing behaviors directed at oneself as the person experiencing distress. Self-compassion is more about comforting oneself in moments of suffering and recognizing shared humanity, while mindfulness is broader and more neutral in its scope (Bluth, 2014; Neff & Germer, 2013). Mindfulness alone cannot trigger self-soothing behaviors. Mindfulness brings awareness to suffering but does not inherently include the action component of self-compassion necessary for self-compassion. Victims of broken homes may develop mindfulness skills that increase awareness of their pain or distress. However, they do not automatically engage in self-kindness and self-soothing behaviors that define self-compassion (Bluth, 2014; Neff & Germer, 2013).

Psychological complexity in broken home victims, adolescents, or individuals from broken homes often face complex emotional and psychosocial challenges such as low self-acceptance, unhappiness, and mental distress. While mindfulness therapy can improve subjective well-being and self-acceptance in these individuals, developing self-compassion may require additional psychological empowerment or targeted interventions beyond mindfulness alone (Amida Cindy Septiana & Abdul Muhid, 2022; Fatchurrahmi & Sholichah, 2021).

Several studies have shown that mindfulness and self-compassion influence psychological distress through resilience. This suggests that without sufficient resilience or other mediating factors, mindfulness may not directly increase self-compassion in vulnerable populations such as those affected by broken homes (Ueno & Amemiya, 2024). While increasing awareness and acceptance of present-moment experiences, mindfulness does not necessarily foster active self-kindness and calming behaviors that define self-compassion. For victims of broken homes, this difference means that mindfulness alone may not significantly impact self-compassion without complementary psychological support or resilience-building interventions. (Amida Cindy Septiana & Abdul Muhid, 2022; Bluth, 2014; Neff & Germer, 2013).

Interestingly, this study found that many respondents felt ashamed because they considered broken homes a family disgrace. They tended to keep their problems to themselves, preferring to share their experiences on social media or AI rather than consulting with professionals. This suggests that shame and negative societal perceptions are significant barriers for individuals experiencing broken homes to open up about their experiences and seek mental health support. These findings open opportunities for further research examining how digital technology and online media can support adolescents reluctant to seek help in person and how to reduce shame and make adolescents more open to seeking professional help.

These findings regarding respondents' preferences for digital media also highlight the limitations of the research methodology used. The use of online data collection methods presents significant limitations in this study. The one-way nature of communication in online platforms prevents researchers from interacting directly with respondents, thus missing the opportunity to provide additional explanations when respondents experience confusion about questions. Furthermore, researchers cannot be sure whether respondents truly understand the intent of each question or are simply providing answers based on potentially erroneous personal interpretations. This limitation can impact the quality and depth of the data obtained, as respondents who have trouble understanding may provide inaccurate answers or even abandon the study without completing the questionnaire. Despite data collection limitations, this study's findings have important practical implications for the mental health field. The results suggest that family support is more important than mindfulness in helping victims of broken homes develop self-compassion. These findings could change how individual mental health is addressed in the future, with psychological support programs focusing more on family involvement rather than solely training individuals.

V. Conclusion

This study found a significant relationship between family support and mindfulness with self-compassion in victims of broken homes. However, family support was shown to have a much more dominant and significant role than mindfulness, which did not show a direct significant relationship. These findings suggest that victims of broken homes require external support in the form of family support to develop self-compassion, as the complexity of the trauma they experience makes individual approaches such as mindfulness less effective. This study also revealed the existence of social stigma that causes respondents to feel ashamed and prefer to share their experiences on social media or AI rather than seek professional help. The results of this study provide empirical evidence that mental health intervention programs for victims of broken homes should prioritize family-based approaches over individual ones and also open up opportunities for future research on the role of digital technology in mental health care and strategies to reduce stigma in victims of broken homes.

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