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Construction of the Meaning of Teenage Love at Bunda Serayu Orphanage in Banyumas of Indonesia

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Abstract

The Bunda Serayu Orphanage in Banyumas, Central Java, Indonesia cares for 35 children and adolescents aged 0-20 years. They were placed in this orphanage because of economic factors, their parents died, and the family was not harmonious. They live together in an orphanage that guarantees clothing, food, and shelter, but they are far from the love of their parents. Therefore, this study aims to categorize the meaning of adolescent affection and make a model of adolescent affection at the orphanage. This qualitative research uses Alfred Schutz's phenomenological theory. Data were obtained through interviews and observations. The results of research on 10 teenagers aged 13-20 years in this orphanage found 7 constructions of the meaning of affection, namely affection as something experienced or recognized, affection as something that is lost, affection as motivation, affection as longing, affection as something lacking, compassion as orientation, and compassion as a pursuit.

Keywords: Interpersonal Communication, Teenage Love, Orphanage, Phenomenology,

Introduction

This research was motivated by an encounter with children and adolescents at the Bunda Serayu Orphanage, Banyumas, Central Java. Several babies sleep alone holding pacifiers in each crib, sleeping without the loving embrace of their parents. One of the unique problems of this community is that most of the children and youth, or 70 percent, in this home are either from unwanted pregnancies or were born due to pregnancies out of wedlock. In addition, teenagers who come from troubled families, such as due to early marriage or separation from their parents, tend to have more emotional problems than teenagers whose parents are more harmonious. In an interview in October 2021, Sister Agnes said that teenagers who had experiences of being rejected from the womb or shortly after being born by their parents or family were called Sister Agnes, teenagers who had mental wounds. When a teenager was a child at this orphanage, if she was upset or angry, she could cry until she had a tantrum to the point of hitting the table or throwing things around.

The story is in line with the study of psychologist Edward John Mostyn Bowlby (Vicedo, 2011; Wainwright, 2021). Bowlby researched that children raised in orphanages would exhibit a wide range of emotional problems. It was stated that children were unable to love because they did not have the opportunity to form a solid attachment with the mother figure early in

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life. Likewise, children who live with their families but are separated for a long time will be so shaken that they are permanently removed from the close human bonds.

Through Alfred Schutz's phenomenology and the context of interpersonal communication, the author will explore the meaning of affection for orphanages. It is also intertwined with the self-concept that they build from their past experiences and their hopes or aspirations for the future. This is categorized by Schutz as an action because-motive (Weil-Motiv) and in-order-to motive or Um-Zu-Motiv (de Jesus et al., 2013; Havrancsik, 2018; Kuswarno, 2009; Supriatna, 2022; Zhao, 2007).

Based on data from the Banyumas Regency Social and Community Empowerment and Village Service, Thursday (9/9/2021), it was noted that in Banyumas as of December 2020 26 privately owned orphanages took care of 821 children. Meanwhile, if we look at the Central Bureau of Statistics for data based on the number of children being cared for in orphanages, in 2020 in total in Central Java there are 31.290 children.

National portrait, referring to the 2020 Indonesian Child Profile published by the Ministry of Women's Empowerment and Child Protection, in 2018 there were around 79,5 million children in Indonesia. Of that number, there is 4,82 percent of children living not with their parents.

The Bunda Serayu Orphanage in Banyumas was chosen as the research location because in Banyumas, among the 20 orphanages that are members of the Banyumas Regency Orphanage Communication Forum, there are only 2 orphanages that accept and care for children aged infants or toddlers, namely the Bunda Serayu Orphanage Banyumas and Siloam Orphanage in West Purwokerto. Meanwhile, other orphanages only accept junior and senior high school students due to limited human resources. This is based on an interview with the Chairman of the Banyumas Orphanage Forum Imam Waskita (11/11/2021) who is also the Chairperson of the Dharmoyuwono Foundation which manages the Dharmoyuwono orphanage. When the author confirmed to the Siloam Orphanage, Mr. Geri Halim said that the orphanage had not accepted babies (under 1-year-old) for the last 3 years due to limited caregivers. Parenting since babies and toddlers is what makes the Bunda Serayu Orphanage a unique orphanage because from there the challenges of caring for babies and all the problems of their parents are recorded on the faces of the young people in this orphanage.

Furthermore, the thing that made the author choose the Bunda Serayu Banyumas orphanage as the research location was because of the 35 children and adolescents who were cared for in this orphanage, as many as 70 percent or 25 children and adolescents came from unmarried conditions or pregnant out of wedlock. This happened partly because these children and adolescents were born from early marriages or their parents were still in school. Meanwhile, at the Siloam Orphanage, of the 45 children and youth who are being cared for, 40 percent are entrusted due to family economic factors, 10 percent due to being orphaned, 30 percent because their parents are divorced, and 20 percent due to unmarried conditions or pregnancy out of wedlock. The percentage of profiles of children and adolescents who come from parents who have problems or are also unmarried makes this Bunda Serayu Orphanage unique.

The orphanage is a social psychological rehabilitation medium for families and communities that must receive attention from the government and the social community. So that the problems of children who are neglected and drop out of school as a result of their parents' divorce, and the economic inability of the family can be eliminated (Disassa & Lamessa, 2021; Huynh et al., 2019; Kaur et al., 2018; Ntuli et al., 2020; Worku, 2018)

Based on the above background, the problem in this research is formulated with the question: What is the meaning of adolescent affection ant the Bunda Serayu Orphanage? And how is the construction of the meaning of adolescent affection at the Bunda Serayu Orphanage Banyumas?

If previous research tends to examine the phenomenon of orphanage adolescents through the lens of psychology, the novelty in this study is the meaning of affection for orphanage adolescents studied from the perspective of communication science, especially interpersonal communication. There is an element of reciprocity between the sender of the message and also the recipient of the message or the interaction between the communicator and the communicant. The message studied in this study is love. This means that the orphanage teenagers are both recipients of love as well as givers of affection, interacting with each other and interpreting the message of love in their lives.

Research Methods

This qualitative research uses Alfred Schutz's phenomenological theory and uses a constructivist paradigm. Creswell mentions constructivism also described as interpretivism. In social constructivism, each individual tries to understand the world in which he lives and works. Subjective meanings are developed from their experiences. The meanings are also directed to certain objects or objects. Because the meanings that arise from each individual to other individuals vary, researchers are encouraged to seek a variety of views rather than narrowing those meanings. Research in this paradigm is based on as much as possible the views of the informants or participants about certain conditions or situations. In this constructivist paradigm, researchers create or develop patterns of meaning or theory inductively. This is what distinguishes the postpositivism paradigm where researchers start research with a theory (Creswell, 2018; Maxwell, 2013; Moustakas, 1994).

Meanwhile, Schutz started his ideas or thoughts by saying that basically, the object of social science research is related to the interpretation of reality. Therefore, the interpretation of the reality that is seen or observed must be made by social researchers. In addition, the researcher's task is to explain scientifically the process of how when people make interpretations, they are tied to each other (Berger, 2020; Kuswarno, 2009; Neubauer et al., 2019).

Informant Profile

These informant profiles were selected based on criteria that support the research objectives, namely teenagers who have lived in this home for at least a year and are 11-20 years old. The age range was chosen based on a reference from the WHO which states that at the age biologically, psychologically, and socio-economically, humans experience a transition process from children to adults (Kerr et al., 2020; Shanahan, 2020). In research in the field, the youngest teenager who became a participant was 13 years old and the oldest was 20 years old. Of these 10 participants, the shortest length of stay in the orphanage was 3 years (2 teenagers) and the longest was 11 years (4 teenagers). Others 6 years have 2 teenagers and at 7 years there are 2 teenagers.

Table 1: Informant List 2

Initials/Nickname	Place/Date of Birth	Age of Arrival/ Age Entrusted to the Orphanage 2022	School

1.	Anggrek	Sentani, September 17, 2009 (13 years old)	Age 6 years (7 years in an orphanage)	Grade 6 at Banyumas Christian Elementary School
2.	Asoka	Nias, November 13, 2008 (14 years old)	Age 3 years (11 years in an orphanage)	Grade 7 at Junior High School
3.	Alamanda	Medan, July 14, 2007 (15 years old)	Age 12 years (3 years in an orphanage)	Grade 8 at Junior High School
4.	Kemuning	Yogyakarta, August 18, 2007 (15 years old)	Age 12 years (3 years in an orphanage)	Grade 5 at Banyumas Christian Elementary School
5.	Kenanga	Papua, March 23, 2006 (16 years old)	Age 5 years (11 years in an orphanage)	Grade 9 di Junior High School
6.	Camelia	Semarang, May 9, 2006 (16 years old)	Age 10 years (6 years in an orphanage)	Grade 10 at SMK
7.	Aster	Jayapura, May 15, 2006 (16 years old)	Age 5 years (11 years in an orphanage)	Grade 10 at SMK
8.	Dahlia	Tangerang, October 15, 2006 (16 years old)	Age 5 years (11 years in an orphanage)	Grade 9 at Junior High School
9.	Cempaka	Tangerang, April 20, 2004 (18 years old)	Age 12 years (6 years in an orphanage)	Grade 12 at SMK
10.	Teratai	Manado, October 17, 2002 (20 years old)	Age 12 years (7 years under the auspices of the orphanage. But in fact, Teratai lived in an orphanage for 4 years, 3 years in a vocational school dormitory in Purwokerto.)	Fourth semester at Institute of Technology Telkom Purwokerto

For this study, the researcher also interviewed and observed the interactions of the informants with the participants. The selected informants are those who are competent or have direct experience interacting with participants within a certain period. The head of the orphanage is chosen based on his position as well as her knowledge and experience in managing the orphanage. Bude's nanny was chosen based on direct experience in caring for some orphanages since they were toddlers and is present at the orphanage every day for a minimum period of 7-8 hours a day. Meanwhile, Kemala (20 years old), a teenager who is still under the auspices of an orphanage in terms of tuition fees, was chosen as an informant because she had lived in an orphanage for 9 years and had lived outside an orphanage for 2 years.

Table 2: Informant List 2

Name	Position/Role
1. Sister Agnes Marni, 66 years old 2. Sarinah, 48 years old 3. Kemala, 20 years old	Head of Bunda Serayu Banyumas Orphanage (February 10, 2019- March 20, 2022) Bude or nanny at the orphanage since 2013 Orphanage youth who have lived outside the orphanage or boarding house for 2 years due to studying in Purwokerto

The reason at the Orphanage

From the records in the data book of the Bunda Serayu Orphanage and interviews with informants and participants, it was found that there were 3 main reasons why they were placed in this orphanage, namely family economic factors, parents died (orphans), and parental conditions were not harmonious. In this disharmony factor, there is an element of pregnancy out of wedlock, father or mother going somewhere, until the parent divorce. The three main reasons are intertwined with each other, (1) Economic Factor. There are 3 participants in this group. They are Anggrek, Asoka, and Kenanga. Anggrek is the youngest participant in this study. She is 13 years old and is now in the sixth grade at the Banyumas Christian Elementary School. Anggrek was born in Sentani, Papua, and was brought to this orphanage when she was 6 years old. When the nurse escorted her to Java, she cried on the way because she wanted to meet her parents. Based on an interview with the head of the orphanage, Anggrek was entrusted because the family's economy was underprivileged. (2) Parents Died, 3 participants were entrusted because their parents died, namely Dahlia, Aster, and Cempaka. The first participant in this category is Dahlia. She is a young woman who is now 16 years old and is in class IX of SMP in Banyumas. Dahlia has been placed in this orphanage since she was a toddler, between 3-5 years old. This means that she has lived in the orphanage for about 11 years. Based on the orphanage's data book, the reason Dahlia was placed in this orphanage was that she was an orphan, abandoned because her parents died. Affection according to her.

The second participant is Aster. This teenager who was born in Jayapura, on May 15, 2006, came to the orphanage when she was still in kindergarten or about 5 years old. Now, Aster is in class X SMK and that means she has lived in an orphanage for 11 years. In the orphanage data book, the reason why Aster was placed in this orphanage was the poor economy and being an orphan. Yes, Aster's father died and her mother, who worked as a vegetable trader, had to support her family. (3) Disharmonious Family, There was 4 participant in this group, namely Alamanda, Kemuning, Camelia, and Teratai. Alamanda's first participant this year will be 15 years old and has lived in an orphanage for 3 years. In the orphanage's children's data book, it is written that the parents handed the child over to the JMJ sister and for the sake of education she was placed in the Bunda Serayu Orphanage. She came to this orphanage when she was in the sixth grade of elementary school and currently Alamanda is in the eighth grade of junior high school in Banyumas. However, even though she has only lived in the orphanage for 3 years, it turns out that since the 2nd grade of elementary school, Alamanda has been placed in a dormitory by her grandmother.

Table 3: The Meaning of Participant's Love

Reason to Stay in The Orphanage		
Economic Factor	Parents Died	Disharmonious Family
Anggrek (13 years old) "People love their children", "Bought gifts, allowed to play in the rain."	Dahlia (16 years old) "Em… love like…., what is it called like sharing. Likes to take care of his younger siblings."	Alamanda (15 years old) "Love from mother to child. Yes, a complete family and a mother who loves her child, is always cared for."
Asoka (14 years old) "I don't know… What is it… Attention from other people"	Aster (16 years old) "A mother's love. It's like being willing to raise me from baby to child, taking care of me, and taking care if I am sick or injured…"	Kemuning (15 years old) "Is that so… Being paid attention." "Sometimes I beat myself, I'm really bad, why am I alive"
Kenanga (16 years old) "The love that parents give. Treated, taken care of, fed, bathed until kindergarten."	Cempaka (18 years old) "What yes..yes love. Yes, like attention. What's the language? Complement each other. From each other."	Camelia (16 years old) "Love is like um… there is attention, then there is care. For example, from parent to child."
		Teratai (20 years old) "The answer is confusing. In my opinion, love gives attention, so it's like… what is the name that other people need."

Construction of The Meaning of Love

In observations made from October 2021 to February 2022 as well as several interviews, found 7 construction of the meaning of affection for teenagers at the Bunda Serayu Orphanage Banyumas.

(1) Adolescents in Orphanage Have Beautiful Past: Love as a Thing to be Experienced/Known/Remembered, This category of a teenager with beautiful pasts consists of Anggrek (13 years old), Kenanga (16 years old), Camelia (16 years old), Aster (16 years old), Cempaka (18 years old), and Teratai (20 years old). Each teenager had experienced living with biological parents, either mother or father in their respective homes at least from the age of infancy to elementary school. Hugs, closeness with father, moments taken for a walk to the beach or garden, also allowed to play in the rain became a memory of affection that they remember.

The experiences in the past were embedded in the minds of these teenagers and experienced as a form of psychosocial support that continues to be remembered today (Cunnien et al., 2009; Taukeni, 2015; Weinberg, 2020). It is stated that the experience of love that is rooted in the family will foster positive emotions and character in children later in life. This is what makes the researchers pinpoint the category of orphanage teenagers with beautiful problems because they have a close relationship with their biological parents. However, in subsequent developments, when viewed with a portrait of the present and the future, those who had a good past do not always have beautiful present and plans. From observations and interviews in the field, only Anggrek, Kenanga, and Aster had more positive

experiences than other teenagers. At least, they experience affection in the present as something to be grateful for, and in plans, they are more optimistic.

The affection or love they express is storage love or friendship love and agape love or selfless love from parents or biological grandparents. Love is the affection that everyone desires, especially for the children in the orphanage. So love and affection must be created, built, and shared between caregivers, companions, parents, and fellow children in the orphanage. (DeVito, 2013; Kennison & Spooner, 2020; Maximo & Carranza, 2016; Reksodiputro & Boediman, 2018; Tamura, 2019).

Meanwhile, for Camelia, today's affection is experienced as longing because her mother who used to be close and gave her hugs repeatedly broke her promise to take her home. Then in looking at the future, Camelia is still confused about what she wants to be.

The same thing happened with Teratai. Although at this time she can be grateful for what happened, on the other hand, he experiences a love that is always lacking. Teratai in her childhood experienced the complete love of her father and mother, but then also saw their disharmony until finally, a divorce occurred. Researchers put the Teratai into the category of grateful teenagers and also unstable teenagers because these two sides are visible from the Teratai. Furthermore, because Teratai is already in college, she tends to be more optimistic about the future. The nursing profession or also teaching as a lecturer is an opportunity and a picture of the future.

(2) Adolescents in Orphanages Have Past Concern: Love as an unknown/lost thing. Teenagers who are included in the past concerning category are Asoka (14 years old), Alamanda (15 years old), Kemuning (15 years old), and Dahila (16 years old). The word concerned was chosen by the researcher because according to its meaning in the online KBBI, it means doubting, sad, and anxious. In the context of this research, at least they did not experience the same as experienced by teenagers who had a beautiful past, namely experiencing the closeness of affection of their biological parents. Because they are not experienced and recognized, they do not know or are confused when asked to explain what love is. Don't remember, don't know, what yes are the first words that appear when the researcher asks what is love.

Since she was a toddler, Asoka has been placed in an orphanage because her father is bankrupt in business, while there are still brothers and sisters to be cared for. Alamanda and Kemuning were also entrusted to them since they were toddlers because they were born out of wedlock. Their mother has to work, while their father is not responsible. Dahlia was entrusted to her relatives since she was a toddler because both her parents died.

This misfortune and suffering are borne by teenagers who are concerned about it. These teenagers are abandoned and experience deep sadness, loss of parental figures, lack of love, no place to share, and incomplete family conditions. (Falculan, 2019; Kantemirova, 2018; Lichner et al., 2021; Wijana, 2015).

In the subsequent interaction in nursing homes today, they tend to become an unstable teenager so that they interpret love as something that is always lacking, namely, Asoka, Alamanda, Kemuning, and Dahlia. They are also easier to envy, complaint, feel unfairly treated, feel inferior, feel constrained, and fight or argue. Alamanda and Kemuning, for example, fought back by running away from the orphanage.

However, in this category, Teratai is also included as an unstable teenager because of her sense of solidarity and reactivity which is still visible even though she is 20 years old. However, Asoka also experiences the present as a longing teenager. She was promised repeatedly that her mother would see her, but it never happened.

(3) Gratitude Orphanage Youth: Love as Motivation/Fairly Distributed. The grateful orphans consisted of Anggrek (13 years old), Kenanga (16 years old), Camelia (16 years old), Aster (16 years old), Cempaka (18 years old), and Teratai (20 years old). The affection experienced in the orphanage from both the sisters and the caregivers was gratefully received. Love is like the love experienced when they are close to their parents at home. Love is experienced as a motivation or impetus that moves them to love each other in the same way.

They also realized that they even understood that the affection in the orphanages was distributed fairly because of the large number of children and adolescents, but few caregivers. There is also an awareness to improve themselves if they make a mistake. One of the things that encourage them to do well and want to work hard to learn is wanting to make their parents proud at home. Through telephone communication or when visited, their parents always advised the teenagers to study well and obey their sisters. The love that was previously experienced and remembered is also manifested through parental advice and then becomes a motivation to study diligently. This is in line with research on 3 former orphanage children who were successful in Kebumen.

Motivation to achieve a better life is obtained from external and internal factors. In addition to wanting to prove to the outside world that even from the orphanage, they can be successful, 3 orphanage children also internalized the positive advice they received. (Kılıçgün, 2016); Rohmatin, 2020; Steinmayr, 2019; Thomas et a., 2021).

(4) Teenager for Longing: Love as Longing. There are two teenagers who today interpret affection as longing, namely Asoka (14 years old) and Camelia (16 years old). Both of them miss their mother's promise either to visit the orphanage or to pick them up home. In addition, they also often resist the desire that crosses their eyes because of their inability to realize them. For example, Asoka refuses to buy snacks or resists the urge to have a photo album from her idol music group. The experience experienced by adolescents in the category of longing retainers is in line with research on adolescents in orphanages in Cimahi.

They experience a process of unpleasant feelings, compromise things on their own because of the absence of parents, and experience deep sadness because of incomplete family conditions and no place to share. (Ambarsari., 2017; Bailen et al., 2019; Fuligni, 2019).

(5) Unstable Orphans: Love is always lacking. The unstable orphans consisted of Asoka, Alamanda, Kemuning, Dahlia, Cempaka, and Teratai. The word unstable was chosen by the researcher because it has the meaning, as stated in the online KBBI, which is shaky, unstable, or tends to change. In the presence of the orphanage, they tend to show themselves as individuals who are easily angry, fight, feel not free, and also feel that they have been treated unfairly. For example, this attitude of resistance can be seen in Alamanda, who once ran away at night from the orphanage. Kemuning once tried to escape by climbing the ceiling and lazing at school up to 3 times not going to class. Even at night, Kemuning often beats herself while thinking that she is useless and bad, and there is even a tone to end herself by questioning what she is living for.

Also, Dahlia tends to be reactive or easily emotional, for example slamming the door or hitting the table when given advice or reprimanded. On a more tolerant level, anger and emotional tendencies are also seen in Cempaka and Teratai who argue or oppose orders or advice from caregivers.

The act of running away or also fighting and getting angry is a sign of juvenile delinquency which is against the norms around her. The root of the various mischief stems from the lack of affection she receives from her parents. Therefore, these teenagers also experience exhausting study efforts, lonely lives, and rare happy moments (Sangian, 2015; Dhlamini, 2017; Hemberg et al., 2021; Slot et al., 2019 Sundqvist & Hemberg, 2021).

(6) Optimistic of the Future: Love is an Orientation. The youth at the orphanage who are optimistic about the future consist of Anggrek, Kenanga, Aster, Teratai, Alamanda, and Dahlia. The researcher chose Masdep's diction because it came from Alamanda's words when wrote a love letter to her aunt. As for being optimistic, the meaning of the words is being optimistic and full of hope.

Teenagers in this category interpret affection as a particular orientation or goal to be achieved. At least, they can answer what their dreams and desire are after school or living in an orphanage. Anggrek aspires to be a chef or runner. Kenanga even though she was confused and wanted to become a sports teacher, also wanted to be successful and return to Sentani. Aster wants to be a doctor or company secretary. Teratai wants to be a nurse and wants to work in Java, but before work, she wants to back to Manado. Alamanda wants to be like Korean artists and wants to go back to Batam. Dahlia wants to be a flight attendant so she can travel the world.

Several hometowns are mentioned by the youth of this orphanage because there are people who love them like their parents or siblings. This love is the orientation or direction of his life in the future. What they experience and recognize is internalized in their minds and gives birth to a self-image and ideals attached to their imagination (Chen et al., 2021; Freire & Ferreira, 2020; Mahavarkar et al., 2009; Mehta et al., 2019).

(7) Youth at the Orphanage Galau (Worrying) about the Future: Love as Search. The youth worrying about the future consist of Camelia, Cempaka, Asoka, and Kemuning. The diction of worrying or confusion was chosen by the research because this word is often heard among teenagers to indicate a confused or indecisive situation. Galau in the online KBBI means chaotic (in mind). These four teenagers when asked about their goals could not answer or simply answered that they did not know or were confused.

If other teenagers interpret affection as an orientation in the future, those in this group are still confused, so the researchers pinned affection as a search for these teenagers. Information related to the future, a description of their profession or work, as well as a place to share or ask questions about something is not experienced by then so they are still looking for what they will become in the future. (Cao & Tam, 2021; Honghao et al., 2021; Lowenthal & Lowenthal, 2012; Thobejane, 2017; Varma & Mathur, 2015).

Table 4: Summary of the Construction of the Meaning of Love

Because Motive (Past)		
1.	**Adolescents in Orphanage Have Beautiful Past: Love as a Thing to be Experienced/Known/Remembered**	Anggrek (13 years old), Kenanga (16 years old), Camelia (16 years old), Aster (16 years old), Cempaka (18 years old), Teratai (20 years old)
	• **Love as recognized/ experienced** • **Love as a thing to remember**	• Affection is attention, and love given by parents. • Allowed to play in the rain by parents (Anggrek) • The love given by parents by being cared for, fed, and bathed until kindergarten (Kenanga) • Mama hugs her when she cries (Camelia, Aster) • Invited to plant beans and sweet potatoes in the garden (Aster) • All needs are met by parents (Teratai)
2.	**Adolescents in Orphanages Have Past Concerns**	Asoka (14 years old), Alamanda (15 years old), Kemuning (15 years old), Dahlia (16 years old)
	• **Love is an unknown** • **Love as a lost thing**	• Love... I don't know... what... (Asoka, Kemuning, Dahlia) • Don'know father, only know mom and only met her once (Alamanda) • Parents died in childhood (Dahlia)
Present Motive (Present Time)		
1.	**Gratitude Orphanage Youth**	Anggrek (13 years old), Kenanga (16 years old), Camelia (16 years old), Aster (16 years old), Cempaka (18 years old), Teratai (20 years old)
	• **Love as motivation (There is an awareness of self-improvement, repent)** • **Love is fairly distributed (Not jealous)**	• Everything is given at the orphanage as if there is no shortage (Anggrek) • Do not feel jealous of others (Anggrek) • Feeling guilty and sorry when fighting a sister or brother (Anggrek) • Study earnestly as a form of loving distant parents (Kenanga) • Taking care of younger siblings and helping nannies (Kenanga) • Feel affection in the orphanage when their needs are met fairly by each other (Camelia) • Do not argue when advised or ordered (Aster) • Grateful for the situation experienced even though it was hard to lose her mother, thank you for her father's love and apologize for the mistake (Cempaka). • It's okay to get a little attention, as long as there is attention (Teratai)
2.	**Teenager for Longing: Love as Longing**	Camelia (16 years old), Asoka (14 years old)
	• **Love as Longing**	• Wants to meet her biological father and asks him to reunite with her mother (Camelia) • It was promised that her mother would immediately take

		her from the orphanage, graduate from elementary school, and graduate from junior high school, but she didn't pick her up until now (Camelia)
		• Her mother repeatedly promised to visit her at the orphanage, but it didn't come true (Asoka)
		• Resist the urge to snack or bus goods (Asoka)
3. **Unstable orphans**		Cempaka (18 years old), Teratai (20 years old), Asoka (14 years old), Alamanda (15 years old), Kemuning (15 years old), Dahlia (16 years old)
• **Love is always lacking (envy, do not complain, feel unfair, low self-esteem, do not feel free, and argue)**		• Easily angered, rebellious, jealous, angry emotions against sister (Cempaka, Asoka, Kemuning, Dahlia, Teratai) • Do not feel at home in the orphanage, feel treated unfairly, used when it's time, and then removed (Alamanda) • At night, I often beat myself up, think that I'm useless, I'm really tired, I don't have anything to be proud of, and why am I alive (Kemuning)
	In Order To Motive (Future)	
1. **Optimistic of the Future**		Anggrek (13 years old), Kenanga (16 years old), Aster (16 years old), Teratai (20 years old), Alamanda (15 years old), Dahlia (16 years old)
Love is an Orientation (Even though there is a change in ideals, this teenager has a picture/answer for her future goals)		• Have and can mention plans or goals. Koki (Anggrek), Wants to be successful and returns to Sentani (Kenanga), wants to be a doctor or secretary (Aster), wants to work in Batam so that she is close to her mother, and wants to be like a Korena artist (Alamanda), wants to be a flight attendant (Dahlia)
2. **Youth at the Orphanage Galau (Worrying) about the Future**		Camelia (16 years old), Cempaka (18 years old), Asoka (14 years old), Kemuning (16 years old)
• **Love as Search**		• Confused about the picture of the future or goals. In 2019, they had a vision of their dreams (Camelia & Asoka-doctors, Cempaka-architects, Kemuning-nuns), but in 2022 they were confused

Based on the results of phenomenological research on adolescent affection in orphanages. Then the researcher can construct and make a realistic model of the meaning of adolescent affection in the orphanage as shown in Figure 1 below.
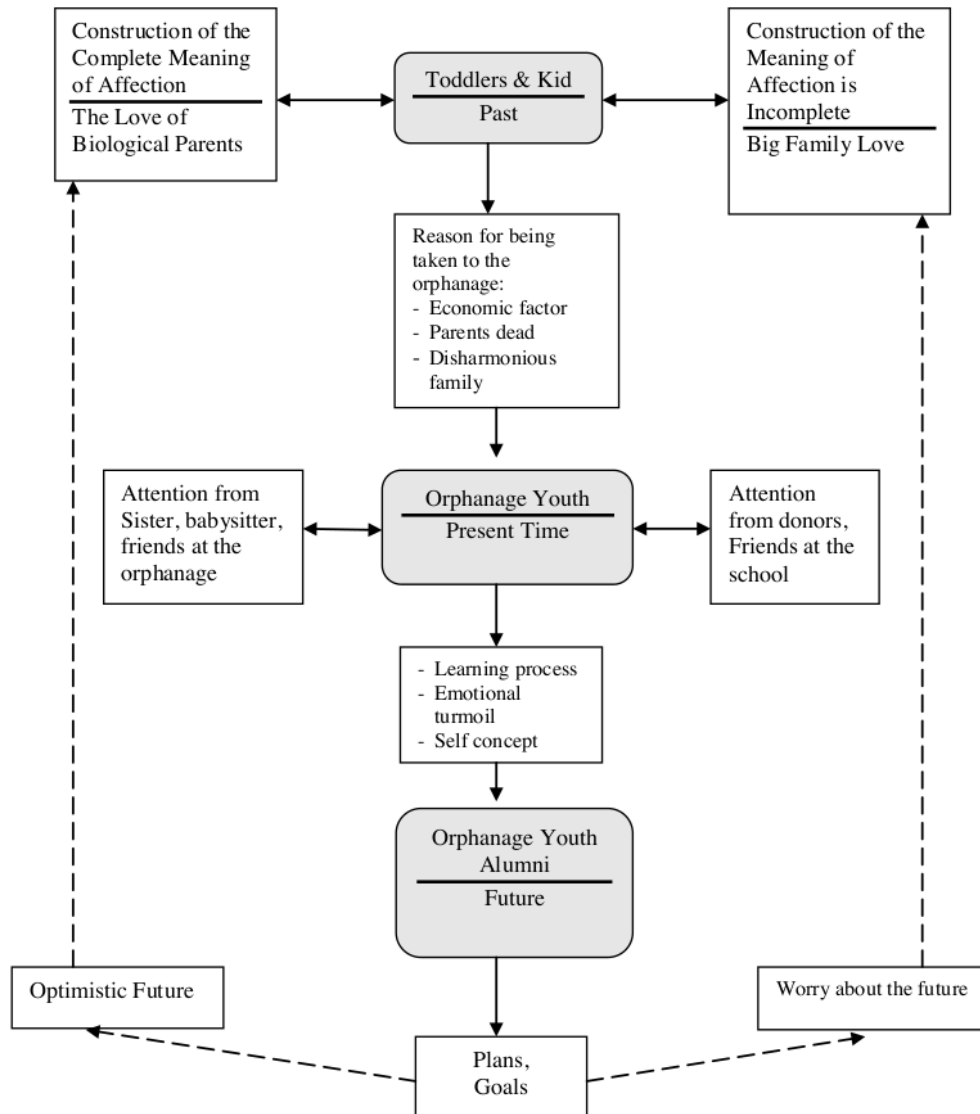
Figure 1. Construction of the Meaning of Teenage Love

The model of the meaning of adolescent affection at the Bunda Serayu Orphanage Banyumas as illustrated above shows there are two constructions of the meaning of affection: first, the construction of complete affection because the youth in this orphanage experienced love from their biological parents (father and mother), as well as the construction of meaning affections, is incomplete because they do not know of experience the love of their biological parents.

Conclusion

In general, the participants referred to affection as attention from both their parents and their peers. In observations and interviews, some mentioned or expressed the meaning of love fluently and confidently, but some had difficulty identifying or giving examples of what love is.

In the past dimension, firstly, there is a category of orphanage teenagers with beautiful pasts who interpret love as something that is experienced and recognized. The second is the orphanage teenagers who are concerned. They interpret love as something that is not recognized, and something that is lost.

Then in the present dimension, there are 3 categories of orphanage youth: (1) grateful orphanage youth who interpret love as motivation and something to be grateful for. They interpret love as motivation. There is gratitude, there is a sense of self-improvement and a justly distributed love. (2) the homesick youth who interpret love as longing. (3) Unstable orphans who interpret love as something that continues to lack.

Furthermore, in the future dimension, there are 2 categories of orphanage youth: (1) orphanage youth who are optimistic about the future. They interpret love as orientation. Although there is a change in ideals, this teenager has a picture/answer for her future goals and (2) future youths in an orphanage. They interpret love as a search.

In addition, a model of the meaning of adolescent affection was also found at the Bunda Serayu Orphanage Banyumas, which showed that there were two constructions of the meaning of affection: (1) complete affection because as a child they experienced love from their biological parents (father and mother), and (2) incomplete affection because they do not know or experience the love of their biological parents. At the orphanage, young people receive attention as a form of love that comes from new families (sisters, caregivers, neighbors). From that interaction, then they prepare for the future.

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