

Communication Methods Used by the Bumela Youth Organization to Accelerate the Development of Youth Potential in Rural Areas

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Abstract: This article investigates how organizational communication practices shape the development of youth self-potential in Karang Taruna Mandiri, a village-level youth organization in Bumela, Gorontalo Regency, Indonesia. The study aims to identify the main organizational communication methods used and the barriers that hinder their effectiveness in supporting youth empowerment. Adopting a qualitative descriptive case study, data were collected through passive participant observation, semi-structured interviews with ten current and former leaders and members, and analysis of organizational and regulatory documents. Data were reduced, displayed, and interpreted through iterative thematic analysis. The findings indicate that four communication methods—informative, persuasive, directive or coercive, and human-relations-oriented—are present but only partially institutionalized. Informative communication is uneven and largely confined to WhatsApp messages, persuasive efforts are sporadic and tied to specific events, directive strategies range from past coercive pressure to current non-directive leniency, and human-relations communication emphasizes understanding members' busyness but normalizes non-participation. These patterns, summarized in two tables, are compounded by structural barriers (unclear programs, lack of routine activities, weak coordination with village government, suboptimal use of media) and human-relations barriers (time conflicts, low conflict-resolution skills, limited literacy application, and minimal recognition). Together, they generate both overt and silent resistance, reflected in low attendance, irregular contributions, and muted feedback. The study contributes to organizational communication and resistance research by illustrating how silence, semantic narratives, and interaction structures interact in a rural youth organization. The results underscore the importance of establishing clearer communication routines, more dialogic leadership, and simple participation monitoring to foster youth self-potential and inform future interventions and mixed-methods research.

Keywords: Organizational communication; youth organization; Karang Taruna; silent resistance; leadership and engagement; Indonesia; multi-agent communication analytics.

Introduction

Communication is widely recognized as a fundamental human need, comparable to basic necessities such as food and shelter, because it enables individuals and groups to construct meaning, coordinate action, and negotiate social realities in everyday life (Hoirun Nisa, n.d.). In organizational contexts, communication functions not only as the transmission of information but as a dynamic and open system shaped by internal and external influences. It encompasses messages, goals, media, attitudes, emotions, relationships,

and skills that collectively determine how individuals interact and work toward shared objectives (Ardial, n.d.). Effective communication helps organizations articulate common purposes, align expectations, and foster collaboration, while ineffective communication can distort meaning, create misunderstandings, and hinder the achievement of organizational goals. In community-based youth organizations—where participation is voluntary and motivated by social ideals—the quality of communication becomes even more crucial for sustaining engagement and

supporting members' personal and social development.

In Indonesia, Karang Taruna represents one of the most significant youth-based community organizations. It is mandated to provide a platform for young people to develop their talents, social awareness, and sense of responsibility toward society in collaboration with local government and communities (PERATURAN MENTERI SOSIAL REPUBLIK INDONESIA NOMOR 25 TAHUN 2019 TENTANG KARANG TARUNA, n.d.; Lainsamputty et al., 2019). As a vehicle for youth empowerment, Karang Taruna organizes educational, social, and economic initiatives that strengthen the capacity and social capital of young people at the village level. These expectations require communication processes that are open, dialogic, and inclusive, enabling members to exchange ideas, coordinate activities, and assume roles aligned with their interests. Yet empirical observations reveal that many youth organizations struggle with fragmented communication, insufficient coordination, and uneven participation, which limit their ability to fulfill their social mandate (Enggar Siswanto, 2023; Siti Nuzula Racmawati, n.d.; Mohammad Alfarizi, n.d.).

A recurring challenge in organizations implementing new programs or undergoing change is the emergence of resistance. Silent resistance occurs when individuals refrain from expressing concerns or dissent due to fear, resignation, or perceived lack of voice. This may take the form of acquiescent, defensive, or prosocial silence, shaped by leadership behavior, organizational climate, and levels of psychological safety (Billah et al., 2025; Manawi, 2025; Duarte et al., 2024; Ahmadian & Ejrami, 2023). In youth organizations such as Karang Taruna, silent resistance may arise when communication is dominated by a small core group or when conflict is handled through avoidance. Members may withdraw, limit participation, or withhold ideas, creating latent tensions that undermine collective action.

Alongside silent resistance, overt resistance can also occur, manifested through open disagreement or refusal to carry out assigned tasks. While overt resistance can sometimes encourage negotiation, it

may also create confrontational environments if not constructively managed (Westover, 2025). Silent resistance, though less visible, is particularly detrimental in volunteer-based youth organizations because it gradually erodes motivation and weakens collective commitment (Montgomery et al., 2022; Utami et al., 2024). Understanding how communication fosters or mitigates these forms of resistance is therefore essential (Dajah & Nsor, 2024; Miklošik et al., 2023).

Research on silence and organizational climate indicates that low trust and fear of negative consequences reinforce silence and reduce willingness to engage in open dialogue (Kettaf et al., 2024; Efthymiopoulos et al., 2024; Song & Cho, 2025). Traditional measurements often rely on qualitative approaches such as interviews, focus groups, and surveys (Manawi, 2025; Duarte et al., 2024). Morrison's (2023) review underscores the importance of leadership and relational dynamics in shaping individuals' decisions to speak up. Though developed primarily in corporate settings, these ideas can illuminate communication patterns within community-based youth organizations.

Parallel literature shows that communication frequency, engagement, and network density are decisive for collaboration. Open communication channels reduce uncertainty and strengthen shared understanding (Sreenivasan & Suresh, 2022; Weiner, 2020; Orieno et al., 2024). Fragmented networks, meanwhile, leave peripheral members disengaged and susceptible to resistance (Bambale et al., 2021; Waples & Morgan, 2022). Diagnostic tools often fail to capture subtle disengagement because respondents may give socially desirable answers (Metwally & Diab, 2021; AYYILDIZ, 2022).

Advances in AI, multi-agent systems, and behavioral analytics offer new opportunities to understand communication patterns more systematically (Bennacer et al., 2025; Massaoudi et al., 2025; Charles et al., 2024; Fatchurrohman et al., 2025; Singh, 2023; Michelle, 2025; Tarasov, 2024). Although applied mainly in corporate environments, these innovations highlight the value of predictive and analytical approaches to communication.

Despite extensive scholarship, empirical research on grassroots youth organizations in rural

Indonesia remains limited. Existing studies on Karang Taruna emphasize its social role but rarely address communication methods or barriers affecting youth potential (Enggar Siswanto, 2023; Siti Nuzula Racmawati, n.d.; Mohammad Alfarizi, n.d.). In places like Karang Taruna Mandiri in Bumela Village, emerging issues include miscommunication, limited coordination, uneven information flow, and interpersonal tensions—conditions that remain underexamined.

To address this gap, the present study investigates the methods of organizational communication and related barriers influencing the development of self-potential among youth members of Karang Taruna Mandiri in Bumela Village, Bilato District, Gorontalo Regency. It examines: (1) how communication methods are implemented to support youth development, and (2) what barriers hinder this process. By situating the case within broader theoretical discussions, this study offers context-sensitive insights for strengthening youth participation and organizational effectiveness in rural community settings.

Materials And Methods

Research Design and Approach

This study employed a qualitative descriptive design with an inductive orientation in order to understand in depth how organizational communication methods and communication barriers shape the development of self-potential among youth members of Karang Taruna Mandiri in Bumela Village, Bilato District, Gorontalo Regency. Qualitative descriptive research is appropriate when the aim is to capture participants' perspectives and everyday practices in their natural context, rather than to test predetermined hypotheses or quantify relationships. In line with prior work on voice, silence, and resistance, which often relies on rich narrative accounts to explore how individuals experience organizational processes (Morrison, 2023; Manawi, 2025; Duarte et al., 2024), this study prioritizes the meanings that youth attach to their communicative interactions, their roles in the

organization, and the opportunities and constraints they perceive in developing their self-potential.

The design focuses on the process of research as much as its outcomes. Theoretical concepts related to organizational communication, silent resistance, and youth participation provide a sensitizing framework, but they do not fully determine the focus of analysis in advance (Billah et al., 2025; Kettaf et al., 2024; Dajah & Nsor, 2024). Instead, concepts are progressively refined through engagement with empirical data drawn from the everyday practices of Karang Taruna Mandiri. Although recent developments in artificial intelligence and multi-agent modeling offer sophisticated tools for simulating and predicting communication dynamics (Ovalle & Melo, 2021; Shah et al., 2023; Reitter & Lebière, 2021), the present study deliberately adopts a context-sensitive qualitative approach that is better suited to capturing the subtle, interpersonal, and situational aspects of communication in a small, community-based youth organization.

Phenomenological and Communication-Oriented Approach

The specific analytical stance combines a phenomenological orientation with a focus on interpersonal and organizational communication. A phenomenological approach seeks to describe and interpret lived experiences as they are perceived by participants, emphasizing their subjective meanings and everyday understandings. In this study, the central phenomenon of interest is how youth members and leaders of Karang Taruna Mandiri experience, enact, and interpret communication within the organization, both verbally and nonverbally. Attention is given to their interactions with the chairperson and among members themselves, to patterns of inclusion and exclusion in communication, and to the ways in which certain voices are amplified while others remain silent.

By foregrounding communication, the study draws conceptually on scholarship on organizational voice and silence, which highlights how perceptions of psychological safety, leadership responsiveness, and organizational climate influence whether individuals speak up or

withhold their views (Morrison, 2023; Billah et al., 2025; Song & Cho, 2025). The analysis is further informed by situational leadership perspectives that emphasize how leaders adapt their communication style and degree of direction or support to the readiness and competence of followers. In the context of Karang Taruna Mandiri, this framework is used to explore how leadership communication strategies, formal and informal, shape members' willingness to participate, take on roles, and develop their personal capacities. While computational and machine learning techniques such as natural language processing and sentiment analysis are increasingly used to detect engagement, silence, and semantic shifts in large-scale textual communication (Wakchaure, 2025; Brych et al., 2025; Kalla, 2024), the micro-level, face-to-face interactions in this setting are best accessed through in-depth qualitative methods.

Research Site

The research was conducted in Bumela Village, Bilato District, Gorontalo Regency, where Karang Taruna Mandiri functions as a village-level youth organization. The site was purposively selected due to indications that the organization has not yet been able to fully manage its activities and structures in line with its formal mandate. Preliminary observations and local accounts suggested persistent challenges in decision-making maturity, coordination during program implementation, and clarity of roles and responsibilities among members. Many young people in Bumela Village were reported to have limited knowledge about organizational work and an incomplete understanding of their roles as youth within the village community. Furthermore, there appeared to be an absence of systematic guidance or mentoring for Karang Taruna members and insufficient support from local community stakeholders for the organization's initiatives.

These contextual features render Karang Taruna Mandiri an instructive site for examining how methods of organizational communication and associated barriers relate to youth empowerment and the development of self-potential. In line with

arguments that organizational climate and communication structures significantly shape patterns of voice, silence, and engagement (Efthymiopoulos et al., 2024; Bambale et al., 2021; Waples & Morgan, 2022), the study treats the village and organizational context not merely as a backdrop but as an integral part of the phenomenon under investigation. The focus on a single case enables a detailed, context-rich analysis while acknowledging that the findings are analytically, rather than statistically, generalizable.

Researcher's Role

In qualitative research, the researcher is a primary instrument for data collection and interpretation. In this study, the researcher was present at the site as a temporary observer of specific activities involving the members and leadership of Karang Taruna Mandiri. The researcher adopted a passive participant observation stance, attending events and meetings of the organization but not intervening in or directing the activities being observed. This role facilitated close access to naturally occurring interactions while reducing the potential for the researcher's presence to significantly alter communication patterns.

Prior to data collection, the researcher obtained formal permission from the Faculty of Ushuluddin and Da'wa and communicated the purpose of the study to local authorities and organizational leaders. Initial visits to Bumela Village served to introduce the research, build rapport with potential informants, and clarify ethical considerations, including voluntary participation and confidentiality. Based on these preparatory steps, the researcher developed observation, interview, and documentation guidelines that would structure subsequent fieldwork while allowing sufficient flexibility to follow emergent themes. Throughout the research process, reflexive notes were kept to monitor the researcher's assumptions, potential biases, and emotional responses, in line with best practices for maintaining credibility in qualitative inquiry (Manawi, 2025; Duarte et al., 2024).

Data Collection Methods

Data collection drew on three complementary methods: observation, semi-structured interviews, and documentation. Observation was used to capture real-time communication practices during organizational activities such as meetings, planning sessions, and program implementation. The observational stance corresponded to what has been described as passive participation, in which the researcher is physically present at the setting but does not actively take part in the activities under study. Nasution (1998) conceptualizes observation as a scientific activity through which researchers acquire empirical facts about the world using systematic procedures and, where necessary, supporting tools. In the present study, field notes were used to record verbal exchanges, nonverbal cues, participation patterns, and contextual conditions that shaped communication within Karang Taruna Mandiri.

Semi-structured interviews were conducted with key informants, including the chairperson, several core members, and selected peripheral members who participated less frequently in organizational activities. Semi-structured interviews are characterized by open-ended questions guided by a flexible interview protocol that outlines themes and suggested wording while permitting natural variation in the order and phrasing of questions. This format enables the researcher to explore participants' experiences and interpretations in depth while maintaining a coherent focus on the study's objectives. The interviews sought to elicit participants' views on communication methods used in the organization, perceived barriers to effective communication, instances of conflict or misunderstanding, experiences of being heard or ignored, and their perceptions of how organizational communication influenced their self-development. This approach corresponds with recommendations in organizational communication and silence research to rely on in-depth qualitative accounts to uncover nuanced attitudes and latent forms of resistance (Morrison, 2023; Metwally & Diab, 2021; AYYILDIZ, 2022).

Documentation constituted a third source of data. Relevant documents included written records

of organizational meetings where available, official regulations regarding Karang Taruna at the national level, local decrees concerning the establishment and roles of Karang Taruna Mandiri, and any other written or visual materials produced by or about the organization. As commonly noted in qualitative methodology, documents represent traces of past events and decisions that can provide insight into formal structures, norms, and expectations, as well as into how the organization presents itself to external audiences. These materials were used to contextualize observational and interview data and to examine the alignment or discrepancy between formal organizational norms and actual communication practices (Schwing & Pitt, 2024; Vizanko et al., 2022).

Data Analysis Procedures

Data analysis was conducted concurrently with data collection in an iterative and interactive manner. Interview transcripts, observation notes, and documents were first organized and read repeatedly to obtain a holistic sense of the material. Following this initial familiarization, data were reduced through a process of selecting, focusing, and simplifying information that was most relevant to the research questions. Data reduction involved identifying key incidents, recurring patterns in communication, and salient expressions related to methods of communication, experiences of misunderstanding or conflict, and perceptions of self-potential development. This process produced a more manageable corpus of data that provided a clearer picture of the central phenomena under study.

The reduced data were then presented in the form of analytic memos and thematic matrices that organized material according to emerging categories, such as leadership communication style, member participation patterns, experiences of voice and silence, and perceived barriers to communication. These data displays facilitated the identification of relationships among categories and supported the development of an interpretive account of how communication practices shaped youth members' engagement and self-development. Finally, conclusions were drawn by iteratively comparing emerging interpretations

with the data, refining thematic categories, and integrating insights from the literature on organizational communication, voice and silence, and youth participation (Morrison, 2023; Bambale et al., 2021; Waples & Morgan, 2022). Where interpretations remained tentative, additional data were sought through follow-up questioning or re-examination of existing material to enhance credibility.

Trustworthiness and Data Validation

To ensure the trustworthiness of the findings, the study employed triangulation of both data sources and methods. Triangulation by source involved comparing information obtained from different participants and stakeholder groups, such as leaders, active members, and less active members, to identify convergent and divergent perspectives. The researcher also conducted checks, re-checks, and cross-checks of key themes by revisiting similar questions with the same informants at different times and by comparing their responses with those of other participants. Triangulation by method was achieved by systematically comparing observations with interview accounts and documentary evidence, thus enabling the corroboration or questioning of interpretations based on multiple forms of data (Warsito, 1997).

These validation strategies resonate with broader recommendations in organizational research to combine multiple indicators and perspectives when examining complex phenomena such as engagement, silence, and resistance (Manawi, 2025; Duarte et al., 2024; Utami et al., 2024). While advanced analytical frameworks in organizational analytics emphasize metrics such as predictive accuracy, AUC, and F1-scores when validating quantitative models (Adewumi, 2025; Singh, 2023; Michelle, 2025), qualitative case studies rely instead on credibility, transferability, dependability, and confirmability as criteria of rigor. In this study, credibility was supported through prolonged engagement in the field, member checking of key interpretations where feasible, and careful documentation of procedures. Transferability was facilitated by providing thick descriptions of the research context and participants, enabling readers to assess the

applicability of the findings to other settings. Dependability and confirmability were addressed by maintaining an audit trail of methodological decisions and analytic steps, ensuring that the conclusions drawn are grounded in, and traceable to, the empirical material collected in Karang Taruna Mandiri, Bumela Village.

Results And Discussion

Result-1 (Organizational Communication Methods in Karang Taruna Mandiri)

The findings reveal that the methods of organizational communication practiced within Karang Taruna Mandiri in Bumela Village are unevenly developed and inconsistently implemented, with direct implications for the development of members' self-potential. In line with Efendy's typology, four main modes of communication were identified in the data set: informative communication, persuasive communication, instructive or coercive communication, and human-relations-oriented communication. Each of these modes appears in partial and sometimes conflicting forms, reflecting both structural limitations and the personal styles of current and former leaders. As suggested by research on organizational voice and silence, the way information is shared, influence is exerted, and human relationships are managed can either encourage active engagement or foster disengagement and silent resistance among members (Morrison, 2023; Billah et al., 2025; Kettaf et al., 2024).

Result-1-1 (Informative Communication)

Informative communication in Karang Taruna Mandiri is formally present but substantively limited. The treasurer reported that information about organizational activities is often disseminated only to some members, primarily through a WhatsApp group, and that face-to-face explanatory communication from the chairperson is rare. She noted that some members receive information while others remain unaware, and that the chairperson "rarely communicates with us" beyond posting messages in the group (Informant

III, Treasurer). This pattern indicates a low degree of information symmetry, which tends to increase uncertainty and fuels the perception that organizational communication is fragmented.

From the perspective of organizational communication theory, informative communication should provide accurate, timely, and comprehensive information to all relevant members in order to reduce ambiguity and prevent miscommunication (Sreenivasan & Suresh, 2022; Weiner, 2020). In this case, the partial and uneven flow of information creates conditions in which members lack clarity regarding planned activities, expectations, and their own roles. Another member, who leads the joint business unit, acknowledged that the chairperson does share information, but also justified the limited outreach by questioning whether members would attend even if fully informed (Informant IV, Head of Business Group). This perspective shifts responsibility for non-participation onto members, but it also implicitly normalizes a communication pattern in which information is not systematically directed to all.

Taken together, these accounts suggest that informative communication within Karang Taruna Mandiri is not only incomplete but also weakly institutionalized. Information tends to be transmitted as one-way announcements, mostly via digital media, with few opportunities for clarification, feedback, or collective discussion. As the literature on silent resistance and disengagement emphasizes, such conditions can encourage members to withdraw silently rather than voice concerns, since they lack channels for reciprocal communication and may perceive little value in responding (Montgomery et al., 2022; Utami et al., 2024). The incomplete dissemination of information therefore constrains members' opportunities to express and develop their organizational potential.

Result-1-2 (*Persuasive Communication*)

Persuasive communication, in which leaders actively seek to motivate and influence members to participate, appears in ambivalent forms. One informant described how the chairperson approaches members and asks them to assist with

activities, emphasizing that communication of this kind does exist and that the chairperson relies on members to further relay information to others (Informant V, Head of Sports and Arts). This suggests an attempt to build a cascading communication chain whereby persuasion and invitation are diffused through peer networks, resonating with network-based understandings of engagement in organizations (Bambale et al., 2021; Waples & Morgan, 2022).

However, another informant, responsible for public relations, offered a markedly more critical assessment. He argued that persuasive communication is largely absent in daily organizational life and that members often fail even to greet one another when they meet, leading him to liken the organization to a body that is neither fully alive nor fully dead (Informant VI, Head of Public Relations). For him, effective persuasive communication would involve consistent interpersonal engagement, encouragement, and the articulation of the idea that Karang Taruna members represent a vital "lifeblood" of the village. The discrepancy between these accounts illustrates the unevenness of persuasive communication: it may surface around specific events, but it is not sustained as an ongoing relational practice.

The qualitative evidence thus indicates that persuasive communication is episodic and event-driven rather than embedded structurally as a routine organizational practice. This intermittent pattern falls short of what the literature describes as a communicative climate that fosters psychological safety and ongoing engagement (Morrison, 2023; Song & Cho, 2025). In such circumstances, members may not develop a stable sense of ownership or responsibility, and their self-potential as creative youth is less likely to be activated in support of collective initiatives.

Result-1-3 (*Directive and Coercive Communication*)

Directive or coercive communication emerged most clearly in the narratives of a former chairperson, who described having to "force" members in the past to participate in activities. He recounted that gentle invitations were often

ineffective, and that only strong pressure, including invoking parental authority or threatening sanctions, could prompt members to become actively involved (Informant VII, Former Chair, Head of Mental and Religious Development). This reflects what the literature on leadership and resistance recognizes as overt strategies to overcome passive resistance or low motivation, by resorting to external pressure rather than intrinsic commitment (Westover, 2025; Dajah & Nsor, 2024).

The current chairperson, by contrast, explicitly rejects coercive methods, stating that he does not want members to work under compulsion for fear that such efforts would be of poor quality and unsustainable (Informant X, Chairperson). The divergence between these leadership styles illustrates a shift from highly directive communication toward a more permissive, autonomy-respecting approach. However, in the absence of strong informative and persuasive communication, the rejection of coercive strategies appears to have contributed to a further decline in participation. Members are neither firmly required nor strongly inspired to contribute, but instead remain in a loosely connected state in which passive disengagement is common.

These findings resonate with broader research on overt and silent resistance, which suggests that while coercive approaches can temporarily produce visible compliance, they may also foster long-term disengagement and distrust (Montgomery et al., 2022; Miklošik et al., 2023). Conversely, purely non-coercive approaches that are not accompanied by clear expectations and supportive communication structures may fail to mobilize members effectively. In Karang Taruna Mandiri, the delicate balance between directive clarity and voluntary engagement has not yet been achieved, with implications for members' opportunities to learn responsibility and leadership through organizational participation.

Result-1-4 (Human-Relations–Oriented Communication)

Human-relations–oriented communication, which emphasizes emotional understanding, empathy, and mutual support, is present but tends to be

expressed as tolerance and leniency rather than as structured relational support. One informant responsible for environmental affairs noted that leaders and members often “understand” the busy lives of other youth, recognizing that some are working, studying, or otherwise occupied (Informant VIII, Head of Environment). This understanding is rooted in a humanistic appreciation of diverse life circumstances and is consistent with the idea that communication should take account of individual needs and constraints.

However, the same informant acknowledged that repeated leniency has gradually become a habitual excuse for non-participation, such that members increasingly fail to attend activities without serious consequences. Over time, this has normalized a low level of commitment, where the human-relations emphasis on empathy and understanding lacks the balancing element of accountability. From an organizational communication perspective, this dynamic reflects a human-relations climate that is supportive in tone but weak in expectations and role clarity, thereby reducing opportunities for members to practice discipline, time management, and collaborative responsibility.

The findings suggest that while aspects of human-relations communication are visible, they do not yet translate into higher organizational professionalism or structured support for self-development. As studies of organizational climate underline, an overemphasis on avoiding conflict or negative feelings can unintentionally reinforce silence and disengagement, as members are not challenged to reflect on their commitments or to voice concerns about the organization's direction (Efthymiopoulos et al., 2024; Billah et al., 2025). In Karang Taruna Mandiri, the current pattern appears to sustain a culture of “understanding without growth,” where empathy is not coupled with developmental opportunities or constructive feedback.

Result-1-5 (Perceived Communication Climate and Situational Leadership)

Across the four communication modes, informants' narratives converge on the view that the overall

communication climate of Karang Taruna Mandiri is weak and insufficiently modeled by the current leadership. One member in charge of public relations argued that the chairperson does not exemplify the behaviors expected of a leader, and that the organization's performance and its image in the community depend heavily on how the chairperson manages communication and coordination (Informant IX, Head of Public Relations). He emphasized that the absence of proactive, exemplary communication from the leader contributes to persistent misunderstandings, low participation, delayed decision-making, and internal conflict.

The chairperson himself acknowledged that he often feels "stiff" in communication and finds it difficult to initiate early dialogue with members, while also recognizing that his leadership style has not yet succeeded in overcoming the challenges posed by members' dispersed locations and busy schedules (Informant X, Chairperson). His reflections indicate an emerging awareness of limitations in his communicative competence and a willingness to learn to be more open. From the standpoint of situational leadership theory, which

stresses the importance of adapting communication behaviors to followers' maturity and readiness, these findings suggest that leadership in Karang Taruna Mandiri has not yet fully calibrated its style to the developmental needs of members.

In sum, the communication climate of the organization is characterized by partial information sharing, episodic persuasion, limited directive clarity, and a human-relations ethos that is empathetic but permissive. In light of research on multimodal indicators of engagement and resistance—which highlights the importance of behavioral, semantic, and structural cues in understanding disengagement (Zeng et al., 2023; Nagi et al., 2022; Aust et al., 2023)—these qualitative results point to a pattern of low interaction frequency, weak centrality of the formal leader in communication networks, and recurrent silence among members. Table 1 (to be inserted here) summarizes the four communication methods identified and their observed implications for youth self-potential.

Table 1. Overview of organizational communication methods and perceived effects on self-potential development in Karang Taruna Mandiri.

Communication method	Empirical characteristics in Karang Taruna Mandiri	Perceived effects on self-potential development
Informative communication	Information about activities mostly delivered via WhatsApp group; not all members receive or read messages; rare face-to-face explanation from the chairperson.	Unequal access to information limits members' understanding of roles and programs; missed opportunities to participate; weak basis for learning organizational skills.
Persuasive communication	Persuasion appears mainly before specific events; chairperson and a few active members approach others ad hoc; little ongoing encouragement or follow-up.	Motivation to engage is situational and short-lived; members do not build a stable sense of ownership; creative ideas and initiatives remain underexpressed.
Directive / coercive communication	Past leadership sometimes used pressure, sanctions, and appeals to parents to force participation; current chairperson avoids coercion and prefers voluntarism.	Coercive practices previously produced short-term compliance but risked resentment; current non-directive stance, without clear expectations, contributes to passivity and weak responsibility.
Human-relations-oriented communication	Leaders and members show empathy for others' busyness (school, work, family); frequent "understanding" of absence becomes a routine excuse; low emphasis on accountability.	Supportive climate does not translate into growth; members are rarely challenged to manage time or commitments; discipline, resilience, and leadership skills develop slowly or stagnate.
Overall communication climate	Fragmented, low-frequency interaction; limited modeling of good communication by leaders; dependence on narrow channels and informal habits.	Both overt and silent resistance emerge; participation declines over time; members' self-potential in organization, leadership, and collaboration remains under-developed.

Result-2 (*Communication Barriers to the Development of Self-Potential*)

The second major theme arising from the data concerns the communication barriers that obstruct the development of members' self-potential within Karang Taruna Mandiri. Consistent with organizational research that distinguishes between structural or technical barriers and human or relational barriers (Cruden & Sherman, 1976), the findings from interviews and observations indicate that both categories are present and mutually reinforcing. At a structural level, the organization lacks clear work plans, systematic procedures, and coordinated support from village government; at a human level, there are constraints related to time, motivation, literacy, and interpersonal attitudes. These barriers not only hinder effective communication but also limit opportunities for members to practice and expand their competencies.

Result-2-1 (*Structural and Technical Barriers*)

One of the most salient structural barriers identified by informants is the absence of clear organizational plans and work procedures. A member responsible for public relations described the current program of Karang Taruna Mandiri as "unclear," noting a lack of defined outputs or achievements and the absence of routine activities even on major commemorative days when youth organizations typically organize events (Informant IX, Head of Public Relations). Instead, any initiatives tend to depend on ad hoc questioning and last-minute arrangements, with little evidence of systematic planning or coordination with village authorities.

This lack of structured planning resonates with the notion of technical barriers to communication, where the absence of explicit procedures and shared expectations creates confusion and undermines coordinated action. Without clear plans, members cannot anticipate communication needs, allocate time, or understand how their contributions fit into broader objectives. Research on forecasting and predictive analysis in organizational contexts stresses that the capacity to model behavioral trends and anticipate

engagement depends on the existence of consistent temporal patterns and documented activities (Tang et al., 2020; Hanushchak-Yefimenko & Gongeta, 2025). In Karang Taruna Mandiri, the irregularity of activities and the absence of program documentation limit not only predictive monitoring but also basic organizational learning.

Another structural barrier concerns the limited coordination between Karang Taruna Mandiri and village government. Former leaders pointed out that weak coordination has resulted in the absence of systematic mentoring and capacity-building activities that could support youth members (Informant II, Former Committee Member). This undercuts one of the key institutional expectations of Karang Taruna as articulated in national regulations, namely that it should function in close collaboration with local government to promote youth development. The lack of external support contributes to an insular communication environment in which members receive little guidance or feedback from more experienced stakeholders.

Technical barriers also appear in the form of inadequate information channels and ineffective use of available media. As noted earlier, the current chairperson typically communicates via the WhatsApp group, which is not consistently monitored by members. The treasurer argued that relying solely on group messages is ineffective, and proposed that information should be shared through formal meetings or collective gatherings where explanations can be provided and questions addressed (Informant III, Treasurer). This observation aligns with research emphasizing that the choice of communication channel must fit the complexity and importance of the message; critical organizational information is often better conveyed through richer media that allow for immediate feedback and clarification (Weiner, 2020).

A further technical barrier relates to limited literacy and the underutilization of members' educational backgrounds. An informant in charge of education and training observed that many members have schooling and knowledge that could be applied to develop creative programs, such as sports competitions, literary events, or

public speaking training, yet these ideas are rarely translated into concrete initiatives (Informant VI, Head of Education and Training). The gap between potential and practice is partly attributable to limited initiative and weak leadership encouragement, but it also reflects a broader lack of structured opportunities to transform ideas into planned activities.

Result-2-2 (*Individual and Human-Relations Barriers*)

Beyond structural issues, a series of individual and relational barriers impede effective communication. The current chairperson emphasized that many members have competing obligations in school, university, or work, which often collide with the scheduling of organizational activities (Informant X, Chairperson). While such competing demands are common in youth organizations, their impact is magnified in contexts where communication is not proactive and where there is little structured negotiation of priorities.

Former leaders highlighted insufficient communication among members and a lack of personal maturity in dealing with disagreements. One former chairperson noted that when problems arise, “no one wants to give way,” indicating that conflicts are not resolved through constructive dialogue but tend to escalate or remain unresolved (Informant I, Former Chair). This suggests a human-relations barrier linked to limited conflict management skills and a low culture of mutual concession. At the same time, there is evidence of excessive tolerance and “over-understanding” of members’ absences, as another informant explained that repeated leniency has become the default response to non-participation (Informant VIII, Head of Environment).

These findings underscore a paradoxical human-relations climate in which members are simultaneously quick to defend their own positions in conflict yet frequently excused from responsibility due to perceived busyness. This dual pattern hinders the formation of a disciplined, cooperative culture in which members could learn to balance empathy with accountability. Organizational research on early-warning signals of resistance and disengagement in longitudinal

communication patterns notes that declining participation, delayed responses, and reduced interaction volume often precede more overt forms of withdrawal (Prajapati, 2022; Aust et al., 2023). In Karang Taruna Mandiri, the qualitative evidence points to exactly such trajectories, although no formal longitudinal monitoring system is in place.

Human-relations barriers also manifest in a perceived lack of appreciation and recognition. Informants suggested that members who do invest time and effort in activities receive limited acknowledgment, which may dampen motivation and discourage others from participating. As studies on multimodal detection of engagement have argued, structural indicators such as centrality and frequency of interaction interact with emotional and semantic cues, including perceived respect and appreciation, in shaping engagement outcomes (Oluwagbemi et al., 2025; Majcherek et al., 2025). The absence of explicit recognition practices in Karang Taruna Mandiri therefore weakens a key lever for cultivating self-confidence and encouraging members to explore and develop their capabilities.

Result-2-3 (*Implications for Youth Self-Potential Development*)

Collectively, the structural and human-relations barriers identified above have substantial implications for the development of self-potential among youth members. First, the combination of unclear programs, irregular activities, and limited coordination with village government restricts the range and quality of opportunities through which members can practice organizational skills such as planning, teamwork, and leadership. Second, the reliance on narrow communication channels, the inconsistent use of persuasive methods, and the absence of systematic feedback practices reduce members’ ability to learn from experience and to see the tangible impact of their efforts.

Third, individual-level barriers related to time management, conflict resolution, literacy, and motivation interact with an organizational culture that oscillates between rigid insistence on being right in disputes and excessive leniency regarding participation. This cultural configuration tends to reinforce both overt and silent forms of resistance,

as members either confront one another unproductively or withdraw without voicing concerns. The result is a pattern of disengagement that impedes the emergence of a dynamic, learning-oriented youth community. Table 2 (to be

inserted here) provides an overview of the main communication barriers identified and their perceived consequences for self-potential development.

Table 2. Main communication barriers in Karang Taruna Mandiri and their perceived consequences for youth self-potential development.

Barrier category	Specific barrier	Empirical description in Karang Taruna Mandiri	Perceived consequences for youth self-potential development
Structural / technical	Unclear programs and work procedures	No clear annual program; activities for national or religious days are not routinely planned; initiatives are mostly ad hoc and last minute.	Youth lack structured opportunities to practice planning and organizing; organizational competence and confidence remain low and fragmented.
Structural / technical	Weak coordination with village government	Limited consultation and collaboration with village authorities; mentoring and formal guidance for Karang Taruna are largely absent.	Missed access to resources, training, and role models; youth have fewer chances to learn from more experienced actors and to expand their networks.
Structural / technical	Ineffective use of media / channels	Reliance on WhatsApp group as main channel; many members do not read or respond to messages; meetings are rarely called to clarify information.	Important information is not fully understood; participation is irregular; youth do not develop habits of responsive and dialogic communication.
Structural / technical	Underutilization of members' literacy and education	Many members are in school or higher education but their knowledge is rarely translated into program ideas or concrete initiatives.	Cognitive and creative skills are not exercised in organizational contexts; potential for innovation and leadership remains dormant.
Human-relations / individual	Competing time demands (school, work, family)	Members frequently cite busyness as a reason for absence; schedules are not negotiated collectively; no shared norms for balancing roles.	Youth do not learn practical time management and priority setting; they struggle to integrate organizational roles into their broader life projects.
Human-relations / individual	Low conflict-resolution and maturity	When problems occur, "no one wants to give way"; disagreements linger; there is little culture of constructive dialogue and compromise.	Young members have limited practice in negotiation, empathy-in-action, and collaborative problem-solving; interpersonal competence develops slowly.
Human-relations / cultural	Over-tolerance and habitual "pemakluman"	Leaders repeatedly "understand" absences without follow-up; excuses for non-participation become normalized.	Accountability and discipline are weak; youth are not challenged to take responsibility, which inhibits growth in commitment and reliability.
Human-relations / cultural	Lack of recognition and appreciation	Active members receive little explicit acknowledgement; contributions are rarely celebrated or made visible to peers and the community.	Motivation to contribute consistently decreases; self-confidence and sense of efficacy as community actors are not strengthened.
Human-relations / organizational climate	Limited openness from leadership	Chairperson acknowledges being "stiff" in communication and finds it hard to initiate early dialogue; feedback loops are minimal.	Members hesitate to voice ideas or concerns; voice opportunities are constrained, reinforcing silent resistance and limiting leadership development.
Combined	Declining	Low attendance at activities, few new	Self-potential in organization,

Barrier category	Specific barrier	Empirical description in Karang Taruna Mandiri	Perceived consequences for youth self-potential development
(structural + human)	participation and engagement pattern	initiatives, and muted responses to calls for involvement, as reflected across interviews and observations.	leadership, and collaboration remains under-developed; the youth organization struggles to function as a learning arena.

In light of recent advances in forecasting and predictive analysis of organizational behavior, which highlight the importance of tracking temporal changes in communication and engagement (Swamy & Adarsh, 2025; Xiong et al., 2024; Wang et al., 2023), the findings from Karang Taruna Mandiri suggest that even simple, low-tech monitoring practices—such as maintaining records of attendance, participation, and feedback—could serve as an early-warning system for emerging disengagement. While this qualitative case study does not implement computational models, its results are consistent with the broader literature's emphasis on the need to identify and address behavioral risks before they crystallize into persistent resistance or organizational stagnation (Kazanskaia, 2025; Bristol-Alagbariya et al., 2023; Onyemelukwe, 2025). The next section discusses these implications in relation to existing theory and offers recommendations for strengthening organizational communication and youth self-potential development in similar community-based contexts.

Discussion

The findings of this study show that the organizational communication practices of Karang Taruna Mandiri in Bumela Village are characterized by partial information sharing, episodic persuasion, ambivalent use of directive strategies, and a human-relations climate that is empathetic but permissive. Taken together, these patterns contribute to a communication environment in which both overt and silent forms of resistance can emerge and where the development of youth self-potential remains under-realized. As summarized in Table 1 and Table 2, the four communication methods identified—informative, persuasive, directive or coercive, and human-relations-oriented—are

present only in fragmented form and are further constrained by structural and human-relations barriers. These results resonate with research on organizational silence and resistance, which argues that the interplay of leadership behavior, organizational climate, and perceived psychological safety determines whether individuals speak up, comply superficially, or withdraw silently from engagement (Morrison, 2023; Billah et al., 2025; Kettaf et al., 2024).

The limited reach and one-way nature of informative communication in Karang Taruna Mandiri exemplify how communication frequency and channel choice shape engagement. Information is often disseminated only through a WhatsApp group and does not reach all members equally, while opportunities for dialogic clarification are scarce. In line with studies emphasizing that high communication frequency and open channels are essential to reduce uncertainty and foster shared understanding (Sreenivasan & Suresh, 2022; Weiner, 2020; Orieno et al., 2024), the observed practices in Karang Taruna Mandiri instead maintain ambiguity about activities, expectations, and roles. The normalization of partial information flows, supported by the belief that some members would not respond even if fully informed, reinforces a low-expectation environment. From the standpoint of resistance research, such conditions are conducive to silent resistance, as members may choose not to voice their concerns or intentions, knowing that communication is rarely reciprocated and that leadership does not systematically seek their input (Montgomery et al., 2022; Utami et al., 2024). Informative communication thus fails to function as a mechanism for empowering youth to understand and exercise their roles, and instead contributes to a pattern of disengagement.

The dynamics of persuasive and directive communication observed in the organization further illustrate the delicate balance between voluntary engagement and externally imposed compliance. Former leadership relied heavily on coercive strategies, including parental pressure and threats of sanctions, to secure participation. This aligns with the notion of overt resistance management, in which leaders attempt to overcome passive or active opposition by appealing to external authority and social control (Westover, 2025; Dajah & Nsor, 2024). While such methods can temporarily yield visible involvement, they risk undermining intrinsic motivation, eroding trust, and, over time, producing deeper forms of silent resistance and withdrawal (Miklošik et al., 2023). The current chairperson's rejection of coercive methods represents a shift toward a more autonomy-supportive style, but in the absence of robust informative and persuasive communication, this change has not been accompanied by compensating mechanisms that would foster a sense of shared responsibility and ownership. Members are neither required nor effectively inspired to participate, which confirms theoretical claims that leadership must calibrate directive and supportive behaviors to followers' readiness and developmental needs if engagement is to be sustained (Morrison, 2023; Song & Cho, 2025).

Persuasive communication in Karang Taruna Mandiri appears primarily in an event-driven, instrumental form, activated when specific activities require manpower. Some informants describe the chairperson's efforts to approach members and encourage participation, including relying on peer networks to relay information, which is consistent with network-based views of communication and engagement (Bambale et al., 2021; Waples & Morgan, 2022). However, these persuasive efforts are not embedded in day-to-day relational practices, such as routine check-ins, shared reflections, or recognition of contributions. Instead, persuasion is perceived as sporadic and transactional, narrowing its impact. The literature on engagement and organizational climate suggests that such intermittent persuasion rarely leads to a durable sense of commitment; rather,

sustained engagement tends to arise when members experience communication as continuous, respectful, and inclusive of their perspectives (Weiner, 2020; Efthymiopoulos et al., 2024). In this regard, the findings highlight a gap between the organization's normative expectation that youth act as a "lifeblood" of the village and the actual communicative practices that would cultivate this identity.

Human-relations-oriented communication in the organization reflects a similar tension between empathy and accountability. On the one hand, leaders and members demonstrate a strong willingness to understand each other's competing obligations, recognizing that youth may be busy with school, work, or other responsibilities. This echoes human-relations perspectives that stress the importance of considering emotional and social needs in organizational life. On the other hand, repeated leniency becomes routinized, such that non-participation is habitually excused without accompanying discussions about priorities, time management, or mutual expectations. As research on organizational climate and silence suggests, a relational environment that prioritizes harmony and understanding, but avoids confronting difficult issues, can inadvertently reinforce silence and limit opportunities for learning and growth (Billah et al., 2025; Efthymiopoulos et al., 2024). In Karang Taruna Mandiri, empathy is not coupled with feedback or developmental challenge, so that human-relations communication fails to catalyze the maturation of members' self-potential and instead supports stabilization at a low level of engagement.

The communication barriers identified in this study show how structural and technical constraints intersect with human-relations issues to shape organizational outcomes. The absence of clear plans, routines for activities on commemorative days, and systematic coordination with village authorities constitutes a technical barrier in the sense described by earlier management literature, where the lack of explicit procedures and shared expectations distorts communication and reduces efficiency (Cruden & Sherman, 1976). Without well-defined programs, members cannot anticipate when and how they are

expected to participate, and leaders have limited grounds for mobilizing or evaluating performance. This lack of structure also inhibits organizational learning, as there are few mechanisms for reflecting on what has been achieved or what could be improved. It is notable that these barriers persist despite national regulations that articulate Karang Taruna's developmental mandate, suggesting a gap between formal policy frameworks and their local implementation.

In addition to such structural issues, the use of communication media in Karang Taruna Mandiri illustrates how channel misalignment can compound other barriers. The predominance of WhatsApp group messages as the main mode of communication means that critical information is often conveyed through a medium that many members do not systematically monitor or to which they do not feel obligated to respond. Interview data show that some members view chat messages as insufficient or easily ignored, and instead prefer face-to-face meetings where information can be explained and discussed. This is consistent with research indicating that complex messages, especially those involving coordination or change, benefit from richer media that support immediate feedback and shared sensemaking (Weiner, 2020; Metwally & Diab, 2021). In this context, reliance on a lean channel reinforces existing tendencies toward silence and low engagement, because it neither signals the importance of the message nor creates spaces for dialogic interaction.

The human-relations barriers identified—limited conflict resolution, low personal maturity in disagreements, and insufficient recognition of contributions—further intensify these problems. Former leaders observe that members are often unwilling to concede in conflicts and that unresolved tensions linger, echoing findings that unmanaged conflict can foster defensive silence and passive resistance (Montgomery et al., 2022; Utami et al., 2024). Simultaneously, the absence of systematic acknowledgment for active members weakens a key source of motivation, corroborating evidence from multimodal engagement research that emotional cues such as perceived respect and appreciation are critical for sustaining involvement

(Oluwagbemi et al., 2025; Majcherek et al., 2025). Consequently, the communication environment of Karang Taruna Mandiri displays many of the warning signs identified by longitudinal studies of disengagement: declining participation, irregular interaction patterns, and a predominance of neutral or non-committal responses (Prajapati, 2022; Aust et al., 2023; Jaspers et al., 2025).

Theoretically, these findings can be interpreted through an integrated lens that combines silence, semantic, and structural cues in the analysis of resistance. Silence, in the form of unvoiced dissent and non-responsiveness, is evident in members' reluctance to attend activities or speak up about organizational shortcomings. Semantic cues, reflected in the language used by informants, include metaphors of the organization as "half alive," references to "stiff" communication, and narratives of repeated excuses, all of which convey underlying frustration, resignation, and disconnection. Structural cues pertain to the pattern of relationships and interactions, such as the centrality of the chairperson in the communication network, the fragmentation across different hamlets, and the varying degrees of member involvement. Integrating these dimensions, as suggested in recent work on multi-dimensional resistance analysis, provides a richer theoretical understanding of how covert and overt forms of dissent shape organizational change processes and youth development trajectories. It illustrates how power and influence operate not only through formal authority but also through everyday communicative practices and their absences.

Although this study is qualitative and small-scale, its results also speak to emerging discussions on predictive resistance monitoring and the use of behavioral analytics in organizational settings. Predictive monitoring aims to detect early signals of disengagement or resistance so that leaders can intervene proactively, thereby smoothing transitions and enhancing engagement (Singh, 2023; Michelle, 2025; Tarasov, 2024). In contexts like Karang Taruna Mandiri, such monitoring would not require sophisticated AI but could begin with systematic tracking of attendance, frequency of contributions in meetings, and responsiveness to

messages, as suggested by the patterns summarized in Table 2. Nevertheless, the conceptual tools developed in AI-driven multi-agent models and machine learning—particularly the integration of behavioral, semantic, and structural features—offer a valuable framework for thinking about what kinds of data matter in understanding and addressing youth engagement (Zeng et al., 2023; Nagi et al., 2022; Aust et al., 2023).

Recent theoretical developments propose models that bridge behavioral theory and computational analytics, arguing that combining insights about emotional and cognitive responses to change with machine learning and natural language processing can uncover patterns of resistance and engagement that are not visible through traditional analysis alone (Ansari et al., 2025; Dempsey et al., 2020; Taitelbaum-Swead et al., 2022). While such models are typically applied in corporate or large-scale organizational environments, the case of Karang Taruna Mandiri underscores that the underlying logic—namely, that communication behaviors carry predictive information about future engagement—also holds in small, community-based organizations. The empirical findings from this study can thus be seen as a qualitative instantiation of the kinds of cues that computational models might exploit in more data-rich settings, including shifts in participation patterns, changes in tone and content of discourse, and reconfigurations of interaction networks.

At the same time, the potential application of AI-driven monitoring in workplace or community communication raises important methodological and ethical considerations. Methodologically, the quality, representativeness, and contextual adequacy of data are crucial: in many organizations, data on communication may be incomplete, biased, or unstructured, which can lead to inaccurate predictions and misinterpretation of behaviors (Dingemanse & Thompson, 2020; Yao et al., 2025; Bristol-Alagbariya et al., 2023). In rural, resource-constrained contexts such as Bumela Village, digital traces may be sparse or unevenly distributed, requiring careful triangulation with qualitative insights. Ethically, there are concerns

about privacy, consent, and the potential for surveillance or punitive use of monitoring systems. Any attempt to introduce systematic monitoring must ensure transparency, safeguard individual autonomy, and avoid reinforcing existing inequalities—issues that are particularly salient in youth organizations that position themselves as spaces of empowerment.

Finally, the findings invite reflection on the cross-cultural adaptation of multi-agent communication mining frameworks and other advanced analytic tools. To be meaningful in settings like Karang Taruna Mandiri, such frameworks would need to accommodate diverse forms of communication, including face-to-face meetings, informal conversations, and localized digital practices, rather than privileging email or corporate messaging systems (Ovalle & Melo, 2021; Shah et al., 2023; Reitter & Lebière, 2021; Najdek et al., 2024). They would also require culturally sensitive algorithms trained on data that reflect local norms of politeness, hierarchy, and collective identity, as highlighted by research on culturally aware models (Stary, 2021; Scheffran et al., 2023; Fan et al., 2025). The qualitative patterns documented in this study—such as the oscillation between empathy and accountability, the weight of village-level leadership, and the centrality of religious and communal values—illustrate the kinds of contextual nuances that must inform any computational representation of organizational communication and resistance in community-based youth organizations.

Conclusion

This study has shown that the organizational communication practices of Karang Taruna Mandiri in Bumela Village are fragmented across four partially implemented methods—informative, persuasive, directive or coercive, and human-relations-oriented communication—with substantial consequences for youth self-potential development. Informative communication remains uneven and largely one-way, persuasive efforts are episodic and event-driven, directive strategies oscillate between coercive pressure in earlier

periods and a permissive stance at present, and human-relations communication emphasizes empathy without parallel accountability. These patterns are reinforced by structural and human-relations barriers, including the absence of clear programs and procedures, weak coordination with village government, reliance on limited media channels, competing time demands, low conflict-resolution capacity, and limited recognition of members' contributions. Together, they foster both overt and silent forms of resistance, as well as declining participation and engagement.

Theoretically, the findings contribute to the literature on organizational communication, voice and silence, and resistance by demonstrating how silence, semantic cues, and structural interaction patterns intertwine in a small, community-based youth organization in the Global South. Empirically, the study extends the understanding of Karang Taruna beyond its normative mandate by documenting actual communication practices and barriers that shape youth empowerment at village level. Practically, the results suggest the need for clearer communication routines, more dialogic and inclusive leadership, structured collaboration with village authorities, and simple monitoring practices that track participation and feedback as early signals of disengagement. Future research could build on this qualitative case by employing longitudinal and, where feasible, computational approaches—such as basic communication analytics or multi-agent simulations—to examine how changes in communication interventions affect trajectories of youth engagement and resistance over time in comparable community-based organizations.

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