

APPLICATION OF PASTOR INTERPERSONAL COMMUNICATION TO STUDENTS ABOUT THE DANGER DRUG ABUSE

Astuti Wijayanti¹⁾,
Devi Nike Gultom²⁾,

¹⁾ Dwijendra University
wijyanthi91@gmail.com

ABSTRACT

Communication is one of the most fundamental activities in human life. Interpersonal communication is commonly done between two or more people. This communication is effective if the communication is mutually open and provides positive feedback. It is emphasized how the application of interpersonal communication by the Christ Church pastor in Denpasar to students regarding the dangers of drug abuse and it requires a clear picture of the scope of this research. The conclusion of the study is that the application of pastor interpersonal communication to Students regarding the dangers of drug abuse are : (1) Pastor is very welcome to students and is willing to open counseling/services regarding students' views about the dangers of drugs. (2) In interpersonal communication, the pastor shows empathy , embraces , listens , and shows how he cares about drug abuse for students. (3) Pastors provide support to students by educating them and initiate collaborations by providing related speakers . (4) In building a positive attitude, the pastor does discussion in small or personal groups, self-control , and identity so that students are positive. (5) The attitude of equality of pastors in interpersonal communication makes them close and also tells the pastor's personal weaknesses in his youth so that they both know that everyone has problems and processes that need to be followed in order to become better .

Keywords: *Interpersonal Communication, Drug Abuse*

1. INTRODUCTION

Juvenile delinquency is an outlet for the problems faced by adolescents whose actions are deviant. According to the sociologist Kartono, juvenile delinquency or in English is known as juvenile delinquency is a social pathological symptom in adolescents caused by a form of social neglect. As a result, they develop deviant forms of behavior. In general, Narkoba stands for Narcotics and dangerous drugs or substances (known as psychotropics). In this case, the definition of narcotics is a term used by the public and law enforcement officials, for materials or drugs that are categorized as dangerous or prohibited for use, production, supply, trade, distribution, and so on outside the provisions of the law. The word drug comes from the Greek word *narkon* which means to paralyze or numb. Another term for narcotics is NAPZA (Narcotics, Psychotropics, and other addictive substances), namely substances or substances/drugs which, when entered into the human body, will affect the body, especially the brain/central nervous system (called psychoactive), and cause physical health problems. mental, emotional and social functions, due to habits, addictions and dependencies in the general public it is easier to remember the term Narcotics than Drugs, so the term Narcotics sounds more popular. Therefore, in this paper, the term Narcotics will be used.

As explained above, narcotics consist of two substances, namely narcotics and psychotropics. And specifically these two substances have different meanings, types (classes), and are regulated by different laws. Narcotics are regulated by law No.2 of 1997, while psychotropics are regulated by law No.5 of 1997. These two laws are the steps of the Indonesian government to ratify the 1988 United Nations Conference on Illegal Psychotropic Narcotics. Narcotics, as article 1 reads Law No. 22/1997 defines substances or medicines derived from plants or non-plants, either artificial or semi-artificial, which can cause a decrease or change in consciousness, reduce to the point of causing pain and can lead to dependence.

While Psychotropics, according to Law no. 5/1997 article 1, defines psychotropics as "substances or drugs, both natural and non-narcotic synthetic, which have psychoactive properties through a selective influence on the central nervous system which causes specific changes in mental activity and behavior". Other addictive materials are "substances or other non-narcotic and psychotropic substances that affect the work of the brain and can lead to dependence . Maulana and Gumelar (2013: 75) say that interpersonal communication is a communication process that occurs in two individuals, such as parents, children, husband and wife. , two close friends, two colleagues, teacher-student and so on. Communicating with others means that we learn the meaning of love, compassion, sympathy, respect, pride and even envy and hatred. Through communication we can experience the various qualities of that feeling and compare one feeling with another.

According to Rahmat (2007: 118) says that interpersonal communication is declared effective when communication meetings are mutually open and provide positive reciprocity. For example, if you hang out in a group that you have an affinity for, you will feel open and comfortable with that group. Hanging out with people you hate, you will tend to close yourself off and avoid communication, and you want to end your communication immediately. From this definition, in essence interpersonal communication is communication between people face to face, which allows each participant to capture the reactions of other people directly, either verbally or nonverbally. From the background described above, the formulation of the problem in this study is: How is the application of interpersonal communication by the Pastor of Christ Church in Denpasar to students about the dangers of drug abuse? The theoretical benefit of this research is to develop and increase knowledge in studying interpersonal communication problems. This research can be used as input for the management of Christ Church congregations in Denpasar. As material for consideration and comparison in the application of interpersonal communication for students in Indonesia, especially for Christ Church in Denpasar.

2. RESEARCH METHODOLOGY

The design used in this study is a research design with a descriptive design, namely the data collected is in the form of words, pictures and not numbers. This is caused by the application of qualitative methods. The data may come from interviews, field notes, photographs, personal documents, notes or memos, and other documents. Each section is reviewed one by one. Questions with the word ask why, for what reasons and how it happened will be used. Thus, they will not perceive that something is already the case (Moleong, 2010: 11). The subjects in this study were informants as research data sources, namely one person named Rev. Moses Aaron Sinukaban according to the interviewee researchers who had the capacity to answer the problems of this research. Sources of data in research are the most important thing to know and explain whether or not a research is valid.

In this data using: Primary Data In this primary data, direct observation to the field, and conducted interviews with priests and related students, namely at the Church of Christ in Denpasar. Secondary Data In this secondary data collect data arranged in handwritten form in the form results from interviews through pastors and students, as well as annual evaluation interviews that take place at Christ Church in Denpasar. Researchers used data collection techniques with in-depth interviews. Quoting theory from Moleong (2004: 186), in-depth interviews are a process of digging for information in depth, openly, and freely with problems and research focus and are directed at research centers. Qualitative interviews aim to gain knowledge about subjective meanings that are understood by individuals regarding the topics studied, and intend to explore these issues (Poerwandari, 2005: 42). In in-depth interviews, researchers can develop questions based on the answers given by the informants to obtain more complete data. The interview material in this study included the process of interpersonal communication between priests and students in drug abuse. The process that you want to know includes the steps of interpersonal communication in the process of thesis guidance to the revision work after the thesis exam.

3. RESULTS AND DISCUSSION

Pdt. Moses Aaron Sinukaban in implementing openness, as explained below; opened Counseling, a dialogue regarding student views on the dangers of drugs. From this, information can be obtained about their environment and the possibility of them being infected with drugs. Furthermore, in helping to prevent drug addiction, Pdt. Moses Aaron Sinukaban opened up that; willing to provide service. So that they know that we are willing to listen and not judge, especially among students, which is outlined in the program according to the ministry of the church which is a place of education for students in the congregation. The church provides knowledge and information for its congregation, the church must be able to change the character of its congregation from a negative character to a positive character, and the church is also able to cultivate the mindset of its congregation from a negative mindset to a positive mindset. The data analysis technique in this study is a qualitative descriptive analysis technique. According to Miles and Huberman (Sugiyono, 2008: 21), there are three processes of qualitative data analysis, namely data reduction, data presentation and conclusion.

1. Data Reduction

Data reduction means summarizing, choosing the main things, and focusing on the important things, and looking for patterns or themes. The data reduction that the writer did was to select important data obtained during the research regarding the process of interpersonal communication between the thesis supervisor and students in the thesis guidance process. The data obtained is then organized and categorized based on the points of research objectives.

2. Data Display

Data display means displaying data, namely presenting data in the form of brief descriptions, charts, relationships between categories, and others. Presenting data that is often used in qualitative research is narrative in nature. This is meant to understand what happened, plan further work based on what is understood. With the presentation of data, it will make it easier to understand what happened, and plan further work based on what has been understood. The data presented by the researcher is in the form of a narrative text explaining the process of interpersonal communication grouped based on the points in the research objectives.

3. Conclusion Draw

The final step of this model is drawing conclusions. Conclusions in research may be able to answer the formulation of the problem that was formulated from the start but also not, because the problems and formulation of the problem in qualitative research are still temporary and develop after the researcher is in the field. The conclusion of qualitative research is a new finding that previously did not exist in the form of a description or description that was previously unclear. Researchers draw conclusions from the research results obtained by the Application of Pastoral Interpersonal Communication to Students About the Dangers of Drug Abuse.

(A) Empathy Aspect

Application of Pdt. Moses Aaron Sinukaban showed empathy for students regarding the dangers of drugs, namely; listen, ask questions embracingly, don't blame people with addictions, be open about your own weaknesses. Often people who are infected with drugs can have anxiety (anxiety), suspicion, even a moody, uncontrolled attitude. We need to recognize their difficulties and be a brother or a friend to them.

Then it was explained that the Church's concern in preventing drug abuse for students is, if there are organizations or institutions that want to work together on anti-drugs, we will open a dialogue as to what kind of forum or boundaries the Church can do in this collaboration. Then in the context of providing education to students, especially knowledge about the dangers of drug abuse, it can be seen in the work programs and concrete actions carried out by the Church of Christ in Denpasar and the elements in it (Teens, Campus, Single, Married, PW, PI/WA), these actions include; In the Bible study curriculum, group guidance contains material about the dangers of drug abuse. In order for students to have a deeper understanding of the dangers of drug abuse the Church Pastor also wants to work together with the anti-drug movement to provide counseling to students. This activity is carried out after the completion of the student Sunday service. This activity is carried out twice a year.

(B) Support Aspect

The role of Rev. Moses Aaron Sinukaban to provide support to students to become a drug-free generation is explained as follows; educating students about the dangers of drugs and how it really is, students will have a good future if we are drug-free. If there is updated knowledge about the dangers of drugs, we can open collaborations with institutions so that together we can educate students to become students who are preventive and care about one another. Another action taken by the pastor appealed to parents to bring their students' children to attend family worship. With this support, it is hoped that students can realize who they are, they are children of God who must live according to God's will and by knowing themselves and having been equipped with knowledge about the culture of drug abuse, these students can fortify themselves and avoid promiscuity so as to avoid dangers of drug abuse.

Church support if students carry out anti-drug activities, namely; opening a dialogue first, what kind of activity it is and how our means and capabilities can participate in anti-drugs. Another program that the church can support is by bringing in speakers from the anti-drug movement in activities to provide explanations about the dangers of drug abuse. Working closely with drug commissions in churches and government agencies, forming communities (collecting community commitment and action) to jointly eradicate or prevent drug abuse and distribution by "fortifying families" and also forming security teams (patrols) that make church pulpit or church service to raise students' awareness about the dangers of drugs.

(C) Aspects of Positive Attitude

Rev. Strategy Moses Aaron Sinukaban in implementing it with students to build a positive way of thinking about anti-drugs, as explained below; discussing in small or personal groups, providing a vision of how students can have positive character both for themselves and in their environment. One of them is self-mastery and identity so that students are positive. Can say no to negative temptations and one of them is about drugs.

The role of Rev. Moses Aaron Sinukaban if a student is exposed to drugs, he will continue to communicate with the person concerned. Because after all the conditions experienced by the students did not make the Pastor avoid it. As explained in the aspect of empathy, the pastor will take on the role of a brother or friend in any case that is being experienced by his congregation. Because they need to be aware of the difficulties of those who are struggling, especially to fight the difficulties of being exposed to drugs.

(D) Aspects of Equality (Similarity)

Attitude of equality Pdt. Moses Aaron Sinukaban has interpersonal communication so that he can build rapport with students, namely; become friends and brothers. He even explored his relationship with his parents, his self-confident identity, and understood his roots that made him need drugs. Opening up the Pastor's personal weaknesses in college, so that we can all know that everyone has problems and processes that need to be lived, but all are heading for the better. To help congregations with problems in the church, it is necessary to use an interpersonal communication approach. Through well-established interpersonal communication, church students with problems will feel close to their pastor. Congregational students who are impressed by the pastor's good way of communicating can even have a positive effect on their spiritual level. These students could have been very active in all activities in the church. This of course has a positive impact on other people around him, especially for his church.

All groups can be affected by the dangers of drugs, including students. Concerning aspects of human life and its distribution is increasingly widespread regardless of age, gender, profession, level of education and region. They tend to experience a period of transition, want to find identity, want attention, praise and are very easily influenced. Therefore no one is immune to temptation, we need to continue to be on guard and educate each other and be open.

4. CONCLUSIONS

After research that has been conducted at Christ Church in Denpasar, it was found that the application of interpersonal communication was actually built by the Pastor of Christ Church in Denpasar towards student congregations. This application has been carried out quite well as evidenced by the fulfillment of the five indicators of interpersonal communication according to Sugyo, namely; attitude of openness, empathy, support, positive attitude, and equality (sameness). Based on the results of the study, it can be concluded that the Application of Pastoral Interpersonal Communication to Students About the Dangers of Drug Abuse is as follows:

- 1) Pastors need to be more extra in providing guidance and assistance to students so that students do not fall into drug abuse.
- 2) Pastors make more programs related to eradicating social ills that exist in the church, especially drug abuse.

- 3) Complaints against students should be conveyed privately first before being conveyed to others.
- 4) Make an agreement with the students to be assisted.

Suggestion for Christ Church students in Denpasar, it is hoped that they will be more active in church activities and be more open to pastors so that they can be more easily assisted regarding student weaknesses and feel close to their pastors. Future researchers are expected to conduct more in-depth research on each indicator of interpersonal communication, because there are still many useful things that can be explored.

REFERENCE

- Hafid Cangara. 2004. *Introduction to Communication Studies* . Jakarta: PT. King of Grafindo Persada.
- Hafid Cangara. 1998. *Introduction to Communication Studies* , Jakarta: PT. King of Grafindo Persada
- Koentjaraningrat . 1981. *The methods study Society* . Jakarta: Gramedia .
- Maulana, Herdian and Gunggung Gumelar. 2013. *Psychology of Communication and Persuasion* . Jakarta: Permata Academy
- Moefad MA. 2013. *Interpersonal Communication between Pastor with congregation* (Study on Jawi Christian Church Wetan congregation waru)
- Moleong, LJ 2004. *Qualitative Research Methodology* . Bandung: Rosdakarya Youth.
- Muhammad Arnie . 2014. *Communication Organization* , Issue I, Jakarta: Earth Script .
- Mulyana D. 2004. *Science Communication , a Introduction* , Bandung: PT. Teenager Rosdakarya .
- Poerwandari, EK 2005. *Qualitative Approach to human behavior research* . Jakarta: Institute for Development of Psychological Measurement and Educational Facilities, Faculty of Psychology, University of Indonesia.
- Bless you, Jalaluddin. 2007. *Psychology of Communication (Revised Edition)* . PT. Rosdakarya youth. Bandung.
- Rahmat, Jalaluddin. 2002. *Psychology of Communication* , Bandung: PT Young Rosdakarya.
- Silvia Hanani. 2017. *Interpersonal Communication: Theory and Practice* . Yogyakarta : Ar-Ruzz Media (ipusnas/ebook)
- Sugiyono. 2008. *Qualitative Quantitative Research Methods and R&D* . Bandung: Alfabet.
- Sumarini Holy. 2017. *The Effectiveness of Teacher and Student Interpersonal Communication*. Journal. Communication Studies Program at Mulawarman University, Samarinda.
- Syafrizaldi . *Connection Between Perception To Leadership Interpersonal Communication with Commitment to Organization Party Sun Nation North Sumatra* . Journal Psychology , Vol.3. No. 1. Pg. 12-18. ISSN: 1907-4114.