Handling Victims at the Badan Narkotika Nasional of North Sumatra Province through Fardiyah Da'wah

Achiruddin Hasibuan[1], Syukur Kholil[2], Mailin[3], Rustono Farady Marta[4]

[1,2,3]Universitas Islam Negeri Sumatera Utara, Jln. William Iskandar Ps. V,Medan, Sumatera Utara 20371, Indonesia

[4]Universitas Satya Negara Indonesia, Jln. Arteri Pondok Indah No.11, Jakarta Selatan, Daerah Khusus Ibukota Jakarta 12240, Indonesia

Article Info

Received: 13-01-2023
Revised: 02-02 -2023
Accepted: 3-03-2023

Keywords:
Drugs, Fardiyah Da'wah, Islamic Communication, Prevention, Recover

Abstract

This study aims to describe the Islamic communication pattern of Badan Narkotika Nasional Provinsi Sumatera Utara/the National Narcotics Agency of North Sumatra Province (BNNP-North Sumatra) in order to prevent victims of narcotics abuse in Medan City. The research also describes the obstacles experienced by BNNP-North Sumatra in an effort to prevent victims of abuse This research paradigm relies on constructivism with a qualitative approach and uses descriptive research, while the research method uses case studies. The results of this study indicate that the BNNP of North Sumatra uses an Islamic communication pattern based on the analysis of fardiyah da'wah, which also contains the principles of Islamic communication. The obstacle experienced by the foundation while preventing victims of drug abuse is the low self-restraint in the community. The recovery process for victims of drug abuse at LRN (Lembaga Rehabilitasi Narkotika/ Narcotics Rehabilitation Institute) Khalid Bin Walid as a rehabilitation center is through three stages of rehabilitation, namely: pre-rehabilitation, rehabilitation process, and post-rehabilitation

1. Introduction

In the last five years in Indonesia, developments in the abuse of illegal drugs have increased significantly in terms of quality and quantity and this is mostly done by traders and can be proven by Indonesia being ranked third in the world in terms of trafficking. drugs (Rifiana et al., 2020). This is clearly a fairly serious problem and has reached the point of concern that it has become a national-level problem. The spread and abuse of drugs in Indonesia do not look at the region, North Sumatra Province is also a target (Isnaini, 2018). In 2019, BNN (Badan Narkotika Nasional/ National Narcotics Agency) through LIPI (Lembaga Ilmu Pengetahuan Indonesia/ Indonesian Institute of Sciences) said that North Sumatra is a province where the prevalence of drug abuse is the highest in Indonesia, especially in Medan City is one of the largest drug warehouses. Inspector-General of Police. Arman Depari as

Deputy for the Eradication of the National Narcotics Agency, "North Sumatra Province is the second-largest drug user in Indonesia. The city of Medan is one of the largest warehouses for narcotics to be sent to regions in Indonesia,". Based on the data above, the head of the BNNP (Badan Narkotika Nasional Provinsi/ Provincial National Narcotics Agency) Sumatera Utara mengajak Pemprov (Pemerintah Provinsi) Sumut turut andil dengan melakukan sosialisasi dengan melaksanakan aksi nasional P4GN (Pencegahan dan Pemberantasan Penyalahgunaan dan Peredaran Gelap Narkotika/ Prevention and Eradication of the Abuse and Illicit Trafficking of Narcotics) 2020-2024, so that between the Pemda (Pemerintah Daerah/ Regional Government) must be able to coordinate with each other with the Head of BNN to carry out further guidance and supervision (Zulamri, 2017).

According to Cahyanti (2021), a rehabilitation doctor said that basically, rehabilitation is self-rehabilitation which means that the success of rehabilitation depends on the patient's motivation to develop his potential as optimally as possible because experts can only provide guidance, facilities, and encourage patients to succeed in the rehabilitation program being undertaken.

BNN is a communicator in counseling related to narcotics and drug abuse and must understand what communication patterns are appropriate to do so that BNN's vision and mission can be achieved. BNN has also collaborated with rehabilitation institutions that are considered to have reasonable procedures and are proven to be able to recover victims of drug abuse, both institutions that already have an MOU and private rehabilitation institutions (Bakri & Barmawi, 2017). One of these rehabilitation institutions is the LRN (Lembaga Rehabilitasi Narkotika/ Narcotics Rehabilitation Institute) Khalid Bin Walid. This rehabilitation institution strives to save the lives of drug addicts into the life of the best generation of Islam.

As a communicator in explaining various information related to narcotics and drug abuse, BNN must understand its communication patterns in order to successfully achieve its vision and mission (Latukolan et al., 2021). Due to the existence of new types of narcotics and the high number of victims of drug abuse in North Sumatra, the authors are interested in conducting research on communication patterns and barriers experienced by the BNN of North Sumatra Province in an effort to prevent victims of drug abuse and the recovery process for victims at the LRN (Lembaga Rehabilitasi Nasional) Khalid Bin Walid as a rehabilitation center in collaboration with the BNNP of North Sumatra.

This study aims to describe communication patterns and barriers to BNNP North Sumatra in preventing drug abuse in the city of Medan and the recovery process for victims of drug abuse. So that from this research, it is hoped that it will be able to provide benefits in the form of contributions in the field of communication, especially regarding Islamic communication patterns, and produce a model of communication science that can also be input for the BNNP of North Sumatra Province and LRN Khalid Bin Walid in preventing and recovering drug users by using Islamic communication patterns.

To describe this phenomenon, there are several literature reviews that will be used to analyze it, namely: 1) The theory of organizational communication patterns, 2) The theory of Islamic communication, 3) The theory of interpersonal communication, 4) The theory of the rehabilitation pattern of Islamic concepts, and 4) about the drug itself.

Rahayu (2017) states that organizational communication is a flow of

information where there is an exchange of information so that there is a transfer of meaning within the organization. According to Asrarudin (2020) communication in this organization has several functions, namely 1) Informative function, meaning that all members of the organization can obtain more, better and timely information so that members can complete their work more definitely, 2) Regulatory functions related to regulations that apply in the organization, 3) the persuasive function, namely the leadership's persuasive effort in regulating the organization so that employees can be more concerned with their work so that work results can be as expected, and 4) integrative function is a communication channel within the organization so that employees can get results. this study shows the pattern of BNN Islamic communication to narcotics addicts who are in the Roda pattern. This is evident when BNN is placed as a leader in narcotics therapy using Islamic da'wah as a method of mediating every interaction between drug addicts (Cahyanti et al., 2021). The centralization of communication using Islamic psychotherapy makes this method a means of overcoming and preventing patients from using illegal drugs to do their job well.

In organizational communication, there are several things that need to be considered, namely the dimensions of organizational communication, organizational communication media, and information flow patterns within the organization. The dimensions of communication in organizational life (Winarno et al., 2022) consist of 2 types, namely 1) internal communication which includes vertical communication (between organizational leaders and their subordinates or vice versa subordinates to organizational leaders) and horizontal communication (between organizational staff members and staff members). others), and 2) external communication, namely communication between the organization and the audience outside the organization or vice versa from the audience to the organization.

Communication media also need to be considered when discussing organizational communication. Media is a tool or means used to convey messages from communicators to communicants. Organizational communication media are classified into two, namely interpersonal media and group media. Examples of media used among individuals are using the telephone, while examples of group media are holding meetings, seminars, and conferences (Harry et al., 2021).

In shaping the behavior of an organization the role of communication is one of the most important things, but in applying it some of the information conveyed is often not understood by the audience and this becomes an obstacle in communicating. Communication is not only a process of conveying symbolic information but also includes the feelings and attitudes of a transmitter, and in general, someone only captures the information symbol without capturing the feelings and attitudes of the transmitter (Lumampauw et al., 2020). Fensi (2019) distinguishes the communication process into 2 (two) stages, namely the primary communication process (the primary person) and secondary communication (secondary person) or known as the mechanistic perspective. Primary communication uses verbal (language) and nonverbal (gestures, signs, pictures, colors, etc.) as a medium for delivering messages, while secondary communication uses second media such as tools or means of conveying communication because the communicant as the target is located relatively far away. wide or in large numbers, these tools or facilities can be in the form of mass media (newspapers, television, radio, and others) and non-mass media (telephone, letter, megaphone, and others).

The pattern of secondary communication developed is based on a simple communication model made by Aristotle which then influenced Harold D. Lasswell to create a communication model which is better known as the Lasswell formula in 1984.

The role of the individual in the communication system is determined by the structural relationship between one individual and another in the organization. Understanding the network here is the channel used to forward messages from one person to another. According to Neuberger (2019), the communication pattern is divided into four models, namely the wheel communication pattern, the chain communication pattern, the circle communication pattern, and the star communication pattern (see Figure 1). Furthermore, the wheel communication pattern explains the communication of one person to many people, namely (A) communicating to (B), (C), (D), and (E), in a person's wheel communication, usually the leader becomes the focus of attention. He can relate to all members of the group, but each member of the group can only relate to its leader. Then a person's chain communication pattern (A) communicates with other people (B) so on to (C), (D), and (E). Furthermore, the circle communication pattern is almost the same as the chain communication pattern, but finally (E) communicates back to the first person (A), in circle communication. Everyone can only communicate with two people, on the left and right. There is no leader in this communication model. Finally, the star communication model where all members communicate with each other. The star communication model is also called an all-channel communication network, each member can communicate with all other group members.

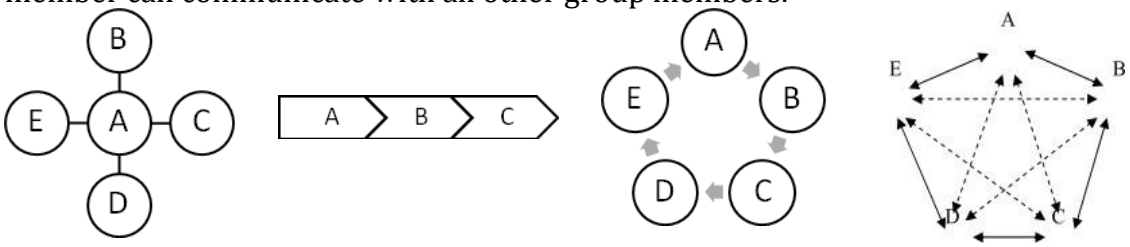


Figure 1. Widjaja communication model (from left to right) wheel model, chain model,circle model, star model

In addition to organizational communication patterns, a literature review of Islamic communication will also be opened in this study, Islamic communication itself is a process of delivering messages that contain information about Islam which of course uses the principles of communication in Islam(Fauzi & Fasta, 2020). The principles of Islamic communication according to the Al-Quran there are six types of speech or speech styles (qaulan) which are categorized as rules, principles or ethics of Islamic communication, namely: (1) Qaulan Sadida (true words), (2) Qaulan Baligha (use of words and effective language, right on target, communicative, easy to understand, straight to the point), (3) Qaulan Ma'rufa (kind words), (4) Qaulan Karima (noble words accompanied by respect, exalting, pleasing to the ear), gentle, and well mannered), (5) Qaulan Layinan (talk that is gentle, with a pleasant voice, and full of hospitality so that the information conveyed can touch the heart), and (6) Qaulan Maysura (the speech is easy to digest). Islamic communication itself has the aim of providing good news and threats, which means inviting people to the ma'ruf and preventing evil by giving warnings, advising, and reprimanding, so Islamic communication always aims to change the bad behavior of an individual or audience toward good treatment. (Riauan et al., 2020). This concept is bipolar with communication in general that conveys good information

and bad information which then tries to influence the audience in accordance with the wishes of the communicator whose results have positive or negative values. Based on this, Islamic communicators need to have strong faith, do good deeds, have a broad knowledge of piety, have A noble character, are good at communicating, and have attractiveness. So that information about truth values can be disseminated to all mankind (Kurnianto & Iswari, 2019).

In an effort to recover victims of drug abuse, interpersonal or interpersonal communication is also carried out from the counselor to the victim. Interpersonal or interpersonal communication itself is communication between people face to face, which allows participants to capture the reactions of others directly (Murtiningsih et al., 2019), in interpersonal communication the communicant can provide direct feedback. According to Komalasari (2019) the goals of interpersonal communication are 1) To learn, 2) To relate, 3) To influence, 4) To play, and 5) To help. Interpersonal communication also has several characteristics, including being dialogical in nature, taking place face to face, the number of people involved is limited, involving only two or three more people, it often occurs spontaneously, can use media such as telephone or internet, in interpersonal communication there is openness, is empathetic to feel that is felt by others, is supportive, is positive towards himself and the other person, and interpersonal communication is equal or mutually respectful (McQuail, 2005).

One of the goals of interpersonal communication is to influence, which is to influence attitudes and behavior from one person to another. This communication is also known as persuasive interpersonal communication (Teo, 2021). Persuasive communication itself is a process of conveying messages to the audience, the purpose of this communication has a very important purpose, namely to function in changing the attitudes, views, opinions, and behavior of the audience (Farmer & Pimont, 2021). In understanding the concept of persuasion, Bettinghause also explains: that to be persuasive, a communication trait must contain a conscious effort made by someone to change the behavior of another person or group of other people by conveying several messages (Lumampauw et al., 2021). Because the goal is to influence the audience, persuasive communication cannot be as free as the ordinary communication process, there are principles in persuasive communication that must be considered so that the goal can be successful, according to Littlejohn (2008) the principle of persuasion consists of 1) The principle of selective exposure, namely the listener actively seeks information that supports and avoids differences in information with their current attitudes, opinions, beliefs, values and behavior, 2) The principle of audience participation, namely persuasive communication can be effective if the audience participates and responds positively to the communication process, 3) The principle of the magnitude of change is the more important and the more important. the bigger the change desired by the persuader, the bigger the challenge faced by the persuader, 4) the principle of inoculation, namely the audience already knows the persuader and has prepared an argument against the persuader. In an effort to be persuasive, there are several techniques for effective communication (Nggara et al., 2021), namely 1) Cognitive dissonance is a technique that seems to justify the communicant's behavior even though his own conscience still cannot justify it, 2) Association technique is to present message by placing it on an event that is attracting the attention of the audience, 3) The integration/empathy technique is the ability to unite oneself with the communicant through verbal or nonverbal

conversation which illustrates that the communicator has the same fate as the communicant, 4) The payoff idea technique is a technique to influence by way of persuading. dreaming of things that are beneficial, encouraging feelings, or promising hope to the communicant, 5) The fear arousing technique is a communication technique that scares or gives an image of bad consequences, 6) The arrangement /icing technique is an effort to compose messages in such a way so that they are pleasant to hear or read as well as there is motivation to the communicant, 7) The red hearing technique is a technique to avoid arguments to beat the other person and divert the conversation to things that are controlled by the communicator to attack the opponent so that they can achieve victory.

Besides being persuasive, there is also coercive communication which is also able to change a person's attitude and behavior. Coercive regard to coercion, coercion is a system, of communication that uses coercion and violence (Timmons et al., 2021). In practice, to achieve a goal, activities are carried out in the form of sanctions, threats, intimidation, extortion, boycotts, terror, and so on so that the targeted people feel anxious, afraid, and so on (Premaratna, 2021). According to Tadeschi and Felson, there are three types of coercive action (Holladay & Makin, 2021), namely threats, punishment, and physical action.

Narcotics, psychotropics, and other addictive substances are further divided into several groups. Narcotics are divided into natural narcotics (e.g. marijuana, hashish, coca, and opium), semi-synthetic narcotics (e.g. morphine, heroin codeine, and cocaine), and synthetic narcotics (e.g. pethidine, methadone, and naltrexone). Psychotropics according to Law No. 5 of 1997 can be classified into 4 groups, namely group I (a very strong addictive force but its benefits for treatment are not yet known, and its efficacy is being researched for example MDMA, ecstasy, LSD, and STP), group II (strong addictive power). and useful for treatment and research, for example, amphetamines, methamphetamine, methaqualone, and so on), group III (moderate addiction and useful for treatment and research, for example, luminal, buprenorphine, flunitrazepam, and so on), and group IV (mild addictive power and useful for treatment and research, for example, nitrazepam (BK, Mogadon, Dumolid), diaxepam, and others). Other addictive groups are substances other than narcotics and psychotropic substances that can cause dependence. For example: cigarettes, groups of alcohol and other intoxicating and addictive drinks, thinner and other substances such as wood glue, liquid eraser, acetone, paint, gasoline, which when smoked, inhaled, and kissed, can be intoxicating (Rifiana et al., 2020).

Several factors cause drug abuse in a person based on public health, namely individual factors and environmental factors (Bakri & Barmawi, 2017). On individual factors the reasons that usually come from oneself as the cause of drug abuse include 1) Great curiosity to try, without realizing or thinking long about the consequences, 2) Desire to have fun, 3) Desire to follow trends, 4) Desire accepted by the environment or group, 5) Escape from boredom or life problems, 6) Misunderstanding that occasional use does not cause addiction, 7) Unable or unwilling to face pressure from the environment or social groups to use drugs, and 8) Can't say no to drugs.

Environmental factors that can affect drug abuse can be seen from the victim's environment, 1) Family environment (no effective communication in the family, lack of respect between family members can encourage someone to use drugs), 2) School environment (schools that lack discipline) , located close to entertainment venues, does not provide opportunities for students to develop themselves

creatively and positively, and the presence of students using drugs is a contributing factor to drug abuse), 3) Peer environment (sometimes using drugs is an important thing to be accepted). in social groups and are considered adults). Drugs have a negative impact, this negative impact can be seen from several sides, the first is the negative impact on the physical, namely, damage to body organs and becoming sick due to the presence of drugs in the blood and being exposed to infectious diseases (Daeng & Daeng Yusuf, 2021) such as hepatitis, HIV/AIDS. AIDS, syphilis, and so on. The negative impact on mental and morale is the emergence of changes in character, attitude, and behavior. Users become closed, shy, low self-esteem because they feel like they are the trash of society, users also become selfish and lazy people so they become stupid and poor. Then the negative impact on families, communities, and nations (Marta, 2018), namely the emergence of disturbances in household harmony due to shame in the family and society, then economic problems arise where a lot of money is wasted on buying drugs and getting treatment for a long time. as well, and finally, there are problems of violence and crime such as molestation of family members, theft of goods at home, and even murder.

Drugs themselves can intoxicate users if abused and have various forms, such as ecstasy, marijuana, heroin, cocaine, koplo pills, tranquilizers, nipam and others. In the Qur'an everything that intoxicates is called khamr, khamr itself can be intoxicating as well as damage the function of the human mind. In Surah Al- A'raf verse 157 Allah says:

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِى التَّوْرٰىةِ وَالْاِنْجِيْلِ يَأْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰۤىِٕثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْۗ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ ۙاُولٰۤىِٕكَ هُمُ الْمُفْلِحُوْنَ ۚ

"... (Namely) those who follow the Messenger, the unlettered Prophet (whose name) they find written in the Torah and the Gospel which is in them, who enjoins them to do good and forbiddeth evil, and that making lawful all that is good for them and forbidding all that is bad for them, and freeing the burdens and shackles that are on them. As for those who believe in him, honor him, help him, and follow the light sent down to him (the Qur'an), they are the successful ..." (Q.S. Al-A'raf: 157)

In the verse above, Allah obliges humans to do good and leave evil.

According to Law No. 35 of 2009 concerning Narcotics, it is stated that there are two types of rehabilitation for victims of drug abuse, namely medical rehabilitation and social rehabilitation. Medical rehabilitation is a process in an integrated treatment activity so that addicts can be freed from drug dependence (Chadidjah et al., 2021). While social rehabilitation is a process of activity in recovery that is carried out in an integrated manner, both physically, mentally, and socially so that former drug addicts can return to carrying out social functions in people's lives.

In the view of Islam, we are strictly forbidden to use drugs that are dangerous, intoxicating, and make people unconscious and the law is haram. Drugs that bring pleasure for a moment and then miserable all the time until death picks up. Drugs are Satan's tool because Satan promises worldly pleasures and pleasures. Drugs enslave humans with pleasure, Satan enslaves humans with pleasures that are only

enjoyed for a moment, as the word of Allah SWT. In QS. Al-Maidah: 90- 91):

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ (٩٠) اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاۤءَ فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ (٩١)

"...(90) O you who believe, indeed (drinking) intoxicants, gambling, (sacrificing to) idols, casting lots with arrows, are among the deeds of the devil. So shun such deeds that you may prosper. (91) Surely Satan intends to stir up enmity and hatred among you by means of intoxicants and gambling, and to turn you away from the remembrance of Allah and the prayer. then stop you (from doing that work)..." (QS. Al-Maidah: 90-91)

A nation will be destroyed if the character or noble character of the nation's children is separated from their personality (immoral), on the other hand, a nation will be victorious and advanced if the character or noble character of the nation is still embedded in its personality, namely the nation's children who do not involve themselves consuming drugs.

Several studies are relevant in this study such as that conducted by Ulfa (2021) whereto this study examines religious guidance in preventing narcotics dependence using Rational Emotive Behavior Therapy. The results of the study indicate the need for an organized structural design to create religious guidance that can provide inner peace to drug-dependent patients. All parties need to design a pattern of communication with patients to ensure a consistent level of guidance success.

Another relevant research was written by Ismail (2021) where this study analyzed the correlation between communication patterns on the aggression of people who are addicted to drugs. The results of this qualitative research using literature review, observation, and interviews show five therapy programs to reduce anarchic actions in narcotics addicts, including the concept of kinship, peer pressure, therapy sessions, religious sessions, and exemplary. The five concepts are outlined based on Islamic elements to guide people with drug addiction back to the right path.

There is also a study entitled "Islamic Rehabilitation Patterns for Drug Addicts at the National Narcotics Agency of Riau Province: Perspective of Islamic Counseling", by Zulamri which examines the correlation of narcotics addicts with communication patterns by BNN in Riau Province (Zulamri, 2017). The result of this research is that in the rehabilitation process, most residents cannot be expected to solve their own problems. So that an effort is needed to help residents in the recovery process, one of which is by instilling Islamic values in drug addicts.

Another study entitled: "Sufistic Therapy With Spiritual Emotional Freedom Technique (Seft) Method For Healing The Behavior Of Drugs Addict", by Cintami Farmawati, was researched in 2019 and quoted in 2021. The results of this study indicate that the hypothesis is accepted where Sufistic therapy with the SEFT method can cure behavior (Farmawati, 2019).

There is also a study with the title: "Islamic Communication Patterns for Counselors in the Prevention and Eradication of the Dangers of Drug Abuse in Youth in Langsa City", by Muhammad Mukhlis which analyzed Islamic communication

patterns in preventing drug addiction among youth in Langsa City (Mukhlis, 2013). The results showed that the pattern of Islamic communication carried out by extension workers in preventing and eradicating the dangers of drug abuse was by communication patterns 1) interpersonal communication (interpersonal communication) 2) group communication through dissemination, school ceremonies, 3) and mass communication via radio SCK, GIPSI, and newspaper. While the techniques used are informative and persuasive techniques.

Based on the five previous studies that have been described above, there are differences in the problems to be studied. In this study, what will be examined is the communication flow within the BNNP of North Sumatra in carrying out a program to prevent the spread and abuse of drugs in the city of Medan and its collaboration with the Narcotics Rehabilitation Institute (LRN) in recovering victims of drug abuse, while in previous studies discussed from a legal perspective, then discusses persuasive communication in rehabilitating victims of abuse and the discussion is not too deep on one point of issue.

2. Research Method

This study uses a qualitative research perspective and uses descriptive methods. The case study becomes a research method in order to identify the communication pattern of the North Sulawesi National Narcotics Agency toward narcotics addicts (Kholisoh & Bylmoreno, 2020). Informants will be obtained by means of snowball, the collection technique will be done by triangulation (combined), the data analysis is qualitative and the results of the research will emphasize the meaning of generalization. The location of the research itself was carried out intentionally at the National Narcotics Agency of North Sumatra Province Jl. Balai Pom Blk. A No. 1 and LRN Khalid Bin Walid on Jl. Budi Luhur No.34, Sei Sikambing C. II, Kec. Medan Helvetia, Medan City, Data collection techniques were carried out by interview, observation, and literature study. Interviews were conducted in a structured manner and used an open-ended question model or open-ended questions, the observations used were non-participant observations. The informants selected in the interview are key informants or certain social situations that are full of information according to the focus of the research to be studied (Angreani et al., 2021). In a qualitative approach, the analysis is carried out inductively or it can be said that the data will be analyzed based on the acquisition of information that has been collected (Signori & Flint, 2020). Implementation in analyzing data on a qualitative approach is done by; collecting information and then organizing it, selecting it, synthesizing it, finding patterns, and finding the important parts to learn so that they can decide which parts to tell others. Data validity testing or checking the validity of the data is carried out through triangulation, in this study the data will be verified by the supervisor, the Medan City National Narcotics Agency, and to college friends as colleagues who will conduct discussions so that credibility can be achieved (Supriadi, 2017).

3. Results and Discussion

BNN has conducted research with Puslidatin BNN using 2019 data and LIPI has also conducted research on the problem of prevalence and the result is that North Sumatra is ranked first for cases of drug problems. Based on case studies that have been handled, the causes of drug abuse in newspapers are caused by several

factors, including being wrong in getting along, the victim's unable to refuse to take drugs, the victim does not have self-restraint, due to high curiosity, the victim feels challenged to try, psychological factors such as stress and depression (Kusumawadani et al., 2020).

To prevent victims of drug abuse, the North Sumatra BNNP has the Dipa program. Dipa is an activity in conducting arrangements to measure the resilience of adolescents called IKADRI (Adolescent Self-Resistance Index), the target of IKADRI is parents because they are the ones who know best the condition of their family or children, the source of funds for the Dipa program is from the State Budget and in a year the BNNP of North Sumatra only carry out program implementation facilitation activities for SMP and SMA levels a maximum of five times because the available budget has limitations. In addition to Dipa, the BNNP of North Sumatra also has self-help activities by disseminating information or disseminating information about the dangers of drugs, this information is disseminated through a studio called the BNN Sadatona studio belonging to the BNNP of North Sumatra. The North Sumatra BNNP also disseminates information about the dangers of drugs through inserting content using mass media such as local TV, FM radio, online media, print media, and outdoor media, all of these activities according to the existing budget. In order to make the P4GN activities a success, the North Sumatra BNNP collaborates with many stakeholders such as Pertamina, POLRI, TNI, and others. In addition, BNNP North Sumatra also cooperates with BUMN and private companies in the form of setting aside or providing environmental development funds or Company Social Responsibility (CSR) for the P4GN program. Meanwhile, the North Sumatra BNNP's cooperation with the community is carried out by forming frontline volunteers, who monitor their communities and are firm if there are suspicious people in the village by saying this village refuses drugs.

BNNP North Sumatra is also trying to embrace all religious figures such as MUI, church associations, Parisada Hinduism, and Confucianism. The material about drugs was once the subject of Friday prayer sermons, the North Sumatra BNNP sent letters to several mosques to participate in preventing drug abuse victims through lectures on drugs. If there is a request for counseling, it can also be through the media of an application letter to the BNNP of North Sumatra, the application letter will be forwarded to the head of the North Sumatra BNNP who then appoints who will conduct the counseling, then through the admin, the letter is given a number and then the North Sumatra BNNP conducts further communication to the maturation of its implementation. But now the North Sumatra BNNP already has an application called "Ligat" for people who want to be given a torch, so there is no need to use letters anymore. Methods in counseling also vary, either through media such as radio or television, one-way or two-way communication. From here the North Sumatra BNNP drug case prevention program can be classified into two, namely internal (Dipa) and external (non-Dipa) programs, such as requests for counseling from the community.

Islam teaches us to always invite people to the path of truth. In an effort to invite on this path of truth we need to use good communication patterns. A communication activity is said to be successful if the information conveyed can persuade the audience so that it causes changes in the attitudes and behavior of the audience, therefore a communicator must have good communication skills (Kasim et al., 2021).

Islam also offers concepts in the rehabilitation process. Islamic psychotherapy

is a process of treating and healing a disease whether it is mental, spiritual, moral, or physical through the guidance of the Qur'an and the Sunnah of the Prophet SAW (Rochmawati & Minanton, 2021). Etymologically, psychotherapy comes from the word “psycho” which means soul, and therapy which means healing. Psychotherapy is the same as healing the soul or keeping the soul in accordance with the Word of Allah SWT in QS. Al-Fajr ayat 27-30 :

يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَىِٕنَّةُ (٢٧) ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۚ (٢٨) فَادْخُلِيْ فِيْ عِبٰدِيْۙ (٢٩) وَادْخُلِيْ جَنَّتِيْ ۚ (٣٠)

"*O calm soul! Return to your Lord with a happy heart and be pleased with Him. So enter the company of My servants, and enter My Paradise".* (Q.S. Al-Fajr [89]: 27-30).

Islamic psychotherapy has real and noble functions and goals, these functions include the understanding function, control function, forecasting function, development function, and education function. Islamic psychotherapy also has the goal of helping individuals to be physically and spiritually healthy, namely mental, spiritual and moral health, body and soul.

Drugs are divided into 3 types, namely Narcotics, Psychotropics, and other addictive substances. Narcotics, as stated in Article 1 of Law No. 22/1997, are defined as substances or drugs 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 cause dependence.

While Psychotropics, according to Law no. 5/1997 article 1, are defined psychotropics as "substances or drugs, both natural and synthetic not narcotics, which have psychoactive properties through selective effects on the central nervous system that cause characteristic changes in mental activity and behavior". Other addictive substances are "substances or other non-narcotic and psychotropic substances that affect the work of the brain and can cause dependence".

The results of the Dipa and non-Dipa programs carried out by the BNNP of North Sumatra show an increase in knowledge and this has been measured conventionally by the BNNP of North Sumatra. However, success in fighting drugs clearly cannot be done by the BNNP of North Sumatra alone but requires the cooperation of the POLRI and the entire community. In the field case, there is an imbalance between rehabilitation institutions and the number of victims, in North Sumatra, the capacity of rehabilitation institutions is only three thousand while the victims of drug abuse are around ninety thousand, therefore it is possible that the BNNP of North Sumatra recommends a rehabilitation center that does not have an MOU with the BNNP of North Sumatra.

Regarding the obstacles experienced by the BNNP of North Sumatra in its efforts to prevent drug abuse, one of which is the obstacles that occur in the discontinuity and the accessible system of information and communication dissemination that has been carried out, is considered a finished business after the activities and programs. The program owned by the North Sumatra BNNP is budget-based and this budget is the biggest obstacle, without a budget the program will not be able to run so the previous program will be in vain. Another obstacle experienced by the BNNP of North Sumatra in carrying out prevention is the lack of massive support from government elements, and corporate elements, the anti-drug

curriculum has not yet entered the realm of education. From the results of the 33 District City reports, North Sumatra is ranked first in the implementation of its socialization activity program and this is inversely proportional to the number of users, evidence, and the number of narcotics crimes in North Sumatra which is ranked number one so that this is not linear. When viewed from the activity, the activities carried out have been effective, but when viewed from the final results or outputs, it turns out that the distribution and use are still very large. The more intensive the program of socialization activities, the less the distribution and use. The budget is given by the center also feels less because around 1.5 billion is used to take care of the population of city districts such as the Deli Serdang Regency, which amounts to 2 million people, which is very less, especially since there are only 30 employees.

At LRN, Khalid Bin Walid, a drug victim, is referred to as Talib, which means the seeker of knowledge. Victims of drug abuse here are mostly caused by economic and family factors. For Talib, who has just entered, he has to undergo isolation for 14 days, its function is so that poisons such as the desire to use drugs again in his body can come out. The rehabilitation program run by Khalid Bin Walid is the sunnah tahajjud prayer schedule, sunnah dhuha prayer, five daily prayers, Thadabur Al-Quran, Tausiyah, Rukiyah, cupping, and sports. This schedule is carried out by the Tholib every day, on Saturday the Tholib will be in rukiyah, then once a month the Tholib will be cupped, cupping is done to remove the poison that is in the body of the Tholib so that the addiction can disappear if there is a terrible effect until hallucinations then cupping is done twice a month. If Tholib is still mostly dumbfounded then his friends at LRN Khalid Bin Walid are encouraged to invite him to communicate and if a whisper appears then he must be diverted because the whisper is from the devil and contains evil. All treatment in rehabilitation at LRN Khalid Bin Walid uses Islamic religious methods. For the tausiyah program, there are 14 ustad who will fill each week, therefore one day there will be two tausiyah, while on a special Saturday there are 3 tausiyah. The themes given are of several kinds, namely themes that discuss self-control, muhrob about Islam, monotheism, both parents, and other themes. The theme was given based on most of the factors that Talib was exposed to drugs because of their badness to their parents. The Talib are also required to establish prayers in accordance with the word of Allah in Q.S. Al-Ankabut ayat 45 :

ٱتْلُ مَآ أُوحِيَ إِلَيْكَ مِنَ ٱلْكِتَـٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

"...Read what has been revealed to you, namely the Book (Al Quran) and establish prayer. Verily, prayer prevents from (deeds) vile and evil. And verily the remembrance of Allah (prayer) is greater (its virtue than other acts of worship). And Allah knows what you do..." (Q.S Al-Ankabut: 45)

Here Tholib was invited to pray with love and not forced. Tholib is considered to have recovered when they are able to control his emotions, for example when Tholib asks for something and gets a rejection then he is able to accept it. So in a nutshell, Tholib's journey in Khalid Bin Walid's LRN was in the first month of deciding on substances, the second month of self-improvement, the third month of studying, and the fourth month of planning after leaving.

The exposure of the factors that cause someone to fall into drugs, could be due to self factors, family factors, and friends/peer groups. Then look at the programs owned by the North Sumatra BNNP in preventing drug abuse, namely the Dipa and non-Dipa programs. The Dipa program includes IKADRI, Facilitating five schools/year where the target is SMP and SMA levels, and Self- help activities by disseminating information or disseminating information. Meanwhile, non-DIPA programs are activities that are not funded by the APBN or external activities such as extension requests.

Information that flows in the BNNP of North Sumatra flows continuously from creation, and delivery to the interpretation of messages is a process of sending messages to all members of the organization. We can understand several things, namely, the communication dimension that exists at the North Sumatra BNNP is vertical communication from superiors to subordinates or vice versa from subordinates to superiors. Based on the results of the study, it was found that the communication process at the North Sumatra BNNP uses a secondary communication process. This secondary communication process occurs because the North Sumatra BNNP is a formal organization that has a formal level of service so that all forms of communication that occur internally will use two media, namely verbal and nonverbal language. as the first medium and also using letters or telephone as the second medium (Septiarysa et al., 2021). Based on the results of research and an explanation of the communication process applied by the BNNP of North Sumatra, the communication pattern used by BNNP is the wheel communication pattern. In the wheel communication pattern at the North Sumatran BNNP, the North Sumatran BNNP Head is the source of communication, he can send information to all his subordinates, while each of his subordinates can send messages to the network describing a situation where members at the end of the chain can only communicate with the North Sumatran BNNP Head, as well as the pattern of communication that exists in the field of prevention where the coordinator is a source of communicators while the sub-coordinator and eight extension workers are group members who can only communicate related to the implementation of the DIPA program and non-DIPA programs. This wheel communication pattern is centralized because it is centered on one person (Sya et al., 2020).

The definition of da'wah according to Ibn Taimiyah is that da'wah is an invitation to someone to believe in Allah SWT. and to what His Apostles have brought by way of justifying what they tell and following what has been ordered. In Islam, drugs themselves include khamr because they are intoxicating so the law is haram and is an act of the devil (Setyaningsih, 2020). Therefore, inviting people to stay away from drugs is also propaganda. In this study, the fardiyah da'wah conducted by the BNNP of North Sumatra is more of a discussion framework on da'wah ila Allah (Islamic da'wah) because it is intended to stay away from what is evil and invites toward goodness. Epistemologically, fardiyah da'wah is the knowledge that discusses the nature, method, and purpose of making an invitation to the way of Allah. carried out by an individual to an individual or small group (Setyaningsih, 2020). Therefore, inviting people to stay away from drugs is also propaganda. In this study, the fardiyah da'wah conducted by the BNNP of North Sumatra is more of a discussion framework on da'wah ila Allah (Islamic da'wah) because it is intended to stay away from what is evil and invites toward goodness. Epistemologically, fardiyah da'wah is the knowledge that discusses the nature,

method, and purpose of making an invitation to the way of Allah. carried out by an individual to an individual or small group (Basit, 2007). Dipa and non- Dipa activities can be categorized as da'wah, so the North Sumatra BNNP has also implemented good ethical communication guidelines according to the Qur'an, namely qaulun ma'ruf (beautiful speech and liked by the communicant), qaulun sadidi (true words), qaulun layyin (soft words), qaulun baligh (not long-winded and familiar vocabulary), qaulun adzim, qaulun karim (respectful words), and qaulun maysur (a promise that does not disappoint).

Low community resilience is an obstacle for the North Sumatra BNNP in communicating and preventing drug abuse (Istianah, 2018). Some of the obstacles that cause low community skills and self-restraint are 1) Psychological barriers, for example, the existence of interests that are different or contrary to the mission of the North Sumatra BNNP and lack of motivation when participating in the program, 2) Sociocultural barriers such as education that is not evenly distributed so that the ability to capture messages are also very diverse, 3) Technical barriers such as inadequate infrastructure, limited human resources, and limited budget.

Religion has a very important role and affects the balance of each individual in the course of his life, especially in Islam. Therefore, the cultivation of Islamic values in humans is very important. The rehabilitation process at LRN Khalid Bin Walid is divided into 3 processes, namely 1) Pre-rehabilitation, at this stage Tholib undergoes isolation for 14 days to eliminate toxic substances in him, 2) The rehabilitation process in which Tholib begins to undergo a series of programs such as joint scientific Islamic studies Asatidzah Ahlus Sunnah Wal Jamaah, daily guidance, social togetherness with the sunnah congregation and getting various Islamic materials, 3) Post-rehabilitation is the last stage of a series of rehabilitation processes, here Tholib makes a promise to remain in the Sunnah Jamaah and promises to be willing to be picked up by the Narcotics Rehabilitation team if a return to their immoral life, and want to do periodic urine tests.

In conveying a message of da'wah, the method plays a very important role, because even though a message is good, if it is conveyed through an incorrect method, then the message may be rejected by the recipient of the message. In Surah An-Nahl verse 125 Allah has explained theoretically:

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

"...Call (mankind) to the way of your Lord with wisdom and good instruction and argue with them in a good way. Lo! Thy Lord is Best Aware of those who go astray from His Path, and He is Best Aware of those who are guided...." (Q.S. An-Nahl/16:125)

The verse shows that there are three kinds of da'wah methods, namely: 1) Al-Hikmah, which is a description that touches the heart and leads to goodness accompanied by practice and example from the one who conveys it, 2) Al-Mau'izhah Al-Hasanah, namely the method in da'wah to invite to the path of Allah SWT. by giving advice or guiding gently so that they want to do good., 3) Al-Mujlah Bi-al-Lati Hiya Ahsan, namely the exchange of opinions carried out by two parties synergistically without the birth of an atmosphere of hostility. In addition, there is also a method of da'wah according to experts (Mahlil, 2020), namely the lecture

method, discussion method, counseling method, written method, and community empowerment method. If the da'wah method according to the expert is analyzed based on the results of the research, then LRN Khalid Bin Walid uses three da'wah methods from the five da'wah methods that have been described by Moh. Ali Aziz, namely the lecture method, discussion method, and counseling method.

The research data also shows the pattern of Islamic communication shown by the BNN North Sumatra to various circles of the Muslim community of North Sumatra, both those who are still healthy to those who are addicted and in the rehabilitation process. BNN also involved LRN Khalid Bin Wahid as a communicator intermediary for Muslim drug rehabilitation patients and using Islamic psychotherapy as a means of rehabilitation.

The results obtained from this study indicate the pattern of BNN Islamic communication to narcotics addicts who are in a wheel pattern. This is evident when BNN is placed as a leader in narcotics therapy using Islamic da'wah as a method of mediating every interaction between drug addicts (Cahyanti et al., 2021). The centralization of communication using Islamic psychotherapy makes this method a means of overcoming and preventing patients from using illegal drugs.

Here, the researcher attaches the results of the mapping of BNN communication patterns to the community and drug-dependent patients in North Sumatra:

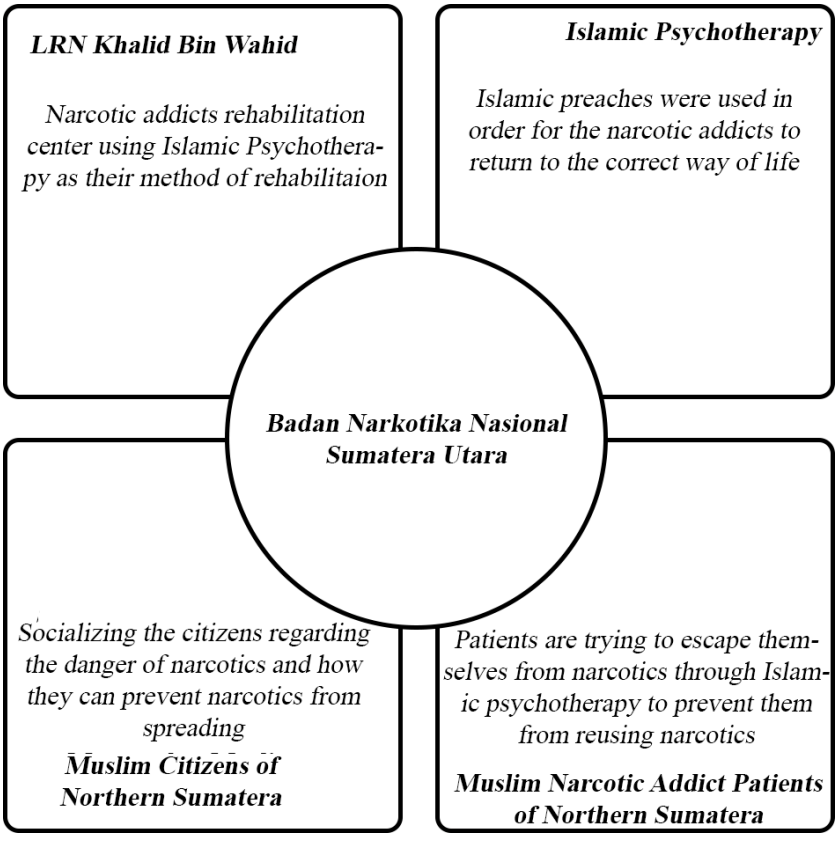


Figure 2. The Communication Pattern of the BNN Wheel to the People of North Sumatraregarding the Prevention and Control of Narcotics (Source: Research Results, 2022)

BNN is also directly involved in socializing the dangers of narcotics to the

people of North Sumatra. This involvement is also the contribution of the North Sumatra BNN in preventing other people from falling into the drug pit (Forber-Pratt & Espelage, 2018). This process is important in the program to control the spread of narcotics in North Sumatra, considering that the people of North Sumatra are still vulnerable to persuasion by other community members to use illegal drugs.

The researcher also found the communication pattern of the BNN wheel which is divided into internal communication and external communication. This dimension includes communication from the BNN organizational sector as internal communication and communication to segments of society and other institutions as external communication, as outlined in the following figure:

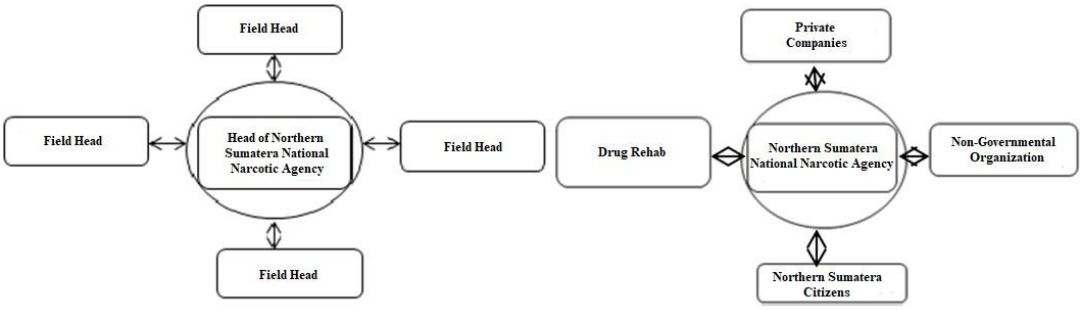


Figure 3. Dimensions of the BNN Wheel of Communication Patterns in Drug Prevention and Control (Source: Research Results, 2022)

The internal communication dimension from Figure 3 explains the pattern of BNN's internal communication regarding narcotics control in Indonesia, North Sumatra in particular. The head of the BNNP North Sumatra is positioned as the leader of internal communication and is tasked with disseminating drug control messages to the heads of the BNN divisions from different segments (Wu et al., 2015).

There is also a chain communication pattern implemented by BNN in order to combat the spread of illegal drugs in North Sumatra. Chain communication includes BNN as the main communicator who spreads messages about the dangers of narcotics to certain portions of the community (Tenforde et al., 2020). The series of messages from BNN were then distributed to other community groups and caused a chain interaction that BNN hoped would be able to minimize the increase in the number of people who are addicted to drugs.

The researcher also attaches a chain of communication patterns from BNN to the people of North Sumatra to combat the increasing number of drug users in Indonesia:

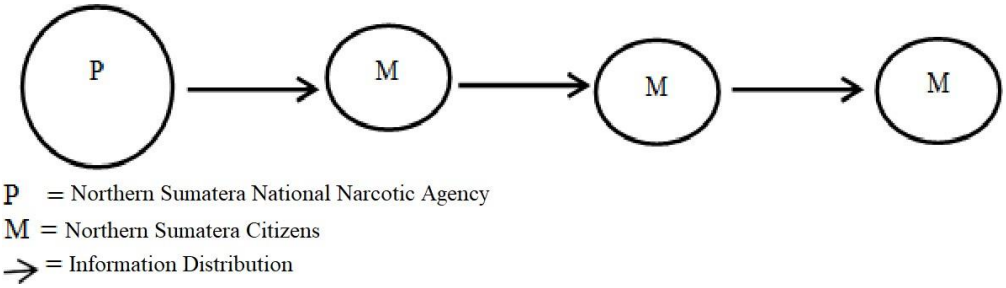


Figure 4. BNN Chain Communication Patterns to the North Sumatran Community regarding Drug Prevention and Control (Source: Research Results, 2022)

The identification of available research data provides a mix of communication

patterns applied by BNN in minimizing the increase in drug users in North Sumatra. The wheel communication pattern applied by BNN is aimed at positioning BNN as the main communicator filmmaker in the front line of drug prevention propaganda to the entire community of North Sumatra. The wheel communication pattern is also segmented into two sectors, internal and external to elaborate communication patterns from the internal sector of the BNN organization and communication from BNN to other institutions. The chain communication pattern applied by BNN makes BNN the main communicator of filmmakers who spread drug prevention campaigns to a number of North Sumatran community groups. The message received by this segment is expected to spread to other North Sumatran people more broadly.

4. Conclusion

BNNP North Sumatra uses Islamic communication patterns, this is based on the analysis of fardiyah da'wah in the discussion it can be seen that success in carrying out fardiyah da'wah is largely determined by the relationship between individuals. The obstacle experienced by the BNNP of North Sumatra in an effort to prevent victims of drug abuse in Medan City is the community's low self-restraint. The recovery process for victims of drug abuse at LRN Khalid Bin Walid a rehabilitation center that has collaborated with the BNNP North Sumatra is through 3 stages of rehabilitation, namely pre-rehabilitation, rehabilitation process, and post-rehabilitation.

The suggestion that the author can give is that BNN should improve organizational resources both from the aspect of human resources, budget, facilities, infrastructure, equipment and methods at the provincial, and district/city levels, then the massive eradication program with preventive prevention programs should work. together, the Medan City Social Service should provide assistance in the fulfillment of facilities and infrastructure for

LRN Khalid Bin Walid, such as facilities in the field of sports so that the Tholib can feel comfortable and their sports needs can be met, the Khalid Bin Walid Rehabilitation Institute is expected to maintain communication and friendship after the rehabilitation of the Tholib alumni so that former victims of drug abuse can still be directed and always protected from the bad influence of drugs/immoral acts..

Refrences

Angreani, N., Tandranegara, S., Marta, R. F., & Wang, C. (2021). Comparing Drivers Cultural Sensitivity Value between Gojek and Goviet from Digital Ads. *CHANNEL: Jurnal Komunikasi*, *9*(2),113. https://doi.org/10.12928/channel.v9i2.21581

Asrarudin, Purwana, D., & Madhakomala, R. (2020). Do Transformational Leadership, Interpersonal Communication, and Career Development Have Direct and Indirect Effect on Diplomats' Organizational Commitment at the Ministry of Foreign Affairs Republic of Indonesia in Jakarta? *IJHCM (International Journal of Human Capital Management)*, *4*(1), 59–73. https://doi.org/10.21009/ijhcm.04.01.05

Bakri, N., & Barmawi, B. (2017). Efektifitas Rehabilitasi Pecandu Narkotika Melalui Terapi Islami di Badan Narkotika Nasional (BNN) Banda Aceh. *Psikoislamedia : Jurnal Psikologi*, *2*(1), 86. https://doi.org/10.22373/psikoislamedia.v2i1.1827

Cahyanti, D. P., Tangkudung, J. P., & Boham, A. (2021). Pola Penerapan IMOS dalam Proses Rehabilitasi Penyalahgunaan Narkotika di BNN Sulut. *ACTA DIURNA KOMUNIKASI*, *3*(4).

Chadidjah, S., Suhartini, A., & Wajah, A. N. (2021). Pembinaan Manusia Usia Dewasa dan

Lanjut di Pesantren Daarut Tauhid Bandung (Human Development Among Adult and Old People at the Daarut Tauhid Islamic Boarding School in Bandung). *Jurnal Dakwah Risalah*, *32*(1), 75. https://doi.org/10.24014/jdr.v32i1.12529

Daeng, M. Y., & Daeng Yusuf, M. F. (2021). Legal Protection for Children Victims of Narcotics Abuse in Riau Province. *International Journal of Law and Public Policy*, *3*(2), 100–106. https://doi.org/10.36079/lamintang.ijlapp-0302.265

Farmawati, C. (2019). Sufistic Therapy With spiritual Emotional Freedom Technique (Seft) Method For Healing The Behavior Of Drugs Addict. *Jurnal THEOLOGIA*, *30*(1), 107–126. https://doi.org/10.21580/teo.2019.30.1.3393

Farmer, Y., & Pimont, M. (2021). Using Persuasive Communication to Foster Appropriaton of Code of Ethics Standards by an Organization's Employees. *Electronic Journal of Business Ethics and Organization Studies*, *26*(1), 8–16. http://ejbo.jyu.fi/pdf/ejbo_vol26_no1_pages_8-16.pdf

Fauzi, E. P., & Fasta, F. (2020). Modern Muslimah in Media : A Study of Reception Analysis in " Saliha " Program on NET TV. *ASPIRATION Journal*, *1*(November), 135–162. http://www.aspiration.id/index.php/asp/article/view/19/28

Fensi, F. (2019). Paradoxic Language "Cebong-Kampret" in Facebook as a Mirror of The Political Language of Indonesia. *Bricolage : Jurnal Magister Ilmu Komunikasi*. https://doi.org/10.30813/bricolage.v5i02.1887

Forber-Pratt, A. J., & Espelage, D. L. (2018). A Qualitative Investigation of Gang Presence and Sexual Harassment in a Middle School. *Journal of Child and Family Studies*. https://doi.org/10.1007/s10826-017-1012-1

Harry, H., Marta, R. F., & Briandana, R. (2021). Memetakan Tautan Budaya Lasem melalui Dokumenter Net . Biro Jawa Tengah dan MetroTVNews. *ProTVF*, *5*(2), 227–246. https://doi.org/https://doi.org/10.24198/ptvf.v5i2.33411

Holladay, B. P., & Makin, D. A. (2021). Baselining Incivility in One-on-One Police Encounters from BWC Archival Footage: Exploratory Study of Race, Gender and Contact Type Effects. *Police Practice and Research*, *22*(6), 1618– 1636. https://doi.org/10.1080/15614263.2021.1914040

Ismail, F., Astuti, M., Sari, T. F., Padjrin, & Nurlaila. (2021). Peran Pendidikan Islam dapat Mengatasi Sikap Agresi Pecandu Narkoba. *Edukasi Islami:Jurnal Pendidikan Islam*, *10*(2). https://doi.org/http://dx.doi.org/10.30868/ei.v10i02.1364

Isnaini, S. (2018). Konflik dan Negosiasi di dalam Perspektif: Arsitektur, Sosiologi, Teknologi dan Komunikasi. *Bricolage : Jurnal Magister Ilmu Komunikasi*. https://doi.org/10.30813/bricolage.v4i01.1650

Istianah, I. (2018). Shilaturrahim Sebagai Upaya Menyambungkan Tali yang Terputus. *Riwayah : Jurnal Studi Hadis*, *2*(2), 199. https://doi.org/10.21043/riwayah.v2i2.3143

Kasim, F. M., Nurdin, A., & Rizwan, M. (2021). Agama, Modal Sosial dan Ketahanan Masyarakat dalam Menghadapi Bencana di Kota Banda Aceh. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, *23*(1), 66. https://doi.org/10.25077/jantro.v23.n1.p66-73.2021

Kholisoh, N., & Bylmoreno, Y. N. (2020). Political communication of ahok in demolishing slums to normalise river ciliwung in jakarta. *Jurnal Komunikasi: Malaysian Journal of Communication*, *36*(2), 397–414. https://doi.org/10.17576/JKMJC-2020-3602-24

Komalasari, M. A., & Fajarica, S. D. (2019). Proses Komunikasi Antarpribadi Mahasiswa Bima di Kawasan Lawata, Kota Mataram. *JCommsci - Journal Of Media and Communication Science*, *2*(2), 5–8. https://jcomm.unram.ac.id/index.php/jcomm/article/viewFile/32/33%0 D

Kurnianto, R. D., & Iswari, R. (2019). Bentuk Toleransi Umat Beragama Islam dan Konghucu di Desa Karangturi, Kecamatan Lasem, Kabupaten Rembang. *Solidarity: Journal of Education, Society and Culture*, *8*(1), 572–586.

https://journal.unnes.ac.id/sju/index.php/solidarity/article/view/31305
Kusumawadani, V., Santoso, N. R., & Herawati, D. M. (2020). Youtube As a Media Expression of Transgender Women. *ASPIRATION Journal*, *1*(May), 95–112. http://www.aspiration.id/index.php/asp/article/view/8
Latukolan, J. J., Marta, R. F., & Engliana, E. (2021). When Words Matter: Language Choices and Brand Building on Two Global Coffee Shop Retail Brands in Indonesia. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, *4*(2), 2899–2906. https://doi.org/10.33258/birci.v4i2.1974
Littlejohn, S. W., & Foss, K. A. (2008). *Theories of Human Communication 9th Edition*. Cengage Learning.
Lumampauw, A., Lestari, R., Marta, R. F., & Fernando, J. (2020). Awakening Revealed through Rose's Visual Analysis on #LangkahHijau Commercial Ads. *Avant Garde*, *8*(2), 121. https://doi.org/10.36080/ag.v8i2.1231
Lumampauw, A., Marta, R. F., Nugroho, Y., Sandel, T. L., & Lie, S. (2021). The Art of Honing the Conscience through Bukalapak Ads : Barongsai Indonesia , Juara Hati Membangun Bangsa. *International Journal of Visual and Performing Arts*, *3*(1), 9–21. https://doi.org/https://doi.org/10.31763/viperarts.v3i1.342
Mahlil, M. (2020). Film Bernuansa Budaya Aceh sebagai Media Dakwah (Analisis Semiotika Pada Film Dokumenter Dalae dan Film Dokumenter Beut Ba'da Meugreb Produksi Aceh Documentary Banda Aceh). *Jurnal AL- IJTIMAIYYAH: Media Kajian Pengembangan Masyarakat Islam*, *6*(1), 107–131. https://doi.org/10.22373/al-ijtimaiyyah.v6i1.6715
Marta, R. F. (2018). Polemik Kebhinnekaan Indonesia Pada Informasi Instagram @Infia_Fact Terkait Patung Kwan Sing Tee Koen Tuban. *Bricolage: Jurnal Magister Ilmu Komunikasi*, *3*(02), 63–71. https://doi.org/10.30813/bricolage.v3i02.922
McQuail. (2005). *McQuail's mass communication theory*. Sage publications. Mukhlis, M. (2013). *Pola Komunikasi Islam Penyuluh dalam Pencegahan dan Pemberantasan Bahaya Penyalahgunaan Narkoba di Kalangan Remaja Kota Langsa*. IAIN.
Murtiningsih, Kristiawan, M., & Lian, B. (2019). The Correlation Between Supervision of Headmaster and Interpersonal Communication. *European Journal of Education Studies*, *6*(1), 246–256. https://doi.org/10.5281/zenodo.2649535
Neuberger, C., Nuernbergk, C., & Langenohl, S. (2019). Journalism as Multichannel Communication: A newsroom survey on the multiple uses of social media. *Journalism Studies*, *20*(9), 1260–1280. https://doi.org/10.1080/1461670X.2018.1507685
Nggara, D., Jayantini, I. G. A. S. R., & Candra, K. D. P. (2021). Persuasive Language Used in The Advertisements of Frankie Magazine. *ELYSIAN JOURNAL: English Literature, Linguistics and Translation Studies*, *1*(3), 127– 136.
Premaratna, N. (2021). Dealing With Sri Lanka's Demons: Using Documentary Film for Peacebuilding. *Journal of Peacebuilding & Development*, *16*(1), 39–54. https://doi.org/10.1177/1542316620985756
Rahayu, S. (2017). Komunikasi Interpersonal Kepemimpinan Kepala Sekolah dan Budaya Kerja Organisasi terhadap Motivasi Kerja Dan Dampaknya pada Kepuasan Kerja Guru Sekolah Menengah Pertama. *Manajemen Pendidikan*, *12*(1), 73. https://doi.org/10.23917/jmp.v12i1.2977
Riauan, M. A. I., Sari, G. G., Aziz, A., Prayuda, R., & Sikumbang, A. T. (2020). Refleksi Anomali Makna Perilaku Merokok di Kalangan Dosen Universitas Islam Riau. *Bricolage : Jurnal Magister Ilmu Komunikasi*. https://doi.org/10.30813/bricolage.v6i02.2177
Rifiana, A. J., Afrizal, A., Machmud, R., Edwin, A., & Mallongi, A. (2020). Development of Family-Based Narcotics Abuse Model Rehabilitation among Adolescents with EVIE

Method in DKI Jakarta in 2017-2019. *Open Access Macedonian Journal of Medical Sciences*, *8*(E), 434–438. https://doi.org/10.3889/oamjms.2020.4406

Rochmawati, E., & Minanton, M. (2021). Embedded spiritual conversation in cancer communication: lived experiences of nurses and patients/relatives. *International Nursing Review*, *68*(3), 289–298. https://doi.org/10.1111/inr.12634

Septiarysa, L., Marta, R. F., & Agung, H. (2021). Anotasi Rasa Empati selama Pandemi COVID-19 pada Konten Digital Pariwara Youtube Rosalia Indah. *Jurnal Komunikasi Profesional*, *5*(5), 451–468. https://doi.org/https://doi.org/10.25139/jkp.v5i5.4125

Setyaningsih, R. (2020). Akulturasi Budaya Jawa sebagai Strategi Dakwah. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, *5*(01), 73. https://doi.org/10.32332/riayah.v5i01.2304

Signori, P., & Flint, D. J. (2020). Revealing the unique blend of meanings in corporate identity: An application of the semiotic square. *Journal of Marketing Theory and Practice*. https://doi.org/10.1080/10696679.2019.1662312

Supriadi, O. (2017). The Influence of Principal's Communication Skils and Quality of Leadership on Teachers' Job Satisfaction. *Journal of Education and Practice*, *8*(29), 1–13. http://repository.unej.ac.id/bitstream/handle/123456789/65672/AinulLatifah-101810401034.pdf?sequence=1

Sya, M., Marta, R. F., & Hadi, I. P. (2020). Refleksi Pluralisme Melalui Film Animasi Si Entong Sebagai Identitas Budaya Indonesia. *Jurnal Riset Komunikasi*, *3*(1), 18–33. https://doi.org/10.24329/jurkom.v3i1.102

Tenforde, M. W., Kim, S. S., Lindsell, C. J., Billig Rose, E., Shapiro, N. I., Files, D. C., Gibbs, K. W., Erickson, H. L., Steingrub, J. S., Smithline, H. A., Gong, M. N., Aboodi, M. S., Exline, M. C., Henning, D. J., Wilson, J. G., Khan, A., Qadir, N., Brown, S. M., Peltan, I. D., … Wu, M. J. (2020). Symptom Duration and Risk Factors for Delayed Return to Usual Health Among Outpatients with COVID-19 in a Multistate Health Care Systems Network-United States, March–June 2020. *MMWR. Morbidity and Mortality Weekly Report*, *69*(30), 993–998. https://doi.org/10.15585/MMWR.MM6930E1

Teo, P. (2021). 'It all begins with a teacher': A multimodal critical discourse analysis of Singapore's teacher recruitment videos. *Discourse & Communication*, *15*(3), 330–348. https://doi.org/10.1177/1750481321999909

Timmons, A. C., Han, S. C., Kim, Y., Pettit, C., Perrone, L., Power, K., Vitale, L., & Margolin, G. (2021). Fluctuations in pronoun use in everyday life: Understanding couple aggression in context. *Journal of Family Psychology*, *35*(2), 149–159. https://doi.org/10.1037/fam0000699

Ulfa, L., & Noor Justiatini, W. (2021). Peran Bimbingan Keagamaan dalam Rehabilitasi Pecandu Narkoba. *Iktisyaf: Jurnal Ilmu Dakwah Dan Tasawuf*, *3*(2), 55–77. https://doi.org/10.53401/iktsf.v3i2.67

Winarno, R., Hermawan, D., & Furqoni, P. D. (2022). Hubungan Komunikasi Organizasi, Gaya Kepemimpinan, Motivasi dan Sikap dengan Kinerja Perawat di RSUD DR.A.DADI Tjokrodipo Bandar Lampung. *MANUJU: Malahayati Nursing Journal*, *4*(1), 38–47. https://doi.org/https://doi.org/10.33024/mnj.v1i1.5422

Wu, D. D., Huang, Y., & Liu, M. (2015). Competing and hybridized discourses in Chinese news reporting: case studies of three key newspapers in Southern China. *Journal of Multicultural Discourses*, *10*(1), 67–84. https://doi.org/10.1080/17447143.2014.946037

Zulamri, Z. (2017). Pola Rehabilitasi Islami Bagi Pecandu Narkoba Di Badan Narkotika Nasional Provinsi Riau: Perspektif Konseling Islam. *Jurnal Dakwah Risalah*, *28*(1), 25. https://doi.org/10.24014/jdr.v28i1.5540