

# Who am I? Reflection on Pastoral Assistance Services Toward Healing Drug Users

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## Abstract

Who am I? reflection of pastoral care services on healing drug users. Pastoral care is like the heart of an actual and conducive service directly there is a touching communication relationship agave love, the real state of feeling counselee real, without being covered in poetic words and theatrical words. Conscious or not, in conducting good and proper pastoral care still continues to train themselves in assisting cases that are casuistic in the congregation and community, can quickly enter into the personal counselee empathy and sympathy. The human resources / servants of the Church are mostly Adam, while those who are accompanied can be said to be the most victims of the Eve. There is no denying there is a reluctance to open "vent" open wounds in the heart, to other types. But to the like is more free. In fact, in some large churches there are no full-time female servants. The importance of pastoral assistance in healing drug users because, in the congregation and community in the reality faced by visiting assistance is very much missed and needed by them.

*Keywords: assistance, pastoral, healing, drug users*

## Introduction

The theme of this paper is pastoral care towards healing drug users. The method used in writing is a reflection of the handling that has been accompanied in accordance with the pastoral topics of interest from various Pastoral crises that are happening in the midst of the congregation and the community. Another method is through experience, struggle and supported by theological literature and psychological dynamics.

The author chose the topic above not because he already has adequate knowledge, experience about healing drug users. Just because the author heard complaints from the congregation and the public about the dangers of drugs, many have even become victims, died young due to drugs. According to the Indonesian Child Protection Commission (KPAI) noted that of the 87 million child population in Indonesia, there were 5.9 million Indonesian children becoming drug addicts, aged 18 years. The KPAI survey together with the National Narcotics Agency (BNN) and the Food and Drug Supervisory Agency (BPOM) handled 2,218 cases related to drug problems affecting children. There are 15.69% of them are cases of child drug addicts, and 8.1% of cases of children as drug dealers (OKenews Tuesday, March 6, 2018). The author is even more intrigued after reading it, as a social servant of the church and the community what can I do (what can I do).

## Who am I?

### Reflections on Pastoral Assistance Services towards

#### Drug User Healing

Who am I? Starting from the handling during drug healing assistance several years ago, the author realizes that it cannot be said to be a good category let alone in a holistic service. The word holistic comes from the word Whole, which has a comprehensive meaning in the context of healing, so humans are considered a complete system, not just a physical body, but also the existence of other entities, ranging from mental, emotional, even spiritual, depending on the modeling system adopted. Sometimes unconsciously there are still words of interrogation question form, the funny thing is like the police or investigator. We recommend that the words submitted in the form of statements that contain empathy, and sympathy. Author's guess, the presence of a counselor is like filling in the data. This writer always remembers the Pastoral Lord Jesus when dialoguing with the scribes and Pharisees about women who were found committing adultery, ... Jesus healed the wounds / disgraces of the woman and at the same time made the Faris people not in the form of questions but in the form of the statement: "If any of you do not sin, he must first throw a stone at her" (John 8: 1-11). It could also be said that Jesus the Pastoral wanted to show how to develop empathy and sympathy for others through statements.

Theologically, the writer has not yet sought a solution to the problem to be solved holistically (physically, mentally, spiritually and socially). It seems the problem in the problem, because parents met from the use of drug parents to ambiguous God when facing a child in a crisis situation. Parents experience anxiety, confused what can be done to treat it, eventually going to the shaman. In this case what rituals and therapies are suitable. Also for children who are in the process of healing who are now actively returning to continue their studies, some are already out of rehabilitation, and there are those who have just come out of the detention center in area X. What appropriate therapies are done together have not yet arrived there. As Carl Rogers puts it, therapy can enter into very personal and subjective relationships. The relationship is not as a scientist, not as a doctor but as a person with a person who has self-esteem, so exploration can be done because little by little the client realizes that he (the client) is accepted unconditionally.

Feelings that make fear, anger can change constructively little by little, no longer need to fear what might be attached to the experience of that feeling, but can be freely accepted as part of itself that has changed and developed. (C.Hall c.s, 1997: 10-11). Psychologically, the writer realizes that counseling healing has not yet entered into the inner world story. As Gerkin revealed, stories told by people with problems about inner world experience must be respected and heard according to their rights, no matter how strange a person's language is, which needs to be accompanied by interpreting what the story of his life is. (Gerkin, 1994: 49).

There are three features of pastoral care as introduced by Alastair V. Campbell pastoral care: as a Shepherd, a wounded Healer, and a wise fool (Donald Capps 1990: 169). From the three depictions of pastoral assistance above, it seems that the author has not dared to say that they are in any of them or one of the three images. If it is said the assistance of the wounded healer is not well, it is said the picture of assistance as a shepherd is not too, because the one accompanied by the writer is in the healing process. Wise fools do not. Honestly the author's assistance is only limited willingness to assist. The author is principled while still alive, problems, crisis difficulties (the cross) are always there even though portions and versions are different that are experienced by everyone. Now who needs how to overcome the problem how to overcome (how to overcome). Not why (Why).

The author agrees with Donald Capps, the use of second order change techniques, a crucial issue is what (why), not why. The goal is not to be reached by exploring the problem in depth as to the origin of the problem but rather changing an intention to resolve the deadlock being faced, and eliminate the problem. (Capps, 1990: 18). The author uses the technical assistance why (Why), after completely recovering. It can be realized, pondered why the problem occurred, .... after meeting ... the answer, ... the counselee himself can overcome, so that no similar problems arise again. In other words, how can that be repeated.

## **How to Improve Pastoral Assistance with**

### **Drug User Healing**

The word healing As the author's statement above that drug assistance really needs to be improved. Through conversation with the victim's parents who are in a healing situation, and the issue that the author hears, if he has been exposed to drugs (addicts) there are only two possibilities, namely: severe stress / crazy, death and no other choice, which is better, from both consequences the. Both are severe calamities to the family. As Phan Bien Ton said, "out of various crises, the most difficult crisis to deal with is the drug crisis. Because after all it looks like it has healed, one time even though it is old it may appear again due to something factor whether the factor is extern or internal ". For this reason, theologically, it is necessary to deepen self-improvement / empowerment and cannot be separated from the author's mainstay, "the work of the Holy Spirit", because for God nothing is impossible (Luke 1: 37). As Tillich put it, Moltmann sees change in oneself as being involved in the work of the Spirit. The Holy Spirit is seen as "an energy or power whose subject is God or Christ" (Gerkin, 1992: 93). So the expected change, the change because the Holy Spirit works continuously the totality of life is changed to be new throughout his life journey (II Cor. 5:17); 1 Corinthians 6: 19-20: "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been purchased and the price has been paid: Therefore, glorify God with your body! "

Often psychologically pastoral care does not continue, even though the assistance requires ongoing assistance because the counselor has not fully entered into a very personal relationship (counselee), conscious or no distance, reluctant to spend energy, time freely to accompany the counselee. Not to see a person is a person who has the same self-respect before God (imagodei humans).

It is possible that this happens because of the work factor that must be responsible, or the counselor has multiple duties. It is better because psychological assistance takes energy, time, thoughts, serious attention and time (to blame), it is time in every large church (which has thousands and many young people) to prepare special staff for drug healing assistance. According to the author, this is very important, relevant in every region especially (education cities ranging from elementary schools to tertiary institutions). Moreover, area X, as many people call it, is a "student city" that is visited from all directions, and at the same time as an "object travel".

The starting point for healing the church needs to be a good collaboration with Hospitals, Psychologists, Addiction Rehabilitation Centers, Skills Training Institutions that involve elements of government or activists who have the same vision, in accordance with existing competencies to cope together in accordance with the cyclone's circumstances. (Van Beek, 1992: 20-28) in particular the church formed a prayer group among mothers, fathers, young / young / teenagers and even Sunday schools based on mutual agreement in which there is a CL, Sharing / testimony can provide reinforcement of fellow healing, through life experiences in the power of prayer (James 5:16).

### **Future Services**

Pastoral assistance in drug healing in the future is urgently needed, especially because of the impact of globalization and the effects of the free market and the coming of the Industrial Revolution 4.0. Psychologically humans need to be heard, greeted and praised. But the writer's observation is not how many people want to hear, nowadays more people just want to be heard than listen to others. It seems there is no place and time to want to understand and understand the feelings of each other let alone understand someone non-verbally.

Even some parents have less time to listen to God in daily life such as quiet time or meditation. Parents who are increasingly busy and give less time to children. This causes increasingly real factors of drug users, as argued by Singgih D. Gunarsa, 2004: 198-200, there are 4 factors, including: immature personality; hereditary factors such as character; unstable family life factors; and strong drug network syndicates.

From the above quotation can be understood, one of the factors causing children to use drugs, is a family factor that is less stable. Pastoral assistance from some church servants has so far been limited. Continuous supervision with the child for longer is the parent. Thomson said the family is a church / mini altar. Ladies and gentlemen as pastors before the altar (Thomson, 2001: 16). The author adds children as a congregation around the altar. Implementation through mutual agreement, by holding a CL and prayer together. When the contemplation is finished there is a sharing of children with parents, who are ready to hear one another, from what is shared ..., then together look for a way out. This trains children to be patient, foster mutual love for one another, want to listen as a pastoral companion for their fellow friends, vice versa and so are their parents.

Theologically, pastoral care can translate the gospel as Reuel Howe put it, translating the gospel into "language of relationship" conveys healing news to people who struggle with alienation (alienation) and despair. Pastoral care is an important tool to help the church become a life-saving post, shelter, garden of spiritual life and reduce the paralysis of Christians' ability to give and receive love. In other words, assistance can help the church become a tool for peace. Tillich and Moltman explain that the Church provides a special place for counseling in various churches, especially with a large number of congregations, it is the church that invites suffering people. (Gerkin, 1994: 99). The church as a solution provider in solving congregational problems.

From pastoral care that is handled by the writer, there is still a minimum level of parental knowledge about the signs of children affected by drugs. For that banners whose contents are dangerous "drug" needs to be added what are the signs / characteristics of the drug addict. Characteristics of drug addicts as said by (Taufik Makarao, 2005: 6) Physically, someone who consumes drugs will show characteristics such as dizziness, weight loss, malnutrition and decreased immunity, eyes appear sunken and red and pale faces, speech slurred, feeling nauseous, body heat and cold, pain in the bones and joints, pain in almost all parts of the body, excessive sweating, enlargement of the pupils of the eyes, watery eyes, runny nose, prolonged colds, panic attacks and there are injection marks or incision marks on the hands. In addition, when viewed from the psychological aspect of someone mauhallinasi where the user usually feels two different feelings of the same intensity.

Debriefing Assistance is not only done by full-time servants. It is time for the cadre to empower the Assembly, the BPH (Daily Management Board, the Diaconian Council, which is equipped with sections). The categorical service of fathers, mothers, young people as pastoral companions for each other. When it comes to visiting the house or to the hospital, no longer carelessly advises you should ... You do not .... But the presence of a friend really touches the emotions of the sufferer. It is better to be able to hear if you can talk a little to hear friends who are suffering from feeling (empathy), the words conveyed are full of support (supportive), Why do the words that judge? Thus, the authors think because the church does not cadre, empowering the congregation to be friendly and sympathetic towards each other so we cannot blame them as a good congregation. As Clinebell proposes: a pastoral team is prepared with a special upgrading aiming at church members to have various opportunities to provide pastoral care for others. "Help bear your burden! Thus you bear the law of Christ "(Galatians 6: 2).

The last decade is an interesting fact finding that all Christians are called to serve because they are Christians, whether they are ordained church officials or not! This new awareness provides a new self-image for church members (Clinebell, 2001: 521-522). Considering the large number of church activists, the elders of the congregation who have a bachelor degree are good it is recommended that the church participate in becoming a member of the Indonesian Pastoral Counselors Association (AKPI). Totok S.W, 2014: v-vii

## Conclusion

Who am I first? reflection of pastoral care services on healing drug users. Pastoral care is like the heart of an actual and conducive service directly there is a touching communication relationship agave love, the real state of feeling counselee real, without being covered in poetic words and theatrical words. Clearly pastoral care is conscious or not, opening up the feeling of what is happening.

Second, consciously or not, in conducting good and proper pastoral care, still continuing to train themselves in assisting casuistic cases in the congregation and society, can quickly enter into the personal counselee of empathy and sympathy. The author quotes the words of the Rev. Bien Ton "flight hours" quickly entered, do not have to rite at length. To spur this need assistance training can bring healing and growth of the faith of the church, especially for cyclists.

The three human resources / servants of the Church were mostly Adam, while those who were accompanied could be said to be the most victims of the Eve. There is no denying there is a reluctance to open "vent" open wounds in the heart, to other types. But to the like is more free. In fact, in some large churches there are no full-time female servants. This complained that the congregation needed the assistance of fellow women. The author thinks to reduce negative thoughts, such as when visiting the house, to the hospital and the counselee was found alone. Not only pastoral assistance for drug treatment for women, but also for the assistance of other casuistic cases now need to be equipped.

Fourth, it is important pastoral care to cure drug users because, in the congregation and the community in the reality faced by visiting assistance is very missed and needed them. If it is only a Sunday situation through sermons, it can be said that even 40-60 minutes of goods do not necessarily touch wounds and people suffer grief. In general, because the form of monoloh sermons is less contextual with the cry of the soul of the congregation. What is the model for delivering applications from living sermons so they can touch injured souls, namely through visits to congregants, communities that can be felt directly. Besides that, when visiting, you can see the condition of the congregation in need of service especially during a crisis.

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