
Symbolic Interaction of Communication on Social Drug Users' Community in Jakarta

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Abstract - This article considers how communication is very capable and changeable in nation's culture. Breathtakingly, this phenomenon was afflicted in metropolitan community in Jakarta as a result of globalization which is spread to all civilizations of nations in the world. The differences in perception of each individual equally obtain stimulate can occur in their interaction, the freedom of individual is to interpret the existing situation makes this research is needed due to the subject is interaction's people based on perspective of symbolic interaction. The result have shown the drug users in Jakarta created a new communication symbols to disguise the terms of drugs in their social environment into the domain of the community. Moreover, youth groups with a very complex social life and inquisitive who wants to try a new thing and imitate easily in part of the foreign culture such as drugs is grow up rapidly. The research used symbolic interaction analysis and the researcher revealed the symbols and the meanings of communication based on the theory of symbolic interactionism; objectivity, and internalization where user makes specialties in their interactions between drug users in Jakarta.

Keywords: Symbolic interaction, Communication of meaning, Social Community, Drug User

PENDAHULUAN

Stretching the drug business have been spread out throughout the world, and more adventurous familiar with the drug mafia. Meanwhile, the illicit trafficking business poses a serious threat of illicit goods across the nation. The crime classified as transnational crime (cross-border crime) (United Nations Office on Drugs and Crime (UNODC) (HRSG), 2014). It is even possible that the proceeds of drug crimes will be used to finance acts of terrorism (narco-terrorism), handling it also requires professional institutions and involves which capable of building national and international networks. In 2017. The National Narcotics department (BNN) were collaborated with 34 universities in Indonesia conducted a study, the data found was quite surprisingly because 2.9 percent of men and 1.3 percent of women at the highest level were tried to

use drugs. Jakarta as the capital city of Indonesia is the province with the highest prevalence rate of abuse, it was 3.34 percent (260,656) (BNN, 2017). Drug use takes place progressively, from the use of various types of substances, until finally dependence on these substances. At each stage the wearer becomes more intense, more varied, and increase damaging body's effects. At the beginning of drug use can be decrease by the user, yet in frequent use its more difficult to break away from it.

Many scientists stated that drug addiction (Drug Dependence), is a mental (psychiatric), sometimes also bodily / physical (physical) caused by the interaction (interplay) between living organisms (e.g., humans) and some drugs. Particularly, characterized by abnormalities in behaviour and other areas which include a compulsion (impulse) in using the drug continuously or periodically in order to obtain psychological effects. However, sometimes in order



to avoid feeling uncomfortable when the drug unuseful, in other words a user could use amounts of drug to get the original desired effect (tolerance) and it could be than one drug.

In some cases, resulting effects also vary on each individual, for example; in certain groups the effects make them become a slacker, while other group became creative person, particularly creative thinking (not physically active such as the effect produced methamphetamines). One example of Marijuana / cannabis has never been proven as a cause of death addiction in current time, Even in the past it was considered an extraordinary plant where almost all the elements used for various purposes. It has very contradictory and different effects if the plant is produced by drugs and alcohol which led become addicted physically, and even tend to be violent.

METHODOLOGY

In the interpretive or phenomenological view of emic, the community of drug users is the subject. They life as an actor who have very exclusive desires, hopes and lifestyles. In this case, a subjective view is needed to balance the objective view that sees drug users as victims of life not as social entities who have thoughts and life experiences that they feel and experience by themselves. Various studies were used to reveal the phenomenon of the drug user community in Jakarta. One of the highlights is the study of communication. A unique life and a distinctive subculture can be seen from the process of symbolic interaction between them. The symbolic interaction as a communication approach is used to explain how the phenomenon of the drug user community in Jakarta interacts with their fellowmen, how the use of communication symbols both verbal and nonverbal among the drug user community and how to manage their impression that is often carried out by the drug user community in Jakarta.

As other communities, drug user's community have their own cultures, such as include all sets of values and norms, for example the culture how to respect among seniors and juniors, how their rules, and their exclusive and distinctive behaviour. They showed their attributes through verbal language where an oral and written verbal are used a lot of "coded" language that only understood by them. The interesting in this case is they use different verbal language in each region in Jakarta, such as marijuana users at the Lenteng Agung area South of Jakarta, they encode marijuana as a "cimeng", in the Matraman district, Central of Jakarta, marijuana users are familiar with the term "getok", while in Kampung Ambon area, East of Jakarta, the word "hawai" is no stranger for marijuana sucker. They used distinctive differences in each region of the drug community in the use of nonverbal symbols or specific symbols between them in the communication.

The use of symbol in communication among drug users' community at Jakarta always changing in the

period or a particular decade, such as changing the verbal symbol, spoken or written language. in the 70s era the term of marijuana majority known as "grace" or "fly", and more popular as "putaw" now, whereas in the past is known as "morphin", while the user called "morphinis". In the perspective of symbolic interactionism stated that the interaction between individuals and groups are the interaction using symbols, which contain signs, clues and words (Soeprapto, 2002: 69).

This explanation considers that the theory of symbolic interactionism focuses to the meanings were created and were sustained through interactions in social groups. Social interactions provide, perpetuate, and changing in various conventions, such as roles, norms, rules, and existing meanings in social group. Another interesting side is the lifestyle of the drug user community and their role when appearing in the community. In the past, the drug user community was more closed and synonymous with violence. However, in the present era, they are more sensitive in appreciating the arts, they are more care in social activities at their local residents' events, example the drug user in the Central Jakarta area, they always took a place in the event of independence day, they used to contribute the substantial funds and make the entertainment for citizens around them to manipulate their identity.

In this connection they deliberately present their selves (self-presentation) as they wish. What Goffman stated or called Front. Front consists of setting or stage (stage), appearance (appearance) and manner (behaviour) (Goffman, 1983). As done by one drug user in the Central of Jakarta, he sometimes used "methamphetamine", but on other occasion he played a role as a security officer.

Symbolic interaction's theory based on a phenomenological perspective, this term is a generic term that refers to all views of social science which is consider on human consciousness and its subjective meaning as the focus for understanding social action (Natanson & Natanson, 1962). In the 1950s and 1960s the phenomenological perspective was in decline. The decline in the phenomenological perspective gives scientists the possibility to come up with a new theory in the field of social science and came the theory of symbolic interaction which has received as a major place and has experienced development rapidly in the present. Symbolic interaction theory is very influential in the development of the social sciences, especially communication. Moreover, the theory of symbolic interaction also provides inspiration for the tendency to strengthen qualitative approaches in communication studies.

The most important influence is in terms of holistic perspective on the phenomenon of communication as a consequence in the principle of systemic thinking which shown in the principle of symbolic theory interaction. This principle puts communication as a

process towards interaction conditions in convergence to achieve mutual understanding (mutual understanding) between the participants of communication.

Furthermore, according to the theory of symbolic interaction the meanings are created and perpetuated through interactions within social groups. As the stated above that social interactions provide, perpetuate, and change various conventions, such as norms, rules, and meanings that exist in a social group. While symbolic interaction theory is known that the assumption of meaning formation in symbolic interaction is the ability to think shaped through social interaction, in this case the interaction of drug users in Jakarta with people and their environment.

In addition, social interaction drug users learn the meanings and symbols that allow them to use their special thinking abilities. The existing conventions in turn define the cultural reality of society itself. The language in this connection is seen as a carrier of reality (information) which occupies a very important position, symbolic interaction is a movement perspective on communication and society where the essence holds that social structures and meanings are created and sustained through social interaction.

There are some symbolic interaction perspectives : (a) People make decisions and do an act accordance with the subjective understanding of the situation faced. b) Social life is an interaction processes rather than structures, and constantly changing. (c) People understand their experiences through the meanings which they have already known from primary groups because language is an essential thing in social life. d) This world is built on social objects which is called by certain designations and determine social meanings. (e) Human actions are based on the interpretation where the relevant objects and certain actions are calculated and defined. (f) self's awareness is a significant object, and like other social objects, it is defined through social interactions with other people (Lal, 1995).

The symbolic interaction theory uses how the totality of the behavior of the drug user community in Jakarta from a socio-psychological point of view. The behavior of drug users understood the interactions process occurs, such as the interaction among drug users, the interaction drug user with ordinary people who do not do drugs and interactions with former drug users. The occurrence of social interaction, the social structures, symbols, and meanings are created and maintained through the closeness of the social relationship itself.

From this perspective, communication is defined as a symbolic behavior which results of various degrees in order to share meanings and values between participants (Alexander, Faules, & Jabusch, 1974). Symbolic interaction made people how to learn continuously about an object symbolically. This symbolic thinking basically frees people from limiting their experiences to what we actually see,

hear or feel. In other words, it allows people to become being self-aware, being aware of their individuality, and the key element in this process (Gillespie, 2005).

The meaning of symbols in the drug user community in Jakarta according to symbolic interaction assumes that everything is virtual, meaning that all interactions between drug users in Jakarta involve an exchange of symbols. As they interact with others, they costly search for clues as on what types of behaviour are appropriate in this context and on how to interpret what the rest of the community of drug users means. Symbolic interaction draws an attention to the interaction of the drug user community, and how it can be used to understand what the other drug users said and what drug users do as an individual.

So, social action development can be said as a human behaviour when the person gives a subjective meaning to existing behaviour. An action has a social meaning when the action arises and comes from subjective awareness and contains an intersubjective meaning, where it is related to people outside itself (Weber, 2018).

Therefore, social phenomena especially the discussion of individual behaviour in the community of drug users in Jakarta cannot be separated from the discussion of interactions within. An interaction can occur with a communication process between these individual, communication in the perspective of symbolic interaction is described as the establishment of meaning (interpretation of the message or the behaviour of others) by the participants of communication. Meanwhile, some of the important concepts in the perspective of symbolic interaction are ; self, another self (other), symbols, meanings, interpretations and actions. The participants are active communication, reflective and creative, interpret, predict the complex behaviour and unpredictable or changing (Haris & Amalia, 2018).

Symbolic interaction contains the core rationale in general thinking about communication and society. There are seven basic theoretical and methodological aspects of symbolic interaction; A) People can understand things by learning from experience or someone's perception which translated into symbols. B) Various meanings are learnt through interactions among people, meanings arise from the exchange of symbols in social groups. C) The whole structure and social institutions are created from the interaction between people. D) A person's behaviour is not absolutely determined by events in the past, but it is also done intentionally. E) The mind consists of an internal conversation, which reflects the interaction that has occurred between a person with another person. F) Behaviour is formed or created in social groups during the interaction process. G) We cannot understand the experience of an individual by observing their behaviour only, someone's understanding and definition will be variety by things

should be known with certainty (Daniels, Sweet, & Meltzer, 1968).

In this study, the natural setting of life and interaction in society was done perfectly due to were examined in the perspective of humans' behaviour and were examined as a subjects' point of view. This perspective suggests the humans' behaviour should be seen as a process where is allowed human to shape and to regulate their behaviour by considering the expectations of others who become partner of interaction (Becker & Geer, 1957). Therefore, in the perspective of symbolic behaviour is intended to give the impression to all interaction partners. The subjectivity of behaviour displayed here as a form of respect for every human side, and people who interact are given the freedom to asses and to behave, the definition they have given to others such as situations, objects and even themselves represents their behaviour. Even though their behaviour cannot be classified as need, impulse, cultural demand, or role demand, humans act solely on their definition or interpretation of the objects around them.

It is not surprisingly that the phrases "definition of situation", "reality lies in the seeing eye," and "when human define situation as real, the situation is real in its consequences" are often associated with symbolic interaction. The interpretation of symbolic behaviour was displayed depend on the perceptions of each individual, likewise with various behaviors that were displayed either spontaneously or planned behaviour depending on the goals to be achieved in the interaction, while one thing that may not be denied is the ability to manipulate symbols for particular purposes.

According to the theory of symbolic interaction, social life is essential symbolic interaction of the view that human behaviour is basically product their interpretation of the world around them, behaviour selected as feasible based on how individuals define the situation (Jones in Mulyana 2001: 71). The differences in perception of each individual equally obtain to stimulate their interaction, the freedom of individual is to interpret the existing situation where the subject is people interaction based on perspective of symbolic interaction

The use of symbolic interaction theory in this study is about the different perceptions of each drug user who get stimulate in their interaction. For example, it could be seen from the purpose of using drugs, some users have the perception to be happy and calm, while others perceive being able to work morale and increasing their creativity, thus can be said that the freedom of drug users as individuals is to interpret existing situations according to their subjective.

Three important concepts in Mead's theory are; society, personal and mind. (1) Society is a combination of cooperative behaviour of individuals which consists of a network of social interactions where the participants give meaning to their own and other people's actions by using symbols. (2) Personal

is the interplay between responsiveness to others and to ourselves, this an important concept of Mead, which is also a good transition. (3) Mind is simplest form in Mead's theory, a social action involves the initial act of individual, a reaction to the action and the result of this action (Mead, 1913).

There are principles in the theory which is related to spread and interconnected in complex networks. In the end, drug users who are in remote locations can be connected in various ways. Moreover, technology communication increasingly sophisticated in space and time for people to interact with each other nowadays (Helmi Supriyatno, 2019). These principles are; (1) The ability to think. Individual in society is not seen as who were motivated by external factors that were beyond their control in the act. On the contrary, they see a human as reflective creatures and behave reflectively. (2) Think and interact. Symbolic interactionism thinks and interacts as dynamic socialization process. In this process, human is not only receiving information, but they are interpreting and adjusting an information according to their need. (3) Learning the meaning of symbol. The theory of symbolic interactionism considers language to be a huge system of symbols. The point is words are symbol to do something else, words allow the creation of other symbols, other deeds, and objects. Words can exist and have a meaning because they have been used or can be described through the use of meaning. Further, symbol as an important thing in human life where the reality they have experienced give some meanings to them and they will act according to the meaning that have given.

RESULTS AND DISCUSSION

The use of symbols is a necessity for users not only to have a comfortable feeling when using these addictive substances but also when using symbol make them comfortable in their community because of the illegal nature. The use of symbol gives them a form common meaning through consensus building among these communities. This formation of symbol is to attempt maintaining and preserving the integrity of their community. Meanwhile, a new member who join in the community need a little time to learn the norms in the group based on speed of time or because of the high frequency and intensity among the community.

Every member of the community user has the same opportunities in producing symbol, a process where the symbol is received and disseminated among the community is called socialization process. Marijuana users learn three things through interactions with other users. First, smoking marijuana normally, the first-time using marijuana has difficulty experiencing the pleasure of marijuana until another who more experienced user shows how to use it. Second, the user must learn to determine the sensation or pleasure that marijuana produces, until the experienced user teaches it to identify the pleasure. Third, the user must

define certain sensations as the pleasure of smoking marijuana (Becker, 1953)

Marijuana is a social object which the meaning is created through a process of interaction. How the users were thinking about marijuana (mind) is determined by its meaning, and the mind of the group (community) is also the result or product of interaction. Thus, it can be said that the self-concept of drug users is also determined through interactions among other drug users' communities. The meaning of symbol is formed not only because of consensus with the community, but also because of credibility. There is a term he doesn't communicate what he says, he communicates what he is. The meaning is when people outside the community drugs that he is familiar with the meaning changes from communicative perceptions, it could be that in his perception the interlocutor is considered an undercover officer.

The use of symbol is a requirement of the users not only have a comfortable feeling when using these addictive substances, but the use of symbol has a comfortable atmosphere in their community because of its illegal nature. In addition, the use of symbol could be form as a common meaning through consensus building among these communities, whereas the formation and use of symbol is an effort to preserve and maintain the integrity of their community.

How community member of drug users maintaining the continuity of their community is depend on the social perception that are formed. Social perception is the process of capturing the meaning of social objects and events that they have experienced in their environment due to humans' emotion, actually the assessment of them contains many risks (Rahmat, 2001: 176). In other words, they stated my perception of you is affect to your perception of me, and likewise your perception of me is affect to my perception of you. Moreover, R. D Lang stated "Humans always think about other people for what other people think about themselves, and what other people think about what they think about other people, and so on" (Lawson, 2016).

There are three community concepts was built by drug user in their environment when they were in their interaction zone and communication. Firstly, an image how other people see the drug user. Second, an image of the drug user community opinion in their perception of themselves. Thirdly, positive and negative self-roles related to the roles that take a place in their social process. As a community, when drug user interacts with their community, they build their own meaning about the community and themselves. This is where the role of subjective and objective interpretation appears through social interaction in the drug environment (Light, Berger, & Luckman, 1967).

The difference theoretical point of view in the community of drug user is in the formation of

meaning which started from the differences on how individuals interpret the phenomenon on their hand. This difference occurs because the effect of cultural framework influences in the process of individual perception. The process of perception contained in the internal mechanisms of the individual and determined the actions of their communications. Thus, the possibility of the occurrence of communication failure due to differences in cultural background of greater consequence than a different mechanisms' perception. This was happened because the meaning is constructed through perception become frame of reference of experience. This frame is wrapped by the different cultures, while as community and individual are not two realities which stand-alone separately, but two sides in one at the same reality, whereas the true single reality is humans' life (Cooley, 2019).

Moreover, a term of free choice and social suggestion communication is about understanding community that gives the different impression between freedom and duty; between individual autonomy and the hegemony of social structures. Community using the term to imply it's as if "out there" something truly free. Yet in reality there was nothing at all area of humans' life which can be separated from society including all regulations. In this case we cannot simply say that an action was "wanted by the community" or "desired by itself". On the other hand, social suggestion and free choice are mutually supposing relationships and only represent different moments in the process of human action. So, it can be said that the act has never been in a condition of *creatio ex nihilo*, but it is always an arrangement of pre-existing social elements (Cooley, 2019).

Another important thing in symbolic interactions is the self-concept of the subject. How does subject see, interpret and define themselves based on definition and meaning which was given by others? The symbol used and known by all users with themselves (Devito, 2011). If phenomenology focuses on understanding subjective experiences of an event, then symbolic interactions should be focus on interpreting subjective meaning that rises from the result of interactions with other people or their environment. Symbolic interaction is interaction that gives a symbol to a special meaning and to lead an interpretation within. Symbolic comes from the word 'symbol', which is a sign that appears as a result of mutual agreement. How something becomes sharing perspective, how an action gives a special meaning that only understood by someone who do it? how these actions and perspectives are influenced by the subject? These all have been studied by symbolic interactionists. So, the researcher tries to "enter" the process of meaning and definition of the subject through the participant observation method.

As the result of deeply interview to one of an informant we called informant D and asked what was the background of using drugs, he stated the main

factor is an emotional factor, for the example when the mind was unstable and when he has unresolved problems, angry feelings, distrust of family or insecure. So, these all reasons for an informant D to use drugs. Meanwhile, the example of using the production of symbol here means representing the user's emotional feelings, such as the term of "suges" means remembering, while "putau, sakau or nagh" the meaning want to use "putau". Subjective meaning that arise from the result of interactions with other people or their environment is made by interaction around them. In conclusion, the word "symbol" is a sign that appears as a result of mutual agreement and the same feeling (same emotion).

An important thing in symbolic interaction it was stated above with the self-concept of the subject. How subjects see, interpret and define themselves based on definition and meaning given by others. According to the theory that the informant used the word as a symbol and should be knowing by all users. However, the process of understanding the user who defines himself based on the definition and meaning which is given by others might be taking a time, this can be seen in an informant D who has been using drug since 1995.

This is where internalization has occurred to them, they used the meaning of the symbol and the display by dressing and accessories. These symbols were conveyed a special impression among fellow drugs. The user uses their appearances or their accessories as a medium, other subject make how the form of a symbol and how the user can grasp the meaning of these symbols. It means the interaction occurs using other exclusive symbols. It can be explained that the reality of every day's life has objective and subjective dimensions.

Symbolic interaction has the real meaning in our mindset that was not in the symbol itself. Even if someone says that word have a meaning, what he really means that they encourage people to give a meaning (which has been mutually agreed upon) to those words (Mulyana, 2001). Although the meaning of the symbol has been framed through mutual consent, the individual drug user is not only a member of the civilian's community but they also attached as a member of the drug user community, they must also be able to interpret a certain symbol according to the context.

The user used the symbol for a certain meaning and it must be interpreted differently when interacting with the general public. However, distinguishing the meaning sharper than common interpretation about the terms which mostly used are; (1) translation, (2) interpretation, (3) extrapolation, and (4) meaning (Sobur, 2002). This meaning as a concept of communication, includes more than just the interpretation or understanding each individual. Meanings always include many understandings of the aspects were shared by communicators. Moreover, this aspect of togetherness does not necessarily

indicate that all communication participants have an identical understanding of symbols or thoughts, but that certain understanding belongs to all of them (Holman & Fisher, 1979).

When drug user uses symbols in communicating among fellow user, this shows the internalization is in the process. This process is where the symbol as a common product to maintain the integrity of the community has been reabsorbed by individual members of the drug user community. The objectivation and internalization of the process are taking a place in user community as well as the primary group yet the primary group is a group characterized by familiar characteristics among its members as well as close personal cooperation (Cooley, 2019).

Basically, human's interaction social life is using symbols (Suneki & Haryono, 2012), this is tied to the subject in seeing and defining themselves based on what other people think, this can be seen from the statement of respondent D who is more confident as well as the respondent feels confident when appearing among fellow drug users where there are certain terms and sign languages that used among their fellow users. In contrary, the relationship among their family and friend outside the user environment is felt inferior and lack self-confidence.

Externalization's symbol presents the group identity, the symbols are trying to hide their identity for security. In addition, the use of the symbol is not only to maintain the integrity of the user community but also to maintain social distance from non-users or the general public. In line with the study of social interaction, where two or more individuals have the potential an issue to meaningful symbol. In other word, persons' behaviour is influenced by symbol given by others or the person's behaviour. Through signalling in the form of symbol, we can express feelings, thoughts, intentions, and vice versa by reading symbols displayed by others (Mead, 1913).

The reason why users use illegal drugs are; for the happiness, calmness, and courageous as they can think about work and others. This means that subjectivism produces the idea that the subject plays a role in everything, the subject or human's consciousness becomes the benchmark for everything. This view will lead to a judgment called subjective value. Thus, subjective values will always pay attention to the various "elements" possessed by human minds, such as feelings, intellect, and the results of subjective value will always lead to like or dislike, happy or unhappy (Imayanti, Budiyanto, 2002: 97).

Based on the descriptions in the discussion, the researchers compiled a communication model that occurred, which was as follows;

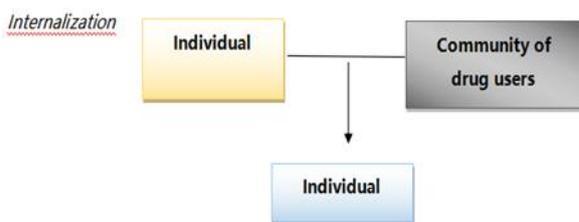


Fig 1. Source: Processed in Research Results

Internalization means the process of instilling and developing a values or culture to become a part of the public's attention. Socialization view is more sideways (horizontal) and more quantitative while internalization is more vertical and qualitative. This is where human become a product of their culture, culture as a human product is finally reabsorbed by humans. The cultivation and the growth of these values are carried out through socialization, education and teaching such as guidance, direction, indoctrination, brainwashing and so on. These factors that appeared in internalization as "foreign" to the subject then accepted by the people and considered as something that comes from themselves (When et al., 2010).

In other view, something that comes from outside itself for example a symbol that is agreed upon in drug user community is fully accepted by the subject from members of drug user community. This symbol applies only between communities. Thus, not all symbols and values can be universalized, because the drug community does not want its values and symbols to be used outside the community. Example the conversation using some symbols between users ; "Cuy, take a little doogie, cmb please," said a young man to his friend. "I don't have one," said the other one replies "okay, do you want to try pat-pat don't you? asked again. "Not really, still have a koncian," he replied as he walked away. So sometimes conversation among drug users, the junkies (users only, not sellers), often have their own slang, which serves as a secret code between them.

The slang words would be found easily even in media social this current time with different meanings, such as the term doogie for marijuana because marijuana is exposed but changed become a cimeng, a rasta or a daffodils. In addition, the term dawa is meant as ecstasy, there is also familiar term between user called cece. Meanwhile, putaw drugs are still known by the name of the "peta", which is changed to be "etep", also recognized by the name of the "hero" as short for the name of heroin.

The code also specifies the number of drugs, such as one am for one pack of marijuana, but the prices and quantities could be vary. The number of packages on a large scale can also have different names, one kilogram is sometimes called as a stone, while half kilogram is called a line. In addition, for drug packages or etep types, the code is one-fourth or one-fourth of a gram. How to use it has its own code, like when you want to burn it's called ngebaks or burning

marijuana, but they used the term let's drag for who those use putaw. The junkies also have other names such as marijuana user is called air force junkies because of the effect of the drug looks like hovering when drunk. Meanwhile, putaw users are referred to a navy, because the equipment sounds like diving and taking breath from the airways in the sea.

Although environmental conditions have a code such as the word cmb in the above, it means the condition is espoused by weather, in other words the right time in the right places (cold or on the edge of beach). Meanwhile, pat-pat means the user less the money, so it needs to be a joint venture. However, if the user already has a backup, it will say koncian.

CONCLUSION

There are some conclusions in the research;

1. The meaning of the drug user community in creating and obtaining symbols.

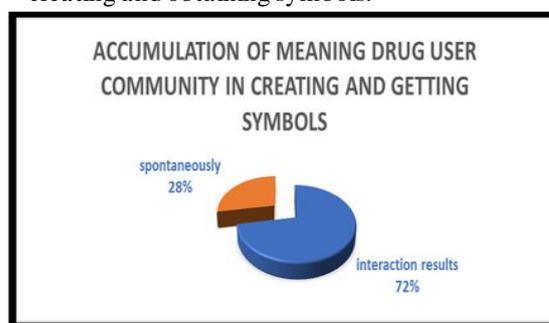


Fig 2. Accumulation of meaning drug user community in creating and getting symbols.

Based on the Informants' states of how they create and obtain these symbols, it has seen from diagram 4.1 72% is the result of interaction among users, while 28% is obtained spontaneously. Thus, there are different reasons, this indicates that the informant who gives meaning is very much influenced by the background of his life experience, education and environment.

2. The accumulation of meanings on the purpose of creating symbols in the drug user community

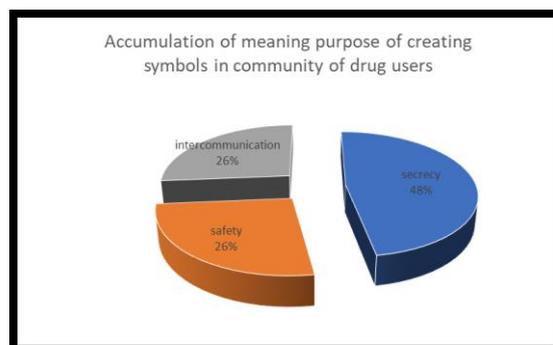


Fig 3. The accumulation of meanings on the purpose of creating symbol in the drug user community.

The meaning of an informant on the purpose of creating symbols among the community of drug users could be seen from diagram 4.2 is very varied, this indicates that informant who gives meaning is strongly influenced by the background of life experiences, education and the environment. The number of informants who interpreted this symbol based on diagram 4.2 this indicates that there was an informant who gave more than one meaning to the symbol. Because it is not possible for an informant to interpret one symbol with more than one meaning.

Based on the data it can be concluded that the confidentiality is 48%, 26% is the relationship communication between users, and 26% is the security between fellow users. The results of the research analysis on how the community of drug user creates a symbol are accordance to the environment, understanding, and how the process of exposing human being to physical and mental activities. Moreover, the process where the symbol become an idea based on some indicators, the indicators are confidentiality for the community and it is analogous to the closeness to what the media used, or the instrument of drug use.

An interesting reality in the community is the interaction between drug users. Interaction is characterized by nonverbal communication or through symbols, which only the community of users understand it. There is mutual agreement in interpreting symbols, because these drugs are not commercial good that are sold to the public openly or legally. But it is illegal and violates the law, so the community of drug users using communication symbol is just limited to their community.

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