



The Two Way Symmetrical Model in Establishing Take and Give Relations with Community

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Abstract : Although the two-way symmetrical communication model has been widely discussed in public relations studies, limited research has examined its implementation in Islamic educational institutions, particularly in strengthening reciprocal relationships between madrasahs and local communities. This study aims to investigate how MA Subulus Salam implements the two-way symmetrical communication model to establish mutually beneficial relationships with the surrounding community. A qualitative descriptive approach was employed through interviews with key stakeholders, including education administrators, Islamic boarding school administrators, regional boarding school leaders, and school management, complemented by document analysis. Data were analyzed using the interactive model of data condensation, data display, and conclusion drawing and verification, while the credibility of the findings was ensured through source and technique triangulation. The findings reveal that the implementation of the two-way symmetrical communication model is reflected in three main communication practices: disseminating information to students' parents, conducting persuasive communication with community members through both direct and indirect approaches, and systematically accommodating and responding to public opinions to improve institutional policies. These communication practices foster mutual understanding, trust, and collaborative relationships between the madrasah and the community while facilitating mutually beneficial solutions to emerging issues. This study contributes to the literature by demonstrating how the two-way symmetrical communication model can be effectively adapted within Islamic educational institutions to strengthen community engagement and institutional sustainability.

Keywords : Two Way Symmetrical Model; Take and Give Relationship; Society.

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INTRODUCTION

The formal education process is carried out through the school system, which is generally seen as an open process so that anyone can know and see it and is well organized (Erwinsyah, 2017). The process of education is not something that happens by chance. Such schools have long been prepared by the community and are intended to preserve the community's cultural heritage and function to carry out the process of advancing society (Mundiri, 2016). The emergence of formal schools is a consequence of community development, the complexity of the existing social order, to respond to the need for efforts to preserve cultural heritage and social control and to advance the community concerned (Awaludin, 2017).

Of course, education practitioners who grow in the community must establish good relations with the wider community to empower the culture and expectations of the community (Hakim, 2019). Relations with the community (public relations) as a whole effort are carried out in a planned and sustainable manner to create and maintain good intentions and mutual understanding between an organization and its audience (Ikhwan, 2018). Public relations is also alleged as an effort to do good things to gain public trust. To gain public trust, educational institutions must create interactive and productive relationships with the community. The community can also control the quality of an educational institution if it synergizes and contributes in a supportive manner to educational institutions (Akmalia et al., 2019).

One concrete example can be seen from the initial condition of Subulus Salam MA, which experienced a degradation of public trust in aspects of the learning process during the pandemic and the quality of the institution's problem-solving at that time. This formal educational institution is one of the pilot educational institutions founded in 2015. The operational range of this institution was still relatively young until it finally experienced social distancing during the Covid-19 period, which required limiting all forms of activity. The curriculum uses an emergency curriculum to pursue student learning targets even though they have to study from home. Graduates of this educational institution must also be willing to graduate with an inactive learning process and get little learning at that time due to limited internet access and the passivity of the teaching staff. Educators should become actors driving education so that they can mobilize public trust (Goodwin, 2021).

At that time, the community needed to be more enthusiastic about choosing MA Subulus Salam as their son's educational institution. This is due to the learning process and the quality of graduates, whose quality needs to be trusted more. In 2020/2021, the number of new students was only 11; in 2021/2022, there were only 13 students. This condition moved MA Subulus Salam to correct the process and learning model after the pandemic and adapt to the new normal. The main and important concept for educational institutions is establishing good communication relations with the community. This encourages MA Subulus Salam to use a symmetrical two-way communication (two-way symmetrical) model. This model describes a

public relations model based on environmental research and identification by making communication flows to manage and resolve conflicts and serve as a public strategy.

This symmetrical two-way communication model balances reciprocal communication that encourages establishing good communication relations between madrasas and the community's wishes (Ma & Fathoni, 2018). Hopefully, this model can produce cognitive and affective strengths in developing quality education where schools also have to function their public relations units (Marianus, 2022). This communication model is implemented when there is openness, trust, involvement, and strong commitment between school public relations managers and the community through polite, peaceful, and democratic communication (Wijayanti & Listiyani, 2019).

In their research, Yanti & Reflianto (2019) explain that communication transactions only sometimes deal with Relationship Management. Rather, they strengthen the understanding and awareness of all public relations staff to balance school promotions with public wishes. In this way, it is hoped that transactions in two-way communication in Islamic schools can run balanced and symmetrically. The balance of this two-way communication encourages the establishment of good communication relations between Islamic schools and the community's wishes to produce cognitive and affective strength in the development of quality education where schools also have to function their public relations unit. Meanwhile, Muallifah & Nurhadi (2020), in their research, revealed that communication built by public relations officers is two-way, giving and receiving, honesty and openness, and not based on personal interests.

Another study by Muslim et al. (2022) shows that two-way communication occurs if there is a response or feedback from the other person when communicating. This two-way communication is complete. Because the information in this type of communication flows between the sender and receiver of information, for example, communication between educators and students must be realized properly. There are many effective communication models that educators can use in conveying information or messages to their students, including this two-way communication model. Novianita & Pratiwi (2020) in their research explained that through this two-way communication, both within the internal and external environment of the organization, it undergoes a process, namely the sender of the message communicates it well, then makes the contents of the message interesting and simple so that it can be well received by the community (receiver) and of course by using the right media, so it is hoped that the message is conveyed very well and also gets good feedback from the public which is also following the company's expectations (Dakir et al., 2022).

These two studies show that through this model, an institution is not only concerned with the interests of the institution but also fulfills the interests of the community to provide good service to related parties. Unlike some previous studies above, which only explained and illustrated the application of the two-way symmetrical model process, this research is the only

two-way symmetrical model study that illustrates this communication model as a form of take and gives the relationship between educational institutions and the community. This research has its point of urgency because the take-and-give relationship is a relationship that is categorized as a mutual benefit or equally beneficial. Efforts to give and take each other will be shown in this study and demonstrate that educational institutions cannot stand alone and be independent.

Feedback from this communication model is an attraction regarding how the Subulus Salam Supreme Court adapts itself to the public, and the public adjusts to the interests of the Subulus Salam Supreme Court. The focus of this research will discuss the reciprocal process between the Subulus Salam MA and the community to trust each other and provide the best service in the world of education. In line with this, this research aims to describe two-way symmetrical communication forms of MA Subulus Salam in forming take and give relationships with the community.

METHOD

This study employed a qualitative approach using a case study design to obtain an in-depth understanding of the implementation of the two-way symmetrical communication model at MA Subulus Salam. The research was conducted at MA Subulus Salam, located in Krajan Hamlet, Pajarakan Kulon Village, Pajarakan District, Probolinggo Regency, East Java, Indonesia. The research site was purposively selected because the madrasah has consistently implemented community-based communication practices that emphasize collaboration between the institution and local stakeholders.

Data were collected through participant observation, semi-structured interviews, and document analysis. The participants were purposively selected based on their involvement in the communication process and consisted of the principal, the vice principal for public relations, a representative of the school committee, and two parents of eleventh-grade students. These participants were considered capable of providing comprehensive information regarding the implementation of the communication model. The collected data were analyzed using the interactive model proposed by Miles, Huberman, and Saldana, which consists of data condensation, data display, and conclusion drawing and verification. To ensure the trustworthiness of the findings, data credibility was established through source triangulation and methodological triangulation by comparing information obtained from observations, interviews, and documentary evidence.

RESULT AND DISCUSSION

Communication patterns are one of the important things that must be prioritized in carrying out various madrasah programs. Whether it is communication between internal madrasah parties or madrasah communication with external parties (Romadhan et al., 2019), alignment of the vision, mission, goals, and expectations of the madrasah with the community can be built with a sense of mutual trust and mutual contribution (Samosir et al., 2021). So with

this symmetrical two-way communication model, reciprocity is a form of loyalty and integrity of the madrasah and the community.

This two-way symmetrical model also uses research on public opinion and the asymmetrical model. However, it is not used to persuade but to build mutual understanding between the public and the organization. Organizations are open to changing their internal policies and practices (Abdussalam et al., 2020). This model is a collaborative approach to building understanding. Although not perfectly balanced, it does produce a moving balance where both sides in the communication process can have input and change an issue (Muallifah & Nurhadi, 2020).

Deputy Head of Public Relations MA Subulus Salam explained the madrasah's decision to choose this two-way communication as the most appropriate model and considered more ethical in conveying messages or information. In this communication, madrasahs can persuade and build mutual understanding, understanding, and trust between the two parties. Researchers see that sending messages and managing and channeling information flows (communication channels) to the community will be the goal of achieving a positive image for madrasahs.

Furthermore, the Head of MA Subulus Salam explained, "Public relations with schools are a two-way communication between organizations and the public on a reciprocal basis both in the context of supporting management functions and objectives by increasing fostering cooperation and fulfilling common interests." Looking at the madrasah policies and decisions to build good reciprocal relations or take and give, the following three activities are carried out.

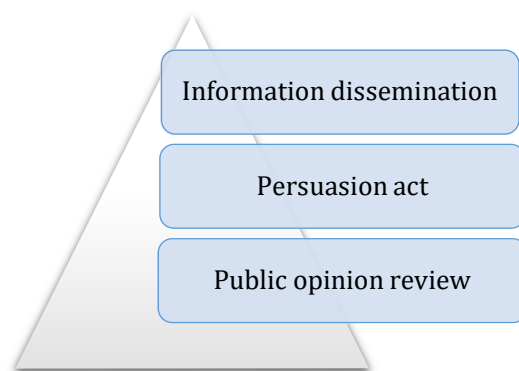


Figure 1: Two-Way Symmetrical Model Activities

he three activities formulated by MA Subulus Salam are the characteristics of public relations, including communication that is carried out in two directions reciprocally. Activities carried out consist of disseminating information, activating persuasion, and reviewing public opinion so as to create a harmonious relationship between agencies and the community. Based on these characteristics of public relations it is clear that public relations in practice is very supportive of the achievement of organizational goals which involve all the components

concerned both internally and externally. The following provides a detailed explanation of the implementation of these three activities.

1. Information Dissemination

Dissemination of information was first carried out in the internal environment of the madrasa by giving full attention to the guardians of students in intense forms of interaction. The parents of students are the main stakeholders who control the emergence of a positive image of the madrasa. In order to be able to disseminate information thoroughly and intensely among the parents of students, the madrasa accommodates an association of student guardians in the association forum. Paguyuban is an association that is family in nature and was founded by people who agree (agree) to foster unity among themselves. Mr. Hasanuddin thinks the guardians of students gathered in the association are thorough and intimate. Paguyuban has a personal (private) relationship that discusses the process and progress of educational goals. The Paguyuban also thinks the relationship between student guardians is only for "us" and not for people outside the group (exclusive).

MA Subulus Salam segments community groups based on student study groups. So that the class association becomes a gathering forum for parents of students at every grade level to monitor all forms of improving the quality of learning in class, each paguyuban forum is formed systematically with the existence of organizational structure (chairman, secretary, and treasurer) from the involvement of student guardians and homeroom teachers. Regarding the dissemination of information among the association, it was organized by the madrasa according to the results of an interview with the head of MA Subulus Salam as follows:

"First, we have implemented POT (Paguyuban Orang Tua) to establish effective communication with parents of students. Then classical socialization about the importance of parental connectedness to support the student learning process at home and school. Then, forming a WhatsApp group for all parents of students, hereinafter called POT in each class. Furthermore, from the POT a committee was formed representing each class. The point is that if needed, the management will be invited to attend internal meetings with the school. After that, administrators are required to coordinate the results of the meeting with other parent colleagues in their respective classes. If there are suggestions, criticisms, and input from parents in the group, it is this POT representative who will bridge the gap with the school."

The results of the interview above confirmed that the association forum was formed for the benefit of stakeholders, especially the parents of students. This community forum was held after the pandemic ended by looking at the condition of the parents who could easily access the internet. This community forum was revealed by Mulyadi (2018) to accommodate aspirations, ideas, and ideas from parents regarding the teaching and learning process in the classroom and encourage active concern and parental participation to support student learning outcomes. In research, Saputra & Marta (2020) also said that the main purpose of forming POT and its management was to make it easier for the school to

communicate and coordinate with all parents of students. To minimize miscommunication, especially on matters relating to the process and quality of student learning. Therefore, each member of the paguyuban has the same goal: to increase a sense of togetherness and maintain the good name of the group (class) so that each member will help each other solve a problem.

2. Persuasion Activities

An invitation is often one of negotiation-based and subtle communication. Invitation communication (persuasion) also intends to be able to influence someone's thoughts, actions, and feelings to be able to participate in what is conveyed (Tyasari & Ruliana, 2021). The activation of this persuasive act by MA Subulus Salam was carried out with two activities: direct and indirect. Direct activities are carried out face-to-face or through direct socialization in meeting forums or open art performances with parents of students. In contrast, indirect activities are carried out using printed media consisting of brochures, banners, billboards, calendars, social media, Facebook, and WhatsApp to disseminate information to the wider community. During the pandemic, every student's guardian already had a device to access the internet with lots of information about their child's work interests and school policies. So no doubt that parents, school communities, and the wider community can apply the formation of Facebook and WhatsApp groups.

The involvement of religious leaders and community leaders in interactive madrasa events or forums is involved with the intention that they are always aware of the development of the madrasa, and the madrasa expects suggestions and criticism (evaluation) from them for the progress of the madrasa. The community around Subulus Salam MA, which is quite religious, is an added value for the progress of the madrasa because many people use religious leaders/community leaders as demagogues and one of the references in asking for consideration in their children's education. This situation positively impacts the acceptance of new students because madrasas can socialize madrasas to the community easily.

Mr. Kamaluddin Jamal (one of the student's guardians) explained that cooperation with the madrasah committee is a very important thing for the madrasah to do, because the madrasah committee contributes quite a lot in the delivery of education. For example, contributing ideas, gathering information, and channeling community aspirations to madrasas. This clearly makes the function of the madrasah committee to be the main partner of the madrasa in implementing education. The madrasah committee consists of several people consisting of community leaders, parents of students, the local community, local village officials, and people designated by madrasas who can become demagogues or people who are able to lead the community at their invitation to raise the spirit of the community to be able to place their trust in MA Subulus Salam. Of course, the impact of the persuasion

carried out by MA Subulus Salam is to get new students who meet the target or quota so as to elevate the institution's image in society.

3. Review of Public Opinion

Research on public opinion or society can determine what information is important to an organization. This is important for addressing organizational and service-related issues (Tabak & Sahin, 2020). This opinion research helps MA Subulus Salam consider how the public feels about certain issues of the performance and image of madrasas in the eyes of the public. No less important, madrasas study public opinion to equip each internal madrasa with the knowledge and ability to research and observe phenomena that occur in madrasa life. At the simplest strata, for example, MA Subulus Salam can observe and analyze social reality by reading social media, reading social reality that occurs, or various secondary data (published research results) from other educational practitioners regarding the world of education.

MA Subulus Salam links its position as an institution that does not have to be a methodologist in this study but requires the ability to be creative. Therefore, MA Subulus Salam, in every activity as a support for the management function, always speaks and argues according to news and data to make the information conveyed convincing. This is what Kalkan & Dağlı (2021) revealed: organizational sensitivity is needed not only to respond to problems but also sensitivity in the development of organizational conditions in the eyes of society.

Thus the two-way symmetrical model in carrying out take-and-give relationships with the community is carried out in the form of disseminating information among parents of students, encouraging forms of persuasive efforts both directly and indirectly with the community, and examining every opinion of the school community and the madrasah community in an analytical and solutive manner. These three points are based on the idea that communication is an interaction that creates a structure of take-and-give relationships. In their research, Patricia et al. (2019) said that opening oneself up in a relationship means giving space or opportunity to others about themselves in everything that happens in their life. Openness like this can produce a recovery in a relationship, able to understand the problems that occur, and able to provide the best solution to solving a problem (Jiang et al., 2021). While the relationship of mutual acceptance, namely the disclosure of one's reactions and responses to the situation one is facing and providing relevant information about past events for understanding in the present. Of course, this two-way relationship and communication can lead to a relationship of mutual trust and mutual understanding.

A two-way symmetrical communication model illustrates that propaganda communication (campaign) goes through two balanced reciprocal directions (Nababan, 2020). This model can solve or avoid the occurrence of a conflict by strategically improving public understanding so that it can be accepted and is considered more ethical in conveying messages (information) through persuasive communication techniques to build mutual

understanding, support, and benefits from both parties (Setiyawan & Yunianta, 2018). This model can also find a win-win solution to solving a problem. This model emphasizes the importance of changing organizational behavior to respond to public demands. In other words, the public relations role in organizations can be activities to persuade the public to establish take and give relationships (Perfetti & Ponziano, 2020).

CONCLUSION

This study demonstrates that the implementation of the two-way symmetrical communication model at MA Subulus Salam is reflected in three interconnected communication practices: disseminating information to students' parents, conducting persuasive communication with the surrounding community through both direct and indirect interactions, and systematically responding to community feedback through analytical and solution-oriented decision-making. These practices foster mutual understanding, trust, and long-term collaboration between the madrasah and its stakeholders while facilitating mutually beneficial solutions to institutional challenges.

The findings contribute to the application of the two-way symmetrical communication model in the context of Islamic educational institutions by demonstrating that reciprocal communication can strengthen community engagement and institutional sustainability. Practically, the study provides a communication framework that may assist school leaders in developing collaborative relationships with local communities. Nevertheless, this study was limited to a single madrasah; therefore, future research is encouraged to examine similar communication practices in different educational settings using broader samples and comparative approaches to enhance the generalizability of the findings.

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