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RESEARCH ARTICLE

THE SOCIAL COMMUNICATION OF STATE ISLAMIC HIGHER EDUCATION BASED ON SOCIETY: A CONSTRUCTIVISM ANALYSIS

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ABSTRACT

Global development resulting in the outcome document "the future we want" containing the Sustainable Development Goals (SDGs) is a joint agenda of all world society. At least, there are three sustainable development issues highly required to develop: economic, social, and environmental issue. State Islamic Higher Education institutions has a strategic role to succeed the global development. Its role may not be separated from the existence of society and state. If social communication is not well managed, it may hamper higher education, state and society in achieving their goals. Thus, this paper will deeply analyze the social communication between the academicians of IAIN and the society in local, national and global context. The analysis is conducted using a constructivism approach to comprehensively explain the role of higher education within sustainable development. The research result shows that it is important to develop higher education by involving the society, both as partner and subject to mutually collaborate in developing the higher education quality and the surrounding community independence.

KEYWORDS

social communication, Islamic higher education, state, and society

1. INTRODUCTION

Global development which lists Sustainable Development Goals (SDGs) is a joint agenda of all world society. This development is expected to produce outcome document "the future we want". At least, there are three sustainable development issues highly required to develop: economic, social and environmental issue. For the success of such development program, the participation of the community and governmental as well as private institutions are urgently required, including that of Higher Education.

Higher Education, including State Islamic Higher Education (PTKIN), has a strategic role for the success of such global development. The existence of PTKIN under the Ministry of Religious Affairs cannot be separated from surrounding society's social life. Both of them have been interacting and socializing one to another within a relatively long period and cannot be separated from each other. They are idealistically interconnected in mutualistic symbiosis or with mutual benefit. PTKIN needs conducive and comfortable environment for smooth and good course of educational process and, on the other hand, the society also needs PTKIN to be media to develop people's social life in economic, cultural and environmental sectors in diverse society.

In praxis level, the interaction of both institutions will be well realized when they communicate to each other. Communication will connect the interest of PTKIN and society's interest and may cause both institutions cooperate in order to realize their shared ideals. In this context, communication is conducted by academicians (lecturers and students) and educational staffs with the people or vice versa. As a form of communication, the Research and Community Service Organization (LPPM) of the State Islamic Institute (IAIN) Pekalongan has successfully built people's awareness of asset wealth data through Village Information System (SID) [1].

The State Islamic University (UIN) Syarif Hidayatullah Jakarta participates in building and developing the Smart Village program initiated by the *Pergerakan Indonesia Maju* and the Municipal Government of Tangerang

Selatan. This program is expected to promote the people's economic and educational level, particularly for them who live in underdeveloped villages throughout Indonesia [2]. Meanwhile, the LPPM of IAIN Purwokerto has also a community partnership program in cooperation with village government through some rural community empowerment programs based on mosque and Islamic boarding school around Banyumas regency [3]. Mental revolution and community empowerment based KKN program made by IAIN Purwokerto in the community environment of Banyumas regency is a co-existence program, which means that the State Islamic Higher Education (PTKIN) serves to be an academic/educational agent on one hand and to be community empowerment organization on the other hand.

The lecturers of IAIN Purwokerto have different educational background and competencies. Some lecturers are from religion based higher education and some other lecturers are from public higher education. Moreover, some of them are from partially mixed religion based higher education and public higher education. According to competency perspective, lecturers who are from religion based higher education have different competencies. They are from Faculties of *Tarbiyah*, *Syari'ah*, *Dakwah*, *Adab*, and *Ushuluddin*. Likewise, lecturers who are from public higher education certainly have also different competencies.

However, in interaction with the community, all of them declare themselves as lecturer of IAIN Purwokerto, notwithstanding their background and competency, while the community do not know their educational background and competency. Therefore, the authors are interested in examining self-concept and interactional pattern established by the lecturers in their interaction with the community, whether they are consistent with their educational background and competency or adapt to their status of lecturer of IAIN Purwokerto.

On the contrary, lecturers and students actually want to know more problems faced by the community and how they are solved, what kind of tradition and culture developed by the community are and what their expectations with the presence of lecturers and students in the community are. These will be found when the community openly interact with the

lecturers and students, since it is impossible for the lecturers and students to examine anything in the community while no communication is established among them.

This communication process between the academicians and the community or vice versa is called social communication, a communication which takes place between individuals in community life covering various dimensions of human life [4]. We may fulfill our emotional needs and improve our mental health, learn the meaning of love, affection, sympathy, intimacy, respect, pride, jealousy and even hatred through social communication or personal causation [5]. Likewise, we may also cooperate with anyone to achieve our shared goals through social communication [6].

The social communication between IAIN Purwokerto academicians and Banyumas people is important. In addition to its function to develop new social communication terms in the last decade, it is also intended to examine the role of individual and collective social communication and to understand the cultural process existing between the two institutions both vertically, which is from one to subsequent generation, and horizontally, which is from one to other community [7].

Based on the background above, the authors are going to conduct a constructivism analysis on the social communication dynamics existing between IAIN Purwokerto academicians and Banyumas people as well as to describe the implication of such social communication in the development of community based higher education in local, regional and global contexts.

2. LITERATURE REVIEW

Community is a collection of individuals who jointly settle in a location and have shared goals. Individuals in community will certainly interact with each other, since it is impossible for them to stay at home or with their family without communicating with others. Communication is needed by every individual because of existing requirements made by themselves in the form of hunger and thirst as well as other necessities. To fulfill such necessities, every individual automatically needs others or other individuals. This point is where cooperation and organization are established to form community.

One main element of social interaction in the community is communication. With communication, every individual may establish a frame of reference and utilizes it as a guidance to interpret any situations he/she encounters. It is also communication which allows us to teach and apply adaptive strategies to solve any problematic situations. Without self-involvement in communication, a person will not know how to eat, to drink and to talk since such behavioral activities must be learned through family care and others.

Human communication may take place in physical, social and spiritual contexts. In physical context, human may communicate with the nature, animals and plants using symbolic language or certain signs. In social context, human communicate with others both individually and collectively as tool of social participation and cohesion [8]. Through social communication, we may fulfill our emotional needs and improve our mental health, as well as learn about the meaning of love, affection, sympathy, intimacy, respect, pride, jealousy and even hatred. Social communication also contains cultural communication functions where culture becomes part of communication behavior, and in turn participate in determining, maintaining, developing or transmit culture [9].

Social communication is a new term least discussed in any communication science study, and if it becomes part of communication science, the understanding of social communication is placed as part of communication function. Astrid S. Susanto (1980) interprets social communication as a communication activity which leads more to achieving a situation of social integrity. In this case, communication has significant role in uniting the community.

Deddy Mulyana proposes that communication as social communication serves to build self-concept, self-actualization and survivability, bring happiness and avoid pressure and stress within oneself [10]. Through social communication, human may cooperate with various community members to achieve shared goals. Social communication implies that communication is performed for self-fulfillment and feeling joyful, comfortable and peaceful with oneself as well as others.

According to the two opinions, the authors conclude the definition of social communication as useful communication between humans to build self-concept, self-actualization and human survivability and to maintain community social unity. The urgency of social communication is the forms of social construction performed by individuals and or community groups,

either in the form of friendship, cooperation or competition.

One theory which may be utilized to study social interaction is the symbolic interactionism theory which according to Stephen W. Littlejohn and Karen A. Foss is often used in studies of communication behaviors and conversation tradition in communication [11]. The symbolic interactionism tradition inherits the intellectual traditions developing in Europe in the 19th Century, particularly those derived from the thought of Max Weber. According to Weber, a person's act will be meaningful when such meaning is given by individual. Individual is active, reflective and creative and interprets and shows complicated, hardly predictable behaviors. He rejects the idea that individual is a passive organism, of which behaviors are determined by existing powers or structures external to him/her, particularly structuralists' view.

The symbolic interactionism perspective attempts to understand human behavior from subject's point of view. This perspective views human behavior as a process which allows human to designate and regulate their behaviors in consideration of their interaction partners' expectation. In social life, human interaction is performed using symbols. They are interested in how human use symbols in communication among themselves and also in the influence arising from interpretation of behavioral symbols of those involved in social interaction.

Some premises become the basis of symbolic interactionism perspective: *First*, individual responds a symbolic situation, both in the form of environment and social object (human behavior); *Second*, meaning is a product of social interaction, thus it is not inherent in object, but is negotiated through utilization of language; and *Third*, meaning interpreted by individual is subject to change at any time, in line with situational changes existing in social interaction.

The basic concept of symbolic interactionism theory is derived from the writing of Herbert Mead on mind, self and society published in 1934. This basic concept is then developed by his pupils, known as the symbolic interactionism theory. The symbolic interactionism theory then inspires the birth of "labeling theory" in the studies of deviant behaviors, dramaturgy perspective of Erving Goffman and ethnomethodology of Harold Garfinkel.

The initial development of symbolic interaction is derived from two schools: *First*, Chicago school pioneered by Herbert Blumer (1962), in continuance of the research conducted by George Herbert Mead (1863-1931). Blumer believes that human study cannot be performed in the same way with research conducted on inanimate object. A researcher must empathize with subject matter, directly have his/her own experience and attempt to understand everyone's values. Blumer avoids quantitative and statistical approach by employing scientific approach through curriculum vitae, autobiography, case study, diary, letter and non-directive interviews. The emphasis is put on the researchers' observation. Further, Chicago tradition views human as creative, innovative, in situation that community and self is viewed as process instead of structure.

Second, Iowa school which takes more than one scientific approaches, with Manford Kuhn as its figure. One of his works is the measurement technique commonly known as the Twenty Statement Self-Attitude Test (*konsep pengujian sikap diri melalui dua puluh pertanyaan*), two of which are *ordering variable*, which is stating individual's relatively prominent interest, and *locus variable*, which is stating tendency extension commonly performed by individual in identifying consensual group. Because the individuals are the essence of the society that is the importance of mobilization [12].

There are five basic concepts of symbolic interactionism according to Blumer as quoted by Dadi Ahmadi (2008): *First*, the concept of self. This concept views human not merely an organism that moves under influence of stimuli, either external or internal, but "an organism having a self", that is able to view self as object of thought and socializes or interacts with self. *Second*, the concept of action. Since human actions are shaped in and through interaction process with self, thus that actions are far different with non-human's movements. Human face various life issues with an assumption that they are not controlled by situation but consider themselves above it. Human then design their actions, which are not merely as biological reaction, but the result of construction.

Third, the concept of object. This concept views human as living amidst objects. The objects may be physical or abstract. The essence of objects is not determined by intrinsic properties, but by people's interest in and meaning given to the objects. *Fourth*, the concept of social interaction. Interaction means that each participant mentally moves to others' position. In doing so, human attempt to understand what others' action means, thus interaction and communication are possible. The interaction

does not occur only through movements, but through symbols, of which meaning needs to be understood. *Fifth*, the concept of joint action. This means that collective actions derived from each participant's action are then matched and adjusted to each other. The essence of this concept is harmonizing and merging many meanings, goals, thoughts and attitudes.

Further, the basic premises developed by symbolic interactionism theory are: *First*, individuals respond to a symbolic situation. They respond environment based on the meaning of the environmental components to them. When facing a situation, their responses are neither mechanical nor determined by external factors but depend on how they define situations faced in social interaction. *Second*, meaning is a product of social interaction, thus meaning is not inherent in object, but is negotiated through utilization of language. The negotiation is possible since human are able to name anything and such naming or symbolization are arbitrary, which means that anything may become symbol and, therefore, there is no logical relation between name or symbol by an object it is referred to. *Third*, meaning interpreted by individuals is subject to change at any time, in line with situational changes existing in social interaction. Interpretation changes are possible since individual may perform mental process, which is communicating with self.

Based on the symbolic interactionism theory, the researchers desire to examine the social construction in the interactions between the academicians (lecturers and students) of IAIN Purwokerto and Banyumas people. Banyumas people's behaviors in interaction with IAIN Purwokerto academicians will be understood from the subject's perspective (lecturers and students). On the contrary, the behaviors of academicians (lecturers and students) of IAIN Purwokerto in the interactions may be understood from the subject's perspective (Banyumas people). Through such understanding, any regulations or agreements between them will be examined.

3. METHODOLOGY

This paper starts from the qualitative research results, considering that the data studied are holistic and natural or as is, pursuant to field situation [13]. The data are directly obtained from IAIN Purwokerto academicians and Banyumas people through participant observation, thorough interview and documentation. Such direct data are then analyzed by employing the symbolic interactionism theory.

The authors employ the phenomenological approach to analyze the data. The phenomenology circle views human behavior as the result of their interpretation of their world. It is a phenomenological researcher's duty to catch the interpretation process a person makes. Catching such process requires an emphatic understanding or an ability to absorb and express feelings, motives and thoughts existing behind others' actions [14]. In this paper context, the meanings of behaviors (social actions) of IAIN Purwokerto academicians and Banyumas people will be caught from their own perspective.

4. RESULT AND DISCUSSION

There are two important aspects to discuss: social communication of academicians with Banyumas people and social communication implications of in the development of higher education based on Society.

4.1 Social Communication of Lecturers and Students with Banyumas People

Social Communication is human communication occurring in social interactions to achieve certain goals. Social communication may happen to anyone and anywhere as long as they interact each other. Besides having the role as campus academician members, lecturers and students are also part of the community members. Thus, lecturers and students may not be separated from the social interaction with Banyumas people and they surely make the social communication. An example of Community Service (here in after refer to as *KKN*) activities entitled "community empowerment" conducted by the students through programs agreed by the village head, *KKN* members, and counselors with the Islamic teaching group consisting of mothers in the form of the bananaization program ("golden" banana)⁵. The idea and implementation of this program is a form of program created and maintained by the village government and Islamic teaching group consisting of mothers may provide some implications on self-concept and social conduct about the economic independence of community groups. The efforts made by this *KKN* group are to provide education in the form of training related to banana planting techniques. This activity is a social reality which is intentionally created and maintained together.

Based on communication level, the social communication of IAIN Purwokerto academicians with Banyumas people is made in several

levels: intrapersonal, interpersonal, group, public and mass communication. Each communication level plays an important role in different contexts and situations based on its functions.

Intrapersonal communication is a communication experienced by each individual [15]. This communication is experienced by the lecturers, students, and communities. Each individual will certainly make communication process in him/herself before or after interacting with others. For example, a student before meeting an adolescent in Banyumas, he will first ask himself or wonder whether he needs to communicate with the adolescent or not? If you have to communicate, what benefits may be obtained? If not communicating with the adolescent, what losses may result in? and how to start the communication with the adolescent? These questions are part of intrapersonal communication belonging to the students. Similarly, lecturers and society will surely make intrapersonal communication before or after interacting with others.

The interpersonal communication also occurs in the social communication of academicians with the society. Interpersonal communication is an exchange communication occurs between one individual and the other. The characteristic of this communication is that it has a transactional process and the relationship between individuals is symmetry and complementary [16]. Thus, people who make interpersonal communication may become very intimate, have false relationship, and even result in conflict or separation. For example, a student makes a communication with a trader when purchasing food. Both buyer and seller greet each other. If their relationship has been established for quit long, both will become close friend and intimate. This kind of Interpersonal communication commonly occurs in social communication between lecturers, students, and society.

Group communication is found in the social communication of IAIN Purwokerto academicians with the society. Group communication may occur in the form of one person to group, group to one person, or group to group. A lecturer who gives suggestions to the bride and groom family is one group communication example of one person to group. Meanwhile, a group of students who come together asking for a temporary residence permit from the head of RT (the smallest unit of village administrative governance) is one group communication example of group to person. Group communication may also occur in group to group, such as the RT residents make a dialog with the campus leaders or Islamic boarding school managers. This kind of group communication can also be made between institutions, such as IAIN Purwokerto communicates with Purwanegara sub-district discussing about local government land acquisition for campus land development. In communication science, group communication is sometimes identical with organizational communication, but some separate group communication with organizational communication. Group communication is direct and face-to-face, involving the influence of each individual, more spontaneous, less structured, and less goal-oriented [17].

Similarly, public communication and mass communication are also contained in social communication between the academicians and Banyumas people. Public communication is communication involving many people, such as campaigns, general Islamic teaching (*Pengajian*), *istighosah*, and so forth. In the context of social communication, lecturers and students frequently use public communication in the context of Islamic teaching, Friday Islamic Preaching, conducting training, and other formal events.

While mass communication is communication using mass media, such as communication on radio, television, newspapers, books, and magazines. IAIN Purwokerto frequently assigns lecturers and students to participate in various events on community radios, RRI Purwokerto, Banyumas (BMS) TV, Suara Merdeka newspapers, and sometimes leaflets or circular letters on policies related to lecturers, students, and the society.

Furthermore, social communication of IAIN Purwokerto academicians with Banyumas people may be analyzed based on the occurring relationship or interaction, especially using the symbolic interactionism theory. The social communication between three communities dynamically occurs. They interact using symbols both verbally and non-verbally. Each performs their social function in accordance with the position, competence and capacity. From the perspective of symbolic interactionism, each self (lecturer, student, and community) has actively performed their role, not as a passive object. They perform their role starting from their awareness on self-concept they have understood and then they actualize when interacting with others. Actualization is realized in the form of social roles performed by the three communities.

The lecturers realize that they have knowledge, insight, and life experiences which may be transformed to the students and society. Based

on the perspective of students and society, the lecturers are highly respected and appreciated. The lecturers do not want to disappoint the students and the surrounding communities. Thus, he has a commitment and social responsibility to participate in the community. Lecturers generally perform based on their knowledge capacity and sometimes a small part of lecturers perform beyond their knowledge capacity in order to adapt themselves as lecturers at IAIN Purwokerto. However, not all people have positive assessment on lecturers, such as the statements expressed by some Banyumas people "lecturers who also become the Islamic clerics (Kyai), yet perform unethical conducts. Furthermore, the lecturers should be mature in implementing their knowledge to the society, not selfish only for their personal interests" [18]. But the power for the production of knowledge, values, beliefs and opinions contained in public discourse [19].

When interacting with the surrounding communities, the students have also realized that they are part of the students of Islamic campus. Their words and actions should be in line with the Islamic values they have learned. The students should also perform their roles in accordance with their capacities and the existing opportunities. The students should try their best to show their quality, although some of them are not in accordance with the expectations of lecturers and society, just like IAIN Purwokerto students who carelessly cross the roads and disobey the traffic regulations that many accidents frequently occur in front of IAIN Purwokerto campus, less polite outfits (rather tight) and some students open their *hijab* when off campus and less concern with the society and the surrounding environment.

Similarly, the society also realizes their existence when interacting with the lecturers and students. They play their role as good parents, friends, and protectors for the academicians and other residents. They will be proud if the lecturers and students are successful and may actively participate in the society and campus to develop IAIN Purwokerto.

Starting from the positive self-concept, these three communities provide meaning and life purpose together. They blend together to nurture and mentor each other and collaborate in shaping more benefiting cultures and life values. They create discourses in the field of religion, economics, youth problems, and education. Discourse is created to strengthen the society's social structure and at the same time to counteract various negative issues which may damage the cultural orders and values well established in Banyumas people.

A harmonious relationship between academicians and the society may be created due to Banyumas people's culture of "*cablaka*" or "*blakasuta*" tradition. *Cablaka* is the center or core of Banyumas people's character model. *Cablaka* is the character of Banyumas people who spontaneously express the appearing phenomena in front of their eyes, without covering anything. *Cablaka* is often interpreted as a character which prioritizes Banyumas people's frankly speaking. It means that Banyumas people prefer to speak anything as it is as without hiding anything. As the result, other people think that Banyumas people have less ethical attitudes, straightforward, or even impolite [20].

However, the presence of newcomers (lecturers and students) will certainly bring social changes in the society. The presence of rational, scientific, popular and consumptive culture may be felt by the surrounding local people. Furthermore, there has been a shift in people's occupations, level of adolescence social interaction, access and motivation to continue their study to the higher levels. This is part of social communication process occurring between academicians and the society. The social communication may indirectly bring cultural changes and the existing values in the society.

Other findings may be analyzed in this paper is that through this social communication study of IAIN Purwokerto academicians and Banyumas people may result in information related to people's expectations on the academicians' participation in the society. The social communication study is not only limited to the society's communication patterns and the occurring social interactions yet may also be developed to accommodate the community aspirations.

The presence of migrants among the indigenous people, on one hand may provide various advantages and great benefits, yet on the other hand may cause various big problems. The occurring social conflicts in Kalimantan, Madura, Ambon, and several other regions, one of the reasons is due to bad relationship between the migrant groups and indigenous people. Thus, to minimize the conflicts, it is necessary to conduct a study to provide information related to the indigenous people's expectations related to the migrants or the sheltering institutions. The research on social communication may become one bridge to meet those expectations.

From the results of observations and interviews, the researchers figure out that the society actually expect that there is intensive communication between academicians of IAIN Purwokerto campus and the society, both directly related to academic activities and communities' life. The society should not only be used as the suffering object, but also as the partner and subject invited to collaborate for the development of campus and the society. Campus is also expected to more concern with the society in issuing various policies or in knowledge and technological development. Furthermore, the participation of IAIN Purwokerto academicians in society is highly expected, both in the field of religion and others. According to Banyumas people, "the students do not only learn in the classrooms, but also in the society to sharpen their intelligence which may not be found in campus lectures" [21].

4.2 Social Communication Implications in Developing Higher Education Based on Society

The development of Higher Education is currently faced with various challenges, at local, regional, national or international level. Besides the increasing number of Higher Educations which leads to stricter competition, they also face the graduates' quality issues. Therefore, each of them makes maximum effort to find innovation to survive and exist in higher education development.

One of the efforts is to engage the community in developing higher education. The community is not taken only to be a source to pick students, but also plays active role in monitoring, evaluating and developing higher education. With the community's active involvement in higher education development, a close relationship will automatically be established between the community and higher education. The community may be engaged to help solving any issues existing in higher education and vice versa, higher education may be engaged to solve any issues in the community. The mutual symbiosis is quite appropriate to describe the relationship between the community and higher education.

The three pillars of higher education which have been being a guide in higher education development remain relevant for implementation. However, the orientation to realize the three pillars requires modification. The three pillars are so far oriented more to higher education's internal side and pay less attention to the community's needs and demands. Higher education focuses more on science development, reinforcement of human resources existing in higher education, research, and service, all of which are performed for the sake of development of academicians and educational staffs in higher education.

It is as if higher education forgets that it originates from the community and is established in order to fulfill the community's needs. Therefore, the "*come back to society*" movement for higher education needs to be reinforced and developed. Higher education needs to make an effective and efficient formulation in cooperation with the community. According to the experience the researchers gain during a comparative study in India (puthaharti Bangalore), the higher education develops education and learning process based on surrounding community's needs. The lecturers and students conduct researches of water and medicines needed by the community. The results of such researches and findings may then be directly utilized by surrounding community. As a result, they can provide medication service and clean water for free to the community.

In Sudan, when it has obtained its independence, the governmental affairs are held by the Generals. The democratic life gets stuck over time. Seeing such condition, the Omdurman University with hundreds of students and lecturers conduct a symposium of democracy. That is something a university can do, by employing its "free platform". The Sudan Government at that time is quite afraid of the power of logics and intellectual power of the Omdurman University, thus the Government bans the symposium. That the symposium of democracy is banned, all shops are closed by themselves without any instruction, and before obtaining consent, all members of labor organizations strike. After the occurrences, the ruler decides to resign, avoiding civil war with the people. That is an example from Sudan.

Higher education's involvement in helping solve the people and nation's problems is inevitable after implementing the mission of three pillars of higher education and as part of its responsibility and concern of the community. Hundreds and even thousands of scientists are distributed in various regions and in different scientific disciplines in higher education. They perform scientific research and study to help solve any existing problems. In addition, there are also potential leaders in higher education with high spirit to seek, develop and apply their science in the community. Scientific traditions or academic cultures even develop in higher education which allows them to give higher contribution than those outside campus. Becoming participants to conceptualized, practiced, and brought to bear on

the life-world or a micro and a macro level [22-24].

It is undeniable that higher educations in Indonesia have several times held meetings to seek for community service patterns and have even applied them in various activities such as integrated Community Service (KKN), social service, Field Experience Practice, partnership program, pilot project of community service, etc. However, there is no ideal service pattern which is able to provide solution for various crises taking place in Indonesia up to the date.

According to the authors, for Indonesian context, it is difficult to realize any form of ideal community service which may be applied nationally. The extremely broad size of Indonesian territory with its varied cultures, languages, religions and customs become the main factor of such difficulty. Therefore, an intensive communication between regional governments and higher educations in each region is required. They may jointly meet and discuss any problems faced by each region, both in the community and within campus. Regional government, particularly at reGENCY/municipal level, may become medium to hold communication between higher education, people's representatives and the government.

The communication forum formed is not merely something for formality or communication medium, but also an effective medium to design, to formulate, to move and to solve any problems of the community and of higher education. The community needs the role of higher education and, vice versa, higher education also needs the community's participation in its development. The symbolic mutualism relationship needs to be developed and intensified in the partnership of higher education and the community as social capital [25]. We need to avoid any pseudo partnership or that with vested interest, and more particularly partnership, which is brought to political and group's interest, since it will destroy any scientific, rational and independent order which is the characteristic of higher education itself.

If the government lacks activeness or concern in communication forum establishment, higher education may initiate or play role in developing partnership pattern between higher education and the community. It is natural that higher education becomes pioneer to create various innovations, creativities and products needed by the community. Higher education may be ice breaker, static breaker and changes initiator.

IAIN Purwokerto is a higher education which attempts to make a breakthrough in improving the quality of its graduates through cooperation with Islamic boarding schools which incidentally belong to Banyumas people. The existence of this cooperation is, besides initiation made by higher education leader, also resulted from social communication made between IAIN Purwokerto academicians and Banyumas people. This well established institutional cooperation needs to be reinforced in the future by engaging more Banyumas people, considering that Islamic boarding schools and student housings are owned by few classy people, while common people lack concern from the existing policies. In further extent, there will be social gap between the rich and the poor, as stated by Banyumas people "On the other hand, the existence of Islamic boarding schools here causes adverse effect to boarding house owners. As we can see, there are so many students obligated to go to Islamic boarding schools, including my nephew. This indirectly causes social gap in the community. Not to mention infrequent communication between boarding school administrators with the community" [26]. The statement above clearly shows that it is quite important to establish social communication between higher education and the community. If communication is overlooked, the development of higher education based on community will face significant obstacle.

5. CONCLUSIONS

The social communication conducted by the academicians of IAIN Purwokerto with Banyumas people dynamically and functionally run with certain goals. Dynamically, the mutual cooperation is shown by the changes of each individual, group, and community. Functionally, the academicians of IAIN Purwokerto and community have implemented their functions in accordance with each individual position and capacity. Furthermore, the social communication between them has no arbitrary but clear objectives. They interact to meet their needs and at the same time create a more *masalah* (better) community culture in accordance with the religious and cultural values.

The social communication starts with the formation of individual concept and is then actualized when interacting with others. The interaction begins when fulfilling their daily needs, then leading to cultural exchanges and values existed in the society. Although the interaction between lecturers, students, and the surrounding communities around the campus is "less intense", yet there is no distance between the migrants and local people.

The migrants well blend with the character of Banyumas people who are egalitarian, *cablaka* or *blakasuta* (sincerely or frankly speaking) and have the same religion. It implies that in Banyumas community, the new cultures and values which are rational, scientific, religious, popular and consumptive are built. These are to fill specific identities and meet multiple political purposes [27-30].

In addition to the social communication, there is a discourse structurally and systematically developing in the community that most are involved in the discussions. In general, the topics discussed by the people are related to the surrounding environment which becomes more crowded and requires well maintenance and development to create more comfortable, safe, harmonious and Islamic environment. Meanwhile, then the specified topics discussed among people concern on religion, economics, morality of young generation, and education. According to Miller, communication on social topics that maintains human relationships.

It implies from the results of social communication between the academicians of IAIN Purwokerto and Banyumas people that it is important to develop higher education by involving the community, both as partners and subjects to mutually cooperate to improve the quality of higher education and surrounding communities. In addition, this social communication may become one medium to succeed the sustainable development program proposed by the United Nations. Gradually, higher education may play its role to improve economy, education, and even create conducive surrounding environments.

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