AGENT AND STRUCTURE RELATIONS IN THE COMMUNICATION PROCESS BASED ON HUMANIST AND RELIGIOUS VALUES AT THE PAMULANG UNIVERSITY IN SOUTH TANGERANG

By
Surti Wardani[1], Alo Liliweri[2], Ridzki Rinanto Sigit[3]
[1]Pamulang University
[2]Nusa Cendana University
[3]Sahid University
Email: [1]dosen01707@unpam.ac.id, [2]aloliliweri2@gmail.com, [3]rrsigit01@gmail.com

Article Info	ABSTRACT
	Pamulang University (Unpam), one of the private universities in the South Tangerang area, is established to meet the needs of the community by providing its own uniqueness and receiving very good interest. The uniqueness meant by that is the history of its founding to provide higher education for all people, especially for those people mentioned, the increase and large quantity of registered students, the availability of classes for students with disabilities, adequate lecture facilities, affordable tuition fees, and no building costs. One of the successes that has been achieved to date is the contribution of lecturers in implementing the tridharma of higher education. This is where the lecturer acts as an agent, actor, or agency, as known in Anthony Giddens' structuration theory. As a form of routine that produces social practice, the lecturer's tridharma must reflect humanist and religious values, including in the communication process within the university. These two values are in accordance with those stated in the university's vision, namely, "To become a university ranked in the top 40 at the national level based on humanist and religious values by 2025." This article analyzes the relationship between agents and structures in the communication process based on humanist and religious values at a private university in South Tangerang. The research used a qualitative method with a critical theory paradigm and an interpretive phenomenological approach. The results show that Unpam is able to manage and strive to pursue its vision through the tridharma of higher education, with the contribution of lecturers who act as agents, actors, and agencies. The routine activities of agents form a duality of structure and are related by mutual influence and reciprocity (interplay) that reflect most of the implementation of both humanist and religious values. Forms of communication that are full of humanist values, such as when lecturers greet each other, provide non-differentiating classroom learning, and interact with students and the community in PkM activities, including coordinating work on research activities, Meanwhile, religiousness can be seen in the form of greeting words and sentences, praying before and after activities, religious attributes worn as characteristics, tolerance during worship, the formation of the Institute for Religious Studies, and also religious studies. On the other hand, the role of agents still needs to be optimized as gatekeepers and/or opinion leaders because, as educators, they provide role models, especially for students (predominantly from the marginalized and lower middle class) and also the general public. Meanwhile, the university needs to have an organizational culture to strengthen motivation for academics, direction, and foundation in behavior and attitudes, which can be taken from humanist and religious values, as well as the motto Sharing for the Country, alongside the implementation of a code of ethics, to help realize its vision in 2025

Corresponding Author:
Surti Wardani
Pamulang University
Email: dosen01707@unpam.ac.id

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1. INTRODUCTION

Values are the basis for forming morals, which are reflected through attitudes and behavior. Religion will direct the absorption of values, which will become the foundation for attitudes and behavior. One way of forming a person's morals is through educational institutions. Higher education is for everyone. However, not everyone gets this opportunity due to various limitations, including marginalized communities and lower middle-class groups, as well as people with disabilities in the Pamulang area of South Tangerang. Seeing these conditions and opportunities, this became the first step in establishing Pamulang University (Unpam) by the owner of the Sasmita Jaya Foundation in order to close the gaps in these limitations and, at the same time, become unique. The uniqueness in question is affordable tuition fees, the availability of classes with a choice of study times, accepting students with disabilities, the availability of adequate facilities, and no building fees. As time goes by, is this uniqueness still relevant to the needs of today's society? Meanwhile, the development and progress of this campus have resulted in the availability of education at the postgraduate level for interested people from various heterogeneous groups. On the one hand, until this research took place, the campus stood on the foundation of the two values contained in its vision statement, "To become a university ranked in the top 40 at the national level based on humanist and religious values by 2025" and the motto "Sharing for the Country" in carrying out all its activities. The successes obtained by Unpam to date include the contribution of lecturers as agents in implementing the three dharmas of higher education: education, research, and community service. According to Anthony Giddens, an agent has a structure that he carries and is inherent in him, so that this structure can enable him to control or constrain each of his activities in accordance with the structure that applies as rules. Meanwhile, structure also makes agents use their thinking abilities (knowledgeability) to be involved and able to take enabling actions. This action has a reflective form and is an important part of social practice that is produced and reproduced repeatedly in carrying out its activities. The social practices that become agents' routines in every tri dharma activity are a form of structuration. Meanwhile, the existence of this structure, which is to restrain and allow the production of social practices to be reproduced again, is a duality of structure. The series of tri-dharma activities carried out every semester and academic year is a communication process within the Unpam Educational Institution. The existence of Unpam is clearly an effort by the founder and successors to date to be able to contribute to the development of the state and region, as well as the nation and society, towards the improvement (transformation) of marginalized groups and the lower middle class. The goal to be achieved is to raise the level of ignorance and improve people's living standards through education. The communication process in carrying out tri-dharma activities is a social practice or form of action that has intensity and must be full of humanist and religious values. For the Unpam academic community, humanist and religious values have been implemented from the beginning by its founder and have been continued to this day. Instilling humanist values in students provides strengthening and character formation in the future as college graduates who are able to enter society. The role of lecturers as agents has been regulated in Republic of Indonesia Law No. 12 of 2012 concerning higher education, which states that lecturers are professional educators and scientists with the main task of transforming, developing, and disseminating science and technology through education, research, and community service. This article analyzes how agent and structure relationships in the communication process must reflect humanist and religious values at the Pamulang University Educational Institution in South Tangerang. The discussion will use Anthony Giddens' structuration theory to address three main series of issues that are of concern to social science and their respective interrelationships. These issues relate to human action and the acting self, how interaction is conceptualized and its relationship to institutions, and efforts to understand the practical connotations of social analysis. So in our efforts to understand it, we will focus on human agency and social institutions, where in studies related to society, the center of attention is modern society. Giddens' main proposition regarding agency is that all social agents have knowledge about the social systems they construct and reproduce in their actions (Giddens; 1979: 5).

2. LITERATURE REVIEW
Agent, Agency

Anthony Giddens states in his book that an adequate explanation of human agency must be: first, connected with the theory of the acting subject; and second, it must situate action in time and space as a continuous flow of behavior rather than treating goals, reasons, and so on, as lumped together. The theory of the subject he outlines involves what he calls a 'stratification model' of personality, organized into three sets of relationships: the unconscious, practical consciousness, and discursive consciousness. The notion of consciousness is a fundamental feature of structuration theory. (Giddens; 1990; 2). According to Giddens, in social theory, the ideas of action and structure mutually presuppose each other, but the recognition of this dependence is a dialectical relationship, necessitating a reworking of both sets of concepts associated with each of these terms and of the terms themselves. Social activity is always formed in three intersecting moments of difference: temporally, paradigmatically (using

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structures that are present only in their instantiation), and spatially. All social practices are activities located within each of these senses. The agency is described as follows: 'Action' or agency, as I use it, thus does not refer to a series of discrete acts combined together, but to a continuous flow of conduct. We may define action, if I may borrow a formulation from a previous work, as involving a'stream of actual or contemplated causal interventions of corporeal beings in the ongoing process of events in the-world'. The concept of agency as I advocate it here, involving 'intervention' in a potentially malleable object world, relates directly to the more generalized notion of Praxis. (Giddens; 1990; 55)

Structure

Structures in the sense of Giddens' structuration theory are schemata and not objects. Structure exists in and through social practice (Giddens, 1984). Apart from that, structures are rules and resources that enable social practices to exist across time and space (Giddens, 1984, 17). While rules are social agreements about how to act, resources refer to the capability to make something happen (Giddens: 1981; 170). Furthermore, it is also stated that structure is the set of rules and resources that are formed from and mediate the repetition of social practices. The duality of structure lies in the process where social structure is the result of an "outcome" and at the same time a means of a "medium" for social practice (Giddens, 1979: 5). Structure as a resource is seen from three points, namely significance, dominance, and legitimacy. In his explanation, Giddens mentions that, as conceptualized in structural theory,'structure' here has a different meaning from its usual usage in the social sciences. (Giddens, 2016: xxix). There are three core elements of structuration theory: the concepts of'structure','system', and 'duality of structure'. In the most basic sense, according to him, understanding structure means referring to rules (and means), and all rules themselves are essentially transformational. So in social analysis, structure refers to the structural features that enable space-time "boundaries" in social systems. These features allow similar social practices to exist across very diverse timescales and spaces and give social practices a "systemic" character. To say that structure is the "true order" of transformative relationships means that social systems, as social practices, are reproducible. has no'structure', but exhibits'structural features'. This means that structure exists only as a presence of space and time in its manifestation in these activities and as a memory trace of the behavior of intelligent human agents. The most deeply rooted structural features involved in the total reconstruction of society are called "structural principles," while the features with the greatest spatial-temporal extension within such a whole are called institutions (Giddens, 2016: 27–28). The concept of structure proposed by Giddens is similar to the camp view, which places structure above individual actors. The difference lies in the understanding of the duality of structure. Duality is different from dualism, which assumes that actors are separated from the structure. In the duality of structure, Giddens considers that structure is not only a medium but also the result of behavior (conduct) that is organized repeatedly. In other words, structure not only guides action but is also the result of agent action in the process of production and reproduction of the social system. But here the structure turns out to be something external to human action, a source that restrains the power of an independently constituted subject. As conceptualized in structuralist and post-structuralist thought, the idea of structure turns out to be more interesting. In this case, structure is typically considered not as a pattern of a person's presence but as a point of intersection between presence and absence. Basic codes must be inferred from sticky manifestations (Giddens, 2011: 20).

Organizational Communication

The research context is in the study of organizational communication, which is explained by communication as a behavior that occurs in an organization and how the people in it are involved in the process and exchange meaning as information (Pace and Faules, 2005; 31–34). Organizational communication occurs within an organization, is formal (communication according to structure) and also informal (communication that does not depend on structure), and takes place in a larger network than group communication. (Mulyana, 2013; 30). Furthermore, it can also be broadly said that organizational communication is a process of creating meaning from interactions that create, maintain, and change organizations (Mulyana, 2013; 33). Communication is the process of sending and receiving messages and information and transferring meaning in formal or informal groups within an organization. This form of communication can be top-down, bottom-up, or integrative, which aims to convey information and messages so as to minimize misunderstandings and resolve problems within the organization (Clampit (2017) in Romadona and Setiawan; 2019). The sustainability of the organization will be as expected in various matters, such as work planning, work coordination, work arrangements, and work evaluation, through effective organizational communication. At Unpam, the organizational communication process involves all parts, including institutions under the auspices of the Sasmita Jaya Foundation and within Pamulang University, as well as other related parties outside.

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Previous Research

Giddens' structuration theory can be used to analyze various scientific studies, as has been done by M. Faisal Nasution, Gurpreet Dhillon, and Roberto Akyuwen. With the title Shaping Security Policy in an Indonesian Bank: Interpreting Institutionalization and Structuration. The research examines security policy design in the Indonesian banking sector, using structural and institutional theory as the theoretical framework. Researchers discovered the importance of good system design and how social and political factors are taken into account when creating security policies. One of the contributions of this study is to show how institutional theory can be used to explain how institutional forces influence the design and implementation of security policies. (Nasution, M. F., et al., 2015). Research by Kristian Hoegh Pride Lambe in the study of political communication carries the title Analysis of the Structuration of Toraja Politicians on the Political Stage of South Sulawesi. Research using structuration theory explains that, according to Giddens, structure is a social system. Structure, in Giddens' view, is within and through the individual, while the social system is outside the individual. The structuring process is the relationship between informants and the new party structure. The structuring process that is realized in social practice is repeated at certain intervals. Structure is the process carried out by informants to change the structure of the social system in their new party. Of course, the social actions of Giddens' structural plan informants are always politically profitable (Lambe, 2018). Next, a study of the literary work by Rahma A. Widihastuti (2019) entitled Duality of Structure and Agent in the short story "Fog of Hell" by Danarto: Analysis of Anthony Giddens' Structuration Theory shows that the social structure that occurs around Danarto is an agent in the form of conflict that arises. between Sunnis and Shiites has become a strong influence in the process of creating literary works. Apart from that, the relationship between space and time also plays a big role in the process of creating works (Widihastuti, Rahma A. 2019). Another study in the realm of environmental communication discusses Agent and Structure Relations: Negotiation Space in Forest Resource Management in Lebong Regency. The study discusses the relationship between actors and structures in community forest management by incorporating Giddens' theoretical framework regarding structure. Research suggests that relations between local elites and state authorities may have opened up space for negotiations over forest management. Relationships between actors that create and reproduce the social structures involved in forest management. Structure includes various institutions such as shared values, norms and sanctions, social and moral values, formal regulations, customs, and others that are intended to meet the needs and interests of various actors. The structure of state interests, power, and legitimacy in the management of forest resources by the state tends to change according to the interests being served. This spatial and temporal shift can lead to the "discovery" of new spaces for negotiations between state and local elites in order to minimize conflicts of interests, values, and ideas in the management of forest resources. Within the framework of forest resource conservation, formal and coercive approaches are relatively unable to develop local community initiative and creativity. Thus, providing opportunities for local communities to manage their natural resources independently has an impact on sustainable forest resource management. Another study entitled Atta Halilintar: Generation-Z Career Structuring Agent by Yudha, Reza Praditya. Research using the literature review method analyzes the agent who succeeded in changing the social structure, namely Atta Halilintar. Based on Giddens' structural theoretical thinking, researchers considered property ownership factors and Atta's consistency in implementing the rules. It is not easy to be an agent who is able to change the structure of a social system. Discipline, flexibility, and strong principles are the keys to Atta's use of technology and media to become a pioneer who is able to redefine the meaning of career, professionalism, and success in the digital era. The changes caused by developments in communication technology have many consequences. Among them are the social implications of work, success, and professionalism. Work is no longer an activity carried out in the office from 9 a.m. to 5 p.m. for the minimum wage. Today's jobs can be done anytime, anywhere, with a salary that you can plan yourself. To successfully create jobs is no longer a matter of economics, society, or age. But the main thing is creativity. Meanwhile, being a professional does not mean passing formal education with the highest grades, getting results, undergoing training, or producing books. Professionals are determined to continue working, are competent and adaptive to change, are agile, and have the courage to seize business opportunities. Atta Halilintar not only produces and documents videos on YouTube but also uses communication technology to become a resource and regularly or consistently enforces the rules. Atta, with factual and discursive perception, is capable of introspection (reflective tracking) and expresses his thoughts and knowledge in his content. Atta's knowledge is excellent in understanding content, what YouTube viewers want, and how to profit from YouTube. In other words, Atta is able to create and change social structures by identifying new achievements, professions, or skills. The structure created by Atta and other vloggers is a means or forum to challenge the discourse of vlogging as a new profession. Likewise, YouTube awards and revenues for these vlogs prove the community's recognition of the structures created by Atta and other vloggers. In short, Atta and other vloggers are building a structural duality in new definitions of success, career, and professionalism through YouTube vlogs. Atta or anyone else can build new structures by building resources or creating new rules. However, the

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existing structure will also remain a corridor so that competition and the transformation of the new structure are not too different or utopian. In the study of organizational communication, there is research by Melisa B. Altamira and Effy Rusfian (2019). Researchers see that organizational culture in a company, institution, or organization not only functions as a tool to improve the quality of the company, institution, or organization, but also as a guide and the behavioral values of company, institution, or organization members in their daily activities. As the number one medical faculty in Indonesia, the Faculty of Medicine, University of Indonesia (FKUI) has formulated I've Care as its organizational culture. The research aims to analyze and describe the formation of I'Ve Care's organizational culture, the factors that hinder it, and the evaluation needed by FKUI in the future. The research method was carried out qualitatively through case studies and in-depth interviews. The results obtained from this research show that the formation of organizational culture is not optimal due to the following factors: storytelling, communication, positive problem solving, storytelling about founders and leaders, leadership, examples of role models, norms, expectations, values, reward systems, career management, staff recruitment and placement, socialization with new staff, training and development, contact with organizational members, participation in decision-making, coordination between groups, and personal change. Holistic evaluation and suggestions are needed to form the organizational culture at FKUI. Other research in organizational communication through internal communication by Fransiska O. R. Setyana and Akhmad E. Aruman. The research aims to determine the role of internal communication in achieving the vision and instilling the values of the CreditOn Group Indonesia company. The successful achievement of CreditOn's parent company in Kazakhstan has become a reference for CreditOn Group Indonesia in achieving its vision and implementing its work culture; however, expectations and reality did not run smoothly in its implementation. This research uses organizational communication theory and internal communication, also known as employee communication theory. where researchers want to know how the company's vision and values are conveyed from top management to employees in order to achieve the expected output. The research approach carried out by researchers uses qualitative methods with a constructivism paradigm because there is a reality that the company wants to build to achieve its vision and implement its values. The research results show that there is not optimal use of communication channels, uneven message delivery, and the timing of message delivery in the form of vision and instillation of these values (R. Setyana and Aruman, 2021). Research methods: qualitative research with a phenomenological approach and a critical theory paradigm. Phenomenological research is a qualitative strategy in which the researcher identifies the essence of human experiences about a phenomenon as described by participants in a study (Creswell, 2012). The technique for determining sources (informants) uses purposive techniques, with the provision of several criteria. The main data collection technique is through in-depth interviews with a semi-structured interview guide. Validity of data is determined by referring to informants and reference data sources.

3. FINDING AND DISCUSSION
Agency at Educational Institutions

Higher education is available to all people, but not all people, especially the lower middle class and marginalized groups, have the opportunity to receive it for various reasons of limitations, especially in terms of costs and opportunities to be accepted, as well as the flexibility of the lecture schedule, which is supported by adequate facilities, including for people with disabilities. On the other hand, this is a business opportunity for capital owners to be able to fill the gaps in these limitations. This is part of the history of the founding of one of the Unpam private universities in South Tangerang. Over time, various developments and successes have been achieved, and the university uses the basic foundation of humanist and religious values in all its activities, which are found in its vision: "To become a university ranked in the top 40 at the national level based on humanist and religious values by 2025." This achievement can be seen as a contribution to the tri-dharma activities of higher education by lecturers who are referred to by Giddens as agents, actors, or agencies. Social actions and practices carried out by agents are part of the structuration that is formed. Agents have specific characteristics that are expressed in their actions by including humanist and religious values, as in the following description: a. Agents do not just continuously monitor their flows and activities and expect others to act like themselves. They also routinely monitor the physical and social aspects of the context in which they move. In every tri dharma activity, relationships are created and interpreted as a form of system by Giddens. The agent continues to monitor with various related parties, both internally to fellow lecturers, system networks, institutions, and also external parties, the community, and external institutions. b. By rationalizing actions routinely and passing without overlap, it confirms a continuous theoretical understanding of the basis of their activities. Actors are always able to explain a lot of what they do if they ask. The agent's knowledge has been adjusted to the area of expertise, including recognition of lecturer certification and lecturer academic positions. From this, it shows that more or less the agent's understanding of relevant theory is applied to Tri Dharma activities, teaching courses, sharing knowledge and insight in PkM activities, and research studies. The discussion space is

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open to every agent in seminars, workshops, and proceedings, both within the same discipline and between scientific disciplines. c. Questions are often the aim and reasoning of philosophers, which are usually to help explain for lay actors who are facing some confusing situation or when there is some kind of change or crack in competence that might actually be something to be expected. Agents who are new to the world of lecturers will go through adaptation and have the opportunity to learn from their seniors. Here relationships are created that can be linked to the tri-dharma, such as collaborating with the PkM team and the research team, including in classroom teaching. This activity will be sustainable, considering that tri-dharma activities are a mandatory routine for all agents (lecturers). d. Reflexive monitoring and rationalization of actions are differentiated based on motivation. Apart from being an obligation, the motivation for action by lecturers in the tri dharma can be seen in various ways, namely being the main source of income, a form of actualization because agents are also practitioners, or just filling time in between busy business activities. One thing that is the same is that all tri-dharma activities must be reported by all agents for the benefit of the university. Lecturers are agents; they act as agents, actors, or agencies, while all Pamulang University academics also act as agents according to their functions and roles. When agents (lecturers) will carry out tri-dharma activities, such as research and community service, lecturers are required to upload proposals through SINTIAS according to the timeline set by LPPM. Agents can carry out individual monitoring through the system for the research implementation process and PKM. The display on the SINTIAS system has been created to facilitate individual control by the user (agent or lecturer). When the time limit determined by the LPPM is exceeded, systemwide consequences will apply and have an impact on the lecturer concerned; in this case, they will be detected by the system in the finance department. The consequences received can range from a warning to not receiving the incentives that should be for implementing PKM in the current semester, and the same applies to the proposal input process for research activities. As a further consequence, it is not only the achievement targets of individual lecturers that are not achieved, but also the targets at the study program, faculty level, and ultimately the fulfillment of university indicators regarding these two fields. Through LPPM and research and PKM lecturers in each study program, regular monitoring is carried out according to the timeline regarding implementation reports, including the achievement of the lecturers' second tri-dharma target. Implementation of research and PKM for lecturers is team or group work, consisting of several lecturers in the same study program or across study programs or faculties, and can even collaborate with other universities. In order to assist lecturers in implementing the two tri dharmas, it is carried out regularly and continues to coordinate with all lecturers. Student heterogeneity can be seen in the regular distribution of classes. The experience of agents, including researchers, is teaching in employee classes on evenings and Saturdays, where there are students from the community with backgrounds as office boys, security guards, household assistants, online motorcycle taxis, parking attendants, and couriers. Agents are in charge of transferring knowledge and values, as well as skills, at each learning meeting, something that is expected to bring about change in the future when the student completes college. Behind this background, there are sometimes several obstacles that are often encountered and experienced by agents and researchers when learning is hybrid, such as student inactivity in discussion forums for several reasons and the inability to pay for tuition at the end of the semester. This has an impact on learning, namely a low percentage of student attendance, and students who have not paid cannot take exams. Agents and researchers use a middle way for solutions with the approval of the head of the study program. In addition, agents and researchers often find it important to emphasize humanist and religious values regarding student ethics. Agents see this from the student's background above, as well as violations such as smoking in campus areas, wearing inappropriate clothing, impolite ways of speaking, even damaging lifts and toilets, and theft in campus areas. This case occurs more often and is found in students at the Strata 1 level in several faculties and study programs. This middle path is a reflection of humanist and religious values. The case is different with those who are students at the Unpam Strata 2 level. On average, they come from very different backgrounds, where students look more established in terms of physical appearance, and what is clear is that there are lots of cars from last year parked and filling the campus parking area. And the researcher discovered this when the researcher conducted a research interview at the Viktor campus on Saturday with the informant who was the research source. According to key informants, this is a phenomenon where there is a shift in society's need for higher education at Strata 2, which is increasingly growing. Researchers see this as something unique, apart from the uniqueness that already exists, because this condition is still relevant to the aim of this foundation, namely to create education that is cheap and affordable for all levels of society without forgetting the quality of education itself. Researchers see that this opportunity can be taken by anyone to have a bachelor's or master's degree at an affordable price. And researchers interpret the informant's opinion on shifting needs as an opportunity for the organization to further develop and move towards its vision because executive workers, prosecutors, BUMN employees, private employees, and government employees from various large companies have joined and registered as Unpam students and graduates.

Structure and Agency

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According to Giddens, structure is both a rule and a resource, and both are connected to agents. Structure can be understood in Anthony Giddens' structuration theory in terms of space and time. A structure that is not bound by space and time means that the structure is controlling, controls, dominates, and cannot be controlled by the actors, so it is said to be constraining. This understanding is intended by structuralism, positivism, and functionalism. Meanwhile, structures that are bound to space and time are structures that are taken over on a daily or routine basis by actors or individuals. Structures provide resources, so they can give actors the capacity to carry out various actions or social practices, so they are called enabling. When an agent (lecturer) carries out tri dharma activities, the actor will obey and follow what has become the rules and applies at Pamulang University. Like the implementation of PkM, starting with the administration process through the system, coordinating with partners, creating cooperation (if the partner is new) in the form of an Implementation Agreement (IA), through to implementation, reporting, and carrying out monitoring, evaluation, or dissemination at the end of the semester, This explains that actors produce social actions that are constraint (following according to applicable rules without questioning the applicable rules and/or parts of these rules). Meanwhile, there are some lecturers who always question the rules that have been set by using their language in the form of questions because the agents have knowledge (knowledgeability) of matters relating to these rules. The use of this language will raise questions, such as: why does PkM have to use IA and collaborate with partners? Why should PKM be disseminated? and other relevant forms of questions from Tri Dharma activities. The agent's routine in carrying out the tri dharma is a communication process in the organization that is full of humanistic and religious values. In the implementation of education, rules have been created that must be implemented by all academic members. An example of a rule is the academic calendar regarding one semester's learning, including detailed rules for online or offline lectures. Apart from that, there is the availability of a learning management system (LMS) for learning carried out in a hybrid manner. Agents are obliged to carry out learning according to their respective schedules; this is the background for agents to carry out actions and practices as social practices. The structure that becomes the rules constrains the agent from acting. Meanwhile, on the other hand, structure is also a resource that enables agents to produce social practices. This structure is referred to by Giddens as resources, which are divided into significance, dominance, and legitimacy. Significance is a meaning (interpretive) scheme that must be communicated in the form of language. In communicating this significance structure, agents include humanist and religious values according to their background. The findings of the forms of communication shown by the agent were greeting sentences, tolerance during worship times, providing examples of time discipline, praying before and after activities, making agreements in learning, giving reprimands for mistakes, apologizing if there are mistakes, and others. In terms of dominance, it is divided into two categories: first, allocative resources, which are material (economic) in nature. The dominance referred to at the Pamulang University Educational Institution is the availability of physical forms of humanist values, including flexible lecture timings, special lectures for students with disabilities (blind, deaf, or physically impaired), cheap tuition fees, and the establishment of LKK and mosque buildings on each campus, along with religious programs and the Faculty of Islamic Religion. Second, authoritative resources are non-material (political) resources; these resources are related to competence and knowledge. This dominance is present at Unpam in the form of the presence of the Chancellor and vice chancellors, who, with their educational backgrounds, can strengthen and provide a level of trust. from the community to study at Pamulang University. Another form is when agents or lecturers deliver lectures in the classroom according to their field of expertise. These two dominations provide agents with facilities so that the significance of the meaning that has been constructed is conveyed in the interaction. Unpam's vision statement will be well conveyed when these two forms of dominance provide facilities in the form of trust and acceptance by both the general public and the academic community, especially students. It is said that the agency has dominance, so the agent (rector or lecturer) facilitates the concept of power. Signification in the form of dominance is said to have power. Forms of power will be responded to in the form of certain social practices. Legitimacy is the justification of what is practiced by actors. It contains rules (norms) that can be used as resources. Every rule (norm) will provide meaning and sanctions. This meaning relates to good and bad, right and wrong. The justification in question is in the form of a statement sentence (communicated) to provide emphasis or reinforcement to other agents. Legitimacy is present in the form of norms and is given reinforcement in the form of sentences (communicated) by the agency because, at the beginning, the agent or actor already has power in the form of dominance to convey meaning as a form of legitimacy. The sentence of Unpam's vision statement which reads "To become a university ranked in the top 40 at the national level based on humanist and religious values by 2025", based on this vision, the Chancellor will convey "this achievement is carried out through achieving the tri dharma of lecturers in accordance with the targets set in each field." This statement can imply that there are rules (enforcement of norms) that must be fulfilled, obligations that must be carried out by each agent in implementing the lecturer's tri dharma. When norms apply, sanctions will also apply which are consequences when violations/deviations occur in the implementation of the lecturer's tri dharma. Examples include

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cutting research and PKM allowances, reducing teaching schedules, giving direct warnings and coaching by the leadership (Head of Study Program/Dean). This explains what Giddens said, the main problem to be considered is connecting ideas about human action with structural explanations in social analysis. The making of such a connection, demands the following: a theory of human agency, or of the subject; explanation of the conditions and consequences of actions; and the interpretation of the 'structure' that is somehow involved in those conditions and consequences. (Giddens; 1979; 49). Today's society is a society that lives in modern times, with advances in sophisticated information and communication technology, as well as modern life. For the Foundation, this is one step towards the university's vision, namely through the availability of a system that supports the implementation of the tri dharma of lecturers. although on the one hand, according to the informant, the presence of this supporting system sometimes makes it difficult when you cannot refer back to the availability of files/data and have to use physical filings, namely photocopies, for example when agents manage lecturer academic positions (JAD). On the other hand, the availability of various existing allocative resources, lecture buildings with garden areas, canteens and parking spaces, teleconference rooms, library rooms that have received international awards, classrooms with air conditioning, the availability of various learning support tools starting from projectors (infocus), white board, shows the existence of the foundation and Unpam in the eyes of the community so that they can remain trusted and remain the choice of local communities, especially South Tangerang. Likewise, the emergence of business units, which are termed and intended in the name of developing creativity, innovation and business for students, such as chocolate food management units, workshop management units, drinking water management units, and labstore management units as mini markets.

Organizational Communication

Pamulang University is under the Sasmita Jaya Foundation. The division of organizational structure and its determination makes the communication process formed at Pamulang University as organizational communication following the organizational hierarchical flow or what is known as tiered communication, especially in the flow of information, this is carried out by all parties in order to follow their respective roles and responsibilities. -each. This tiered communication is a chain of coordination including the dissemination of policy information in the implementation of the lecturer's tri dharma, as mentioned by IK2/Chancellor in his statement that as a leader, the form of communication used verbally includes moral messages about the application of humanist and religious values. In responding to the humanist and religious values that have been embedded in the Unpam Educational Institution, one form of communication highlighted by the Foundation (Chair of the Foundation) is providing a form of communication for its presence at every event invited by various internal and external parties. This means that the Foundation always supports every activity organized by Unpam, including providing support to lecturers in implementing the tri dharma of higher education. implementation of the organizational communication function at Pamulang University, it can be explained as follows: (1) Informative; as has been explained in several parts of this article previously, information flows hierarchically from top to bottom and vice versa in order to achieve the goals of the University. Especially in implementing the lecturer's tri dharma. Dissemination of information or communication flow, especially in the current digital era. The use of application-based media such as WhatsApp is an alternative to help speed up and effectively send messages both individually and in groups/massively. Coordination regarding the implementation of the lecturer's tri dharma will involve various parties, including institutions such as LP3 and LPPM. Direct face-to-face or internet-mediated communication is an option to overcome misunderstandings regarding information or messages that require technical direction. (2) Control; Communication which functions to regulate and control the organization both internally and externally, in the form of written policies/rules/regulations, including memos, circulars, and related to the lecturer's tri dharma is the form of a final report on every teaching, research and PKM activity. (3) Persuasive; Communication functions to invite, follow and/or carry out ideas or ideas and even tasks, can be found in all forms of communication verbally or written and via the internet. The money has been made and found as research data, namely the sending of messages related to the implementation of learning via WhatsApp media by the Head of Study Program, inviting all lecturers to carry out learning according to the schedule set in the academic calendar. Apart from that, the form of standing banners and flyers which have been presented on the previous page or discussion, is also part of this form of communication function at Pamulang University, such as in the GEULIS and PEKA programs, or the implementation of religious programs by LKK Unpam. (4) Integrative; Communication that takes place between lecturers, in conducting joint research or PKM, is an example of what happens at Unpam. Apart from that, the program implemented by LPPM in the form of "LPPM Greets" is also an implementation of this communication function, where the LPPM chairman himself is directly present by holding question and answer discussions, seeking information, input and solutions if problems are found in the implementation of research or PKM by lecturer. Communication effectiveness can be met and this can include several things as follows: (Liliweri; 2014) 1. The person's ability to convey all intentions or feelings in a professional manner in accordance with the abilities and competencies that he displays in an excellent manner. 2. The ability of

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people to interact well, for example being able to interpret all the intentions and contents of their hearts correctly, clearly in a friendly atmosphere. 3. People's ability to adapt their personal culture to the culture they are facing. 4. A person's ability to provide facilities or guarantees that he can adapt or can manage various pressures from other people or the environment on him The organizational communication process regarding work looks more formal and meets these criteria, both verbally and nonverbally. Agents attend work meetings at the beginning of each semester as a briefing, reporting written performance according to a predetermined format. Providing teaching in class is also formal communication, although sometimes it can be modified by the agent to maintain an atmosphere conducive to learning in each class as reflected in points two and three. The presence of working students and beyond what is the initial target of the university, sometimes becomes a challenge for agents in responding to it. This can be found in employee class students, both at undergraduate level and especially in postgraduate classes, a condition that reflects the last point.

4. CONCLUSION

Unpam's presence can be seen from various angles, whether as a new hope that helps transform the structure of lower middleclass society, marginalized groups and people with disabilities so as to close the gap in opportunities to receive education in higher education. Meanwhile, for capital owners, this is an opportunity for a very promising education business and has been proven by extraordinary developments in terms of quantity and slowly moving towards quality. On the other hand, from the perspective of structuration theory, the obligation to implement the tri dharma of lecturers to become routine is a form of social interaction process and organizational communication process, which is referred to as actor/agent/agency. Agents transfer humanist and religious values in their communication processes, as educators and role models for students. From the research results, it can be seen that the role of lecturers in their form of communication requires humanist and religious values. Even though it looks like everything is in accordance with the rules, the motivation is different for each agent and can be different. Likewise, the structural duality that occurs involves structure and agency at Unpam, with structural dimensions consisting of significance, dominance and legitimacy. This scheme occurs at the organizational/institutional and individual/agent levels, the structure on the one hand provides opportunities (enabling) and on the other hand provides restrictions (constraining) as a form of duality structure.

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