The Tahfidzul Qur'an Program and Cultural Communication: Improving School Image

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Abstract: *This study aims to examine "Building a Positive Image of the School Through the Tahfidzul Qur'an Program in the Perspective of Cultural Communication" using a qualitative with case study. At SMPN 1 Kotaanyar, researchers observed, interviewed, and documented. Islamic society, in general, with different races and ethnicities, has the same goal: to want their sons and daughters to continue studying and deepen their knowledge of the Qur'an. Thus SMPN 1 Kotaanyar provides a program of tahfidzul Qur'an in order to build a positive image of the school from this perspective. Cultural communication. Based on research conducted at SMPN 1 Kotaanyar through the tahfidzul Qur'an program, which was carried out to build a positive image of the school from a cultural communication perspective by making an attractive logo as a brand, promoting the institution through the availability of social media, and increasing the value of students and perspective alums quality and Qur'anic soul.*
Keywords: *Positive Image, Program Tahfidzul Qur'an, Cultural Communication*

Abstrak: *Penelitian ini bertujuan untuk uji coba,''Membangun citra positif dari Sekolah melalui program Tahfidz Qurán dalam perspektif budaya komunikasi''. Menggunakan kualitatif studi kasus di SMP 1 Kotaanyar, Observasi penelitian, wawancara, dokumentasi. Masyarakat muslim pada umumnya walaupun berbeda ras dan etnis, memiliki tujuan yang sama. Keinginan anak-anak untuk melanjutkan pengetahuan dasar tentang Al Quran. Di SMP 1 Kotaanyar menyediakan program Tahfidzul Qurán untuk membangun citra positif pada perspektif Sekolah. Budaya komunikasi, latar belakang penelitian adalah kondisi SMP 1 Kotaanyar melalui program Tahfidzul Qur'an, yang dilakukan untuk membangun citra positif Sekolah melalui perspektif buadaya komunikasi dengan membuat brand yang menarik sebagai merek, mempromosikan Lembaga melalui sosial media, dan meningkatkan nilai siswa dan perspektif kualitas jasmani dan Jiwa Qur'ani.*
Kata Kunci: *citra Positif, Program Tahfidzul Qur'an, Budaya Komunikasi*

Introduction

Education in the period of globalization presents numerous obstacles and competition between institutions to enhance institutions to continue to exist, grow, and maintain community and national confidence. The next generation of nations will be able to play a more significant part in resolving societal problems if they receive a quality education.[1] In the era of globalization, technology and information play a crucial role. The availability of information and communication technology accelerates globalization. As one of the sectors that use information technology, education must enhance the numerous resources and materials that students require to provide a superior and advanced education.[2]

The development of human life civilization has ushered it into an all-sophisticated era. The most visible development of technological sophistication is the development of information and communication technology with the emergence of the internet which runs very fast and followed by the presence of social media. With the advent of information technology, the world of education has begun to shift, causing more internet-based apps to invigorate the product.[3]

Despite their apparent benefits, current communication methods do have inherent disadvantages. There are numerous positive and bad outcomes to consider. The impact of Internet access has resulted in numerous incidences of immorality and other unwanted actions, such as viewing content that is inappropriate for children. Children and older members of society, including teenagers, adults, and the elderly, experience the profound transformation in

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[1] Danial Rahman and Abu Rizal Akbar, 'Problematika Yang Dihadapi Lembaga Pendidikan Islam Sebagai Tantangan Dalam Meningkatkan Mutu Pendidikan', *Nazzama: Journal of Management Education*, 1.1 (2021), 76–89 <https://doi.org/10.24252/jme.v1i1.25242> ; Qonita Amini and others, 'Pengaruh Globalisasi Terhadap Siswa Sekolah Dasar', *Jurnal Pendidikan Dan Dakwah*, 2.3 (2020), 375–85 <https://ejournal.stitpn.ac.id/index.php/pandawa>.

[2] Sofian Abdulatif, 'Dampak Pandemi Terhadap Eksistensi Pendidikan Di Era Digital', *Jurnal Pendidikan Tambusai*, 5.1 (2021), 1567–70 <https://jptam.org/index.php/jptam/article/view/1140/1021> ; Elisa Puspita Ratri and Fatma Ulfatun Najicha, 'Urgensi Pancasila Dalam Menanamkan Jiwa Nasionalisme Pada Generasi Muda Di Era Globalisasi', *Jurnal Global Citizen : Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan*, 11.1 (2022), 25–33 <https://doi.org/10.33061/jgz.v11i1.7455>.

[3] L. Rudy Rustandi, 'Disrupsi Nilai Keagamaan Dan Komodifikasi Agama Di Era Digital', *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 3.1 (2020), 23–34 <https://doi.org/10.20414/sangkep.v2i2> ; Muhammad Aspi and Syahrani, 'Internal Quality Assurance System Of Education In Financing Standards and Assessment Standards', *Adiba : Journal of Education*, 2.1 (2022), 64–73 <https://doi.org/10.54443/injoe.v3i2.35>.

human civilization brought about by the evolution of communication technologies.[4] Local, national, regional, or international, the community context provides several challenges and obstacles that educational institutions must be prepared to tackle.[5]

To face challenges in the community, namely by good communication, one example is intercultural communication, a term that refers to a process of communication between individuals or groups that have different cultural backgrounds. Intercultural communication continues to grow, especially now that humans have no boundaries to communicate with others due to technological developments. The differences between two or more cultures that meet can certainly create different patterns of interaction and communication. This is the result of the diversity of experiences, values, and perspectives from each culture.

With the trust that is instilled in the hearts of the community, it will be easy for institutions to progress and develop through the large number of students who register at the institution, of course this is not easy. Because to gain the public's trust, there needs to be a serious, well-planned and well-executed effort as well as an evaluation to correct mistakes that occur during implementation so that the community becomes very confident in entrusting their sons and daughters to these institutions.[6] Schools have a challenge to show a positive image that can make people interested so that it has a Brand Image value or its own characteristics.[7]

One of the efforts that can be made to gain public trust in an educational institution is through build tahfidzul qur'an program in the perspective of cultural communication. Education is a planned and coordinated effort to

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[4] Daryanto Setiawan, 'Dampak Perkembangan Teknologi Informasi Dan Komunikasi Terhadap Budaya', *Jurnal Simbolika*, 4.1 (2018), 62–72.

[5] Ahmad Pihar, 'Modernisasi Pendidikan Agama Islam Di Era Society 5.0', *Book Chapter of Proceedings Journey-Liaison Academia and Society Availabel*, 1.1 (2022), 1–12 <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS> ; Padli, 'Peningkatan Kompetensi Guru Madrasah Menuju Era Pendidikan 4.0', *Jurnal Inovasi Pendidikan Dasar*, 2.4 (2022), 248–53.

[6] Ana Novitasari, Ahmad Fauzi, and Muhammad Barkah, 'Strategi Dan Manajemen Hubungan Masyarakat Dalam Mengembangkan Pendidikan Islam', *Japendi : Jurnal Pendidikan Indonesia*, 2.8 (2021), 1295–1305.

[7] Muhammad Irchas Ilham Falah and Aditya Chandra Setiawan, 'Optimalisasi Media Sosial Dalam Meningkatkan Citra Lembaga Pendidikan Di Masa Pandemi Covid-19', *Inspirasi Manajemen Pendidikan*, 10.1 (2022), 73–81 ; Zainiya Anisa and Saparudin, 'Branding Sekolah Islam Modern: Sekolah Islam Terpadu, Madrasah/Sekolah Alam, Dan Tahfiz Al-Qur'an', *El-Hikmah : Jurnal Kajian Dan Penelitian Islam*, 16.1 (2022), 49–64.

help pupils develop their religious and spiritual force, intelligence, noble character, and talents for themselves and society.[8]

The existence of violations committed by SMPN 1 Kotaanyar students and the intense competition between institutions to develop and advance their respective institutions through the large number of students who excel in these institutions, has made several institutions think about changes that must be made to improve the institution's image to society. Therefore, researchers are interested in conducting research at SMPN 1 Kotaanyar with the theme of building a positive image of the school through the tahfidzul Qur'an program in the perspective of cultural communication.

Indonesian society has a diversity of cultures and religions. This diversity is wealth and capital for the growth and development of democracy in Indonesia. However, this pluralism is also a potential for social conflict between communities and religious communities that could threaten the unitary state of the Republic of Indonesia. Religious moderation is needed because extreme attitudes in religion are not in accordance with the essence of religious teachings themselves.[9] Because the level of public understanding of religious values is still limited to the theoretical level, while in practice in social, national and state life, these values cannot be fully practiced by the community. The marketing strategy to be used as a basis for educational institutions, of course, must be adapted to environmental developments.[10] As was done by SMPN 1 Kotaanyar which is a public school and is considered a school that studies a little religious knowledge, apart from that there are some people who have the perception that SMPN 1 Kotaanyar is less advanced and has no added value that is different from other institutions, so SMPN 1 Kotaanyar takes the initiative to improve the image or branding image of the school to the views of the community, especially those in the area closest to the school.

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[8] Putri Rahmayani, Muhammad Saleh, and Fauzan Azmi, 'Penerapan Pembelajaran Tahfidzul Al-Qur'an Untuk Meningkatkan Kecerdasan Spiritual Siswa d MTs Teladan Gebang', *At-Tadris : Journal Of Islamic Education*, 1.1 (2021), 164–72.

[9] Anita Marwing, 'Komunikasi Kultural Antar Umat Beragama Dalam Perspektif Maqashid Syariah (Studi Kearifan Lokal Pela Gandong)', *Journal of Islamic Family Law*, 01.01 (2020), 17–27 <http://ejournal.iainpalopo.ac.id/index.php/maddika> ; Muria Khusnun Nisa and others, 'MODERASI BERAGAMA: Landasan Moderasi Dalam Tradisi Berbagai Agama Dan Implementasi Di Era Disrupsi Digital', *Jurnal Riset Agama*, 1.3 (2021), 79–96 <https://doi.org/10.15575/jra.v1i3.15100>.

[10] Karsono Karsono, Purwanto Purwanto, and Abdul Matin Bin Salman, 'Strategi Branding Dalam Meningkatkan Kepercayaan Masyarakat Terhadap Madrasah Tsanawiyah Negeri', *Jurnal Ilmiah Ekonomi Islam*, 7.2 (2021), 869–80 <https://doi.org/10.29040/jiei.v7i2.2649>.

Education helps produce skilled workers. Education has indirectly changed a nation's economy.[11] Through the Tahfidzul Qur'an program, Islamic religious instruction can become an attraction and a positive brand image in a public institutional setting. The Islamic Da'wah Agency presides over the Tahfidzul Qur'an Program at SMPN 1 Kotaanyar (BDI). The Islamic Da'wah Agency is a face-to-face activity held Monday through Thursday between 13.30 and 14.40 WIB. In addition, students are educated and guided by religious knowledge based on the Al-Qur'an through remembrance activities during Islamic Holidays (PHBI), Islamic boarding schools, and other activities that might urge students to practice Islamic principles consistently.

The role of public relations in building the image of madrasas, as described by Dozier and Broom's role theory, can be divided into four separate categories, according to Pebriany's research (2020).[12] According to Saepudin's research (2020), a school principal might act as a public relations officer to develop an image for an organization or business.[13] According to Kusuma, Wimba, and Wijaya (2022), this research implies that parents must realize that every institution can deliver a good education. Young instructors need practical teaching system training to improve their ability to create a successful teaching and learning process.[14] Mustaqim's research (2020) uncovered a multicultural education communication management strategy that includes the education system, communicator credibility, the communication process in lectures, the culture of educational institutions, the content of teaching materials, the communicant's attitude, the importance of multiculturalism, and the participation of all educational, social environments.[15] Purnamasari, Setyadji, and Ashfahani (2020) found that to improve services and update schools, they need a promotional plan

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[11] I Ketut Astawa and others, 'Green Tourism in Education and Research to Build Bali State Polytechnic's Brand Image and Loyalty', *Technium Social Sciences Journal*, 35.September (2022), 448–61.

[12] Srie Amanah Pebriany, 'Peran Kepala Dan Komite Sekolah Dalam Membangun Citra Positif Madrasah Diniyah', *Jurnal Penelitian Dan Studi Ilmu Komunikasi*, 1.2 (2020), 127–36.

[13] Hikmat Saepudin, 'Peran Kepala Sekolah SMA Kemah Indonesia 2 Dalam Upaya Membangun Citra Positif Sekolah', *Buana Komunikasi (Jurnal Penelitian Dan Studi Ilmu Komunikasi)*, 1.1 (2020), 35 <https://doi.org/10.32897/buanakomunikasi.2020.1.1.535>.

[14] I Made Wijaya Kusuma, I Gusti Ayu Wimba, and Putu Yudy Wijaya, 'The Role of Brand Image and Brand Trust through Electronic Word of Mouth in Creating Parent's Interest to Sending Children to School', *Technium Social Sciences Journal*, 35.September (2022), 477–89.

[15] Yuli Purnamasari, Veronika Setyadji, and Shulhuly Ashfahani, 'Strategi Pemasaran Dalam Membangun Brand Image Pada Sekolah Aluna Montessori Jakarta', *Jurnal Ilmiah Komunikasi (JIKOM) STIKOM IMA*, 12.01 (2020), 34 <https://doi.org/10.38041/jikom1.v12i01.115>.

(brochures, banners, social media: Facebook and Instagram) and a public relations approach (PR) to raise enrollment and brand image.[16] Alajmi's research (2022) provides a definition of the theory and literature surrounding its application in the education system. This research finally concluded that all theories can be applied in accordance with the literature and research conducted on the topic.[17]

From several previous researchers that in order to build a positive image of the school, it is necessary to have several strategies that are in accordance with the current developments. Therefore, researchers are interested in conducting research related to Building a Positive Image of Schools Through the Tahfidzul Qur'an Program in the Perspective of Cultural Communication at SMPN 1 Kotaanyar. Based on the explanation above, this study refers to the novelty of the researcher, namely how the combination of Building Image Positive Schools Through the Tahfidzul Qur'an Program in the Perspective of Cultural Communication. This research focuses on analyzing how to build a positive school image through the Tahfidzul Qur'an program in the perspective of cultural communication .

Method

The researcher uses qualitative methods with type studies case. Qualitative method used To observe phenomenon about Brand Image. The researcher digs around the phenomenon, setting, and meaning of tree study about Brand Image. In research, the position writer is an instrument responsible key answer in collecting and analysing data, as well as reporting results of research. The researcher collected data about Brand Image through technique observation, in-depth interviews (interview depth) and documentation with subject research conducted at SMPN 1 Kotaanyar data in the study. This got through the interview with the Coordinator and Supervisor of the Tahfidzul Qur'an Program at SMPN 1 Kotaanyar. Interviews are used to collect data when the researcher wishes to introduce the problem and learn more about respondents. After collecting data, the writer uses technical data analysis to reduce, display, and verify conclusions (verification).

The researcher wants to see if the subjects act the same without them (Participant Observation). Stage observer and attentive listener. According to the results above, the observer stage is understanding the circumstance. Help simplify school adaptation. At stage This more Lots utilized For get to know with Coordinator, Trustee of Tahfidzul Qur'an, and most importantly is say

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[16] Meaad Alajmi, 'Leadership Theories: Application in the University Setting Meaad', *Technium Social Sciences Journal*, 30.April (2022), 194–99.

[17] Meaad Alajmi, 'Leadership Theories: Application in the University Setting Meaad', *Technium Social Sciences Journal* , 30.April (2022), 194–99.

real goal. After stage this , author Certain will feel blend with environment school . As for the data in study This divided become two part ie primary data and secondary data.

Observation, documentation, and interviews were utilized to obtain data. Data analysis employs an interactive Miles and Huberman model of analysis. Documentation study that is stage assessment to considered documents support results research. The observation used is observation No structure in question, observation done without using an observation guide . Researcher with This do observation Keep going bright that is researcher in do data collection stated Keep going bright to data source , that He currently do research .

This utilizes Miles and Huberman's data analysis model, which includes: 1) data reduction, i.e., with the method of analyzing data collection and creating reflective notes related to the data obtained; 2) data presentation with present data; and 3) withdrawal conclusion and verification that makes sense of the available data form description or description that results in research.[18] Researchers can find observations faster with less data. Data presentation allows conclusions and action. Data analysis concludes.

The following will present research steps on Building a Positive Image of Schools through the Tahfidzul Qur'an Program in the Perspective of Cultural Communication at SMPN 1 Kotaanyar.
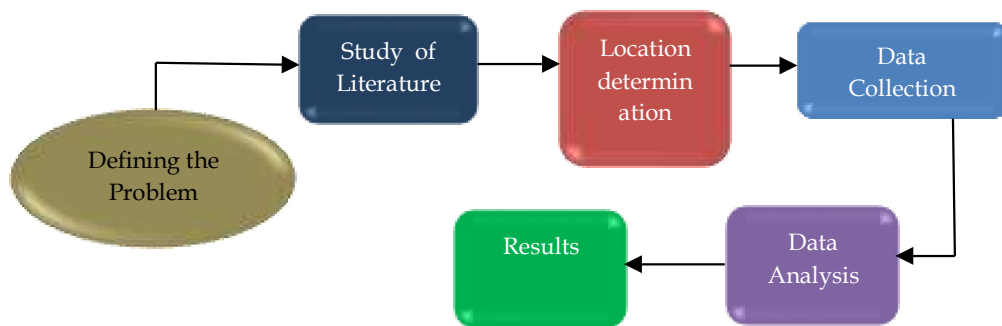
Picture .1 Research Flow

Results and Discussion
Implementation of Building a Positive Image

In practice, SMPN 1 Kotaanyar has done several things to build a positive image of the school from a cultural communication perspective. With the Tahfidul Qur'an program, it will certainly be a positive value for the community. However before a brand is offered institutions in society Of

[18] Juni Siskayanti and Ika Chastanti, 'Analisis Karakter Peduli Lingkungan Pada Siswa Sekolah Dasar', *Jurnal Basicedu*, 6.2 (2022), 1508–16 <https://doi.org/10.31004/basicedu.v6i2.2151>.

course There is necessary steps passed For build brang image that will worth positive for society and culture. In accordance with conducted interviews to Coordinator institute For build a positive image including SMPN 1 Kotaanyar especially formerly determine the target market or in matter it targets against need public to son daughter , next determine brand name if so will be a positive image for existing society and culture inside.[19] After the target market or public Already obtained and clarified about the desired needs fulfilled society Good different society race , culture and ethnicity , then SMPN 1 Kotaanyar determine the brand that has the value of a positive image from the perspective of the cultural community.

In case This in accordance with target about need public then SMPN 1 Kotaanyar provides Tahfidul Qur'an program which is mark To use become mark swap For build a positive image school in perspective communication cultural , because SMPN 1 Kotaanyar is at environment Islamic community . Tahfidul Qur'an program is very needed by the Community for son's religious goodness daughter , mainly for students who don't continue cottage education boarding school after graduating from Most Elementary Schools Already stop Study recite the Koran. From the results interview builder tahfidzul Qur'an with the availability of the Quran recitation program at SMPN 1 Kotaanyar become plus value for society and be image positive for school .

From the results research conducted _ researcher at SMPN 1 Kotaanyar create a logo as a special brand [20] logo for the tahfidzul Qur'an program for the community more easy know , know and have curiosity so that own interest For know regarding the tahfidzul program Qu'ran in SMPN 1 Kotaanyar . with the logo of the Tahfidz Al- Qura'an program , school have a special brand that builds on a positive image school in perspective communication majority culture public is Islamic, so matter This very interesting attention community , because SMPN 1 Kotaanyar is school general But provide special programs to Islamic that is rote student against the scriptures the descended Muslim community to the prophet Muhammad Sollallahualaihi Wasallam . And p This No doubt to still society own son Not yet fluent read the Koran, because SMPN 1 Kotaanyar is also grouped students who have Can carry on memorize or start from tahsin especially

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[19] Suyitno, 'Strategi Hubungan Masyarakat (Public Relation) Dalam Peningkatan Pemasaran Lembaga Pendidikan', *Jurnal Basicedu*, 5.5 (2021), 4138–45 <https://jbasic.org/index.php/basicedu>.

[20] Medi Trilaksono Dwi Abadi and Sinta Maharani, 'Manajemen Humas Rebranding Sekolah Tinggi Ilmu Kesehatan (STIKes) 'Aisyiyah Yogyakarta Menjadi Universitas 'Aisyiyah (UNISA) Yogyakarta', *Jurnal Komunikasi*, 15.1 (2021), 83–98 <https://doi.org/10.21107/ilkom.v15i1.10049>.

formerly through mapping done in form test . this very building a positive image to view society.
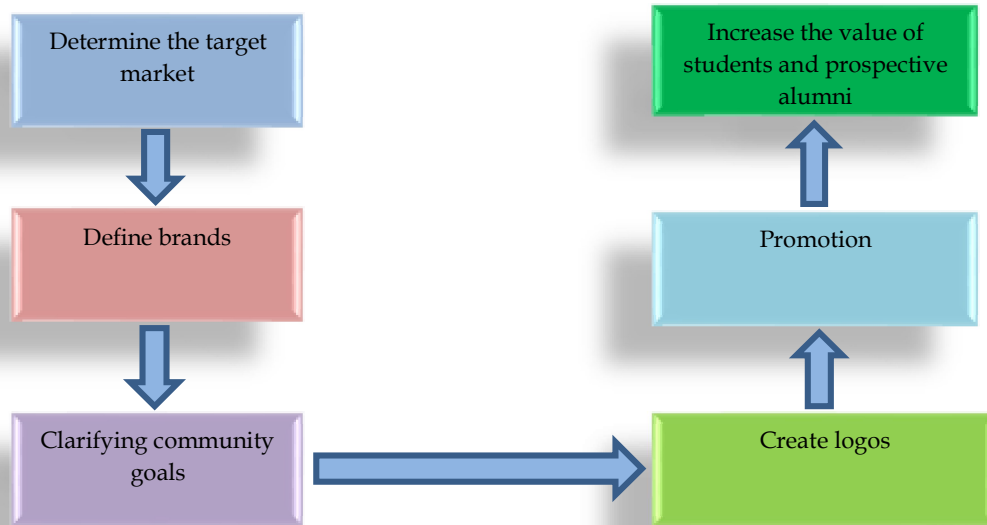
Picture .2 Promotion Flow

Picture .3 Logo of the Tahfid Program

From the results conducted interviews to Coordinator and Trustee of Tahfidzul Qur'an at SMPN 1 Kotaanyar For build a positive image our next school Promotion regarding the flagship program that we have established starting on August 14, 2021. With exists various Social media accounts of the Institution make use of the media For do promotion schools that have excellent programs for shades Islam is needed by all people even the world's Muslims different race , ethnicity , and culture namely the tahfidzul Qur'an program through account facebook , Intstagram , Tik tok and so on to make it easy known and liked by many people with method send a number of

brochure , success students who have tahfid , reach achievements of the Qur'an. From the results interview to builder Tahfidzul Koran the method used For deliver student get to the stage Tahfid that is through tahsin already grouped in accordance ability student . Promotion done especially by the division focused public relations For build a positive image school in perspective communication cultural.[21]

Cultural Communication

From the results of research and interviews conducted by researchers at SMPN 1 Kotaanyar, this institution is almost in accordance with several cultural communication perspectives to build a positive image of the institution. In the perspective of cultural communication that has been implemented in institutions, there are many benefits to be gained by the act of cultural communication being seen as a social means for spreading ideas or material goods, and because of this service certain benefits are obtained.[22] A communication process that occurs between people of various cultures, whether those cultures are distinguished by variations in race, ethnicity, socioeconomic status, or any combination of these factors, is called cultural communication. Communication across cultural boundaries continues to expand, which is especially beneficial when technological advancements enable people to interact with greater ease. The ability to understand and be accepted by others is a necessary component of effective communication. Communication can occur not just via verbal means but also through nonverbal means such as body language or gestures for a particular purpose.[23]

Communication Accommodation Theory

The ability to alter, change, or otherwise manage one's conduct in reaction to the actions of others is what is meant by the term "accommodation." Most of the time, people accommodate one another without even realizing it. When we interact with others, we frequently fall back on specific cognitive scripts we utilize internally.[24]

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[21] Dinda Septian Elyus and Muhamad Soleh, 'Strategi Humas Dalam Meningkatkan Citra Sekolah Di Era Pendemi Covid 19', *Jurnal Inspirasi Manajemen Pendidikan*, 09.01 (2021), 281–89.

[22] Eugen Tănăsescu, 'The Cultural-Spiritual Harmfulness of the Secularization of Communication in the Media Eugen', *Technium Social Sciences Journal*, 39.January (2023), 757–64.

[23] Deni Irawan and Suriadi Suriadi, 'Komunikasi Dakwah Kultural Di Era Millennial', *Alhadharah: Jurnal Ilmu Dakwah*, 18.2 (2020), 86–96 <https://doi.org/10.18592/alhadharah.v18i2.3383>.

[24] Suheri, 'Akomodasi Komunikasi', *Jurnal Network Media*, 2.1 (2019), 40–48.

The idea behind this theory, which relates to interpersonal changes made during communication interactions, was initially proposed by Howard Giles and his colleagues. This is based on the observation that communicators often appear to imitate one another's behavior. Giles established the "accent mobility" paradigm of communication adaptation in 1973, based on interview accents. A culturally distinct interviewer is an example. The institution's interviewer must be respected. The interviewer will lead while the interviewee follows. So the interviewee tries to communicate. Thus, cultural diversity can inform communication accommodation discussions.

In accordance with the results of the interview with the Kotaanyar SMPN 1 Coordinator, that in order to commodify tahfidzul Qur'an to build a positive image of the institution, schools must adjust the cultural background that exists in the community so that they can accept the existence of tahfizul Qur'an in this institution, the community will send their children to this institution.

Social Identity Theory is the foundation for much of the Theory of Communication Accommodation. When members of distinct groups congregate, they compare themselves. If the comparison is favourable, a favourable social identity will also emerge. Giles states that the same principle applies to a person's speech pattern (accent, tone, pace, interruption patterns). In this study, researchers are interested in determining how institutions and communities accommodate communication. Based on the findings of interviews conducted with the SMPN 1 Kotaanyar Coordinator, in the process of communication accommodation, particularly in the commodification of tahfidzul Qur'an, not all things, especially institutions and society, always use a convergence strategy, and institutions sometimes also force divergence strategies.

In addition, in the divergence strategy, institutions tend to force the community to accept the commodification of tahfidz al-Qur'an. From the results of interviews with the coordinator of SMPN 1 Kotaanyar using the convergence strategy in the process of communication accommodation, it was found that the impact of community confidence on commodification of tahfidzul Qur'an and giving a positive image of the school to the community emerged.

From interviews conducted with the SMPN 1 Kotaanyar Coordinator, given that the theory of accommodation is influenced by certain factors, the implications for communication are the same factors will also affect a person. Some of the basic assumptions built by SMPN 1 Kotaanyar in the Theory of Communication Accommodation include;

There are similarities and contrasts in language and behaviour in every interaction. The amount to which people can accommodate others will depend on the various experiences and backgrounds of the communicators. The greater the similarity between our conduct and beliefs, the more inclined we are to accommodate others. How we perceive the speech and conduct of

others will impact how we evaluate a conversation. Perception and evaluation therefore have a major influence on accommodation. People will first do their perception of what is happening in the conversation, such as the style of language and the words chosen, before they decide how they will respond to these conditions.

The language and behavior of the speaker actor provides information about the subject's social status and membership in a particular group. This means that from language and behavior in communication, identification can be made of the position of the communicator in the social strata, whether he belongs to the lower class or upper class and so on.

Accommodation will vary based on the degree of compliance with the speaker-actor, and social standards will guide the process. This statement's premise is that accommodations' social acceptability might fluctuate. Hence there will be instances when offering adjustments is improper. In the meantime, social norms play a significant role because they limit varied degrees of desired accommodating behaviour in communication.

Face Negotiation Theory

Regarding face negotiation theory, this theory has an approximate basis, namely how a person arranges his face in the face of other people. In this theory, facial expressions are considered facework.[25] From the results of research and interviews conducted with the Coordinator and Trustees of Tahfidzul Qur'an, the form of facework for residents at SMPN 1 Kotaanyar provides a form of face negotiation when interacting in daily life, that is seen as coming from the facework through verbal and nonverbal, namely, language, habits and social values in society multiculturalism in their daily interactions with each other in the Kotaanyar Village environment. Facework is used to maintain, maintain, maintain or increase the school's social self-image towards the community.

So based on what will happen in the research and discussion, the researcher concludes that the multiculture in SMPN 1 Kotaanyar applies this face-negotiation theory when the research conducts interviews with several informants explaining underneath to avoid fights and to shape their faces from a normal point of view, the people at SMPN 1 Kotaanyar at the time interact using different ethnicities, they always behave respectfully to other cultures, expressions do not speak in a high tone so that misunderstandings do not occur and to build a positive image of the institution.

There is an attitude of respecting the rights of other cultures to act in any case, such as exchanging opinions on any matter with the same unselfish

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[25] Riswanto and Assami Waliyyu, 'Komunikasi Antarbudaya Masyarakat Multikultural Dalam Menciptakan Toleransi', *Joppas: Journal Of Public Policy And Administration Silampari*, 4.1 (2022), 1–10.

goals and having a sense of obligation to prioritize others in the community. Using the facts contained in SMPN 1 Kotaanyar, one can achieve a positive image of the school with the presence of various ethnic groups, but the residents there are always peaceful, peaceful, and harmonious, and problems occur sporadically, even though they have different cultures and languages, or have their own special characteristics in communicating.

Assumptions of Face Negotiation Theory
Based on research and interviews conducted with the SMPN 1 Kotaanyar Coordinator, several face negotiation theory assumptions consider several critical components of this theory, including 1) Self-identity is vital in interpersonal interactions and individuals from different cultures negotiate in different ways, 2) Conflict management is bridged by face and culture, and 3) Certain actions can threaten the individual's self-image (face).

Managing Conflict
The principle of face bargaining has deep ties to each individual's culture. The cultural factor of individualism vs collectivism determines the choice of conflict approach. Based on the findings of interviews with the Tahfidz Qur'an Coordinator and Trustees of SMPN 1 Kotaanyar, these styles allude to stereotyped reactions or usual methods for resolving disagreements in various communication situations. These styles feature the following elements: 1) Avoidance, individuals will attempt to steer clear of ambiguity and avoid unpleasant interactions with others; 2) Accordingly, includes passive accommodation that strives to meet the requirements of others or conform to their suggestions. 3) Compromise, people, attempt to find a middle ground to solve impasses and utilize techniques to reach compromises. 4) Dominant behaviour is characterized by using influence, authority, or knowledge to transmit ideas or make decisions. 5) Incorporate and discover answers to challenges. In contrast to compromise, integrating typically necessitates a significant degree of care for oneself and others.

Standpoint Theory
This theory was formulated from a phenomenological stance and is founded on muted group theory and standpoint theory. These two hypotheses assume that underrepresented groups exist. Under muted group theory, this group is muted, whereas underrepresented groups are marginalized under perspective theory. Co-cultural theory, founded on muted group theory and viewpoint theory, relates to communication and interaction between underrepresented and dominant groups. The co-cultural theory aims to give a framework through which co-cultural persons can manage their efforts to communicate their silence inside the dominant social structure. Members of co-cultural groups are marginalized in the dominant social structure, and co-cultural groupings are marginalized in the dominant

social structure. When confronted with an oppressive dominant social system, members of co-cultural groups employ specific communication methods to achieve success.[26]

To be a good leader, a leader must always have wiweka (careful attitude) towards all his behavior and towards the decisions he takes. Because the people he leads (subordinates) will follow all the examples of deeds done by his leader. So that a leader is just a little late, then he will be able to cause destruction for his people.[27]

When schools adapt across cultures, there is a functional purpose. According to the tenets of the intercultural adaptation theory, functionally and equitably adapted communication can enhance task completion. In the meantime, communication that needs to be operationally adapted evokes cultural differences and hinders task completion. When communicators must collaborate, there is parity in communication adaptation. The use of persuasive methods might result in alterations in communication. When the situation favours one communicator, or one communicator is more potent than the other, the other must adapt. Conversely, when communicators exhibit more adaptive actions, there are more cultural beliefs.

In accordance with the interview with the supervisor of Tahfidzul Qur'an, the purpose of adapting is, of course, to be able to adjust, which in the end can gain comfort in a new environment. The theory described above is a theory that can help the process of intercultural adaptation in which one hopes to achieve communication effectiveness in the end between individuals of different cultures. Although these theories can be used to explain the process of adaptation between cultures, in the process, each theory differs from one another.

From the results of research and interviews with the Coordinator and Supervisor of Tahfidzul Qur'an SMPN 1 Kotaanyar, the most important concepts in standpoint theory are, 1) Attitude, attitude or standpoint is the main concept in this theory. A standpoint is a perspective acquired via experience, thought, engagement, and effort within a social hierarchy. 2) Situated knowledge is a person's knowledge depending on context and circumstance. Someone has acquired extensive knowledge through study and experience, unlike innate intelligence. 3) The gender-based division of labour is one of the pillars of perspective theory. The distribution of labour depending on gender is known as the sexual division of labour. This relates to the feminist concept that women are solely positioned as domestic workers, and hence there is no gender equality.

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[26] Lusia Savitri Setyo Utami, 'Teori-Teori Adaptasi Antar Budaya', *Jurnal Komunikasi*, 7.2 (2015), 180–97.

[27] I Wayan Aryawan, 'Penerapan Kepemimpinan Asta Brata Dalam Pendidikan Dari Sudut Pandang Teori Konflik', *Jurnal Ilmiah Ilmu Sosial*, 7.1 (2021), 56–66.

From the conclusions that can be drawn from the results of interviews with the SMPN 1 Kotaanyar Coordinator, namely, from the standpoint theory is that all people or individuals can have the same opinion, but they can have different points of view. These differences can occur due to differences in experience, thinking, learning, and knowledge in different social environments.

Muted Group Theory

Muted Group Theory researched by Cheris Kramarae cited by Rohmah (2018) explains how a woman who is a subordinate tries to communicate like a man in describing the experiences they experience.[28] To express their experiences through language, a process is needed, in which the process makes women tend to be slow and have difficulty articulating their thoughts into a language that is fluent.

This theory focuses on women as a muted group. However, in fact this theory does not only apply to women, this theory applies to all non-dominant groups. Based on the findings of interviews with the coordinator of SMPN 1 Kotaanyar, this perspective prompts us to consider the existence of the dominant group, which is the group that has the power within a culture. Other non-dominant groups are automatically subordinate. Therefore they have no access to the power of the dominant group.

Results of interviews with the Kotaanyar SMPN 1 Coordinator, teachers who usually deliver in general in the village community, both male and female congregations, are also often invited to various invitations to recitations, weddings, circumcisions, thanksgiving, slametans and others . The teachers who teach Tahfidz Qur'an for children also said that in commodifying Tahfidz Al Qur'an there needs to be cohesiveness between communities.

As well as teachers, whose role is a bit muted, due to the culture of the village community that does not "need" their role or because of their busy household, which requires them to focus on their work. Yasinan and tahlilan are routine activities to build a positive image of SMPN 1 Kotaanyar. One of them is yasinan and tahlil in the school hall. The activity schedule is Friday for female students and Saturday for male students, while the leader of the tahlil is the institution coordinator. If the coordinator of the institution is unable to attend, then the yasin tahlil of female students will be handed over to the supervisor.

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[28] Nurliya Ni'matul Rohmah, 'Peningkatan Peran Pendakwah Perempuan Di Masyarakat Di Desa Sananwetan Kecamatan Sananwetan Kota Blitar Analisis Teori Kelompok Bungkam (Muted Group Theory) Dan Teori Feminisme', *Al-I'am; Jurnal Komunikasi Dan Penyiaran Islam*, 1.2 (2018), 17–29.

The activities that have been formed to build a positive image of SMPN 1 Kotaanyar and the trust of the community to send their children here are: 1) Khataman Al-Qur'an, 2) Qurban, 3) Caring for Love.

Conclusion

Building a Positive Image of the School through the Tahfidzul Qur'an Program from the Perspective of Cultural Communication at SMPN 1 Kotaanyar, Based on the Results and Observations of Researchers, there are several ways that SMPN 1 Kotaanyar has done to build a positive image from a cultural communication perspective, namely by making the tahfidzul Qur'an logo 'an which attracts the public's attention, promotes the superior program of tahfidzul Qur'an through social media accounts and shows the value or values of several students who have succeeded in participating in tahfidzul Qur'an and also strives for quality graduates with the spirit of the Qur'an, memorizing , practice and always recite the Qur'an which has been memorized through the tahfidzul Quran program at SMPN 1 Kotaanyar. the tahfidzul Qur'an program at SMPN 1 Kotaanyar has become a commodification or use value for students and the cultural community which has become an exchange value for building a positive image for schools at SMPN 1 Kotaanyar.

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