COMMUNICATION BASED ON LOCAL WISDOMS TO CREATE TWO–WAY SYMMETRICAL PUBLIC RELATIONS

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Abstract
Most of Public Relations research adopt Grunig's model which divided Public Relations practices into four types; press agentry, public information, two-way asymmetrical, and two-way symmetrical model. The history shown the practices has been stressed on the types of press agentry and public information at the beginning until it emerged the two-way communication which is considered to be more effective. Cultural approach on Public Relations has been deliberated since 1992 through Hofstede's values and Excellence Theory of communication. Culture as an environment for Public Relations affects and is affected by Public Relations practices. Some studies on the effect of culture on Public Relations practices are found in specific countries. This paper convinces the chances of local wisdoms as a part of culture to create symmetrical Public Relations. Local wisdoms acquiredand passed downfrom generation to generationcan be observedthrough cultural approach which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits of human as a member of society. The methodology used is literature reviews and exposure to the practices in some cases in Indonesia. It is expected that this study can motivate scholar to do empirical evidence and build a database of more types of local wisdoms in order to help practitioners (in corporations, governments and non-profits) reach out to their relevant publics.
Keywords: *local wisdoms, communication, public relations*

INTRODUCTION

Indonesia has tremendous ethnics and cultures well-known all over the world. According to M. Yunus Melalatoa on his book "Ensiklopedi Suku Bangsa", it is listed and identified at least 497 Indonesia's tribes scattered throughout the archipelago. Each region with its own cultures develops various local wisdoms based on lofty values and norms in the local community obtained and passed on from generation to generation, it could be proverb, customs, habit, etc.

On World Conference on Science, Education and Cultural in 2010 it aimed to explore the types of local wisdoms all over the world to solve existing gap problems in countries, including the values of local knowledge in Indonesia which are very diverse and potential to be one of solutions to the problems. The chance for local wisdoms approach to solve social problems in the society has been considered for example to support the management and utilization of biological resources of nature, too vercome poverty, or its relation to create a peaceful General Election,

including its potential in field of public relations.

Public Relations field is rapidly growing in Indonesia both as an institution/organization and as a profession. For government, the development of public relations significantly marked when in the Djuanda Cabinet, 1962, it was instructed each government agency must forma part or division of Public Relations in order to strengthen the information function. The organizational structure of the Ministry of Informationin the central level has an arm in the regions in term of devices, including personnel up to the district level. This shows the importance of public relations functions in government (History of Department of Information, Republic of Indonesia, Research and Development Project Cooperation of the Ministry of Information with the Faculty of Literature, University of Gadjah Mada, 1982/1983). As a profession, public relations developed in Indonesia since the formation of Bakohumas (Coordinating Board of Public Relations) in 1971 and Perhumas (Public Relations Society of Indonesia) on December 15, 1972. Perhumas it self listed as one of members of the international association of public relations through International Public Relations Associations (IPRA) and ASEAN Public Relations Organizations Forum (FAPRO).

The changes of social politic dynamic in Indonesia influence the role and function of Public Relations. In the Reformera, many challenges faced by Public Relations practitioners as their Public Relations duties are no longer limited to number of publications or dissemination of information, but to build reciprocal relationships with the public. Communication no longer a one-way communication but rather two-way communication because publics are no longer merely passive audiences accepting messages, but more critically address their opinion. Therefore, public relations practitioners have to be creative and professional to find solution to reach the goal.

The early action for that is to build a good relation with targeted audience. Because most of Indonesian people still adhere to customs and culture, the communication based on local wisdoms is deemed to be effective to help public relations' duties and establish two-way symmetrical communication.

METHOD

Based on the background above, this paper tries to answer the following questions:

a. How local wisdoms can help creating two-way symmetrical public relations practices?

b. What kind of local wisdoms in Indonesia can help creating two-way symmetrical public relations practices?

In order to answer the research questions, the writer conducted literature reviews and exposure to the practices in some cases in Indonesia.

Theoretical Framework
Public Relations Practices

For the purpose of this article, public relation is defined as the 'management of communication between an organization and its publics' (Grunig and Hunt, 1984). But the discussion here considers public relations on its functions as government officer to serve the public rather than in a company with business orientation.

Scholars of publicrelations have identified four typical models of publicrelations practice in countries with Anglo cultures—press agentry, public information, two-way asymmetrical, and two-way symmetrical. The history shown the practices have been stressed on the types of press agentry and public information at the beginning until it emerged the two-way communication. The research suggests that public relations practice containing at least elements of the two-way symmetrical model may be generic to effective practice in all cultures (Sriramesh, 2000).

The conceptualization of the four models of public relations that Grunig and Hunt (1984) had proposed is seen on Table 1 below. Sriramesh (2000) used and developed the concept to draw the models of public relations in India. From the table we can see that on two-way practice the purpose of public relations is to persuade publics to behave as the organization wants them to behave even more to develop mutual understanding between the management of the organization and publics the organization affects. Therefore, surveys or informal research to find out how much management and our publics understand each other become necessary. Significant changes are seen comparing previous dominant practices of public relations which rely heavily on publicity and information dissemination.

Table 1. Means Scores for items on the Models of Public Relations

Indicator	Mean
Press agentry/publicity	
The public relations unit of my organization does not go beyond acting as a liaison between the organization and the media	2.20
The main purpose of the public relations unit in our organization is to get favorable publicity for this organization and keep unfavorable publicity out	2.75
The purpose of our public relations is, quite simply, to get publicity for this organization	2.63
Public information	
I have little time to engage in research about the efficacy of our public relations activities	2.51
Maintaining newspaper clips is the only measure of the success of our public relations activities	1.83
The public relations unit of this organization is more of a neutral disseminator of information than an advocate for the organization or a mediator between the management and the community	2.30
Two-way asymmetrical	
The public relations unit of my organization does research regularly to determine how effective the PR unit has been in changing people's attitudes	3.32
The broad goal of our public relations unit is to persuade publics to behave as the organization wants them to behave	3.13
The public relations unit of my organization looks at attitude surveys to make sure that the unit is describing the organization and its policies in ways its publics would be most likely to accept	3.47
Before beginning a public relations campaign, one should conduct research to determine public attitudes towards the organization and how these might be changed	4.30
Two-way symmetrical	
The purpose of our public relations is to develop mutual understanding between the management of the organization and publics the organization affects	4.57
Before starting a public relations campaign, we conduct surveys or informal research to find out how much management and our publics understand each other	3.46
The purpose of our public relations is to change the attitudes and behavior of management as much as it is to change the attitudes and behaviors of publics	4.37
It is the view of this organization that public relations should provide mediation for the organization-to help management and publics negotiate conflict	3.63

(Source: Sriramesh, 2000)

Robert T.Craig, when discussing communication as a "practice" (2006), recognized that communication theories must be normative as well as constructive. They must both be generalized to the populations they are intended to help understand and better the world (the ideal), as well as attain specific results within a communication phenomenon (the real). He said that "Becoming an excellent communicator means more than just learning how to get results. It means growing as a person, appreciating the values that underlie good communication, developing the skills and character traits that naturally emerge from serious

engagement in the practice of communication, and thereby contributing to the cultivation of those communication-based values, skills, and traits in society" (Craig, 2006, p.44). Thus if the term "communicator" were to be replaced with "public relations practitioner" in the above quotation, public relations practitioners and researchers would be presented with a description of J.E. Grunig and L.A. Grunig's "Excellence Theory" which is originally proposed in1992 (Tyma, 2008, p.193).

Through the continued work of the Excellence Project, the "Excellence Theory" demonstrates how excellent public relations is able to interact and work with both internal and external publics, recognizing that publics are not merely passive audiences accepting messages in a hegemonic structure, but that each public that comes into contact with the messages is viable and enfranchised with agency. The "publics" in Public Relations exist within and outside the organization. Each public, through the interaction with the public relations professional, allows for a variety of perspectives and insights toward a single goal or a collection of goals (Tyma, 2008, p.198). Dozier and Lauzen (2000) also supported the theory by saying that applying the theory to diverse groups is "altogether appropriate" (p.9).

The interaction between public relations practitioner with his publics also led to the personal influence model of public relations developed by Sriramesh (1992) which is an extending from Grunig and Hunt's model. The use of the personal influence model is typified in the world-view evident in the statement of the public relations manager of the government agency who described his public relations activities as the act of developing 'rapport at the human (personal) level to represent the organization'.

In Indonesia, Public Relation practices are affected by the implementation of decentralized government, through the policy of regional autonomy as set forth in Law Number 22/1999, which was updated by Law Number 32/2004 concerning Regional Government, in which all regional governments both at the provincial level as well as city/district have the authority to take care and manage the best interests of local people based on laws and regulations. Therefore the functions of Public Relations at the regional level are very important to socialize the policies of the regional government concerned and raise participation from the society to support regional development. Within the last 10 years after the year 1999 were formed new regional autonomies which number 215 composed of 7 provinces, 164 districts, and

34 cities (Kemendagri, 2010). In 2011 administratively Indonesia was divided into 33 provinces, 398 districts and 93 cities.

The emergence of the policy of regional autonomy in Indonesia has posed its own challenge to the practice of public relations in the area of government such as, the challenge of the quality and quantity of the limited Public Relations Human Resources, when the duties they embrace are heavy. At the annual meeting of Coordinating Agency of Government Public Relations (Bakohumas) in Jakarta, December 13-14, 2006, Vice President Yusuf Kalla expressed the need that governmental public relations must realign their duties and functions as communications facilitator, would be capable to bridge the information gap between government and people and interested parties. Moreover, it is demanded of the professional Government Public Relations in their regional autonomy era to demonstrate their abilities to act as communications manager, which is, Public Relations that function as communications facilitators, as well as expert prescriber and as problem-solving process facilitator to their respects institution.

However, even though the role is crucial and equal to manager, the institution and position of the Public Relations practitioners vary considerable, depending on policy in each area. For example Public Relations in Lampung Regional Government, which is placed at the Sectionlevel (equal with echelon 3). The research done by a student of University of Indonesia (UI) showed, the position of Public Relations in Lampung which is in the middle level of the organizational structure, made this Section cannot move freely while carrying out their activities. The long bureaucracy chain imposes many obstacles both in their role as information disseminator and communication facilitators to the people because the Public Relations section cannot form their own decisions but first discuss with the corresponding agency. The position of Public Relations, now still very weak, makes their role unclear, whereas the ideal, according to Cutlip and Center in Rahmadi (1994:78), Public Relations is an important staff, placed directly under the decision makers or top management so they could more effectively carry out their duties. This way, Public Relations would know immediately the background/underlying reasons behind the management level personal of the government offices. Public Relations would directly receive information to disseminate to the concerned public.

Other challenges facing by Public Relations in this post-regional autonomy era is to establish synergy inter-governmental between government of the

various regions, central government and regional governments, as well as inter various task forces. The atmosphere of freedom from pressures of central government authority during the Reformation Era, made the people and government of the outlying regions consciously or unconsciously, as if sever important ties with them hence opening the way for excessive feelings of regionalism as well as other influences which are counterproductive for national development, and for the spirit of Unitary State of the Republic of Indonesia. This may be seen in the attitude of many Regent/Mayor who refuse to acknowledge the superior position of Governor because they feel sufficiently competent to lead their own area. It is here that the role of Public Relations is most felt, building harmonious relationship between the various governments as well as with the concerned parties, especially the public.

With all these difficulties facing by governmental Public Relations, they must be more creative in finding solutions to carry out their duties effectively. They must built rapport with their target audience and establish two-way communications. This last can be done by considering the economic, social, and cultural conditions when establishing close relationship with the people.

Cultural Approach to Public Relations

Cultural approach on Public Relations has been deliberated by considering culture as an environment for Public Relations affects and is affected by Public Relations practices. Sriramesh and White (1992) contended that culture's impact on Public Relations could not be discounted any longer. 'To communicate to (with) their publics in a global marketplace, Public Relations practitioners will have to sensitize themselves to the cultural heterogeneity of their audiences'.

Vasquez and Taylor (2001) on their paper advance a cultural approach to Public Relations research and practice through the extension of Hofstede's cultural dimensions to Grunig's models of Public Relations. The study tested a quantitative instrument that links societal culture, corporate culture, and the Public Relations communication of American practitioners. Two findings emerged from the study are first, American practitioners continue to practice one-way models of Public Relations even when their organizations may not dictate one-way communication with publics. And second, Public Relations practitioners who have collectivistic values tend to practice two-way models of Public Relations.

Hofstede (2001) model of national cultural characteristics clustered it into five dimensions, which are: power distance, uncertainty   avoidance,

individualism/collectivism, masculinity/femininity, and long-term/short term orientation. The power distance index describes to what extent society accepts power inequities based on social stratification, be it caste, class or organizational hierarchy. The uncertainty avoidance index indicates to what extent members of a culture feel threatened by higher level of ambiguity situations. The individualism and collectivism index describes whether society prioritizes individual attainment or the goals of the collective, such as an organization. The masculinity and femininity index indicates the extent to which a society privileges ego goals and values (masculine) over social goals and values (feminine). And last, long-term orientation is the extent to which values are cultivated with an orientation towards future rewards, while short-term orientation indicates a focus on immediate gratification and fostering of virtues related to the past and present. J.E. Grunig (2000) invoked those Hofstede's dimensions of culture as a way to demonstrate how the "Excellence Theory" not only normalizes public relations practices to ensure excellence but also considers social, political, and economic idiosyncrasies as viable aspects to each public as they are interacted with.

Other scholars, Sriramesh and Vercic, on the *book"Culture and Public Relations-Links and Implication"* explore the impact of culture – societal and organizational – through the global lens of Public Relations. By stressing out on three points -- culture as an environment for Public Relations; the culture of Public Relations globally; and the impact of Public Relations on culture -- the writers bring together compelling discussions on such questions as how spirituality, religion, and culture have affected Public Relations, and how Public Relations culture has been affected by the "corporate cultures" of business enterprises.

Studies on the effect of culture on Public Relations practice have been conducted in some specific countries in Europe, Asia, Australia, and North America. For example, a research in South Korea using the International Association of Business Communicators' excellence questionnaire and Hofstede's cultural values questionnaire, shows that the excellence theory could be used to explain South Korean public relations practice. In addition, findings on influence of societal culture show that excellent publicrelations practice in South Korea may be enhanced by collectivism and dynamic elements of Confucianism.

Many studies have proven the culture support toward Public Relations practices. Yet a research conducted among 4,631 employees included in the

International Association of Business Communicators Research Foundation-sponsored project in the United States, Canada, and the United Kingdom contradictively suggests that culture is neither a necessary nor a sufficient condition for excellence in publicrelations. The result shows both dimensions of organizational culture—participatory and authoritarian dimensions of culture allow the practice of excellence in publicrelations. Participatory culture provides a nurturing environment for excellence: excellence also can occur in an authoritarian culture. However, participatory culture correlates strongly with several concepts describing the organizational context—a symmetrical system of internal communication, organic structure, and job satisfaction—suggesting that symmetrical internal communication may be the entry point for publicrelations practitioners to affect organizational culture and, in turn to begin an incremental process toward excellence in publicrelations.

Local Wisdoms as Part of Culture

Now we will see what culture that we are talking about is. Sir Edward B. Tylor (1871) wrote that culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. While local wisdom has positive meaning, possessing high values and which forms the rules and norms of the local society (Spradly, 1972). Thus local wisdom is part of culture. Each ethnic group has their local wisdom, in the form of poems, sayings, proverbs, customs, and etc. Local wisdom may be had by being handed down from generation to generation, and this may be seen through the cultural approach: knowledge, culture, skills, sources and social process of the locality.

Literally, local wisdom consists of two terms: wisdom and local. In the John M. Echols and Hassan Shadily English-Indonesian Dictionary, local means "valid at that place", wisdom is the state of being "wise". In the philosophical sense, local wisdom can be taken to mean indigenous knowledge systems, empiric as well as pragmatic: Empiric, because originating from facts in daily life in daily surroundings. Pragmatic because all the knowledge from this obtained/processed is used for daily problem solving.

In the cultural communications, local wisdom is much used. Many authorities agree that local traditions and local wisdom are rich in humanistic values that, if not contaminated by external values, hold much potential to build effective communications, as a local system of knowledge; it can differentiate between one local society from another. There are

numbers of local knowledge according to Naritoom (2009) that can be differentiated based on:

a. Food: This is primarily connected with the local area, the climate and staple crops, e.g. Sasi Laut in Maluku and other places is part of local knowledge to ensure continuous food supply.

b. Health: Especially medication, to prevent and to cure, e.g., each area has its own specific traditional medicinal plants, with their specific properties.

c. Means of production: In the traditional local sense as means to fulfill needs for livelihood and to make efficient use of manpower, e.g., Subak in Bali, and Masohi to open new farmland in Maluku, etc.

d. Residential: This depend on the climate and the availability of building materials in the locality, e.g., the igloo of Eskimo, House made from gaba-gaba in Ambon.

e. Clothing: Suitable for wear for the climate and dependent on the ready availability of materials.

f. Human relationships: Learned from continuous relations with fellow humans to fulfill the above needs, e.g., Pela relationships in Maluku, that are related to fulfilling the demands for food, residential, production systems and for other needs, as well as other local knowledge such as smog that

long-known in Simeulue, since tsunami of that swept the islands in 1970.

According to Sartini (2004), the function of local wisdoms may be divided into the following roles:

a. Conserve the national environment and preserve natural riches.

b. Develop human resources.

c. Develop culture and knowledge/science.

d. As sources for social wisdom, faith, literature and taboos.

e. Social functions: communal integration, ceremonies such as held after harvests.

f. Ethics and morals

g. Political, such as ngangkuk merana and the powers of patron.

Louise Grenier (1998) states that local wisdom that is traditionally inherent within a society, is carefully presented and developed as a means of self-defense when confronted by change and challenges from their environment. Related with this local wisdom is found a basic system of information which facilitates communications and the makings of decisions within the community. The system is dynamic, in effect influenced by the internal creative spirit of the people as well as external knowledge learned and absorbed by one generation and then passed on to successive generations (Flavier et al. 1995:479).

Approaches via local wisdom for national development sectors have frequently been considered in Indonesia, such as its use to support natural resources management as done by a researcher of Institut Pertanian Bogor, or its use for reducing poverty (Saharuddin, 2009), the use in cultivating the environment; as well as its relation to make a peaceful General Election (*Pilkada*) in Yogyakarta (Subakti et al, 2012). Local wisdom is also likely to support the role of public relations.

DISCUSSION

Local Wisdoms for Two–Way Symmetrical Public Relations

The exploration to forms of local wisdoms in Indonesia that can support public relations function will be presented below. An alternative way of exploration may refer to Hofstede's cultural characteristics which classified into the power distance, the uncertainty avoidance, the individualism and collectivism, the masculinity and the femininity, and also long-term or short-term orientation. By knowing the characteristic of local society, it would be a good advantage for public relations in order to build a harmonic relationship. The purpose is to develop mutual understanding between the organization and the respected publics.Therefore, a survey or informal reserach would be beneficial before starting

a campaign to find out how much management and publics understand each other. Like some stereotypes apply for certain local people in Indonesia, as an example the people on Yogyakarta who is generally high educated, withcharacterstend to be modest, polite, courteous, and mind the localcultures. These characters have become oneof the success keys tothe local election processwhichis alwayspeaceful, in spite of thefigure ofleader who iswise and honestlikeSultan.

Relate to the power distance index, this might possibly happeninthe Balinese people who impose the division of community groups into certain castes. Similarly, thea pplication of the patriarchal system by majority of cultures in Indonesia is a system which states that man has greater position and higher power (authority) than woman. This leads to a very deep gap between men and women. However, in line with the changing of times and the feminist movement, these values become faded. So that the public relations functionis no longer dominated by the dominant of specific figures orgender, but can be practiced by anyone who mastered the techniques to win people's hearts.

Further the second category about the uncertainty avoidance, we can find it on Baduy people in Banten Province. A research found that psychologically Baduy people tend to residents who do not want to

be different with the provisions ofcustoms (Mulyanto, 2007). So when Baduy people banned for riding vehicles, health educators must be willing to walk dozens of kilometers to reach Baduy location.

Refers to characteristic of the individualism or collectivism index, one example is the Sasak Community. Based on the research done by Ismail et al (2009), there are 10 (ten) components with democratic values that color the local wisdom of Sasak, i.e., democracy of knowledge; tolerance; cooperation with other individuals; placing high values of the opinion of others; understanding and accepting culture in society; critical and systematic in thinking; solving disagreements peaceably, wiling to change their way of like and consumptive habits; sensitivity toward other's sufferings; the wish and willingness/ability to participate in social life. Then it can be referred that Sasak people come into collectivism culture rather than individualism. This initial information would be invaluable to Public Relations to built rapport with the people, to raise public participation in local development and to solve disagreement peacefully. In line with Vasquez and Taylor' findings, Public Relations practitioners who have collectivistic values tend to practice two-way models of Public Relations, as well as findings on South Korea which suggested collectivism values

to create the excellent publicrelations practice. By developing participatory culture of the people, Public Relations practitioners will gain an advantage as it directs to begin an incremental process toward excellence in publicrelations.

An example of the contribution of local wisdom to long-term orientation is worth mentioning here, the program of *nyama anya* among the Bangli people. The program was initiated by the regional government wherein an official or a member of society would take a *Pra Keluarga Sejahtera* under his living. There are individuals interested in raising families below the poverty line (*Pra Sejahtera)* to self-sufficiency *(Keluarga Sejahtera)*. This program requires an official to protect Pra KS families in the following arrangement: Echelon II officials are responsible for the advancement of 3 families; Echelon III officials 2 families; Echelon IV and certain other officials 1 family. Hence, it may be seen here that the regional government is building one form of local wisdom for a long-term orientation to increase the quality of life for the people of Bangli.

Aside from those classifications stated by Hofstede, the Indonesian culture has local wisdom in the forms like proverbs and words of wisdom as well as traditional dances and shows. The Sasak have proverbs and words of wisdom which they hold highly in social relationships, and cement

relationships between individuals. This is known as *sesenggak*; and in it is fond of traditional values, such as beliefs, educational elements, morals, and the laws. *Sesenggak* may be used as a vehicle by Public Relations to convey certain messages or information to the people.

The traditional performing arts such as *wayang*, plays, *ganjring, burok* and *tarling*, can be utilized by public relations practitioners to deliver the message to public. This method has been applied by the government to publicize the message of family planning or birth control, such as in Cirebon and Kepulauan Riau. Even though how far this method contributes to the success of birth control is not yet known, but it is proven that this way is much more effective for people of Cirebon who still feels strongly for *adat* laws and traditional arts. Message transmitted via traditional knowledge is more easily accepted by the people and assimilated rather than via formal announcements. In Kepulauan Riau, the local National Agency of Population and Family Planning (BKKBN) held a competition based on Melayu culture. A comedy competition about planned generation is a creative way to facilitate young generation to produce art works as well as to socialize family planning program among teenagers. Through this activity, the youth have the information and knowledge and can be fully ripe for future

planning through the approach of cultural values and local wisdom.

Other methods based on local wisdom to assist in the work of Public Relations may take the form of using the local TV station for local and national coverage. For example, National Agency of Population and Family Planning (BKKBN) publicize family planning program in Bali, Bandung, Banten, Semarang, Makassar, Medan, Surabaya and Balikpapan by cooperating with each local TV stations. It is hoped that in this way, family planning programs may be more creative with local messages and local contents.

Indonesia area hierarchically is divided into structures of provinces, regencies/cities, districts, then on the bottom, villages. The people still honor and recognize the role of social institutions on the village level like *lurah, kepala desa, RW/RT or PKK*. Public relations practitioners can build cooperative relation with these persons to get close with their publics. They may be asked to participate in spreading the programs.

There are also some general habits that most of people in Indonesia still uphold such as *arisan* and *kerja bakti*. These habits can be used by public relations practitioner to unite and build good communication with the local people. *Arisan*, is one of familiar phenomenon as means of *silahturahim* among fellows that able to

unite all classes without distinction of race, religion or color of skin within kinship atmosphere. *Arisan* also indirectly brings a positive value of fond of saving; even so the point is not on the money, but on togetherness and social contact to the community. Culture of *Arisan* may only exist in Indonesia so that it becomes the characteristics of Indonesian people. When many people gather in family situation, values and information can be disseminated easily at a time. Similarly, the culture of *kerja bakti/gotong royong* which appears as a human relationship with others is strongly applied in Indonesia. Within *kerja bakti* we can feel the family atmosphere, a sense of national unity, and this habit has become a pride to the nation. Therefore through the culture of *kerja bakti*, public relations practitioners can build and keep a good relation to the society.

CONCLUSION

From the discussion above, we can see the relation of local wisdoms to create two-way symmetrical public relations practices. Public relations model has developed from one-way to two-way communication thus the practices should regard to cultural aspects. After cultural approach on public relations has been agreed, the chance of local wisdom as part of culture to public relations field is visible. Forms of local wisdoms in some regions in Indonesia which are potential for public relations practitioners have been mentioned as the examples.

It is expected that this study can motivate scholar to do empirical evidence and build a database of more types of local wisdoms in order to help practitioners (in corporations, governments and non-profits) reach out to their relevant publics.

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