ISLAMIC COMMUNICATION MANAGEMENT IN IMPROVING THE SERVICE QUALITY IN PUBLIC INSTITUTIONS IN MEDAN

Fifi Hasmawati

Lecturer at Postgraduate Program, UIN Sumatera Utara

ABSTRACT: *This study aims to answer the problem of how Islamic communication management is able to improve the service quality in public institutions. The purpose of this study explains the role of Islamic communication management in improving the service quality in public institutions in Medan. This research was conducted to test empirically and find facts and scientifically test the implications of Islamic communication management in improving the service quality in public institutions, using the principles of Islamic communication and the theory of public services. The research method used is explanatory survey method, with a quantitative approach. The population in this study is all users or consumers from public institutions in Medan. Public institutions in this study are from educational institutions namely Senior High Schools of Integrated Islamic Schools, State Islamic Universities, and PT Taspen Persero. The sampling of this study uses Purposive Sampling and Random Sample Cluster techniques, to calculate the sample size of the population of the researcher using the Cross-Sectional method. Research data collection uses questionnaires collected from respondents with a sample size of 250 respondents. Data analysis using analysis of Simple Regression description. The results of the study revealed that: there is an Islamic communication management in improving the service quality to public institutions in Medan. The new concept presented by the results of this study revealed that Islamic communication management is very influential on the service quality in public institutions in Medan.*

KEYWORDS: Communication Management, Islamic Communication, Quality of Public Services.

INTRODUCTION

Various dimensions of communication can be utilized by the government and the private sector in order to convey messages of development and service, for the public good. Communication using simple language is easier to understand, it can be said that languages are the tool for conveying messages. As a means of dialogue between the two parties in revealing the contents of what is thought, felt, and desired or otherwise. According to Jujun S. Suriasumantri, humans cannot formulate a systematic way of thinking without language. With language, humans also develop their culture. Humans also will not be separated from the relationship with language in expressing the symbols they see (Drajat, 2008: 71).

In organizations, communication is the delivery of messages, ideas or structured attitudes, such as government, industry, business, and education. Communication in Islamic education institutions is communication that occurs during the educational process, especially helping and seeking Islamic education.

The nature of communication is used for the administration and administration of public services both for the private sector and the government has two functions, namely regulation and service. In principle, every public service, the quality is always improved in accordance

with the wishes of consumers or service users. The reality of providing the best service, especially in improving the public services quality is not easy. The number of problems and causes that vary greatly from one another, so we need to find a method that is able to answer the problem of improving the public services quality, including human resource support, patterns of implementation and communication in service. In carrying out information management as well as an input of human and non-human resources, input of software that supports and determines whether or not it operates, and whether or not it runs effectively and maximally in the process of delivering information in the community. The implication is that software must be available and available in the information management section adequately so that the implementation of information dissemination to the community is good, effective, achieving its goals and objectives. Communication and public services are always expected to improve service quality, both able to communicate well and provide clear information, in the provision of services quality. The implication is an involvement, where the involvement of communication and public service is expected to be able to provide the satisfaction of its users, the existing public services have always been faced with problems as stated above.

Communication Management in an Islamic Perspective

Islamic communication arises because of the paradigm and implementation of Western communication that optimizes the pragmatic, materialistic and capitalistic use of media, resulting in implications for Muslim communities throughout the world that are inseparable from differences in religion and culture, even Western lifestyles. In reality, social perspectives are closely related to religion. The dynamic link between religion and society, according to a Sociologist Meredith B. McGuire (McGuire, 2002: 1) there are at least two reasons. First, religion is very important to humans. Religious practices are an important part of individual life. Religious values actually influence human actions, and religious meaning can help interpret their experiences. Second, religion is the most important object in sociological studies because of its influence on the development of society, in addition to the strong influence of the dynamics of society on religion. What McGuire expresses confirms that true religion must not be separated from the social context that surrounds it or is kept away from the development of science.

Islamic communication focuses on the communication theory developed by Islamic thinkers. The ultimate goal is to make Islamic communication an alternative, especially upholding human values in accordance with human nature. The suitability of communication values with the dimensions of the creation of human nature gives benefits to human welfare in the world. So in this perspective, Islamic communication is the process of delivering or exchanging information that uses the principles and methods of communication in the Quran (Amir, 1999: 2). Thus Islamic communication is a communication process that uses the principles of communication in accordance with the Quran and Hadith.

In education, communication ethics is always a policy in making decisions, communicating between students and teachers and the school. Islamic communication in Islamic education institutions is used in education and public services. The use of ethics in Islamic communication that is friendly and gentle and honest is the main attraction in providing services quality. Ethics in Islam cannot be separated from morality as a branch of Islamic religious science (Amir, 1999: 2). Therefore, ethics in Islam (it can be said) is synonymous with moral science, namely the knowledge of how Islamic behavior and personality. One of the key figures in religious ethics is Abu al-Hasan al-Mawardi with his great work in *al-Dunya wa al-Din*. He lived in the classical century (974-1058) one era with al-Ragib al-Isfahani. The book

al-Mawardi contains at least three main issues: worldly morality, morality, and individual morality. Al-Mawardi in his work seeks to analyze the three main issues based on the Quran and Hadith by giving the privilege of reason to tie the three main issues.

In Islamic communication activities, communicators must be guided by the communication principles described in the Quran and Hadith. Communication management is made starting from planning to implementation and evaluation, using the principles of communication outlined in the Quran and Hadith.

Service Quality

Public services are part of communication because the communication ethics are in it. Public services and public spaces are not just physical places that are understood by laymen, but also an entity with a wide dimension. It can be in the form of culture, the way of life, the way of interaction and also the scope of politics and others. Communication ethics can be a means to criticize the practice of communication, which now tends to be compulsive so as to make ethics overlooked because of emotions.

Schiffman and Kanuk (2004:191) explained that service is an important matter because an increase rather than service itself can increase customer satisfaction and at the same time increase profits for the company. Handi Irawan explained that service quality is one of the factors that can drive customer satisfaction (Irawan, 2002: 38).

In the context of public services, that public service is prioritizing the public interest, simplifying public affairs, shortening the time for carrying out public affairs and giving satisfaction to the public, so that successful development is largely determined by the quality of its people. So, service can be defined as an action or performance that creates benefits for customers by realizing desired changes in themselves or on behalf of the recipient. The service itself has its own value for customers in relation to creating customer values. In 1990, the service quality was grouped into 5 dimensions by Parasuraman (2002: 21) namely:

1) Tangible is a facility that can be seen and used by companies in an effort to meet customer satisfaction, such as office buildings, office equipment, employee appearance and others.

2) Reliability is the ability to provide services to customers as expected, such as the ability to occupy appointments, problem-solving abilities and the ability to minimize errors.

3) Responsiveness is a responsive attitude, willing to listen and respond to customers in an effort to satisfy customers, for example: being able to provide information correctly and precisely, not showing a busy attitude and being able to provide help immediately.

4) Assurance is the ability of employees to generate customer trust and confidence through knowledge, politeness, and respect for customers' feelings.

5) Concern/Empathy is the ability or willingness of employees to give personal attention, such as being friendly, understanding the needs and caring for their customers.

Islamic Communication in Improving the Service Quality

To test Islamic communication in service quality through homogeneity and normality tests. Islamic communication variables in this study were measured through 10 statement items

28

consisting: 2 statement items for saying the greeting dimension; 3 statement items for the correct said dimension; both from the substance of content, message material, and editorial (grammar); 1 item statement for dimensions using the right words, communicative and easy to understand; 2 statement items for the dimensions of words that are good, proper and polite, not painful; and 2 statement items for the dimension of noble words and mutual respect. The variable Public Service Quality in this study was measured through 12 statement items consisting: 2 statement items for the dimensions of physical availability and service convenience; 1 statement for the appealing and polite dimensions of the appearance of service personnel; 3 statement items for the school's reliability dimensions in providing services; 3 statement items for the dimensions of the ease and accuracy of school users getting information and services; and 3 statement points for a good and simple dimension of communication and bureaucracy.

A. Homogeneity Test

Homogeneity testing in this study uses the largest variance comparison test with the smallest. Calculation results can be seen in the table:

Table 1 Homogeneity

Variable	F_{count}	F_{table}
X_1 and Y_1	1,323	2,185

In the statistical calculations that have been done, the results obtained that F_{count} for the variables X_1 and Y_1 are 1.323, while for F_{count} the variables X_2 and Y_2 are 1.288 with F_{table} 2.185, with the results of this calculation that F_{count} < from F_{table}, that is for X_1 and Y_1 F_{count} 1.323 < F_{table} 2.185, this shows that the variables X and Y are homogeneous.

B. Normality Test

The test results of the Islamic Communication variable on choice, appear to tend to be normally distributed, where the results of the calculated Lo each variable shows a value that is lower or smaller than the critical value Lo. From the statistical calculation of the calculated Lo $_{count}$ < from the Lo $_{table}$ value, thus these variables come from a population that is normally distributed, so that it meets the requirements for regression analysis. The results of the normality test of Islamic Communication variables (X_1) on Service Quality (Y_1), can be seen in the following normality test analysis table.

Table 2 Analysis of Islamic Communication (X_1) on Public Service Quality (Y_1)

No	Normality testing	Critical value Lo at 0.01 N > 30	Lo $_{count}$ Value	Distribution population
1	Islamic Communication on Public Service Quality	1.031	0,819	Normal distribution

From the results of the calculation of the normality test of Islamic Communication variables on the selection of users of public institutions in Medan obtained the value L count = 0.819 and consulted with the critical value in the Lo table with a level α or significant = 0.01, then obtained a value of 1.031. Then the decision rule is done when the Lo count < Lo table means normal distribution, vice versa if Lo count > Lo table means the distribution is not normal. Thus, the variable data X_1 to Y_1 is in the normal distribution population, where L count 0.819 < L table 1.031.

## C. Linear Regression Analysis

The data analysis of this study uses simple linear regression analysis for one to four hypotheses, namely Islamic Communication and Public Service Quality ($X_1 \rightarrow Y_1$), Linear regression analysis is used by researchers with the intention of predicting how the condition or ups and downs of the dependent variable (criterion) if two or more independent variables as a predictor. The following regression equation that researchers have calculated based on the data of each variable that has been obtained from the results of this study.

The results of the calculation of simple linear regression analysis of the Islamic Communication variable (X_1) on the variable Public Service Quality (Y_1), obtained simple linear equation as follows:

Table 3 Linear Regression Calculation Linier of Islamic Communication (X_1) on Public Service Quality (Y_1)

Linear Regression	$Y = 35,7 + 0,44 x$
Calculation	Value
Mean	33,24
Correlation	0,53
Item X = 10	3,33
Y	37,2

The amount of the average value or mean of the variable X_1 is 33.24 with the number of items 10, then the average user of the State Madrasah Aliyah (Senior High School degree) gives the value of each item is 3.33 or agrees with the value 3, then the value of X = 3.33 is obtained . When calculated based on the regression equation above by entering the value of X, then the results of Y = 37.16 (rounded 37.2) are obtained. Every increase in the implications of Islamic Communication by 3.33% will improve the Public Service Quality of State Madrasah Aliyah users by 37.2%, with a success rate of 35.7%. Whereas from the results of the calculation of the correlation that 53% of the influence of Islamic Communication on the Public Service Quality of State Madrasah Aliyah users. The graph of this simple linear regression can be described as follows:
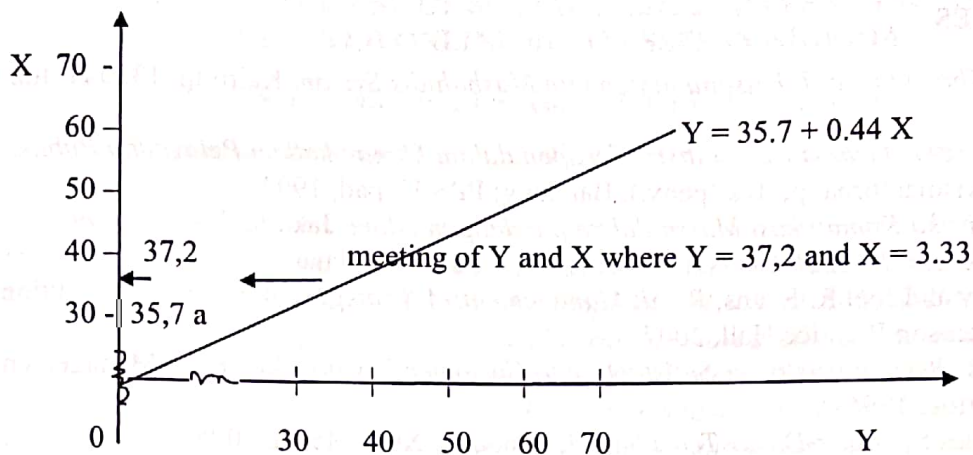
Graph 1: Regression line of Islamic Communication and Public Service Quality in public institutions

In the linear line graph, it can be seen the location of the meeting line between the Y and X values, there is at the Y value of 37.2 with the X value of 3.33 where the slope of this equation or the value of a is 35.7, which forms a line with the linear regression equation $Y = 35.7 + 0.44X$.

RESEARCH RESULT

More specifically, the results of this study also reinforce the notion that the material objects of psychology and communication science are the same, namely the human soul includes the components: attitude, opinion, behavior, cognition, affection and connotation. Hosland said that the process of behavior change is essentially the same as the learning process. According to this theory, the effect is a special reaction to a special stimulus so that one can expect and estimate the compatibility between the message and the communicant's reaction. The implementation of Islamic Communication implications is reflected in the process of changing the behavior of State Madrasah Aliyah users by looking at the level of satisfaction in the services quality provided. Judging from the implications of the existing Islamic Communication in the State Aliyah Madrasah, it was measured through 10 statements in the questionnaire, and the average value of 33.24 with the values that most emerged from the points of this statement was 40, meaning the implications of Islamic Communication in State Madrasah Aliyah and Islamic Integrated Senior High School said on average the respondents agreed to influence their choices. This is also seen from the percentage of X_1 variable trends on Islamic Communication, based on the 99% - 100% item scale for the choice of answers strongly agree then, 29.1% of respondents tend to choose very agree or very well on the implications of Islamic Communication (X_1) variables. Grain scale 70% - 98% for choice of answers agree. It can be said that the Islamic Communication given to the users of the State Madrasah Aliyah has an effect on the quality of services provided.

REFERENCES

Al-Jauziyah, *Ibnu Qoyim, Ighatsanu lahfan min Mushahidis Syetan*, Kairo:tp, 1320 H, Juz 1, 2011.

Al-Rasyid, Harun. *Dasar-dasar Statistik Terapan dalam Meningkatkan Pelayanan Publik.* Teguh Kismantoroadji, dkk (peny.). Bandung: PPS-Unpad, 1994.

Amir, Mafri. *Etika Komunikasi Massa dalam pandangan Islam.* Jakarta: Logos, 1999.

Beekun, Rafik Issa. *Etika Bisnis Islam.* Yogyakarta: Pustaka Pelajar, 2004.

Berman, Barry and Joel R. Evans, *Retail Management: A Strategic Approach.* 10th Edition. USA: Pearson Prentice Hall, 2007.

Bhote, Keki R. *Beyond Customer Satisfaction to Customer Loyalty.* American Management Association. 1996.

Coleman, James S, *Dasar-Dasar Teori Sosial*, Bandung: Nusa Media, 2008.

Departemen Pendidikan Nasional Republik Indonesia, *Kamus Besar Bahasa Indonesia*, Edisi Ketiga. Jakarta: Balai Pustaka, 2001.

Donaldson, Dwight M., *Studies in Muslim Ethics.* London: S.P.C.K., 1953.

Drajat, Amroeni. *Komunikasi Islam dan Tantangan Modernitas.* Bandung: Cita Pustaka Media Perintis, 2008.

Duncan, Tom. *Principles of Advertising & IMC.* 2nd Edition. New York: McGraw-Hill, 2005.

Edward III, George C., *Implementing Public Policy.* Washington DC: Congressional Quartery Press, 1980.

Muis, A. *Komunikasi Islami.* Remaja Rosdakarya: Bandung, 2001.