

## **Islamic Communication Planning In Improving The Quality Of Education Services**

Fifi Hasmawati

*Postgraduate Lecturer at State Islamic University, UIN North Sumatra, Medan, Indonesia*

---

**Abstract:** - There are some problems found in this research such as: how the Islamic communication planning in improving the quality of service in the system of Islamic education in the city of Medan. The purpose of this study is to describe the Islamic communication planning in improving the quality of Islamic educational institutions in Medan. This study is conducted test empirically, finds some facts and examines Islamic communication planning in Islamic education system scientifically, using the principles of Islamic communication and public Service theory. The method used is explanatory survey method, with quantitative approach. The population in this research are students and parents on educational institutions, Madrasah Aliyah Negeri, in Medan. In taking sampling, it uses purposive sampling techniques and cluster random sample, to calculate the sample size of the study populations using cross sectional. Data collection research uses questionnaires from respondents with a sample size of 384 respondents. In analyzing data, it uses simple regression analysis. Results of this research can be informed that there is an Islamic communication planning in improving the quality of services in Islamic educational institutions in the city of Medan. The new concept presented from the results of this research is "Islamic communication planning gives a great influence to the service quality at the Islamic education institution in the city of Medan.

**Keywords:** *Islamic communication; service quality; communication planning*

---

### **I. INTRODUCTION**

Various dimensions of communication can be used by the government and private sector in order to convey the messages of construction and services, for the common interest of society. Communication using simple language is easier to understand. It can be said that the language is a tool to convey a message. It is as a means of dialogue between the two sides in disclosing the content of what people think, feel, and un-wanted, etc. According to Jujun S Suriasumantri, humans cannot systematically compile the way of their thinking without language. Language can also be used by humans to develop their culture. Humans will not be separated from any connection to the language in expressing symbols they see. In organization, communication is giving a message, idea or structured attitude such as government, industry, business and education. Communication within the institutions of Islamic education is the communication that occurs in Islamic education institute during the educational process taking place, mainly to help and try for Islamic education. Its essence is communication used for administration and public services both by private and public has two functions, namely for regulation and for service. In principle, any public service, continues to be enhanced in accordance with the wishes of the consumer or the service user. In fact in providing the best service, especially in improving the quality of public services, it is not an easy task. There are many variation issues and causes from one to another that we have to find a good method to answer the question to improve the quality of public services, including human resources support, implementation and communication patterns in service. In the implementation of information management, it needs human resources, nonhuman resources, software support, determining whether or not to operate, and running the effective and maximum information process in the community. Its implication, software must be present and available at the management of information adequately so that the implementation of information dissemination to the public are good, effective, achieving goals and objectives. Communication and public services are always expected to increase the quality of services, able to communicate well and providing a clear information, in the provision of quality service. The implication is the involvement, where the involvement of communications and public services are expected to be able to give satisfaction for its users. For now, the existence of public services always faces such problems as mentioned above.

### **II. METHODOLOGY**

#### **2.1 Islamic Communication**

One of the reasons in appearing Islamic communication is the existence of paradigm and implementation of western communication that further optimize the value of pragmatic, materialistic and the use

of media capitalistically, consequently will give the implications on Muslim communities around the world where it is not in spite of their differences in religions, culture and lifestyle of the West. In reality, it is a societal perspective closely related to religion. Dynamic interplay between religion and social, according to Meredith B. McGuire, a sociologist, there are at least two reasons. First, religion is very important for humans. Religious practice is an important part for the life of the individual. Religious values affect a human action, and the religious significance can assist in interpreting their experiences. Second, religion is the most important object in the sociological study because of its influence on the development of society, in addition to the powerful elements influence the dynamics of the society towards religion. Whatever mentioned by McGuire, it is true that religion should not be separated from the surrounding social context or keeps away from the development of knowledge. Islamic communication is focused on the theory developed by Islamic thinkers. The final goal is to make Islamic communication as an alternative, especially upholding human values that correspond to human *fitra*. Suitability values communication with the humanitarian dimension of creation nature brings some benefits to human welfare in the world. Thus, in this perspective, Islamic communication is the process of delivering communication or information exchange using the principles and rules of communication in Al Qur'an. Thus Islamic communication is a communication process that uses the principles of communication in accordance with Qur'an and *hadith*. In the world of education, communication ethics has always been the policy in making decision between students and teachers and school authorities. Islamic communication in Islamic educational institutions are used in education and public services. The use of communication ethics in Islam with friendly, gentle and honest becomes the main attraction in the provision of quality service. Ethics in Islam cannot be separated from moral science as a branch of Islamic science. Therefore, ethics in Islam (to say) synonymous with the science of morals, the science about how Islamic behavioral and personality. One of the key figures in the religious ethics is Abu al-Hasan al-Mawardi with his great work in the field of ethics, *Adab al-Dunya wa al-Din*. He lived in the classical centuries (974-1058) with al-Ragib al-Isfahani. al-Mawardi's book contains at least three main issues: moral in this world, moral in hereafter and individual moral. Al-Mawardi in his work seeks to analyze three key issues based on the Quran and *hadith* by providing privileges sense to bind this three main issues. In Islamic communication activities, communicators must be guided by the principles of communication described in Qur'an and *hadith*. Some communication principles which are outlined in Qur'an and *hadith* are as follows:

**a. Starting a conversation with *salam***

Communicator is highly recommended to start communication by saying *salam*, ie saying *assalammu'alaikum*. This situation is described by Rasulullah SAW in a *hadith* with the meaning 'say *salam* before *kalam*' (at-Tarmizi)

**b. Speaking gently**

Communicator in Islamic communication is emphasized to speak gently, even with people who are openly hostile to him. "Then due to the grace of God to Whom you apply gentle towards them. If you were to get tough again be rude, they would distance themselves from the round about. Therefore forgive them and ask forgiveness for them and consult them in this affairs [246]. then if you have been determined, then put thy trust in Allah. For Allah loves those who put their trust in Him (Surah Al-Imran; 159). [246] That is: the business of war and other worldly things, such as political affairs, economics, and other social issues.

**c. Using good words**

Communicator in Islam also have to use good words which can make happy the hearer. This principle is based on the word of God Qur'an: "Good words and forgiveness [167] is better than alms followed by something painful (feelings of the recipient). Allah is Richand the Clement.: (Surat al-Baqorah; 263) [167] The good word means rejecting with a good way, and the purpose of providing forgiveness is forgiving behavior disrespectful of the listener.

**d. Conveying a good things to listener.**

Listener would feel happy if speaker mentions good things about him. This situation may encourage the communicant to carry messages that are exchanged in accordance with the expected listener.

**e. Using wisdom and good advice**

Using wisdom and good advice among others is mentioned in Al Quran, Surah An-Nahl verse 125. Ask (human) to the way of Allah SWT with wisdom [845] and a good lesson and argue with them in a good way. Allah is He who knows best who stray from His path and He knows better those who are guided. (QS. An-Nahl; 125)

[845] Wisdom: is the word that is firmly and properly to distinguish between the rights *bathil*.

**f. To be fair**

To be fair in communication is stated in Surah Al-An'am verse 152.

“And do not approach the orphan's property except to improve it, until he is adult. and full measure and weight with justice. We do not impose a burden on someone rather than ability. and if you say, then you shall be fair, Although he is your relative [519], and fulfill the promise of Allah. Such this is commanded by Allah unto you that ye may remember.” (Surat al-An'am; 152)

[519] That is to tell the truth though it is harm to your relatives.

**g. Adjusting language and content of the conversation with the situation of the listener.**

This principle is stated in An-Nahal Surah 125. This verse implies the existence of three levels of men: the intellectuals, the middle class and the common people who need to communicate in their circumstances. *Hadiths* narrated by Muslim, means 'Communicate to humans according to reasonable levels (intelligence) of their respective' (HR Muslim)

**h. Discussing with good ways**

Discussion as one of communication activities should be done in a good manner. It is stated in The Word of Allah in Surah An-Nahal 125 above, and also in Suroh al-Ankabuut 46. “And do not argue with book scientist, but with the best way, except with the wrong doers among them” [1154], and Say " We believe in that (scriptures) revealed to us and revealed to you; Our God and your God is one; and we unto Him we surrender "(Surah Al Ankabuut; 46).

**i. Firstly, should be informed the theme of communication**

In Islamic communication, communicators are required to do in advance what will he makes to other people do. God is hate those who communicate something good work to others that he himself has not do it. It is stated in Qur'an, “O you who believe, why do not you say something you do?”

“It is most hateful in the sight of Allah that you say something that you have not do it.” (Surah Ash Shaff: 2-3)

**j. Taking into consideration the views and thoughts of other people**

Usually, the combined views and concerns of some people will be better compared by the views and concerns of individuals. Therefore in Islam, it is highly recommended communication consulted to obtain the views and concerns of the people. In addition, a policy or decision taken by way of consensus, psychologically perceived by all members of the community as decision making and shared responsibility that must be executed.

The principle of consultation is in communication science which are classified to group communication, among others, described in Qur'an Suroh Ali-Imran verse 159, that is to say: '... and consultation with them in affairs (of war and the problems of this world) ... '(QS 3: 159).

**k. Pray to God when conducting difficult communication**

In doing communication, it is recommended to pray to God when he perceived weight. These principles stated in the Qur'an Suroh Thaha 25-28.

Musa said: "O my Lord, give a big space for me to my breast [915], and make it easy for me my business, and deliver the stiffness of my tongue, That they understand my speech, (Surah Thaha; 25-28).

**2.2 Service Quality**

Public service is part of the communication, because ethics communicate is in it. Public service and public space is not just a physical place which is understandable by common people, but it is also a spacious dimensions. It can be a culture, a way of life, the way of interaction and also the scope of politics, etc. Ethics can be a means to communicate to be able to criticize the practice of communication, which today tend to be compulsive thus making ethics neglected because of emotion. Schiffman and Kanuk explained that the ministry is an important thing, because the increase rather than the service itself may increase customer satisfaction and at the same time can increase profits for the company. Handi Irawan explained that service quality is one factor that can push the gratification of customer's satisfaction. In the context of public service, that public services are altruistic, facilitate public affairs, public affairs shorten the implementation time and give satisfaction to the public. So that successful development is determined by human quality. So the service can be defined as an act or performance that creates benefits for customers by creating the desired changes in themselves or on behalf of the recipient. The service itself has value to the customer in relation to creating customer values. In 1990, the quality of services are grouped into five dimensions by Parasuraman et.al namely: Tangible, namely: a facility that can be seen and used by the company to meet customer satisfaction, such as office buildings, office equipment, appearance and other employees.

- a. Reliability namely: the ability to provide services to customers in accordance with the expected, such as the ability to set appointments, problem-solving skills and the ability to minimize errors.
- b. Responsiveness, as responsiveness, listening and responding to customers in an effort to satisfy the customer, for example: to provide true and accurate information, not show attitude always busy and able to provide help quickly.
- c. Assurance, namely: the ability of employees to generate trust and confidence of customers through knowledge, courtesy, and respect the feelings of the customer.
- d. Caring/Empathy (Empathy), namely: the ability or willingness of employees to provide personal attention, such as being friendly, understanding the needs and cares about his customers.

### III. DISCUSSION

#### Planning Communication in Increasing Service Quality

To test Islamic communication in the service quality is through homogeneity and normalization. Islamic communication variable in this study is measured through 10-point declarations consisting of 2-point declarations to dimension of *salam*, 3-point declarations to dimension of true statement in good substance, materials, messages, and the editorial (grammar), 1-point declaration to dimensions using the right words, communicative and easy to understand, 2 point statement to dimension of good word, fast and polite, not painful., and 2-point statements to dimension in terms of honor and respect. Variable quality of public service in this study is measured through 12-point declaration consisting of 2-point declarations to dimension physical availability and convenience of service, 1 point statement to dimension the appearance of officials of the charming and polite, 3-point statements for reliability for the school to provide services , 3-point statement to dimension of ease and accuracy of school users get information and services, and 3-point declarations to dimension communication of good bureaucracy and simple.

#### A. Homogeneity Test

Homogeneity testing in this study uses a comparative test with the largest variance to the smallest. The calculation results can be seen at the following table:

**Table.1: Homogeneity Test**

Variable	F Count	F Table
X <sub>1</sub> and Y <sub>1</sub>	1,323	2,185

In calculating statistics which has been done, we get the result that F count for X<sub>1</sub> variable and Y<sub>1</sub> variable is 1,323, while F count for X<sub>2</sub> variable and Y<sub>2</sub> Variable is 1,288 with F table 2.185. Based on this counting, F count < from F table, that is for X<sub>1</sub> and Y<sub>1</sub>  $F_{hit} 1,323 < F_{table} 2,185$ . It shows that X variable and y variable is homogeneity.

#### B. Normality Test

The test results from the Islamic communication variables against choices, it looks likely to have normal distribution, where the results of Lo count at each variable shows a lower value or smaller than the critical value of Lo. From the statistical calculation, Lo count < from Lo table, thus these variables come from normally distributed population, making it eligible to be analyzed by regression. Normality test results at Islamic communication variables (X<sub>1</sub>) on the Service Quality (Y<sub>1</sub>), can be seen on the table below at normality test analysis:

**Table.2: Analysis of Normality Test at Islamic Communication (X<sub>1</sub>) against The Public Service Quality (Y<sub>1</sub>)**

No	Normality Test	Critical value Lo at 0.01 N > 30	Value of Lo count	Population of Distribution
1	Communication at Public Service Quality	1.031	0,819	Normal Distribution

From the result of normality test at Islamic communication variable against public service quality at Madrasah Aliyah Negeri at Medan city found that  $L_{count} = 0,819$  and consulted with critical value at Lo table with  $\alpha$  or having significant = 0.01, so it is obtained value 1.031 ( at attached file). Then it is done decision rule, if  $L_{count} < L_{table}$  means normal distribution. On the other hand, if  $L_{count} > L_{table}$  means un-

normal distribution. So data of  $X_1$  variable against  $Y_1$  is at the normal distribution, where  $L$  count  $0,819 < L_{table}$  1.031.

**C. Linear Regression Analysis**

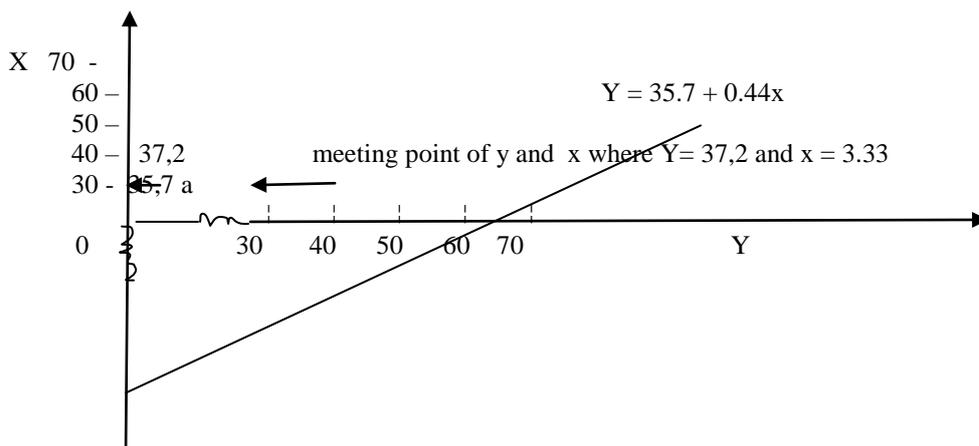
This research uses simple linear regression analysis for the hypothesis of one to four, namely Islamic communication and quality of service ( $X_1 \rightarrow Y_1$ ). Linear regression analysis is used by researcher to predict how the situation or the rise and fall of the dependent variable (criterion) when two or more variables are as independent predictors. The following is regression equation that has been calculated based on the data obtained from the results of this study. The result of the calculation of simple linear regression analysis of Islamic communication variables ( $X_1$ ) to variable Quality of Service ( $Y_1$ ), it is obtained simple linear equivalent as follows (it has been attached). The following table on the calculation results of a simple regression between the two variables is Islamic communication ( $X_1$ ) to Service Quality Variable ( $Y_1$ ).

**Table.3: The Calculation of Linear Regression at Islamic Communication ( $X_1$ ) to Public Service Quality ( $Y_1$ )**

Regression equation	$Y = 35,7 + 0,44 x$
Calculation	<b>Value</b>
Mean	33,24
Correlation	0,53
Grain X = 10	3,33
Y	37,2

Total value of the average or mean of variable  $X_1$  is 33.24 by the number of grain 10, then the user Madrasah Aliyah Negeri average value for each item is 3.33 or agree with the value 3, then the obtained value  $x = 3.33$ . When it is calculated based on the regression equation above by entering the value of  $x$ , then the results obtained  $Y = 37.16$  (rounded 37.2). Any increase in the implication of 3.33% Islamic communication will improve the quality of service at Madrasah Aliyah Negeri of 37.2%, with 35.7% success rate. While the results of the correlation calculations that 53% Islamic communications impact the quality of service users at Integrated Madrasah Aliyah. The chart of simple linear regression can be described as follows:

**Chart.1: Regression line of Islamic communication and public service quality for user of Madrasah Aliyah Negeri**



At the linear chart line can be seen between the location of the line where  $Y$  and  $X$ , is on the  $y$  value of 37.2 with  $X$  value of 3.33 where its slop of this equation or a value is 35.7, which form a line with the linear regression equation  $y = 35.7 + 0,44x$ .

**IV. CONCLUSION**

More specifically, the result has strengthen the statement that material object of psychology and communication science is same, namely human soul including some components: attitudes, opinions, behavior, cognition, affection and conation. Hosland, et al say that the behavior change process is essentially the same as the process of learning. According to this theory, the effects of which are specific reactions to specific stimuli so that one can expect and predict compatibility between the message and the reaction of communicant. Islamic communication variables in this research is measured through 10-point declaration consisting of 2-point declaration to dimension greetings, 3-point declaration to dimension telling the truth, both of substance content,

materials, messages, and editorial (grammar), 1-point declaration to dimensions using the right words, communicative and easy to understand, two-dimensional point statement for a kind word, proper and polite, painless, and 2-point declaration to the dimensions of noble words and mutual respect. Implementation of Islamic communication implications, reflected in the behavior change process at Madrasah Aliyah to see the level of satisfaction in the quality of services provided. Judging from the implications of Islamic communication that existed at Madrasah Aliyah, measured by the 10 statements in the questionnaire, and the average value of 33.24 with a value that appears most of the grains of this statement is 40, meaning that the implications of Islamic communication that existed at Madrasah Aliyah and Islamic High School the average respondents agreed in influencing the quality of public services. It is seen also from the tendency of variables X1 percentage of Islam communications, based on the scale of grains of 99% - 100% for the selection of answers strongly agree, 29.1% of respondents strongly agree or tend to choose very well the implications of Islamic communication variables (X1) , Grain scale 70% - 98% for the answer choices agree. It can be said that the Islamic communication provided by users of Madrasah Aliyah has effect on the quality of services provided.

### REFERENCES

- [1] Amir, Mafri. *Etika Komunikasi Massa dalam pandangan Islam*, Jakarta: Logos, 1999.
- [2] Muis. A., *Komunikasi Islami*, Remaja Rosdakarya, Bandung: 2001.
- [3] Al-Rasyid, Harun, *Dasar-dasar Statistik Terapan dalam Meningkatkan Pelayanan Publik*, Penyunting Teguh Kismantoroedji, dkk, Bandung: PPS-Unpad. 1994.
- [4] Al-Jauziyah, *Ibnu Qoyim, Ighatsanu lahfani min Mushahidisy Syetan*, Kairo: tp, 1320 H, Juz 1, 2011. Beekun. Rafik Issa, *Etika Bisnis Islam*, Yogyakarta: Pustaka Pelajar, 2004.
- [5] Barry Berman dan Joel R. Evans, *Retail Management: A Strategic Approach*, Tenth Edition USA : Pearson Prentice Hall. 2007
- [6] Bhote, Keki R. *Beyond Customer Satisfaction to Customer Loyalty*. American Management Association. 1996
- [7] 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.
- [8] Drajat, Amroeni, *Komunikasi Islam dan Tantangan Modenitas*, Medan: Perdana Mulia Sarana, 2008.
- [9] Duncan, Tom.. *Principles of Advertising & IMC, Second Edition*. McGraw-Hill, Inc. 2005. Donaldson, Dwight M, *Studies in Muslim Ethics*, London: S.P.C.K., 1953.
- [10] Edwar III, George C, *Implementing Public Policy*. Washington DC: Caongressional Quartery Press, 1980.