

Climate Analysis of Islamic Services at Universitas Islam Bandung

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Abstract—Unisba as one of the Islamic Higher Education Institutions in Bandung, has a vision of 'Becoming an independent, advanced and prominent Islamic College in Asia'. One of the problems that often occurs is performance and administrative services that are less than optimal, so that services to students are felt to be very lacking. One of the contributing factors is the weak leadership role of the Section Head who directly oversees the administrative staff. From the results of the initial stages of the research, it was obtained that there were still Head of Administration whose Islamic leadership role is weak. Related to this, one of the leadership roles is to build and create an Islamic service climate. As an institution that adheres to Islamic values, the principles of service also need to be colored by Islamic values. The purpose of the study is directed to analyze how the Islamic service climate is developed in Unisba by using descriptive methods. The measuring instrument used was the scale of the Islamic service climate provided to all administrative staff, with a study population of 184 people. Through descriptive statistical techniques the results obtained are 27% very high, 72% high and 1% are still low. Thus it can be concluded that the Section Head has created and built an Islamic service climate in his work environment, but has not been carried out consistently. To optimize the Islamic service climate, training is needed to build an Islamic service climate in the unisba environment.

Keywords: *profile, climate of islamic service, administration staff*

I. INTRODUCTION

Universitas Islam Bandung is one of the Private Universities in Bandung, which just got an A accreditation by BAN-PT. With this title, Universitas Islam Bandung is ready to compete with state and other private universities in Indonesia. For the sake of every efforts made by Unisba solely for the development of institutions future, in order to realize the Vision and Mission of Unisba.

In order to achieve the vision and mission, it is very important for the institution to create a good organizational climate, so that all elements involved in it, include leaders of the university, faculties or study programs and administrative staff, feel comfortable and can work optimally. In carrying out its functions, it can not be separated from service tasks that are part of the work process that must be carried out by all components in Universitas Islam Bandung.

Conceptually, the Service Climate is defined as the perception shared by employees of policies, practices, and procedures and behaviour that are rewarded, supported and expected in the context of customer service and quality customer service [1]. In the context of Universitas Islam Bandung, the intended customers are students, lecturers and among employees.

Various efforts in improving administrative services have been provided in the form of training, a.l: Excellent Service for all staff and Head of Staff and Islamic Leadership training specifically for Head of Staff. Through the Leadership Training activities for the Section Heads, knowledge and understanding of the concepts and theories of Islamic Leadership are based on examples of Rasulullah Muhammad SAW's behaviour when he is carrying out his leadership role and also service excellence. While the Excellent Service training is intended so that Section Heads and administrative staff can carry out their service functions optimally, other debriefing given to Section Heads is in the form of group counselling that aims to inspire and sensitize Section Heads to become Islamic leaders. With these provisions, the leaders of the university should be in line, in this case the Section Head can create good services that are accompanied by Islamic values that are internalized in their attitudes and actions. Good service with Islamic values created by university line leaders will be reflected through the Islamic Service Climate felt by the administrative staff in providing services.

Based on that, this research is directed to find and analyze an overview or profile of the Islamic Service Climate at Universitas Islam Bandung so that later it can create an appropriate interventions to maintain and develop an Islamic Service Climate consistently.

A. Service Climate

Schneider define Service Climate as follows: *Service climate as the shared employee perceptions of the polices, practices, and the behaviours that get rewarded, supported, and expected with regard to customer service and customer service quality* [1].

Meanwhile, according to Jong et al: *"Service climate is built on foundations of caring for both internal and external customers. It is the message employees get about how*

important service is in their organization. The climate construct relates to the consensual beliefs among the employees with regard to organizational policies, procedures, and practice that are supported and rewarded" [2].

Based on these definitions, it can be concluded that Service Climate is a growing perception among employees about policies, work activities, and procedures as well as various forms of behaviour that are rewarded, supported, and expected to be able to serve consumers and achieve quality customer service. In other words in general, Service Climate shows the extent to which the internal functions of an organization are focused on service. The service climate represents the degree of internal functioning of the organization experienced as a focus in service quality. So, when employees perceive that they are rewarded for carrying out quality services and when employees perceive that management devotes time, energy and resources to service quality and when employees receive the training needed to deal with diverse customers effectively, the service climate the positive will be realized.

B. Concepts of Service Climate in Islam

Islamic Sharia, can be understood as the demands, guidance, and rules of Allah, both principles and others in order to guide human behaviour in relation to God, fellow human beings, themselves, and the environment. His lesson are not limited to private matters, but also include the public sector (read: people). Al-Quran Surah Adz-Dzariyat (51): 56 reveals:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create jinn and men but rather to worship Me. they serve Me. The meaning of liya'buduni (to worship Me), said Qur'anic Shihab by quoting Muhammad Abduh's opinion, that worship is not just obedience and submission, but it is a form of submission and obedience which reaches its peak due to the existence a sense of majesty in one's soul towards whom to whom he serves. It is also the impact of the belief that devotion is directed to those who have power that is not reached by its true meaning [3].

Meanwhile, worship itself consists of pure worship (mahdhah) and impure worship (ghairu mahdhah). Ghairu mahdhah is all the physical and spiritual activities of human beings that are intended to draw closer to God, with procedures that are not explicitly (strictly) regulated by God and His messengers. Or in other languages, ghairu mahdhah or general worship are all practices permitted by Allah. The principles in this worship is first, its existence is based on the absence of a proposition that prohibits. As long as Allah and His Messenger do not forbid worship then this form of worship may be held. As long as it is not forbidden by Allah, then this worship may be allowed. Second, the management does not need to be patterned to the example of the Apostle, therefore in this form of worship the term "bid'ah" is not known, or if someone calls it, everything that is not done by the apostle is heresy, then heresy is called heresy hasanah, whereas in worship mahdhah is called bid'ah dhalalah (rejected). Third, it is rational, worship of this form of good and bad, or its advantages, benefits or disadvantages, can be determined by reason or logic. So if according to sound logic, bad, harmful, and evil, then it should

not be implemented. Fourth, the principle of "benefit", as long as it is useful, so long as it is permissible.

In this context, the service is included in the category of Ghairu Mahdhah. Service is the process of fulfilling needs through other people's activities directly. Talking about service means talking about a process of activities whose connotations are more abstract (intangible).

Islam teaches that if you want to provide good business results in the form of goods and services you should provide quality, do not give bad or not quality to others. Among etiquette and ethics in working or serving in Islam are:

- *Ihsan*, is one's actions to perform acts that are ma'ruf and refrain from sin. He gives kindness to other servants of God through his wealth, honour, knowledge and body. One of the most important forms of ihsan is to do well to those who do badly to us, both with their words or deeds.
- *Itqan*, literally means to do something perfectly. But in some cases, itqan is also often interpreted as exceeding the target. In marketing, itqan can be interpreted by selling the product to at least reach its target or even exceed its target. Itqan in work is how the work done by someone is complete, finished, neat and does not cause other problems.
- *Taysir*, in providing services to Muslims must also pay attention to aspects of facilitating others, in the process of finding that person's fortune.
- *Ash-Shidiq* (kejujuran), honesty is something that must be done by every human being in various aspects of life including in muamalah, honesty is evidence of commitment to the importance of true words so that they can be used as a guide [4]. Thus honesty is a fundamental moral value to reach the pleasure of God in service.
- *Samahah*, it has a loose meaning, tolerance, makes others happy. So if there's a good businessman, they will make it easier and fun for others when dealing with them.

II. METHODS

The research design is a descriptive study and analysis. The descriptive design is a research design that aims to describe the facts or conditions as they are from a population condition that occurs on a matter [5].

The research subjects in this study were all Unisba administrative staff. The measuring instrument used was a questionnaire constructed directly by researcher in the form of a psychological scale that refers to the Islamic service climate concept of etiquette and ethics in serving based on the Quran and Hadith. The scale contains the staff's perceptions about the climate of Islamic services created by the section head in carrying out their duties.

After testing the validity and reliability of measuring instruments, the data is taken directly on the respondent. Then the results are analysed based on descriptive analysis.

The Flowchart Research Scheme is as follows:

Stage 1: The activity is preparing a Proposal, so the target output is the Proposed Research Proposal. In this case the human resources involved is the chairperson and 2 proposing lecturer members.

Stage 2: The activity is presenting research proposals to the review team appointed by LPPM. The output after the presentation is made, it is hoped that the proposal will be accepted by LPPM so that the research can be continued. The human resources involved in this activity are the team leader and 2 proposing lecturer members.

Stage 3: The activity is to make a measurement tool, the target of this stage is to measure the climate of Islamic services. Human resources involved is the chairman and all members, both lecturers and students.

Stage 4: The activity is to test the measuring instrument and analyze it. Achievement target at this stage is to get a valid and reliable measurement tool, so that it can be used on the target respondents. Human resources involved is the chairman and all members of the lecturers and students.

Stage 5: Retrieval of data, the activities of distributing questionnaires / questioners to the target respondents in this case are administrative employees (educational staff) in Unisba and collect them again. The target achievement is the number of questionnaires collected, at least 90% of all tendik staff. Performed by 2 members of the proposing team.

Stage 6: Descriptive statistical analysis was carried out by 2 members of the proposing team. Whereas the qualitative analysis for the profile of Islamic Services in Unisba was carried out by the team leader and 2 members of the proposing team lecturer. Achievement target at this stage is to get an overview of the Islamic service profile in Unisba.

Stage 7: Make the research report, conducted by the chairman and the entire research team, and presenting the research results in an international seminar. The international seminar presentation was conducted by the team leader and 2 lecturer members. The target is the results of research reports and scientific publications in the form of international proceedings and accredited national journals.

III. RESULTS AND DISCUSSION

A. Overall Climate Profile of Islamic Services

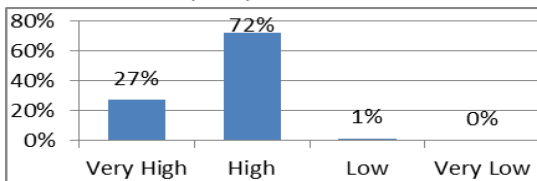


Fig. 1. Overall climate of islamic services.

Based on **figure 1** above, it can be explained, from 184 respondents of administrative staff at Unisba, 27% felt the service climate was very high, 72% felt the service climate in the high category and only 1% felt the service climate in the low category. This shows that the service climate created by the head of department is highly perceived by the head of department. This high meaning shows that the Islamic service climate has been formed but has not been fully carried out consistently.

B. Categories of Each Aspect

TABLE I. CATEGORIES OF EACH ASPECT

NO	ASPECT	CATEGORY
1.	Ihsan	High
2.	Itqan	Very high
3.	Taysir	Very high
4.	Samahah	High
5.	Ash-Shidiq	High

Based on **table I** above, aspects of Islamic service, the Ihsan Aspect, the Samahah Aspect, Ash-Shidiq is high while the Itqan Aspect, the Taysir Aspect are in the very high category.

Based on the results of data analysis, it can be concluded that in general, the head of the university in Unisba has created an Islamic service climate, which is characterized by ihsan, itqan, taysir, samahah and ash-shidiq attitudes. This means that the service climate created by the Section Head in growing the unit is already high, they're not only emphasize working in accordance with the SOP but also pays attention to providing the best and maximum service to their customers, in this case to students and staff as internal customers. This best service includes paying attention to aspects of good treatment in all customers, without distinguishing whether other people have done negative or not (Ihsan aspects), serving with the target time and done thoroughly (aspects of Itqan), trying to help by facilitating people others (Taysir aspects), targets make other people happy or give satisfaction (aspects of Samahah) and serve honestly (aspects of Ash-Shidiq). However, the service climate has not been fully demonstrated optimally and consistently, sometimes in certain situations there are still some behaviours that have not shown the nature of ihsan, itqon, taysir, samahah and ash-shidiq. For example, still lack of patience in listening to others, in this case complaints or problems of students and staff, there is still a lack of consistency between words and deeds, still influenced by moods that affect service behaviour, easily influenced by factors that touch the emotional side and lack of focus on the satisfaction of staff and students.

IV. CONCLUSION AND SUGGESTION

Based on the conclusions above, it is deemed necessary to develop and instil values in creating an Islamic service climate that is consistent and internalized into self-values that must be held, not only in the capacity as a department but also as a person. Therefore it is recommended to conduct training

related to instilling personal values in order to create a consistent service climate in the workplace.

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