



## COMMUNICATION STRATEGIES IN MANAGEMENT OF ISLAMIC EDUCATION IN HIGHER EDUCATION

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**Abstract:** Communication strategies have two different basic concepts, namely planning and communication. Planning is closer to the management aspect while the concept of communication is seen from the process of disseminating information. In addition to developing strategies, management is needed as a supporting factor for these changes. Before the strategy is formulated, we must first consider who will be the communicator, what message will be delivered, who will be the target of the communicant, what channels will be used, and what results will be obtained. that the communication strategy starts with planning and management to achieve a goal. Islamic management must be based on the ethics and religious values that both want to develop professionally following agreed-upon science. This is based on honesty and trust by management. In addition to the formulation of a strategy to improve the management of Islamic education, there must be activities to apply it to support the effectiveness of the strategies that have been prepared.

**Keyword:** Communication Strategy, Islamic Education Management

### INTRODUCTION

Education is a science that is very important for every individual. Especially in Higher Education, many sciences have been applied and can be obtained at the College bench. With its many various sciences, our knowledge will increase and we have provisions for daily life. Not separate from it all, having supplies that are only used in the world is certainly not enough. we must think about the provisions that will be brought in the afterlife. So with that, Islamic education is also very useful. Because this Islamic education is a science that is eternal for the world and provides provisions in the hereafter.

The knowledge learned in Islamic education is the science of religion which is a form of devotion to Allah SWT and can also form good behavior in the younger generation of Muslims in accordance with Islamic creed. Through education and learning will have an impact on good morals. If at first, a person does not really know about religious knowledge, then has the intention to deepen his religious knowledge by following studies conducted on campus, then over time will understand about religious knowledge and can also have a better moral impact on everyday life. Because that way, someone can think clearly in the face of life.<sup>1</sup>

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<sup>1</sup> Zakiyah Derajat, *Ilmu Pendidikan Islam*, (Jakarta: Graffika Offset, 1992), h. 87.

Some students who have been in college there who can not read the Koran, do not understand the procedures for prayer, do not even know the correct creed. In fact not a few like that, the average student only has capital and intelligence to easily enter college, but religious knowledge is still lacking. The excellence of students who want and are keen on learning to understand religion, it will surely be easy for God, because God will not let his servants who want to be better.

Applying Islamic education to tertiary institutions certainly requires good management. The management of Islamic education in Higher Education is a strategy that can influence students to be willing to carry out orders in accordance with the directions and goals set. The process of management is the process of planning, organizing, leadership, and organizational efforts to achieve the objectives in accordance with those set forth.

To support the implementation of Islamic education management, good communication is needed to manage good Islamic education at universities. Communication is a very important activity process to support management. The better the communication that is carried out, the better the cooperation with the others. Effective communication demands mutual respect, trust, and responsibility.

## **DISCUSSION**

### **Communication Strategy**

The success of effective communication is determined by a design that has been made to change human behavior through ideas that have been obtained from an ongoing communication. Communication strategy is a combination of communication elements that start from communicators, messages, channels (media), recipients to the effects (effects) that have been designed to achieve the objectives of the communication.<sup>2</sup>

A communication strategy that will affect an action taken for targets that have been designed for change. In the process of carrying out a communication strategy, both parties must first understand the process of transforming the message. The message in question has an interest in the form of knowledge that will be exchanged with one another, therefore in the communication strategy must consider all parties involved in the communication process.

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<sup>2</sup> Hafied Cangara, *Perencanaan dan Strategi Komunikasi*, (Jakarta: Raja Grafindo , 2013), h. 89.

That communication strategy starts with planning and management to achieve a goal. To achieve these objectives, it must be able to show how operational tactics. The planning in question is a process for determining the actions to be taken appropriately through a series of choices.<sup>3</sup> Planning can be brought closer to the management aspect and the concept of communication seen from how the process of dissemination or exchange of information. These two concepts will be put together to become a special study that is applied to the dissemination of information and public awareness.

So from the understanding of the communication strategy above it can be concluded that the communication strategy is a combination of communication that will be implemented by paying attention to what message will be delivered and with what media will be used to deliver the message. In addition to the understanding listed above, of course, there must be a written document as well and that must be answered, namely: 1. What will be achieved, 2. What results will be obtained, 3. Who will be the target, 4. What message will be delivered, 5. Who will be the communicator, 6. What methods will be used in delivering the message, 7. What type of communication channel is used to deliver the message, 8. When is the time to deliver the message, 9. How to measure the results of the program has been explained (Cangara, 2013)

### **The Purpose Of Communication Strategies**

A goal that means a step for achieving something. Therefore, the goal of a communication strategy is the step of achieving that communication is effective. According to R. Wayne Pace in his book, *Techniques for Effective Communication* in states that the objectives of the communication strategy are 3, namely: a). To Secure Understanding, this purpose is to ensure that the communicant understands the message it receives. When the communicant has understood and received, then the recipient must be fostered and finally communication activities motivated, b). To establish acceptance, how to accept that acceptance, and continue to develop it well. c). To Motive Action, an activity carried out to motivate it. d). The Goals Which The Communicator Sought to Achieve, a way to achieve the goals to be achieved by the communicator of the communicator process.<sup>4</sup>

If the weaknesses of the strategy cannot be followed up, then the strategy will fail. The failure is due to several things, namely: a). Planning is unclear and confusing, b). Lack of understanding of the desired goals or objectives. c). Expectations are too high so they do

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<sup>3</sup> Morisan, *Teori Komunikasi Individu Hingga Massa*, (Jakarta: Kencana, 2014), h. 62.

<sup>4</sup> Alo Liliweri, *Komunikasi Antar Personal*, (Jakarta: Kencana, 2017), h. 18.

not match the reality of the field. d). Lack of top management support. e). There is a refusal to change. f). Not flexible so it is rigid to run.

The factors that influence the smooth communication are as follows: a). Knowledge factor. Fluency in communication can be influenced by knowledge. b). Experience Factor. Experience is very influential in communication. Because experience is the best teacher a person who can communicate with others can be divorced. c). Intelligence Factors. If the other person cannot speak a good language, the communication process will not be relevant and will be intermittent. d). Personality Factors. This factor can be someone who has a sense of shame, lack of confidence, and lack of association.

## **Management**

Islamic management according to H. Bahrun there are four conditions, namely: a). Islamic management must be contained with a foundation of Islamic moral values, namely compassion, honesty, humanity, and justice. b). The values contained in Islamic management must be based on monotheism and a form of servitude to Allah SWT. c). The relationship between leaders and subordinates must be an equal and principled brotherhood of Muslims with human values and a balance between rights and obligations. All forms of goodness must have the intention because of Allah SWT.

Islamic management must be based on ethical and religious values that both want to develop professionally by the agreed-upon science. This is based on honesty and trust by management.

## **Management of Islamic Education**

The word education is no stranger to every individual. Because we are still small since we have to search and continue to learn to get an education. The role of education is very important for every individual. Education is teaching or helper for someone to keep learning. While Islamic education is a form of an effort to help ordinary students live and carry out activities in daily life based on the teachings of Islam that are appropriate in the Qur'an. These teachings will be practiced as a view of our lives while in the world.

Al Quran as a position whose source is very basic as Islamic education because it can be seen from verse Q.S. Al-Baqarah: 2 which contains "The Book (Al Quran) there is no doubt in it, a guide for those who are pious". The understanding of the above verse is that the Qur'an's instructions whose truth is no doubt like the instructions for the teachings in education. In addition to education, the Koran also teaches efforts in education that is

respecting the intellect that exists in humans, not against human nature, Islamic guidance, stories related to education and how to maintain the needs in the social community.

Management of Islamic education is a merger of two sciences, namely management and Islamic education. Islamic Education Management is an educational institution whose management process is Islamic to achieve the objectives of Islamic education effectively and efficiently (Arsyad, 2014). The aspects contained in the management process emphasizes the Islamic values which rely on the Koran and Hadith.

Personality is formed through the mind, intelligence, and five senses that can draw us closer to Allah SWT. By virtue of al-karimah, the attitude and behavior following Islamic teachings. That is the main goal of Islamic education management

### **Purpose of Islamic Education Management**

The objectives of Islamic education management are: (a). To train the body by using physical skills that are useful for preparing human beings to become better individuals on earth. (b). Spiritual education for soul enhancement only worships God and carries out God's commands and away from its prohibitions. (c). To improve reason so that intelligence is increasingly directed to increase faith and piety in Allah SWT. (d). For social education that forms a whole personality to be part of the social community. (e). For a career, which prepares students to enter the workforce.

### **Benefit of Islamic Education Management**

The benefits of Islamic education management, namely: a). The atmosphere of learning becomes more active, creative and fun. b). Educators and students can develop their potential to have strength in religion, self-control, personality, intelligence, and noble character in everyday life. c). The achievement of educational goals that are useful for the world and the hereafter. d). Educators and students are closer to Allah SWT.<sup>5</sup>

### **Supporting Factor of Islamic Education Management**

In the management strategy, of course there are supporting factors to support the management of Islamic education to advance, namely: a). Humans, in which teachers, students, employees and administrators. b). Material, which includes Islamic books, Al-Quran, Musholah. c). Environment, an organization that is Islamic and which leads to

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<sup>5</sup> Azhar Arsyad, *Administrasi Pendidikan*, (Bandung: Rosyda Karya, 2014), h. 28.

society. d). Activities that include organizations with the theme of social politics and society.

## MANAGEMENT PROCESS OF ISLAMIC EDUCATION MANAGEMENT

According to Ismuha, To realize that the implementation of Islamic education management, of course processes must support it, namely: a). What planning process determines what must be achieved and how to make it happen so that it becomes real and appropriate. The stages in the planning are, organizing, motivation, determining staff, and controlling. In the planning process it must have principles that reflect Islamic values that originate from the Koran. b). Cooperation exists to achieve specific goals. This collaboration is to connect the people involved in the organization to integrate their tasks in the organization. c). Coordinate all ongoing activities, so as not to cause chaos by combining work that has been established cooperation. d). Supervision to assess and correct what has been done by subordinates, what has been directed is following the objectives. e). After the coordination and supervision is carried out, it will then convey the development of the results that have been carried out previously. f). Preparation of a budget for the income obtained before spending funds to carry out activities.<sup>6</sup>

## APPLICATION OF COMMUNICATION STRATEGIES

In addition to developing a strategy to improve the management of Islamic education, there must be activities to apply it to support the effectiveness of the strategy that has been developed. According to The activities are, namely: a). Political marketing or public service organizations. b). Counseling for awareness. c). Cooperation between institutions that smells Islamic. d). Development of Islamic TV, radio and publishing stations.<sup>7</sup> Establishment of a research, education and communication training center.

## PRACTICE OF ISLAMIC EDUCATION

Islamic education must be implemented and practiced so that students can instill their personality with Islamic teachings and noble morals because inculcating Islamic education will certainly bring safety and happiness in the world and in the hereafter which is practiced in everyday life. The values that will be instilled in Islamic education will provide a change in mindset, feelings, and behavior.

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<sup>6</sup> Ismuha, *Agama dan Perubahan Sosial*, (Jakarta: CV. Rajawali, 1983), h. 47

<sup>7</sup> Hafied Cangara, *Perencanaan dan Strategi Komunikasi*, (Jakarta: Raja Grafindo , 2013), h. 52.

- a. Value of Faith. It has been explained in the Qur'an that what makes life calm in the world and the hereafter through one's faith. Because of the faith that a person has is one of the foundations of education. Faith is a form of belief based on thoughts that arise from the heart.
- b. Value of Character. The moral is the goal of studying Islamic education at the most. Because if you already have a noble character, of course, peace will be realized in the family and society blessed by God.
- c. Value of Knowledge. A person's faith will be associated with the knowledge that has been possessed so that knowledge can be practiced and implemented.
- d. Value of Deliberation. Respect for anything by promoting deliberation for people who can be trusted. From the deliberations will provide education towards problematic goals and through deliberation is one of the values of Islam.
- e. Value of Fairness. Justice is giving rights that have fulfilled the obligation.

After we instill and practice Islamic values, then, of course, we will avoid despicable acts. Because of these values self-control tools in behavior in everyday life.

## **ISLAMIC EDUCATION IN HIGHER EDUCATION**

Islamic Religious Education itself, according to the Directorate of Islamic Religious Education Development in Public Public Schools (Ditbinpaisun) is an effort to guide and nurture students so that after completion of education they can understand things that are contained in the teachings of Islam as a whole, live the meaning, purpose, and purpose and can practice or make the teachings of Islam that has been adopted as a way of life so that it can save itself both in the world and the hereafter.<sup>8</sup> Means, the implementation of Islamic Religious Education in General Higher Education also basically intends to provide a foundation of Islamic teaching values to students in developing their occupied knowledge. Thus, the implementation of Islamic Religious Education Courses is a means to turn students into Muslim scholars who have faith and piety to Allah SWT, noble personalities and mastered science and technology well. The function of Religious Education in schools (including universities) namely; (1) Development, namely increasing the faith and piety of students to Allah SWT who have been implanted in the family environment. This effort can be done through guidance, teaching and training; (2) Distribution, namely channeling students who have special talents in the field of religion so that these talents can develop optimally; (3) Improvement, namely to correct mistakes, shortcomings, and weaknesses of

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<sup>8</sup> Zakiah Daradjat, *Ilmu Pendidikan Islam*, (Jakarta: Graffika Offset, 1992), h. 37.

students in terms of beliefs, understanding, and practice of Islamic teachings in daily life; (4) Prevention, namely counteracting negative things from the environment or from other cultures that can endanger themselves and hinder their development towards Indonesian people as a whole; (5) Adjustment, which is to adjust to the environment, both the physical and social environment and can change the environment in accordance with Islamic teachings (Ramayulis, 2005).

Asnelly Ilyas revealed that "Islamic education serves as a means or tool to save people from the torments of hellfire. Thus, in the context of General Higher Education, the function of Islamic Religious Education is (1) efforts to improve students' faith and devotion to Allah SWT through guidance, teaching and training, (2) channeling students who have special talents in the field of religion such as tilawah al -Qur'an, Khat al-Qur'an and Hifdzil Qur'an, (3) correcting mistakes and shortcomings of students in the beliefs, understanding, and practice of Islamic teachings in daily life, (4) shielding students from deeds or cultures that can endanger him, even thoughts that are misleading and misleading, (5) provide equipping for students to have the ability to change their environment in accordance with Islamic teachings, (6) as a means of saving students from the torments of hellfire, because in Islamic religious education is taught about things that can save humans from the fires of hell.<sup>9</sup>

The foundation/basis of the implementation of Islamic Religious Education in Indonesia, especially in General Higher Education can be viewed in terms of religious, psychological and formal juridical aspects.<sup>10</sup> First, the religious aspect. In the Qur'an and the traditions of the Prophet Muhammad many have been quoted that humans when they were still in the spirit of the past actually had promised to believe in Allah SWT, for example in the Koran surah Al-Arâf [7]: 172: *"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."*

Every human being has nature or the instinct to have a straight religion (the religion of monotheism), namely Islam. Allah SWT says in the letter Ar-Rum [30]: 30: *"So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know."*

<sup>9</sup> Asnelly Ilyas, *Mendambakan Anak Sholeh*, (Bandung: Al Bayyan , 1995), h. 25.

<sup>10</sup> Abdul Nasir, *Peranan Pendidikan Agama Terhadap Pemecahan Problema Remaja*, (Jakarta:Kalam Mulia, 2002), h. 67.



In the hadith of the Prophet Muhammad SAW explained that every human being born is fitrah, Rasulullah SAW said, "Every child (human) is born in a sacred state until he can speak. Then it was his parents who made him a Jew, Christian or Magi "(HR. Aswad bin Sari '). The hadith is related to the potential problem that is universal in every child born. The meaning of fitrah in the above hadith according to him implies the existence of human destiny or the status of children born always in a psychological condition that has the potential to become Muslim.<sup>11</sup>

Second, psychological aspects: In humans there are basic needs. He stated, that humans in addition to having physical and spiritual needs also have needs for the life of his soul so that both are balanced and one of them does not experience pressure. The elements of these needs are 1) the need for love; needs that cause humans to always crave compassion; 2) the need for a sense of security that is the need that drives people to expect protection; 3) the need for self-esteem, that is, the need that drives people to be respected and recognized by others; 4) the need for a sense of freedom that is the need that causes someone to act freely, to achieve the conditions and situations of relief; 6) the need for success that is the human need that causes him to crave a sense of wanting to be fostered in the form of respect for his work; 7) the need for curiosity (knowing), is the need that causes humans to always research and investigate something.<sup>12</sup>

Third, formal juridical aspects. That is, the laws and regulations that apply both, directly and indirectly, can be used as the basis for the implementation of Islamic Religious Education. Juridically, there are three basic implementations of religious education, namely: 1) the ideal basis, 2) the constitutional basis, 3) the operational basis. The ideal basis in question is Pancasila. With Pancasila, especially the first principle, all Indonesian people must believe in God Almighty. This belief must go through religious channels. The constitutional basis for the implementation of PAI at PTU is contained in the 1945 Constitution, Chapter XI, Article 29, paragraphs 1 and 2 states: (1) The State is based on a Godhead. (2) The state guarantees the independence of each population to embrace their respective religions and to worship according to their religion and beliefs. Operational basis, that is, the basis that directly regulates the implementation of Religious Education (Islam) itself. In the National Education System Law No. 20 of 2003, Chapter X, Article 37, point 2 states that: "The Higher Education Curriculum must contain: (1) Religious Education, (2) Citizenship Education, and (3) languages". In the Republic of Indonesia Government Regulation No. 19 of 2005, Chapter III, Article 29, paragraph 2, concerning

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<sup>11</sup> Abdul Mujib, *Fitrah dan Kepribadian Islam*, (Jakarta: Darul Falah , 1999), h. 53.

<sup>12</sup> Jalaluddin, *Psikologi Agama*, (Jakarta: Raja Grafindo Persada , 1997), h. 301.

National Education Standards it is stated that: "The curriculum at the level of the Higher Education unit shall contain the Subjects of Religious Education, Citizenship Education, Indonesian Language, and English." The implication, that in compiling the Higher Education curriculum it is obligatory to include courses on Religious Education, including Islamic religious education.

## CONSLUSSION

Every human being is very important to get an education. To get a broader education found in Higher Education. As for the education obtained in tertiary institutions, the variety of education, but most education in tertiary institutions is general education and Islamic education is still minimal. Only a few Universities and Colleges can provide Islamic education, the College is indeed based on religion alone.

As we know that we live in this world only temporarily and this world is left for safekeeping. Therefore, it is also important that we study Islamic Education, so that we have provisions for the Hereafter. It would be nice, in Higher Education also implements Islamic education, so that students can become noble students. Therefore, the need for tertiary institutions to develop a strategy to apply it all.

Strategy is the first step to make a plan that provides change for the better. In addition to developing strategies, management is needed as a supporting factor for these changes. Before the strategy is formulated, we must first consider who will be the communicator, what message will be delivered, who will be the target of the communicant, what channels will be used, and what results will be obtained.<sup>13</sup>

Communication strategies in the management of Islamic education must have a goal that creates students who are obedient to the religion of Islam. Knowledge achieved is not only for knowledge in the world but knowledge prepared for the hereafter. With this, it is also expected to improve the quality of education that is more dignified. From the methods described above, it is hoped that the existing Higher Education will be able to accommodate proposals from Islamic experts and conduct an evaluation of its vision and mission.

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<sup>13</sup> Alo Liliweri, *Komunikasi Antar Personal*, (Jakarta: Kencana , 2017), h. 211.

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