

# Communication and Organizational Approach towards Development of Islamic Organization

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**Abstract.** Human communications is so important that without it, the human life itself will not be meaningful, or even human beings itself will not survive. (Wright (1985:14). Likewise in an organization, communication becomes the most important part in connecting and generating performance between sections within the organization. With no exception, the process of communication in the organization of Islamic Unity (PERSIS), will have to involve its members to exchange messages in accordance with targets and organizational goals. To achieve organizational goals, it is inseparable with how the formation of Organizational Culture that runs in it. Robbins, in Sopiah (2008: 128) says that Organizational Culture refers to a system of shared meanings were embraced by its members. Based on this case, this study seeks to see how far communication and organizational culture run by members of Bandung Islamic Union in the development of organization. Qualitative method is used as a method, with case study as an approach, through data extracting, source triangulation, analysis and abstraction of field data. The results showed that; the ongoing organizational communication has contributed to the organizational culture process, in both of which are interconnected, organizational communication has instilled and fostered the organizational culture taking place in it.

*Keywords:* Organizational Communication, Organizational Culture, Islamic Unity

## Introduction

The importance of communication in relation to work or an organizational activity is indicated by the amount of time spent communicating, both verbally and nonverbally, Communication is like the blood and linking the separate parts of the body of the organization.

Katz and Kahn (2001), said that communication, information exchange and meaning transmission are the core of a social system or an organization. In an organization,

communication has an important role, especially in forming an effective and efficient organization. To optimize the role of communication within the organization, it must be understood that there are ways and kinds of communication both with subordinates, colleagues and with superiors. The role of communication in the organization should be well understood by all parties. Organization as a collection of people who work together to achieve individual goals and organizational goals, and it requires a process of communication. The organization as Robbins

(2008) says, is a social unit that was deliberately established for a relatively long period of time, consisting of two or more people working together and coordinated, having a certain structured work pattern, and was established to achieve a common goal or a set of goals.

Pace and Faules (2001: 41) said that the term social organization refers to patterns of social interaction (frequency and length of contact between people: the tendency to initiate contact, the direction of people's influence, the degree of cooperation, feeling of interest, respect, hostility, status differences, and observed regularity and social behavior of people caused by their social situation rather than by their physiological or psychological characteristics as individuals.

In line with these statements Berlo, (1960) in Mulyana (2000: 11) states that, communication deals with social organization in three ways listed below:

1. Social systems are generated through communication. The uniformity of behavior and pressure to conform to norms is generated through communication among members.
2. When the social system has developed, it determines the communication of its members. The social system influences how, to, and from whom, and by how the communication takes place between members of the system.
3. Knowledge of a social system can help us make accurate predictions about people without knowing more than the roles they occupy in the system.

Related to that, Persatuan Islam (PERSIS) as one of the mass organization of Islam in Indonesia which was founded in Bandung before independence of the Republic of Indonesia, and officially established by then on Wednesday 1st Shafar 1342 H coincided with the 12th of September 1923 in Bandung by a group of Muslims who are interested in studies and religious activities led by Haji Zamzam and Haji Muhamad Yunus. Thus, as a formal organization

that stands officially, it has been a container organization of Muslims. PERSIS tried hard to achieve the hopes and ideals in accordance with the will of the organization: Unity of Islamic thought, Unity of Islam, Islamic Business Unity, and Unity of Islamic voice. Starting from that point, the organization (Jam'iyyah) was now called "Persatuan Islam". (Kamiluddin, 2006: 66).

In the formation and dissemination of religious ideas promoted by the organization of Islamic Unity, the role of organizational communication undertaken and developed by all members of the organization became something very important. Communication is important in organization, because communication is designed to ensure all activities of the organization can run by the rules of the game. As stated by Bowers that communication as a "neural network of a system", that is organization. Later, Katz and Kahn, (1978: 428-423) said that communication to the organization as "the very essence of a social system or an organization". In line with Katz and Kahn, Goldhaber, (1990: 6) stated that "communication is essential to an organization".

The process of communication within the organization of Islamic Unity will have to involve its members of the organization to exchange messages in accordance with targets and goals of the organization. To achieve organizational goals, how the formation of organizational culture in it, is inseparable. The organizational culture as Robbins says, in Sopiah (2008: 128) refers to a system of shared meanings shared by its members and which distinguishes between one organization and another. Organizational culture is: (1) The dominant values supported by the organization, (2) The philosophy that guides the organization's policy. (3) The way of work is done, (4) the basic assumptions and beliefs that exist among the members of the organization.

Organizational cultures that are formed, developed, strengthened or even alter, require practices that can help unify the cultural values of members with organizational cultural values. The above practices can strengthen the organizational culture and ensure that organizational members work according to organizational culture. Based on the above

explanation, there is an interesting phenomenon of how the ongoing communication organization of Islamic Unity, not separated by how organizational culture that takes place in it. And it is an important aspect to be a study in this study.

## **Research Methodhs**

The research method used in this research is: qualitative research method, with case study as an approach and source triangulation. While the method of data collection in this research is through document research and field research in the form of observation and interview. The data collected in this study is divided into primary data and secondary data. Primary data is the result of observation and interview with research informant at research location, while secondary data is data obtained from various research result, journal, (especially communication journal), book / reference, and online news website (website), that are relevant with this study. Data analysis technique used in this research is referring to Miles & Huberman concept (2012: 20) that is interactive model, which classify data analysis in three steps, which are data reduction (Data Reduction), Data Presentation (Display Data), and Data Validity Testing (Verification). To test the validity of data obtained so that really in accordance with the purpose and purpose of research, the researchers used triangulation techniques. Data triangulation is a data checking technique that utilizes something other than the data for checking purposes or as a comparison of that data (Moleong, 2007: 330).

## **Results and Discussion**

### **Organizational Communication of Islamic Unity**

Organization is a community unit that cooperates to achieve certain goals. As George and Jones said, in (Sobirin 2007: 5), organization is a collection of people who work together to achieve individual goals and organizational goals. In line with that Robbins and Cherrington stated that the basic essence of organization is: (1) Organization is a social unit or social system, (2) Founded by humans and consists of at least 2 people, (3) Have a regular

and structured work pattern, (4) Established to achieve goals.

Various organizations then appear, for example, government organization, business /company, social community and so on. Among the social organizations there are also organizations that are religious or religious-based, for example organizations based on certain religious aspects (beliefs) and practices of certain rituals. There are several religious organizations that exist in Indonesia, Hindu religious organizations, Christian, Buddhist, and Islam. One of Islam-based religious organizations is; Organization of Islamic Unity.

Huse and Bowditch (1973) said that the important concept that needs to be known to understand an organization as an open social system is the feedback, balance, input, exchange, output, and interdependence. Katz and Kahn (1978) said that communication, information exchange and meaning transmission are the core of a social system or an organization. This is confirmed by Scott (1961: 15) that "the only meaningful way to study organization is as a system". Scott says that the essential parts of an organization as a system are the individuals and personalities of everyone in the organization; formal structure; formal interaction patterns; patterns of status and roles that give rise to expectations and the physical environment of work. This section is a configuration called the organizational system. All the parts are interconnected and interact with each other. The main connecting process is communication.

Communication is one of the most important elements in organizations, because organizations without good communication then the organization will lose its essence. An important reason about organizational communication, that communication occurrence is highly dependent on the structure. An organizational structure tends to influence the process of communication, thus communication from subordinates to leaders is very different from communication among others.

Organizational communication is the process of creating, transmitting, and receiving messages in a complex system, involving an integrated internal network, and external

relationships that compromise individual work to organize organizational ambiguities and achieve results or goals (2006: 81).

Devito (1997: 340) says that organizational communication is the delivery and receiving of messages within the organization, within the formal or informal group of the organization. Formal communication is a communication approved by the organization itself and is oriented towards the organization. Informal communication is a socially approved, but its orientation is not to its own organization, but rather to its members individually.

When messages or information are sent, transferred, and received through a hierarchical pattern of organizational authority defined in the organizational structure, commonly referred to as a chain of command, formal communication takes place. Yet, much of the information exchange within the organization takes place in a less systematic and more informal way called informal communication, Purwanto (1999: 33). Along with that statement, Thoha (2003: 183) defined formal organizational communication as a communication process that follows the path of formal relationships reflected in the organizational structure or structure. The communication of informal organizations is a communication process where the flow of information in accordance with the interests of each individual in the organization.

Thus can be said that, organizational communication is to convey information to all parts of the organization and receive and process information from all parts. In an organization, there are, formal and informal organization, then the form of communication that takes place within the organization in the form of formal communication and informal communication.

Pace and Faules (2001: 199) said that formal organizational communication is communication according to the organizational structure following the formal relations path that is reflected in the organizational structure or structure, namely downward communication, upward communication, and horizontal communication, as well as cross-channel communication. While informal organizational communication is not dependent on

organizational structure, Informal communication is a communication that is not bound by the organizational structure, this communication is a communication network apart from the formal structure of the organization where the flow of information in accordance with the interests and the will of each individual within the organization.

The process of communication within the organization of Islamic Unity, will involve members of the organization to exchange messages in accordance with targets and the goals of the organization. In the process of achieving the objectives of an organization, information has a flow in the process of dissemination, because information does not flow literally but communicated. What is actually visible is the delivery of a message, the interpretation of the delivery of the message, and the creation of other delivery. The creation, delivery, and interpretation of messages are a process that distributes messages throughout the organization according to the hierarchy it possesses. Information in organizations is ideally reciprocal, interactive, dialogical and participatory at all levels. Communication is established as a dialogue process for variety of information, so information is an exchange of messages among members of the organization.

Based on the above exposure, the study of organizational communication is basically a study of the internal environment of the organization. The review is based on a fact about the different views of organizational members of the organization affecting their attitudes and behavior toward the organization. In the formation and dissemination of religious ideas promoted by the organization of Islamic Unity, the role of organizational communication undertaken and developed by all members of the organization becomes something very important.

Here is how the PERSIS organizes organizational communication to build organizational performance. As Goldhaber puts it, "Organizational communication is a process of creating and exchanging messages in a network of interdependent relationships to cope with an uncertain environment," (Goldhaber, 1990:9). That is, the success of organization in building communication, in addition to anticipate the

problems of the organization also supports understanding and cooperation among members of the organization in carrying out its duties and roles.

### **Organization Culture of Islamic Unity**

PERSIS is an organization that until now continues to grow with all the dynamics of its activities. Organization of Islamic Unity is a mass organization based on Islam. This organization belongs to a large organization because it reaches a number of provinces in Indonesia, with diverse characteristics, and cultural background, of its members. As a large organization, of course the organizational culture is an important aspect that needs to be implemented properly by all members of the congregation.

Therefore, for members of Islamic unity, their existence in this organization, showing their involvement in the organization of Islamic unity, it is necessary to understand how to behave, how to work, how the organization functions. In other words, members of the organization need to understand the prevailing culture within the organization of Islamic unity so that members can be accepted and act according to the values prevailing within the organization.

Relating to this organizational culture, Pepper (1995: 118) says working is basically not just a way of life, complete with rules, norms, values, roles, changes and relationships between people. Full Pepper says: "work is more than just a job or a way of spending time. It represents a way of life, complete with rules, norms, values, roles, changes, and relationships. When new members enter the organization, they are taught the way that life is to be found within the new environment. This presentation of life style can be referred to as organizational socialization. This presentation, of course, can take many forms. But whatever forms it takes, the result is intended to be the construction of an organizational citizen capable of functioning within the confines and culture of the organization. "

The way of life mentioned above, according to Schein's terms (in Miller, 2003: 140), is called the Cultural Organization. Schein says that organizational culture is something the

organization has, which is standard, manageable and inherited easily from one generation to the next. For members of an Islamic unity organization, organizational culture is critical to how they adapt themselves to the organization's environment. Thus for members of the organization of Islamic unity organizational culture is a system of values and common beliefs that apply to members of the organization. Because of its function as a guide together then the form of organizational culture is how they apply it in everyday life in the organization of Islamic unity.

### **Implementation of Organizational Communication and Organizational Culture**

Creative and innovative ideas have produced unlimited human productivity. Creativity and spirit of innovation in every human being is existed both in solitude as an individual and as a member of the organization, so that humans will always have the potential in being productive continuously. And one manifestation of the implementation / delivery of ideas in every organization are the running of good organizational communication.

One thing that cannot be denied is in an organization there is always a process of communication between people with each other, both individually and in groups. In the process, anyone who takes the initiative of always hopes that the purpose of communicating can be accepted and understood by the recipient. Gibson, Ivancevich, and Donnelly, (1994: 17) say that organizational survival is related to the ability of management to receive, communicate and execute communications. The communication process connects the organization to its environment including its parts. Information flows to and from the organization itself, information integrates the organization's internal activities.

The core process of organizational communication is how to move people to achieve goals, and communication is a tool to achieve that goal.

1. Communication contributes to the emergence of member participation
2. In the end, cooperation grows

3. Charles Cooley stated: "Cooperation arises when people realize that they have the same interests and when self-control to fulfill that interest also through cooperation, awareness of the existence of the organization is an important fact in cooperation (Soekanto, 2002: 352).

Face and Paules (2001: 171) say most of organizational communication goes from person to person, or dyads involve only the source of the message and the recipient who interprets the messages as the ultimate goal. Therefore, communications enable people to organize. Communication allows people to coordinate their activities to achieve common goals, but communication does not only convey information or just transfer meaning. But people or individuals shape meaning and develop expectations about what is going on around them and among them each other.

Tubbs and Moss (1996: 166), said that some of the main features of organizational communication are structural factors in the organization that require members to act in accordance with the expected role. While Devito (1997: 340), said organizational communication is the delivery and acceptance of various messages within the organization, within the formal group or informal organization. Formal communication is a communication approved by the organization itself and is oriented towards the organization. Informal communication is socially approved communication. The orientation is not to the organization itself, but rather to its members individually.

Thus it can be said that if the message flows through the official channels determined by the official hierarchy of the organization or by the job function then the message is according to a formal communication network. Messages in a formal communication network usually flow from top to bottom or from the bottom up or from the same level or horizontally.

There are four streams of messages in formal communication networks that follow the lines of communication as depicted in the organizational structure: 1. downward vertical communication, 2. upward vertical

communication, 3. Horizontal communication, and 4. Cross-channel communication. While informal communication, often called grapevine, whose dissemination appears unplanned, but can make adjustments to formal communication, in support of communication and achievement of organizational goals. (Pace and Faules, 2001: 186) (Lewis, 1987: 41).

As an organization, Islamic Unity, it certainly has a system. a system is a set of components or elements contained in mutually dependent relationships. With the interdependence, the changes that occur on one of the main elements either directly or indirectly, it will affect the other elements as a whole. The importance of these influences is gradual, from the most important to the least important. Scott in (Pace and Faules, 2001: 63) says: The important parts of an organization as a system are the individual and personality of everyone in the organization: Formal structure, formal interaction patterns; a pattern of status and roles that give rise to hope; and the physical environment of work. The parts are interconnected and interact with each other. Each part is connected to other part; the main connecting process is communication. Based on the explanation, it is clear that organizational communication is a process of delivering ideas, as well as information among all members of the Islamic Union organization where all members of Islamic Unity are involved to perform their roles and functions in achieving organizational goals, to implement syiar of Islam. This is in line with what Karl Weick expressed in Miler (2006: 82), who developed an approach to explain the organizational process of collecting, managing and using the information it receives. Weick sees the organization as a system that receives various confusing and multi-faceted information from its environment and seeks to understand it. The focus of organizational information theory is information communication, which is very important in determining the success of an organization. Therefore, the task of managing or processing information is not just how to obtain information, the hardest part is how to understand the information and distribute the received information within the organization.

According to the organization's information theory proposed by Karl Weick, the organization is not an arrangement formed by role positions, but by communication activities. Organization is something that is achieved through a continuous process of communication. When humans interact daily, they create an organization. All human behavior is linked because one's behavior depends on the behavior of others. Littlejohn and Foss, (2009: 364). Individual behaviors within an organization are an aspect of ongoing organizational communication, all of which will create and move the organization to do its job. The task of the organization relates to the effort to receive and interpret the message, also determine the right people to receive the information. However, the task of managing and processing information is not just how to obtain information; the hardest part is, how to understand and distribute the received information, so that organizational goals can be achieved. West and Turner, (2008: 334).

Referring to what Weick put forward, it is shown in this study, that the involvement of all members of Islamic unity is a process of achieving hopes and goals. Conditions of the condition can be realized with the ongoing organizational communication, with various aspects of the variables in it are: boss communications to subordinates, subordinate communications to superiors, horizontal communication, cross-channel communication, and informal communication. Therefore what Weick (2001: 281) explains about the organizational process of collecting, managing, and using the information they receive, is a process of organization. This is what Weick summarizes as an organization talking to itself, which means that members of the organization are an important aspect in the creation and maintenance of the message.

There are different levels of understanding the message. The organization needs to decide who the member of the organization knows best or who is most experienced in dealing with certain information the organization receives. Weick says that organizing is important in the field of communication because it uses communication as the basis of human organization and provides a logical basis for understanding how people organize. Based on

Weick's theory approach it is proven that this study shows communication plays an important role in an organization. Organization is a communication activity, because organization is something to be achieved through communication process, (Weick in Morisan, 2009: 32).

Weick describes the organization as a living system that conducts activities to maintain its existence and perform its functions. An organization must have a procedure to manage all information that it wants to receive or send to achieve its objectives. Organization is a system because it consists of people or groups that are interconnected. They depend on each other to achieve their goals, (Miler (2006: 83).

Ongoing organizational communication within the organization of Islamic Unity, it is crucial to determine the involvement of members within the organization, where the behavior of the individual or members of the organization integrated in it, the actions or behaviors demonstrated by members of the Islamic Union, is their way of view or way of life within the organization. For members of Islamic Unity, organizational culture is a reflection of the existence of the organization itself. What are reflected in organizational culture is the beliefs, values, norms, and behaviors of the members of the organization concerned.

Various dimensions of organizational culture as revealed by Robin in Sobirin (2007), has several functions including the following:

1. Culture creates a clear distinction between one organization and another,
2. Culture brings a sense of identity to its members,
3. Culture facilitates the emergence of a commitment to something wider than one's individual interests. Culture is a shared belief and values, therefore, the scope and binding of the culture is wider than the sole interest of the individual. Culture is a reflection of the nature and expectations of the organization that must be realized by its members.

4. Culture is a social glue that helps unite organizations by providing the right standards for what their members must say and do,
5. Organizational Culture is: affirmation of acceptable behavior of the organization, culture provides guidance on the deeds and sayings that the members of the organization deserve.

In the environment of his life, humans are influenced by the culture in which he resides, such as values, beliefs, social behavior or society which then produces social culture or cultural society. The same thing goes to the members of the organization, with all its values, beliefs and behaviors within the organization that then create an organizational culture. It can be argued, therefore, that the organizational culture essentially represents the norms of behavior followed by members of the organization.

In connection with the above matters WT Heelen and Hunger in Sopiah (2008: 136), put forward specifically the number of important roles played by organizational culture are as follows:

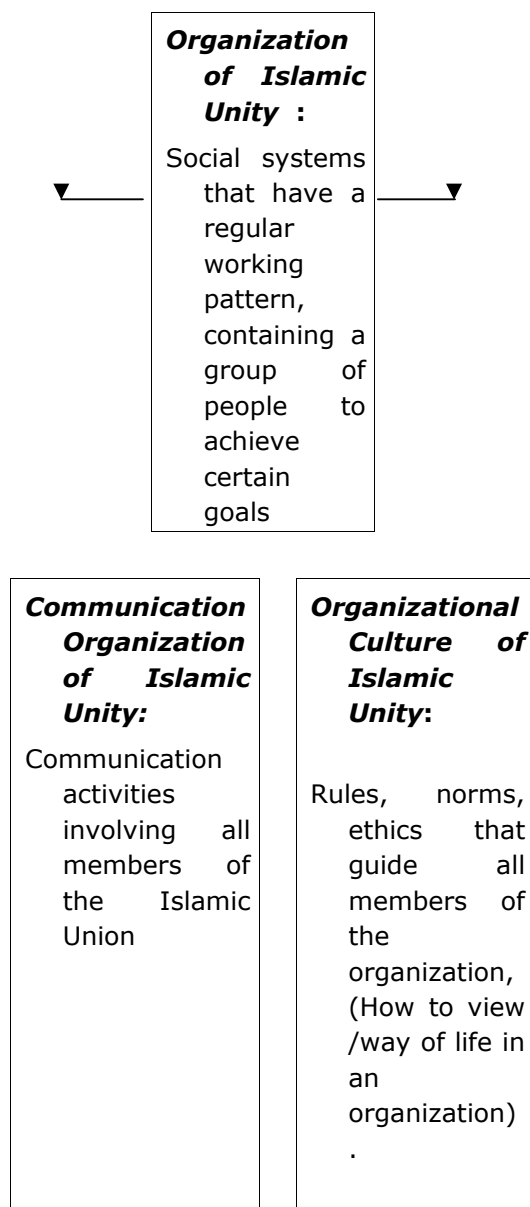
1. Helps create a sense of belonging for members of the organization,
2. Can be used to develop a personal bond with the company,
3. To help stabilize the company as a social system,
4. Present a code of conduct as a result of established norms of behavior.

Thus it can be said that organizational culture is very important role in supporting the creation of an effective organization. It can be understood that the organizational culture that exists in the organization of Islamic Unity, is the guidelines, rules, norms and ethics that take place inside. The form of behavior shown by all members of the organization of Islamic Unity is the implementation of organizational behavior and organizational culture of members of Islamic Unity. The organizational culture of Islamic Unity has distinctive differences with other organizational cultures. Organization of Islamic Unity is given authority to direct jihad and

ijtihad, seek all the potential, energy, effort and mind to achieve hopes and ideals along with the will of the organization, unity of Islamic thought, unity of Islam, Islam, and Islamic unity. Starting from the thoughts, feelings, efforts, and sound of Islam, has tied the strength of members (jam'iyah) to remain firm, firmly adhered to the development of Islamic organizations, by carrying the motto poured from the word of God in Alqur'an Surah Ali Imran verse 103: "Hold firmly to the ropes (laws or rules) of Allah all together and do not become divided." And the Hadith of the Prophet SAW narrated by Tirmidhi that the power of God is in Jamaah. The Word of God and the Hadith of the Prophet Saw became a powerful motto and became a symbol of PERSIS depicted in the circle of twelve-pointed star in the middle inscribed the article Persatuan Islam, written using Malay Arabic letters. With the unique motto and symbol built by PERSIS, it has instilled strongly for members of PERSIS to always obey and firmly implement the teachings of Islam without compromise. The Jihad Fisabilillah which is carried out by all members of Islamic Unity is purification. Purification is, returning to Al-Qur'an and As-Sunnah, with distinctly straightforward, straightforward, uncompromising style of communication. The Organization of Islamic Unity has become one of the religious organizations, which is strong, hard and straightforward. (Interview: H. Zaenandang).

Organized organizational communication, and organizational culture that is built, is a blend of integration of strength, faith, members of the organization of Islamic Unity as an Islamic organization in running syiar and Islamic law. Through the results of studies that have been done then can be made a model of application Organizational Communication and Culture Organization in the development organization of Islamic Unity as follows:





Picture 1.

*Organization of Islam*

Source: Pace & Faules, 2001 : 186, Cherrington in Sobirin (2007 : 5)

Pancanowsky in (West and Turner, 2008: 299). Author modification

Based on the above chart it can be explained that the Organization of Islamic Unity, is a community organization engaged in the field of religion. This organization is a social system consisting of a group of pilgrims (members of the organization) who have a regular pattern of work to achieve the goal in developing and disseminating the teachings and religious education of Islam for the community, especially the Muslims. To carry out the spread of the teachings of Islam, the implementation of

organizational communication is a manifestation of how communication activities involving all members (jamaah) Islamic Unity to coordinate each other, understand each other among its members in running activities of organizational goals, and this is certainly in line with what became Rules, norms, ethics that guide all members of the organization.

How to view / how to live in an organization, or called the Culture Organization. How members of the Islamic Union build and foster organizational culture. Basically building a strong organizational culture takes a long and gradual time. This study has proven that the organization's communication is run, and the culture of the organization that is built, is a blend of integration of power, faith, members of Islamic unity organization as an Islamic organization in running syiar and shari'a of Islam.

Ongoing organizational communication has made a meaningful contribution in helping organizational culture processes. Organizational culture in Islamic unity organization has an important role in supporting the performance of the organization, because the organizational culture that is built is a guideline, rules, ethics, which encourages self-awareness of members to commit in running organizational goals. Organizational culture has contributed significantly in helping the process of achieving organizational goals.

### Conclusion

Organizational communication that runs within the organization of Islamic Unity is the openness of communication among members of the organization, involving all members to contribute and develop openness, honesty, ready to accept any risk as a consequence of jihad. Ongoing organizational communication has made a meaningful contribution in helping organizational culture processes. Organizational culture in the organization of Islamic Unity has an important role in supporting the performance of the organization, because the organizational culture that is built is a guideline, rules, ethics, which encourages self-awareness of members to commit in carrying out organizational goals. Organizational culture has contributed

significantly in helping the process of achieving organizational goals. Organizational communication and organizational culture are two interrelated things, where through organizational communication that takes place within the organization of Islamic Unity, has instilled and fostered Organizational Culture that takes place in it. The passage of time has shaped the Characteristics of Organizational Culture of Islamic Unity as an organization that tends to be rigid, uncompromising, hard, firm and straightforward.

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