

Organizational Culture and Quality of Services at IAIN Sultan Amai Gorontalo

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Abstract

This article mainly aims to find the right model for improving service quality and user satisfaction of State Islamic of Religious Higher Education Institutions (Pendidikan Tinggi Keagamaan Islam Negeri - PTKIN) by involving the organizational culture of Service Quality. This study purposefully contributes to the development of the field of education management, especially those related to the causality model of organizational culture. The results showed that there was a positive direct effect on Organizational Culture and Service Quality on User Satisfaction of Islamic Higher Education Institutions IAIN Sultan Amai Gorontalo. The results of this study are in line with the theory put forward by Philip Henslowe which shows that the impression obtained from the level of knowledge and understanding of facts regarding people, products or situations) is largely determined by the culture of people producing goods and services, maintaining service quality and ensuring the fulfillment of user expectations.

Budaya Organisasi dan Kualitas Studi Layanan di IAIN Sultan Amai Gorontalo

Abstrak

Artikel ini bertujuan untuk menemukan model yang tepat untuk perbaikan kualitas layanan dan kepuasan pengguna lembaga Pendidikan Tinggi Keagamaan Islam Negeri (PTKIN) dengan melibatkan variabel-variabel Budaya organisasi Kualitas Layanan. Studi ini diharapkan memberi kontribusi nyata bagi pengembangan bidang ilmu manajemen pendidikan khususnya yang terkait dengan model kausalitas Budaya organisasi Kualitas Layanan terhadap Kepuasan Pengguna Lembaga Pendidikan tinggi agama Islam. Hasil penelitian menunjukkan bahwa terdapat pengaruh langsung positif Budaya Organisasi dan Kualitas Layanan terhadap Kepuasan Pengguna Lembaga Pendidikan Tinggi Islam IAIN Sultan amai Gorontalo. Hasil penelitian ini sejalan dengan teori yang telah dikemukakan oleh Philip Henslowe, kesan yang diperoleh dari tingkat pengetahuan dan pengertian terhadap fakta berkenaan dengan orang-orang, produk atau situasi) sangat ditentukan oleh budaya orang-orang memproduksi barang dan jasa, menjaga kualitas layanan dan memastikan adanya pemenuhan harapan pengguna.

Kata Kunci: budaya organisasi, layanan, konsumen, PTKIN, IAIN Sultan Amai Gorontalo

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A. Introduction

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and country¹. This article provides at least two guarantees that the implementation of education must be held and the quality of education services should continue to be improved in order to achieve the goals of education itself.

The direction of the development strategy of the Islamic Religion College (PTAI) is that the PTAIs can produce graduates who are Islamic and excel in integrating science with Islamic values. Therefore, the implementation of higher education carried out by the institutions of State Islamic Higher Education (PTAIN) and 539 Private Islamic Higher Education (PTAIS) must be based on the implementation of education that is in line with the principles of professionalism and the principle of good governance integrated in personality development and development academic network supported by the availability of qualified educators.

The main issue in improving the quality of Islamic Higher Colleges and Universities (PTAI) is the competence and professionalism of educators and education personnel to achieve the vision and mission of PTAI through improving the quality of educators and education personnel through standards of educational qualifications, increased competence and professionalism. To achieve the achievement of clean and transparent quality education and PTAI governance.

The quality of education in higher education is determined by five factors, namely: teaching and learning, service and outreach, scholarship and research, workplace satisfaction, and, financial. We can also see the quality of higher education from the aspects assessed by the National Accreditation Board to determine whether an accredited study program or not. The aspects assessed are (1) vision, mission, goals, and objectives; (2) court administration; (3) management of institutions; (4) students and guidance services; (5) human resources; (6) finance; (7) infrastructure; (8) Curriculum; (9) academic atmosphere; (10) learning; (11) research and publication; (12) community service;

¹ Presiden Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," *Jakarta: Pemerintah Republik Indonesia*, 2003.

(13) quality improvement and control system; (14) information systems; and (15) sustainability².

Since the wide range of quality in higher education, this study focuses on aspects of service quality and the realization of user satisfaction in Islamic higher education institutions. The service aspect was chosen because service is a matter that is directly related to students, besides that the change in the paradigm of higher education management is serving, it must be balanced with changes in the work culture of lecturers and employees who are also service-oriented. If in the past, the relationship between lecturers and students was patron and client, then now the culture must be transformed into a partnership relationship. The service to be measured is the quality of administrative services provided by institutes and faculties. Measurement of service quality uses the concept of determinants of service quality criteria from Kotler, namely: reliability, responsiveness, confidence, empathy, and tangibility. Students will be asked for their expectations about the services provided; then they will be asked to assess the extent of the service provided by the relevant section. Therefore, in this study, satisfaction will be measured by comparing the expectations and performance.

Concerning the satisfaction of users of Islamic higher education institutions, the logic that is to be built on an educational perspective is that Muslim people tend to send their children to Islamic education institutions. The consistency of Islamic values that inspire all actions should appear in the choice, include children to embark Islamic higher education institutions.

In this study, "customer satisfaction" is defined as the feeling of someone satisfied or vice versa after comparing between reality and expectations received from a product or service. If the product does not meet expectations, the customer is not satisfied. Conversely, if the product meets the expectations, the customer is satisfied. If the product exceeds expectations, the customer is very satisfied or happy. Customers value products depending on several factors, especially the form of customer loyalty relationships with specific brands. Consumers often form a more favourable perception of the product brand, if they have built a positive image of a particular brand³

Then, customer satisfaction is intended as customer expectations that have been fulfilled or exceeded. A customer who needs service always comes with

² "PENGARUH ORIENTASI PEMBELAJARAN MOTIVASI KERJA DAN KOMITMEN TERHADAP KINERJA MADRASAH SWASTA | Hakim | Walisongo: Jurnal Penelitian Sosial Keagamaan," accessed December 17, 2019, <http://journal.walisongo.ac.id/index.php/walisongo/article/view/162>.

³ Philip Kotler dan Gary Amstrong, *Principles of Marketing*. London: Pearson Education International, 2008. h. 124.

an expectation that the person concerned will get excellent service and be treated special. If these expectations are found and obtained, the customer will feel something right. Conversely, if you do not get something cool from the beginning, then the person feels disappointed. Disappointment and feeling of pleasure are two forms of service. Customers who find pleasure because their hopes are realized by the services provided will create a good impression; they will recommend to others and be loyal to the service. Likewise, otherwise disappointed customers will look for other alternatives so that the person will never come again to be served, giving harmful recommendations to others⁴.

Furthermore, the Higher Education or education service providers, in this study, are part of service providers. Higher Education as a service organization prepares workers, experts (lecturers), facilities, networks and systems that are exchanged by their customers or students with money (SPP and Development Fund), time and effort to answer their needs without students or parents participating but can obtain them.

Education is a service that is more nuanced by soft skills that relate intensely and continuously to its customers. The customers here are students and parents. For simplicity, the mental stimulus processing services and information processing services can be categorized in information-based services, a combination of soft skills and hard skills. A right educational institution is seen where students can enjoy infrastructure facilities that meet standards, quality curricula, competent lecturers, representative financing, proper management, accountable assessment, being able to produce competent graduates. The point is that educational institutions that meet user expectations are educational institutions that provide services in accordance with the standards of education. The education standard in question has been regulated in Government Regulation Number 19 concerning National Education Standards.

Higher education products are intangible services. Education is a service that is related to the process of forming thoughts or how a teacher as an educator/teacher transfers knowledge and simultaneously transfers character value in a unit of curriculum, or popularness is now referred to as a character-based curriculum. Everything related to the touch of thought (people's minds) has the power to shape attitudes and influence behaviour. So when students or parents as service users are in this position, the position of dependence on higher education in the hope of being together can provide strong character formation to

⁴ Richard.F.Gerson, *Consumer Behaviour*, Winston Inc. New York, 2004, h.3

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students, knowledge transfer, positive attitude formation. So that a meticulous monitoring and evaluation function is needed, do not vice versa precisely the dependence on universities is made the power to provide intimidation and pressure are manipulative by universities. Higher education institutions must be aware that the transactional balance of exchange rates will result in customer satisfaction.

We see that organizational culture is something that is still considered less important by some leaders today, this can be demonstrated by the fact that leaders do not apply theories related to how organizational culture has a vital role in improving service quality and user or customer satisfaction in an organization. The Ministry of Religion of the Republic of Indonesia has launched five organizational work cultures. The five work culture of the organization are: 1) Integrity, 2) Professionals, 3) Innovative, 4) Responsibility, 5) Exemplary⁵.

First, integrity is the harmony between good, right mind, words, and actions. The indicators are: 1) determined and willing to do good and right, 2) wise and wise positive thinking in carrying out basic tasks and functions, 3) Complying with applicable laws and regulations, 4) rejecting corruption, bribery and gratification.

Second, professionals are to work in a disciplined, competent and timely manner with the best results. The indicators are: 1) doing work in accordance with job competencies, 2) disciplined and severe in working, 3) carrying out and completing tasks on time, 4) Receiving rewards and punishments in accordance with the provisions.

Third, innovative is an improvement that already exists and creates new and better things. The indicators are: 1) always make improvements and improvements periodically and continuously, 2) be open in accepting constructive new ideas, 3) improve personal competencies and capabilities, 4) dare to make breakthroughs in solving problems, 5) Utilize science and technology in working productively.

Fourth, responsibility is working thoroughly and consistently. The indicators are: 1) complete the work well and on time, 2) dare to admit mistakes, be willing to accept the consequences and take corrective steps, 3) solve the problem immediately, 4) commitment to the task given.

Fifth, exemplary is an excellent example for others. The indicators are 1) commendable behaviour to provide service with a right attitude, 2) full of

⁵ Nilai-nilai Budaya Kerja Kementerian Agama RI, Tahun 2014.

friendliness and fair guiding and giving direction to subordinates and peers, 3) doing good work starting with yourself.

The value of work culture is an embodiment of "Mental Revolution" proclaimed by President Joko Widodo. Mental revolution is a movement to galvanize Indonesian people to become new humans, white-hearted, steel-minded and energetic. This is the basic idea that President Joko Widodo has a mental revolution. The mental revolution movement is increasingly relevant for the Indonesian people. The mental revolution movement proved to have a positive impact on the Jokowi government. However, before, our Minister of Religion also launched it. With the value of work culture values, it is hoped that it can rebuild an independent soul, change the way of thinking, thoughts, attitudes and behaviour so that it is oriented towards progress so that Indonesia can compete with other nations.

The values of work culture are the primary driver informing the work behaviour of employees and leaders. In addition, it is a way to form a strong organizational culture in terms of behaviour and work habits. Therefore, it is very important to have seriousness and good intentions to make the core values of the organization the dominant behaviour in the workplace. If there is no hard effort to transform work culture values into dominant organizational culture and work behaviour, then other values outside the core values of the organization will dominate the life of our work culture.

Organizational culture is a complex and in-depth aspect of the organization that greatly affects members of the organization. Organizational culture includes norms of ceremonial values, rituals, ceremonies, heroes, in the history of the organization. Organizational culture defines the contents of whether or not new employees are accepted as members of the organization. The main aspects of organizational culture include sharing values and experiences in the organization. Different sets of values can coexist between different groups of people throughout the organization. Although group values differ from other groups, or with members of each group, all of them can share values. No organizational citizen fully agrees about dominant values and norms. An organization that successfully adapts to the external environment can develop a culture based on consensus among members regarding the mission. The specific purpose of the mission is a means to achieve that goal will be part of the culture. In short, organizational culture helps its members develop a sense of self-identification with the organization so that the direction of the organization's

vision is clear. Organizational culture provides a clear direction for its members about the organization's vision and mission as well as a consistent picture of customers and clients. Over time, these images can provide competitive advantages for organizations by building service commitments.

Islamic higher education is an organization that organizes educational services for its citizens. As an organization, Islamic Higher Education has a leader who is called a chancellor and has workers, namely lecturers and administrative staff, and has community members, namely students. Life in a complete college, in which there are culture and sub-culture of the organization. Universities have values that are adhered to such as honesty values; universities also have the assumption of active learning to be smart, higher education institutions also have the presumption that diligent learning must go up to class, universities have the attitude that exemplary lecturers will be infected with students, universities have norms of behaviour that discipline is a reference for carrying out college activities. Thus the higher education institution has its own organizational culture, which is referred to as college culture or academic culture.

B. Service quality

Service quality is a measure of how well organizations manage their processes and whether they meet customer expectations. Both organizational antecedents and employee attitudes influence the delivery of service quality and, in turn, service quality has been shown to cause customer responses and future behaviour, and organizational outcomes such as accountability and profit. Conceptualization and measurement of service quality have produced a large number of discussions in various literature, which are interesting because the marketing services literature, service management and organizational psychology emphasize the importance of service quality in attracting, satisfying and retaining customers. In the literature states that service quality has an integrated role between the organization and its customers. The integrating role occurs because service quality is the result of internal organization policies and practices, and the fundamental thing is a series of services aimed at customer value, satisfaction and loyalty.⁶

Parasuraman said that the notion of service quality could be expressed as a comparison of customer expectations with perceptions of actual services they receive. There are two main factors that affect service quality, namely the expected

⁶ *Ibid.*, h. 415.

service and perceived service (services received). To facilitate the assessment and measurement of service quality developed a service quality measuring instrument called SERVQUAL (service quality). SERVQUAL is a multi-item scale that can be used to measure customer perceptions of service quality which includes five dimensions, namely: physical evidence, reliability, responsiveness, assurance and empathy.⁷

Quality is often interpreted as anything that satisfies the customer or conformity to requirements or needs. Service and service providers emphasize the quality of the process because consumers are usually directly involved in the process. While service providers that produce products place more emphasis on results because consumers are generally not directly involved in the process. For this reason, a quality management system is needed that can guarantee consumers that a quality process produces the product.

David Garvin⁸ Furthermore, it identified five quality perspective approaches that can be used, namely; (1) Transcendental Approach. Quality in this approach is something that can be felt, but it is difficult to define and operationalize or measure. This perspective is generally applied in works of art such as music, dance, drama and visual arts. Service providers can promote using statements such as softness and smoothness of skin (bath soap), facial beauty (cosmetics), excellent service (bank) and convenient shopping (mall). This definition is very difficult to serve as a basis for planning in quality management. (2) Product-based Approach. Quality in this approach is a characteristic or attribute that can be measured. Quality differences reflect objectively different attributes of the product, but this approach can explain differences in individual tastes and preferences. (3) User-based Approach. Quality in this approach is based on the idea that quality depends on the person who looks at it, and the product that best satisfies one's preferences or fits the taste (fitness for used) is the highest quality product. This subjective view results in different consumers having different needs and desires so that quality for someone is the maximum satisfaction that can be felt. (4) Manufacturing-based Approach. Quality in this approach is supply-based or from the producer who defines quality as something that conforms to conformance requirements and procedures. This approach focuses on conformity to specifications set by service providers internally. Therefore, those who determine

⁷ Parasuraman, Berry and Zeithaml, *Refinement and Reassessment of the SERVQUAL Scale*, *Journal of Retailing*, Winter 1991, h. 420.

⁸David A. Garvin, *Managing Quality: The Strategic and Competitive Edge*, (Boston: Harvard Business School, 1988), h. 212.

quality are the standards set by service providers and not consumers who use them. (5) Value-based Approach. Quality in this approach is looking at quality in terms of value and price.

Parasuraman, furthermore, maintains that there are 10 quality service dimensions⁹, namely: (1) Reliability involves consistency of performance and reliability; (2) Response regarding the willingness or readiness of employees to provide services. This also includes the timeliness of service; (3) Competence means ownership of the necessary skills and knowledge to perform services; (4) Access involves contact capabilities, and ease of contact; (5) Courtesy involves courtesy, respect, attention, and friendliness of correspondence personnel; (6) Communication means keeping customers contacted in their language ability to understand and listen to them. This might mean that companies must adapt the language to different consumers - increasing the level of sophistication with educated customers and speaking simply and clearly with beginners; (7) Credibility involves trust and honesty. This involves priority customer interests; (8) Security is freedom from danger, risk, or doubt; (9) Understanding / Knowing customers involves making efforts to understand customer needs; (10) Tangibles, including the physical environment and representation of services.

Zeithmal and Bitner reconstructed the ten dimensions above into five dimensions determining the quality of services, namely: (1) Reliability, the ability to provide services in accordance with the promises offered; (2) Responsiveness, namely response, or readiness to help users and provide faster services and responses, which include: readiness to serve customers, speed of handling, and handling customer complaints; (3) Guarantees, including the ability to master the implementation of education that is appropriate, attentive and polite in providing services, skills in providing information, the ability to provide security of services offered, and the ability to instil trust in customers. The assurance or guarantee dimension is a combination of dimensions: (a) Competence, meaning the skills and knowledge possessed by the organizer to serve customers. (b) Courtesy, attention and attitude of employees. And (c) credibility, including matters relating to trust in schools, such as reputation, achievements and so on; (4) Empathy, individual attention to customers such as easy contact, ability to communicate with customers, understand customer desires. The empathy dimension is a combination of dimensions (a) Access, including the ease of use of the services offered. (b) Communication is the ability to communicate to convey information to customers

⁹ Parasuraman, Berry and Zeithaml, *op. cit.*, h. 11.

or obtain feedback from customers. And (c) Understanding customers, including knowing and understanding customer needs and desires; (5) Tangibles include physical facilities such as the appearance of buildings and front office space, parking availability, cleanliness, and comfort, tidiness, completeness, communication equipment and employee appearance.

Based on the study of the concepts stated above, it can be synthesized that what is meant by service quality is a person's assessment of service delivery carried out by Islamic higher education institutions covering five aspects, namely; reliability, responsiveness, assurance, empathy, and physical evidence.

Quality of service becomes an absolute requirement for organizing education. Quality education services institutionalize quality graduates. The process is also carried out in a quality manner, starting from the preparation of learning content, quality learning processes, quality teaching and education personnel, quality infrastructure, adequate funding, good management, standard assessment, and competent graduates. Meeting the quality education standards is seen from the perspective (1) Reliability, ability to provide services in accordance with the promises offered; (2) Responsiveness, namely the response, or the readiness of teachers and education staff to help customers and provide faster services and responses, which include: alertness in serving students, and handling student/parent complaints; (3) Guarantees, including the competence of lecturers who teach, knowledge of education staff in terms of service, skills in providing information, the ability to provide security in the use of services offered, and the ability to instil trust in users. (4) Empathy, attention given to users, such as being easy to contact, the ability of administrative personnel to communicate with users; (5) Tangibles include physical facilities such as building standards and office space, parking availability, cleanliness and comfort, tidiness, completeness, communication equipment and uniform appearance.

The fulfilment of aspects of service quality with a focus on higher education standards can build customer perceptions that expectations have been met or exceeded. Because customers who need service always come with an expectation that they will get good service and be treated special. If these expectations are found and obtained, the customer will feel something right or satisfied.

Based on the framework above, it can be assumed that the quality of service affects the satisfaction of users of Islamic higher education institutions. The realization of quality services is part of that progress. An advanced organizational

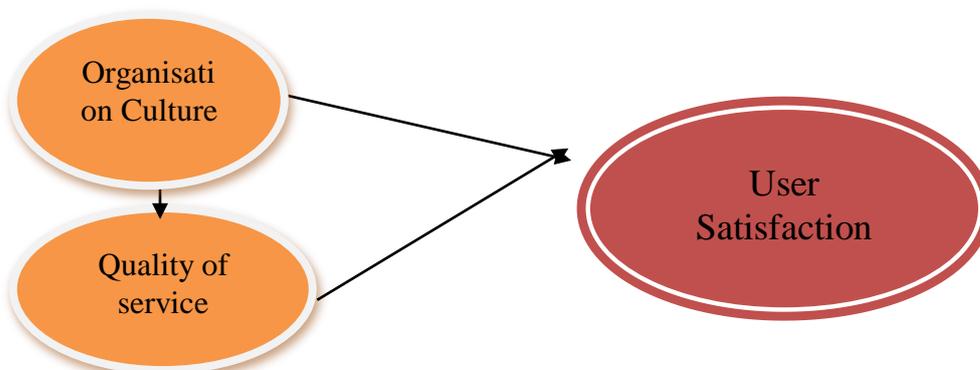
culture can be seen in the effort to complement organizational, physical devices such as physical facilities, advanced culture that appears in reliability in providing services, advanced culture also appear to be responsive to service and guarantees for services and provide convenience to users. Therefore, it can be assumed that Organizational Culture influences the service quality of Islamic higher education institutions.

C. Research Method

This study used a survey research method by applying the path analysis. The variables to be examined consisted of two groups, namely endogenous variables and exogenous variables. Endogenous variables are User Satisfaction, and exogenous variables are organizational culture, service quality. Although in the process, service quality changes to be an endogenous variable from organizational culture, but the variable remains positioned as an exogenous variable from User Satisfaction. The steps of the path analysis survey according to Hair, Black and Anderson are as follows:

First, build a theory-based model construction. This step is to construct the model through various literature reviews and scientific sources related to the model being developed. The following are the theoretical models that have been built by referring to several theoretical frameworks stated above; it can be visualized the theoretical paradigm of this research in the following figure 1.

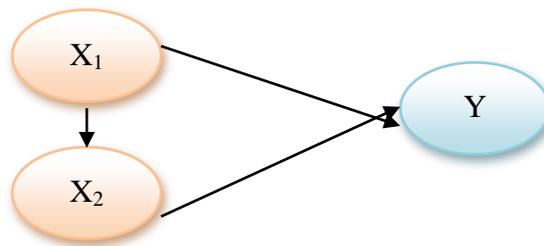
Figure 1: Theoretical Paradigm Model of the Effect of Organizational Culture, Service Quality, on User Satisfaction of Islamic Higher Education Institutions.



Source: The authors, 2017.

Second, transform the theoretic model into mathematical equations, as shown in figure 2.

Figure 2: Mathematical Model of the Effect of Organizational Culture, Service Quality, on User Satisfaction of Islamic Higher Education Institutions



Referring to the model above, mathematical equations are formulated as follows:

$$Y = 0,404X_1 + 0,511 X_2 + 32,326\varepsilon_1$$

$$X_2 = 0,904X_1 + 86,294\varepsilon_2$$

Third, it is through calculating the Significance of the Path Coefficient. The process of calculating path coefficients is done using SPSS 21. Beta scores can indicate path coefficients in the Coefficients table with parameter scores t in the same table and probability scores indicated by the sig column ($p \leq 0.05$).

Fourth, calculating the Linearity Simultaneous Equations. Simultaneous linearity is calculated using the SPSS 21 tool, which in its output can be seen in the ANOVA table. The table shows the F score if the score in the sig column indicates the probability. (≤ 0.05) then $p \leq 0.05$, which means simultaneous structural equations that describe the causality model between variables are linear.

Fifth, Calculate Determinant Factors. The determinant of factors is also calculated using the SPSS 21. Its function is to describe the contribution or variability of variable x to explain the variable Y. Determinants of the factors in SPSS output are shown in the Model Summary table, which is represented by R square in the columns in the table.

D. Research Results and Discussion

Research data collected in this case includes data on Organizational Culture (X₁), Service Quality (X₂), on User Satisfaction (Y). The results of data

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collection through research instruments that have been tested show the things as presented in table 1 below.

Tabel 1: Instrument Score

Variable	Σ Item	Scale	Theoretic Score		Empirical Score	
			Lowest	Highest	Lowest	Highest
User Satisfaction	29	5	29	145	72	133
Organizational Culture	35	5	35	175	72	159
Quality of Service	42	5	42	210	70	200

Source: The authors, 2017.

More comprehensively, the statistical description of each variable as presented in table 1 above can be seen as:

Organizational Culture

Based on data obtained in the field, then processed statistically, it is found that the Organizational Culture variable has an average score (Mean) of 136 with a median (Me) = 142 and mode (Mo) = 148. The frequency distribution is poured into the frequency distribution list eight classes were obtained with a minimum score of 108 and a maximum score of 137 so that the range of scores was 29, and the following results were obtained.

Tabel 4.2 Frequency Distribution of Organizational Culture Scores

Interval	Frekwensi	
	Σ	%
70-86	2	1,12
87-103	1	0,56
104-120	2	1,12
121-137	7	3,93
138-154	42	23,6
155-171	14	7,87
172-188	82	46,07
189-200	28	15,73
	178	100

Table 4.2 above shows that a right-leaning curve indicates the frequency distribution of Organizational Culture variables. This is indicated

by the median price and mode, which are not the same as the average value. The above table also shows that 42 (23.6%) and 82 (46.07%) (respondents were in the average group, 28 (15.74%) were above the average group and 7 (3, 97%) below average.

Quality of Service

Based on data obtained in the field, then processed statistically, it is found that the Service Quality variable has an average value (Mean) of 162 with, median (Me) = 170 and mode (Mo) = 172. A frequency distribution is poured into the distribution list frequency obtained by eight classes with a minimum score of 131 and a maximum score of 172 so that the range of scores is 41, and the results obtained are as in table 4.3 below.

Tabel 4.3 Service Quality Score Frequency Distribution

Interval	Frekwensi	
	Σ	%
70-86	1	0,56
87-103	4	2,25
104-120	4	2,25
121-137	3	1,69
138-154	48	26,97
155-171	33	18,54
172-188	77	43,26
189-200	8	4,49
	178	100

Table 4.3 above shows that the frequency distribution of Service Quality variables is a right-leaning curve. This is indicated by the existence of median and mode prices that are not equal to the average. Based on the table above it appears that 48 (26.97%) of respondents are in the average group, 12 (6.74%) are above average, respectively 118 (66.29%) are below the average group.

Users' Satisfaction

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Based on data obtained in the field, then processed statistically, it was found that the User Satisfaction variable had a mean value of 112 medians (Me) 117 and mode (Mo) 100. The frequency distribution was poured into the frequency distribution list obtained by seven classes with a minimum score of 100 and a maximum score of 130, so the range of scores is 30 and the results are as shown in table 4.4 below.

Table 4.4 Frequency Distribution of User Satisfaction Scores

Interval	Frequency	
	Σ	%
72-80	7	3,93
81-89	4	2,25
90-98	2	1,12
99-107	46	25,84
108-116	21	11,80
117-125	79	44,38
126-133	19	10,67
	178	100

Table 4.4 above shows that the frequency distribution of the User Satisfaction variable is a right-leaning curve. This is indicated by the median price and the same mode as the average. Table frequency distribution of User Satisfaction variables shows that there are 46 (25.84%) and 21 (11.80%) respondents are in the average group of 98 (55.06%) are above average, 13 (7.30%) is below the group average.

E. Discussion

The results of the study stated that there is a positive direct effect of Organizational Culture and Service Quality on User Satisfaction of Islamic Higher Education Institutions IAIN Sultan Amai Gorontalo. The results of this study are in line with the theory put forward by Philip Henslowe, the impression obtained from the level of knowledge and understanding of facts regarding people, products or situations) is largely determined by the culture of people producing goods and

services, maintaining service quality and ensuring the fulfilment of user expectations.¹⁰

Service provider organizations systematically measure how well they treat customers or users, identify factors that shape satisfaction, and the results make changes in operations. Some organizations employ mysterious customers or users to assess how employees perform services satisfying customers, and then the results link the employee compensation department to improve service. An organization will wisely measure customer or user satisfaction on a regular basis because one of the keys to forming customer retention is customer satisfaction. Customers or users who get satisfaction generally remain loyal, using educational services institutions in the business world. Customers or users continue to buy more, even though the organization introduces new services/products and upgrades existing products, talks positively to others about the organization and services and products. Products, offering product or service ideas to organizations.

A customer or user who needs service always comes with an expectation that the person concerned will get good service and be treated preferentially. If these expectations are met and obtained, the customer or user will feel something right. Conversely, if you do not get something you want from the start, the person feels disappointed. Disappointment and feeling of pleasure are two forms of service. Customers or users who find happiness because their expectations are realized by the services provided, it will give a good impression, will then recommend to others, and loyal to the service. Vice versa, customers or users who are disappointed will look for other alternatives so that they will never come again to be served, giving bad recommendations to others. That is why a customer or user satisfaction is defined as the perception of customers/users that their expectations have been met or exceeded.¹¹

Based on the above analysis, the research findings which state that there is a positive direct effect of Organizational Culture and Service Quality on the User Satisfaction of Islamic Higher Education Institutions (*PTKIN*) have a strong theoretical basis.

Further research findings suggest that there is a direct positive effect on organizational culture on service quality. This is in accordance with the theories put forward by Bernstein which states that customer satisfaction appears to the extent to which corporate customers continue to see that their needs are being met

¹⁰ Philip Henslowe, *The Art and Science of Public Relations* Vol. 3. New Delhi. Crest Publishing House. 2000, h. 2

¹¹ Richard.F.Gerson, *Consumer Behaviour*, Winston Inc. New York, 2004, h.3

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by organizational products and services¹². For service or product service provider organizations that have oriented themselves to customers, customer satisfaction is a measure of performance. The main purpose of customer-centred service orientation is that people who come in contact with the organization report high personal satisfaction. The organization has a goal that beyond satisfaction, pleasing customers is a higher standard and is a big marketing secret. Organizations like this make customers an inspiration to increase the number of services¹³.

In the context of efforts to increase the number of services, the thing that must be put forward is to improve the quality of service. Quality of service determines the survival of the institution. Edward Deming who has spearheaded the quality revolution movement through an integrated quality management approach has made everyone in the world aware that quality is a demand that should not be ignored if an institution wants to live and thrive. The tight competition between educational institutions is increasingly felt at this time dictating service provider institutions and educational services to have to pamper consumers or customers by providing quality services. Customers are always looking for products in the form of goods or services from institutions that can provide the best service to them and they are not reluctant to "punish" service provider institutions by leaving quality services. Service quality is an important component in consumer perception, also very important in its effect on customer satisfaction. The better the quality of services provided, the higher the level of user satisfaction.

Service quality is a measure of how well the level of service delivered matches customer expectations. Providing quality services means consistent with customer expectations. This definition shows that service quality is an integrating factor between organizations and customers, both internal and external. Service quality is a measure of how well organizations manage their processes and whether they meet customer expectations.¹⁴

To realize quality services, which are oriented to the fulfilment of customer satisfaction, the basic thing for an organization to do is to organize its culture. Because organizational culture provides a clear direction for its members about the organization's vision and mission, including a consistent picture of

¹² Neil Anderson, et., al., *Handbook of Industrial, Work And Organizational Psychology*, Sage Publications, London, h.366

¹³ Joanne Scheff Bernstein, *Arts Marketing Insights*, John Wiley & Sons, Inc, San Francisco, 2007, h. 256

¹⁴ Alison M. Dean, *Managing Service Quality*, Volume 12, Number 6, <http://www.emeraldinsight.com/ft>, 2002, h.353

customers and clients, over time, this picture can provide a competitive advantage for organizations by building service commitments.

Organizational culture is formed through beliefs, values, and norms of behaviour supported by its members, and more formally has human resources that develop good practices, is inputted in the evaluation system, and can provide economic benefits. Both informal and formal mechanisms combine to create an environment characterized by the values of cooperation or competition¹⁵. There are two organizational culture that are shown in the form of differences in doing something: (1) a culture of control with an emphasis on rules and procedures, control and compliance through the provision of guidelines, (2) Quality of a living work culture through an emphasis on core values, with statements The mission provides guidance and commitment to the achievement of shared goals, values and traditions. The cultural analysis also focuses on a more specific perspective. Organizational culture seems to be reflected in visible elements such as artefacts, symbols, language, stories and activities that can be collected, compared, and assembled into an organizational description. Whereas the unseen appears on beliefs, values, norms, basic assumptions and understandings.¹⁶

Culture is a system of learned behavioural parts, ideas and product characteristics of a society or group. Organizational culture can be described in terms of the consistency of individual behaviour in an organization. For example, when people say that culture is the way we do things around us, they define a consistent way in which people do tasks, solve problems, resolve conflicts, and treat customers and employees.

From this explanation, it appears that the research findings which state the direct positive influence of Organizational Culture on Service Quality have a strong theoretical basis.

The findings from this research show that there is a positive direct effect of organizational culture on service quality. Culture as norms, informal values and beliefs guide how individuals and groups in an organization interact with each other and with people outside the organization. A strong organizational culture provides identity, encourages commitment to organizational values and mission, promotes stability. A culture that is conveyed internally through Organizational Structure, Mission and objectives, Delegation of decision making, policies and

¹⁵ Barry M. Staw and L. L. Cummings, *Research Organizational Behavior*-Vol 25, Elsevier, New York, 2003, h.171

¹⁶ Laurie J. Mullins, *Essential of Organisational Behaviour*, Pearson Education Limited, Edinburgh, 2006, h.473

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procedures, Special language at work, Distribution of awards, Communication flow, allocation of resources. Through the application of good organizational culture, it will be born (1) Reliability, the ability to provide services in accordance with the promises offered; (2) Responsiveness, i.e. response, or alacrity to help users and provide faster services and responses, which include: readiness to serve customers, speed of handling, and handling customer complaints; (3) Guarantees, including the ability to master the administration of appropriate education, attention and courtesy in providing services, skills in providing information, ability to provide security services offered, and the ability to instil trust in customers. The certainty or guarantee dimension is a combination of dimensions: (a) Competency, which means the skills and knowledge possessed by the organizer to serve customers. (b) Courtesy, attention and attitude of employees. And (c) Credibility, including matters relating to trust in schools, such as reputation, achievement and so on; (4) Empathy, individual attention to customers such as being easily contacted, the ability to communicate with customers, understanding customer desires. The empathy dimension is a combination of (a) Access dimensions, including the ease of use of the services offered. (b) Communication is the ability to communicate convey information to customers or obtain feedback from customers. And (c) Understanding customers, including knowing and understanding customer needs and wants; (5) Tangibles include physical facilities such as the appearance of buildings and front office space, parking availability, cleanliness, and comfort, tidiness, completeness, communication equipment and employee appearance.

Work culture values are the main driving force in shaping the work behaviour of employees/employees and leaders. Also, it is a way to form a strong organizational culture in terms of behaviour and work habits. So, it is very important to have seriousness and good intentions to make the core values of the organization as the dominant behaviour in the workplace. If there is no hard effort to transform the values of work culture into a dominant organizational culture and work behaviour, then other values outside the core values of the organization will dominate the life of our work culture.

Organizational culture is not born. Organizational culture is instilled and then developed over some time. Internal and external environments play a dominant role in developing culture and demographic factors. The informal organizational culture is natural concerning sharing a way of life. Organizational culture becomes a binding factor in the organization. Culture helps develop professionalism among the authorities. The value system is a stepping stone of

organizational culture. Values promote standardization in various systems and sub-systems, and largely reduce role conflict. Organizational culture promotes equality and works culture. Organizational culture reflects the function of the nature of work and organizational goals. Media that deliver organizations to each other is the delivery of services that meet the following criteria: (1) Reliability involves consistency in performance and reliability; (2) Response concerns the willingness or readiness of employees to provide services that include the timeliness of service; (3) Competence means ownership of the necessary skills and knowledge to perform services; (4) Access involves the ability to be contacted, and the ease of contact; (5) Courtesy involves the courtesy, respect, attention, and friendliness of the Correspondence personnel; (6) Communication means keeping customers contacted in their language ability to understand and listen to them. (7) Credibility involves trust and honesty. (8) Security is freedom from danger, risk, or doubt; (9) Understanding / Knowing Customers involves making efforts to understand customer needs; (10) Tangibles, including the physical environment and representation of services.

F. Conclusion

Referring to the results of the research and discussion, as explained in the previous Chapter IV, the conclusions of the research can be presented as follows. First, Organizational Culture has a direct positive effect on User Satisfaction of Islamic Institute of Higher Education IAIN Sultan Amai Gorontalo. This means that an improvement in Organizational Culture will lead to an increase in the satisfaction of users of the Sultan Amai IAIN Islamic Higher Education Institution in Gorontalo. Secondly, Service Quality has a direct positive effect on User Satisfaction of Islamic Institute of Higher Education IAIN Sultan Amai Gorontalo. This means that improving the quality of service will increase the satisfaction of users of the Islamic Higher Education Institute IAIN Sultan Amai Gorontalo. And third, Organizational Culture has a direct positive effect on Service Quality. This means that an improvement in Organizational Culture will improve the Service Quality of Islamic Institute of Islamic Studies IAIN Sultan Amai Gorontalo.

Based on the conclusions above, the research implications can be formulated as follows. First, the direct positive influence of Organizational Culture on User Satisfaction of Islamic Institute of Higher Education IAIN Sultan Amai Gorontalo. This means that the increase in satisfaction of users of the Islamic Higher Education Institute IAIN Sultan Amai Gorontalo begins with structuring the

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Organizational Culture. This arrangement can be made through the creation of values, norms, and principles of schools that are competitive and loaded with Islamic values. Second, the direct effect of service quality on user satisfaction of Sultan Amai Gorontalo IAIN. This means that the improvement of users of IAIN Sultan Amai Gorontalo Islamic Higher Education Institutional User Satisfaction can be made through a series of actions to fulfil the National Higher Education standards. And third, the direct influence of organizational culture on service quality. Thus, the quality of service can be improved by starting to create a good organizational culture and disseminating values and norms as forming the culture of the higher education organization to all members of the academic community.

Finally, the authors suggest things that must be implemented, among others: Leaders of PTKAIN such as IAIN Sultan Amai Gorontalo should make a systemic and structured arrangement of the management system of Islamic Higher Education institutions to increase the Satisfaction of users of Higher Education Institutions which will ultimately increase demand. IAIN Sultan Amai Gorontalo Islamic Higher Education Institute needs to reform the aspects of organizational culture, service quality improvement, and User Satisfaction. In the aspect of Organizational Culture, the leader of the Islamic Higher Education Institute IAIN Sultan Amai Gorontalo needs to develop values, norms, principles that are transparent, accountable and responsible in the practice of institutional management. In the aspect of service quality, the Leaders of the Islamic Higher Education Institute IAIN Sultan Amai Gorontalo must make holistic changes, especially related to the availability of school infrastructure, the Quality of Teachers, independence in terms of the adequacy of Financing. Meanwhile, in the aspect of User Satisfaction, leaders of Islamic Education Institutions need to make improvements on aspects of meeting the quality standards of graduates, a ranking of accreditation of institutes, faculties and departments or study programs, and the network of collaborating users.

Finally, PTKAIN needs to make changes to the quality assurance system of conducting lectures, make fundamental improvements to the curriculum, conduct upgrading of lecturer competencies, conduct socialization and promotion of institutions, make improvements to institutional infrastructure. And finally, the leadership of PTAIN must expand cooperation to get resources sharing with quality tertiary institutions so that institutional capacity harmonization is expected to be created.

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