

Conference Paper

Integrated Marketing Communication Strategy in Creating Brand Equity of Sultan Agung Islamic Hospital as Sharia Hospital

Nabila Ikrima*

Department of Communication, Gadjah Mada University, Daerah Istimewa Yogyakarta 55281, Indonesia

*Corresponding author:

E-mail:

lalanabilaikrima@gmail.com

ABSTRACT

Brand equity needs to be built by the organization so that the produced products whether goods or services can be easily recognized and remembered by the consumers. Sultan Agung Islamic Hospital as a health service provider also needs to build brand equity through Integrated Marketing Communication Strategy so that the predicate as the Sharia Hospital will be better known by consumers. The objective of this research is to know the strategy applied by Sultan Agung Islamic Hospital in creating brand equity as the sharia hospital. This research is qualitative descriptive research that aims to explain the implementation of marketing communication strategy in Sultan Agung Islamic Hospital using the purposive sampling technique. The research informant consisted of Hospital representatives consisting of four people, they are The Director of Sultan Agung Islamic Hospital, the Public Relations and Marketing Manager, Public Relations Staff, and Marketing Staff. The data was obtained through in-depth interviews and observation. The result shows that Sultan Agung Islamic Hospital has implemented an integrated marketing communication strategy through advertising activity, public relations, sponsorship, sales promotion, and on-site communication. All Integrated Marketing Communication activities and programs are conducted to strengthen the predicate of Sultan Agung Islamic Hospital as a sharia hospital.

Keywords: Integrated marketing communication strategy, brand equity, sharia hospital

Introduction

Companies and businessmen are required to have creativity and always be innovative in facing dynamic market changes. The market is moving very fast right now. The competition between companies and organizations in all areas is increasingly tight. The hospitals as the health care provider organizations also do not separate from the tight competition. One of the efforts that can be done to excel in the competition is to implement an effective marketing communication strategy (Herfiza & Firdaus, 2018).

The hospital as an organization engaged in the area of health service also needs to implement marketing communication strategies to win the competition. The increasing number of hospitals in Indonesia with their own advantages demands each hospital to create its brand equity so that it will remain in demand and become the main choice of society (Herfiza & Firdaus, 2018). Brand equity is a positive distinguishing effect that can be known from consumers' responses to the goods or services (Kotler & Armstrong, 2004). Hence, brand equity is a brand power that can add or reduce the value of the brand itself, depending on how to do the consumers respond.

The previous research conducted by Ainun (2012) aims to know the marketing communication strategy in building brand equity. The study was conducted at the hospital of PKU

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Muhammadiyah Yogyakarta. The results of her research conclude that the mixture of marketing communication, including advertising, Public Relations, personal selling, sales promotion, and direct marketing can increase the number of both group customers and independent customers. In addition, the enthusiasm of the society in following the programs run by the hospital also increased.

The difference between this present research with Ainun's research (2012) is the type of analyzed hospital and the kind of Integrated Marketing Communication (IMC) strategy usage. The previous research was conducted in Islamic Hospital while the research was conducted in an Islamic hospital that has got a certificate as a sharia hospital. The definition of Islamic Hospital according to the Islamic hospital association *Majelis Syuro Upaya Kesehatan Islam Seluruh Indonesia* (Mukisi) is a hospital whose activities are based on the principle of Maqashid al-Sharia al-Islamiyah (goal of Islamic Sharia). Sharia Hospital Certification serves to improve the quality of service, Islamic da'wah facilities in the hospital, ensuring that the hospital operations are implemented according to sharia, both for management and patient services, as well as guidelines for the founder (owner) and the hospital managers in the management according to sharia principles (www.unisba.ac.id). Although the difference is very slight, a sharia-certified hospital is required to keep strictly the principles of sharia in the management of the service. In addition, although the elements of the marketing communication mix are the same, the implementation will be different, depending on different subject types.

The Sharia Hospital is different from Hospital in general. Sharia-based hospitals are required to comply with the following provisions: 1) Having a Sharia Supervisory Board and enacting the *fatwa* of *Majelis Ulama Indonesia* (MUI) as the reference concerning contemporary Islamic law in medicine. 2) The hospitals are also required to have guidance concerning the procedures of worship that must be done by Muslim patients such as the provisions of the procedures for washing and praying for the sick. 3) Hospitals are obliged to use a medicine, food, cosmetics, drinks, and halal products that have been Halal-certified by MUI (Fatwa MUI number 107 / DSN-MUI / X/ 2016) (accessed from <https://mui.or.id> accessed on July 12, 2018).

The sharia hospitals are required to apply the eight service standards, including reading *Basmalah* before doing something and taking the medicine; using the halal-certificated medicines from MUI; educating of Islam and spirituality to the patient; the installation of the electrocardiogram (ECG) in the chest area should be carried out by a similar gender; covering an *aurat* in the operating room; the schedule of operations should not coincide with prayer time; as well as providing special clothes for the breastfeeding mothers (www.mukisi.com). The Shariah certification can reassure the consumer more about the guarantee of the halal product. The Sharia Hospital has a potential market in Indonesia because Indonesia is a country with the largest Muslim population in the world. Based on data reported by The Pew Forum on Religion & Public Life, Islamic adherents in Indonesia amounted to 209.1 million people or 87.2 percent of the total population (<https://databoks.katadata.co.id>).

Besides Sharia Hospital, many Islamic products have already spread in Indonesia. An example of Islamic products is Bank Muamalat Indonesia (BMI). Since its establishment, BMI continues to improve the content and context of the product so that customers will be more enamored. In addition to BMI, there are also other Islamic products namely Takaful Insurance. As with other Islamic financial institutions, Takaful Insurance continues to make improvements in serving customer needs. One of the efforts is to improve information technology infrastructure (Kertajaya & Sula, 2006).

This research is important to do because of the proliferation of sexual harassment suffered by patients in the hospital, such as cases that occurred at Zainal Abidin Hospital Banda Aceh (rri.co.id) and National Hospital (national.tempo.co), can destabilize public confidence in a hospital institution. It is due to the crisis that can change people's perceptions become negative toward the organization (Afridhita & Purworini, 2016). A crisis can also affect the organization's performance and the reputation of stakeholders (Purworini et al., 2017). The cases can be

prevented if the hospital applies Standard Operating Procedures (SOP) and sharia principles in the health services (www.mukisi.com).

Sultan Agung Islamic Hospital (RSISA) is the first hospital in Indonesia that implement the sharia system. RSISA has applied Islamic principles such as catheter installation according to gender, hijab application for the female patient when a male doctor visits, and the laundry based on sharia principles (<https://rsisultanagung.co.id>). The effort to strengthen the image of sharia requires the support of marketing communications. Marketing communication is a concept and process of integrated products and services to be delivered to the consumers through an integrated and sustainable channel to sell the products or services (Tulasi, 2012). The goal of an integrated marketing communications strategy is to create brand equity. Aaker (1991) define brand equity is as a set of assets associated with the brand names and symbols to increase or decrease the value which is provided by a product or service to a company and/or its customer (Mongkol, 2014; Aaker, 1991).

Based on the previous description, the problem formulation is, "How does The IMC Strategy which has been Applied by Sultan Agung Islamic Hospital as Sharia Hospital?"

Material and Methods

This study uses qualitative methods because the credibility of the data obtained will be tested and will be ended after the data-saturated so that the data certainty will be guaranteed. The qualitative research does not use the population because the research comes from certain cases in certain social situations in which the results of the study will be transferred elsewhere in the same social situation (Sugiyono, 2008). The techniques of collecting data conducted in this research are through observations and interviews because the researcher will know the deep things about the participants in interpreting the situation and the phenomenon that occurs (Sugiyono, 2008).

The sampling technique which is used in this research is purposive sampling. Purposive sampling is a sampling technique of data source with certain considerations (Sugiyono, 2008). In this technique, the researcher chooses the subject of the Hospital who knows how the integrated marketing communication strategy does in creating brand equity of the hospital by the research objective that prioritizes the depth of data. The respondents are the informants who master the problems in this research. The respondents in this research are the hospital management which consists of the director of Sultan Agung Islamic Hospital (RSISA), the Public Relations and Marketing Manager, the Public Relations and the Marketing Staff. The location Sultan Agung Islamic Hospital is in Kaligawe Raya Street KM.4, Terboyo Kulon, Genuk, Semarang City, Central Java.

The data quality of the research result is influenced by the research instruments and the quality of collecting data. The research instrument in qualitative research is the researcher itself (Sugiyono, 2008). The data credibility test in this research is by source triangulation. The source triangulation is used to obtain the data from different sources with the same technique (Sugiyono, 2008). The data analysis used is a qualitative analysis technique of Miles and Huberman (1984), that is a qualitative data analysis that is formed interactively and continuously until finished with the data reduction, the data presentation, the conclusion, and the verification step.

Results and Discussion

The researcher has conducted interviews with the management of Sultan Agung Islamic Hospital (RSISA), which consists of dr. Masyhudi as the President Director of RSISA, Mrs. Sri as Public Relations and Marketing Manager, Mrs. Eni as Public Relations Staff, and Mr. Unggul as Marketing Staff. The Integrated communication strategies that have been done by RSISA, based on the result of the interview.

Research result

Advertising

RSISA has conducted the advertising activities and the programs to further introduction to the community. The advertising is done through various media whether printed or non-printed media. The advertisements are published in a magazine and a newspaper to make the wider distribution. So that the target market coverage will also be wider. The advertisements are also published on the *billboard* which is mounted on the strategic places either in a location around the hospital or a location that has a far enough radius from the hospital. The purpose of installation on the billboards is to make the people around who are in the area or pass through can read the contents of advertisements that are installed.

Besides the print media, the advertisements are also published on electronic media, such as television and radio. The use of television and radio is expected to reach the consumers to their homes and get a wider scope. This is similar to what was conveyed by the first informant of this research, the Director of RSISA dr. Masyhudi, who stated that:

"For the TV channel are TVRI, Cakra TV, and Udinus TV. While for the radio are RRI and any radios in Semarang. For the magazine, RSISA itself has "Sehat" Magazine, while for the newspapers are Suara Merdeka and Radar ... "(dr. Masyhudi, 2017).

RSISA also conducts the advertising strategies through the hospital websites and social media such as Facebook, Twitter, and Instagram. It is more likely to do promotion when Ramadan by making cooperation with TVRI in Semarang on the television channel.

"... for TV is more likely in Ramadhan, which is invited to have a cooperation by TVRI Semarang ..." (Mr. Unggul, 2017).

The advertising content is in the form of the provision of health education such as talk shows and interactive dialogue on the electronic media. The hospital stands as the sponsor of the event. The website and the newspaper advertising content tends to be more in the form of Press Releases of hospital activities or live reports by the journalist. Besides, the tabloid advertisement content is in the form of a health consultation rubric.

"... Health education content such as talk shows and interactive dialogue is in the electronic media. And also, through the Press Release and the hospital website itself are held by the online public relations department ..." (Mrs. Sri, 2017).

The obstacle in advertising is the ethics code of the hospital promotion. The ethics code of hospital promotion prohibits the publishing of the hospital's excellence. Therefore, the promotion which is done by RSISA management is limited to Social Marketing such as an education in the form of counseling or other educational activities. Another obstacle is the stigma of the society that it is difficult to reach due to the traffic jam and flood-prone. It has been overcome by the development of infrastructure from the government, while the internal hospital itself tries to maintain and improve the hospital's internal quality continually.

"... Marketing in the hospital is rather ambiguous because it collided with the code of the hospital ethics. So, we are more concerned in the education part ... "(Mrs. Eni, 2017).

Sales promotion

The second strategy which has undertaken by RSISA is through sales promotion. Referring to the hospital promotion ethics code, giving a discount in the hospital is prohibited. So, the discount which is made by its management tends to the discount of preventive services such as a General Check-Up. The discounts are given through the vouchers that are distributed when there is a health exhibition.

"The hospital party gives the old price or voucher which in the tip of voucher there is a few percent discounts that are distributed in the health exhibition ..." (Mrs. Eni, 2017).

Sultan Agung Islamic Hospital (RSISA) also has an Afiat discount card which is given to the theologian in the Islamic Boarding School and public figures as a form of homage. The appointment of the Afiat Card ownership is the prerogative right of the President Director of

RSISA. For example, when there is a religious scholar in Central Java gets sick, he can use the Afiat Cards that have various discounts based on the hospital policy. Procurement consideration of Afiat Cards for religious scholars, when viewed in terms of marketing, is that a religious leader must have a mass that could potentially be treated to RSISA.

"In terms of marketing side, a religious leader has a mass, so he can invite the mass to do the treatment in this hospital ..." (dr. Masyhudi, 2017).

Public relations

The Sultan Agung Islamic Hospital (RSISA) also conducts The Marketing Communications Strategies using Public Relations. It collaborates with both government and private agencies such as Semarang Local Government, ASPAC Foundation (*Associacao dos Amigos e Pacientes de Cancer*), and schools. Besides collaborating with the agencies, it also collaborates with the communities such as the Diabetes Community, the Empowerment of Family Prosperity (PKK) women Community, Hijabers Community, Muslimat Groups, and Aisiyah Groups.

"... the hospital has done a lot of collaboration, such as with Diabetes Community, the Empowerment of Family Prosperity (PKK) women Community, Hijabers Group, Muslimat Group, and Aisiyah Group. RSISA also collaborates with government agencies such as the Local Government ..." (dr. Masyhudi, 2017).

The form of collaboration can be a medical team like what has been done by Sultan Agung Islamic Hospital (RSISA) in conducting a mass circumcision collaborates with Semarang Local Government in Semarang City's Birthday. Another form of collaboration is the organization of counseling or health education from the RSISA to agencies such as the pawnshops and schools, as well as introducing the services in it. Health education in the form of socialization related preventive, curative, and rehabilitative action in facing the disease.

"... the hospital party has an obligation to conduct the counseling related to preventive, curative, and rehabilitative action about the disease. So, we collaborate with the education and government agencies related to that action ..." (Mrs. Sri, 2017).

Sponsorship

Sultan Agung Islamic Hospital (RSISA) also collaborates with the government agencies by sponsoring mass circumcision activities in commemorating Semarang City's anniversary in the form of free medicines.

"... We do cooperate with the government agencies such as the Local Government when there are mass circumcision events in the anniversary of Semarang local government. Sultan Agung Islamic Hospital as the Medical Team and medicine supplier ..." (Mr. Unggul, 2017).

The cooperation was an effort to establish good collaboration with the government and also to introduce Sultan Agung Islamic Hospital (RSISA) to Semarang citizens.

"... In marketing, there are teams who go to government agencies and private sector to introduce the hospital services ..." (Mrs. Eni, 2017).

Direct marketing communication

Sultan Agung Islamic Hospital (RSISA) conducted a Marketing Communication Strategy in the form of advertising communication in the billboard installed in front of It facing the highway.

"... the advertising installation in our hospital is complete, there is on the billboards, there is in the brochures, all our services are in the brochure. And it is effective ..." (dr. Masyhudi, 2017).

In addition, Sultan Agung Islamic Hospital (RSISA) also installed the boards containing the posters related to the option of the services provide in RSISA.

"... there is a kind of poster also, as it is pasted on the wall inside the Hospital. We cannot paste it outside because of the hospital promotion ethics ..." (Mr. Unggul, 2017).

Sultan Agung Islamic Hospital (RSISA) is well aware that establishing good communication is the key to marketing success such as Balmer's (2001) statement that communication is a basic aspect of marketing that becomes the key factor of the company's success. The sharia hospital implements an integrated marketing communication strategy in its promotion because it can increase brand equity as what has been said in Mongkol's research (2014) results that most respondents agree that brand equity can be obtained through an integrated marketing communication strategy.

The integrated marketing communication strategy applied by Sharia Hospital is not much different from previous research, Ainun's (2012) entitled "Marketing Communication Strategy in Building Brand Equity (Qualitative Descriptive Study at PKU Muhammadiyah Hospital Yogyakarta). In the previous research, the marketing communication strategy used were advertising, Public Relations, personal selling, sales promotion, and direct marketing, then Sharia Hospital performing strategies in the form of advertising, Public Relations, sponsorship, sales promotion, and direct marketing. The difference only lies in Personal Selling and Sponsorship. The implementation of integrated marketing strategy in this research and the previous research is not much different because both of them are bound to The Hospital Promotion Ethics Guidelines (PERSI) which was issued in 2011 by the Indonesian Hospital Association.

Sharia hospital not only serves Muslims but also the other people whatever their religion. The implementation goal of the Sharia principle in a hospital is for the society, whatever their religion, can feel the advantages and the convenience of Sharia implementation whether in the case of hospitality and facility. Sharia hospital does not differentiate between Muslim patients and non-Muslim patients. Every single patient with all the background will get the same service. This is one of the reasons a patient prefers RSISA to the other hospital. The patient feels comfortable because she does not feel discriminated against in Sharia Hospital. On the other hand, this phenomenon also as evidence that RSISA can do a persuasion in the term of artistic persuasion about the emotion of persuading (Griffin, 2006).

In general, hospital promotion should be informative, educative, prescriptive, and preparative. Hospital promotion is prohibited from using excessive words such as the words "best", "most", "number one", etc. The hospital promotions are also prohibited from making direct comparisons by displaying and/or undermining competitors' brands or products. Therefore, the implementation of integrated marketing communications strategy conducted by each Hospital is relatively similar if complying with PERSI. The following is a discussion about the IMC strategy used by RSISA.

Research discussion

Advertising

The differentiating factor of Sharia Hospital with another hospital, in general, is in the Sharia certification. Sultan Agung Islamic Hospital is the first hospital in Indonesia which get a sharia certificate. The certification is an attraction for other hospitals to conduct comparative studies. Based on the data obtained by the researcher, there are 25 comparative study guests both from the hospital and University from January 3rd, 2017, until December 4th, 2017. Those are Muhammadiyah Lamongan Hospital which conducted a comparative study related to sharia laundry, Muhammadiyah Yogyakarta Hospital related to sharia accreditation, and Bogor Islamic Hospital which is related to Islamic service. The comparative study indirectly became an advertising media for Sharia Hospital because the event is reported through Press Release which is published both on the hospital official website (www.rsisultanagung.com) and in other online media such as www.republika.co.id and m.tribunnews.com.

Sharia Hospital also became the performer at the International Islamic Healthcare Conference and Expo held by *Majelis Syuro Upaya Kesehatan Islam Seluruh Indonesia* (MUKISI) at Jakarta Convention Center on April, 10-12 2018 which was reported by the media such as Nusantaranews86.com, m.industry.co.id, www.msc.com, www.kampusnesia.com,

www.dakta.com, mui.or.id, m.merdeka.com, etc. The reported publication, caused by the difference between Sharia-certificated hospitals and the conventional hospital, on these media can attract the consumers' attention and increase brand recognition as well as persuade buying behavior as said by Karunanithy & Sivesan (2013). Figures 1–3 is an example of the news.

Indonesia is one of the countries with the largest number of social media users, with the dominance of users aged 15-35 years, and has been widely used by businesses, especially private businesses (Purworini, 2014). Sultan Agung Islamic Hospital catches this fact as the opportunity to utilize social media as a potential tool in doing marketing communication. Social media Sharia Hospital such as Facebook (RSI Sultan Agung Semarang), Twitter (@rsisultanagung) with 661 followers and Instagram (@rsi.sultanagung) with 4506 followers which are used for publication activities such as Hospital Touring and Palestinian solidarity action, programs publication such as Cahaya Pintar Scholarship program by *Zakat* Collecting Unit or *Unit Pelaksanaan Zakat (UPZ)* of the Sultan Agung Islamic Hospital (RSISA), the publication of Its health facilities such as LASIK launch socialization, a tool to repair eye refractive disorders, and also to share health tips such as breast care tips to ensure smooth breastfeeding. RSISA social media is very good at delivering information. The delivery language used in Its social media is friendly and thoughtful language. In those social media, there is many patients' testimony who express their satisfaction toward Its services and pray for the best for it (Kandhogo, 2014; Miftah, 2015). Aristoteles states that the testimony can be mentioned as the persuasion from the external factor named the inartistic persuasion (Griffin, 2006).



Figure 1. News event about IHEX



Figure 2. University visit



Figure 3. Government visit

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Figure 4. Twitter account of RSISA



Figure 5. Instagram account of RSISA

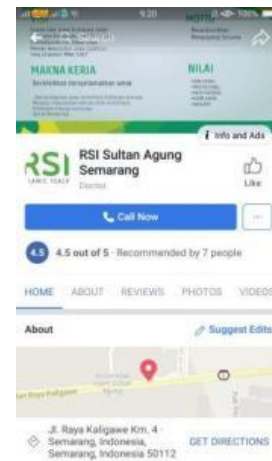


Figure 6. Facebook account of RSISA

Some publications also convey about sharia laundry that has met the standard of Halal Assurance System (SJH) by LPPOM MUI, the publication of wearing hijab for women when male doctors will visit, also publication relating to the patient watchman behavior of Sultan Agung Islamic Hospital (RSISA) in a visit who is advised to avoid *khalwat*. However, when compared with other publications, the differentiation composition between RSISA as Sharia Hospital and Islamic Hospital, in general, is still relatively small. Karunanithy and Sivesan (2013) and Haghghatnia et al. (2018) stated that the advertising content also must be considered because it is provocative that will determine the marketing communications effect to the consumers. Figure 7–9 are some publications in social media which are showing the sharia value as the differentiation factor with the conventional hospital.



Figure 7. RSISA as the worship-care hospital



Figure 8. Hijab for breastfeeding mothers



Figure 9. Publication of Quran reminder

Sharia Hospital is different from Islamic Hospital in general. The basic point that distinguishes the two is the application and assessment of hospital quality standards in terms of Islamic Sharia implementation. There are no standards or guidelines for assessing and measuring the quality of the Islamic hospital in maintaining *Maqashid* Sharia or Sharia objectives (www.mukisi.com). Therefore, it is very unfortunate when it is less in showing on excess differences between Sharia Hospital and Islamic Hospital in general because it can be a means of jihad submission of sharia to the public (www.mukisi.com).

In addition to social media, Sharia Hospital also advertises through a magazine called *Majalah Sehat* published by the hospital for free distribution. The magazine's content is about health from an Islamic perspective, news about RSISA, a review of disease, healthy lifestyle, health technology, tips, Islamic writing, international news, Islamic tours, as well as doctor's questions and quizzes. The content of the magazine is very good because it is not only dealing with health in general but is also associated with Islam. However, if it is associated with a marketing communications strategy, the content still lacks an emphasis on the distinction between Sharia Hospital and the Islamic Hospital in general. Another print ad is using a brochure and a newspaper. Hospital brochures can be found in the information section as well as in the hospital administration section. Brochure advertisement content contains doctors' schedules as well as health care facilities such as Sultan Agung Skin Center, Sultan Agung Ear Nose, Throat Center, and Low Vision Sultan Agung Eye Center. The researcher did not find brochures that favor the application of sharia Hospital. RSISA conveys the function of Its facility clearly and reasonably. It includes in the first evidence of artistic persuasion according to Aristoteles about the logic. The advertising in a newspaper in the form of a question-and-answer rubric with the doctor. RSISA still uses conventional media such as magazines and newspapers because there are people who still read those media. It's proven when there is a patient who says that he knows about RSISA from the newspaper.

The Sharia hospital also advertises through television and radio a health education program that collaborates with Sharia Hospital will automatically be the facility of the hospital introduction. Advertising on television and radio also has not emphasized the differentiation between Sharia Hospital and Islamic Hospital in general because the advertising content on the media is more educative for the public. This is also due to the limited space for the promotion of hospitals because they are bound by The Hospital Promotion Ethics Guidelines (PERSI). PERSI has a special principle which states that the hospitals' promotion must still reflect the identity of the hospital as an institution that has a social responsibility and also the prohibition of displaying professionals such as doctors to advertise health hospitals services and medical devices. PERSI becomes a challenge for Sharia Hospital because the hospital must be able to synergize between PERSI and advertisement which used to communicate a product benefit, remind, and refresh awareness of consumer mind and instill to the customer that company brand is something worth to be considered (Karunanithy & Sivesan, 2013).

The advertising difference between Sharia hospitals and hospitals, in general, is in the content of advertising. The example is on Twitter of RSISA contains the quote of Quran verse and there is no hoax about RSISA news in every Its social media. It appropriates with the concept of Sharia marketing Itself about the rule of *Muammalah* in Islam about the way in transferring the product value. The honesty of RSISA influences Its credibility which includes in the second evidence of artistic persuasion about the ethic. The sharia is also reflected in the magazine content which provides a special discussion about Islam and seeing health from an Islamic perspective. The content of the magazine in the conventional hospital is usually only about the facility of the hospital or the health tips without making any correlation with Islam for example in Pondok Indah hospital (www.rspondokindah.co.id).



Figure 10. Content of Majalah Sehat about health in Islamic perspective



Figure 11. Content of Majalah Sehat about Islamic tourism



Figure 12. Content of Majalah Sehat about Islamic writing

Sales promotion

The second Sharia hospital strategy is sales promotion. Sales promotion is not only effective in achieving short-term sales but also more effective than advertising (Khanfar, 2016). It is in harmony with the sales promotion conducted by the Sharia Hospital through Afiat discount cards that are given for public figures as a form of homage. Discount cards are not only effective to achieve short-term sales but also long-term because discount cards can be used many times when the card user wants to go back for treatment. The Sharia Hospital selects public figures as the recipients of Afiat discount cards because the public figures are the opinion leaders, i.e., those who formally influence the community (www.lspr.edu). When the public figure feels satisfied with the hospital services, He will recommend the hospital to his mass. It includes evidence of persuasion in an artistic form about the testimony (Griffin, 2006).

The example of community leaders receiving Afiat cards is Maimun Zubair, a scholar and a charismatic Kiai from Nahdlatul Ulama (m.tribunnews.com). The Afiat card also serves as a way to keep loyal customers from going to other hospitals because the positive impact of the discount is to maintain customer loyalty (Haghighatnia et al., 2018).

The giving of the Afiat Card to Maimun Zubair includes God's rule about the ethical and moral as fellow Muslims. Muslims are demanded to support each other in spreading Islam which is usually called "Dakwah" or "Syiar". The support of Sharia hospital to *Dakwah* is in the form of giving a discount to the Islamic preacher. Afiat Card is not only given to Muslim but also to other public figures in general who have a different belief. It is also a part of the Islamic lesson to not differentiate in doing kindness.

Afiat cards also can be a differentiating factor from other hospitals in general. A patient usually gets a discount in a hospital only using a credit card from the bank which makes a deal with the hospital. It is by what was already done by Mayapada Hospital which would give the discount until 25 percent to the patient who had a BNI credit card. The other example is Mount Alvernia hospital which had ever given a discount of 10 percent to the patient with a Citibank credit card (www.giladiskon.com).

Public relations

Another marketing communication strategies are public relations (PR). PR is an organizational relationship involved by fostering good relationships between companies and various public

(Shimp, 2014; Brunello, 2013). Sharia hospital tries to establish a good relationship by having collaboration with government institutions and also the private community. The form of collaboration is always related to the health education and kind of collaboration which still reflects the identity of the hospital as a socially responsible institution by The Hospital Promotion Ethics Guidelines (PERSI).

Examples of health education are school counseling related to dental health and health education to other agencies such as insurance institutions. Another collaboration that reflects a Sharia Hospital is socially responsible is a collaboration with Semarang Local Government in the implementation of mass circumcision at the anniversary event of Semarang itself. Sharia Hospital also has good relations with motorcycle and pedicab drivers especially those who are around the hospital by conducting the MATA BACA program namely *Majelis Ta'lim Abang Ojek dan Becak* during Ramadan. All activities or collaborations have been well documented on Sharia Hospital's social media.

Jefkins (2004) divides Public Relations (PR) into internal PR and external PR. RSISA has a program of an internal and external PR program to implement the Sharia principle. The hospital holds routine Islamic studies to all hospital employees in the form of the effort to always remind and learn God's science. The other internal PR program is Halal Bi Halal activity for hospital employees. It is also a part of implementation in making a good relationship with fellow creatures about *Muammalah* in Islam according to God's command. The program of MATA BACA, as an external PR program, is also an effort of the hospital to always remind and invite each other in kindness and piety. MATA BACA program can be a reminder to always help people around whatever their job and petition. It includes Islamic lessons about as a Muslim is prohibited to doing discriminate and underestimate others. Islamic lesson teaches that the distinguishing factor between the creature is only *Iman*. RSISA also welcomes the hospitals and universities that want to learn about sharia certification and implementation through the comparative study visit. The visit from the other hospital and the university also can be part of an effort to make a good relationship with the external hospital.

STUDI BANDING
RSI. SULTAN AGUNG SEMARANG

No.	Nama RS	Tanggal	Bidang	Jumlah
1	RS Muhammadiyah Lamongan	3/1/2017	Laundry Syariah	2
2	Global Ikwon	12/1/2017	-	-
3	RSUD RAA Soewondo Pati	16/1/2017	RS Pendidikan	7
4	Universitas Muhammadiyah Yogyakarta	16/1/2017	Pembahasan Residensi Program Studi Manajemen RS Mahasiswa di	7
5	RSUD Kajian Pemerintah Kab Pekalongan	30/1/2017	Survey Akreditasi	8
6	RSUD RA. Kartini Pemerintah Kabupaten Jepara	14/2/2017	RS Pendidikan	10
7	RSI "Ibnu Sina"	21-22/2/2017	Persiapan Akreditasi	30
8	FK Universitas Swadaya Gunung Jati Cirebon	16/2/2017	RS Pendidikan	10
9	Depag.	16/2/2017		36
10	RSI Bogor	27-28/2/2017	Pelayanan Islami	-
11	RS Annisa	27/2/2017	Pelayanan RS Berbasis Syariah	9
12	Gathering Wanita Peradilan Agama se-Jateng	19/4/2017	Pemasaran	-
13	RSI Jemursari	9/5/2017	RS Pendidikan	22
14	RS Ken Saras	17/5/2017	Instalasi Gizi	3
15	RS Amal Sehat Wonogiri	13/5/2017	RS Berbasis Syariah	38
16	RS Muhammadiyah Yogyakarta	6/9/2017	Akreditasi Syariah	40
17	RS Permata Bunda, Grobogan	29/9/2017	SEC	4
18	RS PKU Muhammadiyah Wonosobo	2/10/2017	Sertifikasi RS Syariah	35
19	RS Jiwa Prof. Dr. Soerojo Magelang	5/10/2017	RS Pendidikan	8
20	RSUD Brigjend. H. Hassan Basry Kandangan	13-14/10/2017	RS Syariah&RS Pendidikan	50
21	Rumkit Tk. III 04.06.02 BWT	16/10/2017	Pokja PMKP & AP.	6
22	Universitas Nadhlatul Ulama Surabaya	30/10/2017	Metode Penetapan Balai Pendidikan Dokter Muda	2
23	RS Amal Sehat Wonogiri	22/11/2017	RS Berbasis Syariah	35
24	RSI Fatimah Cilacap	27-29/11/2017	e- <i>Prescribing</i>	4
25	Hospital Pakar An-Nur Specialist Hospital	4/12/2017	Hospital patuh Syariah	13

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Figure 13. The data List of Comparative Study Visit from January 2017 – December

RSISA's Public Relations (PR) strategy includes in the fourth PR model by Grunig and Hunt (1984), that is Two Way Communication Symmetrical which emphasizes the willingness of both

parties to adapt. It can be seen from Its social media which show mutual interactions between Public Relations and netizens. This model is claimed by Grunig and Hunt (1984) as the best model that can determine the success of public relations practice in an agency. Therefore, Its Public Relation can be said to have worked well because not all Public Relations can apply the fourth model. One of the research projects is conducted by Purworini (2014), entitled "Public Information Model in Social Media Era: Study Grounded Theory in Sukoharjo Local Government". This research stated that the Public Relation of Sukoharjo Local Government just run the second model of PR because of the limited Human Resources and the less relevant work regulation.

RSISA Hospital also managed to build good relationships with patients. Long-term inpatients who were met by researchers revealed that they had been treated with RSISA up to 6 times. They feel satisfied and comfortable with hospital services. every hospital employee is friendly, starting from Cleaning Service to the doctor on duty. There are also long-term inpatients from Kalimantan. they have gone to RSISA up to four times. they are satisfied with the availability of medicines and complete facilities at the Hospital. Every good testimony from the patients includes inartistic persuasion. It also can be evidence of the artistic persuasion about the emotion in the form of the consumer's convenience (Griffin, 2006).

The conventional hospital also makes a relationship with a local government, but the difference is the form of the cooperation is more focused on the hospital's advantage to give better service to the patients such as the cooperation between Pati local government with Keluarga Sehat Hospital such as the laboratories usage in the public health office and birth certificate for a patient who gives birth at the hospital (www.tribunnews.jateng.com).

Sponsorship

Sharia hospital also undertakes an integrated marketing communication strategy in the form of sponsorship. Sponsorship is closely related to PR as sponsorship activities are a form of brand promotion that binds a brand with activities such as sports, entertainment, social, cultural, or other types of activities that have high public interest (Shimp, 2003). The example of this case is as written in the previous strategy of collaboration with Semarang Local Government in doing a sponsorship on mass circumcision activity in the form of medical team and medicines provider to the participants. Its sponsorship activity is an effort in establishing good collaboration with the government as well as introducing Sharia Hospital to the citizen. Sharia Hospital chooses to use sponsorship activities because besides fostering good relationships with consumers, creating brand equity, strengthening the commerce world bonding, as well as building a positive image of society as said by Shimp (2003), it also can implement the Hospital Promotion Ethics Guidelines (PERSI). As the Sharia hospital, RSISA also needs to be strict in selecting the event to sponsor. The sponsored event must be an event that still reflects and relates with the health and Islam.

The principle of Sharia is also reflected in the sponsorship activity. The participants of mass circumcision are not only for Muslims but also for the society in general in Semarang city. The allocation and the medical team are also not only for Muslims but also for the participants whatever their religion. The medical team does not give special hospitality treatment to Muslim and non-Muslim participants. Non-Muslim participants also will get the medicine like the medicine of Muslim participants got. It's also a part of *muammalah* in Islam because Islam is not only about loving Allah and Muslims but also about how to love every single creature by RSISA's motto, "*Mencintai Allah, Menyayangi Manusia*".

The action of RSISA is different from the conventional hospital. in the conventional hospital usually, the hospital is the party that gets the sponsorship like what the Corruption Eradication Commission or *Komisi Pemberantasan Korupsi* (KPK) has been explained (www.hukumonline.com).

The trust from Semarang local government to RSISA in providing the medical team and the medicines can be a credibility indicator of the hospital itself. The trust proves that the medical

team of RSISA is qualified, and the medicines are also guaranteed in quality. Credibility includes artistic persuasion about the ethic (Griffin, 2006).

Communication at the place of purchase

The last Integrated Marketing Communication (IMC) strategy undertaken by Sharia hospital is in the form of communication at the place of purchase such as in-store advertisements like poster attachments. Shimp (2014) stated that stores ads are an ad located at or near the store. The poster is very effective to be served as advertising media because the poster is a medium that can motivate the behavior of people who see the poster itself. The poster is an effective media communication to convey a short, solid, and impressive message (Kustandi & Sutjipto, 2011).

A poster is a picture or writing of knowledge that is installed in a public place (Hasnun, 2006). Referring to this understanding, there are many posters placed in the Sharia Hospital containing various information such as about the hospital service products and some posters stating that the Sultan Agung Islamic Hospital (RSISA) has been certified as sharia. Every poster about the facility tells the advantage clearly and rational as the artistic persuasion in the form of logic (Griffin, 2006).

The Sharia implementation in the form of in-store advertisement is the poster also contains strategy hygiene tips like a good handwashing step which are begun by reciting *basmalah* and ended by reciting *hamdalah* (Al-Qoththon, 1996). Other posters referring to sharia principles such as posters placed in the bathroom about urination courtesy and posters placed in the canteen related to eating and drinking courtesy completed by with the Qur'an verses. The other Sharia poster containing appeals to the hospital employees to immediately go to the mosque when there is a prayer call and pray in congregation. In addition, there are also posters containing about the standard of sharia services such as an appeal of reciting *basmalah* in drugs delivery and action, veil for patients, the installation of ECG based on gender, and the usage of the veil in the operating room. The poster in Sharia hospital is different from the conventional hospital. the poster in conventional hospital usually only contain the directive for keeping the body healthy and how to prevent the body from the disease (www.rs-medikabsd.co.id). The consistency of RSISA in implementing Sharia shows Its credibility which includes the artistic persuasion in the ethical part (Griffin, 2006).



Figure 14–16. Communication at the place of purchase in sharia implementation. From the right to the left: Eating Behavior with Quran verse, Praying Jamaah movement, announcement of sharia hospital minimum service standard

The Researcher assesses the poster as the media that provide as much information about the difference between Sharia Hospital and Islamic Hospital or the conventional hospital compared with other integrated marketing communication strategy. Posters as part of the on-site advertising are an effective medium to emphasize sharia superiority. Sharia hospital policies such as gender-based EKG installation and use of the veil in operating rooms can anticipate unwanted events such as sexual harassment according to the authors write in the background. This applicated sharia principle can make the patient feel secure and comfortable which includes the artistic evidence about the emotion (Griffin, 2006).

Outdoor advertising is also part of the communication at the point of purchase (Shimp, 2014). The sharia hospital applies outdoor advertising in the form of billboards by Wicaksono et al. (2008) statement that outdoor advertising categories include banners, in-vehicle advertisements, posters, and *billboards*. The sharia hospital does not post outdoor posters because it violates the Hospital Promotion Ethics Guidelines (PERSI). Billboard The Sharia Hospital contains about facilities and benefits of health equipment owned by the hospital without emphasizing the differentiation between sharia hospital and another hospital. Whereas most people spend their day-to-day work or away from home (Shimp, 2014), allowing many people to see the billboard.

The last type of communication in the place of purchase is a message at the place of purchase (Shimp, 2003) in the form of a product message posted in the cashier or administration counter. Those places are effective because it is a gathering place for all sales elements such as consumers, money, and products (Shimp, 2014). The product messages displayed at the place of purchase only relate to hospital healthcare products in general such as LASIK without too much emphasizing on the products of sharia services.

Table 1. Table of the differences between the implementation of IMC strategy in conventional hospital and sharia hospital

No.	IMC Tools (Shimp, 2014)	Conventional Hospital Implementation	Sharia Hospital Implementation
1	Advertising	Besides the facility and the advantage, the advertising content only about the health explanation in general	There is special space discussing about the health in Islamic perspective
2	Sales Promotion	The discount card uses the bank credit card	There is a discount card to public figure i.e., for the Islamic preacher to help Islamic <i>Syiar</i> in the form of financial
3	Public Relations	The cooperation more focus in hospital's advertising (not about the social event)	There is a cooperation in social event which gives the advantage to the society around
4	Sponsorship	The hospital is the party get the sponsor	The hospital who gives a sponsor
5	Communication at The Place of Purchase	The content only about the prevention of the disease or the other healthcare tips and the general information of the hospital	There is the content directive in praying Jemaah, preventing the sin (<i>khalwat</i>) and the eating behavior instruction in Islam

Overall, Sultan Agung Islamic Hospital (RSISA) has implemented a variety of integrated marketing communication strategies including advertising, sales promotion, Public Relations, sponsorship, and communication at the place of purchase. Its IMC strategy has increased brand equity by making people aware that it is a sharia hospital. This is strengthened by the results of interviews conducted by the researcher on patients that one of their reasons in choosing RSISA was

due to the implementation of sharia services in that hospital. However, when it is related to the content strategy composition, RSISA still lacks publishing the differences between sharia hospitals, an Islamic hospital, as well the hospital in general. Though the first sharia certification in Indonesia is the superiority that is not owned by other hospitals in Indonesia. Another finding of this research is that it has never evaluated IMC programs that have been implemented, so it has not been known whether the IMC strategy implemented has met the hospital's achievement indicators or not.

Conclusion

Sultan Agung Islamic Hospital (RSISA) has implemented a well-integrated marketing communications strategy adequately, including advertising, sales promotion, Public Relations, sponsorship, and communications at the place of purchase. It is very good in communicating the activities, programs, and health care facilities to various levels of society start from government agencies, private institutions, communities until the public around It through the implementation of integrated marketing communication strategy and able to synergize with the Hospital Promotion Ethics Guidelines (PERSI).

However, RSISA still lacks publication of the differentiation emphasis between Sharia Hospital and Islamic Hospital as well as with hospitals in general such as hospital service standard publication only found in posters located in the hospital. The researcher hopes that in the future It can further publicize the difference of the hospital which also became the superiority of the Sharia Hospital itself so that the benefits of sharia implementation can be known by the public widely and can be the media of jihad in spreading the sharia.

This study has limitations that the researcher has not conducted the measurement of brand equity, because this present research only investigates the integrated marketing communication strategies that have been used by a sharia company and did not examine the effect of IMC strategy on brand equity deeply. Therefore, the next research should be completed with an analysis of the effect of IMC strategy on brand equity by considering patients and the public as the resources of the research. I hope this research can be an inspiration for many people to return to the sharia principle in every activity.

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