# A *SERVQUAL* approach to assessing da'wah as a management function

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# Structure of Research

- Conceptual

- Synthesis of Management, Educational, Consumer Behaviour and Islamic Literature

- Inductive Reasoning, Interpretive Phenomenological Analysis and Syllogisms, as a basis for Conceptual Metaphor Theory and Critical Discourse Analysis

- Evidence supported by Expert Opinions and participant observation methods

# Conceptualisation of Mode of Delivery
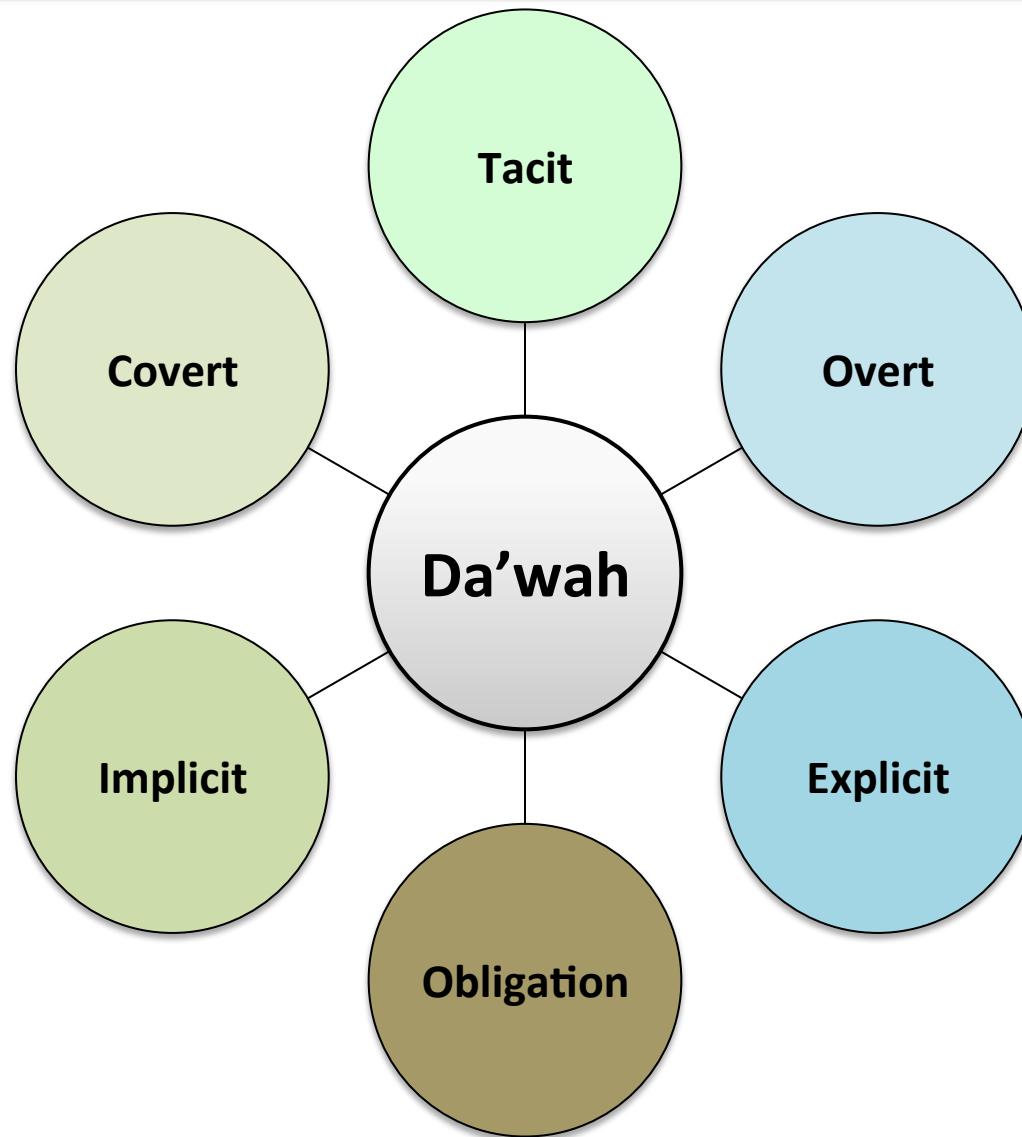
# Pragmatic paradigm for Da'wah transmission
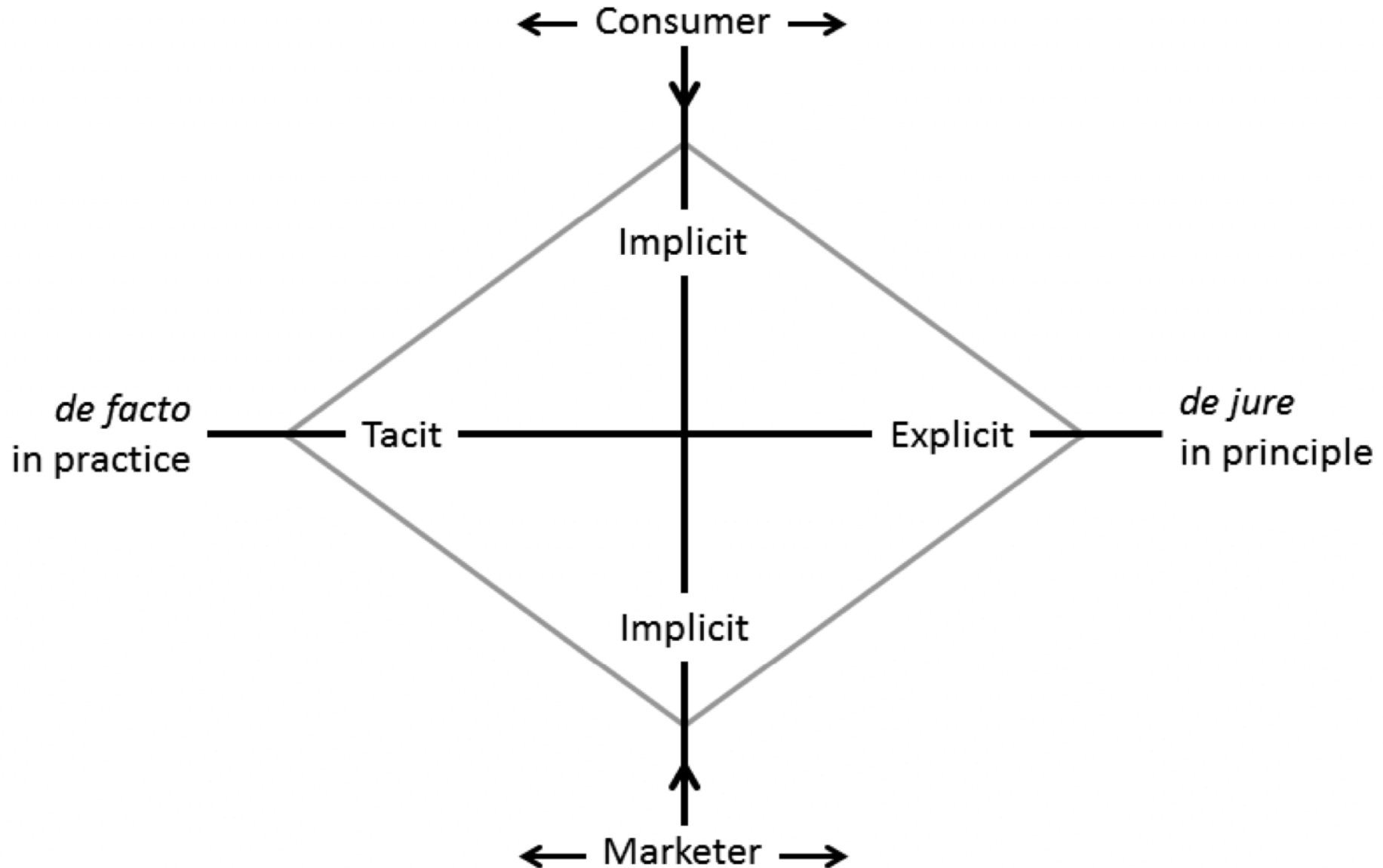
# Drawing from this contextual backdrop **within business**

- Muslim managers attempt to discharge a religious obligation, whilst striving for commercial excellence

- Whilst methods and approaches may change, depending on the audiences' faith, the same intention remains

- Furthermore, it could be argued that Muslim managers' desire for da'wah increases in aspiration - where there appears to be a lack of Islamic faith.

# Thesis

- **Da'wah** should be considered a **key management component**

- It rarely reaches the procedural and pastoral elements, usually associated with decision making functions

- It is **germane to the delivery of service quality** and should be **diffused through all communications**

- It needs to **permeate internal and external activities**

- Therefore, as a business strategy it **necessitates a business framework for analysis**

**Application:** How to align conceptually
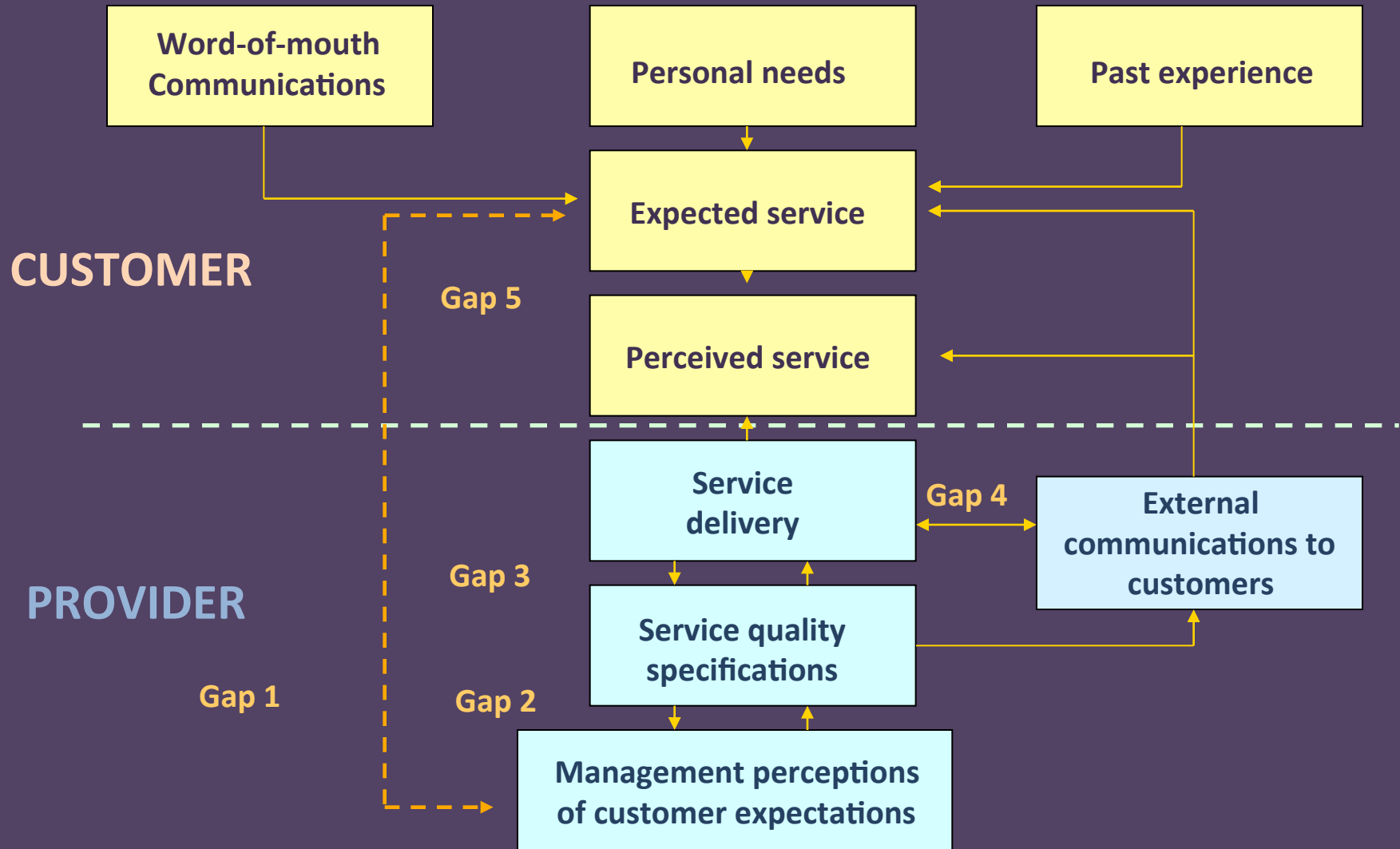Da'wah with **Halal Service Quality**

# Defining: Service Quality [SERVQUAL]

- Developing a service quality construct draws from
  **4 distinctive features:**

**Intangibility**, **Heterogeneity**, **Perishability** and **Inseparability**

(Parasuraman *et al.,* 1985)

- Consumers evaluation of service quality is based on comparing expectations with perception on **5 dimensions**
  - **Tangibles:** Physical facilities, equipment and service personnel's appearance
  - **Reliability:** The ability of service provider to accurately and dependably render services as promised
  - **Responsiveness:** Service employees' willingness to help customers and provide prompt service
  - **Assurance:** Employee courtesy and their ability to inspire trust and confidence based on their knowledge of the job
  - **Empathy:** How much individualized attention which a firm can provide to a customer as a way of showing that they care?

# SERVQUAL Service Quality gap model

**CUSTOMER**

**PROVIDER**

Word-of-mouth Communications

Personal needs

Past experience

Expected service

Gap 5

Perceived service

Service delivery

Gap 4

External communications to customers

Gap 3

Service quality specifications

Gap 1

Gap 2

Management perceptions of customer expectations

Parasuraman, A., Zeithaml, V and Berry, L (1985), "A conceptual Model of Service Quality and Its Implication for Future Research" *Journal of Marketing*, 49, pp. 41-50

Parasuraman, A., Zeithaml, V. and Berry, L. (1988), "SERVQUAL: A Multiple- Item Scale for Measuring Consumer Perceptions of Service Quality", *Journal of Retailing,* 64(1): pp.12-40

# Reasons for Service Quality gaps

- **GAP 1** – not knowing what customers expect

- **GAP 2** – the wrong service quality standards

- **GAP 3** – the service performance gap

- **GAP 4** – when promises do not match actual delivery

- **GAP 5** – the difference between customer perception and expectation

# Conclusion

To raise standards of business and da'wah:

**Rigorous analysis needs to be undertaken, using a hybrid approach which blends conventional business models with Islamic principles**

**to move beyond nominal quantification**

*...and towards robust qualitative qualification*