



PARENTS' RELIGIOUS CONSIDERATIONS WHEN CHOOSING A SCHOOL: MARKETIZATION OF FAITH-BASED PRIMARY SCHOOLS IN INDONESIA.

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Article Information Abstract

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This study aims to explain the phenomenon of marketization of faith-based elementary schools in Indonesia, the increase in new students in Islamic schools is often linked to the religious awareness of parents. So an investigation was carried out related to the religiosity of parents with their consideration in choosing an elementary school. This study used a qualitative method by involving parents who had different opinions in the consideration of choosing a school. The investigation into parental religiosity was obtained through interviews with 20 parents. Supporting informants: 1 religious teacher and 1 member of the ministry of religion. Broadly speaking, religious parents emphasize a more conscious attitude towards the importance of religious knowledge for their child, with a postulate: the investment in the afterlife. In addition, other considerations of parents place more emphasis on moral education than academic achievement. This study takes a new perspective on the marketization of faith-based primary schools integrated with parental religiosity. By exploring their considerations in choosing the ideal school according to their self-image.

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INTRODUCTION

As school policy expands, many parents are faced with the task of finding school options that are judged appropriate for their children. Schools may seek branding to appear as a differentiator from other schools. So that parents are free to choose schools that match their moral image (Cheng *et al.*, 2016). For example, parents send their children to faith-based schools because they match their religious background

or based on religiosity (Dolbec *et al.*, 2022). The characteristics of the school usually prioritize religious science in its curriculum. For example, in Islamic private primary schools, there are lessons in arabic, fiqh, akidah and akhlak (Kemenag, 2019).

In Indonesia, faith-based schools such as integrated Islamic elementary schools (sdit) and madrasah ibtidaiyah (mi) are gaining popularity among parents who want to provide religious

education services to their children formally, by registering with these schools. The marketing of these faith-based schools usually targets members of Islamic mass organizations and recitation groups. Marketed through the recommendations of scholars and Ustad in each group, in their sermons and in, certain study events (Ahmad, 2018).

Although the majority of parents in Indonesia adhere to Islam and many of them are affiliated as members of Islamic mass organizations, not all parents choose Islamic schools. The main factor is that public schools still receive more attention from the government, starting from the new order period (1966–1998) to the present. Based on the perspective of history, this began with the massive construction of public schools during the new order period which spread massively throughout Indonesia (Kemendikbud, 2018). Meanwhile, faith-based schools received less attention, and were even marginalized during the new order period (Asadullah and Maliki, 2018).

Decisions in the selection of schools are faced with conditions and limitations. The limited number of Islamic schools after the new order resulted in parents reconsidering mileage, facilities, and costs. As a result, public schools are the top choice for most of them, as parents do not have a variety of options. It was not until the last decade between 2012 – 2022 that faith-based private schools reached a turning point that the number of new students enrolled began to become crowded, especially in Islamic private elementary schools, which were increasingly in demand. Even though development is not evenly distributed, and education costs are still normal and even relatively expensive, data from the central statistics agency (BPS, 2022) points to the fact that new learners in Islamic private elementary schools have increased in numbers in the last 5 years.

Parents' religious awareness is alleged to be one of the causes that influence school choice factors. According to Nurwahyudi and Haryanto, (2018) the construction of faith-based schools has not been evenly distributed and not

as much as in public schools, but not a few people are enthusiastic about enrolling their children in faith-based schools. Parents' religious awareness or religiosity towards the importance of Islamic education is one of the factors causing the transition of their interest in sending their children to Islamic schools. This allows their children to learn moral lessons in an Islamic school setting. Mukodi (2011) argues, that not a few parents are assigned to provide guidance and direction to their children in accordance with their fitrah potential, in order to grow their child's personality into an Islamic person in the future.

Religious attitudes and their influence on school choices have so far remained an interesting issue which raises important questions regarding parents' considerations in the selection of faith-based schools for their children. This theme belongs to the category of consumer behavior studies on decision making. Drawn from a recent issue, in the last decade about the rise of new learners in faith-based schools that has become an interesting rumor. How faith-based schools are the main reference for parents, becoming new challengers in Indonesia's modern line of education by improving the quality of resources and creativity of learning, combined with offering the quality of religion as its main goal. Support utterances Dolbec *et al.* (2022) historically religious logic offers and recommends the legitimacy and authority that faith-based schools need to drive the market. Established organizations are able to respond to marketing by balancing competing demands for differentiation and suitability.

This study takes a new perspective on the marketization of faith-based schools in Indonesia, referring to the religiosity of parents and their considerations in the selection of primary schools. The investigation is intended to dissect the religious attitudes of parents that influence decision-making interests in the selection of primary schools for their children. Considering that the marketization of faith-based schools in Indonesia is increasingly massive and increasingly showing its existence in public spaces.

Religious attitudes and their influence on school choice: the framework of Islamic consumers and bigotry

Academic interest in studying parents' religiosity with school choices has not received much attention in marketing and business studies. However, issues related to religiosity cannot be separated from Islamic culture. The school's image is an important issue, related to its reputation which is the basis for society in assessing and choosing the school of choice, especially for most parents in Indonesia who have high enthusiasm for believing in their religion. This is supported by the increasing halal and sharia market in Indonesia. Such as halal products, and Islamic banks. Islamic educational institutions are no exception.

Referring to the principle of sharia purchasing, the halal market is a link between Islamic identity and Islamic consumption. Karoui and Khemakhem (2019) explain that the rapidly growing halal market is the forerunner to the creation of a new consumption identity related to the more serious needs of Islamic consumers in the future. The emergence of this behavior is a challenge for marketers. So far, the Ministry of Education and Culture (Kemendikbud, 2016) has paid attention to the community's role in education programs, one of which is by inviting managers of Islamic-based education to work with the government to improve the quality of education. This is in line with the consequences of the rapidly growing religious awareness of the Indonesian people. Including the way, religious parents behave toward the right choice of school for their children.

In Indonesia, the discussion on consumption and Islam is motivated by various issues. Starting from politics, cultural traditions, and religious organizations. Since there have been many polemics in Indonesia related to political issues, for example, there have been many fanatical attitudes that have arisen from the Muslim community, especially in the last decade. Like the blasphemy of religion committed by the governor of Jakarta in 2016

which caused public unrest. This moment was marked by massive demonstrations from various united Islamic organizations (Hadiz, 2018). This fanatical attitude is a form of protest as well as a defense of religion in totality, this is a form of awareness of the importance of religious values in their lives.

Seregina (2011) argues that bigotry is a very important phenomenon in modern culture, especially in the world of marketing as well as personal and social realities in society. One of the factors that are motivated by culture has a big influence on individuals. Relationships that occur within the individual create a belief and understanding in the form of relationships, loyalty, devotion, love, and so on. This drive for fanaticism creates a new color in the field of buying Islamic consumption, such as the choice of religion-based schools that dominate the market.

Influencing factors can be encouraged from all sectors, for example, the influence of values, beliefs, and institutional logic can describe how organizations should act (Dolbec *et al.*, 2022). This form of fanaticism is also supported by community leaders such as clerics, religious teachers, and most heads of religious organizations or mass organizations who recommend Islamic terms (sharia) in their studies. In terms of positive recommendations, this includes an invitation to the Muslim community to faithfully use products or services by sharia standards. There is no exception in using education services in religion-based schools. According to Chung *et al.* (2018) bigotry has also been applied to consumers who go to extremes to support or pursue their favorite products, brands, or consumption activities or experiences.

Considerations for choosing a school: religiosity framework and brand image

Various preventive efforts in decision-making are risk management studies, regarding the attitude of consumers who want to buy or choose a product or service with caution and consideration. This effort is to minimize the

occurrence of unwanted things. Especially concerning the selectivity of school selection, parents are often faced with these demands. The idealism of each parent should be enough to investigate the expected schools. As stated by Denessen *et al.* (2005) based on a market perspective, freedom in choosing schools should be preferred rather than restricted. However, under certain conditions, the stigma about juvenile delinquency in Indonesia causes parents to think selectively again in determining school choices. Like the case that was reported by the online news media detiknews.com, rumors about juvenile delinquency are spreading massively. It is often dominant in public schools rather than private schools.

According to Aviyah and Farid (2014) teenagers who have the potential to be naughty is usually influenced by religiosity. In other words, adolescents with a high level of religiosity tend to behave by the norms and values of society. Meanwhile, Zada and Sander (2008) informed several studies discussing this matter, that a higher level of religiosity tends to be associated with better educational outcomes. The concept of religion offered in various religious schools plays an important role for religious parents, as well as attention to their children. Providing religion by enrolling their children in schools that have a strong religious image. This evidence has been initiated before through empirical studies on the factors that influence parents' choice of school. Specifically, Ajwon and Bardsaw (2009); Reichard (2012) provide information that parents who choose private schools consider religion as a factor in school choice. Parents send their children to religious schools partly to help preserve religious identity and instill religious values.

Whether or not a school choice is ideal depends on how parents find a match for the chosen school. How do they explore information about educational institutions and their reputations? How do they respond to the image of the school and how do they perceive it? When they are oriented towards the religious features offered by the school, the potential chosen is

increasingly dominant, adjusting to their self-image. Aaker and Keller (1990) were the first to offer the concept of brand fit, particularly in the context of brand extension. They argue that compatibility between product classes ranging from parent brand to brand extensions can increase consumer evaluation of brand image extensions (Riley *et al.*, 2015)

METHOD

The marketization of religion in schools is a case that has received less attention from scholars. Whereas this case is interesting to study, in particular to investigate the market share of faith-based schools, in this context: parents, related to the religiosity of parents with their considerations in choosing a school. In addition, the presence of this issue raises assumptions and questions for some people in Indonesia. So the author uses qualitative methods to investigate the case.

Qualitative methods are precisely used to translate the perceptions of informants. Revealing their religious side, arranged in the form of narrative texts. To achieve this goal, the author seeks to collect information through several stages: first, data is collected from three different sources through direct observation (observation), and indirect observation (daily news media: online news portal). Second, through semi-structured in-depth interviews, and third, documentary evidence.

Data collection lasted for almost four months, in various villages and cities in Indonesia: such as Ngawi, Sleman, Surakarta and Malang Regencies. Consideration of choosing such a location for various reasons. One of them, about information related to the lack of new students enrolled in public elementary schools is allegedly found in the city. In-depth semi-structured interviews were conducted on 22 informants, including 20 parents, 1 religious teacher (Ustad), 1 Head of the Diniah Education Section and Islamic Boarding School: Ministry of Religion (Kemenag) Ngawi. They were recruited using a snowball sampling approach. Informants are

predominantly female and take a small number of male informants, including from sharing different ages and working backgrounds.

The interview covers four main question topics: about the motivation to choose a school, the interest in choosing, the picture of the ideal school, and related to the advantages that the school offers. A number of documents were also collected as evidence that strengthened this research. In the tradition of qualitative research, guidelines are not rigidly implemented but revised as patterns emerge (Patton, 1990; Sabri, 2012). In the data analysis stage, the authors tried to understand and interpret the phenomena and responses given by the participants. The analytic theme is carefully identified with the support of a smartphone recording tool after which the results are transcribed as a record of observational evidence.

RESULT AND DISCUSSION

1. Islamic consumption; implications in marketization in Islamic schools

The limit of consumption in Islam is inseparable from the norms or rules that apply in the scriptures, such as the prohibition of eating pork, or recommendations for Islamic products such as Islamic banks, to Islamic services such as integrated Islamic schools and madrasas. Islamists tend to buy Islamic products and services because this behavior is consistent with their personal way of thinking and values. An Islamic consumer is someone who thinks and behaves differently from others (Karoui and Khemakhem, 2019).

This Islamic identity and all its trinkets (religiosity – fanaticism) have also begun to open up in Indonesia. Although the Muslim community has been conservatively educated since the New Order era, this euphoria often appears in the political scene to the entertainment world, and has been more pronounced in the past decade. Initially, since religious ideologies were attached and mingled to the ideology of a tolerant Indonesian government (post-new order), the opportunity

began to be used by a number of people to freely show their Islamic identity in public spaces on various political stages, entertainment and music and even comedy. No exception in the world of education. This was later welcomed by a number of companies that followed such market trends. For example, the purchase of products labeled "halal and sharia" according to contemporary Islamic teachings is an important signal or signpost as an Islamic product identity. Similarly, faith-based schools are considered important schools for children's moral education.

According Stavrova and Siegers (2014) sometimes religion is often considered a source of morals for ordinary people or those who study religion scientifically. The growing involvement of faith-based schools is inseparable from the influence of Islamic organizations, in Indonesia such as the Muhammadiyah and Nahdlatul Ulama organizations which are the largest Islamic organizations and have an important influence in the world of education. There are 3,334 schools that have been organized by Muhammadiyah (Dikdasmenppmuhammadiyah, 2023). Meanwhile, the Maarif Nahdlatul Ulama Educational Institution (LPBNU) has around 22,000 schools (Nuonline, 2022).

Usually organizations, such as Muhammadiyah, mean that children (from families participating in Muhammadiyah organizations) will be included there – (Ustad: Bukhori, M)

The informant who works as a Ustad or religious teacher explained about the influence of the organization internally, parents who are members of the organization will be loyal and loyal to their organization. According to Chung *et al.*, (2018) states that fanaticism is often presented as a form of intense attachment or engagement with the object of focus. In particular, enthusiasm, passion, devotion, loyalty, and commitment stand out the most among the existing perspectives and definitions of fanaticism and fanaticism. In Islamic organizations have a certain structure in

directing their members, such as Ustad or clerics who generally convey their ideas to the public. Usually with invitations of kindness, advising in order to obey god. The more members or sympathizers who join, the potential for families aware of religious education is aroused to enroll their children in faith-based schools.

For promotion, Islamic boarding schools have a network where they have many relationships, the figures as central are like kyai it has charismatic carrying role models, usually they become mubalig, fill lectures. And it is an attraction, parents of prospective students who want to register their children to their Islamic boarding schools – (Head of the Diniah Education and Islamic Boarding School section: Ministry of Religion (Kemenag) Ngawi)

But potentially moral lessons such as akidah and morals are the main attraction of parents:

Word of mouth is the best marketing. When their children enter Islamic elementary schools and then after graduating from the field, the application of memorization is realized, then that is the best marketing (so, exemplary examples of students who graduate from Islamic elementary schools are expected to be able to set an example for other parents) – (Ustad: Bukhori, M).

Word of mouth still plays an important role in the selection of schools. School performance regarding reputation determines parents' choices. According to Skallerud (2011) argue that parents tend to give a good reputation to schools that meet or exceed their expectations. Parents' expectations regarding reputation issues will tend to compare the quality of one school with another according to expectations. If you look at it in terms of quality, what religious parents are exposing is choosing a school that has an education that emphasizes moral qualities.

The informant (Ustad: Bukhori, M) also likened the experience of parents' past to having an important influence on the decisions made when choosing the best school for their children:

"Oh back in elementary school there wasn't much memorization of the Qur'an, that's why I didn't want to be a therapist to the child".

Although the moral learning (akidah and akhlak) offered is the top priority of the vision and mission of Islamic schools, technically the involvement of the curriculum also plays an important role. At least faith-based schools have strong advantages in terms of the religious curriculum offered. For example, in Madrasah Ibtidaiyah (MI), or Integrated Islamic Elementary School (SDIT) has many subject matter such as Fiqih, Arabic, memorizing the Qur'an.

The quality of children attending public and private schools is different. Honestly, I myself am a little overwhelmed sometimes paying my son's fees, but the result (the quality) is that there [...] In my opinion, if the school is not full day so the children play outside a lot. So, young children are vulnerable when they are outside. [...] At first to be honest, I was a little scared, yes, because my son was both studying far away, far from home, I was afraid. But God willing, I want my son to go to school far away. God willing, keep them both – (Salma, F)

The informant straightforwardly stated that what faith-based schools offer is not only deepening the knowledge of religion, but the qualities presented provide attractiveness. Although the cost factor also has an effect, it does not discourage parents from financing or fighting for their children to get a quality education as expected. The sincere attitude that is reflected is a form of outpouring of optimism with "Leaning all forms of hope to God". This is a positive emotion expressed by parents in giving sincere affection and attention to their children.

2. Religious appeal in the school curriculum plays an important role

Religious studies offered in faith-based schools do not seem to be merely complementary, but as the main foundation as well as a bulwark of students' morals. Regardless

of academic achievement and school facilities, parents expect that religious education can be obtained by their children at school:

So that children can explore religion, because public elementary schools have less religion – (Setyaningsih, F).

If I'm the most important one for a better education, it's essentially the religion that I choose. In public elementary schools, I think the religion is still lacking – (Sintia, F)

Religion has an important role in the lives of parents, regardless of specific goals or interests. The informants implicitly speculated that the religious curricula offered in faith-based schools had sufficiently solidified their decision. The choice of parents, becomes an identity that cannot be separated from their lives. This justifies the statement. Zada and Sander (2008) that both religion and religiosity have an important influence on the demand for private schools. Some parents send their children to faith-based schools to help preserve religious identity and instill religious values.

Indeed, nowadays parents are aware that they need to equip their children with religious education, and the more disturbances to children are extraordinary. If equipped with religious education, at least children can brake (have obedience and faith) [...] In terms of institutional promotion, the Ministry of Religion (Kemenag) does not know much because every school institution (Islamic boarding school, and so on) has a way to make branding efforts. For example, there is one program in MI (Madrasah Ibtidaiyah), namely that MI graduates have memorized 5 chapters of the Qur'an. In my opinion, it is also an effort to branding – (Head of Diniah Education Section and Islamic Boarding School: Ministry of Religion Ngawi).

Under certain conditions, parents who have high religiosity will be principled strong and firm in their stance. So that every principle in school selection is not only expressed by cognitive reasoning, but also expressed

affectively Poffenberg (1925); Sugiarto dan Barnier (2019) argues that belief essentially stems from the competition between reason and emotion and the formation of belief does not depend entirely on the process of reasoning. A person can believe in something without being able to explain the reason he has such a belief.

Because indeed in Integrated Islamic Elementary School (SDIT) the teachings are more appropriate, so religion must be a guideline, meaning that what should be a guideline is "*saklek*" (the principle cannot be disturbed) – (Ajeng, F)

The main principle of the interviewed parent implies strength and sturdiness in opinionation which is the price of death. Islam meets the demands of human needs wherever it is, as a guide to life both for earthly life, and for life after death (Sodikin, 2003).

3. Religious Needs, school image and Evaluation: Selectiveness in choosing a school

Attention to progress is one of the ideals and needs of the individual. Brand image engagement is often a benchmark for consumer purchasing considerations. Especially the needs of parents in finding an ideal school for them. Attention efforts on the progress of their children reconfigured parental motivations, in the category of faith-based school selection. According to Park *et al.* (1986); Riley *et al.* (2015) there are three types that are considered to be dimensions of the brand image that correspond to the various needs of consumers, first: functional benefits that describe the needs of consumers to solve consumption-related problems. Second, symbolic benefits, which meet consumer needs related to ego identification, self-improvement, and so on. And the third, the benefits of experiences that satisfy the consumer's desire for sensory or cognitive pleasure. Its relation to the image of the school is an attempt to adjust the market, in the context of the needs of the parents. Of course, this is not just a discourse, the large number of requests or enthusiasts for new students enrolled in faith-based schools in the past decade is enough

evidence that religious knowledge and knowledge are important needs for parents who want to register their children. Among them questioned the quality of public primary schools by re-matching the efficiency and practical steps taken:

It was the first child in a public elementary school, now because he has felt [...] parents are always teaching (often it's a hassle at home) [...] If in MI (Madrasah Ibtidaiyah) learning the intentions of prayer has been taught, including by studying it – (Sunarsi, F).

The surprising discussion occurred after the author dug up information to one of the informants who worked as a teacher in a public elementary school. they actually send their children to Islamic-based elementary schools:

In addition to the general lessons there is an addition about religion because I am a worker, I want my child to focus on studies, even though there's time to play too, even though I'm a teacher at a public elementary school, I send my child to Madrasah Ibtidaiyah because it's full time [...] there are still positive and negative aspects both in public school and Islamic private school – (Aprilia, F)

Meanwhile, facilities and services are also influential. One of the informants raised a comparison between public elementary schools and Integrated Islamic Elementary Schools (SDIT):

I was attracted to it, because SDIT has a full day system. If from its development from its first establishment until now many innovations, many changes [...] Previously, her brother was in a public elementary school, so he could compare the material presented, the way his teacher informed [...] SDIT is systematic, acceptable, while in public elementary schools the delivery of material is lacking – (Andriyani, F).

Head of Diniah Education and Islamic Boarding School Section: Ministry of Religious Affairs Ngawi also responded in this regard:

If for SDIT for only 5 years it has developed and the marketing is really good, in our opinion the SDIT that is promoting is about the Qur'an. For example, children are schooled there one year have memorized, two years can memorize 30 chapters, or 2 years have memorized 29 chapters in the Qur'an.

Riley *et al.* (2015) Describes the dimensions of brand image related to utilitarian fit defined according to the quality aspects of the brand. Related items include the quality of the materials used, the quality of manufacture, durable or reliable. Some of these items tend to relate to product characteristics. However, when it comes to the superiority of educational institutions or services, related to the quality of schools, the informant's attention is more focused on the effectiveness of the learning offered in schools, as well as the system related to learning time, as most in Integrated Islamic Elementary Schools (SDIT) which are scheduled from morning to evening. Likewise, other Islamic schools partially implemented the time system:

Madrasah Ibtidaiyah (MI) is more inclined towards religion. From the hours of admission more differently, I see more desiplin for the time – (Hanafi, M)

Nai (2008); Fatona (2010) argue that there are two things that affect the quality of service. If a service is accepted or expected, then the quality of service is perceived as an ideal quality. Meanwhile Lejniece (2011); Iskandar and Zulkarnain (2013) saying that consumer behavior is influenced by three factors, namely: psychological factors (attitudes, knowledge, level of interest, motivation and perception), personal factors (new experiences, and values and personality) and social factors (social status, and standard of living).

Public elementary schools, public junior high schools focus more on academics, for religious education is still less [...] not looking at public or private, expensive or cheap, but looking at the curriculum – (Utami, F)

I myself prefer children to go to school in MI (Madrasah Ibtidaiyah) because the lessons are more religious, although public elementary schools are free and paid, I prefer to go to MI because religious learning takes precedence – (Kurniawati, F)

Informants interviewed tended to provide comparisons between religious features or learning in public elementary schools that were deemed to be under-served. This category is also assumed to be a benchmark for quality. Moreover, their children are the first to have studied in public schools, making it easier for parents to evaluate the advantages offered by the school through information obtained from their children, such as from their cognitive experiences.

Quality assessments are sometimes influenced by personal perceptions, such as the informant who comes from previous experience, seeing that his child's religious knowledge is insufficient when studying in a public elementary school. So that the perception of the parent is based on the situational of the child's experience. This justifies the expression Hawkins *et al.* (2007); Iskandar and Zulkarnain (2013) that the purchase of a product can be influenced by a variety of factors, both personal and situational. One of these personal factors is the personality factor.

4. School quality and preventive efforts

Social dynamics have an important role in human life. Include in the actions or behavior patterns of each individual in a social situation (Herlianto *et al.*, 2012). Such as parents' preventive efforts towards children's education and behavior which are sometimes influenced by situations or reality, regarding technological

advances and associations that are considered increasingly unethical by them. This has the potential to affect the way they view schools as appropriate or unfit. Under these conditions, they also re-question the quality and feasibility of their children's school environment:

The era of mobile phones (the development of technology today) is very terrible, it has an impact on moral and mental damage [...] Because we look at it from the side of quality– (Indra, M)

The phrase preventive is intended as a form of parental caution, implicitly highlighting the environment of adolescents who are easily damaged by dependence on smartphones. Even though children in their teens should busy themselves with reading books from school. In this situation, the informant sensitively explains the importance of the risks faced by children when they are in a school that is not of good quality, both in terms of association between students and learning at school. This justifies the statement Agarwala *et al.* (2019) that religious consumers are sensitive to the perception of risk in purchasing situations. Follow-up answers from the informants interviewed were then long-winded. The unrest highlighted the role of parents who should be more concerned with quality education. It's not just looking at the expensive or cheap tuition fees. However, service and quality are also the main capitals that every school must have:

We that if we take education (choosing a school for children) must have the courage to spend more [...] many smart people around us, in our society but because their parents want to save: "Son, just go to school near home, so it's not heavy on transport"– (Indra, M)

The perceptions of the interviewee informants provide subjective direction regarding the current reality of parents. According to him, there are still parents who consider the economy instead of fighting for a better quality of education. For her, choosing a school even though it is far away but of good quality is better,

rather than enrolling her child in a school closest to home instead of saving money but not being qualified.

In Islamic schools usually (an important factor of interest to religious parents) seen moral and adab-based learning, not seeing what the building (facilities) are like, but they see what kind of commitment [...] I have taught in public elementary schools, the difference is quite far (contrast) compared to integrated Islamic elementary schools (SDIT), so it's only natural for parents to register their children at SDIT – (Ustad: Bukhori, M)

The factor was also felt by other informants:

I think that if boys one day have a big responsibility. At least if he's naughty, he still remembers (to his god). Expensive or cheap schools are relative. I'm an ordinary person [...] But if it is for school children, even though the costs are expensive, we try – (Ethics, F)

The school is very well accredited, so the knowledge taught to my son is guaranteed to be of good quality [...] In addition to teaching general subjects, they also teach religious knowledge (fiqh, shiroh, arabic) and there is habituation of Islamic adab, so I hope my son can have a noble character – (Sari, F).

Issues about the quality of schools and preventive efforts seem to be intertwined. This kind of parental attitude equation can be assumed that avoiding risks should be necessary with appropriate solutions:

If in a public elementary school with conditions like today, it is more frightening, there are many stories and testimonials that are not good. Children's associations are scarier [...] School is an "investment" for my children, and the main goal as a parent is to make children godly children, trying to find a school that InshaaAllah brings goodness and blessings to children – (Trisanty, F)

Education in faith-based primary schools not only plays an important role in providing momentary moral learning. But efforts to build moral character for a sustainable future are one of the main investments or expectations of parents Khairi (2003) explains about this scientific thought. In the 1960s when Theodore Schultz's speech in 1960 entitled "Investment in human capital" before The American Economic Association lay the foundations of modern human capital theory. The main message of the speech is quite simple, that the process of acquiring knowledge and skills through education is not only as a form of consumptiveness, but as investment capital

CONCLUSSION AND RECOMMENDATION

This study has significant implications between parental religiosity and the marketization of religion-based schools. The growing involvement of religion-based schools is inseparable from the influence of Islamic organizations. The involvement of Islamic organizations and their members, such as clerics, religious teachers, and community sympathizers, cannot stem school promotion efforts. However, their children receive full support from their parents regarding religious education. This potential can form an Islamic marketing area or with the context of consumption and Islam (Islamic market field). In particular, considering Islamic organizations and their influence on education have reciprocity. So the elementary school curriculum which refers to a state ideology must be questioned again. How can the government respond to market demands, as Muslim consumers who are religious follow the Islamic marketing field.

The choice of parents in choosing a religion-based school is the main choice for adjusting their self-image or considering aspects of quality and practical priorities. Under certain conditions, parents who have high religiosity will have firm principles in their stance on choosing a religion-based school. The informants' attention was more focused on the effectiveness of the learning offered at school, as well as the system

regarding the time of learning, like most of the Integrated Islamic Elementary Schools (SDIT) and Madrasah which are scheduled from morning to evening.

Some parents send their children to religion-based schools to help preserve religious identity and instill religious values. Cost is not a significant influence on parents, as long as the quality of the school is good, both from a technical point of view of religious education and the moral education that is taught, because it is an investment in the afterlife.

Efforts to pay attention to the progress of their children reconfigure parental motivation, in the category of choosing a religion-based school. Among them questioned the quality of public primary schools, re-matching between efficiency and practical steps taken. The practical effort to include them in schools that have implemented a full-day system is so that they no longer need to bother giving religious lessons at home. Religion lessons offered in religion-based schools are not just a complement, but rather a main foundation as well as a stronghold of student morale. Apart from academic achievements and school facilities, parents expect that religious education can be obtained by their children at school. In line with Zada and Sander (2008) statement that religion and religiosity have an important influence on the demand for private schools.

The government is advised to respond to the demands of the school market, if you look at the conditions that have existed in the past decade, many public elementary schools have been deactivated due to the lack of new students registering. Perhaps the government is implicitly aware of this situation, although several figures from education policymakers regard this as a general phenomenon, perhaps due to zoning system factors or family planning (KB) factors which result in the child population decreasing from year to year. However, if you look at the opposite conditions, the increasing trend of new students enrolling in Islamic-based elementary schools is also influenced by parents' religious awareness. This research may not fully reveal the attitudes of parents who have high religiosity. Because in other conditions, there are still many

Islamic boarding schools (*pesantren*) in Indonesia that are in the non-formal zone, such as traditional and modern Islamic boarding schools which have many enthusiasts. Not a few religious parents recommend their children to these non-formal schools with the argument: only seek divine pleasure by studying religion.

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