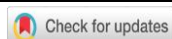# NEW STUDENT ADMISSIONS APPROACH BASED ON EDUCATIONAL ISLAMIC SERVICE QUALITY

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Sections Info	ABSTRACT
	This research aims to explore student recruitment strategies based on the quality of Islamic educational services and their implications. Using a descriptive qualitative approach with a case study design, data were obtained through in-depth interviews, observations, and documentation. Data was analyzed using the Miles & Huberman interactive model, with service quality strategies analyzed through five ServQual dimensions that were reconceptualized within an Islamic values framework, measured using core service indicators whose results were then contextualized for their ethical accountability with Islamic values. Research findings indicate that incorporating Islamic values into ServQual dimensions produces progressive and comprehensive service strategy formulations. This approach successfully constructs a holistic educational ecosystem that is adaptive to students' academic, spiritual, and emotional needs. This research also presents recommendations for a comprehensive approach in measuring Islamic values-based educational service quality mechanisms. Strategic implications of this implementation include improvements in both academic and non-academic student achievement, an inclusive learning environment, strengthened institutional reputation, increased stakeholder satisfaction, and consistent increases in the number of applicants.

ABSTRAK

Penelitian ini bertujuan mengeksplorasi strategi penerimaan siswa baru berbasis kualitas layanan pendidikan Islam dan implikasinya. Menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus, data diperoleh melalui wawancara mendalam, observasi, dan dokumentasi. Data dianalisis menggunakan model interaktif Miles & Huberman, dengan strategi kualitas layanan dianalisis melalui lima dimensi ServQual yang direkonseptualisasi dalam kerangka nilai-nilai Islam, diukur menggunakan indikator layanan inti yang kemudian hasil dari strategi tersebut dikontekstualisasi etikabilitasnya dengan nilai-nilai Islam. Temuan penelitian mengindikasikan bahwa inkorporasi nilai-nilai Islam ke dalam dimensi ServQual menghasilkan formulasi strategi layanan yang progresif dan komprehensif. Pendekatan ini berhasil mengkonstruksi ekosistem pendidikan holistik yang adaptif terhadap kebutuhan akademik, spiritual, dan emosional peserta didik. Penelitian ini juga menyajikan rekomendasi pendekatan komprehensif dalam mekanisme pengukuran kualitas layanan pendidikan berlandaskan nilai-nilai Islam. Implikasi strategis dari implementasi ini mencakup peningkatan prestasi akademis maupun nonakademis siswa, lingkungan belajar inklusif, penguatan reputasi institusional, peningkatan kepuasan pemangku kepentingan, serta peningkatan konsisten dalam jumlah pendaftar

Kata kunci: *Kualitas Layanan, Pendidikan, Islam*

INTRODUCTION

Globalization marked by technological, communication, and economic advances has strengthened the dynamics of competition in the world of education, thus requiring educational institutions to be adaptive to global changes as a strategic effort to maintain institutional sustainability and increase competitiveness in the global arena (Fauzi & Islami, 2020; Hidayat et al., 2020; Tabroni et al., 2022). In this context, schools as educational service providers that focus on improving the quality of human resources have an increasingly crucial role, especially at the basic education level, which is the initial foundation for the formation of the nation's insights and moral values (Ismail et al., 2021; Tri Saputra et al., 2023). The strategic position of basic education as a moral guide in determining the direction of the development of a nation's civilization makes primary schools a very vital institution in the Indonesian education system. However, the phenomenon of globalization has created new dynamics in people's preferences for school choices, which is reflected in the declining interest in the majority of public primary schools, while the number of students in private primary schools has actually increased (Elitasari, 2022; Hamzah et al., 2023).
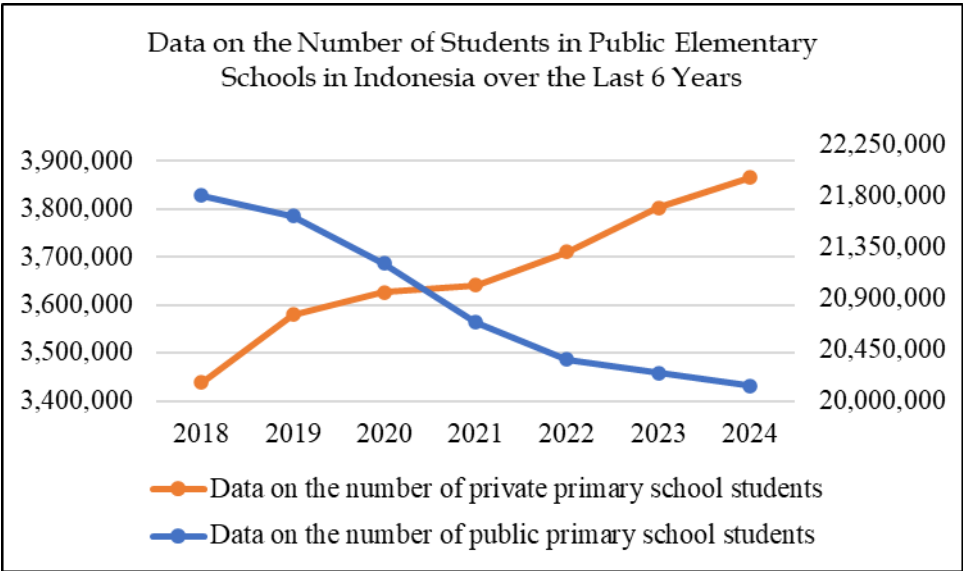

Figure 1: Comparison of the number of students in public and private primary schools in the last 6 years (Badan Pusat Statistik, 2024).

The phenomenon of parental preference shift from public to private schools has become a significant trend in Indonesia's educational landscape. Based on the provided data, public primary school enrollment decreased by approximately 1.7 million students from 2018 to 2024, declining from 21.8 million to 20.1 million students. Conversely, private primary schools experienced substantial growth, increasing by 426 thousand students during the same period, rising from 3.4 million to 3.9 million students (Badan Pusat Statistik, 2024). This trend is reinforced by the Ministry of Education, Culture, Research, and Technology projections estimating significant growth in private school numbers, reaching 57,000 institutions in the 2024-2025 academic year, with the majority at elementary education levels (Kemendikdasmen, 2025). This student migration phenomenon demonstrates that private schools have successfully created stronger appeal compared to public schools, indicating competitive advantages in educational service quality strategies. Increased satisfaction with educational institutions is inseparable from positive perceptions of service product quality,

pricing, service delivery, emotional factors, customer relationship management, and word-of-mouth recommendations (Arsul et al., 2021; Busahdiar et al., 2023; Lathifah et al., 2022). The interaction among these factors creates a holistic satisfaction ecosystem with educational service quality as one of the most critical aspects determining educational institutions' image.

Educational service quality is a key indicator of institutional success determined by the alignment between expectations and actual experiences in the learning process, with determinants including curriculum relevance, educator competence, facility availability, and student well-being (Ikram & Kenayathulla, 2023; Koçak et al., 2021; Miotto et al., 2019). Optimal service quality increases institutional attractiveness to potential new learners, builds a positive image, strengthens graduate employment opportunities, and creates conducive learning environments (Kalkan et al., 2020; Mendoza-Villafaina & López-Mosquera, 2024; Miotto et al., 2019; Warta et al., 2024). Conversely, suboptimal services lead to stakeholder dissatisfaction, decreased public trust, deteriorating reputation, and inhibited development of learners' potential (Asnawi et al., 2020; Yılmaz & Temizkan, 2022). Although the significance of service quality has been empirically validated, there remains a gap in the literature regarding the correlation between service quality and institutional attractiveness, even though optimizing service quality is a strategic imperative for educational institutions as a manifestation of moral accountability in providing high-quality education (Cinkir et al., 2022; Fida et al., 2020; Santos et al., 2020).

Indonesia, with the world's largest Muslim population, where 86.98% or approximately 244.7 million of 280 million total population are Muslims, demonstrates that consumer preferences are strongly influenced by Islamic values adopted by the majority (Billah et al., 2020; Hoque et al., 2022). High interest in Islamic-branded products in Indonesia stems not only from general considerations such as product quality, competitive pricing, and effective promotional strategies, but also from Muslims' adherence to *shari'a* principles, particularly halal requirements, justice principles, and consumption ethics within this demographic context (Billah et al., 2020; Suprapto, 2021). This phenomenon provides a strong theoretical foundation for implementing service quality based on Islamic service ethics, which significantly affects increased customer satisfaction (A. Abbas et al., 2020; Asnawi et al., 2020; Desmi Ristia & Marlien, 2022; Floren et al., 2020; Putra & Putra, 2025). The Islamic service concept is rooted in the principle of ihsan, terminologically interpreted as performing with perfection, where Islam encourages humans to apply ihsan values in social relations through doing good to others as Allah has bestowed goodness upon humans, as reflected in Surah Al-Qashash verse 77, which emphasizes the importance of doing good in all life aspects including providing services to others.

School Year	Number of Registrants
2021-2022	145
2022-2023	163
2023-2024	229
2024-2025	217
2025-2026	202

Table 1. Data on the Number of New Student Registrations at SDMT for the Last 5 Years

SDMT registration data demonstrates a significant upward trend from 145 children (2021-2022) to 229 children (2023-2024), then fluctuating at 217 registrants (2024-2025) and 220 (2025-2026), where the consistency of relatively high registration numbers indicates that SDMT remains the community's primary choice amid declining public elementary school

enrollment. This research employs the ServQual theoretical approach to analyze educational service quality strategies through five main dimensions (tangibles, reliability, responsiveness, assurance, and empathy) reviewed for compatibility with Islamic concepts to identify how Islamic values function concretely in educational service implementation. The research focuses on exploring educational service quality strategy implementation that operationally integrates Islamic values to maintain institutional attractiveness to prospective students and examining the implications of implementing these strategies on sustainable new student enrollment. This research is crucial considering the phenomenon of increasing private elementary school enrollment indicates a community preference shift demanding competitive education service quality strategies, so study results are expected to provide practical recommendations on operationalizing Islamic values in education service quality strategies to improve basic education institutions' competitiveness sustainably.

METHOD OF RESEARCH

This research uses a qualitative approach with a case study design that focuses on analyzing the service quality strategy of Islamic education at the Muhammadiyah Integrated Primary School (SDMT: *Sekolah Dasar Muhammadiyah Terpadu*) Ponorogo, which has a trend of a stable and even increasing student population amid the phenomenon of declining interest in attending public primary schools. Primary data were obtained through in-depth interviews with the school principal, vice-principal, teachers, student affairs and education personnel, as well as direct observation of the implementation of service quality strategies. Secondary data included official school documents as well as the last 5 years of admission statistics, internal policies, and school evaluation reports. The data analysis technique used the interactive analysis model through data condensation, data presentation in the form of an Islamic education service quality strategy matrix, and conclusion drawing based on the five ServQual dimensions that have been adapted to Islamic values. Data validity was guaranteed through source triangulation, method triangulation, and researcher triangulation to validate data interpretation and research findings (Miles et al., 2014).

FINDING AND DISCUSSION
Finding
Educational Islamic Service Quality

Service quality is a dynamic condition involving integration between services, human resources, processes, and environment to meet and exceed customer expectations, where service quality essence lies in its ability to provide satisfaction as reflected in minimal customer complaints (Agrawal, 2020; Muphimin, 2024; Taufik et al., 2022). Service expectations are formed multidimensionally through interactions between curriculum standards, student and parent aspirations, workforce demands, socio-cultural values, and government regulations, while in the Islamic perspective, service quality is understood as harmony between processes, results, and service ethics with sharia principles (Cahapay, 2020; Giustinelli, 2023). Educational service characteristics are reflected in parents' tendency to prioritize objective considerations such as accreditation status, curriculum relevance, and academic achievement when choosing schools, necessitating synergy between parents' subjective expectations and objective school quality assessments (Abdulkadiroglu et al., 2020;

Davies & Trowsdale, 2021; Puteri & Prihantini, 2020; Santoso, 2021; Syukri & Hasibuan, 2024). In Islamic context, choosing schools with high accreditation, relevant curriculum, and academic achievement not only fulfills intellectual needs but also aligns with the principle of "ṭayyib" (good and halal) and *maqaṣid al-shari'ah* emphasizing maintenance of religion, reason, and general welfare as forms of maintaining education quality and children's future (Kurniawan et al., 2025).
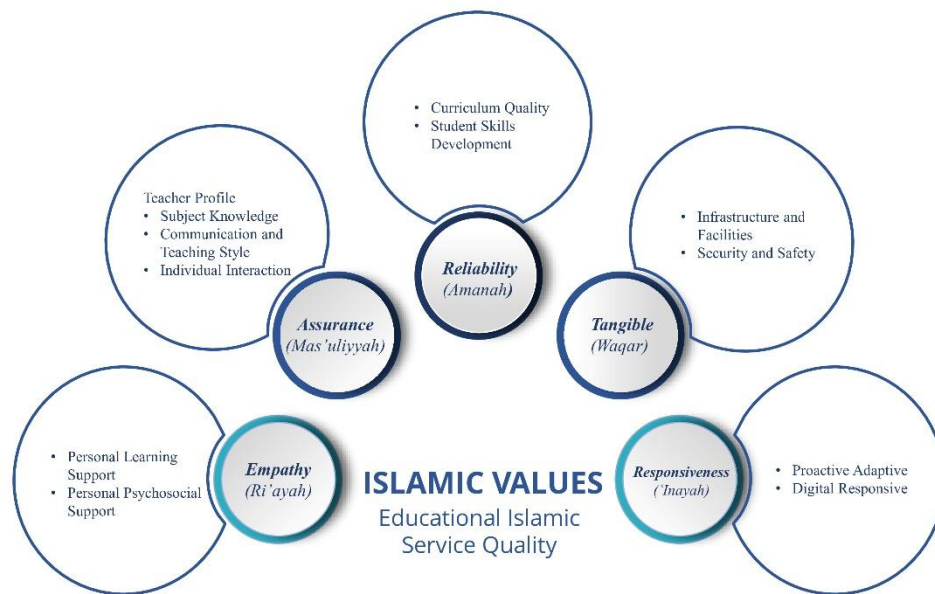
Figure 2. New Student Admissions Approach Based on Educational Islamic Service Quality

This research flows the integration process through three systematic and comprehensive normative stages: first, the conceptual transformation of ServQual Reliability-Assurance-Tangible-Empathy-Responsiveness dimensions into Islamic values into *(Amanah-Mas'uliyyah-Waqār-Ri'āyah-ʿInāyah)* as an epistemological foundation that connects contemporary service theory with Islamic principles (Asnawi & Setyaningsih, 2020); second, restructuring the operational indicators of RATER into contextual indicators of basic education that adapt the ServQual model from Abbas (2020b) by operationalizing each dimension into concrete parameters such as curriculum quality, teacher profiles, learning facilities, personal attention to students, and digital responsive services as Core Service Indicators that are able to capture perceptions of service quality holistically (Calandri et al., 2025; Isma et al., 2025); third, the construction of a *tauḥidi* framework that integrates spiritual, rational, and empirical dimensions (Asyibli et al., 2025) to produce an educational service quality evaluation model that is not only academically valid but also morally-spiritually meaningful according to the objectivity of Islamic values through an interdisciplinary methodology that facilitates the construction of empirical indicators with spirituality (Aksan et al., 2023; Hadi, 2025). The application of this integration flow is relevant because it produces an evaluation model that combines global academic standards with Islamic values, thus producing educational outputs that are competent and have Islamic character to face global challenges.

Discussion

Educational Islamic Service Quality Strategies

1. Reliability *(Amanah)*

The reliability *(amanah)* dimension is the institution's capacity to fulfill service commitments accurately as a form of implementation of trust in the trust that has been given (Fida et al., 2020; Kurniasih et al., 2025). This dimension is measured through the quality of curriculum services that are comprehensive, transparent, and able to develop students' critical-creative thinking abilities, as well as skill development services through diversified extracurricular programs that are responsive to the diversity of students' potential (J. Abbas, 2020a). In the context of Islamic educational institutions, institutions are required to integrate spiritual orientation into these two core service designs (Asnawi & Setyaningsih, 2020). Curriculum development at SDMT is carried out through benchmarking against excellent schools to design a comprehensive and locally appropriate curriculum by considering the needs of students, regional character, and parents' expectations. The school socializes graduate profiles to all stakeholders to ensure alignment with educational goals. The school implements experiential learning with play while learning activities, projects, and field trips that create an interactive learning atmosphere and build a culture of appreciation. The curriculum emphasizes the importance of religious education as the basis for character building, with the allocation of about 55% of learning time for religious subjects, and spiritual values are instilled through the *tahfidz* program, worship habits, celebration of Islamic holidays, and integration of Islamic values in general subjects.

SDMT provides diversified extracurricular activities based on life skills, including arts, academics, sports, and religion, with mandatory swimming and tahfidz programs for third and fourth-grade students to develop holistic student potential. Supporting facilities such as open learning areas, multipurpose hall, swimming pool, sports field, science garden, and music studio demonstrate the school's commitment to adequate infrastructure. Daily scheduled extracurricular activities are supported by certified coaches using competitive approaches to encourage achievement. Student skills development in communication, critical thinking, problem solving, emotional management, and self-confidence is facilitated through expression and appreciation-based learning strategies. Programs like Expression Stage, Talent Search Event, and Achievement Award provide platforms for independent expression that foster creativity, decision-making, and mutual respect in diversity. This was stated by Jainal Abidin, Principal, and Aziz Iwan Muttaqin, as responsible for managing external school activities, complemented by systematic observations and comprehensive documentation review conducted throughout the research period at the school:

> *"We develop curriculum through benchmarking to excellent schools while considering student needs and local context. Our practice-based learning approach uses assessments tailored to students' abilities. Religious education emphasizes spiritual values through tahfidz programs and Islamic integration across subjects. Skills development occurs through diverse extracurricular activities based on learner differentiation, including Expression Stage and*

Achievement Award programs that encourage creativity, independent expression, and mutual respect."

The implementation of *amanah* (reliability) in the quality of education services is realized through the harmonization of three fundamental values that strengthen each other. The value of *iltizam* (commitment) refers to the concept of the prohibition of betrayal of the mandate in QS. Al-Anfal: 27, manifested in the seriousness of the institution to design a holistic education program that integrates academic, spiritual, social, and creative aspects proportionally (Ihsan et al., 2024). The principle of *al-'adl* (justice) is based on the concept of perfection of measures and scales according to ability in QS. Al-An'am: 152, actualized through learning that accommodates the diversity of abilities and learning styles of students, providing equal opportunities according to their respective potential (Kurniasih et al., 2025). The value of *sidq* (honesty) is based on the concept of being together with the righteous in QS. At-Taubah: 119, manifested in the transparency of the assessment system and information accountability to stakeholders (Ilmi et al., 2023). These three values form the foundation of trust that integrates the vision-mission with educational practices, creating a learning ecosystem that produces generations with academic competence as well as noble character with high integrity.

2. Assurance *(Mas'uliyyah)*

The assurance *(mas'uliyyah)* dimension represents the institution's commitment to guaranteeing service quality through teachers' competence, credibility, and professional responsibility against established standards (J. Abbas, 2020a; Fida et al., 2020; Nurjaman et al., 2022). The school implements strict recruitment policies through systematic selection processes involving administrative, interview, and micro-teaching stages, prioritizing young candidates with minimum Bachelor's degrees in their respective fields. Monthly subject group meetings serve as coordination forums for perception alignment and material understanding strengthening. The school promotes teachers' pedagogical skill improvement through structured training, including teaching style development, emotional competencies, and communication skills to create active and engaging learning environments. A transformative approach based on humanism and social constructivism is applied by positioning teachers as facilitators, encouraging collaborative and dialogic interactions. Teachers are trained to build empathetic relationships, uphold assessment fairness, provide constructive feedback without discrimination, with freedom to select learning locations according to material context and student needs. Teaching evaluations are conducted periodically to maintain learning quality, including student behavior monitoring as part of character development and holistic learner welfare. This was stated by Aziz Iwan Muttaqin as the person responsible for managing external school activities, and Bagus Setya, Teacher, supported by observations and documentation analysis:

"We select our teachers through a rigorous selection process that prioritizes Bachelor's degree candidates. Our teachers are coached to develop their teaching skills through continuous training with a humanizing approach as learning facilitators. They are trained to build empathetic

relationships with students, be fair in grading, and provide constructive feedback."

The actualization of the value of *mas'uliyyah* (assurance) in the educator profile is realized through three fundamental pillars integrated in the teaching quality improvement system. The value of *tsiqah* (trustworthiness) is implemented through a rigorous selection process that includes administrative verification, in-depth interview evaluation, and teaching practice tests as a form of professional accountability to ensure the quality of prospective educators (Ilmi et al., 2023). The value of *itqan* (perfection) is reflected in the setting of high qualification standards according to the field of expertise and the priority of recruiting young personnel as a long-term investment. This is in line with Bukhari's hadith, which emphasizes the importance of verifying competence before giving a mandate to a non-expert to prevent destruction (Juwairiyah & Fanani, 2025). The value of *diqqah* (Precision) is based on the concept of careful recording in business in QS. Al-Baqarah verse 282 is manifested in routine coordination between subject areas to synchronize pedagogical perceptions and periodic evaluations (Putri et al., 2025). These three values are integrated in ongoing training programs and the implementation of a humanistic-constructivism approach with an emphasis on facilitative roles, reflecting the synergy of *mas'uliyyah* values that transform philosophical concepts into professional practices to ensure the excellence of Islamic education.

3. **Tangible** *(Waqar)*

The tangible dimension *(waqār)* represents the institution's capacity to project its image and service identity externally through authoritative, organized displays that reflect institutional honor before the public (Nurjaman et al., 2022). This is achieved through adequate learning facilities, quality supporting infrastructure, consistent cleanliness and maintenance, and guaranteed physical security to create a conducive and dignified learning environment (J. Abbas, 2020a). The school implements comprehensive strategies ensuring education service quality through optimal learning facility provision, supporting infrastructure, and environmental management. These efforts include an A-accredited library equipped with hundreds of nationally-standardized textbooks, reading rooms, furniture, and online database access supporting student literacy. Learning facilities, including tables, chairs, blackboards, teaching aids, and student work shelves, are systematically provided through annual audits. Class sizes are maintained within ideal limits of 28-32 students to ensure quality academic interaction. The learning process is scheduled and supported by digital bell systems as internal information media. Supporting facilities such as cooperatives, canteens, computer rooms, front offices, parking areas, and lunch provisions meet school community needs. A cashless payment system enhances accountability, facilitates parental supervision, and minimizes money loss risks.

The school implements an integrative educational and operational approach for cleanliness and comfort. The well-maintained school environment is sustained by a cleaning team with fixed schedules during morning and dismissal times using adequate equipment. Communication, information, and education strategies include handwashing with soap, toilet maintenance, and food safety education delivered through teachers and learning media in classrooms, toilets, canteens, and health units. Cleanliness messaging is supported by

visual media such as posters and direct guidance in strategic areas. Regarding security, the school implements a visitor reporting system, collaborates with police for traffic regulation and student crossing assistance, and conducts periodic monitoring through WhatsApp groups. Every security officer is required to possess Gada Pratama certification and relevant work experience, as well as undergo security training within the first three months of duty. Additionally, modern security facilities such as barcode scanners for attendance, CCTV at strategic points, fire extinguishers on every floor, and hydrants support a comprehensive protection system for the entire school community. This was articulated by Aziz Iwan Muttaqin as the responsible for managing external school activities, Detty Puspaningrum as Administrative Staff for Front Office, and Solikin Pambudi as security guard, supported by observations and documentation analysis conducted at the school:

> "*The school tries to provide comfortable learning facilities with a good library and adequate learning tools. We keep the number of children per class to a minimum so that teachers can be closer to each student. The cleanliness of the school environment is well maintained, and we teach the children to maintain hygiene, such as hand washing. For security, we work closely with the police and provide an adequate security system so that parents can rest assured that they are leaving their children at school.*"

The implementation of infrastructure, facilities, security, and safety services in educational institutions is a concrete manifestation of the principle of *waqar* (authority), which prioritizes strengthening the image of the institution through the harmonization of three fundamental value pillars. First, the value of *mashlahah* (welfare), which is manifested in the obligation to provide adequate infrastructure as a support for quality learning, as affirmed in HR. Bukhari (7138), which explains the responsibility of managers of educational institutions to facilitate infrastructure needs for the communities they lead (Anshori et al., 2022). Second, the implementation of the value of *muhasabah* (reflection) through a systematic and continuous evaluation mechanism of infrastructure conditions, based on QS. Al-Hasyr: 18, which emphasizes the importance of continuous evaluation of educational infrastructure management (Sholeh, 2023). Third, the application of *istiqamah* (consistency) in maintaining consistent operational standards and professional human resource competencies, in line with QS. Hud: 112, which teaches consistency and firmness in carrying out the task of maintaining operational standards (Enes et al., 2021). Harmonizing these three values creates a safe, comfortable, and supportive learning ecosystem as a manifestation of the *waqar* (tangible) aspect.

4. Empathy *(Ri'ayah)*

The empathy dimension *(ri'āyah)* is defined as the institution's ability to provide personal attention and understand learners' needs as a form of humane protection and nurturing (Momen, 2023). This dimension is measured through attention to students' academic and socio-emotional needs via individualized learning assistance and personal psychosocial support to create caring and responsive educational environments for each student (Calandri et al., 2025; Powell et al., 2024; Purwanta et al., 2024). The school implements empathy-based Personal Learning Assistance through randomized classroom assignments for heterogeneous environments, afternoon academic guidance targeting individual learning gaps, adaptive time allocation, and intensive subject intervention for key subjects. This approach recognizes students' diverse academic abilities and promotes both academic achievement and social

interaction across different ability backgrounds.

Personal Psychosocial Support encompasses comprehensive psychology programs including socio-emotional competency-based selection, developmental needs assessment, and standardized progress evaluation. The approach integrates parent support groups and individual counseling, particularly for first-year and transfer students, with bi-annual parent sessions ensuring psychosocial support continuity. These integrated dimensions create a holistic learning ecosystem combining academic excellence with character development and psychological well-being through systematic empathetic approaches, as articulated by Yeni Rahmawati (Vice Principal for Student Affairs) and Sony (Student Affairs coordinator).

> *"We genuinely care about what families need. Parents can enroll their children anytime during the year—no pressure, no rush. Our teachers love connecting with parents to clear up any confusion and keep everyone on the same page. We truly value parent feedback, and while we can't always say yes to everything, we do our best within our means. Our digital system makes it easy for parents to stay connected with their child's journey."*

Ri'ayah (empathy) based services represent the manifestation of harmony between contemporary educational methodology and fundamental Islamic principles, particularly *tasamuh* (tolerance) and *ta'awun* (mutual assistance). The concept of *tasamuh* (tolerance) in Islam aligns with empathetic approaches that recognize the diversity of student characteristics, build tolerance through understanding diverse perspectives, and create mutually respectful learning environments. The principle of *ta'awun* (mutual assistance) is reflected in a collaborative culture that encourages students to support and share with one another in overcoming learning challenges. This empathetic learning strategy fundamentally integrates cognitive, affective, and spiritual aspects while emphasizing character development through a deep understanding of others' conditions and needs. The implementation of Islamic values in the context of *ri'ayah* (empathy) not only optimizes academic achievement but also shapes generations of noble character with high social sensitivity. The relevance of this concept can be found in QS. Al-Hujurat: 13, which emphasizes the importance of mutual understanding and appreciation of diversity as the foundation of social harmony in education (Dinihari et al., 2025).

5. Responsiveness *('Inayah)*

The responsiveness dimension *('ināyah)* represents institutional responsiveness in providing prompt and accurate services as a manifestation of care for student needs (Fida et al., 2020). This dimension is constructed through proactive adaptive services and responsive digital services to effectively meet students' educational requirements (Fernández et al., 2023; Isma et al., 2025). Educational institutions implement responsive service strategies through proactive approaches, integrating conventional and digital systems. Year-round online admissions provide flexible access, while homeroom teachers serve as primary communication liaisons, offering 24-hour parent access for clarification and misunderstanding prevention. Parent aspiration management applies selective responsiveness—actively collecting input while filtering based on relevance and institutional

capacity—alongside adaptive visitor screening protocols.

This responsiveness is strengthened through integrated one-stop systems, including Excel-grade input, IoT-based RFID attendance, e-report cards, online sick leave, and cashless transactions with real-time parent monitoring through digital newspaper applications that comprehensively document student activities post-event to enhance parental engagement and transparency. Multi-platform communication media, including active WhatsApp groups with teachers, website, Instagram, and Facebook, ensure comprehensive connectivity and accessible information sharing. Implementation utilizes Agile approaches and R&D methods, ensuring HR and infrastructure readiness, plus digital literacy training for front-office staff supporting educational digital transformation. The above data was presented by Detty Puspaningrum as Administrative Staff, supported by observations and documentation analysis conducted at the school:

> *"We always try to listen and understand the needs of parents and children. We open new student registration throughout the year so that parents are not rushed and can register at any time as needed. Homeroom teachers are ready to be a bridge of communication with parents to provide explanations and prevent misunderstandings. We appreciate every input from parents, although we still have to adjust to the school's capabilities. We have created a digital service system so that parents can easily monitor their children's progress."*

The implementation of responsive service strategies *('Inayah)* in educational institutions shows significant convergence with basic Islamic principles through the internalization of three fundamental values: *mubadarah* (promptness), *taysir* (convenience), and *hikmah* (wisdom) (Asiah & Desky, 2025). The value of mubadarah is implemented in a proactive and responsive attitude that anticipates stakeholder needs through a sustainable online New Student Admission system and intensive communication with homeroom teachers, which reflects QS. Ali Imran: 133 as a manifestation of initiative in goodness (Anshori et al., 2022). The principle of *taysir* is realized through an integrated service ecosystem that optimizes efficiency and accessibility, such as the RFID attendance system and digital transactions that can be monitored in real-time, in line with HR. Muslim (2699) about the recommendation to facilitate the affairs of others (Sholeh et al., 2023). The value of wisdom is actualized in the selective responsiveness approach and adaptive service protocols that provide wise and proportional solutions according to capacity through digital transformation based on Agile methodology, which is harmonious with QS. An-Nahl: 125 (Dinihari et al., 2025). The convergence of the three values holistically forms the essence of responsive service *'inayah* (responsiveness) that transforms operational strategies into the implementation of noble Islamic values in the dynamics of modern education.

Component	Educational Islamic Service Quality	
	Reliability *(Amanah)*	
Curriculum Quality	❖ Benchmarking Excellent Schools ❖ Contextually Responsive Curriculum ❖ Socialization of Graduate Profiles	*Al-Iltizam* (Commitment)
	❖ Experiential Learning ❖ Differentiated Assessment	*Al-'Adl*

	❖ 55% allocation of time for religious subjects ❖ Strengthening Religious Values	(Justice)
Student Skill Development	❖ Diversification of Extracurricular ❖ Special Compulsory Extracurricular ❖ Optimization of Extracurricular Facilities ❖ Standardization of Coaching ❖ Competitive Learning ❖ Self-Actualization Program (Expression Stage and Talent and Search Achievement Award)	***As-Sidq*** (Honesty)
Assurance *(Masuliyyah)*		
Teacher Profile	❖ Selective Recruitment & Standard Qualifications ❖ Monthly Subject Group Coordination ❖ Structured Training Program ❖ Learning Flexibility ❖ Periodic Evaluation ❖ Transformative Approach ❖ Character Development Coaching	***Tsiqah*** (Trustworthiness) ***Itqan*** (Perfection) ***Diqqah*** (Precision)
Tangible *(Waqar)*		
Infrastructure and Facilities	❖ A Accredited Library ❖ Systematic Learning Facilities (Annual audit) ❖ Optimal Class Management ❖ Digital bell system ❖ Complete Supporting Facilities Complete Supporting Facilities (cooperative, canteen, computer rooms, front office, parking area) ❖ Cashless Payment System ❖ Scheduled Cleaning Management ❖ Integrated Communication, Information, and Education Program ❖ Visual Educational Media	***Mashlahah*** (Welfare) ***Muhasabah*** (Reflection) ***Istiqamah*** (Consistency)
Safety and Security	❖ Visitor Reporting System ❖ Police Cooperation ❖ Digital Monitoring ❖ Standard Officer Qualifications ❖ Initial Security Training ❖ Modern Security Technology (barcode scanner attendance and strategic CCTV) ❖ Fire Protection System	
Empathy *(Ri'ayah)*		
Personalized Learning Assistance	❖ Randomized Classroom Assignment ❖ Afternoon Academic Guidance Program ❖ Adaptive Time Allocation ❖ Intensive Subject Intervention	***Tasamuh*** (Tolerance)
Personal Psychosocial Support	❖ Comprehensive Psychology Program • Socio-emotional competency-based selection • Developmental needs assessment • Standardized progress evaluation ❖ Individual Counseling (first-year and transfer	***Ta'awun*** (Wisdom)

	students)	
	❖ Parent Support Groups	
	Responsiveness (Inayah)	
Proactive Adaptive	❖ Year-round Online New Student Admission	
	❖ 24-Hour Communication through Homeroom Teachers	*Mubadarah* (Promptness)
	❖ Selective Responsiveness Aspirations	*Taysir*
	❖ Adaptive Visitor Screening Protocols	(Convenience)
Digital Responsive	❖ IoT-Based RFID Attendance System	*Hikmah* (Wisdom)
	❖ Integrated One-Stop Systems	
	❖ Digitalization of Multi-Platform Communication Media	
	❖ Real-Time Parent Monitoring	
	❖ Digital Literacy-Based Service Education	

Table 2. Strategies for the Quality of Islamic Education Services

Implications of Educational Islamic Service Quality

The implications of Islamic education service quality at SDMT encompass two primary dimensions: student development and institutional reputation within the community. In terms of academic achievement, enhanced learning outcomes are demonstrated through comprehensive assessment data, with Grade 6 report cards revealing exceptional performance where approximately 90% of students scored above class averages, with mean scores ranging from 80.06 to 91 points. Regarding spiritual development, the tahfidz program achieved a remarkable 50% graduation rate, with approximately 70 out of 136 Grade 6 students successfully completing Juz 30 memorization alongside additional hadith and selected surah requirements. Student excellence extends beyond academics through multiple championships in both academic and non-academic domains, while the implementation of inclusive pedagogical strategies fosters a supportive learning environment. This institutional effectiveness is further evidenced by consistently high student engagement, with May 2025 attendance data showing an average rate of 80% across six classrooms, which is classified as high participation. These comprehensive outcomes result from SDMT's integrated approach, combining quality curriculum services, systematic student skill development, professional teacher competencies, adequate educational facilities, and personalized instructional methodologies, establishing the institution as a premier Islamic education provider committed to producing academically proficient and spiritually grounded graduates.

SDMT's Islamic education services also have significant positive implications for the institution's image in the eyes of the community, with parents' perceptions showing high levels of satisfaction and reflected through continued trust in the institution. Empirical evidence shows a consistent upward trend with an average enrollment of 834 students in the last five years, indicating increasing public trust in SDMT as a quality educational institution. This success is supported by the lack of progressive communication misunderstandings, trust in data transparency that is consistently maintained, and a sense of belonging that is created because santri guardians are always involved in various school activities. The enthusiasm of student guardians in participating in school events and consistent positive reviews on social media are clear indicators of community satisfaction, so that the institution's ability to meet the needs and expectations of stakeholders has created a sustainable positive reputation in

the surrounding community, making SDMT the first choice for trusted Islamic education. The data above is a reduction of the school document, which is generally presented by Aziz Iwan Muttaqin as the person responsible for managing external school activities and Detty Puspaningrum as Administrative Staff:

> *"We are grateful to see the children's outstanding academic achievements and the success of our tahfidz program. The inclusive learning environment we create helps every child develop according to their potential. Community trust continues to grow with increasing student enrollment. Parents' feedback is very positive, and they actively participate in school activities. Transparency and good communication make parents feel ownership of this school."*

The implementation of the five dimensions of education service quality integrated with Islamic values produces strategic impacts that are interrelated in building stakeholder satisfaction. This holistic approach creates parental trust through value consistency, builds educator credibility through competency transparency, improves perceived quality with modern infrastructure, establishes school-family partnerships through personalized attention, and ensures flexibility and accessibility in the digital era (Triwijayanti et al., 2022). This Islamic value-based strategy results in high parent and student satisfaction, creating organic recommendations within Muslim social networks that significantly influence other families' educational decisions (Stribbell & Duangekanong, 2022). This approach creates a unique differentiation that positions Islamic schools as a superior alternative to conventional schools, combining academic excellence with religious character building to meet the needs of modern parents, building sustainable institutional loyalty that ensures enrollment stability and long-term financial sustainability.

The implications of the quality of Islamic education services reflected in student development and institutional image simultaneously create a strong positioning as a top-of-mind choice for modern Muslim parents, where academic and spiritual achievements that exceed expectations generate associations of holistic educational excellence that parents seek (Arbi, 2018; Yahya et al., 2022). The transformation of the institution's image through a consistent trend of increasing student numbers, transparency of communication, and parents' enthusiasm in school activities creates high social proof in influencing other parents' decisions, while the synergy between optimal student development and positive reputation generates a sustainable competitive advantage that positions Islamic educational institutions as a priority choice (Stribbell & Duangekanong, 2022; Utari & Hamid, 2021). The holistic approach that integrates the five dimensions of service quality with Islamic values creates a unique differentiation that conventional schools cannot replicate, resulting in high satisfaction that evolves into organic recommendations within the Muslim social network, thus the positive correlation between service quality and stakeholder loyalty creates a sustainable cycle that makes Islamic educational institutions the top-of-mind choice that modern Muslim parents consistently choose in fulfilling their children's holistic educational needs (Zouari & Abdelhedi, 2021).

CONCLUSION

The framework for Islamic educational service quality employs a synthesized approach that merges the ServQual methodology with fundamental Islamic principles across five foundational dimensions. The Reliability *(Amanah)* dimension concentrates on delivering holistic curricular frameworks and maintaining unwavering dedication to pedagogical

excellence. The Assurance *(Mas'uliyyah)* dimension prioritizes educator expertise and professional competency standards. The Tangible *(Waqar)* encompasses the provision of sufficient physical resources and learning facilities essential for optimal educational delivery. The Empathy *(Ri'ayah)* dimension encompasses individualized student support mechanisms and comprehensive psychosocial assistance. The Responsiveness *('Inayah)* facilitates dynamic and anticipatory service delivery aligned with diverse stakeholder requirements. This model successfully creates a holistic educational ecosystem that combines academic excellence with Islamic character development. The strategy's advantages lie in integrating modern quality standards with authentic Islamic values, comprehensive approach covering all educational aspects, high responsiveness to stakeholder needs, technology utilization for service efficiency, and continuous evaluation system ensuring consistent quality improvement.

The Islamic education quality service strategy at SDMT has proven effective in attracting parents to enroll their children in the institution. Implementation of five ServQual dimensions integrated with Islamic values not only meets parents' expectations for educational quality but also provides assurance that religious values will be well-cultivated. The phenomenon of increased enrollment from 145 to 229 students over three years demonstrates the validity of the implemented strategy in attracting parental interest. This strategic implication creates sustainable competitive advantage in facing competition with other elementary schools while contributing positively to improving basic education quality in Indonesia.

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