The Influence of Servicescape and Spiritual Branding on Parental Value

Maulida Fitri[1], Herdian Farisi[2], Rizky Muyasar[3]
[1,2,3]Universitas Medika Suherman, Bekasi, Indonesia
Email: hedianfarisi@gmail.com

Abstract

This study aims to analyze the influence of physical service scape and spiritual branding on parental perceived value at Raudhatul Athfal (RA) Al-Khairiyah Tajur, Citeureup, Bogor. This research was motivated by the decline in student enrollment and the inconsistent findings regarding the role of physical environment in early childhood Islamic education. A quantitative explanatory approach was employed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 4.0. The study involved 62 parents selected through a saturated sampling technique. Data were collected using a five-point Likert scale questionnaire measuring physical service scape, spiritual branding, and perceived value. The results show that physical service scape has a positive but insignificant effect on perceived value (t=1.900; p=0.057), while spiritual branding has a positive and significant effect (t=3.439; p=0.001). These findings indicate that spiritual branding is the main factor influencing parental perceived value, while physical service scape plays a supporting role.

Keywords: *Perceived Value, Physical Servicescape, Spiritual Branding.*

A. INTRODUCTION

Early childhood education plays a fundamental role in forming the foundation of human development. The age range of 0–6 years is known as the golden age, which is the period when a child's brain development reaches its fastest point compared to the period after it (Syafi'i et al., 2021). In this phase, the right stimulation will determine the child's cognitive, social-emotional, and spiritual capacity in the future. Law Number 20 of 2003 concerning the National Education System emphasizes that education is a conscious and planned effort to create a learning atmosphere that allows students to actively develop their potential, including spiritual strength, self-control, personality, intelligence, noble morals, and skills necessary for themselves, society, nation, and state. Thus, early childhood education is not just academic preparation, but a long-term investment in the formation of the nation's character and dignity (Yuniarto & Yudha, 2021).

In Indonesia, the diversity of the education system is a tangible manifestation of the complexity of high-quality, high-integrity human resource management. Educational transformation is oriented towards curriculum engineering that is futuristic and in sync with the times, accelerated through the integration of information technology and the strengthening of spiritual values (Rahma et al., 2024). In this context, religious education institutions are present as a fortress that maintains the foundation of religious values in the midst of globalization. Islam as the majority

religion makes Islamic educational institutions have the largest quantity in Indonesia. EMIS Pendis data from the Ministry of Religion shows that Raudhatul Athfal (RA) as a formal educational institution at the Kindergarten (TK) level under the auspices of the Ministry of Religion has reached 31,055 institutions with a total of 1,353,259 students (Fauzi & Saputra, 2023). This figure confirms that RA plays a strategic role in providing early childhood education that integrates the national curriculum with Islamic values. This is in line with the findings of Harliyanto et al. (2025) who show that strengthening religious values (such as halal logos, religiosity, and beliefs) plays a vital role in building Muslim consumer confidence in a product or service.

However, as public awareness of the importance of quality education increases, competition between early childhood education institutions is becoming increasingly competitive. Each RA is required to be able to position itself firmly in the eyes of the community, especially parents as the main decision-makers. This condition is also experienced by RA Al-Khairiyah Tajur, Citeureup, Bogor, which in recent years has faced serious challenges in the form of a significant decrease in the number of students. EMIS data from RA Al-Khairiyah shows that the number of students decreased from 50 students in the 2023/2024 school year, to 32 students in the 2024/2025 school year, and again decreased to 30 students in the 2025/2026 school year. This phenomenon indicates a shift in the perception and interest of parents in determining the decision to choose the main educational place for their children. In the strategic context of retail and services, the development of a strong brand image and the creation of brand love have proven to be important catalysts that mediate consumer perception to increase awareness and loyalty to an institution or service provider (Farisi & Lutfiani, 2025).

From the perspective of service marketing management, consumer decisions are greatly influenced by *perceived value*. *Perceived value* is a consumer's overall assessment of the benefits received compared to the sacrifices, both material and non-material, that have been made (Safitri, 2025). Sweeney and Soutar (2001) developed this concept through the multidimensional PERVAL scale which emphasizes that the perception of value is formed by a combination of functional, emotional, and social dimensions. When the assessment of the benefits of services decreases, it will have a direct impact on the decision of the student's guardian to enroll their child. This relationship is strengthened by research by Rakhmawati & Farisi (2024) which states that the value perceived by consumers greatly determines their attitude before finally making a purchase decision or choosing a service. Therefore, identifying the factors that form *perceived value* is crucial for the sustainability of educational institutions.

One of the important elements that is an initial stimulus in the formation of *perceived value* is the physical environment (physical service scape). Bitner (1992) defines a service scape as a man-made physical environment where services are produced and consumed, which functions as a visual communication instrument to provide signals about the quality of services. For early childhood, the physical condition of the school which includes building design, classroom comfort, cleanliness, safety of play areas, to layout arrangement and visual aesthetics are the

main physical evidence assessed by parents (Widyowaty et al., 2024). A well-organized servicescape provides a real picture of the quality of service and creates satisfaction and a sense of calm for parents when leaving their children.

In addition to the physical aspect, Islamic-based educational institutions such as RA Al-Khairiyah have the main distinguishing characteristics in the cultivation of religious values. This is where spiritual branding plays a very crucial role. Sula & Kartajaya (2006) explained that *spiritual branding* is the highest stage in the evolution of marketing that touches the human side and spiritual values of consumers, not just functional features or emotional beauty. *Spiritual branding* is not just the use of Islamic symbols or names, but the ability of institutions to communicate spiritual identity, the formation of moral values, and the habituation of religious values consistently (Astuti & Putra, 2023). When an Islamic school is able to build a strong religious identity, it will create a deep emotional and spiritual bond with parents, going beyond the transactional relationship between service providers and customers. In the context of digital and modern communication, these strategies of value instilling and imagery must also be optimally managed, given that the effectiveness of institutional communication is highly dependent on how an entity is able to convey its excellence in a structured manner to the public, as emphasized in the strategy of optimizing imagery and media (Arifin et al., 2025).

However, previous research still shows inconsistent findings regarding the role of the physical environment in *perceived values*. On the one hand, the findings (Nurlaili & Fauzi, 2020; Perwita & Widuri, 2022) confirm that physical facilities play a dominant role in shaping school branding and are the main element of private school strategies to attract parents' interest. On the other hand, in-depth studies in the context of religious-based early childhood education, such as Raudhatul Athfal, are still very limited, so it is not clear whether this pattern remains valid when faced with *spiritual branding* variables. Unlike previous studies that generally tested *physical servicescape* or *spiritual branding* separately at the secondary and tertiary education levels, this study is here to test the simultaneous influence of these two variables on the RA level a context in which consumer characteristics and decision-making processes differ significantly.

Based on this description, the formulation of the problem in this study is: (1) Does *physical service scape* affect the perceived value of guardians of RA Al-Khairiyah Tajur students? (2) Does *spiritual branding* affect the *perceived value* of guardians of RA Al-Khairiyah Tajur? This study aims to analyze the *influence of physical service scape* and *spiritual branding* on the *perceived value* of guardians of students, both partially and simultaneously.

B. METHOD

This study uses an explanatory quantitative approach to test the influence of *physical service scape* and *spiritual branding* on *perceived value*. The analysis was carried out with Partial Least Squares Structural Equation Modeling (PLS-SEM) assisted by SmartPLS 4.0 because it is able to process complex latent variables, does not demand

normal distribution, and emphasizes the ability to predict and develop theories (Ghozali & Kusuma, 2023). The research population is all guardians of RA Al-Khairiyah Tajur, Citeureup, Bogor, as many as 62 people. The sampling technique uses saturated sampling, namely all members of the population are made respondents because the number is relatively small, so the number of samples in this study is 62 respondents (Sugiyono, 2018). Primary data was obtained through questionnaires, while secondary data was collected from literature studies, scientific journals, and official school documents. The main instrument was a questionnaire on a Likert Scale of 1–5 (1 = strongly disagree; 5 = strongly agree) (Sugiyono, 2018), consisting of three parts: *physical servicescape* (X1) with 8 items (completeness of facilities, exterior and interior design, classroom comfort); *spiritual branding* (X2) with 10 items (clarity of religious identity, religious superior programs, reputation for religious character formation); and *perceived value* (Y) with 13 items (academic value, cost value, emotional value). Documentation techniques were used to collect data on school profiles, infrastructure facilities, and other administrative data.

Data analysis was carried out through two stages. The first stage, the outer model, tested the convergent validity (outer loading > 0.70; AVE > 0.50), discriminant validity (cross loading and HTMT < 0.90), construct reliability (Cronbach's Alpha, rho_A, and Composite Reliability > 0.70), and multicollinearity of indicators (Outer VIF < 5.0) (Ghozali, 2023). The second stage, the inner model, evaluated the suitability of the model (SRMR < 0.08), determination coefficient (R^2 and Adjusted R^2), effect size (F^2: 0.02 small; 0.15 medium; 0.35 large), predictive relevance ($Q^2 > 0$), and structural multicollinearity (Inner VIF < 3.0) (Ghozali & Kusuma, 2023). Hypothesis testing was carried out through a Bootstrapping procedure with 5,000 random samples; the hypothesis was accepted if the T-Statistics > 1.96 and the P-Value < 0.05 at $\alpha = 5\%$ (two-tailed), supported by a 95% Confidence Interval which does not include zero (Ghozali & Kusuma, 2023). To anticipate Common Method Bias, procedural control procedures are applied (Kock, 2015), including the preparation of clear items, the separation of measurement sequences between variables, and the guarantee of confidentiality and anonymity of participants.

C. RESULTS AND DISCUSSION

1. Description of Research Respondents

This study involved 62 parents of students of RA Al-Khairiyah Tajur, Citeureup, Bogor, as respondents and grouped based on their child's school year of origin, as presented in Table 1.

Table 1. Respondent Data by Academic Year

No.	Academic Year	Number of Respondents	Percentage
1	2024/2025	32	51.61%
2	2025/2026	30	48.39%
Total	**62**	**100%**	

Source: EMIS data RA Al-Khairiyah

Based on Table 1, the number of respondents for the 2024/2025 Academic Year amounted to 32 people (51.61%) and respondents for the 2025/2026 Academic Year amounted to 30 people (48.39%). It can be seen that the respondents for the 2024/2025 Academic Year were more with a difference of 2 people, or equivalent to a percentage difference of 3.22%. The two groups of respondents were distributed quite evenly, so that the data obtained could represent the perceptions of parents of students from two different batches.

2. Evaluation of Measurement Models (Outer Model)

The evaluation of the outer model was carried out to test the quality of the instrument through testing convergent validity, discriminant validity, construct reliability, and multicollinearity of indicators. The measurement model scheme tested in this study is presented in Figure 1. The image displays the relationship between the indicator and its latent construct, the outer loading value of each indicator, the path coefficient between constructs, and the R^2 value in the dependent construct.

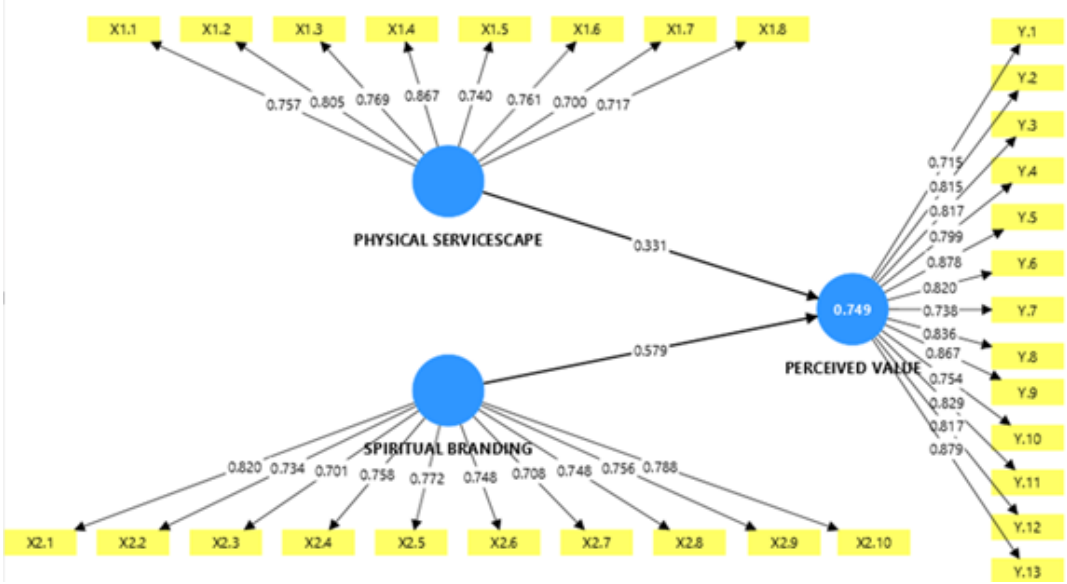


Figure 1. PLS-SEM Outer Model Scheme

Based on Figure 1, all indicators have an outer loading value above 0.70, with a range of 0.700 to 0.879. This shows that each indicator is able to adequately explain its latent construct. The path coefficient shows that *physical servicescape* has an effect of 0.331 on the *perceived value*, while *spiritual branding* has an effect of 0.579. The R^2 value in the *perceived value* construct of 0.749 indicates that 74.9% of the *perceived value* variance can be explained by both independent variables. A summary of the results of the outer model evaluation is then presented in Table 2 which includes testing the convergent validity, discriminant validity, construct reliability, and multicollinearity of the indicators.

Table 2. Testing of Convergent Validity, Discriminant Validity, Construct Reliability, and Indicator Multicollinearity

Criteria	Parameter	Value	Ideal Criteria
Convergent Validity	Outer Loading	0.700–0.879	> 0.70
Convergent Validity	AVE (X1; X2; Y)	0.587; 0.569; 0.663	> 0.50
Discriminant Validity	HTMT	0.843–0.888	< 0.90
Reliability	Cronbach's Alpha	0.899–0.957	> 0.70
Reliability	Composite Reliability	0.919–0.962	> 0.70
Multicollinearity	Outer VIF	1.679–6.119	< 10

Source: Data processed using SmartPLS 4.0 Software

Based on Table 2, all outer model evaluation criteria were met. The outer loading values of all indicators were in the range of 0.700–0.879 (> 0.70). The AVE values for *physical servicescape* (0.587), *spiritual branding* (0.569), and *perceived value* (0.663) were all > 0.50. The HTMT value was in the range of 0.843–0.888 (< 0.90) so that the validity of the discriminant was met. The values of Cronbach's Alpha (0.899–0.957) and Composite Reliability (0.919–0.962) were all > 0.70 so that the construct was declared reliable. The outer VIF value was in the range of 1.679–6.119 (< 10) so that there was no problem of multicollinearity between indicators. Thus, all instruments are declared valid and reliable for further analysis.

3. Evaluation of Structural Models (Inner Model)

The evaluation of the inner model included Goodness of Fit (SRMR), determination coefficient (R^2), effect size (F^2), predictive relevance (Q^2), and structural model multicollinearity (inner VIF). The summary results are presented in Table 3.

Table 3. Summary of Inner Model Evaluation Results

Criteria	Parameter	Value	Ideal Criteria
Goodness of Fit	SRMR	0.086	< 0.08
Coefficient of Determination	R^2	0.740	Strong (> 0.75)
Effect Size	F^2 X1	0.159	Medium (0.15–0.35)
Effect Size	F^2 X2	0.488	Large (≥ 0.35)
Predictive Relevance	Q^2	0.749	> 0
Multicollinearity	Inner VIF	2.727	< 3.0

Source: Data processed using SmartPLS 4.0 Software

Based on Table 3, the SRMR value of 0.086 indicates that the model has a good level of compatibility. The R^2 value of 0.740 indicates that 74% of the *perceived value* variance can be explained simultaneously by *physical servicescape* and *spiritual branding*, while the remaining 26% are explained by other variables outside the model. The F^2 value of *physical servicescape* is 0.159 (medium effect) and *spiritual branding* is 0.488 (large effect). The Q^2 value of 0.749 > 0 indicates that the model has good predictive relevance. The inner VIF value of 2.727 (< 3.0) indicates that there is no multicollinearity between independent variables.

4. Hypothesis Testing

Hypothesis testing was carried out through the Bootstrapping procedure with 5,000 random samples. The hypothesis was accepted if the T-Statistics > 1.96 and the P-Value < 0.05. The test results are presented in Table 4.

Table 4. Hypothesis Testing Results

Hypothesis	Relationship Pathway	T-Statistics	P-Values	Remarks
H1	Physical Servicescape → Perceived Value	1.900	0.057	Rejected
H2	Spiritual Branding → Perceived Value	3.439	0.001	Accepted

Source: Data processed using SmartPLS 4.0

Based on Table 4, the results of hypothesis testing can be explained as follows. H1 that suspects that *physical servicescape* has an effect on *perceived value* has a T-Statistics value of 1.900 (< 1.96) and a P-Value of 0.057 (> 0.05), so H1 is rejected. This means that *physical servicescape* has a positive but not significant influence on *perceived value*. H2 that suspects that *spiritual branding* has an effect on *perceived value* has a T-Statistics value of 3.439 (> 1.96) and a P-Value of 0.001 (< 0.05), so H2 is accepted. This means that *spiritual branding* has a positive and significant influence on *perceived value.*

Based on the results of hypothesis testing, the *physical service scape* variable showed a t-statistic value of 1.900 with a p-value of 0.057. At the significance level of T-Statistics > 1.96 and P-Value < 0.05, it can be concluded that *physical service scape* does not have a significant effect on the *perceived value* in RA Al-Khairiyah Tajur (hypothesis is rejected). However, in terms of coefficients or direction of relationship, *physical service scape* still provides an indication of a positive influence that is close to the significance threshold so that it can be categorized as having a very weak influence. This finding also confirms the inconsistency of research results (research gap) that has been explained in the Introduction section, where the role of *physical service scape* does not always have a significant effect on the *perceived value* of parents of students in early childhood education institutions.

These results can be explained through several theoretical arguments and real conditions at the research site. First, there is a shift in the priority of values for parents of students. In choosing and assessing the success of services in religious Early Childhood Education (PAUD) institutions such as RA Al-Khairiyah Tajur, parents of students tend to prioritize intangible values. Factors such as the quality of teacher care, children's emotional comfort, the inculcation of moral-Islamic values, and affordable education costs are proven to be the main determinants of *perceived value*. This aligns with the view that pricing strategies in marketing play a vital role, directly oriented toward corporate profitability and the institution's bargaining position amid intense competition (Hasibuan et al., 2022). Physical facilities (servicescape), although still considered, are not the main determinants of parental assessment as long as the basic means of children's learning have been fulfilled functionally.

Second, environmental characteristics and expectations of local consumers also explain these findings. RA Al-Khairiyah, which is located in the area of Tajur Village,

Citeureup District, has a base of parents of students from semi-rural local communities. Consumer characteristics in this segment generally have realistic expectations of the physical aspects of the school. The physical condition of the building, classroom decoration, or the area of the play area is not overestimated as long as the school environment is considered safe, clean, and friendly for children's development. Thus, the physical dimension functions as a fulfillment of the minimum requirement rather than as a determining differentiating factor.

Third, these findings are integrated through the Two-Factor Theory developed by Herzberg and Mausner in Abdulhamidova (2026). Within the framework of this theory, physical facilities in this study are proven to function as hygiene factors rather than motivating factors. The availability of adequate physical facilities only prevents dissatisfaction, but is not necessarily the main driver of increased *perceived value* by students' parents. On the contrary, spiritual and emotional factors play a role as motivators that directly increase perceived satisfaction and value.

This study extends the application of Two-Factor Theory in the context of Raudhatul Athfal educational services in semi-rural areas, where conventional literature often equates the importance of physical facilities with other elements. This finding makes a theoretical contribution to the literature of services by Bitner (1992) by proving that in semi-rural societies, the physical environment has a lower threshold of influence than the social dimension and non-physical value, while filling the research gap on the characteristics of the non-metropolitan segment.

When compared to previous research, the results of this analysis are not in line with the findings of Nurlaili & Fauzi (2020) who stated that superior physical facilities are able to form stereotypes of Favorite Schools and trigger emotional and rational tendencies of parents. This difference in coefficients and significance is due to the characteristics of the sample at the PAUD level involving stakeholders with their own evaluation criteria, where the sense of safety factor and personal approach are much more important. However, these findings are in line with the notes of Hair et al. (2021) regarding the limitations of marginal sample sizes, and support some of the findings of Perwita & Widuri (2022) who stated that although physical facilities are important as an initial branding element of private schools, in the context of semi-rural RA, non-physical factors prove to be much more dominant.

Based on the findings of this first variable, the theoretical implications given are the enrichment of the service marketing management literature regarding the limits of the effectiveness of servicescape in the non-metropolitan demographic segment and the affirmation of the function of physical facilities as a hygiene factor. The managerial implications for the managers of RA Al-Khairiyah Tajur and similar institutions are the need to optimize the use of existing facilities (maintaining cleanliness, neatness, and safety as basic standards without having to make unnecessary excessive investments), as well as shifting the focus of budget and energy to improving the quality of teaching, nurturing, and student activity programs.

Based on the results of the hypothesis test, the *spiritual branding* variable showed a t-statistic value of 3.439 with a p-value of 0.001. At the significance level of

T-Statistics > 1.96 and P-Value < 0.05, it can be concluded that *spiritual branding* has a positive and significant effect on the *perceived value* of RA Al-Khairiyah Tajur (accepted hypothesis). This means that the stronger the brand image and spiritual identity that are instilled and shown by the school, the higher the *perceived value* felt by the students' parents.

The results of this research can be explained through several theoretical arguments and real conditions at the research location. First, there is an alignment of values (shared values) between parents and schools. People in the Tajur, Citeureup area generally have strong religious norms and values. When schools are able to display a spiritual identity that is in harmony with the values embraced by parents, there is an emotional bond that goes beyond the transactional relationship between service providers and customers. Parents not only assess the school from the functional aspect, but also from the suitability of the values that are the foundation of their child's education.

Second, *spiritual branding* serves as a key differentiator in the midst of the many choices of early childhood education institutions. A strong spiritual identity is a valuable differentiating factor. Parents of students consider that the value they spend, both cost and time, is well worth the benefits of children's moral and spiritual formation from an early age. The Islamic identity offered by the school acts as intangible evidence that significantly increases parents' trust in the institution.

Third, the consistent application of spiritual branding succeeds in building a high level of trust in the eyes of parents. Parents feel calm and confident in handing over their child's early care and education to the school, because the school is considered to have moral commitments and religious responsibilities that can be accounted for. From the perspective of theoretical integration, the formation of a consistent religious image in RA Al-Khairiyah is in line with the concept of strategic catalysts, where brand awareness built through emotional and spiritual values is able to create a deep bond or loyalty from students' parents (Farisi & Lutfiani, 2025). These findings are also integrated with the framework of Value-Based Marketing (Sula & Kartajaya, 2006) and the PERVAL scale (Sweeney & Soutar, 2001), which proves that the emotional and social dimensions through *spiritual branding* are much more dominant in shaping the value of benefits than the functional dimension alone.

This study offers a comprehensive synthesis of variables at the level of education of Raudhatul Athfal (RA). If research on *spiritual branding* and brand religiosity images such as the i-HEBRI concept by Ibrahim et al. (2024) previously dominated many higher education or secondary school levels, the novelty of this research empirically proves that the orientation of religious values and spiritual identity has been a determinant of the main value (motivator factor) since children are at an early age in the semi-rural segment.

When compared to previous research, these findings show strong consistency and expand on the research results of Mulyono et al. (2025) who found that *spiritual branding* has a significant effect on loyalty through increasing *perceived value*. This result is also in line with Wahyuni and Syahid (2019) who affirm that superior

religious programs (such as Tahfidz and joint prayer) are not just an additional curriculum, but the main indicator that distinguishes schools from other public institutions. In addition, these findings strengthen the study of Ibrahim et al. (2024) that the internalization of spiritual values in institutional operations is the main key to the formation of Muslim Customer *Perceived Value*.

Theoretically, these findings strengthen the position of spiritual branding as a motivator factor while enriching the literature on the marketing of value-based Islamic education services. Meanwhile, managerially, the management of RA Al-Khairiyah Tajur and similar institutions need to implement strategic steps through strengthening religious programs as the main driver, maintaining the consistency of spiritual identity through the example of teachers and parental involvement, and optimizing social media-based digital communication to build transparency and emotional closeness with the public.

D. CONCLUSION

This study concluded that physical servicescape did not have a significant effect on the perceived value of guardians of RA Al-Khairiyah Tajur students ($t = 1.900$; $p = 0.057$), while spiritual branding had a positive and significant effect on perceived value ($t = 3.439$; $p = 0.001$), with both variables simultaneously explaining 74% of the perceived value variance ($R^2 = 0.740$). These findings show that physical facilities function as a hygiene factor that only prevents dissatisfaction, while religious identity and programs play a role as the main motivator factor in shaping the perceived value of parents. The contribution of this study is empirical evidence in the context of Raudhatul Athfal in semi-rural areas that is still rarely studied, as well as expanding the application of Two-Factor Theory to religious-based early childhood education services. As a practical implication, RA managers are advised to prioritize strengthening spiritual branding through the consistency of religious programs, exemplary teachers' morals, and active value communication, while maintaining the basic standards of physical facilities. This study has limitations on the limited sample size (62 respondents), the coverage of one location, two batches, the potential for social desirability bias, and the statistical power that is borderline. Therefore, further research is recommended to expand the location and sample, add variables such as service quality, price fairness, and word of mouth, use a mixed methods approach, and test parental religiosity as a moderation variable.

REFERENCES

1. Abdulhamidova, F. (2026). *Herzberg's Two-Factor Theory*. In *Organizational Communication*.
2. Arifin, Z., Nugroho, A., & Farisi, H. (2025). Optimalisasi branding pariwisata Banyumas melalui strategi media sosial. *Jurnal Dinamika Sosial dan Sains*, *2*(2), 534–544.

3. Astuti, F. Y., & Putra, G. K. (2023). Pengaruh spiritual branding, consumer protagonism dan integrated marketing communication terhadap keputusan pembelian. *Ecopreneur: Jurnal Ekonomi dan Bisnis Islam*, *4*, 111–121.
4. Bitner, M. J. (1992). Servicescapes: The impact of physical surroundings on customers and employees. *Journal of Marketing*, *56*(2), 57–71. https://doi.org/10.1177/002224299205600205
5. Farisi, H., & Lutfiani, I. (2025). Brand Love sebagai Katalis Strategis: Mediasi antara Citra Merek dan Brand Awareness dalam Ekosistem Ritel Impor KKV Tiongkok. *KENDALI: Economics and Social Humanities*, *3*(3), 194–200. https://doi.org/10.58738/kendali.v3i3.727
6. Fauzi, A. N., & Saputra, D. M. (2023). Peran madrasah di Indonesia. *INSANI: Jurnal Ilmu Agama dan Pendidikan*, *1*(2), 89–102.
7. Ghozali, I., & Kusuma, K. A. (2023). *SmartPLS 4.0 untuk penelitian empiris*. Penerbit Yoga Pratama.
8. Harliyanto, C., Farisi, H., & Safitri, A. (2025). Pengaruh logo halal, religiusitas, pengetahuan halal, dan kepercayaan terhadap minat beli konsumen muslim. *Jurnal Dinamika Sosial dan Sains*, *2*(3), 556–563.
9. Hasibuan, R. R., Afifah, H., Purnawati, E., & Farisi, H. (2022). *Manajemen pemasaran*. Tiga Cakrawala.
10. Ibrahim, D., Abidin, M., & Zuhriyah, I. A. (2024). Integrating Brand Religiosity Image, E-Service Quality, and Muslim Customer Perceived Value: A Study on Muslim Student Loyalty Mediated by Satisfaction. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, *9*(3), 527–541. https://doi.org/10.31538/ndhq.v9i3.18
11. Kock, N. (2015). Common Method Bias in PLS-SEM: A Full Collinearity Assessment Approach. *International Journal of E-Collaboration (IJeC)*, *11*(4), 1–10. https://doi.org/10.4018/ijec.2015100101
12. Mulyono, H., Fikri, M. H., Hadian, A., Panjaitan, D. J., & Syamsuri, A. R. (2025). Value-based marketing transformation in islamic higher education: A multidimensional analysis of competitive development strategies, brand image, and transformative student experiences. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, *9*(3), 1185–1193. https://doi.org/10.22437/jiituj.v9i3.43194
13. Nurlaili, A., & Fauzi, A. M. (2020). Rasionalitas demonstrasi orangtua tolak sistem zonasi dalam pemilihan sekolah. *Paradigma*, *8*(3), 1–11.
14. Perwita, D., & Widuri, R. (2022). Telaah pendidikan: Preferensi orang tua memilih sekolah swasta daripada sekolah negeri. *Equilibrium: Jurnal Ilmiah Ekonomi dan Pembelajarannya*, *11*(1), 64–75. https://doi.org/10.25273/equilibrium.v11i1.14799
15. Rahma, F., Zain, A., Mustain, Z., & Rokim, R. (2024). Penguatan nilai-nilai spiritual dan moralitas di era digital melalui pendidikan agama Islam. *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)*, *6*(2), 94–103.
16. Rakhmawati, N., & Farisi, H. (2024). The Influence of Price Value on Consumer Purchase Intention on the Food Delivery Application with the Attitude Variable as Mediation. *Jurnal Akuntansi, Manajemen dan Ekonomi*, *26*(4), 27–34.

17. Safitri, W. (2025). *Strategi pemasaran pendidikan dalam meningkatkan citra sekolah di SMK Muhammadiyah 2 Bandar Lampung* (Skripsi UIN Raden Intan Lampung).
18. Sugiyono. (2018). *Metode penelitian bisnis: Pendekatan kuantitatif, kualitatif, kombinasi dan R&D*. Bandung: Alfabeta.
19. Sula, M. S., & Kartajaya, H. (2006). *Syariah marketing*. Mizan Pustaka.
20. Sweeney, J. C., & Soutar, G. N. (2001). Consumer perceived value: The development of a multiple item scale. *Journal of Retailing*, *77*(2), 203–220.
21. Syafi'i, I., Chusnah, A., Inayati, N. A., & Sari, L. P. (2021). Strategi pendidikan dalam menumbuhkan kemampuan berfikir kritis anak usia dini di masa Covid-19. *JECED: Journal of Early Childhood Education and Development*, *3*(1), 33–40.
22. Wahyuni, A., & Syahid, A. (2019). Tren Program Tahfidz Al-Qur'an Sebagai Metode Pendidikan Anak. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 5(1), 87–96).
23. Widyowaty, E., Novitawati, N., & Sulaiman, S. (2024). Analisis ekspektasi dan persepsi orang tua terhadap layanan PAUD di TK. *Journal of Education Research*, *5*(3), 2987–2992.
24. Yuniarto, B., & Yudha, R. P. (2021). Citizenship Education in The Character Building of The Nation. *International Journal of Education and Humanities*, *1*(3), 162–170.