

ENHANCING THE QUALITY OF ISLAMIC HIGHER EDUCATION THROUGH ISLAMIC CONSUMER VALUES

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Abstrak

Konsumen utama bagi institusi pendidikan adalah mahasiswa, perlu kiranya mengetahui pertimbangan mahasiswa dalam mengambil keputusan kuliah di Perguruan Tinggi Keagamaan Islam (PTKIN). Konsep customer perceived value (CPV) dapat diterapkan pada penelitian yang berfokus pada konsumen muslim dengan menambahkan atribut Islam. Tujuan penelitian ini adalah untuk mengidentifikasi nilai keIslaman yang seharusnya ada di PTKIN sebagai strategi untuk meningkatkan kualitasnya. Penelitian ini menggunakan metode penelitian kualitatif. Informan penelitian ini adalah mahasiswa Fakultas Ekonomi Universitas Islam Negeri Malang sejumlah 12 mahasiswa angkatan 2020 sampai dengan 2022. Pengumpulan data dalam penelitian ini meliputi pengamatan langsung, wawancara dengan informan dan studi dokumentasi. Tahapan analisa meliputi pengumpulan data, reduksi data, penyajian data dan mengkode data. Pemeriksaan keabsahan data dengan triangulasi. Dari hasil wawancara dan kemudian coding menunjukkan bahwa konsep customer perceived value ini juga bisa diterapkan untuk konsumen perguruan tinggi. Aspek CPV terangkum dalam 3 poin yaitu Islamic academic, Islamic value, dan Islamic attribute. Penelitian ini berkontribusi pada pengambil keputusan tingkat universitas dengan berfokus pada ketiga atribut tersebut untuk dikembangkan menjadi sebuah kebijakan. Penelitian ini dapat dikembangkan lebih lanjut dengan menguji secara kuantitatif ketiga aspek tersebut.

Kata Kunci : Nilai Konsumen Islam, Nilai KeIslaman, Perguruan Tinggi Keagamaan Islam, Pemasaran

Abstract

The main consumers for educational institutions are students, it is necessary to know the considerations of students in making decisions to study at Islamic Religious Universities (PTKIN). The concept of customer perceived value (CPV) can be applied to research that focuses on muslim consumers by adding Islamic attributes. The purpose of this research is to identify the Islamic value that should be in PTKIN as a strategy to improve its quality. This research uses qualitative research methods. The informants of this research are students of the Faculty of Economics, State Islamic University of Malang, a total of 12 students from 2020sd 2022. Data collection in this study includes direct observation, interviews with informants and documentation studies. Analysis stages include data collection, data reduction, data presentation and data coding. From the results of interviews and then coding, it shows that the concept of customer perceived value can also be applied to college consumers. CPV aspects are summarised in 3 points, namely Islamic academic, Islamic value, and Islamic attribute. This research contributes to university-level decision makers by focusing on these three attributes to

be developed into a policy. This research can be further developed by quantitatively testing of these three aspects.

Keywords: *Customer perceived value, Islamic value, Islamic higher education, Marketing*

1. INTRODUCTION

Every year, hundreds of thousands of high school graduates continue their education at universities. The number of participants in the Joint Selection for State Universities (SBMPTN) also increases every year. In 2023, the number of registrants was 803,852, this figure increased by 1 percent from 2022 which amount to 800,852. The number of applicants accepted was 223,217, up 3,7 percent from 2022 which was only 192,810. These prospective students are spread across 125 State Universities (PTN) all throughout Indonesia (Yuniarto, 2022).

There are two types of public higher education in Indonesia, namely PTN under the Ministry of Research, Technology and Higher Education and State Islamic Religious Higher Education (PTKIN) under the Ministry of Religious Affairs. The total number of state universities is 184 and 58 of them are PTKIN. PTKIN consists of three categories namely: State Islamic University (UIN), State Islamic College (STAIN) and State Islamic Institute (IAIN). The difference between PTN and PTKIN is in the entry pathway and the curriculum applied (Ramadhani, 2023). For PTKIN, there is a special additional pathway within PTKIN, namely SBMPTKIN. The curriculum at PTKIN is more related to religious science, especially at STAIN, for UIN and IAIN there are already non-religious faculties, such as the Faculty of Economics and Business, Faculty of Medicine, Faculty of Science and Technology and many more (Fadhol, 2021).

Islamic Education Institutions play an important role in the formation of Muslim leaders and intellectuals who are honest, have competence and good ethics. So that the urgency of Islamic Higher Education is to be able to understand and fulfil the desires, values, expectations of students and stakeholders as its main consumers. Therefore, to build a meaningful and useful Islamic Higher Education, it is important to understand the Islamic values that underlie ethics, morality, and social responsibility. In Islam, education in Islam is not just to gain knowledge, but is used as a means of shaping the nature and character of individuals who jointly demonstrate Islamic values and have behavior like *khalīfatullāh fī al-Ar* (Caliph of God on earth) (Raudlotul & Mohd, 2013).

However, in the face of growing global complexity and increasing requirements, Islamic Higher Education institutions face the challenge of aligning their educational mission with Islamic consumer values. A solid strategy is needed to improve the quality of PTKI through the understanding and implementation of Islamic values.

Retrieved on data from the Ministry of Religious Affairs, every year there is an increase in the number of applicants for the PTKIN entrance exam, this shows that Islamic institutions can compete with non-Islamic universities. Therefore, PTKIN must make efforts to improve itself both in infrastructure and the quality of teaching and education personnel and make efforts to increase the number of new students. The main consumers of an educational institution are students, so it is necessary to know the considerations of students in making college decisions at PTKIN.

Research by Scheiman (2011), Mas'ud and Widodo (2015) shows that people with higher education will consider the values in religious teachings to decide something in their lives. In other words, the aspect of religiosity affects a person in decision making.

According to Mulyawan & Sidharta (2013), Shaleh, Pawenang & Hadi (2018) that with a lot of competition in the world of education, especially in higher education, marketing is very important. Marketing is one of many factors related to the decision-making process. Financing, religiosity and infrastructure are some of the marketing elements that can be communicated to influence college choice. According Shukor & Jamal (2013), further assets that Religiosity is the extent to which a person adheres to and applies values, beliefs, and practices related to his or her religion in his or her daily routine. Furthermore, religiosity is known as one of the most important cultural forces and key influences on behavior (Eid, 2013). However, the relationship between religion and consumption behaviour has been little studied in marketing concepts". Especially those related to customers (Estiri, Hosseini, Yazdani, & Javidan Nejad, 2011).

Retrieved of Kotler and Keller (2012) "Perceived value is the difference between total customer value and total customer cost where total customer value is a set of benefits expected by customers of a particular product or service and total customer cost is a set of costs expected by consumers incurred to evaluate, obtain, use and dispose of products or services". Meanwhile, according to Tjiptono (2015) perceived value is defined as the customer's perceived preference and evaluation of product attributes, work attributes, and the consequences obtained from using products that help achieve goals and objectives in usage situations.

Retrieved from Tjiptono (2015), there are four dimensions of perceived value: (1) Emotional value, which is a utility that arises from positive feelings or emotions after consuming the product, (2) Social value, the utility from the product's ability to improve the customer's social self-concept, (3) Functional value, usefulness from product quality or performance, (4) Price value, the usefulness from the perceived quality and performance expected for the product.

The concept of Customer Perceived Value is in line with the discussion of consumer decisions. Customer perceived value is the customer's perception of the benefits or value they get from goods or services. This concept is not limited to the physical price of the product or service, but is closely related to aspects of quality, customer service, reputation and other factors that influence purchasing decisions. Research on Customer Perceived Value to date uses objects including banking (Rahayu, Setiawan, Irawanto, & Rahayu, 2020), malls (Eid & El-Gohary, 2015), startups (Carlson, O'Cass, & Ahrholdt, 2015). The last two studies used Muslim consumers.

Eid & El-Gohary (2015) developed the concept of Muslim Customer Perceived Value (MCPV) and the result is that there are five dimensions, namely quality value, price value, emotional value, social value and Islamic attribute value. This concept can be applied to research that focuses on Muslim consumers. Muslim consumers use religion as a guide in choosing and using services or products. Purchasing decisions and satisfaction of Muslim customers will be closely related to the values in religion (Zainal, Djaelani, Basalamah, Yusran, & Veithzal, 2017). However, there are still not many empirical studies involving Muslim customers. Eid & El-Gohary (2015) and Rahayu, Setiawan, Irawanto, & Rahayu (2020) developed the concept of the existing concept of perceived value by adding Islamic value dimensions. The five concepts are value for money, emotional value, quality value, social value and Islamic value. Eid & El-Gohary's (2015) research is in the tourism industry. The results of the study show that the Islamic dimension in the tourism industry includes; the existence of worship

facilities in tourist attractions, swimming pools and sports facilities separated between men and women, halal food and drinks and entertainment that does not violate religious rules

If it is associated with the phenomenon of the increasing number of students in the PTKIN environment and the relationship between the value of religiosity to the decision to choose a university, it is important to conduct research on understanding the value of Islamic consumers to improve the quality of higher education. The aim of this research is to identify Islamic values that should be in Islamic Universities as a strategy to improve the quality of Islamic universities.

2. METHOD

This research uses qualitative research methods. According to Creswell (2014), qualitative research is a research approach in exploring social problems of society, either individuals or groups. Meanwhile, according to Moleong (2012), qualitative research is a study that aims to understand a phenomenon in a natural social context by promoting a process of in-depth communication interaction between the researcher and the phenomenon under study.

This research was conducted at Maulana Malik Ibrahim State Islamic University Malang, with research informants being students of the Faculty of Economics. The criteria for informants in this study are: (a) batches 2020 to 2022 (b) in the range of semesters 3 to 8. Consideration of informants selected only 3 batches because semester 1 is still unable to provide an in-depth assessment and at the time this research was conducted students were still studying for about 1 month. The informants taken were 12 people with details of each batch of 4 students. Data collection in this study includes direct observation, interviews with informants and documentation studies. The stages of data analysis in this study are (a) data collection, (b) data reduction (c) data presentation (d) coding data. Data validity checks using triangulation.

3. DISCUSSION

Universitas Islam Negeri Maulana Malik Ibrahim Malang was established based on Presidential Decree No. 50 dated 21 June 2004. Starting from the idea of East Javanese leaders to establish an Islamic higher education institution under the Ministry of Religion, a Committee for the Establishment of IAIN Surabaya Branch was formed through Decree of the Minister of Religion No. 17 of 1961 which was tasked with establishing a Faculty of Shari'ah based in Surabaya and a Faculty of Tarbiyah in Malang. In mid-1997, the Faculty of Tarbiyah in Malang changed its status to the State Islamic College (STAIN) Malang with autonomous status, separated from IAIN Sunan Ampel Surabaya. Currently, UIN Malang has a Postgraduate Programme and 7 (seven) faculties and namely: Faculty of Tarbiyah and Keguruan Sciences, Faculty of Shari'ah, Faculty of Humanities, Faculty of Economics, Faculty of Psychology, Faculty of Science and Technology, and Faculty of Medicine and Health Sciences.

As an Islamic educational institution, State Islamic University of Malang has several basic concepts that are different from other state universities. The curriculum is designed to make students as graduates who are "intellectuals who are ulama" and "ulamas who are intellectual" or a curriculum designed with the integration of science and Islam. On the other hand, UIN Malang combines academic aspects with pesantren

culture through a ma'had programme that requires students to take part in a mandatory programme of living in a ma'had for one year (Sofiana & Afwadzi, 2021).

Students of the State Islamic University of Malang are expected to become Ulul Albab people, who can prioritise dhikr, fikr, and righteous deeds. Graduates must have four main forces in their lives. These four pillars are spiritual depth, moral majesty, breadth of knowledge, and professional maturity.

The subjects of this research are students from semester 3 to 8 of the Faculty of Economics, UIN Malang. Because at the time of the research was the beginning of the Autumn semester 2023, the informants of this research were students in semester 3, 5, and 7. The following is the informant's personal data:

Tabel 1. Informan Personal Data

No.	Informan	Gender	Semester
1	Informan 1	Men	3
2	Informan 2	Woman	3
3	Informan 3	Woman	3
4	Informan 4	Woman	3
5	Informan 5	Men	5
6	Informan 6	Men	5
7	Informan 7	Woman	5
8	Informan 8	Woman	5
9	Informan 9	Men	7
10	Informan 10	Men	7
11	Informan 11	Men	7
12	Informan 12	Woman	7

Source: Data processed by researchers

Researchers conducted interviews with 12 informants to identify Islamic values that should exist in Islamic Religious Universities. From the results of the interviews that have been conducted, the researcher conducts coding. The purpose of coding in qualitative research is to facilitate organising, analysing, and interpreting information using a systematic and structured way so as to gain a better understanding of the phenomenon under study and support the validity and reliability of the research. The summary of the coding results is as follows:

Table 2. Summary Of Research Coding Results

No.	Coding	Description
1.	<i>Islamic Academic</i>	There are Islamic subjects There is an integration of Science and Islam in the course Starting and ending lectures with prayer Teaching and learning activities pay attention to prayer times Upholding ethics and principles of justice Lectures begin with the recitation of Qur'anic verses Ma'had
2.	<i>Islamic Value</i>	Honest Trustworthy Responsible Ukhuwah (co-operation)

	Polite
	Dress Islamic
	Care for the neighbourhood
	The recommendation to pray in jama'ah (congregation)
3. <i>Islamic Attribute</i>	Places of worship facilities
	Islamic ornaments in office and lecture buildings
	Separate bathrooms for men and women
	Green open space available
	Halal canteen available
	The existence of religious intra-campus activities

Source: Data processed by researchers

From the coding result that has been done, it retrieved that the concept of customer perceived value can also be applied in higher education. For college consumers (students), the Muslim aspect of customer perceived value is summarised in 3 points, namely: Islamic Academic, Islamic Value and Islamic Attribute.

Islamic Academic

Education in Islamic Religious Universities (PTKI) has different characteristics from non-Islamic universities, namely on the curriculum side. The PTKI curriculum contains religious courses. At UIN Malang, religious courses are Arabic Language, Qur'an and Hadith Studies and Fiqh Studies. In addition, for new students for 2 semesters must live in ma'had. In Ma'had they live like in a pesantren. This is the difference between UIN and general university. The regulation of the ma'had is a requirement for PTKIN in the form of a university. So that consumers of this Islamic university have been clearly mapped out.

From the results of the interview, the Islamic aspect of this economy appears in the existence of (a) Islamic courses, namely Arabic language, Qur'an and Hadith Studies, and Fiqh Studies (b) the integration of Science and Islam in the course, this can be seen from the RPS Lecture that the lecturer will conduct Islamic studies on the material taught. For example, the Financial Management course, when discussing rent, the lecturer will convey the calculation of conventional rent and sharia perspective rent; (c) starting the lecture by reading the Qur'an and praying together and ending with prayer. This is intended so that what will be learned is useful for lecturers and students and as a form of gratitude to Allah SWT for still being given the blessing of health so that they can attend lectures. (d) Upholding ethics and principles of justice. In the lecture process, students prioritise manners before knowledge. The ethics referred to here include: honesty in behaviour, for example not copying friends during exams, being polite to anyone, responsibility by doing coursework on time and if given the mandate to carry it out. Lecturers must also treat students fairly. (e) Ma'had is pesantren-like coaching and students must stay for 2 semesters. Here are some conversations with informants that illustrate the elements of Islamic Academic.

"I think that UIN Maulana Malik Ibrahim Malang already has academic activities that support Islamic values, one of which is the existence of a university-specific course programme that supports Islamic values, namely: al-Qur'an & Al Hadith Studies and Fiqh Studies". (Informan-1)

"In my opinion, the Islamic values that must be present in the academic activities of higher education are that every teacher must include Islamic things in every lesson,

for example when teaching about business, the teacher must model how to do good business in accordance with Islamic views, such as avoiding usury, giving up their assets if they are excess, and others" (Informan-5).

The difference between the PTKIN and non-PTKIN curriculum is in the aspect of integrating science and Islam. However, from the interview results it is known that students as PTKIN consumers also expect an Islamic academic atmosphere, including starting and ending lectures by reading the Qur'an and upholding justice in the lecture process. In Islam, Islamic education is not just for acquiring knowledge, but is used as a means of forming individual traits and characters that together demonstrate Islamic values and behavior (Raudlotul & Mohd, 2013).

Islamic Value

According Mathras, Cohen, Mandel, & Mick (2016) religion affects psychology and behavior through four dimensions of religion: beliefs, values, rituals, and community. UIN Malang students uphold Islamic values in making decisions to continue their studies at UIN Malang. The Islamic values include (a) Honest, is in behaviour both during academic and non-academic activities, (b) Amanah, when given a task or responsibility it will be carried out properly (c) This responsibility is focused on the assignment given, for example, the lecturer gives an assignment, it will be done properly. (d) Polite, is a way of behaving that respects elders, and with younger ones also love each other, for example when talking to elders using polite language. (e) Caring about the surrounding environment, students play an active role in community activities in the environment where they live or in the campus environment (if boarding), for example participating in activities during the month of Ramadan (f) The recommendation to pray in congregation, students think this is very important because it carries out one of the religious orders, especially for men. When in congregation there will always be a good relationship (g) Islamic dress, both men and women must cover the aurat. For women, they must cover their heads perfectly, because this is part of religious guidance.

Here are some interviews with informants related to Islamic values.

"Of course, basic values such as honesty, justice, courage, and ethics, will shape the character of students who are responsible and in accordance with Islamic values. A simple example can be seen from the honesty of students in doing various coursework, when students are honest, it shows that the university has succeeded in instilling one of the values of Islamic values to its students". (Informan-3)

"In non-academic activities, in my opinion, it is better to emphasise Islamic values related to the welfare of society and the environment, this is because it builds social and environmental awareness because Islam teaches the importance of caring for the welfare of society and nature". (Informan-2)

"The basis of Islamic values that must be applied in daily life includes four main values: the value of belief (akidah), the value of obedience (ibadah), the value of behaviour (akhlak), and the value of society (muamalah). Therefore, wherever we are, these four values should be the guidelines for a Muslim, especially as a student at university, which is known to have important intellectual and moral potential" (Informan-6).

From the results of the interviews above, it can be seen that students at Islamic universities view that in the process of learning general knowledge, they must not be

separated from Islamic values such as: trustworthiness, honesty, dressing according to sharia and praying on time. This is in line with the opinion of Raudlotul & Mohd (2013) that in Islam, education is "an education that trains individual sensitivity, in such a way that their attitudes towards life, actions, decisions and approaches to all types of knowledge are controlled by spiritual and ethical values that deeply felt in Islam." Education in Islam is not merely about acquiring intellectual knowledge, but is a means to shape a person's nature and character so that they can represent Islamic values collectively, act as God's representatives on earth, and be witnesses to truth, justice and true human greatness. The Islamic value aspect is also in line with the research results of Eid & El-Gohary (2015) which included elements of Islamic value in the concept of Muslim Customer Perceived Value (MCPV).

Islamic Attribute

From the results of the interview, it can be seen that there are expectations from students regarding Islamic values related to physical attributes at the State Islamic University (UIN) Malang. Students also see that Islam loves beauty and cleanliness. Some things related to physical attributes are that students think that Islamic universities should use (a) Islamic architecture such as the use of calligraphy, geometry and natural motifs. This is as expressed by one of the Informants:

"Buildings and structures on campus can reflect elements of Islamic architecture. Such as the use of calligraphy, geometry and natural motifs in the design. For example, minarets and domes can be part of the building design". (Informan-6)

(b) Places of worship facilities, at UIN Malang the worship facilities are good, there are 2 large mosques, namely the Tarbiyah and Ulul Albab Mosques. The Tarbiyah mosque is close to the men's ma'had while the Ulul Albab mosque is near the women's ma'had. The two mosques can accommodate many worshipers, so that if there are religious activities students can use the mosque. (c) Bathroom facilities in the lecture building are separated between men and women. Apparently this affects the assessment of students. Indeed, Islamic campuses should have separate facilities for men and women. For office buildings, men and women are already separated. (d) Available green open space, students hope that the green area in the form of a park will be increased because the beauty of the campus will affect the spirit of learning. Like the following interview:

" Because cleanliness is part of faith, cleaning facilities must be available in various places to avoid dirty or unclean environments so that beauty is maintained. (Informan-9)

"Pay attention to religious infrastructure such as mosques, create green open spaces and multiply beautiful trees to make the air cooler. (Informan-10)

(e) The availability of halal canteens, actually there are many canteens on campus, but what students want is that the campus really guarantees the halalness of food and drinks sold in the canteen (f) the existence of intracampus activities of a religious nature. UIN Malang has an HTQ (Hai'ah Tahfidzh Al Qur'an) UIN Malang institution. This institution serves as a place to study, memorise and love the Qur'an. Many students of UIN Malang who at the time of entry memorised 5 juz and then graduated hafidz. This institution also opens classes for students who are not fluent in reading the Qur'an, or students who want to learn tajweed.

This research shows that religious aspects influence consumers before making choices, meaning that UIN Malang consumers (students) use religion in choosing and

determining what products to use, including having services provided by universities. In this case, the results of this study are the expectations of students so that they can be used as a basis for evaluation and as a basis for decision making (policy). For example: in the learning process related to classes and laboratories. From the physical aspect of building architecture using carvings that symbolise Islam, installing calligraphy and separate bathrooms between men and women. That the Islamic attribute aspect, including physical buildings and religious and academic facilities, is an important aspect in customer perceived value, in line with research by Eid & El-Gohary (2015) and Rahayu et al. (2020).

This research can make academic and practical contributions. Academically, there is a development of Marketing in sharia or other terms Islamic Marketing. In the practical aspect, this research helps companies that expect Muslim customers to buy their products by first considering the values of Islamic teachings that the customer adheres to. In particular, it turns out that the concept can also be applied in universities. The results of this study can be further developed by using a quantitative approach to test the elements in the aspects of Islamic Academic, Islamic Value and Islamic Attitude.

CONCLUSION

Based on the results of analysis and discussion, it can be seen that the concept of Customer Perceived Value can be applied at the State Islamic University (UIN) Malang. Three important points were found to be considered by UIN Malang consumers (students) for decision making, namely Islamic Academics, Islamic Value and Islamic Attributes. Islamic academics focus on: Islamic courses, namely Arabic language, Qur'an and Hadith Studies, and Fiqh Studies, the integration of Science and Islam in the course, starting lectures by reading the Qur'an and praying together and ending with prayer, upholding ethics and principles of justice and Ma'had. Islamic Value includes: honesty, trustworthiness, responsibility, courtesy, care for the surrounding environment, the recommendation to pray in jama'ah (congregation) and dress Islamic. Finally, Islamic Attribute, consists of Islamic architecture, worship facilities, separate male and female independent room facilities, available green areas, halal canteens and religious intra-campus activities. This research contributes to university-level decision makers by applying the focus of the three aspects of Islamic Academic, Islamic Value and Islamic Attribute to be developed into a policy. This research can be further developed by quantitatively testing these three aspects.

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