Islamic Religious Education in the Perspective of Urban Society: Analysis of Factors Influencing Parents' Decisions in Choosing an Islamic Religious Education Institution at Mataram City

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Abstract

Keywords:
Motivation;
Economy;
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Parents'decision;
Islamic schools.

This study was driven by the growing interest of students' parents in Islamic boarding schools in recent years in the capital city of Mataram, West Nusa Tenggara. It was evidenced by the gap between the number of Islamic schools and the number of applying students and accepted with the ratio of 1:5 (one accepted out of five applicants). This trend was also proven by the emergence of integrated schools, Tahfiz schools, Qur'anic schools, Islamic kindergarten and etc. This study aimed to examine the factors affecting the parents' decision in sending their children to Islamic boarding schools in the city of Mataram. It drew on the descriptive quantitative method that analyzed the data through multiple linier regression, F-test and t-test. The statistical evidence showed that motivation $(x1)$ and perceptions $(x2)$ significantly influenced the parents' decision to send their offspring to the Islamic schools (Y) in the capital city with 45% (motivation) and 51% (perceptions), while economic factor $(x3)$ did not significantly influence their decision with only 29% contributing factor. This was caused by 62% of the parents having adequate permanent jobs and high levels of education from senior secondary to doctorate degree. The most influential factor was the parents' perceptions $(x2)$ as evidenced by the value r= 51 or 51%, followed by motivation $(X1)$ with 45%, and economic factor $(X3)$ with 29%. This study also unveiled that the percentage of schooling preferences of the parents according to the school levels varied from SDIT/MI 37.2%, MTs/SMPIT 33.5%, and MA/SMAIT 29.3%.

Abstrak:

Kata Kunci:
Motivasi; Ekonomi;
Persepsi; Keputusan
Orang Tua; Sekolah
Islam.

Beberapa tahun terakhir ini menunjukan peningkatan minat yang sangat tinggi dari orang tua siswa untuk menyekolahkan anak-anaknya pada sekolah berbasis Agama Islam, khususnya di Kota Mataram. Hal ini ditandai dengan meningkatnya rasio jumlah yang mendaftar dan diterima 1:5 (dari 5 pendaftar 1 yang diterima) dan menjamurnya lembaga pendidikan Islam seperti Sekolah Islam Terpadu, Sekolah Tahfiz, Rumah Alqur'an, TK Islam dll. Penelitian ini bertujuan untuk menganalisis factor-faktor yang mempengaruhi

keputusan orang tua dalam memilih Pendidikan Agama Islam bagi anaknya di Kota Mataram. Dengan menggunakan metodologi deskriptif kuantitatif, dengan alat analisis regresi linier berganda, serta uji F dan uji t, ditemukan hasil penelitian bahwa ternyata Faktor Motivasi (X1), dan faktor Persepsi (X2) berpengaruh cukup signifikan terhadap keputusan orang tua (Y), dalam memilih sekolah agama di Kota Mataram, yaitu masing-masing sebesar 45% (untuk Motivasi) dan 51% (untuk Pesepsi). Sedangkan faktor ekonomi (X3) dengan prosentase sebesar 29 % tidak cukup signifikan berpengaruh terhadap keputusan orang tua (Y). Hal ini disebabkan karena semua responden memiliki mata pencaharian tetap yang cukup baik,dengan tingkat pendidikan yang cukup tinggi, yaitu mulai dari SLA hingga S3 sebesar 62%. Adapun faktor yang paling dominan berpengaruh terhadap keputusan orang tua (Y) adalah adalah factor persepsi (X2), dengan nilai r = 51 atau sebesar 51% terhadap keputusan orang tua (Y), kemudian faktor motivasi (X1) sebesar 45% dan yang ketiga faktor ekonomi (X3) sebesar 29% . Sementara jenjang sekolah yang menjadi rujukan orang tua untuk dipilih adalah pada level SDIT/MI dengan tingkat prosentase 37,2%, kemudian MTs/SMPIT 33,5% dan terakhir MA/SMAIT 29,3%.

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1. Introduction

Islamic education is an integral part of the National Education system, as stated in Law No. 20 of 2003. It has an essential and strategic role in developing the fully Indonesian people. Most importantly, the inculcation of religious values is the main factor for managing all social aspects, both physically and mentally, as well as in the world and the hereafter. It plays a central role in regulating harmonious and balanced relationships between humans and God, fellow human beings, and the natural environment. In line with that, religious education should be positioned as a complement to the national education system.[1]

In that context, the reposition of Islamic education in the national education system included three aspects: first, the values contained in Pancasila as the basis for the education development in Indonesia should not conflict with religious values (especially Islam). Second, the birth of the view that humans as perfect beings have both body and spirit, and reason and mind have the potential to be educated and developed into dignified human beings. Third, the education system aims to create humans who believe and fear God Almighty with noble character and are responsible individually and socially.

To implement the concept of religious education at the modern (urban) level in this country, parents play a pivotal role in determining their children's educational direction.[2] However, many parents in the urban areas send their children to third party for educational purposes and upbrinding, such as baby sitters, loco parenting, child care, kindergarten, early childhood schooling, and so on. This is general condition found in urban societies in Indonesia concerning various high socio-economic demands. Urban community has distinctince

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[1] Mastuhu, *Memberdayakan Pendidikan Islam* (Jakarta: PT.Logos Wacana Ilmu, 1999), 10.

[2] Irzum Fatrihah, "Bimbingan Keagamaan Bagi Masyarakat Perkotaan," *Jurnal Konseling Religi: Jurnal Bimbingan Konseling Islam* 5, no. 1 (2014): 171–86.

characteristics or features to rural community. Among the features of urban life include independent life style, individualism, materialistic, and inundated with global influence.[3]

Likewise, in terms of choosing education for their children, the parents tend to be more pragmatic and realistic by directing their children's education to scientific, technological, or closely related to economic interests and workforce. Meanwhile, religious education is considered second-class, lacks prestige, and less promising for a better future. Thus, the realistic option is general education with various educational types and majors related to the workforce and widely scattered in urban areas, such as high school, vocational school, Polytechnic, Medicine, Business Economics, Law, Industry, Pharmacy and so on forth.[4]

Otherwise, several phenomena currently signify a marked shift in the childrens' educational orientation of the communities. First, the growing number of Islamic schools, including Integrated Islamic School, Tahfiz House, and Islamic boarding school, indicates the advancement of various public and private religious institutions from kindergarten to university levels. Second, a high competition to send their children to religious education institutions. For instance, in Mataram City, the ratio between those who register and are accepted is 1:5 (meaning that only one is accepted out of five applicants). Third, religious schools' performance is on par with public schools in building facilities and infrastructure, including the curriculum. Even religious schools are superior and far more extensive than public schools. Fourth, successful people with Islamic educational backgrounds (former Islamic students) work as public officials, executive and legislative, regional heads, politicians, ministers, artists, preachers, entrepreneurs, and other professions.

The data on the growing number of religious-based educational institutions, particularly Islam in Indonesia, depicts a relatively sharp increasing trend, as reported on the emispendis (an educational data collection website) of the Indonesian Ministry of Religion[5], that from 2015 to 2020, there has been an upward trend of Islamic educational institutions at the level of Diniyah (educational institutions with fully Islamic religious subjects) to Islamic Senior high school by 9.6% (from 75,199 institutions in 2015 to 82,418 institutions in 2020). Correspondingly, the percentage of students enrolled in the institutions grew by 26% in the same year, from 7.5 million students in 2015 to 9.45 million in 2020. The Islamic education institutions in the province escalated by about 13% over the last five years from 2015 to 2020. In 2015 the total number of students was 2,200, growing to 2,878 students in 2020. The total number of students rose sharply by 37%, with 210,551 students in 2015 to 290,378 students in 2020. In Mataram, the capital city of West Nusa Tenggara, where this study was carried out, the number of educational institutions at the Diniyah to Islamic Senior High School level in 2015 was 96 units and went up by 108 units in 2020 (an increase of 12.5%) while the number of students was 12,119 in 2015 to 14,693 in 2020 (a rise of 27%).

The figures above demonstrate an orientation shift of public education to Islamic educational institutions, which initially focused only on public schools. At the same time, the parents are concerned about their children's future and

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[3] Bintarto, *Interaksi Desa-Kota Dan Pemasalahannya* (Jakarta: Ghalia Indoneisa, 1989), 25.

[4] Alfian Ragil Permadi, "Pendidikan Di Lingkungan Masyarakat Perkotaan," 2016, http://muhtarasngari.blogspot.com/2016/01/pendidikan-di-lingkungan-masyarakat.html.

[5] "Data Statistik Pendidikan Islam Kanwil Kemenag NTB," Direktorat Jenderal Pendidikan Islam, 2020, http://emispendis.kemenag.go.id/ .

development related to the rapid growth of information technology and the entry of foreign cultures that enormously affect social life in the city. In this case, sending their children to religion-based education seems the right option. Besides acquiring adequate general education, their offspring will also receive intensive religious education for maintaining morals and character in the future.

In this regard, the parents select a school that provides a better, measurable, sustainable overview for their children's future education and ensure success scientifically and morally. According to Claude S, George, Jr, the decision to choose a school as cited in Ibnu Syamsi[6] should be based on four principles: the process of thinking, weighing, evaluating, and selecting that follows the time demands and the community's needs. Again, the preference is based on some aspects, including intuition (subjective feelings), facts, experience, and authority as an additional factor.

Several studies have examined the issue regarding the factors affecting parents' decision to school their children in Islamic education institutions. Arnoldi Zainal examined the influence of quality and parents' trust on the their decision to school Islamic senior high schools. It was uncovered that the schooling quality and parents' trust influenced the parents' decision to school their children in the islamic institutions. However, the school quality did not significantly influence the parents' dicision.[7] Likewise, Nurul Hadi analysed factors affecting parents to send their children to TK (Kindergarten) Nurul Fikri Sidoarjo. The statistical evidnece indicates that the school outcomes 30,46 %; school reputation 10,27 %; school promotion 10,14 %; motivation 9,32 %, and family 7,93 % affected the parents' decision. This shows that the school output or the school alumni most influenced the parents to send their children to the kindergarten as the external factors, while the internal factors, such as motivation only had 9,3% influence.[8] Similarly, Andri Nusa Sandria explored motivational factors encouraging students' parents to send their children to Islamic schools. It was uncovered that the extracurricular activities of regilion studies, students' prestiges, and the adequacy of facilities affecting their decision to send their kids to the schools.[9] Likewise, Alfian Ragil Permadi explored how urban societies deciced to choose Islamic schools in Kediri East Jave for their children. The study reported that parents' perceptions of Islamic schools have evolved from underestimating the quality of the schools to appreciating them with the advancement in Islamic plus education. The innovation from mere religious schools to a more innovative and modern ones have helped promote the fame and become the favorite for the parents to send their children to study in the city.[10]

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[6] Ibnu Syamsi, *Pengambilan Keputusan Dan Sistem Informasi* (Jakarta: Bumi Aksara, 1995), 76.

[7] Arnoldi Zainal, "Analisis Pengaruh Kualitas Dan Kepercayaan Orang Tua Dalam Memilih Sekolah Menengah Pertama Islam Untuk Putra-Putrinya (Study Pada SMP Islam Al-Azhar 12 Rawamangun)," *Jurnal Aplikasi Manajemen* 11, no. 1 (2013): 155–60.

[8] Nurul Hadi, "Analisis Faktor Yang Mempengaruhi Keputusan Orang Tua Memilih Lembaga Pendidikan Taman Kanak-Kanak Islam Terpadu (TK-IT) Nurul Fikri Sukodono Sidoarjo," *Jurnal Pendidikan Tata Niaga* 3, no. 3 (2015): 1–11.

[9] Andri Nusa Sandria and Ratnasari Diah Utami, "Analisis Faktor- Faktor Yang Mempengaruhi Pengambilan Keputusan Orang Tua Siswa Kelas 1 Dalam Memilih Sekolah Dasar Berbasis Agama Di SD Muhammadiyah 16 Surakarta Tahun Ajaran 2017/2018," *Satya Widya* (Universitas Muhammadiyah Surakarta, 2018), http://eprints.ums.ac.id/id/eprint/63316.

[10] Permadi, "Pendidikan Di Lingkungan Masyarakat Perkotaan."

Although studies on parents' decision to choose Islamic schools have been prominent, the study involving a large number of parents in urban city, such as Mataram Indonesia remains under research. Secondly, because of the contextual differences, the factors affecting parents' decision to choose Islamic schools for their children would be different. Therefore, this study aimed to examine factors affecting parents' to choose Islamic schools for their children in the capital city of NTB (West Nusa Tenggara), Mataram.

2. Methods

This research use descriptive-quantitative approach. descriptive-quantitative study attempted to measure certain social phenomena by gathering data and facts related to the research object employing hypothesis testing and analysis to draw conclusions based on a theoretical framework. Suryabrata Sumadi stated that quantitative descriptive study aimed to provide a systematic, factual, and accurate description of the facts and characteristics of a particular population or area[11]

This study implemented an analytical tool with multiple linear regression using the formula:

$$Y = b_0 + b_1X_1 + b_2X_2 + b_3X_3.$$

Where   Y= Decision

X = Influencial Factors, X_1=motivation, X_2=perceptions, X_3=economy

Bo = constant, b_1, b_2, b_3 regression coefficient

Then proceed with F-test and T-test to determine the effect significance.
The variable classifications are as follows:
Y= The dependent variable, which is the parents' decisions to select the Islamic educational institution
X = independent variable, is an internal (psychological) factor affecting parents' decisions in choosing Islamic education institution, which consists of X_1 = perception, X_2 = motivation and X_3 = economy.
This study utilized an interview technique employing a questionnaire to gather the data and was carried out in Mataram. In addition, the sample was selected using stratified cluster random sampling by assembling three clusters, including public and private Islamic primary schools, Islamic junior and senior high schools, with a sample size of 120 people. The selected schools were MIN 2 Mataram (Mataram Public Islamic Primary School 2), MTsN 1 Mataram (Mataram Public Islamic Junior High School 1), MAN 2 Mataram (Mataram Public Islamic Senior High School 2) and Abuhurairah Islamic Boarding School.

3. Results and Discussion
3.1 Factors affecting parents to choose Islamic schools for their children in the Capital City of Mataram
3.1.1. Motivation

Motivation is certain condition within individual that encourages one's behaviour to reach specific goals. Hence, it comprises three elements, namely (1) an encouraging situation within individuals, such as the readiness to move to get certain needs, such as physical needs because of the environmental and mental factors; (2) behaviours driven by these conditions;

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[11] Sumadi Suryabrata, *Metodologi Penelitian* (Depok: PT.Raja Grafindo Persada, 2014), 18.

(3) targeted goals and objectives.[12] In addition, Abraham Maslow state that motivation consists of several stages with priority plane. The are five needs of human being, namely physcological needs, safety and security, love, reward, and self actualization.

Based on the definitions above, motivation can be regarded as a strong self-encouragement within individuals to achieve certain goals or objectives. The presence of this psychological tenet emboldens someone to attain the target goals with persistence. The internal motivation deriving within the individuals without being affected by others, while external motivation refers to the motivation encouraged by external factors. The followings are the functions and objectives of the two types of motivation:[13]

a. Determing every stage of action
b. Determining decisiion and action
c. Selecting behaviours and actions
d. Selecting alternative actions

Sondang P Siagian states that motivations can be classified into three categories:[14]

a. Motivation serves organic needs, including human basic needs, such as food, drinks, sex, breath, security, and so on.
b. Urgen motivation, self-encouragement to secure oneself and make efforts.
c. Objective motivation, self-encouragement to meet the needs through exploration, manipulation, and setting interests, and ect.

In terms of forms, motivation is divided into two types, innate and acquired motivation. The former refers to an innate given motivation inherited within individuals since birth. It does not appear as a result of learning, such as an encouragement to eat, drink, move and so on. It appears to be natural and is premordial, and it is driven by invidual basic needs. The second type of motvation is learnt. It appears because of individual willingness and intention to learn, such as intention to master science, technology; to earn livings and properties; and to gain better professiona positions, and etc. This intrumental motivation is dependent on several factors, such as emotional maturity, disciplines in learning and training, encouragment to be successful, and etc.

In addition, Hamzah B Uno[15] opines that motivation can be classified into two, intrinsic and extrinsic motivation. The former refers to the motivation that is stemming from within individuals, while the latter derives from external influences, such as pressure on learning.

3.1.2. Perception

Perception derives from the latin words: *perception, percipio*, which means action to order, knowing, and interpreting information to illustrate and give understanding about something. It is a product of all multicomplex nervous system, which is ignited by physical stimuli and five sense. Solso, Maclin and JM Laurence,[16] define perception as a result of interpretation of

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[12] Bimo Walgito, *Pengantar Psikologi Umum* (Yogyakarta: Andi Offset, 2005), 40.
[13] Putra, "Pengertian Motivasi: Fungsi Tujuan Dan Jenis-Jenis Teori Motivasi," Salamdian, 2020, https://salamadian.com/pengertian-motivasi/.
[14] Sondang P Siagian, *Teori Motivasi Dan Aplikasinya* (Jakarta: Rinke Cipta, n.d.), 20.
[15] Uno B Hamzah, *Teori Motivasi Dan Pengukurannya: Analisis Di Bidang Pendidikan* (Jakarta: Bumi Aksara, 2012), 15.
[16] Joyce Marcella Laurens, *Arsitektur Dan Perilaku Manusia* (Jakarta: PT.Grasindo, 2004), 60.

human five senses. The outcome of the interpretation is then proceeded according to the knowledge, expectation, socioculture, and environment of situation. Gibson presents several theories related to perception in his seminal work as the followings:[17]

a. Constructive Perception

It is assumed that during the process of creating perception, humans form and examine hypotheses related to perception based on our sense and knowledge.

b. Direct Perception

This theory of perception regards stimuli as an important element, and claims that learning and cognition are not significant enough becuase enviroment already contains oceans of information necessary for interpretation.

There are also several factors affecting individual perceptions, namely:[18]

a. Internal factors, deriving from within the individuals that include psychology, attention, interest, need, experience, memory, and mood when making sense of something.

b. External factors, influenced by the characteristics and environment including the objects. It could alter someone's perception of his or her surrounding. These external factors include size and site of objects, the uniqueness and constrast of the stimuli, colour of the objects, the intensity and strenght of the stimuli and motion or movement.

3.2 Analisys of factors affecting parents' decision choosing an Islamic education institution at Mataram city.

Based on the data analysis, the results of the regression equation indicated a positive correlation between the parents' decision to choose Islamic education (Y) and the influencing factors (X1 = motivation, X2 = perception, X3 = economy):

$$Y = 6,82 + 0,33X1 + 0,42X2 + 0,10X3.$$

It signifies that the motivation factor (X1) positively correlates with the parents' decision (Y) of +0.33, the perception factor firmly impacts the decision (Y) of +0.42, and the economic aspect positively affects the decision (Y) of + 0.10.

Furthermore, the result of the F test unveiled that the independent variable X (psychological/internal factors) had a significant effect on the dependent variable or the parents' decision (Y) by 55%. The contribution of all sub-variables is reflected from their effect on the variable Y. The trick is to calculate the t-test value of each X sub-variables that consist of the X1 (Motivation), X2 (Perception), and X3 (Economy). Based on the existing data processing, the results of the t calculation are as follows:

$t_1 = 2,63$; $t_2 = 3,83$ dan $t_3 = 1,73$.

The t table is = 1.98. with the criteria: "X sub-variable has a significant effect on Y if thit is greater than or equal to t table (thit ttab).

So by paying attention to the t value of each sub-variable X above, it can be noticed that: (1) t1 (2.63) > ttab (1.98), meaning that Sub Variable X1 (motivation) significantly impacted the variable Y.

(2) t2 (3.83) > ttab (1.98), indicating that the sub-variable X2 (Perception) has considerably affected the variable Y.

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[17] James J. Gibson, *The Perception of the Visual World* (Boston: Houghton Mifflin Company, 1950), 50.

[18] Oman Sukmana, *Dasar-Dasar Psikologi Lingkungan* (Malang: UMM Press, 2003), 70.

(3) t3 (1.73) < ttab (1.98), signifying that the sub-variable X3 (Economy) does not significantly affect the variable Y.

From the data above, it can be witnessed that from the three sub-variables of X analyzed, only two sub-variables significantly influenced the Y variable: X1 (motivation) of 2.63 and X2 (Perception) of 3, 83. Whereas only a sub variable, X3 (Economic) of 1.73, does not significantly affect the Y variable, showing that motivation and perception rise positive implications towards a more decisive effect in decision making and encourage the parents to choose Islamic educational institutions for their children.

This concurs with Bimo Walgito's view,[19] that the decision to choose an activity or action will always be connected to motivation and perception.

On the other hand, the sub-variable X3 (Economic) escalation will negatively impact the parents' decisions to select Islamic religious education. For example, increased school fees will reduce the parents' interest in sending their children to Islamic educational institutions.

Furthermore, the influence magnitude of each sub-variable X (X1, X2 and X3) on the dependent variable (Y) can be seen from the correlation coefficient value (r). Thus, the calculation results indicated that the r value for each sub-variable is as follows:

$r_{1.y}$ = 0,45 (45%); $r_{2.y}$ = 0,51 (51%); $r_{3.y}$ = 0,29 (29%).

In other words:

(1) r1.y = the effect magnitude of the sub-variable X1 (Motivation) on the variable Y (Decision) significance is 45%.

(2) r2.y = the effect magnitude of the sub-variable X2 (Perception) on the variable Y (Decision) significance is 51%.

(3) r3.y = the effect magnitude of the sub-variable X3 (Economy) on the variable Y (Decision) significance is 29%.

Therefore, the figures above explained that:

(1) Sub-variable X1 (Motivation) considerably impacted the Y variable by 45%, indicating that the motivational sub-factor contributes 45% influence of decisions taken by parents in choosing Islamic religious education for their children.

(2) Sub-variable X2 (Perception) significantly affected variable Y by 51%, meaning that the sub-factor contributes 51% influence of decisions taken by parents in choosing Islamic religious education for their children.

(3) Sub-variable X3 (Economy) has no significant effect on variable Y with a value of 29%, showing that the sub-factor has less impact on the parents' decisions in choosing Islamic education for their children.

Based on the data above, the sub-variable X2 (Perception) provides the most considerable contribution on the decision variable (Y) by 51%. It means that the optimistic view of the urban society sample towards religious education institutions in Mataram City is magnificent. For this reason, they decided to send their offspring to the institution.

This study followed Solso and Maclin's perception theory, stating that perception results from interpreting the human senses through sensory information, then processed based on knowledge, culture, and environmental conditions. Accordingly, this research empirically formulated the perceptions in three conditions: schools are places for shaping creed. Secondly, Islamic schools align with public schools. It also can guarantee a promising future. Based on this,

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[19] Walgito, *Pengantar Psikologi Umum,* (Yogyakarta: Andi Offset, 2005) 241.

the findings are 51% support the theory. Similarly, Gibson and Arbi Suharyanto's theory reveals that perception reflects the thinking development manifested into action. This study reflected the decisions to choose a religious education institution based on perception, 51%, followed by motivation by 45%, related to their children's educational goals.

At the same time, the economic role of 29% is fragile to provide a driving influence for parents' decisions in choosing Islamic education for their children in Mataram. The assumption that religious schools are much cheaper than public schools is not proven as the school where this study was conducted required the parents to pay relatively the same costs as other schools. Moreover, the majority of respondents have a permanent livelihood (77% of respondents with moderate to high income), with a relatively high education level of 62% from senior secondary to doctorate degrees.

Hence, the findings unveiled that the percentage of parents' reference education levels on the Islamic primary school (MI) or Islamic integrated primary school (SD IT) level was 37.2%. Then, it was followed by Islamic Junior High School (MTs), and Integrated Islamic Junior High School (SMP IT) is 33.5%. The Islamic Senior High School (MA) or Integrated Senior High School (SMA IT) level percentage was 29.3%. The urban communities in Mataram want to instill religious education for their 7-14 years children. This corresponds to what Fatiyah Abu Adnani[20] and Mahmud[21] described, in their respective works entitled " Empat Tahap Mendidik Anak Menurut Rosululloh" (four phases of teaching children according to the prophet) and "Pendidikan Islam dalam Keluarga" (Islamic education in family), that children aging between 7 and 14 years old (pratamayyiz) are the early stage of establishing their personal identities. Thus, the most proper education is cultivating Islamic faith, worship, morals (character), and responsibility to establish their religious character regardless of their future profession, be successful materially (worldly), and hold faith and fear of God Almighty.

4. Conclusion

This study sought to unveil factors affecting parents' decision choosing an Islamic education institution in the capital city of Mataram. Based on the statistical evidence, it was found that there were two factors significantly influencing their decision (Y) in choosing Islamic education in Mataram, including the Motivation Factor (X1) with an influence of 45% and the perception factor (X2) with a considerable effect of 51%. Conversely, the economic factor of 29% did not significantly affect the variable Y. Moreover, the percentage of 77% showed the respondents' high economic level, and 62% retained reasonably high education (senior secondary to doctorate degrees).

It was also found that the most dominant factor affecting the parents' decision (Y) in choosing religious education for their children in Mataram City is the perception factor (X2), with a significant influence of 51%. Furthermore, this study produced several perceptions: firstly, Islamic schools are places for shaping Islamic creed. Secondly, religious schools are equivalent to public schools, and thirdly, religious schools can also guarantee a promising future for their graduates.   The findings found that more than 37% of urban people are more likely to choose Islamic primary schools, such as MI/SDIT, as a reference of Islamic educational institution types in the city that showed by the large

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[20] Fatiah Abu Al Adnani, "Empat Tahap Mendidik Anak Menurut Rosululloh," 2014.
[21] Mahmud, *Pendidikan Islam Dalam Keluarga* (Jakarta: Akademi Permata, 2013).

percentage of students each year. For instance, 37.2% or 2,134 students in the 2020/2021 Academic Year. Then the lower secondary level MTs/SMPIT amounted to 33.5% or 1,918 students, and finally, the upper secondary education level or MA/SMAIT amounted to 29.3% or 1,677 students. The parents tend to equip their children with fundamental Islamic education by cultivating Islamic creed, moral and responsibility education to children, and then proceed to other, more specialized education levels, such as science, technology, social sciences, economics, law, and forth.

Based on the findings above, it is encapsulated that the managers of Islamic schools, either the government or related stakeholders should continuously develop the quality of the schools. They should equip educational infrastructure and facilities and develop human resources' quality and quantity in maintaining the well-established community's perception to create high conviction in their children's future education. Moreover, the schools should implement a different superior curriculum from other schools according to the needs of today's society. The basic-level Islamic education institution, such as MIN and SD IT, is the most common community's preferences in educating their children. Thus, it is suggested that the government continuously increase the number of institutions following the community's demands and requirements. Likewise, it is crucial to escalating the number of MTsN and MAN suitable with the ratio between the needs of schools and the number of students in Mataram.

Because this study only focuses on examining the factors affecting parents to choose Islamic schools for their kids, it is recommended that future studies examine the possible influence of the factors above on the students' academic outcomes. Secondly, similar study could be undertaken by comparing parents' deicions from urban and rural communities. This can be operated through a mixed-method case study collecting both the quantitative and qualitative evidence, such as through close-ended questionnaires, interview, observation, and documentation.

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