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Parental Satisfaction and Loyalty in Islamic Primary Education: Tahfidz Quality, Islamic Values, and School-Parent Communication

Taufiq Usman^{1*}, Aa Hubur²¹International Open University, Banjul, Gambia taufiq.usman@student.iou.or.id²Universitas Trisakti, Jakarta, Indonesia, aa.hubur@trisakti.ac.id*Corresponding Author: taufiq.usman@student.iou.or.id¹

Abstract: Parents in Qur'an-centred primary schools assess more than academic delivery: they also judge tahfidz quality, Islamic values, and communication with families. This study examines how these experiences relate to parental loyalty through satisfaction. A cross-sectional explanatory survey involved 150 parents of pupils at MI Qur'an Al-Qudwah, Indonesia, selected purposively based on direct service experience. A 25-item, five-point Likert instrument was analysed using partial least squares structural equation modelling in SmartPLS 4. After four weak items were removed, the measurement model met the specified reliability and validity criteria. Tahfidz programme quality ($\beta = .255$, $p = .001$), Islamic values ($\beta = .226$, $p = .002$), and school-parent communication ($\beta = .266$, $p < .001$) were positively associated with parental satisfaction; satisfaction predicted loyalty ($\beta = .456$, $p < .001$). All three indirect effects through satisfaction were significant (.103–.121). The model explained 31.6% of satisfaction and 20.8% of loyalty, with positive but modest predictive relevance. The findings provide a context-specific account of loyalty formation in Islamic primary education, showing that distinctive programmes, values, and communication contribute to loyalty through parental satisfaction.

Keywords: tahfidz programme, Islamic values, parental satisfaction, parental loyalty, PLS-SEM.

INTRODUCTION

Islamic primary schools operate in an educational context in which parents evaluate both academic provision and religious formation. Families may select Islamic schools because of their attention to character, faith, identity, and compatibility with family values, but continued loyalty depends on whether these expectations are confirmed through everyday educational experiences. Recent studies of Islamic-school choice, institutional identity, branding, and school appeal suggest that values and reputation influence parental evaluations and school-selection decisions (Aziz et al., 2024; Ikhwan et al., 2025; Nugraha et al., 2026), while experiential school appeal can shape perceived attractiveness (Ho et al., 2024). Nevertheless,

attraction at enrolment does not necessarily translate into continued loyalty because parents evaluate the quality of actual educational encounters over time.

For Qur'an-centred madrasahs, one distinctive component of this educational encounter is the tahfidz programme. Tahfidz provision combines memorisation, regular practice, teacher guidance, monitoring, and behavioural discipline. Islamic educational traditions also position the protection and education of family members as an important responsibility, including the interpretation of Qur'an 66:6 in classical exegesis (Al-Baydawi, 2019; Al-Sa'di, 2002; Ibn Kathir, 2023). Contemporary research similarly demonstrates that parental beliefs, Islamic-school quality, prosocial development, and Islamic-value integration are relevant to educational experiences (Alshboul et al., 2021; Hady et al., 2025; Tsani et al., 2024). School-family cooperation is particularly important because religious and character formation extends beyond the classroom and requires continuity between educational environments (Nudin, 2020).

Parents, however, evaluate educational provision through observable experiences rather than institutional claims alone. Service-quality theory conceptualises quality through dimensions such as reliability, responsiveness, assurance, empathy, and tangible evidence of delivery (Parasuraman et al., 1988). In the context of tahfidz, these dimensions can be reflected in programme planning, regular implementation, teacher guidance, progress monitoring, and transparent evaluation. Evidence from Islamic and general educational settings indicates that perceived educational quality is associated with stakeholder and parental satisfaction (T.-T. Nguyen et al., 2021; Rafikul Islam et al., 2019). Accordingly, tahfidz programme quality can be treated as a specific educational-service experience rather than simply as a broad proxy for school quality.

A second dimension concerns Islamic values. Values influence judgement and behaviour (Rokeach, 1973; Schwartz, 1992), while Islamic educational thought emphasises moral development through knowledge, example, habituation, and practice (Al-Ghazali, 1998; Khaldun, 2005). Contemporary Islamic institutional models further emphasise the importance of translating values into observable organisational practices (Hani, 2021). For parents, therefore, Islamic values may be evaluated through children's religious practices, conduct, discipline, adab, and everyday habits rather than through institutional statements alone.

A third dimension is school-parent communication. Parents cannot directly observe every classroom experience, making communication an important mechanism through which school activities become understandable to families. Epstein's partnership framework positions communication as part of sustained family involvement rather than merely one-way information transmission (Epstein, 2011). Parent-school connectedness and responsiveness can strengthen relationships, whereas communication barriers can reduce family involvement (Chen et al., 2016; Ozmen et al., 2016). Previous research has also associated parental involvement and communication with satisfaction (Sellami et al., 2022; Shao et al., 2022), while evidence from an adjacent parent-facing service context demonstrates the relevance of communication quality to satisfaction (Flower et al., 2017).

Expectation-confirmation theory provides an integrative explanation. Satisfaction develops through comparisons between prior expectations and experienced performance (Oliver, 1980, 1997), while sustained satisfaction can contribute to trust, continued commitment, recommendation, and loyalty (Oliver, 1999). In educational settings, satisfaction has been linked to parental loyalty and favourable word of mouth (T. T. Nguyen et al., 2023; Stribbell & Duangekanong, 2022). Institutional values may also strengthen organisational distinctiveness and parental evaluations (Cahyanto et al., 2025). Yet previous studies have rarely integrated tahfidz quality, Islamic values, and school-parent communication into one empirical model explaining parental loyalty through satisfaction in Islamic primary education.

To clarify the state of the art, several relevant empirical studies are summarised below.

Table 1. Selected Prior Empirical Studies Relevant to the Research Model

No.	Article Title	Study Purpose	Method	Principal Finding	Source
1	Enhancing quality of education: A case study on an international Islamic school	Examine educational quality improvement in an Islamic school	Qualitative case study	Islamic educational quality supports stakeholder satisfaction through stronger learning processes and school management.	Rafikul Islam et al. (2019)
2	Investigating the impacts of core educational quality on the satisfaction and loyalty of parents	Test educational quality, satisfaction, and loyalty	Quantitative (SEM)	Educational quality predicts satisfaction, and satisfaction predicts parental loyalty.	T.-T. Nguyen et al. (2021)
3	Parents as Customers: The Influence of School Reputation on Satisfaction, Feedback, and Loyalty	Examine school reputation, satisfaction, and loyalty	Quantitative	School reputation relates to satisfaction and parental loyalty.	T. T. Nguyen et al. (2023)
4	Satisfaction as a key antecedent for word of mouth	Examine satisfaction as a driver of recommendation	Quantitative (SEM)	Satisfaction functions as an important mechanism between service experience and recommendation-based loyalty.	Stribbell & Duangekanong (2022)
5	Evaluating the integration of Islamic values in primary education	Analyse Islamic-value integration	Mixed methods	Islamic values contribute to character formation and educational quality.	Tsani et al. (2024)
6	Cultural Heritage as a Driver of Educational Choices	Examine values and school choice	Quantitative	Cultural and Islamic values influence parental school preferences.	Aziz et al. (2024)
7	Innovation of Brand Building and Character Development in Islamic School	Analyse Islamic-school core values	Qualitative	Islamic core values are relevant to character development and institutional appeal.	Cahyanto et al. (2025)
8	The communication barriers between teachers and parents in primary schools	Identify communication barriers	Qualitative	Ineffective communication weakens involvement and school-family relationships.	Ozmen et al. (2016)
9	The Influence of Parental Involvement on Parent Satisfaction	Examine parental involvement and satisfaction	Quantitative	Parental involvement and communication are positively associated with satisfaction.	Shao et al. (2022)
10	Islamic Education in Early Childhood: Cooperation between Parents and School	Examine school-parent cooperation	Qualitative	School-family collaboration supports education and character development.	Nudin (2020)
11	Satisfaction With Communication in Primary Care for Parents	Examine parental communication satisfaction	Quantitative	Communication quality is associated with parental satisfaction.	Flower et al. (2017)

12	Institutional Reputation of Private Schools	Examine private-school reputation	Quantitative	Institutional reputation strengthens favourable stakeholder evaluations.	Karakaş & Doğan Kılıç (2021)
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Source: Synthesised from cited literature.

The identified gap lies in the limited empirical integration of these three educational experiences within a single model of parental loyalty in Islamic primary education. This study therefore contributes by specifying tahfidz quality as a measurable educational-service experience, operationalising Islamic values as observable educational practice, and testing parental satisfaction as the evaluative bridge between these experiences and parental loyalty. The study examines the following hypotheses:

H1: Tahfidz programme quality is positively associated with parental satisfaction.

H2: Islamic values are positively associated with parental satisfaction.

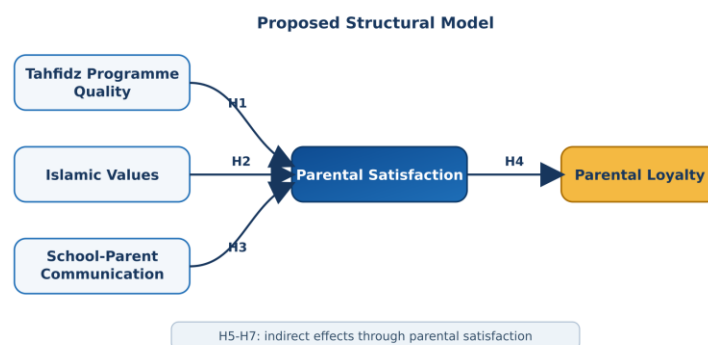
H3: School-parent communication is positively associated with parental satisfaction.

H4: Parental satisfaction is positively associated with parental loyalty.

H5: Parental satisfaction carries a significant indirect effect between tahfidz programme quality and parental loyalty.

H6: Parental satisfaction carries a significant indirect effect between Islamic values and parental loyalty.

H7: Parental satisfaction carries a significant indirect effect between school-parent communication and parental loyalty.



Source: Authors' conceptual model.

Figure 1. Proposed Structural Model

METHODS

The study employed a cross-sectional quantitative explanatory design and was conducted at MI Qur'an Al-Qudwah, a private Islamic primary school in Palabuhanratu, Sukabumi Regency, West Java, Indonesia. The unit of analysis was the parent or guardian. A total of 150 respondents were selected using purposive sampling because they had direct experience with the school's tahfidz programme, Islamic-value formation, communication practices, satisfaction, and loyalty. Because all variables were collected at one point in time, the structural relationships are interpreted as associations rather than definitive causal effects.

Data were collected using a questionnaire containing five reflective constructs with five items each. Responses were recorded on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). A 30-parent pre-test was conducted to assess wording clarity and preliminary reliability, following questionnaire-development guidance (Bujang et al., 2024; Tsang et al., 2017). The questionnaire was distributed directly and online. Participation was voluntary, respondent identities were kept confidential, and the data were intended for academic purposes in accordance with standard research-ethics principles (Saunders et al., 2023). The operational definitions and questionnaire items are presented in Table 2.

Table 2. Operational Definitions and Measurement Items

Construct	Operational Definition	Indicators	Questionnaire Items	Sources
Tahfidz programme quality	Parents' perception of the quality with which the school implements its tahfidz programme	Programme planning; tahfidz delivery; memorisation guidance; memorisation evaluation	KP1. The tahfidz programme has clear goals and planning. KP2. Tahfidz is implemented regularly each day. KP3. Teachers provide intensive memorisation guidance. KP4. The child's memorisation progress is monitored periodically. KP5. The tahfidz programme helps improve the child's discipline.	Parasuraman et al. (1988); Rafikul Islam et al. (2019); T.-T. Nguyen et al. (2021)
Islamic values	Parents' perception of the internalisation of Islamic values in their child's education	Faith; value orientation; behavioural guidance; Islamic habituation	NK1. The school instils faith in learning activities. NK2. The child shows improvement in behaviour. NK3. Islamic adab is taught in daily school life. NK4. Islamic values appear in the child's habits at home. NK5. The school consistently habituates religious practice.	Al-Ghazali (1998); Khaldun (2005); Rokeach (1973); Schwartz (1992); Tsani et al. (2024)
School-parent communication	Parents' perception of communication quality and involvement with the school	Information openness; message clarity; responsiveness; parental involvement	KO1. The school routinely reports the child's progress. KO2. Information from the school is easy for parents to understand. KO3. Teachers respond promptly to parents' questions. KO4. Parents are involved in school activities. KO5. I find it easy to communicate with the school.	Chen et al. (2016); Epstein (2011); Shao et al. (2022)
Parental satisfaction	Parents' satisfaction based on comparison between prior expectations and experienced provision	Expectation congruence; educational experience; perceived quality; overall satisfaction	KS1. Education at the school meets my expectations. KS2. Choosing this school was the right decision. KS3. My child's educational experience meets my needs. KS4. The school's service quality meets my expectations. KS5. I am comfortable with the school's educational process.	Oliver (1980); T. Nguyen et al. (2023); Stribbell & Duangekanong (2022)
Parental loyalty	Parents' trust, continued commitment, and willingness to recommend the school	Trust; commitment; recommendation	LO1. I trust the quality of education at this school. LO2. I intend to keep my child enrolled here. LO3. I will recommend this school to others. LO4. I am willing to share my positive experience. LO5. I	Oliver (1999); T. Nguyen et al. (2023); Stribbell & Duangekanong (2022)

am not interested in
transferring my child to
another school.

Source: Adapted from cited works and the thesis instrument.

SmartPLS 4 was used to estimate the measurement and structural models. Partial least squares structural equation modelling was selected because the research model contains multiple latent constructs and indirect pathways (Hair et al., 2021; Hair, Risher, et al., 2019; Hair, Sarstedt, et al., 2019). The analysis assessed indicator loadings, Cronbach's alpha, composite reliability, average variance extracted, Fornell-Larcker discriminant validity, inner VIF, R-squared, Stone-Geisser Q-squared, path coefficients, bootstrapped significance, indirect effects, and PLS-predict. Indicators with loadings below the adopted exploratory threshold of .60 were removed; NK3, NK5, LO2, and LO4 were excluded from the final measurement model (Chin, 1998). Indirect-effect interpretation follows methodological guidance that distinguishes effect magnitude from statistical significance (Lachowicz et al., 2018; Miočević et al., 2018).

RESULTS AND DISCUSSION

Respondent Characteristics

All 150 retained responses came from parents or guardians with direct experience of the school. The respondents varied in education, occupation, children's grade, and length of enrolment. Male respondents accounted for 67.33%, while 65.33% were aged 31–40 years. In terms of enrolment duration, 32.67% had children enrolled for more than four years and 28.67% for three to four years.

Table 3. Respondent Characteristics (N = 150)

Characteristic	Category	Frequency	Percentage
Gender	Male	101	67.33%
	Female	49	32.67%
	Total	150	100%
Age	30 years or younger	7	4.67%
	31–40 years	98	65.33%
	41–50 years	42	28.00%
	Older than 50 years	3	2.00%
	Total	150	100%
Highest education	Senior secondary/equivalent	93	62.00%
	Bachelor's degree	48	32.00%
	Master's degree	9	6.00%
	Total	150	100%
Occupation	Other	40	26.67%
	Entrepreneur/self-employed	35	23.33%
	Labourer	22	14.67%
	Private-sector employee	19	12.67%
	Teacher/lecturer	12	8.00%
	Civil servant	9	6.00%
	Trader	5	3.33%
	Fisher	3	2.00%
	Physician	3	2.00%
	Military/police	1	0.67%
	Not employed	1	0.67%
	Total	150	100%
Child's current grade	Grade 1	30	20.00%
	Grade 2	28	18.67%

	Grade 3	24	16.00%
	Grade 4	19	12.67%
	Grade 5	24	16.00%
	Grade 6	25	16.67%
	Total	150	100%
Length of enrolment	Less than 1 year	30	20.00%
	1–2 years	28	18.67%
	3–4 years	43	28.67%
	More than 4 years	49	32.67%
	Total	150	100%

Source: Authors' analysis of research data (2026).

Measurement Model

After four low-loading indicators were removed, 21 indicators remained in the measurement model. The outer loadings ranged from .663 to .810. The lowest loading was observed for KS2 (.663), whereas LO5 recorded the highest loading (.810). The retained values were considered adequate within the exploratory threshold adopted in the study.

Table 4. Final Outer Loadings

Construct	Indicator	Outer Loading	Decision
Tahfidz programme quality (X1)	KP1	.767	Retained
	KP2	.730	Retained
	KP3	.703	Retained
	KP4	.735	Retained
	KP5	.758	Retained
Islamic values (X2)	NK1	.689	Retained
	NK2	.779	Retained
	NK4	.800	Retained
School-parent communication (X3)	KO1	.798	Retained
	KO2	.677	Retained
	KO3	.687	Retained
	KO4	.749	Retained
	KO5	.716	Retained
Parental satisfaction (X4)	KS1	.777	Retained
	KS2	.663	Retained
	KS3	.673	Retained
	KS4	.764	Retained
	KS5	.743	Retained
Parental loyalty (Y)	LO1	.741	Retained
	LO3	.692	Retained
	LO5	.810	Retained

Source: Authors' analysis of research data (2026).

Composite reliability ranged from .793 to .857, while AVE ranged from .527 to .574. Cronbach's alpha values exceeded .60 for all constructs, although the values for Islamic values (.630) and parental loyalty (.627) were comparatively modest. The results support the retained measurement model, while the relatively modest alpha values indicate that further scale refinement and replication remain appropriate.

Table 5. Construct Reliability and Convergent Validity

Construct	Cronbach's Alpha	Composite Reliability	AVE	Decision
Tahfidz programme quality (X1)	.792	.857	.546	Reliable and valid

Islamic values (X2)	.630	.801	.574	Reliable and valid
School-parent communication (X3)	.780	.848	.528	Reliable and valid
Parental satisfaction (X4)	.774	.847	.527	Reliable and valid
Parental loyalty (Y)	.627	.793	.561	Reliable and valid

Source: Authors' analysis of research data (2026).

The square roots of AVE on the diagonal exceeded the corresponding interconstruct correlations, supporting the reported Fornell-Larcker assessment. The strongest correlation was between parental satisfaction and parental loyalty (.456), while the remaining interconstruct correlations were lower.

Table 6. Fornell-Larcker Criterion

Construct	Satisfaction	Communication	Tahfidz Quality	Loyalty	Islamic Values
Parental satisfaction	.726				
School-parent communication	.427	.727			
Tahfidz programme quality	.436	.358	.739		
Parental loyalty	.456	.250	.308	.749	
Islamic values	.404	.308	.379	.283	.758

Source: Authors' analysis of research data (2026).

Structural Model and Predictive Assessment

Inner VIF values ranged from 1.000 to 1.262, indicating no critical predictor collinearity. Parental satisfaction had an R-squared value of .316, while parental loyalty had an R-squared value of .208. Thus, the three antecedent constructs jointly explained 31.6% of variance in satisfaction, whereas satisfaction explained 20.8% of variance in loyalty.

Table 7. Inner Variance Inflation Factors

Structural Relationship	VIF	Decision
Tahfidz programme quality → parental satisfaction	1.262	No critical collinearity
Islamic values → parental satisfaction	1.217	No critical collinearity
School-parent communication → parental satisfaction	1.194	No critical collinearity
Parental satisfaction → parental loyalty	1.000	No critical collinearity

Source: Authors' analysis of research data (2026).

Table 8. Coefficients of Determination

Endogenous Construct	R-Squared	Adjusted R-Squared
Parental satisfaction	.316	.302
Parental loyalty	.208	.203

Source: Authors' analysis of research data (2026).

Positive Q-squared values were obtained for both endogenous constructs, with values of .153 for satisfaction and .097 for loyalty. These findings indicate predictive relevance, although the magnitude is modest.

Table 9. Stone-Geisser Predictive Relevance

Endogenous Construct	SSO	SSE
Parental satisfaction	750.000	635.055

Parental loyalty	450.000	406.510
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Source: Authors' analysis of research data (2026).

Direct and Indirect Effects

All four direct hypotheses were supported. Tahfidz programme quality, Islamic values, and school-parent communication were positively associated with parental satisfaction. Parental satisfaction was also positively associated with parental loyalty.

Table 10. Direct Structural Effects

Hypothesis	Structural Relationship	Beta	t	p	Decision
H1	Tahfidz programme quality → parental satisfaction	.255	3.276	.001	Supported
H2	Islamic values → parental satisfaction	.226	3.063	.002	Supported
H3	School-parent communication → parental satisfaction	.266	3.827	<.001	Supported
H4	Parental satisfaction → parental loyalty	.456	7.229	<.001	Supported

Source: Authors' analysis of research data (2026).

The indirect effects were also significant for all three antecedents. Communication had the largest indirect coefficient (.121), followed by tahfidz programme quality (.116) and Islamic values (.103).

Table 11. Specific Indirect Effects

Hypothesis	Indirect Relationship	Beta	t	p	Decision
H5	Tahfidz programme quality → satisfaction → loyalty	.116	2.930	.003	Supported
H6	Islamic values → satisfaction → loyalty	.103	2.634	.008	Supported
H7	School-parent communication → satisfaction → loyalty	.121	3.128	.002	Supported

Source: Authors' analysis of research data (2026).

At the indicator level, all Q-squared-predict values were positive and PLS produced lower RMSE values than the linear-model benchmark for all eight endogenous indicators.

Table 12. PLS-Predict Assessment

Indicator	Q-Squared-Predict	RMSE PLS	RMSE LM	Decision
KS1	.138	.464	.498	Predictive
KS2	.050	.506	.543	Predictive
KS3	.114	.499	.531	Predictive
KS4	.244	.455	.479	Predictive
KS5	.149	.461	.492	Predictive
LO1	.101	.501	.522	Predictive
LO3	.074	.481	.514	Predictive
LO5	.031	.484	.519	Predictive

Source: Authors' analysis of research data (2026).

Tahfidz Programme Quality and Parental Satisfaction

Tahfidz programme quality was positively associated with parental satisfaction, supporting H1. The finding suggests that parents evaluate the tahfidz programme not merely through its existence but through how consistently it is planned, implemented, supervised, and evaluated. This interpretation is consistent with educational-quality research indicating that institutional quality is associated with stakeholder satisfaction (T.-T. Nguyen et al., 2021; Rafikul Islam et al., 2019).

From the service-quality perspective, programme planning and predictable delivery correspond with reliability, teacher responsiveness reflects responsiveness and assurance, and individual memorisation guidance represents an experience of attentive service (Parasuraman

et al., 1988). The finding is therefore important because it locates tahfidz quality within the concrete educational-service experience rather than treating the programme as a symbolic feature of Islamic-school branding.

The normative dimension is also relevant. Islamic educational work has been associated with the ethic of careful and excellent performance, including discussions of itqan in Islamic scholarship. In organisational practice, such an orientation may be reflected through realistic memorisation targets, regular muraja'ah, competent teacher support, progress monitoring, and understandable progress reporting. The empirical result does not establish causality, but it indicates a positive association between parents' assessment of tahfidz implementation and their satisfaction.

Islamic Values and Parental Satisfaction

Islamic values were positively associated with parental satisfaction, supporting H2. Although the coefficient was smaller than those of tahfidz quality and school-parent communication, this does not mean that Islamic values are unimportant. Rather, their educational relevance may depend on whether institutional values become visible in children's behaviour and routines.

The finding corresponds with value theory, which explains how individuals evaluate organisations according to values they recognise and consider meaningful (Rokeach, 1973; Schwartz, 1992). It also aligns with Islamic educational perspectives that emphasise moral formation through knowledge, example, and habituation (Al-Ghazali, 1998; Khaldun, 2005). Contemporary studies similarly indicate that Islamic values and school-based prosocial practices are relevant to character formation and educational quality (Alshboul et al., 2021; Hady et al., 2025; Tsani et al., 2024).

The implication is that Islamic values should be observable in educational practice rather than remaining at the level of institutional messaging. Behaviour, adab, religious routines, discipline, and continuity between school and home provide concrete experiences through which parents may evaluate value implementation. This interpretation also corresponds with the institutional emphasis on translating value commitments into organisational practice (Hani, 2021).

School-Parent Communication and Parental Satisfaction

School-parent communication was positively associated with parental satisfaction and had the largest coefficient among the three antecedent constructs, supporting H3. Communication enables parents to understand educational progress, interpret difficulties, and coordinate support at home. This result is consistent with partnership theory, which positions communication as an important element of sustained family involvement (Epstein, 2011).

The finding also corresponds with research on school-family connectedness and communication barriers (Chen et al., 2016; Ozmen et al., 2016). Parental involvement and communication have likewise been associated with satisfaction in educational settings (Sellami et al., 2022; Shao et al., 2022), while evidence from another parent-facing service context demonstrates the relevance of communication quality to satisfaction (Flower et al., 2017).

For the school under study, the result suggests the importance of scheduled progress reporting, clear communication channels, defined response practices, and opportunities for parent consultation. However, the relatively small difference between the communication and tahfidz coefficients means that communication should not be interpreted as a substitute for substantive educational quality. Instead, communication can make educational processes visible, understandable, and actionable for families.

Parental Satisfaction and Loyalty

Parental satisfaction was positively associated with parental loyalty, supporting H4. This finding is consistent with expectation-confirmation theory, in which satisfaction emerges when perceived performance meets or exceeds expectations (Oliver, 1980, 1997). Repeated favourable evaluations can develop into trust, commitment, recommendation, and loyalty (Oliver, 1999).

The finding is also consistent with educational research showing relationships between parental satisfaction, institutional reputation, and loyalty (T. T. Nguyen et al., 2023; Stribbell & Duangekanong, 2022). In the context of Islamic primary education, loyalty may include continued enrolment intention, trust in educational quality, willingness to recommend the school, and positive communication about the institution.

The result also complements research on institutional identity and core values. Islamic-school values and institutional distinctiveness may strengthen favourable evaluations when these values are experienced rather than merely communicated (Cahyanto et al., 2025). School reputation represents another potential explanation of parental loyalty, suggesting that future studies could incorporate reputation and related institutional factors into the model (Karakaş & Doğan Kılıç, 2021).

Satisfaction as an Indirect Pathway to Loyalty

All three indirect effects through parental satisfaction were significant, supporting H5, H6, and H7. These findings suggest that tahfidz quality, Islamic values, and school-parent communication are linked to parental loyalty partly through parents' evaluation of their educational experience.

The pattern is consistent with the logic of satisfaction-based loyalty development (Oliver, 1980, 1997, 1999) and with empirical evidence connecting satisfaction with parental loyalty and recommendation behaviours (T. T. Nguyen et al., 2023; Stribbell & Duangekanong, 2022). The results also clarify that distinct educational experiences may converge through a common evaluative mechanism.

However, the current structural specification does not include direct paths from the three antecedent constructs to parental loyalty. Therefore, the significant indirect effects should be interpreted as evidence of significant indirect pathways rather than as proof of full or partial mediation. A future model incorporating the corresponding direct paths would allow stronger mediation classification and comparison of direct, indirect, and total effects. This limitation is particularly relevant to the interpretation of the mediation structure.

Integrated Finding and Novelty

Taken together, the results indicate that parental loyalty in this Islamic primary-school context is associated with an integrated set of educational and relational experiences. Tahfidz quality represents a distinctive programme experience, Islamic values represent the school's lived educational orientation, and school-parent communication provides a channel through which these experiences become visible to families. Parental satisfaction connects these dimensions with loyalty. The novelty of the study lies therefore not in treating any single factor as sufficient, but in integrating these three dimensions into a single satisfaction-based model of parental loyalty within Qur'an-centred Islamic primary education.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

This study examined the relationships among tahfidz programme quality, Islamic values, school-parent communication, parental satisfaction, and parental loyalty in an Indonesian Qur'an-centred primary school. The findings indicate that all three antecedent constructs were

positively associated with parental satisfaction, while parental satisfaction was positively associated with parental loyalty. Significant indirect pathways from tahfidz quality, Islamic values, and communication to loyalty through satisfaction were also identified. The findings suggest that loyalty is associated with parents' evaluation of concrete educational experiences rather than with the formal presence of programmes or values alone. The study contributes a context-sensitive model in which programme quality, lived Islamic values, and school-family communication are integrated through parental satisfaction to explain loyalty in Islamic primary education.

Limitations

This study has several limitations. First, purposive sampling within a single school limits statistical generalisation. Second, the cross-sectional design and parent self-reports do not establish temporal causality and may involve common-method variance. Third, four indicators were removed during measurement assessment, while Cronbach's alpha for Islamic values and parental loyalty was comparatively modest, indicating the need for further scale refinement. Fourth, the measurement assessment reported the Fornell-Larcker criterion but did not include the heterotrait-monotrait ratio, which could provide a more sensitive assessment of discriminant validity (Henseler et al., 2015). Future studies should consider multi-school, longitudinal, probability-based, and multi-informant designs and should estimate direct antecedent-to-loyalty paths.

Recommendations

Future research should extend the model by incorporating school reputation, institutional branding, teacher competence, facilities, affordability, and perceived attractiveness as possible complementary explanations of parental loyalty (Ikhwan et al., 2025; Karakaş & Doğan Kılıç, 2021; Nugraha et al., 2026). Further studies could also employ qualitative interviews to explain how parents interpret tahfidz progress, Islamic-value formation, and communication practices. Multi-school studies could test whether the observed relationships remain stable across different Islamic primary-school contexts and parent groups.

Author Contributions

Taufiq Usman: [conceptualization, methodology, data collection, analysis, manuscript drafting]; Aa Hubur: [supervision, interpretation, critical revision]. Both authors approved the final version of the manuscript.

AI Disclosure Statement

The authors declare that this manuscript was prepared, researched, written, and developed independently without the use of artificial intelligence technologies or techniques.

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