

Parents' Expectations for Islamic Schools: Multi-Site Study in Al Falah High School, Muhammadiyah 2 High School, and Al Hikmah High School in Surabaya

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Parents' Expectations for Islamic Schools: Multi-Site Study in Al Falah High School, Muhammadiyah 2 High School, and Al Hikmah High School in Surabaya

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Abstract: This study aims to find out what parents expect from Islamic-based schools in Al Falah High School, Muhammadiyah 2 High School, and Al Hikmah High School in Surabaya. This study uses a qualitative approach with a multi-site design. The subjects in this study were parents, principals, deputy principals, teachers, and students at Al Falah High School, Muhammadiyah 2 High School, and Al Hikmah High School in Surabaya, Indonesia. Selection of informants with a purposeful technique sampling and snowball sampling. Data collection was carried out through in-depth interviews, participant observation, and documentation studies. Data analysis used a modified analytic analysis method. While data validity is used to reveal credibility, transferability, dependability, and confirmability. The results of this study indicated the expectation included students' output, which refers to having a strong faith, having awareness, and obedience in practicing Muslim faith tenets and its good deed of *sumpah*. Moreover, the students' outcomes are defined as practicing the Muslim faith in the real life in society, becoming imam in salat, and becoming a leader in certain Islamic events in society. This study concluded that the parents' expectation was fulfilled that their children have a good religious character. Hence, this research is expected to develop a renewal of Vroom's theory in school management.

Keywords: Parents' Expectation; Islamic School; Senior High School

INTRODUCTION

Education is a conscious effort to help students develop their potential in facing future challenges (Hartono, 2019). Therefore, education providers must be able to anticipate the challenges that will be faced in the future. For parents and children education is an investment in the future. What is obtained through education today must be able to face challenges in the future. To face this challenge, potentials needed in the future are critical thinking, creative thinking, collaboration and communication (4C) (Tang et al, 2020). But for some people, especially Muslims, education must also be able to provide a religious moral foundation. This is also confirmed in the National Education System Law No. 20 of 2003 that the purpose of national education is to develop

⁵ the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable creative, independent, and become citizen's democratic and responsible state.

Islam teaches that parents have the responsibility to educate their children with religious knowledge as a provision for life in this world and the hereafter (Tontowi et al, 2020). A Muslim not only prepares education for the future of his child, but also prepares religious education for a more eternal life. Therefore, the most basic thing to introduce to children is to instill aqidah, as the basis or foundation in living a religious life. Having a strong faith will encourage a person to have awareness and adherence to carrying out the Shari'a. This is in line with Hambal (2020) that Islamic education must be able to develop and strengthen students' abilities to know God and make the Islamic creed a way of life in various lives, personal, family, and community.

Parents have hoped that schools are able to equip their children not only to face challenges in this world but also in the hereafter. Therefore, parents in Surabaya, especially Muslims, are very selective in choosing schools for their children. Parents who are educated and have adequacy in terms of the economy choose their favorite private Islamic schools over public schools. This is as stated by Embong et al (2020) that a good society consists of good families, and good families come from good individuals. Therefore, parents have great hopes that their children will receive religious education, so that they can increase faith and piety, and become pious and pious children, who can contribute to life in society.

Even so, not all private Islamic schools have good quality, there are still gaps in school achievement and school quality (Muttaqin et al, 2020). Each private school has a different vision and mission. In Surabaya there are 3 schools based on religion (Islam), namely SMA Al Hikmah, SMA 2 Muhammadiyah, and SMA Khodidjah, which are the choices of parents. Even though the three schools are private schools and are relatively expensive, the interest of parents to send their children to these three schools is very large. Even for new student registration, you have to register long before registration opens (nginden). Although both are based on Islam, the three schools are different. Khadijah High School is an Islamic school based on ahlusunnah wal jamaah (aswaja). Most students who enter the school are Nahdliyyin. SMA 2 Muhammadiyah is an Islamic school that grows and develops from the Muhammadiyah Islamic organization. The majority of parents who enroll in the school are from Muhammadiyah circles. Meanwhile Al Hikmah High School is an Islamic school that grows and develops on the basis of modern thinking not based on Nahdliyyin or Muhammadiyah. Most who register are Muslims who have more moderate thoughts.

On the other hand, as a private school there is a dependency on funds from parents' participation (Rambla et al, 2011; Ujianto, 2022). This is different from public schools which have received financial support from the government. Therefore, public trust in the quality of education must be maintained. In order to foster public trust, the three schools offer outputs and outcomes as quality assurance for the education they provide. Parents dare to pay dearly for their children's education because they feel confident and believe that the outputs and outcomes offered by the school are in line with parents' expectations. They will get results in accordance with what has been cultivated. Attanasio et al (2019) argues parents have the belief that sending their children to schools with higher quality is a more productive investment than material investment.

Vroom (1995) suggests that the greater the individual's belief in something that can satisfy his desires, the greater the individual's expectations. So how hard a person's efforts depend on that person's expectations. If parents have high expectations that it will have a positive impact on the welfare of their children (Long & Pang, 2016), then the efforts made will be even harder. Thus the expectation of parents is a hope that is owned by parents. These expectations are influenced by a strong desire and belief in results, so they are motivated to perform at a high level of performance. The higher a person's expectations of an educational institution, the motivation of parents to send their sons and daughters to that institution will increase.

The theoretical perspective used is Vroom's theory or expectation theory. Vroom (1995) suggests that expectations are the force that motivates a person to do something to achieve a goal. If they believe that what they are doing is towards achieving that goal, their motivation will be stronger. The theory of hope is based on:

- a. Expectations (expectancy), namely the fulfillment of expectations because parents have spent on education costs. So parents believe that if he has paid the tuition fees, then he will get the expected results/performance.
- b. Value (valence), namely the results obtained as expected because parents have made certain efforts.
- c. Linkage (instrumental), namely the perception of parents that the result of an expectation exists because of the desire to obtain results in accordance with the belief that what is done will be rewarded.

The theory shows that the thing that can motivate someone to make maximum effort from reciprocal relationships is what is desired. Expectation is

the level of performance desired by someone who has been previously estimated based on the information received, giving rise to perceptions.

Parents' decision in choosing a school because their child will get the education as expected (Morgan et al, 1993). Fulfillment of parents' expectations cannot be separated from the influence of school management. Therefore this study resulted in an update of Vromm's theory, originally a theory for individuals but in this study it was adapted to school management. Parents' expectations were influenced by the experiences of other people who had used services in the past, the opinions of friends and relatives, and school promises, and competitors. In this case, Kotler and Keller (2012) argued that social, personal, and cultural factors influence parents in making decisions about choosing a school to meet their expectations.

Fulfillment of parents' expectations is one indicator that quality education in the school. For this reason, the school seeks to guarantee the fulfillment of graduates according to expectations, because the quality assurance of graduates provides feedback for schools (Arbangi at al, 2016; Lu & Sousa-Poza, 2021). Parents as consumers of educational services have a role and responsibility for the successful implementation of education, therefore communication between parents, students and teachers is very important so that parents better understand school policies. High achievement is influenced by high expectations because high expectations are the most important predictor of future educational behavior (Khattab, 2015).

Islamic-based schools ²at are favorites for the people of Surabaya and its surroundings are Khadijah High School, Muhammadiyah 2 High School and Al Hikmah High School. However, the community segmentation of the three schools is different. Each school has an advantage which is the selling point of the school. Although all three are Islamic-based schools, the implementation of religious education has different characteristics. SMA 2 Muhammadiyah has the characteristics of Muhammadiyah, SMA Khadijah has the characteristics of ahlusunnah wal jammah (aswaja), and SMA Al Hikmah has the characteristics of moderate Islam which does not have a tendency towards certain groups. The three schools provide guarantees to parents regarding outputs and outcomes, especially in a religious context. ¹The quality of schools can be seen from the outputs and outcomes offered. As stated by Kompri (2015) that the quality of graduates is an overall characteristic of a school which includes input, process, output, and outcome which shows its ability to satisfy the expected need.

Parents' expectations for Islamic schools are not only because of the quality of the school or teachers, but these expectations lie in the environment of the Islamic school (Islam et al, 2019). As a result, this environment can

prevent student moral damage (Merry, 2018), can cause students to have Islamic knowledge in interpreting and applying Islamic knowledge in everyday life, can make students have a strong religious foundation, intelligence, and everything related to the comfort of the school. Parents' expectations vary because they are influenced by parents' socio-demographic status factors. Parents with low socioeconomic expect their children's academic grades to be good. Parents with moderate socioeconomic expectations have self-confidence, and parents with high socioeconomic expect their children to develop talent.

Based on the problems above, not many researchers have explained in detail the form of parents' expectations of their children's graduates related to religion. This is because children also have independence and awareness of worship, both Sunnah and obligatory worship, so this is a novelty in this study. The purpose of this research is to find out the expectations of parents that have been fulfilled by the school.

RESEARCH METHODS

A qualitative approach with a multi-site design was employed in this study. The researchers used this method because the research subject of this study has a general similar characteristic that is a private Islamic-based school. This study was designed to obtain descriptive written and oral data. A modified analytic induction method was used in the research design (Bogdan & Biklen, 1992). This research was conducted in three private Islamic high schools located in the city of Surabaya, East Java, Indonesia. These schools are namely Al Hikmah Senior High School, Khadijah Senior High School, and Muhammadiyah 2 Senior High School. The subjects of this study were parents, a school principal, a vice principal, teachers, and students. A purposeful sampling and a snowball sampling technique were used to select the informants (Creswell, 2017).

The data were collected from important informants and data sources including parents, a school principal, a vice principal, teachers, and students about parents' expectations on schools and the quality offered by top-notch private Islamic schools in Surabaya. There are several techniques to collect data in this study. First, unstructured in-depth interviews were used to find out parents' expectations of the school. Next, the participant observation was carried out to find out whether parents' expectation has been fulfilled by the school or not. Lastly, a documentation study was also conducted as a form of confirmation that the school has already had varied programs to fulfil what parents expect. The first informant to be interviewed is parents who choose these three Islamic schools. Parents are the important informant because they will provide information related to their expectations of the school for its

outputs and outcomes. Participant observation and documentary study are carried out in order to complete the detailed data by carefully observing with self-engagement and participation in this study.

Furthermore, data analysis techniques are carried out in several stages, that is during the field research, during the data collection process, and after completing data collection (Bogdan & Biklen, 1992). Data analysis covers data reduction (condensation), data display, and conclusion or verification (Miles & Huberman, 1994). Because the research design was a multi-site so the data analysis consisted of two stages including on-site analysis and cross-site analysis. Both stages of cross-site analysis were used to compare a conceptual finding or a provisional proposition obtained from the three research sites (Yin, 2004). Compiling the final proposition or current finding is the next step to integrate the sites. Moreover, there are four criteria used in the data validity technique that aim to guarantee the trustworthiness including credibility, dependability, confirmability, and transferability of this study. Data credibility is proven through the research extension, observations regularity, triangulation, peer discussion, and sufficient references. The results dependability is proven through a review process by an independent auditor. The confirmability is carried out simultaneously with dependability by an independent auditor team. Then, the transferability is proven in a way that this research is reported transparently so that it can be applied in other contexts (Creswell, 2017).

RESULTS AND DISCUSSION

Single Site Findings

The results of this study on parents' expectations to outputs and outcomes in the religious context at Al Hikmah Senior High School are not far from the outputs and outcomes offered by the schools. In terms of outputs, (1) parents expect that their children have a straight belief and strong religious principles, and (2) their children have obedience and self-awareness in worship. In terms of outcome, parents expect that their children will have the ability to become a prayer leader in a group of society. Due to the similarity of parents' background in religion, the parents' most important expectation is that the children have a strong belief on their religion. Meanwhile, the school also offers graduates to able to teach and become a Quran teacher after graduating, something that is not expected by parents. Al Hikmah Senior High School is able to produce graduates who have a religious character which characterizes the school. This character is not only beneficial for the students themselves, but also for the community.

The results of the study at Khadijah Senior High School related to parents' expectations of school graduates include (1) children identify and apply

all practices of nahdliyyin, (2) children are diligent in salat, reciting Quran properly, and implementing deeds as well as saying according to Islamic law, and (3) children have the habit of Sunnah practices. Additionally, the school outcome offered children to have the ability to lead the tahleel in a society that is believed to pray for people who left for the hereafter. This expectation is very viscous with the character of nahdliyyin. It is in line with the nahdliyyin background of the parents. There are four things offered that are out of the expectations of parents, including (1) students who have strong principles in religion especially to the nahdliyyin character, (2) students who have the habit of salawat (output), (3) students are able to recite zikr after salat, and (4) students are able to be a prayer leader (imam of salat) and Mu'azzin in the society (outcome). As the oldest Islamic school in the city of Surabaya, Khadijah Senior High School is able to produce graduates who have a very strong religious character. It is due to a famous school characteristic which is well known to all Surabaya people based on ahlusunnah wal jamaah (aswaja).

The findings of research at Muhammadiyah 2 Senior High School indicated to parents' expectations of output and outcome include (1) students have a strong religion and carry out sunnah practices, (2) students have awareness in worship according to the Islamic law. Next, the outcome is that the student are able to practice religious teachings obtained at the school both individually and in society. Also, there are three things that the school offers that are out of parents' expectation, including (1) students can memorize the Quran at least the 30th juz, (2) students are able to carry out the provisions of the Hajj rituals (output), and (3) students have the ability to carry out fardlu kifayah related to the funeral procession (outcome). Although, Muhammadiyah 2 Senior High School Surabaya is a school belongs to Muhammadiyah organization, not all parents of students who enroll their children in the school have Muhammadiyah background. Even so, the habituation that exists in the school tend to be within Muhammadiyah characteristic.

Cross-Site Findings

The parents' expectations from the three schools in terms of outputs are the children have a straight belief (aqidah) and have strong religious principles, have obedience and awareness in a worship according to sharia or Islamic law, have a habit of practicing the sunnah. In addition, parents' expectations in terms of outcomes are that the children can practice religious teachings in the life of society, become a prayer leader (imam) in society, and become a leader of religious activities in society. The three schools have offered their value based on each Islamic school principals, thus they are in line with the expectations of the parents. Even what the school offers to parents exceed the parents'

expectations. This shows that parents' expectations are fulfilled by the school. An overview of parents' expectations can be seen in Figure 1 below.

Also, the school offers are distinguished between the output and the outcomes of the school. The output offered by schools in a religious context is that the children have strong belief (aqidah) in religion, have awareness and independence in terms of worship, have a habituation to carry out the Sunnah practices, and have a wide knowledge of Islam, and understand the provisions in carrying out a worship. Next, the outcomes offered by schools in a religious context is the children have the ability to teach Quran, become a prayer leader in a society, lead the religious activities in the community, and have the ability to carry out the Islamic sharia related to social life. An overview of the output and outcome offered by schools can be seen in Figure 2 below.

⁴ The research results show that there are three things that are not the parents' expectations, yet they are still in a part of what the school offers; specifically, students have a wide knowledge of Islam as well as understand the provisions related to Islamic sharia in carrying out worship (output), and the students are able to teach the Quran (outcome). These three things indicate that the expectations of parents have been fulfilled because what the school offers exceed the parents' expectations.

Outputs and outcomes of the school are the overview of the graduates' quality, one channel to satisfy the needs and parents' expectations as consumers of educational services. Therefore, schools must be able to develop inputs and processes in order to produce outputs and outcomes based on the parents' expectations. The output and outcome of students in the religious aspect above show that schools are able to guarantee that the quality of graduates would have a religious character that is beneficial for themselves and society.

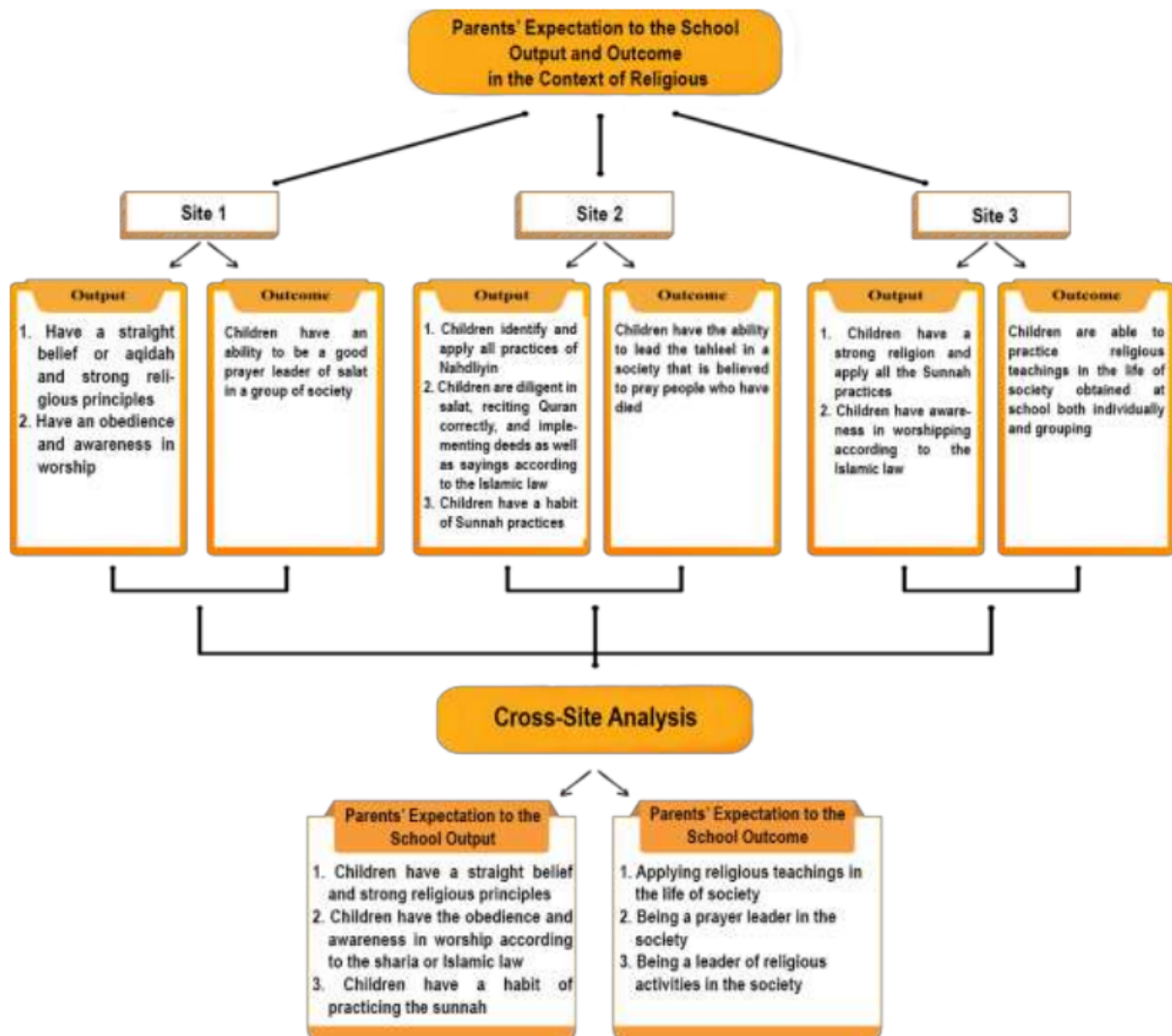


Figure 1. Parents' Expectation

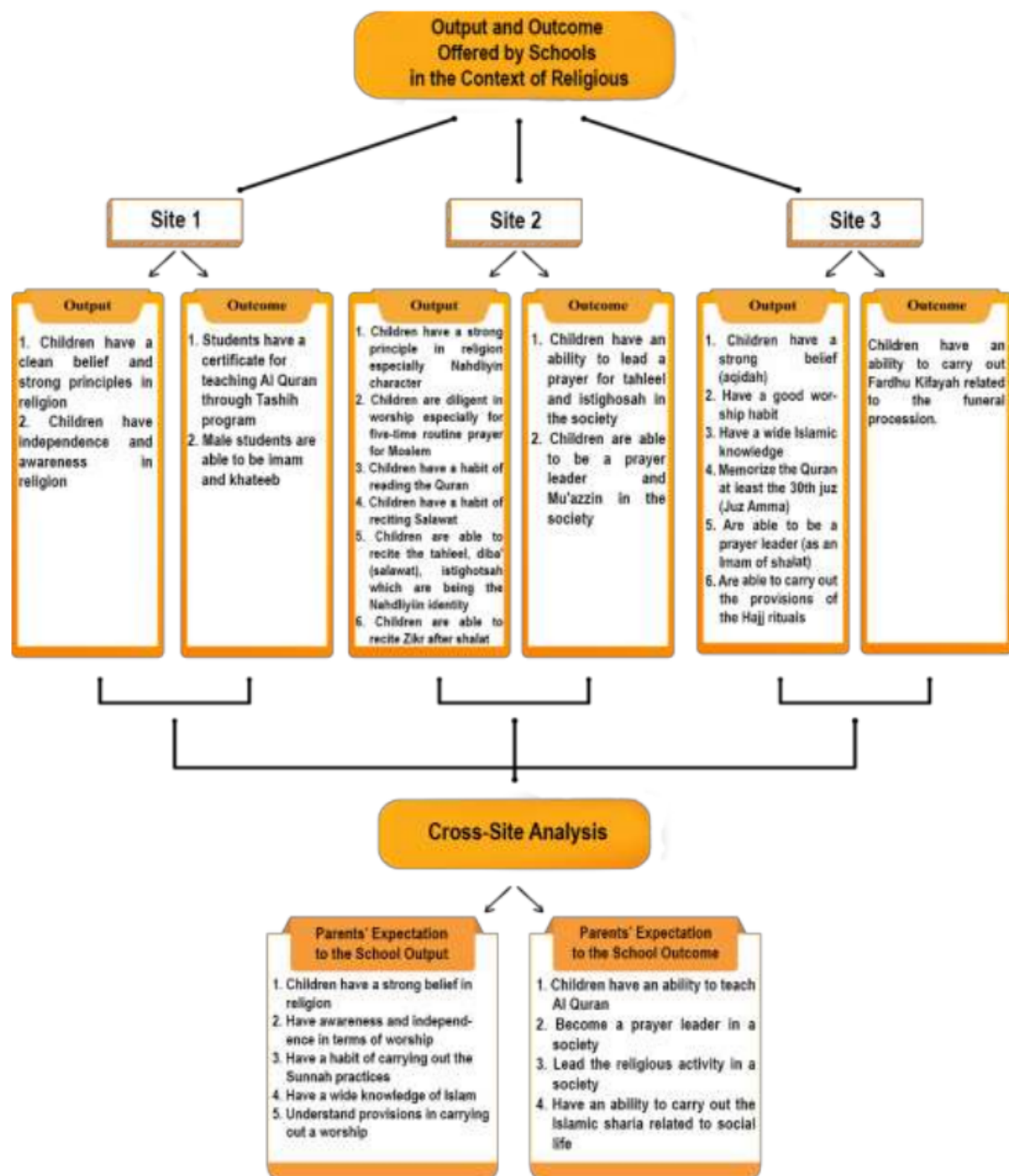


Figure 2. Output and Outcome Offered by Schools

Parents' expectations of output and outcome in a religious context

In choosing a school for their child, parents are very concerned about the environment in the school so that it is in accordance with the environmental background in the family. A Muslim who chooses an Islamic school because it provides an environment that can raise awareness for children to carry out their worship properly. Awareness in carrying out worship as proof of one's faith. This is in accordance with what Clauss et al (2013) stated that Islamic schools provide Muslims with an environment that supports the growth of Islamic identity and beliefs so that they have strong principles of faith.

Parents have an obligation to raise their children to be religious people, so they have special attention to religion-based schools (Swift, 2020). This is the reason parents choose to send their children to schools based on Islam so that they have strong beliefs and principles in religion, Islamic schools strive to shape the character of children and hold fast to Islamic values. The community chooses Islamic-based schools so that their children have obedience and awareness in carrying out true religious teachings. Even so, the role of the family is very important, because character education is not only carried out in schools. To increase student obedience and awareness in worship, there are things to do, namely providing insight into religious values, providing guidance, and setting an example. These three things are not only done at school but also at home with parental guidance (Ikhwan et al, 2019). Family background and environment have a significant impact on student character, especially in the context of religious education (Biantoro, 2019). Therefore, parents hope that the environment at school can help their children increase awareness of worshipping properly, through habituation in worship. Integrating religious values into school culture is carried out through curricula, co-curriculars and extracurriculars. Such as the habit of praying in congregation, commemorating the Prophet's birthday, Duha prayer, and Islamic-based education (Bahiroh & Suud, 2020).

Islamic schools have a culture that reflects belief in Islamic teachings. Culture is what parents hope to shape the character of their children. Habituation of sunnah worship is carried out in schools, such as sunnah prayers, congregational prayers, fasting, sharing programs and others. Parents really hope that the habit of worship is not only carried out at school, but also reflected in everyday life at home. Conditioning in the school environment, namely the habituation of routine worship, both mandatory and sunnah, learning the Koran, maintaining cleanliness, exemplary, values of independence and responsibility, honesty, and discipline (Yuniar, Soesanto, & Sudana, 2020). The habit of praying dhuha, the habit of praying at school is one of the sunnah worship. The habit of praying dhuha will not be of any benefit if it is not done

routinely and sincerely (Haedar, 2019). Then, It also carrying out congregational prayers, internalizing the values of aqidah, understanding sharia values, and applying values/morals can create educational character that gives birth to a superior generation (Nahar, 2020; Suriadi & Supriyatno, 2020).

Parents' expectations regarding outcomes are how students benefit in society. In living the life of a Muslim must maintain a relationship with God, a relationship with humans, and a relationship with the natural surroundings. These three things are part of the value of worship. Parents really hope their children get provisions enough from the school to be implemented in social life. Activities or habits of students while at school that can be implemented in the community are getting involved in caring for corpses, leading prayers, teaching the Koran in mosques or prayer rooms, and participating in religious activities in the community. Therefore it is very important that schools prepare life skills education that meets parents' expectations, especially regarding the practice of worship in the community. According to Amirudin & Muzaki (2019) stated that the life skills that must be prepared in schools are education to read the Koran, practice reciting the Koran, coaching dai cadres, and basic development of Islamic leadership as a religion that is rahmatan lil alamin and highly respects diversity as a form of tolerance. Social responsibility is part of Islamic values and beliefs (Zain et al, 2014).

Outputs and Outcomes offered by Schools in Religious Contexts

Strong religious character is a characteristic of Islamic schools. Religious character is the responsibility of stakeholders. Intellectual intelligence, spiritual intelligence, and emotional intelligence simultaneously and holistically are needed. This is the responsibility of stakeholders (Umami, Gani, & Waskito, 2019) who develop graduate profiles (outouts and outcomes) to respond to the needs of parents as consumers at school (Juran & Godfrey, 1999). The more quality educational products and services in schools, the more contributions to students' knowledge, attitudes, values, and behavior (Adams, 1993). If the three aspects mentioned above have reached quality standards that are carried out consistently to meet the needs of parents, then the expectations of parents will be fulfilled (Karahana & Mete, 2014). Islamic schools must always improve the quality of graduates and educational services. Quality improvement is the most important part in the marketing of educational services. Therefore, Islamic schools must have outputs and outcomes, especially in the religious aspect, because religious aspects are the hallmark of Islamic-based schools.

One's belief becomes the basis of religious life. Therefore, students must have a strong religious basis in order to be able to become filters in life in society. The three schools equip their students with a strong religion so that

students have strong principles so they don't easily accept misleading teachings. Religious attitudes can be seen from the way students behave and obey in carrying out religious teachings, the habituation of religious teachings in schools such as praying before and after studying, carrying out congregational prayers, and other activities (Abdurrahman, 2016).

One indicator that someone has strong principles in religion is having a high awareness in carrying out religious teachings, because someone already has a strong relationship with the Creator. Students' religious awareness can be measured by three aspects, namely the student's relationship with God (praying and fasting), the student's relationship with other students (social interaction), the relationship between students and themselves (food, drink, clothing, and morals) (Mansur et al, 2018). Religious awareness refers to an integral part and integration that takes place in a complex manner regarding religious experiences, feelings, and everything related to religious acts in a person. Religious attitude is a form of consistency of a person in carrying out the religion he adheres to or practicing something he believes in, both obligatory and sunnah practices.

The practice of sunnah in Islam is a practice that if done is rewarded and if left is not sinful. This sunnah practice is an added value for every person who is Muslim. Habituation of sunnah practices in schools is one of the characteristics of Islamic schools, starting from teachers, students, principals and all stakeholders. Habituation is done by all teachers. Habituation that is done has a contribution to religious attitudes. Religious attitude is a behavioral tendency that leads to noble behavior or character (Lisnawati, 2016). Habituation of this sunnah practice can be done by providing motivation, modeling habituation, and giving sanctions (Haedar, 2019). Giving motivation is an effort made by teachers in schools to encourage all students to be diligent in practicing sunnah worship. Modeling the efforts made by the teacher so that students imitate behavior and attitudes on a daily basis. Habituation is that students are trained to practice sunnah worship such as dhuha prayer, discipline in queuing during ablution. Finally Sanctions, namely the punishment given so that students are discouraged so that behavior changes occur (Khaidir & Suud, 2020). Whereas the character building process is carried out through Islamic Spiritual Activities. Character habituation is also carried out through Fardhu worship, Sunnah, interaction with the Al-Qur'an, and the Islamic Science Program which includes aspects of faith (iman), morals (akhlaq), and manners.

Islamic schools must have a strong foundation of religious education. Al-Quran and Hadith are the basis of Islamic education, both of which are a guide for every Muslim in carrying out Islamic teachings. Therefore, students' understanding of Islamic law must be the concern of the school. According to Khaidir & Suud (2020), in improving students' religious attitudes, character

education is needed, including faith, morals, obligatory worship and sunnah, learning the Koran, and Islamic programs. As a Muslim it is not enough just to have Islamic insight and understand the provisions of the Shari'a, but must actually practice their beliefs and knowledge . Understanding and knowledge of Islam is not a guarantee that someone has awareness in carrying out religious teachings.

Institutions always provide Al-Quran learning so far Al-Quran education is still traditional, with the development of modern educational experiences in learning and curriculum, Al-Quran learning must adapt to reviewing information and conducting training for Al-Quran teachers. Learning must adopt innovative Al-Quran educational methods. Al-Quran teachers do not only limit hafidz students, but quality hafidz are more productive by having a social commitment to teaching the Al-Quran (Ramadane & Souad, 2017). The teaching of the Koran is the main focus in Islamic education. Therefore it is very important to pay attention to the components of teaching the Koran in teacher teaching practice. So training and courses related to teaching the Koran must be carried out and attended to by responsible parties (Noh et al, 2013).

To become a prayer priest, one must first know one's background, especially the background of one's religious life. Habituation in Islamic schools in Indonesia teaches students to become imams and preachers in prayer. The background of the imam and khatib has contributed to his recognition as a respected religious leader. Habituation in religious schools provides an opportunity for them to understand and carry out religious practices.

Schools must equip students with the skills needed to live in society. According Amirudin & Muzaki (2019) stated that life skills education that is of great interest to students of the Islamic study program is education to read the Koran, practice reciting the Koran, practice worship, leadership education, and coaching dai cadres. Life skills as such are a guarantee of the output of Islamic schools to parents which are needed by students in religious and social life. Islam really values diversity, Islam teaches its followers to be tolerant of other religions. Religious activities do not only stop at the practice of worship with God, but also prioritize human values (Islam, 20⁴). Therefore, students must be equipped with broader religious knowledge so that they are able to carry out their role as social beings who benefit the people. Students understand the principles and provisions of Islamic law related to worship and the issue of goodness for the general benefit, so that later when living in society, both in the business and social world, students can formulate a conceptual framework regarding social responsibility based on the values of Islamic beliefs (Zain et al, 2014).

The outputs and outcomes offered by the school exceed parents' expectations. This shows that there is a match between parents' expectations and the outputs and outcomes offered by the school. This finding differs from previous findings, namely that there is a quality gap in terms of expectations and perceptions of students at school. The existence of a quality gap indicates student dissatisfaction with the services provided by the school (Sadia, 2020). In the community, it shows that schools are more focused on the short term (output) even though long term results (outcome) are also very important, because that is what will contribute to society in the future. (Dal Mas et al, 2019).

CONCLUSION

In conclusion that parents' expectations of having children with religious character by admitting their children to three of Islamic schools have been fulfilled. It showed that that parents' expectations are in line with the offers from the schools. The expectation includes students' output, which refers to having a strong faith, having awareness, and obedience in practicing Muslim faith tenets and its good deed of sunnah. Moreover, the students' outcomes are defined as practicing the Muslim faith in the real life in society, becoming imam in salah, and becoming a leader in certain Islamic events in society.

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