



Customer Perceived Value (Cpv) From The MPI Perspective: Integration Of Academic Service Quality And Blessing Orientation

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Abstract:

This study aims to analyze Customer Perceived Value (CPV) in Islamic education management by integrating academic service quality with blessing orientation, highlighting both functional and spiritual dimensions of student experience. A qualitative approach with a case study design was employed, with data collected through documentation, observation, and semi-structured interviews. Analysis followed systematic stages of data reduction, data display, and verification, using content analysis, discourse analysis, and interpretive approaches to capture both rational and experiential insights. Findings indicate that academic service quality significantly contributes to student satisfaction and comfort, while blessing orientation encompasses meaning, serenity, and depth of the learning experience. The integration of these dimensions produces a holistic CPV, extending beyond conventional functional aspects to include emotional and spiritual elements. The study underscores the importance for Islamic educational institutions to harmonize service quality with spiritual values to enhance the overall educational experience, providing a foundation for designing policies and strategies that address students' comprehensive needs, fostering meaningful, contextually relevant, and spiritually enriching learning environments.

INTRODUCTION

In theory, Customer Perceived Value (CPV) in education is still often interpreted narrowly as a measure of satisfaction with academic services (Blut, Chaney, Lunardo, Mencarelli, & Grewal, 2024; Chan & Raharja, 2024; Dastane & Haba, 2023; Ghози, Kusumawati, Yulianto, & Utami, 2025; Gojali, Hidayah, Aniati, & Baharun, 2024; Kodua et al., 2022; Musthofa, Baharun, & Yakin, 2024). This is because CPV originates from the business world, which emphasizes benefits, quality, and cost as the basis for assessing value (Abrokwah-Larbi, 2025; Albustomi & Baharun, 2025; Ali & Shabn, 2024). In practice, many Islamic educational institutions assess success through indicators such as facilities,

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academic systems, and student satisfaction, while aspects such as sincerity in learning and the blessings of knowledge have not yet become a primary measurement (Abd, 2024; Baharun, Najiburrahman, Zamroni, Mundiri, & Maulida Thohir, 2025; Khoiriah & Sujanto, 2026; ZIEN, 2025). Students may be satisfied with the service, but they do not necessarily experience a sense of calm or meaning from the learning process (Annisa, Baharun, & Sukriyah, 2025; Arigayota, Duffek, Hou, & Eisingerich, 2025; Buck & Tyrrell, 2022). This situation indicates a gap between CPV theory and the values inherent in Islamic education, necessitating a new understanding that combines rational and spiritual aspects to shape student perceived value.

The reality on the ground is that Islamic educational institutions tend to focus more on improving the quality of academic services that are visible and measurable. This is influenced by the demands of competition between institutions, which push them to excel in facilities, technology, and service. Many universities compete to provide sophisticated digital systems, fast administrative services, and modern academic programs. However, students often only experience technical convenience without gaining a truly meaningful learning experience. Many feel that simply undergoing education routinely lacks a spiritual connection to the knowledge they are learning. This fact suggests that improving academic services alone is insufficient, as students' perceived value is also influenced by a deeper dimension, namely the blessings and meaning of the educational process itself.

Much previous research has demonstrated that the quality of academic services influences student satisfaction and loyalty (Amoako, Ampong, Gabrah, de Heer, & Antwi-Adjei, 2023; Annisa Tri Ananda Dewi Najiburohman Najiburohman, Hefniy Hefniy, Abu Hasan Agus R., 2025; Bui et al., 2023). This is because good service creates a positive experience that is easily perceived and measured (Baharun & Asrani, 2024; Mamakou, Zaharias, & Milesi, 2024; Paulose & Shakeel, 2022; Tabaeian, Yazdi, Mokhtari, & Khoshfetrat, 2023). Various studies show that factors such as lecturer competence, ease of system access, and campus facilities have a strong relationship with students' perceptions of value (Baharun, Najiburrahman, Zamroni, Novita, et al., 2025; Bansah & Darko Agyei, 2022; Tan et al., 2024). However, most of these studies have not included spiritual aspects as part of CPV. In the context of Islamic education, values such as blessings, intentions, and long-term benefits are rarely considered as primary variables. Therefore, this study aims to address this gap by developing a CPV concept that not only focuses on service quality but also encompasses spiritual dimensions relevant to Islamic education (Pardiansyah, Ratnasari, Alimusa, & Najmudin, 2026; Sharma, 2025).

The uniqueness of this research lies in its novelty in integrating academic service quality and blessing orientation into a single CPV concept. Until now, these two aspects have tended to be understood separately, resulting in an incomplete understanding of the value. This study attempts to define blessing as something that can be felt and identified through indicators such as serenity in learning, the usefulness of knowledge, and changes in student attitudes. Thus, value is not only seen in the quality of services provided, but also in the perceived impact on students' lives. This integration is a novel contribution because it presents a more holistic approach, so that CPV in Islamic education is not merely functional but

also has a deeper meaning.

Based on this gap between theory and reality, this study aims to examine how academic service quality and blessing orientation shape Customer Perceived Value (CV) from the perspective of the Islamic Student Intervention (MPI). This is important because the value perceived by students not only determines satisfaction but also influences how they interpret their education. Evidence from the field suggests that students desire more than just good service; they also seek learning experiences that provide serenity and meaning. Based on this, the argument in this study is that CPV will be stronger when academic service quality is integrated with blessing orientation, resulting in value that is perceived not only rationally but also spiritually, and can shape a more holistic educational experience.

RESEARCH METHOD

This research uses a qualitative approach with a case study design. This approach was chosen because the research seeks to deeply understand how Customer Perceived Value (CPV) is formed in the context of Islamic Education Management (MPI), particularly through the integration of academic service quality and a blessing orientation. Case studies allow researchers to explore phenomena holistically in a real-life context, examining not only the results but also the processes and meanings experienced by the research subjects. Through this approach, researchers can capture the experiences, perceptions, and values that develop within the Islamic education environment more comprehensively. Furthermore, this design also allows for a more in-depth understanding of social, cultural, and spiritual dynamics that cannot be measured quantitatively, thus ensuring more in-depth and contextual research results.

This research was conducted at the Nurul Jadid Islamic Boarding School, located on Jl. KH. Zaini Mun'im, Tanjung Lor Hamlet, Karanganyar Village, Paiton District, Probolinggo Regency, East Java. The location was chosen based on several considerations. First, this Islamic boarding school is one of the Islamic educational institutions that has an integrated educational system between formal and non-formal education. Second, the Nurul Jadid Islamic Boarding School is known for its strong commitment to upholding Islamic values while adapting to developments in modern education. Third, the unique environment of the Islamic boarding school provides a rich space for examining the integration of academic service quality and a blessing orientation. Given these characteristics, this location is considered representative for exploring the concept of CPV from the perspective of the Islamic Student Empowerment (MPI).

The information sources for this study consisted of respondents and informants selected purposively according to the research needs. The primary respondents were students or students who directly experienced academic services within the Islamic boarding school environment. Meanwhile, informants included lecturers or ustadz/ustadzah (Islamic teachers), as well as parties involved in academic policymaking. The selection of informants was based on their knowledge, experience, and direct involvement in the educational process. With this combination of information sources, researchers were able to obtain diverse data, from both the perspectives of service users and service providers. This is crucial for a comprehensive understanding of how values are perceived,

formed, and implemented in the context of Islamic education.

Data collection was conducted using several techniques to ensure the depth and accuracy of the information. First, direct observations were conducted to observe how the academic service process takes place and how the values of blessing are internalized in daily activities. Second, in-depth interviews were conducted with respondents and informants to explore their experiences, perceptions, and perspectives regarding the perceived values of the educational process.

Data analysis in this study was conducted through several stages. The first stage is data condensation or data reduction, which is the process of selecting, simplifying, and focusing data relevant to the research objectives. The second stage is data display, which presents the data in narrative or matrix form for easy understanding and analysis. The third stage is data verification, which involves drawing tentative conclusions and re-examining them with existing data to ensure their validity. In addition to these stages, this study also employed several analytical methods, namely content analysis to identify key themes in the data, discourse analysis to understand how meaning is constructed through language and interaction, and interpretive analysis to explore deeper meanings from the research subjects' experiences. Through this process, the research results are expected to provide a comprehensive and in-depth understanding.

FINDINGS AND DISCUSSION

Academic Service Quality as a Determinant of Student Perceived Values

The quality of academic services in this study is not simply understood as a functioning system, but as the experiences students actually experience in their daily lives (Bilquise, Ibrahim, & Salhie, 2024; Hasson, Keville, Gallagher, Onagbesan, & Ludlow, 2024; Nicholls, Nicholls, Tekin, Lamb, & Billings, 2022). Based on documentation in the form of evaluation reports, service standards, and academic archives, the institution has strived to provide structured, consistent, and reliable services. This is evident in the punctuality of lecture schedules, the presence of disciplined lecturers, and a relatively accessible academic system. However, the findings go beyond technical aspects. Students also assess how they are treated during the learning process. Lecturer interactions, guidance methods, and understanding of students' circumstances are crucial in shaping student perceptions of value. Thus, the quality of academic services is not only assessed by system performance but also by the accompanying emotional experiences.

Interview results supporting these findings indicate a more personal experience for students. One student stated, "Thank God, on campus, the lecturers are always punctual for their scheduled lectures and listen to our opinions both in class and outside of class." Another student said, "The system here meets the standards of other campuses, and many of the lecturers are friendly and willing to guide us patiently, as I am now, a final-semester student working on my final project." From this information, it is clear that students evaluate services not only from a technical perspective but also from the quality of interactions. Researchers observed that the empathy and attentiveness of lecturers were crucial factors in shaping perceived value. This suggests that effective academic services are not simply those that operate well, but also those

that foster a sense of appreciation and understanding in students.

Observations reinforce these findings. In several lectures, lecturers were seen not only delivering material but also providing space for dialogue, patiently responding to questions, and adapting their approach to the students' circumstances. Furthermore, administrative services demonstrated a fairly quick response to student needs, although technical challenges were encountered in some situations. Researchers observed that the open classroom atmosphere and warm interactions created a sense of comfort for students. This suggests that the quality of academic services is not only shaped by a sound system but also by the concrete practices experienced directly by students during the learning process.



Figure 1 : Conceptual Model of Meaningful Academic Service Quality

Overall, these findings indicate that the quality of academic services forms a recurring pattern: good service, a sense of comfort, the development of trust, and ultimately, a positive assessment of the institution. However, this pattern is determined not only by technical aspects but also by the interpersonal relationships that are established. Students tend to remember more about how they are treated than the details of the system. Therefore, it's understandable that student perceived value is formed by a combination of system order and warm interactions. Meaningful academic service quality maintains a balance between the two, resulting in a learning experience that is not only effective but also memorable and valuable.

The Orientation of Blessing in Islamic Education as a Dimension of Spiritual Values

The orientation of blessing in Islamic education in this study was not only found as a written concept, but was also evident in the institution's daily practices (Hendawi et al., 2024; Islamic, Ishaq, & Dayati, 2024). Based on documentation in the form of the vision and mission, activity guidelines, and development reports, blessing is a fundamental value that accompanies the entire educational process. This is reflected in the habituation of worship, the emphasis on etiquette in learning, and the strengthening of intentions as the foundation of academic activities. Furthermore, evaluation documents indicate that student success is measured not only by academic achievement but also by changes in attitude, discipline, and maturity of thought. Thus, blessing is not positioned as an abstract concept but rather present in simple and consistent practices. This situation demonstrates that education is not solely oriented toward intellectual intelligence but also toward fostering inner peace and meaning in students' learning processes.

Interviews with academic administrators and Islamic boarding school administrators support these findings. One of the administrators stated, "We

always emphasize that studying here is not just about getting grades, but also about gaining the blessing of knowledge." The Islamic boarding school administrators also emphasized, "We instill in students the habit of aligning their intentions, maintaining good manners, and respecting their teachers, because that's where blessings will emerge." Another statement stated, "If the process is good and undertaken with the right intentions, the results will naturally follow." From the interviews, researchers observed that the orientation toward blessings is not merely a discourse, but is truly internalized through educational policies and practices. This value is consistently instilled, becoming part of the learning culture experienced by students.

Observations indicate that the practice of blessings is evident in various academic and non-academic activities. Students habitually begin activities with prayer, maintain a respectful demeanor during interactions, and demonstrate respect for their lecturers. During the learning process, lecturers not only convey material but also link knowledge to life values and moral responsibility. Researchers also observed a relatively calm, orderly, and respectful learning atmosphere, reflecting the internalization of the value of good manners. Furthermore, developmental activities such as religious studies and spiritual guidance are conducted routinely as part of the educational process. Researchers believe that these practices shape learning experiences that are not only cognitive, but also affective and spiritual.

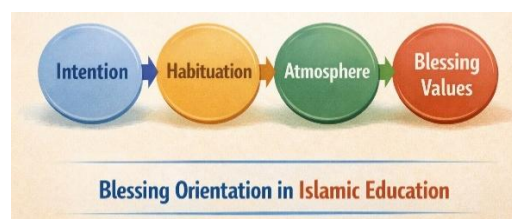


Figure 2 : The Formation of Blessing-Oriented Learning in Islamic Education

Overall, these findings demonstrate a recurring pattern: intention, habituation, atmosphere, and the formation of blessing values. A clear intention serves as the starting point, which is then reinforced through consistent practice in daily activities. These habits create a supportive atmosphere, which ultimately shapes how students think, behave, and feel. Students are not only oriented towards academic results but also begin to understand the meaning of the learning process they undergo. This pattern demonstrates that blessings do not appear instantly, but are formed from the ongoing interconnectedness of various aspects. Thus, a blessing orientation can be understood as an important foundation in Islamic education, as it can provide a more comprehensive, meaningful, and calming learning experience.

Integration of Academic Service Quality and Blessings in Shaping Holistic Customer Perceived Value (CPV)

The integration of academic service quality and blessing orientation in this study is not merely conceptual, but is evident in daily educational practice (Aithal & Maiya, 2023; Sangadah & Dinata, 2025). Based on documentation in the form of evaluation reports, academic guidelines, and coaching programs, the institution

strives to provide services that are both structured and valuable. This is evident in the well-organized academic system, consistent lecturer attendance, and a well-running learning process. However, at the same time, there is an emphasis on intention, etiquette, and the inculcation of spiritual values in every learning activity. Student reflections indicate that they not only value the ease of service but also feel a sense of calm during the learning process. Thus, this integration demonstrates that students' learning experiences are shaped not only by technical aspects but also by the accompanying values.

Interviews with academic administrators and Islamic boarding school administrators reinforce these findings. One academic administrator stated, "We strive to ensure that academic services run smoothly, but also ensure that the learning process retains the value of blessings." The Islamic boarding school administrator added, "We want students to be not only academically intelligent, but also to possess good manners and the right intentions in learning." Another statement stated, "If service is good but without values, the results will be incomplete." From these interviews, researchers observed that the integration between service and blessings does not occur by chance, but is part of a deliberately constructed educational design. Values are not only taught but are embedded within the system itself.

Observations indicate that this integration is evident in daily interactions. During the learning process, lecturers not only deliver material systematically but also relate it to life values and moral responsibility. Students appear to participate in the learning process in a relatively comfortable and orderly atmosphere, while maintaining good manners and etiquette in their interactions. Furthermore, a well-functioning academic system supports the creation of a conducive learning environment. Researchers observed that when academic services run smoothly in a valued environment, students demonstrate more active engagement and a more positive attitude. This demonstrates that the integration between technical and spiritual aspects is truly felt in practice, not merely conceptually.

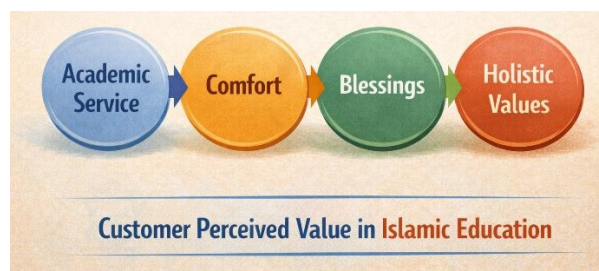


Figure 3 : The Formation of Holistic Customer Perceived Value in Islamic Education

Overall, these findings demonstrate a recurring pattern: academic service, comfort, blessings, and the formation of holistic values. Good service creates a sense of comfort, which is then reinforced by the value of blessings that bring serenity. From this serenity, a deeper and more sustainable perception of value is formed. This pattern demonstrates that Customer Perceived Value in the context of Islamic education is not only functional, but also emotional and spiritual. Furthermore, this integration does not occur instantly but is formed through habits that are continuously maintained throughout the educational process. Thus, it can be understood that meaningful education is one that is able to

combine systematic order with depth of values, resulting in a more holistic and memorable learning experience.

CONCLUSION

This research demonstrates that Customer Perceived Value (CPV) from an Islamic Education Management perspective cannot be understood solely from the quality of academic services. The value truly felt by students is formed when academic services are integrated with a blessing orientation. This means that meaningful education provides not only convenience and satisfaction, but also serenity and a sense of sufficiency in the learning process. Students need a good system, but also an atmosphere that can bring spiritual values to life. When both are in balance, the learning experience becomes more comprehensive, not only intellectually enlightening but also fostering inner maturity. From this perspective, it can be understood that the success of Islamic education lies in its ability to maintain a balance between the rational and spiritual aspects in shaping values.

From a scientific perspective, this research expands the concept of CPV by incorporating the blessing dimension as a crucial part of value formation. The qualitative case study approach allows for a deeper understanding of student experiences, resulting in a more contextual and meaningful picture. However, this research still has limitations, primarily because it was conducted in a single location with a limited variety of respondents. Therefore, further research involving more locations, diverse respondents, and survey methods is needed to obtain a more comprehensive picture. This is important so that the findings produced can become the basis for developing educational policies that are more appropriate and relevant to students' needs.

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