Role of Parental Believes and Focus to Improve the Quality of Islamic Schooling in the Western World

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A R T I C L E I N F O	A B S T R A C T
	Purpose the Islamic schooling quality is a global requirement that has drawn the attention of several recent studies and policymakers. The primary objective of the current study was to examine the impact of parental focus such as their demand of quality education and their concerns regarding school environment, parental beliefs such as religiously motivated parents and their involvement in Islamic activities on the quality of Islamic schooling in the Western World. **Methods** The study followed the primary data collection techniques, such as using the questionnaires to gather the data from respondents. It also executed the smart-PLS to check the reliability and validity and examine the nexus among variables.

Findings The results investigated that parental demand for quality education, parental concerns regarding school environment, religiously motivated parents, and their involvement in Islamic activities had positive linkage with the quality of Islamic schooling in the Western World. **Implications for Research and Practice** This study could; be a useful guide for the regulators and relevant authorities to develop and implement the policies regarding the quality of Islamic schooling. This study would also provide help to Islamic schools in the Western World and Islamic countries to improve the quality of Islamic schooling.

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Introduction

Islam is a monotheistic and world's second-largest religion after Christianity (Huda et al., 2020). Individuals and social obligations are distinguished by Islamic education. In Islam, it is totally an individual obligation to acquire knowledge. In the early era, education was not state-administered, but private tuition and religiously devoted funds created through charity were utilized to educate people (Hassan, 2020). First, the Islamic schools were free of government restrictions, and they neither needed to follow a curriculum nor to grant institutional degrees. which was financed by religious endowments. These were madrasa schools, ranging from those that teach pupils how to recite the Quran to those that provide instruction in Islamic law and philosophy. (Brooks & Ezzani, 2021; Lafrarchi, 2021; Shakeel, 2018). The objective of these institutions was to fill the spiritual needs of society or to apply Islamic jurisprudence (Ter Avest & Rietveld-van Wingerden, 2017). In the modern era, the Islamic schools are of various types, which range from some whose motive is the recognition of Arabic alphabets and recitation of Quran to those which provide education of Islamic jurisprudence and training. In the modern era, Islamic schools are state-owned, state-sanctioned, follow a proper course of Islamic studies along with a traditional or professional course of studies, and they have the policies to provide an effective environment to prepare the students for practical life according to Islamic teachings (Sahin, 2018).

In the western countries such as Canada and the US, the Muslim minority look for Islamic schools to get children educated. The number of students in Islamic schools is constantly increasing (Elkassem et al., 2018). The reasons behind the formation of Islamic schools in Canada and the US are parents' dissatisfaction with the typical public school system, an unfamiliar or unmatched social environment for Muslim students in typical public schools, and cultural integration issues. The selection of Islamic schools is based on the effectiveness of Islamic schools in giving children a proper Islamic education as per the parents' wishes and efforts (Brifkani, 2021). Moreover, in western countries, Muslims are in the minority and have limited education facilities, especially religious education. Many Islamic schools have been established by now, but these are not enough to fulfil the requirements of Muslims for Islamic education (Memon et al., 2021).

Many of the existing Islamic schools still fail to provide Islamic education and instill the Islamic teachings and principles into the minds and behaviors of the students (Saada & Gross, 2017). The reason is that many Islamic schools function within the legal framework of western democracies, for their financial or other legal-technical factors. For instance, some western nations, either via grants or as part of the framework of their public education systems, provide public funding for religious education programs (Fuess, 2007; Shakeel, 2018; Tatari, 2009). The lack of funds severely impacts the school's capacity to recruit and keep qualified Islamic instructors. Islamic schools in the United States do not have enough facilities or activities for talented children (Al-Lawati & Hunsaker, 2007). State financing of Islamic schools could provide the way to high-quality education to religious parents and low-income, However, it should result in curriculum problems, with the emphasis of schooling shifting away from religion and toward basic academic topics. As a result, regulations governing Islamic schools vary from nation to nation. However, in democracies with centralized institutions, the scenario may be quite different.

Additionally, most American Muslims attend public schools because they lack financial resources, favor Muslim culture over the Islamic faith, and are concerned about being segregated from the rest of society, among other factors. Demand may be seen in the continual increase in the number of Islamic schools, as well as the lengthy waiting lists at many institutions (Driessen & Merry, 2006). It is possible that the quality of Islamic schools in the United States is higher than that of Islamic schools in other western countries because Muslims in North America are better educated, have higher socioeconomic status, and a more different range of cultural and linguistic backgrounds than their counterparts in other parts of the world (Shakeel, 2018). Islamic schools in these western nations also have a greater ability to produce people who are very well to society and who comprehend both religious and democratic principles (Mohme, 2017). However, critics of Islamic education are concerned that students will not be able to engage in meaningful intellectual debate because of the nature of Islamic education.

Muslim parents all across the western world are concerned about instilling a solid moral basis in their children's character (Gurr, 2010). Some parents could like the socio-religious events that take place in their children's schools, while others may believe that they are completely ineffective in providing any educational value to their children. The parents have little participation in the children's education, owing to linguistic, cultural, and job difficulties, among other factors in Australia (Akbarzadeh & Saeed, 2001). Muslims children in public schools face a number of challenges that teachers and, more crucially, administrators are ill-prepared to address (Mc Andrew, 2010). If parents become more focused on community religious activities than on their children's main educational activities, Islamic schools may struggle to engage them in their children's core educational activities (Groeninck, 2021; Gurr, 2010; Shakeel, 2018).

Owing to such constraints, Muslim parents choose to home-school their children instead (Lamas Barreiro et al., 2011). These parents feel that the public and Islamic schools that are accessible cannot fulfill their expectations for the achievement. The expectations of parents raise several wide problems for educational institutions. Parental demands for quality education, parents' religious motivation, parental involvement in Islamic activities, and parents' high concerns for Islamic school environment are major factors in this regard. When the parents have high demands for quality of education and disclose it while interacting with children in an Islamic school, they need to bring improvement in Islamic school education (Barakat, 2018). The students having devotion to religious force them to focus on their effective Islamic schooling, and if they are personally involved in performing Islamic activities, they can help the students to get Islamic education properly. The parents who are active and show concern for the school environment prefer to get their children educated in an Islamic school having a suitable education environment (Ezzani & King, 2018).

Several empirical and qualitative research on Islamic education have discussed the quality of Islamic schooling (Lafrarchi, 2021; Merry & Driessen, 2016; Mohme, 2017; Shakeel, 2018). The current study aimed to examine what reforms are needed in Islamic schooling for which attention of education stakeholders is required. The study tried to make the education stakeholders pay attention to the quality of Islamic schooling, especially in an alien country. The aim of the study was also to examine the influences of

parents' efforts like high parental demands for quality education, religiously motivated parents, parental involvement in Islamic activities, and parents' high concerns for the school environment on the quality of Islamic schooling.

In previous studies, the role of parents' efforts in the quality of Islamic education has been debated. Unlike those studies, the current study explored all possible dimensions of parents' efforts like high parental demands for quality education, religiously motivated parents, parental involvement in Islamic activities, and parents' high concerns for the school environment while analyzing the quality of Islamic schooling. In past studies, the focus was also mainly on school environment and its impact on the quality of Islamic teaching. But the current study instead focused on parental influence and parents' efforts in Islamic schooling in most western countries.

The paper comprises five different sections. After the introduction, the next section analyses the relationship among high parental demands for quality education, religiously motivated parents, parental involvement in Islamic activities, and parents' high concerns for the school environment and the quality of Islamic schooling as evident in previous literature. Four hypotheses were framed based on this literature review. The third section presents the research methodology and procedures adopted to identify sample, collect data and infer results. The following sections present the results and their discussions supported by previous studies. Ion the end, there is a conclusion with study implications and limitations.

Literature Review

Islamic schools are established to meet the religious or spiritual needs of Muslim children globally as well as in the countries where Muslims are in minority (Alkouatli & Vadeboncoeur, 2018). In Islamic schooling of children, parents have a crucial role. With their intentions, expectations, wishes and efforts, parents can force Islamic educational institutions to provide the best educational services and children to understand the Islamic teachings, acquire complete Islamic knowledge, and make them part of their habits and behavior (Hoechner, 2020). Many studies have presented arguments of religiously motivated parents, about the role of high parental demands for quality education, parental involvement in Islamic activities, and parents' high concerns for the school environment in the quality of Islamic schooling. The current study presents the hypotheses about the relationship among understudy constructs considering these arguments.

An Islamic school system like the traditional one is dependent on the expectations or demands of parents about the quality of education for their children (Rissanen, 2020). When parents demand that Islamic education, either formal or informal, must be authentic, reliable, comprehensible, accompanied with logistics, easy to understand and easy to memorize, it becomes necessary for the survival and progress of the Islamic schools to design their policies and strategies so that good quality education can be provided to the student to meet the parental requirements. In such a situation, the Islamic school system within the country gets more effective (Khairunnisa et al., 2019).

A study was conducted by Shakeel (2018), to investigate the quality of Islamic Schooling in the Cultural West on the basis of school choice. The study examined the purpose and nature of Islamic schooling in western countries and the parental role demands in the

quality of Islamic schooling. For analysis, 81 articles were sampled out of a systematic review of 12,535 articles through three university databases (EBSCO, JSTOR and ProQuest) and Google Scholar. The study results revealed that the parents' expectations and requirements regarding the quality of education provided by the Islamic schools to their students forced the institutional management to bring improvement in formulating the course of Islamic study and students' practices of Islamic teachings. The literary article of d'Aiglepierre and Bauer (2018), investigated the role of parents' demand for quality education and the quality of Islamic schooling in the Arab-Islamic education system in sub-Saharan Africa. The study concluded that when parents demanded that their students must have a complete and accurate knowledge of Islam and which they could apply in their practical life, the Islamic schools arranged for providing knowledge through qualified and efficient tutors and through better learning. Based on these literary arguments, a hypothesis framed is:

H1: *High parental demands for quality education has a positive association with the quality of Islamic schooling.*

People usually are attached to their religion and have a special concern in this regard. If they are leading their lives in a country where they are in the minority, they have a greater concern about the faith of their children in respect of their religion (Rahawarin et al., 2020). Muslims too have a concern about the religious growth of their children along with their traditional or professional training in such western countries where they are in minority and have special attachment or motivation with Islam. Such religiously motivated parents make a good impact on the quality of education which Islamic schools provide and Islamic learning of their children (Rusli, 2020). In-depth research of Hidayati and Rifa'i (2020), investigated possible factors which influenced parents' choice to select an Islamic school and the quality of Islamic education in Bandung in Indonesia. The method applied for the investigation was quantitative over a sample of 100 parents with children having school age from 1 to grade 3 and middle to the upper economic background in Bandung. The study found that the parents who had religious motivation at high degree wanted the Islamic schools to get practiced speaking good words in Arabic in the light of sharia or Quran, reading the Quran, memorizing the Quran, and praying five times a day along with the education or training required for social or professional life. The parents' religious bent of mind indirectly improved the quality of Islamic schools. Hence, it can be hypothesized thus:

H2: *Religiously motivated parents have a positive association with the quality of Islamic schooling.*

Shodiq et al. (2017) examined the factors affecting the quality of education provided in Islamic schools. Through a purposive sampling technique, a few concerned parents were identified to analyze quality of Islamic education. The results found that school principals, administration, tutors and parents all played a key role in quality education of Islamic schooling. According to the arguments of authors, parents who had personal involvement in Islamic activities like use of Islamic words for feeling sorry, thanking anyone, starting particular activities, following Islamic teachings while making choices, reciting holy Quran and performing prayers five times a day, make the school provide education effectively. Kodrat (2020) examined parent's involvement in religious activities, growth mind-set, and quality of education of Islamic schools in Indonesia. The study concluded that parents

owned involvement in religious activities as instructed by the school while teaching the students at home helped students' mind-set grow and prepare them for performing efficiently. In another empirical research, Abbas (2017) examined that parent's involvement in the religious activities was useful to the Islamic school management and teaching staff as it assisted in instilling the Islamic principles in the minds of students. Hence, it can be premised that:

H3: *Parental involvement in Islamic activities has a positive association with the quality of Islamic schooling.*

The school environment comprises infrastructure facilities, school-based health supports, classrooms, and disciplinary policies and practices, school management, teaching staff, class climate, and communication structure (Wahyuni & Bhattacharya, 2021). Usually, Islamic school management itself takes care of the quality of the environment so that students can be taught in a better way. Parents' perceptions and behaviors also play an effective role in improving the Islamic school environment and the quality of Islamic school education. When they are interested and have a concern about the quality of the Islamic school environment, they make choices and adopt behavior towards the principal, school management and teaching staff accordingly. Thus, they are motivated to reform the school environment from all perspectives and improve the quality education of Islamic schooling (Khaidir & Suud, 2020). A study was conducted by Halik et al. (2018) to investigate the parents' concern for the school environment, school policies, strategies, Islamic education teachers and quality of education for State Junior High School Lanrisang (SMPN) 1 Lanrisang, Pinrang. This study used a qualitative research technique with a phenomenological approach by looking at the phenomena in the field. It examined that when parents showed high concern for the quality of environment, the students showed better performance learning and practicing Islamic education. In such a situation, school policies are improved, strategies applied are effective and teachers do their best to teach students. Hence, the parents' high concern for the school environment improves the learning environment and outcomes of the school. Hence, the following hypothesis can be framed:

H4: *Parents' high concerns for the school environment have a positive association with the quality of Islamic schooling.*

Methodology

Research Design

This study examined the impact of four predictors namely high parental demand for quality education (HPDQE), high concerns for the school environment (HCSE), religiously motivated parents (RMP) and parental involvement in Islamic activities (PIIA). In addition, the quality of Islamic schooling (QIS) was taken as the dependent variable. All these predictors were examined in the context of Islamic schooling in the Western World, particularly in Canada and the US, where the Muslims are in minority. These variables are presented in Figure 1.
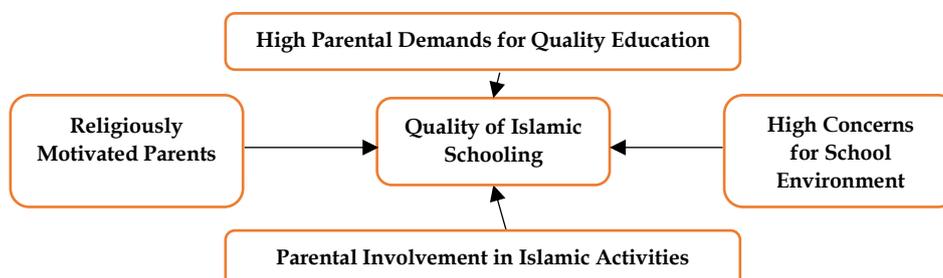
Figure 1. *Theoretical framework*

Research sample

The research sample comprised respondents from two western countries, the United States (US) and Canada, where the authors had many friends and relatives who agreed to collect the data from the respondents on authors' behalf. A total of 235 Islamic schools in the US and 362 Islamic institutions in Canada were registered. Through a random sampling method, five Islamic schools from each country were selected. The criterion to select the schools was the large number of students. A total of 6450 students were found enrolled in these selected schools. The researchers used the Morgan formula (Krejcie & Morgan, 1970) to calculate the sample size of the study given as under:

$$n = \frac{x^2 \, N \, P \, (1-P)}{e^2 \, (N-1) + x^2 \, P(1-P)} \tag{1}$$

Based on this formula, the sample size of the study was 363. The authors had distributed 610 surveys, and only 365 valid surveys were returned after one month. These were used for analysis and represented about 59.84 per cent response rate.

Research instrument and procedure

The current research followed the primary data collection techniques such as using the questionnaires to gather the data from respondents. The questionnaire had four predictors namely high parental demand for quality education (HPDQE) with six items, high concerns for the school environment (HCSE) with six items, religiously motivated parents (RMP) with ten items and parental involvement in Islamic activities (PIIA) with five items. In addition, the quality of Islamic schooling (QIS) was taken as the dependent variable with five items. These variables are presented in Figure 1.

Data Analysis

The article utilized the smart-PLS to check the reliability and validity and examine the nexus among variables. It is recommended is all complex models and studies that have a large sample size. This is an effective statistical tool that provides the best estimation in each case (Hair et al., 2017).

Findings

The convergent validity was measured to examine the relationship between items. The outcomes revealed that composite reliability (CR) and Alpha values were higher than 0.70 while average variance extracted (AVE) and loadings values were more than 0.50. These findings exposed a high linkage among items and a valid convergent validity. Table 1 presents these outcomes.

Table 1

Convergent validity

Constructs	Items	Loadings	Alpha	CR	AVE
High Concerns for School Environment	HCSE1	0.836	0.893	0.919	0.655
	HCSE2	0.853			
	HCSE3	0.705			
	HCSE4	0.760			
	HCSE5	0.837			
	HCSE6	0.853			
High Parental Demands for Quality Education	HPDQE1	0.955	0.959	0.968	0.835
	HPDQE2	0.825			
	HPDQE3	0.954			
	HPDQE4	0.956			
	HPDQE5	0.824			
	HPDQE6	0.956			
Parental Involvement in Islamic Activities	PIIA2	0.865	0.899	0.929	0.766
	PIIA3	0.876			
	PIIA4	0.882			
	PIIA5	0.880			
Quality of Islamic Schooling	QIS1	0.821	0.827	0.879	0.594
	QIS2	0.817			
	QIS3	0.842			
	QIS4	0.651			
	QIS5	0.702			
Religiously Motivated Parents	RMP1	0.921	0.978	0.981	0.865
	RMP10	0.924			
	RMP2	0.942			
	RMP4	0.930			
	RMP5	0.931			
	RMP6	0.939			
	RMP7	0.926			
	RMP9	0.928			

The discriminant validity was also ascertained by examining the association between the variables. Fornell Larcker was used to test the discriminant validity whose results showed that the figure exposed the linkage with the variable itself was not smaller than the figures that show the linkage with other variables. These findings revealed a low linkage among variables and valid discriminant validity. Table 2 shows these outcomes.

Table 2

Fornell Larcker

	HCSE	HPDQE	PIIA	QIS	RMP
HCSE	0.809				
HPDQE	0.722	0.914			
PIIA	0.422	0.372	0.875		
QIS	0.513	0.493	0.381	0.771	
RMP	0.494	0.499	0.408	0.502	0.930

Cross-loadings was used to test the discriminant validity. The outcomes exposed that the figures that showed the linkage with the construct itself were not lower than those that showed the linkage with other variables. These findings hinted at a low linkage among variables and valid discriminant validity. Table 3 shows these outcomes.

Table 3

Cross-loadings

	HCSE	HPDQE	PIIA	QIS	RMP
HCSE1	**0.836**	0.663	0.330	0.409	0.386
HCSE2	**0.853**	0.731	0.351	0.449	0.451
HCSE3	**0.705**	0.535	0.329	0.391	0.315
HCSE4	**0.760**	0.662	0.348	0.380	0.398
HCSE5	**0.837**	0.662	0.332	0.406	0.379
HCSE6	**0.853**	0.723	0.360	0.450	0.456
HPDQE1	0.765	**0.955**	0.322	0.455	0.460
HPDQE2	0.719	**0.825**	0.373	0.451	0.442
HPDQE3	0.758	**0.954**	0.324	0.456	0.463
HPDQE4	0.773	**0.956**	0.324	0.443	0.462
HPDQE5	0.717	**0.824**	0.374	0.446	0.444
HPDQE6	0.763	**0.956**	0.319	0.444	0.459
PIIA2	0.309	0.291	**0.865**	0.323	0.350
PIIA3	0.389	0.342	**0.876**	0.328	0.354
PIIA4	0.373	0.305	**0.882**	0.309	0.345
PIIA5	0.403	0.360	**0.880**	0.368	0.376
QIS1	0.455	0.493	0.327	**0.821**	0.398
QIS2	0.460	0.446	0.359	**0.817**	0.430
QIS3	0.447	0.382	0.319	**0.842**	0.404
QIS4	0.305	0.278	0.185	**0.651**	0.359
QIS5	0.261	0.244	0.242	**0.702**	0.338
RMP1	0.455	0.465	0.380	0.446	**0.921**
RMP10	0.444	0.468	0.351	0.492	**0.924**
RMP2	0.471	0.457	0.400	0.467	**0.942**
RMP4	0.475	0.450	0.407	0.448	**0.930**
RMP5	0.462	0.473	0.376	0.459	**0.931**
RMP6	0.468	0.462	0.396	0.468	**0.939**
RMP7	0.446	0.471	0.354	0.495	**0.926**
RMP9	0.455	0.469	0.376	0.458	**0.928**

Heterotrait Monotrait (HTMT) ratio was also used to test the discriminant validity. Its results showed that the ratios were lower than 0.90. These findings exposed a low linkage among variables and valid discriminant validity. Table 4 and Figure 2 show these outcomes.

Table 4

Heterotrait Monotrait ratio

	HCSE	HPDQE	PIIA	QIS	RMP
HCSE					
HPDQE	0.786				
PIIA	0.471	0.399			
QIS	0.582	0.538	0.430		
RMP	0.527	0.515	0.435	0.557	
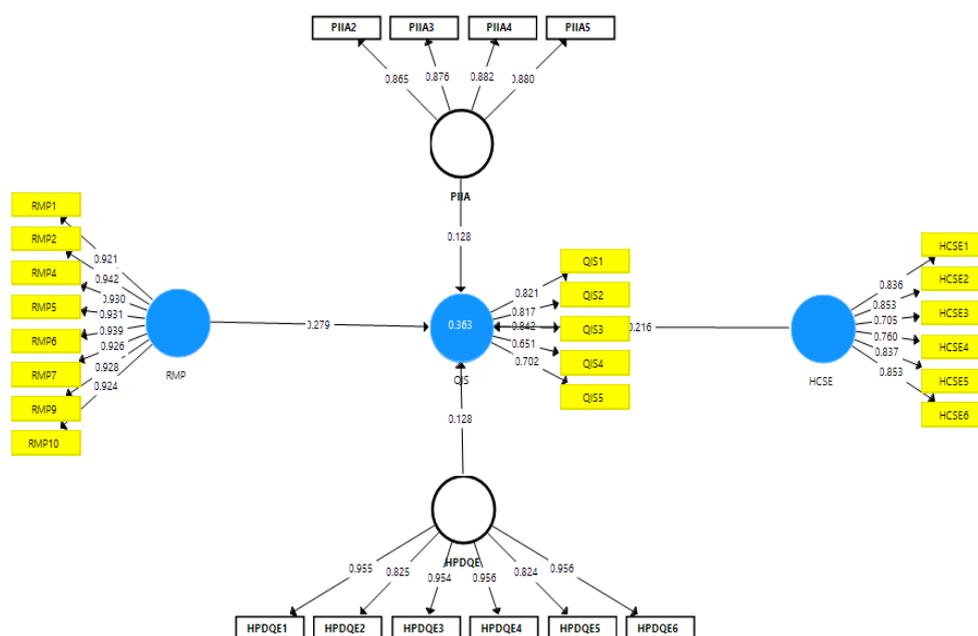
Figure 2. *Measurement assessment model*

The results of path analysis investigated that parental demand for quality education, parental concerns regarding school environment, religiously motivated parents, and their involvement in Islamic activities had a positive linkage with quality of Islamic schooling in the Western World. Thus H1, H2, H3 and H4 were accepted. Table 5 presents these outcomes.

Table 5

Path Analysis

Relationships	Beta	S.D.	T Statistics	P Values	L.L.	U.L.
HCSE -> QIS	0.216	0.092	2.338	0.011	0.042	0.355
HPDQE -> QIS	0.128	0.084	1.522	0.066	0.023	0.232
PIIA -> QIS	0.128	0.076	1.689	0.047	0.001	0.249
RMP -> QIS	0.279	0.070	3.975	0.000	0.169	0.387
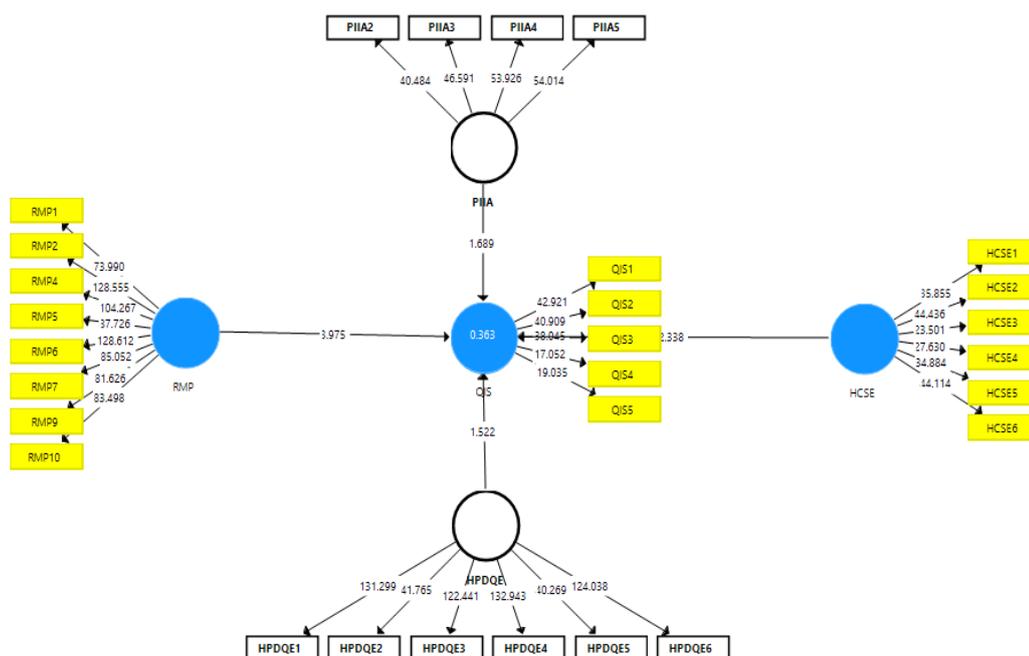
Figure 3. *Structural assessment model*

Discussion

The results of the study indicated that high parental demands for quality education showed a positive association with the quality of Islamic schooling. These results are supported by the previous study of Mousumi and Kusakabe (2019), which also showed that the parents' engagement and their thinking about the quality of education determined the policies of Islamic education institutions. The demand and pressure from the parents for higher quality Islamic education forced the institutions to bring improvement in teaching methods. This led to improvement in the quality of Islamic schooling. These results are supported by Arib (2017), which stated that Islamic schools showed better results only when a large number of parents kept an eye on the daily study of their children,

found out the weak points, and demanded improvement in the education of Islamic subjects and others. The outcomes revealed that religiously motivated parents had a positive association with the quality of Islamic schooling. These outcomes are in line with Merry (2018), which examines that Islamic schooling was a religious schooling system initiated with an aim to promote Islamic religious education.

The Islamic bent of mind affected the effectiveness of Islamic schooling. The parents who were highly motivated towards their religion focused on the quality of the content of Islamic courses, teachings ways, and quantity of Islamic knowledge to be provided to their students. These results are also in line with the study of Hasanah (2021), which showed that religiously motivated parents not only focused on the quality of teaching content, but also wanted the show of Islamic knowledge in the practices of their children. This forced the Islamic school management to decide for instilling in their children the habits to perform the prayer, recite the Holy Quran, and follow the Islamic code of conduct in usual practices.

The study results represented that parental involvement in Islamic activities had a positive association with the quality of Islamic schooling. These outcomes agree with Suroso et al. (2021), which examined that parents' own conduct, their daily religious activities, and their involvement in teaching or supervising the formal or informal Islamic education to the children, were influential to the quality of education provided by Islamic schooling. These results are supported by Berglund and Gent (2018), which stated that the faith of the parents in Islam, their Islamic tendencies and involvement in different Islamic activities proved to be a guideline for the children and for the Islamic school management in the form of investment, personal involvement, and polishing children religious knowledge.

The current study results indicated that parents' high concerns for the school environment had a positive association with the quality of Islamic schooling. These results are supported by Ihsan et al. (2021). According to the study findings, the concerns and attention of the students and parents towards the learning environment played a positive role in shaping the school environment and quality of Islamic schools. These outcomes are also in line with Mohd Adnan (2017), which analyses the parents' concerns for the school environment in improving the quality of Islamic schooling. This study revealed that when parents showed a serious concern towards the teaching or learning environment, including school facilities, school-based health supports, classrooms, and disciplinary policies and practices, the school management kept a check on the environment.

Conclusion, Implications and Limitations

The objective of the study was to examine what role variables like high parental demands for quality education, religiously motivated parents, parental involvement in Islamic activities, and parents' high concerns for the school environment played in improving the quality of Islamic schooling. This study conducted a research survey of Islamic schools and parents in Western countries like Canada and the US to examine the high parental demands for quality education, religiously motivated parents, parental involvement in Islamic activities, and parents' high concerns for the school environment

and their impact on quality of Islamic schooling. The results indicated that when parents showed high demands for reliable, authentic, and comprehensive education (both formal and informal education) about the religion, the management of Islamic school institutions tried to improve the quality of all departments of school so that good quality education can be ensured.

The results also displayed that when most parents had a high motivation towards Islamic teachings and the Islamic code of life, they motivated the schools to provide quality education to their children. The results further highlighted that when parents themselves followed Islamic teaching and performed religious duties, they also cared for the quality of Islamic education for their children, and it brought improvement in the quality of Islamic school. Finally, the study concluded that when Islamic school management saw increasing concern from parents for the teaching environment, they tried to make improvements in all facilities, school-based health supports, classrooms, and disciplinary policies and practices.

The current study carries a few theoretical and empirical implications. First, it could be a seen as a great contribution to Islamic religious education domain. Second, it throws ample light on quality improvement in Islamic schooling. Third, it examines the role of high parental demands for quality education, religiously motivated parents, parental involvement in Islamic activities, and parents' high concerns for the school environment in improving the quality of Islamic schooling. Past research has discussed parents' efforts and the impact of quality of Islamic schooling in general but no studies till date have specifically examined different types of parents' efforts such as high parental demands for quality education, religiously motivated parents, parental involvement in Islamic activities, and parents' high concerns for the school environment, as they have been analyzed in this study in the context of improving the quality of Islamic schooling. Moreover, the study can also be seen as a contribution to the Islamic education-based literature as it addresses the impact of parents' efforts on Islamic schooling in Western countries like Canada and the US.

The current study has a great significance not only to Muslim minorities in Western countries but also to all Muslims globally, as its focus is on the quality of Islamic schooling to children. This study could guide the regulators and relevant authorities while developing and implementing the policies related to the quality of Islamic schooling. This study could also provide help to Islamic schools in the Western World to improve the quality of Islamic schooling. This study can also guide parents and Islamic schools on how to plan and improve the quality of services of formal and informal Islamic education. The study suggested that whenever there were higher parental demands for quality education, or when parents got religiously motivated, got involved in Islamic activities, and showed high concerns for the school environment, there was improvement in the quality of Islamic schooling.

The current study faced a few limitations which could be ruled out in future studies. The study emphasized upon only the relationship between parents' efforts and the quality of Islamic schooling. There are many other factors like institutional climate, skilled tutors, and government sanctions that were not included in the current study, even though they made a strong impact on the quality of Islamic schooling. Secondly, future researchers could widen the scope of the current study as it examined the nexus among parents' efforts

and the quality of Islamic schooling in two Western countries, the US and Canada. There is a need to conduct similar studies on the quality of Islamic schooling in more countries, including the Islamic ones.

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