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New Student Admission Strategy Based on School Origin and Panginyongan Diaspora Preferences (Study at the Faculty of Sharia UIN Saifuddin Zuhri Purwokerto)

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ABSTRACT: The results of the study show that the preference for the selection of study programs is influenced by the complex interaction between economic factors, religiosity, academic reputation, school origin, and socio-cultural attachment of the Panginyongan diaspora. Alumni of aliyah madrasas and pesantren tend to choose study programs based on value rationality that emphasizes the continuity of spirituality, the legitimacy of Islamic science, and the continuity of academic sanad. On the other hand, high school and vocational school alumni are more dominant in using instrumental rationality that is oriented towards job prospects, economic utility, and industry relevance. In addition, the Panginyongan diaspora has proven to function as a cultural pull factor through geographical proximity, Banyumasan identity, social networks, and the perception of Purwokerto as a safe and affordable study city. This study recommends the implementation of a segmentative, data-based, and differentiated new student admission strategy through the Strategic Enrollment Management (SEM) approach. This strategy is carried out by differentiating promotional narratives based on school origin clusters and optimizing the social capital of the Panginyongan diaspora as an institutional branding strength. This study emphasizes that student preferences are not just individual choices, but strategic data in the development of adaptive Islamic higher education marketing governance based on local socio-cultural contexts.

KEYWORDS: Preferences, Diaspora Research, and Study Programs

I. INTRODUCTION

In the contemporary higher education landscape, student recruitment has become an increasingly intense arena of competition between universities in various countries. The expansion of the number of institutions, fluctuations in the school population, and the dynamics of the preferences of the digital generation encourage campuses to adopt a market logic that places prospective students as strategic target markets (Meltareza and Tawaqal, 2023). In this context, the success of a college is no longer determined solely by academic performance, but also by its capacity to design a scalable, adaptive, and data-driven recruitment strategy. Studies in Indonesia, South Korea, India, Portugal, and South Africa consistently show that higher education institutions must compete not only to attract, but also retain and graduate students, for the sake of academic and institutional sustainability (Jong Na et al., 2025). This competition is manifested in curriculum differentiation, strengthening the reputation and branding of institutions, aggressive use of digital channels, and developing long-term relationships through relationship marketing and competitive intelligence (Mgweba et al., 2024). In many contexts, demographic constraints such as declining high school graduates or regional disparities between metropolitan and non-metropolitan universities further intensify competition for new recruitment, encouraging the use of predictive models based on artificial intelligence and historical analytics to optimize recruitment strategies (Cherry, 2025). Thus, the statement that colleges compete fiercely to recruit students finds a strong empirical foundation in diverse cross-country and cross-disciplinary studies on higher education service marketing, recruitment strategies, and institutional sustainability management.

The selection of campuses and study programs is the result of a complex interaction between academic, economic, and social determinants that take place at the individual, family, and institutional levels. Academically, program quality, scientific reputation, accreditation, faculty competence, and job prospects based on the quality of the curriculum and course content emerged as strong predictors in various country contexts (Le et al., 2020). The economic dimension is articulated through tuition fees, the availability of scholarships, the affordability of living costs, and the expectation of income returns in the form of job opportunities, attractive salaries, and improved social status, which significantly shape university preferences and the choice of fields of study (Marius Panxhi et al., 2025). Meanwhile, social factors include the influence of parents, extended family, peers, teachers, and social-emotional support which have proven to be key determinants, both in academic program preferences and decisions to continue to

recommended institutions (Wekesa and Owoche, 2024). Studies across cultural contexts show that the cumulative weights of academic, economic, and social factors vary according to higher education financing rates, family socio-economic status, and local cultural norms, which places the three consistently forming a configuration of rationality that underlies the choice of campus or program of study (Zouari and Shtudiner, 2024). Thus, the decision to choose universities and study programs can be understood as a multidimensional educational investment decision, where academic and economic calculations always intersect between the network of social relations and the cultural habitus of prospective students.

In the context of Islamic higher education, the decision to choose a study program is proven to be not only a rational response to career prospects and institutional quality, but also an articulation of the configuration of religious values that prospective students and their families live. Various studies on Islamic Religious Education, Arabic Language Education, and Islamic studies programs show that the sincere intention to pursue religious knowledge, the encouragement to serve as a religious teacher or preacher, as well as ukhrawi orientation such as the expectation of reward jariyah and the fulfillment of the obligation to study religious knowledge are important determinants in the choice of religious study programs (Harahap et al., 2025). This religious motivation is often intertwined with other intrinsic motivations, such as a love for religious studies and a desire to deepen Islamic understanding systematically, which strengthens the preference for Islamic science-based study programs. At the family and community level, parental religiosity and the perception that Islamic campuses are a space of devotion to carry out religious orders, also serve as a normative framework that directs participation in Islamic universities and the selection of certain Islamic study programs (Yul et al., 2025). Even when the chosen study program is non-religious in Islamic universities, religiosity still plays a role through the formation of values and perceptions of the meaning of the study, although its intensity and significance to the final decision can vary and are not always dominant compared to other instrumental motivational factors such as use values, perceived qualities, and even job opportunities (Auliarahman, 2020).

School origin has proven to be an important determinant for academic orientation through the mechanism of selection, socialization, and curriculum differentiation. In highly differentiated education systems, students' placement in a more academic versus vocational school path from secondary level significantly shapes their educational and career expectations, while internalizing a certain level of realism over the aspirations of further study (Buchmann and Park, 2009). Cross-country studies show that students from progressively academically oriented schools tend to develop high academic orientation, characterized by a commitment to education and strong aspirations to a particular college, compared to their counterparts in non-academic pathway schools (Romadhoni et al., 2020). At the higher education level, the variation in school origin correlates with differences in learning outcomes, indicating that the academic characteristics and learning culture in the home school continue to resonate in students' academic performance and attitudes. Additional evidence shows that students' perceptions of their own academic backgrounds also affect learning motivation, so that the effect of school origin is not only structural, but also psychological through the formation of academic self-confidence (Yuniar, 2021). Overall, this set of findings affirms that school origin is not neutral, but rather serves as a socialization context that frames academic orientation, long-term educational expectations, and patterns of participation in particular higher education (Sullivan et al., 2014).

The study of student choice in higher education generally explains the decision to choose a university through generic factors such as academic reputation, program quality, job prospects, cost, location, facilities, and financial support (Gurung et al., 2022). However, this approach is not fully adequate to read student preferences in the context of Islamic higher education which is also influenced by religious values, the image of the institution's Islam, family encouragement, devotional orientation, and perception of religious values. A number of studies on Islamic universities have indeed expanded the analysis to include religious dimensions, Islamic branding, social media, and word of mouth, but most still place student preferences in the category of strong marketing and institutional quality. The limitations of this perspective indicate the need for a shift from an inventory of general factors to a more specific, contextual, and operational modeling of preferences for new student admission management (Fadhli et al., 2023). In the context of the Faculty of Sharia, the choice of study program preferences needs to be read as a configuration formed by the school's origin, socio-religious background, local identity, and Panginyongan diaspora network. Thus, the article results of this study places student preferences not just as individual tendencies, but as strategic data to formulate a new student admission strategy that is segmentative, data-based, and in line with the socio-cultural character of Islamic higher education.

Locally, the problem of new student admissions at the Faculty of Sharia UIN Prof. K.H. Saifuddin Zuhri Purwokerto is not only related to competition between universities, but also to the suboptimal conversion of interested people into registrants. Internal data for 2024 shows that there is a disparity in four study programs, namely Sharia Economic Law (HES), Constitutional Law (HTN), Islamic Family Law (HKI), and Comparative Schools (PM), which indicates that the initial interest of prospective students has not fully transformed into a decision to enroll. This condition becomes more important because the ex-Banyumas Residency area has a large source of prospective students from aliyah madrasas, high schools, and vocational schools. Thus, the main problem is not only low interest, but the lack of optimal mapping of prospective students' preferences based on school origin and socio-cultural proximity.

II. RESEARCH METHOD

This study uses a qualitative approach with a collective case study design reinforced by descriptive quantitative data. Quantitative data is used to map the preferences of active and prospective students, while qualitative data is used to interpret the social, cultural, and institutional meanings behind these trends. The qualitative approach was chosen because the focus of the research is not directed to measure the relationship between variables statistically, but to understand the meaning, reason, experience, and social constructs that underlie students' decisions in choosing a study program (Leko et al., 2021). The collective case study design is used because this study reads several units of experience and information sources simultaneously, both from active students, prospective students, new student admission data, faculty managers, and institutional documents. Through this design, student preferences are understood as a phenomenon formed by the interaction between personal factors, educational background, social networks, and local cultural context (Andriani and Agustian, 2025). Thus, this method allows research to produce an in-depth, contextual, and relevant understanding of the development of new student admission strategies in Islamic higher education.

In this study, the Panginyongan diaspora is understood as the socio-cultural attachment of people from the former Banyumas Residency area who live outside the area that has kinship, emotional, language, identity, and social network relationships with Panginyongan culture, which also forms the perception of Purwokerto as an Islamic higher education destination. The research was carried out at the Faculty of Sharia UIN Prof. K.H. Saifuddin Zuhri Purwokerto with the scope of the socio-cultural context of the Panginyongan area, especially the former Banyumas Residency as a cultural space that has historical, geographical, and social identity proximity to prospective students. This location was chosen because the Faculty of Sharia has four study programs that deal directly with the dynamics of student specialization, competition between universities, and the need for a more data-based new student admission strategy. The duration of the research took place during the process of field data collection, document search, information validation, and thematic analysis of the data obtained (Luetke Lanfer et al., 2024). The research targets include active students of the Faculty of Sharia, prospective students or new student admission data sources, faculty managers related to academic policies and institutional promotion, as well as institutional data that records the pattern of applicants' specialization. The determination of informants is carried out purposively based on the capacity of informants to provide data that is relevant, in-depth, and directly related to the focus of the research (Bouncken et al., 2026).

The social population in this study is understood as all actors and institutional documents related to study program preferences and new student admission strategies at the Faculty of Sharia (Andaristo et al., 2025). The research sample in the qualitative approach is not determined based on statistical representation, but based on the adequacy of information and the relevance of informants to the issues being studied (Bekele and Ago, 2022). Active students are used as the main source to explore actual experiences in choosing a study program, including personal reasons, family influences, school origins, perception of the study program, and cultural proximity to the Panginyongan area. Prospective students or new student admission data are used to read the tendency of specialization and the initial pattern of academic decisions. Meanwhile, faculty managers act as institutional informants who explain promotion strategies, target segmentation, reading of the interest of applicants, and new student admission policies. Institutional data are used as a comparator to strengthen the connection between informant narratives and administrative realities (Cheong et al., 2023).

Data collection techniques are carried out through interviews, documentation, and institutional data search. Interviews are used to explore in depth the reasons, perceptions, motivations (Dursun, 2023), and students' experiences in choosing a study program at the Faculty of Sharia. Documentation is carried out on archives, specialization data, applicant data, study program profiles, promotional materials, and other documents relevant to the new student admission strategy. Institutional data search is used to read the patterns of student specialization based on school origin, program distribution, and other information that can help explain the direction of academic preferences (Chand, 2025). When necessary, observation records are used to record the field context, institutional atmosphere, promotional communication patterns, and interaction dynamics that are not fully captured through interviews or documents (Schlunegger et al., 2024). The combination of techniques is intended so that the data obtained is not single, but rather complements each other and allows a more complete reading of the research phenomenon.

The research instrument was developed in the form of semi-structured interview guidelines, documentation sheets, and observation notes. The interview guidelines were prepared based on the focus of the research, namely the factors that shape preferences, the influence of school origin, the socio-cultural closeness of Panginyongan, and its implications for the new student admission strategy (Shoozan and Mohamad, 2024). The semi-structured interview model was chosen so that the researcher has a clear direction of questions, but still opens up space for the informant to explain his experiences and views more broadly (Panyasai and Ambele, 2025). Documentation sheets are used to identify, classify, and verify institutional data relevant to the study program's specialization (Neya Global and Kazanskaia, 2025). Observational records, if used, are directed to record context, interaction patterns, and additional information that enrich data interpretation. All instruments are developed flexibly, but remain within the limits of the research focus so that the data collection process is systematic and does not expand from the main purpose of the research.

The research procedure was carried out through several stages that were sequentially intertwined. The first stage is problem mapping and determining research focus, especially related to the relationship between student preferences, school origin, Panginyongan diaspora, and new student admission strategies. The second stage is data collection through interviews, documentation, and institutional data search. The third stage is the organization of data based on initial categories, such as intrinsic factors, extrinsic factors, school origin, cultural proximity, family influence, study program image, and institutional promotion strategies. The fourth stage is data triangulation to ensure that information obtained from one source can be compared to another. The last stage is the analysis and drawing of conclusions directed at finding preference patterns and formulating their strategic implications for the management of new student admissions (Shoozan and Mohamad, 2024).

The validity of the data is maintained through source triangulation, triangulation techniques, and checking the consistency of findings. Source triangulation is carried out by comparing information from students, prospective students, faculty managers, and institutional documents (Donkoh, 2023). Technical triangulation was carried out by comparing the results of interviews, documentation, institutional data searches, and observation records if available (Schlunegger et al., 2024). Consistency checks are carried out by assessing the suitability between the informant's statements, administrative data, and patterns of findings that appear during the analysis process. The validity of the study was also strengthened through repeated reading of the data, careful grouping of themes, and drawing conclusions based on the adequacy of information (Kawar et al., 2024). In this way, the research findings are expected to not only represent individual opinions, but also reflect the social and institutional patterns relevant to the focus of the study.

Data analysis is carried out interactively through the stages of data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting, simplifying, and grouping data that is relevant to study program selection preferences, school origin, Panginyongan diaspora, and new student admission strategies. The presentation of data was carried out in the form of thematic descriptions that showed the relationship between the categories of findings, for example, the relationship between alumni of madrasas or pesantren and the orientation of Islamic values, as well as the relationship between public school alumni and the consideration of career prospects and the practical relevance of the study program. Drawing conclusions is done by interpreting patterns that emerge from the data and relating them to the focus of the research. The analysis process takes place repeatedly so that each finding can be retested against the available data before being formulated as a research conclusion (Mezmir, 2020).

III.RESULTS AND DISCUSSION

The results of the study show that the preference for the selection of study programs for students of the Faculty of Sharia is not formed by a single factor, but by a combination of personal, social, and institutional considerations. The most dominant factors include career orientation, perception of graduate prospects, suitability of Islamic values, family influence, and the image of the study program in the student's social environment. Empirically, pragmatic-utilitarian motivations dominate decision-making calculations; The scholarship availability variable recorded an average score (mean) of 3.82 in the active student group and 3.88 in prospective students, which is closely intertwined with the affordability of tuition fees (mean active student 3.76; prospective student 3.74). This economic rationality is directly related to the orientation of graduate prospects which is the highest predictor for prospective students (mean 3.91) compared to active students (mean 3.70). On the other hand, the dimension of spirituality is reflected in Islamic values in social application (mean 3.53; prospective students 3.78), confirming that the aspect of ukhrawi usefulness remains a moral anchor. External sociological influences from family and teachers show a dynamic contrast of authority, rated moderate by active students (mean 3.12), but seen as very binding for prospective students at the secondary school level (mean 3.62). All of these personal and social variable matrices ultimately lead to an appreciation of the academic reputation of the faculty (mean 3.55; prospective students 3.67) and the attractiveness of the study location in the strategic city of Purwokerto (mean 3.85; prospective students 3.92), proving the existence of a measurable socio-ecological compromise.

The findings of the study show that there are different patterns of preferences based on school origin. Students from aliyah madrasas and Islamic boarding schools tend to consider the continuity of Islamic values, proximity to sharia disciplines, and scientific legitimacy. On the other hand, students from public and vocational schools emphasize pragmatic considerations such as job opportunities, the relevance of the study program to the needs of the world of work, and the clarity of professional prospects. This divergence of academic provenance indicates the work of different habitus and accumulation of cultural capital in interpreting the commodity value of Islamic higher education. For alumni of madrasas and pesantren, academic choices are placed in the corridor of value rationality (wertrationalität) in order to maintain the continuity of spirituality and traditional scientific sanad, with the achievement of a mean score of religious motivation reaching 3.88. This sociological phenomenon explains the high concentration of their specialization in the Islamic Family Law Study Program and Comparative School. On the other hand, high school and vocational school alumni were identified as moving in the space of instrumental rationality (zweckrationalität) with a mean when measured at the determination of market orientation of 3.59. This group of public schools views the religious

attributes in the Sharia Economic Law and Constitutional Law Study Program not as the final doctrinal goal, but as a competitive advantage that distinguishes the profile of their graduates from conventional law scholars in the contemporary labor market.

The Panginyongan diaspora was identified as a significant cultural pull factor through the parameters of cultural proximity, a sense of security, social networks, and the image of Purwokerto as a city of study. The similarity of local identity in the form of the Banyumasan dialect (Ngapak language) and an open sociological character (blakasuta) recorded a mean score of 3.06 in active students and increased to 3.24 in prospective students. Although this cultural capital operates latently under material calculations, its existence is crucial in reducing culture shock and fostering psychological comfort (sense of belonging). For student guardians, this cultural homogeneity provides moral assurance and cohesive sociological supervision. This sense of ecological security is strengthened by the work of social capital in the form of kinship networks, alumni ties, and recommendations from local community leaders that accelerate the transmission of faculty reputation through the word-of-mouth mechanism. All of these sociocultural elements have accumulated to strengthen the image of Purwokerto City as an ideal, safe, and efficient study center in terms of daily logistics for the lower middle class community. This spatial justification is absolutely confirmed through the high geographical preference score in the research report, which is with a mean achievement of 3.85 in the active student group and soaring to 3.92 in the prospective student segment.

The implications for the New Student Admission (PMB) strategy emphasizes that promotional activities can no longer be held uniformly or homogeneously. The difference in preferences based on school origin and geographical attachment requires the management of the Faculty of Sharia to implement a segmentative, data-driven marketing promotion scheme, as well as prioritize asymmetrically differentiated study program narratives. Rigid conventional mass marketing practices should be abandoned and replaced by tactical segmentation that maps hinterland based on the diaspora's cultural loyalty index and the origin of secondary education institutions. Narrative differentiation is the key to market penetration; For the Madrasah Aliyah and Islamic boarding school segments, communication materials must be focused on aspects of religious fit, scientific legitimacy, continuity of sanad, and the availability of religious scholarships to respond to the corridor of their value rationality. On the other hand, promotional campaigns in the high school and vocational school segments must be radically shifted towards fulfilling instrumental rationality by highlighting the guarantee of professional prospects, the relevance of the curriculum to the modern industrial world, and strategic partnerships with corporate law agencies. This adaptive, realistic, and empirical evidence-based asymmetric marketing mix strategy will not only glue the traditional mass base in the Panginyongan diaspora region, but also effectively expand the market share of new enrollees from the public school ecosystem in a sustainable manner.

A. The Construction of Rationality in the Behavior of Choosing Islamic Universities

Interpreting the findings of students' preference factors in choosing the Faculty of Sharia UIN, Professor Kiai Haji Saifuddin Zuhri Purwokerto emphasized the existence of a complex convergence between material-utilitarian motivation and spiritual idealism. In the treasures of sociology and educational psychology, this phenomenon can be validated and dissected using the Expectancy-Value Theory developed by Eccles and Wigfield, side by side with the Human Capital Theory of Gary Becker. Empirical data showed that the variables of scholarship availability (mean active students 3.82; prospective students 3.88) and job prospect orientation (mean active students 3.70; prospective students 3.91) occupied the highest hierarchy. This numerical reality indicates that college choice behavior among the young generation of contemporary Muslims is no longer driven solely by purely abstract ascetic-religious motives, but has undergone a mature and measurable process of economic rationalization.

Matrix of Study Program Selection Preference Factors

The Main Factors Determining Choice	**Active Students (Mean)**	**Prospective Students (Mean)**	**Primary Dominant Orientation**
Scholarship Availability and Financial Support	3,82	3,88	Economic Rationality/ *Cost Reduction*
Location Accessibility and Cost of Living Study City	3,85	3,92	Regional Socio-Ecological Considerations
Career Opportunities and Job Prospects of Graduates	3,70	3,91	Pragmatic-Utitarian Orientation (*Utility Value*)
Islamic Values in Social Practice	3,53	3,78	Religious Motivation (*Ukhrawi Benefit*)
Academic Reputation and Image of the Faculty of Sharia	3,55	3,67	Perception of Institutional Credibility
The Relevance of Study Programs to Personal Interests	3,41	3,29	Individual Academic Suitability

The Influence of Family Environments and Religious Teachers	3,12	3,62	Communal Social-Normative Factors
Accumulation of Banyumasan Cultural Values	3,06	3,24	Keterikatan Kultural (*Embodied Capital*)

According to Expectancy-Value Theory, an individual's choice to take a certain action is directly determined by two main psychological elements, namely expectancy for success and perceived task value. The value of this task is further deconstructed into four crucial dimensions, namely attainment value (the importance of doing the task well), intrinsic value (interest or inner pleasure), utility value (the usefulness of the task for the future), and cost (financial and psychological costs). The high average score on the scholarship indicator and the affordability of tuition fees reflect the cost dimension as the main constraining factor. Prospective students and their families make realistic risk calculations; State Islamic higher education institutions are considered attractive because they offer a way out of economic anxiety through relatively affordable tuition subsidies and financial safety net guarantees in the form of scholarship schemes. When the cost dimension can be reduced to a minimal level, the applicant's expectations of academic and social success automatically increase.

Furthermore, the high attention to the prospects of graduates represents the dominance of utility value which is closely intertwined with Human Capital Theory. Gary Becker argues that education is a form of human capital investment designed to increase individual productivity, which in the future will be converted into economic gains in the labor market. Students of the Faculty of Sharia, especially in the group of prospective students with a mean score of 3.91, view the academic degree of Islamic law as not just a sign of social piety, but a valid economic instrument to obtain vertical upward mobility. The institutional transformation from STAIN to IAIN and eventually to UIN Saizu inherently strengthens the perception of this utility value in the eyes of the public. This transformation provides epistemological assurance that the curriculum taught does not only produce conventional jurists, but also professional jurisprudence who are competent to fill strategic positions in judicial institutions, Islamic financial corporations, and national government bureaucracies.

However, the uniqueness of the behavior of Islamic higher education consumers revolves around the resilience of the dimension of religious motivation. Islamic values in social application (mean of active students 3.53; prospective students 3.78) prove that the aspect of spiritual usefulness is not eliminated by the current of modern pragmatism. From the perspective of Islamic sociology, this phenomenon can be understood as a dual-utility function, where a Muslim in action always seeks to maximize material satisfaction in the world (falah) while accumulating rewards for happiness in the hereafter. The choice of study program at the Faculty of Sharia is a harmonious meeting point between the search for material welfare and the fulfillment of moral-religious obligations. This justification is reinforced by the shift in socio-religious authority; The influence of family and religious teachers which is considered very binding for prospective students (mean 3.62) shows that the construction of academic decisions in the pre-college phase is still collective-communal, where the spiritual blessing of the nearby social ecosystem plays an important role in legitimizing the rational choice of applicants.

B. Divergence of Habitus and Capital Conversion

The divergence of the pattern of preferences for the selection of study programs that are very contrasting based on the background of the school's origin confirms the work of Pierre Bourdieu's conceptual apparatus regarding habitus, capital, and field. The results of the study map a sharp polarization: alumni of Madrasah Aliyah (MA) and Islamic boarding schools rely on the continuity of Islamic values and scientific legitimacy (mean 3.88), while high school and vocational school alumni are dominated by consideration of job opportunities and clarity of professional prospects (mean 3.59). This sociological difference is not an ordinary psychological coincidence, but the result of the process of internalizing values and structural conditioning that takes place historically and systematically within their respective secondary educational institutions.

Patterns of Academic Preference Based on High School Origin

Background of the Original School	**Most In-Demand Study Programs**	**Distribution Cluster (%)**	**Mean Motivation Score**	**Characteristics of Horizon Meaning of Education**
Madrasah Aliyah (MA) and Islamic Boarding School	Islamic Family Law and Comparative Maddhhab	42,7%	3,88	Value Rationality (*Wertrationalität*): emphasizing spiritual continuity, conformity of Islamic values, and the preservation of classical scientific sanad.

Islamic Boarding School (Economic Cluster)	Sharia Economic Law (HES)	33,4%	3,76	Hybrid Rationality: Combining the moral-spiritual basis of pesantren with strategic investment in the applicable sharia economic market.
Senior High School (SMA) and Vocational School	Constitutional Law (HTN)	23,9%	3,59	Instrumental Rationality (*Zweckrationalität*): Emphasizes the assurance of professional prospects, practical usefulness, and relevance of the public legal industry.

Habitus is a durable and transferable system of disposition, which serves as the generative basis of the social practices carried out by individuals. The environment of pesantren and madrassas inherently instills a strong religious habitus, where mastery of classical Islamic literature (yellow book) and obedience to the authority of the ulama are seen as the highest cultural capital. When graduates of Islamic boarding schools and MA enter the realm of higher education, they instinctively look for institutions that have a structural affinity with their habitus. The Faculty of Sharia UIN Saizu Purwokerto provides a friendly realm for cultural capital. For this group, choosing a course of study such as Islamic Family Law or Comparative Madhhab was felt to be a taken-for-granted decision in order to maintain the continuity of traditional scientific sanad and affirm their social identity as authentic Muslim intellectual actors.

In contrast, students from high schools and vocational schools are generally exposed to a more secular, technocratic, and market-oriented habitus. The public school curriculum is designed to respond quickly to the dynamics of industrialization, so that the cultural capital accumulated by its alumni is technical skills, mastery of general knowledge, and the logic of market competition. When they glanced at Islamic universities, the motives underlying the decision were driven by instrumental rationality (zweckrationalität) in the sense of Max Weber. This group of public school alumni carried out actions on the basis of the calculation of the efficiency of achieving practical goals. As a result, their specialization is massively concentrated in study programs that have the highest economic capital conversion rate in the modern job market, such as Sharia Economic Law and Constitutional Law. They view the aspect of Islamic law not from a doctrinal-theological point of view, but as a juridical differentiation or strategic competitive added value to win competition in the Islamic banking industry sector, business consultants, and state legal apparatus.

This unequal pattern of capital conversion shows that the Faculty of Sharia in state Islamic religious universities functions as a hybrid field. On the one hand, it is required to satisfy the social reproductive needs of traditional religious base groups who want the maintenance of Islamic legal orthodoxy. On the other hand, it must be able to accommodate a wave of enrollees from public schools that demand curriculum modernization, graduate professionalization, and industry relevance. The success of the Faculty of Sharia UIN Saizu in maintaining its existence lies in its ability to manage this sociological tension, namely by presenting a study program that simultaneously offers religious legitimacy for Islamic boarding school alumni while promising professional flexibility for public school alumni.

C. Spatial Ecology, Social Capital, and Cultural Anchors of the Panginyongan Diaspora

The discovery of the significance of the Panginyongan diaspora as an external attraction factor proves that the behavior of choosing higher education is strongly bound by the spatial dimension and regional social capital. The concept of Banyumasan local wisdom which is reflected through the Ngapak dialect and the sociological character of blakasuta (honest, open, egalitarian) recorded a mean score that continued to creep up from active students (3.06) to prospective students (3.24). The theoretical interpretation of this phenomenon can be explained through the social capital theory of Robert Putnam and James Coleman, in which social networks, reciprocity norms, and social trust that grow within a subcultural community act as very powerful facilitators to lower the cost of individual social and psychological transactions.

Distribution of Panginyongan Diaspora Cultural Perception as a Factor of Attraction

Local Cultural Value Indicators	**Active Respondents (Mean)**	**Prospective Respondents (Mean)**	**Regional Strategic Functions**
Pride in Banyumasan Identity Attributes	3,10	3,28	Strengthening collective ethnocultural awareness in public spaces.
The Existence of Local Communities Strengthens Togetherness	3,22	3,34	A stimulant of social cohesion and an inclusive academic atmosphere.

Geographical Proximity of the Campus to the Region of Origin	3,25	3,44	Spatial strategies reduce logistics costs and cultural shocks.
Campus Acceptability Represents Local Values	3,31	3,36	The symbolic legitimacy of UIN Saizu as a *regional cultural hub*.
Commitment to Return and Serve the Region	3,38	3,46	Cultural capital reinvestment (*roots/return migration*).

In the context of determining the location of study, cultural proximity creates a psychologically safe space for students. When prospective applicants from the former Banyumas Residency area choose to study at UIN Saizu Purwokerto, they experience what is called regional culture shock mitigation. The homogeneity of everyday language and the equality of sociological values on and off campus eliminate the alienative social boundaries often found in other major study destination cities. The characteristics of blakasuta inherent in the academic community and the surrounding community give birth to a high level of institutional comfort. This sociocultural situation triggered the emergence of emotional bonds of trust (bonding social capital) among fellow members of the Panginyongan community, who positioned the campus not only as a place for formal knowledge exchange, but as a cultural home that extended the existence of their collective identity.

Furthermore, the work of this social capital manifests itself in the form of family networks and local communities that operate through the mechanism of word-of-mouth communication. In Panginyongan society which tends to be communal and has close kinship ties, the transmission of information about the quality and reputation of a university runs organically from word of mouth. Testimonials from alumni, recommendations from village kiai, or suggestions from relatives who have previously studied at the Faculty of Sharia have a much more persuasive weight of influence compared to official advertising brochures or sophisticated social media campaigns. This type of social capital structure provides moral legitimacy for the parents of the registrant, where the decision to send the child to school in their own district is seen as a wise choice to maintain moral safety, maintain the geographical proximity of the family, and ensure the efficiency of household logistics expenses.

This spatial-economic justification is absolutely strengthened by the perception of Purwokerto City as an ideal and cost-friendly study center (mean active students 3.85; prospective students 3.92). In the theory of retail gravity and behavioral geography, a center of economic growth and education will attract mass from the surrounding area (hinterland) based on a function of distance and attraction of that center. Purwokerto has succeeded in positioning itself as an educational micro-metropolis for the southwestern part of Central Java (Cilacap, Banyumas, Purbalingga, Banjarnegara, to Kebumen and Brebes). The city offers the full complement of modern urban facilities, but is still able to maintain a relatively low cost of living index for weak to middle-income groups. The combination of Purwokerto's ecological-spatial advantages and the cultural depth of the Panginyongan diaspora creates a very solid institutional marketing ecosystem, making the Faculty of Sharia UIN Saizu a primary academic magnet that dominates the choices of the community in the Banyumas Raya cultural area.

D. Strategic Marketing Reconstruction

An in-depth analysis of the practical implications of all the findings of this research leads to the demand for structural reform at the level of institutional marketing governance at State Islamic Religious Universities (PTKIN). The affirmation that the new student admission strategy can no longer be structured homogeneously or using a one-size-fits-all approach requires the management of the Faculty of Sharia UIN Saizu Purwokerto to adopt a Strategic Enrollment Management (SEM) model based on sharp market segmentation, narrative differentiation, and the use of evidence-driven policymaking.

In the perspective of contemporary higher education marketing management, neglect of the psychographic segmentation and academic provenance of applicants will result in a waste of resources and a decrease in the effectiveness of market penetration. Based on Hossler and Gallagher's model of college choice, individuals go through three crucial stages: predisposition, search, and choice. The homogeneous new student admission strategy is only able to touch the surface in the search phase, but fails to intervene in the choice phase because it is unable to provide answers to the specific motives of prospective students. Therefore, the first step that must be taken by academic authorities is to carry out tactical clustering of the source schools of applicants by strictly separating the ecosystem of religious schools (MA/Pesantren) and public schools (SMA/SMK).

Matrix of Implications of Segmentation and Differentiation of PMB Strategy

Target Segment Clusters	**Strategic Communication Channels**	**Focus on Differentiation of Promotional Messages**	**Institutional Achievement Targets**
MA Ecosystem & Islamic Boarding School	*Direct institutional visits*, kiai communication forums, promotion of special religious scholarships.	Strengthening aspects *of religious fitness*, recognition of sanad, ensuring the integration of pure Islamic science, and achievement	Adhesion and retention of the traditional sociocultural religious mass base in the core

		scholarship schemes.	region.
Public High School & Vocational Schools Ecosystem	Interactive digital campaigns, corporate career prospectuses, general education fairs.	Highlighting aspects of instrumental rationality: professional prospects (judges/advocates), industrial adaptive curriculum, and MoU of legal agencie.	New market penetration to expand the diversity of registrants outside the Islamic group.
The Diaspora Community	Empowerment of regional alumni associations and optimization of *campus brand ambassador agents*.	The ecological advantages of Purwokerto City are conducive, safe, friendly to local culture, and have high cost efficiency.	Locking the loyalty of the buffer area (*hinterland*) of Banyumas Raya on a sustainable basis.

The differentiation of the study program narrative is the most important execution instrument in the reconstruction of this asymmetrical new student admission policy. For the madrasah and Islamic boarding school segments, strategic communication must be placed in the corridor of strengthening the epistemological reputation of Islamic law. The promotional narrative must exploit aspects of academic purity, lecturers' competence in mastering classical Islamic treasures, ensuring the integration of knowledge, and the availability of religious achievement scholarships such as the Outstanding Santri Scholarship Program (PBSB) or the Indonesia Bangkit Scholarship (BIB). Instead, in order to penetrate the public and vocational school market driven by instrumental rationality, the promotional face of the Faculty of Sharia must be completely changed to be more professional, corporate, and oriented towards the future of the industry. The focus of promotional materials must be to showcase a network of strategic partnerships with the Supreme Court, the Financial Services Authority (OJK), the national Islamic banking world, well-known advocate offices, as well as statistical data on short job graduation waiting times.

Finally, the integration of Panginyongan diaspora values must be used as a pillar of unique local institutional branding. New student admission management can optimize the function of social capital by forming a network of campus brand ambassadors who recruit outstanding active students from the region to conduct direct socialization to their alumni schools in the hinterland region. This communication pattern that uses cultural and regional language proximity will be much more effective in breaking down the psychological and bureaucratic distance between the campus and the secondary school. Through the implementation of this scientifically designed, empirical, coherent, and realistic marketing mix, the Faculty of Sharia UIN Saizu Purwokerto will not only succeed in securing the stability of applicant inputs from its traditional mass base in the region, but also have strategic resilience to expand the market share of new applicants nationally in the midst of an increasingly competitive competition climate between universities.

CONCLUSIONS

The main thesis of this study emphasizes that student study program preferences are not just an isolated form of individual choice, but rather strategic data for the management of new student admissions in the context of Islamic higher education. The preference for choosing a study program at the Faculty of Sharia is shaped by a complex and dynamic pattern of interaction between personal, social, institutional, and sociocultural factors. The background of the school's origin is proven to have a central role in constructing the orientation of the initial consideration of prospective applicants, where alumni of madrasah aliyah and pesantren rely on value rationality for spiritual continuity, while public school alumni are driven by instrumental rationality that emphasizes practical job opportunities. Simultaneously, the existence of the Panginyongan diaspora operates as a very strong regional socio-cultural capital, serving as an attraction factor that emphasizes psychological comfort, a sense of security, and geographical loyalty to institutions.

The strategic significance of all these empirical findings carries potential consequences for future institutional governance. The management of Islamic universities can no longer maintain the old paradigm that positions the strategy of admitting new students as a uniform and homogeneous mass promotion activity. Going forward, failure to adopt a segmentative, asymmetrical, and sensitive approach to local sociocultural identities will risk lowering enrollee retention rates and weakening faculty competitiveness amid tightening competition in the hybrid education market. Therefore, the results of this research recommend the reconstruction of the data-driven institutional marketing mix and differentiation of the curriculum narrative of the study program that is relevant to the typical psychographic needs of each cluster of prospective students' schools.

The personal reflection that emerged after the implementation of this study was the urgent need to redefine the institutional face of the Faculty of Sharia in the public space. Maintaining the authenticity of the Islamic religious scientific tradition should not be excluded from the demands of modernization and professionalization of the contemporary job market. The effort to bring together the traditional mass-based ukhrawi piety idealism with the economic pragmatism of public school students is a challenging but very realistic strategic management art to realize. The campus must be able to project itself as a friendly ecological bridge for the

diversity of the cultural identity of the Panginyongan diaspora, while acting as a nationally competitive professional jurisprudence incubator.

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This research has spatial and methodological limitations that need to be honestly acknowledged. The focus of research is limited to a single locus at the Faculty of Sharia UIN Professor Kiai Haji Saifuddin Zuhri Purwokerto with a qualitative approach of collective case studies has the potential to limit the level of generalization of findings if applied directly to sociocultural areas outside the Panginyongan diaspora ecosystem that have different characteristics. In addition, the dynamics of college choice behavior were analyzed at a single point in time (cross-sectional), so it was not able to capture the fluctuations in the longitudinal shift in job market orientation from year to year.

Based on these limitations, recommendations for future studies are directed at the development of multicenter comparative research involving several State Islamic Religious Universities (PTKIN) across different cultural regions to test the validity of local cultural capital attraction models. Further research is also recommended to use a longitudinal quantitative approach or a broader quantitative-qualitative mixed-methods to model the structure of the causal relationship between the variables of living cost, scholarship availability, and school habitus to the final enrollment decision in a more precise and macro manner.

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