



Emancipating Islamic Education Management through Good-Quality *Santri* Character Cultures: Insights from Indonesia

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ABSTRACT

Purpose: The purpose of this research was to investigate how Islamic education is managed by utilizing the *Santri* character culture that emphasizes good quality. **Methodology** The research collected data through detailed interviews, observation, and documentation. The data was analyzed using the interactive model which comprised data collection, data reduction, data display, and conclusion.

Findings The results indicate that the Islamic education planning model, which focuses on the cultural quality of the students' character at traditional Muslim schools (*Santri*), is based on a systemic-integrative model. This model emphasizes the importance of habituation, personification, role modeling, and integration of regular programs with extracurricular, intra-curricular, and co-curricular activities. The creation of a conducive environment reflects a culture of academic excellence, religious awareness, and internal and external supervision models. **Implications for Research and Practice** This study contributes to a deeper understanding of how the *Santri* character culture can be effectively utilized within the systemic-integrative management approach of Islamic education. It provides insights into the specific strategies, practices, and values that contribute to academic excellence, religious awareness, and the overall development of students within Islamic educational settings.

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1. Introduction

Islamic education has become increasingly popular in recent decades due to its broad and multidimensional approach to developing excellence in various areas. This approach covers the four pillars of the national curriculum, namely spiritual and social development, knowledge and skills that are acquired through the values of the nation's character, religion and culture, and the ancestral culture. The cultural quality of the *Santri* character is an integral part of the national curriculum, and is crucial for building individuals who are intelligent both intellectually and physically, as well as strong in spiritual and emotional intelligence aspects (Burton, Culham, & Vu, 2021). Islamic education places great importance on academic achievement and emphasizes the development of the artistic quality of the *Santri* character. Both missions are essential and require attention from the government. However, the economic and political pressures on education can sometimes lead to a greater emphasis on academic achievement, which can undermine the ideal of developing the cultural quality of the *Santri* character (Smith, Witono, & Fahrudin, 2019).

Islamic education has traditionally focused on developing the quality of character culture, but it is now facing a complex crisis that stems from multiple factors. The root cause of this crisis is linked to the inadequate development of the nation's character, as well as the weak defense of religion and traditional values (Suri & Chandra, 2021). As a result, Islamic education must prioritize the creation of national character values that are grounded in religious principles and can be integrated with ancestral culture into educational programs. This approach will enable students to develop resilience and effectively overcome the challenges that arise in the process of building the nation.

To educate students on good character and values, there are three fundamental foundations for quality character and moral development. An integrated approach is necessary between these three components, which are: (1) Moral knowing, comprising moral awareness, understanding moral values, considering different perspectives, moral reasoning, decision-making, and self-awareness; (2) Moral feeling, comprising conscience, self-esteem, empathy, appreciation of goodness, self-control, and humility; and (3) Moral action, comprising competence, willpower, and habit (Mofakhami, 2021; Phi & Clausen, 2021). By developing competence, strong will, and good habits in carrying out moral values, students can contribute to the nation's independence, competitiveness, and advancement in world civilization. The integrated approach to moral education through the three components can help students become responsible and ethical citizens who are capable of making well-informed decisions, developing healthy relationships with others, and contributing to society in a positive way (Althof & Berkowitz, 2006).

Islamic education plays a crucial role in Indonesia, the largest Muslim-majority country in the world, with a population of over 270 million people (BPS, 2021). The management of Islamic education is of utmost importance for the country's social, cultural, and religious development. It aims to preserve and transmit Islamic values, teachings, and principles to future generations, fostering a sense of identity, spirituality, and moral guidance (Ismail, 2016). Islamic education also promotes religious tolerance, interfaith dialogue, and understanding among students, contributing to social harmony and peaceful coexistence in Indonesia's diverse religious landscape (Hadi Kusuma & Susilo, 2020). Additionally, effective management of Islamic education plays a significant role in countering radicalism and extremist ideologies by promoting moderate and inclusive teachings of Islam, emphasizing peace, love, compassion, and respect for others (Tambak, 2021).

The purpose of this research was to investigate how Islamic education is managed by utilizing the *Santri* character culture that emphasizes good quality. In the current context, it was imperative to examine the extent to which Islamic education in Indonesia goes beyond religious teachings and encompasses the preservation and promotion of Indonesian cultural heritage, connecting Islamic teachings with Indonesian identity (Allès & tho Seeth, 2021). The current study seeks to achieve this objective.

2. Literature Review

Islamic education in Indonesia aims to cultivate good-quality character among students, shaping their behavior, ethics, and moral values. It emphasizes moral values such as honesty, integrity, kindness, and compassion, instilling these values in students to guide their actions and decisions throughout life (Pala, 2011). Islamic education also encourages students to actively participate in community service and social initiatives, promoting social responsibility and fostering empathy (Huda et al., 2018). Additionally, it focuses on holistic personal development, encompassing spiritual, intellectual, emotional, and physical growth. Through self-discipline, self-reflection, critical thinking, and problem-solving skills, Islamic education empowers students to become well-rounded individuals (Yusof et al., 2022). Many Islamic educational institutions in Indonesia incorporate character education programs that specifically target the cultivation of good-quality character among students (Umam, Arini, & Rosyada, 2022).

In the context of Islamic education management, various aspects contribute to the effective management of Islamic educational institutions. Curriculum development is a crucial aspect, emphasizing the need for a comprehensive curriculum that integrates religious teachings and secular subjects, striking a balance between Islamic values and academic knowledge (Eissa & Khalid, 2018). The selection of appropriate teaching methods, such as interactive discussions, experiential learning, and technology integration, plays a significant role in engaging students and promoting active learning (Miseyanni et al., 2018). Furthermore, implementing fair and comprehensive student evaluation methods that measure both knowledge acquisition and character development ensures a holistic assessment of students' progress (Redecker & Johannessen, 2013). Additionally, efficient administrative structures and management practices, encompassing governance, financial management, and teacher professional development, are essential for enhancing the overall quality of Islamic education (Zabadi, 2013). By addressing these aspects, Islamic educational institutions can continually improve their educational practices and provide a high-quality learning experience for students.

The Indonesian government has initiated a national movement for character-building, which has significant implications for the curriculum, including Islamic education. In this paradigm, character education involves a deliberate effort to cultivate good character based on objective core virtues, both for individuals and society. The character of its citizens determines the character of a nation. Therefore, the key component of character is the value system that is established and developed by the citizens of a nation (Johnson, 2021; Nagashima & Gibbs, 2022; Utomo & Purwanto, 2021). National character development is crucial for a nation's existence, and there are various reasons for its importance, including philosophical, ideological, normative, historical, and sociocultural reasons. Philosophically, national character development is necessary for the survival of a nation, as a nation without a strong character and identity cannot exist. Ideologically, character building aims to embody the Pancasila ideology in the nation's life. Normatively, the

development of national character is a concrete manifestation of the steps taken to achieve the nation's goals, including protecting the entire Indonesian nation and land, advancing public welfare, educating the nation's life, and participating in the execution of a world order based on freedom, perpetual peace, and social justice. Historically, the development of the nation's character has been a crucial element of the process of nationhood, both during the colonial era and the era of independence. Socio-culturally, national character development is necessary for a multicultural nation (Rachmawati; Zammit, 2021).

The development of character is a matter of great importance that has a multifaceted and wide-ranging significance. It is crucial for the future as it relates to the development of multiple aspects. Firstly, character is vital for both the people and the state, and its absence will lead to the loss of the nation's next generation. Secondly, character serves as a strong foundation, like steel, that keeps the nation from faltering. Lastly, character does not develop on its own, but it must be constructed and molded in order to create a respectable and dignified country (Defitrika & Mahmudah, 2021). The solution to address the aforementioned issues is for Islamic education to establish an effective national education system and implement Islamic education that emphasizes the artistic quality of the *Santri* character. This includes internalizing the *Santri* character with national character values, religious principles, and ancestral culture. The student character culture should originate from outstanding teachers, with high moral values, and good academic results, and support from stakeholders. Additionally, adopting the latest technology, having strong and directed leadership, showing concern for students, and offering a balanced and challenging curriculum are crucial factors (Fu et al., 2021; Liu & Zhang, 2021; Martí-Vilar, Escrig-Espuig, & Merino-Soto, 2023).

While there have been studies exploring various aspects of Islamic education management and the influence of cultural factors, there is a research gap concerning the specific role of the *Santri* character culture in the systemic-integrative management approach. Previous studies may have touched on aspects of cultural values and educational practices but did not specifically investigate how the *Santri* character culture contributes to the overall management and outcomes of Islamic education. For example, a study by Ali, Fanan, and Amriana (2023) focused on the Islamic boarding schools in Indonesia, particularly Pondok Pesantren Langitan, to understand the role of these institutions in shaping the character of *Santri*. The research highlighted the significance of discipline, religious devotion, and communal living in the character development of *Santri*. However, the study did not delve into how these aspects could be integrated into the management approach of Islamic education. Another study by La Fua et al. (2018) examined the contribution of Pondok Pesantren to the formation of religious personality. The research emphasized the importance of moral values, such as honesty and compassion, in character building among *Santri*. However, it did not specifically explore the management practices that facilitate the cultivation of these character traits. This study seeks to address this gap by focusing on the *Santri* character culture and its implications for planning, curriculum development, and the creation of a conducive environment in Islamic educational institutions.

3. Method

- *Research Design*

This study employed an interpretive paradigm with a qualitative approach in order to comprehensively describe and find the management of Islamic education with the pattern of the artistic quality of the *Santri* character, which has implications for the quality of outputs in Islamic boarding school-based public schools.

- **Sampling and population**

The present study was carried out in three Islamic boarding schools in Indonesia: Al-Azhar Islamic High School NW Kayangan in West Lombok, Madrasah Al Badriyah in East Lombok, and Al Marif NU Al Mansuriyah Bonder Vocational School in Central Lombok. The sample comprised school principals, curriculum representatives, student representatives, teachers, students, and parents/guardians.

- **Research Instrument**

Data for the study were generated from participatory observation (Toloie-Eshlaghy et al., 2011) documentary analysis of artifacts. Unstructured interview was also carried out with principals, curriculum representatives, student representatives, teachers (e.g., homeroom teachers, subject teachers, school counselors), students, and parents/guardians, to gather more comprehensive data from the actors (Valunaite Oleskeviciene & Sliogeriene, 2020). Data for this study were focused on two aspects: 1) the concept of the quality of Islamic education through the cultural quality values of the developed character of the *Santri* and 2) the implications of the Islamic education management model.

- **Data analysis**

The data were analyzed using a systematic tracking and arrangement process of interview transcripts, field notes, and other materials collected to increase understanding of these materials so that others can present the findings. The data's validity was evaluated using four criteria: the degree of confidence, the degree of transferability, the degree of reliance, and the degree of certainty (Abraham et al., 2021).

4. Result And Discussion

- **The concept of Islamic education quality based on the *Santri* characters**

The values of Islamic education with the character of the cultural quality of students at SMA Islam Al-Azhar NW Kayangan in West Lombok, SMA Islam Al Badriyah in East Lombok, and Al Marif NU Al Mansuriyah Bonder Vocational School in Central Lombok are developed through internalization of character values by developing the concept of high-quality Islamic education with excellent academic character and religious awareness so that the students become excellent individuals. Excellent academic values developed are integrity, self-discipline, responsibility, communication, and self-control, while religious awareness values developed are: religiosity, sincerity, exemplary role model, and love-kindness. The development of excellent academic values and religious awareness values while prioritizing the principle of moral integration of knowing-feeling-action through an exemplary approach.

Excellent academic character and religious awareness at Al-Azhar Islamic High School NW Kayangan in West Lombok, Al Badriyah Islamic High School East Lombok, and Al Marif NU Al Mansuriyah Vocational High School in Bonder, Central Lombok, whose student graduation rates reach 99.05-100 percent, can be seen through semester grades, report cards, and even competitive scores. The concept of Islamic education quality based on the quality values of *Santri* culture-based character that was developed is carried out through the internalization of character values, namely, religiosity, sincerity, integrity, self-discipline, exemplary role model, accountability, communication skills, love-kindness, and self-control, which have implications for quality of outputs with excellent

academic character and religious awareness. Further, excellent academic values developed are integrity, self-discipline, accountability, communication skills, self-control, while the values of religious awareness that are developed are religiosity, sincerity, exemplary role model, love, and kindness that manifest external qualities of faith and piety, fondness for science and technology, good deeds, self-confidence, noble character, and contribution to society. Although it emphasizes the values of religious awareness, it does not ignore excellent academic values.

According to the study's findings, Al-Azhar NW Kayangan Islamic High School in West Lombok, Al Badriyah Islamic High School in East Lombok, and Al Marif NU Al Mansuriyah Bonder Vocational High School in Central Lombok advanced the principle of moral integration of knowing-feeling-action, developing Malgorzata Karolina Ste's theory, albeit with different terms, using the integration of knowledge, appreciation, and practice. This strengthens the school with Malgorzata Karolina Ste's theory, which states that the dimensions of good character must include three components in an integrated manner, namely, moral knowing, moral feeling, and moral action, so that character values contain a comprehensive principle which Malgorzata Karolina Ste calls complete and comprehensive virtue values. Based on the theory proposed by Malgorzata Karolina Steć, holistic virtues character values are internalized. Each value does not stand alone but interacts in an integrated manner with other values. Character values developed are religious values (exemplary role model, sincerity, integrity, *tawadu'* (modesty and humility), obedience, trust), nation's character values (caring for the environment, love of cleanliness, integrity, self-discipline, good communication skill, and accountability, tolerance, sincerity, self-respect, empathy, humility), and ancestral cultural values (obedience, compliance, politeness, gentle speech to teachers and parents).

The character values in the school are consistently internalized so that a value does not stand alone but is in the spectrum of a group of values. Based on the findings, these values are religiosity, sincerity, integrity, self-discipline, exemplary role model, accountability, communication skills, loving-kindness, and self-control. The concept of the Quality of Islamic education is developed based on these character values through the *uswatun hasanah* (model of conduct, merit, or virtue) approach, system approach, and an exemplary process. The internalization of character values has implications for the quality of the output with excellent academic character and religious awareness, which can be described in Figure 1:

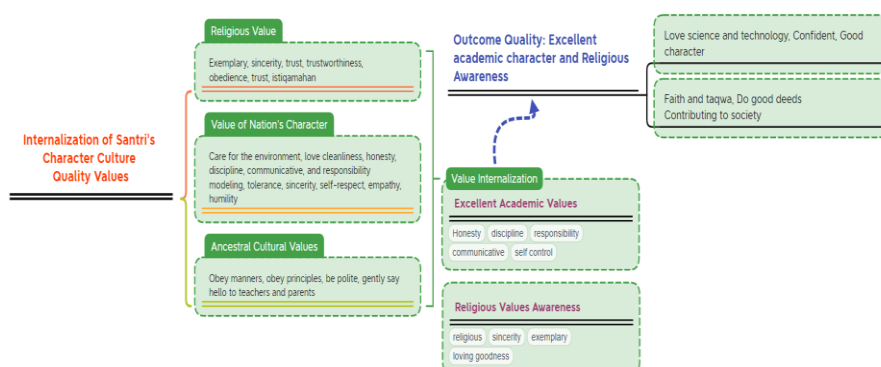


Figure 1. Internalization of Santri Character Culture Quality Values in Schools

Truly speaking, the activity of forming character values necessitates systems approach, both to effectively achieve goals and objectives of presenting Islamic education with the cultural quality of the *Santri* character which is integrated in learning various fields of study, and to provide meaningful experiences for students because they understand, internalize, and actualize it through the learning process. These character values can be absorbed naturally through daily activities and developed through a school culture characterized by the quality of the *Santri* culture.

Islamic education management model with Santri characters and the implications for outcome quality

Planning is described as a thought process of determining all activities that can be carried out to achieve goals. It is necessary to have the ability to visualize and look ahead to formulate a pattern of action to realize the quality of graduates (Hung, 2021; Terry, 1986). The relationship of Islamic education planning with the character of the cultural quality of the *Santri* character in schools is a process of character education planning to realize the implications of the quality of the outputs by the vision and mission statement and goals of the school in meeting the expectations of the wider community. As an Islamic education system, character education also consists of elements of education that are then managed through planning areas. The planned elements of character education include: (a) external competency character values, (b) curriculum content of values for the cultural quality of the character of students, (c) character values in learning, (d) character of education and education staff, and (e) character values of student development.

Referring to George R. Terry & Hung's planning theories (Hung, 2021; Terry, 1986), it can be seen that all participants, such as school principals, teachers (homeroom teachers, subject teachers, and school counselors), students, and other school members, were very enthusiastic in carrying out their duties and obligations. To achieve the goals according to character education planning, it was very important for schools through planning, visualize character education, and plan action patterns in preparing quality results. The elements of planning for Islamic education with the character of the cultural quality of the *Santri* character include how the planning activities are, who is involved in the planning, and how the planning process is decided in a character education program based on the cultural quality of students in schools. All activities that support character education programs, such as student management, school regulations, human resources, facilities and infrastructure, finance, libraries, learning, assessment, and other management, have been planned, strengthening George R. Terry & Hung's theory that planning is a decision-making activity regarding what goals are achieved, what actions are taken to achieve the goals or objectives, and who carries out their duties (Offem & Udida, 2021).

As schools that have developed Islamic education with the character of *Santri* character culture, Al-Azhar NW Kayangan Islamic High School in West Lombok, Al Badriyah Islamic High School in East Lombok, and Al Marif NU Al Mansuriyah Vocational High School in Bonder, Central Lombok have prepared a character education program with the stages of management functions effectively. The effectiveness of planning in character education at the schools is based on the stages of the planning process carried out in the preparation of the strategic plan for character education. Planning is a certain flow, and through this flow, a plan can be monitored from the beginning of preparation to the implementation of the completion of the plan (Gumilan & Decano, 2021).

Planning functions as a field of knowledge that systematically seeks to understand why and how people work together to manage human resources. In general, schools have implemented systemic-integrative planning with the following steps: (a) Planning that begins with complete and clear objectives in a meeting between school administrators and the leaders of the foundation as the caretaker of the Islamic boarding school; (b) Formulations of actions to be taken; (c) Analysis and determination of ways and means to achieve goals in the framework of implementing planning; (d) Appointment of persons who are responsible for the implementation, including the chairman of the foundation to carry out supervision; (e) Defining a system that allows measurement of achievement based on certain criteria (Junevicius et al., 2021).

Thus, based on the elements and steps in planning from the theories above, a conclusion can be drawn that the planning process is a recognized process and needs to be carried out in a systemic-integrative and sequential manner. The schools that were studied for their character education planning activities refer to the strategic plans and national education units. The leaders of the Islamic boarding school foundation prepared the strategic plan by inviting the principal to prepare a one-year school program. The material discussed at the meeting included the program plan and program details. A joint work program was prepared with all elements of the school community, including: (1) the school principal as the person in charge of the program, (2) activities, (3) indicators of success, (4) achievement steps, (5) person in charge of activities, (6) implementation time, and (7) funding for program implementation that has been prepared and proposed for getting approved and ready to be implemented (Wang, 2021).

Thus, the purpose of Islamic education with the character of the cultural quality of the *Santri* character can be achieved in the following ways: (a) being based on facts and proven truth, (b) resulting from imagination and thought that is able to see into the future, (c) considering possible difficulties that will be faced and preparing the solutions, (d) leading to change. Therefore, in the preparation of character education programs, principals who have a vision for the future, which is a distant goal that schools must achieve within a certain period of time, are needed.

- ***The implementation model of Islamic education with Santri's character quality***

The implementation function is closely related to the individual aspects arising from regulations on subordinates, the division of labor that is effective and efficient to achieve real organizational goals (Igwe, Okolie, & Nwokoro, 2021; Kontz & O'Donnel, 1990). In this case, as in the findings at Al-Azhar NW Kayangan Islamic High School in West Lombok, Al Badriyah Islamic High School in East Lombok, and Al Marif NU Al Mansuriyah Vocational High School in Bonder, Central Lombok, an exemplary role model approach (*uswatun hasanah*) and a systems approach have been carried out in order to develop character values by familiarizing them in the daily life of students in classrooms, schools, and dormitories; by personification, or the embodiment of character values in daily attitudes and behavior, both vertically (*hablum minallāh*) about God Almighty, and horizontally (*hablum minannās*) about self, others, family, society and the surrounding environment; by an exemplary model of one's behavior, especially teachers (homeroom teachers, subject teachers, and school counselors) who have a strategic role to be role models of attitudes and behavior for their students; by integration of extra-, intra-, and co-curricular activities and programs and the formation of a conducive environment (*bid'ah*). Therefore, the implementation function carried out by the principal and the teachers allows the organization to run and the plan to be carried out.

Thus, the implementation carried out is very important in management. Principals and teachers (homeroom teachers, subject teachers, and school counselors) as managers who can move their subordinates in implementation certainly have specific tips for motivating and raising the morale of their subordinates. At this stage, Islamic education with the character of the cultural quality of the *Santri* character is carried out through development and learning and learning experiences that lead to the formation of character values in students. This process is carried out by empowering and cultivating character values through habituation, embodiment, exemplary role model, integrating and shaping of the environment, as outlined as one of the principles of implementing national education.

The findings of this study revealed that the implementation model of character education at Al-Azhar NW Kayangan Islamic High School in West Lombok, Al Badriyah Islamic High School in East Lombok, and Al Marif NU Al Mansuriyah Vocational High School in Bonder, Central Lombok was through three aspects, namely: (1) teaching and learning activities, how to familiarize character values in students' daily lives, developing the role of character values behavior (role model), (2) the school environment, how to manifest character values in student attitudes and behavior (personification), exemplary models of good behavior by teachers and all school members, (3) the integration of extra, intra-, and co-curricular activities and programs in fostering student character.

The uniqueness of the implementation model of Islamic education with the character of the artistic quality of the *Santri* character is shown in the synergy between formal activities at school and Islamic boarding school-based religious program (*diniyah* program) outside of school with the *uswatun hasanah* approach and the systems approach. The model is implemented by (a) integrating the planned character education content into all subjects, (b) integrating character education into daily activities at school and in boarding schools, (c) integrating character education into activities that have been programmed or planned, (d) building collaborative communication between schools and parents/guardians of students.

The implementation of Islamic education with the character of the cultural quality of the *Santri* character is more directed to the formation of school culture, namely the values that underlie behavior, traditions, daily habits, and symbols that all school members practice by playing their respective roles (role models). The pattern of the cultural quality of the character of the *Santri* is the distinctive feature of the school's character and image in the wider community. Implementation is an activity to realize plans into tangible actions to achieve goals effectively to have value. Likewise, the implementation of Islamic education with the character of the cultural quality of the character of the *Santri* is the core activity of character education, which is carried out in schools, pursued through four alternative strategies in an integrated manner: (a) integrating character education content that has been formulated into all subjects, (b) integrating character education into daily activities at school, (c) integrating character education into programmed or planned activities, (d) building collaborative communication between schools and parents / guardians of students.

- ***Supervision model of Islamic education with the Santri character quality***

The supervision function is an aspect of Islamic education management that controls all actions and ensures that all actions are carried out according to the plans provided. Furthermore, it is the most crucial factor in determining future job goals. The elements of

supervision are: (a) a process in determining the work that has been and will be done, (b) being a tool to instruct people to work towards the goals to be achieved, (c) monitoring, assessing, and correcting the implementation of the work, (d) avoiding and correcting errors, irregularities or misuse, (e) measuring the level of effectiveness and efficiency of work. Supervision activities by a predetermined plan must take the following steps in carrying out supervision: (1) setting implementation standards, (2) measuring actual performance, (3) measuring real implementation and comparing it with predetermined standards, (4) taking the necessary corrective actions when the implementation deviates from the standard (Terry, 1986; Yuliza, Fitria, & Eddy, 2021).

Supervision of Islamic education based on the quality of the character culture of students at Al-Azhar NW Kayangan Islamic High School in West Lombok, Al Badriyah Islamic High School in East Lombok, and Al Marif NU Al Mansuriyah Vocational High School in Bonder, Central Lombok covers two aspects, namely, process and results. In general, the supervision of character education is associated with efforts to control, foster, and streamline external quality control in a broad sense. Through adequate supervision, the organization activities, plans, policies, and quality control efforts can be improved. The supervision used by internal control management is through the book of attitude and *Islamic boarding school* rules/regulations (*nidzām*) which is systemically integrated with school rules/regulations, through external management by involving coaches (*musyrif*) in charge of carrying out the control function of students' attitudes and behavior.

As a prerequisite for such control and supervisory functions, the following steps were carried out: (1) the implementation of Islamic education programs with the character of the character culture of students on a regular and continuous basis in order to be able to monitor every stage of the development of attitudes and behavior of the students at the schools; (2) supervision of every attitude and behavior of the cultural quality values of the *Santri* character by prioritizing school counselors and regulations/rules to control the quality of the outputs broadly; (3) supervision of every attitude and behavior of the cultural quality values of the character of the *Santri* to see possible obstacles that occur in the implementation of the program and identify existing problems; (4) supervision by analyzing the data found in the field to formulate recommendations related to improving the implementation of Islamic education programs with the character of the cultural quality of students; (5) supervision to measure the level of success of the implementation of Islamic education programs characterized by the cultural quality of the character of students in the schools; and (6) supervision by controlling cooperation through a coach (*musyrif*) to monitor the development of students' attitudes and behavior.

Al-Azhar NW Kayangan Islamic High School in West Lombok, the Al Badriyah Islamic High School in East Lombok, and the Al Marif NU Al Mansuriyah Vocational High School in Bonder, Central Lombok thus used character education management theory to achieve the objectives of the Islamic education program with the character culture of students. It starts from the model of planning, implementing, and supervising character education to prepare the quality of the output. Empirically, it was found that the implications of the Islamic education At Al-Azhar Islamic High School NW Kayangan in West Lombok, Al Badriyah Islamic High School in East Lombok, and Al Marif NU Al Mansuriyah Vocational High School in Bonder, Central Lombok on the management model is the cultural quality of the *Santri* character in realizing the quality of outputs. There are three items included:

first, school policies in the form of a character-based curriculum, a set of regulations for the habituation process, and achievable goals; second, a systemic-integrative character education management system (nidzhm); third, conformity to the expectations, external quality with excellent academic character and religious awareness, namely, having an awareness of realizing good-quality character values of being faithful and devout, loving science and technology, doing good deeds, being confident, having noble character, and contributing to society by improving public satisfaction, pride, and trust.

It was a pleasant experience to witness the results of Al-Azhar NW Kayangan Islamic High School in West Lombok, Al Badriyah Islamic High School in East Lombok, and Al Marif NU Al Mansuriyah Vocational High School in Bonder, Central Lombok, which are widely accepted at well-known state universities such as Brawijaya University, the State University of Malang (UM), Maulana Malik Ibrahim State Islamic University of Malang (UIN Malang), Padjadjaran University, and Indonesia University of Education (UPI). These findings strengthen Charles Hoy's theory that the quality of education is the control of the educational process that increases the need to achieve and develop student talents in a process and at the same time, to meet the established standards of accountability (Akhmedov, 2021; Hoy, Bayne-Jardine, & Wood, 2000; Mahmudov & Najmiddinov). Furthermore, Hoy and Miskel's theory states that good-quality schools are effective schools, consisting of inputs, processes, outputs, and outcomes. Educational inputs are declared qualified if they are ready to process according to the national standards in education.

Consequently, educational process can be declared good-quality if it can create an active, creative, effective, creative, and fun learning atmosphere to achieve educational goals properly. Output is declared qualified if the learning outcomes achieved by students, both in the academic and non-academic fields, are high. Outcomes are declared good-quality if the outputs are quickly absorbed in the world of work and institutions that need these outputs and if stakeholders are satisfied with the outputs of the educational institutions. In this regard, Sonhaji's theory says: (a) the output of the Islamic education system has characteristics that are realized by the obligations of humans who always serve Allah *subhanahu wa ta'ala (liya'budūn)* wherever they are, (b) the output of the Islamic education system is the output of the Islamic education system. who have excellent academic abilities and high morality, (c) the outcome is the realization of a highly civilized society, full of prosperity and forgiveness (*baldatun thoyyibatun wa rabbun ghafūr*) (Fernando, 2021; Sonhadji, 2013).

The theories above explain that the external quality of an educational institution is largely determined by the quality of the product (individual competencies), output (quality and quantity of graduates), outcome (survival of individual and social contribution), and desirable ends, strengthening Noda et al.'s theory that the output components are always about student performance because education educates students. Student performance is often called student learning outcomes, both academic learning outcomes, such as the value of national learning outcomes, report cards, student competition, and so on, as well as non-academic learning outcomes, such as self-esteem, integrity, collaboration skills, a high sense of love for others, solidarity, self-discipline, diligence, achievements in sports, religious activities, arts and so on. In addition, the outcome as the impact of the program after the output can also be about schools, such as the increasing popularity of the schools,

high levels of public trust in schools, and so on (Noda et al., 2021). It strengthens Preeti Oza's theory that external quality is related to intellectual aspects, manual skills, reasoning and analysis power, values, attitudes, motivation, creativity, communication skills, cultural appreciation, having social responsibility, and understanding of the needs of the world (Japee & Oza, 2021).

Based on the theories above, the development of Islamic education with the character of the cultural quality of the *Santri* character at Al-Azhar NW Kayangan Islamic High School in West Lombok, Al Badriyah Islamic High School in Lombok Timur, and Al Marif NU Al Mansuriyah Vocational High School in Bonder, Central Lombok has realized the good quality of school outcomes through four alternatives of a systemic-integrative strategy, namely: (1) integrating character education content that has been formulated into all school subjects with an Islamic boarding school regulatory system (*nidzām*); (2) integrating Islamic education with the character of the cultural quality of *Santri* into daily activities at the schools; (3) integrating Islamic education with the character of the cultural quality of the *Santri* into the programmed or planned activities; and (4) building collaborative communication between the schools and parents/guardians of students.

The implication of the Islamic education management model with a *Santri* character culture for the realization of quality outcomes lies in school policies that adhere to the commitment to develop character education programs based on the school's vision and mission. The curriculum is character-based, supported by a set of rules for the habituation process and the targets achieved, a systemic-integrative management system with the rules (*nidzhām*) of the Islamic boarding school. The embodiment of quality attitudes and behavior of graduates with excellent academic character and religious awareness, namely: 1) have awareness of realizing character values of faith and piety, 2) loves science and technology, 3) do good deeds, 4) confident, 5) noble character, 6) have a contribution to society so as to satisfy the community, 7) gaining public trust as an indicator of achieving measurable output quality. From the needs of customers or society, confirming Edward Sallis' theory that quality or quality based on the customer (customer), has the following qualifications: (a) satisfying customers (customer satisfaction), (b) exceeding customer expectations, and (c) enlightening customers (Sallis, 2014; Tsiligiris & Hill, 2021).

The implications of a systemic-integrative management with regulations (*nidzhām*) at school through habituation of character education values are pursued through an exemplary approach and systems approach, namely: (a) teachers who provide examples wherever they are, both in the classroom and outside the classroom; (b) cultivating environmental awareness and realizing school environment that always reflects a good *Santri* culture so that students grow into individuals with good character; (c) activating control over student behavior in everyday life at school; (d) providing benefits to the surrounding environment, so that students are also responsible so that their behavior can benefit the environment; (e) the practice of character values through various school activities; (f) Building a cooperative character; (g) awareness to apply the character values obtained in his life; (h) familiarizing students with self-introspection (*muhasabah*); and (i) involving parents/guardians of students and the surrounding community.

Based on the statement above, it shows that the approach taken at Al-Azhar NW Kayangan Islamic High School in West Lombok, Al Badriyah Islamic High School in Lombok Timur, and Al Marif NU Al Mansuriyah Vocational High School in Bonder,

Central Lombok to develop character values in students has implications for daily habituation based on character values developed and has implications for the creation of good-quality outputs with excellent academic and religious awareness characteristics to realize character values as cultural qualities of students who have external qualities of faith and piety are indicated by ability to read the Quran and understand it, a noble character, understanding of Islamic *fiqh*, habit of doing daily worship, ability to deliver simple lectures, and ability to take *i'tibar* or lessons from Islamic history. In addition, students should also be able to: (1) increase the faith and piety that have been instilled in the boarding school, (2) channel their talents and interests and develop them optimally, (3) overcome their shortcomings and weaknesses in practicing Islamic teachings, (4) counteract the influence of negative beliefs or other cultures that endanger beliefs, (5) adjust to the physical and social environment of students to be in line with Islamic teachings, (6) make Islam a life guide to achieve happiness in the world and the hereafter, (7) Students are able to understand Islam according to their abilities.

The schools accustom students to have "faithful and pious" characters wherever and whenever they are and teach students how to live obediently by following Allah's commands and leaving all His prohibitions. The schools always emphasize that the daily life of students must be based on the guidance of the Quran and the Hadith of the Prophet Muhammad, and convey this matter to students both in classrooms and in the dormitory or through the school wall. The student learning environment in schools is conditioned to last a lifetime, and students spend a lot of time learning driven by the spirit of the value of "loving science and technology,". For that reason, the Islamic boarding school and dormitory environment has been set so that schools can always guide and condition the students to always study wherever and whenever they are.

Good deeds involve all good deeds the students do, no matter how small, for the sake of Allah SWT. "Good deeds" can be done by doing good according to religious teachings and showing good behavior in daily interactions. Students can manifest good deeds at school through their attitudes and behavior towards school rules, with complete obedience to Allah SWT. and struggling to form a better attitude, not arriving late, collecting assignments according to the specified time, wearing uniforms according to religious provisions, respecting others as fellow servants of Allah SWT, respecting and obeying the advice of teachers and parents, and practicing self-ability to be more able to develop themselves and behave with full awareness.

The "self-confident" character of students that is grown and developed in schools is characterized by students not being easily influenced by others and students having their own attitudes based on their knowledge and beliefs, making decisions, and doing what is best for religion, nation, society, and the surrounding environment. The quality of "morality" in schools includes how students attempt to avoid lying and conduct behavior that does not harm themselves or others in any way. In addition, students are always guided to have noble character and to encourage themselves to cultivate good behavior based on a value system, such as telling the truth, being faithful, honest, and humble, and avoiding arrogance. Based on data in the field, schools have their uniqueness in developing character values, such as character education based on the quality of the culture of students, which is emphasized in the school environment and must have implications for the daily life of students, both when they are in the school environment and when they are

in Islamic boarding school and dormitory. In the sense that the school develops and familiarizes character values, it has implications for students' daily behavior at the boarding school.

Thus, the finding regarding the Islamic education management model with the character of the cultural quality of the *Santri* character, which has implications for the quality of the output, is formulated in the following Figure 2:

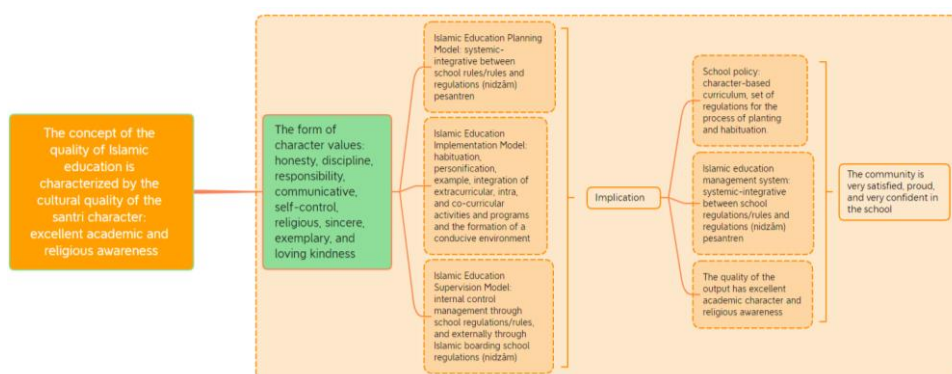


Figure 2. Management model of Islamic education with the character culture of *Santri*'s character quality

The Islamic education management model is characterized by the quality of the character culture of students in preparing the quality of outputs in schools and how character education is planned, implemented, and adequately monitored in school activities. The development of character values is based on good-quality Islamic education with excellent academic character and religious awareness. Excellent academic values developed are integrity, self-discipline, accountability, communication, self-control, and values of religious awareness which were developed are religiosity, sincerity, exemplary role model, love-kindness, all of which are developed using the principle of exemplary approach and systems approach.

These character values are programmed and developed with an Islamic education management model with the character culture of *Santri* whose aim is to achieve good-quality outcomes through: (1) a systemic-integrative character education planning model between school regulations/rules and regulations (*nidzām*) of Islamic boarding schools, (2) a model for implementing character values through habituation of students' daily attitudes and behavior at school, personification, the embodiment of character values in students' daily lives, exemplary models of one's behavior (role models), and integration of extracurricular activities, programs, and co-curricular activities, (3) a model of monitoring attitudes and behavior of character values in students' daily lives on an ongoing basis and monitoring attitudes and behavior in students' daily lives using internal control management through rules, regulations and attitude books, as a means of controlling their attitudes and behavior, as well as external control cooperation with supervisors (*musyrif*) at the Islamic boarding school, so that students can consciously and responsibly increase faith and morality, love science and technology, do good deeds, believe in themselves, have noble character, and contribute to society so that the formation of student character can be manifested in daily attitudes and behavior both at school and at Islamic boarding school.

5. Conclusion

The study showcases that the good-quality concept of Islamic education with the character of the cultural quality of the *Santri* character developed in the schools is the quality of Islamic education with excellent academic character and religious awareness. The development of excellent academic values and religious awareness is based on exemplary principles and a systems approach that impacts the quality of outputs that integrate character values into the school curriculum. With the combination of the values of national character building internalized in the scope of attitudes and behavior, they are integrated with religious values and ancestral culture, which has implications for the quality of the output with excellent academic character and religious awareness. To produce awareness of the values of quality characters: faith and piety, love of science and technology, do good deeds, self-confidence, noble character, and contribution to society, according to expectations, satisfaction, pride, and trust in the community.

The paper acknowledges that its findings and strategies are specific to the Indonesian context, which may limit their relevance and applicability to other cultural and educational settings. However, it is important for future research to consider the diversity and unique circumstances of other regions in order to provide a more comprehensive and inclusive analysis of character education and its impact on academic and religious awareness. This would allow for a broader understanding of the strategies and approaches that can be implemented in different contexts to promote the development of quality character values in students.

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