



Integrating Carmelite Spirituality into Character Education : A Management Model Development

Benediktus Bani*, Daniel H.F. Manongga, Yari Dwikurnaningsih

Master of Education Administration, Faculty of Teacher Training and Education,
Universitas Kristen Satya Wacana, Indonesia.

*Corresponding Author. Email: beniedetto87@gmail.com

Abstract: This study aims to develop a management model of character education based on Carmelite spirituality, using the Borg & Gall model with a mixed methods approach. The research subjects were Carmelite School teachers in East Nusa Tenggara. Data were collected using questionnaires, interviews, observations, and document studies. Data analysis used a sequential explanatory approach, in which quantitative data were analyzed using descriptive and inferential statistics, while qualitative data were analyzed through thematic coding. The results of this study: the model of character education management based on CARMEL values, developed using POAC management principles is effective in implementing and becoming a solution to the problems of character education management in Carmelite schools in East Nusa Tenggara, to enhance the quality of educational services. This research strengthens a new perspective on character education management based on religious values. Through religious spirituality, students can foster holistically human values based on their local wisdom. Therefore, a quality management model, based on religious values and integrating local culture, equipped with digital platforms, will improve the effectiveness and quality of education services in schools.

Article History

Received: 15-01-2025

Revised: 17-02-2025

Accepted: 26-02-2025

Published: 21-03-2025

Key Words:

Character Education;
Management Model;
Carmelite Spirituality;
Quality of Education
Services.

How to Cite: Bani, B., Manongga, D., & Dwikurnaningsih, Y. (2025). Integrating Carmelite Spirituality into Character Education : A Management Model Development. *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran*, 11(1), 352-364. doi:<https://doi.org/10.33394/jk.v11i1.14769>



<https://doi.org/10.33394/jk.v11i1.14769>

This is an open-access article under the [CC-BY-SA License](#).



Introduction

Rapid technological development, social change, and global character education challenge the world. UNESCO's research on 2023, found three primary problems: trend of student cyberbullying, disruption of technology, and lack of social empathy. In Indonesia, the Indonesian Child Protection Commission (2023) noted an increase in juvenile delinquency cases within faith-based schools over the past three years, including physical violence, social media abuse, and ethical violations. This phenomenon indicates the urgency of strengthening systematic and measurable character education (Haldane, 2024; Marquez & Main, 2021).

Three levels of challenges face Indonesia's character education implementation: policy, institutional, and practical. At the policy level, there is a disconnect between national regulations and field implementation (G. Thompson & Cook, 2014); many schools lack an institutionally structured character education management model (Szczipankiewicz et al., 2021); and at the practical level, teachers struggle to incorporate character values into instruction, which is made worse by a deficient monitoring and evaluation system (Gallagher, 2021).

Theoretical studies on the development of character education models show several important approaches. Thompson's Value-Based Character Education (2010) emphasizes three main components: value integration, systematic implementation, and continuous evaluation (L. Thompson, 2010). The Integrative Character Formation Model reinforces this



theory (Berges-Puyo, 2020) which emphasizes the importance of the socio-cultural context in character development. Metcalfe et al. (2021) added the spiritual dimension as a key element in character education management in faith-based schools (Hogan, 2009).

Previous research can be grouped into three categories. First, studies on character education management models (Dabdoub et al., 2024; Shavkatovna & Nawaz, 2023). Revealed the need for adaptive and contextualized management models. Second, studies on integrating religious values in character education (Buchta et al., 2021) that emphasizes the potential of spiritual values in character building. Third, education in East Indonesia was different. There were so many local contexts need to be explored by research (Eko et al., 2020).

Carmelites fathers and sisters manage more than 13 schools from primary up to senior high school, spread throughout five districts with 1.413 total of students. From the Department of Education of East Nusa Tenggara, found that from 611 senior high schools, all the schools faced the same problem of character education (Badan Pusat Statistik, 2023). The new challenge was integrating the local wisdom values into character education. An initial survey of five Carmelite schools in NTT in 2023 revealed three main problems: weak character management systems, difficulties integrating religious values, and limited evaluation models.

CARMEL is an abbreviation of the value based on the Carmelite Order Spirituality includes six integrative dimensions as follows: *Carmelite Spirituality* emphasizes prayer, brotherhood, and services; *Academic Excellence*, which how develops intellectual aspect; *Responsibility*, which builds self-respect and moral virtue, *Ministry* which develops service and care other people, *Equality* which respect for the dignity of others and no bullying, and *Leadership* which shapes a leadership and self-management development (Phang & Purwanto, 2019). The development of the CARMEL-based management model integrates the three components of Thompson's theory (2023): first, how to plan a character education management program based on Carmelite spirituality, implementation of a systematic program, and continuous evaluation and reflection according to the brotherhood spirituality of the Carmelite Order (L. Thompson, 2010).

The CARMEL management model is operationalized through four integrated management functions based on Terry's theory (2019). The planning function integrates CARMEL values into the character education program. The structure and mechanism of program implementation are determined in the organizing function. The indicators of the process are daily learning in the classroom and habituation activities based on values. Furthermore, monitoring and evaluation become a part of the controlling management system to ensure the program's target is achieved. The process looks to integrate into a coherent management model by connecting values, management principles, actuating, and structured evaluation (Terry & Rue, 2019).

The CARMEL value-based management model is implemented through the following stages. First, problems are identified through reflection with the board of teachers and stakeholders, formulating priority programs, targets, and risk mitigation as part of the planning. Second, in the organizing stage, it is important to form a character development team, formulate and socialize job descriptions, and establish standard operating procedures for character education. Third, the actuating stage, where the principal, as the main person in charge, ensures that character education is implemented and each team carries out tasks according to the planned program. Fourth, the controlling stage aims to measure program achievements through the following activities: monitoring, evaluation, and reflection on the implementation of character education (observation, documentation, and interview);



measuring target achievement by conducting supervision, checking customer satisfaction (surveys), and conducting longitudinal monitoring to ensure program sustainability.

There are several studies conducted related to education management. In the Netherlands, the values of Carmelite spirituality are incorporated into education management (Bos, 2018), students should follow the living example of teachers (Kowalski et al., 2020), cooperation between teams should be developed (Tichnor-Wagner, 2022), and a discipline and operational program for character education should be developed (Berkowitz, 2022). Similar research has been conducted to find the effectiveness of spiritual values implemented in education (Comer & Schwartz, 2020), certain religious values are used as the foundation of character education (Lavy, 2020), in line with the times, character education must be combined with modernization and globalization in various fields of life without leaving local wisdom (Neumann, 2023).

A systematic analysis of character education management above revealed three research gaps. First, regarding methodological aspects - no study has used the Research and Development approach to develop a religious value-based character education management model in East Nusa Tenggara. Second, the theoretical aspect - the integration between specific religious values (such as Carmelite spirituality) and character education management theory has not been explored in depth. Third, the field context - a model has never been developed that connects spiritual values with the local wisdom of the people of East Nusa Tenggara (Payon et al., 2023).

This research has a special contribution, namely: theoretically producing an in-depth analysis of the relationship between educational management and spiritual values. Methodologically, the research produced a systematic and validated model development procedure through a Research and Development approach. Practically, the research produced an operational framework that can be implemented in Carmelite schools by considering the local context of East Nusa Tenggara.

Research Method

This study used a Research and Development (R&D) method with the Borg & Gall model, to develop a CARMEL value-based character education management model (Gall et al., 2007). The R&D approach was chosen because of its ability to produce valid and empirically tested educational products. Due to time and resource considerations, this study implemented seven of Borg & Gall's ten stages: research and information collection, planning, developing a preliminary product form, preliminary field testing, primary product revision, main field testing, and operational product revision.

The research was conducted in five Carmelite schools in East Nusa Tenggara that were selected based on the criteria of geographical representation and school characteristics: SMAK Santa Maria Monte Carmelo Maumere, SMAK Alvarez Paga Maumere, SMPK Alvarez Paga Maumere, SMPK Flos Carmeli Munde Nagekeo, and SMPK Flos Carmeli Tambolaka Southwest Sumba. The selection of this location refers to the principle of purposive sampling, which considers the uniqueness of the socio-cultural context (Kelly, 2010). The research subjects included principals, teachers, and officers implementing character education.

Data collection used mixed-method techniques (Creswell & Clark, 2023). The four main instruments were questionnaires, in-depth interviews, participatory observation, and document studies. The questionnaire was developed based on Tjiptono's (2016) product quality theory and Terry's (2019) management model, using a 5-point Likert scale to measure eight dimensions: performance, features, reliability, conformance to specification, durability,



serviceability, aesthetics, and perceived quality. Instrument validity was tested through expert judgment and reliability tests using Cronbach's Alpha with a minimum standard of 0.7 (Adamson & Prion, 2013).

Data analysis used a sequential explanatory design, combining quantitative data analysis using descriptive statistics and inferential statistics. Qualitative data analysis used thematic coding based on the Miles-Huberman approach. Data were validated through three triangulation models, namely, methodological, source, and time triangulation. Furthermore, the developed model was also validated by education management experts, who assessed the theoretical, methodological, and applicability dimensions of the model.

The success criteria for model development were determined through four indicators: (1) the validity of the model based on expert assessment at least reaches a score of 4 out of a scale of 5, (2) the practicality of the model based on user responses at least 80% positive, (3) the effectiveness of the model in improving the quality of education services at least 75% achieved, and (4) the sustainability of the program measured through longitudinal monitoring shows a positive trend.

Results and Discussion

Qualitative research was used in this study by triangulating data to validate the findings in five Carmelite schools in East Nusa Tenggara. The triangulation methods used consisted of direct observation at the school sites to see the actual conditions, in-depth interviews with teachers, principals and students to obtain preliminary information on character education, and documentation studies that analyzed school records, including curriculum and reports. The three triangulation methods were applied to increase data validity, enable a more comprehensive understanding, and avoid research bias, as illustrated in Table 1 below.

Table 1. Mapping The Condition of Character Education Management in Carmelite Schools in East Nusa Tenggara

<i>Management Aspects</i>	<i>Current Condition</i>	<i>Problems/ Constraints</i>	<i>Development Needs</i>	<i>Stakeholder Expectations</i>
<i>Planning</i>	The program is prepared at the beginning of the year routinely following the direction of the principal or the government, but it does not yet have clear objectives and there is no specific planning related to Carmelite spirituality.	Previous evaluation data was invalid and often constrained by field conditions. There was no comprehensive planning model, frequent schedule collisions, and limited funds for program implementation.	The planning system must be comprehensive. Carmelite spirituality is the main basis. Local conditions need to be considered. Programs must be well- targeted.	Planning should be thorough and flexible. Programs need to be measurable and easy to evaluate. The interests of all parties are the main consideration.
<i>Organizing</i>	Although there is a formal division of tasks by decree and coordination in the student affairs team, it does not yet have SOPs and a clear division of tasks in character education.	Unclear job descriptions lead to overlapping responsibilities between units. Coordination is weak, administrative burdens are high, and teachers shift responsibilities to each other.	Work procedures are made clear. Division of duties must be firm. Coordination between sections is facilitated. Human resources are placed according to expertise.	Roles and authorities are clear. Coordination is effective. Roles are shared fairly. The organizational structure supports character education.
<i>Actuating</i>	The program runs	Lack of role models	Guidelines are	Programs are



	regularly but is still centered on counseling and student affairs teachers, with limited involvement of other teachers. Implementation is inconsistent and lacks clear direction.	from teachers, constraints from local culture and customs, and resistance from various parties. Inconsistent implementation, low teacher commitment and limited competent human resources.	kept simple. Monitoring is not burdensome. All parties need to support. The program runs effectively.	implemented consistently. Impact must be clearly measurable. All parties are actively involved. School members set a good example.
Controlling	Evaluation is carried out per semester through observation and monthly meetings, but does not yet have a standard instrument so the assessment is still subjective.	There is no clear evaluation framework, it is difficult to measure program impact, data is not valid, follow-up is weak, and assessment standards are unclear.	Human resources are improved continuously. Carmelite values are adapted to the times. Management practices reflect spirituality.	Evaluation is objective. Programs are continuously improved. Evaluation data is reliable. The impact of the program is evident.
Carmelite Spirituality	It has been implemented in the form of activities, but it is still limited, not yet structured and systematic, and still relies on the creativity of the manager without specific guidelines.	There is no specific model, low understanding of Carmelite spirituality, uneven implementation, contextualization obstacles, and limited human resources who understand Carmelite	Evaluation is structured. Measurement tools are precise. Follow-up must be concrete. Documentation is kept in order.	Carmelite identity is strongly demonstrated. Carmelite values are embedded in daily life. Spirituality program is systematic. graduates have clear Carmelite characteristics.

The management of character education implemented in Carmelite schools in East Nusa Tenggara as shown in Table 1 highlights various gaps that occur especially in the management aspect. This study aims to examine the implementation of the four management functions about the implementation of Carmelite spirituality in these schools. The research found character education is still a routine rather than habituation, top-down management, and no consideration of the previous year's evaluation. In terms of organization, there are overlapping responsibilities, and weak coordination, although everyone has been given their respective tasks.

It was found that character education was seen as the task of guidance and counseling teachers, while teachers of other subjects were not involved. This is exacerbated by the inability of teachers to provide living examples to students. This has a negative impact on the implementation of character education. Apart from that, schools do not have comprehensive evaluation tools and assessment systems, so it is quite difficult to detect problems in the field. Interestingly, the implementation of Carmelite spirituality as a fundamental pillar remains suboptimal. The main reason was due to the absence of a structured management framework and personnel who did not have an educational science background. Based on these findings, a thorough transformation is needed by establishing an integrated management model rooted in Carmelite spirituality, improving human resource capabilities, and standardizing processes while adapting to the local context.

Terry's (2019) management principle-based evaluation identified four fundamental weaknesses in implementation. In the research it was found that at the planning stage 78% did not include Carmelite spiritual values in the work program, 62% prepared the program



not based on field data and facts. Gallagher (2021) has conducted similar research and explained that there is a tendency to develop programs that are not based on identifying problems and needs of organizations or groups. Meanwhile, at the organizing stage, 84% of teachers realized that as implementers of character education, teachers did not have a complete understanding of Carmelite spirituality and its implementation procedures, even 73% of teachers admitted that they did not have a clear job description related to character education activities.

The need assessment revealed six urgent development priorities based on the gap analysis between ideal and actual conditions. First, there is a need for a structured model involving all stakeholders (85% of respondents). Secondly, management should be strengthened in the planning, organizing, actuating, and controlling cycle (82% of respondents). Third, the competence of educators as role models must be increasing (79% of respondents). Fourth is a service system aligned with the foundation's vision and mission (76% of respondents). Fifth, the managerial competence of school principals (74% of respondents) should be strengthened. Sixth, optimizing resource management (71% of respondents). These findings reinforce the results of some research on the urgency of the spiritual dimension in character education management in faith-based schools (Dabdoub et al., 2024; Ramatov et al., 2022; Shavkatovna & Nawaz, 2023).

A literature review of 30 relevant studies from 2020-2024 shows that it is possible to integrate the values of Carmelite spirituality with modern management principles. The analytical framework outlined by Berges-Puyo (2020) proves that CARMEL values, which consist of Carmelite Spirituality, Academic Excellence, Responsibility, Ministry, Equality, and Leadership, can be combined with contemporary management models (Berges-Puyo, 2020). Benoliel's (2020) meta-analysis reinforces this finding, showing the effectiveness of the adaptive-contextual management model in character education (Benoliel, 2020).

Data from the East Nusa Tenggara Education Department (2023) and an initial survey in five Carmelite schools confirm the urgency of developing an integrated model. As many as 84% of respondents expressed difficulty integrating religious values with modern management practices, while 76% indicated the limitations of a measurable evaluation model. These findings are consistent with Payon's (2023) research on character education's unique challenges and potential in eastern Indonesia. Overall, the preliminary research results confirm the need for a character education management model that integrates CARMEL values with modern management principles, is contextual to East Nusa Tenggara conditions and has a measurable evaluation system.

Planning & Develop Preliminary Form

CARMEL values were integrated into the development of this management model where modern management principles were collaborated with education based on spiritual values. In this way, character education will be more systematic and measurable. This model was designed with four main dimensions: CARMEL values, Terry management functions (POAC), implementation procedures, and evaluation mechanisms. The development was done through content analysis of the Rules and Constitutions of the Carmelite Order, combined with contemporary character education management theory.

The planning component is designed with three key elements: formulation of CARMEL-based vision and mission (Carmelite Spirituality), preparation of integrative work programs (Academic Excellence), and establishment of measurable success indicators (Responsibility). Organizing includes forming a character development team, preparing an organizational structure, and establishing SOPs that accommodate the values of Ministry and Equality. Implementing (actuating) is designed with a three-tiered approach: classroom-based



learning, school community programs, and society involvement, which integrates the value of Leadership. Controlling adopts a continuous monitoring system with four quality indicators (Skipper, 2018).

Expert validation involved three experts: education management, character education, and Carmelite spirituality. The validation results showed the feasibility of the model with an average score of 4.2 out of 5.0, with notes on improvements in four aspects. First, the involvement of external stakeholders (score 3.8) should be strengthened, which is in line with the findings of Chitchfield (2021) on the importance of multi-stakeholder collaboration (Critchfield, 2021). Second, integrating the sociocultural aspects of learners (score 4.0) is referred to as the Integrative Character-Building Model. Third, the pedagogical competence development system (score 4.1) should be strengthened to increase teachers' competence (Nag Chowdhuri & Archer, 2024). Fourth, refinement of the continuous evaluation mechanism (score 4.3).

The initial model was revised by accommodating validator input and analyzing the results of the field needs. Improvements include (1) the development of more detailed operational guidelines, (2) the addition of measurable monitoring instruments, (3) the strengthening of stakeholder collaboration mechanisms, and (4) the preparation of sustainable human resources development programs. The final model integrates CARMEL values comprehensively in each management function, considering the local context of East Nusa Tenggara and school capacity. The evaluation framework has four quality indicators: implementation of CARMEL values, achievement of character targets, stakeholder satisfaction, and program sustainability.

Preliminary Field Testing

A limited trial was conducted at SMAK Alvarez Maumere as a pilot school, involving 10 educators selected based on experience and competency criteria. The implementation was conducted through three stages: intensive socialization (1 day), model implementation (1 month), and comprehensive evaluation. The socialization process used the Google Meet platform with a 100% participation rate, resulting in a good initial understanding of the CARMEL model (average understanding score of 4.2 out of 5.0).

Evaluation based on four quality indicators showed varying results. Implementing CARMEL values achieved 56% effectiveness (excellent), with significant improvements in Carmelite Spirituality and Academic Excellence. Analysis using Berges' (2020) framework showed a positive correlation ($r=0.78$) between value understanding and implementation effectiveness. Achievement of character targets showed a result of 37% (good), strengthening, especially in responsibility and leadership. This aligns with Shavkatovna (2021) findings on strengthening spiritual values in character building (Shavkatovna, 2021).

Stakeholder satisfaction reached 5% (fair), with the main feedback on strengthening the socialization system and implementation assistance. Qualitative data from in-depth interviews revealed three main challenges: limited time for socialization, the complexity of value integration in learning, and the need for more detailed operational guidelines. Program sustainability resulted in 2% (less), indicating the need to strengthen the continuous monitoring and evaluation system.

The revision of the model based on the limited test resulted in five main improvements. First, a more comprehensive blended learning approach should strengthen the socialisation system. Second, more detailed operational guidelines with concrete examples of CARMEL value implementation should be developed. Third, more measurable and easy-to-use monitoring instruments should be prepared. Fourth, the mechanism and process of implementation assistance through a peer mentor system must be strengthened. Fifth, develop



a digital platform for improving effective monitoring, continuous evaluation, and consistent reflection.

A paired *t*-test was conducted for statistical analysis. After being implemented for one month, the results showed a significant increase ($p < 0.05$) in understanding CARMEL values and effectiveness. The study's results strengthen Berges-Puyo's research that a systematic approach is important and needs to be realized in implementing the character education model. Based on the research results, test-participants suggested that the main field-testing activity should be carried out for a more extended period, strengthening the mentoring system for teachers as facilitators needs to be implemented, and increasing collaboration with other schools to share good practices.

Main Field-Testing

The main field-testing activity began with a socialization process involving 30 teachers as trial participants from five Carmelite schools spread across East Nusa Tenggara: SMAK Santa Maria Monte Carmelo Maumere Sikka Regency, SMAK Alvarez Paga Maumere Sikka Regency, SMPK Alvarez Paga Maumere Sikka Regency, SMPK Flos Carmeli Munde Nagekeo Regency, and SMPK Flos Carmeli Tambolaka South West Sumba. The teachers completed a questionnaire before and after the socialization and then implemented character education for two months. To evaluate and monitor, a mixed-method approach was used. Quantitative data were collected through a validated questionnaire ($\alpha = 0.87$), while observations and in-depth interviews were conducted to obtain qualitative data.

Quantitative analysis showed effective and significant results, with the distribution of results consisting of 50% (excellent), 41% (good), 8% (sufficient), and 1% (poor). Statistical tests using one-way ANOVA confirmed no significant differences between schools ($p > 0.05$), indicating consistent effectiveness of the model. Factor analysis identified four main components that contributed to successful implementation: quality of socialization (loading factor 0.82), mentoring system (0.78), availability of operational guidelines (0.76), and school leadership support (0.73).

Based on the qualitative data obtained, shows that four things must be emphasized. First, it was necessary to develop a contextual and adaptive model that accommodates the plurality that exists in schools. Thompson (2020) emphasized the same thing, in his findings that a quality model is contextual and adaptive. Second, based on triangulation of interview and observation data, CARMEL values can be implemented and will increase work motivation. Third, digital technology-based management will greatly help the effectiveness of educational services (Anchunda & Kaewurai, 2023). Fourth, it is necessary to create a learning ecosystem that is harmonious, inclusive, and guarantees the freedom of each individual to grow and develop themselves, as stressed by Thompson's (2020) research.

Based on feedback from the test-participants, the module had to be revised and resulted in three aspects to be improved: a comprehensive training module to improve the competence of educators, guidelines for the implementation of the model that can be adapted to each school, and an integrated management information system to improve the effectiveness of supervision and monitoring. Thompson (2020), in his findings, pointed out that continuous evaluation and correction was needed to maintain the stability of educational organizations.

Discussion

The CARMEL character education management model offers a more practical approach than existing models. Integrating Carmelite spirituality values into modern management principles is a necessity because a comprehensive and school-based framework is developed in this model. Thompson's (2020) findings support this research that harmonious



collaboration between spiritual values and modern management principles increases the effectiveness of character education. Furthermore, equivalent to Berges-Puyo's (2023) research, stressed the importance of internalizing spiritual values in character education management in faith-based schools.

In the context of East Nusa Tenggara, the management model is very suitable, especially in embracing socio-cultural diversity. In the implementation process, especially the brotherhood value emphasized in Carmelite's spirituality; this model is one of the most effective and quality options. It was found that 87% of teachers who became test participants assessed that the management model could integrate Carmelite's spiritual values with local cultural values. Payon's research (2023) strengthens this, in East Nusa Tenggara, it is necessary to integrate unique local wisdom into character education so that students grow according to their social context.

Four quality indicators saw substantial improvements, underlining the model's ability to improve the quality of service. The primary field test measured through the implementation of character education resulted in a fantastic number, jumping from 56% to 83%. This shows that the management model is very contextual and adaptive. The achievement of character targets increased from 37% to 76%, confirming the Value-Based Character Education theory (Berges-Puyo, 2023) about the importance of a systematic approach to building student character.

The implementation challenges identified included three main aspects. First, implementation consistency was affected by stakeholder commitment fluctuations and limited resources. Chi-Kin Lee et.al (2021) identified similar issues in implementing character education models in Southeast Asia (Chi-Kin Lee et al., 2021). Secondly, human resource competencies still need continuous strengthening, especially in pedagogical and managerial aspects. Third, limited material and financial resources affect program optimization, consistent with Puspita & Andriani's (2021) findings on the influence of infrastructure on the quality of education (Puspita & Andriani, 2021).

Solutions developed include strengthening technology-based monitoring systems, sustainable human resource development programs, and optimizing resources through stakeholder collaboration. Nordlöf et al. (2024) emphasized that faith-based schools have great potential in character building when supported by an effective management system (Nordlöf et al., 2024). Theoretically, this research provides positive implications for the development of character education management based on the spiritual values of a religious order/congregation. It provides new insight into management models that have already been developed.

The practical implication of this research was beneficial for Carmelite schools, as they already have operational guidelines for character education based on Carmelite spirituality. Sabariah (2024) emphasized the importance of practical guidance in improving the quality of education services (Sabariah, 2024). The CARMEL model also provides a measurable evaluation framework, supporting Kurniawati et al.'s (2022) findings on the importance of evaluation systems in character education (Kurniawati et al., 2022).

The narrow geographical area makes this study only cover Carmelite Schools in East Nusa Tenggara. The brief implementation time was also not long, only two months. This study did not predict the long-term impact of the model. Meanwhile, Permana et al. (2021) noted that character education is a long process and requires periodic and consistent evaluation. Further research was urgently needed to analyze the potential of the model so that it can be used in various contexts by Carmelite Schools in Indonesia and around the world.



The CARMEL-Value Management Model has shown tremendous potential in improving the quality of educational services by combining spiritual values and modern management principles. This research provides new insights into how faith-based schools need to identify the order or congregation's spiritual values relevant to the needs of students and internalise them through consistent programs. This finding was noted by Tuba et al. (2023) that spiritual values could shape students' personalities and characters if implemented through the correct managerial process (Tuba & Ali, 2023). To increase the potential for developing this model, it is necessary to digitize character education management, expand the scope of implementation, and improve partnerships with education policymakers.

Conclusion

The model of character education management based on CARMEL values, developed using POAC management principles is effective in implementing and becoming a solution to the problems of character education management in Carmelite schools in East Nusa Tenggara, to enhance the quality of educational services. This research strengthens a new perspective on character education management based on religious values. Through religious spirituality, the student can foster holistically human values based on their local wisdom. Therefore, a quality management model, based on religious values and integrating local culture, equipped with digital platforms, will improve the effectiveness and quality of education services in schools.

Recommendation

This study found several important aspects that can be the focus of further research, such as: first, the important role of the classroom as an instrument for internalizing spiritual or religious values in character education management. A well-organized classroom, a quality learning process, laws and agreements, and simple habits for students will increase learning comfort and make character education based on spiritual values more conducive to implementation. Second, it is important to redefine the role of society and religious leaders in the education context by setting an educational ecosystem and social climate, organizing spiritual programs to increase faith, and change student behavior, especially outside school. Third, to enhance school quality service, digital platforms can be leveraged that facilitate communication and relationships between educators, students, and relevant parties. Fourth, developing comprehensive research on the local wisdom of indigenous tribes in East Nusa Tenggara and integrating it into the school character management model.

References

- Adamson, K., & Prion, S. (2013). Reliability: Measuring Internal Consistency Using Cronbach's α . *Clinical Simulation in Nursing*, 9(5), 178–180. <https://doi.org/DOI:10.1016/j.ecns.2012.12.001>
- Anchunda, H. Y., & Kaewurai, W. (2023). A Development Of An Instructional Model Based On The Instructional Design Approach And Social Constructivism To Enhance Pre-Service Teachers ' Lesson Planning And Instructional. *Journal of Education and Inovation*, 15–35. https://doi.org/https://so06.tci-thaijo.org/index.php/edujournal_nu/article/view/262360
- Badan Pusat Statistik. (2023). *Rasio Guru & Murid Sekolah Menengah Atas NTT 2023*. <https://ntt.bps.go.id/id/statistics-table/2/MTIzIzI=/jumlah-sekolah--murid--guru--dan-rasio-murid-guru-sekolah-menengah-atas--sma-.html>
- Benoliel, P. (2020). Principals' boundary activities and school violence: The mediating role of school management teams. *Educational Management Administration and*



- Leadership*, 48(2), 286–304. <https://doi.org/10.1177/1741143218802592>
- Berges-Puyo, J. G. (2020). A Value and Character Educational Model: Repercussions for Students, Teachers, and Families. *Journal of Culture and Values in Education*, 4(1), 100–115. <https://doi.org/10.46303/jcve.2020.7>
- Berkowitz, M. W. (2022). Implementing and Assessing Evidence-Based Character Education. *Journal of Education*, 202(2), 191–197. <https://doi.org/10.1177/00220574211026908>
- Bos, A. M. (2018). Carmelite spirituality in dutch schools of secondary education. *Carmelus*, 65(1), 11–31.
- Bual, J. M., & Madrigal, D. V. (2021). Correlating the School Climate and Teacher Leadership of Catholic Schools in Antique, Philippines. *Asian Journal of Education and Social Studies*, September, 22–34. <https://doi.org/10.9734/ajess/2021/v21i430514>
- Buchta, R., Cichosz, W., & Zellma, A. (2021). Religious education in poland during the covid-19 pandemic from the perspective of religion teachers of the silesian voivodeship. *Religions*, 12(8). <https://doi.org/10.3390/rel12080650>
- Chi-Kin Lee, J., Wong, K. L., & Kong, R. H. M. (2021). Secondary school teachers' self-efficacy for moral and character education and its predictors: a Hong Kong perspective. *Teachers and Teaching: Theory and Practice*, 27(1–4), 32–47. <https://doi.org/10.1080/13540602.2021.1920907>
- Comer, D. R., & Schwartz, M. (2020). Adapting Mussar to Develop Management Students' Character. *Journal of Management Education*, 44(2), 196–246. <https://doi.org/10.1177/1052562919871083>
- Creswell, J. W., & Clark, V. L. P. (2023). Revisiting Mixed Methods Research Designs Twenty Years Later. *The Sage Handbook of Mixed Methods Research Design*, 0(0). <https://doi.org/https://doi.org/10.4135/9781529682663>
- Critchfield, J. B. (2021). Practice Rooms and Practice Fields: Connections in Character Development. *Music Educators Journal*, 107(4), 35–41. <https://doi.org/10.1177/00274321211012447>
- Dabdoub, J. P., Salgado, D., Bernal, A., Berkowitz, M. W., & Salaverria, A. R. (2024). Redesigning schools for effective character education through leadership: The case of PRIMED Institute and vLACE. *Journal of Moral Education*, 53(3), 558–574. <https://doi.org/10.1080/03057240.2023.2254510>
- Dasrimin, H., Imron, A., & Supriyanto, A. (2019). Spirituality-Based Character Education Strategic Management. *Jurnal Pendidikan Humaniora*, 7(2), 61–68. <http://journal.um.ac.id/index.php/jphISSN:2338-8110>
- Eko, P. S., Eko, H., Munandar, M. A., & Rachmand, M. (2020). Local wisdom: Pillar development of multicultural nations and national education values. *Cypriot Journal of Educational Sciences*, 15(6), 1587–1598. <https://doi.org/10.18844/CJES.V15I6.5319>
- Gall, M. D., Gall, J. P., & Borg, W. R. (2007). *Educational Research* (Eight Edit). Pearson Education, USA.
- Gallagher, T. (2021). Governance and leadership in education policy making and school development in a divided society. *School Leadership and Management*, 41(1–2), 132–151. <https://doi.org/10.1080/13632434.2021.1887116>
- Haldane, J. (2024). Challenges and Opportunities Surrounding Catholic Education. *New Blackfriars*, 105(3), 217–229. <https://doi.org/10.1017/nbf.2024.8>
- Hogan, M. J. (2009). On spirituality and education. *Thinking Skills and Creativity*, 4(2), 138–143. <https://doi.org/10.1016/j.tsc.2009.06.001>



- Kelly, S. E. (2010). Qualitative Interviewing Techniques and Styles. In: Bourgeault, I., Dingwall, R. and de Vries, R., Eds., *The SAGE Handbook of Qualitative Methods in Health Research, Sage Publications Ltd.* <https://doi.org/https://doi.org/10.4135/9781446268247.n17>
- Koirewoa, F. S., & Dwikurnaningsih, Y. (2023). Evaluation of the Local Content Learning Program for Local Language in Jayapura District Using the CIPP Evaluation Model. *International Journal of Social Service and Research*, 3(12), 3095–3103. <https://doi.org/10.46799/ijssr.v3i12.612>
- Kowalski, M. J., Tiernan, J., & McGraw, S. D. (2020). Catholic education in Ireland and the United States: Teachers' comparative perspectives. *Research in Comparative and International Education*, 15(2), 171–185. <https://doi.org/10.1177/1745499920930570>
- Kurniawati, R., Amalia, A. R., & Khaleda N, I. (2022). Implementasi Penguatan Pendidikan Karakter (PPK) melalui Budaya Kelas di Sekolah Dasar. *Jurnal Basicedu*, 6(5), 8304–8313. <https://doi.org/10.31004/basicedu.v6i5.3719>
- Lavy, S. (2020). A Review of Character Strengths Interventions in Twenty-First-Century Schools: their Importance and How they can be Fostered. *Applied Research in Quality of Life*, 15(2), 573–596. <https://doi.org/10.1007/s11482-018-9700-6>
- Marquez, J., & Main, G. (2021). Can Schools and Education Policy Make Children Happier? A Comparative Study in 33 Countries. *Child Indicators Research*, 14(1), 283–339. <https://doi.org/10.1007/s12187-020-09758-0>
- Nag Chowdhuri, M., & Archer, L. (2024). Getting comfortable with discomfort: supporting primary science teacher educators' capacity for socially just pedagogy. *Journal of Education for Teaching*, 50(3), 479–493. <https://doi.org/10.1080/02607476.2023.2283436>
- Neumann, E. (2023). Education for a Christian nation: Religion and nationalism in the Hungarian education policy discourse. *European Educational Research Journal*, 22(5), 646–665. <https://doi.org/10.1177/14749041211072691>
- Nordlöf, C., Höst, G., & Hallström, J. (2024). Technology teachers' talk about knowledge: from uncertainty to technology education competence. *Research in Science and Technological Education*, 42(2), 336–356. <https://doi.org/10.1080/02635143.2022.2070150>
- Payon, A. D., Boleng, B., & Novianti, C. (2023). Upaya Guru Katolik dalam Meningkatkan Nilai– Nilai Kerohanian Siswa di Sekolah Dasar Inpres Lewobele Kecamatan Adonara Tengah Kabupaten Flores Timur. *Journal on Education*, 5(3), 6389–6395. <https://doi.org/10.31004/joe.v5i3.1420>
- Phang, B., & Purwanto, H. H. (2019). *Konstitusi Ordo Saudara-Saudara Santa Perawan Maria dari Gunung Karmel*. Karmelindo Malang.
- Pinangkaan A.A, E., Sumual, S., & Moge, T. (2021). Dual Curriculum Management at Santo Francis Xavierius seminary Kakaskasen Tomohon, North Sulawesi, Indonesia. *International Journal of Applied Research*, 7(3), 370–376.
- Puspita, D. G., & Andriani, D. E. (2021). Upaya Peningkatan Mutu Pendidikan di Sekolah Menengah Pertama dan Permasalahannya. *Jurnal Pendidikan Dan Kebudayaan*, 6(1), 54–77. <https://doi.org/10.24832/jpnk.v6i1.1893>
- Ramatov, J., Umarova, R., Baratov, R., & ... (2022). Modern requirements for the spiritual image of young people and its manifestation in practice. *Academic Research in ...*, 3(10), 582–586. <https://cyberleninka.ru/article/n/modern-requirements-for-the-spiritual-image-of-young-people-and-its-manifestation-in-practice>
- Sabariah. (2024). Manajemen Keuangan Sekolah Dalam Meningkatkan Mutu Pendidikan.



- Jurilma : Jurnal Ilmu Manajemen Indonesia*, 1(1), 57–62.
<https://doi.org/10.69533/1tw1493>
- Shavkatovna, R. G. (2021). Formation of Spiritual and Moral Attitudes of the Student's Personality. *Middle European Scientific Bulletin*, 10(March), 109–117.
<http://cejsr.academicjournal.io/index.php/journal/article/view/317%0Ahttps://cejsr.academicjournal.io/index.php/journal/article/download/317/264>
- Shavkatovna, R. G., & Nawaz, S. (2023). Spiritual and Moral Education of Schoolchildren. *European Journal of Innovation in Nonformal Education (EJINE)*, 3(4), 2795–8612.
<http://innovatus.es/index.php/ejine>
- Skipper, R. B. (2018). Education and bureaucracy. *International Journal of Applied Philosophy*, 32(1), 57–76. <https://doi.org/10.5840/ijap2018828101>
- Szczepankiewicz, E. I., Fazlagić, J., & Loopesko, W. (2021). A conceptual model for developing climate education in sustainability management education system. *Sustainability (Switzerland)*, 13(3), 1–26. <https://doi.org/10.3390/su13031241>
- Terry, G. R., & Rue, L. W. (2019). *Dasar-Dasar Manajemen*. PT. Bumi Aksara.
- Thompson, G., & Cook, I. (2014). Education policy-making and time. *Journal of Education Policy*, 29(5), 700–715. <https://doi.org/10.1080/02680939.2013.875225>
- Thompson, L. (2010). *Character Education and School Climate*. University of Minnesota Duluth.
- Tichnor-Wagner, A. (2022). Accelerating Character Education Learning Through a Networked Approach: Insights From the Kern Partners for Character and Educational Leadership. *Journal of Education*, 202(2), 198–207.
<https://doi.org/10.1177/00220574211026902>
- Tuba, E., & Ali, M. (2023). Penerapan Nilai-Nilai Serviam Di Sekolah Ursulin Jenjang SMP For Junior High School Pada Perwujudan Masyarakat Berakhlak Menurut Sistem Pendidikan Nasional Nasional Bertujuan Mengembangkan Potensi Peserta Didik. *Jurnal Pendidikan Dan Kebudayaan*, 15(1).