

Building a Culture of Quality through the Ethos of Service and Justice in Christian Education

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Abstract

The culture of quality in Christian education is not merely related to academic standards and administrative mechanisms of quality assurance, but also to the spiritual values that permeate the entire academic life. This study aims to conceptually examine the role of the ethos of service (*diakonia*) and the value of justice (*dikaiousune*) in shaping a culture of quality within Christian educational institutions. The approach employed is a reflective literature study by reviewing twenty primary sources, consisting of theological and educational books, five international journals, and three relevant national journals. The findings indicate that a genuine culture of quality grows from the awareness of faith to serve God and others with excellence, honesty, and responsibility. The value of justice functions as an ethical dimension that ensures quality does not merely benefit certain groups but also provides space for growth for the entire academic community. This study proposes a conceptual model of quality culture grounded in the spirituality of service and justice, which strengthens the integrity, professionalism, and witness of Christian educational institutions amid the challenges of globalized higher education. The novelty of this study lies in developing a model of quality culture that integrates the theology of service with the value of justice.

Keywords: *Quality Culture, Service Ethos and Justice, Christian Education.*

Introduction

The quality of higher education today has become a strategic issue that receives global attention, especially amid increasing competition among universities and growing demands for public accountability. Quality improvement is no longer merely an internal institutional requirement but has evolved into a culture that must be nurtured (Sihotang & Murniarti, 2024). Quality can be enhanced through the planned and continuous implementation of an internal quality assurance system, which in turn contributes to both national and international accreditation. In Indonesia, the external quality assurance system is carried out by accreditation bodies such as the *Lembaga Akreditasi Mandiri* (LAM) and the *Badan Akreditasi Nasional Perguruan Tinggi* (BAN-PT), which aim to ensure the quality of higher education as a form of accountability to society. Accreditation serves to maintain sustainable quality through measurable procedures, indicators, and assessment instruments. However, from the perspective of Christian education, quality should not merely be understood as compliance with administrative procedures or the attainment of accreditation scores, but rather as an expression of faith a calling to serve God and others responsibly (Gunawan, 2021).

In a managerial context, many theological seminaries (*Sekolah Tinggi Teologi* or STT) and Christian educational institutions in Indonesia still face gaps in understanding the meaning and implementation of quality. The orientation toward quality is often confined to the formalities of document preparation, accreditation reporting, and fulfillment of administrative standards. As a result, the dimensions of spirituality, service ethics, and justice which form the core of Christian education are frequently neglected. According to data from the National Accreditation Board for Higher Education (BAN-PT, 2024), out of 4,014 accredited higher education institutions, 70.98% (2,849 institutions) are still rated as “Good,” while only 3.71% have achieved an “Excellent” rating. This data indicates that, at the national level, efforts to

improve the quality of higher education still face significant challenges in achieving sustainable standards of excellence.

A similar condition can also be observed in Christian and Catholic educational institutions. According to a *Kompas* report (2024), among approximately 67 Christian and Catholic universities accredited by BAN-PT, only a small number have achieved an “Excellent” rating, while the majority remain at the “Good” or “Very Good” levels. This phenomenon highlights the need to strengthen managerial quality and governance within Christian education, particularly in integrating spiritual values with modern quality management systems. Despite some positive examples such as Maranatha Christian University and Duta Wacana Christian University (UKDW), which have attained “Excellent” accreditation and demonstrated a strong commitment to developing a faith-based culture of quality (*Edukasi Kompas*, 2024; UKDW, 2024) their number remains relatively small compared to the total number of Christian educational institutions in Indonesia.

This gap underscores that the concept of quality in Christian education has not yet been fully realized in a holistic manner. Many institutions continue to emphasize quality primarily in administrative aspects and the fulfillment of accreditation standards, while the dimensions of spirituality, service ethics, and institutional justice have not been consistently integrated into organizational management. As a result, the quality of Christian education may appear strong on paper but often lacks the transformative power aligned with theological values and the mission of Christian service. These findings are consistent with studies by Simanjuntak (2022) and Hutabarat (2023), which highlight that the quality paradigm in many theological seminaries (*Sekolah Tinggi Teologi* or STT) remains trapped in the formalities of accreditation without demonstrating integration between the theology of service (*diakonia*) and the value of justice within quality management systems. This condition reflects an imbalance between transformative theological quality and administrative quality, which tends to be bureaucratic in nature.

To understand this issue more deeply, several contemporary theories can be used as a conceptual framework. First, the theory of *servant leadership* developed by Van Dierendonck and Patterson (2025) emphasizes that true leadership in educational institutions is not merely measured by organizational effectiveness, but by its service-oriented commitment to human transformation. From this perspective, the quality of a Christian institution is not solely determined by accreditation indicators, but by its ability to cultivate a culture of serving God and others with integrity, love, and moral responsibility. *Servant leadership* positions quality as an expression of spirituality rooted in love and humility, rather than merely the outcome of bureaucratic control.

Second, the theory of *justice in education* as explained by McGregor and Navin (2022) emphasizes that justice must be manifested throughout all structures and practices of education from institutional policies and interpersonal relationships to learning processes. In the context of Christian education, justice is not merely about equality of access and opportunity, but also about honoring the dignity of every individual as the *imago Dei* (image of God). Thus, the quality of an institution is not only determined by its academic performance but also by its ability to build an academic community that is just, empathetic, and compassionate.

Third, the theory of *restorative justice in education* developed by Evans and Vaandering (2022) offers a relational perspective on quality. They emphasize that a truly high-quality education must restore relationships, cultivate empathy, and create a harmonious environment among members of the academic community. Within this framework, quality is not merely about achieving external standards but about the institution’s success in fostering a community that lives by values of love, mutual respect, and spiritual responsibility.

Furthermore, Camp’s (2025) theory of *quality culture in higher education* asserts that genuine quality culture does not emerge from bureaucratic pressure or accreditation demands, but from the internalization of ethical, spiritual, and professional values within the organizational system. A truly high-quality institution is not one that simply meets administrative requirements, but one that nurtures a collective awareness to work with dedication, honesty, and integrity as an expression of worship to God.

Based on this theoretical framework, it can be understood that the contradiction between transformative theological quality and bureaucratic administrative quality arises from a shift in the orientation of Christian educational institutions from *commitment* (a calling of faith and spiritual service) to *compliance* (adherence to regulations and procedures). Therefore, quality management in Christian education must be revitalized through the integration of service theology and the value of justice. This

integration has the potential to produce an institutional management system that is not only academically excellent but also glorifies God through ethical, just, and service-oriented practices.

Christian universities, in essence, carry a dual mandate: to pursue academic excellence while bearing witness to faith through educational practices that are just, honest, and compassionate. The *servant spirit* and the value of *justice* are two spiritual pillars that can guide the formation of a holistic and meaningful culture of quality. This principle aligns with the teaching of the Apostle Paul, “Whatever you do, work at it with all your heart, as working for the Lord, not for men” (Colossians 3:23). Thus, true quality in Christian education is rooted in the motivation to serve God not merely in the pursuit of prestige or institutional interests.

Christian education is called to restore the meaning of quality as an expression of love and faith-based responsibility. The *ethos of service* emphasizes the spirit of *diakonia* a humble and compassionate form of service while the value of justice affirms equality and respect for human dignity as the *imago Dei*. The integration of these two dimensions offers a transformative paradigm of quality one that nurtures character, deepens spirituality, and strengthens social relationships within the academic environment. Therefore, this study aims to conceptually describe how the ethos of service and the value of justice can be integrated into the development of a culture of quality within the Christian academic community. It also proposes a conceptual model of a quality culture grounded in the spirituality of service and justice, which is relevant to the challenges of higher education globalization and provides practical direction for developing a quality system that is not only academically excellent but also deeply rooted in faith and ethics.

Research Method

This study employs a reflective qualitative approach using the *library research* method, which is conceptual, analytical, and theologically reflective in nature. This approach was chosen because the focus of the study is not on the collection of empirical data, but on a critical reflection of the theological, ethical, and managerial meanings found in various scholarly sources to construct a conceptual model of quality culture in Christian education.

As stated by Creswell and Poth (2018), qualitative research seeks to understand the underlying meaning within texts and contexts. Within this framework, literature is not only analyzed in terms of content but also reflected upon theologically to uncover the spiritual values that underpin the concept of quality in Christian education.

The data for this study were derived from twenty primary sources, including theological and educational books, five international journals, and three national journals relevant to the themes of Christian theology, philosophy of education, and quality management in higher education. The selection of literature was conducted purposively based on three main focuses: quality culture, the spirituality of service (*diakonia*), and justice (*dikaioσύνη*) in educational praxis.

Through this reflective approach, the study does not merely describe theories but also interprets them through the integration of faith and reason to formulate a conceptual model of quality culture that unites spirituality, service ethics, and social responsibility in Christian education.

Research Findings And Discussion

A. Quality Culture as an Expression of Academic Spirituality

In the context of Christian higher education, a culture of quality should not be understood merely as a set of administrative standards, but as a manifestation of spirituality that animates all academic activities. According to Sallis (2014), a quality culture is a system of values, beliefs, and collective behaviors that place quality as a shared commitment within an institution. This definition carries moral and spiritual dimensions, as quality is not only concerned with measurable outcomes but also with the formation of character and the moral integrity of the academic community itself.

Harvey and Green (1993; Ahmad, Ramly, et al., 2021) emphasize that genuine quality does not emerge from external pressure or formal supervision, but grows from an internal awareness that motivates every member of the institution toward continuous improvement. In the context of Christian education, this awareness is rooted in the spirituality of service and love the understanding that all academic work is an act of worship and a form of responsibility before God (Christiani, 2009). Thus, a true culture of quality is the fruit of a living academic spirituality one that integrates faith with work, love with professionalism, and moral responsibility with scientific competence.

The understanding of spirituality in the context of Christian education cannot be reduced merely to formal religious practices; rather, it encompasses an inner awareness that animates all academic and moral behavior. Sihombing (2019) asserts that true spirituality is a conscious human response to God, expressed both in personal and communal life not merely in ritualistic religious activities. Within the educational framework, spirituality serves as the inner energy that fosters honesty, responsibility, and love toward others. Therefore, academic spirituality does not end with campus religious activities but must be manifested through scientific integrity, research ethics, and mutual respect among all members of the academic community. This perspective reinforces the idea that a Christian quality culture is born from faith that is lived out and actualized in daily academic practice where quality is not only about intellectual achievement but also about spiritual growth and the maturation of character.

Academic spirituality views quality as a *calling of faith*, not merely as an institutional demand. As Paul writes, “Whatever you do, work at it with all your heart, as working for the Lord and not for men” (Colossians 3:23). This verse provides a theological foundation for the ethos of quality in Christian education. A lecturer who teaches with integrity, a student who learns with humility, and a leader who governs with love and justice all are concrete expressions of faith working through love (Galatians 5:6). Thus, quality is not merely the result of human effort but a faithful response to God’s call to “be perfect, therefore, as your heavenly Father is perfect” (Matthew 5:48).

Within this framework, academic quality encompasses three interrelated spiritual dimensions. First, the transcendental dimension the awareness that all academic activities are carried out *coram Deo* (before the presence of God). This awareness nurtures integrity and academic honesty as expressions of faith. Second, the ethical-communal dimension, which interprets quality as a social responsibility expressed through just relationships, mutual respect, and the building of a caring learning community. Third, the practical-transformational dimension, which involves the application of faith-based values within quality management systems, curriculum design, and academic services aimed at fostering transformation within society.

A quality culture rooted in academic spirituality transcends the secular paradigm that emphasizes efficiency and competition. It shapes an educational ecosystem oriented toward service, hope, and love the core values of Christian spirituality. In such a culture, quality standards are not measured merely by accreditation or performance indicators, but by the extent to which institutions and their members remain faithful to God’s calling to create goodness, justice, and communal well-being (Micah 6:8; Tilaar, 2012).

Ultimately, this kind of quality culture becomes a testimony of faith in the realm of education. When quality becomes an expression of spirituality, Christian educational institutions produce not only academically excellent graduates but also Christ-like individuals diligent, integrous, compassionate, and service-minded. This is the pinnacle of true quality one that does not stop at the *excellence of performance* but moves toward the *excellence of being* (Palmer, 1998).

B. The Ethos of Service (Diakonia) and Justice (Dikaiosune) as the Foundation of Christian Educational Quality Culture

The ethos of service (*diakonia*) is the core of Christian spirituality and serves as the moral foundation for building a culture of quality within educational institutions. The term *diakonia* comes from the Greek word *diakoneo*, meaning to serve with humility and love. In Mark 10:45, Jesus affirms that He came “not to be served, but to serve,” emphasizing that service is the existential paradigm of believers. In the context of Christian higher education, this spirit guides the entire academic community to perceive quality not merely as an administrative outcome but as an expression of faith through genuine acts of service.

Greenleaf (1977), through his concept of *servant leadership*, emphasizes that true leadership is rooted in service. Contemporary research by Panggabean (2023) further demonstrates that *servant leadership* serves as an innovative strategy in Christian educational management, as the values of humility, empathy, and self-sacrifice embodied by leaders directly influence the quality of academic service. A servant leader does not position themselves as the center of power but as a facilitator of growth and empowerment for others. Within the context of a quality culture, an academic leader who serves fosters an organizational climate that is participatory, empathetic, and collaborative. Quality is not cultivated through bureaucratic control, but through moral example and spiritual commitment to helping others reach their fullest potential. This ethos shapes an academic culture that views excellence not as personal prestige, but as a spiritual responsibility toward God and others.

Henri Nouwen (1989) deepens the spiritual dimension of service by asserting that genuine ministry can only emerge from a heart that is humble and open to human vulnerability. In *In the Name of Jesus*, Nouwen portrays the Christian leader not as one who is powerful in worldly terms, but as someone who dares to serve from a place of weakness. In the academic context, this means that lecturers and institutional leaders are called to serve not from a position of intellectual superiority, but with love and solidarity. When teaching and research are carried out with humility, academic excellence becomes an act of worship that glorifies God.

Gunawan (2021) affirms that the ethos of service represents the “spiritual energy” that animates the entire quality system in Christian education. He emphasizes that every procedure and innovation in quality management must be understood as part of a faith calling, not merely as an administrative effort to obtain accreditation. Thus, quality in Christian education carries a theological dimension it is a concrete act of love toward others and an offering to God.

The ethos of service also shapes a new paradigm of the learning process. Lecturers are called not merely to be transmitters of knowledge but to serve as spiritual mentors who guide students in moral and spiritual growth. Learning becomes an arena of transformation rather than a mere transfer of information. Students, in turn, are encouraged to offer their best potential as an act of service to God and to society. In this way, *diakonia* becomes the formative force behind academic character one that is rooted in love and humility.

From this perspective, a Christian quality culture cannot be separated from the spirituality of service. True quality is born out of love that serves, not from personal ambition or external demands. As affirmed in Colossians 3:23, “Whatever you do, work at it with all your heart, as working for the Lord, not for human masters.” Thus, a quality culture grounded in *diakonia* reinforces that genuine academic excellence is an act of worship that glorifies God through the work of service.

In addition to service, the value of justice (*dikaiosune*) is an inseparable moral principle in shaping the quality culture of Christian education. In the biblical perspective, justice does not merely refer to legal fairness but to God’s faithfulness in restoring human relationships and social order. The prophet Micah affirms God’s call “to act justly, to love mercy, and to walk humbly with your God” (Micah 6:8). In the context of education, this call implies the creation of systems and academic environments that uphold equality, respect the dignity of every individual, and foster communal solidarity.

Strike (2007) argues that justice in education encompasses three dimensions: *distributive justice* (the fair allocation of resources), *procedural justice* (transparent and equitable decision-making processes), and *interactional justice* (respectful interpersonal treatment). All three dimensions must be present in a Christian quality culture so that “quality” does not become an elitist tool serving only privileged groups. An education system that prioritizes accreditation and research productivity while neglecting social justice loses its spiritual and ethical essence. Consistent with this view, Siana and Prawono (2023) demonstrate that applying the principles of *agape* (love) and *justice* in Christian school management enhances teachers’ motivation, moral commitment, and performance.

Freire (1998) adds that true education is one that liberates rather than oppresses. In the context of quality culture, liberation means ensuring that quality assurance systems do not reinforce oppressive academic hierarchies but instead create spaces for all members of the academic community to grow according to their God-given potential.

Theologian Jürgen Moltmann (1993) asserts that love and justice are two inseparable dimensions of God’s action love without justice loses its transformative power, while justice without love becomes rigid and legalistic. Therefore, justice in Christian education must be lived as the active expression of God’s love working within social structures. In practice, this means that assessment systems, recruitment policies, and quality evaluations should be carried out with transparency, fairness, and participation.

and Daniel (2021) demonstrate that integrating faith-based values such as love, justice, and moral responsibility into human resource management significantly enhances the quality of Christian educational institutions. Leadership grounded in justice and service fosters a healthy, collaborative, and respectful academic environment. Thus, justice is not merely a moral norm but a spiritual foundation for sustaining quality.

Service (*diakonia*) and justice (*dikaiosune*) are two complementary ethical dimensions in building a quality culture rooted in Christian faith. Tanugraha et al. (2023) affirm that the biblical foundation of servant leadership enriches the spirituality of leadership while strengthening the institutional effectiveness of

Christian education. Service without justice risks becoming paternalistic, whereas justice without service can turn legalistic and lose compassion (Wolterstorff, 2008). Therefore, both must be integrated across all dimensions of academic life personal, social, and institutional.

Christ's example in John 13:14–15, when He washed His disciples' feet, serves as a paradigm of humble academic leadership that glorifies God by upholding the dignity of others. Greenleaf (2002) emphasizes that servant leadership grounded in justice fosters trust and loyalty within the academic community. Lecturers who teach with empathy and integrity will cultivate students who respect diversity and nurture academic solidarity. Such a quality culture is participatory and collaborative rather than competitive.

Structurally, the Internal Quality Assurance System (IQAS) in Christian higher education should not be limited to quantitative indicators such as accreditation or publication outputs but must also evaluate spiritual and ethical dimensions such as integrity, honesty, and the well-being of the academic community. Quality evaluation, therefore, should serve as a means of spiritual reflection rather than merely an administrative control mechanism.

According to Holmes (1987), the integration of faith and learning affirms that all academic activities are expressions of worship to God. Academic excellence is not the ultimate goal but the fruit of a life rooted in love and justice. When the academic community lives in the spirit of service and justice, quality grows organically as the manifestation of a living spirituality.

From the theological synthesis and educational praxis, a conceptual model of quality culture rooted in two core dimensions service and justice can be formulated. This model encompasses three interrelated layers:

1. **Spirituality**, in which all academic activities are understood as acts of worship to God, motivated by love and faithfulness.
2. **Ethical-relational**, which emphasizes just and respectful relationships founded on integrity and appreciation for diversity.
3. **Structural**, where the quality assurance system functions as an instrument for character formation and institutional spirituality rather than merely an administrative tool.

Such a quality culture is both transformative and integrative, permeating the spiritual, ethical, and social dimensions of academic life. Christian higher education institutions that cultivate a culture of quality grounded in service and justice will produce graduates who are competent, ethical, and compassionate. Hence, true quality is the expression of faith working through love (Galatians 5:6) a quality that not only achieves academic excellence but also glorifies God and upholds human dignity.

C. Implications for Christian Educational Institutions

The integration of the ethos of service (*diakonia*) and the value of justice (*dikaioσύνη*) carries strategic implications for developing a culture of quality within Christian educational institutions. A similar approach can be found in *Innovative Higher Education* (2025), which highlights the implementation of restorative justice in universities as a strategy for building academic communities rooted in integrity and fairness. This integration extends beyond moral and spiritual dimensions; it also influences the structural and systemic aspects of institutions including policy-making, leadership, and academic practice. A Christian quality culture grounded in service and justice requires holistic transformation, ensuring that quality is not merely understood administratively but is lived out as an expression of faith throughout every dimension of institutional life.

In the context of national policy, Ministerial Regulation of Education, Culture, Research, and Technology (Permendikbudristek) No. 39 of 2025 on Quality Assurance in Higher Education emphasizes that the quality assurance system encompasses five key stages determination, implementation, evaluation, control, and enhancement (PPEPP) which must be carried out in a sustainable and participatory manner (Ministry of Education, Culture, Research, and Technology, 2025). This regulation positions quality as a collective responsibility of the entire academic community, rather than merely an administrative obligation of the institution. Thus, the national policy direction is essentially in harmony with the theological principles of service and justice, which form the foundation of quality culture in Christian education (Sallis, 2014; Tilaar, 2012).

From the perspective of academic spirituality, the principle of *continuous improvement* mandated by Regulation No. 39/2025 can be understood as a faith-driven calling to continual renewal before God and the

community. Quality evaluation, therefore, is not merely a technical procedure but an act of institutional repentance a reflective process that cultivates integrity, justice, and love within all aspects of higher education governance (Christiani, 2009; Sihombing, 2019). In this light, the quality assurance system outlined in the regulation can be theologically embodied as institutional diakonia, a form of structural service that manifests the values of the Kingdom of God in educational management practices (Gunawan, 2021; Holmes, 1987).

This perspective enriches the understanding of the implementation of Internal Quality Assurance Systems (SPMI) in Christian higher education. National regulations provide the legal and procedural framework, while the theology of service and justice supplies the spiritual and ethical foundation that animates it (Greenleaf, 1977; Wolterstorff, 2008). Both must operate in harmony, policy provides direction, while faith gives meaning. Hence, the Christian quality culture does not merely comply with Regulation No. 39/2025 but transforms its principles into a living praxis of faith that glorifies God.

At the institutional level, Christian educational institutions must reorient their internal quality assurance systems (SPMI) so that they are not merely administrative in nature. The quality system should serve as a means of character formation for the academic community, grounded in Christian spirituality. Each quality standard should include ethical and spiritual indicators such as integrity, justice, responsibility, and commitment to service. Thus, quality is not reduced to a technical measurement but functions as an instrument of moral and spiritual transformation for all members of the academic community.

In the realm of academic leadership, the servant leadership paradigm (Greenleaf, 1977) should be integrated into institutional quality management. Leadership that serves with justice fosters an organizational climate that is transparent, participatory, and equitable. The orientation of quality should not focus solely on achieving institutional performance targets but also on shaping individuals and communities that are faithful, integrous, and compassionate. Leaders who model the values of service and justice will cultivate trust and moral motivation among all members of the institution. In this context, leadership transcends administrative function it becomes a spiritual vocation, guiding the academic community toward integrity and social responsibility.

In the realm of teaching and research, Christian educators are called to view academic quality as an expression of faith and worship to God. The processes of teaching, assessment, and academic mentoring must be grounded in values of empathy, honesty, and respect for diversity. Academic achievement cannot be separated from the spirituality and ethical responsibility of both educators and learners. Thus, the integration of faith and knowledge becomes the core of a quality education process. Such education not only produces intellectually competent graduates but also compassionate, humble individuals who are committed to social justice.

Within campus life, a culture of quality rooted in love and justice will foster relationships characterized by mutual respect, collaboration, and inclusiveness. Academic dynamics are no longer driven by individualistic competition but by “competition in goodness” the spirit of nurturing one another toward shared service and excellence. Quality, in this sense, becomes a means to build solidarity and the well-being of the academic community. The spirituality of service cultivates relational warmth, while justice ensures balance and equality in every academic process.

Sihombing’s (2019) perspective provides an important direction for developing a culture of quality within Christian educational institutions namely, the need to cultivate *spiritual intelligence* as a moral and ethical foundation for the entire academic system. Education that emphasizes only the cognitive aspect without spiritual depth will produce intellectually capable individuals who lack moral sensitivity and social responsibility. Therefore, Christian educational institutions must develop spiritual formation strategies integrated with quality management, such as faith reflection, character development, and professional ethics. This approach helps maintain a balance between knowledge and wisdom, between academic achievement and spiritual maturity. Consequently, spirituality becomes not merely the institution’s identity but also the driving force that animates the values of service and justice throughout the entire organizational structure of education.

Furthermore, the dimensions of integrity and professionalism are concrete manifestations of a quality culture rooted in service and justice. The ethos of service is not only about humility and love but also about the moral responsibility to work with honesty, discipline, and dedication. Integrity preserves the purity of one’s motivation to serve, while professionalism ensures that quality is realized through competence and accountability in every academic action. This aligns with the findings of Panjaitan and Naibaho (2024), who

emphasize that a teacher's code of ethics plays a vital role in strengthening integrity and professionalism as the foundation for building a dignified educational environment. The code of ethics serves as an instrument for developing ethical awareness so that the service of educators is not merely competent but also moral and oriented toward the well-being of students.

Thus, in building a culture of quality grounded in service and justice, strengthening ethical codes, nurturing integrity, and cultivating moral leadership become practical strategies for realizing the spirituality of quality in tangible ways. Ethical training, fair academic supervision, and continuous character formation will ensure that the quality of Christian education excels not only academically but is also deeply rooted in Christian character marked by integrity and responsibility. Ultimately, Christian educational institutions are called to bear witness to their faith through systems and cultures of quality that affirm human dignity and glorify God.

Conclusion

The culture of quality in Christian education is rooted in the spiritual and moral foundation of faith namely, service (*diakonia*) and justice (*dikaiosisune*). These two principles permeate every academic and non-academic dimension of educational institutions. The ethos of service affirms that every academic activity is an act of worship to God and an expression of love for others, while the value of justice ensures that true quality is born out of integrity, equality, and respect for human dignity as the *imago Dei*.

The integration of service and justice gives rise to a transformative spirituality of quality one that is not merely oriented toward technical standards but toward the renewal of both individuals and the academic community. Excellence, therefore, is not the product of competition but the fruit of faith working through love (Galatians 5:6). Christian higher education institutions that embody this spirituality will harmonize academic excellence with social sensitivity, ethical responsibility, and moral integrity.

Institutionally, a quality culture grounded in service and justice demands systemic transformation. Quality assurance, governance, and academic policy must be oriented toward forming a community that is compassionate, just, and marked by integrity. Evaluation and quality standards should not merely function as administrative tools, but as instruments of spiritual and moral formation for the entire *civitas academica*.

High-quality Christian education is one that both humanizes and glorifies God serving with love, upholding justice, and producing graduates who are compassionate, humble, and committed to social transformation. In line with Sihombing (2019), genuine spirituality enables educators and students to view academic work as a divine calling rather than a mere professional obligation. Thus, the quality of Christian education is not a product of the system but the fruit of faith rooted in love for God and others. This study offers a spirituality-based paradigm of quality grounded in service and justice as an alternative to technocratic approaches in Christian educational management.

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