Implementasi Budaya 3S dalam Pengawasan Sekolah di SMAN 9 Wajo: Studi Kualitatif

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ABSTRACT: This study aims to analyze the implementation of the 3S culture (sipakatau, sipakalebbi, sipakainge) in carrying out the duties of school supervisors at SMAN 9 Wajo. This research employs a qualitative method with a descriptive approach. The informants consist of the principal and two teachers, with data collection techniques including observation, interviews, and documentation. Data analysis was conducted through the stages of data collection, data reduction, data display, and conclusion drawing, with data validity testing using data and method triangulation. The results show that the 3S culture, which includes sipakatau (humanizing each other), sipakalebbi (glorifying each other), and sipakainge (reminding each other), is effectively implemented in managerial supervision by school supervisors. This supervision includes tasks such as inspection, advising, monitoring, coordination, and reporting, playing a significant role in improving school management

Keywords: 3S culture, managerial supervision, school supervision, sipakatau, sipakalebbi, sipakainge.

ABSTRAK: *Penelitian ini bertujuan untuk menganalisis penerapan budaya 3S (sipakatau, sipakalebbi, sipakainge) dalam pelaksanaan tugas pengawas sekolah di SMAN 9 Wajo. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Informan terdiri dari kepala sekolah dan dua guru, dengan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi. Analisis data dilakukan melalui tahapan pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan, dengan uji validitas menggunakan triangulasi data dan metode. Hasil penelitian menunjukkan bahwa budaya 3S, yang meliputi sipakatau (saling memanusiakan), sipakalebbi (saling memuliakan), dan sipakainge (saling mengingatkan), diterapkan secara efektif dalam supervisi manajerial oleh pengawas sekolah. Supervisi ini mencakup tugas-tugas seperti inspeksi, pemberian nasihat, pemantauan, koordinasi, dan pelaporan, yang berperan penting dalam meningkatkan manajemen sekolah."*

Kata kunci: *budaya 3S, pengawasan manajerial, pengawasan sekolah, sipakainge, sipakalebbi, sipakatau.*

INTRODUCTION

Schools play a vital role in shaping the future of a nation by producing a golden generation of students who possess noble character, academic excellence, and moral integrity (Saputra, et al., 2023). This responsibility is firmly

anchored in Article 3 of Law Number 20 of 2003 concerning the National Education System, which articulates the goals of national education as fostering the potential of students to become individuals who believe in and are devoted to God Almighty, demonstrate noble character, are healthy, knowledgeable, capable, creative, independent, and are democratic and responsible citizens. This law emphasizes the importance of holistic education that encompasses not only intellectual growth but also the moral and ethical development of students.

Within this context, the role of teachers is indispensable. Teachers act as educators, mentors, and second parents to students during their time in school (Carmi & Tamir, 2023). One of the primary responsibilities of teachers is to instill character education (Birhan, et al., 2021) —a process aimed at embedding values such as respect, responsibility, integrity, and empathy within students. Character education is fundamental in shaping the moral compass of students, and it must be consistently reinforced through the daily learning process in classrooms, extracurricular activities, and the general school culture. A positive school culture plays a critical role in supporting the development of students' character, fostering an environment where moral values can be internalized and practiced (Murcahyanto & Mohzana, 2023).

In the Indonesian context, one form of local wisdom that can be effectively integrated into character education is the 3S culture from the Bugis tradition. The 3S culture consists of three key principles: sipakatau, which means treating each other with humanity; sipakalebbi, which means glorifying and respecting one another; and sipakainge, which means reminding one another. These values encapsulate the essence of respect, dignity, and community responsibility, which are highly relevant for cultivating character in students (Nur, et al., 2023). By integrating this local wisdom into school culture, teachers and administrators can create an educational environment that not only fosters academic success but also strengthens social interactions based on mutual respect and support (Herlin, et al., 2020). In addition to character education, the role of school supervision is equally important in ensuring the quality of education and improving teacher performance. Supervision is a mechanism through which school supervisors oversee and guide the implementation of teaching and learning activities in schools (Hoque, et al., 2020).

School supervision is typically divided into two main categories: academic supervision and managerial supervision. Academic supervision focuses on improving the quality of teaching by monitoring classroom activities, supporting teachers' professional development, and evaluating the effectiveness of teaching methods. On the other hand, managerial supervision is concerned with the broader aspects of school management, including administrative tasks, resource allocation, and school policies.

Supervision, particularly managerial supervision, plays a crucial role in ensuring that the school operates efficiently and aligns with its educational goals. According to Sahertian (2008), supervision is an effort by school officials to guide teachers and other school staff in improving the teaching process. This includes promoting the professional growth of teachers, revising educational objectives,

enhancing teaching methods, improving teaching materials, and refining evaluation techniques. In essence, effective supervision is critical for improving the overall quality of education in schools.

Despite the significance of supervision, field observations suggest that the implementation of character education in many schools faces several challenges. One of the most pressing issues is the ongoing moral crisis among students, which manifests in various forms of problematic behavior. For instance, many schools report issues such as truancy, disrespect towards teachers and peers, low learning motivation, a lack of creativity and innovation in completing assignments, and a general lack of self-confidence. Additionally, there are instances of unhealthy competition among students, which undermines the values of mutual respect, cooperation, and hard work—values that are deeply embedded in the Indonesian cultural fabric.

This moral crisis signals a critical need for stronger character education in schools. The 3S culture (sipakatau, sipakalebbi, sipakainge) provides a promising framework for addressing these issues. By applying these principles in daily school activities and supervision processes, schools can foster a more respectful, supportive, and collaborative environment that reflects the character of the Indonesian nation. The implementation of the 3S culture is expected to improve student behavior and encourage a more positive school climate. However, there is a noticeable gap between the potential of local cultural values, such as the 3S culture, in supporting character education and their actual implementation in schools. Many school supervisors tend to focus more on the technical aspects of managerial supervision, such as administration, resource management, and policy implementation, while cultural values that could strengthen the moral and ethical development of students are often overlooked. This gap underscores the need for better integration between managerial supervision and character education, particularly through the incorporation of local wisdom like the 3S culture into supervisory practices.

The novelty of this research lies in its attempt to bridge this gap by examining the application of the 3S culture within the context of managerial supervision. This study offers a new perspective on how school supervision can transcend its traditional focus on technical and administrative tasks to also include the promotion of character education through the adoption of local cultural wisdom. By integrating the values of sipakatau, sipakalebbi, and sipakainge into supervisory practices, school supervisors can help create a more holistic approach to education that not only improves the management of schools but also strengthens the moral fabric of the school community.

The researcher believes that the application of the 3S culture in managerial supervision by school supervisors has the potential to significantly enhance both student character and teacher performance. This research aims to analyze the implementation of the 3S culture in managerial supervision at SMAN 9 Wajo, with the ultimate goal of contributing to the improvement of character education in schools through the integration of local wisdom in school supervision. By doing so, this study seeks to provide valuable insights into how

local cultural values can be harnessed to support the holistic development of students in the context of a modern educational system.

METHODS

This study employs a qualitative research approach with a descriptive case study design to explore the application of the 3S culture (sipakatau, sipakalebbi, sipakainge) in managerial supervision at SMAN 9 Wajo. The qualitative approach is chosen because it allows for an in-depth understanding of the phenomena being studied, focusing on the experiences, perceptions, and interpretations of the school supervisors, teachers, and other key informants involved in the educational process. The case study design enables the researcher to examine the real-life context of the school, making it possible to explore the integration of local cultural values into managerial supervision in a detailed and comprehensive manner.

Research Site and Participants

The study will be conducted at SMAN 9 Wajo, where the application of the **3S culture** in managerial supervision is being implemented. This school has been selected as it represents a setting where the 3S culture is relevant to the educational and managerial practices, providing a suitable environment for studying the impact of local cultural values on school management and character education. The participants in this study will include:
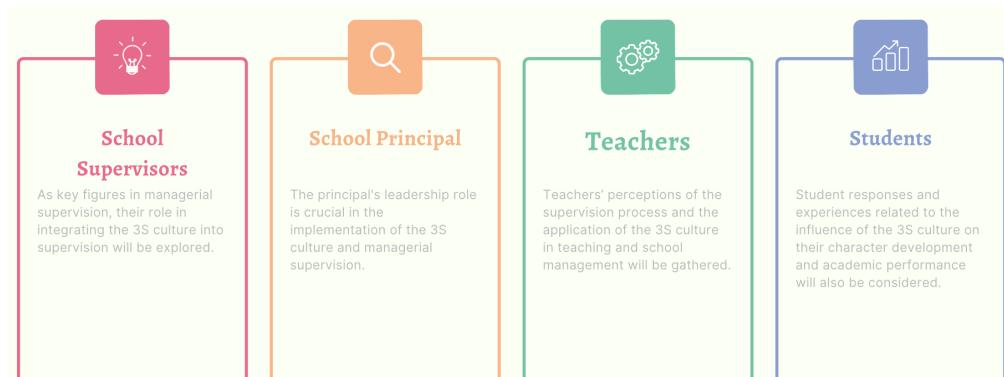

Figure 1. Participants in the study

Data Collection Techniques

To gather comprehensive data on the implementation of the 3S culture in managerial supervision, the following data collection methods will be used:

Interviews

Semi-structured interviews will be conducted with school supervisors, the principal, teachers, and students. These interviews will focus on exploring participants' experiences and perceptions regarding the integration of the 3S culture in managerial supervision. Key questions will revolve around: 1) The role of school supervisors in promoting the 3S culture; 2) The influence of the 3S culture on school management and teacher performance; 3) Challenges faced in

implementing the 3S culture within the school setting. These interviews will provide deep insights into how the 3S culture is understood and applied in the daily management of the school and how it impacts character education.

Observations

Observations will be conducted to gather real-time data on the interactions between school supervisors, teachers, and students. The researcher will observe supervisory meetings, classroom observations conducted by supervisors, and other school activities where the 3S culture is practiced. The goal of these observations is to identify how the 3S principles (sipakatau, sipakalebbi, sipakainge) are reflected in the supervisory practices and school culture.

Document Analysis

Documents related to school supervision, character education programs, and school policies will be analyzed. This will include supervision reports, lesson plans, school regulations, and any documentation related to the implementation of the 3S culture. Document analysis will help provide additional context and support the findings from interviews and observations.

Focus Group Discussions (FGD)

Focus group discussions will be conducted with selected teachers and students to gather collective insights on the application of the 3S culture in supervision and school management. The FGDs will allow participants to discuss their experiences and ideas in a group setting, fostering a deeper understanding of the communal impact of the 3S culture on character education and school operations.

Data Analysis Techniques

The data collected through interviews, observations, document analysis, and FGDs will be analyzed using thematic analysis. This method involves identifying, analyzing, and reporting patterns (themes) within the data. The steps for thematic analysis in this study include:
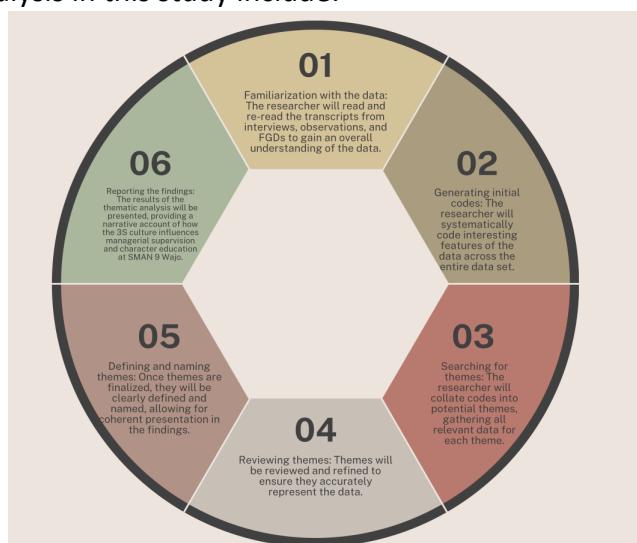
Figure 2. Steps for thematic analysis

Validity and Reliability

To ensure the credibility and trustworthiness of the research findings, several strategies will be employed. Triangulation will be used to cross-verify results by utilizing multiple data collection methods, including interviews, observations, document analysis, and focus group discussions (FGDs). This approach allows for a comprehensive examination of the data from various perspectives. Additionally, member checking will be conducted to seek feedback from participants on the accuracy of the data and its interpretations, ensuring that their perspectives are accurately represented. Thick description will be provided to give readers a detailed understanding of the research setting, participants, and context, which enhances the transparency of the study. Finally, peer debriefing will be utilized to engage in discussions with colleagues, allowing for a critical review of the findings and interpretations. This collaborative approach helps ensure that the analysis remains objective and robust.

Ethical Considerations

The study will adhere to ethical standards to protect the rights and privacy of participants. Informed consent will be obtained from all participants, and they will be assured of their right to withdraw from the study at any time without consequence. Confidentiality will be maintained, and all data will be anonymized to protect participants' identities. The study will also ensure that the research does not disrupt the school's daily activities

The research will be conducted over a period of six months, with the following key phases:

Table 1. Research Timeline

No	Phase (Duration)	Activity
1	**Phase 1 (Month 1)**:	Preparations, including obtaining research permissions, developing interview guides, and recruiting participants.
2	**Phase 2 (Month 2-3)**:	Data collection through interviews, observations, FGDs, and document analysis.
3	**Phase 3 (Month 4-5)**:	Data analysis using thematic analysis.
4	**Phase 4 (Month 6)**:	Finalizing the research report and disseminating findings.

RESULT AND DISCUSSION

The positive impact of sipakatau in fostering mutual respect and improving student behavior

The research on the implementation of the sipakatau culture at SMAN 9 Wajo provides valuable insights into how local cultural values can shape student behavior and school culture. The findings are derived from various data collection techniques, including interviews, observations, and document reviews,

each contributing to a comprehensive understanding of the impact and effectiveness of sipakatau in the school setting.

Interviews were a primary data collection technique in this study, offering in-depth perspectives from key informants, including teachers and school administrators. Informant 1 discussed how sipakatau—which emphasizes humanization and mutual respect—is actively promoted in daily school life. This insight was obtained through interviews where informants shared their experiences and observations regarding the implementation of sipakatau. According to Informant 1, students are consistently encouraged to adhere to principles of politeness and mutual respect, ensuring that these values are integrated into their interactions and behavior (Interview, March 20, 2023).

Informant 2 highlighted the role of exemplary students in promoting sipakatau. The data from this interview revealed that teachers use role models to demonstrate respectful behavior, which positively influences other students. The interviews provided qualitative evidence of how peer influence and modeling can reinforce the cultural values being taught. This approach aligns with findings that suggest peer modeling is an effective strategy in character education, as it leverages the social dynamics within the school to promote positive behavior (Interview, March 21, 2023).

In addition to interviews, observations were conducted to assess the practical application of sipakatau in the school environment. Observational data showed that the principles of sipakatau are visible in daily interactions among students and between students and teachers. The observations corroborated the interview data, indicating that mutual respect and politeness are actively practiced. For instance, during classroom activities and extracurricular events, students were observed engaging with each other in a manner consistent with sipakatau principles, such as treating each other with respect and avoiding discriminatory behavior.

Document reviews provided supplementary evidence of the implementation of sipakatau. By examining school policies, student records, and program materials, the research team was able to assess how sipakatau is integrated into formal school practices and curricula. The documents reviewed highlighted the emphasis placed on character education and the inclusion of sipakatau in various school activities and policies.

Informant 3 provided insights into the corrective measures taken when students display disrespectful behavior. The interviews revealed that teachers address inappropriate behavior through guidance and reminders, reinforcing the principles of sipakatau. This approach, supported by observational data, shows how the school manages behavior and upholds cultural values in practice. The corrective actions taken by teachers align with the principles of sipakatau, as they aim to correct behavior while emphasizing mutual respect and accountability (Interview, March 22, 2023).

The integration of sipakatau at SMAN 9 Wajo, as revealed through interviews, observations, and document reviews, demonstrates a positive impact on student behavior and school culture. The consistent application of sipakatau

principles has fostered a respectful and inclusive environment, where students are encouraged to treat each other with dignity. However, challenges such as maintaining consistent application and addressing behavioral issues persist. The research highlights the need for ongoing reinforcement and support to ensure the sustained effectiveness of sipakatau in enhancing character education within the school.

The Sipakalebbi Culture Effectively Fosters Respect and Polite Behavior

The research findings regarding the implementation of sipakalebbi culture at SMAN 9 Wajo reveal its significant role in fostering respectful and courteous interactions within the school environment. The data collected through interviews, observations, and document reviews highlights the deep-rooted presence and impact of sipakalebbi in shaping both student behavior and school culture.

Interview Data 4 from Informant 1, the school principal, underscores the importance of modeling polite behavior as a teaching strategy. According to this informant, the principal's own conduct sets a precedent for students, demonstrating how respectful behavior and human relationships should be conducted. The principal's emphasis on politeness and respect serves as a practical example for students to follow, reinforcing the sipakalebbi value of mutual glorification and respect (Interview, March 20, 2023). This approach aligns with the principle that leadership behavior significantly influences the behavior of others within the school community.

Interview Data 5 from Informant 2, a teacher, provides further insight into the implementation of sipakalebbi culture. The informant describes how the culture of the Bugis tribe, particularly sipakalebbi, is reflected in the teachers' interactions with students and each other. Teachers establish strong relationships based on good ethics and morals, which is a core aspect of sipakalebbi. This value is integral to creating a supportive and respectful school environment, where mutual respect is not only encouraged but expected (Interview, March 21, 2023).

Interview Data 6 from Informant 3 highlights the historical and regulatory aspects of sipakalebbi within the school. According to this informant, sipakalebbi has been embedded in the school's rules and regulations for a long time, reflecting its longstanding importance in school culture. The practice of showing courtesy to teachers and adhering to established norms of respect when entering and leaving school exemplifies how sipakalebbi is institutionalized in the school's daily routines. The strong tabe culture, a related aspect of sipakalebbi, further reinforces the importance of courteous behavior and respectful interactions among students and staff (Interview, March 22, 2023).

The findings from these interviews indicate that sipakalebbi plays a crucial role in promoting polite and respectful relationships within SMAN 9 Wajo. The consistent emphasis on courteous behavior from both school leadership and teaching staff helps create a school environment where sipakalebbi values are

not only taught but actively practiced. This cultural approach contributes to a positive and harmonious atmosphere, where mutual respect and good manners are integral to daily interactions.

The research highlights the successful integration of sipakalebbi culture at SMAN 9 Wajo. The data reveals that sipakalebbi is deeply embedded in school practices, influencing both the behavior of students and the overall school climate. The findings underscore the effectiveness of incorporating local cultural values into character education, demonstrating that such values can significantly enhance the educational environment and promote respectful and ethical interactions.

Sipakainge Culture Fosters Mutual Reminders and Respect, while Managerial Supervision Enhances School Operations and Planning

The research findings on the implementation of sipakainge culture and managerial supervision at SMAN 9 Wajo provide significant insights into how these practices contribute to the overall educational environment and the management of school activities.

Sipakainge Culture

Interview Data 7 from Informant 1 emphasizes the role of sipakainge in promoting mutual reminders among students. According to the informant, the practice of reminding students to maintain their classroom presence during prayer times, despite the mosque being unavailable, reflects the sipakainge value of reminding each other. This practice includes ensuring that students perform their prayers in turns and correcting any mistakes made by students, which reinforces the principle of mutual accountability and support within the school community (Interview, March 20, 2023).

Interview Data 8 from Informant 2 highlights the broader application of sipakainge in the educational context. The informant explains that teachers are responsible for not only imparting knowledge but also for educating students by reminding them to improve their behavior. This reflects the sipakainge value of guiding and correcting students to foster better attitudes and conduct, demonstrating the importance of constant reminders in character development (Interview, March 21, 2023).

Interview Data 9 from Informant 3 further confirms the positive impact of sipakainge on student character formation. The informant notes that sipakainge helps maintain good behavior and respect within the school, and contributes to the overall positive impression of students when interacting with outsiders. This data reinforces the effectiveness of sipakainge in upholding communal values and promoting a supportive school environment (Interview, March 22, 2023).

Managerial Supervision

In terms of managerial supervision, the research highlights the following key practices based on the interviews:

Interview Data 10 from Informant 1 describes how managerial supervision involves guiding, evaluating, and monitoring teachers to ensure they remain focused on their responsibilities. The informant emphasizes the physical monitoring of teachers to ensure adherence to their duties, which is a crucial aspect of managerial supervision (Interview, March 20, 2023).

Interview Data 11 from Informant 2 outlines the process of planning and implementing managerial strategies at the beginning of the school year. This planning involves collaboration among various stakeholders, including the principal, learning committee, teachers, and other staff members. The integration of sipakatau, sipakalebbi, and sipakainge into the school's vision and mission highlights the commitment to incorporating these cultural values into the school's operational framework. This collaborative approach ensures that all aspects of school management are aligned with the cultural values and educational goals (Interview, March 21, 2023).

Interview Data 12 from Informant 3 underlines the role of the principal as the central manager in the school, responsible for overseeing and coordinating various aspects of school operations. The informant emphasizes the importance of continuous teacher involvement in planning and evaluating educational activities, which contributes to improving the overall quality of education and aligns with the principles of effective managerial supervision (Interview, March 22, 2023).

The research findings illustrate the successful integration of sipakainge culture in promoting positive behavior and mutual support among students, as well as the effective implementation of managerial supervision practices at SMAN 9 Wajo. These practices contribute to a cohesive and respectful school environment, demonstrating the value of cultural and managerial approaches in enhancing the educational experience.

Local Cultural Integration in Education: Evaluating the Effects of Sipakatau, Sipakalebbi, and Sipakainge on Student Behavior and School Management Practices

The research on the implementation of sipakatau**,** sipakalebbi, and sipakainge at SMAN 9 Wajo offers valuable insights into the impact of integrating local cultural values into educational practices. Through a combination of interviews, observations, and document reviews, the study highlights how these cultural values shape student behavior and influence school management, providing a comprehensive understanding of their effects on the school environment.

Sipakatau is a cultural value that emphasizes respect and fairness, promoting positive interpersonal relationships (Hamzah, et al., 2023). This principle aligns with Galvin, et al., (2020) Humanization Theory, which argues that treating individuals with dignity and respect fosters healthy and harmonious interactions (Kim, 2021). The research findings indicate that the principles of sipakatau are actively promoted in daily school life at SMAN 9 Wajo. Interviews

reveal that students are consistently encouraged to practice politeness and mutual respect in their interactions. This approach is supported by Liang, et al. (2020) research, which found that incorporating respect into educational settings not only improves student behavior but also enhances the overall school climate. At SMAN 9 Wajo, the consistent application of sipakatau principles contributes to a positive school environment where respect and fairness are integral to student interactions.

Similarly, sipakalebbi, a cultural tradition from the Bugis tribe, focuses on ethics and courtesy in social relationships. This value is deeply rooted in the school's daily practices and interactions. According to Social Learning Theory, individuals learn behavior by observing and imitating role models (Kruis, et., 2020). At SMAN 9 Wajo, the role of school leaders and teachers as ethical role models plays a crucial role in reinforcing the principles of sipakalebbi. The interviews with the principal and teachers highlight how their conduct sets an example for students, promoting courteous behavior and strong moral values. This aligns with Suri & Chandra (2021) findings, which suggest that integrating cultural values into character education enhances student morality. The effective implementation of sipakalebbi at SMAN 9 Wajo shows that modeling ethical behavior and maintaining strong moral standards contribute to creating a supportive and respectful school environment.

Sipakainge, another important cultural value, emphasizes mutual reminders and accountability. This principle is consistent with Behaviorism Theory, which focuses on the role of reinforcement and behavior management in learning. The research findings indicate that the practice of sipakainge at SMAN 9 Wajo involves reminding students to adhere to behavioral norms and correct mistakes. Interviews reveal that teachers and staff use reminders and corrective actions to reinforce good behavior, reflecting behaviorist principles of managing and shaping conduct. Research by Goode (2020) supports this approach, demonstrating that consistent reminders and enforcement of rules are effective in character formation. At SMAN 9 Wajo, sipakainge practices contribute to maintaining a positive school atmosphere where mutual accountability is emphasized, leading to improved student behavior and character development.

In terms of managerial supervision, the research highlights the critical role of planning, evaluation, and coordination in effective school management. Szczepańska-Woszczyna (2020) Managerial Grid Theory emphasizes the need for a balance between concern for people and production in management. The interviews with the principal and staff at SMAN 9 Wajo reveal that managerial supervision involves guiding, evaluating, and monitoring teachers to ensure they meet their responsibilities. This approach reflects the principles of the Managerial Grid Theory, where attention to both human and operational factors is essential for improving educational quality.

The research also highlights the importance of involving all stakeholders in the planning and evaluation process. Awasthy, et al. (2020) research underscores the value of collaborative planning in enhancing educational quality. At SMAN 9 Wajo, the involvement of the principal, learning committee, teachers,

and other staff members in developing and implementing plans that incorporate sipakatau, sipakalebbi, and sipakainge ensures that these cultural values are integrated into the school's operational framework. This collaborative approach contributes to a more coordinated and effective school environment, where cultural values and educational goals align to improve student outcomes.

The research demonstrates that integrating local cultural values into education has a significant impact on shaping student behavior and enhancing school management. The principles of sipakatau, sipakalebbi, and sipakainge contribute to creating a positive and harmonious learning environment at SMAN 9 Wajo. The consistent application of these values supports character formation, ethical improvement, and effective management, highlighting the importance of incorporating local cultural values into educational practices.

The findings suggest that schools can benefit from integrating cultural values into their curricula and management strategies. By promoting respect, courtesy, and mutual accountability, schools can create supportive learning environments that foster positive student behavior and improve educational outcomes. This research underscores the need for educators and policymakers to consider local cultural values in their approach to education, as they can significantly enhance the quality of education and contribute to a more respectful and ethical school culture.

CONCLUSION

The study on the implementation of the 3S culture—sipakatau, sipakalebbi, and sipakainge—at SMAN 9 Wajo highlights the positive impact of integrating local cultural values into educational practices. The sipakatau culture, emphasizing mutual respect and humanization, has successfully enhanced student behavior and interactions by fostering politeness and a respectful school environment. The sipakalebbi culture, which emphasizes strong ethical relationships, has been deeply ingrained in school policies and practices, contributing to a supportive and respectful atmosphere among students and staff. Additionally, sipakainge, which promotes mutual reminders and accountability, has proven effective in maintaining discipline and encouraging positive behavior.

In terms of managerial supervision, the school has effectively implemented its key responsibilities. Inspecting involves comprehensive planning with active stakeholder participation, while Advising focuses on enhancing educational processes. Monitoring ensures adherence to established standards, Coordinating fosters collaboration among staff to improve human resources, and Reporting involves overseeing the quality and effectiveness of the educational process.

These findings suggest that incorporating culturally relevant values into educational practices can significantly improve school environments and foster a cohesive and respectful atmosphere. However, the study's focus on a single institution and reliance on qualitative data may limit its generalizability. Future research could benefit from a broader scope and quantitative methods to

provide a more comprehensive understanding of cultural integration in education.

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