



Integrating Gus Dur's Nine Core Values into the Management of Islamic Primary Schools: A Case Study at Madrasah Ibtidaiyah in Sidoarjo, East Java

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article info

Article history:

Received: December 8, 2025

Received in revised form:

May 15, 2026

Accepted: June 03, 2026

Available online: June 30, 2026

Keywords:

Gus Dur's Values;

Management;

Islamic Primary School.

Published by Department of
Madrasah Ibtidaiyah Teacher
Education, Universitas Islam
Negeri Siber Syekh Nurjati
Cirebon, Indonesia in
Collaboration with the
Indonesian Islamic
Elementary Education
Lecturers Association

abstract

Background: The institutionalization of educational values is important for shaping organizational culture, leadership, and inclusive governance in Islamic educational institutions. The Nine Main Values of Gus Dur (SNUGD) emphasize justice, equality, humanism, and openness. Yet, limited empirical research has examined their institutionalization in Islamic primary education.

Aims: This study examines how SNUGD is internalized and implemented through institutional management and explores how leadership transforms these ideas into organizational practices.

Methods: A qualitative case study was conducted at Madrasah Ibtidaiyah Unggulan Miftahul Hikmah. Data were collected through semi-structured interviews, direct observations, and institutional documentation. Triangulation was employed to enhance credibility. Data were analyzed thematically through condensation, categorization, interpretation, and cross-source comparison.

Results: The findings indicate that the internalization of Gus Dur's ideas was highly effective, driven by the principal's strong commitment and leadership. The process was reinforced by the participation of Alissa Wahid, Gus Dur's daughter and SNUGD representative, in an event in Surabaya in 2014. Consequently, the school's organizational culture became deeply embedded with values of justice, equality, humanism, and openness. These values were supported by measurable planning, structured implementation, and periodic evaluation.

Conclusions: Based on these findings, it can be concluded that systematic management of SNUGD, supported by strong leadership commitment, fosters a *rahmatan lil-'alamin* orientation characterized by cooperation, equality, justice, humanism, and openness. The findings contribute empirical evidence on ideological institutionalization through educational leadership and reinforce the relevance of ideological hegemony theory in education and management.

How to cite this article: Mustamir, A.K. & Nga'isah, S. (2026). Integrating Gus Dur's Nine Core Values into the Management of Islamic Primary Schools: A Case Study at Madrasah Ibtidaiyah in Sidoarjo, East Java. *Al Ibtida: Jurnal Pendidikan Guru MI*, 13(1), 133-147. <https://doi.org/10.24235/al.ibtida.snj.v13i1.22896>

1. Introduction

The requirement to achieve ideological hegemony within an educational institution is the practice of value internalization conducted through measurable planning, structured implementation, and periodic evaluation (Warlizasusi et al., 2026). Educational institutions

serve as effective and measurable mediums for ideological hegemony (Erkılıç, 2021). In practice, the requirement to achieve ideological hegemony is evident in the internalization of the Nine Main Values of Gus Dur (*Sembilan Nilai Utama Gus Dur*) at Madrasah Ibtidaiyah Unggulan Miftahul Hikmah Sidoarjo, East Java. Consequently, Gus Dur's philosophical ideas have become a distinct character and identity that set it apart from other Islamic primary education institutions. This defining characteristic has earned Madrasah Ibtidaiyah Unggulan Miftahul Hikmah Sidoarjo its "excellent" status.

Fundamentally, the practice of ideological hegemony begins with an awareness rooted in traditional values (Wijayanto, 2020). This approach is crucial because traditional values are prone to erosion when confronted with religious and modern values (Ritonga, 2025). The conceptual values synthesized within the Nine Values of Gus Dur represent a formulation of universal values capable of reconciling Islam with traditional values (Nofitasari, 2025). This conceptual framework is precisely what is required in managing Islamic primary education institutions (Baharun & Maryam, 2018). It aligns with the ultimate goal of Islamic education, which is to produce a complete generation characterized by monotheism, humanity, equality, justice, simplicity, liberation, chivalry, brotherhood, wisdom, and deeply ingrained traditions. This vision serves as the foundation for institutional awareness (Basid et al., 2024).

In this context, it is crucial to examine the collective consciousness in organizing Islamic education through an institutional management perspective (Dahlan et al., 2019). Pius A. Partanto and M. Dahlan Al-Barry explain that management can proceed through measurable steps when driven by collective values, a premise demonstrated by MI Unggulan Miftahul Hikmah Sidoarjo (observation, interview 2025). Although their theory aligns with empirical data, their framework does not explicitly focus on the objective of applying these values within community, national, and state life (Shawmi et al., 2025). In contrast, the ultimate purpose of education is to cultivate graduates who embody the institution's ideological values (Wenwen Mao, 2021).

Generally, Islamic elementary schools focus on the formation of Islamic and Indonesian character (Muslih et al., 2024). Islamic character refers to values grounded in the ideological doctrines or sects (*firqah*) within Islam, whereas Indonesian character pertains to nationalistic values (Dahlan et al., 2019). In this context, it is crucial to examine the uniqueness of value integration in Islamic primary education utilizing the Nine Main Values of Gus Dur (*Sembilan Nilai Utama Gus Dur* / SNUGD) (Shuhadak et al., 2024). Previous research indicates that SNUGD is widely recognized as universal values needed in education. However, prior findings fail to demonstrate an active awareness of implementing these values within educational governance or organizational culture (Munandar & Heriyadi, 2024). This highlights the uniqueness of MI Unggulan Miftahul Hikmah Sidoarjo, East Java. SNUGD is not merely regarded as positive values but is actively operationalized within its organizational culture (observation, interview 2025).

This awareness has translated into a strong commitment from the school principal (Qolbi et al., 2026). Based on the compiled data, this commitment is manifested across all institutional activities. Every individual within the madrasah is required to attend training classes on Gus Dur's thought (Andrianto, 2025). Concurrently, all personnel are strictly prohibited from joining or affiliating with religious organizations that embrace radical ideologies (Musa et al., 2023). Furthermore, this institutional awareness represents an effort to preserve local values. Studies

by Dahlan show that Gus Dur's line of thought is inherently characterized by the preservation of traditional values (Dahlan et al., 2019).

These ideas are summarized and codified into the Nine Main Values of Gus Dur (SNUGD) (Musa et al., 2023). These nine values encompass monotheism, humanity, equality, justice, simplicity, liberation, chivalry, brotherhood, wisdom, and tradition, all of which are manifested through the ideology of moderation (Rochmat, 2014). These values permeate society and are socialized as well as internalized across various domains of life, including educational institutions (Qodir & Nashir, 2019).

In research concerning educational institutions, studies on the implementation of SNUGD often rely on religious, Islamic, power, and ethical perspectives (Rohman, 2023). However, there is a lack of in-depth research examining SNUGD through the lens of modern management (Imron, 2023). Traditionally, management has been viewed as administrative work rooted in legal frameworks aimed purely at achieving set targets, while human and life values are occasionally overlooked (Gaol, 2021).

This should not be the case. Pius A. Partanto and M. Dahlan Al-Barry emphasize that the development of management theory in Islamic educational institutions is grounded in values, proving that management in this sector can indeed be infused with core principles (Dahlan et al., 2019). Notably, MI Unggulan Miftahul Hikmah Sidoarjo, East Java, has embedded the Nine Core Values of Gus Dur into every facet of its management. According to Iqbal, as the principal stated, integrating these nine values into MI Miftahul Hikmah served as a key indicator in achieving its "excellent" accreditation status (Iqbal, 2025). Further evidence is documented in the school's instructional materials, where the Nine Core Values of Gus Dur are woven into every lesson (Syllabus Document) (Al Nashr, 2019).

The hegemony paradigm asserts that infiltration is the most subtle strategy for instilling an ideology (Artika et al., 2025). This aligns with the embedding of ideology through cultural values (Faaza & Rofik, 2022). Kuntowijoyo highlights that value hegemony is most effective when executed through education. Fundamentally, education operates in two primary ways: the transfer of knowledge and the internalization of ideology (Badar, 2022). Historical evidence shows that one of the core strategies sustaining the New Order regime for 32 years was the standardization of discourse within school curricula (Setiawan & Setyowati, 2018), demonstrating the potent force of ideological indoctrination through education.

Generally, Islamic elementary schools focus on character building (Muslih et al., 2024). However, this study specifically examines the implementation of Gus Dur's nine core values within an Islamic primary school setting. Previous literature has predominantly centered on how these values are applied in broader society, such as studies by Kholimatus Salma (Salma & Arifah, 2021) and Ferdian Arif (Al Nashr, 2019). Furthermore, significant research has analyzed Gus Dur's values within sociology, as seen in the work of Ahmad Zainul Hamdi and Ahmad Subakir (Subakir et al., 2024). Ahmad Zainul Hamdi, both a researcher and key initiator in formulating the nine values, primarily focused his research on higher education institutions (Hamdi, 2023).

Research targeting primary Islamic educational institutions appears to have been largely overlooked. In reality, the Nine Core Values of Gus Dur have been comprehensively integrated into SD Unggulan Miftahul Hikmah Sidoarjo, East Java. Neither public nor private primary

schools have widely adopted a management model that embeds these nine values, presenting a compelling phenomenon that highlights a distinct literature gap.

On the other hand, the infiltration approach is rarely applied within the management of primary Islamic educational institutions. Infiltration as an analytical approach is more commonly deployed in the social and political sciences, where research typically positions ideology as the driving force behind political movements (Faaza & Rofik, 2022) or within scientific inquiry approaches (Ullyta et al., 2022). Grounded in these preceding studies, exploring this research topic in greater depth becomes exceptionally vital.

2. Methods

2.1 Research design

This study employed a qualitative research design with a case study approach to examine the institutionalization of the Nine Main Values of Gus Dur (Sembilan Nilai Utama Gus Dur—SNUGD) within the management of MI Unggulan Miftahul Hikmah, Sidoarjo, East Java. A case study was considered appropriate because the school represents a distinctive case in which SNUGD has been systematically embedded in institutional management and organizational culture. The study sought to understand how Gus Dur's values were interpreted, implemented, and reproduced through leadership practices and institutional mechanisms (Yin, 2018).

2.2 Research procedures

The research was conducted over approximately two months. The procedure consisted of four stages. First, the researchers identified the institutional context and historical development of SNUGD at MI Unggulan Miftahul Hikmah. Second, relevant informants were identified and interviewed based on their roles and involvement in institutional management. Third, field observations were conducted to examine how SNUGD was manifested in everyday interactions, management practices, and the organizational environment. Fourth, relevant institutional documents were collected and analyzed to corroborate information obtained from interviews and observations.

2.3 Informants

The informants were purposively selected based on their direct knowledge of and involvement in the implementation of SNUGD. They included the school principal, school board members or supervisors, curriculum representatives, teachers, administrative staff, and student guardians. The principal served as the primary informant because of his central role in initiating and managing the institutionalization of SNUGD. Other participants were included to provide diverse perspectives and to facilitate cross-validation of information regarding the implementation of these values across different aspects of school management.

2.4 Data collection

Data were collected through in-depth, semi-structured interviews, field observations, and document analysis. Interviews were conducted with the principal, school board members or supervisors, curriculum representatives, teachers, administrative staff, and student guardians to explore both explicit and implicit meanings associated with the development and implementation of SNUGD. Observations were conducted to examine the enactment of

SNUGD in institutional practices and interpersonal relationships. Documentary data included school vision and mission statements, syllabi, lesson plans, institutional policies, and other relevant official records. Data from these three sources were triangulated to enhance the credibility and trustworthiness of the findings (Creswell, 2014; Esterberg, 2002).

2.5 Data analysis

Data analysis was conducted iteratively throughout the research process. Following Miles et al. (2014), the analysis involved data condensation, data display, and conclusion drawing and verification. Interview transcripts, observation notes, and documents were coded and categorized according to recurring themes related to SNUGD, leadership, institutional management, organizational culture, and value internalization. The emerging themes were then interpreted using Antonio Gramsci's theory of ideological hegemony to examine how Gus Dur's ideas were negotiated, legitimized, and embedded within the school's educational and managerial practices. Cross-source comparison was subsequently conducted to identify convergent and divergent evidence and to strengthen the interpretation of the findings.

3. Results & Discussion

3.1 Infiltration Awareness Strategy: Gus Dur's 9 Core Values

The Nine Core Values of Gus Dur (SNUGD) constitute a structured and causally integrated system of collective consciousness. Therefore, the Gusdurian community must infiltrate the SNUGD into all aspects of national and state life, including education. This infiltration is necessary because most people see the failure of noble Islamic and Indonesian values in fulfilling the guidelines for the lives of the Indonesian people (Rohman, 2023). The reason is that before SNUGD was formulated, Indonesia was plagued by intense religious conflicts. At the same time, radical movements such as Hizbut Tahrir Indonesia (HTI) and Islamist movements such as the Islamic Defenders Front (FPI) flourished. At the same time, the Indonesian people's awareness of religious moderation was confronted with the issue of human rights enforcement. This awareness has been reflected in the Gusdurian community movement from the time of KH Abdurrahman Wahid's death to the present (Subakir et al., 2024).

This awareness is found in M. Iqbal, Head of the Miftahul Hikmah Madrasah in Tarik, Sidoarjo. Various sources mention that he has been actively involved since his youth as a proponent of SNUGD to this day. According to him, Gus Dur's Nine Core Values must be introduced to the Indonesian people in order to shape individuals who reflect tolerance, openness, noble Indonesian values, and anti-discrimination (Iqbal, 2025). The most effective way to instill values is through education. The goal of education to instill character values (ideology) can begin at the elementary level of Islamic schools. It is this awareness that has led MI Unggulan Miftahul Hikmah to fully adopt Gus Dur's Nine Core Values (Subakir et al., 2024).

In essence, the above awareness seeks to build awareness to create a new class. Antonio Gramsci emphasized that educational projects should be oriented towards awareness that questions government norms or values in education (Patria et al., n.d.). This is because every educational output (alumni awareness) must have intellectual character. Social awareness that

transcends self-interest. Gus Dur's Nine Core Values question how religious and Indonesian awareness is understood and adopted in religious educational institutions (Nugroho, 2023). Meanwhile, interpretations of values in Islam regarding human relations within a religious and state framework vary greatly. Thus, reflections on value awareness in Islam are manifested in more universal interpretations so that they are accepted by all Indonesians (Dahlan et al., 2019).

In fact, Gus Dur's Nine Core Values have been able to influence all human resources (HR) at MI Unggulan Miftahul Huda Tarik Sidoarjo. Evidently, field data shows that every member of HR at MI Unggulan Miftahul Huda Tarik Sidoarjo is an active member of Gusdurian. They are actively involved in Gusdurian Network activities at the local and national levels. Many are actively involved in every Gus Dur symposium. Various activity documents show that every HR is involved in all aspects, for example, participants in the Gusdur Thought Class (KPG), KPG committee members, participants in the Gus Dur Thought symposium, and various demonstrations in defense of marginalized groups (Khoirurrijal, 2017). They act voluntarily. They also voluntarily devote their energy, wealth, and thoughts to activating the Gusdurian movement. This proves that the hegemony of Gus Dur's Nine Core Values can be called an ideological movement (Patria et al., n.d.).

The strategy of instilling Gus Dur's Nine Core Values at MI Unggulan Miftahul Hikmah Tarik Sidoarjo is an ideological project design. Since the establishment of MI Unggulan Miftahul Huda Tarik Sidoarjo, the strategy of instilling Gus Dur's Nine Core Values has been well planned (Imron, 2023). During the planning stage, everyone who wants to join MI Unggulan Miftahul Huda Tarik Sidoarjo must understand Gus Dur's philosophy. If applicants or individuals who wish to join MI Unggulan Miftahul Huda Tarik Sidoarjo do not understand Gus Dur's Nine Core Values, they are required to attend the Gus Dur Thought Class (KPG) (Safitri, 2024).

Initially, this policy was challenged by the chairperson and board members of the foundation. At that time, the foundation's board members believed that education was solely about the transfer of knowledge. The strengthening of Islamic character as a whole was considered good, in line with the demands of national character education (Jati, n.d.). However, currently, the foundation's management strongly supports the infiltration of Gus Dur's Nine Core Values at MI Unggulan Miftahul Hikmah. Furthermore, if there are activities carried out by the Gusdurian network at the local or national level, the foundation's management encourages representatives from the madrasah to participate. This support is reinforced by providing funding for the activities in which they participate. In this context, it can be understood that the success of ideological indoctrination can be seen in both material and non-material sacrifices (Halik, n.d., 2024).

This phenomenon is consistent with Louis Althusser's thinking on the management of belief. The successful instilling of the ideology of the head of the organization was able to build awareness among all members of the organization (class). Gus Dur's Nine Core Values were able to be created into a natural mindset and value system that was believed in and accepted voluntarily. This success is a process of trust management that shapes normative reality, which is far more effective than simply falsifying facts (Khasanah, 2020). This explains why Gus Dur's Nine Core Values have endured since MI Unggulan Miftahul Hikmah was established until now.

This phenomenon did not arise in a vacuum. The acceptance of Gus Dur's Nine Core Values as values by the foundation's management, with Alissa Wahid present in Sidoarjo as the primary symbol representing Gus Dur's Nine Core Values. According to key informants, the acceptance of SNUGD as a consensus value within the institution was further strengthened by Alissa Wahid's presence. Burger believes that values for building society or community can be established more quickly if symbols of the greatness of those values are present (Berger & Luckmann, 1991). Gus Dur and his family are the most authoritative symbols of SNUGD.

Ideological strengthening and consolidation are carried out by becoming part of local and national Gusdurian networks through the "Perca Network Synergy (Cultural Model)". This network is not built on a rigid hierarchical structure but rather arises from emotional ties, power, and shared interests among its members (Munandar & Heriyadi, 2024). The interest is one: to preserve, protect, and introduce SNUGD to the wider community. This interest is considered eternal and enduring, as it reflects grassroots movements. It is an interest based on the need for continuity in society, nation, and state in a harmonious life (Munandar & Heriyadi, 2024).

In this context, SNUGD's infiltration into MI Unggulan Miftahul Hikmah is in line with the Gusdurian network's ideological movement of utilizing traditional wisdom. Sonny Keraf, with a focus on ethics, broadens the scope of local wisdom to include all forms of knowledge, beliefs, understanding, and insights, as well as customs or ethics that guide human behavior in their lives within the community. This definition explicitly places traditional wisdom in the context of human relations with the environment (Nasrowi, 2020).

Traditional wisdom plays a crucial role in shaping social cohesion and morality within a community. Local wisdom is an important part of shaping a community's cultural identity, preserving the cultural values that distinguish it from other communities, and creating a sense of pride in its ancestral heritage. In this context, SNUGD can preserve intangible cultural heritage. This form of heritage lives within the community and is passed down from generation to generation. Generally, cultural values are passed down in the context of goodness for the sake of survival (Safitri, 2024).

3.2 Implementation of Gus Dur's Nine Core Values in Institutional Management

Implementation is a series of management activities following planning. The idea of implementing SNUGD is the result of long deliberation, determination, and conviction on the part of the madrasah principal. As explained at the beginning, the idea of infiltrating SNUGD has the support of key figures. In fact, this idea has received full support from various community members who are part of the Gusdurian network. Intellectual, financial, and promotional support have been instrumental in the implementation of SNUGD infiltration in the Miftahul Hikmah Elite Islamic Elementary School environment. In fact, field data shows that this support has not waned even though it has been going on for a long time. However, the implementation stage often encounters obstacles.

The implementation of SNUGD in management at MI Unggulan Miftahul Hikmah is manifested in academic and non-academic culture. SNUGD is instilled in learning activities both inside and outside the classroom and in all services within the madrasah environment. In the context of management, SNUGD is not only a set of individual moral values but also an ethical framework that guides management reform towards (*total quality management*) (Dewi et al., 2023). The value of monotheism, based on divine love, is transformed into a culture of

integrity, excellent service, and dedication to carrying out tasks. This is reflected in all institutional activities at MI Unggulan Miftahul Huda Tarik Sidoarjo. argues that human resources in educational institutions are referred to as ideological apparatus or agents of ideology. Human resources are capable of making ideology manifest as the face of the institution. This view is in line with K. Strambink, who explains that Islamic educational institutions, such as Islamic boarding schools, can be easily categorized by looking at the representation of ideology applied by their communities (Subekhan et al., 2025).

The results of the study show that the implementation of SNUGD is integrated into various aspects of institutional management. Using an integration paradigm, the values of fairness and simplicity serve as pillars of governance that mitigate various management problems in these institutions. Fairness requires improvements to the evaluation system and transparent facilities. Simplicity requires operational efficiency and transparency in the procurement of services. Foundation administrators, madrasah principals, and various components with policy authority always prioritize fairness and simplicity in the madrasah environment and in the community. These values are applied with the awareness that education is a role model for students and the community (Subekhan et al., 2025).

Looking deeper, the implementation of SNUGD has been able to encourage institutional management to operate in a *shalihun likulliz zaman wal makan* manner (dynamic, humanistic, flexible, and egalitarian). One indicator of this success is the large number of human resources in the institution and the high level of participation of parents, the community, and various government officials in supporting every work program. In 2023, MI Unggulan Miftahul Huda received a donation of one operational vehicle from Khofifah Indar Parawansa, Governor of East Java. This demonstrates the high level of trust that the provincial government has in the institution (Document, 2023).

Based on the collected data, the implementation of SNUGD can be seen in the following table:

Tabel 1. The implementation of SNUGD

SNUGD	Student Character Goals	Implementation in Management
Monotheism	Transcendental Awareness, Professional Ethics	Establishing Vision and Mission, Building a Culture of Excellence
Humanity, Equality	Respecting Dignity, Anti-Discrimination	Inclusive Human Resource and Student Management, Ensuring a Space Free of Primordialism
Justice, Simplicity	Social Accountability, Resource Efficiency	Transparent Financial Management, Non-Discriminatory Monitoring and Evaluation
Liberation, Chivalry	Critical Thinking, Moral Courage/Integrity	Critical Curriculum Development, Leadership that opposes oppression
Brotherhood, Traditional Wisdom	Active Tolerance, Adaptation to Local Culture	School-Community Relations, Strengthening Local Content

Based on the table 1, it can be understood that SNUGD has been implemented at MI Unggulan Miftahul Hikmah. This reflects the idea and thought of becoming a shared commitment. Philosophically and theologically, SNUGD does not stand alone, but has a clear

and deep coherence with the values exemplified by the Prophet Muhammad SAW in the context of prophetic communication. This coherence validates that Gus Dur's values are a manifestation of social ethics that prioritise values derived from *wasyatiyah*. With these values as a foundation, Islamic educational institutions and the human resources within them can be accepted by all pluralistic societies (Salma & Arifah, 2021).

The results of data condensation, SNUGD, were applied to prophetic values at MI Unggulan Miftahul Hikmah, in three pillars of communication, namely transcendence, humanism, and liberation. All of these are intertwined in the strengthening of faith and piety, having a paradigm of justice, humanity, and equality in human relations and behaving with simplicity. These values shape an anti-discriminatory madrasah culture, full of simplicity. Everyone is fulfilled in their right to learn and teach, given the same obligations to learn and teach, without distinction based on economic, social, and cultural background. Based on the findings and in-depth analysis of the implementation of SNUGD in the management of Islamic elementary education institutions, the results are as follows:

3.3 Leadership Model Based on Humanism and Chivalry Values

Leadership in Islamic elementary education institutions needs to be reformed to focus on professionalism rather than hierarchy. Within the framework of school-based management, madrasah principals must transform from mere administrators into visionary resource managers who are adaptive to environmental changes. Madrasah principals become symbols of consensus values within these institutions. In this way, madrasah principals lead their institutions and members by practising humanistic values and a spirit of chivalry. They are role models of values (Widayat, 2014).

The results of data analysis and awareness among human resources at MI Unggulan Miftahul Hikmah confirm that the infiltration of humanity and pluralism in SNUGD emphasize inclusive, democratic education based on the values of pluralism and humanity. This requires institutional leaders to prioritise dialogue between Islamic values and the reality of Indonesian diversity. Humanistic-based leadership ensures that the policies adopted always favour the interests of all school members, regardless of their background. The head of the madrasah must have a mindset that prioritises respect for humanity (Wasehudin, 2018). Every employee or human resource in the institution has dignity and worth as a human being. The principal must not belittle them for any reason or excuse. Meanwhile, the concept of chivalry requires the courage to take responsibility for decisions made. The principal must be brave enough to face all the consequences or risks, both good and bad, of their policies.

Meanwhile, chivalry is a pillar of integrity. The value of chivalry is a pillar that ensures managerial integrity. The quality of education is highly dependent on the managerial abilities of the institution's leaders. Chivalry is manifested in leadership that dares to fight against management practices that are not transparent or accountable, such as conditions where madrasahs tend to retain old service providers without a price comparison mechanism (Khasanah, 2020). Chivalry requires the moral courage to make data-driven decisions, develop written Standard Operating Procedures (SOPs), and ensure accountability, even though this may give rise to conflicts of interest. This integrity is a key prerequisite for good governance in public service management.

3.4 Human Resource Management (Equality and Fairness)

The management of all members of the institution is based on the values of equality and fairness. The main objective of human resource management is to improve quality so that the standard of living is better. Another impact is that the quality of the institution will improve because its human resources work better. Problems arise when human resource management is considered uneven, unfair, or unequal. Inequality has the potential to hinder the progress and development of the institution. Instilling SNUGD values eliminates the potential for imbalances that could prevent the institution from functioning optimally (Qotul et al., 2023).

In this context, the main strategy for human resource development is to provide ample opportunities for all personnel to improve their professionalism, both through training and further study. Improving the quality of human resources also includes developing and improving the evaluation system. This system must be based on fairness, meaning that it must be transparent, objective, and non-discriminatory in assessing the performance of teachers and educational personnel. All human resources must have the same opportunity to improve their competence. At the same time, all those who innovate have the right to receive rewards in accordance with agreed policies.

Meanwhile, the values of justice and structural protection are important dimensions in institutional life. The implementation of justice involves providing legal protection and a sense of security for teachers and educational personnel in carrying out their duties. This context is particularly important given that teachers who apply educational content promoting liberation or pluralism may face resistance from dogmatic or puritanical parties (Al Nashr, 2019). In this context, the values of fairness and structural protection require educational institutions to become bastions of protection for teachers' professional integrity. Managerial fairness is not limited to compensation or facilities, but more crucially, it requires strong institutional support for teachers' academic and moral freedom in instilling values of tolerance and humanism.

3.5 Implementation of SNUGD in Learning Activities

From a legal perspective, the implementation of SNUGD in MI has a strong legal basis, both in terms of the National Education Standards (SNP) and specific regulations from the Ministry of Religious Affairs. MI is required to comply with Government Regulation No. 57 of 2021 concerning National Education Standards, which was subsequently amended by Government Regulation No. 4 of 2022.6. This regulation serves as the legal umbrella for educational input, process, and output standards. In addition, the Ministry of Religious Affairs' operational regulations also regulate service standards, as stipulated in the Minister of Religious Affairs Decree (KMA) Number 109 of 2017 concerning Service Standards at the Ministry of Religious Affairs. This entire regulatory framework defines the minimum quality standards (SN) that must be met by MI, while also providing space for madrasahs to develop their unique religious values in their learning activities (Qotul et al., 2023).

In the context of learning, the implementation at MI Unggulan Miftahul Hikmah applies a thematic curriculum in learning. Integrated thematic learning is the main pedagogical space in the implementation of SNUGD at MI Unggulan Miftahul Hikmah. The thematic curriculum provides a great opportunity to integrate basic academic competencies with Islamic values,

especially those derived from the Qur'an. Teachers utilise theme integration, worship habits, and character building as effective media for instilling Qur'anic values (Qotul et al., 2023).

The strategies applied in thematic learning include selecting verses from the Qur'an that are relevant to the theme, using contextual learning, and assessment that emphasize attitude and spiritual aspects. The implementation of this thematic approach also has significant logistical implications. It requires flexible and easily changeable classroom arrangements, in line with the demands of active, creative, effective, and enjoyable (PAKEM) learning strategies. In addition, the optimization of the use of various learning media is essential to help students understand abstract concepts.

The pedagogical strategy for internalising SNDUGD values at MI Unggulan Miftahul Hikmah can be seen in the following table.

Table 2. Strategy For Internalising SNDUGD

Target Character Values	Key Pedagogical Strategies	Learning Activities	Main Focus
Religious (Morality)	Integrated Thematic Integration	Selection of verses according to theme, Habituation of worship (Duha/Dhuhr prayer), <i>Murojaah</i>	Spiritual & Affective
Nationalism/Discipline	School Culture Habituation and Adaptation	Red and white photo contest, Uniform use, Discipline in submitting assignments.	Affective & Psychomotor
Responsibility/Collaboration	Contextual Learning & Process Evaluation	Analysis of task submission timeliness, Value-based group projects.	Affective & Social
Intellectual/Open-minded	Problem-Based Learning (PBL)	Problem solving	Cognitive & Synthesis

Based on the above study, the curriculum in MI should be designed to instill good character from an early age. Research shows that the most suitable character education development models to be implemented in Madrasah Ibtidaiyah are integrated models across all subject areas and combined models (i.e., integration in subjects and extracurricular activities). This ensures that the instilling of values does not become a separate monolithic subject, but is integrated into every learning activity.

4. Limitations

This study has several limitations. First, its single-case design, conducted in one Islamic primary school, limits the transferability of findings to other educational contexts. Second, although interviews, observations, and documentation were triangulated, the study relied primarily on qualitative evidence and did not employ standardized quantitative measures to assess SNUGD internalization or organizational culture. Third, the strong influence of principal leadership and the historical involvement of Alissa Wahid were identified, but their relative contributions and causal effects could not be determined. Finally, the perspectives of students, parents, and external stakeholders were not explored comprehensively. Future research should employ comparative, longitudinal, and mixed-method designs to address these limitations.

5. Conclusion

In conclusion, this study found that the management of Islamic elementary schools will not lose its Islamic and Indonesian values if the school principal makes SNUGD infiltration the basis of the institution's values. The educational process is not only about transferring knowledge but also instilling ideology through SNUGD. Once instilled, it can be maintained by networking with the main symbol of values, namely the Seknas Gusdurian network. Meanwhile, the implementation of SNUGD in Madrasah Ibtidaiyah is effective if it is carried out through a humanistic leadership model, human resource management with openness, and through learning activities. The results are very effective. Evidently, the infiltration of SNUGD in madrasah management is able to improve quality. The indicator is that this institution has gained the trust of the community, religious leaders, and the government.

Author Contributions

Ahmad Khoirul Mustamir initiated the conceptual framework and designed the study. Data acquisition and analytical procedures were conducted by Siti Nga'isah. All authors participated in the drafting and critical revision of the manuscript.

Acknowledgements

We would like to express our deepest gratitude to Mr. Moh. Iqbal M.Pd, Head of the Madrasah, and our colleagues, who have provided permission and information regarding the implementation of Gus Dur's Nine Core Values (SNUGD), as the Deputy Head of the Madrasah for Curriculum Affairs, as well as the teachers and students at MI Unggulan Mifathul Hikmah Tarik Sidoarjo, East Java who have provided researchers with the opportunity to conduct open and academic research. To fellow lecturers at the PGMI Postgraduate Program at UIT Lirboyo Kediri who were also active in discussing the implementation of Gus Dur's Nine Core Values (SNUGD) in madrasah ibtidaiyah, in general, especially at MIN Kediri City.

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