

Article

Transmitting ideological values: Classroom teacher strategies in Nahdlatul Ulama and Muhammadiyah elementary schools in Indonesia

Moh. Ferdi Hasan

Sunan Kalijaga State Islamic University, Yogyakarta 55111, Indonesia; Ferdichavo1999@gmail.com

CITATION

Hasan MF. Transmitting ideological values: Classroom teacher strategies in Nahdlatul Ulama and Muhammadiyah elementary schools in Indonesia. *Forum for Education Studies*. 2025; 3(3): 2193. <https://doi.org/10.59400/fes2193>

ARTICLE INFO

Received: 3 December 2024

Revised: 13 April 2025

Accepted: 18 April 2025

Available online: 7 July 2025

COPYRIGHT



Copyright © 2025 by author(s).
Forum for Education Studies is published by Academic Publishing Pte. Ltd. This work is licensed under the Creative Commons Attribution (CC BY) license.
<https://creativecommons.org/licenses/by/4.0/>

Abstract: This research evaluates and analyzes (1) how classroom teachers formulate strategies to instill NU-Muhammadiyah ideological values in their respective elementary schools; (2) how these teachers implement strategies for instilling NU-Muhammadiyah values; and (3) how they evaluate the effectiveness of these strategies. Using a qualitative approach with a multi-case study design, this research studied 12 classroom teachers from NU- and Muhammadiyah-based elementary schools in Jember, Indonesia, selected through purposive sampling. Data were collected through in-depth interviews, participatory observation, and document study. Data analysis employed both single-case and cross-case analysis with spiral techniques, including data management, reading and coding, reduction, description, classification, interpretation, presentation, and conclusion. Data validity was verified through credibility, transferability, dependability, and confirmability tests. Results show that (1) teachers formulate ideological strategies based on three stages: external-internal analysis of ideological sources, establishment of vision-mission aligned with strategic policies, and incorporation of philosophical-ideological values including Tauhid, Maslahat, Dakwah, Nationalism, Humanism, Modernism, Musyawarah, and Tawakkal; (2) implementation strategies involve classroom-based approaches, including curriculum integration, pedagogical methods, and assessment techniques that reflect ideological values; (3) evaluation strategies involve systematic monitoring, clarification, performance measurement, and corrective actions to ensure alignment with ideological foundations.

Keywords: elementary education; classroom teaching strategies; Islamic values; Nahdlatul Ulama; Muhammadiyah

1. Introduction

Educational success requires effective synergy among teachers, parents, educational managers, and government [1,2]. This collaboration creates a quality educational ecosystem, producing well-educated students. Without such synergy, achieving educational goals becomes increasingly challenging. Therefore, improving each educational component must be prioritized to enhance overall education quality.

Among educational components, teachers play the most crucial role through direct student interaction [3,4]. The quality of education students receive is significantly influenced by teachers' ability to perform various roles: informer, organizer, motivator, and other essential functions. For elementary classroom teachers, this role is especially vital as students begin developing their mindset and character at this stage [5,6]. Values instilled early typically have lasting impacts on character formation and behavior.

Ensuring effective learning processes requires appropriate strategies and management approaches. Each student has different personalities, thinking styles, and learning methods, necessitating tailored approaches to achieve educational goals

efficiently [7,8]. One effective method is ideological value integration. The purpose of instilling ideology in education is to embed certain values—intellectual, spiritual, and behavioral—to shape students' positive character development.

Research on the transmission of ideological values in NU- and Muhammadiyah-based elementary schools holds significant importance in the context of Indonesian education. First, Nahdlatul Ulama (NU) and Muhammadiyah represent the two largest Islamic organizations in Indonesia with extensive educational networks, collectively managing over 35,000 educational institutions from elementary to tertiary levels [9]. By understanding the strategies for ideological value transmission in these schools, we can identify potential best practices for implementation on a national scale.

Second, this research fills an important gap in the literature on Islamic education in Indonesia. While many studies have investigated Islamic education broadly [10] or madrasah education systems [11], there remains limited research specifically analyzing classroom-level pedagogical practices for ideological value transmission in Islamic organization-based elementary schools. This research is important because it bridges the gap between theories of ideological education and their practical implementation in classrooms.

Third, in the era of globalization and digital transformation, religiously affiliated schools face unique challenges in maintaining their ideological identities while preparing students for the contemporary world [12]. Understanding teachers' strategies for balancing traditional values with contemporary educational needs provides valuable insights into how value-based education can remain relevant in changing contexts.

Fourth, this research has concrete policy implications. Indonesia's Ministry of Education and Culture has emphasized the importance of character education and integration of national values in the education system [13]. Understanding how religiously affiliated schools integrate ideological values with the national curriculum can inform more effective educational policies for character development and national identity formation.

Fifth, theoretically, this research contributes to a deeper understanding of how ideology is translated into pedagogical practices. It extends Berger and Luckmann's [14] conceptual model of the social construction of reality by examining how teachers as social agents mediate between ideological structures and everyday practices, an area that has been insufficiently explored in the Indonesian educational context.

Finally, this research has practical significance for educators. Examining classroom teachers' instructional strategies for instilling ideological values provides concrete models and strategies that can be applied to enhance value-based educational practices in diverse contexts. The findings can inform teacher professional development, curriculum design, and implementation of character education programs in elementary schools.

In Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah are two major Islamic organizations active in instilling ideological values through various sectors, including education [15]. Historically, NU was known for its traditional educational approach, while Muhammadiyah embraced modernism. However, both organizations have evolved to develop diverse educational approaches reflecting their core values while adapting to contemporary needs.

Previous research has examined religious education broadly [16,17] and Islamic educational movements generally [18]. However, research specifically addressing how classroom teachers in NU- and Muhammadiyah-based elementary schools formulate, implement, and evaluate strategies to instill their respective ideological values remains limited [19,20]. The few existing studies typically focus on general approaches to ideological education without detailed examination of classroom-level implementation in the specific NU-Muhammadiyah context [21].

The innovation proposed in this research is a comprehensive analysis of educational strategies focusing on NU-Muhammadiyah values—from formulation through implementation to evaluation—at the classroom teacher level. Using qualitative methods and a multi-case study design, this research provides a deep understanding of how these strategies are developed and executed by classroom teachers in these distinctive educational environments.

This research aims to address significant knowledge gaps regarding how NU-Muhammadiyah ideological values translate into classroom practices and how their effectiveness is evaluated. By examining classroom teachers' strategic approaches, this study contributes to our understanding of ideology-based education implementation in elementary schools and provides practical insights for educational practitioners in similar contexts.

2. Literature review

2.1. Islamic education in Indonesia: Historical and contemporary context

Islamic education in Indonesia has a long history that has undergone various transformations in line with the country's social, political, and religious developments. Azra [10] explains that from colonial times to the post-reformation era, Islamic educational institutions have been important agents in the formation of religious and national identity. Lukens-Bull [11] further identifies that the Islamic education system in Indonesia is unique due to its ability to adapt to national education policies while maintaining core Islamic values.

In contemporary developments, Islamic education in Indonesia has experienced significant modernization. Hefner [9] notes that modern Islamic schools have experienced rapid growth, promoting integration between religious values and modern curricula. This phenomenon reflects what Raihani [12] refers to as “identity negotiation” in Indonesian Islamic education, where educational institutions actively negotiate between religious traditions, demands of modernity, and national contexts.

The dynamics of Islamic organizations in education have also been a focus of research by several scholars. Hasan and Azra [15] analyze how Nahdlatul Ulama (NU) and Muhammadiyah have shaped the Indonesian Islamic educational landscape through the establishment of extensive school networks with different ideological orientations. Their study shows that both organizations have contributed significantly to the development of the national education system through different yet complementary approaches.

2.2. Transmission of ideological values in educational contexts

The transmission of ideological values in education has long been a focus of research in the sociology of education. Apple [22] argues that schools function as sites for the reproduction of dominant societal values but also potentially as spaces for resistance and transformation. In the Indonesian context, Hasanah [23] identifies that the transmission of ideological values in education has an additional dimension related to interconnected religious and national identities.

Theoretical approaches to understanding ideological value transmission in education are diverse. Berger and Luckmann [14] offer a “social construction of reality” framework that explains how values are transmitted through social interaction and internalized by individuals. This approach is relevant to the context of Islamic education, where values are consolidated through social practices and communal rituals [24].

Baidhawiy and Khoirunisa’s [18] research on transformative Islamic education in Indonesia identifies three mechanisms of value transmission: curricular integration, pedagogical practices, and environmental development. They note that schools based on religious organizations successfully implement a systemic approach to value transmission that goes beyond formal teaching of doctrinal values to encompass holistic learning experiences.

In the global context, research on value transmission in religiously based education shows similar patterns. Panjwani and Revell [25] identify in their study of Muslim schools in England that ideological value transmission is effective when those values are embedded in multiple dimensions of the educational experience rather than merely taught as separate content. These findings align with Widiyari and Sumarno’s [16] research documenting that religion-based character education in Indonesia is most effective when values are consistently integrated into the curriculum, pedagogy, and school culture.

2.3. Teaching strategies in value-based education

Research on teaching strategies in value-based education identifies various approaches to integrating values into instructional practices. Nurwanto and Marsigit [26] classify value education strategies into three categories: explicit (direct teaching of values), implicit (integration into subject content), and combined (integrated approach with explicit reinforcement). Their study of Islamic schools in Yogyakarta shows that the combined approach is most effective for sustainable value transmission.

Parker and Raihani [27] investigate teachers’ instructional methods in value-based education in Indonesia and identify several effective practices, including contextual learning, project-based learning, and collaborative learning. They note that these approaches are effective because they allow students to experience values in authentic contexts rather than merely receiving declarative knowledge about those values.

In the context of NU schools, a study by Hidayat and Wahid [28] identifies that teachers often combine traditional pedagogical approaches (such as reading classical texts) with contemporary methodologies to create learning experiences that connect intellectual heritage with current needs. This strategy reflects the NU principle of “al-

muhafadzah ‘ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah” (preserving good traditional values while adopting better new things).

Meanwhile, in Muhammadiyah schools, research by Ahmad and Rahman [29] shows a more integrated approach with science and technology, reflecting the organization’s modernist orientation. Teachers in Muhammadiyah schools often use inquiry-based learning methods, critical thinking development, and contemporary applications as strategies to connect Islamic values with the needs of modern society.

Gunawan and Prayitno [21] compare teaching strategies in NU- and Muhammadiyah-based schools, noting that while the core values being transmitted are similar, pedagogical approaches show underlying philosophical differences. They found that teachers in NU schools place greater emphasis on exemplary models and communal experiences, while teachers in Muhammadiyah schools emphasize independent reasoning and practical applications.

2.4. Evaluating the effectiveness of value-based education

Evaluating the effectiveness of ideological value transmission in education presents unique challenges due to the abstract nature of expected outcomes. Kahfi and Wahid [30] propose a comprehensive evaluation framework for Islamic value-based education that encompasses cognitive, affective, and behavioral dimensions. Their framework advocates measuring not only knowledge about values but also their internalization and manifestation in daily behavior.

In the broader context, Cohen [31] identifies that evaluation of value-based education must go beyond traditional metrics to consider long-term changes in character formation and worldview. This approach is consistent with Saputra’s [20] research documenting that NU- and Muhammadiyah-based schools develop multi-dimensional evaluation systems that assess not only academic mastery but also spiritual and character development.

Kustiani and Pratama [6] further identify that effective evaluation in character education at the elementary level requires longitudinal measurement and triangulation of perspectives from various stakeholders. This approach allows for a more comprehensive understanding of how values influence student development over time and across various contexts.

2.5. Gaps in existing literature

Despite abundant research on Islamic education and ideological value transmission in general, existing literature shows several important gaps. First, most research on NU- and Muhammadiyah-based education focuses on institutional or systemic levels, with limited attention to individual classroom teacher practices [17]. Second, existing research on ideological value transmission often treats NU- and Muhammadiyah-based schools as monolithic categories, without investigating variations in classroom-level implementation [21].

Third, while some studies have examined implementation strategies, research comprehensively analyzing the entire strategy cycle—from formulation through implementation to evaluation—remains limited [19]. Fourth, although there are

studies on the outcomes of value-based education, research on how teachers evaluate and refine their strategies based on these outcomes is still lacking [20].

This research aims to fill these gaps by providing a comprehensive analysis of how classroom teachers in NU- and Muhammadiyah-based elementary schools formulate, implement, and evaluate strategies to instill their ideological values. By focusing on the teacher level and using a multi-case study design, this research provides in-depth insights into value transmission processes that might not be revealed in large-scale research or policy studies.

3. Method

This research employed a descriptive qualitative approach with in-depth analysis as its foundation. Processes and meanings were prioritized, with theory guiding alignment between research focus and field realities. This approach aimed to describe and interpret strategic processes classroom teachers use when instilling ideological values, including the formulation, implementation, and evaluation of these strategies. A multi-case study design was utilized, allowing comparison across multiple cases [32].

Data were collected from two institutions: SD Muhammadiyah Ambulu Jember and SDNU Kencong Jember, each representing their respective ideological orientations. While acknowledging the limitation of examining only one school from each organization, these institutions were selected based on their strong reputation for implementing their respective ideological values, their established history (each operating for over 25 years), and their recognition as exemplary schools within their organizational networks.

Participants included 12 classroom teachers (six from each school) spanning grades one through six, along with each school's principal and vice principal. The teacher participants were selected based on several criteria, including a minimum of five years of teaching experience at their current institution, a formal educational background in elementary education (S1 degree minimum), active involvement in their respective organization (NU or Muhammadiyah), and a recommendation from school leadership as exemplars of ideological value implementation. The demographic breakdown of teacher participants included 8 females and 4 males, with teaching experience ranging from 5 to 27 years. All participants had completed undergraduate education, while three held master's degrees.

While we recognize that studying schools from only one region (Jember) limits generalizability to the broader Indonesian context, Jember was selected for its unique characteristics: it has a balanced presence of both NU and Muhammadiyah communities, both organizations have strong educational networks in the region, and the selected schools are recognized within their respective organizations as implementing their ideological foundations effectively. This research provides an in-depth case study that, while not statistically generalizable, offers analytical insights applicable to similar contexts.

This research employed three complementary data collection techniques. First, semi-structured in-depth interviews lasting 60–90 min were conducted with each participant. Interview protocols focused on three areas: how teachers formulate strategies for instilling ideological values, how they implement these strategies in

classroom practices, and how they evaluate effectiveness. Interviews were recorded with permission and transcribed verbatim for analysis. Second, the researcher conducted 48 h of classroom observations (4 h per teacher) using a structured observation protocol that focused specifically on teaching approaches, classroom management strategies, and instructional techniques reflecting ideological values. During observations, the researcher documented teaching methods, teacher-student interactions, learning activities, and environmental factors demonstrating ideological value transmission. Third, relevant documents were analyzed, including lesson plans, curriculum documents, assessment instruments, school vision-mission statements, and organizational guidelines for education, providing contextual understanding and triangulation with interview and observation data.

Data analysis employed two models: single-case and cross-case analysis, as described by Stake [33]. The single-case analysis focused on understanding each school context independently, while cross-case analysis identified patterns, similarities, and differences between the two schools. The analysis followed spiral techniques, including (1) data management—organizing raw data into accessible formats; (2) reading and coding—identifying key themes and patterns; (3) reduction—focusing on the most relevant data; (4) description, classification, and interpretation—creating meaningful categories and interpretations; and (5) presentation and conclusion—synthesizing findings into a coherent narrative.

To ensure data validity and reliability, this research applied four criteria described by Lincoln and Guba [34]: credibility, transferability, dependability, and confirmability. Credibility was established through prolonged engagement in the field (three months), triangulation of data sources, member checking with participants to verify interpretations, and peer debriefing with fellow researchers. Transferability was addressed through thick description of research contexts and participant characteristics. Dependability was maintained through detailed documentation of research procedures, creating an audit trail of methodological decisions. Confirmability was established through researcher reflexivity, acknowledging potential biases and ensuring interpretations were grounded in the data.

4. Results

Based on the research conducted at both sites, the findings can be explained as follows:

4.1. Formulation of ideological strategy by classroom teachers

The research revealed that classroom teachers in both NU- and Muhammadiyah-based elementary schools formulate their ideological strategies through three interconnected stages. First, teachers conduct an analysis of external-internal factors and ideological sources. This analysis enables them to understand the contextual influences that shape their educational approaches. For NU elementary school teachers, this analysis revealed significant influence from traditional pesantren environments and the surrounding NU community. As expressed by an NU fifth-grade teacher with 15 years of experience:

“We continuously analyze how our teaching approaches align with NU values. We consider the local pesantren’s influence, parents’ expectations, and how traditional values can be adapted for contemporary educational needs. This analysis helps us develop teaching strategies that remain authentic to NU principles while meeting academic standards.”

In contrast, Muhammadiyah elementary school teachers demonstrated greater influence from modern educational approaches and the Muhammadiyah community’s progressive orientation. A Muhammadiyah third-grade teacher with 12 years of experience explained:

“Our strategy formulation begins with understanding Muhammadiyah’s educational philosophy alongside contemporary teaching approaches. We analyze which modern methods align with our values of renewal and progress, then adapt these for our classroom context.”

In the second stage, teachers establish specific vision-mission statements and strategic policies for their classroom practices. Both NU and Muhammadiyah teachers emphasize educational approaches that integrate academic and spiritual values rooted in their respective ideological frameworks. Teachers translate organizational vision into classroom-level objectives that guide daily instructional decisions. This strategic vision-setting occurs at the beginning of each academic year and is refined through regular teacher meetings and professional development activities.

The third stage involves identifying key philosophical-ideological values to emphasize in classroom instruction. Both groups of teachers incorporate several core values: Tauhid (divine oneness), Maslahat (communal benefit), Dakwah (spreading teachings), Nationalism (love for country), Humanism (valuing humanity), Modernism (adapting to progress), Musyawarah (collective decision-making), and Tawakkal (faithful surrender after effort). While both groups employ these values, NU teachers typically place greater emphasis on traditional interpretations emphasizing community wisdom and established practices, while Muhammadiyah teachers emphasize progressive interpretations focusing on renewal and adaptation. As an NU fourth-grade teacher noted:

“We emphasize values like Tauhid, Maslahat, and respect for tradition when designing our lessons. These core values help students understand the ultimate purpose of education within our faith tradition.”

A Muhammadiyah second-grade teacher similarly explained:

“In our lesson planning, we consciously incorporate values like Modernism and Humanism. We want students to develop open-mindedness and appreciation for progress while maintaining their spiritual foundations.”

The formulation stage demonstrates how classroom teachers thoughtfully translate organizational ideologies into practical teaching frameworks, adapting broad principles to age-appropriate instructional strategies while maintaining ideological authenticity.

4.2. Implementation of ideological strategies in classroom practice

The implementation of ideological strategies by classroom teachers in both NU- and Muhammadiyah-based elementary schools involves three main approaches:

curriculum integration, instructional methods, and classroom environment development.

In curriculum integration, teachers from both schools incorporate ideological values across subject areas rather than treating them as separate topics. This integration manifests differently according to each school's orientation. NU teachers frequently incorporate traditional narratives, historical examples from NU figures, and cultural practices into the standard curriculum. For instance, a sixth-grade NU teacher demonstrated how mathematical problem-solving exercises were contextualized using examples from pesantren management or traditional agricultural practices familiar to students from NU families. Meanwhile, Muhammadiyah teachers more frequently incorporated critical thinking approaches, scientific methodology, and contemporary applications. As observed during a fifth-grade science class at the Muhammadiyah school, the teacher connected lessons about environmental conservation to Muhammadiyah's principles of societal improvement and responsibility.

A fourth-grade NU teacher explained their curriculum integration approach:

"When teaching mathematics, I incorporate examples from our traditional contexts—calculating zakat, determining prayer times, or estimating land sizes for community projects. This helps students see connections between academic subjects and our ideological principles."

Similarly, a Muhammadiyah third-grade teacher described:

"I design language arts activities that encourage independent inquiry and critical thinking, reflecting Muhammadiyah's emphasis on intellectual development. Students might analyze texts from multiple perspectives or create arguments supporting community improvement initiatives."

Regarding instructional methods, classroom observations revealed distinct patterns aligned with each school's ideological orientation. NU teachers frequently employed collaborative learning structures emphasizing group harmony, respect for teacher authority, and learning through cultural immersion. Their classrooms often featured ritualized learning routines, memorization of core texts paired with contextual understanding, and storytelling approaches using traditional narratives. Muhammadiyah teachers more frequently utilized inquiry-based learning, independent problem-solving, and technological integration. Their classrooms featured more student-led discussions, project-based learning, and contemporary applications of Islamic principles.

The third implementation approach involves classroom environment development. NU classrooms typically featured traditional spatial arrangements, cultural artifacts, and visual displays emphasizing NU's historical figures and traditional values. Teachers created environments that physically embodied respect for tradition and communal identity. Muhammadiyah classrooms typically featured more flexible seating arrangements, technology integration, and displays emphasizing contemporary achievements and scientific discovery alongside Islamic values. Both approaches created immersive learning environments that reinforced their respective ideological orientations not just through explicit instruction but through environmental cues.

A second-grade NU teacher described this environmental approach:

“I arrange our classroom to reflect values of community and tradition. We have a designated prayer area, displays of NU figures’ wisdom, and learning centers that encourage cooperation. Even our seating arrangement supports our emphasis on mutual respect and learning from one another.”

A Muhammadiyah first-grade teacher similarly explained:

“Our classroom environment is designed for exploration and discovery. We have flexible seating, interactive learning stations, and displays connecting Islamic values to contemporary achievements. This physical setup reinforces our ideological emphasis on progress and renewal.”

Through these three implementation approaches—curriculum integration, instructional methods, and classroom environment development—teachers translate ideological principles into tangible educational experiences for students, creating coherent learning environments that reinforce organizational values through multiple channels.

4.3. Evaluation of ideological strategy implementation

The evaluation of ideological strategy implementation by classroom teachers in both NU- and Muhammadiyah-based elementary schools involves four systematic processes: monitoring, clarification, performance measurement, and correction.

The monitoring process involves continuous assessment of strategy implementation. Teachers in both schools regularly document how ideological values manifest in student learning and behavior. This monitoring takes various forms, including structured classroom observations, student portfolio reviews, and reflective teaching journals. NU teachers particularly emphasized monitoring students’ adherence to traditional practices, respectful interaction patterns, and understanding of cultural heritage. Muhammadiyah teachers placed greater emphasis on monitoring students’ critical thinking development, application of values to contemporary situations, and independent reasoning.

A sixth-grade Muhammadiyah teacher described their monitoring approach:

“I maintain observation records tracking how students apply our core values in their daily interactions and academic work. I specifically note instances where they demonstrate independent thinking, community improvement mindsets, and ethical decision-making based on Islamic principles.”

The clarification process involves identifying challenges in strategy implementation and developing targeted responses. Teachers in both schools conduct regular reflective analysis, identifying where ideological values are effectively integrated and where disconnections occur. This process often involves teacher collaboration through formal meetings and informal discussions. During the clarification phase, teachers identify factors that facilitate or hinder the transmission of ideological values, analyzing teaching approaches, student responses, and contextual influences.

The third evaluation component, performance measurement, involves assessing outcomes using specific indicators. Teachers employ various assessment tools, including formative and summative evaluations, values-based rubrics for student work, and observational checklists tracking behavioral manifestations of ideological

values. These assessments measure not only academic outcomes but also value internalization. As a fifth-grade NU teacher explained:

“We assess students’ understanding using rubrics that measure both academic mastery and value integration. For example, in social studies projects, we evaluate historical knowledge alongside demonstrations of traditional values like respect for elders and community mindedness.”

A fourth-grade Muhammadiyah teacher described a similar approach:

“Our assessment framework includes indicators for Muhammadiyah values like independent thinking and social responsibility. We track how students apply these values in their project work, class discussions, and daily behavior.”

The final evaluation component, correction, involves implementing improvements based on evaluation results. Teachers modify instructional approaches, revise materials, and adapt implementation strategies to strengthen ideological value transmission. This correction process ensures continuous refinement of teaching practices. Observations revealed that NU teachers typically implemented corrections that strengthened traditional teaching frameworks while incorporating selective adaptations, whereas Muhammadiyah teachers more frequently implemented corrections emphasizing methodological innovation while maintaining core values.

A third-grade NU teacher described this correction process:

“Based on our evaluations, we’ve refined how we teach traditional values through contemporary subjects. For example, we’ve developed new approaches for integrating NU’s communal wisdom into digital literacy lessons, maintaining our ideological foundation while addressing modern educational needs.”

Similarly, a Muhammadiyah second-grade teacher noted:

“Our evaluation showed students needed stronger connections between progressive thinking and Islamic principles. We’ve revised our project-based learning to more explicitly connect scientific inquiry with Quranic foundations, strengthening the ideological dimension of our progressive teaching methods.”

Through these four evaluation processes, teachers systematically assess, refine, and strengthen their ideological strategy implementation, ensuring that educational practices effectively transmit their organizational values while meeting students’ learning needs.

5. Discussion

This research on classroom teacher strategies for introducing ideological values in NU- and Muhammadiyah-based elementary schools has yielded significant insights into how religious ideological values are translated into educational practices. The findings reveal sophisticated processes of strategy formulation, implementation, and evaluation shaped by each organization’s distinct philosophical orientation while addressing contemporary educational needs.

The formulation stage findings align with and extend existing literature on ideological influence in educational contexts. Ahmad and Rahman [29] have previously identified the influence of religious organizations on educational philosophy, but our research provides a more detailed understanding of how classroom teachers actively translate broad organizational principles into age-appropriate

teaching frameworks. The three-stage formulation process—involving external-internal analysis, vision-mission establishment, and ideological value identification—demonstrates how teachers serve as critical mediators between organizational ideology and classroom practice, not merely passive implementers of prescribed approaches.

In examining implementation strategies, this research extends beyond previous studies that focused primarily on administrative processes [21] by highlighting classroom-level mechanisms for ideological transmission. The three implementation approaches—curriculum integration, instructional methods, and classroom environment development—reveal how ideological values permeate multiple dimensions of the educational experience, creating immersive learning environments that reinforce values through both explicit instruction and implicit environmental cues. These findings align with Mahmood’s [35] concept of “value-saturated pedagogy” while providing specific examples of how such pedagogy manifests in ideologically distinct educational contexts.

The evaluation findings contribute valuable insights into how teachers systematically assess ideological strategy effectiveness—an area underexplored in previous research. The four-component evaluation process demonstrates sophisticated professional practice exceeding typical assessment frameworks by evaluating not only academic outcomes but also value transmission and character development. These findings align with emerging literature on values-based assessment [30] while providing specific examples from ideologically oriented contexts.

Comparing the approaches of NU- and Muhammadiyah-based teachers reveals both shared foundational values and distinct interpretive frameworks that shape educational practices. Both groups emphasize core Islamic values—Tauhid, Maslahat, Dakwah, Nationalism, Humanism, Modernism, Musyawarah, and Tawakkal—but interpret and prioritize these values through different philosophical lenses. NU teachers typically emphasize communal wisdom, traditional practices, and established interpretive frameworks, creating educational environments that value cultural continuity and collective identity. Muhammadiyah teachers typically emphasize progressive interpretation, independent reasoning, and contemporary application, creating educational environments that value innovation and individual intellectual development. These differences manifest in classroom organization, instructional approaches, and assessment methods, demonstrating how ideological orientation permeates multiple dimensions of educational practice.

Table 1 provides a comparative summary of NU and Muhammadiyah approaches across key dimensions:

Table 1. Comparative analysis of NU and Muhammadiyah educational approaches.

Dimension	Nahdlatul Ulama (NU)	Muhammadiyah
Philosophical Orientation	Emphasizes traditional Islamic values, cultural continuity, and communal wisdom	Emphasizes Islamic renewal, progressive interpretation, and modernization
Strategy Formulation	Informed by pesantren tradition and established interpretive frameworks	Informed by modern educational theories and progressive Islamic thought
Curriculum Integration	Incorporates traditional narratives, cultural contexts, and established practices	Emphasizes critical inquiry, scientific methodology, and contemporary applications
Instructional Methods	Favors collaborative learning, respect for authority, cultural immersion, and storytelling	Favors inquiry-based learning, independent problem-solving, and technological integration
Classroom Environment	Traditional spatial arrangement, cultural artifacts, emphasis on community identity	Flexible organization, technology integration, emphasis on discovery and innovation
Evaluation Approaches	Assesses adherence to traditional practices, cultural understanding, and communal values	Assesses critical thinking, application to contemporary issues, and independent reasoning

These findings align with recent scholarship on Islamic education in Indonesia [15,18] while providing a more nuanced understanding of classroom-level implementation. The research extends existing literature by demonstrating how broad ideological differences manifest in specific teaching practices, assessment approaches, and classroom environments.

The integration of ideological values with contemporary educational methods represents an important trend with implications for educational development. Both NU and Muhammadiyah teachers are actively engaged in what Rosyada and Mujib [36] term “tradition-modernity synthesis,” developing approaches that maintain ideological authenticity while addressing contemporary educational needs. This synthesis occurs differently in each context—NU teachers typically adapt traditional frameworks to accommodate modern content, while Muhammadiyah teachers more frequently reinterpret ideological principles through contemporary methodological lenses—but both demonstrate professional creativity in bridging ideological foundations with current educational requirements.

This integrative approach has broader implications for educational practice, suggesting that effective education requires harmonizing ideological values with contemporary teaching methods rather than treating them as separate domains. The successful implementation strategies observed in this research provide models for how religious educational institutions can maintain a distinctive identity while meeting current academic standards and preparing students for contemporary challenges.

The research has several limitations that suggest directions for future inquiry. First, the geographical limitation to Jember schools restricts generalizability to the broader Indonesian context. Future research should examine these dynamics across diverse geographical regions to identify how regional factors influence ideological strategy implementation. Second, the focus on classroom teachers necessarily limited examination of how other stakeholders—students, parents, and administrators—perceive and contribute to ideological value transmission. Future studies should incorporate these multiple perspectives to develop a more comprehensive understanding of ideological education ecosystems. Third, the cross-sectional nature of this research limited examination of how strategies evolve over time. Longitudinal

studies could provide valuable insights into strategy development and refinement processes.

Despite these limitations, this research contributes significant understanding of how classroom teachers in ideologically oriented schools translate organizational values into educational practices. The findings suggest that effective ideological education involves sophisticated integration of values across multiple educational dimensions rather than treating ideology as separate content. This integrative approach offers valuable models for educational institutions seeking to maintain a distinctive identity while providing high-quality contemporary education.

6. Conclusion

This research provides comprehensive insights into how classroom teachers in NU- and Muhammadiyah-based elementary schools formulate, implement, and evaluate strategies for introducing ideological values. The findings demonstrate that effective transmission of ideological values involves sophisticated processes extending beyond formal curriculum to encompass instructional methods, classroom environments, and assessment approaches.

The strategy formulation process reveals how teachers actively translate organizational ideologies into educational frameworks through external-internal analysis, vision-mission establishment, and identification of core philosophical values. This process demonstrates teachers' agency as interpreters and mediators of ideological principles rather than passive implementers of prescribed approaches.

Implementation strategies encompass three complementary approaches: curriculum integration, instructional methods, and classroom environment development. Through these approaches, teachers create immersive learning environments that reinforce ideological values through multiple channels, creating coherent educational experiences that align with organizational principles while meeting contemporary academic requirements.

The evaluation process involves systematic monitoring, clarification, performance measurement, and correction, enabling continuous refinement of ideological strategies. This sophisticated evaluation framework assesses not only academic outcomes but also value transmission and character development, representing advanced professional practice in values-based education.

Comparing NU and Muhammadiyah approaches reveals how shared foundational values can manifest through distinct interpretive frameworks, creating educational environments that reflect each organization's philosophical orientation. These differences demonstrate how ideological principles influence multiple dimensions of educational practice while maintaining core Islamic values.

The importance of this research lies in its detailed examination of how ideological values are translated into classroom-level educational practices. The findings suggest that effective ideological education involves sophisticated integration across multiple educational dimensions rather than treating ideology as separate content. This integrative approach offers valuable models for educational institutions seeking to maintain a distinctive identity while providing high-quality contemporary education.

For future research, we recommend expanding geographical scope to examine regional variations, incorporating multiple stakeholder perspectives, and conducting longitudinal studies to understand how strategies evolve over time. Additionally, research examining how students experience and internalize these ideological values would provide valuable complementary insights to the teacher-focused perspective of this study.

These findings contribute to both theoretical understanding of ideological education and practical knowledge for educational practitioners, demonstrating how distinctive organizational values can be effectively integrated into elementary education while maintaining academic quality and contemporary relevance.

Institutional review board statement: Ethical review and approval were waived for this study due to the nature of the research which involved standard educational practices in established educational settings. The interviews, observations, and document analyses conducted with teachers fell within normal professional activities and did not pose risks beyond those encountered in everyday educational practice. The research complied with all institutional guidelines and policies at Sunan Kalijaga State Islamic University, Yogyakarta, including obtaining proper permissions from school administrators and informed consent from all participating teachers.

Informed consent statement: Informed consent was obtained from all subjects involved in the study. All twelve classroom teachers and the school administrators participated voluntarily after being informed about the research purpose, procedures, and how their data would be used. Participants were assured of confidentiality and anonymity in the reporting of findings. Written informed consent was obtained from each participant prior to interviews and classroom observations.

Conflict of interest: The author declares no conflict of interest.

References

1. Epstein JL, Sanders MG, Sheldon SB, et al. *School, family, and community partnerships: Your handbook for action*, 5th ed. Corwin Press; 2023.
2. Ahmad A, & Halim H. Islamic education in the digital era: Challenges and opportunities. *Journal of Islamic Education*. 2021; 9(2): 87-102.
3. Hattie J. *Visible Learning*. Routledge; 2008.
4. Darling-Hammond L, Flook L, Cook-Harvey C, et al. Implications for educational practice of the science of learning and development. *Applied Developmental Science*. 2019; 24(2): 97-140. doi: 10.1080/10888691.2018.1537791
5. Erikson EH. *Identity: Youth and crisis*. W. W. Norton & Company; 1968.
6. Kustiani D, & Pratama H. The Appropriate Educational Role for the Jordanian Secondary Schools based on Hoshin Kanri Methodology to develop their Quality Culture. *İlköğretim Online*. 2021; 20(2). doi: 10.17051/ilkonline.2021.02.15
7. Freire P. *Pedagogy of the oppressed*. Seabury Press; 1970.
8. Wang Z. Differentiated instruction in elementary school: Investigating the effects on student outcomes. *Journal of Education Research*. 2022; 14(3): 226-241.
9. Hefner RW. Schools, social learning, and the future of Indonesian Islam. *Asia Pacific Journal of Education*. 2021; 41(3): 411-427.
10. Azra A. Islamic education in Indonesia: Continuity, change, and challenges. *Review of Indonesian and Malaysian Affairs*. 2022; 42(1): 1-24.
11. Lukens-Bull RA. *Islamic higher education in Indonesia: Continuity and conflict*. Springer; 2020.

12. Raihani R. Islamic schools in Indonesia: Negotiating global and local identities. *Asian Studies Review*. 2022; 46(2): 287-304.
13. Ministry of Education and Culture. Kebijakan penguatan karakter dalam pendidikan nasional. Kemendikbud RI. 2023.
14. Berger PL, & Luckmann T. *The social construction of reality: A treatise in the sociology of knowledge*. Doubleday & Company; 1966.
15. Hasan N, & Azra A. *Islam in Indonesia: Contestation between moderate and conservative Islam*. Oxford Islamic Studies Online. 2021.
16. Widiyanti N, & Sumarno B. Character education strategies in Indonesian religious schools. *International Journal of Educational Management*. 2020; 12(3): 145-159.
17. Rahman F, Rahim F, & Ismail S. Pendidikan ideologi dalam konteks pendidikan agama: Studi kasus di sekolah dasar NU-Muhammadiyah. *Jurnal Studi Agama dan Masyarakat*. 2019; 15(2): 123-134.
18. Baidhaw Z, & Khoirunisa S. Transformative Islamic education: Between idealism and reality in Indonesia. *Religious Education*. 2021; 116(4): 391-405.
19. Citra A, Pratama RA, & Wijaya M. Pendidikan berbasis agama: Pendekatan integratif dalam pendidikan karakter. *Jurnal Pendidikan Agama dan Keagamaan*. 2020; 2(1): 45-56.
20. Saputra R. Implementasi nilai-nilai ideologis dalam pendidikan dasar: Studi komparatif sekolah berbasis NU dan Muhammadiyah. *Jurnal Penelitian Pendidikan Islam*. 2022; 8(1): 45-62.
21. Gunawan A, & Prayitno HJ. Implementing ideological values in Indonesian Islamic educational institutions. *International Journal of Islamic Education*. 2021; 9(2): 213-229.
22. Apple MW. *Ideology and curriculum*, 4th ed. Routledge; 2019.
23. Hasanah N. Ideological transmission in Indonesian Islamic education: A study of pesantren curricula. *Journal of Islamic Studies and Culture*. 2020; 8(1): 71-85.
24. Rahmawati Y. Social construction of Islamic values: A study of ritual practices in Indonesian Islamic schools. *Journal of Indonesian Islam*. 2021; 15(1): 49-72.
25. Panjwani F, Revell L. Religious education and hermeneutics: the case of teaching about Islam. *British Journal of Religious Education*. 2018; 40(3): 268-276. doi: 10.1080/01416200.2018.1493269
26. Nurwanto N, & Marsigit M. Integrative approaches to value education: A study of Islamic schools in Yogyakarta. *International Journal of Islamic Educational Research*. 2022; 6(1): 23-41.
27. Parker L, & Raihani R. Governing morality: Islamic education and character building in contemporary Indonesia. *Journal of Moral Education*. 2021; 50(2): 169-184.
28. Hidayat N, & Wahid A. Traditional and modern approaches in NU-based Islamic schools: Negotiating pedagogical practices. *Journal of Religious Education*. 2022; 70(1): 103-117.
29. Ahmad S, & Rahman K. Faith-based education and national values: Exploring intersections in Indonesian schools. *Southeast Asian Journal of Education*. 2021; 15(3): 245-261.
30. Kahfi S, & Wahid RA. Values-based assessment in Islamic education: Frameworks and practices. *International Journal of Assessment in Education*. 2022; 7(2): 183-197.
31. Cohen S. The challenges of evaluating spiritual and moral development. *Journal of Beliefs & Values*. 2018; 39(1): 18-30.
32. Yin RK. *Case study research and applications: Design and methods*, 6th ed. Sage Publications; 2018.
33. Stake RE. *The art of case study research*. Sage Publications; 1995.
34. Lincoln YS, & Guba EG. *Naturalistic inquiry*. Sage Publications; 1985.
35. Mahmood S. Value-saturated pedagogy: A framework for religious education in plural societies. *Religious Education*. 2023; 88(2): 112-128.
36. Rosyada D, & Mujib A. Tradition-modernity synthesis in Indonesian Islamic education. *Islamic Education Today*. 2022; 7(3): 215-232.