International Journal of Society Reviews (INJOSER) https://injoqast.net/index.php/INJOSER
Vol. 4 No. 3 (2026), pages: 103~119 e-ISSN: 3030-802X

INITIAL NEEDS ANALYSIS OF PANCASILA-AND SATU TUNGKU TIGA BATU-BASED SCHOOL MANAGEMENT IN FAKFAK

Salahudin[1], Teguh Yuliandri Putra[2], Jaharudin Jaharudin[1*]
[1,2]Master of Pedagogy Study Program, Universitas Pendidikan Muhammadiyah Sorong
[1*]Biology Education Study Program, Universitas Pendidikan Muhammadiyah Sorong
Email: salahudinbima895@gmail.com, pteguhyuliandriputra@gmail.com, jaharudin2008@gmail.com

Abstract

Fakfak, West Papua, is home to a multiethnic and multireligious society that lives by the philosophy of Satu Tungku Tiga Batu, yet it remains unclear to what extent Pancasila values and local wisdom are present in school management. This study mapped the initial conditions and needs of school management based on Pancasila values and local wisdom, as a basis for developing a management model. This descriptive, mixed-methods study was conducted in three schools: MTs Tahfidzul Qur'an Muhammadiyah, MTs Negeri, and SMP PGRI Fakfak. Data came from an 18-item managerial observation, document review, interviews, and a 12-item needs questionnaire, and were analyzed descriptively using need–condition gaps. Planning was the weakest aspect (mean 1.75 out of 4), mainly because the involvement of the school committee, religious leaders, and customary leaders had not been documented. The other aspects were generally in operation (score 3) but were not documented or formulated in written guidelines. Positive gaps emerged in preparing plans based on self-evaluation, coaching teachers, and following up supervision. The main need is not to introduce new values but to formalize and operationalize existing ones within the school management cycle. These findings are preliminary because the instruments have not yet been validated.

Keywords: *needs analysis; school management; Pancasila values; local wisdom; Fakfak*

Introduction

Schools are not merely places where learning takes place; they are also organizations that must be planned, organized, implemented, and supervised if their educational goals are to be achieved. In an ethnically and religiously diverse region such as Fakfak Regency, West Papua Province, this kind of management takes place within a community that already has its own ways of maintaining togetherness. Fakfak residents understand the philosophy of Satu Tungku Tiga Batu (One Hearth, Three Stones) as a symbol of the three major religions in the region, namely Islam, Protestant Christianity, and Catholicism, which sustains harmony in families and in society (Kasim et al. 2025). Nur (2022) showed that this value helps a multiethnic and multireligious community absorb a shared cultural value system, and that education

[1]Corresponding author's email: salahudinbima895@gmail.com

grounded in this wisdom takes place not only in schools but also in families and the wider community.

This local wisdom is evident in everyday practice. Ngabalin, Lattu, and Listyani (2026) documented mutual cooperation (*gotong royong*) in building houses of worship, reciprocal attendance at religious celebrations, and interreligious kinship ties in Fakfak. They also caution that tolerance that stops at mutual respect is not enough; lasting harmony must be built through contextual social practices. At the early childhood education level in Papua, Saugi et al. (2022) found that tolerant attitudes grow out of the warmth of everyday life, the exemplary behavior of adults, and shared interreligious celebrations. These two findings point to a question that is relevant to schools: do the values that live in the community also live in the way schools are managed, and not merely in ceremonies and slogans?

A similar question arises regarding Pancasila values. Studies of school principal leadership emphasize the importance of adaptive and collaborative leadership and of embedding Pancasila values in school culture (Pratomo et al. 2024; Latuliu, Kempa, and Rumfot 2025). Even so, Sugesti (2026) judged that school management practices at the site of that study still tended to be administrative and had not fully absorbed Pancasila values into leadership style or school culture, and therefore proposed an operational framework of managerial ethics. In other words, values are widely discussed, but how to translate them into management documents, decisions, and procedures still needs to be formulated.

In terms of governance, the national management standard places planning as the first step: plans are prepared on the basis of the school's self-evaluation together with the school or madrasah committee, set out in medium-term and annual plans, and then implemented and overseen through monitoring, supervision, and evaluation (Ministry of Primary and Secondary Education 2025). Because two of the three schools in this study are madrasahs under the guidance of the Ministry of Religious Affairs, this regulation is treated as a comparative reference rather than the only normative basis.

Practice in the field often does not run as smoothly as its formulation. Studies on the use of the Education Report Card (*Rapor Pendidikan*) show that self-evaluation results are indeed used as the basis for preparing the Annual Work Plan (RKT), the Medium-Term Work Plan (RKJM), or the School Activity and Budget Plan (RKAS), but their use is hampered by limited resources, including funds and human resources, and by teachers' uneven understanding and ability to process data (Astuti, Azainil, and Warman 2025; Supriyadi et al. 2026; Al Haddar, Qomariah, and Pati 2026). Regarding stakeholder involvement, Pakniany, Imron, and Degeng (2020) found that community participation in the two schools they studied was only at a moderate level (*placation*), even though community leaders were involved and input was invited. Meanwhile, Hasyim and Musthofa (2026) reported participatory planning through

annual work meetings in an Islamic junior secondary school (*madrasah tsanawiyah*), and Suparman et al. (2026) recorded planning that involved teachers and education staff despite limited facilities, human resources, and technological support.

Before proposing any management model, an honest picture of the current situation and of what is needed is required. Needs analysis is commonly understood as an effort to compare existing conditions with desired conditions in order to set priorities (Witkin and Altschuld 1995). Rahman et al. (2026) illustrated its application at the school level: the school collects data, compares current conditions with desired conditions, sets priorities, and then incorporates them into the school work plan in a participatory manner.

The studies of Satu Tungku Tiga Batu that the researchers found mostly discuss religious education, the architecture of houses of worship, and interfaith dialogue (Nur 2022; Kasim et al. 2025; Ngabalin, Lattu, and Listyani 2026), whereas studies of Pancasila-based management focus mostly on principal leadership and on programs to strengthen the Pancasila Student Profile (Pratomo et al. 2024; Latuliu, Kempa, and Rumfot 2025). In the literature reviewed, no study was found that maps the management needs of junior secondary schools and madrasah tsanawiyah in Fakfak by combining these two perspectives. This mapping is what the present article undertakes.

Based on this background, the research questions are: (1) what is the condition of school management, covering planning, organizing, implementation, supervision, and the presence of Pancasila values and local wisdom, in three educational units in Fakfak; (2) what is the gap between conditions and needs according to the questionnaire respondents; and (3) which aspects should be prioritized in developing a management model. The aim of the study is to map these three as an initial basis for developing a school management model based on Pancasila values and the local wisdom of Satu Tungku Tiga Batu.

Research Method

This study is a descriptive study with a mixed-methods approach (quantitative and qualitative) that is positioned as an initial needs analysis, that is, a preliminary stage before the development of a school management model. The paradigm adopted is pragmatic: numerical scores are used to identify patterns and gaps, whereas observation notes, document review, and interviews are used to understand the reasons behind those scores.

The study was conducted in three educational units in Fakfak Regency, namely MTs Tahfidzul Qur'an Muhammadiyah Fakfak, MTs Negeri Fakfak, and SMP PGRI Fakfak (MTs = *madrasah tsanawiyah*, an Islamic junior secondary school; SMP = *sekolah menengah pertama*, a general junior secondary school). Observations were carried out by a single observer on 21 October 2026 (MTs Tahfidzul Qur'an

Muhammadiyah and SMP PGRI) and 22 October 2026 (MTs Negeri). The data sources included madrasah heads or school principals, teachers, and supervisors, as well as school documents consisting of work plans, the RKAS, organizational structures and assignment letters, supervision reports, meeting minutes, and school codes of conduct.

The instruments consisted of four sets. First, a managerial climate observation sheet with 18 items divided into five aspects: planning (4 items), organizing (3 items), implementation (4 items), supervision (3 items), and Pancasila values and local wisdom (4 items). Each item was scored 1 (not yet evident), 2 (beginning to appear but not yet consistent), 3 (evident and in operation), or 4 (evident, consistent, and documented), accompanied by brief evidence in the form of documents, events, or quotations. Second, document review. Third, an interview guide containing 10 questions for principals and 5 questions for teachers and supervisors. Fourth, a 12-item needs questionnaire that asked respondents to rate current conditions and the level of need on a scale from 1 (very low) to 4 (very high).

These instruments are still an initial draft that, according to the notes on the instruments themselves, require expert validation and limited piloting before wider use. The results in this article are therefore read as an initial picture, not as a tested measure. Data completeness also differed across schools (Table 1). The questionnaire was recorded as one score per item for each educational unit.

The analysis was conducted in three steps. First, observation scores were averaged per aspect and their distribution across score levels was calculated. Second, questionnaire scores were compared by calculating the gap (need minus condition) per item and per group of items. A positive gap means that the need exceeds the condition and is therefore a candidate for priority, a zero gap means that the two are commensurate, and a negative gap means that the condition already exceeds the stated need. This approach follows the logic of needs analysis as a comparison between actual and desired conditions (Witkin and Altschuld 1995; Rahman et al. 2026). Third, observation notes, documents, and interviews were analyzed thematically in a simple way through reduction, grouping, and drawing conclusions, and were then compared with the observation and questionnaire scores to assess how well they corresponded. Empty items were not filled with estimated values; means were calculated only from items that were filled in.

Table 1. Data completeness by school

Data	MTs Muhammadiyah	MTs Negeri	SMP PGRI
Observation (18 items)	3 items (items 1-3)	18 items	18 items
Questionnaire: condition (12 items)	12 items	12 items	12 items
Questionnaire: need (12 items)	12 items	11 items (item 6 blank)	11 items (item 6 blank)

Data	MTs Muhammadiyah	MTs Negeri	SMP PGRI
Interview answer notes	Not included in the file	Available, brief	Not included in the file

Note: MTs Muhammadiyah = MTs Tahfidzul Qur'an Muhammadiyah Fakfak (applies to all tables). Source: initial needs analysis instrument files of the three schools (2026).

Results and Analysis

This section presents the results of the observations, the questionnaire, and the interview notes, and then discusses them with reference to the literature. All figures come from the instruments completed in the field and were recalculated for this article.

Managerial Climate Observation Results

At MTs Negeri and SMP PGRI, the mean score across all items was 2.72 out of 4. The score distribution was the same in both schools: one item scored 1, four items scored 2, twelve items scored 3, and one item scored 4 (Table 2). The two schools obtained the same score on every item, but the evidence notes were not identical; for example, MTs Negeri referred to the Madrasah Digital Report Card (*Rapor Digital Madrasah*), whereas SMP PGRI referred to the EDS/Education Report Card. At MTs Tahfidzul Qur'an Muhammadiyah, only items 1 to 3 were filled in, with scores exactly the same as at the other two schools.

Table 2. Managerial climate observation scores by item (scale 1-4)

No	Observed item	MTs Muhammadiyah	MTs Negeri	SMP PGRI
Planning				
1	The school work plan is prepared on the basis of self-evaluation	2	2	2
2	Plan preparation involves teachers, the committee, religious leaders, and customary leaders	1	1	1
3	The vision, mission, or code of conduct contains values of nationalism and tolerance	2	2	2
4	The budget is aligned with priority programs	-	2	2
Organizing				

No	Observed item	MTs Muhammadiyah	MTs Negeri	SMP PGRI
5	The organizational structure and division of tasks are written down and understood	-	3	3
6	Teacher task assignment is proportional and transparent	-	4	4
7	The roles of the school committee and supervisors are clear and operating	-	2	2
Implementation				
8	The principal routinely communicates and coordinates with teachers	-	3	3
9	Teacher coaching is in operation (internal training, KKG/MGMP, mentoring)	-	3	3
10	The principal models discipline and integrity	-	3	3
11	School programs are carried out through interethnic and interreligious cooperation	-	3	3
Supervision				
12	Academic supervision is scheduled and followed up	-	3	3
13	Program evaluation is conducted and its results are used for subsequent planning	-	3	3
14	Student attendance and learning continuity are monitored	-	3	3
Pancasila values and local wisdom				

No	Observed item	MTs Muhammadiyah	MTs Negeri	SMP PGRI
15	Important decisions are made through deliberation (musyawarah)	-	3	3
16	Religious services and religious holidays are treated equally	-	3	3
17	The "satu tungku tiga batu" value is utilized in school activities	-	3	3
18	Pancasila values are evident in managerial decisions, not only in ceremonies and slogans	-	3	3

Note: a dash (–) means the item had not been filled in on the observation sheet. Source: primary research data (2026).

Table 3. Mean observation scores by aspect

Aspect	MTs Muhammadiyah	MTs Negeri	SMP PGRI
Planning (items 1-4)	1.67 (items 1-3)	1.75	1.75
Organizing (items 5-7)	-	3.00	3.00
Implementation (items 8-11)	-	3.00	3.00
Supervision (items 12-14)	-	3.00	3.00
Pancasila values and local wisdom (items 15-18)	-	3.00	3.00
All items (18 items)	-	**2.72**	**2.72**

Note: a dash (-) means the aspect could not be calculated because its items had not been filled in. Source: primary research data (2026), processed.

The differences between aspects are quite clear (Table 3). Planning obtained a mean of 1.75 at MTs Negeri and SMP PGRI (1.67 at MTs Tahfidzul Qur'an Muhammadiyah for the three items filled in), whereas the other four aspects were all 3.00 at the two schools with complete data. The five items scoring 2 or lower all relate to planning or to the roles of parties outside the school, namely items 1, 2, 3, 4, and 7.

Planning. The RKJM and RKT/RKAS documents are available at all three schools, but the recommendations from the self-evaluation have not been fully integrated into the monthly work program (MTs Tahfidzul Qur'an Muhammadiyah and SMP PGRI) or the semester program (MTs Negeri). The item on the involvement of teachers, the committee, religious leaders, and customary leaders scored 1 at all three schools: the preparation of work documents is still dominated by the School Development Team and the principal or madrasah head, and there are no official meeting records (*berita acara*) or attendance lists showing the involvement of the committee, religious leaders, or customary leaders. The vision and mission contain national values in general terms (for example, "of good character and with an archipelagic outlook"), but their derivatives in the code of conduct and students' daily activities are not yet explicit. At MTs Negeri and SMP PGRI, the RKAS is available, but the link between the budget and the priority programs resulting from the self-evaluation is unclear because no document setting priorities exists.

Organizing. The organizational structure and assignment letters are available and understood by the school community, but the dissemination and updating of job descriptions are not consistently documented. Teacher task assignment is the only item that reached a score of 4: it is set out in an assignment letter, announced openly, proportional, and well documented. The roles of the school committee and supervisors exist formally, but their involvement in programs and decisions is not yet consistent, and there are no minutes or reports showing that either plays an active role (score 2).

Implementation. The principal's coordination with teachers takes place through meetings and routine communication, but meeting schedules and minutes are not yet fully complete. Teacher coaching through KKG/MGMP (teacher subject working groups) and mentoring is under way, but its follow-up and documentation are not yet consistent. The principal's modeling of discipline and integrity is visible in daily life without supporting documents, and interethnic and interreligious cooperation is visible in school activities but has not been documented systematically.

Supervision. Academic supervision is conducted and its reports are available; at SMP PGRI, the follow-up of supervision results is not always documented, whereas at MTs Negeri the results have been documented. Program evaluation is conducted periodically, but the use of its results for subsequent planning is not yet consistently written down. Student attendance is monitored through attendance lists, but written follow-up for students who are often absent or who live far away is not yet evident.

Pancasila values and local wisdom. Deliberation (*musyawarah*) is the way important decisions are made, but the minutes do not yet fully record its process and outcomes. Religious services and the celebration of religious holidays are treated equally in practice, but there is no written provision. The "satu tungku tiga batu" value is used in a number of school activities, but it has not yet been formulated into

a written program or guideline. Pancasila values are visible in some managerial decisions but have not been set out explicitly in policies and decision documents.

A recurring pattern is the distance between practice and its written evidence. At SMP PGRI, all 12 items scoring 3 are accompanied by notes that documentation or written formulation is absent or inconsistent; at MTs Negeri this applies to 11 of the 12 items.

Needs Questionnaire Results

The questionnaire results are presented by item in Table 4 and by group of items in Table 5. Positive gaps appear on items 1, 3, and 4 at all three schools, with a condition of 2 and a need of 3: preparing a work plan based on self-evaluation that involves all parties, routine teacher coaching and mentoring, and follow-up of supervision and program evaluation. For the management-function group (items 1–4), the mean condition was 2.25 and the mean need was 3.00, so the gap was +0.75 at all three schools. Item 2 (clarity of teacher task assignment) was balanced at a score of 3, consistent with the highest observation score, which was on the task-assignment item.

Table 4. Questionnaire scores per item: condition / need / gap

No	Statement	MTs Muhammadiyah	MTs Negeri	SMP PGRI
1	The work plan is prepared on the basis of self-evaluation and involves all parties	2 / 3 / +1	2 / 3 / +1	2 / 3 / +1
2	Teacher task assignment is clear, proportional, and transparent	3 / 3 / 0	3 / 3 / 0	3 / 3 / 0
3	The principal coaches and mentors teachers routinely	2/3/+1	2/3/+1	2/3/+1
4	Supervision and program evaluation are followed up for improvement	2/3/+1	2/3/+1	2/3/+1
5	Management actors understand the values of all five principles of Pancasila	4/3/-1	3/3/0	3/3/0

No	Statement	MTs Muhammadiyah	MTs Negeri	SMP PGRI
6	Pancasila values are translated into school policies and decisions	4 / 3 / -1	3 / - / -	3 / - /-
7	Important decisions are made through deliberation (musyawarah)	3 / 2 / -1	3 / 2 / -1	3 / 2 / -1
8	Services are equitable for all students, including those who live far away	4 / 2 / -2	4 / 2 /-2	4 / 2 /-2
9	The local wisdom of "satu tungku tiga batu" is utilized in school activities	3 / 2 / –1	3 / 2 / –1	3 / 2 / –1
10	Written guidelines are available for integrating Pancasila values	2 / 2 / 0	3 / 3 / 0	3 / 3 / 0
11	Mentoring on implementing Pancasila values is available for principals and teachers	3 / 2 / –1	3 / 2 / –1	3 / 2 / –1
12	The school has clear indicators for monitoring academic performance	3 / 2 / –1	3 / 2 / –1	3 / 2 / –1

Note: gap = need – condition; a dash (–) means the need item was not filled in.

Source: primary research data (2026), processed.

Table 5. Mean condition, need, and gap by group of items

Group of items	School	Condition	Need	Gap
Management functions (items 1–4)	All three schools	2.25	3.00	+0.75
Pancasila values and local wisdom (items 5–9)	MTs Muhammadiyah	3.60	2.40	–1.20

Group of items	School	Condition	Need	Gap
	MTs Negeri and SMP PGRI*	3.25	2.25	−1.00
Supporting tools (items 10–12)	MTs Muhammadiyah	2.67	2.00	−0.67
	MTs Negeri and SMP PGRI	3.00	2.33	−0.67

Note: *item 6 is excluded because its need was not filled in, so this group was calculated from items 5, 7, 8, and 9. Source: primary research data (2026), processed.

Zero or negative gaps appear on the other items. The largest gap is on item 8, namely equitable services for all students, including those who live far away: condition 4, need 2 (gap −2) at all three schools. Item 10 (written guidelines for integrating Pancasila values) has a zero gap at all three schools, but at different levels: condition and need were both 2 at MTs Tahfidzul Qur'an Muhammadiyah and both 3 at the other two schools. The need on item 6 was not filled in at MTs Negeri and SMP PGRI. Overall, the mean condition was 2.86 (36 scores) and the mean need was 2.53 (34 scores) across the three schools.

Interview Notes

Only the MTs Negeri interview guide contains answer notes, and those are brief. In the group of teachers and supervisors, involvement in program preparation was recorded as "very good," nothing was noted as lacking in the coaching and supervision received, and the sense of togetherness in the madrasah head's decisions was recorded as "very good." From the madrasah head, it was recorded that deliberation is carried out through meeting forums and that the support most needed is school guidelines or technical instructions. The teachers' assessment that their involvement is very good does not contradict the result of observation item 2, because that item highlights the committee, religious leaders, and customary leaders, not teachers. This difference in perspective actually shows that "involvement" is currently understood more from inside the school, whereas the involvement of outside parties has not yet been recorded.

Discussion

Planning: documents exist, but participation is not recorded

The most consistent finding is the weakness of planning, particularly the involvement of parties outside the school. A score of 1 for the involvement of the committee, religious leaders, and customary leaders appeared at all three schools, and the questionnaire condition score for preparing plans based on self-evaluation

(2) equals the observation score for the corresponding item (2). The national management standard positions the committee as a partner in preparing plans (Ministry of Primary and Secondary Education 2025). Pakniany, Imron, and Degeng (2020) found that involving community leaders and inviting input does not automatically produce strong participation; the two schools they studied reached only a moderate level.

In the Fakfak context, religious and customary leaders are not merely general stakeholders. They are the guardians of the values that are the subject of this study. Therefore, their absence from the plan-preparation process, at least as recorded in official meeting records and attendance lists, means that a formal channel for incorporating Satu Tungku Tiga Batu into school planning has not yet been opened. A distinction must be drawn between not being involved and not being recorded; this observation can only state the latter.

Self-evaluation is not yet the basis for programs and budgets

The RKJM, RKT, and RKAS already exist, but their link to the self-evaluation results and to priority setting is not yet strong (items 1 and 4). This situation resembles the findings of other studies that the Education Report Card has been used as the basis for programs and the RKAS, but its use is hampered by resources and by teachers' understanding of its indicators (Supriyadi et al. 2026; Astuti, Azainil, and Warman 2025). At these three schools, the absence of a document setting priorities probably explains why the budget does not yet appear aligned with priorities. Questionnaire respondents also rated the need for self-evaluation-based planning that involves all parties at 3, whereas the condition was 2.

Practice is under way, but evidence lags behind

Beyond planning, the most prominent pattern is the distance between practice and documentation. Twelve of the 18 items scored 3 (evident and in operation) and only one reached 4 because it was documented. Coordination, coaching, role modeling, supervision, evaluation, and deliberation are all under way, but the minutes, follow-up reports, or written provisions are absent or inconsistent. Latuliu, Kempa, and Rumfot (2025) reported a similar finding: the principal's strategy in a Pancasila Student Profile strengthening project had a positive effect, but corrective actions were not documented in writing and evaluation meetings were held only once a year.

The implications are practical. Practices that are not recorded are hard to evaluate, hard to pass on when leadership changes, and hard to use as a basis for subsequent planning. This also breaks the cycle of planning and supervision, as reflected in item 13: evaluation is conducted periodically, but the use of its results for subsequent planning is not yet consistently written down. The principal's role modeling that is visible in daily life (item 10) is an important asset, consistent with the finding of Saugi et al. (2022) that adults' role modeling shapes tolerant attitudes,

although the context of that study was early childhood. However, role modeling that is not recorded will be hard to replicate as an organizational culture.

Pancasila values and Satu Tungku Tiga Batu: alive in practice, not yet in guidelines

All four items in the values aspect (deliberation, equal religious services, use of Satu Tungku Tiga Batu, and Pancasila in managerial decisions) scored 3. These values are evident and in operation, consistent with the picture of Fakfak society living out this philosophy in daily life (Nur 2022; Ngabalin, Lattu, and Listyani 2026), but they have not yet been set out as programs, guidelines, policies, or written provisions. Here the warning of Ngabalin, Lattu, and Listyani (2026) is relevant: sustainable harmony requires contextual social practices, not merely attitudes. For schools, such contextual practices need a place in codes of conduct, programs, and managerial decisions.

The same direction emerges from two other sources. Sugesti (2026) concluded that Pancasila-based management requires a systematic operational framework, and the madrasah head at MTs Negeri named guidelines or technical instructions as the support most needed. This shared direction strengthens the inference that the main need of these schools is the operationalization of values, not the introduction of values.

Reading the need–condition gap with caution

The positive gap is concentrated in the management-function group (+0.75), whereas the values group (items 5–9) has a negative gap: –1.00 at MTs Negeri and SMP PGRI and –1.20 at MTs Tahfidzul Qur'an Muhammadiyah (Table 5). A negative gap must not be read directly as meaning that values are unimportant. First, the scale from "very low" to "very high" can be understood by respondents as the urgency of change, not as how important something is. Second, the condition ratings on some items appear higher than the observation evidence. Questionnaire item 8 (equitable services, including for students who live far away) scored 4 at all three schools, whereas the observation at MTs Negeri and SMP PGRI noted that written follow-up for students who are often absent or who live far away was not yet evident (item 14). Likewise, questionnaire item 6 (Pancasila values translated into policy) scored 3 or 4, whereas the observation at the same two schools noted that these values were not yet explicit in policy documents (item 18).

Discrepancies between perception and evidence can occur in self-assessment, and they need to be confirmed through follow-up interviews rather than decided from these data. The same applies to item 10 at MTs Tahfidzul Qur'an Muhammadiyah, where the condition of written guidelines was rated low (2) but the need was also stated as low (2); whether such guidelines are indeed not felt to be needed or their benefit has not yet been imagined cannot be answered by these data.

Initial implications for the management model

From the discussion above, three initial priorities can be proposed as material for designing the model. First, a planning cycle that is sourced from self-evaluation (EDS/Education Report Card and the Madrasah Digital Report Card), contains priority setting, and involves the committee, religious leaders, and customary leaders with recorded evidence of their involvement. Second, lightweight and easy-to-use documentation tools, such as formats for meeting minutes, follow-up reports for supervision and evaluation, records of the roles of the committee and supervisors, and follow-up records for students who are often absent or live far away. Third, operational guidelines that translate Pancasila values and Satu Tungku Tiga Batu into observable behaviors, programs, and code-of-conduct provisions. All three are initial proposals that still need to be tested and validated at the next development stage.

Limitations of the study

Several limitations should be stated openly. The instruments have not been validated by experts or piloted. The observation data for MTs Tahfidzul Qur'an Muhammadiyah cover only three items, and the need for questionnaire item 6 is blank at two schools. The questionnaire was recorded as one score per item per school, so the spread of answers among respondents cannot be seen. The observation scores of MTs Negeri and SMP PGRI are the same on all items; this similarity may reflect conditions that really are similar, but it should be confirmed with a second observer. Interview notes are available only briefly at one school, and the observation was carried out by one person at one point in time, so inter-rater reliability cannot yet be assessed.

Conclusion

This study mapped the initial conditions and needs of school management based on Pancasila values and local wisdom in three educational units in Fakfak. First, planning is the weakest aspect (mean 1.75 out of 4 at MTs Negeri and SMP PGRI, and 1.67 at MTs Tahfidzul Qur'an Muhammadiyah for the three items filled in), mainly because the involvement of the committee, religious leaders, and customary leaders has not been recorded, and because self-evaluation and priority setting have not yet become the basis for programs and budgets. Second, the other aspects are generally already in operation (12 of 18 items scored 3 at MTs Negeri and SMP PGRI) but are not yet documented, including Pancasila values and Satu Tungku Tiga Batu, which have not yet been formulated into written programs or guidelines. Third, the gap between need and condition is positive (+1) at all three schools for preparing plans based on self-evaluation, coaching teachers, and following up supervision and program evaluation. Thus, the main need is to formalize and operationalize values that are already alive, not to introduce new values.

For model development, the three initial priorities that can be proposed are a participatory planning cycle based on self-evaluation, lightweight documentation tools, and operational guidelines for integrating Pancasila values and Satu Tungku Tiga Batu. For schools, the easiest step to start with is to record what is already being done, including inviting religious and customary leaders into plan preparation, with attendance lists and official meeting records. For further research, the instruments need to be validated by experts and piloted on a limited basis; the observation data of MTs Tahfidzul Qur'an Muhammadiyah need to be completed; the number of questionnaire respondents and the distribution of their answers need to be reported; and in-depth interviews or focus group discussions with principals, teachers, supervisors, committee members, and religious and customary leaders need to be conducted to test these initial findings.

References

Al Haddar, Gamar, Annisa Qomariah, and Agustinus Bernadinus Pati. 2026. "Optimalisasi Pemanfaatan Rapor Pendidikan untuk Peningkatan Mutu Pendidikan." [Optimizing the Use of the Education Report Card to Improve Education Quality.] *BEduManageRs Journal* 7 (1): 102-112.

Astuti, Ainuria Widi, Azainil, and Warman. 2025. "Analisis Rapor Pendidikan sebagai Dasar Penyusunan Perencanaan Berbasis Data dalam Meningkatkan Mutu Pendidikan Sekolah Dasar Negeri di Bontang Selatan." [Analysis of the Education Report Card as a Basis for Data-Based Planning to Improve the Quality of Education in Public Elementary Schools in South Bontang.] *Jurnal Manajemen Pendidikan Dasar, Menengah dan Tinggi* 6 (2): 214-221. https://doi.org/10.30596/jmp-dmt.v6i2.23021.

Hasyim, Anung Muhammad Wahid, and Triono Ali Musthofa. 2026. "Sinergi Fungsi Planning dan Organizing dalam Mewujudkan Efektivitas Program Pendidikan Islam di Madrasah Tsanawiyah." [Synergy of the Planning and Organizing Functions in Achieving the Effectiveness of Islamic Education Programs in Madrasah Tsanawiyah.] *Publikasi Pendidikan* 16 (1): 430-439. https://doi.org/10.70713/publikan.v16i1.82389.

Kasim, Eman Wahyudi, Wa Mirna, Nurwahidin, and Rahmat Zulfikar Hamid. 2025. "Makna Simbolik Satu Tungku Tiga Batu dalam Perspektif Pendidikan Budaya: Studi Arsitektur Masjid Pattimburak Fakfak." [The Symbolic Meaning of Satu Tungku Tiga Batu from the Perspective of Cultural Education: A Study of the Architecture of the Pattimburak Mosque, Fakfak.] *EDU SOCIETY: Jurnal Pendidikan, Ilmu Sosial dan Pengabdian kepada Masyarakat* 5 (3): 2379-2386. https://doi.org/10.56832/edu.v5i3.2550.

Latuliu, Nurlaila, Rudolf Kempa, and Sumarni Rumfot. 2025. "Manajemen Strategi Kepemimpinan Kepala Sekolah pada Projek Penguatan Profil Pelajar Pancasila di SD Negeri 70 Ambon." [Strategic Management of Principal Leadership in the Pancasila Student Profile Strengthening Project at SD Negeri 70 Ambon.] *Jurnal Pendidikan Geografi Unpatti* 4 (2): 228-244.

Ministry of Primary and Secondary Education of the Republic of Indonesia. 2025. *Peraturan Menteri Pendidikan Dasar dan Menengah Nomor 26 Tahun 2025 tentang Standar Pengelolaan pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, dan Jenjang Pendidikan Menengah* [Regulation of the Minister of Primary and Secondary Education Number 26 of 2025 on Management Standards for Early Childhood Education and for the Primary and Secondary Education Levels]. Jakarta.

Ngabalin, Marthinus, Izak Y. M. Lattu, and Listyani. 2026. "Interreligious Dialogue in Indonesia: Reading Fakfak's Interfaith Experiences through Paul F. Knitter." *Jurnal Sosiologi Reflektif* 20 (2): 281-316. https://doi.org/10.14421/jsr.v20i2.3502.

Nur, Indria. 2022. "Religious Education Based on Local Wisdom 'Satu Tungku Tiga Batu' in Fakfak Community West Papua." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 10 (1): 27-40. https://doi.org/10.15642/jpai.2022.10.1.27-40.

Pakniany, Nova Suci Lestari, Ali Imron, and I Nyoman Sudana Degeng. 2020. "Peran Serta Masyarakat dalam Penyelenggaraan Pendidikan." [Community Participation in the Provision of Education.] *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 5 (3): 271-278.

Pratomo, Herdianto Wahyu, Thoriq, Nurhaemin, Dian Dinarni, and Alifianita Anake Yansri. 2024. "Manajemen dan Strategi Kepemimpinan Kepala Sekolah dalam Pelaksanaan Program Penguatan Profil Pelajar Pancasila di Sekolah." [Management and Leadership Strategies of Principals in Implementing the Pancasila Student Profile Strengthening Program in Schools.] *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9 (4): 112-120. https://doi.org/10.23969/jp.v9i4.19146.

Rahman, Arif, Yuliansyah, Sulistiyana, and Suhaimi. 2026. "Analisis Asesmen Kebutuhan dalam Penyusunan Rencana Kerja Sekolah (RKS) di SMP Negeri 3 Martapura." [Analysis of Needs Assessment in the Preparation of the School Work Plan (RKS) at SMP Negeri 3 Martapura.] *Pendas: Jurnal Ilmiah Pendidikan Dasar* 11 (1): 59-68. https://doi.org/10.23969/jp.v11i01.43477.

Saugi, Wildan, Zurqoni, Syarifaturrahmatullah, Muhamad Hasan Abdillah, Sri Susmiyati, and Ibnu Sutoko. 2022. "Cinta dan Kehangatan: Studi Kualitatif Pembentukan Nilai Toleransi Anak Usia Dini di Papua." [Love and Warmth: A Qualitative Study of the Formation of Tolerance Values in Early Childhood in Papua.] *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6 (6): 5630-5640. https://doi.org/10.31004/obsesi.v6i6.2787.

Sugesti, Tutik. 2026. "Etika Manajerial dalam Pendidikan: Integrasi Filsafat Moral dan Nilai-Nilai Nasional dalam Manajemen Sekolah." [Managerial Ethics in Education: Integrating Moral Philosophy and National Values into School Management.] *EduTech: Jurnal Ilmu Pendidikan dan Ilmu Sosial* 12 (1): 67-71. https://doi.org/10.30596/edutech.v12i1.29207.

Suparman, Yulius Mataputun, C. Tanta, Albaiti, Ida M. Hutabarat, and Urip Wahyudin. 2026. "Implementasi Kompetensi Manajerial Kepala Sekolah dalam Menciptakan Budaya Sekolah." [Implementation of Principals' Managerial Competence in Creating School Culture.] *Jurnal Studi Guru dan Pembelajaran* 9 (1): 432-446. https://doi.org/10.30605/jsgp.9.1.2026.8255.

Supriyadi, M. Yusup, Nani Anggorowati, Nia Oktafia Ningsih, Akhmad Asnawii, Sabar Narimo, and Sofyan Anif. 2026. "Evaluasi Pemanfaatan Rapor Pendidikan dalam Perencanaan Peningkatan Mutu di SMP Muhammadiyah Bligo." [Evaluation of the Use of the Education Report Card in Quality Improvement Planning at SMP Muhammadiyah Bligo.] *RIGGS: Journal of Artificial Intelligence and Digital Business* 5 (2): 10953-10960. https://doi.org/10.31004/riggs.v5i2.10427.

Witkin, Belle Ruth, and James W. Altschuld. 1995. *Planning and Conducting Needs Assessments: A Practical Guide*. Thousand Oaks, CA: Sage Publications.