

ISLAMIC RELIGIOUS EDUCATION LEARNING MANAGEMENT BASED ON THE SUNNAH VALUES OF PROPHET MUHAMMAD ﷺ IN SHAPING ISLAMIC SCHOOL IDENTITY AT ALHAZEN SCHOOL BINTARO

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Abstract

This study examines Islamic Religious Education learning management based on the Sunnah values of Prophet Muhammad ﷺ in shaping Islamic school identity at Alhazen School Bintaro. The background of this study lies in the challenge faced by modern Islamic schools in preserving prophetic values amid the influence of popular culture, secular learning orientations, and formalistic religious instruction. Islamic education should not only transmit religious knowledge, but also manage adab, worship habituation, teacher exemplary conduct, and school culture as an integrated learning system. This research employed a qualitative approach with a case study method. Data were collected through observation, in-depth interviews with school leaders and teachers, and documentation of learning activities and school culture. The findings show that Islamic Religious Education learning management at Alhazen School Bintaro integrates Sunnah values through teacher and student adab, morning dhikr, Qur'anic muraja'ah, worship habituation, Islamic verbal expressions, teacher role modelling, classroom discipline, and a spiritually oriented learning environment. The internalization process is implemented through habituation, exemplary conduct, Islamic environmental culture, cultural filtering, and collective religious activities. This study concludes that Sunnah-based Islamic Religious Education learning management strengthens Islamic school identity by connecting knowledge, worship, adab, character formation, and institutional culture into daily educational practices.

Keywords: Islamic Education, Learning Management, Sunnah Values.

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INTRODUCTION

Islamic Religious Education has a strategic position in shaping students' faith, worship awareness, moral character, and social behaviour. In the context of Islamic schooling, Islamic Religious Education is not merely a formal subject that transfers religious knowledge, but also a value-based educational process that guides students to internalize Islamic teachings in daily life. The essence of Islamic education lies in the integration between knowledge, faith, adab, worship, and noble character. Therefore, Islamic Religious Education should be managed as a comprehensive learning system that connects curriculum planning, instructional implementation, teacher role modelling, school culture, and evaluation of students' religious character development. This is important because the success of Islamic education cannot be measured only by students' cognitive

understanding of religious materials, but also by the extent to which Islamic values become part of their habits, attitudes, language, and social interactions.

The challenge of Islamic Religious Education in modern schools is increasingly complex. The development of digital culture, popular entertainment, secular learning orientation, and pragmatic academic achievement often causes Islamic education to become formalistic and instructional. Religious learning may be present in the curriculum, but its values are not always reflected in the atmosphere of the classroom and the daily culture of the school. Several recent studies indicate that Islamic character education requires more than textual instruction. It needs an educational ecosystem supported by teacher exemplary conduct, religious habituation, school leadership, environmental conditioning, and collaboration among school members (Amalia, 2022; Hadi, 2025; Nasution, 2026). In this regard, Islamic Religious Education learning management becomes essential because values must be planned, implemented, supervised, and evaluated through systematic educational practices, not left to spontaneous moral advice that appears only when students misbehave.

From the perspective of Islamic education, the Sunnah of Prophet Muhammad ﷺ provides a normative and pedagogical foundation for developing Islamic learning. The Prophet ﷺ was not only a messenger of revelation, but also an educator who taught through wisdom, compassion, habituation, dialogue, exemplary conduct, and gradual moral formation. His educational model emphasized adab before knowledge, mercy before punishment, and character before social status. The prophetic model is highly relevant to Islamic Religious Education because it places the teacher not merely as a transmitter of religious content, but as a murabbi who nurtures students' spiritual, moral, intellectual, and social growth. The concept of adab, as emphasized by al-Attas, shows that education in Islam is fundamentally related to the proper recognition and placement of knowledge, action, and ethical conduct within the framework of tawhid (Al-Attas, 1980). Recent discussions on adab-based Islamic education also affirm that reconnecting knowledge with adab is necessary to keep Islamic education morally grounded in the modern era (Yunita, 2025).

The management of Sunnah-based Islamic Religious Education learning is closely related to the concept of school culture. School culture refers to shared values, norms, routines, symbols, language, relationships, and practices that shape the identity of an educational institution. In Islamic schools, culture is not neutral. It reflects the school's theological orientation, educational philosophy, moral expectations, and institutional identity. Recent studies show that Islamic school culture functions as a moral ecology that integrates worship routines, teacher role modelling, leadership, family collaboration, and students' daily experiences (Nasution, 2026). Religious culture-based management also plays a crucial role in forming students' character by integrating Islamic values into daily school practices, although many schools still lack a holistic synthesis between managerial systems and religious cultural development (Hadi, 2025). Thus, the formation of Islamic school identity requires learning management that does not separate classroom instruction from institutional culture.

Teacher exemplary conduct is one of the central elements in Sunnah-based learning management. In Islamic Religious Education, teachers are expected to embody the values they teach. Students learn not only from what teachers explain, but also from how teachers speak, respond, dress, discipline, forgive, and interact with others. This corresponds with social learning theory, which explains that children acquire behaviour through observation and imitation of significant models (Bandura, 1977). In Islamic education, this concept is strengthened by the principle of *uswah hasanah*, namely exemplary conduct rooted in the prophetic model. Recent research confirms that Islamic education teachers play an important role as role models in habituating discipline and shaping students' character

(Amalia, 2022). Other studies also reveal that teachers contribute to Islamic character formation through role modelling, habituation of Islamic values, and spiritual-emotional guidance (IJSOC, 2025). Therefore, teacher behaviour should be understood as part of learning management, not as a separate moral accessory attached after lesson planning is finished.

Habituation is another important strategy in managing Islamic Religious Education learning based on Sunnah values. In Islamic pedagogy, repeated practice is necessary to transform values into stable character. Religious habituation, such as greeting with salam, reciting prayers, performing dhuha prayer, reading Qur'an, practicing dhikr, speaking politely, and showing respect to teachers and peers, creates a consistent learning rhythm that shapes students' moral awareness. Several recent studies show that religious habituation strengthens school culture and supports students' religious character formation (Hidayah, 2025; Komalasari, 2025). Religious habituation becomes more effective when it is integrated into daily routines rather than treated as occasional ceremonial activity. This means that Sunnah values should be embedded into learning procedures, class management, school regulations, teacher-student interaction, and collective religious activities. Without systematic management, habituation easily becomes decorative ritual, which looks Islamic on the schedule but has little effect on students' inner character. Humanity has produced many timetables; not all of them produce transformation.

In the context of Alhazen School Bintaro, the idea of Sunnah values is not limited to religious instruction but is developed as a school atmosphere and institutional identity. Based on the initial manuscript, Alhazen School Bintaro is described as an Islamic school that seeks to build a learning environment through adab, teacher role modelling, salam culture, dhikr habituation, Qur'anic muraja'ah, Islamic verbal expressions, classroom discipline, and avoidance of cultural elements considered inconsistent with the school's Islamic orientation. The original study also emphasizes that the school positions teachers as murabbi, creates classroom routines with spiritual meaning, and develops Islamic identity through daily practices rather than institutional labels alone. These characteristics make Alhazen School Bintaro a relevant case for examining how Islamic Religious Education learning management based on Sunnah values contributes to shaping Islamic school identity.

Although many studies have discussed Islamic character education, religious habituation, teacher role modelling, and school culture, there remains a research gap in the specific discussion of how Sunnah values are managed through Islamic Religious Education learning to shape Islamic school identity. Previous studies often focus on character education in general, religious culture in schools, or the role of teachers in moral formation. However, limited attention has been given to the integration of learning management, Sunnah values, and Islamic institutional identity within a single case study. This gap is important because Islamic school identity is not formed only by curriculum documents, school names, uniforms, or religious slogans. It is shaped through repeated educational practices, teacher conduct, learning atmosphere, symbolic environment, language, worship routines, and institutional consistency. Therefore, a study on Sunnah-based Islamic Religious Education learning management can provide a more comprehensive understanding of how Islamic values are transformed into a living school culture.

Based on this background, this study aims to analyze Islamic Religious Education learning management based on the Sunnah values of Prophet Muhammad ﷺ in shaping Islamic school identity at Alhazen School Bintaro. Specifically, this research seeks to examine how Sunnah values are planned and implemented in Islamic Religious Education learning, how these values are internalized through teacher role modelling, habituation, and school culture, and how the management of Sunnah-based learning contributes to the

formation of Islamic school identity. The study is expected to contribute theoretically to the development of Islamic Religious Education and Islamic Education Management, while practically offering a model of how Islamic schools may strengthen their identity through integrated, value-based, and systematically managed learning practices.

RESEARCH METHOD

This study employed a qualitative approach using a case study design. The qualitative approach was selected because this research aimed to understand deeply the management of Islamic Religious Education learning based on the Sunnah values of Prophet Muhammad ﷺ in shaping Islamic school identity at Alhazen School Bintaro. Qualitative research is appropriate when the researcher seeks to explore meanings, processes, experiences, social interactions, and educational practices in their natural context (Creswell & Creswell, 2018). In line with this view, Sugiyono (2022) explains that qualitative research is used to examine natural objects, where the researcher serves as the key instrument and the data are analyzed inductively. The case study design was used because the research focused on one specific educational institution as a bounded system, namely Alhazen School Bintaro, which implements Sunnah values in Islamic learning practices and school culture. Yin (2018) states that case studies are relevant for investigating contemporary phenomena in real-life contexts, especially when the boundaries between the phenomenon and its context are closely connected.

The research was conducted at Alhazen School Bintaro, an Islamic school that develops learning practices, habituation programs, and school culture based on Islamic values. The main focus of this study was the management of Islamic Religious Education learning, including planning, implementation, internalization, and evaluation of Sunnah values in the learning process and daily school activities. The research subjects consisted of the principal, Islamic Religious Education teachers, classroom teachers, students, and school staff who were directly involved in the implementation of Islamic learning culture. Informants were selected purposively, because they were considered to have relevant knowledge, experience, and involvement in the management of Sunnah-based learning. Purposive sampling is suitable in qualitative research because the selection of informants is based on the depth and relevance of information needed by the researcher (Moleong, 2021; Sugiyono, 2022).

Data collection was carried out through observation, in-depth interviews, and documentation. Observation was used to identify the implementation of Sunnah values in classroom learning, teacher-student interaction, worship habituation, school routines, verbal expressions, and the overall religious atmosphere of the school. The researcher observed activities such as opening and closing prayers, morning dhikr, Qur'anic muraja'ah, teacher role modelling, classroom discipline, the use of Islamic language, and habituation of adab in the learning environment. Interviews were conducted with the principal, teachers, and selected school members to obtain information about learning planning, instructional strategies, internalization of Sunnah values, and the contribution of these practices to Islamic school identity. Documentation was used to examine supporting data, such as learning plans, school regulations, religious activity schedules, visual symbols, classroom displays, and other documents related to Islamic Religious Education learning management. This combination of techniques follows the principle of triangulation, which strengthens the credibility of qualitative data by comparing information from different sources and methods (Miles, Huberman, & Saldaña, 2014; Sukmadinata, 2017).

The main instrument in this research was the researcher. In qualitative research, the researcher acts as the key instrument who collects, interprets, and analyzes data directly in the field (Creswell & Creswell, 2018; Sugiyono, 2022). To support the research process, several auxiliary instruments were prepared, including observation guidelines, interview guidelines, and documentation checklists. The observation guideline was developed based on indicators of Sunnah values in Islamic Religious Education learning, such as adab between teachers and students, worship habituation, teacher exemplary conduct, Islamic verbal culture, discipline, simplicity, and the spiritual atmosphere of learning. The interview guideline was prepared to explore the planning, implementation, supervision, and evaluation of Sunnah-based learning management. The documentation checklist was used to identify written and visual evidence supporting the implementation of Islamic school identity.

The research procedure was conducted through several stages. First, the researcher carried out preliminary observation to understand the general profile of Alhazen School Bintaro and identify the relevance of the school context to the research focus. Second, the researcher prepared research instruments, including interview questions, observation indicators, and documentation guidelines. Third, data collection was conducted through field observation, interviews, and document analysis. Fourth, the collected data were organized and classified based on the main themes of the research, namely Islamic Religious Education learning management, internalization of Sunnah values, and Islamic school identity. Fifth, the researcher analyzed the data through an interactive model consisting of data condensation, data display, and conclusion drawing or verification, as proposed by Miles, Huberman, and Saldaña (2014). This model allows researchers to process qualitative data systematically, from selecting relevant data to interpreting patterns and formulating conclusions.

Data analysis in this study was carried out inductively. The researcher first reduced irrelevant data, then grouped the findings into thematic categories related to planning, implementation, habituation, teacher role modelling, Islamic environment, cultural filtering, and school identity formation. After that, the data were presented in descriptive narratives and tables to show the relationship between Sunnah values, learning management practices, and Islamic school identity. The final stage was drawing conclusions based on recurring patterns found in the field. This analytical process is in line with the view of Bogdan and Biklen (2007), who state that qualitative data analysis involves organizing data, breaking them into meaningful units, synthesizing them, and identifying important patterns. It also corresponds with the Indonesian qualitative research tradition, which emphasizes systematic data reduction, categorization, interpretation, and conclusion drawing (Moleong, 2021; Sugiyono, 2022).

To ensure data validity, this study used source triangulation, technique triangulation, and member checking. Source triangulation was conducted by comparing data obtained from the principal, teachers, students, and school documents. Technique triangulation was carried out by comparing the results of observation, interviews, and documentation. Member checking was used by confirming the findings with key informants to ensure that the researcher's interpretation was consistent with the actual meaning intended by the participants. In addition, peer discussion was conducted to minimize researcher bias and strengthen the objectivity of interpretation. These validity strategies are important in qualitative research because the trustworthiness of findings depends on credibility, dependability, confirmability, and transferability (Lincoln & Guba, 1985; Creswell & Creswell, 2018).

No statistical formula was used in this study because the research was qualitative in nature and did not aim to test hypotheses quantitatively. The emphasis of this research was placed on understanding the process, meaning, and management pattern of Islamic

Religious Education learning based on Sunnah values. Therefore, the findings were presented descriptively and analytically to explain how Sunnah-based learning management was practiced at Alhazen School Bintaro and how it contributed to the formation of Islamic school identity.

Research Procedure Chart



Summary Table of Research Methods

<i>Component</i>	<i>Description</i>
Research approach	Qualitative approach
Research design	Case study
Research site	Alhazen School Bintaro
Research focus	Islamic Religious Education learning management based on Sunnah values
Research subjects	Principal, Islamic Religious Education teachers, classroom teachers, students, and school staff
Data collection techniques	Observation, in-depth interviews, and documentation
Research instruments	Researcher, observation guideline, interview guideline, documentation checklist
Data analysis	Data condensation, data display, conclusion drawing and verification
Data validity	Source triangulation, technique triangulation, member checking, and peer discussion
Main references	Creswell & Creswell, Yin, Miles et al., Lincoln & Guba, Sugiyono, Moleong, Sukmadinata

RESEARCH FINDINGS AND DISCUSSION

Results

The results of this study show that Islamic Religious Education learning management based on the Sunnah values of Prophet Muhammad ﷺ at Alhazen School Bintaro is implemented through an integrated process involving learning planning, classroom implementation, religious habituation, teacher exemplary conduct, cultural conditioning, and identity formation. The findings indicate that Sunnah values are not only presented as religious teaching materials, but are also managed as a living educational culture that shapes the daily learning atmosphere of the school. This confirms that the

management of Islamic Religious Education at Alhazen School Bintaro does not merely emphasize cognitive religious understanding, but also strengthens adab, worship habits, teacher-student interaction, Islamic verbal culture, and institutional identity.

The first finding concerns the planning of Islamic Religious Education learning based on Sunnah values. The school designs Islamic learning not only through formal lesson plans, but also through daily routines, school regulations, classroom culture, and religious habituation programs. The planning process includes the integration of Sunnah values into opening and closing learning activities, Qur'anic muraja'ah, morning dhikr, prayer habits, Islamic expressions, and teacher-student interaction. These elements are arranged to ensure that Islamic values are experienced repeatedly by students in their daily school life.

Table 1.
Management Components of Sunnah-Based Islamic Religious Education Learning

No.	Management Component	Implementation at Alhazen School Bintaro
1	Learning planning	Integration of Sunnah values into lesson routines, classroom rules, and religious habituation
2	Learning implementation	Opening lessons with salam, prayer, Qur'anic muraja'ah, dhikr, and Islamic verbal expressions
3	Teacher role	Teacher as murabbi, role model, moral guide, and spiritual educator
4	Learning atmosphere	Calm, disciplined, respectful, spiritually oriented, and adab-based classroom environment
5	Evaluation	Observation of students' adab, worship habits, discipline, and daily Islamic behaviour

Source: Research findings at Alhazen School Bintaro

The second finding relates to the implementation of Sunnah values in classroom learning. The learning process begins with salam, prayer, and the conditioning of students to sit properly and listen respectfully. Teachers do not only deliver subject content, but also build a classroom atmosphere resembling a majlis of knowledge. Students are trained to respect teachers, avoid excessive joking, use polite language, and respond to learning situations with Islamic expressions such as *MasyaAllah*, *Barakallahu fiik*, *Alhamdulillah*, and *Afwan*. These practices show that the classroom is managed not simply as an instructional space, but as a moral and spiritual environment.

The third finding shows that teacher exemplary conduct plays a central role in the internalization of Sunnah values. Teachers at Alhazen School Bintaro are positioned not merely as instructors, but as *murabbi* who guide students through personal example. Teachers demonstrate patience, gentleness, modest appearance, respectful speech, and emotional control in dealing with students. When students make mistakes, teachers tend to correct them through advice, dialogue, and soft communication rather than anger or humiliation. This finding indicates that the success of Sunnah-based learning management depends strongly on the consistency of teachers in embodying the values they teach.

Table 2.
Forms of Sunnah Value Internalization in Learning Activities

No.	Internalized Value	Form of Practice
1	Adab	Greeting with salam, respecting teachers, listening attentively, avoiding rude speech
2	Worship habituation	Morning dhikr, prayer before and after learning, dhuha prayer, Qur'anic muraja'ah

3	Teacher exemplary conduct	Speaking gently, dressing modestly, showing patience, avoiding harsh reprimands
4	Islamic verbal culture	Use of <i>MasyaAllah</i> , <i>Barakallahu fiik</i> , <i>Afwan</i> , <i>InsyaAllah</i> , and <i>Alhamdulillah</i>
5	Simplicity	Avoiding excessive entertainment, applause, popular songs, and hedonistic classroom habits

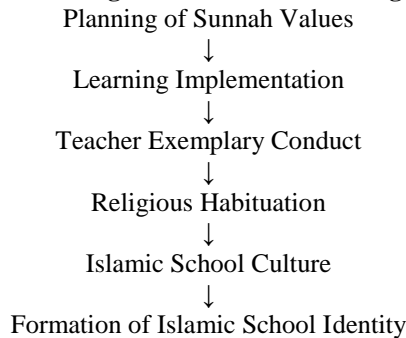
Source: Research findings at Alhazen School Bintaro

The fourth finding concerns religious habituation as a strategy for strengthening Islamic character. Alhazen School Bintaro implements repeated daily practices, such as morning dhikr, Qur'anic muraja'ah, prayer before and after learning, dhuha prayer, and Islamic greetings. These activities are not treated as additional programs outside learning, but as part of the learning management system. The repeated nature of these activities helps students gradually internalize Islamic habits. In this context, religious habituation functions as a bridge between religious knowledge and daily behaviour.

The fifth finding shows that the school environment is intentionally arranged to support Sunnah-based learning. Classrooms contain Islamic visual symbols, short hadith quotations, reminders of daily adab, and religious expressions. The school also limits cultural elements considered inconsistent with its Islamic orientation, such as excessive entertainment, instrumental music, applause culture, and popular expressions that do not support Islamic manners. Instead, the school replaces them with Qur'anic recitation, Islamic phrases, collective prayer, and respectful communication. This environmental arrangement strengthens the Islamic atmosphere and supports the formation of school identity.

Figure 1.

Pattern of Sunnah-Based Islamic Religious Education Learning Management



Source: Research findings at Alhazen School Bintaro

As shown in Figure 1, the management pattern begins with the planning of Sunnah values and continues through classroom implementation, teacher modelling, habituation, and school culture. These components work together to form Islamic school identity. This means that school identity is not formed instantly through slogans or institutional labels, but through repeated practices that become part of the school's daily life.

The sixth finding indicates that Islamic school identity at Alhazen School Bintaro is shaped through the integration of visible and invisible cultural elements. Visible elements include Islamic classroom displays, school routines, student uniforms, worship activities, and Islamic language. Invisible elements include respect, discipline, spiritual awareness, teacher-student warmth, and the emotional atmosphere of learning. The combination of these elements creates a distinctive Islamic identity that differentiates the school from general educational institutions.

Table 3.**Contribution of Sunnah-Based Learning Management to Islamic School Identity**

No.	Learning Management Aspect	Contribution to Islamic School Identity
1	Adab-based classroom management	Builds a respectful and morally disciplined learning environment
2	Worship habituation	Strengthens spiritual rhythm in school life
3	Teacher role modelling	Creates a living example of Islamic behaviour
4	Islamic verbal culture	Forms a distinctive religious communication pattern
5	Cultural filtering	Protects the school atmosphere from values inconsistent with Islamic principles
6	Collective religious activities	Strengthens togetherness, ukhuwah, and shared Islamic identity

Source: Research findings at Alhazen School Bintaro

Overall, the results show that the management of Islamic Religious Education learning based on Sunnah values at Alhazen School Bintaro is implemented through a holistic educational process. The school does not separate Islamic learning from school culture, teacher behaviour, classroom routines, and institutional identity. Sunnah values are internalized through repeated practices, modelled by teachers, supported by the environment, and strengthened through collective religious activities. Therefore, Islamic school identity at Alhazen School Bintaro is not merely constructed through formal curriculum documents, but through the living culture of learning that reflects the values of Prophet Muhammad ﷺ in daily educational practices.

Discussion

The findings of this study indicate that Islamic Religious Education learning management based on the Sunnah values of Prophet Muhammad ﷺ at Alhazen School Bintaro is not limited to classroom instruction, but is developed as an integrated educational culture. The school manages Sunnah values through planning, learning routines, teacher exemplary conduct, worship habituation, Islamic verbal culture, classroom discipline, and symbolic religious environment. This finding confirms that Islamic Religious Education should not be understood merely as a subject that transmits religious knowledge, but as a value-based learning system that shapes students' character, spirituality, adab, and institutional identity. In this sense, the learning management practiced at Alhazen School Bintaro reflects the integration of Islamic Religious Education and Islamic Education Management, because the values of Sunnah are not only taught, but also organized, implemented, monitored, and internalized through daily school life.

The first important finding is that Sunnah values become the foundation of Islamic Religious Education learning management. The school designs learning activities by embedding values such as salam, prayer, dhikr, Qur'anic muraja'ah, adab toward teachers, polite communication, and spiritual classroom routines. This finding is in line with Sahin's argument that Islamic education needs to be understood as a field rooted in Islamic theological, spiritual, intellectual, and cultural traditions, not merely as a neutral pedagogical activity detached from religious worldview (Sahin, 2018). Sahin emphasizes that Islamic education studies must critically engage with the distinctive values and purposes of education within Islamic tradition. Therefore, the management of Islamic Religious Education at Alhazen School Bintaro can be interpreted as an effort to restore the theological and moral foundation of learning through the lived practice of Sunnah values.

The second finding shows that teacher exemplary conduct plays a central role in the internalization of Sunnah values. Teachers at Alhazen School Bintaro are not positioned only as instructors, but as murabbi who guide students through modelled behaviour. This is evident in the way teachers speak gently, correct students without humiliation, dress modestly, show patience, and maintain emotional control in classroom interactions. This finding strengthens the concept of *uswah hasanah* in Islamic education, where moral formation is achieved not only through verbal explanation but through living examples. It also corresponds with recent research which shows that Islamic education teachers shape students' Islamic personality through role modelling, habituation of Islamic values, and spiritual-emotional guidance (Character Education in Islam, 2025). In other words, the teacher's personality becomes part of the curriculum. Apparently, students learn not only from worksheets, which is shocking news only to people who think education is a photocopying industry.

The third finding relates to religious habituation as a core strategy in managing Sunnah-based learning. At Alhazen School Bintaro, students are repeatedly exposed to daily Islamic practices, such as morning dhikr, prayer before and after learning, Qur'anic muraja'ah, dhuha prayer, Islamic greetings, and respectful classroom behaviour. These routines are not treated as occasional religious ceremonies, but as part of the school's learning rhythm. This finding is supported by Al Khozi's study, which states that daily habituation strengthens students' religious character and that school culture provides a sustainable framework for value formation (Al Khozi, 2025). Similarly, Hidayah explains that religious habituation can reinforce school culture and enhance students' religious character when it is practiced consistently within school life (Hidayah, 2025). Thus, habituation in Islamic Religious Education should be seen as a managerial strategy, because it requires planning, repetition, supervision, and institutional consistency.

The fourth finding indicates that Islamic school culture functions as a moral ecology. The school environment at Alhazen School Bintaro is intentionally arranged through Islamic visual symbols, hadith quotations, adab reminders, Islamic expressions, and controlled cultural exposure. The absence of excessive entertainment, instrumental music, applause culture, and popular expressions is replaced by Qur'anic recitation, dhikr, prayer, and words of goodness. This shows that the school does not only add Islamic elements to existing modern school culture, but attempts to construct an Islamic learning ecology. This finding is consistent with Nasution and Abu Nafi', who found that Islamic school culture operates as a systemic mechanism for religious character formation by integrating worship routines, teacher role modelling, school leadership, and family collaboration into students' daily experiences (Nasution & Abu Nafi', 2026). The implication is clear: Islamic school identity is not created by slogans, logos, uniforms, or Arabic words on the wall alone, but by a coherent ecosystem of values practiced by the entire school community.

The fifth finding confirms the importance of school culture management in developing religious character. The case of Alhazen School Bintaro shows that Sunnah-based learning management is closely related to how the school organizes routines, regulates classroom conduct, directs teacher behaviour, controls symbolic space, and strengthens collective religious activities. This is in line with Hadi and Prayogi, who argue that managing Islamic school culture is crucial for developing students' religious character, especially through leadership, habituation, teacher example, and symbolic religious environment (Hadi & Prayogi, 2025). The present study extends this argument by showing that the management of Islamic school culture can be specifically rooted in Sunnah values of Prophet Muhammad ﷺ. Thus, the contribution of this study lies in connecting three domains that are often discussed separately: Islamic Religious Education learning, Sunnah-based value internalization, and Islamic school identity formation.

The sixth finding reveals that Islamic school identity at Alhazen School Bintaro is shaped through both visible and invisible cultural elements. Visible elements include Islamic classroom displays, worship routines, teacher dress, school language, and religious programs. Invisible elements include respect, calmness, discipline, spiritual awareness, teacher-student warmth, and the emotional quality of classroom interaction. These findings support the argument that identity formation in Islamic education is not merely institutional branding, but a process of cultural embodiment. Ulum and Asy'arie argue that Islamic Religious Education has an important role in forming Muslim identity in the modern era, especially when religious knowledge is connected to daily behaviour and moral consciousness (Ulum & Asy'arie, 2024). In the context of this study, Islamic school identity is formed when Sunnah values become the daily habitus of the school community, not just material taught during Islamic Religious Education class.

Table 4.

Interpretation of Research Findings in Relation to Previous Studies

No.	Research Finding	Interpretation	Supporting Studies
1	Sunnah values are integrated into learning routines	Islamic Religious Education functions as value-based learning management	Sahin (2018)
2	Teachers act as <i>murabbi</i> and role models	Teacher personality becomes part of moral curriculum	Character Education in Islam (2025)
3	Religious habituation is practiced daily	Repetition transforms Islamic values into student habits	Al Khozi (2025); Hidayah (2025)
4	School culture supports Sunnah-based learning	Islamic identity is formed through moral ecology	Nasution & Abu Nafi' (2026)
5	Cultural filtering protects the learning atmosphere	Islamic school management includes value selection and cultural regulation	Hadi & Prayogi (2025)
6	Islamic school identity emerges from daily practices	Identity is embodied through visible and invisible school culture	Ulum & Asy'arie (2024)

Source: Researcher's interpretation based on field findings and previous studies

From the perspective of Islamic Education Management, the findings show that the management of Islamic Religious Education learning must include four interrelated functions: planning, implementation, supervision, and evaluation of values. Planning is reflected in the integration of Sunnah values into learning routines and school activities. Implementation is reflected in classroom practices, religious habituation, and teacher modelling. Supervision is reflected in the consistency of school members in maintaining adab and religious culture. Evaluation is reflected in the observation of students' behaviour, discipline, worship habits, and interaction patterns. This managerial reading is important because many Islamic schools claim to develop religious character, but not all of them manage the process systematically. Without management, Islamic values easily become ceremonial decoration, and schools become very good at looking Islamic while forgetting to become educational.

Theoretically, this study contributes to the development of Islamic Religious Education by emphasizing that Sunnah values should be internalized through a holistic learning ecosystem. The study also contributes to Islamic Education Management by showing that school identity is the result of managed culture, not merely institutional aspiration. The novelty of this study lies in the concept of Sunnah-based Islamic Religious Education learning management, which integrates prophetic values, teacher role modelling, habituation, cultural filtering, and Islamic school identity into one analytical framework. Previous studies have examined religious habituation, Islamic character education, and

school culture, but this study specifically places Sunnah values as the organizing principle of Islamic Religious Education learning management at the school level.

Practically, the findings imply that Islamic schools need to design Islamic Religious Education beyond lesson content. Schools should formulate clear indicators of Sunnah values, train teachers to become moral and spiritual role models, integrate worship habituation into daily routines, build Islamic verbal culture, and create a school environment that supports adab and spiritual awareness. The formation of Islamic school identity requires coherence between curriculum, teacher behaviour, school policy, classroom atmosphere, student habits, and institutional symbols. When these elements work together, Islamic education becomes a living culture. When they do not, Islamic education risks becoming a subject with a noble name but a very tired soul.

In summary, the discussion confirms that Islamic Religious Education learning management based on the Sunnah values of Prophet Muhammad ﷺ at Alhazen School Bintaro strengthens Islamic school identity through the integration of knowledge, worship, adab, character, and school culture. The findings support previous studies on Islamic school culture, religious habituation, teacher role modelling, and character formation, while also offering a more specific contribution by framing these elements within Sunnah-based learning management. Therefore, the identity of an Islamic school should not be reduced to formal curriculum, institutional label, or religious symbols, but should be understood as a living educational culture that consistently reflects prophetic values in daily school practices.

CONCLUSION

This study concludes that Islamic Religious Education learning management based on the Sunnah values of Prophet Muhammad ﷺ at Alhazen School Bintaro plays an important role in shaping Islamic school identity. The Sunnah values are internalized through adab, worship habituation, teacher exemplary conduct, Islamic verbal expressions, classroom discipline, and a spiritually oriented learning atmosphere. These values are not only presented as religious teaching materials, but are also managed through daily routines, teacher-student interaction, classroom culture, and school programs. Thus, Islamic Religious Education at Alhazen School Bintaro functions not only as a subject of instruction, but also as a medium for forming students' character, spiritual awareness, and Islamic manners.

The findings also show that Islamic school identity is formed through the consistent integration of knowledge, worship, adab, character, and institutional culture. This identity does not emerge merely from formal curriculum, school labels, or religious symbols, but from educational practices that are repeatedly lived by teachers, students, and the school community. Therefore, Sunnah-based Islamic Religious Education learning management can be considered a practical model for strengthening both Islamic Religious Education and Islamic Education Management in contemporary Islamic schools. Future studies may further develop this topic by comparing similar practices in other Islamic schools or by designing a measurable model of Sunnah-based learning management.

Recommendation

Based on the findings, Alhazen School Bintaro is recommended to strengthen the documentation of Sunnah-based Islamic Religious Education learning management through written guidelines, learning indicators, and periodic evaluation instruments. This is important so that the internalization of Sunnah values is not only practiced informally, but also becomes a measurable and sustainable part of

school management. Islamic Religious Education teachers are also encouraged to continuously develop their role as *murabbi* through teacher training, reflective supervision, and collaborative evaluation. Future researchers may expand this study by comparing Sunnah-based learning management in different Islamic schools or by developing a practical model that can be implemented more widely in Islamic education institutions.

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