

Integrating Qur'anic Values and Local Wisdom in Character Education: A Strategic Educational Management Approach

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Abstract:

This study aims to analyze the implementation of Quran and Sundanese local wisdom-based educational management to strengthen students' character in schools. It uses a qualitative case study method and collects data through in-depth interviews, participant observation, and document analysis. The study systematically analyzed all data through a multi-level coding process, progressing from initial codes and sub-theme categorization to the identification of main themes. The findings reveal an integrated character management cycle comprising planning, implementation, evaluation, and follow-up stages. Quranic values and the Sundanese philosophy of *Silih Asah, Silih Asih, Silih Asuh* (mutual intellectual enrichment, mutual affection, and mutual care) are internalized through teacher role-modeling, daily habituation, collaborative learning, and the reinforcement of school culture. Multidimensional evaluation and reflective feedback mechanisms further support sustainable student character development. The study offers a framework for context-based educational management that integrates Islamic principles, management functions, and local wisdom. This framework serves as a practical, adaptable model for other educational institutions through cultural and organizational adjustments.

Keywords: *Character Education, Quranic Values, Sundanese Local Wisdom, Educational Management*

Abstrak:

Penelitian ini bertujuan untuk menganalisis penerapan manajemen pendidikan berbasis Al-Qur'an dan kearifan lokal Sunda dalam memperkuat karakter siswa di sekolah. Penelitian ini menggunakan metode studi kasus kualitatif dengan teknik pengumpulan data berupa wawancara mendalam, observasi partisipatif, serta analisis dokumen. Seluruh data dianalisis secara sistematis melalui proses pengodean bertingkat, mulai dari kode awal, pengelompokan subtema, hingga penentuan tema utama. Hasil penelitian menunjukkan adanya siklus manajemen karakter yang terintegrasi, meliputi tahapan perencanaan, pelaksanaan, evaluasi, dan tindak lanjut. Nilai-nilai Al-Qur'an serta filosofi Sunda *Silih Asah, Silih Asih, Silih Asuh* diinternalisasikan melalui keteladanan guru, pembiasaan harian, pembelajaran kolaboratif, dan penguatan budaya sekolah. Evaluasi multidimensi serta mekanisme umpan balik reflektif turut mendukung keberlanjutan pembentukan karakter siswa. Implikasi penelitian ini memberikan kerangka kerja

manajemen pendidikan berbasis kontekstual yang memadukan prinsip Islam, fungsi manajemen, dan kearifan lokal. Kerangka ini menjadi model praktis yang adaptif untuk diterapkan pada konteks lembaga pendidikan lain melalui penyesuaian budaya serta organisasi.

Kata Kunci: Pendidikan Karakter, Nilai Al-Qur'an, Kearifan Lokal Sunda, Manajemen Pendidikan

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INTRODUCTION

Education plays a crucial role not only in developing intellectual capacity but also in shaping students' character and social responsibility (Hikmawati & Asyhari, 2024; Rozi & Marzuki, 2024; Haya & Syihab, 2025). In contemporary Indonesian society, educational institutions face growing challenges, including declining ethical behavior, bullying, weakened respect for teachers and parents, and excessive individualism driven by digital transformation. These conditions indicate that academic achievement alone is insufficient to prepare students for social life. Evidence from educational reports between 2020 and 2025 indicates increasing concerns regarding student misconduct and violence in schools (Figure 1). Therefore, strengthening character education has become an important societal need (Ataman et al., 2024). Schools are required to develop educational systems that integrate moral, spiritual, and social values to ensure students' holistic development (Siskiyah, 2022; Hasanah et al., 2023; Kirom, 2024; Tohet et al., 2025)

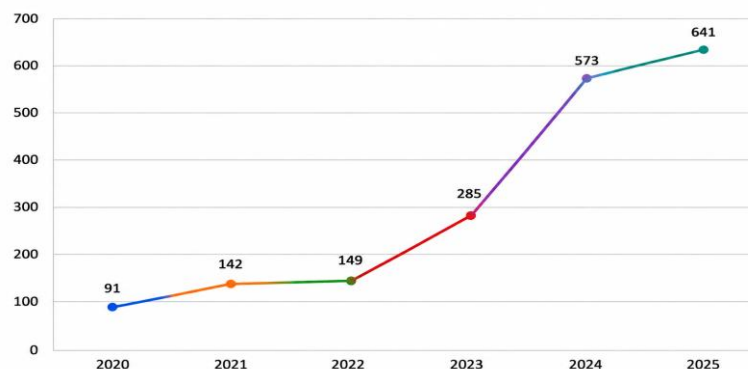


Figure 1. Trend in Cases of Delinquency and Violence

Character education requires an approach that connects universal moral principles with students' religious and cultural environments. In Indonesia, Islamic values derived from the Quran provide fundamental guidance for developing ethical behavior, responsibility, honesty, discipline, compassion, and respect for others. The Quran functions not only as a religious reference but also as a source of educational principles related to human development and social interaction. Maidugu & Isah (2024) and Wahid et al. (2024) explain that Islamic education emphasizes developing individuals with balanced spiritual and social qualities. Therefore, Quran-based educational management is essential because it provides a structured framework for translating religious values into educational practice. Through systematic planning, implementation, and evaluation, schools can create environments that support continuous character formation.

Despite efforts to strengthen character education, many schools still struggle to implement values consistently in daily educational practices. The main problem is the gap between character education concepts and their practical application in school management. Religious values are often taught as separate subjects without being integrated into institutional planning, school culture, and student activities. Similarly, local cultural values are frequently recognized as heritage but are not optimally utilized as educational resources. This condition creates challenges in developing character education that is contextual, sustainable, and relevant to students' social realities. Therefore, an educational management approach that combines religious foundations and local wisdom is needed to overcome these limitations and strengthen character development.

Previous studies have demonstrated that religious values and local wisdom contribute significantly to student character development. Rozi et al. (2025) and Muzammil & Susanti (2025) found that religious-values-based education improves students' discipline, responsibility, and social attitudes. Similarly, Islamic values-based educational management contributes to developing religious school culture and student responsibility (Sanjani et al., 2024; Arifin et al., 2025; Arsyad, 2026; Ismuhayadi, 2026). Meanwhile, Rahmah (2020) revealed that Sundanese cultural principles of *Silih Asah*, *Silih Asih*, and *Silih Asuh* strengthen teacher-student relationships and promote a humanistic school environment. However, previous research has mainly investigated religious values and local wisdom separately. Limited studies have examined how both elements can be integrated systematically through educational management processes.

Sundanese local wisdom provides an important cultural framework for strengthening character education because it emphasizes relational values in social life. The principles of *Silih Asah*, *Silih Asih*, and *Silih Asuh* represent relationships of learning, caring, and guidance that are relevant to contemporary educational challenges. *Silih Asah* supports collaborative learning and knowledge sharing, *Silih Asih* encourages empathy and compassion, while *Silih Asuh* emphasizes mentoring and behavioral guidance (Ansori et al., 2025). These values support students' development of responsibility, tolerance, and social awareness (Ekadjati, 2019). Integrating these cultural principles with Quranic values creates a contextual character education model that connects religious identity with local culture. This approach aligns with culture-based education, where local traditions become resources for developing student identity and preserving cultural values amid globalization (Rozi & Marzuki, 2024; Parker, 2024; Assamarqondi, 2026; Rasidi et al., 2025).

This study's novelty lies in examining the integration of Quranic values and Sundanese local wisdom within educational management as a strategy for strengthening student character. Using Terry's educational management perspective, which includes planning, organizing, actuating, and controlling functions (Batara et al., 2026; Kusumawati et al., 2026; Muttaqien & Sain, 2026), this research analyzes how religious and cultural values are translated into school practices. Furthermore, character formation requires systematic management and habituation to ensure values are internalized (Hasanah et al., 2023; Kirom, 2024; Wahid et al., 2024; Musthofa et al., 2026). This study addresses how Quran- and

Sundanese local wisdom-based educational management is implemented to strengthen student character in a junior high school in Bogor, West Java. This research argues that integrating Quranic values as moral foundations and Sundanese wisdom as cultural contexts can create a more meaningful, sustainable, and contextually relevant character education model.

RESEARCH METHODS

This study used a qualitative case study design (Khan, 2022) to examine how Qur'anic values and Sundanese local wisdom are integrated into educational management to develop student character. The design enabled an in-depth examination of planning, implementation, evaluation, and follow-up in the natural school context, including interactions among school leaders, teachers, and students. The study was conducted at SMP YPPI Ar-Rahmah Bogor, West Java, Indonesia, purposively selected because of its efforts to integrate Qur'anic values and Sundanese local wisdom into educational practices. Data were collected through interviews, observation, and documentation. Six participants were purposively selected based on their professional roles, length of service, and direct involvement in educational and character-building activities: the headmaster (HTR), vice principal for curriculum (HN), Islamic Education teacher (AS), Civics teacher (DAR), Grade 9 homeroom teacher (FA), and religious coordinator (MS). They represented managerial, curricular, teaching, homeroom, and religious-program perspectives, with service periods ranging from 1–5 years to more than 10 years. Table 1 describes are informants in more detail.

Table 1. Research Informants

No.	Code	Position/Role	Length of Service	Relevance to the Study
1	HTR	Headmaster	>10 years	School management and policy
2	HN	Vice Principal for Curriculum	>10 years	Curriculum planning and implementation
3	AS	Islamic Education Teacher	1–5 years	Qur'anic values in learning
4	DAR	Civics Teacher	>10 years	Character education and citizenship values
5	FA	Grade 9 Homeroom Teacher	>10 years	Student guidance and character development
6	MS	Religious Coordinator	>10 years	Religious programs and habituation

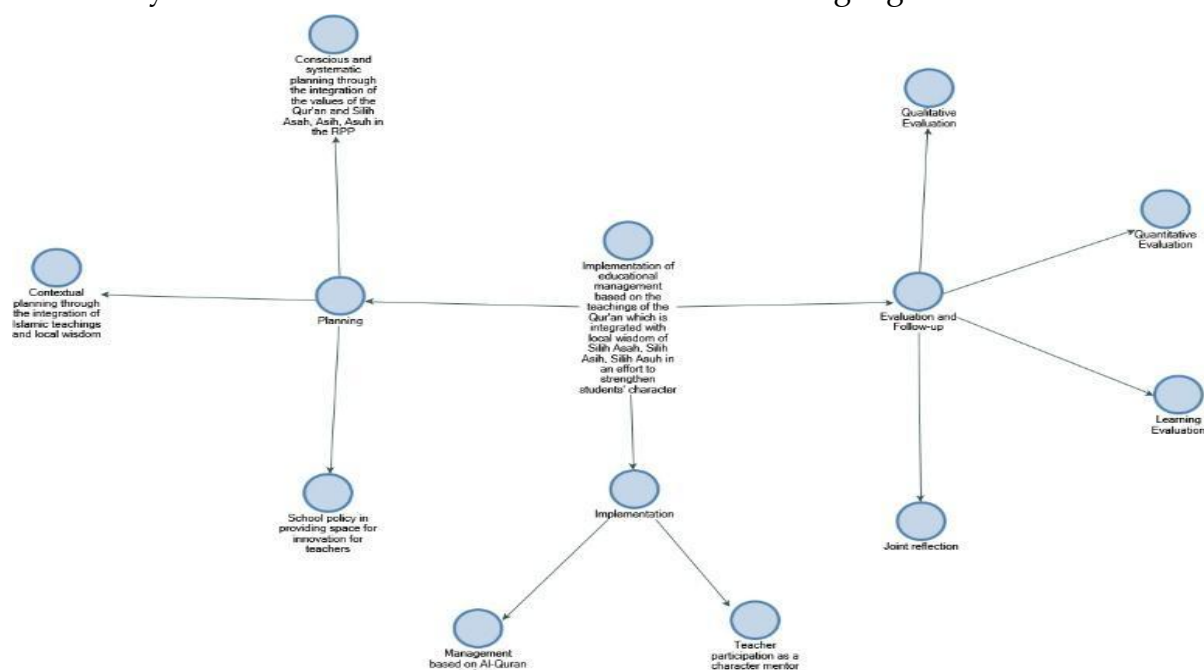
Source: Processed data (2026)

Data analysis followed the interactive model of data condensation, data display, and conclusion drawing/verification (Miles et al., 2020; Asipi et al., 2022). The researcher served as the primary instrument. The researcher coded, categorized, and developed data from interviews, observations, and documents into broader themes, then compared them across sources and continuously verified them against the evidence. The researcher established data validity through source and technical triangulation. Source triangulation compared information from the six participants, while technical triangulation cross-checked interviews, observations, and documentation, strengthening the credibility and consistency of the findings (Meydan & Akkaş, 2024; Sciberras & Dingli, 2023).

RESULTS AND DISCUSSION

Results

Based on research, the school systematically implements educational management grounded in the Qur'an and Sundanese local wisdom through planning, implementation, evaluation, and follow-up. The process aims to strengthen student character by internalizing Qur'anic values and the Sundanese cultural principles of *Silih Asah*, *Silih Asih*, and *Silih Asuh*. The research findings show that religious values and local culture are not only a normative basis but have also been implemented in the school management system, learning process, and daily school culture. More details are in the following Figure 2.



Source: Processed data (2026)

Figure 2. Research Results

Planning Stage

The planning stage of educational management based on the Qur'an and Sundanese local wisdom deliberately integrates character values into learning tools and school programs. The school systematically incorporates Qur'anic values and the principles of *Silih Asah*, *Silih Asih*, and *Silih Asuh* into CP, TP, ATP, RPP, and teaching modules, making character formation part of the intended learning objectives and activities. Documentary evidence from Islamic Religious Education lesson plans confirms this integration, while the Vice Principal for Curriculum emphasized: "The integration of Al-Fatihah values into teaching documents (CP, TP, ATP, and modules) is a concrete step toward realizing value-based education, which does not only pursue cognitive achievement but also spiritual devotion" (interview_WK_HN, 2026). This indicates that planning extends educational objectives beyond cognitive achievement by explicitly incorporating spiritual and character dimensions, thereby providing a formal structure for translating the school's value commitments into intended educational outcomes.

The deliberate integration of values is also evident in teachers' instructional planning. The Civics teacher explained: "The integration of the values of *Silih Asah*,

Silih Asih, and *Silih Asuh* is consciously designed in the RPP/teaching module, particularly by including them in learning objectives, core activities, and character reinforcement, so that these values can be internalized through discussion, group work, and habituation of attitudes during learning” (interview_GR_DAR, 2026). This shows that local wisdom is not merely treated as a cultural reference but is deliberately embedded in learning objectives and activities, creating opportunities for students to experience and practice these values. Planning also extends beyond classroom preparation to the broader school program, as the principal stated: “Planning is carried out in a directed manner by incorporating Qur’anic values and local wisdom into the school program” (interview_KS_HTR, 2026). Documentary evidence further indicates that school policy provides space for teachers to develop value- and character-based learning. In contrast, another teacher described planning as identifying student characteristics and potential, developing classroom habituation programs, designing collaborative activities, integrating moral values, and creating a positive learning environment (interview_WKL_FA, 2026). Thus, planning operates at both instructional and organizational levels, connecting classroom design with broader school programs and policies.

The planning process contextualizes Islamic teachings through Sundanese cultural values. One teacher described this orientation as “A contextual approach that integrates universal Islamic teachings with positive traditions from local wisdom” (interview_GR_AS, 2026). The findings reveal three interconnected patterns: (1) integration of Qur’anic and Sundanese values into curriculum structures, (2) intentional design of character-oriented learning activities, and (3) contextual support through school programs, policies, and local cultural relevance. These patterns form the overarching theme of Institutionalization of Character Values through Educational Planning, positioning planning as the structural and contextual foundation for subsequent implementation. The empirical evidence was systematically coded into initial codes, subthemes, and an overarching theme, as presented in Table 2.

Table 2. Coding Structure of the Planning Stage

Initial Codes	Subthemes	Overarching Theme
Qur’anic values integrated into curriculum documents and teaching modules	Religious value integration	Institutionalization of Character Values through Educational Planning
<i>Silih Asah</i> , <i>Silih Asih</i> , and <i>Silih Asuh</i> integrated into learning plans	Local wisdom integration	
Character values embedded in objectives and learning activities	Character-oriented curriculum design	
Qur’anic values and local wisdom integrated into school programs	School-level value integration	

Implementation Stage

The implementation stage demonstrates how the Qur’anic values and Sundanese local wisdom formulated during the planning stage are translated into concrete learning practices, habituation, and social interactions within the school

environment. These values are not treated merely as instructional content but are practiced through students' everyday learning experiences. The Islamic Religious Education teacher stated, "The management of education based on Qur'anic values provides explanations and examples that are easy for students to understand, so that in every learning activity students become accustomed to applying these values in their daily lives" (interview_GR_AS, 2026). This indicates that implementation moves from understanding values toward repeated practice through examples and habituation, making normative values observable in students' daily activities. This internalization is further supported through collaborative and participatory learning. The Civics teacher explained, "The implementation of Qur'anic values in Civics learning is carried out by habituating honesty in completing assignments and expressing opinions, instilling responsibility through fulfilling students' duties and roles in classroom activities, and applying justice during discussions, deliberations, and assessment by respecting each student's rights and opinions" (interview_GR_DAR, 2026). Thus, honesty, responsibility, justice, and respect are internalized through concrete pedagogical and social practices rather than verbal instruction alone.

Teacher modelling and guidance constitute another important component of implementation. The Vice Principal for Curriculum stated, "The role of teachers in learning Qur'anic values and local wisdom is to serve as *uswah hasanah* (role models), motivators, facilitators, and evaluators" (interview_WK_HN, 2026). As *uswah hasanah*, teachers become behavioural references through which students encounter values in interpersonal relationships and daily school activities. At the same time, their roles as motivators, facilitators, evaluators, and guides support the continuity of value internalization. This is reinforced by the Islamic Religious Education teacher's statement, "My position is, of course, as a guide" (interview_GR_AS, 2026). The implementation process therefore extends beyond formal classroom activities into the wider school culture, where *Silih Asah*, *Silih Asih*, and *Silih Asuh* are reflected in mutual learning, care, guidance, and interactions among teachers and students. Value internalization is consequently strengthened when curricular content, habitual practices, collaborative learning, and teacher behaviour convey consistent expectations regarding student character.

Taken together, the implementation findings reveal three interconnected patterns: (1) enactment of values through everyday practice and habituation, (2) internalization through collaborative learning and social interaction, and (3) reinforcement through teacher modelling and guidance. These patterns form the overarching theme of Embodied Value Internalization through Learning and School Culture. The finding demonstrates how planned values are transformed into lived educational experiences, allowing students to encounter Qur'anic and Sundanese values not only as concepts to be learned but also as behaviours and social practices to be experienced and enacted. Table 3 presents the coding structure derived from these findings, showing how the empirical evidence is organized into initial codes, subthemes, and an overarching theme.

Table 3. Coding Structure of the Implementation Stage

Initial Codes	Subthemes	Overarching Theme
Explaining Qur'anic values and providing real-life examples, Applying Qur'anic values in daily life	Value enactment through practice and habituation	Embodied Value Internalization through Learning and School Culture
Honesty, responsibility, justice, and respect in learning activities	Collaborative and participatory value internalization	
Teacher as <i>uswah hasanah</i> , motivator, facilitator, evaluator, and guide	Teacher modelling and guidance	
<i>Silih Asah, Silih Asih, and Silih Asuh</i> reflected in school interactions	Cultural enactment of values	

Evaluation Stage

The evaluation stage systematically monitors and interprets students' character development through academic and behavioral evidence. The findings show that evaluation combines qualitative and quantitative approaches, including behavioral observation, student progress reports, teacher reflection, evaluation meetings, program reports, and a violation-point system. Rather than focusing exclusively on academic achievement, the school evaluates students' attitudes, discipline, responsibility, honesty, social behavior, work culture, and school climate. The principal explained, "Evaluation is conducted through observation, evaluation meetings, and program reports. Changes in students' attitudes, discipline, work culture, and school climate are the main indicators" (interview_KS_HTR, 2026). This indicates that evaluation captures changes in student behavior and the broader educational environment. The Vice Principal for Curriculum further emphasized its formative orientation: "Character evaluation in Qur'an-based curriculum management is formative; it is intended for continuous improvement rather than merely summative judgment. The focus is on the growth of students' character rather than simply collecting scores" (interview_WK_HN, 2026). Thus, evaluation serves as an ongoing feedback mechanism through which teachers and school leaders monitor character development and identify areas needing further reinforcement.

The multidimensional nature of evaluation is also evident at the classroom level. The Civics teacher stated, "The success of Civics learning in shaping students' character is assessed through observations of their everyday attitudes and behavior, such as responsibility in completing tasks, discipline, honesty, and how students interact and respect other people's opinions, both in the classroom and in school activities" (interview_GR_DAR, 2026). These observations provide practical indicators of whether the values embedded in learning are reflected in students' everyday conduct. The school also employs a measurable behavioral monitoring mechanism through a points system, as explained by the relevant staff member: "Through the regulation of the number of points assigned to each student" (interview_KA_MS, 2026). Combined with teacher reflection, administrative records, evaluation meetings, and daily behavioral monitoring, these mechanisms provide multiple sources of evidence for assessing character development. The findings therefore show that evaluation is not limited to measuring academic achievement but examines how Qur'anic and Sundanese values are manifested in students' attitudes and behavior.

Analytically, the evaluation stage serves two interconnected functions: making character development visible through multiple forms of evidence and providing information for subsequent educational decisions. Its formative orientation enables identified strengths and weaknesses to become a basis for reinforcement and adjustment, thereby connecting implementation with follow-up actions rather than functioning as an isolated final stage. The coding analysis identifies three major patterns: (1) multidimensional character assessment, (2) formative and continuous monitoring, and (3) evidence-based behavioral tracking. These patterns constitute the overarching theme of Formative and Multidimensional Character Monitoring, illustrating how assessment extends beyond academic achievement to continuously examine the enactment of Qur'anic and Sundanese values in students' actual behavior and school life. Table 4 presents the coding structure derived from these findings, showing how the empirical evidence was organized into initial codes, subthemes, and an overarching theme.

Table 3. Coding Structure of the Evaluation Stage

Initial Codes	Subthemes	Overarching Theme
Behavioral observation; assessment of discipline, responsibility, honesty, and respect, Monitoring work culture	Multidimensional character assessment	Formative and Multidimensional Character Monitoring
Teacher reflection, evaluation meetings, and program reports	Formative and continuous monitoring	
Violation-point system and administrative behavior records, Daily behavioral monitoring and qualitative-quantitative evaluation	Evidence-based behavioral tracking	

Follow-up Stage

The follow-up stage represents the process through which evaluation results are translated into reflection, reinforcement, instructional adjustment, and individualized support. Rather than functioning as a separate concluding activity, follow-up connects evaluation with subsequent educational action by using identified strengths and areas requiring improvement as a basis for further intervention. The Civics teacher explained: "Follow-up is carried out through reflection with students, reinforcement and habituation of values that have not yet developed optimally, adjustment of learning strategies and activities, as well as individual guidance for students who still require assistance in subsequent learning" (interview_GR_DAR, 2026). This finding indicates four complementary mechanisms of follow-up: reflection to identify insufficiently internalized values, reinforcement and habituation to strengthen their practice, instructional adjustment to respond to students' needs, and individual guidance for students requiring specific support. Observations further confirmed that teachers implemented collaborative learning and character mentoring, while evaluation involved daily behavioral observation and a point system; these results were subsequently addressed through reflection, feedback, and individual coaching. Thus, follow-up is embedded in ongoing educational management rather than functioning only as a formal end-of-cycle response.

The findings further demonstrate that character-oriented educational management operates as a mutually reinforcing cycle: planning guides implementation, implementation provides evidence for evaluation, evaluation identifies areas for reinforcement or adjustment, and follow-up informs subsequent planning and implementation. Follow-up therefore functions as a continuous improvement mechanism that sustains the integration of Qur'anic values and Sundanese local wisdom. The coding analysis identified three interrelated patterns: (1) reflective value reinforcement, (2) adaptive adjustment of educational practices, and (3) individualized student support, which constitute the overarching theme of Adaptive Follow-up and Continuous Character Improvement. The coding structure derived from these findings is presented in Table 4, showing the organization of empirical evidence into initial codes, subthemes, and an overarching theme.

Table 4. Coding Structure of the Follow-up Stage

Initial Codes	Subthemes	Overarching Theme
Collaborative reflection with students; reinforcement of underdeveloped values; repeated value habituation	Reflective value reinforcement	Adaptive Follow-up and Continuous Character Improvement
Adjustment of learning strategies and activities; feedback for subsequent learning	Adaptive instructional adjustment	
Individual guidance and coaching for students requiring support Follow-up based on evaluation results	Individualized character support Evidence-based follow-up	

Synthesis of the Thematic Findings

The thematic analysis shows that Qur'an- and Sundanese local wisdom-based educational management operates through four interconnected stages: planning, implementation, evaluation, and follow-up. Planning institutionalizes Qur'anic values and *Silih Asah*, *Silih Asih*, and *Silih Asuh* in curriculum documents, learning objectives, school programs, and policies. These values are enacted through classroom activities, habituation, collaboration, teacher modelling, and daily interactions. Evaluation monitors their manifestation in students' attitudes and behavior through observation, reflection, reports, and behavioral records. At the same time, follow-up addresses identified needs through value reinforcement, instructional adjustment, reflection, and individual guidance.

The four stages form a continuous and mutually reinforcing process rather than separate management functions. Planning guides implementation, implementation generates evidence for evaluation, and evaluation informs follow-up and subsequent planning. This cycle enables the school to continuously refine the integration of Qur'anic and Sundanese values, making character education an embedded and sustainable component of school management, learning, and school culture. Figure 3 synthesizes this process through four overarching themes: Institutionalization of Character Values through Educational Planning, Embodied Value Internalization through Learning and School Culture, Formative and Multidimensional Character Monitoring, and Adaptive Follow-up and Continuous Character Improvement. The framework highlights the feedback loop

from follow-up to subsequent planning, with school culture providing the contextual environment that sustains the integration of Qur'anic and Sundanese values throughout the cycle.

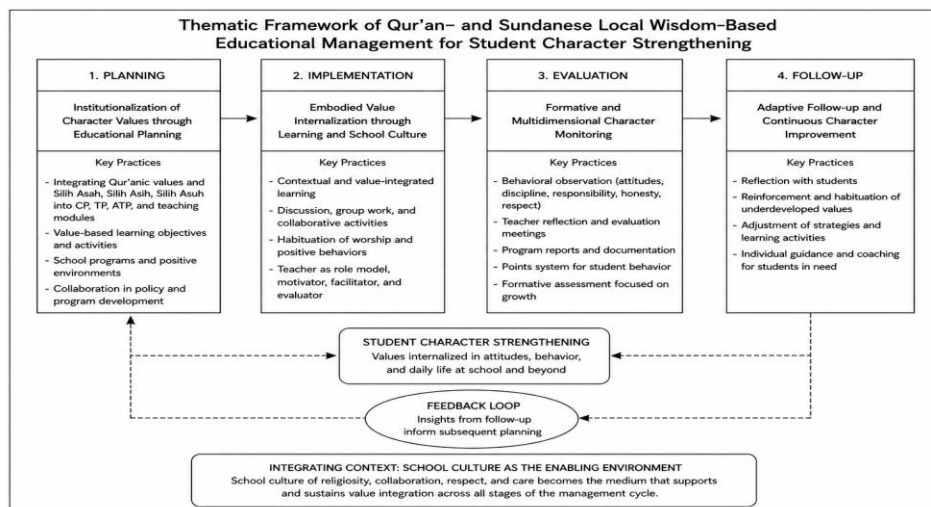


Figure 3. Thematic Framework of Al-Qur'an and Sundanese Local Wisdom Based Educational Management for Student Character Strengthening

Discussion

The findings show that schools embed student character strengthening in an integrated management cycle of planning, implementation, evaluation, and follow-up. At the planning stage, Qur'anic values and *Silih Asah*, *Silih Asih*, and *Silih Asuh* are intentionally embedded in learning objectives, teaching modules, lesson plans, and school programs. This finding aligns with Nugraha and Movitaria (2022), who found that Sundanese values can be integrated into learning planning and instructional materials, and Hendrawan (2020), who showed that Sundanese local wisdom can function as curriculum content, learning practice, and a basis for social interaction. The present study extends these findings by showing that local wisdom is not merely treated as cultural content: *Silih Asah* is associated with mutual learning, *Silih Asih* with empathy and respect, and *Silih Asuh* with guidance and care, all aligned with Qur'anic values within the school's religious and humanistic orientation. This is consistent with Hidayat et al. (2024), who demonstrated the integration of Sundanese wisdom with Islamic character, and Anggraeni et al. (2023), who highlighted the universal human values embedded in these principles. As Rahmah (2020) emphasizes, however, values require reinforcement through routine, curricular, and extracurricular activities to become systematic. Thus, this study shows how Qur'anic and Sundanese values are institutionalized through formal planning as a foundation for enactment in educational practice.

This institutionalization becomes meaningful through implementation, where planned values are translated into classroom learning, religious habituation, collaborative activities, teacher role modelling, and social interaction. Teachers act as *uswah hasanah*, facilitators, motivators, and guides, enabling students to experience character values through repeated practices and concrete relationships rather than merely learning them conceptually. This finding is

consistent with Rahmah (2020), who highlights curricular, routine, and extracurricular implementation of *Silih Asah*, *Silih Asih*, and *Silih Asuh*, and Hidayatuloh (2020), who links these values to tolerance, cooperation, mutual respect, and social responsibility. Herlambang (2026) similarly identifies curriculum-based learning, school culture, project-based learning, and teacher modelling as mechanisms for developing social ethics through Sundanese local wisdom. However, the present findings indicate that teacher modelling alone is insufficient for sustainable character development. Rather, modelling is embedded within a broader management cycle involving institutional planning, school culture, evaluation, and follow-up, complementing Firmansyah et al. (2023) on local wisdom-based Islamic education and Nugraha and Movitaria (2022) on cultural value integration in learning. In this sense, value internalization becomes more systematic when individual educational practices are supported by institutional management.

The evaluation and follow-up processes further demonstrate the adaptive nature of this management cycle. Character development is assessed through behavioral observation, teacher reflection, evaluation meetings, student progress records, and a violation-point system, covering discipline, responsibility, honesty, social interaction, and changes in daily behavior rather than academic achievement alone. This finding aligns with emphasize continuous evaluation in character education management (Junaris et al., 2022; Hikmawati & Asyhari, 2024; Tohet et al., 2025). The present study extends this perspective by showing that evaluation functions diagnostically, identifying internalized values and those requiring further reinforcement. Although numerical violation-point records may not fully capture the gradual, relational, and context-dependent nature of character development, their combination with behavioral observation, teacher reflection, and direct guidance allows quantitative evidence to be interpreted within students' broader educational and social contexts. Evaluation findings are subsequently transformed into reflection, value reinforcement, instructional adjustment, feedback, and individual coaching. This adaptive follow-up is consistent with Aswie and Amarulloh (2024), who emphasize habituation in strengthening character through Sundanese local wisdom. Thus, evaluation generates evidence, while follow-up converts that evidence into action and reconnects it with subsequent planning and implementation.

Taken together, these findings show that planning, implementation, evaluation, and follow-up function as interdependent mechanisms of value internalization rather than independent administrative functions. This extends conventional perspectives of educational management by demonstrating that management functions can simultaneously institutionalize educational values and support character formation. The contribution of the study lies in three interconnected aspects: first, educational management organizes the translation of values from planning into practice and continuous reinforcement; second, school culture serves as an active medium of internalization through teacher-student relationships, collaborative learning, habituation, and daily interaction, strengthening previous findings on Sundanese local wisdom as a pedagogical and social resource (Hendrawan, 2020; Hidayatuloh, 2020; Rahmah, 2020); and third,

Qur'anic values move beyond normative instruction toward systemic institutionalization across planning, classroom practices, social relationships, behavioral monitoring, and follow-up. Their integration with Sundanese local wisdom demonstrates how Islamic education can remain religiously grounded while engaging with learners' cultural context (Anggraeni et al., 2023; Hidayat et al., 2024).

Nevertheless, these mechanisms should not be assumed to operate the same way across educational settings. Implementation may vary by institutional culture, leadership, teacher capacity, student characteristics, and community values. The relevance of *Silih Asah*, *Silih Asih*, and *Silih Asuh* is particularly strong in the Sundanese context because these values are socially recognizable and connected to existing interaction patterns, although their universal human dimensions may support adaptation beyond this context (Anggraeni et al., 2023; Hidayatuloh, 2020). Accordingly, this study does not propose a universally superior cultural model, but demonstrates how culturally meaningful values can be integrated into educational management as a mechanism for contextualized character education. Although the study was conducted at one school, the underlying mechanism of planning, implementation, evaluation, follow-up, and feedback may be transferable to other settings, provided that its value content, implementation strategies, institutional roles, and evaluation mechanisms are adapted to local religious, cultural, and organizational characteristics, including public schools, madrasas, Islamic boarding schools, and multicultural institutions. The study is nevertheless limited by its single-case design, which makes the findings contextually grounded rather than statistically generalizable, and by the possibility that the implementation of Qur'anic and Sundanese values may differ across settings. Future research should therefore employ multiple-case, comparative, and longitudinal designs to examine the framework across diverse educational contexts and over time.

CONCLUSION

This study concludes that educational management based on Qur'anic values and Sundanese local wisdom at SMP YPPI Arrahmah Bogor strengthens student character through an integrated cycle of planning, implementation, evaluation, and follow-up. Qur'anic values and the principles of *Silih Asah*, *Silih Asih*, and *Silih Asuh* are systematically embedded through curriculum planning, teacher role modelling, daily habituation, school culture development, character assessment, reflection activities, and individual student guidance. These processes support continuous value internalization, fostering responsibility, discipline, empathy, respect, and social awareness among students. Scientifically, this study contributes a context-sensitive educational management framework that integrates management functions with Islamic values and local cultural wisdom. Practically, the findings provide implications for school leaders and educators by offering a reference for designing character education programs that are culturally relevant, sustainable, and adaptable to local contexts. However, the single-case research design limits broader generalization; therefore, future comparative and multi-site studies are needed to validate and expand this framework across diverse educational environments.

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