The Relevance of Qur'anic Moral Values Towards the Formation of Social Ethics in Contemporary Islamic Education at the Modern Islamic Boarding School Darul Al Ulum Al Muhajirin Langkat

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Abstract

This study aims to examine the relevance of Qur'anic moral values in the formation of social ethics at Pondok Pesantren Modern Darul Ulum Al-Muhajirin Langkat, as a model of contemporary Islamic education. A qualitative research method with a case study approach is used to gain in-depth understanding of how Qur'anic moral values are applied in the daily life of the pesantren. Data sources are obtained from in-depth interviews with the pesantren leaders, teachers, and students, participatory observations, and existing documentation at the pesantren. The data analysis technique used is thematic analysis to identify key themes in the implementation of Qur'anic morals and their connection to the social ethics of the students. Source triangulation and member checking are used to ensure data validity. The expectation of this study is to provide insights into the impact of Qur'anic moral values on the formation of social ethics among students in the context of contemporary Islamic education. This research is expected to contribute to the development of Islamic education that not only focuses on knowledge but also on character formation and noble ethics in accordance with the teachings of the Qur'an.

Keywords: Qur'anic Morals, Social Ethics, Islamic Education, Modern Pesantren.

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Introduction

Islamic education plays a vital role in shaping the character and morals of the ummah, which is an integral part of Islamic teachings themselves. Morals in Islam are not only related to the relationship between humans and God (habluminallah) but also to social relationships between fellow humans (hablumminannas). This indicates that education implemented in daily life must include both spiritual and social dimensions. In the Qur'an, there are many verses that describe the importance of noble morals as part of Islamic teachings. These moral values are very relevant in the formation of social ethics, especially in the context of Islamic education in Islamic boarding schools (Adelia & Mitra, 2021).

Islamic boarding schools, as traditional Islamic educational institutions, have long been known as places for moral and character building. As educational institutions that teach religious knowledge in depth, Islamic boarding schools provide space for students to develop an understanding of moral values derived from the Qur'an and Hadith. In keeping pace with the times, modern Islamic boarding schools strive to harmonize religious education with general education based on Islamic principles. One example is the Modern Islamic Boarding School Darul Ulum Al-Muhajirin Langkat, which integrates religious and general education with the aim of creating a generation that is not only intellectually intelligent, but also morally and socially upright (Hafidh & Badrudin, 2019).

The relevance of Qur'anic moral values in shaping social ethics in Islamic boarding schools is very important because Islamic boarding schools are not only places for studying religious knowledge, but also centers for character building and social identity for students(Chaniago et al., 2023). By teaching Qur'anic moral values, Islamic boarding schools are expected to shape individuals who not only have deep religious knowledge but are also capable of practicing good social ethics in their daily lives. The Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School, which combines a religious curriculum with general knowledge, is a strategic place to study how Qur'anic moral values are applied in shaping the social ethics of students (Muhsin, 2020).

Along with the development of the times and the challenges of globalization, contemporary Islamic education faces many changes that require adjustments in various aspects, both in terms of curriculum, learning methods, and the application of moral values in social life (Fuady, 2016). Therefore, the relevance of Qur'anic moral values in contemporary Islamic education needs to be studied more deeply to see the extent to which these values can have a significant impact on the formation of good social ethics among students. This study aims to examine the relevance of Qur'anic moral values in shaping social ethics at the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School, which is a model of contemporary Islamic education with the integration of religious knowledge and general education.

Literature Review

This theoretical study aims to explore the basic concepts of morals in Islam, particularly those contained in the moral values of the Qur'an, and their relevance to the formation of social ethics in Islamic education, especially in the environment of the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School. In this context, it is important to refer to the two main sources of Islamic teachings, namely the Qur'an and Hadith, which form the basis for regulating human behavior in both spiritual and social dimensions. The discussion in this study is expected to provide a deep understanding of how Qur'anic morals can shape positive social character in contemporary Islamic education.

2.1. Qur'anic Morals in the Perspective of Islam

Morals in Islam have a broad meaning, namely all attitudes, behaviors, and actions that are in accordance with the guidance of Allah SWT in the Qur'an and Hadith. The word akhlaaq in Arabic comes from the root word khulq which means character or nature. Morality in Islam not only governs the relationship between humans and God (habluminallah), but also greatly

influences the relationship between humans and their fellow humans (hablumminannas), and even with the surrounding environment (Ismail, 2014).

According to Imam Al-Ghazali, morals in Islam are characteristics that are reflected in daily behavior, which are a manifestation of a person's faith (Saputra & Wahid, 2023). If someone believes in Allah and His messenger, then good morals will become an integral part of their life. Good morals can be seen in the form of actions that benefit oneself and others, and are in line with the teachings of the Qur'an and Hadith.

1. Qur'anic Morals in the Qur'an

The Qur'an, as the holy book of Islam, provides many guidelines on the morals that every Muslim should possess. One of the verses often quoted in the context of morals is Surah Al-Ahzab (33:21), which states that the Prophet Muhammad SAW is uswatun hasanah (a good example) for his followers. In this verse, Allah teaches that the Prophet Muhammad SAW had perfect morals, and Muslims are required to emulate his behavior in their daily lives (Siregar et al., 2018).

Surah Al-Furqan (25:63), Allah describes the characteristics of His servants who have noble character. In this verse, Allah SWT says: "And the servants of the Most Merciful are those who walk humbly on the earth, and when the ignorant address them, they respond with kind words." This verse shows the importance of humility, patience, and not being easily provoked when dealing with others, especially in the context of social interaction (Bahri, 2022).

The Qur'an also emphasizes the importance of morals, which include patience, honesty, trustworthiness, and compassion. For example, in Surah Al-Baqarah (2:177), Allah says that one of the characteristics of the pious is that they do good to others with honesty and justice, and always maintain good relationships with others.

Morality is the main foundation of human life. Islam, as a religion that regulates all aspects of life, not only discusses ritual worship, but also emphasizes the importance of good morals. Qur'anic morals, which are taken from the guidance of the Qur'an, are the main guide for Muslims in their daily lives. The Qur'an, as a source of law and guidance for life, provides many teachings on morals that can be applied in various contexts of life (Mahyudin, 2022).

a. The Importance of Morality in Islam. The Qur'an explicitly emphasizes the importance of good morals as part of the implementation of Islamic teachings. Allah SWT says in Surah Al-Ahzab verse 21: "Indeed, there has been in the Messenger of Allah an excellent example for you, (namely) for those who hope for (the mercy of) Allah and the coming of the Day of Judgment and he often mentions Allah." This verse shows that the Prophet Muhammad SAW is the best example of morals. As Muslims, following the example of the Prophet is an obligation, and this includes all aspects of life, including morals (Mukti et al., 2022).

b. Honesty is an important aspect of Qur'anic morals. In many verses of the Qur'an, honesty is considered a noble trait. Allah says in Surah At-Tawbah verse 119: "O you who believe, fear Allah and be with those who are true." Honesty is a characteristic of those who are pious. In social life, honesty is the foundation for building healthy and trusting relationships. The Qur'an teaches Muslims to always speak the truth, both in words and deeds, because honesty reflects integrity and truthfulness in accordance with Allah's guidance.

c. Patience is also part of the Qur'anic morals that are strongly emphasized in the Qur'an. Allah SWT says in Surah Al-Baqarah verse 153: "O you who believe, seek help with patience and prayer; indeed, Allah is with those who are patient." Patience is a very important quality in facing life's trials. In many situations, we are faced with challenges and difficulties. Qur'anic morals teach Muslims not to give up easily, but to persevere and be patient in the face of trials. Allah promises help to those who are patient, and this motivates Muslims to always be patient (Syarifuddin, Mukhlis Malik, 2024).

d. Forgiveness is a noble trait taught in the Qur'an. Allah says in Surah Al-Imran verse 134: "And (they are) those who restrain their anger and forgive others. And Allah loves

those who do good." Forgiving the mistakes of others is a very noble character trait in Islam. When someone is persecuted or hurt, many people tend to retaliate. However, Qur'anic morals teach that forgiveness is a more noble act. By forgiving, a person shows generosity and maturity in dealing with problems.

e. The Qur'an also teaches the importance of maintaining one's behavior and honor. Allah says in Surah An-Nur verses 30-31:"Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is All-Knowing of what they do." Similarly, for women, the Qur'an teaches them to maintain their honor and modesty. Qur'anic morals require Muslims to maintain purity in every aspect, whether in behavior, words, or actions, in order to remain in accordance with Allah's guidance.

f. The Qur'an emphasizes the importance of doing good to others. Allah SWT says in Surah Al-Baqarah verse 177: "Goodness is not only facing east and west, but goodness is believing in Allah, the Last Day, the angels, His books, and His prophets, giving their wealth to relatives, orphans, the poor, travelers, those who ask for help, and those who redeem slaves." Kindness to others, whether in the form of material goods or attention, is a characteristic of the morals taught in the Qur'an. Sharing with those in need and caring for the welfare of others is part of practicing Qur'anic morals (M. Y. Harahap & Ependi, 2023).

g. Qur'anic morals also teach Muslims to avoid sinful acts, both in relation to Allah and to fellow human beings. In Surah Al-Isra' verse 32, Allah SWT warns: "And do not approach adultery. Indeed, adultery is a vile deed and an evil path." In many aspects of life, the Qur'an teaches to avoid actions that can damage morals and ethics, because bad morals will only bring destruction.

Qur'anic morals are a very broad ethical teaching that covers various aspects of life. The Qur'an provides clear guidance on how Muslims should behave, both in their relationship with Allah and with other human beings. Honesty, patience, forgiveness, maintaining honor, doing good to others, and avoiding sinful acts are some examples of Qur'anic morals that can be applied in everyday life. By applying Qur'anic morals, a Muslim can create an environment full of peace, love, and kindness, in accordance with the teachings that Allah SWT revealed through His book.

2. Prophet Muhammad SAW as a Role Model of Morality

Prophet Muhammad SAW was a perfect example of good character. He was known for his noble qualities, such as honesty, patience, trustworthiness, and compassion. Many hadiths describe how Prophet Muhammad SAW always paid attention to social relationships and guided his followers to have good character. In a hadith narrated by Bukhari and Muslim, the Prophet Muhammad SAW said: "Verily, I have been sent to perfect noble character." This hadith illustrates that the main goal of the Prophet Muhammad SAW was to guide his followers to have morals in accordance with Islamic teachings, which include the relationship between humans and Allah and with one another (Fahdurrosi & El-Yunusi, 2024).

Prophet Muhammad SAW was a perfect figure in various aspects of life, not only as a leader, but also as a prime example of good character. He was sent by Allah to perfect human character, as mentioned in the hadith: "Verily, I have been sent to perfect noble character." (HR. Al-Bukhari). The life of Prophet Muhammad SAW, which was filled with noble values, serves as a guide for Muslims in their daily lives (Ari Khairurrijal Fahmi, 1975).

a. Honesty is one of the main characteristics that stands out in the life of the Prophet Muhammad SAW. Before receiving revelation, he was known as "Al-Amin" (the trustworthy) among the people of Mecca because of his sincerity in speech and behavior. On many occasions, the Prophet Muhammad (PBUH) showed that honesty was the foundation of every interaction, whether in personal, family, or community matters. Even when faced with difficult choices that could harm him, the Prophet Muhammad (PBUH) still chose to speak honestly without fear or hesitation. His honesty was not only in his words, but also in his actions, which always reflected integrity and truth.

b. Patience is another trait that is strongly emphasized in the character of the Prophet Muhammad SAW. In facing various trials in life, whether in the form of insults, threats, or resistance from the Quraish, the Prophet Muhammad SAW continued to show extraordinary calm and patience. One of the best examples is when he was tortured in Tha'if, but he did not respond with hatred or violence.

c. Instead, he prayed that his people would be given guidance. The Prophet Muhammad's determination and mental resilience in facing difficulties provide a valuable lesson about the importance of patience in every trial of life. c) The Prophet Muhammad was known for his compassionate attitude towards all creatures, whether human, animal, or nature. He always showed kindness and was never harsh in his words or deeds.

d. In a hadith, the Prophet SAW said: "Whoever does not show compassion will not be shown compassion." (HR. Bukhari). The Prophet Muhammad SAW never discriminated in his treatment of anyone, even his enemies. When he was in Mecca, even though he was often treated badly by his people, he continued to preach to them with compassion and gentleness.

e. The Prophet Muhammad SAW was also a role model in terms of generosity and caring for others. He often gave to those in need, regardless of their status or background. One example is when the Prophet Muhammad SAW gave aid to the poor and orphans, even when he himself was in difficult circumstances. In a hadith, he said: "The best of people are those who are most beneficial to others." (HR. Ahmad). With this attitude, the Prophet Muhammad taught Muslims to always care for and help others, especially those in need of help.

f. In carrying out his duties as a leader, the Prophet Muhammad SAW always adhered to the principle of justice. He never discriminated between the rich and the poor, between the powerful and the weak. For example, in one incident, the Prophet SAW judged a woman from the aristocracy who had stolen. Even though the woman came from a respectable family, the Prophet Muhammad SAW still decided the law fairly without prioritizing social status. In this case, the Prophet Muhammad SAW taught that justice must be upheld without discrimination.

Prophet Muhammad SAW is the ultimate role model for Muslims in all aspects of life, especially in terms of morals. Honesty, patience, kindness, generosity, fairness, and caring for others are some of the noble morals that can be emulated. By emulating the life of the Prophet Muhammad (PBUH), Muslims are expected to create a life full of peace, love, and justice, and to make good morals a guide in every action. As Muslims, we are invited to continue to strive to follow in the footsteps of the Prophet Muhammad (PBUH) in improving the quality of our morals, so that we can attain the pleasure of Allah SWT in this world and the hereafter.

2.2. Social Ethics in the Context of Islamic Education

Social ethics in Islamic education refers to the principles that govern human behavior in interacting with others. Social ethics in Islam is not only about how to behave in society, but also includes how each individual respects the dignity of others, carries out their responsibilities, and acts fairly and wisely. In the context of Islamic education, social ethics teaches students about the importance of mutual respect, maintaining unity, and having social awareness of the needs of others.

1. **Pendidikan Etika Sosial dalam Al-Qur'an dan Hadis**

In the Qur'an, there are many verses that teach the importance of social ethics, which every Muslim must practice in their daily lives. For example, in Surah Al-Hujurat (49:10), Allah says: "The believers are but brothers, so reconcile between your brothers and fear Allah that you may receive mercy." This verse emphasizes the importance of maintaining good relations with others, resolving disputes, and maintaining peace in society (M. I. Harahap, 2020).

In addition, in Surah Al-Mujadila (58:11), Allah mentions the importance of mutual respect in social life. This verse teaches that every individual must maintain ethics in speaking,

listening, and paying attention to others. In this context, Islamic education emphasizes that social ethics must be taught in every aspect of life, from interpersonal relationships to social relationships in society (Azizy, 2007).

2. **Social Ethics Education in Islamic Boarding Schools**

Islamic boarding schools play an important role in shaping the character of students through moral and social ethics education. In the pesantren environment, students are taught to live together in a community imbued with Islamic values. They learn to respect one another, cooperate, and maintain good relationships with others. The Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School teaches moral principles in accordance with Islamic teachings, as outlined in the Qur'an and Hadith.

The social ethics taught at the pesantren include helping one another, not being selfish, and maintaining togetherness. Students are taught to interact with compassion, humility, and mutual respect. This is important for creating a harmonious social atmosphere and supporting the formation of good character. The pesantren also emphasizes the importance of honesty, cooperation, and responsibility in daily life.

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The social ethics taught at the pesantren include mutual assistance, selflessness, and maintaining togetherness. Students are taught to interact with compassion, humility, and mutual respect. This is important for creating a harmonious social atmosphere and supporting the formation of good character. The pesantren also emphasizes the importance of honesty, cooperation, and responsibility in daily life (Fahdurrosi & El-Yunusi, 2024).

2.3. The Relevance of Qur'anic Moral Values in Contemporary Islamic Education

In an increasingly developing world, contemporary Islamic education faces a major challenge in balancing knowledge and character building. Globalization, technological developments, and the influence of foreign cultures often cause shifts in moral and social values that can affect the lives of Muslims. Therefore, Qur'anic moral values are very relevant to be applied in the context of modern Islamic education, including at the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School.

Research Methodology

This study aims to explore the relevance of Qur'anic moral values in shaping social ethics at the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School, with a focus on their application in the context of contemporary Islamic education. The method used in this study is a qualitative method with a case study approach (Satori, 2009). The following are details of the methodological steps used in this study. A qualitative approach was chosen because this study prioritizes an in-depth understanding of social phenomena occurring in the context of contemporary Islamic education, particularly in Islamic boarding schools. In this case, the qualitative approach allows researchers to explore the Qur'anic moral values applied in daily life at Islamic boarding schools, as well as how these values shape the social ethics of the students (Moleong, 2000).

This study uses a case study design because it focuses on one educational institution, namely the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School. Case studies allow researchers to conduct an in-depth analysis of how Qur'anic moral values are applied in the learning process and social life at the Islamic boarding school. Data was collected through various methods, including in-depth interviews, participatory observation, and documentation. In-depth interviews were conducted with various parties involved in the Islamic boarding

school, such as boarding school caregivers, ustaz, senior students, and students (Kadir, 2003). This was done to gain an understanding of their views on Qur'anic moral values and their implementation in social life. Participatory observation was conducted to see firsthand how these values were applied in daily interactions between students, boarding school administrators, and the surrounding community. Documentation was used to collect information from academic records, teaching materials, and religious activities at the boarding school.

The data collected from interviews, observations, and documentation was analyzed using thematic analysis techniques. This analysis aimed to identify the main themes that emerged in the application of Qur'anic moral values and how these values relate to the formation of social ethics among santri. In this analysis, the researcher will map concepts of Qur'anic morals such as honesty, compassion, and mutual respect as taught in the Qur'an, and see how these values are translated into social life in the boarding school (Kartono, 1996).

To ensure the validity and credibility of the data, the researcher conducted source triangulation, which is comparing the data obtained from interviews with observation and documentation data. In addition, the researcher also conducted member checking, which is confirming initial findings with informants to ensure that the researcher's interpretation is in line with their understanding (Miles, M. B., & Huberman, 1994). The research method used in this study aims to gain an in-depth understanding of the relevance of Qur'anic moral values in shaping social ethics at the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School. With a qualitative approach and case study, this research can provide useful insights into the role of religious education in shaping the character and social ethics of students in the contemporary era.

Results

This study aims to examine the relevance of Qur'anic moral values in shaping social ethics at the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School, a model of contemporary Islamic education. This study was conducted through in-depth interviews with boarding school administrators, teachers, and students, as well as participatory observation of social activities and interactions that took place at the boarding school. From the findings obtained, it can be concluded that the application of Qur'anic moral values has a significant impact on shaping the social ethics of students at this boarding school. These values include patience, honesty, compassion, and forgiveness, which are applied in the daily lives of the students.

Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School is an educational institution that combines religious and general education. The educational model applied not only focuses on teaching religious knowledge but also prioritizes character education, emphasizing the importance of noble morals as the foundation in every aspect of life. In this process, Qur'anic moral education plays a central role, which is not only taught in theory but also emphasized through real-life examples in daily life, both within and outside the pesantren.

Internalization of Qur'anic Moral Values in the Daily Lives of Islamic Boarding School Students

One of the main findings in this study is how Qur'anic moral values, such as patience, honesty, compassion, and forgiveness, have been successfully internalized in the daily lives of students at the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School. These values are not only taught in religious classes, but also applied in various social activities that take place at the boarding school.

a) **Patience**: In the teachings of the Qur'an, patience is one of the most emphasized virtues. In this pesantren, students are taught to be patient in facing various trials and challenges, whether academic, social, or emotional. For example, students at this pesantren are often faced with difficult tasks and tests that require perseverance and patience. They are

encouraged not to give up easily and to always try to complete tasks wholeheartedly, even when faced with difficulties. This patience is also reflected in social interactions between students, where they are taught to understand and support one another in facing personal problems.

b) **Honesty**: Honesty is a moral value that is highly valued in Islam and is always emphasized in Qur'anic moral education. At the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School, honesty is not only applied in the context of speech, but also in every action and decision taken. Students are taught to always speak honestly, both in academic exams and in their social interactions with fellow students and boarding school caregivers. This honesty is evident in various situations, such as when expressing opinions or resolving problems. Every student is expected not to hide the truth and to always try to provide accurate information, even if it may not be beneficial to them.

c) **Compassion**: Compassion, or rahmah, is another moral value that is highly upheld in this pesantren. Santri are not only taught to love their fellow human beings, but also to care for their surroundings. In this case, social interactions between santri are greatly influenced by the value of compassion. Students are encouraged to help each other, pay attention to friends in need, and maintain harmonious relationships among themselves. In addition, this value of compassion is also reflected in the relationship between students and boarding school caregivers, where boarding school caregivers strive to give attention and compassion to each student without discrimination, creating an atmosphere of love and togetherness.

d) Forgiveness: Forgiveness is a very important moral value in Islam. At the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School, students are taught to always forgive the mistakes of others. This is important, considering that in social life at the boarding school, conflicts or disputes between students often occur. Therefore, the boarding school supervisors emphasize the importance of forgiveness as part of Qur'anic moral education. Students are taught not to hold grudges and to always seek reconciliation in every problem that arises. This forgiveness is not only practiced among students, but is also taught in the relationship between students and boarding school supervisors.

Social Interaction at Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School

In addition to internalized moral values, social interactions among students at the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School are greatly influenced by the principles taught in the Qur'an. These principles lead to the formation of noble character in each student, which is then reflected in their social relationships.

1. One of the important values in the teachings of the Qur'an is mutual respect. In this pesantren, students are taught to respect differences and the rights of others. This is reflected in the attitude of mutual respect among students, both in academic and social contexts. Students not only respect the boarding school administrators and teachers, but also each other, regardless of differences in background, ethnicity, or culture. This attitude creates a harmonious and tolerant atmosphere in the boarding school environment.

2. Cooperation is one of the social values that is strongly emphasized at the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School. In every activity, whether academic or non-academic, students are encouraged to work together to complete their tasks. They are taught not only to work individually but also to collaborate in groups. This cooperation is very important in creating a productive and harmonious environment, where each individual feels valued and recognized for their contributions. Sincerity is another important value that forms the basis of social relationships among students. Students are taught to always speak and act sincerely, without personal

interests or hidden motives. This sincerity is evident in their attitude of always helping their friends without expecting rewards or personal gain. This creates pure and trusting relationships among the students (Abdi Syahrial Harahap, 2022).

The Relevance of Qur'anic Moral Education in the Formation of Social Ethics

The importance of Qur'anic moral education in the formation of social ethics among santri (Islamic boarding school students) is clearly evident in this study. The Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School is a relevant example of the implementation of holistic Islamic education based on the moral values found in the Qur'an. This Qur'anic moral education is in line with the objectives of Islamic education, which not only emphasizes religious knowledge but also the formation of noble character (Zannatunnisya et al., 2024).

As an educational institution that combines religious and general education, this pesantren provides a clear example of how moral education can be applied in the daily lives of students. Students are not only taught to know and understand Islamic teachings, but are also expected to practice these values in every aspect of their lives. Thus, this pesantren has succeeded in creating an environment conducive to the formation of noble character and the development of good social ethics (Widya, 2020).

Conclusion

Based on this study, it can be concluded that the application of Qur'anic moral values at the Darul Ulum Al-Muhajirin Langkat Modern Islamic Boarding School has a significant impact on the formation of the social ethics of the students. Values such as patience, honesty, compassion, and forgiveness taught in the Qur'an not only shape the personal character of students, but also influence their social interactions in everyday life. By integrating religious and general education, this Islamic boarding school has succeeded in creating an environment that supports the formation of good character and social ethics in accordance with Islamic teachings. This study shows that education based on Qur'anic morals can be a model of contemporary Islamic education that is relevant in facing the challenges of the times.

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