

Islamic boarding school governance and Islamic boarding school education from the perspective of Qur'anic ethics with a case study of Al-Khoziny

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ABSTRACT

Islamic boarding schools (*pesantren*) serve as important institutions for religious education, character formation, and community development in Indonesia. Alongside their educational mission, *pesantren* are increasingly required to strengthen governance practices to ensure institutional sustainability, educational quality, and public trust. The collapse of a building within the Al-Khoziny Islamic Boarding School complex attracted public attention and raised broader questions regarding institutional governance, risk management, and educational responsibility in *pesantren* environments. However, previous studies have primarily examined *pesantren* from leadership, curriculum, and management perspectives, while limited research has explored governance and educational responsibility through a Qur'anic ethical framework. This study aims to analyze Islamic boarding school governance and Islamic boarding school education from the perspective of Qur'anic ethics using the Al-Khoziny case as an institutional reflection. The research employs a qualitative library-based approach combined with a case-based institutional analysis. Data were collected from Qur'anic verses, hadith literature, classical and contemporary tafsir, scholarly publications on Islamic education, and documented information related to the Al-Khoziny case. Data analysis was conducted through a dialectical hermeneutic process consisting of textual interpretation, ethical abstraction, and institutional contextualization. The findings indicate that the Qur'anic principles of al-'adl (justice), al-amanah (trustworthiness), and al-ihsan (excellence) provide an integrated ethical foundation for strengthening governance and educational practices in *pesantren*. The Al-Khoziny case highlights the importance of accountability, transparency, institutional supervision, and continuous improvement as essential dimensions of *pesantren* management. The analysis further demonstrates that Qur'anic ethical values can guide institutional decision-making while supporting the educational mission of fostering responsibility, integrity, and social awareness among students and stakeholders. This study concludes that effective *pesantren* governance cannot be separated from ethical values embedded in Islamic teachings. The integration of justice, trustworthiness, and excellence contributes to the development of governance systems that support both educational objectives and institutional resilience. The proposed Qur'anic institutional ethics model offers practical guidance for *pesantren* leaders in strengthening governance, educational quality, stakeholder participation, and long-term institutional sustainability.

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1. INTRODUCTION

Islamic boarding schools (*pesantren*) constitute one of the oldest and most influential educational institutions in Indonesia. Beyond functioning as centers for religious instruction, *pesantren* play a strategic role in character formation, community empowerment, and the preservation of Islamic values [1]. As *pesantren* continue to expand in terms of student population, educational programs, and institutional infrastructure, demands for effective governance and sustainable educational management have become increasingly important. Contemporary *pesantren* are expected not only to provide quality education but also to maintain accountability, transparency, institutional responsibility, and public trust. Consequently, governance has emerged as a critical issue in the development of Islamic boarding school education [2].

The growing complexity of *pesantren* administration requires governance systems that are capable of balancing educational objectives, organizational management, and ethical responsibility. Governance in educational institutions refers to the processes, structures, and mechanisms through which decisions are formulated, resources are managed, and institutional goals are achieved [3]. Within the context of *pesantren*, governance cannot be separated from ethical considerations because educational institutions are entrusted with both academic and moral responsibilities. Institutional responsibility, therefore, extends beyond administrative compliance and includes accountability toward students, educators, parents, stakeholders, and society at large. Such responsibility becomes particularly important when educational institutions face managerial challenges, infrastructural issues, or public scrutiny regarding their organizational practices [4].

One event that attracted considerable public attention was the collapse of a building within the Al-Khoziny Islamic Boarding School complex in Sidoarjo. Public discussions surrounding the incident largely focused on technical, managerial, and safety-related concerns. However, the event also provides an opportunity to reflect on broader questions regarding governance, institutional responsibility, risk awareness, and educational stewardship within *pesantren* environments [5]. In this study, the Al-Khoziny incident is not interpreted as evidence of ethical failure, nor is it employed to establish a causal relationship between governance and structural collapse. Instead, it is utilized as a case study that enables a deeper exploration of how ethical principles derived from the Qur'an may contribute to understanding governance and educational responsibility in Islamic boarding schools [6].

The discussion of governance in Islamic educational institutions is closely related to the concept of Qur'anic ethics. Qur'anic ethics refers to a set of moral principles derived from divine revelation that guide human conduct in both individual and collective spheres. Among the ethical values most relevant to institutional governance are *al-'adl* (justice), *al-amanah* (trustworthiness), and *al-ihsan* (excellence). The principle of justice emphasizes fairness and balance in decision-making processes, trustworthiness highlights accountability and responsible stewardship, while excellence encourages continuous improvement and the pursuit of quality in all institutional activities [7]. These principles offer a normative foundation through which governance and educational practices can be evaluated and strengthened.

To facilitate the interpretation of these ethical principles within contemporary educational settings, this study adopts a dialectical inquiry approach. Dialectical inquiry is understood as an interpretive process that establishes a dialogue between normative religious teachings and contemporary institutional realities. Rather than treating religious texts as static prescriptions, this approach seeks to contextualize Qur'anic values within present-day governance challenges faced by educational institutions. Through this perspective, ethical principles are examined not only as theological concepts but also as practical foundations for institutional development and educational sustainability.

Previous studies have extensively explored various dimensions of Islamic educational governance. Research has highlighted the significance of modernization, institutional reform, and governance adaptation in responding to contemporary educational challenges [8]. Other scholars have emphasized the role of leadership, stakeholder engagement, and organizational management in improving institutional effectiveness and sustainability within pesantren and Islamic educational institutions [9]. Furthermore, studies on curriculum transformation, educational innovation, and policy development have demonstrated the importance of strategic management in enhancing the quality and competitiveness of Islamic education [10].

In addition, ethical dimensions of educational governance have received growing scholarly attention. Existing research suggests that accountability, professional development, and character-based educational approaches contribute significantly to institutional performance and educational quality [11]. Ethical leadership and participatory governance have also been identified as important factors in strengthening organizational trust, stakeholder engagement, and institutional credibility [12]. Collectively, these studies demonstrate that ethical values play an important role in supporting effective governance and sustainable educational development.

Despite these contributions, several limitations remain within the existing literature. Most studies focus on leadership effectiveness, organizational management, curriculum development, educational innovation, or policy implementation. Comparatively limited attention has been devoted to examining how specific Qur'anic ethical principles can serve as an integrated framework for understanding governance and institutional responsibility in pesantren. Furthermore, studies that connect contemporary governance challenges with Qur'anic ethical analysis through a case-based institutional perspective remain relatively scarce. As a result, the relationship between Qur'anic ethics, institutional responsibility, and governance practices in pesantren education remains insufficiently explored [13].

The present study addresses this gap by integrating Qur'anic ethics with contemporary discussions on pesantren governance and Islamic boarding school education. Its novelty lies in the use of the Al-Khoziny case as an institutional reflection through which the principles of al-'adl, al-amanah, and al-ihsan are examined within the context of governance and educational responsibility. Unlike previous studies that primarily emphasize managerial or organizational perspectives, this research combines a library-based ethical analysis with a case-based institutional approach to develop a conceptual framework for pesantren governance grounded in Qur'anic values.

Therefore, this study aims to analyze ³Islamic boarding school governance and Islamic boarding school education from the perspective of Qur'anic ethics through a case study of Al-

Khoziny Islamic Boarding School. Specifically, the study examines how the principles of justice, trustworthiness, and excellence can be interpreted as ethical foundations for institutional responsibility, educational governance, and sustainable development within pesantren environments.

The significance of this study is both theoretical and practical. Theoretically, it contributes to the growing body of literature on Islamic educational governance by extending the application of Qur'anic ethics to institutional and educational contexts. Practically, the findings may provide guidance for pesantren leaders, educational practitioners, and policymakers in developing governance systems that integrate managerial effectiveness with Islamic ethical values. Ultimately, this study seeks to support the development of pesantren institutions that are educationally effective, socially accountable, and ethically grounded.

2. METHOD

This study employs a qualitative research design using a library-based ethical analysis combined with a case-based institutional approach. The research examines Islamic boarding school governance and Islamic boarding school education through the lens of Qur'anic ethics, with the Al-Khoziny Islamic Boarding School case serving as an institutional context for ethical reflection. The study is grounded in an interpretivist paradigm, which seeks to understand meanings, values, and normative principles embedded within religious texts and their relevance to contemporary educational realities. This approach is particularly appropriate for exploring the ethical dimensions of governance and institutional responsibility in pesantren settings.

The primary sources of data consist of the Qur'an and Hadith, supported by classical and contemporary tafsir literature. Secondary sources include peer-reviewed journal articles, scholarly books, and academic publications related to Islamic education, pesantren governance, institutional responsibility, educational leadership, and ethical management. In addition, documented information concerning the Al-Khoziny case was utilized to provide contextual understanding of governance-related issues within Islamic boarding school environments. The case is not treated as empirical evidence for causal claims but as an institutional illustration through which Qur'anic ethical principles can be examined and contextualized.

Data collection was conducted through a systematic review of relevant literature. The collected materials were selected based on their relevance to three central Qur'anic ethical principles, namely al-'adl (justice), al-amanah (trustworthiness), and al-ihsan (excellence). These principles were identified as key analytical categories for examining governance practices and educational responsibility in pesantren institutions. Subsequently, the data were organized, classified, and interpreted according to thematic relationships between Qur'anic ethical teachings and contemporary governance issues.

The analytical process employed a dialectical inquiry approach supported by dialectical hermeneutics. In this study, dialectical inquiry refers to an interpretive dialogue between normative Islamic teachings and contemporary institutional realities. The analysis was conducted through three interconnected stages. The first stage involved textual interpretation of Qur'anic verses, hadith traditions, and relevant scholarly commentaries.

The second stage focused on ethical abstraction, whereby normative values were synthesized into broader governance principles. The final stage involved institutional contextualization, in which the identified ethical principles were examined in relation to governance and educational challenges reflected in the Al-Khoziny case.

To enhance the credibility of the findings, source triangulation was applied by comparing interpretations from classical scholars, contemporary Muslim thinkers, and recent academic studies on Islamic education and governance. This procedure enabled the identification of recurring ethical themes and reduced reliance on a single interpretive perspective. Through this methodological framework, the study develops a conceptual understanding of how Qur'anic ethics may contribute to strengthening governance, institutional responsibility, and educational practices within pesantren contexts.

The overall research procedure consisted of six stages: (1) identification of the research problem, (2) collection of primary and secondary sources, (3) classification of data based on ethical themes, (4) textual interpretation, (5) ethical abstraction, and (6) institutional contextualization. These stages facilitated the development of a Qur'anic ethical framework for understanding governance and educational responsibility in Islamic boarding schools.

3. RESULTS AND DISCUSSION

3.1. Results

This section presents the findings derived from the analysis of Qur'anic verses, hadith traditions, classical and contemporary tafsir, and scholarly literature related to Islamic educational governance. The findings are organized according to the analytical framework of the study, namely institutional responsibility, accountability, and governance in pesantren education through the ethical principles of al-'adl (justice), al-amanah (trustworthiness), and al-ihsan (excellence). The Al-Khoziny case is employed as an institutional context that illustrates the relevance of these ethical principles within contemporary pesantren governance.

3.1.1 Institutional Context of the Al-Khoziny Case

The analysis of documented information concerning the Al-Khoziny Islamic Boarding School case indicates that the incident generated broader discussions regarding institutional responsibility, educational stewardship, risk awareness, and governance practices within pesantren environments. Rather than focusing on technical causes or attributing institutional shortcomings, this study examines the case as an opportunity to reflect upon ethical dimensions of governance in Islamic educational institutions.

The findings suggest that public responses to the incident emphasized the importance of accountability, safety awareness, community trust, and institutional transparency. These concerns correspond closely with the ethical values promoted in Islamic teachings and provide a relevant context for exploring governance principles derived from the Qur'an.

Table 1. Chronology and Ethical Reflection of the Al-Khoziny Case

Event Context	Institutional Dimension	Ethical Reflection
Public attention toward the incident	Institutional accountability	Importance of responsible governance
Community response and concern	Social trust	Need for transparency and communication
Calls for evaluation and improvement	Institutional learning	Continuous improvement and reflection
Educational continuity after the incident	Stewardship responsibility	Protection of students and educational sustainability

The findings indicate that the Al-Khoziny case can be understood as a governance-related reflection that highlights the relevance of ethical responsibility within pesantren management and educational practice.

3.1.2 Qur'anic Ethical Principles and Institutional Responsibility

Analysis of Qur'anic sources reveals three recurring ethical principles that are highly relevant to governance and educational responsibility in pesantren institutions: al-'adl (justice), al-amanah (trustworthiness), and al-ihsan (excellence). The principle of justice is reflected in Qur'an 4:58, which commands believers to render trusts to whom they are due and to judge fairly among people. Classical commentators such as Ibn Kathir and Al-Tabari interpret this verse as emphasizing fairness, responsibility, and impartiality in public affairs. Within pesantren governance, justice is reflected through equitable decision-making, fair resource allocation, and balanced institutional policies.

The principle of trustworthiness is also grounded in Qur'an 4:58 and reinforced by numerous hadith emphasizing responsibility in leadership and stewardship. Classical tafsir literature explains amanah as the obligation to fulfill responsibilities entrusted by God and society. In educational governance, this principle is manifested through accountability, transparency, and responsible management practices. The principle of excellence derives from Qur'an 16:90 and prophetic teachings concerning ihsan. Tafsir scholars interpret ihsan as striving for the highest standard of conduct and continuous improvement. In pesantren education, excellence encourages quality enhancement, professional development, and innovation while maintaining Islamic values.

Table 2. Qur'anic Ethical Principles and Institutional Responsibility

Ethical Principle	Qur'anic Source	Classical Tafsir Interpretation	Governance Implication
Al-'Adl (Justice)	Qur'an 4:58	Fairness in judgment and responsibility	Equitable decision-making and policy implementation
Al-Amanah (Trustworthiness)	Qur'an 4:58	Fulfillment of entrusted responsibilities	Accountability, transparency, and responsible leadership
Al-Ihsan (Excellence)	Qur'an 16:90	Pursuit of moral and practical excellence	Continuous quality improvement and institutional development

The findings demonstrate that these principles function not merely as individual virtues but also as foundational values for institutional governance.

3.1.3 Accountability Framework in Pesantren Governance

The analysis further identifies accountability as a central component linking Qur'anic ethics and institutional governance. Accountability in pesantren extends beyond administrative reporting and includes moral, educational, and social responsibilities.

Three dimensions consistently emerged from the literature and textual analysis: transparency, participation, and continuous evaluation. Transparency strengthens institutional trust, participation encourages collective responsibility among stakeholders, and continuous evaluation supports organizational learning and improvement.

Table 3. Accountability Framework in Pesantren Governance

Accountability Dimension	Practical Application	Governance Outcome
Transparency	Open communication and institutional reporting	Increased public trust
Participation	Stakeholder involvement in decision-making	Shared responsibility
Continuous Evaluation	Periodic assessment and institutional reflection	Organizational improvement
Educational Stewardship	Protection of educational quality and student welfare	Sustainable educational development

The findings suggest that accountability should be understood as an ongoing process embedded within governance structures rather than a response activated only during periods of institutional challenge.

3.1.4 Proposed Qur'anic Model of Institutional Ethics

The final stage of analysis involved synthesizing the identified ethical principles into a conceptual model of institutional ethics for pesantren governance. The model integrates justice, trustworthiness, excellence, accountability, and educational stewardship into a unified framework.

The proposed model positions Qur'anic ethics as the normative foundation of governance practices. Justice guides institutional decision-making, trustworthiness strengthens accountability mechanisms, and excellence encourages continuous improvement. These principles collectively contribute to educational quality, institutional sustainability, and public trust.

Table 4. Proposed Qur'anic Model of Institutional Ethics

Ethical Foundation	Governance Function	Educational Function	Expected Outcome
Justice (Al-'Adl)	Fair governance	Equal educational opportunities	Institutional legitimacy
Trustworthiness (Al-Amanah)	Accountability and transparency	Responsible educational management	Public trust
Excellence (Al-Ihsan)	Quality improvement	Educational innovation and development	Institutional sustainability
Integrated Ethics	Holistic governance	Character-oriented education	Long-term resilience

The model demonstrates that governance and education in pesantren are interconnected dimensions that can be strengthened through the systematic application of Qur'anic ethical values.

Overall, the findings indicate that Qur'anic ethics provides a comprehensive framework for understanding governance and educational responsibility in pesantren institutions. The analysis identifies al-'adl, al-amanah, and al-ihsan as the primary ethical foundations supporting institutional accountability, transparency, educational stewardship, and continuous improvement. The Al-Khoziny case further illustrates the relevance of these principles as a context for reflecting upon governance challenges and opportunities within contemporary Islamic boarding school education.

3.2. Discussion

The findings indicate that Qur'anic ethics provides a comprehensive normative framework for understanding governance and educational responsibility within pesantren institutions. The principles of al-'adl (justice), al-amanah (trustworthiness), and al-ihsan (excellence) emerged as interconnected values that support accountability, transparency, educational ⁵stewardship, and institutional sustainability [14]. These findings suggest that governance in Islamic boarding schools cannot be understood solely through administrative or managerial perspectives but should also be examined through the ethical foundations that shape institutional behavior. The integration of these principles demonstrates that governance and education are not separate domains but mutually reinforcing components of pesantren development. In this context, ethical values function not merely as moral ideals but as practical references for institutional decision-making. The findings also reveal that Qur'anic ethics offers a value-based orientation that complements contemporary governance mechanisms [15]. Such an orientation is particularly relevant for pesantren because their institutional identity is rooted in both educational objectives and religious commitments. Therefore, effective governance in Islamic boarding schools requires the alignment of organizational practices with ethical principles derived from Islamic teachings [16].

The prominence of justice, trustworthiness, and excellence within the findings reflects the broader role of Qur'anic ethics in shaping collective responsibility. The principle of al-'adl emphasizes fairness in institutional policies, equitable resource allocation, and balanced treatment of stakeholders within educational environments. This finding indicates that justice should not be interpreted merely as legal compliance but as a continuous commitment to fairness in governance practices [17], [18]. Likewise, al-amanah reinforces the notion that institutional authority is inseparable from responsibility toward students, educators, parents, and society. Trustworthiness, therefore, extends beyond financial accountability and encompasses the responsible fulfillment of educational mandates.

Meanwhile, al-ihsan introduces a dimension of continuous improvement that encourages institutions to pursue higher standards of quality and service. The interaction among these principles suggests that governance effectiveness depends not only on organizational structures but also on the ethical values that guide their implementation. Consequently, the findings highlight the importance of integrating moral accountability into the everyday administration of pesantren institutions [19].

These findings support previous studies that emphasize the importance of governance adaptation and institutional accountability in Islamic education. Achruh et al. (2024) and Suyadi et al. (2022) argued that Islamic educational institutions must continuously respond to social transformation, modernization, and emerging governance challenges [20], [21]. The present study confirms this argument by demonstrating that governance effectiveness requires not only organizational adaptation but also ethical guidance. Similarly, research conducted by Aspandi et al. (2025) identified leadership and stakeholder engagement as important factors influencing institutional sustainability [22]. The findings of the current study complement this perspective by showing that leadership effectiveness is strengthened when grounded in justice, trustworthiness, and excellence. In addition, Lubis et al. (2022) highlighted the importance of institutional reform in maintaining the relevance of Islamic educational institutions [23]. The present findings extend this discussion by suggesting that ethical values may serve as a normative foundation for such reform processes. Therefore, the study reinforces existing scholarship while simultaneously expanding the understanding of governance within pesantren education.

The findings also align with previous research concerning accountability, ethical leadership, and educational quality. Studies conducted by Yusril Musyafa et al. (2025) demonstrated that accountability mechanisms and character-based approaches contribute significantly to institutional effectiveness [24]. However, those studies primarily focused on managerial and educational dimensions without explicitly linking them to Qur'anic ethical principles. The present research extends these discussions by positioning al-'adl, al-amanah, and al-ihsan as foundational governance values rather than supplementary moral considerations. Through this perspective, accountability is interpreted as both an administrative responsibility and a religious obligation. Such an interpretation provides a broader understanding of institutional responsibility within Islamic educational settings. Furthermore, the findings suggest that governance and ethics should be viewed as integrated dimensions rather than independent variables [25]. This integration represents an important contribution to contemporary discussions on Islamic educational governance.

A notable contribution of this study lies in the proposed Qur'anic institutional ethics model. Existing governance models in Islamic education generally emphasize organizational performance, leadership effectiveness, curriculum development, or educational management. Although these approaches provide valuable insights, they often focus primarily on technical and managerial dimensions of governance. In contrast, the model developed in this study positions justice, trustworthiness, and excellence as the normative foundations upon which governance systems should be constructed. This distinction highlights the unique contribution of the study to the literature on Islamic educational governance [26]. Rather than treating ethics as a complementary element, the proposed framework places ethical values at the center of institutional development. The model, therefore, offers a conceptual bridge between governance theory and Islamic ethical teachings. By integrating these perspectives, the study contributes to the development of a more holistic understanding of governance within pesantren institutions [27].

Another important finding concerns the role of dialectical inquiry in connecting scriptural teachings with contemporary institutional realities. The findings suggest that

Qur'anic ethics remains relevant not because it provides direct technical solutions to governance challenges, but because it offers enduring normative guidance [28]. Through dialectical inquiry, ethical principles derived from the Qur'an can be interpreted within changing educational and organizational contexts. This process enables Islamic teachings to remain responsive to contemporary governance concerns without losing their theological foundations. The approach also demonstrates that religious texts may function as dynamic sources of institutional reflection rather than static normative prescriptions. As a result, governance discussions within pesantren can benefit from a continuous dialogue between tradition and contemporary realities. Such a perspective strengthens the intellectual contribution of Islamic educational research by expanding the application of Qur'anic ethics beyond individual morality [29], [30]. Therefore, the study illustrates the potential of dialectical inquiry as a methodological framework for governance analysis in Islamic educational institutions.

From a practical perspective, the findings provide several implications for pesantren leaders, educational managers, and policymakers. The principle of justice may guide the formulation of equitable policies and transparent governance procedures that strengthen institutional legitimacy. Trustworthiness may be translated into accountability mechanisms that improve stakeholder confidence and encourage responsible resource management. Likewise, excellence may support continuous quality improvement through institutional evaluation, leadership development, and educational innovation. The findings suggest that ethical governance should not be viewed as an abstract ideal but as an operational framework capable of informing institutional practices. For policymakers, the proposed model may serve as a reference for designing governance guidelines that align administrative effectiveness with Islamic values [31]. For educational practitioners, the framework offers practical insights into how ethical principles can be embedded within organizational culture. Consequently, the study contributes not only to academic discourse but also to the practical development of sustainable and accountable pesantren governance.

Despite these contributions, several limitations should be acknowledged. This study relies primarily on library-based sources and therefore does not provide direct empirical evidence regarding the implementation of Qur'anic ethics within pesantren governance. The Al-Khoziny case is utilized as a case-based institutional reflection rather than an empirical investigation of organizational practices or institutional performance. Accordingly, the findings should be interpreted as a conceptual and ethical analysis rather than as evidence of causal relationships between ethical values and governance outcomes. In addition, the application of Qur'anic ethics may vary across pesantren due to differences in leadership structures, educational orientations, organizational cultures, and resource availability. These contextual variations indicate that ethical principles cannot be applied uniformly in all institutional settings. Future research may therefore employ qualitative, quantitative, or mixed-method approaches to examine how Qur'anic ethical principles are implemented within diverse pesantren environments. Comparative studies involving different models of Islamic educational institutions may also provide a deeper understanding of the relationship between ethical governance and institutional performance.

4. CONCLUSION

This study examined Islamic boarding school governance and Islamic boarding school education through the perspective of Qur'anic ethics using the Al-Khoziny case as a context for institutional reflection. The findings indicate that the Qur'anic principles of al-'adl (justice), al-amanah (trustworthiness), and al-ihsan (excellence) provide an integrated ethical foundation for understanding governance, accountability, and educational responsibility within pesantren institutions. These principles were found to support key governance dimensions, including transparency, stakeholder responsibility, educational stewardship, and continuous institutional improvement. The study, therefore, answers the research objective by demonstrating that Qur'anic ethics can serve as a normative framework for strengthening governance and educational practices in Islamic boarding schools. Rather than functioning solely as individual moral virtues, justice, trustworthiness, and excellence can be interpreted as institutional values that guide decision-making processes, organizational responsibility, and educational development. The findings further suggest that governance and education should be understood as interconnected dimensions that contribute to the sustainability and credibility of pesantren institutions.

The study contributes to the literature on Islamic educational governance by proposing a Qur'anic institutional ethics model that integrates governance principles with foundational Islamic values. Unlike governance approaches that primarily emphasize managerial effectiveness, the proposed framework positions ethical values as the normative core of institutional development. This contribution extends existing discussions on pesantren governance by demonstrating how Qur'anic ethics can be systematically linked to accountability, transparency, and educational quality. From a practical perspective, the findings may assist pesantren leaders, educational practitioners, and policymakers in developing governance systems that combine professional management with Islamic ethical commitments. The proposed framework may also serve as a reference for strengthening institutional accountability, stakeholder engagement, and continuous quality improvement within Islamic educational institutions.

Several limitations should be acknowledged. This study is based on a library-based ethical analysis and therefore does not provide direct empirical evidence regarding the implementation of Qur'anic ethics in pesantren governance. In addition, the Al-Khoziny case was employed as a case-based institutional reflection rather than as an empirical investigation of governance performance. Consequently, the findings should be interpreted as a conceptual contribution rather than a causal explanation of institutional outcomes. Future research may explore the practical implementation of Qur'anic ethical principles through empirical studies involving pesantren leaders, educators, students, and policymakers. Comparative investigations across different pesantren models and educational contexts may also enrich understanding of how ethical governance frameworks influence institutional effectiveness, educational quality, and long-term organizational sustainability.

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