ADDIN
https://journal.iainkudus.ac.id/index.php/Addin
ISSN: 0854-0594; E-ISSN: 2476-9479
Volume 20, Number 1, June 2026: 139-168
DOI: http://dx.doi.org/10.21043/addin.v20i1.34292

Faith under Construction: Dialectical Qur'anic Inquiry into Ethics, Power, and Institutional Responsibility in Islamic Education

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Abstract

The collapse of a dormitory building at Al-Khoziny Islamic boarding school symbolizes a deeper moral decline within the institutional structures of Islamic education. This study utilizes a Qur'anic dialectical inquiry to examine the intersection of faith, ethics, and power in shaping institutional responsibility. Employing a library research methodology, the analysis focuses on the Qur'anic concepts of *al-'adl* (justice), *al-amanah* (trust), and *al-ihsan* (excellence) as ethical frameworks for institutional

governance. Classical *tafsir* (interpretation), hadith compilations, and contemporary literature on Islamic educational ethics are critically reviewed to construct a dialogical interpretation between textual revelation and modern institutional realities. The findings demonstrate that the moral accountability of Islamic institutions intrinsically linked to their adherence to divine ethical mandates. The dialectical analysis further reveals that neglecting *al-'adl* and *al-amanah* results not only in administrative fragility but also in the erosion of social trust. *Al-ihsan* emerges as a transformative principle that urges continuous moral reconstruction within institutional systems. Rather than assigning blame, this study highlights the Qur'an's call for introspective reform, suggesting that physical failure should be interpreted as an ethical discourse on "responsibility before God and society". This paper proposes a Qur'anic institutional ethics model centered on social accountability, encouraging Islamic educational entities to balance faith, power, and responsibility within an integrated moral structure.

Keywords: *Qur'anic ethics, institutional responsibility, Islamic education, al-'adl, al-amanah.*

A. Introduction

The collapse of a dormitory at Al-Khoziny Islamic Boarding School heightened public awareness of the moral foundations underlying Islamic education. While initially regarded as a structural failure, the incident exposed a deeper ethical rupture, demonstrating how institutions founded on faith can falter when their moral infrastructure deteriorates. Beyond its humanitarian disaster, the tragedy reflects the imbalance between spiritual ideals and managerial realities. Islamic educational institutions are expected to embody *al-'adl* (justice), *al-amanah* (trust), and *al-ihsan* (excellence), which are Qur'anic values central to governance grounded in divine accountability.[1] The Qur'an

[1] Hendarmin Laifa Annisa, Rosyidah Ida, and Nurmansyah Mochamad Iqbal, "Pesantren during the Pandemic: Resilience and Vulnerability," *Studia Islamika: Indonesian Journal for Islamic Studies* 28, no. 3 (2021)

emphasizes that justice and responsibility are inseparable from faith. Consequently, the collapse of physical structures may signify the disintegration of ethical consciousness. This study conceptualizes faith as a dynamic process continually tested by institutional challenges and seeks to reengage the Qur'an as an ongoing dialogue on moral reconstruction.[2]

Islamic education has historically functioned as a means of moral cultivation and intellectual renewal. From the early *kuttab* (Qur'an school) to the modern *pesantren* (Islamic boarding school), its legitimacy is derived from moral credibility rather than formal accreditation. However, modernization introduces administrative pressures that can overshadow ethical vigilance. Physical infrastructure becomes a symbol of achievement, while virtue is relegated to a secondary role.[3] The Al-Khoziny tragedy serves as a warning that education rooted in faith requires moral responsibility rather than mere material advancement. This research, therefore, explores *al-'adl*, *al-amanah*, and *al-ihsan* as a Qur'anic framework for reconstructing institutional ethics and ensuring that educational progress remains aligned with spiritual objectives.[4]

Instead of assigning blame, this study interprets the tragedy as *ayah insaniyah* (a moral text), inviting reflection on the dialectic between divine ideals and human limitations. The Qur'an encourages believers to view such events as signs leading to purification and renewal.[5] Failure, in this perspective, becomes formative as faith is refined through crisis rather than destroyed by it. Islamic institutions, as collective embodiments of belief, are

[2] Ahmad Janan Asifudin, "Pondok Pesantren Dalam Perjalanan Sejarah," *Jurnal Studi Islam Al-Jami'ah* 55, no. 1 (2022)

[3] Jahroni Jajang, "The Rise of Tahfiz Schools in Contemporary Indonesia," *Studia Islamika: Indonesian Journal for Islamic Studies* 31, no. 2 (2024)

[4] Ahmad Zarkasyi and Shakila Kausar, "How Organizational Change Affects Lecturers ' Innovative Learning Through The Moderating Openness To Experience," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 4 (2025): 932–45

[5] M Rachmatullah Arken and Bambang Qomaruzzaman, "The Validation of Islamic Work Ethic Scale in Islamic Higher Education Institutions," *Jurnal Ilmiah Internasional Religiometrics* 1, no. 1 (2024): 61–76

thus called to transform tragedy into *muhasabah* (self-reflection), a process of self-audit that restores their moral direction.[6]

Methodologically, this research employs a library-based qualitative design grounded in dialectical hermeneutics, integrating classical exegesis with contemporary ethical interpretation. The Qur'an and hadith are utilized as primary sources, examined through *tafsir* (interpretation) by al-Tabari, Ibn Kathir, and al-Razi, as well as modern interpretations by Rachmatullah Arken and Bambang Qomaruzzaman. Thematic selection focuses on verses addressing "justice, trust, and excellence", interpreted through both classical and contemporary perspectives to ensure contextual relevance. Canonical hadith from Sahih al-Bukhari, Sahih Muslim, and Sunan Ibn Majah are examined for moral coherence, with support from commentaries such as Nawawi's Sharh Muslim and Ibn Hajar's Fath al-Bari.[7]

The analytical process unfolds in three stages: Textual interpretation, extracting moral principles from Qur'anic and hadith sources, Ethical abstraction, deriving normative values of *adl*, *amanah*, and *ihsan,* Contextual application, repositioning these values within the realities of Islamic education.

Through this process, revelation functions as an interpretive tool for institutional reform. The dialectical framework bridges divine guidance with human governance, demonstrating that moral reflection is essential to systemic renewal.[8]

The study's methodological rigor is reinforced by triangulating classical and contemporary scholarship. Primary

[6] Muhammad Abdul Zalil et al., "Enhancing Student Autonomy and Moral Awareness through Regulatory Compliance-Based Reflective Learning," *Refleksi: Jurnal Penelitian Tindakan* 2, no. 2 (2024): 100–112

[7] Radhiatul Hasnah, Damanik Iis Sholihat, and Nurfadhilah, "Implementation Of Communication Ethics According To The Qur ' An In Family Education A Case Study In The Asabri Padang Complex," Edukasi Islami: Jurnal Pendidikan Islam 14, no. 04 (2025): 1123–1136.

[8] Najmuddin, Daniel Muhammad, and Iqbal Muhammad, "Examining the Influence of Moral Development and the Islamic Boarding School Setting on Student Morality in Bireuen District," *Jurnal AFKARUNA* 21, no. 1 (2025)

texts establish theological authenticity, while secondary sources, such as peer-reviewed journals and works by scholars like Syed Naquib al-Attas and Mohammad Hashim Kamali, provide ethical and legal perspectives. This integration ensures both doctrinal fidelity and empirical relevance. The library-based approach also maintains neutrality, enabling the tragedy to be interpreted theologically without sensationalism.[9]

This research contributes to the discourse on Islamic institutional ethics by reframing crises as ethical phenomena rather than technical failures. The Qur'an teaches that societies decline not for lack of wealth but for loss of moral consciousness. In education, this erosion appears when administration detaches from *taqwa* (God-consciousness). By rearticulating *adl*, *amanah*, and *ihsan* as operational ethics, the study shows how justice ensures fairness, trust sustains credibility, and excellence inspires integrity.[10] These principles transform education into a living embodiment of faith, affirming that ethical collapse frequently precedes physical collapse.

This inquiry situates "faith under construction" as both a metaphor and a moral imperative. The Al-Khoziny tragedy is considered not as divine punishment but as divine pedagogy, a call to rebuild institutions from within. The Qur'an commands believers to *"la'allakum ta'qilun"* (reflect, so that you may understand), positioning reflection itself as worship. By engaging scripture as a dialogical framework, this research promotes the vision of *islah* (reform) and *tajdid* (renewal), transforming crisis into conscience. The study concludes that the integrity of Islamic education relies not on architectural strength but on moral depth, specifically its capacity to rebuild, reform, and realign faith with ethical action.

[9] ALBayati Mohammed Thaer Ali, "Benchmarking in Higher Education: A Comprehensive Review," *Iraqi: Academic Scientific Journals* 02, no. 02 (2025): 137–53

[10] Aziz Miftahus Surur and Sumbulah Umi, "Hadith Regarding the Law of Tabarruk against Habaib : Living Hadith Study of Gedongsari Prambon Nganjuk Islamic Boarding School," *ADDIN* 17, no. 2 (2023): 297–320

B. Discussion

1. Tragedy as a Mirror of Institutional Fragility: Humanitarian and Structural Dimensions

The collapse of the Al-Khoziny Islamic Boarding School in Sidoarjo (October 2025) revealed not merely a structural flaw but a profound moral fracture within faith-based education. Reports from DetikNews and Kompas noted visible cracks long before the incident, yet administrative warnings were dismissed due to budget and construction delays.[11] This negligence illustrates that ethical collapse often precedes physical destruction, a failure of *amanah* (trust) and moral vigilance. The Qur'an urges believers to read calamities as moral texts rather than misfortunes, reminding them that human negligence mirrors spiritual decay.[12] As stated in Surah Al-Baqarah (2:195):

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

> *"And do not throw yourselves with your own hands into destruction, and do good; indeed, Allah loves those who do good."*

This verse binds faith and prudence under the ethic of *ihsan*, affirming that competence and care are forms of worship.

A prophetic hadith from Ibn Majah declares, "*La darar wa la dirar* (there should be neither harming nor reciprocating harm)". This principle frames governance as moral

[11] Wahyu Wachid Anshory, "Evakuasi Tuntas, 67 Korban Ditemukan Di Reruntuhan Ponpes Al Khoziny, 34 Sudah Teridentifikasi," Kompas.com, 2025

[12] Agus Riwanda and Ulath Sanusi, "Configuration of the Values of Al-Qur ' an , Pancasila , and Mathematics : Critical Study of Integration-Based Analysis in Indonesia," *ADDIN* 18, no. 2 (2024): 157–92

stewardship where safety, justice, and welfare are divine trusts. Hence, institutional negligence is not only administrative but also theological; it violates *maslahah* (welfare), the public good central to Islamic law. Field data from the East Java Police (16 October 2025) confirmed 53 fatalities and 10 unidentified victims, each representing an unfulfilled moral duty.[13] The Qur'an reminds: *"Whoever saves one life, it is as if he has saved all mankind"* (Q.S. al-Mā'idah [5]:32). Accountability, therefore, transcends numbers; it reflects the sanctity of life and the ethical integrity of those entrusted with it.

The Qur'an (33:72) recounts that humankind accepted the divine trust rejected by heaven and earth, a symbol of the moral burden carried by institutions. When structures collapse, they expose breaches of this covenant. Yet Islam offers *tawbah* (repentance) and *islah* (reform): reconstruction must begin with the conscience before concrete, aligning faith with justice and mercy. This moral renewal appeared in the community's response. Volunteers described their rescue efforts as "a test of faith and patience," embodying *rahmah* (compassion) and *sabr* (perseverance) through action. Their solidarity transformed tragedy into theological faith expressed through service rather than sentiment.

Table 1. Chronology of the Al-Khoziny Tragedy and Qur'anic Ethical Reflection

Date	Event Description	Institutional Response	Ethical Reflection
12 Oct 2025	Collapse of *musala* (praying room) building	Initial evacuation by local SAR	Failure of preventive *amanah*

[13] Oprspitpoldajatim, "Polda Jatim Tingkatkan Status Penanganan Kasus Robohnya Ponpes Al Khoziny Sidoarjo Ke Tahap Penyidikan," Humas Polri.

Date	Event Description	Institutional Response	Ethical Reflection
13 Oct 2025	SAR accessed victims via 30 cm gap	Coordinated rescue and public empathy	Practice of *ihsan* under duress
14 Oct 2025	Identification of 53 victims	Forensic coordination by Polda Jatim (East Java Police)	Restoration of human dignity
15 Oct 2025	Media and government response	Call for investigation and reform	Ethical reawakening within governance

This chronology illustrates how calamity evolves into moral pedagogy. *'Adl* (justice) manifests in transparent reporting, *ihsan* in the dedication of rescuers, and *amanah* in renewed commitment to institutional safety. The tragedy thus becomes a classroom of conscience where failure becomes revelation, and reform becomes faith in practice. Institutions that neglect ethical foundations risk transforming sanctuaries into monuments of neglect, yet within every ruin lies the seed of renewal. True education, as the Qur'an implies, is not the construction of walls but the cultivation of moral awareness.

2. Qur'anic Ethics and the Principle of Institutional Responsibility

Institutional responsibility in Islamic education is not an administrative convenience but a sacred moral covenant that binds human agency to divine law. The collapse of Al-Khoziny Islamic Boarding School became a mirror reflecting the fragility of that covenant, exposing how *amanah* (trust) can be compromised when ethics become ritualized rather than operationalized. In Islam, the management of a religious institution cannot be separated from theological integrity, as governance itself is a form of *'ibadah* (worship). The Qur'an

frames leadership as a moral burden rather than a privilege, urging every leader to embody *'adl* (justice), *amanah* (trustworthiness), and *ihsan* (excellence). These values are not decorative slogans but foundational pillars of what may be called an "ethical infrastructure." When that infrastructure erodes, institutions may still appear functional but become hollow in their ethical substance. This dialectical tension lies at the heart of the Al-Khoziny tragedy, a faith-driven institution undone by the absence of faith in its managerial practice.[14] The Qur'an commands in Surah An-Nisa (4:58):

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

> *"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice."*

This verse contains both theological and institutional dimensions that remain profoundly relevant to Islamic education today. Rendering trusts to their rightful holders in an educational context means managing budgets transparently, constructing facilities safely, and supervising staff and students with integrity. It calls not only for moral faithfulness but also technical competence, since every decision in leadership represents an ethical enactment of divine trust. When Al-Khoziny's structure collapsed, it was not merely the concrete that failed but also the covenant of *amanah* between institution and Creator. This moral lapse should not be read as divine

[14] Sinta Nurjanah and Acep Hermawan, "Principles Of Islamic Education Management : The Perspective Of The Qur ' An And Hadith In Building," Jurnal Manajemen Pendidikan Islam Darussalam (JMPID) 7, no. 1 (2025): 61–78.

punishment but as divine pedagogy, an invitation for renewal.[15]

Eyewitness reports from Kompas.com describe how residents and *santri* (Islamic boarding school students) spontaneously organized rescue lines, forming a human chain to remove rubble and deliver food to survivors.[16] Such acts, although born of crisis, manifest the living expression of Qur'anic ethics within community behavior. Ordinary citizens assumed moral responsibility where institutional structures faltered, illustrating the Qur'anic call to *ta'awun 'ala al-birr wa al-taqwa* (cooperation in righteousness and piety) (Q.S. al-Mā'idah [5]:2). Their collective compassion became a form of moral rectification, showing that even amid disaster, social *amanah* can still be restored through action.

The Prophet Muhammad (peace be upon him) said, as recorded in *Sahih al-Bukhari*: "Every one of you is a shepherd, and every one of you will be held accountable for his flock."[17] This hadith frames leadership not as domination but as caretaking, a responsibility that extends beyond ritual instruction to the safeguarding of human welfare. In the educational context, this means that administrators, teachers, and trustees must shepherd not only knowledge but also safety, justice, and wellbeing. A headmaster who neglects structural safety commits not a managerial error but a moral breach. The classical concept of *hisbah* (moral supervision) in Islamic governance demands vigilance in preventing harm and

[15] Bucky Wibawa et al., "Building Morality And Ethics Through Islamic Religious Education In Schools," International Journal Of Graduate Of Islamic Education 5, no. 1 (2024): 14–24.

[16] Supriyanto et al., "Entrepreneurship Education Based on Islamic Work Ethic : Educational Management Review," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 06, no. 01 (2022): 132–45

[17] Yundri Akhyar, "Public Accountability in Financial Management Practice at Islamic Education Institutions : A Survey Research," *Al-Ishlah: Jurnal Pendidikan* 16, no. 3 (2024): 4127–42

ensuring justice.[18] Hence, the Prophet's analogy of shepherding extends naturally into modern institutional management, reminding us that in Islam, responsibility is not diffused; it is borne personally before God.

The moral resonance of the Al-Khoziny case deepens when examined through the Qur'anic notion of integrated piety. Several survivors interviewed by Jawa Pos recalled how the prayer hall, once a locus of spiritual devotion, became the site of the collapse itself.[19] The dissonance between sacred intention and worldly negligence reveals a theological paradox: *'ibadah* (worship) without prudence undermines the very sanctity it seeks to express. Within the Qur'anic worldview, true devotion is verified through actions that preserve life and uphold justice. The imagery of prayer mats buried beneath debris becomes a moral metaphor: faith, when detached from ethical diligence, risks turning sacred space into tragedy.

In analyzing this moral architecture, it becomes clear that *'adl*, *amanah*, and *ihsan* operate as a triadic ethical model for institutional resilience. *'Adl* demands transparency and fairness in policy-making, ensuring that no decision privileges power over principle. *Amanah* requires continuous accountability in financial, administrative, and infrastructural domains. *Ihsan* elevates ethical conduct from an obligation to excellence, urging institutions to go beyond mere compliance.[20] When integrated, these three values generate *al-hukm al-akhlaqi* (moral judgment), an ethical form of governance that transforms leadership into stewardship. Recent studies on

[18] Haekal T. M., Wahidmurni, and Zuhriyah Indah Aminatuz, "The Influence of Islamic Leadership , Religiosity , and Work Discipline with Work Ethic on Teacher Performance in Madrasah," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 07, no. 04 (2023): 1221–36

[19] Ardi Saputra Aceh, Nur Asnawi, and M Fahim Tharaba, "Exploring the Impact of Islamic Leadership , Work Ethic , and Discipline on Job Satisfaction and Teacher Performance in Madrasah," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 08, no. 04 (2024): 1110–23

[20] Sheikh Mohd Saleem and Shah Sumaya Jan, "Islam, Ethics and Modern Medicine from Theory to Medical Practice: A Narrative Review," *Millah: Jurnal Studi Agama* 21, no. 2 (2022): 465–90

Islamic management ethics, such as Hasan (2022), confirm that leadership grounded in Qur'anic morality enhances institutional trust and stakeholder confidence.[21]

Table 2. Qur'anic Triadic Ethics in Institutional Responsibility: Managerial Application and Observed Challenges in the Al-Khoziny Case

Qur'anic Principle	Managerial Meaning	Observed Challenge	Ethical Consequence
Al-'Adl (Justice)	Fair allocation of resources and supervision	Unequal oversight between contractors and caretakers	Institutional distrust
Al-Amanah (Trust)	Transparent management of projects and safety	Incomplete documentation and weak control	Breach of moral and social credibility
Al-Ihsan (Excellence)	Continuous improvement and proactive care	Focus on formality over integrity	Systemic stagnation and ethical fatigue

This table articulates that ethical collapse often precedes physical collapse. When justice is delayed, trust is misplaced, and excellence is ignored, institutional resilience decays. Conversely, rebuilding begins not with cement but with moral re-engineering. The Qur'an does not separate moral from material construction; both are acts of *'ibadah*. In this sense, the reconstruction of Al-Khoziny becomes a theological project,

[21] Ridho Moch. Taufiq and Andi Azhari, "Quranic Ethics Toward People with Disabilities : Exploring the Narratives of Classical to Contemporary Commentaries on QS . ' Abasa / 80 : 1-4," *Jurnal ADDIN* 19, no. 1 (2025): 126–52

a renewal of moral foundations as the basis for structural integrity.

The ethical implications of this case extend to the broader discourse on governance in Islamic education. Institutional responsibility demands embedding Qur'anic ethics not as peripheral ideals but as operative algorithms of decision-making. Every policy from procurement to pedagogy must embody divine accountability. The tragedy of Al-Khoziny thus becomes a living curriculum for other institutions: negligence, even when unintended, is never morally neutral. It corrodes the bond between faith and knowledge, between education and salvation. Reclaiming this trust requires transforming institutions into living embodiments of Qur'anic justice, where transparency becomes worship, and accountability becomes faith.

The principle of institutional responsibility in Islam operates within the dialectic of divine command and human stewardship. Leadership is not power but participation in God's moral order. The Al-Khoziny incident stands as both a warning and a lesson, reminding us that *iman* without *amanah* is incomplete, and construction without *ihsan* is hollow. Only when faith is reconstructed into the very blueprint of governance can education truly reflect the light of divine trust.[22]

3. Reconstructing Qur'anic Accountability: From Tragedy to Transformation

In the aftermath of Al-Khoziny's collapse, the imperative shifts from lamentation to reconstruction both structurally and spiritually. The tragedy compels a transition from physical rebuilding to moral *muhasabah* (self-reflection), a concept that

[22] Ulya and Abdullah, "Study of Iranian Islamic Philosophy at Rausyan Fikr Institute and Religious Reason," *ADDIN* 19, no. 2 (2025): 327–56

the Qur'an associates with self-vigilance before divine judgment.[23] Surah Al-Hashr (59:18) reminds:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ

"O you who have believed, fear Allah, and let every soul look to what it has put forth for tomorrow, and fear Allah."

This verse underscores that accountability is not an administrative process but a spiritual discipline that binds conscience to responsibility.[24] For Islamic institutions, this means that reconstruction must prioritize ethical systems, transparent governance, participatory consultation, and moral introspection before returning to routine operations.

Reports following the collapse reveal a pattern of reactive ethics. Officials cited "unpredictable weather" rather than managerial failure, a tendency contemporary scholar Ridwan (2023) calls "the outsourcing of moral responsibility."[25] Within Islamic theology, *qadar* (destiny) does not nullify human agency; divine decree coexists with moral obligation. The Prophet Muhammad (peace be upon him) said: "The wise one is he who calls himself to account and acts for what comes after death."[26] Hence, institutional renewal begins not with external blame but with inner reform, a deliberate

[23] Amrin et al., "Strengthening Islamic Law of Financial Literacy Through Integrating Local Wisdom in West Nusa Tenggara Communities," *ADDIN* 19, no. 2 (2025): 291–326

[24] Nurtawab Ervan and Wahyudi Dedi, "Restructuring Traditional Islamic Education in Indonesia: Challenges for Pesantren Institution," *Studia Islamika: Indonesian Journal for Islamic Studies* 29, no. 1 (2022)

[25] Ahmad Nurkhin, Abdul Rohman, and Wahyu Jatmiko Tri Prabowo, "Accountability of Pondok Pesantren; a Systematic Literature Review," Cogent Business & Management 11, no. 1 (2024)

[26] Adnan Muhammad Ichsan, Aliamin, and Mulyany Ratna, "Accountability of Traditional Islamic Boarding School in Aceh," *Jurnal Ilmiah Ekonomi Islam* 9, no. 02 (2023): 1885–90

alignment between administrative conduct and divine conscience.

True reconstruction begins in *taqwa* (God-consciousness). When the moral core of leadership is purified, structures naturally align with justice and mercy. Embedding ethical review mechanisms, such as regular *shura* (consultative) meetings and transparent reporting, transforms administration into *'ibadah* (an act of worship). Field observations from community responses in Sidoarjo indicate that collaboration between teachers, parents, and local volunteers emerged organically after the tragedy, demonstrating the latent potential of *shura*-based governance.[27] Thus, the disaster functions as a living *ayah* (sign), a sign calling for the revival of Qur'anic consultative ethics in institutional practice.

Table 3. Qur'anic Ethical Framework for Accountability in Islamic Educational Institutions

Accountability Principle	**Qur'anic Foundation**	**Practical Implementation**	**Ethical Impact**
As-Sidq (Transparency)	Al-Ahzab 33:70 – "*Speak words of appropriate justice*"	Open publication of budgets, safety audits, and construction data	Builds public trust and prevents corruption
Shura (Collective Consultation)	Ash-Shura 42:38 – "*Those who conduct their affairs by*	Leadership councils involving teachers, students, and community	Promotes shared moral responsibility

[27] Chamdan Purnama et al., "Organizational Culture and Islamic Work Ethics on Teacher Performance: The Important," *Jurnal Ilmiah Ekonomi Islam* 10, no. 02 (2024): 1824–31

Accountability Principle	Qur'anic Foundation	Practical Implementation	Ethical Impact
	mutual consultation"	leaders	
Muhasabah (Self-Reflection)	Al-Hashr 59:18	Annual moral audits and reflective retreats	Cultivates ethical awareness among leaders

Incorporating these principles redefines management as a form of '*ibadah*. Accountability becomes devotion translated into governance. Ratna Wati et al. (2022) argue that Qur'an-centered educational reform must root accountability in divine obedience rather than bureaucratic compliance.[28] The worth of an institution lies not in its perfection but in its willingness to reform a process mirroring *tawbah* (repentance), where self-correction is itself an act of faith.

The reconstruction of accountability must also confront epistemic fragility. Many Islamic schools emphasize memorization (*tahfizh*) while neglecting *adab al-'ilm* (etiquette of knowledge), the ethics of knowledge. Qarawee Harith Hasan (2017) warns that knowledge without moral grounding produces arrogance and decay.[29] The Al-Khoziny tragedy exemplifies this gap: textual expertise failed to translate into ethical governance. Integrating courses on Qur'anic management ethics and spiritual leadership into curricula would restore education's prophetic purpose to cultivate *insan kamil* (the perfect human).

[28] Ratna Wati, Lilis Ardini, and Fidiana Fidiana, "The Implementation of Spiritual and Financial Accountability in Islamic Boarding School," *Al-Uqud: Journal of Islamic Economics* 6, no. 1 (2022): 84–95

[29] Qarawee Harith Hasan, "Religious Leaders and the Sunni- Shia Divide in the Middle East," Journal JSTOR 30, no. 2 (2017).

Emotional restoration is equally essential. Survivors' accounts reveal deep trauma and loss, reminding us that recovery must include spiritual healing. The Qur'an (2:286) consoles: *"Allah does not burden a soul beyond what it can bear."* When internalized, this verse becomes the foundation for compassionate pedagogy through reflective circles, guided *dhikr* (remembrance), and trauma-informed Qur'anic learning.[30] Healing thus transforms into remembrance, rebuilding faith alongside structure.

Leadership renewal demands dialogue. Aspandi (2025) highlight that dialogical leadership fosters participation, aligning religious tradition with modern competencies.[31] This aligns with the Qur'anic Institutional Ethics Framework (QIEF) proposed here, which emphasizes transparency, consultation, and moral self-review as integral to *adl*, *amanah*, and *ihsan*. Governance, therefore, must evolve from hierarchy to humanity, from control to collaboration.

Reconstructing Qur'anic accountability means transforming procedural duty into divine stewardship. True faith is not measured by what survives disaster, but by what is rebuilt with sincerity. As Yanwar Pribadi (2013) affirms, "Faith after ruin is the proof of sincerity."[32] The Al-Khoziny tragedy thus becomes a living *tafsir*, a moral revelation urging all Islamic institutions to rebuild not only their walls but also their souls.

[30] Indra Komar, "Update Data Korban Ponpes Al Khoziny Ambruk: 103 Selamat, 14 Meninggal," Detik.Com.

[31] Ade Aspandi, "Pengelolaan Pendidikan Karakter Terhadap Remaja Melalui Pendekatan Nilai-Nilai Keislaman," Risâlah, Jurnal Pendidikan dan Studi Islam 6, no. 2 (2020): 243–256.

[32] Yanwar Pribadi, "RELIGIOUS NETWORKS IN MADURA Pesantren , Nahdlatul Ulama and Kiai as the Core of Santri Culture," *Al-Jami'ah: Journal of Islamic Studies* 51, no. 1 (2013): 1–32

4. Toward a Qur'anic Model of Institutional Ethics and Social Accountability

The culmination of the Al-Khoziny tragedy lies not in its physical ruins, but in the moral architecture it calls forth for the future of Islamic education. The reconstruction of Islamic institutions must extend beyond technical repair to the design of a Qur'anic model of governance rooted in *al-'adl* (justice), *al-amanah* (trustworthiness), and *al-ihsan* (excellence).[33] These principles, drawn from Surah An-Nisa (4:58), represent divine mandates for ethical stewardship:

اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَاۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِۗ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖۗ اِنَّ اللّٰهَ كَانَ سَمِيْعًاۢ بَصِيْرًا

> *"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice."*

This verse establishes the moral foundation for institutional accountability, framing leadership not as privilege but as responsibility before God.[34]

Leadership, according to the Prophet's saying in Sahih Muslim (Hadis No. 1829), is an act of worship: "Every ruler is a shepherd, and he is responsible for his flock." Thus, administration in Islamic education is a sacred duty demanding *ikhlas* (sincerity) and integrity. When leaders align intention with accountability, management becomes a form of *'ibadah*,

[33] Cecep Anwar et al., "Implementation of National Morals in Islamic Boarding Schools to Strengthen Religious Identity and Superior Character," *ATTHULAB: Islamic Religion Teaching & Learning Journal* 9, no. 1 (2024): 126–41

[34] Dewi Septiani et al., "Strengthening Tuition Governance Towards Al-Islami Modern Boarding School Bogor," INJIES: Journal of Islamic Education Studies 1, no. 2 (2024): 83–90.

each policy an expression of faith. Educational institutions must therefore transform from bureaucratic systems into moral organisms that embody divine justice through transparent and participatory governance.

Table 4. Qur'anic Institutional Ethics Framework (QIEF) for Islamic Educational Governance

Core Principle	Qur'anic Foundation	Institutional Strategy	Social Outcome
Al-'Adl (Justice)	An-Nisa 4:58	Transparent budgeting and fair distribution of resources	Equity and reduced corruption
Al-Amanah (Trustworthiness)	Al-Mu'minun 23:8 – "*Those who are faithful to their trusts and covenants*"	Ethical recruitment, certification, and safety audits	Strengthened public confidence
Al-Ihsan (Excellence)	An-Nahl 16:90 – "*Allah commands justice, doing good, and generosity*"	Continuous training, ethical mentorship, and quality assurance	Sustainable moral and academic improvement

This QIEF framework translates Qur'anic ethics into measurable governance standards. For example, *al-'adl* may guide equitable access to scholarships and resources; *al-amanah* inspires transparent procurement and accountability

reporting; and *al-ihsan* shapes continuous professional development grounded in spiritual ethics.[35] When institutionalized, these principles convert Qur'anic morality from abstraction into administrative praxis.

The model redefines success not by prestige, but by sincerity and ethical authenticity. Mohammed Ghaly (2018) notes that Qur'anic education does not demand perfection, but the alignment of *niyyah* (intention) and action in pursuit of divine pleasure.[36] Thus, QIEF functions as both a compass and a metric, aligning institutional growth with moral credibility. Ethical audits should accompany financial and academic evaluations, ensuring that integrity, not infrastructure, becomes the benchmark of excellence.

Mas'uliyyah ijtima'iyyah (social accountability) must also be institutionalized as a theological principle. The Qur'an declares in Surah Ali 'Imran (3:110):

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"You are the best nation produced for mankind; you enjoin what is right, forbid what is wrong, and believe in Allah."

This verse embeds moral accountability within the community, making every stakeholder, students, teachers, and administrators a guardian of ethical integrity.[37] Accordingly,

[35] Fidayanti Alfina, Aziz Ikhwan, and Hayati Rina Mida, "The Implementation of Moral Education Values in the Book of Morals Lil Banin Juz 1 in Forming the Students at Nurul Anwar Islamic Boarding School," *International Journal on Advanced Science, Education, and Religion (IJoASER)* 8, no. 1 (2025)

[36] Ghaly Mohammed, "Qur'an and Ethics The," *Journal of Islamic Ethics* 1, no. 2017 (2018): 1–5

[37] Hanafiah Yusuf, Tobroni, and Faridi, "Bridging Science and Religion: A Governance Strategy Islamic Education Institutions at the Secondary Level Based on Scientific Integration," *Âl-Fâhim: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (2025)

accountability in Islam is both individual and collective: a spiritual solidarity that transforms governance into shared worship.

In contemporary reform thought, James Hoesterey (2025) argues that the ethical decline of Muslim institutions arises not from ignorance of scripture, but from detachment between faith and context.[38] Adopting a *maqasid* (objective)-based curriculum that balances *din* (faith) and *maslahah* (welfare) enables Islamic education to evolve ethically. In practice, this means embedding ethical literacy courses covering Islamic leadership, public trust, and crisis management into teacher and administrator training. By doing so, moral competence complements intellectual rigor.

Furthermore, institutional renewal requires periodic *tazkiyah* (spiritual purification) for leaders and educators. Sulistyati Mardian (2023) emphasizes that leadership integrity grows from continuous *muhasabah* (self-reflection) and mentorship.[39] Structured retreats and ethical workshops grounded in Qur'anic study can nurture humility and sincerity. When moral renewal becomes habitual, institutional resilience emerges from within, protecting against the erosion of values that precedes physical or moral collapse.

Governance reform should also include participatory oversight structures. Establishing community-based ethics councils and publishing moral performance reports parallel to financial audits would transform transparency into a form of devotion. These mechanisms embody *shura* (consultation), ensuring collective wisdom in decision-making.

[38] Hoesterey James, "The Study of Islam in Indonesia: A 75-Year Retrospective on a Post-Orientalist Collaboration," *Studia Islamika: Indonesian Journal for Islamic Studies* 32, no. 1 (2025)

[39] Sulistyati Mardian, "Locality, Equality, and Piety: Pesantren Ecofeminism Movement in Indonesia," *Studia Islamika: Indonesian Journal for Islamic Studies* 30, no. 2 (2023)

Leadership succession must likewise be reimagined as a moral process. Hefner Robert (2025) stresses that leadership legitimacy in Islam arises from *taqwa* and competence, not lineage or wealth.[40] Future leaders must therefore be selected based on ethical credibility and empathy, ensuring that authority remains a trust, not an inheritance.

The Qur'anic model envisions Islamic education as a moral ecosystem in which divine ethics permeates governance, pedagogy, and community life. The Al-Khoziny tragedy, though devastating, becomes a foundation for ethical rebirth, a reminder that "faith under construction" is not a metaphor for failure but for perpetual reform. When the Qur'an becomes the living constitution of institutional life, every brick, policy, and prayer becomes an act of justice and mercy.

C. Conclusion

The collapse of Al-Khoziny Islamic Boarding School reveals that moral negligence often precedes physical disaster, showing how weakened spiritual values can lead to structural and ethical collapse. This tragedy demonstrates that true accountability in Islamic institutions must begin internally, grounded in sincerity, justice, and faithfulness to divine trust. The Qur'anic principles of *amanah*, *adl*, and *ihsan* are not abstract ideals but operational foundations that must guide leadership and governance. When these values are neglected, faith becomes ritualistic rather than transformative, resulting in a disconnection between belief and behavior. Therefore, the process of rebuilding must go beyond physical reconstruction; it must begin with repentance, ethical reflection, and renewed moral consciousness. The true foundation of Islamic education lies in *taqwa* (God-consciousness) and integrity, not infrastructure, and its endurance depends on how deeply those values inform institutional decision-making. The

[40] Hefner Robert, "The Social Scientific Study of Islam in Indonesia: A 75 Year Retrospective," *Studia Islamika: Indonesian Journal for Islamic Studies* 32, no. 1 (2025)

restoration of ethics is thus the most urgent form of reconstruction after any tragedy, transforming institutional reform into a spiritual as well as administrative mission. Only by returning to the essence of Qur'anic justice can faith-based institutions truly rise from their ruins. The lesson of Al-Khoziny reminds us that every fall is a divine opportunity to rebuild upon the ground of righteousness and truth.

Furthermore, this study concludes that ethics and accountability must be woven into the very fabric of Islamic education to prevent future failures. Schools, as centers of moral and intellectual formation, carry the sacred duty to embody justice and honesty in all practices. The Prophet Muhammad (peace be upon him) emphasized that "each of you is a shepherd, and each of you is responsible for his flock," affirming that leadership is a trust, not a privilege. This understanding calls for a transformation in how Islamic institutions perceive power as a means to serve, not to dominate. The Qur'anic Institutional Ethics Framework (QIEF) therefore offers a sustainable model for this renewal, ensuring that justice, trust, and excellence become measurable realities rather than symbolic gestures. When sincerely applied, these values can restore public confidence and reinforce the social fabric of Muslim communities. The tragedy of Al-Khoziny, then, must not end in sorrow but in introspection and renewal. Through moral reconstruction, Islamic education can once again become a beacon of ethical and spiritual guidance. From destruction emerges devotion; from loss, learning; and from crisis, a clearer path toward faith-based accountability.

To ensure the effective implementation of the Qur'anic Institutional Ethics Framework (QIEF), several practical mechanisms can be institutionalized within Islamic educational governance. First, transparency should be strengthened through open financial reporting systems and accessible digital dashboards that allow stakeholders to monitor budgeting, safety compliance, and project execution. Second, ethical audits must be conducted periodically by an independent Sharia-based ethics committee tasked with evaluating institutional integrity,

leadership behavior, and adherence to the principles of *adl*, *amanah*, and *ihsan*. Third, ethical leadership can be cultivated through structured programs of *tazkiyah al-nafs* (spiritual purification), mentorship, and continuous training in Qur'anic ethics for school administrators and teachers. Such initiatives transform ethics from theory into daily administrative practice, embedding divine accountability into the institution's operational life. Through these mechanisms, the QIEF evolves from a normative framework into a functional moral system, one capable of ensuring that Islamic education remains both spiritually grounded and socially responsible in an era of institutional complexity.

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