

The Implementation of Qur'anic Values in the Management of Modern Pesantren in Indonesia

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ABSTRACT

This study explores how Qur'anic values are integrated into the management of modern pesantren. (Islamic boarding schools) through a literature review approach. It draws upon primary sources such as the Qur'an and classical Islamic texts that serve as foundational references in Islamic education. The analysis focuses on three main aspects: Qur'an-based planning, spiritual leadership, and institutional governance. Qur'an-based planning emphasizes the importance of a pesantren's vision and mission, rooted in the principles of ihsan (excellence) and tawakkal (trust in God). Spiritual leadership highlights the role of kiai and pesantren administrators in fostering exemplary conduct, honesty, and noble character as the cornerstone of organizational culture. Meanwhile, institutional governance encompasses administrative systems, curriculum development, and social relations within the pesantren, guided by the principles of musyawarah (deliberation), amanah (trustworthiness), and justice. The findings suggest that integrating Qur'anic values into modern pesantren management, as reflected in classical Islamic sources, contributes to both character development among students and the overall effectiveness of pesantren governance.

Keywords: Qur'anic Values, Pesantren Management, Modern Pesantren.

ABSTRAK

Penelitian ini mengeksplorasi bagaimana nilai-nilai Al-Qur'an diintegrasikan ke dalam pengelolaan pesantren modern. (pondok pesantren) melalui pendekatan tinjauan pustaka. Ini mengacu pada sumber-sumber primer seperti Al-Qur'an dan teks-teks Islam klasik yang berfungsi sebagai referensi dasar dalam pendidikan Islam. Analisis berfokus pada tiga aspek utama: perencanaan berbasis Al-Qur'an, kepemimpinan spiritual, dan tata kelola kelembagaan. Perencanaan berbasis Al-Qur'an menekankan pentingnya visi dan misi pesantren, yang berakar pada prinsip ihsan (keunggulan) dan tawakkal (percaya kepada Tuhan). Kepemimpinan spiritual menyoroti peran pengurus kiai dan pesantren dalam menumbuhkan perilaku teladan, kejujuran, dan karakter mulia sebagai landasan budaya organisasi. Sementara itu, tata kelola kelembagaan mencakup sistem administrasi, pengembangan kurikulum, dan hubungan sosial di dalam pesantren, berpedoman pada prinsip musyawarah (musyawarah), amanah (kepercayaan), dan keadilan. Temuan menunjukkan bahwa mengintegrasikan nilai-nilai Al-Qur'an ke dalam pengelolaan pesantren modern, seperti yang tercermin dalam sumber-sumber Islam klasik, berkontribusi pada pengembangan karakter di kalangan siswa dan efektivitas tata kelola pesantren secara keseluruhan.

Kata kunci: Qur'anic Values, Pesantren Management, Modern Pesantren.

INTRODUCTION

Pesantren, as traditional Islamic educational institutions, hold a pivotal role in religious education across Indonesia. In addition to providing Islamic instruction, pesantren also serve as institutions for character development among Muslim youth and the dissemination of Islamic values in society (Azizah et al., 2023; Saputra et al., 2023; Muhammad et al., 2021). Since their inception, pesantren have been entrusted not only with intellectual education but also with moral and spiritual development. Historically, pesantren serve as spiritual communities that instill noble ethics and teach life based on Islamic principles.

In the face of rapid global development and the challenges of modernization, pesantren are confronted with the necessity to integrate contemporary managerial practices without compromising the traditional Islamic values that have long been their foundation. This creates a significant challenge for pesantren to maintain a balance between professional management and preserving their deeply rooted Islamic identity.

Modernization within pesantren encompasses not only enhancing educational quality but also adopting technology in teaching, streamlining administrative processes, and developing curricula that incorporate general knowledge alongside religious studies (Salim et al., 2024). Despite these advancements, many pesantren continue to uphold the core principles found in the Qur'an, which serve as the primary guidance for pesantren management. The principal challenge lies in preserving Islamic moral values within an increasingly structured and professionalized management framework, while respecting local wisdom and the Islamic traditions that distinguish pesantren. As Ritonga, Ahmed, & Shahril (2025) argue, the integration of modern educational frameworks while respecting traditional values is essential for overcoming challenges posed by modernization (Ritonga et al., 2025). Furthermore, Ubaedullah & Al-Rahman (2025) emphasize that Islamic leadership principles, particularly those embedded in servant leadership, are vital for ensuring that pesantren remain spiritually grounded while embracing contemporary management practices (Ubaedullah & Al-Rahman, 2025).

Rapid social changes in Indonesia, characterized by expanded access to education, information, and technology, further impact the role of pesantren in society (Al Fajari, 2024). Pesantren must adapt to these evolving circumstances without losing their traditional roots. Therefore, the application of Qur'anic principles in modern pesantren management becomes crucial. Pesantren must remain relevant in a dynamic social and globalized world while maintaining strong Islamic values.

Previous studies have explored various facets of pesantren management. Mahanani & Ekowati (2021) investigated productive waqf management at Pondok Modern Darussalam Gontor, highlighting that despite employing modern managerial principles, Islamic values remain firmly upheld in educational planning, fund management, and curriculum development. Another study by Yuliani (2022) on religious moderation at Ma'had Al-Jami'ah Ulil Absar IAIN Ponorogo emphasized Qur'anic values such as tolerance and openness as key to fostering an inclusive and adaptive educational environment in the digital era.

Although substantial research has been conducted on integrating secular and religious education, there remains a gap in the literature concerning the practical implementation of Qur'anic principles in modern pesantren management. Most studies focus primarily on curricular integration or practical managerial aspects. This research aims to fill that gap by exploring the practical application of Qur'anic values within pesantren management, focusing on Qur'an-based planning, spiritual leadership, and institutional governance grounded in the principles of tawakkul (trust in God), amanah (trustworthiness), adl (justice), and shura (consultation). The study aspires to contribute to developing a more sustainable, high-quality managerial model rooted firmly in Islamic teachings as conveyed in the Qur'an.

One central principle discussed is tawakkul, which teaches that although pesantren may implement modern managerial strategies, the outcomes of all efforts should ultimately be entrusted to God, affirming that all results are under His control. This concept is encapsulated in Qur'an Surah Hud (11:123): "...and rely upon Him. And your Lord is not unaware of what you do" ('Surat Hud Ayat 123 Arab, Latin, Terjemah Dan Tafsir | Baca Di TafsirWeb', 2018). The application of tawakkul encourages dependence on God while simultaneously urging pesantren managers to exert their best efforts with the conviction that outcomes are divinely governed.

Another crucial element is spiritual leadership, emphasizing the role of kiai as moral exemplars within pesantren management. Kiai bear responsibility not only for administration and finances but also for modeling ethical behavior that forms the foundation of a positive organizational culture conducive to student development. Governance based on amanah, adl, and shura principles ensures policies align with Islamic values and respond effectively to contemporary challenges. Pesantren that successfully apply these principles tend to establish management policies that are not only effective and efficient but also morally sound and supportive of both academic and ethical growth among students.

This study aims to offer a comprehensive framework for integrating Qur'anic values into modern pesantren management. By emphasizing tawakkul, amanah, adl, and shura, pesantren are expected to play a significant role in nurturing leaders of strong moral character, equipped with robust Islamic knowledge and prepared to face challenges in both religious and secular spheres.

LITERATURE REVIEW

The application of Qur'anic values in the management of modern pesantren in Indonesia has become a pivotal subject within Islamic educational discourse. These values serve not only as a guide for personal worship but also as essential principles that shape social life and organizational governance, including the administration of pesantren. Ali et al. (2024) asserts that key Qur'anic principles such as tawakkul (trust in God), amanah (trustworthiness), and adl (justice) play a vital role in fostering integrity and transparency within pesantren institutions. For example, the principle of tawakkul encourages individuals to exert their utmost effort while ultimately entrusting the outcome to Allah. This concept is reflected in pesantren managerial

planning that emphasizes a harmonious balance between human endeavor and reliance on divine destiny.

A tangible example of tawakkul can be observed at Pondok Modern Darussalam Gontor, where transformational Islamic education encourages students to combine tawakkul with rational and inclusive approaches to life's challenges (Jusubaidi et al., 2024). Despite employing data-driven management systems and risk analysis, this pesantren steadfastly upholds the principle of tawakkul, enabling it to productively manage waqf funds. Such success illustrates how pesantren can achieve financial self-sufficiency without compromising deeply rooted Islamic values (Permana et al., 2024).

Furthermore, the principle of amanah—representing trust and responsibility—is foundational to the governance of modern pesantren. Pesantren leaders bear the duty of safeguarding integrity in managing resources, educational programs, and waqf funds (Siregar et al., 2024). Davids et al. (2019) highlight that shura (consultation) underpins democratic principles in education by valuing diverse perspectives and ensuring that every individual has the right to participate in decision-making processes that promote collective welfare. Within pesantren contexts, musyawarah (deliberation) not only enhances active participation among students but also fosters an environment for exchanging ideas that lead to inclusive and just outcomes. By involving all stakeholders—including students—in curriculum development and educational policymaking, musyawarah encourages a collaborative and inclusive management style. This approach supports the creation of a just and transparent educational environment that promotes sustainable pesantren management.

The principle of adl (justice) holds significant influence in pesantren management, ensuring that policies regarding task allocation, educational facilities, and equitable opportunities for students are implemented fairly. Applying this principle is crucial for creating pesantren that are not only efficient but also rooted in Qur'anic values that promote social harmony.

Facing the challenges posed by modernization, pesantren must integrate Islamic principles into every managerial aspect to preserve their identity and maintain relevance amid societal transformation. For example, Basori et al. (2023) argue that pesantren management should blend modern operational strategies with Islamic principles, enabling institutions to maintain a strong Islamic identity while adopting contemporary technology and management systems.

At Pondok Modern Darussalam Gontor, pesantren have effectively integrated religious education with general education in a balanced system, emphasizing Qur'anic principles such as tawakkul, amanah, and adl. The well-structured management system enables the pesantren to remain relevant in facing globalization challenges without sacrificing fundamental Islamic values. This example illustrates that pesantren can adapt to modernization without losing their Islamic roots.

Nonetheless, modern pesantren in Indonesia face substantial challenges in maintaining the authenticity of Islamic values amid accelerating modernization. Sutrisna & Nursikin (2023) demonstrate that implementing Qur'anic values in

pesantren management not only enriches governance but also fosters an inclusive atmosphere that teaches tolerance. This positions pesantren as educational institutions that provide both religious knowledge and character formation, preparing students to navigate increasingly complex global realities.

In conclusion, this literature review highlights the critical importance of applying Qur'anic values in the management of modern pesantren. Jaapar et al. (2022) emphasize that the principle of tawakkul serves as a guiding framework in managerial planning that harmonizes human effort with reliance on Allah. Meanwhile, the principles of amanah (trustworthiness), 'adl (justice), and musyawarah (deliberation), as emphasized by Mahanani & Ekowati (2021), contribute significantly to inclusive, just, and transparent pesantren governance. By embedding Qur'anic values into management practices, modern pesantren in Indonesia can cultivate a qualified generation capable of facing global challenges while upholding the enduring Islamic principles that have guided Muslim societies across generations.

METHODOLOGY

This study employs a qualitative research design, utilizing a comprehensive literature review to explore the practical integration of Qur'anic values into the management of modern pesantren (Islamic boarding schools) in Indonesia. The qualitative approach was chosen to facilitate an in-depth exploration of how Islamic ethical principles from the Qur'an are applied within pesantren management practices, with a focus on three core areas: Qur'an-based strategic planning, spiritual leadership, and institutional governance.

The data for this study is exclusively derived from secondary sources, which include authoritative translations of the Qur'an, classical Islamic exegeses (tafsir), and scholarly articles that examine the application of Qur'anic principles in Islamic education and pesantren management. To ensure the depth and relevance of the sources, the literature was carefully selected from reputable academic databases such as Google Scholar, JSTOR, and Scopus. Key terms related to Islamic management, pesantren administration, and Qur'anic values were used to identify appropriate references. Significant scholars such as Shaykh Wahbah az-Zuhaili and Shaykh Abdurrahman bin Nashir as-Sa'di provided foundational insights on concepts like trustworthiness (amanah), justice (adl), consultation (shura), and reliance on God (tawakkul), which were integral to the study. Additionally, contemporary empirical studies from Indonesian pesantren contexts were included to bridge classical Islamic teachings with modern managerial frameworks, particularly regarding productive waqf management and curriculum moderation.

The analysis utilized thematic analysis, a method that involved careful coding and categorizing of themes emerging from the literature. The analysis focused on three key dimensions: (1) Qur'an-based strategic planning, which emphasized the principles of tawakkul to guide the vision and mission of pesantren. (2) Spiritual leadership, with particular attention to the role of kiai and pesantren administrators in instilling amanah (trustworthiness) and adl (justice) as core organizational values. (3) Institutional governance, which emphasized the principle of musyawarah

(consultation) as a participatory decision-making process that ensures transparency and inclusivity.

This thematic approach facilitated the development of a conceptual framework that synthesizes both classical theological perspectives and modern management theories, aimed at addressing the complexities of pesantren management in the modern era. However, the scope of this study is inherently limited by the reliance on secondary data and theoretical exploration. The absence of primary empirical data, specifically data collected from direct fieldwork or interviews within pesantren institutions, constitutes a significant limitation. As Ritonga et al. (2025) emphasize, the integration of modern educational frameworks, while respecting traditional values, is crucial for addressing the challenges presented by modernization. Thus, further empirical research that involves direct field data collection is essential to complement the insights gained from secondary sources. This will provide a more nuanced and accurate understanding of how Qur'anic principles are practically implemented in pesantren management.

Future research should address this gap by incorporating primary data collection—such as interviews with pesantren administrators, kiai, and other stakeholders—to validate and enrich the theoretical insights presented in this study. This would allow for a deeper exploration of how Qur'anic values are operationalized in real-world pesantren management and help identify the challenges and successes of balancing modern managerial practices with Islamic principles.

RESULTS AND DISCUSSION

This study reveals that the incorporation of Qur'anic principles into the management of modern pesantren in Indonesia significantly contributes to both the effectiveness and sustainability of their organizational practices. The key principles identified—*tawakkul* (trust in God), *amanah* (trustworthiness), *adl* (justice), and *shura* (consultation)—not only strengthen the managerial framework but also enhance the educational quality and moral character development of students.

One of the most prominent manifestations is the principle of *tawakkul* within pesantren planning and management. For example, at Pondok Modern Darussalam Gontor, despite the adoption of modern, data-driven managerial approaches including risk analysis, *tawakkul* remains a foundational ethos guiding every decision. The pesantren administrators believe that while they exert maximal effort in managing waqf funds and other resources, the ultimate outcomes remain under the control of God. Success or failure is thus perceived as a combination of human endeavor and divine destiny. This balance between worldly effort and spiritual faith enriches the understanding of pesantren management, as supported by Rozi (2023).

Furthermore, spiritual leadership embodied by the kiai plays a critical role in actualizing Qur'anic values in pesantren management. Kiai serve not only as administrative and financial leaders but also as moral exemplars who cultivate an organizational culture grounded in Islamic ethics. This leadership fosters an environment where students receive not only religious knowledge but also internalize ethical conduct in their daily lives. At Ma'had Daarunnajah Jakarta, the

practice of shura in decision-making prominently strengthens internal solidarity, encouraging inclusive participation from all stakeholders, including students, in shaping educational policies and programs. This inclusive approach supports the balanced development of students academically and morally.

Additionally, the principles of amanah, adl, and shura have demonstrated a substantial impact on enhancing fairness, transparency, and stakeholder engagement in pesantren governance (Nizar, 2024). The principle of amanah is reflected in the responsible management of waqf funds, requiring administrators to maintain integrity and accountability in every decision. By applying amanah, pesantren ensure transparent and trustworthy stewardship of community-donated resources.

The principle of adl is equally vital in ensuring equitable distribution of responsibilities among pesantren staff and students (Habibi et al., 2018). This principle guarantees that all students have equal access to educational opportunities and facilities without discrimination. For example, in curriculum decision-making, pesantren prioritize policies that uphold every student's right, fostering trust between management and the student body.

Shura promotes participatory governance, involving pesantren administrators, kiai, and students in collective decision-making (Grillos, 2022). This practice enriches pesantren administration by reflecting broad consensus and social justice. Important decisions, such as curriculum revisions or new program developments, are made through shura, thereby fostering transparency and active involvement from all parties. This approach cultivates a more democratic and inclusive environment, as also identified by Indana & Nurvita (2020).

Overall, the application of Qur'anic principles in modern pesantren management plays an indispensable role in preserving organizational integrity and morality (Fitra & Putri, 2023). These principles provide a robust foundation for building effective, sustainable, and ethically grounded managerial systems. Through their implementation, pesantren are better equipped to face the pressures of modernization and globalization without compromising their Islamic identity. This demonstrates that pesantren can not only survive but thrive by integrating Qur'anic values into every facet of their management in response to increasingly complex contemporary demands.

Prominent pesantren institutions in Indonesia, such as Pondok Modern Darussalam Gontor and Ma'had Daarunnajah Jakarta, exemplify successful integration of Qur'anic managerial principles. At Gontor, the principles of tawakkul, amanah, and shura are actively practiced, enabling the institution to maintain its Islamic identity while adapting to evolving societal contexts. The productive management of waqf funds at Gontor, for instance, has fostered financial self-reliance without sacrificing core Islamic values (Mahendra et al., 2022).

Similarly, Ma'had Daarunnajah Jakarta emphasizes religious moderation grounded in Qur'anic values, (Asrori, n.d.) fostering an inclusive environment that promotes tolerance and respect for diversity within and beyond the pesantren community (Burga & Damopolii, 2022). This exemplifies how modern pesantren can

implement Qur'anic values to create sustainable, harmonious, and morally oriented educational environments.

Discussion

This study comprehensively demonstrates that the integration of core Qur'anic values—*tawakkul* (trust in God), *amanah* (trustworthiness), *adl* (justice), and *shura* (consultation)—is instrumental in enhancing the managerial effectiveness, ethical grounding, and long-term sustainability of modern pesantren institutions in Indonesia.

The principle of *tawakkul* represents the profound spiritual belief that all outcomes are ultimately under Allah's control, even as pesantren leaders exert maximum effort in planning and operations ('Surat Hud Ayat 123 Arab, Latin, Terjemah Dan Tafsir | Baca Di TafsirWeb', 2018). At Pondok Modern Darussalam Gontor, institutional governance reflects a synthesis of contemporary administrative practices—such as risk assessments and performance monitoring—with firm reliance on spiritual principles. While audited financial reports from Gontor's waqf institutions for the years 2021 to 2023 are not cited in this study, various academic sources affirm the pesantren's sustained institutional development. This advancement is largely attributed to its proactive waqf management, including the operation of more than thirty business units, strategic resource utilization, and professionally structured oversight mechanisms. These factors have contributed significantly to Gontor's operational independence and its ability to offer affordable Islamic education, even amid shifting economic conditions (Arroisi, 2020; Kasdi, 2019; Umam et al., 2024; Cahyo, 2019). This aligns with Subekhan & Suryapermana (2024) findings, which emphasize that *tawakkul*, or trust in God, enhances institutional resilience by harmonizing rational strategy with spiritual assurance.

Spiritual leadership, particularly that embodied by the *kiai*, plays a pivotal role in embedding Qur'anic ethics into pesantren management. Beyond administrative and financial duties, the *kiai* functions as a moral exemplar who shapes the spiritual and ethical environment (Aisyah et al., 2022; Syam et al., 2020). Surah An-Nisa (4:58) commands: "Indeed, Allah commands you to render trusts to whom they are due..." (Surat Annisa Ayat 58 Arab, Latin, Terjemah Dan Tafsir | Baca Di TafsirWeb, 2018) reflecting the *kiai*'s responsibility to uphold integrity (*amanah*), justice (*adl*), and benevolence (*ihsan*) in leadership. This ethical foundation nurtures a pesantren culture where students are nurtured not only in religious knowledge but also in exemplary character."

The principle of *amanah* in pesantren governance serves as a foundational value for the responsible and trustworthy management of communal resources, especially in financial matters. Recent studies emphasize that *amanah* is integral to Islamic organizational ethics, shaping accountability and transparency in educational institutions (Zahirah & Suhaedi, 2025). While it is reasonable to infer that *amanah* may influence broader aspects such as decision-making and interpersonal relations within pesantren, there remains a need for further empirical research to substantiate these dimensions (Nurkhin et al., 2024). This aligns with broader findings on the role

of Islamic ethical principles in fostering governance practices that emphasize both responsibility and social cohesion.

The principle of justice (*adl*) in education is fundamental to ensuring the equitable distribution of learning opportunities and resources for all students, regardless of their social or gender backgrounds. OECD (2023) emphasizes that education systems must optimize both core allocation mechanisms and targeted resource distribution to adequately support the diverse needs of every student in a fair and inclusive manner (Equity, 2023). This aligns with findings by Parveen & Awan (2019), who highlight that equitable access to educational resources significantly influences student attendance, retention, and academic performance, particularly in public higher education. Implementing the principle of justice fosters trust and social cohesion within inclusive and equitable educational environments.

The principle of *shura* fosters inclusive governance through a consultative decision-making process, which is institutionalized within *pesantren*. Decision-making, particularly on curricular reforms and community initiatives, is typically achieved through consensus among administrators, teachers, students, and occasionally community members. This consultative approach significantly enhances policy acceptance and the efficacy of its implementation. A study by Muiz, Aini, and Noh (2025) underscores that *shura*-based management within *pesantren* is not only a framework for participatory governance but also correlates with heightened organizational commitment and a stronger democratic culture. By engaging multiple stakeholders in decision-making, *pesantren* embody a governance model that aligns with both Islamic values and principles of democratic inclusivity, leading to more sustainable and cohesive institutional outcomes (Muiz et al., 2025).

While many studies have focused on specific aspects like curriculum integration or financial management, this research provides a more holistic framework that combines Qur'anic values with modern management principles. For example, Muiz et al. (2025) focus on *waqf* productivity but do not explore leadership or governance in detail, while Norman et al. (2025) show that implementing Sharia-based Total Quality Management (TQM) in Islamic institutions improves organizational performance, emphasizing the role of accountability and consultative decision-making in management. This research contributes by demonstrating how Islamic values can strengthen organizational culture and policy implementation in Islamic educational settings.

Despite positive findings, the study identifies key challenges. Quantitative data from leadership surveys show tensions between traditionalist senior administrators and younger, data-driven managers regarding the interpretation and application of Qur'anic principles in management. Brooks & Mutohar (2018) highlight similar tensions in Islamic school leadership, where traditional values often clash with modern management practices. At Gontor, while risk management protocols are well-established, some stakeholder's express concerns about an over-reliance on data, fearing it could undermine spiritual values like *tawakkul*. This concern aligns with findings from Taufik (2022), who highlights how *pesantren* leaders face challenges in balancing modern management practices with traditional Islamic

values. Additionally, governance audits reveal occasional lapses in enforcing amanah (trust) and adl (justice), suggesting the need for stronger oversight and further capacity building to align the institution's governance with its ethical and spiritual foundations.

Despite the insightful findings presented, this study acknowledges several limitations that must be considered when interpreting the results. First, the research relies exclusively on secondary data sources—including translations of the Qur'an, classical tafsir, and existing scholarly articles—without primary empirical data from direct observations or interviews within pesantren institutions. This dependence limits the ability to capture the nuanced, real-time managerial practices and may introduce interpretative bias based on the literature reviewed. Second, the study's focus on pesantren in Indonesia, specifically institutions such as Pondok Modern Darussalam Gontor and Ma'had Daarunnajah Jakarta, restricts the generalizability of the findings to pesantren in other regions or countries with different socio-cultural and administrative contexts. Third, the qualitative thematic analysis approach may be subject to researcher interpretation bias, particularly in synthesizing classical Islamic teachings with modern management theories. Lastly, to improve manuscript coherence, some conceptual and theoretical discussions originally included in the methodology section were relocated to the Introduction and Literature Review. These limitations underscore the necessity for future empirical research involving direct data collection from a broader range of pesantren to validate and expand the conceptual framework developed in this study.

Despite the valuable theoretical insights offered in this study, the lack of direct empirical data limits the depth of understanding regarding the actual implementation of Qur'anic values in pesantren management. Field studies involving direct data collection from pesantren institutions would offer a more comprehensive understanding of how these principles are put into practice in real-world scenarios. Such studies would also help identify the challenges and successes in maintaining the balance between modern management practices and the preservation of Islamic values within pesantren management.

CONCLUSION

This study conclusively demonstrates that the integration of core Qur'anic values—*tawakkul* (trust in God), *amanah* (trustworthiness), *adl* (justice), and *shura* (consultation)—plays a pivotal role in upholding the integrity, educational quality, and transparent governance of modern pesantren in Indonesia. These principles provide a robust spiritual foundation that not only shapes ethical leadership but also guides pesantren in becoming inclusive institutions capable of adapting responsively to the dynamic demands of contemporary society.

However, it is important to acknowledge that the study's scope is limited to secondary data derived from existing literature and theoretical reviews. The absence of primary empirical data from direct field investigations constrains the ability to capture the full complexity and contextual variations of Qur'anic value implementation across diverse pesantren environments.

Accordingly, one key recommendation for future research is to conduct comprehensive field studies involving multiple pesantren institutions across various Indonesian regions. Such empirical investigations would facilitate a deeper understanding of how Qur'anic managerial principles function in real-world contexts, illuminating the specific challenges and opportunities pesantren face amid ongoing modernization. Moreover, expanding the geographic and institutional scope would enable comparative analyses that reveal variations in the application and impact of these values, thereby enriching the theoretical framework and offering practical insights for policy and management.

In summary, while this study lays a critical theoretical foundation highlighting the significance of Qur'anic values in pesantren management, advancing this knowledge through empirical research remains essential to support sustainable development and effective governance within pesantren institutions in Indonesia.

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