The Influence Of Qur'anic Verses On Shaping Islamic Ethics And Morality In English-Speaking Communities At The Al Urwatul Wutsqaa Benteng

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A B S T R A C T

This study explores the influence of Qur'anic verses on shaping Islamic ethics and morality within the English-speaking Muslim community at Al Urwatul Wutsqaa Benteng. The research was conducted to examine how Qur'anic values are internalized in daily behavior and social interaction, as well as to identify the main challenges faced by students in implementing these ethical principles in a multilingual and multicultural pesantren environment. Using a descriptive qualitative design, data were collected through participant observation, semi-structured interviews, and document analysis involving five purposively selected participants.

The findings reveal that the Qur'an functions as a significant moral foundation for the students, particularly through the concept of *al-ihsan*, which fosters sincerity, self-awareness, and moral responsibility. Qur'anic values such as honesty, justice, compassion, patience, and respect for parents are shown to contribute to positive character formation. However, the research also identifies persistent challenges in their practical application, especially in the domain of informal social ethics. The primary obstacles include inconsistent mutual respect between senior and junior students, limited control of speech in daily interactions, and the strong influence of peer groups whose habitual communication patterns do not fully align with Qur'anic guidance. The limited use of English in daily communication also affects the process of internalizing values within English-speaking activities.

In conclusion, Qur'anic verses have strong transformative potential in shaping Islamic ethical awareness among students, but the consistent implementation of these values requires continuous guidance, supportive social environments, and strengthened ethical habituation. This research contributes to the development of Islamic ethics studies by highlighting the role of Qur'anic teachings in multicultural educational contexts and by offering insights into the moral challenges faced by English-speaking Muslim communities in contemporary pesantren settings.

INTRODUCTION

The Qur'an is the central and most authoritative source of Islamic teachings, providing moral, spiritual, and social guidance for Muslims across cultures and historical eras. Beyond its theological dimensions, the Qur'an contains ethical principles that shape human behavior, regulate social interactions, and establish moral standards meant to guide humanity toward justice, compassion, and righteousness. These principles are not limited by geographical or linguistic boundaries; instead, they transcend cultural differences and provide universal values applicable to diverse communities. In contemporary times, the relevance of Qur'anic moral teachings becomes increasingly important, particularly in multicultural and multilingual environments where Muslims must negotiate their religious identity alongside global societal dynamics.

The rapid growth of globalization and technological development has brought significant cultural shifts to Muslim communities worldwide. English, as a global lingua franca, has become a dominant medium of communication in education, media, and daily interaction. Muslim communities who operate within English-speaking environments—whether in Western countries or in educational institutions that use English as a medium of instruction—face unique ethical challenges. They must navigate cultural differences, interpret Qur'anic teachings through translated texts, and maintain Islamic moral identity while engaging with global values that may differ from, or even contradict, Islamic ethical frameworks.

In this context, the role of Qur'anic verses as moral guidance becomes crucial. The Qur'an outlines core ethical values such as honesty, fairness, compassion, humility, patience, and responsibility. These values form not only the foundation of individual character but also the basis of a harmonious and just society. For instance, the Qur'anic emphasis on *'adl* (justice) and *ihsan* (excellence in conduct) provides a comprehensive moral framework that influences personal behavior as well as social relationships. Verses such as QS. An-Nahl: 90—"Indeed, Allah commands justice, kindness, and giving to relatives, and He forbids immorality, bad conduct, and oppression"—highlight the importance of ethical values in shaping moral consciousness and collective social behavior.

English-speaking Muslim communities, including students at Al Urwatul Wutsqaa Benteng Islamic Boarding School, offer a unique case for examining how Qur'anic values are internalized within educational settings where English is used as a medium to support religious learning. Although the majority of communication in daily activities occurs in the local language, English is employed in formal learning contexts, especially during language classes, discussions, and certain religious activities. This bilingual or multilingual environment presents both opportunities and challenges in the transmission and application of Qur'anic moral principles.

One of the main opportunities lies in the ability of English to serve as a bridge for accessing global Islamic scholarship. As many contemporary Islamic resources, journals, lectures, and scholarly discussions are available in English, students are able to engage with broader interpretations and understandings of Qur'anic teachings. This exposure encourages a more global and contextual interpretation of Islamic values. Moreover, the use of English in religious discussions can strengthen students' ability to communicate Islamic teachings to wider audiences, thereby contributing to interfaith dialogue, da'wah, and international academic discourse.

Despite these advantages, significant challenges arise in implementing Qur'anic ethical values in educational environments where English is not the dominant communicative medium. Students often find it difficult to consistently apply Islamic moral principles in their interactions, particularly in informal social settings. Issues such as lack of mutual respect between senior and junior students, difficulties in controlling speech, and peer influence contribute to ethical

inconsistencies. These social dynamics illustrate how Qur'anic values, although understood cognitively, are not always translated into daily ethical actions.

The concept of *al-ihsan*, which encompasses awareness of Allah's constant supervision and the striving toward moral excellence, emerges as a central transformative element in shaping ethics among students. Many students internalize the value of ihsan, leading to improvements in sincerity, humility, and discipline. However, the implementation of these values in real-life interactions is often hindered by entrenched habits, group norms, and cultural patterns rooted in local social structures.

In addition, the limited use of English in daily communication impacts how Qur'anic values are incorporated into English-speaking contexts. Students typically switch back to their local language for casual communication, reducing opportunities to practice ethical expression in English. This linguistic factor affects how Islamic values are articulated, conceptualized, and internalized within an English-speaking learning environment. Furthermore, the sense of "prestige" associated with using English—where students may be reluctant to speak it for fear of appearing boastful—also influences the dynamics of ethical communication.

Against this background, it becomes essential to examine how Qur'anic verses shape ethical understanding and moral behavior in such environments. The internalization of Qur'anic values is not merely a matter of memorization or linguistic comprehension; it involves a deeper process of reflection, habituation, and moral practice. Understanding how students interpret Qur'anic teachings, apply them in their interactions, and respond to ethical challenges provides valuable insight into the role of Islamic education in character formation.

This study is therefore conducted to analyze how the verses of the Qur'an shape the ethical and moral understanding of English-speaking students at Al Urwatul Wutsqaa Benteng and to identify the specific challenges they face in implementing these values in daily life. The qualitative approach used in this study allows for an in-depth exploration of students' experiences, perceptions, and behavioral practices. Through observations, interviews, and document analysis, this research seeks to generate a comprehensive understanding of the moral transformation inspired by Qur'anic teachings in an English-speaking educational environment.

The significance of this research extends beyond the context of Islamic boarding schools. It contributes to the broader academic discourse on Islamic ethics, multicultural education, and character development. By exploring how Qur'anic values are interpreted and applied in multilingual contexts, this study highlights the importance of integrating moral education into language learning and social interaction. It also provides insights for educators, policymakers, and Islamic institutions on how to strengthen the moral character of students in environments shaped by global languages and cultural diversity. the importance of this research lies in its ability to illustrate how Qur'anic ethical principles remain relevant and transformative in shaping Muslim identity within modern and multicultural contexts. Through a careful examination of students' experiences at Al Urwatul Wutsqaa Benteng, this study demonstrates that the Qur'an continues to serve as a powerful moral guide but requires supportive environments, consistent practice, and reflective learning processes to achieve its full impact. By bridging Qur'anic teachings with English-speaking educational practices, this research contributes to the ongoing effort to cultivate morally grounded, linguistically competent, and globally aware Muslim individuals.

LITERATURE REVIEW

This chapter presents several key theoretical discussions relevant to the study, including the concept of Qur'anic verses, Islamic ethics and morality, English-speaking Muslim communities, and the influence of Qur'anic teachings on character formation. It also reviews previous related studies and outlines the conceptual basis that supports this research. The Qur'an is regarded as the primary source of Islamic teachings, containing divine guidance that regulates spiritual, social, and moral aspects of human life. Qur'anic verses, revealed progressively to the Prophet Muhammad, are not only recited for worship but serve as ethical instructions that shape daily behavior. Values such as justice (*'adl*), benevolence (*ihsan*), honesty, trustworthiness (*amanah*), and compassion are repeatedly emphasized as foundations of moral conduct. Verses such as QS. An-Nahl: 90 and QS. Al-Hujurat: 13 highlight justice, equality, and social harmony, reflecting the Qur'an's universal moral framework. As argued by Siregar et al. (2025), Qur'anic values remain applicable across cultures because they address fundamental human behavior and social relationships. Therefore, Qur'anic verses provide a timeless ethical compass that guides personal character formation and communal morality.

Islamic ethics (*akhlaq*) refers to moral principles derived from the Qur'an and the Sunnah that guide human behavior toward goodness. Morality in Islam is both spiritual and social: it reflects inner purity (*tazkiyatun nafs*) and outward discipline in social interactions. Islamic scholars such as Al-Ghazali emphasize that true morality begins with sincere intention (*niyyah*) and spiritual awareness (*muraqabah*). Meanwhile, Ibn Miskawayh highlights the importance of balancing desires, emotions, and intellect to achieve virtuous character. Key ethical values include honesty, humility, patience, respect for others, and responsibility— virtues that form the basis of individual and societal well-being. Modern scholars argue that Islamic ethics remains relevant to contemporary challenges such as globalization, identity conflicts, and digital communication, making moral education essential in shaping resilient Muslim communities.

English-speaking Muslim communities refer not only to Muslims living in Western countries but also to communities or educational institutions that use English as a medium of learning. In such contexts, English functions as both a linguistic tool and a cultural medium that influences how Islamic values are communicated and understood. The use of English in Islamic education enables access to global scholarship, facilitates intercultural dialogue, and strengthens students' ability to express Islamic concepts in international settings. However, it also presents challenges: students may encounter secular values embedded in English-language content, struggle to articulate Islamic ethics in a foreign language, or face social environments where English is rarely used, as found in the context of Al Urwatul Wutsqaa Benteng. These factors influence how Qur'anic moral values are internalized within multilingual learning environments. Numerous studies highlight the transformative impact of the Qur'an on shaping individual character and behavior. Nurhasanah and Noviani (2024) found that Qur'anic values enhance spiritual strength, emotional resilience, and decision-making based on ethical principles. Similarly, studies on Islamic boarding schools (Irawan & Taufiq, 2025) show that consistent exposure to Qur'anic study fosters discipline, sincerity, and moral awareness among students. The concept of *al-ihsan*—acting as though one sees Allah—emerges as a central moral motivator that encourages individuals to practice ethical behavior even without external supervision. However, challenges remain, particularly in translating moral understanding into consistent social practice. Issues such as peer influence, communication norms, and conflicting cultural habits often hinder the full implementation of Qur'anic ethics in daily life.

Previous research has explored morality from various Islamic perspectives, including the role of hadith in ethical formation, the influence of Qur'anic memorization programs, and the integration of Islamic values in education. However, only limited studies examine how Qur'anic values shape ethics specifically within English-speaking environments. This gap highlights the significance of the current study, which focuses on the internalization of Qur'anic ethics in a bilingual pesantren setting and the challenges faced by students in applying these values within a multicultural and multilingual context.

METHOD

This study employed a descriptive qualitative research design to explore how Qur'anic verses influence the ethical and moral behavior of English-speaking students at Al Urwatul Wutsqaa Benteng. A qualitative approach was considered suitable because it allows for an in-depth understanding of human experiences, perceptions, and behaviors in their natural context. By using this method, the researcher was able to examine the ways in which students interpret Qur'anic values and translate them into daily moral practices within a multilingual learning environment. The descriptive nature of the design enabled the construction of a clear and detailed description of the participants' ethical behaviors and the challenges they faced.

The research was conducted at Al Urwatul Wutsqaa Benteng, an Islamic boarding school that integrates Islamic studies with English-speaking programs. This environment provides a unique setting where Qur'anic values intersect with language learning activities. Participants were selected purposively, focusing on individuals who had sufficient experience in both religious learning and English-speaking activities. Five students were chosen, consisting of three males and two females from senior classes. Their selection was based on their active involvement in English-speaking programs, communication skills, and observable moral behavior, ensuring that they could provide rich insights relevant to the study.

Data collection involved three main techniques: observation, semi-structured interviews, and document analysis. Through observation, the researcher was able to directly examine how students practiced Qur'anic values such as respect, honesty, and patience in classroom activities and informal interactions. Field notes were taken to record behavioral patterns that reflected their moral attitudes. Semi-structured interviews were conducted to explore participants' personal reflections on the influence of Qur'anic verses in shaping their character. Open-ended questions allowed students to express their experiences, challenges, and interpretations freely.

The interview process provided deeper insights into the internalization of Qur'anic teachings, as participants shared the verses that influenced them most and described situations in which they attempted to apply Islamic ethical principles. In addition, document analysis was carried out by examining institutional guidelines, religious learning materials, and students' written reflections. These documents helped reinforce the findings obtained from observations and interviews, ensuring that the study captured a holistic view of the moral environment within the school.

The collected data were analyzed using thematic analysis, a method that allows researchers to identify patterns and themes within qualitative data. The analysis began with familiarizing the researcher with the data, followed by generating initial codes and grouping them into themes. These themes reflected major findings such as students' understanding of Qur'anic moral values, their efforts to apply those values in daily interactions, and the challenges they encountered. The

themes were then reviewed, refined, and interpreted in relation to the theoretical framework and previous studies to ensure coherence and accuracy.

To ensure the trustworthiness of the research, the study applied the principles of credibility, transferability, dependability, and confirmability. Credibility was enhanced through triangulation of data collection methods and member checking, where participants verified the interpretations of their statements. Transferability was achieved by providing thick descriptions of the research context, allowing other researchers to determine whether the findings might apply to similar settings. Dependability was ensured by maintaining clear documentation of all research procedures, while confirmability was maintained by demonstrating that the findings were grounded in the participants' perspectives rather than influenced by researcher bias.

RESULT AND DISCUSSION

The findings of this study reveal that Qur'anic verses hold a significant role in shaping the moral awareness of students in the English-speaking community at Al Urwatul Wutsqaa Benteng. From observations and interviews, it was evident that students consistently referred to certain verses when discussing moral behavior, particularly those emphasizing honesty, patience, and mutual respect. Their familiarity with Qur'anic messages encouraged them to reflect on their actions and evaluate whether their behavior aligned with Islamic teachings. This moral awareness was especially visible in situations involving decision-making, group interaction, and classroom participation.

Another key finding shows that the concept of *al-ihsan*—acting with excellence and consciousness of God—emerged as the central value influencing students' behavior. Participants described *ihsan* as a guiding principle that motivates them to act sincerely even when no one is observing. Students associated *ihsan* with self-control, humility, responsible behavior, and polite communication. This value became the foundation for internalizing other Qur'anic ethical principles such as discipline, honesty, and empathy.

The study also found positive behavioral changes among students who actively participated in English-speaking programs. Their exposure to English-language Islamic materials such as lectures, articles, and discussions strengthened their understanding of Qur'anic values in a broader context. Students reported feeling more confident in expressing Islamic concepts in English, which helped reinforce their identity as ethical Muslim learners in a multilingual environment.

However, the findings indicate that not all students consistently practiced Qur'anic morals in daily interactions. Instances of disrespect, impatience, and inappropriate speech were still observed, especially during informal activities. Some students struggled to maintain ethical communication when influenced by peer groups, leading to tension between what they understood from the Qur'an and how they behaved socially. These inconsistencies demonstrate that moral understanding does not always translate directly into moral practice.

Interviews revealed that one of the major challenges students faced was maintaining respectful communication, particularly in English. Many students expressed hesitation in using English due to fear of making mistakes or being mocked by peers. This emotional barrier affected their ability to communicate ethical values confidently, causing them to revert to local languages where informal or impolite expressions were more commonly used.

Another challenge identified was the power dynamics between senior and junior students. While Qur'anic teachings emphasize humility and fairness, some seniors still displayed dominance that conflicted with ethical conduct. Junior students were sometimes reluctant to express their concerns or opinions, even when seniors acted unfairly. This situation limited opportunities for open, respectful communication based on Qur'anic ethics.

It was also found that students often relied on memorized verses but struggled with applying deeper meanings of the teachings. Many participants could recite ayat about morality, yet their interpretation remained limited without practical guidance from teachers or structured activities that reinforce ethical routines. This gap highlights the need for stronger integration between Qur'anic study and moral practice.

Overall, the results indicate that while Qur'anic values positively influence students' moral consciousness, the actual implementation of these values depends on external support, social environment, and consistent moral training. The English-speaking platform provides opportunities for ethical learning, but without structured reinforcement, students face difficulties in maintaining consistent behavior aligned with Qur'anic teachings.

DISCUSSION

The results of this study suggest that Qur'anic verses are effective tools for strengthening moral identity among students in multilingual Islamic environments. The strong emphasis on *ihsan*, honesty, and respect indicates that moral teachings from the Qur'an serve as a moral compass that guides students' actions. This aligns with Islamic ethical theories stating that *akhlaq* emerges from internalizing divine guidance and applying it to interactions with others. The moral awareness observed in the participants supports previous research showing the Qur'an as a transformative source of character development.

The prominence of *al-ihsan* in students' reflections indicates that spiritual consciousness acts as a psychological motivator for moral behavior. When individuals feel accountable to God, they internalize ethical values more deeply and strive to act responsibly even in informal situations. This finding resonates with classical Islamic scholars such as Al-Ghazali, who argued that inner spiritual awareness leads to outward moral discipline. In the context of English-speaking activities, *ihsan* helped students maintain sincerity and humility despite language barriers.

The observed inconsistencies in moral behavior highlight the limitations of cognitive understanding without practical reinforcement. While students understood Qur'anic messages intellectually, real-life application remained challenging. This supports the view that moral

education must be continuous and experiential. Mere exposure to ethical concepts is insufficient—students need structured opportunities to practice ethical communication, emotional regulation, and interpersonal respect.

Peer influence was found to be a major obstacle to consistent moral practice. This aligns with sociocultural theory, which emphasizes that group norms strongly shape individual behavior, especially in adolescence. When peer groups use harsh language or mock English usage, students tend to mirror these patterns despite knowing they contradict Qur'anic ethics. This suggests that moral cultivation requires reshaping group culture, not just individual behavior.

The findings also reveal that language plays a significant role in ethical expression. English-speaking activities provided opportunities for students to articulate Qur'anic values differently and more confidently. However, limited daily use of English reduced opportunities for practicing ethical communication. This supports the idea that language is not just a tool for communication but also a medium for shaping thinking and moral reasoning. Without consistent language practice, students struggle to express ethical ideas in English.

The power imbalance between senior and junior students further complicates the application of Qur'anic ethics. Although students understand that Islam commands fairness, humility, and kindness, cultural norms related to hierarchy interfere with moral practice. This tension between religious ideals and social customs is common in many Islamic boarding schools and requires deliberate institutional intervention to reconcile.

The gap between memorization and moral practice indicates that students need more experiential learning approaches. Qur'anic memorization (*tahfiz*) alone does not ensure internalization of values unless combined with reflective activities, role-play, mentorship, and behavioral modeling. This supports modern Islamic education principles that emphasize integrating *ta'lim* (knowledge), *tarbiyah* (character building), and *ta'dib* (ethical training).

Overall, the findings demonstrate that while Qur'anic teachings have strong potential to shape moral character, their effectiveness depends on consistent reinforcement through environment, communication patterns, and institutional support. English-speaking programs can enhance ethical awareness, but without culturally sensitive guidance, students may struggle to fully embody Qur'anic morals in diverse social settings. This study contributes to ongoing discussions on strengthening Islamic moral education in multilingual learning contexts.

Conclusion

The findings of this study show that Qur'anic verses play an essential role in shaping the ethical awareness and moral behavior of students within the English-speaking community at Al Urwatul

Wutsqaa Benteng. Core values such as al-ihsan, honesty, respect, patience, and responsibility were consistently recognized by students as guiding principles derived from the Qur'an. These values contributed to their personal character formation, encouraged self-reflection, and influenced the way they interacted within academic and social environments. The integration of Qur'anic teachings into English-speaking activities also strengthened students' confidence in expressing Islamic concepts in a multilingual setting.

Despite this positive influence, the study reveals that students still face challenges in consistently applying Qur'anic morals in daily interactions. Peer influence, communication barriers, and social hierarchy between senior and junior students often led to inconsistencies between moral understanding and moral practice. Limited use of English in informal settings also affected students' ability to express ethical values confidently. These challenges indicate that internalization of Qur'anic ethics requires not only cognitive understanding but also continuous practice, supportive environments, and structured moral guidance from teachers and institutional systems.

Based on these findings, it can be concluded that Qur'anic teachings hold strong transformative potential in shaping morality, but their effectiveness depends heavily on environmental reinforcement and consistent ethical habituation. To strengthen the implementation of Qur'anic values, Islamic educational institutions should integrate experiential moral training, promote respectful communication across all groups, and expand English-speaking activities that encourage ethical expression. Through these efforts, students can develop into morally grounded, linguistically capable, and spiritually aware Muslim individuals ready to engage in a diverse and globalized world.

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