

CHARACTER EDUCATION FOR ISLAMIC BOARDING SCHOOL STUDENTS THROUGH THE LIVING QUR'AN APPROACH BASED ON TECHNOLOGY INTEGRATION

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KEYWORDS

Character Education, Living Qur'an, Moral internalization

ABSTRACT

Islamic boarding schools in this era of transformation are required to maintain traditional values while adapting to technological developments. This condition encourages the need for educational innovation that not only emphasizes memorization but also the internalization of moral values based on the Qur'an. The Living Qur'an approach is relevant because it emphasizes the appreciation and practice of Qur'anic values in the lives of students. This study analyzes the integration of technology in the application of Living Qur'an as a moral education strategy at the Tahfizil Qur'an Islamic Boarding School of the North Sumatra Islamic Center Foundation. The method used is descriptive qualitative through observation, in-depth interviews, and documentation studies. The results show that the use of digital media such as memorization applications, online platforms, and social media can increase the effectiveness of moral values internalization, strengthen spirituality, and motivate students to practice Qur'anic teachings. The integration of technology creates adaptive and contextual learning without losing the authenticity of the Islamic boarding school. This study recommends the development of policies and teacher training based on Islamic values to optimize the role of technology in moral education through the Living Qur'an approach.

KATA KUNCI:

Pendidikan Karakter, Living Qur'an, Internalisasi Akhlak

ABSTRAK

Pesantren pada era transformasi dituntut untuk mempertahankan nilai-nilai tradisional sekaligus beradaptasi dengan perkembangan teknologi. Kondisi ini mendorong perlunya inovasi pendidikan yang tidak hanya menekankan hafalan, tetapi juga internalisasi nilai akhlak berbasis Al-Qur'an. Pendekatan Living Qur'an menjadi relevan karena menekankan penghayatan dan pengamalan nilai-nilai Qur'ani dalam kehidupan santri. Penelitian ini menganalisis integrasi teknologi dalam penerapan Living Qur'an sebagai strategi pendidikan akhlak di Pondok Pesantren Tahfizil Qur'an Yayasan Islamic Center Sumatera Utara. Metode yang digunakan adalah kualitatif deskriptif melalui observasi, wawancara, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa pemanfaatan media digital seperti aplikasi hafalan, platform daring, dan media sosial mampu meningkatkan efektivitas internalisasi nilai akhlak, memperkuat spiritualitas, serta memotivasi santri mengamalkan ajaran Qur'ani. Integrasi teknologi menciptakan pembelajaran adaptif dan kontekstual tanpa menghilangkan otentisitas pesantren. Penelitian ini berimplikasi pada pengembangan kebijakan dan pelatihan guru berbasis nilai keislaman guna mengoptimalkan peran teknologi dalam pendidikan akhlak melalui pendekatan Living Qur'an.

INTRODUCTION

The development of information and communication technology today has changed almost all aspects of human life, including education. Digital transformation has made technology not only a tool, but an integral element in the modern learning process. This change requires educational institutions to adapt in order to remain relevant to the times, including Islamic educational institutions such as Islamic boarding schools (Rangkuti et al., 2024). In the past, Islamic boarding schools were known as centers for teaching classical Islamic texts and traditional moral guidance, but now they are also required to transform without abandoning the Islamic values that define their identity. This great challenge also opens up new opportunities for Islamic boarding schools to strengthen their role in shaping a generation of Muslims who are religious, knowledgeable, and tech-savvy (Fatoni & Anshory, 2023).

As the oldest Islamic educational institution in Indonesia, Islamic boarding schools have made a significant contribution to shaping the nation's character through moral education and religious knowledge. The traditional learning system centered on the teacher-student relationship (kiai and murid) has proven effective in building discipline, independence, and internalizing Qur'anic values (Harahap & Ependi, 2023). However, modernization, marked by the openness of information and technological advances, requires Islamic boarding schools to develop new approaches so as not to be left

behind in the tide of educational globalization. Adapting to technology is an important step, not to change the identity of Islamic boarding schools, but to strengthen the relevance of Islamic preaching and education in the digital age (Manshuruddin et al., 2021).

In this context, the Living Qur'an approach becomes a highly relevant paradigm for reconciling traditional Islamic values with the demands of the modern era. This approach emphasizes the importance of making the Qur'an not just a text to be memorized and studied, but also to be brought to life in everyday practice. Students not only understand the verses of the Qur'an cognitively, but also emulate its values in their behavior, speech, and social interactions (Mela & Zilsafil, 2023). Through this approach, moral education in Islamic boarding schools has a strong practical dimension, because the teachings of the Qur'an do not stop in the classroom, but are translated into concrete actions in the lives of the students.

However, in practice, Islamic boarding schools still face major challenges in implementing the Living Qur'an approach amid the onslaught of digital culture. Students live in an era of social media and online entertainment that often conflicts with Islamic moral values. On the other hand, this is precisely where technology can be used as an effective medium for preaching and learning, as long as its use is directed correctly. Technology enables the presentation of Qur'anic values through interactive visualizations, digital memorization applications, and audiovisual

learning media based on that appeal to the younger generation (Floridi & Chiriatti, 2020). Therefore, the integration of the Living Qur'an approach and technology is not merely a technical necessity, but a pedagogical strategy to bridge spiritual values with digital reality.

However, this integration is not without skepticism from some Islamic boarding schools, which view technology as a threat to the sanctity of Islamic values. Concerns about digital distractions, access to negative content, and a decline in student discipline are often cited as reasons for resistance to modernization. Therefore, a careful and value-based integration model is needed so that technology does not become a tool for secularization, but rather a medium for strengthening the morals and spirituality of students (Ginanjar & Kurniawati, 2017). Studies on how Islamic boarding schools adapt to this are important because the success of managing the balance between tradition and modernity will determine the future direction of Islamic education in Indonesia.

The Tahfizil Quran Islamic Boarding School of the North Sumatra Islamic Center Foundation is one of the boarding schools that strives to achieve this integration. This boarding school stands out because it not only focuses on *tahfiz* activities and mastery of Sharia law, but also instills the values of the Qur'an through a Living Qur'an approach in the daily lives of its students. In recent years, this boarding school has begun to implement the use of digital technology as part of its learning system, both in the form of

memorization applications, online learning, and social media as a means of internalizing Qur'anic moral values. This effort shows an institutional awareness that technology should not be avoided, but rather needs to be managed so that it becomes part of the Islamic character education process.

This phenomenon is interesting to study because it combines two important aspects: Qur'anic-based educational innovation and technological transformation in Islamic boarding schools. Previous studies have discussed the Living Qur'an, but most are still limited to theoretical and religious social practice aspects without highlighting its integration with educational technology. Assingkily (2019) emphasizes the relevance of Living Qur'an in the era of industry 4.0, while Rafiq (2021) highlights the role of Living Qur'an in social practice, but neither of them has reviewed the aspect of digitization. Nurani et al. (2022) sees Living Qur'an as a new trend in Islamic education, while Rosidi et al. (2024) and Marpuah et al. (2024) emphasize values and character education without the context of digital Islamic boarding schools. The study by Azmi et al. (2025) on Living Hadith also does not touch on the use of technology in the internalization of religious values.

This scientific gap shows the need for research that integrates the Living Qur'an approach with technology in shaping the character of Islamic boarding school students. This research is distinguished by its empirical analysis of how the Tahfizil Quran Islamic Boarding School of the North Sumatra Islamic Center Foundation brings

the values of the Qur'an to life through digital media and interactive learning. This integrative approach combines perspectives on educational theology, Islamic boarding school culture, and technological innovation in a holistic manner. Theoretically, this research expands the understanding of the Living Qur'an to the realm of contemporary Islamic education, while practically providing a Qur'anic value-based learning model that is adaptive to developments in digital technology. Thus, this research occupies a unique position because it bridges the spiritual tradition of Islamic boarding schools and the challenges of educational modernization in the digital age.

This study aims to analyze the forms of technological integration in the Living Qur'an approach in Islamic boarding schools, identify supporting and inhibiting factors in its implementation, and examine its influence on the formation of students' character. Through a qualitative approach, this study is expected to provide a comprehensive picture of how Qur'anic values are brought to life through technology without losing the distinctive character of Islamic boarding schools. The results of this study are expected to enrich the study of modern Islamic education and offer an integration model that can be replicated by other Islamic educational institutions.

This research contributes in two ways, both theoretically and practically. Theoretically, this research expands the understanding of the implementation of the Living Qur'an approach in the context of technology-based Islamic education

and provides a new conceptual foundation for the development of moral education theory in the digital age. Practically, this research can serve as a strategic reference for Islamic boarding school administrators in designing learning policies that are adaptive to technological developments while remaining rooted in Islamic values. In addition, the results of this study are also expected to enrich the academic discourse on how Islamic boarding schools can become agents of digital transformation based on Qur'anic spirituality.

Thus, this study is not only relevant to strengthening the position of Islamic boarding schools in facing the challenges of modernization, but also affirms that technological progress can go hand in hand with the sacred mission of the Qur'an in shaping knowledgeable and noble individuals. The integration of technology and the Living Qur'an is expected to be a tangible manifestation of the dynamic and contextual spirit of Islam, which is able to respond to the needs of the times without losing its spiritual essence.

THEORY DESCRIPTION

In Islamic education, morals occupy a central position as the core of the entire learning process. The Prophet Muhammad emphasized that his main purpose in being sent was to perfect human morals. Morals in Islam not only regulate vertical relationships with Allah (*hablun minallah*), but also horizontal relationships with fellow human beings and the environment (*hablun minannas*) (Maksin et al., 2022). In the context of Islamic boarding schools, moral education is the

spirit of the education system, where character building is carried out through exemplary behavior, discipline, and habits of religious life (Nofialisman & Murniyetti, 2023). (1963) According to Al-Ghazali, true moral education cannot be achieved through cognitive teaching alone, but requires spiritual cultivation and control of desires through repeated and consistent spiritual experiences.

The Living Qur'an approach has emerged as a new paradigm in Islamic education that places the Qur'an not only as a text to be memorized, but as a guide for life that is actualized in real behavior (Faizin et al., 2023). This approach is based on the awareness that the meaning of the Qur'an must always be contextualized with social changes and the challenges of the times so that its values remain alive in the lives of the people. In the perspective of modern Islamic hermeneutics, the Living Qur'an serves as a bridge between text and reality, between revelation and social praxis (Rafiq, 2021). In the Islamic boarding School environment, this concept is in line with the main objective of the institution, which is to shape student with Qur'anic character who are able to emulate the values of honesty, simplicity, responsibility, and solidarity in their daily lives.

With the development of digital technology, there is a need to review how Qur'anic values can be internalized through new, more interactive media. The use of technology in Islamic education is not merely a matter of modernizing tools, but rather expanding the scope of da'wah and transforming learning methods (Munir, 2010).

Technology has the potential to strengthen the effectiveness of moral education if it is directed towards improving understanding, appreciation, and practice of Qur'anic values. Through digital applications, online platforms, and social media, students can access a wide range of learning resources, deepen spiritual interaction, and develop more creative religious expression (Haryadi et al., 2023). However, the use of technology also requires moral literacy and spiritual control so as not to give rise to value disorientation (Muhaimin, 2017).

The integration of the Living Qur'an and technology in Islamic boarding school education can theoretically be understood as a synthesis between the value paradigm and the innovation paradigm. From an Islamic pedagogical perspective, technology becomes a means (*wasilah*) to bring revelatory values to life in a modern social context, while the Living Qur'an becomes the spirit (substance of values) that guides the use of technology so that it remains in line with the goal of forming noble character. Thus, the relationship between the two is complementary: technology provides a new medium for the process of internalizing values, while the Living Qur'an ensures that the process remains based on true moral-spiritual principles (Ngafifi, 2014).

Conceptually, this theoretical synthesis forms the basis for analysis to understand how Islamic boarding schools adapt to social change without losing their identity. Living Qur'an-based moral education integrated with technology not only creates learning efficiency, but also affirms

the relevance of Islamic boarding schools in the digital age. With this framework, the research does not merely assess the use of technology, but also explores how Qur'anic values remain the center of orientation in Islamic educational innovation today.

METHOD

This study uses a descriptive qualitative approach to explore in depth the process of technology integration in the Living Qur'an approach to moral education for students at the Tahfizil Quran Islamic Boarding School of the North Sumatra Islamic Center Foundation, Medan. This approach was chosen because it allows researchers to understand the meaning, values, and subjective experiences of educators in the context of natural boarding school life. In qualitative research, the researcher acts as the main instrument that interacts directly with the research subjects to obtain in-depth and authentic data (Moleong, 2007).

The research was conducted over a period of four months, from the pre-field stage to reporting. The research location was selected purposively because this Islamic boarding school is known for integrating Al-Qur'an memorization, moral guidance, and the use of digital media in the learning process. The research subjects included the boarding school leader (1 person), teaching ustadz (3 people), and students (6 people) from the middle and upper levels who actively used digital media in the learning process.

Data collection techniques were carried out through three main methods, namely (1)

Participatory observation, conducted by observing teaching and learning activities, *halaqah tahfiz*, and religious activities of students. The researchers recorded the forms of technology utilization, teacher-student interactions, and student behavior that reflected Qur'anic moral values; (2) In-depth interviews, conducted in a semi-structured manner using interview guides compiled based on the research focus. The questions focused on understanding the values of the Living Qur'an, experiences in using technology, and views on its impact on the students' morals; (3) Documentation, in the form of curriculum, activity schedules, digital tahfiz learning guides, photos, and videos of student activities. This data was used as verification material and to supplement the results of observations and interviews.

The collected data were analyzed using thematic analysis. The steps included: (1) data reduction to sort relevant information with the research focus; (2) data presentation in the form of a thematic matrix that mapped the relationship between technology use and character building; and (3) drawing conclusions by interpreting the meanings that emerged based on the Living Qur'an theory and Islamic character education. The analysis was conducted simultaneously with the data collection process so that researchers could adjust the focus of the study according to the findings in the field (Miles & Huberman, 2014).

To maintain data validity, source and method triangulation techniques were used.

Source triangulation was carried out by comparing information between Islamic boarding school leaders, *ustadz*, and *santri* (student), while method triangulation was carried out by contrasting the results of observations, interviews, and documentation. In addition, the researcher conducted member checks with informants to ensure the accuracy of data interpretation and discussed with peers (peer debriefing) to maintain the objectivity of the analysis. In practical terms, this method is designed to provide a realistic picture of how technology is integrated into the Living Qur'an-based moral education process. The results are expected to serve as a reference for Islamic boarding school administrators in designing learning models that remain rooted in Qur'anic values but are relevant to the needs of students in the digital age.

RESULTS AND DISCUSSION

Transformation of Qur'anic Values-based Moral Learning Media in Santri Character Education through the Living Qur'an Approach

The transformation of moral education media at the Tahfizil Qur'an Islamic Boarding School of the North Sumatra Islamic Center Foundation shows a fundamental change in the strategy of Qur'anic values-based character education. The boarding school, which has been synonymous with traditional teaching methods such as lectures (*maulizhab*), *talaqqi*, and role modeling, has now begun to adopt digital media as a means of strengthening moral values and understanding. This change is not merely

following the trend of modernization, but rather a form of actualizing the principle of Living Qur'an — that is, making the Qur'an alive and functional in every aspect of the students' lives, including in the learning process that adapts to the digital world.

The use of technology in teaching morals at this Islamic boarding school shows how media can be an instrument for spreading Qur'anic values. Digital applications such as Qur'an companion, tahfizh tracker, or local media based on Islamic boarding schools are used not only to memorize verses, but also to instill the meaning and practical interpretation of moral verses. For example, when students study verses about honesty (*ash-shidq*), the application displays a brief interpretation and concrete examples of honest behavior in everyday life. Thus, the learning process does not stop at textual memorization, but develops into contextual moral understanding.

In addition to memorization applications, videos of the stories of the prophets, documentaries on Qur'anic values, and educational animations are often used to raise the moral awareness of students. The use of these visual media has proven to be effective in triggering the emotional and intellectual engagement of students. After the video screening, teachers hold discussion and reflection sessions, where students are invited to reinterpret the moral messages from the show in the context of their own lives. This activity is in line with the spirit of Living Qur'an, which is to make the values of the Qur'an an internalized way of life through thoughts, feelings, and actions.

From the results of field observations, this transformation of learning media has had a significant impact on class participation and dynamics. Students are no longer passive listeners as in the classic lecture model, but instead appear as active participants who express opinions, analyze, and produce meaning. Several teachers have developed digital projects that challenge students to create content based on Qur'anic values, such as short videos about trustworthiness, infographics about patience, or reflective writing on the Islamic boarding School blog. These activities shift the orientation of learning from passive reception to a creative process that fosters moral responsibility and digital literacy.

Media transformation also provides opportunities for more inclusive education. Students with visual and kinesthetic learning styles find it easier to understand moral values through illustrations and simulations. Closed online forums are used to accommodate the personal reflections of students who tend to be quiet or introverted. Here, it is evident that digital media can be a means of expanding the reach of character education, without replacing the role of teachers, but rather strengthening the effectiveness of moral guidance according to individual needs.

However, the results of the study also show that the success of this media transformation still depends on the supervision and spiritual guidance of teachers. Moral values in Islam are not only instilled through cognition, but also through *uswah hasanah* (role modeling) and *riyadhab an-nafs* (self-discipline). Therefore, teachers play an

important role in controlling the moral direction of technology use so that it does not deviate from Qur'anic values. This is in line with Al-Ghazali's view that moral education must involve a balance between knowledge, spiritual training, and real role models.

In the context of the Living Qur'an theory, this change in learning media reflects an epistemological shift from the Qur'an as text to the Qur'an as praxis. Digital media bridges the verses of the Qur'an with the social reality of student, making divine messages more accessible and easier to live by. In this way, character education is no longer merely about transferring values, but about fostering reflective religious awareness. This phenomenon shows that Islamic boarding schools have internalized the principles of Qur'anic hermeneutics in a practical way—where the meaning of verses is understood through concrete experiences in everyday life.

In addition to the benefits, this study also found obstacles in the process of transforming moral learning media. Not all teachers have sufficient digital competence to manage media creatively. Limited technological facilities, such as unstable internet access, are also obstacles in implementing online learning. In addition, there are concerns about the potential misuse of technology by students to access content that is not in accordance with Islamic values. Pesantren address this issue through strict supervision, the creation of guidelines for the use of digital media based on Qur'anic ethics, and the instilling of

digital responsibility values through character building activities.

Thus, the transformation of Qur'anic-based moral education media through the Living Qur'an approach is not merely a technological innovation, but also a complex spiritual and cultural process. This integration has successfully revived the function of the Qur'an as an active source of values in the lives of Islamic boarding school students. The Qur'an is not only read in places of worship, but also presented on screens, social media, and digital interactions—while maintaining the same spirit: guiding humans to become individuals with noble character. Through these efforts, Islamic boarding schools demonstrate that technological modernization does not have to conflict with Islamic spirituality, but can instead become a new way to expand the reach of Qur'anic values in the digital age.

The Role of Teachers as Value Facilitators in Implementing Character Education for Islamic Boarding School Students in the Digital Age through the Living Qur'an Approach

The transformation of the role of teachers as facilitators of values in the implementation of character education for students in the digital age through the Living Qur'an approach has become an important phenomenon at the Tahfizil Qur'an Islamic Boarding School of the North Sumatra Islamic Center Foundation. The paradigm shift from teachers as centers of information to facilitators of values marks a progressive step for Islamic boarding schools in facing the challenges

of 21st-century education. Teachers no longer merely deliver teaching materials, but are present as spiritual companions, moral reflection guides, and mediators between the text of the Qur'an and the context of the students' lives. This transformation is in line with the spirit of Living Qur'an, which emphasizes direct experience of Qur'anic values in daily life (al-Ghazali, 2000).

In the learning process, teachers act as facilitators of dialogue and reflection. For example, when discussing the story of Prophet Joseph, teachers do not directly provide moral explanations, but encourage students to think critically through questions that open up space for interpretation of values. This dialogical approach allows students to discover the moral relevance of verses to their personal experiences. This process illustrates a significant shift from an indoctrinative approach to a reflective and participatory approach. Teachers function as facilitators who foster moral awareness, rather than merely conveying information.

Technological integration further expands the scope for facilitating these values. Teachers utilize digital platforms such as interpretation applications, inspirational videos, and internal online forums to strengthen learning. In character building activities, for example, teachers encourage students to create da'wah vlogs that showcase the practice of Qur'anic values in everyday life. This activity is not merely a technical exercise, but a form of practicing the values of *tabligh*, *amanah*, and *ibsan* in a digital context. Teachers ensure that all content created by students reflects politeness,

honesty, and social responsibility. The assessment process also focuses not only on the final result, but also on the intention, thought process, and impact of the content on the audience (Jacoby, 2023).

However, this change in the role of teachers is accompanied by significant challenges. The interviews revealed that some teachers face difficulties in mastering digital devices and managing student interactions in online spaces. Some of them are still accustomed to traditional teacher-centered teaching patterns. To overcome this, the Islamic boarding School conducts regular internal training, introducing the concept of digital project-based learning and the use of interactive media in moral studies. The training not only improves technological skills but also strengthens teachers' pedagogical awareness of the importance of instilling Qur'anic values amid the tide of digitalization (R'boul et al., 2023).

Teachers at this Islamic boarding school also play a strategic role in building the digital ethics of students. In practice, teachers instill the value of *muraqabah* (awareness of God's supervision) as the basis for discipline in using technology. Instead of strictly controlling students' digital activities, teachers foster awareness that the use of technology is a trust that must be safeguarded. This value is internalized through reflective activities such as digital ethics journals and online discussions on the theme of "protecting oneself in cyberspace." This approach is effective in shaping students' moral responsibility, while also making technology a

medium for strengthening faith, rather than a distraction from Islamic values.

From the observations, it was evident that teachers who successfully transformed into value facilitators were able to create an interactive and spiritual learning atmosphere. Students were more enthusiastic in participating in discussions, showed increased sensitivity to moral issues, and were able to interpret Qur'anic values in a modern social context. For example, in the Living Qur'an Week activity, students were given the task of translating the moral message of Surah al-Hujurat into social projects such as environmental cleanliness campaigns and digital literacy. Teachers accompanied each stage of this activity, ensuring that Qur'anic values were not only understood conceptually but also manifested in concrete actions.

The facilitative role of teachers in the Living Qur'an approach demonstrates the integration of cognitive, affective, and spiritual dimensions in the character education of students. Teachers become a bridge that connects the text of revelation with the realities of life, so that learning does not stop at memorization, but gives birth to a Qur'anic awareness of life. Thus, the success of character education in this Islamic boarding School is not only measured by knowledge or memorization of verses, but by the ability of student to emulate the values of the Qur'an in social interactions, the use of technology, and daily life.

This transformation proves that the role of teachers as facilitators of values is the main

foundation for the success of character education for Islamic boarding school students in the digital age. The integration of technology is no longer considered a threat to Islamic values, but rather a means of actualizing the values of the Living Qur'an in a contextual, creative, and relevant manner with the times (Lubis et al., 2023, 2024) . With the guidance of wise and adaptive teachers, Islamic boarding schools are able to produce a generation of students who are digitally savvy, have Qur'anic morals, and are ready to face global challenges without losing their spiritual identity (Auliya et al., 2025; Maharani et al., 2025) .

Challenges in Integrating Technology with the Living Qur'an Approach in Character Development Efforts for Students

The integration of technology with the Living Qur'an approach in shaping the character of students presents both great opportunities and complex obstacles at the Tahfizil Qur'an Islamic Boarding School of the North Sumatra Islamic Center Foundation. On the one hand, technology opens up creative space for students to interpret and disseminate Qur'anic values contextually; on the other hand, various challenges arise related to human resource readiness, digital ethics, and information flow control. These obstacles are not only technical in nature, but also touch on philosophical and pedagogical aspects in the application of Qur'anic values in the digital age.

One of the main obstacles is the limited digital competence of teachers and students in understanding technology as an instrument of value, not merely a communication tool. Although

students are considered digital natives, their ability to use digital media is often not balanced with an ethical understanding in accordance with the principles of *akhlak al-karimah*. Some teachers are also still uncomfortable using digital media in learning activities. Based on the interview results, some teachers admitted that they are more comfortable with conventional methods such as lectures and *talaqqi* because they are concerned that the use of digital media will interfere with their focus on memorization. This indicates that technological transformation requires a change in mindset, not just the addition of devices.

The next obstacle arises from the lack of infrastructure and technical support in the Islamic boarding School environment. Limited internet access, uneven availability of devices, and limited digital space are real obstacles. On several occasions, digital da'wah content creation activities had to be postponed due to technical constraints such as unstable networks or damaged equipment. These obstacles slowed down the pace of creative learning, which should have been a means of actualizing Qur'anic values. However, these limitations actually trained the students to be more creative and solution-oriented—they learned to manage their time, share tools, and collaborate more efficiently.

Another major challenge is controlling the flow of information and the potential misuse of technology. The open digital world often displays content that contradicts Qur'anic values. Some students who were initially active in digital da'wah projects admitted that they were tempted

to watch or imitate popular content formats that were not in line with Islamic da'wah ethics. Teachers and boarding school mentors must work extra hard to guide students to remain selective and wise. To anticipate this, boarding schools implement the principle of digital *muraqabah*, which is the awareness that every online activity is under Allah's supervision. Through the habit of this value, technology is not only monitored externally, but also guided by the students' own inner awareness.

In addition to internal factors, obstacles also arise from a lack of policy synergy and institutional support. Islamic boarding School often operate independently without clear technological guidance on the application of technology in the context of Qur'anic character education. As a result, innovation is sporadic and depends on the initiative of individual teachers or caregivers. However, several adaptive measures have begun to be taken, such as the formation of a small Islamic boarding School digitization team and collaboration with external institutions for training in the creation of Qur'anic ethics-based da'wah content.

In the context of shaping the character of student, these obstacles are not merely challenges, but also opportunities for spiritual and moral reflection. Through this dynamic, students are encouraged to understand that the struggle to uphold values in the digital age is part of moral jihad. For example, when creating da'wah content on the theme of patience, students not only write or talk about patience, but also practice patience in

facing technical obstacles, limited tools, or lengthy editing processes. Qur'anic values are thus not only learned, but also internalized through direct experience (Yunan et al., 2023) .

Despite facing many obstacles, Islamic boarding schools have succeeded in creating a number of innovations. In the *Syiar Digital Santri* project, students were invited to create short videos, podcasts, and digital posters that promote the values of the Qur'an, such as trustworthiness, honesty, and mutual assistance. One popular work, titled 'The Qur'an Behind the Dinner Plate, links Al-Qur'an Surah Al-Mu'minun verse 8 with the responsibility of sharing food in the dormitory kitchen. This project illustrates how technology can be a means of Living Qur'an, where values are not only taught but also brought to life in simple actions. However, teachers still face the challenge of maintaining the authenticity of the message so that it is not reduced to mere digital entertainment.

The results show that barriers to technological integration do not hinder students creativity but instead require new guidance patterns from teachers. Teachers must act as spiritual mentors who guide both content and media ethics. Through shared reflection, students realize that spreading Qur'anic values in digital media is not merely creative work but part of their preaching responsibility and scientific mandate.

Thus, these obstacles become stepping stones for strengthening the Living Qur'an learning system in the digital age. Islamic boarding schools need to enhance technopedagogical training, improve inclusive infrastructure, and

develop digital ethics policies rooted in Qur'anic values. Successful technology integration is measured not by the number of media used, but by how deeply Qur'anic values are internalized and practiced by students in real and virtual spaces. Despite these limitations, this process shows that the Living Qur'an is not merely a method but a spiritual movement that continues to grow and adapt to the times.

Analysis of Research Novelty

This study contributes to developing moral education strategies by integrating the

Living Qur'an approach with digital technology in Islamic boarding schools. This innovation transforms traditional teaching into interactive learning while instilling Qur'anic morals in the digital context. The findings highlight the teacher's role as a value facilitator, the strengthening of Islamic digital ethics, and character formation through digital *muraqabah*. Overall, this study enriches contemporary Islamic education and offers a relevant model of moral learning in the digital era.

Table 1. Analysis of Research Novelty

No	Novelty Aspect	Description of Contribution	Theoretical Support
1	Transformation of Moral Education Media	Transforming traditional methods into interactive and reflective digital media-based moral education.	Based on Vygotsky's Social Constructivism Theory and Mayer's Multimedia Cognition Theory, effective learning is achieved when students construct meaning through social interaction and media visualization.
2	Living Qur'an as Digital Pedagogy	Repositioning the Living Qur'an as a model of experience-based and digital technology-based learning.	In line with Qur'anic Hermeneutics Theory (Saeed, 2014) and Experiential Learning Theory (Kolb, 1984) which emphasize knowledge through reflective experience and contextualization of texts to real life.
3	The Role of Teachers as Value Facilitators	Affirming the role of teachers as moral guides and facilitators of values in the digital space.	Based on Andragogy Theory (Knowles, 1980) and Critical Pedagogy (Freire, 2020) which emphasizes the role of educators as dialogical facilitators who empower critical and moral awareness in students.
4	Integration of Digital Ethics and Qur'anic Morals	Introducing the concept of Digital <i>Muraqabah</i> as the foundation for the formation of Islamic media ethics.	Based on Al-Ghazali's Theory of Islamic Ethics (1963) and Kohlberg & Hersh's Theory of Moral Cognitive Development which emphasizes moral formation through inner awareness and reflection on values.
5	Digital Moral Jihad	Turning technological obstacles into a means of spiritual training and character building.	Supporting Islamic Educational Resilience and the concept of <i>tazkiyatun nafs</i> , where challenges help purify the soul and strengthen spiritual character.
6	Adaptive Qur'anic Learning Ecosystem	Realizing a learning system that combines traditional values with modern technology.	In line with the Theory of Integration of Values and Islamic Educational Technology (Al-Syaibany, 1998) which emphasizes that technology must be a means to expand the functions of tarbiyah and tazkiyah.

CONCLUSION

This study confirms that the integration of technology in the Living Qur'an approach has transformed the pattern of moral education for students at the Tahfizil Qur'an Islamic Boarding School of the North Sumatra Islamic Center Foundation. Technology not only functions as a memorization aid, but also as a means of internalizing Qur'anic values in a contextual and creative manner. Through digital media such as Qur'an applications, educational videos, and digital da'wah projects, students learn to understand, appreciate, and express moral values in a form that is relevant to modern life. This change has also encouraged the transformation of the role of teachers from instructors to facilitators of values who guide students in the process of moral reflection and the application of Qur'anic teachings in the real and digital worlds. Teachers play an important role in ensuring that the use of technology remains within the corridor of Islamic values through exemplary behavior, habit formation, and spiritual guidance. Despite facing obstacles in the form of limited digital competence, infrastructure, and media ethics risks, Islamic boarding schools are able to make these challenges part of the process of *riyadhab* (moral training) and value learning. The integration of technology based on the spirit of Living Qur'an proves that modernization does not conflict with the spirituality of Islamic boarding schools. On the contrary, it enriches character building

methods, fosters creativity in digital da'wah, and expands the space for the Qur'an in the digital age without losing its authenticity and Islamic spirit.

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