

Educational Management and Entrepreneurship at Pesantren Property in Indonesia (Contemporary Living Hadith Epistemology Study)

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ABSTRACT. *Pesantren* (Islamic Boarding School) increasingly combine religious education with entrepreneurship, but studies of their management seldom ask which sources of knowledge shape managerial decisions, and living hadith research has mostly examined ritual and community practice. This article analyzes how the managerial functions of Pesantren Property, a pesantren in Sentolo, Kulonprogo, Yogyakarta, that teaches property entrepreneurship, are grounded in the living hadith framework. It uses a qualitative single-case design. Data came from semi-structured interviews with six informants (the founder, an operations director, two deputy directors, a senior lecturer, and an alumnus), non-participant observation from January to March 2025, and institutional documents. The study used inductive thematic analysis, supported by source and method triangulation, member checking, and an audit trail. The findings show that planning, organizing, actuating, and controlling each rest on a distinct cluster of prophetic traditions that are practiced, not only quoted. Planning begins with the question of benefit to others and with the balance (*tawazun*) of worldly and religious aims. Organizing follows *amanah* (trust), *shura* (consultation), and *itqan* (professional excellence). Actuating builds motivation on meaning, ongoing charity, and social responsibility. Controlling operates through weekly *muhasabah* (self-reckoning) and *muraqabah* (awareness of divine oversight). The alum network extends the organizational structure, and a hadith of contested authenticity is used as cultural motivation, not as a legal proof text. The study proposes living hadith as organizational epistemology, in which prophetic tradition is an active source of managerial knowledge. For practice, faith-based institutions can ask which of their own traditions already answer the questions of purpose, structure, motivation, and evaluation. Because the evidence comes from one institution and mostly from administrators, the concept needs testing in other settings.

Keywords: *Educational Management, Pesantren, Living Hadith, Property Entrepreneurship, Faith-Based Vocational Education.*



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INTRODUCTION

Islamic education in Indonesia has changed considerably over the past two decades, affecting the formal curriculum, the institutional framework, and the epistemological orientation of its management (Chotimah et al., 2025; Mardatillah et al., 2025; Sholihah et al., 2026). One visible result is the growing number of pesantren that place entrepreneurship education inside their missions and curricula (Napitupulu et al., 2026; Saerozi et al., 2023). The Ministry of Religious Affairs has registered more than 42,000 pesantren, so questions about how these

institutions are managed, and on which knowledge their managers rely, concern a very large part of Indonesian education. Pesantren Property, established in 2013 in Sentolo, Kulonprogo, Yogyakarta, is a revealing case. It prepares students to become property entrepreneurs and professionals, which is a strategically complex economic field, and it builds its foundation on Islamic values in a deliberate and consistent way.

Current academic research regarding pesantren generally follows three main interrelated lines of inquiry. The first line rigorously examines institutional management and leadership paradigms, usually analyzing them through the standard planning, organizing, actuating, and controlling (POAC) cycle, strategic management frameworks, or various models of institutional change (Bahri et al., 2026; Bakhtiar et al., 2025; Darwanto et al., 2024; My et al., 2025). The second line specifically explores entrepreneurship education and various santripreneur programs, systematically reporting on their pedagogical strategies, implementation models, and socioeconomic outcomes (Fadhlurrahman et al., 2025; Mof et al., 2026; Saerozi et al., 2023; Sodik et al., 2024; Utama & Salim, 2024). The third prominent line of inquiry is living hadith scholarship, which empirically studies how specific prophetic traditions are continuously received, actively practiced, and organically transmitted within everyday Muslim communities (Mufrihah et al., 2025). While traditional hadith scholarship predominantly concentrates on verifying the historical authenticity of transmission chains (*isnad*) and critically analyzing the textual content (*matan*) (Anam et al., 2024; Haruna, 2025; Ichwan et al., 2025), living hadith studies deliberately shift the analytical attention toward embodied practice. In other words, it focuses on how knowledge is actively expressed and negotiated through everyday action and community life, rather than merely being recognized or preserved at a purely cognitive level (Marhumah et al., 2025).

These lines of work leave three gaps. The first is conceptual. In the studies reviewed here, conventional management frameworks such as the POAC model or strategic management are applied to Islamic settings in an instrumental way, and Islamic texts are used afterward to justify the result, so the Islamic epistemological foundations that should serve as normative and operational sources are not elaborated. Studies of Islamic quality management systems, for instance, start from established quality frameworks and adapt them to educational institutions with an Islamic identity (Chotimah et al., 2025; Zien et al., 2024). Chotimah report a comparable pattern for religious moderation, where values remain at the cognitive level and rarely become transformative practice in educational institutions. The second gap is empirical. Living hadith research has examined ritual, legal, and public religious practice, such as funeral recitation (Mandala et al., 2025), legal and genealogical customs (Zaki et al., 2025), and the religious understanding of *pesantren* communities (Arif et al., 2024; Baidowi et al., 2021; Baihaqi et al., 2023; Helmy et al., 2021). The managerial and institutional side of living hadith, meaning how an organization sets goals, distributes roles, motivates members, and evaluates performance, is largely unexamined. The third gap is contextual. Entrepreneurship-oriented *pesantren* are usually described through programs and outcomes for students, and the studies we reviewed do not examine a *pesantren* whose core curriculum is property entrepreneurship, nor do they treat alumni as part of the organization. Management studies therefore say little about epistemology and living hadith studies say little about organizations. This article is placed at the point where the two lines meet.

The article responds with the proposition that living hadith can function as an organizational epistemology, that is, a system of knowledge that shapes how an institution defines its problems, develops solutions, assigns roles, and judges performance. The proposition draws on organizational theory in which knowledge is enacted in practice and not only stored in documents (Fauzi et al., 2025), and on a view of hadith as oral literature that lives through performance and reception (Rashwan, 2024). It yields three expectations that the data can confirm or contradict. Specifically, it anticipates that hadith-based values appear at the beginning

of managerial decisions and not only in justifications written afterward, that each managerial function is linked to a distinguishable cluster of prophetic traditions, and that the institution's practices persist even when the textual authenticity of a cited tradition is contested.

The study has three objectives: (1) to describe how educational management functions are carried out at *Pesantren* Property; (2) to analyze how those practices relate to prophetic traditions understood as living hadith; and (3) to identify what the *Pesantren* Property model contributes to the discourse on Islamic educational management. The unit of analysis is the institution as a whole, observed through its leaders, teachers, alumni, and documents. The contribution offered is the concept of living hadith as organizational epistemology, which positions prophetic tradition as an active source of knowledge in the governance of educational institutions and not as a moral ornament. The article continues with the method, a section that presents the results and then discusses them, and the conclusion.

METHOD

This study employs a qualitative, single-case design. The case study design was selected because it allows for in-depth exploration of a contemporary phenomenon within its real-life context, especially when the boundary between the phenomenon and its context cannot be sharply drawn (Biswas et al., 2026). The case examined is *Pesantren* Property, selected purposively based on three criteria: (1) its uniqueness as an Islamic educational institution that explicitly operates in the property sector; (2) the consistency with which hadith values are referenced across all institutional documents; and (3) its sufficient institutional age (over one decade) to permit examination of a relatively established managerial pattern. All research procedures were carried out with written institutional consent from the institution's leadership and individual informed consent from each informant, with anonymity guaranteed in accordance with the ethical standards of social research (Regan et al., 2025).

Data collection was conducted through three complementary. First, in-depth semi-structured interviews were conducted with six key informants, purposively selected to ensure representation of perspectives from multiple institutional levels and functions (Bekele & Ago, 2022). Each interview lasted between 60 and 90 minutes and was audio-recorded with the informant's consent. The interview guide covered eight main topics: (a) the history and founding philosophy of the institution; (b) program planning processes and long-term vision; (c) organizational structure and dynamics; (d) motivation and human resource actuating mechanisms; (e) evaluation and control systems; (f) the role of Islamic values across managerial functions; (g) understanding and implementation of prophetic hadiths in institutional operations; and (h) institutional challenges and adaptations. Second, non-participant observation was conducted over three months (January–March 2025), covering learning activities, coordination meetings, weekly evaluation sessions, and socio-religious activities. Field notes were recorded systematically using a structured observation protocol. Third, a documentary analysis was performed of institutional profiles, curriculum documents, annual activity reports, teaching materials, and institutional promotional materials. Profiles of the six key informants are presented in Table 1 below.

Table 1. Research Informant Profiles

Code	Role in the Institution	Length of Involvement	Educational Background	Interview Duration	Verification Technique
I-1	Founder & Foundation Patron	12 years	B.Eng.; 20+ yrs. in property sector	90 minutes	Document triangulation
I-2	Operations Director	8 years	LLB; entrepreneur practitioner	75 minutes	Member checking
I-3	Deputy Director I (Property Development)	7 years	Property developer; Pesantren Property alumnus	70 minutes	Source triangulation
I-4	Deputy Director IV (Medical &	5 years	Medical degree; practising physician	65 minutes	Method triangulation

	Humanitarian)				
I-5	Senior Lecturer (Fiqh Muamalah)	6 years	M.A. in Islamic Law	60 minutes	Source triangulation
I-6	Active Alumnus (Property Entrepreneur)	3 yrs. post-graduation	Pesantren Property Class of 2020	60 minutes	Member checking

Source: Primary data (2026)

Data analysis followed model of inductive thematic analysis across six phases (Braun & Clarke, 2022): (1) familiarization with the data through repeated reading of all transcripts; (2) systematic initial coding; (3) searching for themes from clusters of related codes; (4) reviewing and refining themes; (5) defining and naming final themes; and (6) producing the report. Emergent codes were organized into four main categories corresponding to the POAC managerial functions, with each category then analyzed to identify the living hadith clusters operating within it. Trustworthiness was ensured through four strategies: source triangulation (across informants), method triangulation (across interviews, observation, and documents), member checking by sending a summary of findings to I-1 and I-2 for verification, and an audit trail comprising comprehensive documentation of the entire research process (M. Ahmad & Wilkins, 2025). The analytical framework applied the concept of living hadith, which defines it as a prophetic tradition that does not cease at the level of text but continues to live on in the practices, institutions, and culture of Muslim communities (Zaki et al., 2025).

RESULT AND DISCUSSION

Result

Thematic analysis of the interview, observation, and documentary data yielded four main themes corresponding to the POAC managerial functions, along with the living hadith clusters that underpin each function (Rozi et al., 2023). A summary mapping of the findings is presented in Table 2 below, followed by an in-depth elaboration of each theme.

Table 2. Matrix Mapping Living Hadith onto Pesantren Property's Managerial Functions

Managerial Function	Living Hadith Cluster	Institutional Manifestation	Interview Evidence (Summary)
Planning	Hadith on beneficial deeds (narrated by Ahmad); principle of tawazun (balance)	Universal scholarship policy; integrated sharia-property curriculum; long-term vision rooted in prophetic ideals	"Our planning always begins with one question: what benefit will this bring to others?" (I-1)
Organizing	Hadith on itqan/professionalism (narrated by al-Bayhaqi); prophetic principles of amanah and shura	Collegial-network structure; expertise-based role distribution; alumni as institutional ecosystem	"Everyone here is placed according to their knowledge, not merely their title." (I-2)
Actuating	Hadith on ongoing charitable deeds/beneficial knowledge (narrated by Muslim); hadith on the merit of helping others (narrated by Ahmad)	Worship-based motivation; entrepreneurship programmes framed as social jihad; culture of mutual encouragement	"We cannot motivate students solely with money. We motivate them with meaning." (I-2)
Controlling	Umar ibn al-Khattab's athar on muhasabah (self-reckoning); concept of muraqabah (consciousness of divine oversight)	Weekly spiritual-managerial evaluation; alumni feedback system; value-based supervision	"Every Friday we conduct muhasabah together: what have we given to students this week?" (I-5)

Source: Interview results, processed data (2026)

Planning: Planning from a Prophetic Horizon

The planning process at *Pesantren* Property exhibits a pattern that consistently differs from conventional institutional planning models (Darwanto et al., 2024). Based on analysis of curriculum documents, minutes of annual planning meetings, and interviews with I-1 and I-2, it was found that every programme planning cycle invariably begins with a normative question about social benefit, rather than solely with questions of financial sustainability or competitive advantage. This directly reflects the hadith that serves as the written foundation of the institution's vision: *The best of people are those most beneficial to others* (narrated by Ahmad, al-Tabarani, and al-Daraqutni).

When we plan programmes for the following year, the very first question I always raise in the meeting is: who are we going to serve, and what benefit will they feel? Not how much money will come in first. It is a way of thinking that has been embedded since the very beginning of the institution, because it truly originates from that (hadith). (I-1, interview, 14 January 2025)

This orientation manifests concretely in the scholarship policy, which is one of the most prominent pillars of *Pesantren* Property. According to the 2023 activity report, approximately 40 per cent of program participants receive full tuition waivers through various scholarship schemes. I-3, who oversees property project development, explains how the financial planning dimension is

*We plan two things simultaneously: projects that generate revenue and programmes that give back. Both must be balanced. This is what we call *tawazun*: the balance between this world and the hereafter within a single work plan. If we only pursue profit, that is not a *pesantren*, that is just an ordinary company.* (I-3, interview, 22 January 2025)

Documentary analysis of the curriculum reveals that curriculum planning at *Pesantren* Property follows the same integrative logic: every property module (e.g., land analysis, negotiation, and sales-purchase contracts) is consistently paired with the relevant study in *fiqh al-muamalah* (Islamic commercial law) (Shoimah, 2026). I-5 explains that this is not the addition of a religious veneer to technical content, but an epistemological reconstruction that positions Islamic law as the primary cognitive framework for understanding property transactions.

Organizing: Structuring with the Principles of Amanah and Shura

The organizational structure of *Pesantren* Property consists of a Foundation Board of Trustees (six members) and a Board of Directors (six positions), drawn from highly diverse backgrounds. This diversity, encompassing academics from Gadjah Mada University, property practitioners, visual artists, a physician, and a *pesantren* leader, is not the result of happenstance but of deliberate planning grounded in the principle of *amanah* and *shura* (Aprianto et al., 2026). During observation of a monthly coordination meeting (15 February 2025), the researcher noted that the decision-making mechanism operates collegially: no single figure dominates, and the founder actively invites input from all members before a decision is reached.

*Here, there is no one who is the boss. Even I, as the founder, if someone understands something better, I defer to them. This is what the Prophet taught: consultation (*musyawarah*), which is not a formality; it is the way Allah blesses decisions. If I impose my own will unilaterally, that is not what *amanah* means.* (I-1, interview, 14 January 2025)

A particularly notable finding within *Pesantren* Property's organizing function is the concept of the alumni ecosystem as an extension of the formal organizational structure. Based on alumni data documents and an interview with I-6, the network of graduates now spread across cities throughout Indonesia is treated not as an external constituency but as an integral part of the institutional organism. I-6, an alumnus who now manages three residential land developments in Central Java, describes this relationship:

I graduated three years ago, but I still feel I am part of this pesantren. Every month there is an active WhatsApp alumni group where we share knowledge and opportunities. Sometimes I come back here to teach the juniors. This is not an obligation; this is silaturahmi (maintaining kinship ties). (I-6, interview, 8 March 2025)

This organizing pattern is consonant with the hadith on the virtue of professionalism: Indeed, Allah loves that when one of you does a deed, he does it with *itqan* (narrated by al-Bayhaqi). I-2 confirms that the principle of *itqan* is explicitly employed as the standard for defining each position's responsibilities: every deputy director is selected on the basis of a professional track record in their respective field, rather than on personal closeness to the founder.

Actuating: Motivation Rooted in Meaning, Not Material

The actuating function at Pesantren Property exhibits characteristics that most clearly differentiate it from conventional entrepreneurship in education institutions. Interview analysis consistently reveals that the work motivation of teachers, administrators, and students alike is built upon a foundation of spiritual meaning, rather than purely financial incentives. I-2 articulates the philosophy of actuating with exceptional directness:

We cannot motivate students and teachers solely with money. If that is all we offer, they will leave for somewhere that pays more. We motivate them with meaning; that what they are doing is a form of ibadah (worship), a form of jihad against poverty. And there is a clear hadith for that. (I-2, interview, 20 January 2025)

The most central hadith cluster in Pesantren Property's actuating function is the hadith on beneficial knowledge as ongoing charity: "When a human being dies, all his deeds come to an end except for three: ongoing charity, beneficial knowledge, and a righteous child who prays for him" (narrated by Muslim). I-1 operationalises this hadith as the foundation for free education and scholarship programmes: every skill taught to one student will continue to yield a reward even after the teacher has passed away. I-4, a deputy director who is also a practising physician, explains how this principle drives her to continue serving the institution despite earning far less here than in her medical practice:

I could earn many times more if I simply focused on being a doctor. But here I teach young people about health, about humanity, about the fact that wealth carries social responsibility. This is amal jariyah. No monetary value can match that. (I-4, interview, 15 February 2025)

One important matter to address regarding the actuating function is that the institution's curriculum documents include a reference to the expression *hubbul wathan minal iman* (love of one's homeland is part of faith) as one of the motivational foundations. In the interview, I-5, the *fiqh al-muamalah* lecturer, openly acknowledges that from the perspective of hadith scholarship, this expression carries a contested authenticity status:

From the standpoint of the chain of transmission, that hadith is weak. Some scholars even classify it as mawdu' (fabricated). But within the living hadith framework, we do not look solely at the text; we look at how that value lives within society and moves people toward goodness. The counsel of the ulama regarding love of the homeland has become part of the collective consciousness of Indonesian Muslims. Its motivational function is real, even if the hadith's status is debated. (I-5, interview, 25 February 2025)

This statement by I-5 proves to be one of the most theoretically resonant findings of the study, precisely because of its alignment with (K. A. Ahmad et al., 2026) concept of living hadith: that within the living hadith perspective, scholarly inquiry does not terminate at textual authenticity

but extends to the dimensions of reception, social function, and practical impact of prophetic traditions within communities. The use of the expression “love of the homeland” at *Pesantren* Property does not function as a legal proof-text of Islamic law, but as a cultural motivation that connects property entrepreneurship to a narrative of national heroism and sovereignty.

Controlling: Muhasabah as the Architecture of Evaluation

The controlling function at *Pesantren* Property differs fundamentally from the audit-procedural supervision model prevalent in formal educational institutions. Control mechanisms operate across three mutually reinforcing layers (Nurhakim & Rahman, 2025). The first layer is the weekly spiritual-managerial evaluation known as Friday muhasabah, a brief gathering at the end of each week in which all teachers and administrators collectively reflect on their contributions over the preceding seven days. I-5, who leads these sessions on a rotating basis, describes the practice as follows:

“Every Friday, we conduct muhasabah together: what have we given to students this week? What was lacking? What must be improved? This is not an ordinary evaluation meeting; it is like a small reckoning (hisab) before the great one. If we cannot answer those questions well, that is a sign we have not fulfilled our amanah properly.” (I-5, interview, 25 February 2025)

The second layer is an alumni feedback system that functions as an ongoing external evaluation. Based on observation of a semester evaluation meeting (28 February 2025), four alumni were present and invited to provide feedback on the relevance of the materials they had received to the real business challenges they now face. This mechanism functions not only as quality control but also reinforces the bonds of silaturahmi, which, in the living hadith perspective, is regarded as a social obligation (Maku et al., 2024).

The third layer is value-based supervision operating at the level of organizational culture. I-2 explains that every newly recruited teacher undergoes a two-week orientation that covers not only technical property content but also a deepening of the hadiths that form the institution’s motivational foundation:

“We do not want teachers who merely come to teach and then leave. We want people who understand why this institution exists, what its greater purpose is. If they truly understand that, they will supervise themselves. That is far more effective than CCTV or a fingerprint attendance system.” (I-2, Interview, 20 Januari 2025)

Synthesis of Findings

Figure 1 brings the four themes together in one model. Each managerial function is shown with its living hadith cluster and its main institutional practice. The solid arrows follow the order of the POAC cycle, and the dashed arrow marks the feedback that the Friday *muhasabah* question about what must be improved, and the alumni assessment of how relevant the course materials are, imply for the next planning cycle. Two elements are placed outside the cycle because they were not tied to a single function: the alumni ecosystem, which extends the organizational structure beyond graduation, and the treatment of the contested hadith *hubbul wathan*, which the institution uses as cultural motivation and not as a legal proof-text.

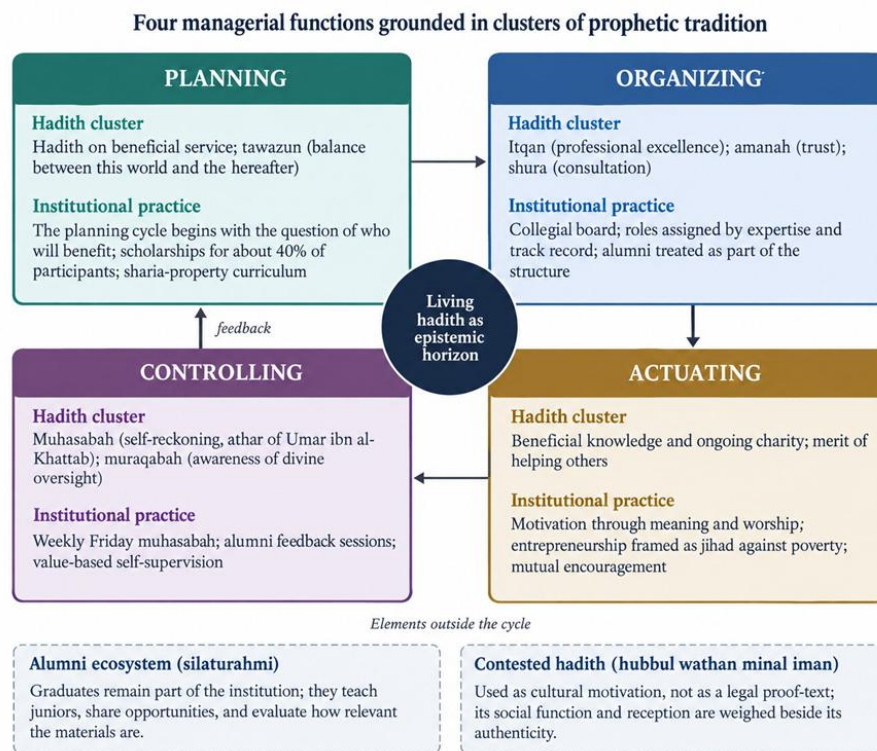


Figure 1. Living Hadith as Organizational Epistemology at Pesantren Property

The model shows that no function rests on a single text. Planning combines the hadith on beneficial service with the principle of *tawazun*; organizing combines *amanah*, *shura*, and *itqan*; actuating draws on ongoing charity and the merit of helping others; and controlling combines *muhasabah* and *muraqabah*. What the functions share is the direction of reasoning, which runs from the prophetic tradition to the managerial choice and not the other way round. This direction is examined critically in the Discussion.

Discussion

The findings show that the managerial functions of *Pesantren* Property are not first carried out as neutral procedures and then described in religious language. They are carried out from within a set of prophetic traditions that supply the questions managers ask, the criteria used to assign roles, the reasons given for working, and the standards by which members judge themselves. This section examines that pattern in five steps. It places the findings within living hadith scholarship, tests the claim of epistemic priority against the post hoc Islamization thesis, reads each managerial function against organizational theory, examines the alumni ecosystem and the contested hadith, and states the boundary conditions of the concept proposed here.

Beyond Ritual: Positioning the Findings in Living Hadith Scholarship

Living hadith scholarship has moved the study of prophetic traditions from the evaluation of texts to the observation of how traditions are received, practiced, and transmitted (Muhammad Mansur et al., 2023; Salman, 2024). The empirical record, however, concentrates on ritual, legal, and public religious settings, such as funeral recitation (Mandala et al., 2025), genealogical and legal customs (Zaki et al., 2025), study groups in public spaces (Marhumah et al., 2025), and the religious understanding of *pesantren* communities (Baidowi et al., 2021; Helmy et al., 2021). The present findings extend this record in a specific direction. At *Pesantren* Property the living tradition does not appear mainly in a ritual or a social custom. It appears in how the institution formulates a planning question, selects its deputy directors, explains why teachers should stay, and conducts its weekly evaluation. These are managerial acts, and the evidence suggests that hadith operates in

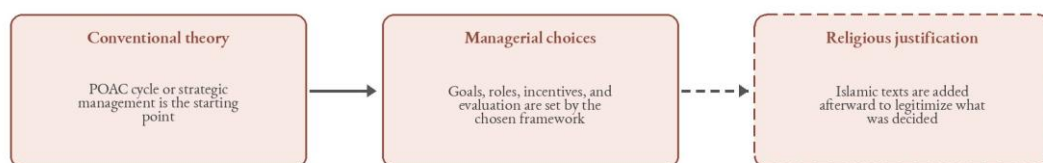
them as a source of knowledge about what the institution is for and how it should act. This is what the term organizational epistemology is meant to capture.

Organizational theory gives this reading analytical support. Distinguish knowledge as something people possess from knowing as something people do and argue that organizations generate new understanding when the two interact in practice (Al-Eisawi, 2022). In this light, the hadith cited in the founding statement and curriculum documents of Pesantren Property are possessed knowledge, while the Friday *mubasabah*, the pairing of every property module with *fiqh al-muamalah*, and the selection of leaders by *itqan* are knowing in action. The interviews suggest that neither is sufficient alone. Informants cite hadith to explain their routines, and the routines in turn give the hadith concrete meaning. This is more specific than saying that the institution is inspired by Islamic values, because it identifies the points where the tradition becomes operational.

Epistemic Priority or Post Hoc Justification?

The most consequential claim of this study is that prophetic values come before managerial choices at Pesantren Property, and a critical reading must ask whether this order is real or only rhetorical. In the studies reviewed for this article, conventional frameworks such as POAC and strategic management serve as the main analytical lens, and Islamic values usually enter as context or justification (Darwanto et al., 2024; My et al., 2025). Research on religious moderation in educational institutions reports a comparable pattern, in which values stay at the cognitive level and rarely become transformative practice (Chotimah et al., 2025). Figure 2 contrasts the two orders. If Pesantren Property followed the first, hadith would appear in documents and speeches but not in decisions. Three observations argue against this. First, the planning cycle starts with a normative question about benefit before financial questions are raised, a pattern found in curriculum documents, planning minutes, and interviews. Second, the curriculum pairs each property module with *fiqh al-muamalah*, which makes Islamic commercial law a condition of technical competence and not an appendix (Shoimah, 2026). Third, selecting leaders by professional track record, which informants justify through *itqan*, is a decision with consequences for who holds authority. None of this excludes rhetorical use of hadith, and longer observation of conflicts and trade-offs would test the claim more severely. It does shift the burden of proof away from the post hoc explanation.

Order 1. Theory first: post hoc Islamization



Order 2. Tradition first: living hadith as epistemic horizon

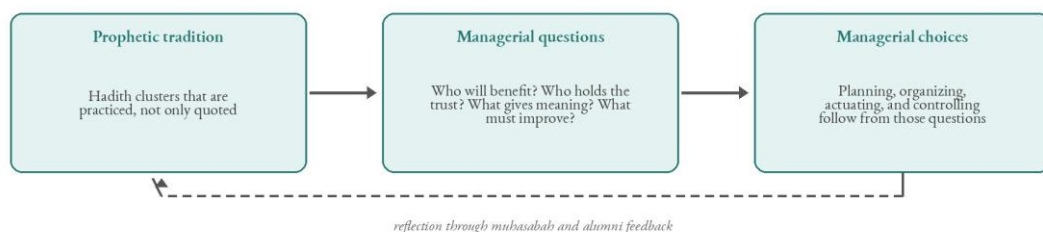


Figure 2. Two Orders of Relation between Management Theory and Prophetic Tradition

In the first order, theory leads, and religion follows. In the second order, which is the one the findings support, the tradition shapes the question that management then answers, and reflection through *muhasabah* and alumni feedback returns to the tradition.

The Four Functions Read against Organizational Theory

Planning at *Pesantren Property* joins a commercial activity, property development, with a social mission, including tuition waivers for about 40 percent of participants according to the 2023 activity report. Research on hybrid organizing describes such arrangements as a tension between institutional logics that has to be managed continuously, because the commercial logic can crowd out the social one (Ejaz & Choudhury, 2025). *Tawazun* gives the informants a way to name and manage that tension. I-3 describes revenue-generating projects and programs that give back as parts of one work plan and says that pursuing profit alone would make the institution an ordinary company. In this sense, *tawazun* works as an operating rule for balancing two logics and not as a slogan. Other pesantren that run entrepreneurship programs also combine educational and commercial activity (Saerozi et al., 2023). What distinguishes *Pesantren Property* is that the balance is justified from a prophetic horizon, the idea that the best of people are those most beneficial to others, so that benefit is the first planning criterion and profitability appears to operate as a constraint.

In organizing, *amanah*, *shura*, and *itqan* work as three design principles. *Amanah* treats a position as a trust, *shura* makes decisions consultative, and *itqan* makes professional record the basis of selection. Together they describe a collegial, expertise-based structure, which the data support with a board whose members come from academia, property practice, art, medicine, and pesantren leadership. *Amanah* has been examined as a basis of trust in Islamic higher education (Aprianto et al., 2026), and the present findings suggest that it also guides internal role allocation. The evidence on *shura* needs a careful reading. Observation of a monthly coordination meeting corroborates that the founder invites input from all members, but inviting input is not the same as being constrained by it. Whether *shura* limits the founder when interests conflict cannot be answered from the present data.

The actuating findings bear on a long-standing question in motivation theory. Self-determination theory holds that effort is better sustained when people experience their work as autonomous and meaningful, because internalized values produce more durable motivation than external incentives alone (Gordeeva & Sychev, 2025). I-2 and I-4 describe the same mechanism in religious terms: people who could earn more elsewhere stay because they regard their work as *ibadah*, as jihad against poverty, and as *amal jariyah*. Research on Islamic work ethic reports that value-based orientations of this kind are associated with better task performance, partly through psychological capital (Qasim et al., 2022). The present study adds a qualitative account of how the orientation is produced, namely through repeated reference to specific hadith on beneficial knowledge and ongoing charity in orientation sessions, meetings, and the curriculum. Two cautions apply. The informants who emphasize meaning over money are leaders and long-serving staff who have already chosen the institution, and the data do not show how newer or lower-paid staff experience the same message. A spiritual framing may also help justify low pay, which has to be examined with data on remuneration and turnover before the model is recommended elsewhere.

The controlling findings are best read through the typology of organizational control. A distinguishes market, bureaucratic, and clan control, and describes the last as control through shared values and traditions into which members are socialized (Wang et al., 2026). The Friday *muhasabah*, the two-week orientation on the hadith that ground the institution, and I-2's statement that teachers who understand the purpose will supervise themselves are features of clan control expressed in an Islamic vocabulary. *Muhasabah* supplies a routine of collective self-reckoning, and *muraqabah* supplies the idea of continuous divine oversight that makes self-monitoring meaningful (Nurhakim & Rahman, 2025). The study therefore suggests that what pesantren call spiritual

supervision can be analyzed with the concepts of clan control without losing its religious content, and that the religious content is what makes the control credible to participants. The alumni feedback layer adds an external check that clan control alone lacks. This matters because control through shared values is vulnerable to groupthink when the group's assumptions are rarely challenged.

The Alumni Ecosystem and the Contested Hadith

The alumni ecosystem is the finding least anticipated by the POAC model, which in its usual formulation treats graduates as outputs and not as members. Social capital theory offers a way to read it. Structural ties, relational trust, and shared cognitive frames enable organizations to create intellectual capital (van Wyk et al., 2021). At *Pesantren* Property the alumni group, the practice of returning to teach juniors, and the feedback sessions provide the structural ties. *Silaturahmi* supplies the relational norm (Maku et al., 2024), and the shared vocabulary of hadith supplies the cognitive frame. Studies of entrepreneurship-oriented *pesantren* emphasize programs, models, and outcomes for students (Efendi et al., 2026; Hasanah & Husna, 2025; Mof et al., 2026; Saerozi et al., 2023), but the studies reviewed here do not treat the alumni network as part of the organizational architecture. Doing so changes the unit of analysis from the school to the school and its graduates, and it identifies graduates as both a product of the institution and a source of its learning.

The handling of *hubbul wathan minal iman* is the finding that tests the concept most directly. I-5 states that the expression is weakly transmitted and that some scholars classify it as fabricated, yet the institution uses it as a cultural motivation linking property ownership to national sovereignty. Traditional hadith criticism tends to center on the verdict about the chain of transmission (Rashwan, 2024), whereas living hadith asks what a tradition does among its receivers (Salman, 2024). The institution's position is not that the expression is an authentic hadith, but that it has a real social function and must not be used as a legal proof-text. This is a careful use, but it exposes a tension in the field. If living hadith accepts practices grounded in traditions of contested authenticity, the framework risks losing analytical sharpness, because almost any cultural slogan can be linked to a hadith. A more disciplined version would require researchers to record, for each tradition, its authenticity status, its function in the institution, and the limits within which the institution itself uses it, as I-5 did when separating motivation from legal proof. Without this discipline, living hadith could become an umbrella label that legitimizes whatever an institution already does.

Boundary Conditions and Contribution

The concept proposed here has boundaries. It is derived from a single case that is distinctive in several respects: a young, founder-led institution in the property sector whose leaders include academics and professionals who are unusually well placed to articulate religious reasons for their decisions. The data come mostly from administrators, so the experience of students and surrounding communities is not represented. Six informants is also below the range that empirical tests of saturation usually report for interview studies (Hennink & Kaiser, 2022), although triangulation with observation and documents reduces the risk. The claims are offered as analytic generalization, which means theoretical propositions to be tested elsewhere and not statistical statements about *pesantren* as a whole (Aulia et al., 2024). Rival explanations also remain open. Founder charisma, selective recruitment of like-minded staff, and the marketing value of a religious identity could each produce interview statements similar to those reported here.

The contribution is therefore conceptual and empirical, not causal. Conceptually, the study moves living hadith from an object of reception studies to a resource that shapes organizational knowing, and it specifies four pathways that other researchers can look for in other settings: benefit-first planning, organizing through *amanah*, *shura*, and *itqan*, motivation through meaning, and control through *muhasabah*. Empirically, it documents a *pesantren* whose entrepreneurial

purpose is explicitly moral, which differs from the program-oriented accounts of santripreneurship cited earlier. For practice, it suggests that faith-based institutions that want to integrate entrepreneurial and spiritual aims can begin by asking which of their own traditions already answer the managerial questions of purpose, structure, motivation, and evaluation, instead of importing a framework first and justifying it later. Future work should test this suggestion in institutions of different size, ideology, and sector, compare it with other alternative educational institutions in Java, whose adaptive patterns have been documented (Mr et al., 2025), and compare hadith-based reasoning with reasoning drawn from other Islamic sources such as the Qur'an, *maqasid al-shariah*, and local custom.

CONCLUSION

The most significant finding is that hadith operates at *Pesantren Property* as a source of managerial questions and criteria, and not only as a moral frame. Planning starts from the question of who will benefit before the question of income, organizing assigns positions by professional track record justified through *itqan*, actuating retains staff through a sense of meaning that lets them accept lower earnings than their professions would offer, and controlling relies on weekly collective *mubasabah* and on teachers who supervise themselves. Two findings could not have been predicted from earlier studies of pesantren management or living hadith. The first is the alumni ecosystem, which the institution treats as part of its organizational structure, and which feeds back into evaluation. The second is that a tradition of contested authenticity, *hubbul wathan minal iman*, is openly acknowledged as such by the institution's own lecturer and is still used as a cultural motivation, with a clear boundary that it is not a legal proof-text.

The study contributes a concept and a pattern of evidence. It does not confirm earlier work that treats management in Islamic education as the application of conventional frameworks followed by religious justification, because the evidence here points to the opposite order, in which prophetic tradition shapes the managerial question before a technique is chosen. It extends living hadith scholarship, which has concentrated on ritual and community practice, to the domain of organizational management, and it offers a new analytical perspective, living hadith as organizational epistemology, which links hadith to four managerial functions through specific practices. The claims are analytic and not statistical: they are theoretical propositions that other researchers can test in other institutions.

The study has limitations. It examines one institution, so the findings cannot be transferred directly to other *pesantren*. Six informants, drawn mostly from administrators and long-serving staff, represent only part of the institution, and the perspectives of students and surrounding communities were not examined in depth. Three months of observation did not cover a full annual planning cycle, and the possibility of social desirability bias in the interviews cannot be excluded even though member checking was used. Further research should compare entrepreneurship-based *pesantren* of different size, ideology, and sector to test whether the four pathways hold elsewhere; follow graduates over time to study the effects of the alumni ecosystem on their enterprises and communities; add the views of students, junior teachers, and neighbors, and test the claim of meaning-based motivation against data on remuneration and turnover; and develop measurement scales that allow quantitative testing of how far living hadith is internalized in managerial practice. These steps would support better informed policy on how Islamic educational institutions can combine spiritual and entrepreneurial purposes.

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