

## Sustainable Management of Islamic Educational Institutions: A Synthesis of Selected Hadiths from Sahih al Bukhari

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### ABSTRACT

This study aims to develop a conceptual model of sustainable management for Islamic educational institutions based on a synthesis of selected hadiths from Sahih al Bukhari. educational management and the explicit use of hadith as a normative foundation. Adopting a qualitative library-based approach with a thematic hadith analysis. The findings indicate that these hadiths can be articulated into five core dimensions of sustainable management for Islamic educational institutions: governance, financial management, assets/partnerships and endowment, knowledge sustainability, and institutional ecology. The study concludes that the systematic integration of values derived from Sahih al Bukhari with contemporary scholarly findings offers a comprehensive and applicable framework for sustainable management in pesantren, madrasah, and Islamic higher education institutions, while also opening avenues for future empirical research to test and refine the proposed model.

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## INTRODUCTION

The issue of sustainability in Islamic educational institutions has become increasingly prominent amid growing demands for accountability, financial independence, graduate quality, and environmental responsibility in the context of rapidly changing global dynamics (Rozak & Az-Ziyadah, 2025; Sari, 2024). Various Islamic educational institutions – ranging from madrasahs, integrated Islamic schools, to pesantren (Islamic boarding schools) – are required not only to survive but also to transform into institutions that are sustainable institutionally, economically, socially, and ecologically (Hasibuan, 2023; Wahyuningsih, 2025). In this context, Islamic values actually provide a rich normative foundation for developing a sustainability paradigm, particularly through the teachings of the Qur'an and the hadith of the Prophet (Khasani, 2025; Islamic Economics Project, 2024).

A number of studies have highlighted the integration of sustainability concepts in Islamic education from various perspectives (Rozak & Az-Ziyadah, 2025; Wahyuningsih, 2025; Sari, 2024). Some examine the role of Islamic education in fostering environmental awareness and eco-campus initiatives in Islamic higher education institutions (Wahyuningsih, 2025; Al-Hayat Institute, 2025). Other research discusses the transformation of Islamic curricula to support the sustainable development agenda and the Sustainable Development Goals (SDGs) (Sari, 2024). Meanwhile, several studies emphasize the importance of sustainable educational practices in pesantren, including strengthening environmental ethics, developing green curricula, and habituating environmentally friendly behavior among students (Habibi, 2023; Rahima, 2020; Alabshar Journal, 2022). Research in Islamic educational management also shows that issues such as governance, graduate quality, and sustainability strategies are beginning to receive more systematic attention (Rozak & Az-Ziyadah, 2025; Al Tanzim Editorial Board, 2025).

In the realm of finance and funding, the literature on waqf (Islamic endowment) and Islamic social finance indicates a shift from waqf as a traditional charitable practice toward a strategic instrument to support the sustainability of higher education and educational infrastructure (Lubis, 2024; Haneef et al., 2023; Ahmed, 2025). These studies underline that waqf has significant potential as a long-term funding source for educational institutions, provided that it is managed with good governance, transparency, and innovative management models (Lubis, 2024; Ahmed, 2025; Wulandari, 2023). At the same time, other research highlights the importance of waqf literacy and public awareness to optimize its contribution to sustainable development in the education sector (Ismail, 2022; Ahmed, 2025).

At the normative level, several recent studies attempt to explore the sustainability dimension of hadith texts, particularly concerning environmental ethics, the Prophet's ecological ethics, and environmental preservation from the perspective of the Sunnah (Khasani, 2025; Democratic Arabic Center, 2025; E Journal MICJO, 2024). These studies generally emphasize how hadith can serve as an ethical and theological foundation for environmental protection, eco-da'wah, and environmental education programs based on prophetic values

(Khasani, 2025; Democratic Arabic Center, 2025). However, their focus remains predominantly on environmental sustainability and has not been comprehensively linked to the overall institutional management design of Islamic educational institutions (Khasani, 2025).

Various bibliometric studies on sustainable management in Islamic education and Islamic educational management in Indonesia also indicate that sustainability has begun to develop as a research topic, yet remains fragmented (Rozak & Az Ziyadah, 2025; Al Tanzim Editorial Board, 2025; UIN Sunan Kalijaga Research Group, 2023). These findings show that most studies emphasize the integration of Islamic values with environmental issues, resource management, or specific managerial practices (such as strategy, curriculum, or financing), without presenting a conceptual model explicitly derived from the corpus of hadith in a particular canonical collection (Rozak & Az Ziyadah, 2025; Sari, 2024). Indeed, studies that specifically position Sahih al-Bukhari as the primary normative foundation for formulating a sustainability management model for Islamic educational institutions remain very limited or are almost nonexistent (Khasani, 2025; Rozak & Az Ziyadah, 2025).

On the other hand, the literature on waqf, Islamic social finance, and SDG-oriented waqf model development reveals a gap in constructing a conceptual framework that integrates specific hadith with modern management practices (Lubis, 2024; Haneef et al., 2023; Ahmed, 2025). Many studies stress the importance of governance, transparency, and innovation in developing waqf for educational sustainability; however, hadith references are often general and not systematically linked to the dimensions of educational institutional management (governance, finance, curriculum, environment, and social aspects) (Lubis, 2024; Ismail, 2022). In other words, there remains a gap between normative-hadith studies and the practical needs for developing a sustainability management model for Islamic educational institutions (Khasani, 2025; Rozak & Az Ziyadah, 2025).

Based on this exposition, several research gaps are evident. First, there is still a lack of research that explicitly develops a sustainability management model for Islamic educational institutions by positioning hadith in Sahih al-Bukhari as the primary normative foundation rather than merely complementary quotations (Khasani, 2025; Rozak & Az Ziyadah, 2025). Second, sustainability studies in Islamic educational institutions tend to be partial – for example, focusing only on environmental issues or solely on finance and waqf – thus failing to present an integrative framework that combines governance, finance, endowment, knowledge sustainability, and ecological dimensions into a unified theoretical structure (Rozak & Az Ziyadah, 2025; Sari, 2024; Habibi, 2023). Third, there has been no systematic approach that maps key hadith in Bukhari (such as those concerning leadership trust, wealth management, beneficial knowledge, ongoing charity, and environmental ethics) into modern educational management indicators that can be operationalized in pesantren, madrasahs, and Islamic universities (Khasani, 2025; Democratic Arabic Center, 2025; Wahyuningsih, 2025).

Departing from these gaps, this study aims to develop a conceptual model of sustainability management for Islamic educational institutions based on a synthesis of selected hadith in Sahih al-Bukhari (Al Bukhari, n.d.; Khasani, 2025). The model is designed by mapping hadith concerning trust and leadership, wealth management and zakat, ongoing charity and waqf, beneficial knowledge, and ecological ethics into five main dimensions: governance, finance, endowment, knowledge sustainability, and institutional ecology (Al Bukhari, n.d.; Khasani, 2025; Lubis, 2024). Thus, this research is expected to bridge the gap between normative hadith studies and the need to develop a comprehensive and applicable sustainability management framework for contemporary Islamic educational institutions (Rozak & Az Ziyadah, 2025; Wahyuningsih, 2025).

## **THEORETICAL REVIEW**

### ***Sustainability Management in Islamic Education***

Studies indicate that sustainability in Islamic education is increasingly understood beyond environmental concerns, encompassing governance, funding, graduate quality, and institutional adaptability to global change (Rozak & Az Ziyadah, 2025; Khoiriyah, 2020). Bibliometric findings show a growing number of publications linking Islamic educational management with sustainability, although the themes remain fragmented and lack an integrative conceptual framework grounded in Islamic normative sources. At the institutional level, pesantren and other Islamic educational institutions have begun adopting strategic management and quality assurance systems oriented toward long-term resilience, yet scholars emphasize the need to systematically connect Islamic values with contemporary managerial practices. This gap highlights the importance of developing a sustainability management model rooted in authentic sources such as Sahih al-Bukhari.

### ***Sustainability, Curriculum, and Eco-Campus in Islamic Education***

Recent research highlights the contribution of Islamic education to sustainable development through curriculum reform, environmental education, and eco-campus initiatives. Integrating the Sustainable Development Goals (SDGs) into Islamic education requires reinterpreting educational objectives to include social, economic, and ecological sustainability. Studies show that Islamic institutions are developing green curricula, community-based learning projects, and eco-pesantren programs grounded in ethical concepts such as khalifah, masalahah, and justice. However, while these initiatives promote environmental awareness, few studies explicitly connect sustainability frameworks to a structured hadith-based foundation, leaving room for research that systematically links Bukhari's traditions with institutional sustainability management.

### ***Waqf, Islamic Social Finance, and Sustainable Educational Development***

The literature on waqf and Islamic social finance demonstrates a paradigm shift from traditional charity toward strategic instruments for sustainable educational development. Productive waqf, when managed with professional governance and transparency, can provide long-term funding for Islamic

educational institutions and enhance resilience against short-term financial fluctuations. Models aligning waqf management with the SDGs further illustrate its potential in asset development, sharia investment, and educational empowerment. Nevertheless, challenges such as limited waqf literacy and dependence on short-term funding persist, and the systematic integration of hadith-based principles – particularly from Sahih al-Bukhari – into institutional management frameworks remains underexplored.

### *Hadith, Ecological Ethics, and Sustainability in Bukhari's Perspective*

Contemporary studies affirm that hadith offer a rich foundation for ecological ethics, emphasizing moderation, resource conservation, compassion for living beings, and environmental stewardship. Scholars identify prophetic teachings on planting trees, avoiding waste, and preserving public benefit as forming a holistic eco-ethical framework rooted in tawhid and khilafah. However, most research focuses on personal piety and general ethical guidance rather than translating these values into institutional sustainability management models. Moreover, ecological hadith studies often draw from various collections without concentrating on a single corpus. A focused examination of sustainability-related chapters within Sahih al-Bukhari – including themes of leadership trust, wealth management, zakat, and environmental care – offers a promising foundation for developing a structured sustainability management model for Islamic educational institutions.

### **METHODOLOGY**

This study employs a qualitative library research approach with a thematic hadith (mawḍūʿī) orientation combined with a review of contemporary Islamic educational management literature (Khasani, 2025; Qomar, 2025). The research does not aim to test empirical hypotheses but to construct a conceptual model of sustainability management for Islamic educational institutions based on the synthesis of hadith texts and modern management theories (Rozak & Az Ziyadah, 2025). The primary sources consist of selected hadith in Sahih al-Bukhari related to leadership trust (amanah), wealth management, zakat, ongoing charity (ṣadaqah jāriyah)/waqf, beneficial knowledge, and ecological ethics. Secondary sources include journal articles, books, and research reports discussing sustainability management in Islamic education, eco-Islamic education, waqf and Islamic social finance, and thematic hadith studies on environmental ethics.

Data were collected by identifying relevant hadith through hadith indices and digital databases, followed by a systematic literature search in national and international academic databases using keywords related to sustainability, Islamic education management, waqf, and environmental ethics. All documents were organized using reference management software to facilitate selection and analysis. The data were analyzed using thematic analysis by coding and categorizing hadith and literature into key dimensions – governance, finance, endowment, knowledge sustainability, and ecology – then synthesizing them into an integrated conceptual model. To ensure validity, the study applied source

triangulation and conducted critical contextual readings of the hadith to maintain alignment with their normative meanings while formulating applicable managerial principles.

## RESULTS

### *Governance Dimension: The Hadith of Leadership Responsibility (Sahih al-Bukhari no. 7138)*

The hadith “*kullukum rā'in wa kullukum mas'ūlun 'an ra'iyatihi*” (each of you is a shepherd and each of you is responsible for his flock) in Sahih al-Bukhari no. 7138 establishes leadership as a moral and spiritual trust grounded in accountability before God and society. The Prophet explained that every individual – whether ruler, head of household, or guardian of property – will be held accountable for their responsibilities. In the context of Islamic educational institutions, this hadith provides an ethical foundation for governance based on transparency, accountability, participatory decision-making, and long-term vision. Sustainability-oriented leadership therefore requires clear institutional goals, transparent governance systems, continuous human resource development, and a culture of evaluation, reflecting both vertical accountability to God and horizontal accountability to stakeholders.

### *Financial Dimension: Honesty and Anti-Manipulation (Sahih al-Bukhari no. 1450–1451)*

In the Book of Zakat, Sahih al-Bukhari no. 1450–1451 prohibits manipulating assets – such as combining or separating property – to avoid zakat obligations, emphasizing honesty, fairness, and the prohibition of financial engineering for unjust benefit. These hadiths establish core principles of financial integrity relevant to modern Islamic educational institutions that manage tuition fees, donations, waqf, and public funds. Applied to sustainability management, they require transparent accounting systems, periodic audits, clear financial reporting, and the cultivation of ethical financial awareness among institutional leaders. Thus, financial sustainability must rest upon integrity and accountability rather than short-term gain.

### *Asset and Partnership Dimension: Justice in Shared Ownership (Sahih al-Bukhari no. 1451)*

The hadith concerning jointly owned assets (*khalīṭain*) in Sahih al-Bukhari no. 1451 underscores fairness, mutual responsibility, and justice in shared ownership. In contemporary Islamic educational institutions, assets often involve foundations, waqf boards, donors, government bodies, and community partners. This hadith implies that collaborative asset management must be governed by clear agreements, transparent bookkeeping, and fair distribution mechanisms. Within a sustainability framework, it supports the development of formal partnerships, explicit memoranda of understanding, periodic evaluation, and equitable management of jointly held resources, ensuring long-term institutional stability.

***Knowledge Sustainability Dimension: Beneficial Knowledge and Its Transmission (Kitab al-'Ilm, e.g., nos. 65, 79)***

Sustainability in Islam also encompasses the continuity of beneficial knowledge (*al-'ilm al-nāfi'*). Hadiths in the Book of Knowledge of Sahih al-Bukhari emphasize the obligation to learn, practice, and transmit knowledge, portraying scholars as guardians of intellectual continuity. These traditions imply that Islamic educational institutions must prioritize continuous professional development, adaptive curriculum design, and systematic knowledge management to preserve intellectual heritage across generations. Institutional sustainability, therefore, depends not only on financial strength but also on maintaining vibrant scholarly traditions and effective knowledge transfer systems.

***Endowment Dimension: Ongoing Charity, Waqf, and Educational Endowment Funds***

The concept of *ṣadaqah jāriyah* (ongoing charity) and waqf provides a theological basis for establishing long-term funding mechanisms for education. Although the famous hadith on ongoing charity is widely transmitted in other collections, its spirit aligns with principles found in Sahih al-Bukhari concerning charity and support for knowledge. Contemporary scholarship highlights the importance of productive waqf, professional governance, and transparent endowment management to ensure sustainable financing for infrastructure, scholarships, and academic development. Operationally, this dimension involves establishing dedicated waqf management units, investing in halal productive assets, and maintaining transparent reporting to sustain public trust and participation.

***Institutional Ecology Dimension: Planting Trees, Avoiding Waste, and Environmental Ethics***

Various hadiths reported in Sahih al-Bukhari encourage environmental stewardship, such as planting trees, prohibiting wastefulness (*isrāf*), and protecting natural resources. These teachings form the basis of Islamic ecological ethics, integrating concepts of stewardship (*khilāfah*), compassion, and balance. In sustainability management, this dimension translates into green campus initiatives, resource conservation policies, waste management systems, and the integration of environmental values into curriculum and institutional culture. By placing ecological responsibility alongside governance, finance, endowment, and knowledge sustainability, the model demonstrates that sustainability in the prophetic perspective encompasses institutional continuity, social justice, intellectual preservation, and environmental protection as a unified trust from God.

**CONCLUSIONS AND RECOMMENDATIONS**

This study concludes that selected hadiths in Sahih al-Bukhari can serve as a strong normative foundation for formulating a comprehensive sustainability management model for Islamic educational institutions. The hadith on leadership

trust (no. 7138) emphasizes the importance of governance oriented toward trustworthiness, accountability, and long-term vision, while the zakat-related hadiths (nos. 1450–1451) outline the principles of honesty, anti-manipulation, and justice in financial and jointly managed asset administration as prerequisites for institutional financial sustainability.

Furthermore, the hadiths concerning knowledge and the obligation to disseminate it position knowledge sustainability as the core of institutional continuity, requiring systematic curriculum management, human resource development, and knowledge management. The concept of ongoing charity (*sadaqah jariyah*) and *waqf* directs Islamic educational institutions to develop endowments and productive assets as stable long-term funding sources, while environmental hadiths affirm that institutional sustainability also encompasses ecological responsibility through green campus or green pesantren policies and culture. Thus, the synthesis of Bukhari's hadiths and contemporary literature undertaken in this study presents a five-dimensional conceptual model (governance, finance, asset/partnership-endowment, knowledge sustainability, and institutional ecology) that may serve as a reference for developing sustainability management policies and practices in pesantren, madrasah, and Islamic higher education institutions.

#### **FURTHER STUDY**

Future research is recommended to empirically test and operationalize the proposed sustainability management model derived from Sahih al-Bukhari across various Islamic educational institutions in order to assess its practical applicability, measurable impact, and adaptability within diverse socio-economic and institutional contexts.

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