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INTEGRATING JUSTICE AND MASLAHAH INTO PESANTREN-BASED SHARIA ENTREPRENEURSHIP: A FRAMEWORK FOR ISLAMIC ECONOMIC DEVELOPMENT

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Abstract
This study aims to analyze the position and role of the principles of justice and welfare in Islamic economic law as a normative foundation for fostering a spirit of Islamic entrepreneurship among *Santri* (Islamic boarding school students) in order to strengthen the people's economy. This study uses a normative legal research method with a statutory, conceptual, and philosophical approach, through an analysis of primary, secondary, and tertiary legal materials relevant to Islamic economic law and national regulations. The results show that the principles of justice and welfare have a fundamental position in Islamic economic law because they are rooted in *maqasid al-shariah* and function as normative parameters for entrepreneurial activities. The research findings also reveal that these two principles are operational in shaping the entrepreneurial orientation of Islamic boarding school students, who are oriented not only toward economic profit but also toward social welfare and strengthening the people's economy. Furthermore, the regulatory framework in Indonesian positive law, particularly regulations concerning *Pesantren* (Indonesian Islamic boarding schools) and MSMEs, is normatively coherent with the principles of Islamic economic law, thus providing legal legitimacy for the development of Islamic boarding school student entrepreneurship. This research confirms that these two principles are strategic instruments in building a just and sustainable people's economy.
Keywords: Justice, *Maslahah*, Islamic boarding schools, Islamic Economic

A. Introduction
National economic development is essentially not only directed at economic growth, but also at realizing social justice and equal distribution of social welfare (Todaro & Smith, 2020; Sen, 1999). In the context of the Indonesian state, the concept of a people's economy occupies a strategic position as a manifestation of the constitutional mandate to realize social justice for all Indonesian people (Baswir, 2010; Hatta, 2015). However, the reality shows that strengthening the people's economy still faces various structural challenges, including limited access to capital, weak community business capacity, and low internalization of ethical values in entrepreneurial practices (Tambunan, 2019; Yustika, 2021). This condition demands an approach that is not only economic, but also normative and value-based, especially in the context of inclusive and sustainable development (Stiglitz et al., 2018).

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Entrepreneurship is seen as an important instrument in encouraging community economic independence and community-based economic growth (Acs et al., 2018; Naudé, 2010). However, in practice, the entrepreneurship that develops is often solely profit-oriented, so that it has the potential to ignore the dimensions of distributive justice and social welfare (Mazzucato, 2018). From a legal and development perspective, this orientation can widen economic inequality and weaken the goals of the people's economy itself (Rawls, 1971; Stiglitz, 2012). Therefore, the development of an entrepreneurial spirit requires a foundation of values and legal principles that are able to direct economic activities in line with the goals of shared prosperity and social justice (Chapra, 2000; Dusuki & Abozaid, 2007).

Sharia economic law essentially exists as a value system that not only regulates transactions but also shapes moral orientation in economic activities. Within it, the principles of justice and welfare are positioned as the primary foundation guiding every economic relationship, ensuring it is inseparable from social responsibility (Chapra, 2000; Kamali, 2008). Justice in this perspective does not stop at formal equality, but is interpreted as an effort to place rights and obligations proportionally according to the context and role of each party (Rawls, 1971; Hasan, 2014). Meanwhile, welfare contains the message that economic activities should bring real benefits to the wider community and prevent social loss or harm (Auda, 2008; Dusuki & Abozaid, 2007). When these two principles are used as a foundation, entrepreneurship is no longer just a profit-seeking activity, but becomes part of a collective effort to bring about equitable prosperity (Naudé, 2010).

However, the translation of these values into practices that foster an entrepreneurial spirit, particularly among Islamic boarding school students, has not been fully implemented. Sociologically, students are a strategic group formed through an educational system based on Islamic values and strong moral traditions (Azra, 2012). However, in various studies, they are more often understood as mere subjects of religious education, not as economic actors who have the potential for value-based entrepreneurship (Rofiq, 2021). In fact, within the framework of inclusive economic development, Islamic boarding school students have an important position as the younger generation who can integrate spiritual and economic dimensions simultaneously (Ismail & Shaikh, 2017). This disconnect between the normative dimensions of Islamic economic law and the practice of entrepreneurship development indicates a conceptual problem that needs to be bridged.

Various studies on Islamic boarding school (*pesantren*) entrepreneurship have highlighted aspects of economic empowerment and strengthening business skills (Fauzia, 2018; Huda & Mutmainah, 2020). However, discussions on how the principles of justice and welfare operationally guide the process of developing entrepreneurial character remain relatively limited. Consequently, a gap exists between the ideal norms of Islamic economic law and the reality of business development in Islamic boarding schools. If left unchecked, this situation could obscure the primary orientation of a people's economy, which emphasizes equality and shared prosperity (Yustika, 2021; Stiglitz, 2012). Therefore, a more systematic

conceptual construction is needed so that the values of justice and welfare are not merely normative discourse but truly shape a socially oriented and sustainable paradigm for Islamic boarding school (*pesantren*) entrepreneurship.

The novelty of this research lies in its positioning of Islamic boarding school students as normative subjects in the study of Islamic economic law, particularly in the context of fostering an entrepreneurial spirit based on the principles of justice and welfare. Unlike previous research, which generally viewed students as objects of economic empowerment programs or entrepreneurship education, this study explicitly positions students as actors in economic law with strategic potential in strengthening the people's economy.

Indonesia has one of the largest Islamic boarding school (pesantren) educational networks in the world. The latest data shows that there are approximately 28,194 Islamic boarding schools with approximately 18 million students spread across the country. This demonstrates the large population of students as potential subjects for Sharia-based economic development (Kemenag, 2025). Of this number, around 44.3 percent of Islamic boarding schools have productive economic potential, including agribusiness, cooperatives, and community-based business units that can be used as a basis for students' entrepreneurial practices (Kemenko Perekonomian, 2025). On the other hand, the national entrepreneurship ratio in 2021 was still relatively low, at around 3.47 percent, indicating that the entrepreneurial culture of the younger generation is still not optimal and requires strong normative and structural support (Kemenkop UKM, 2021). This condition emphasizes the urgency of research that places Islamic boarding school students as the main subjects for developing a spirit of sharia entrepreneurship within the framework of the principles of justice and welfare to strengthen the people's economy.

Legally, Law Number 20 of 2008 explains that the growth of entrepreneurship and the strengthening of the people's economy have a strong legal basis in the national legal system and Islamic economic law. National regulations regarding micro, small, and medium enterprises emphasize the importance of community economic empowerment as part of equitable development. Furthermore, the development of the Islamic economy is also strengthened through various state regulations and policies that recognize Islamic principles as part of the national legal system.

Fatwas and principles of Islamic economic law derived from the maqasid al-syariah provide normative legitimacy for the application of the principles of justice and welfare in entrepreneurial activities. This regulatory framework is important to examine to ensure that the development of an Islamic entrepreneurial spirit aligns with the objectives of law and the development of a people's economy.

Based on this description, it is important to conduct a legal study examining the principles of justice and welfare in fostering a Sharia entrepreneurial spirit and its relevance as a foundation for a people's economy. This study is expected to provide theoretical contributions to the development of Sharia economic law, while also offering a normative perspective that can serve as a reference for formulating just and socially beneficial entrepreneurial policies and practices.

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B. Research Method

This study uses normative legal research, namely research that views law as norms, principles, and rules that regulate human behavior in social life. The choice of this method is based on the research objective, which is not intended to measure the empirical behavior of Islamic boarding school students, but rather to analyze the legal principles of justice and welfare in Islamic economic law as a normative basis for developing the entrepreneurial spirit of *Santri.*

A normative approach was chosen because the issues studied are directly related to legal principles (justice and welfare), the objectives of Islamic economic law (*maqasid al-shariah*), and the regulatory framework and legal policies governing the people's economy and Islamic-based entrepreneurship. Therefore, this study does not employ an empirical or sociological approach because the focus is on the consistency, coherence, and relevance of legal norms, not the measurement of field practices.

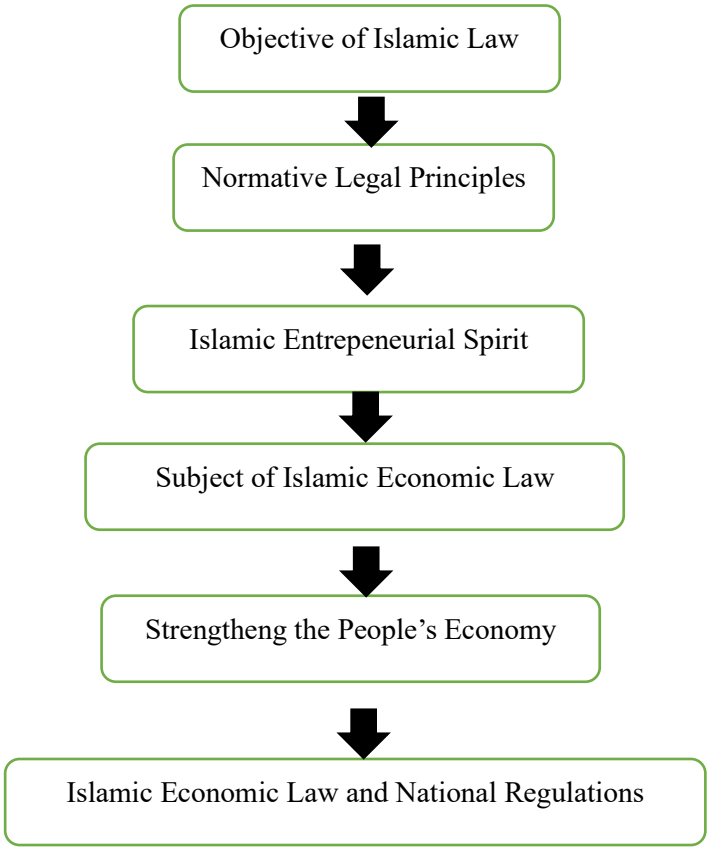


Figure 1. Framework for developing sharia entrepreneurship

To answer the problem formulation, this research uses several legal approaches as follows:

1. The conceptual approach is used to examine the concepts of justice *(al-'adl*), welfare (*al-maslahah*), sharia entrepreneurship, Islamic boarding school

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students as subjects of economic law, and the people's economy from the perspective of Islamic economic law.

2. The legislative approach is used to examine national regulations related to the empowerment of MSMEs, the Islamic economy, and Islamic boarding schools as the basis of the people's economy.
3. The philosophical approach is used to examine the legal objectives of Islamic economic law, specifically regarding the maqasid al-shariah, which places justice and welfare as the primary objectives of Islamic law.

These approaches are used in an integrative manner to ensure that the analysis is doctrinal, systematic, and argumentative.

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Primary legal materials include laws and regulations governing business empowerment, the people's economy, Islamic economics, and Islamic boarding schools (pesantren) as part of the national legal system. Furthermore, this study utilizes fatwas from the National Sharia Council and the Indonesian Ulema Council as non-legislative normative sources with authority in the practice of Islamic economic law.

Secondary legal materials were obtained from sharia economic law textbooks, accredited national law journals, and reputable international journals that discuss the principles of justice, benefit, maqasid al-shariah, sharia entrepreneurship, and people's economics.

Table 1. Normative Legal Research Framework, Regulations and Legal Sources used in data collection:

No	Focus of the Study	Approach	Legal Sources / Regulations Reviewed	Reasons for Selection
1	The Principles of Justice and Benefit in Sharia Economic Law	Conceptual & Philosophical	-	It is the primary doctrinal source for understanding the goals and principles of Islamic economic law.
2	Sharia Entrepreneurship and Islamic Boarding School Students as Subjects of Economic Law	Conceptual	-	It positions Islamic students (santri) as normative actors, not merely objects of empowerment.
3	People's Economy and Distributive Justice	Conceptual & Philosophical		It explains the basis of community-based

				social and economic justice.
4	Empowerment of MSMEs and the People's Economy	Statute Approach	Law Number 20 of 2008 concerning MSMEs	It serves as the national legal basis for strengthening the people's economy.
5	Islamic Boarding Schools as Subjects of Economic Development	Statute Approach	Law Number 18 of 2019 concerning Islamic Boarding Schools	It provides legal legitimacy for the role of Islamic boarding schools (pesantren) in the economic sector.
6	Development of Sharia Economics and Finance	Statute & Policy	Law Number 21 of 2008 concerning Islamic Banking; national Islamic economic policy	It demonstrates the recognition of Islamic principles in the national legal system.
7	Sharia Principles in Economic Activities	Normative	DSN-MUI fatwa regarding Islamic business and economics	It serves as a non-legislative normative reference in Islamic economic law.

Source: Data processed based on normative legal analysis, 2026

The analysis of legal materials in this study was conducted through several stages. The initial stage of analysis involved inventorying and classifying the legal materials according to the focus of the study, namely the principles of justice and welfare, sharia entrepreneurship, Islamic boarding school students as subjects of economic law, and people's economics. The second stage involved a doctrinal interpretation of the principles of justice and welfare in Islamic economic law, drawing on the thoughts of Islamic legal scholars and the theory of maqasid al-shariah. This interpretation was used to assess the relevance and coherence of legal norms in shaping the entrepreneurial spirit of *Santri.*

In the next stage, a systematic analysis of existing legal regulations and policies was conducted to identify the alignment between legal objectives, sharia principles, and the agenda of strengthening the people's economy. The results of this analysis were then formulated prescriptively to provide legal arguments regarding the position of the principles of justice and welfare as the normative foundation for the development of sharia entrepreneurship among *Santri.*

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C. Result and Discussion

Construction of the Principles of Justice and Benefit in Sharia Economic Law

The results of normative studies indicate that the principles of justice (*al-adl'*) and welfare (*al-maslahah*) are fundamental pillars in the structure of Islamic economic law, which are not merely ethical principles, but also substantive legal principles that bind all muamalah activities, including entrepreneurial activities. From the perspective of ushul fiqh, these two principles are directly rooted in maqasid al-shariah, namely the main objectives of Islamic law that are oriented towards the protection and development of human welfare as a whole.

The principle of justice in Islamic economic law is defined as a balance of rights and obligations, prevention of exploitation, and the proportional distribution of economic benefits. This principle rejects exploitative, monopolistic, and speculative economic practices and positions business activities as a means of social worship that must reflect the values of social justice. Meanwhile, the principle of benefit serves as a normative parameter for assessing whether an entrepreneurial activity provides tangible benefits to individuals and society and does not cause harm (*mafsadah*) either materially or socially.

Viewed from the context of contemporary Islamic economic law, these two principles have undergone normative institutionalization, both in the fatwas of the National Sharia Council, Islamic banking regulations, and within the framework of global Islamic economic law. Thus, justice and welfare are not merely abstract values, but operational legal standards.

The results of the legislative review indicate that these two principles also receive normative legitimacy in Indonesian positive law, particularly regulations related to Islamic boarding school education and community economic empowerment. Law Number 18 of 2019 concerning Islamic Boarding Schools emphasizes that Islamic boarding schools not only function as religious educational institutions but also play a role in empowering the community economically and developing the independence of their students (*Santri*). This provision demonstrates the legal recognition of Islamic boarding schools and students as legitimate subjects in economic activities based on values and social justice.

Law Number 20 of 2008 concerning Micro, Small, and Medium Enterprises places the principles of justice, equity, and a focus on the people's economy as fundamental principles in the development of national entrepreneurship. These principles have normative coherence with those principles in Islamic economic law. This allows for the integration of positive law and Islamic law in the growth of *Santri* entrepreneurship. Thus, national regulations are not contradictory but rather complementary to the goals of Islamic economic law in developing entrepreneurship that is just and oriented towards social welfare.

From the perspective of Islamic economic law, strengthening the role of Islamic boarding school students is also in line with the principle of tasharruf al-imam 'ala al-ra'iyyah manuthun bi al-maslahah, which places state policy as an instrument to realize public welfare (Kamali, 2008; Auda, 2008). This principle asserts that every public policy must be directed toward the broader public interest and must not deviate from the goal of public welfare. Therefore, the existence of regulations regarding Islamic boarding schools and MSMEs can be understood as

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a manifestation of legal policies that substantively adopt the values of justice and public welfare, even though they do not explicitly use sharia terminology (Chapra, 2000; Ismail & Shaikh, 2017). In the Indonesian context, strengthening the community-based economy and Islamic boarding schools is also in line with the inclusive development framework that places local actors as the subjects of development (Yustika, 2021).

The findings of this study also demonstrate that Islamic entrepreneurship cannot be separated from the legal construction of Islamic economics, which is based on justice and welfare. From a normative perspective, entrepreneurship is positioned not merely as an economic activity, but as an instrument for realizing legal objectives (rechtdoel) oriented toward social welfare (Rawls, 1971; Hasan, 2014). This view is in line with the literature which emphasizes that Islamic economic law does not separate the legal dimension from social and moral objectives, but rather makes them a unified value system (Dusuki & Abozaid, 2007; Hallaq, 2009).

Justice functions as a limiting principle that directs entrepreneurial practices so as not to violate sharia principles, such as exploitation, gharar, or practices that harm other parties (Kamali, 2008). Meanwhile, welfare functions as a guiding principle that encourages entrepreneurship to bring about broader social impacts, such as job creation, community economic empowerment, and strengthening the community economy (Acs et al., 2018; Naudé, 2010). Thus, Islamic entrepreneurship can be interpreted as a form of economic legal practice that integrates moral values, social goals, and economic activities simultaneously.

Thus, in Islamic economic law, entrepreneurship is not value-neutral, but rather value-laden, where success is measured not only by capital accumulation but also by its contribution to social justice and collective welfare. Islamic boarding school students hold a strategic position as subjects of economic law, specifically in the context of fostering a values-based entrepreneurial spirit, but also as a space for the socialization of Islamic law, where the values of justice, trustworthiness, and welfare are systematically instilled.

Within a normative legal framework, Islamic boarding school students (santri) can be positioned as agents of Islamic economics, possessing the moral and intellectual capacity to internalize the principles of Islamic economic law in entrepreneurial practice. Islamic boarding school education, based on Islamic texts, the study of Islamic jurisprudence (fiqh muamalah), and Islamic ethics, provides a strong normative foundation for students to develop entrepreneurship that adheres to the principles of justice and welfare. Therefore, fostering an entrepreneurial spirit among Islamic boarding school students is not a process that contradicts Islamic boarding school traditions, but rather a manifestation of the actualization of Islamic economic law values within a modern socio-economic context.

This finding confirms that Islamic economic law was built from the outset as a value-oriented system that integrates legal norms with socio-economic goals (Siddiqi, 2004; Furqani & Haneef, 2012). This differs from previous studies which generally place sharia entrepreneurship in the context of financial institutions or business actors in general. (Gümüsay, 2015), This study positions Islamic boarding school students as strategic legal subjects in the construction of the national Islamic

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economy. By using the principles of justice and welfare as the normative foundation, this study demonstrates a substantive connection between Islamic economic law, Islamic boarding school education, and the strengthening of the people's economy. Therefore, Islamic boarding school students' entrepreneurship is not only economically relevant but also has strong normative legitimacy within the framework of the Islamic economic legal system in Indonesia.

Operationalization of the Principles of Justice and Benefits from the Maqasid Al-Shariah Perspective

The research results show that the principles of justice and welfare have very strong and operational relevance in fostering the entrepreneurial spirit of Islamic boarding school students when viewed from the perspective of the objectives of Islamic economic law. These two principles not only function as abstract normative values, but can be translated into entrepreneurial orientations, behaviors, and goals that align with strengthening the people's economy. In the context of Islamic boarding school students, maqasid al-shariah provides a teleological framework that connects economic activity with the protection of basic human interests and sustainable social welfare.

Viewed from the perspective of maqasid al-shariah, Islamic boarding school students' entrepreneurship has strategic potential to become an instrument for strengthening the people's economy because it is inherently close to the values of collectivity, social solidarity, and siding with lower-middle class groups (Mohammed & Taib, 2015; Ali & Hatta, 2014). Within this framework, the principle of justice operates through the avoidance of exploitative economic practices, proportional pricing, and the distribution of business benefits that is not unequal (Rosly, 2010). Meanwhile, the principle of welfare encourages students' entrepreneurship not to stop at achieving financial profits, but also to be oriented towards creating sustainable social benefits for their community (Alam et al., 2019).

In the maqasid framework, this orientation is in line with the objectives of protecting assets (*hifz al-mal*), protecting the soul (*hifz al-nafs*), and protecting the mind (*hifz al-'aql*), which places economic activity as a means to maintain the continuity of a dignified and ethical lif. (Al-Raysuni, 2005; Laldin & Furqani, 2013). Thus, santri entrepreneurship is not positioned as an individualistic economic activity, but rather as a practice of economic law that combines social, moral and sustainability dimensions into a mutually reinforcing unity.

The following is an analytical table to clarify the relationship between maqasid al-shariah, legal principles, and strengthening the people's economy through Islamic boarding school student entrepreneurship.

Table 2. Operational Analysis of the Principles of Justice and Public Welfare

Dimensions of Maqāṣid al-Sharī‘ah	Principles of Sharia Economic Law	Operasionalisasi dalam Kewirausahaan Santri	Implikasi terhadap Ekonomi Kerakyatan

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Ḥifẓ al-Māl (Protection of Property)	Justice	Businesses free from usury, gharar, and exploitation; transparent transactions	More equitable and inclusive economic distribution
Ḥifẓ al-Nafs (Protection of the Soul)	Benefit	Businesses that create jobs and sustain livelihoods	Strengthening local community welfare
Ḥifẓ al-ʻAql (Protection of the Intellect)	Justice & Benefits	Ethical entrepreneurship education and Islamic economic literacy	Increasing the economic capacity of the younger generation
Ḥifẓ al-Dīn (Protection of Religion)	Benefit	Integration of religious values in business practices	Harmonizing religious values and economic activities

Source: Data processed based on normative legal analysis, 2026

Table 2 shows that the *maqasid al-shariah* (Islamic principles) provide a normative framework that allows the principles of justice and welfare to be concretely operationalized in Islamic boarding school student entrepreneurship. Each dimension of the maqasid al-shariah is closely interconnected with entrepreneurial practices that are oriented not only toward economic success but also toward social impact. Thus, strengthening the people's economy is not understood as a side effect, but rather as an inherent goal of Islamic entrepreneurship carried out by Islamic boarding school students.

This finding extends previous studies that position maqasid al-shariah as an ethical framework in Islamic economics, by emphasizing its operational dimensions in the context of Islamic boarding school student entrepreneurship. Unlike previous research that tends to focus on Islamic financial institutions or macro policies, this study demonstrates that maqasid al-shariah can be implemented at a micro level through the legal subjects of the younger generation in Islamic boarding schools. Thus, Islamic boarding school student entrepreneurship serves as a meeting point between the objectives of Islamic economic law and the agenda of strengthening the people's economy, while also demonstrating the close connection between legal norms, Islamic education, and economic development based on social justice.

Regulatory Framework and Legal Policy in Supporting the Growth of Islamic Boarding School Student Entrepreneurship

The research findings indicate that the regulatory framework and legal policies in Indonesia, both derived from positive law and the principles of Islamic economic law, have normatively provided an adequate foundation to support the growth of Islamic boarding school student entrepreneurship that is just and oriented towards social welfare. Although these regulations do not always explicitly use Islamic terminology, the substance of the norms contained therein is coherent with the principles of justice and welfare that underlie Islamic economic hykym. Thus, strengthening Islamic boarding school student entrepreneurship can be positioned as a meeting point between national legal policy and the objectives of Islamic law.

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In Indonesian positive law, support for Islamic boarding school students' entrepreneurship can be traced through regulations governing Islamic boarding schools, micro and small businesses, and community economic empowerment. Law Number 18 of 2019 concerning Islamic Boarding Schools expressly recognizes the role of Islamic boarding schools in community empowerment and strengthening the development of entrepreneurial activities as part of their social role, while simultaneously positioning Islamic boarding school students as legitimate subjects in productive economic activities.

Furthermore, Law Number 20 of 2008 concerning Micro, Small, and Medium Enterprises prioritizes the principles of justice, equality, and economic independence for the people. These norms align with the principles of a people's economy and open up affirmative action for community-based groups, including Islamic boarding schools (*pesantren*) and Islamic students (*Santri*). In this context, national legal policy serves not only as an administrative instrument but also as a means of social engineering to encourage equitable and inclusive entrepreneurship.

From a sharia economic legal perspective, support for Islamic boarding school students' entrepreneurial practices is rooted in the principle of mawasid al-shariah and Islamic jurisprudence, which places the benefit of the community as the primary objective of law. The principle of *tasharruf al-imam 'ala al-ra'iyyah manutun bi al-maslahah* provides a normative basis for the state to formulate policies that support the economic empowerment of the community, including the younger generation from Islamic boarding schools throughout Indonesia. Furthermore, fatwas issued by the Indonesian Ulema Council (MUI) National Sharia Council, which regulate sharia business transactions, also strengthen the legal legitimacy of entrepreneurship that is free from usury, gharar, and detrimental economic practices.

It can be understood that Islamic economic law not only provides normative boundaries but is also able to provide policy orientation that can encourage the creation of entrepreneurship that is just, ethical, and oriented towards social welfare.

Table 3. Regulatory Framework to Support Entrepreneurship of *Santri*

Legal Framework	Regulations/Principles	Main Normative Substance	Relevance to Islamic Boarding School Entrepreneurship
Positive Law	Law No. 18 of 2019 concerning Islamic Boarding Schools	Community and economic empowerment	Legitimacy of Islamic boarding schools as centers of entrepreneurship
Positive Law	Law No. 20 of 2008 concerning MSMEs	Justice, equity, and a people's economy	Affirmation of community-based Islamic boarding school businesses

Sharia Economic Law	Maqāṣid al-Sharī'ah	Protection and development of the public interest	Social orientation of Islamic boarding school entrepreneurship
Sharia Economic Law	Rules of Fiqh	State policies based on the public interest	Support for ethical legal policies

Source: Data processed based on normative legal analysis, 2026

Table 3 shows that there is normative coherence between positive law and Islamic economic law in supporting Islamic boarding school entrepreneurship. National regulations provide a formal legal framework, while Islamic economic law provides an ethical and teleological foundation. The synergy of these two legal systems enables the development of Islamic boarding school student entrepreneurship that is not only legally valid but also just and oriented toward the welfare of *Santri.*

Based on these findings, it can be seen that the existing regulatory framework and legal policies have provided a sufficiently strong normative foundation to support the growth of Islamic boarding school entrepreneurship. The main challenge lies not in the absence of regulations, but rather in optimizing the integration of positive law and Islamic economic principles into the practice of entrepreneurship policies and education in Islamic boarding schools. By placing the principles of justice and welfare as the meeting point, Islamic boarding school student entrepreneurship has the potential to become a strategic instrument in strengthening a just and sustainable people's economy.

D. Conclusion

Based on the results of the normative legal study conducted, this study concludes that the principles of justice and welfare are essential normative foundations in Islamic economic law and have direct relevance to the development of a spirit of Islamic entrepreneurship among Islamic boarding school students as the younger generation. The first finding shows that these two principles not only function as ethical values, but also have substantive legal standing rooted in the maqasid al-shariah and bind all muamalah activities, including entrepreneurship. In this context, Islamic boarding school students can be legally positioned as subjects of Islamic economic law who have the normative capacity to internalize the principles of justice and welfare in various business practices.

The second finding confirms that the principles of justice and welfare are operational in fostering Islamic boarding school entrepreneurship when viewed from the perspective of the objectives of Islamic economic law. Through the maqasid al-shariah framework, Islamic boarding school entrepreneurship is not understood as a value-neutral economic activity, but rather as an instrument for achieving legal objectives oriented toward protecting property, sustaining life, and social welfare. Thus, Islamic boarding school student entrepreneurship has strategic potential to strengthen the people's economy in an inclusive and sustainable manner.

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The third finding shows that the regulatory framework and legal policies in Indonesia, both in positive law and Islamic economic law, have provided a sufficient normative basis to support Islamic students' entrepreneurship. The regulation of Islamic boarding schools and MSMEs in positive law is coherent with the principles of justice and welfare in Islamic economic law, thus enabling synergy between the national legal system and Islamic legal values. Therefore, strengthening Islamic boarding school students' entrepreneurship can be positioned as part of the agenda for developing economic law that is just and oriented towards social welfare.

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