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Social Capital of Hafidzpreneur Students in Sustainable Sharia Economic Governance: A Maqāṣid Al-Sharīʻah Approach to SDG 8 In Indonesia

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Abstract

Objective: This study aims to analyse the contribution of social capital of hafidzpreneur students to sustainable sharia economic governance through the perspective of Maqāṣid al-Sharīʻah to support the achievement of SDG 8**. Theoretical framework:** The theoretical framework integrates social capital theory (beliefs, networks, and norms) with Maqāṣid al-Sharīʻah as the foundation of sustainable and SDG-oriented sharia economic governance 8. **Literature review**: Literature review was conducted through an integrative literature review of reputable national and international publications was conducted, including six articles from Profetika: Journal of Islamic Studies, on Islamic social capital, hafidzpreneur, Maqāṣid al-Sharīʻah, and SDG 8. **Methods:** The research uses a qualitative approach through integrative literature review, conceptual analysis, and content analysis of 324 Indonesian media news articles analysed by thematic synthesis. **Results:** The results of the study show that hafidzpreneur students form a distinctive Islamic social capital, where the spiritual discipline of tahfidz becomes the foundation for beliefs, socio-religious networks, and ethical norms in entrepreneurial activities. The social capital functions as a governance mechanism that reduces transaction costs, strengthens sharia compliance, and encourages ethical economic behaviour. Content analysis also showed that ḥifẓ al-māl was the most dominant goal of maqāṣid (69%), while 31% of the data simultaneously associated maqāṣid with SDG 8 indicators. **Implications:** The research findings serve as the basis for the development of tahfidz-based entrepreneurship policies and programs to strengthen sustainable sharia economic governance and support the implementation of SDG 8. **Novelty:** The novelty of the research lies in the integration of the concept of hafidzpreneur, social capital theory, and Maqāṣid al-Sharīʻah in building a sustainable sharia economic governance model oriented towards SDG 8**.**

Keywords: hafidzpreneur, islamic social capital, maqāṣid al-sharīʻah, sustainable sharia economic governance, sdg 8

INTRODUCTION

As the country with the largest Muslim population in the world, Indonesia possesses a distinctive strategic asset in its vast network of Islamic boarding schools (pesantren) and

Islamic higher-education institutions. These institutions no longer function solely as centres of religious knowledge; many have transformed into a significant base of Sharia economic power, giving rise to the phenomenon of the santripreneur—students who combine religious learning with an entrepreneurial spirit and who are capable of contributing tangibly to national economic growth [1]. The transformation of pesantren toward entrepreneurship has become a deliberate strategy for cultivating economic independence, in which business units are managed by students themselves and entrepreneurship education is embedded across the curriculum [2]. Within this broader movement, a more specific and under-examined figure has emerged: the hafidzpreneur, a student who integrates the memorisation of the Qur'an (tahfidz) with entrepreneurial practice. Programmes such as the Hafidzpreneur scholarship have demonstrated measurable social, economic, and spiritual value, generating returns that extend well beyond financial metrics into the moral and communal life of participants [3].

The hafidzpreneur is theoretically significant because the discipline of Qur'an memorisation cultivates precisely the personal virtues—trustworthiness, perseverance, and moral self-regulation—that underpin productive economic association. These virtues are the raw material of social capital, understood broadly as the networks, shared norms, values, and trust that enable people to act together and that facilitate coordination for mutual benefit [4]. Social-capital theory distinguishes the resource embedded in relationships from human or physical capital and locates its productive power in trust, reciprocity, and the density of social ties [5]. When this resource is animated by religious values, it becomes a particular variant—Islamic social capital—whose normative content is not merely instrumental but anchored in revealed ethics.

The ethical horizon of Islamic economic life is most comprehensively articulated by the Maqāṣid al-Sharīʿah, the higher objectives of Islamic law, which classical and contemporary scholars summarise as the protection and promotion of religion (dīn), life (nafs), intellect (ʿaql), lineage or progeny (nasl), and wealth (māl). Read through a systems approach, the maqāṣid provide an evaluative framework that transcends formal legal compliance and orients economic action toward human flourishing and the public good (maṣlaḥah) [6]. A growing body of scholarship argues that this maqāṣid framework is strongly congruent with the global sustainability agenda: the protection of life, intellect, lineage, and wealth maps intuitively onto the social, environmental, and economic pillars of sustainable development [7]. Yet the integration of maqāṣid principles with contemporary sustainability metrics—including Environmental, Social, and Governance (ESG) standards—remains conceptually fragmented and operationally underdeveloped, with no unified evaluative model that merges the two [8].

This gap is consequential for the Sustainable Development Goals (SDGs), and particularly for SDG 8, which calls for sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all. While Islamic education is increasingly recognised as a vehicle for social justice and environmental balance consistent with the maqāṣid [9], the specific mechanism by which the social capital of hafidzpreneur students might be governed and translated into decent work and inclusive growth has not been theorised. Most existing studies treat pesantren entrepreneurship, Islamic social capital, and maqāṣid governance as separate streams. The originality of the present study lies in connecting them: it asks how the social capital of hafidzpreneur students is manifested, how its dimensions contribute to sustainable Sharia economic governance through a maqāṣid lens, and how that contribution can strengthen the achievement of SDG 8 in Indonesia.

Accordingly, this study is guided by three research questions. First, how is the social capital of hafidzpreneur students manifested in promoting sustainable Sharia economic governance in Indonesia? Second, how do the dimensions of social capital—trust, networks, and shared norms—contribute to the implementation of sustainable Sharia economic governance based on the principles of Maqāṣid al-Sharīʿah? Third, how can the social capital of hafidzpreneur students strengthen the achievement of SDG 8 (Decent Work and Economic Growth) through a maqāṣid-based framework for sustainable Sharia economic governance in Indonesia? In answering these questions, the study contributes a value-based, integrative model that positions the hafidzpreneur as a micro-level agent of maqāṣid-oriented sustainable development.

LITERATURE REVIEW

Social Capital: Dimensions and Theoretical Roots

Social capital is conventionally measured along three interrelated dimensions: trust, networks, and shared norms of reciprocity. The OECD framework synthesises competing interpretations of the concept and treats personal relationships, social network support, civic engagement, and trust and cooperative norms as the principal measurable components of social capital. Theoretically, the concept has two dominant lineages. Coleman situates social capital within a structural-functional paradigm, defining it by its function as a resource inhering in the structure of relations that facilitates the actions of actors, while Bourdieu locates it within a conflict paradigm as the aggregate of actual or potential resources linked to durable networks of mutual recognition, convertible into other forms of capital [10]. Bourdieu's relational triad of field, capital, and habitus is especially useful for religious settings, since religion can function simultaneously as a place to belong, a promise of credit, and a durable disposition that structures conduct [11]. These complementary readings allow social capital to be understood at once as a mechanism of social reproduction and as a resource for mobility.

Islamic Social Capital

When social capital is grounded in Islamic ethics, trust and networks acquire a normative depth absent from purely secular accounts. Empirical work shows that Islamic social capital significantly enhances the sustainable performance of small and medium-sized enterprises (SMEs) by supporting business activity and strengthening innovation-bearing networks [12]. In the halal sector, Islamic social capital rooted in social trust drives industry dynamics and, working through Islamic financial literacy and inclusion, ultimately strengthens enterprise performance, demonstrating the productive power of cohesive, ethically grounded networks [13]. At the level of the individual entrepreneur, religiosity itself can operate as social capital: among student e-preneurs, religious habituation formed in the family and in Islamic boarding schools generates a confident, independent, and moderate entrepreneurial disposition [14]. This transmission is well captured by Bourdieu's notion of cultural capital: religious families function as strategic arenas for the formation and reproduction of Islamic cultural capital and religious habitus, which shape learners' dispositions and positions [15]. In the digital economy, the synergy of spiritual values, social capital, and Sharia-based platform governance produces a more inclusive and resilient Islamic business ecosystem [16].

Maqāṣid al-Sharīʻah and Economic Governance

The maqāṣid framework supplies the ethical grammar of Islamic economic governance. Islamic business ethics integrates the pursuit of profit with moral accountability, stewardship, and justice, treating economic activity as an act of worship bounded by revealed values [17]. Building on Ibn Ashur, scholars have harmonised the maqāṣid—safeguarding wealth, transparency, circulation of wealth, economic stability, and justice—with contemporary governance principles to produce practical, tiered frameworks for Sharia-compliant enterprise [18]. At the firm level, Islamic corporate governance and the Maqashid Syariah Index have been examined as determinants of firm value, underscoring both the promise and the measurement challenges of operationalising the maqāṣid [19]. Critically for the present study, the maqāṣid also function as a motivational structure:

among Indonesian university students, the five objectives—most strongly progeny and wealth—significantly shape the intention to become an entrepreneur, linking Islamic principles directly to entrepreneurial behaviour [20].

Hafidzpreneur, Santripreneur, and Pesantren Economic Governance

The literature on pesantren economics documents a clear movement from dependence toward productive self-reliance. Santri-managed business units—cafés, cooperatives, agriculture, fisheries, and creative enterprises—sustain the economic life of pesantren without relying on external donations and create employment for surrounding communities [21]. Character education in entrepreneurship, introduced from an early stage, cultivates both interest and competence in business while preserving Islamic values. Strengthening the governance of these activities—through accountable, transparent financial recording and reporting—has been shown to advance the economic independence of pesantren while contributing directly to SDG 8 on inclusive and sustainable growth [22]. The hafidzpreneur extends this trajectory by fusing the spiritual capital of tahfidz with entrepreneurial agency, a combination whose holistic social value has been quantified through social-return analysis.

Sustainable Sharia Economic Governance and SDG 8

Sustainable Sharia economic governance denotes the institutional arrangements through which Islamic economic actors pursue maṣlaḥah while satisfying contemporary sustainability expectations. Conceptual mapping demonstrates strong alignment between the five maqāṣid and the SDG targets, supporting a value-based approach to economic planning. Within Islamic finance, the integration of maqāṣid principles into investment decisions increases positive social and environmental impact and supports the achievement of sustainable development objectives [23]. Nonetheless, the absence of a unified framework merging ESG and maqāṣid leaves the governance architecture incomplete. This study addresses that lacuna at the micro level by theorising the hafidzpreneur's social capital as a governable resource for SDG 8.

METHODOLOGY

This study employs a qualitative research design using an integrative literature review combined with conceptual-descriptive analysis. The approach is appropriate because the research questions are exploratory and theory-building, seeking to connect three hitherto separate bodies of scholarship—social-capital theory, the hafidzpreneur/santripreneur phenomenon, and Maqāṣid al-Sharīʻah governance—into a coherent framework for SDG 8. Rather than testing hypotheses on primary data, the study synthesises existing empirical and conceptual evidence to construct an analytical model, consistent with best practices in integrative and conceptual review designs in Islamic economics and social-science research.

Data collection followed a multi-step procedure. First, relevant publications were identified through keyword-based searches in major academic databases and journal repositories, using combinations of terms including “social capital”, “Islamic social capital”, “hafidzpreneur”, “santripreneur”, “pesantren entrepreneurship”, “maqāṣid governance”, “sustainable Sharia economy”, and “SDG 8 / decent work and economic growth”. Second, the initial pool of publications was screened based on titles and abstracts to remove items that were clearly outside the scope of the study. Third, full texts were assessed using purposive criteria of topical relevance (direct engagement with at least one of the focal themes), recency (with priority given to publications from 2016–2026), and credibility (peer-reviewed indexed journals, institutional monographs, and authoritative working papers). In line with the journal's scope, the corpus deliberately includes six articles from Profetika: Jurnal Studi Islam addressing maqāṣid, Islamic finance, pesantren governance, and the SDGs, which are engaged directly in the discussion. This procedure ensures that the review captures both mainstream social-capital theory and the emerging Islamic economics literature relevant to hafidzpreneurship and maqāṣid-based governance.

Analytical techniques proceeded through thematic synthesis. First, the social capital of hafidzpreneur students was coded along the three classical dimensions of trust, networks, and shared norms. Coding categories were derived deductively from social-capital theory and refined inductively as patterns emerged from the reviewed literature. Second, each dimension was systematically mapped onto the five maqāṣid (ḥifẓ al-dīn, al-nafs, al-ʿaql, al-nasl, and al-māl) to reveal its governance function, paying attention to how specific practices (such as tahfidz discipline, peer support, and ethical business norms) contribute to Sharīʿah objectives. Third, the resulting mechanisms were evaluated against the targets of SDG 8—particularly decent work, productive employment, and inclusive growth—to derive an integrative model that links Islamic social capital to sustainable Sharia economic governance. This stepwise synthesis aligns with integrative-review methodologies that seek to build new theoretical linkages across previously separate strands of literature.

Validity was pursued through several complementary strategies. Source triangulation was applied by drawing on publications from different disciplines (Islamic economics, sociology, education, and governance studies) and different types of evidence (conceptual papers, empirical case studies, and policy analyses), thereby reducing the risk of single-discipline bias. Construct validity was strengthened through consistency checking between the theoretical constructs (social capital, maqāṣid, SDG 8) and the empirical findings reported in the reviewed literature, ensuring that the proposed linkages are grounded in documented practice rather than purely speculative. In addition, the explicit use of classical social-capital dimensions and the canonical five maqāṣid provides a transparent analytical frame that can be scrutinised and replicated in future studies.

To strengthen the conceptual synthesis and triangulate its claims against observable practice, the review is complemented by a supplementary content analysis of contemporary public discourse. A corpus of 324 Indonesian news items was harvested using a systematic keyword-based procedure: Google News RSS aggregation was configured around ten thematic search strings (hafidzpreneur, santripreneur, wirausaha santri, kewirausahaan pesantren, ekonomi syariah berkelanjutan, UMKM halal, pengusaha muda syariah, modal sosial wirausaha, and SDG 8 / decent work in Indonesia). Duplicate items were removed, and only publicly accessible content from recognised media outlets was retained. Each item was deductively coded for the presence of markers belonging to the study's four analytical pillars—social capital; the five maqāṣid (ḥifẓ al-dīn, al-nafs, al-ʿaql, al-nasl, and al-māl); SDG 8; and sustainability—using a keyword-based coding scheme grounded in the conceptual framework. The resulting frequencies and co-occurrence patterns are used descriptively to illustrate and corroborate the conceptual mapping, not to test hypotheses, consistent with the integrative design. This supplementary strand provides an independent empirical signal on how hafidzpreneurship, maqāṣid, and SDG 8 are represented in public discourse, thereby enhancing the robustness and practical relevance of the proposed model.

RESULTS AND DISCUSSION

Empirical Landscape: Content Analysis of Public Discourse

Beyond the literature synthesis, a supplementary content analysis of 324 Indonesian media items provides empirical corroboration for the conceptual model and locates it within observable public discourse. Table 1 profiles the corpus. The discourse is institutionally driven—zakat agencies (BAZNAS) and Islamic universities are the most frequent sources—confirming that the hafidzpreneur/santripreneur ecosystem is propelled by the very bridging and linking social capital the model foregrounds.

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Table 1. Profile of the analysed media corpus

Indicator	Value
Total media items analysed	324
Distinct thematic queries	10
Distinct media sources	195
Publication period	2017–2026
Items citing social capital	12 (3.7%)
Items citing any maqāṣid dimension	286 (88.3%)
Items citing SDG 8 markers	111 (34.3%)
Items citing sustainability	30 (9.3%)

Figure 1 and Table 2 report the salience of each maqāṣid dimension in the corpus. Consistent with the entrepreneurial focus of the phenomenon, the preservation of wealth (ḥifẓ al-māl) is overwhelmingly dominant, present in 224 of 324 items (69.1%), followed by the preservation of religion (ḥifẓ al-dīn, 147; 45.4%) and of lineage/progeny (ḥifẓ al-nasl, 81; 25.0%), the latter expressed predominantly through the figure of the santri. The preservation of intellect (ḥifẓ al-ʿaql, 44; 13.6%) surfaces through education, digital skills, and innovation, while the preservation of life (ḥifẓ al-nafs, 9; 2.8%) is the least represented. This empirical hierarchy mirrors the conceptual argument that hafidzpreneur social capital maps most strongly onto ḥifẓ al-māl, al-ʿaql, and al-nasl, while signalling a governance gap in the welfare and well-being (ḥifẓ al-nafs) dimension that decent work under SDG 8 must address.

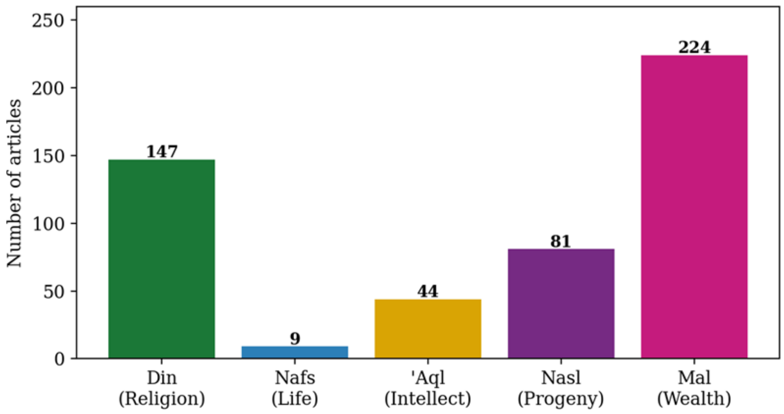

Figure 1. Distribution of Maqāṣid al-Sharīʿah dimensions across the corpus

Table 2. Frequency of Maqāṣid al-Sharīʿah dimensions in the corpus

Maqāṣid dimension	Items	Share
Ḥifẓ al-māl (Wealth)	224	69.1%
Ḥifẓ al-dīn (Religion)	147	45.4%
Ḥifẓ al-nasl (Progeny)	81	25.0%
Ḥifẓ al-ʿaql (Intellect)	44	13.6%
Ḥifẓ al-nafs (Life)	9	2.8%

Figure 2 juxtaposes the four conceptual pillars. The maqāṣid framework (286 items; 88.3%) and the SDG 8 agenda (111 items; 34.3%) enjoy broad coverage, whereas explicit references to social capital (12; 3.7%) and sustainability (30; 9.3%) are far sparser. This

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asymmetry is itself a finding: the discursive infrastructure of the hafidzpreneur movement is strong on maqāṣid legitimacy and entrepreneurship but under-articulates the relational (social-capital) and long-term (sustainability) foundations that the proposed governance model supplies.

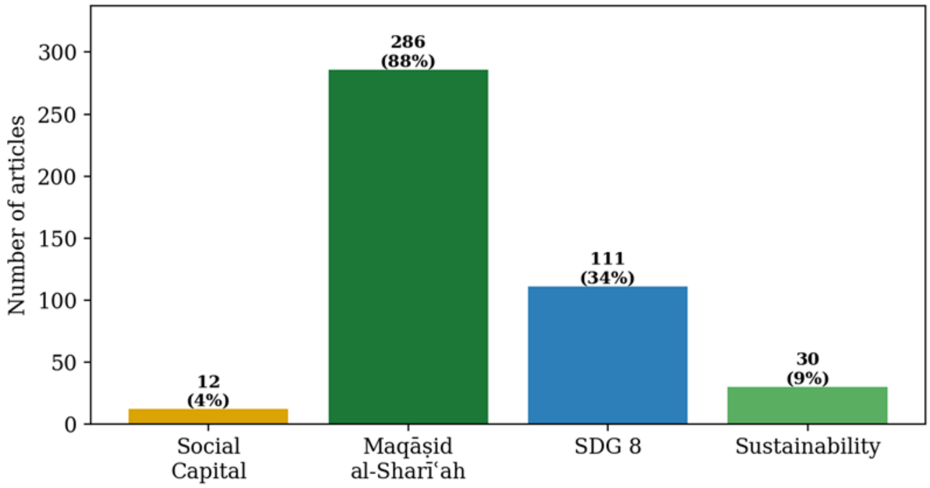

Figure 2. Coverage of the four conceptual pillars in the corpus

Figure 3 disaggregates the SDG 8 markers. Entrepreneurship (wirausaha / entrepreneur) is by far the dominant frame, followed by economic growth, employment creation, and the reduction of unemployment. The comparative scarcity of explicit decent-work (pekerjaan layak) language indicates that the discourse privileges enterprise and job creation over the qualitative, rights-based dimension of decent work—precisely the nuance a maqāṣid reading, anchored in ḥifẓ al-nafs and justice, is positioned to restore.

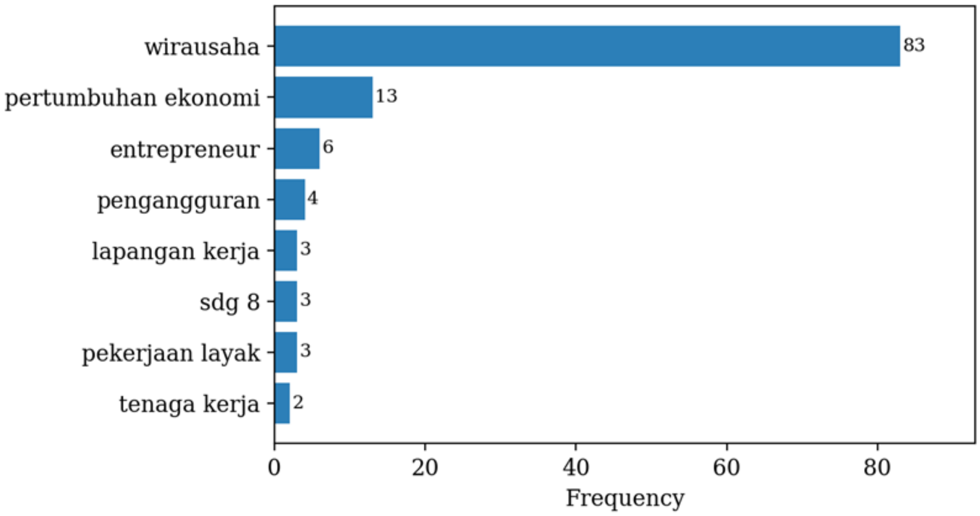

Figure 3. SDG 8 sub-themes in the corpus (decent work and economic growth)

Figure 4 shows that, although explicit social-capital vocabulary is rare, its constituent forms are present: collaboration (kolaborasi) and trust (kepercayaan) lead, accompanied by networks, cooperation (gotong royong), community, and the term modal sosial itself. This pattern supports the central claim that social capital operates as an implicit, embedded mechanism—mobilised through pesantren networks and institutional partnerships—rather than as an explicitly named construct in public discourse.

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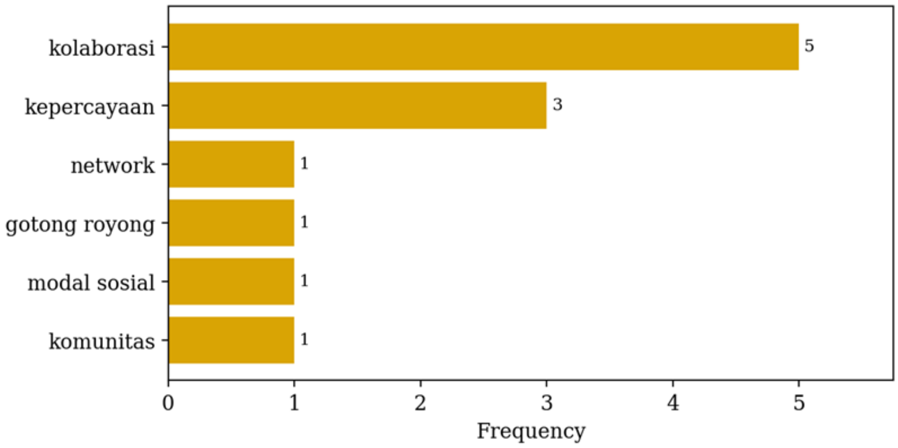

Figure 4. Manifestations of social capital in the corpus

Table 3 operationalises the study's central nexus by cross-tabulating the presence of maqāṣid and SDG 8 markers. 102 items (31.5%) invoke both simultaneously, providing direct empirical grounding for a maqāṣid al-sharīʿah reading of decent work and economic growth; a further 184 (56.8%) invoke the maqāṣid alone and 9 (2.8%) SDG 8 alone. The substantial joint occurrence confirms that, in Indonesian public discourse, Islamic ethical objectives and the SDG 8 agenda are already entangled—an entanglement the proposed model renders governable through social capital.

Table 3. Co-occurrence of Maqāṣid and SDG 8 markers (the maqāṣid–SDG 8 nexus)

Configuration	Items	Share
Maqāṣid AND SDG 8 (the nexus)	102	31.5%
Maqāṣid only	184	56.8%
SDG 8 only	9	2.8%
Neither	29	9.0%

Finally, Figure 5 traces the temporal evolution of coverage. Media attention rises sharply from 2023 and peaks in 2025–2026, coinciding with the expansion of BAZNAS santripreneur programmes and the mainstreaming of the SDGs in Indonesian Islamic economic policy—evidence of a maturing, policy-driven ecosystem within which the hafidzpreneur model can be scaled.

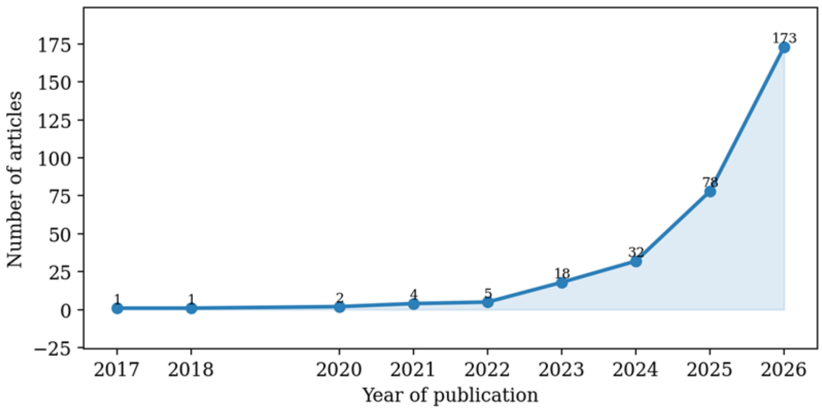

Figure 5. Temporal distribution of media coverage (2017–2026)

These patterns are interpreted through the study's three research questions in the subsections that follow.

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Manifestation of Hafidzpreneur Students' Social Capital in Sustainable Sharia Economic Governance

The first research question concerns how the social capital of hafidzpreneur students is manifested. The evidence reviewed indicates that it materialises through the three canonical dimensions, but each is qualitatively transformed by the discipline of tahfidz. With respect to trust, the moral reputation acquired through Qur'an memorisation functions as a credible signal of trustworthiness (amānah) [24]. Because religiosity formed in family and pesantren environments produces dispositions of independence and integrity, the hafidzpreneur enters economic exchange already endowed with relational credit, lowering the perceived risk of partnership. This pattern resonates with recent findings on Islamic social capital, which show that faith-based trust and ethical commitment significantly enhance business collaboration and innovation in halal MSMEs and Sharia-based enterprises [25]. With respect to networks, hafidzpreneur students are embedded in dense, multiplex ties—alumni associations, tahfidz circles, mosque communities, and pesantren business units—that function as conduits for capital, market access, and mentorship, mirroring the santri-managed enterprises that sustain pesantren economies and employ surrounding communities. Studies of Islamic community-based pesantren similarly document how such embedded networks translate religious bonds into economic independence and local employment [26]. With respect to shared norms, the internalised ethics of honesty, diligence, and ta'āwun (mutual help) operate as informal institutions that regulate conduct without costly external enforcement, consistent with the broader literature on Islamic social capital as a normative resource for welfare improvement among MSME groups.

These manifestations acquire governance significance when situated within institutional structures. Research on the governance of pesantren-affiliated education shows that collaborative arrangements and institutional innovation are decisive for translating community potential into sustainable outcomes, even as they expose tensions of dualism and coordination [27]. The hafidzpreneur's social capital supplies precisely the relational infrastructure—trust-based coordination and normative cohesion—that such governance requires. It reduces transaction and monitoring costs, supports accountable and transparent financial practice within student-run business units, and thereby strengthens economic independence in a manner that is already recognised as contributing to SDG 8. Recent empirical work on Islamic social capital and SME performance in Indonesia confirms that trust, religiously bonded networks, and shared ethical norms enhance sustainable business performance and support inclusive growth, reinforcing the interpretation of hafidzpreneur social capital as a governance asset rather than a mere cultural attribute [28]. In this sense, the social capital of hafidzpreneur students is not a passive endowment but an active governance resource that knits spiritual discipline to economic coordination and positions them as micro-level agents of Sharīʿah economic governance.

This reading is borne out by the discourse analysis: the constituent forms of social capital—collaboration and trust foremost (Figure 4)—are present yet seldom named explicitly, and the ecosystem is propelled by institutional actors such as zakat agencies and Islamic universities (Table 1). This pattern parallels findings from recent studies on Islamic social capital in pesantren and university-based MSMEs, where religiously framed trust and cooperation operate implicitly through institutional channels rather than being formally conceptualised [29]. Together, these strands of evidence confirm that hafidzpreneur social capital functions as an embedded, institutionally mobilised governance resource that bridges personal piety, collective networks, and structured economic initiatives in ways that are strongly aligned with maqāṣid-based protection of wealth, intellect, and lineage.

Contribution of Social Capital Dimensions to Maqāṣid-Based Governance

The second research question asks how trust, networks, and shared norms contribute to sustainable Sharīʿah economic governance grounded in Maqāṣid al-Sharīʿah [30]. Reading the dimensions through a systems-based maqāṣid lens reveals a coherent mapping while also exposing the ethical tensions that arise when economic success outpaces moral deepening. Trust corresponds most closely to the protection of religion (ḥifẓ al-dīn) and life (ḥifẓ al-nafs): rooted in amānah and accountability before God, trust sustains the moral order that makes ethical commerce possible and protects livelihoods from the predation of fraud and exploitation [31]. This is consistent with Islamic business ethics, which binds profit to stewardship and justice, and with evidence that social trust activates Islamic social capital to drive halal enterprise performance through financial literacy and inclusion. Recent work on Islamic moral economy further argues that rediscovering barakah-oriented accountability is essential to counter the drift of Muslim business practices toward purely material success, reinforcing the role of trust as a governance mechanism rather than a mere interpersonal sentiment.

Networks correspond to the protection of lineage and community (ḥifẓ al-nasl) and the circulation of wealth (ḥifẓ al-māl). Religiously bonded networks distribute opportunity across generations and communities, preventing the concentration of wealth that the maqāṣid framework explicitly seeks to avoid; empirically, Islamic social capital strengthens innovation-bearing business networks and sustainable SME performance, while the synergy of social capital and Sharīʿah-based platform governance builds resilient, inclusive ecosystems in the digital economy [32]. Studies on Islamic social capital in pesantren and community-based enterprises show that these networks translate spiritual bonds into collective economic projects that support intergenerational welfare and local resilience. In hafidzpreneur ecosystems, such networks—anchored in tahfidz circles, alumni associations, and mosque communities—function as informal "distribution channels" for capital, information, and opportunity, mapping directly onto maqāṣid commitments to fair circulation and shared prosperity.

Shared norms correspond to the protection of intellect (ḥifẓ al-ʿaql), since internalised ethical reasoning and continuous learning discipline economic judgement and guard against speculative and unethical practice. The maqāṣid thus do not merely evaluate outcomes after the fact; they are reproduced through the very habitus and cultural capital that religious formation instils, and they actively motivate entrepreneurial intention, with progeny and wealth emerging as the strongest maqāṣid drivers among student entrepreneurs [33]. Conceptual studies on maqāṣid and sustainable development underscore that ethical norms—justice, accountability, and spiritual sustainability—are the missing bridge between high-level objectives and operational policies, positioning shared norms as a core governance asset rather than soft culture [34]. In this reading, hafidzpreneur norms of honesty, diligence, and taʿāwun become cognitive filters that align day-to-day business decisions with maqāṣid, even in the absence of formal compliance metrics.

At the institutional level, this mapping converts diffuse virtue into concrete governance. Frameworks that harmonise Ibn Ashur's maqāṣid with governance principles show how safeguarding wealth, transparency, fair circulation, stability, and justice can be embedded in tiered, practical compliance mechanisms for enterprises of different sizes [35]. The reconstruction of Islamic banking financing practices from a muʻāmalah-law and SDG perspective demonstrates how Sharīʿah compliance can be re-grounded in maqāṣid rather than in formalistic contract replication, aligning financial intermediation with substantive ethical objectives [36]. The institutional resilience of Sharīʿah-based finance, evidenced in Islamic banking, further shows that maqāṣid-oriented governance contributes directly to the SDGs by stabilising the financial base on which enterprise depends [37]. Complementary analyses of Islamic finance and risk sharing argue that social capital—trust, norms, and networks—is indispensable for operationalising these governance ideals, because mutual monitoring and solidarity are what make risk-sharing contracts and ethical commitments enforceable in practice.

For the hafidzpreneur, these institutional findings imply that social capital is the connective tissue: trust, networks, and norms are the micro-foundations that make maqāṣid-

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based governance enforceable in practice rather than aspirational on paper. At the same time, the evidence cautions against assuming that maqāṣid indicators alone guarantee ethical performance [38]. Firm-level literature notes that the Maqashid Syariah Index does not automatically translate into firm value, suggesting that maqāṣid governance becomes effective only when it is carried by genuine social capital rather than imposed as a formal metric. In other words, without lived trust, dense networks, and internalised norms, maqāṣid risks becoming a checklist that improves reporting but not behaviour.

The content analysis substantiates this mapping: preservation of wealth (ḥifẓ al-māl) is the most salient objective in public discourse (69% of items), ahead of religion and lineage, while the welfare dimension (ḥifẓ al-nafs) is least visible (Figure 1; Table 2)—revealing both the economic centre of gravity of the phenomenon and the governance gap that maqāṣid-based coordination must close. This bias toward ḥifẓ al-māl echoes broader critiques that Islamic economic practice often over-emphasises property protection while under-institutionalising social protection and environmental care, despite maqāṣid and SDGs frameworks calling for a more balanced focus on life, intellect, and progeny [39]. For hafidzpreneur ecosystems, this implies a critical agenda: to deepen welfare-oriented trust and care (ḥifẓ al-nafs) and consciously embed social safety nets and inclusive practices into their governance, so that the strong economic alignment with SDG 8 is matched by equally robust commitments to human well-being and intergenerational justice.

Strengthening SDG 8 Through a Maqāṣid-Based Model

The third research question evaluates how the social capital of hafidzpreneur students can strengthen SDG 8—decent work, productive employment, and inclusive, sustainable growth—through a maqāṣid-based governance framework. The synthesis yields a three-stage model. In the first stage, tahfidz-derived spiritual capital is converted into Islamic social capital (trust, networks, norms). In the second stage, this social capital is governed by the maqāṣid, which channel it toward the protection and circulation of wealth, the cultivation of intellect, and the safeguarding of community [40]. In the third stage, maqāṣid-governed social capital produces SDG 8 outcomes: decent and dignified work consistent with ḥifẓ al-nafs, productive employment generated by santri-run enterprises that hire from surrounding communities, and inclusive growth that distributes rather than concentrates economic gain.

This model is reinforced by convergent evidence. Conceptual mapping of the five maqāṣid onto the SDG targets supports a value-based approach to economic planning in which growth is pursued without sacrificing moral and spiritual ends, and recent studies show that maqāṣid can be operationalised as a pillar of inclusive development, moderating the relationship between economic growth and poverty reduction in ways that foreground justice and welfare rather than growth alone [41]. At the financing level, the integration of maqāṣid into investment decisions demonstrably increases positive social and environmental impact in support of sustainable development, while Islamic social finance—through zakat, waqf, and other instruments—has been shown to contribute directly to SDG 8 by supporting decent work, financial inclusion, and community-level enterprise, provided that governance and literacy gaps are addressed. The contribution of strengthened financial governance in pesantren business units to SDG 8 has been observed directly, linking accountable Islamic economic practice to inclusive growth.

Moreover, the maqāṣid–SDG nexus is increasingly recognised within Islamic studies scholarship itself: reconstructing Islamic education around maqāṣid for social justice and environmental balance positions Islamic institutions as agents of the SDGs, and the integration of SDG values into curricula operationalises this orientation at the level of learners [42]. Empirical work linking maqāṣid to human development indicators in Indonesia further confirms that protection of religion and intellect significantly improve human development outcomes, suggesting that spiritually disciplined and cognitively empowered actors such as hafidzpreneur students occupy a strategic position in translating maqāṣid into real improvements in welfare and opportunity. The hafidzpreneur, formed at the intersection of Qur'anic discipline and entrepreneurship, is therefore the human embodiment of this curricular, ethical, and developmental convergence.

Two governance conditions determine whether the model delivers SDG 8 outcomes. First, inclusivity must be deliberate. Comparative evidence on gender-inclusive Islamic finance shows that advancing the maqāṣid and the SDGs requires institutional designs that widen access across gender and regional lines rather than assuming that growth alone is inclusive [43]. Applied to hafidzpreneur networks, this implies intentional inclusion of women hafidzah entrepreneurs and of students from economically lagging regions, so that decent-work gains are broadly shared. Second, sustainability must be institutionalised through maqāṣid-aligned finance. The reconstruction of financing practices around substantive Sharia compliance and the demonstrated resilience of maqāṣid-oriented Islamic banking provide the financial scaffolding through which hafidzpreneur enterprises can access capital without compromising ethical objectives—addressing the persistent capital-access constraint that limits santripreneur growth [44]. Where these two conditions are met, the social capital of hafidzpreneur students becomes a scalable engine for SDG 8: it lowers the cost of cooperation, enforces ethical conduct, mobilises capital through trust, and reproduces the values that keep growth both productive and just.

Taken together, the discussion shows that the hafidzpreneur phenomenon is not a marginal curiosity but a strategically significant site where spiritual capital, social capital, and maqāṣid governance intersect to advance sustainable development. The principal theoretical contribution is a model in which Maqāṣid al-Sharīʿah serves as the governance logic that converts religiously grounded social capital into SDG 8 outcomes, thereby bridging the recognised gap between maqāṣid principles and contemporary sustainability frameworks [45]. This resonates with recent Maqāṣid–SDG scholarship that calls for concrete, actor-centred mechanisms—such as Islamic social enterprises and value-based leadership—to translate ethical frameworks into decent work and inclusive growth.[NEW] The principal practical contribution is a set of governance priorities—trust-based coordination, inclusive networks, internalised norms, accountable financial practice, and maqāṣid-aligned financing—through which Islamic higher-education institutions and pesantren can scale the hafidzpreneur model in Indonesia. Crucially, the maqāṣid–SDG 8 nexus that this model formalises is already empirically present: 31% of media items jointly invoke maqāṣid and SDG 8 markers (Table 3), and the SDG 8 discourse is dominated by entrepreneurship rather than explicit decent-work language (Figure 3), underscoring both the opportunity the model captures and the corrective that a ḥifẓ al-nafs–anchored reading of decent work supplies.

CONCLUSION

This study set out to explain how the social capital of hafidzpreneur students contributes to sustainable Sharia economic governance and to the achievement of SDG 8 through a Maqāṣid al-Sharīʿah approach. It finds, first, that hafidzpreneur students manifest a distinctive Islamic social capital in which tahfidz-derived spiritual discipline transforms trust, networks, and shared norms into an active governance resource that lowers transaction costs and enforces ethical conduct. Second, it finds that these three dimensions map coherently onto the five maqāṣid—trust to the protection of religion and life, networks to the protection of lineage and the circulation of wealth, and norms to the protection of intellect—so that social capital becomes the micro-foundation that makes maqāṣid-based governance enforceable rather than merely formal. Third, it proposes a three-stage model in which maqāṣid-governed social capital produces SDG 8 outcomes of decent work, productive employment, and inclusive growth, conditional on deliberate inclusivity and maqāṣid-aligned financing. The study's novelty lies in integrating the under-examined hafidzpreneur phenomenon with social-capital theory and maqāṣid governance to build a value-based pathway for sustainable Sharia economic development. Its main limitation is

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its conceptual, literature-based design; future research should test the proposed model empirically across diverse hafidzpreneur communities, develop measurable indicators that jointly capture social capital, maqāṣid attainment, and SDG 8 performance, and examine the gendered and regional dimensions of inclusion. These conclusions are reinforced by the supplementary content analysis of 324 media items, in which wealth preservation dominates the discourse, the maqāṣid–SDG 8 nexus is empirically evident in 31% of items, and social capital appears predominantly as an implicit mechanism—anchoring the proposed model in observable practice.

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Author Contribution

All authors contributed substantially to this paper as conceptualisation, drafting, analysis, and final editing. All authors read and approved the final manuscript.

Conflicts of Interest

All authors declare no conflict of interest.

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