

# Analysis of Jamiyyatut Thullabiyyah Lil Banat's Entrepreneurial Activities in Improving the Character of Independence

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## Abstract

*Pesantren-based universities have a role in advancing the nation's economy. In addition to the spirit of independence that characterizes pesantren, it is also important to teach various kinds of skills and entrepreneurial spirit to the students so that later after graduation they are able to sustain life by working professionally, especially to face the current times. This study aims to determine the relationship between entrepreneurship programs carried out by the student executive board (BEM) specifically for female student, Jamiyyatut Thullaabiyyah Lil Banaat with the character of independence in female student who act as administrators of the organization. The type of research used in this research is case study research. The object of research is entrepreneurial activities and individuals who intersect with these entrepreneurial activities. This research uses a qualitative descriptive approach. Data collection was carried out using observation, interview and documentation methods. To analyze the data, this research uses the stages of data reduction, data presentation and conclusion or verification. There are four fields in Jamiyyatut Thullaabiyyah Lil Banaat that have entrepreneurial activities and are related to the character of independence, namely the field of Crafts and Skills (Qism Maharoh), the Cooperative field (Qism Maqshof), the Canteen field (Qism Matam), and the Health field (Qism Shihhah).*

**Keywords:** Entrepreneurship, Character, Organization, Independence, Pesantren

## Abstrak

Perguruan tinggi berbasis pesantren memiliki peran dalam memajukan ekonomi bangsa. Di samping semangat kemandirian yang menjadi ciri khas pesantren, penting juga untuk mengajarkan berbagai macam keahlian dan semangat kewirausahaan kepada para santri agar nanti setelah lulus mereka mampu melangsungkan hidup dengan bekerja profesional terutama untuk menghadapi perkembangan zaman saat ini. Penelitian ini bertujuan untuk mengetahui kaitan program-program kewirausahaan yang dilakukan oleh Dewan Eksekutif Mahasiswa (DEMA) khusus mahasantriwati, *Jamiyyatut Thullaabiyyah Lil Banaat*, dengan karakter kemandirian pada diri mahasantriwati yang berperan sebagai pengurus organisasi tersebut. Jenis penelitian yang dipakai dalam penelitian ini ialah penelitian studi kasus. Objek penelitian adalah



kegiatan kewirausahaan dan individu yang bersinggungan dengan kegiatan kewirausahaan tersebut. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Pengumpulan data dilakukan dengan metode observasi, wawancara dan dokumentasi. Untuk menganalisis data, penelitian ini menggunakan tahapan reduksi data, penyajian data dan kesimpulan/verifikasi. Terdapat empat bidang di *Jamiyyatut Thullaabiyyah Lil Banaat* yang memiliki kegiatan wirausaha dan berkaitan dengan karakter kemandirian yaitu bidang Kerajinan Dan Keterampilah (*Qism Maharoh*), bidang Koperasi (*Qism Maqshof*), bidang Kantin (*Qism Math'am*), dan bidang Kesehatan (*Qism Shihhah*).

**Kata kunci:** Kewirausahaan, Karakter, Organisasi, Mandiri, Pesantren

## A. INTRODUCTION

Entrepreneurship is an activity by utilizing resources owned by a person or organization that aims to provide added value to these resources towards sustainable economic value growth ( Harsono & Trihatmoko, 2017). This shows that with many entrepreneurs, it can improve the economy of the Indonesian nation.

Reported in *Republika*, the Minister of Trade in 2018, Enggartiasto Lukita, said that in that year the Indonesian state was only ranked 94 out of 137. This ranking indicates that Indonesia's level of entrepreneurship is still low due to the lack of the education system in encouraging students to become entrepreneurs (Zuraya, 2018). Therefore, universities in Indonesia are required to be able to produce students with an entrepreneurial spirit, because with the increasing number of entrepreneurial students, they will be able to increase the competitiveness of the Indonesian state in the international arena.

Pesantren-based universities also have a role in advancing the nation's economy. Pesantren is one of the educational institutions under the auspices and supervision of the Ministry of Religion of the Republic of Indonesia (Mustofa, Andari, Solihati, Livia, & Nurmila, 2024). Entrepreneurship education is one of the concrete solutions to further empower Islamic boarding schools. In addition to the spirit of independence that is the hallmark of Islamic boarding schools, it is also important to teach various kinds of skills and entrepreneurial spirit to the students so that later after graduation they will be able to survive by working professionally, especially to face the current developments. Therefore, pesantren not only teach religious sciences, but students are also equipped with various hard and soft skills, the spirit of entrepreneurship, and mastery of information technology needed for modern society (Bahri & Ibrahim, 2023).

With the education of the Islamic business world as a profession, it is hoped that it will give birth to competent Muslim entrepreneurs, namely scholars who have social responsiveness to strive and be prepared to be formed into innovators, entrepreneurs who are able to open jobs for themselves and others, create added value, increase efficiency and productivity and create competitive advantages for the Indonesian nation later (Scott, 2019). The learning process through the cultivation of values, understanding, soul, attitudes and behaviours also fosters entrepreneurial thinking and characteristics and this supports their interest in becoming entrepreneurs (Khatimah & Nuradi, 2021; Sani & Nawawi, 2022).

Living in a campus pesantren environment teaches students the meaning of socializing in the sense of interaction between individuals or muamalah. From waking up to going back to sleep, the life of students is always tied to the development of the cottage. Activities carried out at the boarding school are *jama'iy* (group). The interaction between teachers and students in pesantren can be said to last for 24 hours, is more effective in instilling character education values, compared to other educational institution models (Falah, 2018). In addition, students are not spared from the magnitude of the challenges and problems they face while living in the boarding school so that they are required to have life skills. In verse 77 of Surah Qasas, Allah *Subhanahu Wa Ta'ala* said;

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

"And seek what Allah has bestowed upon you (the reward) of the Hereafter, but do not forget your part in this world. Do good as Allah has done good to you, and do not do any harm to the earth. Indeed, Allah does not like those who do evil." (Kemenag RI, 2019)

In this verse, Allah commands a Muslim to be able to balance between this world and his hereafter. Entrepreneurship education in Islamic boarding schools is important to be held as a form of human enjoyment in world life. This is also related to the history of the Prophet, a prophet who also worked as a trader. Therefore, it can be concluded that entrepreneurship is a sunnah that the prophet exemplified that can be used as learning in Islamic boarding schools (Maulana, 2019).

Suharyono (2017) stated that an entrepreneur has at least 12 characteristics, namely achievement motives, always perspective, high creativity, high innovative behavior, commitment to work, work ethic and responsibility, independent or

independent of others, daring to face risks, always looking for opportunities, having a leadership spirit, having managerial skills and having personal skills.

The above characters are generally found in students who have gone through social processes while interacting in the pesantren environment. One of the entrepreneurial characteristics stated by Suharyono is one of the goals of national education. The purpose of national education is not only aimed at developing the potential of students to become human beings who are pious and faithful, have noble character, healthy, have good cognitive abilities, capable, creative, have a democratic and responsible spirit, but also aim to form the character of independent students (Falah, 2018).

Khatimah & Nuradi (2021) explained that environmental factors in the form of campus pesantren are able to make a great contribution in giving birth to the motivation and character of preneur students in students, including independence, this is because they see concrete examples and *qudwah* (examples) of successful entrepreneurs of lecturers who always interact with them in their daily lives both inside and outside the classroom. In addition, they generally come from a family background that works as entrepreneurs so that it further strengthens the creation of an entrepreneurial personality in students.

Educational institutions such as Islamic boarding schools are considered necessary to implement entrepreneurial education in fostering independence to compete in the era of globalization. Because an alumnus of the pesantren does not necessarily become a successful preacher, therefore, in addition to being good at religious science, students must also be good at entrepreneurship, so that in their da'wah mission, the alumni of the pesantren can also use entrepreneurial media in addition to being an independent preacher or dai (Nawawi, 2023).

STIBA Ar Raayah is a College of Arabic Language Studies under the auspices of the Ar Raayah Foundation which is domiciled at Jl. Perintis Kemerdekaan Km 6 RT 01 RW 05, Kmapung Cimenteng, Sukamulya, Cikembar District, Sukabumi Regency, West Java, with a decree. Minister of Law and Human Rights of the Republic of Indonesia. Number: AHU-2796. AH 01.04. Year 2010 ("Sekolah Tinggi Ilmu Bahasa Arabi (STIBA) Ar Raayah Sukabumi," 2022).

Sidiq (2014) said that the student organization in Islamic boarding schools has several fields besides the daily management body (BPH). At STIBA Ar Raayah, this student

organization is specifically for students named *Jamiyyatut Thullaabiyyah Lil Banaat*. In order to realize the goal of national education regarding the character of independence (Falah, 2018). This institution through the *Jamiyyatut Thullaabiyyah Lil Banaat* student organization provides students with the opportunity to develop their potential and talents in the field of organization in accordance with their abilities and interests.

There are sixteen fields in the organization, including the field of Handicrafts and Skills (*Qism Maharoh*), the field of Studies and Da'wah (*Qism Da'wah*), the field of Qur'an memorization (*Qism Halaqoh*), the field of Communication (*Qism Ittishol*), the field of Cleanliness (*Qism Nadzofah*), the field of Facilities and Documentation (*Qism Studio*), the field of Activities (*Qism Nasyath*), Media and Broadcasting (*Qism I'lam*), Laundry Clothes (*Qism Amanah*), Cooperatives (*Qism Maqshof*), Sports (*Qism Riyadhoh*), Natural Resources Empowerment (*Qism Tsarwah Wa Siqoyah*), Canteen (*Qism Math'am*), Guest Reception and Packages (*Qism Dhiyafah*), Library (*Qism Maktabah*), Health (*Qism Sihah*) and Security (*Qism Amn*). Coupled with the daily governing body which includes the Chairman (*Roisah*) and the Vice Chairman (*Naibah*), Secretary (*Katibah*), and Treasurer (*Aminatul Mal*).

Entrepreneurial management carried out by Islamic boarding schools is various efforts to increase the role of business units that can realize economic progress of Islamic boarding schools and provide assistance for the needs of all Islamic boarding schools in order to meet all the needs of boarding schools (Idrus, 2021). The various fields that have been mentioned in the previous paragraph carry out entrepreneurial activities to meet the needs of students and some of the boarding school community. Not all of the sixteen fields and BPH carry out entrepreneurial activities. Several fields that organize entrepreneurial activities, show the character of independence in these fields which can be seen from the entrepreneurial management of the managed business units. Therefore, the research with the title "Analysis of Entrepreneurial Activities of *Jamiyyatut Thullabiyyah Lil Banat* in Improving the Character of Independence" is interesting to research.

There is a relevant research on the character of independence in Islamic boarding schools, namely, (Prayoga et al., 2019) which examines the process of planning, organizing, implementing and supervising life vocational programs at the Baitul Hidayah Islamic Boarding School in Bandung. Other research related to student organizations that play a role in shaping independent character values by (Basri & Dwiningrum, 2020). The

research on the preneur student program that builds students' awareness in entrepreneurship based on local wisdom was researched (Zamroni et al., 2022). Likewise, Mun'im et.al, (2021) who researches the strategy for implementing entrepreneurship education in Islamic boarding schools through education, training, and entrepreneurship workshops. It is hoped that from the practice of entrepreneurship can directly develop an entrepreneurial spirit that is useful for students in the future.

This research is different from the previous research where the student organizations studied were in Islamic boarding schools which focused on entrepreneurial activities held by student organizations, not on the pesantren curriculum. The researcher analysed entrepreneurial activities in business units in several areas of the *Jamiyyatut Thullaabiyyah Lil Banaat student organization* and then related it to the independence of the organization's management, where this was not discussed in the previous study.

This study aims to find out the relationship between entrepreneurship programs carried out by the Student Council (DEMA) of *Jamiyyatut Thullaabiyyah Lil Banaat* with the character of independence in students who play the role of administrators of the organization.

## **B. RESEARCH METHODOLOGY**

This study uses a qualitative descriptive approach. The data in this approach produces a descriptive analysis in the form of verbal sentences from the research object. This research must also be supported by extensive knowledge from researchers, because researchers interview the research object directly (Sahir, 2021). The data collection was carried out by observation, interview, and documentation methods. To analyze the data, this study uses the stages of data reduction, data presentation and conclusion or verification (Miles et.al, 2014).

This research was conducted at the STIBA Ar Raayah campus, Sukabumi, West Java. The objects in the research are those who are involved in entrepreneurial activities, namely several field administrators along with supervisors or field *musyrifah* plus several campus alumni who have been involved in the field.

## C. RESULTS AND DISCUSSION

### **STIBA Ar Raayah Profile**

Sekolah Tinggi Ilmu Bahasa Arab (STIBA) Ar Raayah is one of the private Islamic campuses located in Sukabumi Regency, West Java. The campus under the auspices of the Ar Raayah Foundation uses a boarding school system for all its students. The leader of STIBA Ar Raayah, Dr. KH. Syirojul Huda, Lc., M. Ag said that this university received an operational permit for establishment in 2012 and only has two study programs, namely the Arabic Language Education Study Program and the Islamic Communication and Broadcasting Study Program (Nuradi et.al, 2021).

In 2023, two new study programs will be opened, namely Islamic Religious Education and Islamic Education Management for the Bachelor (S1) Program and Master of Arabic Language Education for the Postgraduate level (Khatimah et.al, 2024); Khatimah et.al, 2024). The campus organizes Islamic entrepreneurship courses for students and students in the 5th semester of the Islamic Broadcasting Communication Study Program (KPI) with a weight of 3 credits (Khatimah & Nuradi, 2021). Even so, this institution did not let go of the process of instilling an entrepreneurial spirit and did not only stop at the Islamic Communication and Broadcasting study program in that semester but also at the student organization indirectly (Khatimah et.al, 2023).

### **Organizational Structures and Fields that Have Entrepreneurial Activities**

The following is an organizational chart at STIBA Ar Raayah where the Student Executive Board is overseen by the head of student affairs. The head of student affairs is a person appointed and appointed by the Head of STIBA Ar Raayah Sukabumi as the person in charge of the student affairs section and is tasked with assisting all work units under the Student Affairs Division in the campus environment (Almurni, 2023).

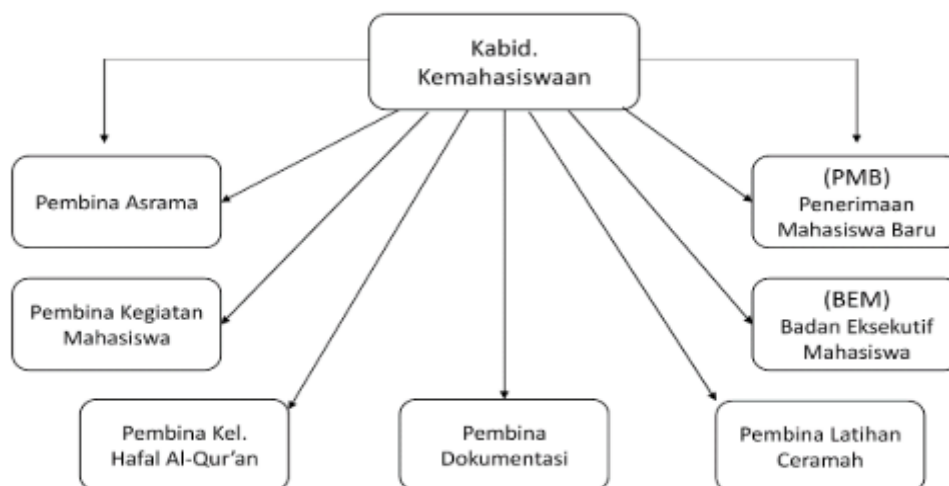


Figure 2. Structure of the Student Affairs Section

Source: (Syukron et.al, 2023)

The details of the structure of BEM with sections or fields are regulated in article 8 which is contained in the Guidebook for Activities and Discipline of the STIBA Ar Raayah Sukabumi Dormitory (Almurni, 2023).

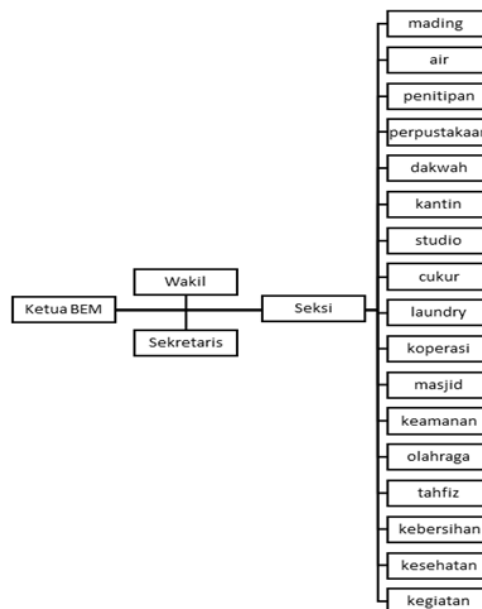


Figure 3. Structure of DEMA STIBA Ar Raayah

In practice, the organizational structure listed in the book is slightly different from the structure in this student organization where there is no Nursery and Shaving Section (this section is in the student organization or *thullab*), the water section is managed by *Qism Tsarwah Wa Siqayah*, and there is a *Qism Maharah* which is not listed in the book.

Based on the observation process in these fields, we found four areas in *the Jamiyyatut Thullaabiyyah Lil Banaat* organization that organizes entrepreneurial activities or buying and selling practices with the management of their organization. The four fields are the Craft and Skills Field (*Qism Maharoh*), the Cooperative Field (*Qism Maqshof*), the Canteen Field (*Qism Math'am*), and the Health Sector (*Qism Sihah*). In general, all fields get a budget from the office (*idaroh*). If it is possible to carry out the practice of buying and selling, then the proceeds obtained by a field return to *Ma'had* and/or the Foundation, used for the operational costs of the field, and a little for the field members in exchange for their work to help the implementation of the field work program properly. The details are as follows:

### **Field of Crafts and Skills (*Qism Maharoh*)**

This field was formed to accommodate the potential and interests of female students in the field of women's skills ranging from sewing, knitting, cooking and so on. At first, this field of crafts and skills only opened sewing services in entrepreneurial practice. Over time, the products produced are more diverse, such as accessories and food.

This field is closely related to independence where students who become administrators can channel their interests and talents into passions. This is in line with what Fauzia (2019) stated that talent can be used as material to make money as long as the person is willing to develop these talents and then manage them well. This field opens services for receiving damaged clothes to be sewn, or requesting clothes according to the wishes of the students who are customers. Customers also feel benefited because they don't have to bother looking for a tailor because their friend who is in this field opens the sewing service she needs. Members of this field also benefit a little from sewing services that they can use to meet their needs.

Other entrepreneurial activities are in the field of cooking. According to an interview from the Female Student Section (*Syu'un Thalibah*), students are not allowed to cook because it can cause chaos among students if there is no management from the campus organization (Kristiana, 2023). So in order for the students' interest and talent in cooking to be channeled, a Cooking Group (*Jamiyyatut Tobkh*) was formed in an extracurricular related to the creativity of the students where this group of students is guided by *Musyrifah* or a coach from *Qism Maharoh*, a field that has the authority to

manage the cooking room. In addition, this field also sells culinary products such as cireng, cilok, or risol which coincide with the sunnah days of fasting, Monday and Thursday. The price attached to the food sold is in accordance with the student's pocket.

In carrying out the buying and selling process in this field, they use capital from the previous generation and also profits obtained from previous sales where these profits are also used to buy the next commodity needs. Part of the profit from the sale of clothes, keychains, hair ties, belts, and handicrafts is channelled to *qism*'s operational fund and part of it is given to the members who produce the work.

Although this field is called crafts and skills, it does not mean that members who want to join this *qism* are required to already have craft talents and skills. Some students join because they like and want to learn, and this does not prevent them from producing a work of crafts, they are taught and trained in this field so that the talent can be honed so that it can become a passion.

### **Canteen Field (*Qism Math'am*)**

Every boarding house generally has a canteen in it. Likewise with the STIBA Ar Raayah women's campus canteen in which there is a sale and purchase of food and beverages such as cireng, seblak, fried foods, various fruit juices, sticky rice, green kajang porridge and so on. This is motivated by the need for additional menus for mahsantriwati in addition to staple foods (rice and side dishes) provided by the campus. The sellers of this food and beverage are ustazah and other mothers (*ummahat*) who live in the Ar Raayah area, one of the guardians of students who live close to this campus and one of the workers who also entrust goods in this field. The contract used in the buying and selling system in this field is the samserah contract, where the canteen field is only an intermediary and is tasked with assisting a sale (Fauzia, 2019).

Initially, the buying and selling between *Jamiyyatut Thullaabiyyah Lil Banaat* and the *ummahat* in the current student canteen, was under the responsibility of the Cooperative sector. Since the academic year this semester, the buying and selling has been transferred to the canteen field due to several things. First, because members of the cooperative field feel difficulties in calculating financial inflows from goods sold from *ummahat* and goods sold in cooperatives. Second, this student cooperative is under the auspices of Ar Raayah, while the food entrusted to be sourced from *the ummahat* is private property. In order to avoid errors in calculating sales, especially profits, this

buying and selling is transferred to the special canteen field to sell merchandise entrusted by the *ummahat*. Therefore, they do not need capital to start the buying and selling. The Canteen Division only sells items entrusted by other *ummahat* and does not accept orders outside of the order.

The Canteen sector often suffers losses when buying and selling packaged foods, the exact cause of this loss is not known, most likely what happens is due to some buyers who do not pay, or even pay but less than the payment they should. This can also happen because the buying and selling method used is less effective. As a result of too many buyers, the canteen section is overwhelmed to face the buyers. Therefore, they changed the way of buying and selling with the way of ordering.

Currently, the method used is by ordering from each class. Each class recorded all the desired orders two days before the order arrived, and sent two representatives to the canteen to pick up the orders. This is done so that there is no commotion and the gathering of many buyers which causes the canteen field to not be able to monitor buyers one by one. This is in accordance with what Fauzia (2019) stated that an entrepreneur must manage the risks of an ongoing business and try to minimize these risks (Kurniawan, 2019).

The character of independence in the members of the field is seen where they fulfil their responsibilities as people who are entrusted with merchandise. They must prepare the place, pick up merchandise on time, and sell with the principles of honesty and trust. They also hone their trading skills with good and effective communication according to Khodijah (2023), the head of the canteen division revealed that the independent character of the members is increasing when they carry out their duties and obligations (Khatimah et al., 2023).

### **Cooperative Sector (*Qism Maqshof*)**

This field was established at the same time as the formation of *Jamiyyatut Thullaabiyyah Lil Banaat* considering that this field is a fundamental field that plays a role in meeting the logistical needs of students. According to the results of an interview from Robati (2023), this field strongly shows the role of independence which can be seen from the ability of members to determine prices and tidy up merchandise. The members think about how to ensure that the needs of the students are met with an adequate budget and still get benefits. The profit or turnover obtained reaches IDR 5-7 million. This year,

Kristiana (2023) revealed that profits decreased to IDR 4-6 million. This amount of profit is returned to campus operational funds.

From the Cooperative field, the members get practical entrepreneurial learning. They can cultivate entrepreneurial skills well through muamalah with buyers whose notabene are students. Hanifah (2023) stated that good muamalah is the key to entrepreneurial success. The students were happy with the services of members of the cooperative sector, as well as members of the field who thanked the buyers who helped the ma'had economy through transactions that took place in the cooperative (Khatimah et al., 2023).

The character of independence in this field lies in members who are agile in carrying out their duties. They are dexterous in writing and memorizing prices, tidying up merchandise so that the appearance of the cooperative can attract consumers, and planning the purchase of goods needed by the students and their implementation.

### **Health Sector (*Qism Shihhah*)**

The health department originally only helped students who needed special assistance when sick, as well as the health room was only open to students who needed a break close to the study room. The researcher received information from the Female Dormitory Supervisor that in 2014, in the third batch, the students took part in *dauroh* cupping brought in from external parties. In that year, a small shop that sells goods from PT Herba Penawar Alwahida Indonesia which sells herbal medicines began to be opened (Nasution, 2023).

PT Herba Penawar Alwahida Indonesia, later known as HPAI, is one of the Halal Network Business companies in Indonesia that focuses on providing halal and quality consumer goods. HPAI, in accordance with the company's deed of establishment, was officially established on the 19th of HPAI as the result of a long struggle with the aim of making quality halal products based on *Thibbun Nabawi*; grounding, promoting, and actualizing the Islamic economy in Indonesia through entrepreneurship, and also participating in empowering and elevating national MSMEs (PT HPAI - Halal Network International (HNI), 2023).

This health sector sells HNI herbal goods and medicines, while chemical medicines are provided free of charge from the campus. Herbal items are available such as honey, compresses, herbal bath soaps, herbal washing soaps, radix coffee herbal shampoos, avail

sanitary napkins and so on. In addition to medicines, *Qism Shihhah* also sells healthy foods such as dates, raisins, oats, and Arabic beans. Some of these merchandises are part of the ummahat deposit and the idea of *Qism Shihhah* to provide for students through the shopee online store application.

The buying and selling method used in this field is by female student as a buyer coming to the health room in the campus learning building at a predetermined time, namely fifteen minutes after the dzuhur prayer on Saturday, Monday and Wednesday. The items mentioned above are available in *Qism Shihhah's storefront*. If the goods that the buyer is interested in are not available or have run out, then the *qism* party will open orders for the goods or products that are in demand. This field uses the profits obtained from buying and selling HNI as capital to buy other types of merchandise. Some capital was also obtained from the remaining money from the previous generation's tenure.

Every buying and selling schedule is opened, not all members are officers to serve buyers, but there are certain members who are the officers in charge of serving buyers, and are also tasked with opening opportunities for those who want to order HNI products and then order them at agents who have been campus subscribers from the beginning. According to the confession of *the Chairman of Qism Shihhah*, Mufidah (2023), the character of independence possessed by a member must be shown if he is ready to become a member of the division. This is because their duties are so dense and swift in their implementation. Among the activities of *qism shihah* members are, making porridge after memorizing the Qur'an, *halaqoh shobahiyah* (depositing Qur'an memorization at dawn), picketing to be an officer who helps the buying and selling process, tidying up and cleaning the health room, helping the cupping process, and taking care of sick students.

All of these jobs require the character of independence as stated by Syarifudin et al. (2021) that independence is an attitude and mentality that allows a person to act freely, correctly, and beneficially; trying to do everything honestly and correctly on his own impulse and the ability to self-regulate, in accordance with his rights and obligations, so that he can solve the problems he faces; and be responsible for all decisions that have been taken through various previous considerations.

#### **D. CONCLUSION**

Four fields in *Jamiyyatut Thullabiyah Lil Banat*, namely the field of Crafts and Skills (*Qism Maharoh*), the field of Cooperatives (*Qism Maqshof*), the field of Canteen (*Qism Math'am*), and the field of Health (*Qism Shihhah*) organize entrepreneurial activities. Members in these fields gain entrepreneurial experience with hands-on practice. As for the relationship with independence, each field has its own characteristics and characteristics. *Qism Maharoh* with interests and talents that can be used as passions, *qism maqshof* with trading and social skills, *Qism Math'am* with the skills and sensitivity of members in carrying out their duties and *qism sihah* who carry out entrepreneurial activities by paying attention to the needs of the *mahsantriwati* in terms of health. Independence is not always defined by material gains but also skills and responsibilities in doing a job as capital for the future of students.

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