

## Child-Friendly School Development Model to Improve Student Welfare Based on Quranic Entrepreneurship Values

Abd. Wahib

Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember  
[Abdulwahib1509@gmail.com](mailto:Abdulwahib1509@gmail.com)

**Abstract:** Educational institutions, especially Islamic-based education institutions, should instill Islamic Entrepreneurship education as an effort to develop students' potential and foster entrepreneurial attitudes, particularly in fostering independence. This study employed a qualitative research method with a literature review approach; data collection techniques included documentation. Data analysis involved three stages: data reduction, data presentation, and conclusion drawing. The results of the study show that the implementation of Islamic Entrepreneurship includes co-curricular activities in the form of business learning and self-development activities in the form of school canteens, Market Days and business stands. The integration of Islamic education and entrepreneurship not only prepares individuals to become entrepreneurs, but also contributes to the welfare of society through sustainable and responsible business practices and develops principles in the form of creativity, innovation, and courage, students must also prioritize commendable attitudes that are manifested in helping each other.

**Keywords:** *Child-friendly schools, student welfare, Islamic entrepreneurship*

**Abstrak:** Lembaga pendidikan khususnya pada pendidikan yang berbasis Islam hendaknya perlu menanamkan pendidikan Islamic Entrepreneurship sebagai bentuk upaya pengembangan potensi serta pembentukan sikap kewirausahaan siswa khususnya pada sikap kemandirian. Penelitian ini menggunakan metode penelitian kualitatif, dengan pendekatan studi pustaka. teknik pengumpulan data menggunakan dokumentasi. Analisis data menggunakan 3 tahapan meliputi reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Pelaksanaan dalam penanaman Islamic Entrepreneurship meliputi kegiatan kokurikuler berupa pembelajaran bisnis serta kegiatan pengembangan diri berupa kantin sekolah, Market Day serta stand bisnis. Integrasi pendidikan Islam dan kewirausahaan tidak hanya mempersiapkan individu untuk menjadi wirausahawan, tetapi juga berkontribusi pada kesejahteraan masyarakat melalui praktik bisnis yang berkelanjutan dan bertanggung jawab serta mengembangkan prinsip-prinsip berupa kreatif, inovatif, dan berani, peserta didik juga harus mengutamakan sikap terpuji yang diwujudkan tolong-menolong antar satu sama lain.

**Kata kunci:** Sekolah ramah anak, kesejahteraan siswa, islamic entrepreneurship

## Prologue

Law Number 35 of 2014 regulates children's rights, child protection principles, children's obligations, special protection, and criminal provisions. Some of the children's rights outlined in the law include the right to life, the right to development, the right to be free from violence and discrimination, the right to participate, civil rights and freedoms, the right to care, the right to custody, the right to leisure time, the right to health and welfare, and the right to education and culture.<sup>1</sup>

Student well-being needs to be considered because it is a crucial indicator reflecting student development. Given the importance of improving student well-being in schools, positive education needs to be implemented. If educators care about student well-being, it will encourage positive education.<sup>2</sup> Student well-being is indicated by their satisfaction with school life, engagement in the learning process, and social-emotional behavior. Others argue that well-being emphasizes the change aspect encompassing the individual's quality of life. In contrast, happiness emphasizes subjective well-being, in which a person feels good and is growing well, both physically and mentally.<sup>3</sup>

A child-friendly school prioritizes students' psychological development. Child-friendly school programs have been widely implemented in educational programs in various countries, including Indonesia. The primary objective of the child-friendly school program is to protect children, in line with the government's legal policy.<sup>4</sup> This is intended to protect children from violence, abuse, and neglect.

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<sup>1</sup> Bambang Tri Hartono, "Child Safeguarding Policy In Lembaga Penyelenggara Kesejahteraan Sosial (Lpks)," *DEVOTE : Jurnal Pengabdian Masyarakat Global* 3, no. 1 (2024): 21–34.

<sup>2</sup> Electine Ayiela, "Effect of Student Welfare on Academic Achievement in Secondary Schools in Kakamega County ," *African Journal of Empirical Research* <https://Ajernet.Net> 5, no. 4 (2024): 1411–29.

<sup>3</sup> Kathonzweni and Kilonzo Dominic Kyalo, "Influence of Student Councils ' Involvement in Student Welfare Activities on Students Discipline in Public Secondary Schools in Wangui Njagi Kenya," *Stratford Peer Reviewed Journals and Book Publishing* 11, no. 2 (2024).

<sup>4</sup> Simeon Adebayo and Muhideen Adewale, "Students ' Welfare Services And School-Life Satisfaction At The University Of Lagos," *Research in Education*, 19, no. 2 (2023): 70–80.

Furthermore, the goal of the child-friendly school program, especially in Indonesia, is to ensure that all children have the right to education, regardless of their disabilities. Therefore, through this program, all children feel there is no discrimination among them, as they enjoy the same rights.<sup>5</sup>

The child-friendly program is expected to improve the welfare of all students by emphasizing the protection of children's rights. This ensures that no child feels discriminated against. They can express everything they wish to develop, according to their developmental stage, without feeling inferior, as everyone will receive high-quality, equal services through the development of entrepreneurship education.<sup>6</sup>

The term entrepreneurship in education not only focuses on the definition of entrepreneurship but also on social entrepreneurship, so that Muslim entrepreneurs use their businesses as a means to get closer to Allah SWT, and maintain an orientation that is not only on material needs. In addition, Antoni stated that this concept adheres to the basic principles of Islamic economics, including: unity (*Tawhid*), balance and well-being (*al-adl wa al-ihsan*), freedom (free will or *ikhthiyar*), and responsibility (responsibility or *fardh*).<sup>7</sup>

Furthermore, social entrepreneurship has four main elements: creating social benefits for the community and the environment, civil society or institutional initiatives to optimize social capital, solving social problems by integrating local wisdom and innovation, and balancing social and business activities to ensure the independence and sustainability of educational missions.

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<sup>5</sup> S A Fasanmi, "Management of Student Welfare Services and Educational Stability of Undergraduates in Nigerian Universities," *Studies in Learning and Teaching* 6, no. 1 (2025): 46–56.

<sup>6</sup> Rizki Febriani and Tri Wahyu Oktavendi, "The Role Of Islamic Motivation In Mediating Effect Of Entrepreneurship Education To Entrepreneurship Intentions During The Covid 19 Pandemic," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (2022): 307–21.

<sup>7</sup> Yanora and Rimi Gusliana Mais, "Islamic Entrepreneurship Sebagai Eksistensi Nilai Tambah Syariah Berbasis Rezeki : Ustman Bin Affan," *Jurnal Ilmiah Ekonomi Islam* 9, no. 03 (2023): 3350–55.

## Research Method

This study employed a qualitative research design through a literature review approach,<sup>8</sup> aimed at thoroughly describing and understanding the basic concepts and principles underlying the concept and ideas of entrepreneurship education based on Quranic values, based on a review and analysis of relevant literature and documents from scientific journal articles.

The data sources used in this study included a combination of primary and secondary sources, including reference materials and scholarly articles on entrepreneurship education grounded in Quranic values and its basic concepts.<sup>9</sup> Data collection was conducted through document analysis to provide a strong theoretical and conceptual foundation for a comprehensive analysis and description of entrepreneurship education grounded in Quranic values.

Data analysis techniques in this study included data reduction, presentation, and analysis. and concluding. Data reduction was carried out by selecting, focusing on, and simplifying data that had little impact on the decision-making process, drawn from various sources to align with the research focus.<sup>10</sup> Next, the reduced data were presented descriptively in a narrative to systematically develop a conceptual understanding of the basic concepts of inclusive education.<sup>11</sup>

The conclusion-drawing stage was the final data analysis activity, based on the findings of the analyzed literature, ensuring that the data obtained in this study were complete and meaningful in accordance with the research objectives. The validity of the data in this study was ensured through source triangulation techniques.<sup>12</sup>

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<sup>8</sup> Anahita Ghanad, "An Overview of Quantitative Research Methods," *International Journal Of Multidisciplinary Research And Analysis* 06, no. 08 (2023): 3794–3803, <https://doi.org/10.47191/ijmra/v6-i8-52>.

<sup>9</sup> Agus Rustamana, "Metode Penelitian Kuantitatif Dan Kualitatif," *Indonesian Journal of Interdisciplinary Research in Science and Technology (MARCOPOL)* 2, no. 6 (2021): 111–28.

<sup>10</sup> Alexios Brailas and Elena Tragou, "Introduction to Qualitative Data Analysis and Coding," *American Journal of Qualitative Research* 7, no. 3 (2023): 19–31, <https://doi.org/10.29333/ajqr/13230>.

<sup>11</sup> Mariel A. Pfeifer and Erin L. Dolan, "Venturing into Qualitative Research: A Practical Guide to Getting Started," *Scholarship and Practice of Undergraduate Research* 7, no. 1 (2023): 10–20, <https://doi.org/10.18833/spur/7/1/2>.

<sup>12</sup> Negou Ernest and Marcellus Fonkem, "Qualitative Research Methodology in Social Sciences," *International Journal of Scientific Research and Management (IJSRM)* 11, no. 09 (2023): 1431–45, <https://doi.org/10.18535/ijserm/v11i09.sh01>.

Source triangulation was carried out by comparing and reviewing various scientific references to uncover the truth of specific information, including policy documents, books, scientific articles, and research journals on entrepreneurship education grounded in Quranic values.

## **Results and Discussion**

### **Foundations for Developing Schools Based on Quranic Entrepreneurship Values**

One of the Islamic treasures in education that requires deeper study is the skills and traditions of entrepreneurship. This is especially true in the agricultural and livestock sectors, often known as agro-preneurship. As the prophet said, it explains that all prophets were goat herders. From Abu Hurairah r.a., Prophet s.a.w. said: “Allah did not raise a prophet unless he was herding goats.” So the friend was surprised and asked the Messenger of Allah, “Are you there too, O Messenger of Allah?” Then His Majesty answered, “Yes, me too. I once shepherded him for a fee of a few kirat for the people of Mecca.” HR Bukhari. This means that all the prophets who were sent had a profession as shepherds, right up to the Prophet Muhammad SAW.<sup>13</sup>

Similarly, another area of agropreneurship is agriculture. Sheikh An Nawawi Al Bantani, in his book “Kasyifatus Saja’,” provides information regarding the professions of the prophets, citing Ahmad As Suhaimi’s explanation that the Prophet Adam (peace be upon him) worked as a farmer. Therefore, it can be said that the first occupation on earth was farming, and the first person to cultivate it was Adam (peace be upon him). In other areas of entrepreneurship, genealogy suggests that entrepreneurship has existed since the time of the prophets. Other examples include the Prophets Noah and Zacharias as carpenters.<sup>14</sup>

Then, the Prophet Abraham worked as a clothing merchant, and the Prophet Moses as a writer and a goat herder. In other fields, for example, the Prophet David was a blacksmith, and the Prophet Idris was a tailor. The Prophet Muhammad (peace be upon him) himself was a salesman, buying and selling, either in cash or on deferred

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<sup>13</sup> Indah Herningrum et al., “Karakter Entrepreneur Dalam Sudut Pandang Islam,” *Darul ‘Ilmi* 10, no. 01 (2022): 14–30.

<sup>14</sup> Abdul Karim Halim et al., “Religious and Environmental Values in Ornamental Plants Entrepreneurship,” *EDUKATIF: JURNAL ILMU PENDIDIKAN* 4, no. 2 (2022): 1621–29.

payment, or what is now known as a term loan. After purchasing an item, the seller usually offers to carry it for you. However, the Prophet rejected the offer, saying, “The owner of the goods should carry the goods.”<sup>15</sup>

Therefore, upon closer examination, it can be said that the prophets did not merely carry a mission as messengers of God. Rather, they, as human beings, also strived to fulfill their needs by working hard in various professions, as explained in the paragraph above. This is a very comprehensive lesson for humanity from generation to generation: the challenge of working hard and pursuing various occupations to meet the needs of life in this world and maximize worship.<sup>16</sup>

The Prophet’s involvement in commerce from childhood was inseparable from the reality of life, which demands independence. He was born an orphan, becoming an orphan at the age of six, and faced limited economic circumstances. Abu Talib (the Prophet’s uncle) took him under his wing after his grandfather (Abdul Muttalib) died. This motivated him to strive to ease his uncle’s financial burden. Therefore, even as a very young man or teenager, he willingly performed numerous jobs to lessen his uncle’s burden. When he was able to work independently, he worked as a goat herder for the people of Mecca, receiving wages for his services.

The activity of herding goats contains noble values. Spiritual education, learning to feel compassion for the weak/lowly people, and skills in managing large and demanding tasks. When the Prophet Muhammad (peace be upon him) began his business career, he started as a small-scale trader in Mecca. He bought goods (wholesale) from the market and then resold them. The Prophet also accepted capital from investors and orphans who were unable to manage their own businesses, using funds left by their parents. They trusted the Prophet

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<sup>15</sup> Ahmad Djalaluddin, “The Meaning of Mujahadah Values for Muslim Entrepreneurs Culinary Business in East Kutai Regency,” *International Journal of Multicultural and Multireligious Understanding* 11, no. 10 (2024).

<sup>16</sup> Amir Machmud, “CHARACTERISTICS OF ISLAMIC ENTREPRENEURSHIP AND THE BUSINESS SUCCESS OF SMEs IN INDONESIA,” *Journal of Entrepreneurship Education* 23, no. 2 (2020): 1–16.

Muhammad (peace be upon him) to manage their businesses through profit-sharing (*mudarabah*).<sup>17</sup>

In running his business, the Prophet Muhammad (peace be upon him) was highly competent, disciplined, and steadfast in keeping his promises, among other noble qualities. Therefore, the community trusted him deeply and gave him the title Al-Amin (the Trustworthy). Furthermore, he was persistent, reliable, and intelligent in his entrepreneurial activities. In fact, the Prophet Muhammad often earned twice as much profit as other traders. This is why Khadijah (before she became his wife) often gave the Prophet Muhammad rewards/bonuses in addition to the profits from their partnerships.

### The Value of Entrepreneurship in the Quran

As the concept of entrepreneurship has developed, so has its discussion, with entrepreneurship examined from various perspectives. However, Allah SWT commands all Muslims to engage in activities after worship. As Allah says in Surah Al-Jum'ah, verse 10:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ  
كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Meaning: "When the (Friday) prayer has been performed, disperse yourselves on earth, seek Allah's bounty, and remember Allah much, that you may prosper." This verse contains two words that explain the principles of entrepreneurship: "Spread out, seek Allah's bounty, and remember Allah much, that you may prosper."<sup>18</sup>

Quraish Shihab's commentary on Al-Misbah, which includes entrepreneurship, views it as a process of interaction between two parties aimed at mutual benefit. These two parties are often referred to as sellers and buyers. The interaction between these two parties requires proper management to minimize potential risks. Furthermore, Quraish Shihab states in his commentary on Al-Misbah that this interaction is called muamalah (the management of relationships) in Arabic. Quraish Shihab also adds that entrepreneurs need to instill positive intentions in their hearts when undertaking business. Because,

<sup>17</sup> Fuad Mafatichul Asror and Sedya Santosa, "Entrepreneurship Education in Islamic Perspective," *Attarbiyah: Journal of Islamic Culture and Education* 7, no. 1 (2022): 63–79, <https://doi.org/10.18326/attarbiyah.v7i1.63-79>.

<sup>18</sup> Kementerian Agama, "Al-Qur'an Al-Karim Dan Terjemahannya," *Percetakan Al Qur'anul Karim King Fahd*, 2019.

in essence, the focus of a business is not only on profit but also on the relationships that develop as we help each other and fulfill each other's needs and desires. In the end, entrepreneurship will become a form of worship and jihad to Allah SWT.<sup>19</sup>

In connection with Quraish Shihab's statement, in the Qur'an Surah Al-Maidah verse 2, Allah says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِنِّمِ وَالْعُدُوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: Help yourself in (doing) righteousness and piety, and do not help in committing sins and enmity. Fear Allah, indeed Allah is very severe in punishment.<sup>20</sup>

Based on the explanation of the verse above, we can obtain the principle of entrepreneurship as stated by Quraish Shihab, that it is not only for self-effort to meet life's needs, but also as a form of carrying out what Allah has commanded to continue to do good deeds and help each other. Therefore, entrepreneurship in the Qur'an has a deep meaning as worship, not just an activity aimed at enriching oneself. Furthermore, an entrepreneur must possess good character, passion, and the ability to work hard to seek God's grace, blessings, and bounty on earth. Piety toward God is also a constant expression of gratitude.<sup>21</sup>

Based on this description, it can be concluded that Quranic Entrepreneurship education is an effort to cultivate knowledge and develop potential skills to create business opportunities in accordance with Islamic law. In addition to developing principles such as creativity, innovation, and courage, entrepreneurs must also prioritize commendable attitudes, manifested in mutual assistance and ethical behavior, in accordance with the Prophet Muhammad's (peace be

<sup>19</sup> Nurul Pratiwi, Achmad Abubakar, and Halimah Basri, "Analisis Literatur Tentang Prinsip-Prinsip Entrepreneurship Dalam Q . S Quraisy : Sebuah Landasan Untuk Pengembangan Strategi Bisnis Berbasis Syariah," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 4, no. 2 (2023): 108–16.

<sup>20</sup> Kementerian\_Agama, "Al-Qur'an Al-Karim Dan Terjemahannya."

<sup>21</sup> Ifada Rahmayanti and Retty Ikawati, "Does Islamic Entrepreneurship Aligned with Digitalization Era ?," *Jurnal Doktor Manajemen* 6, no. September (2023): 204–16.

upon him) recommendations, by consistently worshipping and performing good deeds as a form of gratitude.<sup>22</sup>

### **Developing a Quranic Entrepreneurship-Based Learning Curriculum**

The implementation of an Islamic values-based entrepreneurship curriculum is a strategic approach to developing individuals who are not only technically competent but also possess Islamic character. Sukirman emphasize that an Islamic values-based curriculum must integrate the principles of creativity, independence, and leadership as the core of learning. In this context, Islamic values are not only taught as theory but also brought to life through daily learning activities, such as Islamic business simulations, group projects, and discussions linking entrepreneurial issues to Islamic ethics.<sup>23</sup>

Several Islamic educational institutions have developed programs based on local wisdom, such as sewing training and student cooperatives, which not only empower students but also encourage them to uphold the values of trustworthiness, honesty, and responsibility.<sup>24</sup> This approach ensures that students learn not only to become entrepreneurs but also to become leaders who understand the social responsibility and spiritual values behind every business decision. With this integration, an Islamic-based entrepreneurship curriculum becomes more than just a learning medium; it becomes a means to cultivate a future generation of leaders capable of harmonizing worldly and spiritual aspects in their economic activities.<sup>25</sup>

Entrepreneurship learning methods that foster creativity and innovation are key to creating an independent and adaptive young generation in the modern era. Supandi explained that problem-based

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<sup>22</sup> Nining Asniar Ridzal, "MENINGKATKAN JIWA ENTREPRENEUR ISLAMI GENERASI MUDA MELALUI SEMINAR WIRAUSAHA ISLAMI," *JCES (Journal of Character Education Society)* 5, no. 2 (2022): 527–35.

<sup>23</sup> Sukirman, "Jiwa Kewirausahaan Dan Nilai Kewirausahaan Meningkatkan Kemandirian Usaha Melalui Perilaku Kewirausahaan," *Jurnal Ekonomi Dan Bisnis* 20, no. 1 (2021): 117, <https://doi.org/10.24914/jeb.v20i1.318>.

<sup>24</sup> Deddy Hendarwan, "Menumbuhkan Jiwa Dan Perilaku Kewirausahaan," *Journal Economics and Business of Islam* 17, no. 2 (2022): 59–68.

<sup>25</sup> Widiastuti, "Perilaku Kewirausahaan Pada Siswa Dengan Cara Penerapan Entrepreneur Proses," in *Seminar Nasional 2014 "Prospek Pendidikan Vokasi Dan Industri Kreatif Indonesia Menghadapi Masyarakat Ekonomi ASEAN,"* 2021, 63–74.

learning is an effective approach to encouraging students to think critically and creatively. In this method, students are exposed to real-world challenges, such as designing a new product or solving a marketing problem, so they learn to take initiative and develop innovative solutions.<sup>26</sup>

Furthermore, practical activities, such as school-based market days, provide students with hands-on experience in applying entrepreneurial concepts while internalizing Islamic values, such as hard work and honesty. These approaches not only strengthen theoretical understanding but also train practical skills relevant to the business world. As a result, students become not only creative in generating new ideas but also innovative in implementing impactful solutions<sup>27</sup>. By providing space for exploration and experimentation, this learning method can produce individuals who are not only able to survive economic challenges but also excel in creating opportunities that benefit society.

## Epilogue

Through a review of the literature, it can be concluded that developing Quranic-based entrepreneurship education can be achieved through several approaches, including developing a curriculum that integrates Islamic values into entrepreneurship learning to help students understand social responsibility and ethics in business. Furthermore, developing methods that encourage creativity and innovation, such as problem-based learning. The integration of Islamic education and entrepreneurship prepares individuals to become entrepreneurs and also contributes to societal well-being through sustainable, responsible business practices.

Quranic entrepreneurship has a profound meaning as an act of worship, not simply an activity aimed at enriching oneself. Furthermore, an entrepreneur is required to possess good behavior, passion, and a spirit capable of competing in work to seek the grace, blessings, and bounties of Allah SWT on earth. Piety to Allah remains a manifestation of gratitude shown to Him through the development of

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<sup>26</sup> Ahmad Daha Saputra, "Influence Of Entrepreneurial Behavior, Digital Literacy And Entrepreneurial Competence In Business Performance Seller Of Jamu (A Traditional Indonesian Herbal Beverage) In South Banjarbaru," *SERVQUAL: Management Science Journal* 21, no. 1 (2024): 32–41.

<sup>27</sup> Astri Mulyanita, "Aspek Hukum Kewirausahaan Dalam Islam," *The Juris Journal* V, no. 1 (2021): 117–32, <http://ejurnal.stih-awanglong.ac.id/index.php/juris>.

potential skills, thereby creating business opportunities in accordance with Islamic law. In addition to developing principles such as creativity, innovation, and courage, students must also prioritize commendable attitudes, manifested in mutual assistance and ethical behavior, in accordance with the Prophet Muhammad's recommendations, by consistently worshipping and performing good deeds as a form of gratitude.

Overall, this analysis has limitations in discussing the importance of Islamic values-based entrepreneurship education as a strategic concept for developing a young generation that is not only academically competent but also strongly committed to moral values in every aspect of students' lives. This requires both qualitative field studies and quantitative statistical testing.

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