

The formula of Islamic community development in Indonesia through the social entrepreneurship approach

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Abstract: This study aims to analyze the importance of a social entrepreneurship approach and celestial entrepreneurship in the midst of Islamic societies in Indonesia. Empirically, Indonesia as a country with the largest Muslim population in the world has great potential in developing community empowerment programs, especially in the Covid-19 pandemic situation which has created many new layers of indigent society. However, at the same time the availability of literature that examines social entrepreneurship as an important instrument of community development is relatively rare. Methodologically, this research is a library research conducted using literature in various forms, which are positioned equally depending on the connection with the main research topic. The results of this study indicate that developing a social entrepreneurship ecosystem that promotes innovation and collaboration is one of the solutions to overcome social problems that occur in the midst of the Indonesian Muslim community. In addition, this study also concludes that entrepreneurial practices carried out by the Muslim community are part of social responsibility, where the overall practice must be framed by Islamic values that prioritize the social dimension of humanity rather than being solely oriented to personal financial benefits.

Keywords: Celestial Entrepreneurship; Collaboration; Innovation; Islamic Community; Social Entrepreneurship.

Abstrak: Penelitian ini bertujuan untuk menganalisis pentingnya pendekatan kewirausahaan sosial dan kewirausahaan langitan di tengah-tengah masyarakat Islam yang ada di Indonesia. Secara empirik, Indonesia sebagai negara dengan populasi muslim terbesar di dunia memiliki potensi besar dalam pengembangan program pemberdayaan masyarakat, terlebih di tengah situasi pandemi Covid-19 seperti saat ini yang banyak melahirkan lapisan masyarakat miskin baru. Tetapi, pada saat yang sama ketersediaan literatur yang mengkaji tentang kewirausahaan sosial sebagai instrumen penting pengembangan masyarakat relatif masih jarang. Secara metodologis, penelitian ini adalah riset kepustakaan yang dilaksanakan dengan menggunakan literatur dalam berbagai bentuk, yang diposisikan setara tergantung ketersambungan dengan topik utama penelitian. Hasil penelitian ini menunjukkan bahwa mengembangkan ekosistem kewirausahaan sosial yang mengedepankan inovasi dan kolaborasi merupakan salah satu solusi yang diperlukan untuk mengatasi masalah-masalah sosial yang terjadi di tengah-tengah masyarakat Islam Indonesia. Selain itu, penelitian ini juga menyimpulkan bahwa praktik wirausaha yang dijalankan masyarakat Islam menjadi bagian dari tanggung jawab sosial, di mana keseluruhan praktiknya harus dibingkai oleh nilai-nilai Islam yang lebih mengedepankan dimensi sosial kemanusiaan daripada semata-mata berorientasi pada keuntungan personal yang bersifat finansial.

Kata Kunci: Inovasi; Kewirausahaan Langitan; Kewirausahaan Sosial; Kolaborasi; Masyarakat Islam.

1. Introduction

The idea of developing a social entrepreneurship ecosystem is something familiar, although it rarely emerges as an empowerment model issue in the midst of an increasingly worsening economic burden, especially with the outbreak of Covid-19 which as a whole cripples the lives of Muslim communities in all places. To escape from the trap of the economic problems, it need great efforts from every element of the *ummah* (society). Every Muslims are challenged to work harder, built creativity, involve in entrepreneurship, do win-win cooperation, built communicative interaction, being more skillful in facilitating networking, and more professional in managing the potential and strengths of true the economy based people. For this reason, in addition to the need for mastery of life skills, a formula for developing and empowering the economy of the people through the development of a social entrepreneurship ecosystem is also needed, which is not only oriented towards material benefits but also strongly sides with social concerns.

In various dimensions of life, the Indonesian Muslim community has experienced various disadvantages, especially in economic life. Therefore, one of the concerns on the development of an Islamic society is in this economic dimension. Nevertheless, in the midst of various lag, there is hope to keep coming out and working to make changes that expected by many community, even by reformers such as Al-Afgani and Muhammad 'Abduh, Islamic community have to re-capture the teachings of Islam in more dynamic and authentic way. Since the early 2000s, economic discourse has shifted to a more practical area. The two major ideologies in the world of economy, capitalism and socialism, are considered to have failed in "liquidating" the promise of human life welfare.

In such a context, we can only see recent capitalism culminating in a diametrical economic irony; while 80 billion dollars are needed for health and sanitation subsidies in sub-Saharan countries, at the same time 130 billion dollars are being spent on cosmetics in the United States alone. Another example, when about 100 billion dollars are needed to meet education subsidies in developing countries, as much as 113 billion dollars must "melt" just like ice cream in Europe.

Meanwhile, socialism which became rival ideology never showed a promising "trace" of economic prosperity. In some countries with communism, such as Vietnam and Cuba, welfare is still a common utopia that is difficult to reach. If China is considered an exception, in the view of global political economy, that country actually does not apply a social economic system as an option. In the midst of such ideological uncertainty, the global economic trend began to lead to something more practical. Thus, the concept of entrepreneurship which first appeared in the media in the 1950s was again seen as an alternative route for the attainment of economic prosperity that had been massively envisioned.

Meanwhile, "entrepreneurship" in turn is also a form of praxis-ideological escapism for socialism which tends to lead to individual desires in social dilemmas. At this level, as believed by many world economists like John Perkins, "entrepreneurship" which requires creativity and empowerment of these potentials, can become a third way or a middle way for the deadlock in solving current global economic problems, especially those that are hitting Muslims in Indonesia (Perkins, 2000).

The major concept of "entrepreneurship" was firstly introduced as an economic concept from three leading economists, Joseph Schumpeter, Ludwig von Hayek and Ludwig von Mises (Bamoul, Litian, & Schramm, 2005). As an economic concept that has complex meaning, includes aspects of managerial and leadership, the word "entrepreneurship" is actually less accurate and less sufficient to be translated as "entrepreneurial". Before reaching the main idea, "entrepreneur ship" as expressed by William J. Bamoul in his book *Good Capitalism Bad Capitalism* is an effort to be creative and innovative in order to create a creative space newly independent and oriented to futuristic economic. Entrepreneurship also requires the formulation and innovation, as written by Bamoul, "substantially different Depending on the type of organization that being started" (Bamoul et al., 2005).

This is why entrepreneurship is considered to be an alternative route for economic patterns of capitalism, especially late-capitalism, and socialism which are considered to have experienced deadlock and ideological frustration. As stated by Joseph L. Frideman, "entrepreneurship" is believed

to be a way out of the economic impasse of capitalism that imprisons individual actors in large capital networks and corporations; Consequently, many new economic actors (especially the individual level) experience frustration and failure because being forced to survive in unfair competition.

In turn, the concept of entrepreneurship is also can be seen as a form of escapism-ideological praxis of socialism that tend to deliver desires of individuals in class dilemma. At this level, as believed by many world economists such as John Perkins, entrepreneurship, which requires creativity and empowerment of potential, can be a third way or a mid-way for the deadlock in solving global economic problems today (Perkins, 2000).

Therefore, what if the big concept of entrepreneurship is added with the adjective "social"? In its most basic sense, social entrepreneurship is defined as the notion of social change based on an entrepreneurial approach. As indicated by Lyons, the idea of entrepreneurship is an inseparable part of the initiative to develop a community group (Lyons, 2015).

In fact, the Indonesian Muslim community as the majority of this country has various aspects in the development of community development programs, especially in the midst of the Covid-19 pandemic situation which produced many new indigent people. As problem, at the same time, availability of literature that examines social entrepreneurship as an important instrument of development of Islamic societies are still rare. In fact, religious perspective is rarely found in the literature on social entrepreneurship in previous studies. The term of Islamic social entrepreneurship is still new in social entrepreneurship and social enterprise theory and research.

There are several previous studies related to the development of this social entrepreneurship. First, the research conducted by Mandala Faldini, which focuses on social entrepreneurship in the economic empowerment of the people. This research finds that, the term of social entrepreneurship is relatively unpopular in Indonesia, even though in practice it has long been found in Muslim societies (Faldini, 2017). Social entrepreneurship is basically a species in the genus of entrepreneurship. Social entrepreneurship is now an interesting phenomenon because of its differences with traditional entrepreneurship which tends to be oriented only to material and customer satisfaction. This study concludes that the main objective of social entrepreneurs is to serve the basic needs of society, which is different from traditional entrepreneurs who are solely oriented towards material profits. Social entrepreneurship views that the resources used are not as burdens or costs but as a top priority.

Second, research by Anis Fitria, which focuses on social entrepreneurship in the perspective of *maqashid al-sharia*. In line with the results of Faldini's previous research, this study also shows that social entrepreneurship as relatively new terminology in Indonesia (Fitria, 2018). This terminology contains two big issues about community empowerment and entrepreneurship. This social entrepreneurship formula can be a third way to solve the problem of poverty in Indonesia. In the perspective of *maqosid al-sharia*, social entrepreneurship is an alternative solution to social problems that exist in the midst of an Islamic society, such as unemployment, economy, education, gender, health and the environment.

Third, research conducted by Siti Najma, which focuses her study on social entrepreneurship in an Islamic economic perspective (Najma, 2016). This research shows that Islamic teachings prohibit production and trade and all entrepreneurial practices that ignore social ethics and are not profitable for the improvement of human welfare. Islam does not want business or trade practices that are solely oriented towards personal profits by ignoring the upholding of social concerns. Business practices must be part of social responsibility. All entrepreneurial practices must be framed by Islamic values that prioritize aspects of morality and humanity.

Fourth, research by Irma Paramita Sofia, which focuses her research on the construction of social entrepreneurship models (social entrepreneurship) as an idea of social innovation for economic development (Sofia, 2017). This research found that social entrepreneurship can be a useful social innovation to unravel and reduce the various social problems existing in the midst of an Islamic society. The main target of social entrepreneurship, according to this research, is not profit gain, but social impact with increasing levels of social welfare, economically and socially.

Fifth, research conducted by Ratna Widiastuti with the topic of socio-entrepreneurship: a review of theory and its role for society (Widiastuti, 2011). This research shows that social entrepreneurship aims to create long term social value for society that can be acted as solution for solving various social problems that have tended to be neglected. Through the social entrepreneurship formula, the level of community welfare in various life dimensions can increase significantly.

Sixth, research conducted by Idris and Hati. This study examines the development of social entrepreneurship in Indonesia from both Western and non-Western literatures before the independence era in 1945. This study shows that social organization has grown a lot since the Dutch colonial era, where this organization used a social entrepreneurship development strategy to empower the natives (Idris & Hati, 2013). This study also found evidence that Islamic teachings contributed to the development of social entrepreneurship at that time. These findings indicate that the development of social entrepreneurship at that time was determined by three things, namely the level of economic empowerment that was felt as an implication of the development of social entrepreneurship, the Islamic identity felt by indigenous groups as a result of social entrepreneurship, and Islamic identity from social enterprises and social activism.

Furthermore, this paper will reveal the results of a conceptual study related to the development of an Islamic society which is based on the importance of developing a formula or social entrepreneurial strategy in the midst of an Islamic society in Indonesia. This includes the development of entrepreneurship of celestial entrepreneurship which puts religiosity as a base value in building entrepreneurship. This paper also will explain the importance of the development of Islamic societies formula that relies on social entrepreneurship ecosystems, and how this formula on a wider level can be the solution to the problems that plagued the economic backwardness of Islamic societies. Academically, the results of this study will enrich and offer a choice of strategies or formulas for developing Islamic societies in the economic aspect, especially those that are based on strengthening aspects of social entrepreneurship.

Methodologically, this research is library research, which is carried out using literature, either in the form of journals, books, notes, or research reports from previous research. All documentation is positioned equally depending on its relevance to the main research topic. Data is obtained through the identification of discourses from various journals, books, papers or articles, magazines, journals or websites to find things or variables related to this research topic.

2. Celestial Entrepreneurship (*al-Mubaya'ah al-Samawiyah*)

In the context of Islamic theology, there is not one aspect of life that is separated from the dimension of spirituality. Anything that Immanence such as entrepreneurship, must always be related to the transcendent. In the theological context, entrepreneurial spirituality is related to concepts that are beyond business without neglecting the normal concept of entrepreneurship itself (Zohar & Marshall, 2007). In this connection, spirituality at the same time contains a meaning towards integration (cohesiveness) and holism (wholeness). It may also be said that the opposite of spirituality is reductionism, parochialism, or sectarianism.

Conceptually, according to Nur Firdaus, social entrepreneurship is basically an idea of social change based on an entrepreneurial approach (Firdaus, 2014). In recent years, the phenomenon of social entrepreneurship has grown rapidly along with efforts to solve various social problems, particularly the problem of developing the Islamic community. Social entrepreneurship, in several ways, can be a perfect match for the concept of developing an Islamic society based on celestial business (Safei, 2016). In the grand concept of developing Islamic society, the development of social entrepreneurship will be accompanied by the development of celestial entrepreneurship, which places spiritual values as its main foundation.

The spiritual character in entrepreneurship becomes important because entrepreneurial reductionism, for example, is just about money or making money, which will clearly lead to a state of imbalance and eventually lead to crisis and then collapse. In this context, it is true of E. F. Schumacher's statement that all crises start from a spiritual crisis. It can now be understood that a

spiritual crisis means a breakdown in transcendent processes which then move towards impoverishment, silting, monodimensionalism, and once again a crisis. On the other hand, entrepreneurial spirituality as a result of transcendence of all aspects of business is a process that enriches, deepens, expands, develops multidimensionalism and pluralism, and holism and integrity will bring strength and stability and progress of the organism and the business ecosystem itself (Kamaludin, 2007).

Entrepreneurial spirituality is a transcendent process of the nature, form, process and output of the business itself beyond the usual understanding that has been understood so far. Strictly speaking, at this level of business spirituality we are no longer just talking about profit, buying and selling, transactions, management, accounting, or strategy; but we are also able to talk about ministry, community development, human dignity development, social responsibility, environmental preservation, justice, truth, worship, love, even God.

A simple example can be given. In *Wisdom of the Electronic Elite*, it is explained that nowadays there are widespread understandings (read: transcendence) in the world of entrepreneurship as follows: That entrepreneurship is an ecosystem; not just a field of competition. That the company is a community, not only money machines. That management is service, not just control.

Entrepreneurship is an ecosystem, not just a competitive field. If entrepreneurship is understood as an ecosystem, then there is neither oppressors nor those who being oppressed. Big parties do not prey on small ones. All need and complement each other. Sustainability and balance are priorities. The ideal that is aimed at is harmony and permanence. What happens is a balance between big and small. Entrepreneurial institutions are an organic sub-system of the larger society system. All parties are interdependent and synergistically interrelated. The new paradigm in entrepreneurship shows the importance of the spiritual dimension, namely beautiful and ideal religious values.

In the Islamic context, there are three reasons for the importance of the spiritual dimension in entrepreneurship. First, life integration. Allah sent down Islam to the earth as *hudan li al-nas* (guidance for human life), so it has a comprehensive and integral character. That is why Islam does not recognize the separation of aspects of life, such as in economic, social, or political. This Partialism will actually cause mental restlessness. Islam also does not recognize the separation of world and *ukhrawi* (here after) aspects. There is no aspect in world that can simply be separated from the values of heaven, because no matter how small we do it will have an impact in the hereafter (QS. 99: 7-8). Second, entrepreneurship is worth worship. This is reinforced by the command to work as part of the worship (QS. 73: 20). Third, transcendental relationships. In this context, Allah reveals a linear relationship between *tawakkal* and sustenance (QS. 65: 3). Not only *tawakkal*, but also other spiritual activities such as *istighfar*, gratitude and piety which can bring convenience to business and sustenance. On the other hand, destructive spiritual activity (read: immoral) will hinder your sustenance. Theologically, there is a fundamental synergy and relationship in the Islamic way of life between aspects of belief in Allah and entrepreneurship.

In a further perspective, there are three important roles of spirituality in entrepreneurial practice. First, the creative power, in which humans are spiritual beings with physical dimensions (QS. 15: 29). The spiritual aspect enables humans to understand Divine messages, and physically manifest them on a material level. It is this material creativity that explains why people like Abu Bakr and Ustman bin Affan dared to give up all their assets, because they believed in their material creativity. This is one aspect that explains why the generation of *Khulafa al-Rasyidin* is not only able to win various battles, but also able to create prosperity after they come to power.

Second, the control function. Spiritual awareness will prevent humans from being trapped by the servitude of matter. Material difficulties do not necessarily make him give up. Precisely spiritual strength will encourage him to rise up to create material as a means of realizing the ideal of a noble life. And when the material is abundant, entrepreneurial spirituality will prevent the perpetrator from self-arrogance. Because the entrepreneurial success he achieved was not because of his excellence, but because of God's grace.

Third, stabilizers, where entrepreneurial spirituality makes the perpetrators involve the presence of God from the beginning, the process and the results of the business. In other words, it implies that the motive for entrepreneurship is due to Allah, and in the process it must be in accordance with Divine values, and all the results must be grateful, evaluated for future improvement. So there is no loss in the spiritual perspective of business. Because everything becomes meaningful to worship. The separation between business and spirituality will actually drag humans into the aridity of life which makes them arrogant.

The role of spirituality in economy and business is as a guide for humanization efforts and economic and business transcendence so as not to be trapped in individualism and egoism which will trap the economic environment into a steep and diametrical abyss of irony, the poor are subsidizing the rich. When it is like this, there will be no economic humanism, there will be no more "*wa ahsin kamâ ahsana Allaha ilayka*" (do good to others as Allah did good to you), and the economic environment becomes an inhuman and mutually deadly competitive arena.

Conceptually, celestial entrepreneurship offers a balance, economic morality, and is socially oriented but still does not neglect individual rights: Islamic economics, as an answer and reshaping of global macroeconomics based on a distinctive and humanist Islamic path, as well as proof that economic values are in fact Islam is always up to date, and can be a solution to being left behind in the economic aspect. Celestial entrepreneurship, conceptually, can be a reference in the context of Islamic community development in the aspect of achieving economic prosperity.

Social entrepreneurship development along with celestial entrepreneurship is now an "alternative route" in community development in both economic and social fields. Everyone is competing to be an entrepreneur. Each case has been linked to things that had a relationship with entrepreneurship (entrepreneurial entities). The implication of this situation is the emergence of universities offering "entrepreneurship" courses, educational institutions competing to establish themselves as entrepreneurial institutions, or trainings with the theme "entrepreneurship". In turn, entrepreneurship also becomes a kind of uninteresting "hangover" that creates new deadlocks. At such a stage of ecstasy, business and entrepreneurship which are only oriented towards fulfilling material needs alone, in fact, actually brings new "*madllarat*" or misery and cannot yet become a final and adequate solution for community development efforts.

For this matter, Robert Holden provides a quite critical and interesting note. According to him, modern man chasing success by leading the style of life that crazy-working and super busy, but lead to depression, broken home, void of meaning, stroke, hypertension. The pursuit of success should also be accompanied by the fulfillment of needs that are not only physical but also spiritual fulfillment (Holden, 2005).

From this entrepreneurial idea of celestial business, Yuliawan Amin, appears, that the pursuit of happiness requires a balance between fulfilling the dimension of success in outer and inner elements, physical and spiritual, body and spirit. As mandated by the al-Qurân in al-Qasas verse 77 below (Amin, 2007):

But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief.

"Celestial Entrepreneurship" roughly means "Spiritual Entrepreneurship". This idea is a reflective interpretation of the letter al-Qasas verse 77 above. The words "*Wa lâ tabghi al-fasâda fi al-ardhi*" (do not do mischief on earth), according Quraish Shihab, refers to shortages of to harm themselves and others, also do things can bring prosperity (Shihab, 2005).

The subjects of *al-mufsidûn* (people who do damage that Allah does not like, as mentioned at the end of the verse) are people who only see the earth and treat it in order to "fulfill their needs" only from the material aspect. Thus, the earth is considered as a material object that can be exploited and co-opted to fulfill one's own needs.

This kind of perspectives can only be done by people who have a way of viewing material, earthly, bodily only, and ignore aspects of spiritual orientation ("spiritual orientation" or "celestial

orientation"). So, when the aspect of spirituality is simply ignored, human treatment of "earth" and self becomes only "damage" (facade), as stated earlier.

The characteristics of modern society, which is super busy and workaholic, are the most suitable personifications for those who do damage or *al-mufsidûn*. Because, as stated earlier by Robert Holden, the lifestyle (life-style) and work-style of modern society which ignore the aspects of fulfilling their spiritual needs only lead to damage to themselves and their environment: create depression, broken home, emptiness, stroke, hypertension, and others.

In the view of Erich Fromm, such people are referred to as "necrophilia", those who secretly become automotives or semi-robotic humans (Fromm, 1999). For Fromm, such people are the people who are the same as those who do not have a soul, and certainly live in misery, Necrophilia, may be juxtaposed with the diseases mentioned by the Prophet Muhammad, in one *hadith al-Wahnu'*, namely "*hubbu dunya wa karâhiyat al-maut.*"

It is at this point that the urgency of celestial entrepreneurship, as what Joko Syahban (2008) calls "Doing business with God" becomes certain. "Celestial Entrepreneurship" (*al-mubaya'ah as-samawiyah*) requires a balance in fulfilling physical and spiritual needs, material and spiritual.

A balance between physical and spiritual needs is something that is necessary for modern society today (Zohar & Marshall, 2007), including in the economic and business aspects. The role of spirituality in economy and business is as a guide for humanization efforts and economic and business transcendence so as not to be trapped in individualism and egoism which will trap economic circumstances into a steep and diametrical abyss of irony, the poor are subsidizing the rich. When it is happen this way, there will be no economic humanism, there will be no more "*Wa ahsin kamâ ahsana Allaha ilayka*" (do good to others as Allah did good to you), and the economic environment becomes an inhuman and mutually deadly competitive arena. At this point, we can draw an initial understanding that celestial entrepreneurship is an elaborate effort. Reflection between the values of entrepreneurship and the value of religiosity, in this case the values of Islamic teachings contained in the al-Qurân and the Sunnah of the Prophet Muhammad SAW (Hamid & Sa'ari, 2011).

The figure of Muhammad is a very extraordinary genius. When he died in 632 AD, he had succeeded in uniting almost all Arab tribes, and making his own empire stretching from the Himalayas to Perenia, and building a unique civilization. It is very important to pay attention to Muhammad as a human being. He is not an impromptu prophet. The process of Muhammad who is ordinary person then becomes a prophet goes through exactly the same way as any human. He struggled to be honest, struggled to be persistent, struggled to work hard, struggled to be contemplative, struggled to develop his horizons.

Until the age of 40 years, Muhammad's insight was still lack, therefore, God said: 'Iqra, read it. Then read what, Quran? The Quran doesn't even exist yet, only a few verses. So read the problems around you. Muhammad also read. And as a result, it's not that Arab is non-Arabic, but it's jahiliyah, it's Islam. It's living to eat, it's eating to live. All knowledge about the alternative value does not come "free" from God, but "bought" by him with a long, painful and exhausting practice. Muhammad fasted longer, prostrated hundreds of times longer than the average human, endured thirst and hunger, worked hard, it was all not to create greed, but humanity in divinity.

The humanist symbols displayed by Muhammad are worthy to our appreciation. Not only in admiration without appreciation, but also in persistence to struggle, to work hard, in the exact same process. Muhammad is the most obvious example that should be used as a role model (QS. 33: 21). In fact, that God has educated Muhammad with a very good upbringing. With all his heart he confronted himself on the straight path, to the Eternal Truth. He had faced God with all his soul in order to provide guidance for his people who were in confusion.

If business is synonymous with a battlefield, then businessmen are like dashing knights who have equipped themselves with the winning strategy. Without a mature strategy, they will become the butt of competitors. It seems that Muhammad gave the right formula in taking the essence of the world with the secrets of his business success. He defied the many *isms* and economic currents that

were common in society at that time. This uniqueness and personal naturalness of Muhammad led him to become the richest businessman in Arabia at that time.

Muhammad has his own school of thought in the business world he is doing. Muhammad became successful, not had success. He contrasts "having mode" with "being mode". He said, "being" successful requires an enlightenment and education about our identity (ie, who am I?, about our personal values (ie, what do I want?), and about our vision (ie, what is my life for? Fromm warns us that if we skip this learning and just try to "have" success, we risk accumulating more and more "things" we don't really need or want. We become "things addicts" trying to work and shop in our journey to pursue success, but ultimately feel empty of purpose and value (Holden, 2005).

By being successful, Muhammad entered the vanguard of the ranks of respected social entrepreneurs. Muhammad is not a business entrepreneur who depends only on personal interests. Instead, he became a figure who was very loyal to his social situation. We understand together that the wealth that Muhammad earned from his hard work in the business world was spent on the interests of spreading Islam. We know that Muhammad's journey to achieve success in the business world is much longer than the time he took to spread Islam, it is about 23 years. This is an answer, that Muhammad did not have his own successes, but shared them with his people.

This exploration, in turn, demands a balance between these physical and mental needs. The values of entrepreneurship will fulfill the body's need, while the values of religiosity and spirituality will fulfill aspects of spiritual fulfillment (Kamaludin, 2007). When the body and the soul fulfilments are balance, the balance of happiness as mandated by the letter al-Qasas verse 77 was fulfilled. This balance happen in celestial entrepreneurship, according to Afzalurrahman, it can be seen that as a manifestation of the embodiment of the message contained in the hadith of the Prophet, "Work for your world as if you will live forever (Afzalurrahman, 1982). Work for your afterlife as if you will die tomorrow".

3. Social Entrepreneurship

According Mulyaningsih, in practice, basic social entrepreneurship activity is divided into two conflicting things, which is driven by the motive of social and financial benefits (Mulyaningsih, 2013). However, activities that are most focused is on social motives. According to Islamic belief, every Muslim must create benefits for others so that every activity they carry out must carry a big burden on themselves and their society. It can be implied that social entrepreneurship in an Islamic perspective is very similar to its original concept in social awareness which is beneficial to others. Zakat is one of the five pillars of faith in Islam. It is an obligation for Muslims who can become the main source of finance for Muslims in supporting non-profit organizations such as Intermediary Institutions working on poverty alleviation.

By looking at the potential of zakat in Indonesia, it is a big challenge that can be expected in achieving the goal of increasing the standard of living of the poor and reducing poverty. This Islamic social welfare system must be carefully managed by taking into account poor governance both in the funding and distribution stages. In this kind of effort, Intermediaries for the voluntary sector play an important role. Intermediary institutions can and should play a role in the Islamic social welfare system in creating social value for beneficiaries (individually or socially) in improving living standards and in associating beneficiaries.

In the view of Mulyaningsih, Gatot and Bambang, the concept of social entrepreneurship is still not fully understood because of various interpretations that come from different perspectives and experts (Mulyaningsih, Gatot, & Bambang, 2014). However, previous research on social entrepreneurship, mostly looking at it from a Western perspective, was not founded from a religious point of view as a consequence of a lack of religious relations. In fact, a religious perspective has rarely been found in the literature on social entrepreneurship in previous research. The term Islamic social entrepreneurship is still new in social entrepreneurship and social enterprise theory and research.

Entrepreneurship from an Islamic perspective strongly considers principles of thought which are affirmed in two ways. First, Islam encourages the development of entrepreneurship and entrepreneurship as an integral part of its religion. Second, in the perspective of ownership and property resources, Muslims are caliphs and agents of the trust of Allah who are responsible for generating prosperity and consider doing business as part of worship or good deeds. Third, in the perspective of being successful in doing business, the most important thing is to be as useful as possible for society, including women, and live ethically in accordance with the philosophy of belief in God (Anggadwita, Mulyaningsih, Ramadani, & Arwiyah, 2015).

From this, it can be described that entrepreneurship can take a social role in building the economy of an Islamic community which has implications for increasing the number of prosperous societies. Thus, social entrepreneurship can play a real and important role in solving the social and economic problems of Islamic society. The challenge is how this social entrepreneurship ecosystem can be grown massively and become public awareness, so that it can grow into a da'wah formula in increasing the welfare level of the Muslim community.

Empirically, the "social entrepreneurship development" approach appears to address these kinds of challenges. So far, a more business-oriented approach with social values has started to emerge to develop society. Instituting such a new ecosystem would not be spared from the logic of conflict and the asymmetry of power between community development practitioners and business-oriented funds. Some people may not accept the idea of community development activities that can generate financial benefits, but it should be remembered that the development of social entrepreneurship produces many benefits beyond economic growth. With Islamic principles, one can slowly learn to embrace the new concept of developing social entrepreneurship in society which helps to finance, maintain and enhance social good.

On a macro scale, Islamic financial capital investment for entrepreneurial purposes, such as productive zakat, appears to be incompatible with developing societies that are not fundamentally designed for profit-oriented activities. As in the traditional sense of economic growth which is used to emphasize the quantity or financial benefits (Lyons, 2015). However, returning the purpose of Islamic financial capital can be used with high social involvement, more precisely financing tailored to meet the needs of Islamic community organizations, an organization for purposes of a social nature. This type of financing further informs philanthropic work, some of which has developed into the development of social entrepreneurship as a multidimensional formula for community development (Fortunato & Alter, 2015).

However, it must also be remembered that the development of social entrepreneurship, such as promoting the waqf movement, produces many benefits beyond economic growth (Salarzahi, Armesh, & Nikbin, 2010) if it is started by creating an environment for developing entrepreneurial skills of *asnaf* (zakat recipients) in developing their microbusinesses. which in turn can support their needs, the *asnaf* will be able to sustain their livelihood and earn an income that will allow them to switch to *muzzaki*.

Referring to the view of Hijriah, social entrepreneurship that is developed, such as Islamic philanthropic practice in the form of zakat and waqf (which is also a real implementation of celestial entrepreneurship) has potential advantages in the form of spiritual intelligence, which in turn is very useful in achieving sustainability of businesses that built together (Hijriah, 2016). The ability of business actors in managing their business, through attitudes and decision making, can rely on the elements of Islamic spirituality intelligence. Thus, the main orientation of Islamic entrepreneurial practice, according to this study, is to gain spiritual benefits in the form of blessings and the pleasure of God.

Social entrepreneurship in many ways can be considered as a catalyst for the sustainable development of local and regional potential. Social entrepreneurship can be a bridge for sustainable local development with its positive effects affecting local and regional development, as well as create

jobs opportunities in the community, and can further develop relational assets in the business process, and restore community solidarity.

In this connection, there are two main things that must be considered regarding the development of the social entrepreneurial ecosystem of the Islamic community. First, it is important to understand that community development practitioners can solve social problems by seeing them as assets and taking the time to explore and commercialize local social problems. This is similar to the idea of creating shared value where incorporating social issues into business strategies and operations will give improvement to competitive advantage and long-term business continuity.

Second, it is very important to pay attention to an asset-based community development approach. Apart from seeing social issues as assets, it is important to respect the values, culture and traditions of local communities that can contribute to local and regional development. These cases provide a good example for identifying assets as diverse notions of skills, human resources, and social relationship dynamics such as trust that serve as a lubricant for cooperative business. In countries where trust and reliability are not observed in government or social mechanisms (for example, corruption, bribery, lack of a legal framework for business and industry), business entrepreneurs should build on existing trust networks rather than creating them. Therefore, as concluded Khanna, finding and building existing trusts and uses is the starting point for community entrepreneurs in overcoming existing social challenges (Khanna, 2018).

Apart from that, collaborative networks are also the key to success in developing social entrepreneurship. The importance of collaborative networks for social enterprises in production, consumption and redistribution platforms cannot be overlooked. Many companies including social enterprises today have started to embrace and develop collaborative networks to create value. They understand that ideas can come from anyone, anywhere, and any time. Several companies have demonstrated how they are taking advantage of this new collaborative mindset and taking advantage of the strengths offered by the network.

According to Samer, social entrepreneurship operates within the boundaries of two business strategies (Samer, 2012), namely: First, non-profit with an income-generating strategy in which social enterprises carry out hybrid social and commercial activities to achieve self-sufficiency. Second, looking for profit with a strategy driven by a mission: where a financially independent social business carries out social and commercial activities simultaneously to achieve sustainability.

It is recognized that significant ideological changes can be witnessed in the current capitalist system, whether in Islamic societies or otherwise. As Gordon observes, these ideology-driven changes have contributed to the emergence of new platforms for more entrepreneurial services to counter the socio-economic inequalities created by the capitalist system hitherto. Indeed, productive *zakat* is part of this innovation (Gordon, 2014). However, community development practitioners must also remember that the development of a social entrepreneurship ecosystem produces many benefits beyond economic growth. If community development practitioners start by creating an environment to develop entrepreneurial skills of *asnaf* in developing their (micro) business which can further support their needs, the *asnaf* will be able to sustain their livelihood and earn an income that will enable them to switch to *muzzaki*. Embracing the concept of using the market leads to a scale up the social good.

Creating an entrepreneurial ecosystem like this will lead to the creation of a new culture of social entrepreneurship development that forms new norms, rules and laws that can help institutionalize social entrepreneurship practices for community development (DiMaggio & Powell, 1983). Of course, business logic and social logic can always lead to conflicts and mismatches of power which will be a major challenge in the entrepreneurial development of society. However, when one looks at the term of 'business-company' in English, it means a group of individuals who associate together, which indicates togetherness' or community. All things that are thought of as incompatible, community development and business may not be that different. Business activities that are known to be solely for profit may have strong roots in building society. Community development practitioners must be prepared for a shift towards the emerging field of social entrepreneurship development. Of

course, Islamic principles will always be in line with social standard and ethical activities that benefit Islamic society and humanity as a whole.

In the view of Rintan Saragih, the most important element to be a social entrepreneur is having a strong and noble commitment to achieve noble goals (Saragih, 2017). In detail, a social entrepreneur must equip himself with various strategies, including utilizing the existence of social media platforms, to achieve empowered target communities.

In recent times, it can be seen that the Islamic community has become increasingly enthusiastic in developing the idea of social entrepreneurship as a social innovation that can contribute in raising the level of welfare of the Muslim community. There are indications that the passion for social entrepreneurship in Indonesia has begun to grow, marked by the rise of seminars and workshops on social entrepreneurship, the establishment of social entrepreneurship study centers on several colleges, the presence of organizations concerned with the development of social and celestial entrepreneurship, and the formation of the Indonesian Social Entrepreneurship Association. This phenomenon shows that many parties believe that social entrepreneurship is a solution and social innovation to overcome social problems that occur in Indonesian Muslim community. On the further level, the development of social entrepreneurship and celestial can be viewed as a form of actual da'wah in an increasingly multicultural Islamic society.

4. Conclusions

Relying on the previous analysis, it can be concluded that substantially the development of a social entrepreneurship ecosystem that is based on social value creation and innovation is an important instrument in the development of an Islamic society in economic, social and spiritual dimensions. The development of a social entrepreneurship ecosystem that prioritizes innovation and collaboration, as well as the development of celestial entrepreneurship that is based on spiritual values, is one of the solutions to overcome social problems that occur in the midst of the Indonesian Muslim community. In addition, it is also concluded that entrepreneurial practices carried out by Islamic communities are part of social responsibility, where the overall practice must be framed by Islamic values that prioritize social and celestial (spiritual) dimensions rather than being solely oriented towards financial gain.

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