

Mosque Social Entrepreneurship as a Social Business Model Innovation

Sela Rachmawati and Unsiyah Anggraeni
Universitas Negeri Malang
{selarachmawaty, unsiyah.hadey}@gmail.com

Keywords: Social Entrepreneurship, Mosque.

Abstract: Basically, social entrepreneurship is an activity which is done by person or organization for the purpose of developing and implementing right and appropriate solution towards social problems with a business approach. The main focus of social enterprise is not profit received but benefits which are felt by society. As one of the social entrepreneurship models which are successful and become innovation model is the empowerment of the community around the mosque. This research conducted in one of the famous mosque in Pasuruan, Cheng-Hoo Mosque. A method in this research uses Qualitative Four-D method from for the purpose of giving the socio-economic contribution and recommending mosque as social entrepreneurship model of Islamic Civilization Center from various aspects that are social activity, economy, and activity religion and culture.

1 INTRODUCTION

Mosque is a place of worship to perform various activities (Athiqah, and Ismail, 2014), reflection of Muslims (mirror of Muslims), and the first institution (Abulquraya, 2015). The place becomes one of the foundations to awaken the spirituality of Muslims (Dewiyanti and Kusuma, 2012). Undoubtedly, the existence of mosques in Europe and America become the identity of Muslims existence to worship (Tacchini, 2010).

Since the first built in the Prophet period up to the period of Kilafah, Ummayah etc, the mosque has vital roles in both the culture and the life of the Muslims (Mahmud, Rawshon, and Rahamn, 2011) specifically for gathering, religious service, Islamic spreading center, socio-political function (Rahmana, Mastukia, and Yusofa, 2015), education, mission of nationalism, and economic activity (Yuswohadi, 2014) despite the fact that it often changes in different aspects. The dynamic changes cannot be separated from the Islamic tradition, the period of colonialism and the influence of the ruling government (Collins, 2011).

In 2010, Indonesia as the world's largest Islamic country with 209 million Muslims (Desilver and Masci, 2017) based on data from the Directorate

General of Islamic Community Guidance of Ministry of Religion on Campus News Online, the number of mosques in 2013 amounted to 731,096 and increased by 20 percent each year, if calculated in 2016 amounted to 1,169,754 mosques (Pitoko, 2016). However, only a few mosques develop the function and the role of the mosque in terms of Insaniyah value (human-human relations) and Uluhiyyah value (human-God relations) (Mufidah, 2016). It is because of the constriction of function and role of mosques in the modern era itself. The role of da'wah, politics, economics, social science and health fade away (Jannah, 2016)

The data above identifies that the function of the mosque is very wide; it is not limited to a place of worship, but this is not balanced by efforts to prosper it. Therefore, it is necessary to revitalize the mosque with social entrepreneurs program. As cited by Mort and Weerawardena, 2013, the creation of activities in the worship places will be more useful if there are socio entrepreneur activities that will create social value to others mainly in surrounding worship place. Therefore, the researcher needs to initiate the new innovation focused on worship place. This research is expected to be able to give the contribution to the society and recommend this mosque as a social

entrepreneurship model of Islamic Civilization Center.

2 LITERATURE REVIEW

2.1 Mosque

The mosque is a place of worship for Muslims and has become a place for some of the Muslims activities (Baharudin & Ismail, 2014). Based on its history, the mosque has always been an inseparable part of the Muslim community. Mosque is able to deal with the problems that exist in the community. Mosque also becomes the center of information and deliberation for Muslims to study about social, economic and political issues.

2.2 The Principles of Social Enterprise

Social enterprise term is a social entrepreneur figure who is social driven, the move is not motivated by profit, but the mission is to overcome existing social problems. The conception of the concept is described by Yunus (2009). It can be concluded that social entrepreneurship is the creation of social value resulted from collaboration with other people and organizations in the community environment involved in creating of social innovation in economic activity. Therefore, the description gives four criteria's of socio entrepreneurship, those are social value, society environment, innovation and economic activity (Hulgard, 2010). This research focuses on mosques that are not only used as a place of worship but there is a social enterprise activity, therefore, it becomes the center of community activity.

3 METHODS

The research approach used is a qualitative approach where researcher observes directly how the community develops a mosque that is not only as a place of worship but as a central place of all positive activities such as social, economic, and cultural activities. The type of research used in this study is a case study, as the researcher explores the factual information about the development of the mosque to the community as a form of socio-economic change and what kind of empowerments provided by the mosque manager through the collection of detailed and in-depth data.

This research was conducted in Cheng hoo Mosque, Pandaan and focused on mosque managers along with all the guides who participated in mosque activities. In accordance with the focus and objectives of the study, the data collection techniques used are through interviews with the foster, Mr. MS and Mr. AS the field coordinator, while supporting data can be obtained through an interview with daily coordinator and some traders. Interviews used in this study are in-depth interviews. The data was also collected by the researcher using observation technique. The technique used was documentation study related to mosque development data and other service sectors.

In order to make the more accurate and quality study result, the researcher used interactive model analysis as a tool to analyze data that has been obtained in the field. According to Miles and Huberman (2014), interactive model is a continuous, repetitive, and continuous effort. The stages performed in interactive model analysis are data reduction, data presentation, and conclusion to be success stories in sequence as a series of data analysis activities following each of the stages of data collection, data reduction, display data and conclusion.

Researcher also tested the validity of data by conducting credibility tests. The credibility test of this data has two functions: performing the survey in such a way that the level of invention credibility can be achieved. In checking the validity of this data is done in two ways by doing triangulation and member check. The researcher uses sources triangulation where in obtaining the validity of the data is also conducted interviews to the supervisory board of Chenghoo Mosque, Mr. YS who knows the development of Chenghoo Pandaan mosque from time to time and understands how an empowerment agent gets in the Chenghoo Pandaan mosque environment.

Triangulation technique is also done where the researcher checks the validity by using observations, where the technique is useful as a comparison between the interview data and the real condition occurred.

4 RESULTS AND DISCUSSION

4.1 An Overview of Cheng-hoo Pandaan Mosque

This mosque originated from the idea of Pasuruan regent Mr. Jusbaskir Aldjufri who went to China to fulfil the state duty. He wants to build a mosque that will become the center of community activities as well as to eliminate negative image of the place because it is considered as a prostitution place in the past. Finally, the mosque was inaugurated on June 26, 2004 by KH. Abdurrahman Wahid who served as President of Indonesia at that time. In this modern era, Indonesian people still adopt and combine the foreign elements as the concept of mosque architecture. The architecture of the Chenghoo mosque building adopted from China. The name of Cheng Hoo is given to Cheng Hoo mosque building to commemorate Admiral Cheng Hoo who carries the influence of Islam and Chinese culture.

Chenghoo mosque is located in Jln. Raya Kasri, Pandaan. Administratively, Jln. Raya Kasri is located in Pandaan sub district, Pasuruan district, the position is limited by the neigh boring villages. The location of Chenghoo Pandaan mosque is strategically near to Malang and Surabaya which makes the area have various potentials that can go for natural resources owned by the region.

According to the Village Administration (RPJMDES 2013-2019), the data shows that the population of Pandaan sub district is 97.288 people; 49,344 men and 47,944 women. The development of the population indicates that the area of Pandaan sub district began to be inhabited. It is a natural thing considering that the impact of globalization is the explosion of population.

4.2 Education

The existence of education is one of the main principals to promote economic, social and life skills of the community. The improvement of the education level in the community will also encourage community empowerment. The community empowerment can be shown through the skills in entrepreneurship. By growing of entrepreneurship in the community, people create new jobs and reduce poverty as well as unemployment. The table below shows the number of graduates as well as the education level of Cheng hoo Pandaan mosque boards.

Table 1: Education graduation data.

No	Description	Quantity	Percentage
1	Illiterate above 10 year sold	-	0 %
2	Not finished Elementary School	2	6,6 %
3	Finished Elementary School	4	13,3 %
4	Finished Junior High School	6	20 %
5	Finished Senior High School	12	36,6 %
6	Finished PT/Academy	5	16,6 %

Source: Chenghoo Mosque Management Committee 2015-2017

The percentage data in the table indicates that only a small number of people continue to the higher education. Education will influence the quality of human resources (SDM) in the community. Economic factors and the mind set of people who still think that education is not a top priority in improving the welfare also affects the low education in Pandaan sub district. It is related to public awareness of the importance of education.

Efforts that can be made to improve the quality of life and as an addition, replacement, and complement of formal education is through life skills, training, and extension programs. However, these programs just running once, for now, its application is less maximized by the community. It shows that the human resources of the community over there is still low and need to develop a community mind-set that will prioritize education to improve their welfare.

4.3 An Overview of Cheng Hoo Mosque Activities

The state guarantees the freedom of every citizen to embrace his own religion and to worship according to his religion and belief. One effort to make it happen is required adequate facilities of worship both in terms of quality and quantity. In Indonesia with the Muslim majority population, the existence of mosque buildings in sufficient quantities is absolutely necessary. In this study, the researcher focused on the services contained in the mosque. The management of the mosque program coordinates several services, those are:

- Islamic activities
Routine recitation is done every Monday, Thursday, Friday and Sunday. Not only for men

but this recitation is also intended for public. Other activities are speech and reciting Al-Quran. It can create a regular relationship between Muslims and their God (Allah) according to the main role and function of the mosque.

- Religious tour
This tour is meant to enrich religious insight and deepen our spiritual sense. It is different from ordinary tours that are only meant to have fun and eliminate fatigue. Cheng hoo mosque has unique and different ornaments compared to others, therefore, it attracts the visitors.
- Culinary tour
Visitors can enjoy the food and drinks that have been provided behind the mosque with a fairly extensive parking area. Not only a place to eat but also a place of souvenirs is provided.
- Education
Cheng hoo mosque provides a place to study of both Islamic and general sciences. Education in this mosque is aimed at all ages. The purpose of education in the mosque is to juxtapose younger generations to the mosque. Subjects of reciting

Quran, praying as if Rasulullah did, tolerance education given when there are tourists visiting this mosque. The impression of tolerance at the mosque is apparent not only from the mosque ornaments but also from services provided in the mosque welcoming all visitors.

- Activities and Fundraising
Cheng hoo mosque is also a place to raise funds. The mosque often holds bazaars and events from the district government. The mosque is also a place of marriage ceremony, like other religious places of worship.
- Quran producer
Cheng hoo mosque has mosque printing equipment, therefore, it can produce Quran amounted to Rp 100.000 - Rp 120.000. Ordering can be made on request.
- Social activities
Social activities taking place in Cheng hoo mosque are donation to elderly who are not able to work and to orphans around. In addition, there is a routine clean-up of the mosque.



Figure 1: Social enterprise activities in Cheng Hoo mosque.

4.4 Discussion

Social Enterprise is a solution of social problems that emphasizes the local community either directly or indirectly involved through entrepreneur approach by Yunus (2009). This is in accordance with the research results conducted in the Cheng hoo mosque that emerges as the result of potential social problems identification. The construction of the mosque is intended as the empowerment of local communities and the existing activities in the mosque can also

improve the economy of the community and awareness of environmental sustainability, even in reality a passive participation of the community still exists.

Social Enterprise is a non-profit oriented social activity based on community based social enterprise which has several principles in carrying out activities. The principles are:

- Based on the social value of Cheng hoo mosque, the environment is used by the community in order to utilize the strategic location and the potential of nature to have economic value;

- Having economic value, where visitors can enjoy religious and culinary tours
- Having innovation in constructing the mosque and upgrading activities in order to improve the prosperity of the mosque, for example, adding the instagramable ornaments so that the visitors not only worship but can take selfie photos which indirectly promotes Cheng hoo mosque.
- The community around the mosque, it can be depicted that the community also has undivided role in carrying out these activities, the bottom-up concept illustrated in the community clearly shows that the manager is a local community, who provides is the local community and who enjoys is the local community. It shows that the social enterprise activity is based on the local community;
- Attractiveness and visitor satisfaction are the priorities for doing publication by providing maximum service, the service aims to increase the number of visitors.

Based on these statements, it can be seen that the social enterprise carried out in the mosque has principles that always obtain. The principles will keep growing in accordance with the conditions of society at that time. The researcher finds the principles based on interviews and observations conducted in Chenghoo mosque. The principles are in accordance with the following figure:

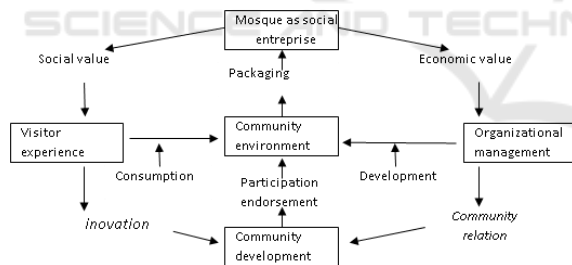


Figure 2: Mosque as social enterprise.

5 CONCLUSIONS

Mosque is a place of worship as well as a high social-valued place. Therefore, it will be very meaningful if socio entrepreneur is held in that place. Socio entrepreneur is very useful and will always be needed by the public for overcoming social problems that still seem to be neglected. Through the activities of socio entrepreneurs expected society welfare in the field of economy, education and health increase significantly. Social enterprise aims to create social value for

customers. It needs to get support from various parties such as government, private and academia.

REFERENCES

Ahmad Reza Meftah and Hossein Mottaghi. 2015. The Role of the mosque and Church in rites of worship. *Original scientific paper Kom*, IV (2): 1–16

Azmi, E., Ismail, M. Z., 2016. Cultural Heritage Tourism: Kapitan Keling mosque as a focal point & symbolic identity for Indian Muslim in Penang. *Elsevier Science direct: Procedia - Social and Behavioral Sciences* 222, S 528 – 538

Bashir Abulqaraya. 2015. Civic and Cultural Role of the Sheikh Zayed Grand Mosque. *Elsevier Science direct: Procedia Social and Behavioral Sciences* 211, 488-497

Collins, H., 2011. *The Mosque as a Political, Economic, and Social Institution 622- Present*. Syracuse University Honours Program Capstone Projects. Paper 282.

Davide Tacchini. 2010. *Islam, mosque and Islamic centres in the United States of America*. 383-401. Published by Alliance Publishing Trust: Network of European Foundations

Dhini Dewiyanti and Hanson E. Kusuma. 2012. *Spaces for Muslims Spiritual Meaning*. Elsevier Sciverse Science direct Procedia Social and Behavioral Sciences

Hulgard, L, 2010. *Discourses of socio entrepreneurship- variations of the same theme?*. EMES European Research Network.

Jannah N. 2016. *Revitalisasi Masjid di Era Modern*. Tesis. (Online). <http://repository.uinsu.ac.id>. Diakses pada tanggal 22 Mei 2017

Maimunah Abdul Aziz, Mansor Ibrahim, Puteri Shireen Jahnkassim, and Alias Abdullah. 2016. *Issues and Potential of Mosque as a Spiritual Tourism Destination in Malaysia*. Proceedings of ISER 22ND International Conference, Hong Kong ISBN: 978-93-85973-48-2

Nurul, B., Sabrina Ismail. 2014. Communal Mosques: Design functionality towards the development of sustainability for community. *Elsevier Science direct: Procedia - Social and Behavioral Sciences* 153 106 – 120

Shahriar and Rahman. 2011. Role of Mosque for Human Resource Development IIUC STUDIES ISSN 1813-7733 Vol. - 9, December 2011 (p 279-292) Conference Paper · September 2011 with 300 Reads

Yunus M, Moingeon B, Ortega L L. 2010. *Building Social Business Models Lessons from the Grameen Experience*. Volume 43 No 308-325. *E Journal*. (Online)