

How far are the benefits of the Islamic Philanthropy and Social Entrepreneurship movement?

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Abstract

Islamic philanthropy and social entrepreneurship have created solutions in addressing the problems that occur for maximizing economic, social, and religious activity. In this study review, Islamic philanthropy links the elements of zakat, infaq, sadaqah, and waqf in terms of social entrepreneurship with elements of social value, civil society, innovation, and economic activity. The data was obtained using literature studies and interviews on Lazismu Bengkulu as an Islamic philanthropic movement and CV. Presidium on the social entrepreneurship movement. Then, data were processed using Nvivo and drawn conclusions through word similarity analysis. **Findings.** The synergy between employers and society plays a role in addressing problems against poverty alleviation, wealth equality, community welfare, creating social benefits, optimizing social capital, innovation in problem-solving efforts, building a balance between social activities and business activities. Integration of these two movements explains the dominant increase compared to the decline by presenting an impact on production, consumption, investment, economic growth, and economic stability. In the analysis of word similarity, efforts of synergy and integration concluded that both movements could be implemented in practice because they support each other and have close links to achieve goals and increase the dominant impact of social, economic, and religious activities.

1. Introduction

Social entrepreneurship is a field of research that arises by researching entrepreneurs and organizations that are significantly influenced by social entrepreneurs or community motives with purely economic drive. As business values generally move towards more significant attention to social issues, this field of research has been identified that requires further study (Taftazani, 2017). understanding social entrepreneurship in different contexts is essential to researchers because social issues are subject to institutionalized beliefs, values, and ideas and are framed by existing social practices, structures, and institutions that vary according to their context (Hervieux and Voltan, 2018). As a result, social entrepreneurship in the philosophy of life will be compared in contexts such as the Islamic philanthropic movement. Social entrepreneurship research in the context of religious insights in the philosophy of social entrepreneurship life will lead orientation to obedience (Almarri and Meewella, 2015).

The outline of this study is as a way for social entrepreneurship with concepts associated with Islamic philanthropy (Islam, 2020). Then, analyze the purpose of Islamic philanthropy on the entrepreneurial element that will explain the impact and benefits for entrepreneurs and society in a review of each practice (Fauzia, 2017). This study will present previous research on reputable

data and attributed to the practice with Lazismu as an Islamic philanthropic institution and CV. Presidium as a business unit in the social entrepreneurship movement.

In connection with this conceptual study, it will discuss social entrepreneurship that will be integrated into the objectives of the Islamic philanthropic movement, where social, economic, institutional strategies and pillars of Islamic philanthropy are synergized. In this regard, Islam presents itself as a philanthropic-faced religion. This study will present a purpose in practice and review the impact through elements of both movements. The purpose of this study is to review how far Islamic philanthropy and social entrepreneurship have created solutions in overcoming the problems that occur to maximize economic, social, and religious activities.

2. Research Method

This study reviewed the Islamic philanthropic movement and social entrepreneurship in synergy and integration. In this study review, Islamic philanthropy links the elements of zakat, infaq, sadaqah, and waqf in terms of social entrepreneurship with elements of social value, civil society, innovation, and economic activity. Data processing is done by collecting data through literature studies (reputable journals). The data was obtained using literature studies and interviews with Lazismu Bengkulu as an Islamic philanthropic movement and CV. Presidium on the social entrepreneurship movement. Then, the data was processed using the Nvivo 12 application with a total percentage of 100% and conclusions were drawn through word similarity analysis. Data is managed through qualitative methods with explorative-oriented techniques. From these results, data deepening is carried out by providing understanding and interpreting phenomena as an effort to obtain scientifically explained solutions. Furthermore, this paper will search for contextual understanding that is relevant to the context in finding a strategy in the form of a model to deal with a comprehensive review of the problem. This study will explore the meaning of the study review and interpret it into a descriptive explanation.

3. Results and Discussions

Islamic Philanthropy

The development of Muslim community philanthropy practices in recent decades attracted scholars to study deeply about Islamic philanthropy. Philanthropic practices are understood as a form of service and voluntary giving to people other than family members in a collective sense (Hardi, 2020). Islamic philanthropy has deep roots in Islam as the duty and obligation of every Muslim in helping fellow believers who need financial support (Rawashdeh et al., 2017). Islamic philanthropic institutions are Islamic aid agencies, such as Lazismu in Muhammadiyah, in providing humanitarian and development assistance.

In this regard, Islam presents itself as a philanthropic-faced religion. This form of philanthropy is excavated from religious doctrines derived from the Qur'an and Hadith modified by the intermediary mechanism of *ijtihad* until elements of zakat, infaq, sadaqah, and waqf appear (Amar, 2017). The goal is that the wealth should not only circulate among the rich. Therefore, Islamic philanthropy can also be interpreted as giving charity based on promoting social justice for the general public (Herlina, 2020).

Furthermore, if the charity is closer to religious teachings so that the practice is individual and concerns reward and sin, then in philanthropy, the scope is broader because it is closer to the moral philosophy that in practice is social (Irham, 2019), in addition, the charity system as in Islamic philanthropy also guarantees more freedom than the capitalist, liberal system of society,

where people can respect individuals and uphold human rights (Saepudin, 2018). In the Qur'an, the basis of Islamic philanthropy is derived from surah al-Ma'un: 1-7, in which one of the signs of the one who denies religion is not to care for orphans.

Islam as a *syāmil and kāmīl religion* and *rahmatan lil'ālamīn* presents itself as a religion with a philanthropic face, and waqf appears. The goal is that the treasure circulating among the rich. Islamic philanthropy can also be interpreted as giving charity based on the view to promote social justice and benefit for the general public. However, if the charity is closer to religious teachings so that its practice is more individual and involves rewards and sins, then in philanthropy the scope is wider because it is closer to moral philosophy which in practice is social. In addition, the charity system also guarantees more freedom and can only apply to a capitalist, liberal system of society, where society can respect individuals and uphold human rights (Rawashdeh et al., 2017).

In addition, people get the freedom to cultivate wealth, because only by becoming rich, people can carry out charity, which in the end with charity, people can enter heaven. The main basis of Islamic philanthropy comes from the Qur'an, Surat al-Ma'ûn: 1-7, where one of the signs of a person who denies religion is not supporting orphans. This means that there is a socio-religious concept which then gives rise to the doctrine of zakat (tazkiyah) which undergoes two stages, namely, the makkiyah (theological) stages which is the stage of self-cleaning, and the madaniyah stage, namely the stage of cleaning property by giving it to eight ashnâf as contained in Q.S. At-Taubah: 60. It is in this position that charity can be understood as philanthropy, because as we know that basically, Islamic philanthropy is very thick with its nature because it is related to worship. In addition, the basis of philanthropy in the Qur'an is also contained in the first six surahs were revealed in Mecca, namely QS AL-Lahab: 2-3, Q.S. al-Humazah: 1-3, Q.S. al-Maûn: 1-3, Q.S. al-Takâtsur: 1-2, Q.S. al-Layl: 5-11, and Q.S. al-Balad: 10-16. This shows that the revelation that came down at the beginning of the prophetic period brought the social vision of the Qur'an to uphold social and economic justice. There is a verse revealed in Medina that emphasize the importance of implementing philanthropy, including QS. Al-Taubah: 34 and 71, Q.S. Al-Baqarah: 2-3 and 272, Q.S. and Ali-Imran: 180.

Social Entrepreneurship

Over the past decade, social entrepreneurship research has emerged and comes from within mainstream commercial entrepreneurship research (Mair, 2020) Early research on social entrepreneurship concentrated by defining it as an entrepreneur who reconfigured resources to bring about the social mission or social change (Ko and Liu, 2020). Therefore, intention in social entrepreneurship is not only influenced by personal factors (Saputra, 2021). Some researchers also focus the conceptualization of social entrepreneurship on socially aimed businesses that operate through entrepreneurs to turn it into a sustainable business and reinvest profits into society (Hysa et al., 2018).

However, following the initial idea of social entrepreneurship involves using resources to generate social and economic value (Carragher et al., 2016). Social values are realized when social entrepreneurs, along with social missions, can change existing social systems or create new ones (Kraus et al., 2017). Unlike commercial entrepreneurship, social entrepreneurship requires social goals in mind and does not focus on maximizing profit interests (Chandra et al., 2016). The idea does not mean that social entrepreneurship cannot be a profitable business. Some researchers claim that social entrepreneurship efforts can be pursued to be profitable and maximize social benefits (Gupta et al., 2020). Therefore, social entrepreneurs need to manage the profits generated correctly in balancing social and commercial objectives (André and Pache, 2016).

Social entrepreneurs always involve themselves in the process of innovation, adaptation, learning that continuously acts regardless of the obstacles or limitations they face and has accountability in being accountable for the results they achieve, to the community. Agents of change who are able to carry out the ideals of changing and improving social values and being the inventors of various opportunities for improvement. The social entrepreneur also can dare to face challenges or in another definition is someone who dares to jump from the existing established zone. In contrast to business entrepreneurship, the results to be achieved by social entrepreneurship are not only profit but also a positive impact on society.

Innovation occurs because of feelings of dissatisfaction with existing conditions and situations as well as opportunities to improve existing conditions, innovation must be used as a tool and not a goal, the purpose of innovation is a change or improvement from existing conditions for the better, but not all changes can be said to be an innovation (Saiman, 2011) Social innovation is related to improving social relations and increasing welfare.

The idea of entrepreneurship will give rise to elements such as social value, namely social values that emphasize that social entrepreneurship has a role in creating social benefits. This social value refers to the social problems solved, such as economy, environment, health, and education. Then civil society about social entrepreneurship requires the role of civil society at large in optimizing existing social capital. Furthermore, innovation is inseparable from social entrepreneurship, where this innovation can be in the form of innovation in the business model, innovation in the production process, innovation in marketing, and innovation in the efforts to solve existing problems. Furthermore, economic activity about social entrepreneurship should be able to build a balance between social activities and business activities lastly (Sofia, 2017).

Challenges of Islamic Philanthropic Organizations

The great opportunities in front of Islamic philanthropic institutions have yet to be fully optimized. Some of the obstacles that are less than optimal in the ability of Islamic philanthropic organizations are the limitations of the organization's internal resources, the choice of strategies chosen, and the limitations on the ability and capacity of the organization to socialize and campaign for its wider program. Recent developments show that Islamic philanthropic organizations are slowly starting to improve. They systematically began to improve their human resources either by creating a kind of "internal school" or by sending existing human resources to a higher level.

At the same time, Islamic philanthropic organizations also began to improve their internal organizational system. A number of institutions are now starting to adopt the ISO system for a number of their institutional needs. In addition, the pattern of communication and socialization to the public continues to increase from day to day, both in the context of program campaigns and in terms of socializing some changes and internal policies of their institutions. Apart from that, several important policies in each Islamic philanthropic organization have also been improved on matters relating to oversight mechanisms to ensure public accountability and transparency. Social entrepreneurs are always engaged in the innovation process, adaptation, continuous learning act without a variety of barriers or limitations that face it and have accountability in getting results achieved by the community.

For this reason, philanthropic institutions must continue to update their management model. For example, philanthropic services must be made as easy as possible for the community so that collections run optimally. They admit that philanthropic services are currently not evenly distributed. The organization needs various innovations to make it easier for people to donate.

Equalizing philanthropic services will be an opportunity because currently it is still not evenly distributed. Currently, philanthropic institutions continue to highlight their services through various means such as e-commerce, e-wallet, and banking. This is an effort that must continue to be optimized in the digital era. The distribution also cannot be separated from aspects that need to be maximized. Mustahiq needs to be given the ease in accessing the benefits of programs established by philanthropic institutions. So that it can illustrate that Islamic philanthropy has a significant impact on society (Sledzik, 2013).

In practice, Islamic philanthropy in Indonesia has been carried out long before independence. Individuals, communities, Islamic boarding schools, and mass organizations have carried out Islamic philanthropic practices very well. To date, Islamic philanthropy has evolved through various innovations. Islamic philanthropic institutions make innovations in more professional management so that public trust grows. Moreover, in terms of impact, it can be felt and seen the benefits directly. On the other hand, Indonesia has a culture of “gotong-royong”. This strengthens the culture of sharing. On the one hand, people become philanthropists, supported by innovations in the management of philanthropy that continue to be professional so that philanthropy in Indonesia is getting better and growing in Indonesia.

Challenges of Social Entrepreneurship

Social entrepreneurship has not yet received recognition, including the selection of the right legal entity from the regulatory aspect. Non-legal challenges in the form of public awareness, human resource capacity, lack of cash in running this social enterprise. The development of the business world requires every business entity to innovate to pursue the goals to be achieved. The profits usually from the business are the priority. However, this is not the case with social entrepreneurship. There are various challenges of social entrepreneurship in Indonesia, such as the selection of legal entities that need special attention including regulatory aspects.

Social entrepreneurship in Bengkulu from the regulatory aspect has not yet received recognition. Whereas social entrepreneurship has a large enough social impact because it has a social vision and mission. One of the characteristics of social entrepreneurship is prioritizing a balance between seeking profit and creating social impact. Then use a business approach in carrying out its social mission. It is not uncommon to invest the profits generated to be re-used in carrying out their mission or social enterprise. In addition, the impact of social entrepreneurship includes creating inclusive employment opportunities with more high levels of women's empowerment. Most of the social entrepreneurs in the Presidium are between the ages of 25-34 years old. It offers that social entrepreneurship as a solution to social and environmental problems optimizes the achievement of sustainable development goals.

Another challenge is that social entrepreneurship in Bengkulu does not yet have a choice of the ideal form of legal entity. According to Louise (2020) currently, there is no ideal form of legal entity that can perfectly describe the social enterprise model. In addition, social entrepreneurship has so far been positioned between non-profit and profit orientation. If social entrepreneurship is pure profit, the legal entity can be in the form of a limited liability company (PT). If the non-profit social entrepreneurship is in the form of a legal entity, a foundation, or an association of legal entities, it can be chosen by emphasizing its activities. This is done so that there is no need to create a new entity to support the social objectives as stated in the deed of establishment and the articles of association of the household so that the objectives in the form of the articles of association are fulfilled.

Islamic Philanthropy System

During the social problems of society and the demands of economic welfare lately, the existence of ZISWAF has become very strategic. Apart from being an aspect of Islamic teachings with a spiritual dimension, zakat, infaq, sadaqah, and waqf are also teachings that emphasize the importance of economic welfare and social dimensions. ZISWAF is a pillar of support for the establishment of socio-religious institutions in Muslim society for centuries. This is done through the provision of funds and supporting facilities for religious ritual activities, education, development of science, arts, and culture. If managed productively, it will be able to carry out more functions, such as providing public facilities, economic empowerment, and so on.

These goals are in line with the benefit paradigm which is the orientation of Islamic law. The institution that manages ZISWAF also has a significant role and function as an instrument of economic development. In a wider scope, their presence can also be felt useful for improving people's living standards in the economic field, especially if waqf is managed with neat, orderly, and professional management. The managers of Lazismu Bengkulu are also aware of the increasingly important role of ZISWAF managers, not only maintaining and doing routine things but also looking for innovations to develop and empower ZISWAF assets. For this reason, there need to be improvement efforts aimed at improving the management and management of ZISWAF. Because if it is managed productively, both management and investment will develop.

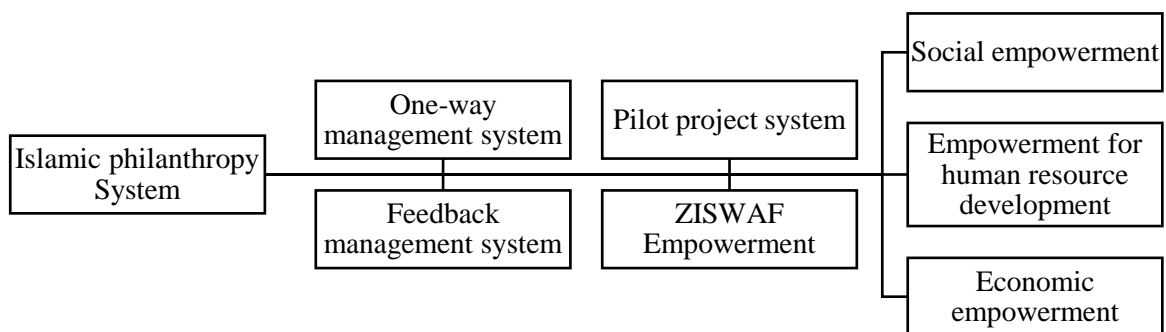


Figure 1. Islamic philanthropy System

There are four ZISWAF management systems carried out by Lazismu Bengkulu managers. First, a one-way management system. In this system, public funds received are distributed simultaneously to the community on a microeconomic priority scale. The second, the feedback management system. In this system, the Lazismu Bengkulu manager acts as a facilitator for people who need funding, so that the distribution of funds is sought as capital for business development towards independence. Through this method, net profit is obtained as the development of the initial capital. Third, with a pilot project system.

This system is planned by involving individuals or institutions that are limited in nature to determine the level of effectiveness of the implemented system. While the last one, the ZISWAF empowerment carried out by the Lazismu Bengkulu manager is First, social empowerment by distributing funds for the poor directly in the form of compensation, distribution for educational facilities, distribution of funds for orphans, distribution for worship facilities, and for other social activities. Second, empowerment for human resource development. This is done by providing scholarships to the children of the poor, holding skills training, and holding recitations. study regularly. Third, with an economic empowerment model consisting of distribution with mudharabah muqayyadah (a financing product with trusted entrepreneurs to manage funds with a profit-sharing system to increase the benefits received by mustahiq to increase sharia financial

literacy awareness in the quarter phase of life (Rahmatia, 2021), with zakat distribution (a product of empowering the poor by Lazismu Bengkulu with how to provide livestock whose results are enjoyed by poor farmers), and empowerment with soft loans without profit sharing, especially for small traders.

According to the manager of Lazismu Bengkulu, the priority sectors for distribution are the sector of economic empowerment and religious development for mustahiq. This is in line with the policy of distributing ZIS assistance and the results of the management of productive waqf to mustahiq, based on considerations of piety. They also supervise the mustahiq, because they are aware that no program is successful without the control of the community. Likewise, no less important is the training program for the empowerment of productive zakat and productive waqf, both for mustahiq, staff, and branch managers. The need for this training is mainly because the management of ZISWAF in the branches is still held by the Baitut Tamwil manager. In this way, they believe Lazismu Bengkulu will be a pioneer in the management of ZISWAF and the development of Islamic philanthropy.

Social Entrepreneurship System

In carrying out social entrepreneurship activities, influences from various aspects can occur. Social entrepreneurship provides a mission carried out by the organization so that organizational goals can be carried out and succeed well. The mission is very necessary for employees and parties involved in the organization to know the organization and know its role and programs as well as the results that will be obtained in the future. Recognizing and assessing opportunities is one of the most important aspects of running social entrepreneurship. In social entrepreneurship, the opportunity is considered as something new with a different way of creating and maintaining social value (Sofia, 2017).

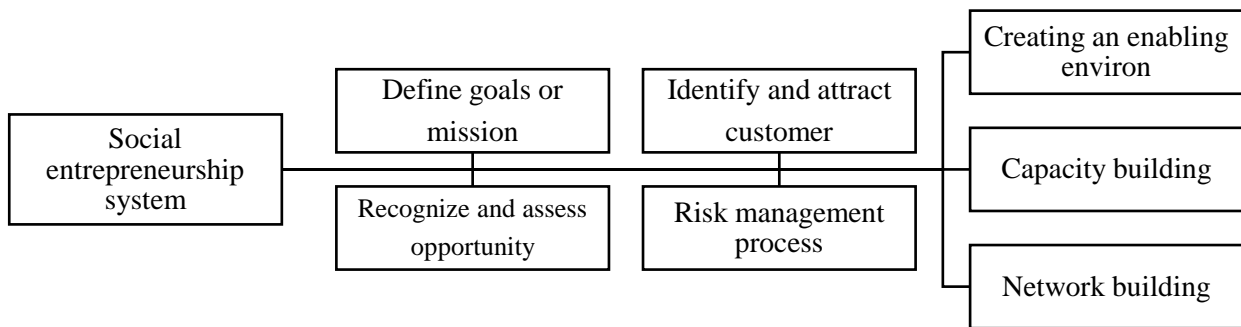


Figure 2. Social Entrepreneurship System

The ideas that emerge and are interesting may vary, but not all of these interesting ideas can be developed into an opportunity to create and maintain social value. A social entrepreneur can seek to identify opportunities to create or maintain social value. While assessing opportunities is a process of collecting data mixed with instinct. This method is both a science and an art. Gather the required information, which is relevant to the size, scope, and time available. In the end, in every decision-making process, of course, instinct is needed.

Realizing his mission or ideas, a social entrepreneur is faced with risks and challenges. Risk is an unexpected possibility. The two components inherent in risk are that first, risk can be defined as the potential for an unexpected event to occur because it does not take into account the

downside, and the second component of risk is the probability that the undesired outcome will occur. Realizing the idea or ideas, social entrepreneurs must take into account everything that will happen. Barriers to running a social entrepreneurship activity can appear unexpectedly.

Customers in social entrepreneurship are slightly different from consumers in a business in general. In the definition of social entrepreneurship, consumers are those who participate successfully in supporting a social mission. This participation can be in the form of using a service, participating in an activity, volunteering, giving funds or goods to a non-profit organization, or even purchasing a service or product that the organization produces. The focus of social entrepreneurship is to channel all resource results to create social value. Identifying customers is very important because customers are a market for delivering goods and services.

The synergy of Social Entrepreneurship and Islamic Philanthropy

Existing research on social entrepreneurship is still rarely discussed in Islamic philanthropy (Dacin et al., 2010). This phenomenon is very closely related to social entrepreneurship because it has given birth to various organizations to overcome social problems. These organizations have religious roots in the Islamic world, where they have enabled different social, educational, cultural, and religious institutions (Ramadani et al., 2016).

The latest trend in academic research has focused on the concept of social innovation in social entrepreneurship that focuses on how social entrepreneurs create solutions to address social problems and synergize with each other (Schaltegger et al., 2018). In addition, the ability of social entrepreneurs is used to follow the process of creativity in the introduction of opportunities (Ko et al., 2019). Social entrepreneurship is optimized to create social benefits, optimize social capital, innovate problem-solving efforts, build a balance between social activities and business activities (Dwivedi and Weerawardena, 2018).

Ariff and Mohamad (2018) estimate that the amount of Islamic philanthropy in Muslims as a community amounts to about USD 1 trillion every year. The distribution of Islamic philanthropic wealth occurs through various types of religious institutions and organizations. The most potent socio-economic institution in fighting poverty, equalizing wealth, and improving people's welfare. Because Islamic philanthropy consisting of zakat, infaq, sadaqah, and waqf can reduce and narrow the income gap by 78%. The prospects in Indonesia are pretty significant because it can maximize the potential of philanthropic gathering in the largest Muslim-majority country in the world. In addition, empirically, the Islamic philanthropic movement can help the country get someone out of poverty, which is 3.68 years early (Puskaz-Baznas, 2019).

Table 1. Achieving the Goals of Islamic Philanthropy and Social Entrepreneurship

Elements of Islamic Philanthropy	Elements of Social Entrepreneurship	The purpose of Islamic philanthropy and Islamic entrepreneurship	In practice	
			Entrepreneur	Community
- Zakat	- Social Value	Poverty Alleviation	87%	76%
- Infaq	(SV)	Wealth Equalization	62%	85%
- Sadaqah	- Civil Society	Community Welfare	85%	83%
- Waqf	(CS)	Creating social benefits	78%	72%
(Amar, 2017)	- Innovation (Innov)	Optimizing social capital	72%	86%

- Economic Activity (EA)	Innovation in problem-solving efforts	86%	81%
(Sofia, 2017)	Building a balance between social and business activities	87%	84%
Average-rata		79.6%	81%

Source: Nvivo 12 processed application data, 2021

In table 1 explains the synergy in the elements of social entrepreneurship and Islamic philanthropy. In practice reviewed through the application Nvivo 12 plus with a total percentage of 100%, that the goal to be achieved in the synergy of the movement on elements of Islamic philanthropy and social entrepreneurship gained an appreciation that has a role in entrepreneurs and society with an average percentage of 79.6% and 81% respectively.

In each review obtained about each element, the goal of building a balance between social activities and business activities is more to be achieved in the practice of entrepreneurs (87%) and society (85%). It is also related to the community's welfare objectives that have a role, both from entrepreneurs (85%) and society (83%). In practice, the social entrepreneurship movement applied CV. Presidium and Lazismu apply economic stability through a fairer distribution of income, which will improve social welfare.

The synergy of the movement is used productively through activities, through the distribution of targeted assets in the philanthropic movement, and the distribution of low-sharing profits on the development of social entrepreneurship. It also affects the goal of wealth equality applied to society (85%). The application of social entrepreneurship is still a presumption to prosper the company, employees first and then on the broader community. Therefore, entrepreneurs only reach a percentage of 62%. This leads to poverty alleviation having a greater purpose in employers (87%) than in society (76%).

Then in the review of each element, innovation in problem-solving efforts is needed simultaneously and simultaneously in the practice of entrepreneurs (86%) and society (81%) Islamic philanthropic movement and social entrepreneurship. This is due to the tendency towards the improvement of every movement. Furthermore, this innovation will also optimize social capital as implementers who feel the benefits and impact of movement on entrepreneurs (72%) and society (86%). The final goal obtained that the synergy of the Islamic philanthropic movement and social entrepreneurship in each element looks more stable in creating social benefits in entrepreneurs (78%) and society (72%).

Integration of Movement Islamic Philanthropy and Social Entrepreneurship

Social entrepreneurship is derived from integrating two concepts, namely entrepreneurship and social (Tran and Korflesch, 2016). Therefore, social entrepreneurship incorporates entrepreneurial concepts in financial and social orientation in problem-solving orientation. Although social entrepreneurship concepts are increasingly popular and becoming known lately, many organizations and many sectors see it from different perspectives. A more idealistic perspective generally defines social entrepreneurship as an agent of change in the social sector (Lee and Kelly, 2019). However, the definition is considered not to describe social entrepreneurship because it does not involve the meaning of entrepreneurship in its definition. Therefore, it is not wrong if (Canestrino et al., 2020) states that the definition of social

entrepreneurship is still fragile, and the definition is still blurred in its association with the perspective of business or entrepreneurship.

On the other hand, the integration of social values in entrepreneurship requires aspects in which there is a philanthropic aspect with the direction of Islam (Hechavarría, 2016). Thus obscuring a commercially oriented entrepreneurial perspective without further reviewing social values (Spieth et al., 2019). The thing to understand is that social entrepreneurs integrate with the Islamic philanthropic movement. The reference to the movement is someone who loves fellow human beings with humanitarian and religious values, thus donating his time, money, and energy to help others. Therefore, social entrepreneurs connect in entrepreneurship or use entrepreneurship to carry out philanthropic functions (Muñoz and Kimmitt, 2019). This led to some of the resulting impacts of the increase and decrease in integration on both movements.

Table 2 will explain the increase and decline in Islamic entrepreneurial and entrepreneurial movements that integrate by bringing about an impact on production, consumption, investment, economic growth, and economic stability. Reviewed through in-depth interview analysis, the resulting data is measured using Nvivo 12 application with a total percentage of 100%. The data obtained will then be explained descriptively to explain the cause of the results of the percentage based on the findings.

Table 2. Integration of Islamic Philanthropy and Social Entrepreneurship

Islamic Philanthropy					
	Production (Pro)	Consumption (Kons)	Investment (Inv)	Economic Growth (PE)	Economic Stability (KE)
Increased	76%	73%	68%	84%	72%
Decline	24%	27%	32%	16%	28%
Total	100%	100%	100%	100%	100%
Social entrepreneurship					
Increased	64%	68%	71%	86%	79%
Decline	36%	32%	29%	14%	21%
Total	100%	100%	100%	100%	100%

Source: Nvivo 12 processed application data, 2021

Both of these movements will lead to an increase versus a decrease in production. The increase in production that occurred in Islamic philanthropy reached 76%. This is because ziswaf in the philanthropic movement will create the equalization of wealth by collecting and distributing muzakki and mustahiq. In addition, this movement will also trigger the distribution of assistance allocated through business capital or household needs assistance. Then, muzakki and mustahiq interconnected in creating social entrepreneurship (64%) as civil society on social capital optimization.

Therefore, the integration of these two movements created more job opportunities and decreased unemployment. Thus, it will also reduce the psychological effect on society caused by economic and social inequalities. However, the decline in production, namely 24% and 36% in both movements, can also occur due to the lack of equality in the distribution of ziswaf and concern from social entrepreneurship actors.

On investment, ziswaf is designed to prevent a person from hoarding excessive property. The perspective of someone who has been directly involved in the philanthropic movement has referred to a religious orientation that is not just worldly. In line with social entrepreneurship in economic activity, an investment that occurs will balance social activities and business activities

on an increase of 68% (Islamic philanthropy) and 71% (social entrepreneurship). Orientation to investment objectives is encouraged to generate satisfaction and loyalty to the belief that when we help others, Then God will repay our kindness directly. This is also found in the Qur'an in sura Al-An'am verse 160.

Furthermore, in the activities that arise, both movements, namely economic, social, and religious, are aimed at people who have a high consumptive tendency. This leads to a turnaround in demand for both consumption and production of goods and encouraging investment, which will boost higher economic growth by 84% in Islamic philanthropy and 86% in social entrepreneurship when ziswaf funds are developing many philanthropic efforts or institutions from the social sector that have delivered results and contributed to economic stability. Increase in Islamic philanthropy (72%) in involving the dissemination of new social entrepreneurship models that meet the basic needs of society (Seelon & Mair, 2005).

However, the decline occurred in social entrepreneurship (21%) and Islamic philanthropy (28%) because it is often looked at in the eye, assuming inefficient, ineffective, and unresponsive. Therefore, social entrepreneurship is needed and expected to integrate into developing a new model and thinking on developing the social sector in this new era. In this case, social entrepreneurship will transform the character, values, and principles of the social sector or philanthropy by incorporating entrepreneurial values.

The analysis of *word similarity* shown in figure 1 is done to obtain the similarity of relevant analysis relationships related to cluster analysis. This is done to produce a diagram that classifies the interrelationship of synergy and integration between an element of Islamic philanthropic social entrepreneurship through the impact obtained. Then, the analysis on synergy and integration conducted by the two movements explains each other's support and is closely related to achieving social, economic, and religious activities.

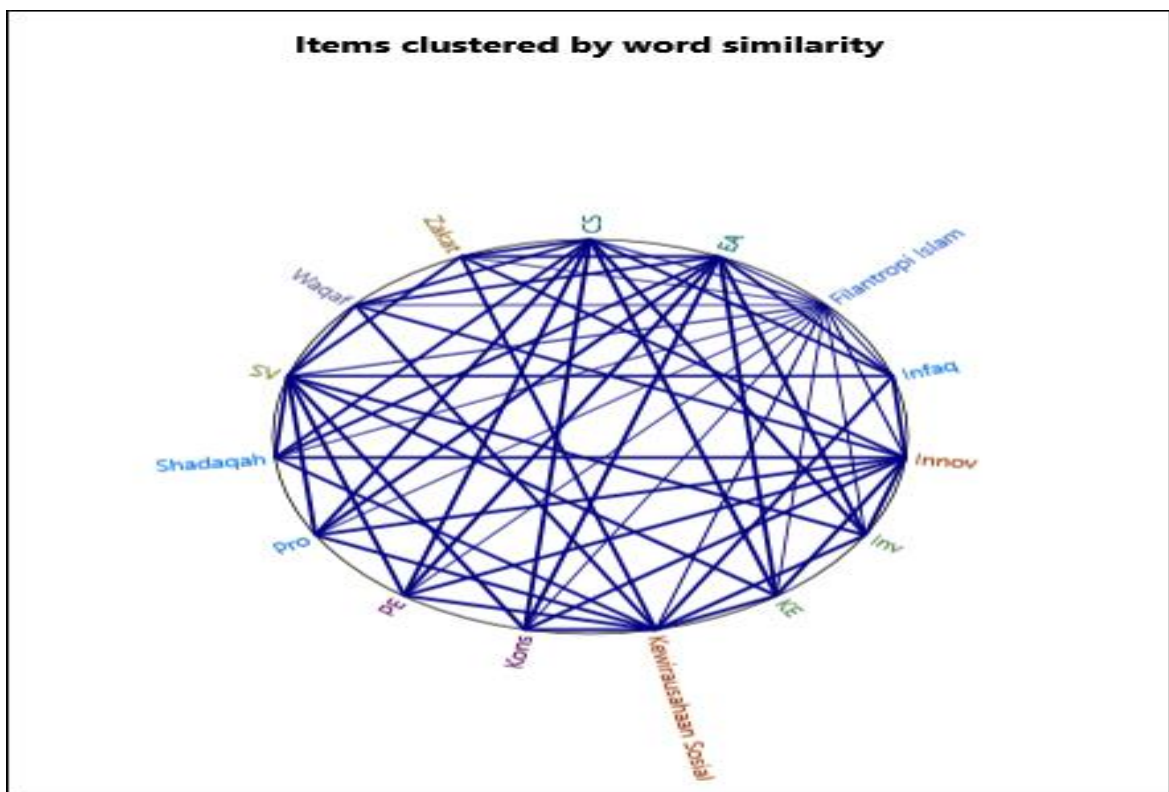


Figure 1. Synergies and Integration in Islamic Philanthropy and Social Entrepreneurship
 Source: Nvivo 12 processed application data, 2021

4. Conclusions

The practice of philanthropy is understood as a form of service and voluntary giving to people other than family members in a collective sense. Meanwhile, the conceptualization of social entrepreneurship is defined in business with social goals operating through entrepreneurs to turn them into sustainable businesses and reinvest profits into society. In practice, Islamic philanthropy will be associated with the elements of zakat, infaq, sadaqah, and waqf. Then the elements of social entrepreneurship are contained through social values, civil society, innovation, and economic activity. The synergy in the two movements has been proven in this study to address the problems of poverty alleviation, wealth distribution, community welfare, creation of social benefits, optimization of social capital, innovation in problem-solving, and building a balance between social activities and business activities. Furthermore, the integration of the two movements will have an impact on production, consumption, investment, economic growth, and economic stability. Social, economic, and religious activities can be achieved simultaneously because they support each other and are closely related to their implementation.

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