

CHAPTER I

INTRODUCTION

A. Background of Study

The Masjid is a symbol of unity of the Muslims, both in worship and inactivity. So that the Masjid could become the central force of society. The Masjid is like a heart for the people, the heart that pumps blood throughout the body, the heart always beats any circumstances, as well as the Masjid.¹ The Masjid has four principal roles, namely religious, social civic, educational, and community economic.² Given the Masjid has a role as an community economic, the revitalization of the Masjid needs to be done, including the development of productive activities in accordance with the law and bring the community in the welfare.

Productive activities that led to welfare is in line with the concept of social entrepreneurship. Social entrepreneurship is a form of a merger between the concept of entrepreneurship that emphasizes the economic activities that characterize an entrepreneur but have a goal not only profit oriented but also a social purpose (social value).³ Therefore, social entrepreneurship activities may include activities that do not aim for profit. Even a profit, the profit is used for social purposes.⁴ Social entrepreneurship is a great social impact.⁵ Therefore, the concept and the correct system needs to be implemented to achieve welfare.

¹ Ahmad Sarwono, *Ketika Rasul Memimpin Takmir Masjid*, (Yogyakarta: Salma Idea, 2014), P. 65-66

² Ari Saputra dan Bayu Mitra Adhyatma Kusuma, "Revitalisasi Masjid Dalam Dialektika Pelayanan Umat dan Kawasan Perekonomian Rakyat", *Al-Idarah: Jurnal Manajemen dan Administrasi Islam*, Vol.1 No.1 January 2017, P.13

³ Nur Firdaus, "Pengentasan Kemiskinan Melalui Pendekatan Kewirausahaan Sosial", *Jurnal Ekonomi dan Pembangunan*, Vol. 22 No. 1 March 2014, P. 59

⁴ Hardi Utomo, "Menumbuhkan Minat Kewirausahaan Sosial", *Jurnal Among Makarti*, Vol. 7 No.14, December 2014, P. 4

⁵ Hery Wibowo and Soni A. Nulhaqim, *Kewirausahaan Sosial*, (Bandung: Unpad Press, 2015), P. 36-41

Social entrepreneurship has a purpose that is consistent with Islamic economics. That purpose is welfare as defined by Umer Chapra. Umar Chapra defines Islamic economics as a branch of science that help realizes human welfare through an allocation and distribution of economic resources in harmony with the *maqasid syariah*, without restraining the freedom of the individual. Welfare as an objective of the Islamic economy cannot be achieved through mere material possessions.⁶ Therefore, welfare will be achieved by compliance *maqasid syariah* consists of five dimensions cover aspects of religion, intellect, lineage, life, and wealth.

When viewed from the view *maqasid syariah*, the welfare of Indonesian people not being fully met. The poverty rate in 2018, which reached 9.82 percent, equivalent to 26 million inhabitants.⁷ In addition, the social values of Indonesian society are fading.⁸ Judging from a large number of conflict-prone areas, which reached 143 area.⁹ According to Yusuf Kalla, from 15 conflicts in Indonesia, 10 due to injustice. Economic injustice, political injustice, and social injustice.¹⁰ The social crisis is also the result of a spiritual crisis. Spiritual crisis not only brought this nation of faith and doctrinal crisis alone, but also bring another bad effect on the crisis in the government, education, law, economics, and politics.¹¹ These problems indicate that Indonesian society has not yet reached the overall wellbeing or welfare. It requires a potential system better and has a significant influence on the welfare of Indonesian society where the majority is Muslim.

⁶ Mohammad Zaki Su'aidi, "Pemikiran M. Umer Chapra Tentang Masa Depan Ekonomi Islam", *Jurnal Ishraqi*, Vol. 10 No. 1 June 2012, P. 7-12

⁷ Satria Kusuma. *BPS: Angka Kemiskinan 9,82 persen Tidak Kecil*. (Accessed on December 31, 2018, at 18:30 pm from www.detik.com.)

⁸ Agregasi Antara. *Kepala BPS: Nilai Sosial Masyarakat Kian Memudar*. (Accessed on December 31, 2018, at 18:30 pm from www.okezone.com.)

⁹ Achmad Faizal. *Atasi Konflik Sosial, Mensos Bentuk Forum Keserasisan Sosial*, (Accessed on December 31, 2018, at 18:30 pm from www.kompas.com.)

¹⁰ Reni Lestari. *JK: dari 15 Konflik Sosial, 10 Disebabkan KetidakAdilan*. (Accessed on December 31, 2018, at 18:30 pm from www.okezone.com.)

¹¹ Ami Amrullah, *Indonesia Alami Krisis Spiritual Akut*. (Accessed on December 31, 2018, at 18:30 pm from www.republika.com.)

Currently, Indonesia has 265 million people with the majority of the population is Muslim. While the number of Masjids in Indonesia and mushola in 2017 by 800 thousand.¹² It has great potential for the welfare of Indonesian people because the Masjid with all the program has a contribution to solving social and economic problems congregation.¹³ As the strength of activity of Masjids in the Prophet's time to conquer the two superpowers power when it is, namely the Roman and Persian.¹⁴ The Masjid became Muslims facility progress in the history of civilization for Islam Masjid is a means to preach and development of the economic resources of Muslims.¹⁵ Therefore, the number of Masjids in Indonesia is very potential for the welfare of the people of Indonesia as a predominantly Muslim society.

However, most of the Masjids now could not function as it should. Most of the Masjids there, just playing one function, namely as a place of worship.¹⁶ Research on the revitalization of the functions of Masjids in some areas in Aceh shows that only a limited number of the Masjid who has community economic development activities. This is unfortunate because in essence the potential role and function of the Masjid can solve the problems of society, including the welfare which is one of the problems in the economic field.¹⁷ By looking at this problem, the research will discuss more the strategy of the Masjid in the welfare of society. Particularly in the field of Masjid social entrepreneurship because Masjid social entrepreneurship is considered to have the same goals as the economy itself, ie welfare.

In this study, Yogyakarta will serve as the object of research because of this area including the prosperous area. He is the most Islamic city in

¹² Ihsanuddin. *Raja Salman Terkejut Indonesia Punya 800.000 Masjid*, (Accessed on December 31, 2018, at 18:30 pm from www.kompas.com.)

¹³ Ahmad Yani, *Beginilah Seharusnya Memakmurkan Masjid*, (Jakarta: Khairu Ummah, 2010), P. 76

¹⁴ Ahmad Sarwono, *Ketika Rasul Memimpin ...*, P.65

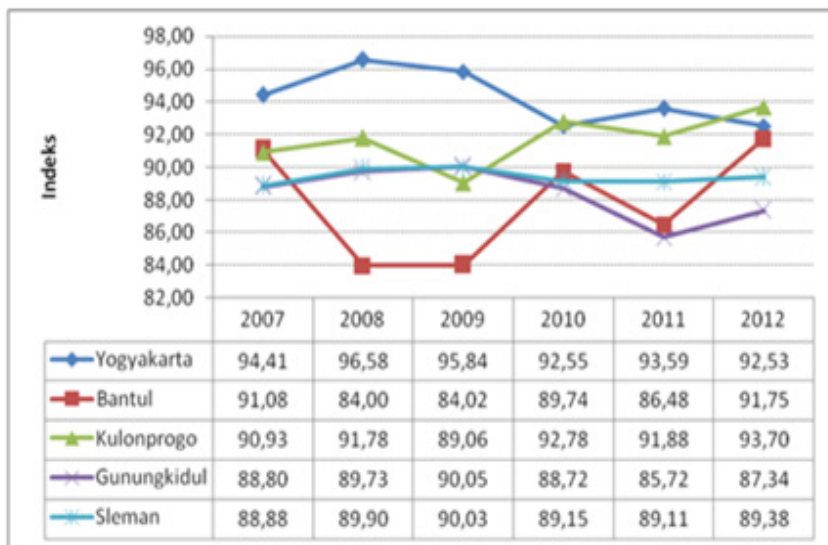
¹⁵ Dalmeri, "Revitalisasi Fungsi Masjid Sebagai Pusat Ekonomi dan Dakwah Multikultural", *Walisongo*, Vol.22 No.2 November 2014, P. 321

¹⁶ Ahmad Yani, *Panduan Memakmurkan Masjid...*, P. 147

¹⁷ Kamaruddin, "Analisis Potensi Pemberdayaan Ekonomi Masyarakat Berbasis Masjid di Kota Banda Aceh", *Jurnal Ilmiah Islam Futura*, Vol. 13 No. 1 August 2013, P. 59

Indonesia, according to the Islamic State Index (IKI) that was launched by the Maarif Institute. IKI value obtained by the city of Yogyakarta reached 80.64. This index is obtained through three Islamic benchmarks. There are safe, prosperous and happy.¹⁸ While the prosperous indicators used are education, employment, income, and health. ¹⁹In addition, the index value of the social welfare of Yogyakarta is highest among the other cities in Yogyakarta. This can be seen in the following graph:²⁰

Pitcure 1.1 Index value of the social welfare of Yogyakarta



Source: Regional Development Planning Agency of Yogyakarta

¹⁸ Kartika Sari. *Hasil Indeks Kota Islami Tempatkan Yogyakarta di Nomor Pertama..* News (Accessed on December 12, 2018, at 15:00 pm from www.detik.com)

¹⁹ Nur Aini. *Penelitian Ungkap Tiga Kota Paling Islami.* Khazanah (Accessed on December 12, 2018, at 15:00 pm from www.republika.co.id.)

²⁰ Departemen Perencanaan Pembangunan Daerah Yogyakarta, *Analisis Kesejahteraan Sosial Daerah Istimewa Yogyakarta*, (Yogyakarta: 2014), P. 36

While the Masjid as an object of research is Masjid Jogokariyan. In 2018, The Jokokariyan Masjid won an award from the Civilized Indonesia Movement (GIB). The Masjid has two main concepts. First, the level of welfare of the Masjid is calculated from the number of congregations. Second, restore the function of the Masjid is not just a place five daily prayers. But, as the center of all activities of Muslims that exist around Jokokariyan Masjid.²¹ This Masjid is one of the Masjids that have an independent business.²² Because in essence, this Masjid has a great vision in creating a prosperous society through civic activities centered on Masjid.²³ In addition, the development of the masjid can be seen from the increase in *infaq* receipts every year in the following table:

Table 1.1 Infaq receipts

No	Periode	Amount of zakat
1	Before 1999	Rp 8.640.000,00
2	2000-2004	Rp 43.200.000,00
3	2004-2006	Rp 95.720.000,00
4	2006-2008	Rp 225.000.000,00
5	2010-2011	Rp 113.908.500,00
6	2011-2012	Rp 579.452.000,00
7	2012-2013	Rp 1.478.050.000,00

Source: Bulletin of the masjid jogokariyan

²¹ Andi Nur. *Kunci Sukses Masjid Jogokariyan, Jadikan Subuh Seramai Jumat*. Khazanah. Khazanah (Accessed on December 12, 2018, at 15:00 pm from www.republika.co.id.)

²² Rizqi Anfanni, "Manajemen Keuangan Masjid di Kota Yogyakarta", *Jurnal Ekonomi dan Bisnis Islam*, Vol. 3, No. 1, P. 75

²³ Takmir Masjid Jogokariyan, *Masjid Jogokariyan Profile*. about (Accessed on February 12, 2019, at 15:20 pm from MasjidJogokariyan.com)

By looking at Yogyakarta city which has a high level of welfare according to Islamic State Index (IKI) and has a concept in restoring the function of the Masjid, the vision in the welfare of society and independent effort to achieve that vision. So with that, the bureau entrepreneurial Masjid Jogokariyan will serve as the object of research.

B. Problem Formulation

In this study, the researcher will continue to discuss:

1. What is the definition of Masjid Jogokariyan social entrepreneurship?
2. What is the strategy of Masjid Jogokariyan social entrepreneurship in improving the welfare of society?

C. Purpose of Study

This study was carried out to achieve several objectives, among others:

1. To know the definition of Masjid social entrepreneurship.
2. To know the strategy of Masjid social entrepreneurship strategy to improve the welfare of society

D. Benefits of Research

1. Academic Benefits

The results of this study are expected to be used as material for further study for other researchers and the general public and are expected to give benefits in order to increase the repertoire of knowledge related to social entrepreneurship, especially developed by the Masjid in improving the welfare of the people

2. Practical Benefits

- a. As input and evaluation tool for takmir that has not been active in the rolling and functioning Masjid as a Masjid in the time of Muhammad.
- b. As the input and useful information to the reader, especially for the student of Islamic Economics in knowing how the strategy

of Masjid social entrepreneurship in improving the welfare of the community.

- c. For information for business practitioners to understand the Masjid social entrepreneurship

E. Research Methodology

1. Object of Research

The object of research undertaken by the researcher is the Masjid that has a social entrepreneurial activity that is managed by the Masjid. Then the researcher will examine Masjid Jogokariyan located in the city of Yogyakarta. This city was selected because it has the highest level of Islam in Indonesia by IKI.²⁴ Masjid Jogokariyan was taken as the object of this research. The research will be carried out for 6 months, begin from November 2018 to April 2019.

2. Types of Research

The approach used in this study is a qualitative descriptive approach. A qualitative approach aims to describe the complex reality.²⁵ Data is the source of information obtained by the researcher through the research undertaken. The data obtained will be analyzed so that new information can be utilized by the reader. In this study, the researcher collected data by observation, interview and documentation.²⁶

The observation is observation unstructured, that observation is not prepared systematically on what will be observed. This is done because the researcher does not yet know for sure what will be observed.²⁷ After observing and making hypotheses, the researcher will conduct interviews. Interview method used is a structured

²⁴ Kartika Sari. *Hasil Indeks Kota Islami Tempatkan Yogyakarta di Nomor Pertama*. News (Accessed on December 12, 2018, at 15:00 pm from www.detik.com)

²⁵ Sugiyono, *Metode Penelitian Bisnis*, (Alfabeta: Bandung, 2014), P. 22

²⁶ Sugiyono, *Statistik Untuk Penelitian*, (Alfabeta: Bandung, 2012), P. 6-7

²⁷ Sugiyono, *Metode Penelitian Bisnis...*, P. 406

interview. A structured interview is used when a researcher or data collector has been known for sure about what information will be obtained.²⁸ While documentation is a technique of collecting data by looking for data from sources that have notes, transcripts, books, media, journals, or containing monumental images and works.²⁹ In this study, the documents used in the form of an annual bulletin Masjid Jogokariyans, historical records of the Masjid, the Masjid profile, governance structure of the Masjid, as well as a schedule of activities.

After conducting various processes of data collection, the researcher will get some data that are categorized into two sources, which are the source of primary data and secondary data:

a. Primary Data

Primary data is data that directly provide data to data collectors.³⁰ In this study, the primary data obtained through interviews with informants. Determination of informants by using purposive sampling. Purposive sampling is a sampling technique with a certain consideration.³¹ In this study, informants taken was responsible for Masjid social entrepreneurship in Jogokariyan Masjid. This is done to find out more about developing social entrepreneurship in the Masjid Jogokariyan. Interviews are equipped with written remarks and use tools such as mobile phones or recorder records. In addition to interviews, the data was also obtained from some documentation about Masjid social entrepreneurship or things that have a relationship with entrepreneurship.

²⁸ Sugiyono, *Metode Penelitian Kualitatif*, (Alfabeta: Bandung, 2018), P. 14

²⁹ Sugiyono, *Metode Penelitian Bisnis*, (Alfabeta: Bandung, 2014), P. 22

³⁰ Sugiyono, *Metode Penelitian Bisnis...*, P. 193

³¹ *Ibid.*, P. 122

b. Secondary Data

Secondary data is data that does not directly give out the data to the data collector.³²In this study, secondary data obtained from books or journals about the Masjid, especially on social entrepreneurship in Masjid Jogokariyan. Secondary data were also obtained in the researcher conducted the study, the data obtained in the form of a general overview of the research area, namely the Masjid Jogokariyan

3. Data Analysis Techniques

In a qualitative study, to determine the strategy of Masjid social entrepreneurship in improving public welfare uses data analysis with Miles and Huberman model. In this model, there are several components, including data collection, data reduction, data presentation, and conclusion data. Data reduction means summarizing, selecting, basic things which focus on the things important, look for themes and patterns and discard unnecessary.³³ Data reduction begins when the researcher began collecting data with the help of a conceptual framework. Then continue until the complete final report is composed.³⁴ Data display is to present the data to make it easier to understand what is happening, to plan further work based on what has been understood.³⁵ Data presentation can be in the form of matrices, graphs, networks, and charts.³⁶ The presentation of this data is used to combine the information compiled in a coherent form, so the researcher can see what is going on and it's easier to draw conclusions.³⁷ In this study, the data will be presented in the form of a matrix and graph only. While the conclusion of the data is conclusion and verification.³⁸

³² *Ibid.*, P. 193

³³ Sugiyono, *Metode Penelitian Bisnis...*, P. 431-438

³⁴ Matthew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif*, (UI-Press: Jakarta, 1992), P. 16

³⁵ Sugiyono, *Metode Penelitian Bisnis...*, P. 431-438

³⁶ Matthew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif...*, P. 18

³⁷ *Ibid.*, P. 18

³⁸ Sugiyono, *Metode Penelitian Bisnis...*, P. 431-438

Know certainly research

