

## Research Article

# Social Entrepreneurship Model Counseling on Sharia Cooperatives Managers and Members

M Muhandi\*, Nurdin, D. Gandana Madjakusumah, Aminuddin Irfani

Universitas Islam Bandung, Bandung, Indonesia

**ORCID**

M Muhandi: <https://orcid.org/0002-9027-7972>

**Abstract.**

Mungsolkanas Mosque is one of the mosques that has a Sharia cooperative that operates as a community empowerment unit. However, the resulting empowerment cooperatives are not optimal. It is indicated that this mosque is still finding it difficult to optimize its empowerment effort to improve society's quality of life. This community service activity is intended to provide solutions needed by cooperative managers and managers so that the resulting empowerment benefits are more optimal. It is also expected that through this activity, the empowerment effort can be further enhanced by actively involving the society in economic activity development. The method used in this community service activity is knowledge improvement through FGD. After conducting preliminary research, we discovered that the less optimal output of empowerment is caused by: (a) a lack of knowledge of managers about the activities of the entrepreneurial concept; and (b) the difficulty of cooperative managers in identifying the potential of the community in order to determine the type of entrepreneurial activity to be developed. After this activity, we concluded that there is a significant knowledge improvement from the participants, by increased knowledge on how to determine the most suitable business line to enhance the cooperative's contribution on sovereignty improvement in society.

**Keywords:** social entrepreneurship, mosque cooperatives, society empowerment

Corresponding Author: M  
Muhandi; email:  
muhandi.z66@gmail.com

**Published** 30 October 2023

Publishing services provided by  
Knowledge E

© Muhandi et al. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the 5<sup>th</sup> Sores Conference Committee.

## 1. Introduction

Mungsolkanas Mosque was built in 1869 by KH. Abdurrohim or better known as Mama Aden. Although this mosque has been around for more than a century, this mosque only developed a community service unit in the form of a sharia cooperative in 2008. Although it has been operating for more than a decade, this sharia cooperative, which is concentrated in buying and selling and saving and loan activities, has not yet been established. able to achieve optimal empowerment results for the surrounding community, due to poor management and analogous financial operations.

**OPEN ACCESS**

From the results of initial observations of this cooperative as an activity partner, there are a number of aspects that have the potential to be strengthened in order to optimize the capacity and results of community empowerment activities, especially the community around this cooperative environment. These aspects include:

- a. Knowledge of cooperative administrators about the concept of entrepreneurship, and
- b. The ability of cooperative management to identify community potential in the context of developing entrepreneurial activities.

Based on the identified potential aspects, the activity implementation team assessed that there was sufficient urgency to hold community service activities in the form of outreach programs in the form of lectures and open discussions, in order to improve the function of cooperatives so that the activities carried out would not only have an impact on cooperatives. mosque, but also to the community around the cooperative environment. The main theme of this outreach program is the provision of a social entrepreneurship model to the management and members of the Bandung City Mung-solkanas cooperative.

Based on the concept, Islam is a religion that upholds the values of independence in life, including the value of entrepreneurship [1,2]. Work for everyone is a necessity, not just an obligation. In fact, the essence of work is a means to fulfill spiritual needs, namely to further improve the quality of faith and devotion to Allah SWT, and in fact the main purpose of work is none other than hoping for His pleasure [3].

Entrepreneurship is conceptualized as a sequential series of activities involving the identification of opportunities, evaluation of opportunities, and exploitation of opportunities [4]. Meanwhile, according to Ramadani et al. [5] Entrepreneurship is a business activity that seeks opportunities that are exploited by individuals, governments and communities around the world to promote economic development. However, in Islam all activities, both identification, evaluation, and exploitation of these opportunities must be in accordance with basic Islamic values so that they do not have a negative impact on society. Therefore, entrepreneurship can be expressed as a structured activity in order to optimize opportunities without causing harm to society.

As a business activity, entrepreneurship focuses on innovation, risk management, technology, capital growth, and institutional activities. The linkages between certain entrepreneurial segments including religion, migrants and gender affect the government's ability to encourage creative and business-oriented spirit in society. Entrepreneurship has been of particular interest to researchers focused on business development and public policy planners. This is because entrepreneurship drives

market innovation which is very important in an increasingly complex global business world [2,6].

Entrepreneurs' willingness to take risks and be creative is the main characteristic of their personality and behavior. Entrepreneurship enables people to participate in economic and regional development by encouraging job growth and new business activities. There is debate in the entrepreneurial literature about what entrepreneurship is due to the increasing dynamic capabilities of innovative people. Sulaiman et al. and Yadav & Bansal [7,8] define that entrepreneurship includes the characteristics of innovation, value creation, growth, profit, and managerial ability. This means that at the core of most definitions of entrepreneur is the willingness to do something and is concerned with the risk-taking behavior popularized by the mainstream media about entrepreneurs.

Islamic entrepreneurship refers to Sharia-compliant business conduct, it deals with various aspects of public and private life, including religious beliefs and rituals, family functions, entrepreneurial pursuits, crime, and warfare among many other aspects [9]. Religion and entrepreneurship have a complex and interdependent relationship. Religion has a great influence on a person's decision to become an entrepreneur, how to manage their entrepreneurial activities, and relationships with their networks [10].

## 2. Method of Implementation

The approach that will be taken in this activity is the lecture approach and FGD. Based on the opinion of Van Eeuwijk and Angehm [11], Focus Group Discussion (FGD) is a qualitative research method and data collection technique in which a select group of people discuss a particular topic or problem in depth, facilitated by a professional external moderator. This method serves to collect participants' attitudes and perceptions, knowledge and experiences, and practices, which are shared during interactions with different people [12].

Meanwhile, the lecture approach is a very useful and economical learning strategy for transferring important information and concepts to a group of target audiences [13]. Although the traditional lecture method has many advantages, evidence from various studies shows that this learning strategy is not very effective for the development of teaching-learning skills and critical thinking skills required for higher education. This is the reason why the lecture method is stated as a teacher-centered learning strategy in which information is transferred by the instructor and passively acknowledged by the learner [14]. Meanwhile, to measure the success of this debriefing activity, the increase

in knowledge before and after extension activities will be compared, analyzed, and presented descriptively.

### 3. Results and Discussion

To measure the success of the community service activities carried out on the managers and members of the Hayatussunnah Sharia Cooperative at the Jami Mongsolkanas Mosque in Bandung, the activity implementation team has prepared a number of questions. The questions were presented in two questionnaires; pre-test and post-test questionnaires. These questions were asked to find out how deep the knowledge of the target audience regarding the basics of entrepreneurship and institutional management based on an Islamic perspective.

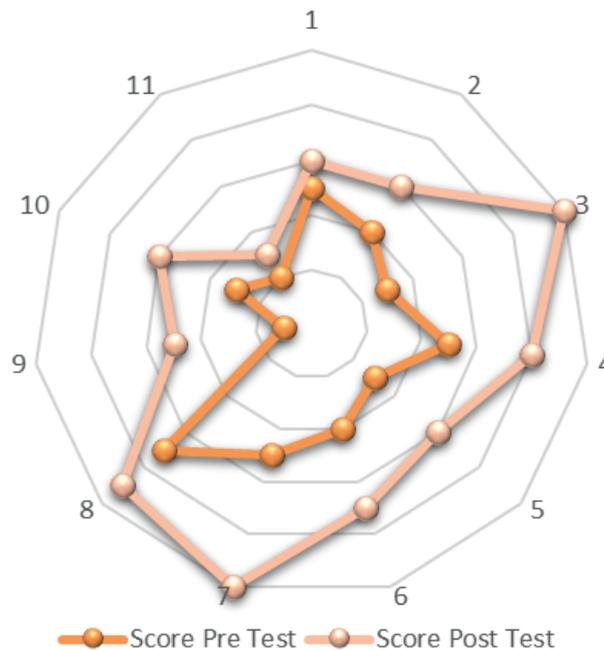
The pre-test questionnaire was given before the extension activities were carried out, while the post-test questionnaires were given after the extension activities were carried out. The provision of questionnaires at the beginning and end of the activity is intended to provide an understanding of the absorption of the target audience regarding the materials presented by the activity implementation team. The details on improving this understanding will be discussed based on the subject presented for each question, and at the end of the discussion on improving understanding for each individual will be presented to provide more comprehensive results.

Meanwhile, if this individual comparison is depicted in graphical form as shown in Figure 1, it can be seen that there is a big difference between the understanding of each target audience before the activity is carried out and after this service activity is carried out. The entire surface of the pre-test graph line is covered by the post-test line surface, which shows that the resulting increase in understanding has reached an optimal level as the goals and expectations of the implementing team in implementing outreach activities to the target audience.

With these results, it is expected that the capacity of managers and members of the Hayatussunnah Sharia Cooperative Jami Mongsolkanas Mosque Bandung can increase and then lead to a number of significant innovations and developments, so as to be able to provide optimal benefits, not only for the community around the mosque cooperative environment, but also for the community. community in other places, through the implementation of a number of social activities.

It is important to remember that the management of zakat, infaq, shadaqah, and waqf, plays an important role in optimizing these benefits, where each individual can provide their respective potentials in the development of the people through the involvement

of cooperative management, and contributions in the form of ideas, ideas, and implementation of activities that can generate benefits. extensively.



**Figure 1:** Improving the Empowerment of the Target Audience in Community Service Activities Based on the Perspective of Knowledge Level.

Figure 1 shows that this activity also resulted in an increase in the empowerment of the community who became the target audience. This increase in empowerment is measured by the increase in public knowledge about the management of zakat, infaq, shodaqoh, and waqf as vital resources in optimizing the economic capacity of the people. Of course, this utilization must always be accompanied by good and measurable management activities.

In the discussion activities with the target audience, the indication of the increase in empowerment was also quite pronounced. The target audience conveyed several potential plans to be developed such as building a sharia savings and loan cooperative that provides loans in the form of business capital without interest, the delivery of compensation in the form of capital so that zakat recipients are not only idle parties, but can escape structural poverty which shackled them and came out as new entrepreneurs who have a strong vision, mission, and empowerment.

The target audience, namely managers and members of the Hayatussunnah Sharia Cooperative, Jami Mongsolkanas Mosque, Bandung, can improve the quality of their knowledge by collaborating with government institutions or higher education institutions. In addition to opening stronger financing channels, this collaboration can also

open access to strong development and supervision in driving an entrepreneurship-based economic system in a professional manner. Through cooperation with a number of related agencies, so as to facilitate licensing, development, and certification. Examples of these agencies include the West Java Regional National Crafts Council, Ministry of Creative Economy and Tourism, and other similar agencies.

## 4. Conclusion

Based on the descriptions and explanations described in the previous chapters, regarding the community service activities that have been held, the following results were obtained:

1. Increased knowledge of the target audience, namely the Managers and Members of the Hayatussunnah Sharia Cooperative, Jami Mongsolkanas Mosque, Bandung, in developing various fields of entrepreneurship and encouraging people to escape structural poverty.

2. The presentation of the social entrepreneurship model by the PKM team to the target audience, namely the Managers and Members of the Hayatussunnah Sharia Cooperative, Jami Mongsolkanas Mosque, Bandung, provides a strong view for the target audience regarding the efforts that can be made in order to optimize economic potential, so that in the end they can turn mufakkih (people who receive zakat) into muzakki (people who give zakat).

## Acknowledgments

We would like to thank LPPM-Unisba and Faculty of Economy that provided the necessary joint-funding to implement this activity. We would also thank the managers and members of Mungsolkanas Mosque Sharia Cooperatives for the outstanding participation.

## References

- [1] Tok ME, Kaminski JJ. Islam, entrepreneurship, and embeddedness. *Thunderbird International Business Review*. 2019;61(5):697–705.
- [2] Ratten V, Alamanda DT, Ramadani V, Hashani M, Anggadwita G. Entrepreneurial intentions from an Islamic perspective: A study of Muslim entrepreneurs in Indonesia. *International Journal of Entrepreneurship and Small Business*. 2017;31(2):165.

- [3] Wijayanti R. Membangun Entrepreneurship Islami dalam Perspektif Hadits. *Cakrawala*. 2018;13(1):35.
- [4] Farmaki A, Altinay L, Christou P, Kenebayeva A. Religion and entrepreneurship in hospitality and tourism. *International Journal of Contemporary Hospitality Management*. 2020;32(1):148–172.
- [5] Ramadani V, Dana LP, Ratten V, Tahiri S. The context of Islamic entrepreneurship and business: Concept, principles and perspectives. *International Journal of Business and Globalisation*. 2015;15(3):244–261.
- [6] Mulyaningsih HD, Ramadani V. Social entrepreneurship in an Islamic context. *Entrepreneurship and Management in an Islamic Context*. London: Springer, Cham; 2017. p. 201.
- [7] Yadav A, Bansal S. Viewing marketing through entrepreneurial mindset: A systematic review. *International Journal of Emerging Markets*. 2021;16(2):133–153.
- [8] Sulaiman AI, Suswanto B, Masrukin M. Economic empowerment of Islamic student through optional course learning in boarding school for harmonization and preventing negative stigma. *International Educational Research*. 2018;1(2):p26.
- [9] Mebroui T, Mosbah A. Islamic Entrepreneurship: issues and Debates. *International Journal of Management and Commerce Innovations*. 2019;7(2):461–468.
- [10] Ayob AH, Saiyed AA. Islam, institutions and entrepreneurship: Evidence from Muslim populations across nations. *International Journal of Islamic and Middle Eastern Finance and Management*. 2020;13(4):635–653.
- [11] Van Eeuwijk P, Angehrn Z. How to... conduct a focus group discussion (FGD) : Methodological manual by Peter van Eeuwijk and Zuzanna Angehrn. *ResearchGate*. 2017;(April):1–16.
- [12] Rukli R, Ma'rup M, Bahar EE, Ramdani R. The estimation of test item difficulty using focus group discussion approach on the semantic differential scale. *Kasetsart Journal of Social Sciences*. 2021;42(3):599–606.
- [13] Hafeez M. A critical review on blended learning versus traditional lecture method. *International Journal of Learning and Teaching*. 2021;13(2):62–76.
- [14] Samuelson DB, Divaris K, De Kok IJ. Benefits of case-based versus traditional lecture-based instruction in a preclinical removable prosthodontics course. *Journal of Dental Education*. 2017 Apr;81(4):387–394.