

## A Conformity Tool for Islamic Social Entrepreneurship: Towards Muslim Social Entrepreneur

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### ABSTRACT

This study focuses on the development of a conformity tool for Islamic social entrepreneurship (ISE) towards Muslim social entrepreneur (MSE). Previous literature studied on the concept of social entrepreneurship based on the Western perspective. However, none of the Islamic social entrepreneurship model is dedicated towards social entrepreneur. Therefore, the objective of this study is to develop a conformity tool to measure the percentages of social entrepreneur in Islamic social entrepreneurship. The conformity tool was validated through expert review. Findings from the expert reviews show that the majority of the experts agreed and perceived the conformity tool as bringing benefit to the social entrepreneur and entrepreneur institutions; help to give awareness; help to increase the social activities based on Islamic social entrepreneurship; and to avoid prohibited element such as *riba*, *gharar* and *maisir*.

**Keywords:** Islamic social entrepreneurship, muslim social entrepreneur, conformity tool

### 1.0 INTRODUCTION

Islamic social entrepreneurship is an emerging area of research that examines Islamic business which significantly influenced by entrepreneurs' society motives instead of being purely economically driven (Almarri et. al., 2012; Mohd Adib et. el., 2015). Social entrepreneurship is one of the branches of the economy that can alleviate poverty and able to improve the country's economic status (Zietlow, 2002; Muhammad Yunus, 2006 & Zahra et. al., 2008). To seek for the lawful

income, it is important to oblige according to the Islamic view and work in the field of business entrepreneurship and make the essentials good for Muslims (*fardhu kifayah*). The concept of social entrepreneurship has been rapidly emerging in the private, public and non-profit sectors over the last few years, and interest in social entrepreneurship continues to grow status (Zietlow, 2002; Muhammad Yunus, 2006 & Zahra et. al., 2008; Hao Jiao, 2011; Almarri, 2012). Social entrepreneurship has become a global phenomenon that impacts the society by employing innovative approaches to solve social problems (Zietlow, 2002).

Based on the current economic situations and conditions, social entrepreneurial activities are very important to reduce social problem especially in developing countries such as Malaysia. Among the initial steps recommended by the Malaysian government is collaboration effort between institutions of high potential from various government and private agencies. These institutions need to adopt the concept of Islamic social entrepreneurship into the world of entrepreneurship especially in the field of research as a whole to help entrepreneurs develop a range of products and services with low prices and quality (Saifuddin Abdullah, 2012 & Mohd Adib *et. al.*, 2015).

Social entrepreneurship has become a new phenomenon in the country in order to reduce social problems and eradicate poverty communities (Zietlow, 2002; Muhammad Yunus, 2006 & Zahra et. al., 2008; Hao Jiao, 2011; Almarri, 2012). According to figures, from the famous corporate entrepreneur, states that in Malaysia it is time for the entrepreneurs to implement the Islamic social entrepreneurship in the current practice of *jihad* business concept through social entrepreneurship and business entrepreneurship. Entrepreneurs are among the individuals and groups that are often discussed in the Qur'an, especially in a business context. Social entrepreneurs are entrepreneurs who have entrepreneurial activity in a business and have managed not to get a profit as a result of the activities (Muhammad Ali Hashim, 2013).

The study based on Islamic social entrepreneurship from the social entrepreneurial activity is still new and lacking, especially in the Islamic perspective. As we all know that Islam is a monotheistic religion which is complete and perfect for all Muslims because it covers all aspects of life in this world and the hereafter. Allah s.w.t. says in holy Qur'an:

*"This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such*

*can eat these above mentioned animals), then surely, Allah is Oft-Forgiving, Most Merciful."*

*(Translation from al-Maidah, 5: 3)*

In order to take advantage of the positive aspects of social entrepreneurship, the design model of Islamic social entrepreneurship must be carefully and intelligently designed. Therefore, based on the preliminary investigation and comparative analysis which was published in other scholar there was a clear need for a design model of Islamic social entrepreneurship towards Muslim social entrepreneur (MSE).

However, this study will focus on the development of a conformity tool of Islamic social entrepreneurship for Muslim social entrepreneur. The conformity tool was deliberately designed to assist entrepreneur organization like Majlis Amanah Rakyat (MARA), Tabung Ekonomi Kumpulan Usaha Niaga (TEKUN), Dewan Perniagaan Melayu Malaysia (DPMM), Amanah Ikhtiar Malaysia (AIM) or any other organizations.

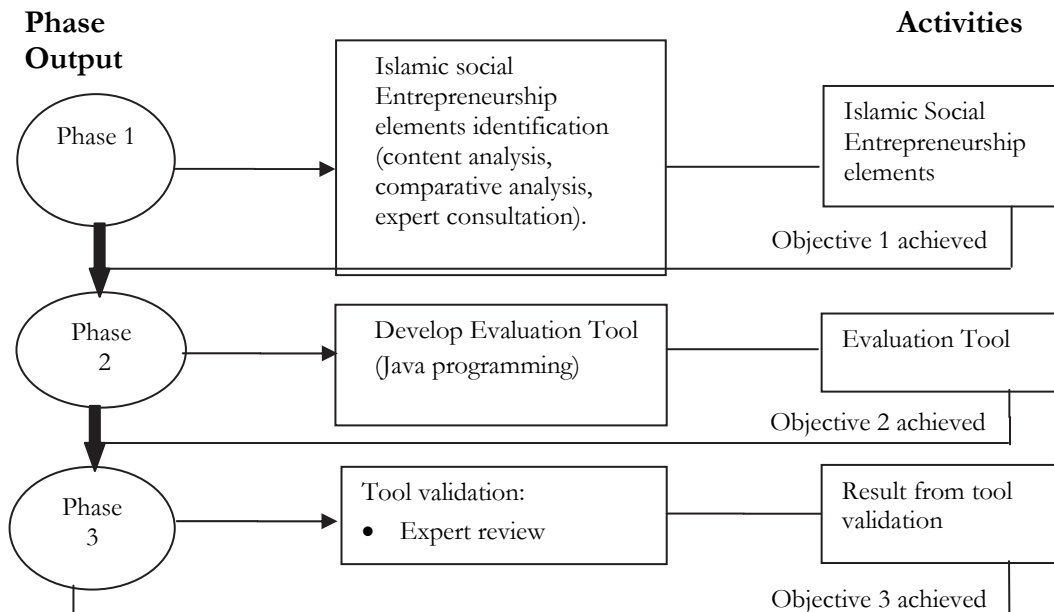
Therefore, the specific objectives for this article were:

1. To identify Islamic social entrepreneurship elements.
2. To develop a conformity tool that can evaluate the percentages of Muslim social entrepreneur.
3. To validate the conformity tool through expert review.

## **2.0 METHODOLOGY**

As shown in Figure 1, this study implemented in three phases. Firstly, is identifying Islamic social entrepreneurship elements. All of the identifying ISE elements process made through of content analysis, comparative analysis, and expert consultation.

Secondly, the conformity tool was developed in order to evaluate the percentages of Islamic social entrepreneurship tendency on Muslim social entrepreneur. The ISE elements that were analysed will be inserted to the actual content of conformity tool. Also, the java programming (Netbean java software and XAMPP) was used for the development of conformity tool.



**Figure 1: Methodology in this study**

Finally, the conformity tool was validated by the expert reviews. The validation process made through face to face consultation with expert by asking them some question regarding the conformity tool. The comments from experts were recorded.

### 3.0 ISLAMIC SOCIAL ENTREPRENEURSHIP ELEMENTS

Based on content analysis, comparative analysis and expert consultation method, the elements of Islamic social entrepreneurship consist of:-

1. To seek pleasure of Allah s.w.t in the world and hereafter
2. Concept of Islamic Social Entrepreneurship
  - i. Concept of *Amar maa'ruf wa nabi munkar*
  - ii. Concept of Welfare
  - iii. Concept of Fairness
  - iv. Concept of *al-Falah* (success in the world and hereafter)
  - v. Concept of Developing and improving of Social Value providers
  - vi. Concept of *Khalifah*
  - vii. Concept of Charity
  - viii. Concept of *Waqf, hibah* and *zakat*

- ix. Concept of Justice and balance
  - x. Concept of Welfare and social security
  - xi. Concept of *Jihad* economy
  - xii. Concept of Prayer and attending to *Masjid*.
3. Basic element of Muslim social entrepreneur
    - i. *Iman*
    - ii. *Taqwa*
    - iii. *Ihsan*
    - iv. *Sifat Mahmudah*
  4. Element of *al-Maqasid al-Syariah*. These are the preservation of:
    - i. Religion (*deen*)
    - ii. Life (*nafs*)
    - iii. Lineage (*nasl*)
    - iv. Intellect (*`aql*)
    - v. Property/ wealth (*mal*)

After Islamic social entrepreneurship elements were identified, all of these elements will be inserted to the actual content of conformity tool to make it computerized. The details development of conformity tool was describe clearly on the next section.

#### 4.0 THE DEVELOPMENT OF CONFORMITY TOOL

The development of conformity tool for Islamic social entrepreneurship consists of three process, pre-production, production and post-production. The details process of conformity as shown below.

a) Preproduction –

1. **Analyse Islamic social entrepreneurship elements**
  - The ISE elements were identified based content analysis, comparative analysis, and expert consultation.
2. **Analysis target user who can use the tool**
  - The tool will be used by a novice Muslim social entrepreneur in order to do the Islamic social entrepreneurship.
3. **Creating concept**
  - Identify the concept that is suitable for conformity tool development.

**4. Planning special elements for conformity tool**

- Decide the special elements such as the font style, the image of navigation and etc.

**5. Creating Storyboard**

- Draw detail storyboard on how conformity tool will work.

b) Production –

**1. Developing user interface design**

- Develop user interface for conformity tool using Adobe Photoshop.

**2. Insert actual content on the system**

- Insert the ISE element as an actual content for conformity tool.

**3. Organize navigation specification**

- Insert navigation to navigate to another page.

**4. Adding interactivity**

- Adding interactivity such as pop up window will be appear if user click on textbox to know more about the explanation of each elements.

**5. Programming code (for calculation)**

- Using Java programming code to do the calculation in determines the percentages of Islamic social entrepreneurship towards Muslim social entrepreneur. The calculation made as suggested by Mohd Adib et. al., (2015) which said that the more elements of the Islamic social entrepreneurship is used to show that the individual is towards Muslim social entrepreneur. The calculation to evaluate the percentages of Islamic social entrepreneurship towards Muslim social entrepreneur design as depicted in Table 1.

**Table 1: Determine Percentages of Islamic Social Entrepreneurship**

No.	Range	Category
1.	25-30	Highest Level of Islamic Social Entrepreneurship
2.	19-24	High Level of Islamic Social Entrepreneurship
3.	13-18	Moderate Level of Islamic Social Entrepreneurship
4.	07-12	Low Level of Islamic Social Entrepreneurship
5.	01-06	Lowest Level of Islamic Social Entrepreneurship

c) Post-production –

**1. Quality checking**

– Quality checking done to check if there is an error in the system.

**2. Analyze result (quality checking by expert)**

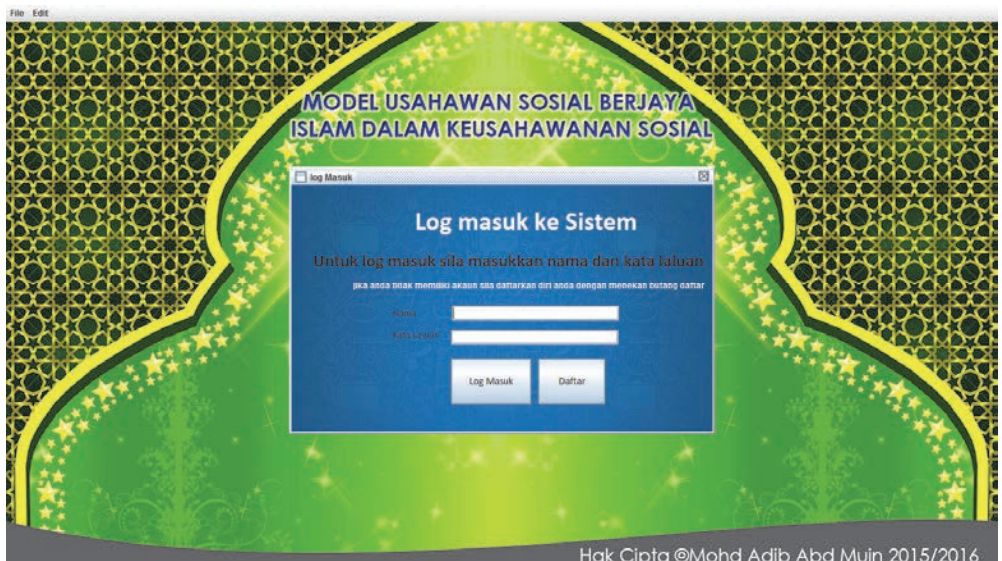
– After that the conformity tool was validated by expert to check perceive usefulness of conformity tool toward Muslim social entrepreneur.

**3. Analyze result (used by Muslim social entrepreneur)**

– After that the conformity tool will be used by Muslim social entrepreneur to evaluate the percentages of Islamic social entrepreneurship elements.

**4.1 User Interface of Conformity tool**

First, this conformity tool requires user to log into the system (Figure 2).



**Figure 2: Login Interface**

Next, the system will display the three main categories, which are main elements of Islamic social entrepreneurship, basic elements for Muslim social entrepreneur, concept of Islamic social entrepreneurship and element of *al-Maqasid al-Syariah*. The main elements of Islamic social entrepreneurship as shown in Figure 3:

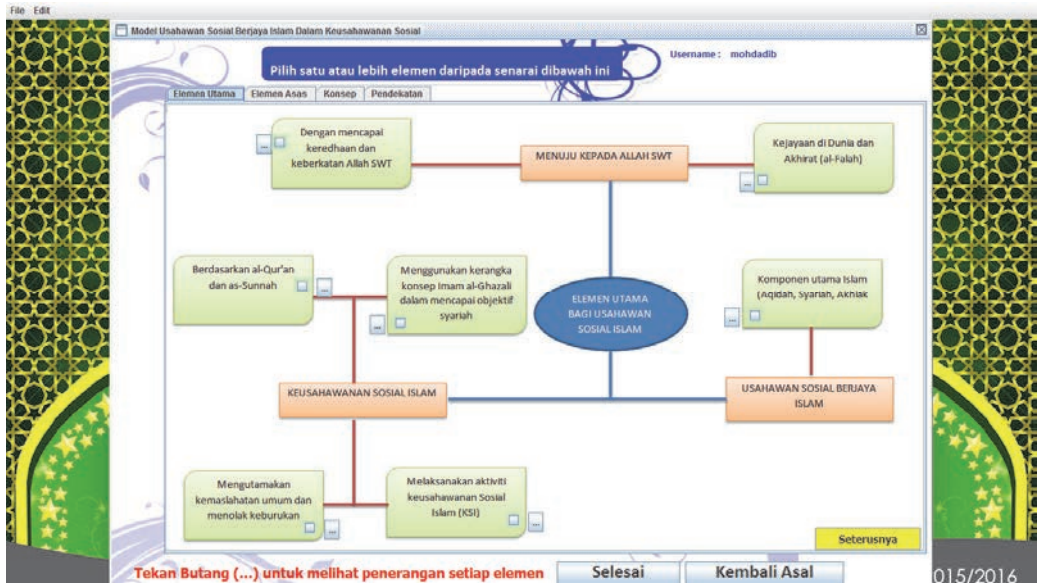


Figure 3: Main Elements of Islamic social entrepreneurship

Whereas Figure 4 shows the basic elements for Muslim social entrepreneur

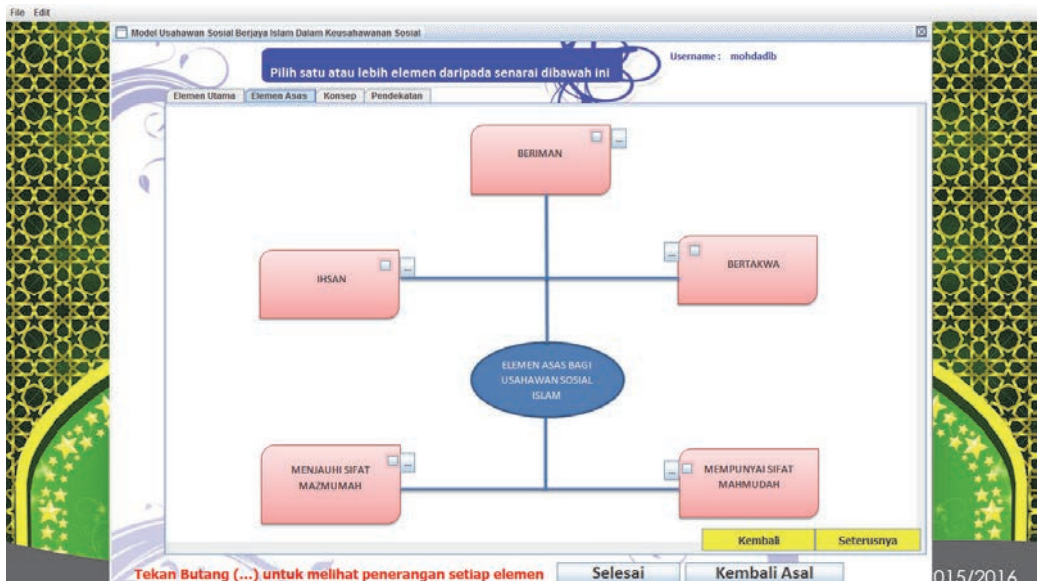


Figure 4: Basic Elements for Muslim Social Entrepreneur



The third section is the concept of Islamic social entrepreneurship (see Figure 5).

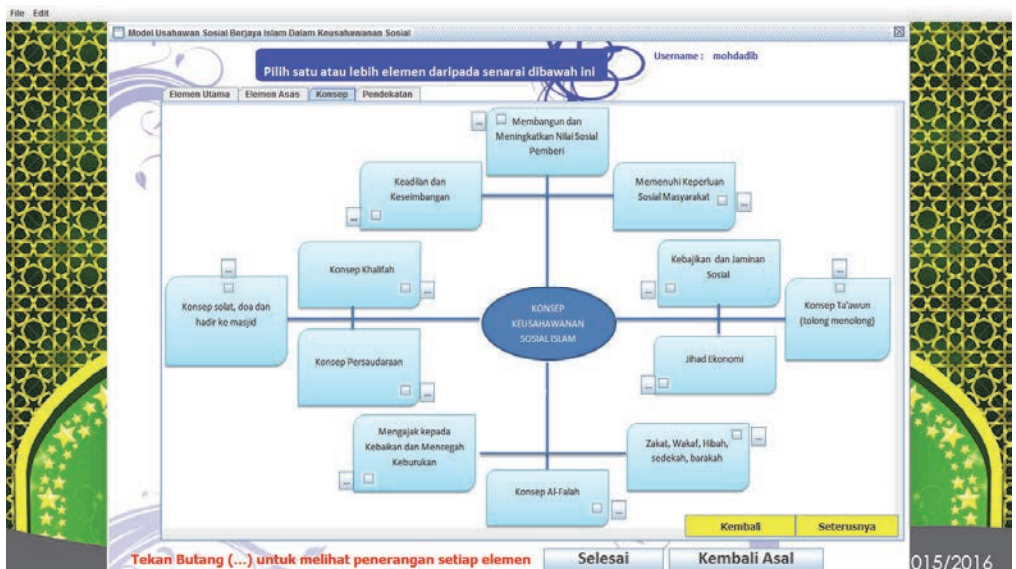


Figure 5: Concept of Islamic Social Entrepreneurship

Furthermore, element of *al-Maqasid al-Syariah* (as shown in Figure 6).

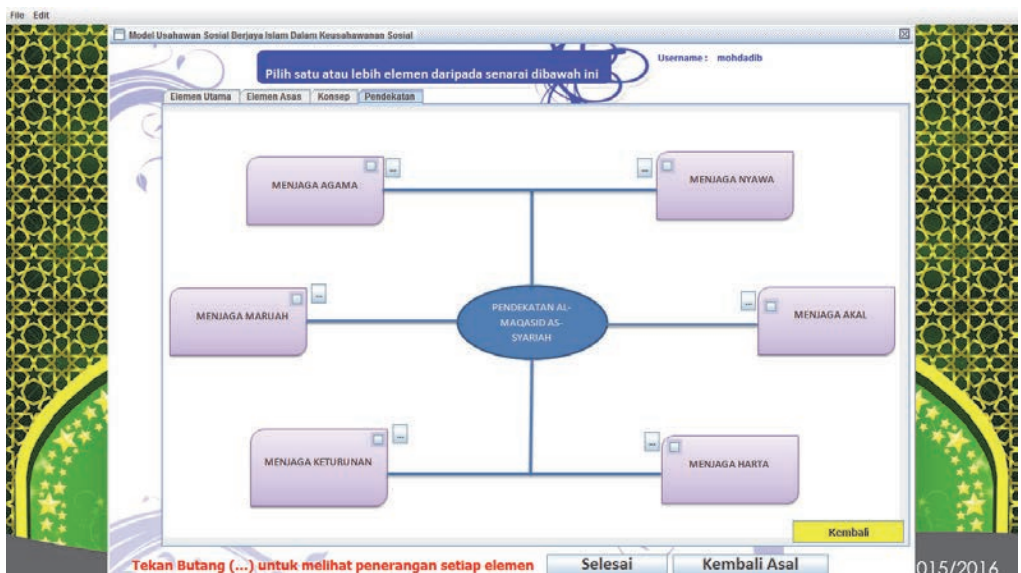
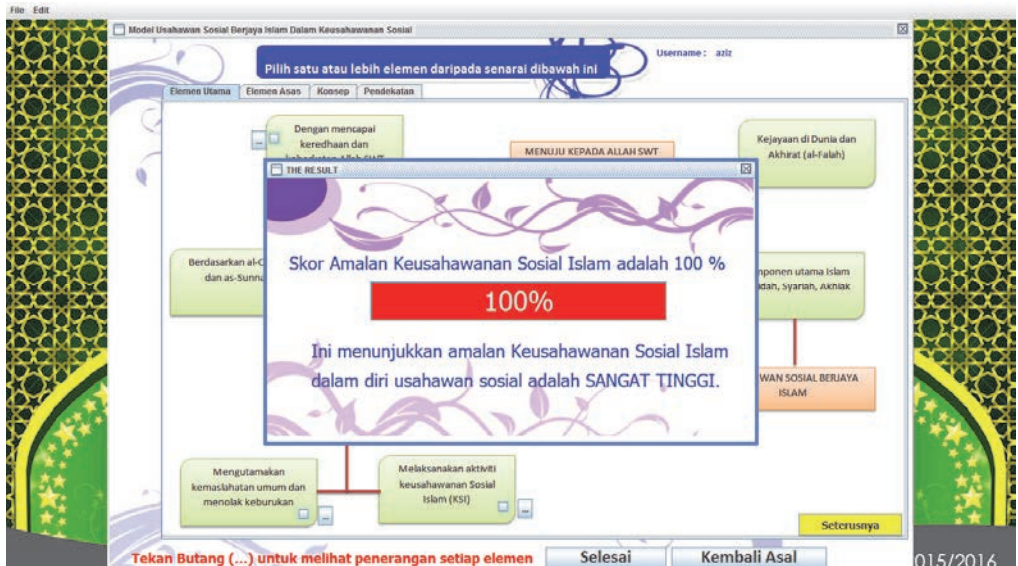


Figure 6: Element of *al-Maqasid al-Syariah*



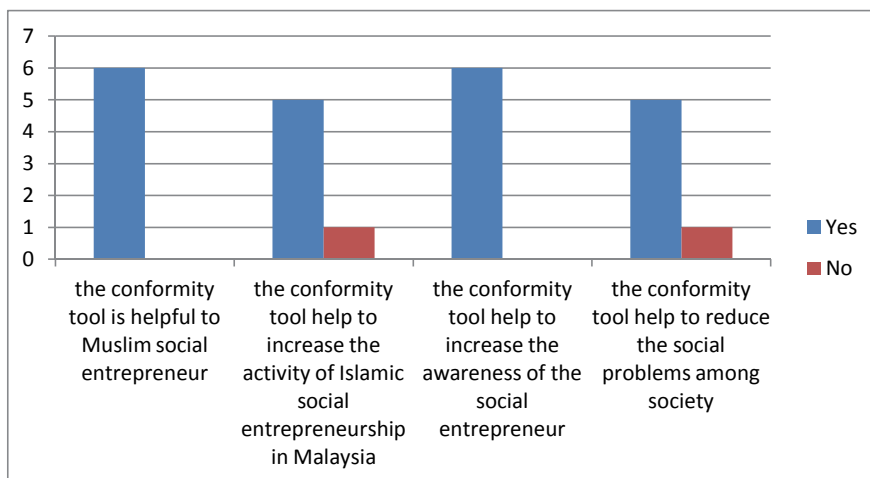
**Figure 7: Percentage of Elements Islamic Social Entrepreneurship**

After completing the list checking, the system will show percentage of Islamic social entrepreneurship towards Muslim social entrepreneur (as depicted in Figure7). The system will calculate how many elements were applied in Islamic social entrepreneurship. If more elements applied, the higher the estimated Islamic social entrepreneurship will be.

## 4.2 System Evaluation

The conformity tool was validated through expert review method. Six experts went through the review process and they were chosen based on the following criteria: (1) they possess qualifications in Islamic entrepreneurship area, shariah and Islamic business management, and/or (2) they have been working, studying, researching, or teaching in Islamic Social entrepreneurship or Islamic entrepreneurship area for at least five years.

The objective of the expert review was to validate the proposed elements included in the tool and also to measure experts' perceived usefulness of the tool. During the review, the experts were asked whether they agree or not with the following statements, (1) the conformity tool is helpful to Muslim social entrepreneur, (2) the conformity tool help to increase the activity of Islamic social entrepreneurship in Malaysia, (3) the conformity tool help to increase the awareness of the social entrepreneur, and (4) the conformity tool help to reduce the social problems among society.



**Figure 8: Analysis summary from expert review**

From the analysis summary as depicted in Figure 8, majority of the experts agreed that the conformity tool is very helpful to Muslim social entrepreneur (100% agreed); can help to increase the activity of Islamic social entrepreneurship (83.33% agreed); can help to increase the awareness of the social entrepreneur (100% agreed); and also help to reduce the social problems among society (83.33% agreed).

In addition, experts were also encouraged to give their additional comments about the conformity tool. Table 2 displays the comments from all of the experts. Some comments were rephrased from the original versions to convey clearer meaning.

**Table 2: Comments From The Experts**

Expert	Expert Reviews
Expert 1	<ol style="list-style-type: none"> <li>1) The conformity tool is very helpful to increase the activity of Islamic social entrepreneurship in Malaysia.</li> <li>2) The conformity tool can increase the awareness of Muslim social entrepreneur to implement the concept of Islamic social entrepreneurship in Malaysia.</li> </ol>

**Table 2: Continue...**

Experts 2	<ol style="list-style-type: none"> <li>1) It is a good study because it focuses on Islamic concept.</li> <li>2) This study also looks into basic elements such as <i>iman</i>, <i>taqwa</i>, <i>ihsan</i> and <i>sifat mahmudah</i>.</li> </ol>
Expert 3	<ol style="list-style-type: none"> <li>1) The elements in the conformity tool should be further explained to avoid vagueness.</li> <li>2) The conformity tool could be improved by looking into effectiveness or implication on Islamic social entrepreneurship towards Muslim social entrepreneur.</li> </ol>
Experts 4	<ol style="list-style-type: none"> <li>1) I would suggest an ideal number of 5-6 users (i.e. Muslim Social Entrepreneur (MSE)) to use the conformity tool to evaluate one concept and then calculate the average result for best result.</li> <li>2) Main elements and basic elements in this study need to support by some prove (<i>dalil from al-Qur'an and al-Hadith</i>)</li> </ol>
Expert 5	<ol style="list-style-type: none"> <li>1) The conformity tool could have been better with insertion of images/symbols for relevant elements to make them clearer and easier to understand.</li> <li>2) The conformity tool provides excellent guide for advertisers especially the beginner as it helps them learn how to implement the Islamic social entrepreneurship.</li> </ol>
Expert 6	<ol style="list-style-type: none"> <li>1) Overall the conformity tool is easy to understand but might need more explanations for some elements.</li> <li>2) The conformity tool could have been better with insertion of images/symbols for relevant elements to make them clearer and easier to understand.</li> </ol>

From the comments as depicted in Table 2, it can be concluded that majority of the experts inquired for clearer explanations of some elements in the conformity tool. Besides that, two of the experts suggested the inclusion of images or symbols to some elements to make it recognizable. Also, three of the experts suggested ways to improve the performance of the conformity tool.

Elements	Expert Review (1, 2, 3, 4, 5, 6)
1. To seek pleasure of Allah s.w.t in the world and hereafter	/ / / / / /
2. Concept of Islamic Social Entrepreneurship	/ / / / / /
i. Concept of <i>Amar maa'ruf wa nahi munkar</i>	/ / / / / /
ii. Concept of Welfare	/ / / / / /
iii. Concept of Fairness	/ / / / / /
iv. Concept of <i>al-Falah</i> (success in world and the hereafter)	/ / / / / /
v. Concept of Developing and improving of Social Value providers	/ / / / / /
vi. Concept of <i>Khalifah</i>	/ / / / / /
vii. Concept of Charity	/ / / / / /
viii. Concept of <i>Waqf, hibah</i> and <i>zakat</i>	/ / / / / /
ix. Concept of Justice and balance	/ / / / / /
x. Concept of Welfare and social security	/ / / / / /
xi. Concept of <i>Jihad</i> economy	/ / / / / /
xii. Concept of Prayer and attending to <i>Masjid</i> .	/ / / / / /
3. Basic element of Muslim social entrepreneur	/ / / / / /
i. <i>Iman</i>	/ / / / / /
ii. <i>Taqwa</i>	/ / / / / /
iii. <i>Ihsan</i>	/ / / / / /
iv. <i>Sifat Mahmudah</i>	/ / / / / /
4. Element of <i>al-Maqasid al-Syariah</i> . These are the preservation of:	/ / / / / /
i. Religion ( <i>deen</i> )	/ / / / / /
ii. Life ( <i>nafs</i> )	/ / / / / /
iii. Lineage ( <i>nasl</i> )	/ / / / / /
iv. Intellect ( <i>'aql</i> )	/ / / / / /
v. Property/ wealth ( <i>mal</i> )	/ / / / / /

Source: From Expert Review Result

## 5.0 CONCLUSION

In conclusion, there are many issues and limitations in previous studies on social entrepreneurship especially from the Islamic perspective. This is because research

and writing in the field of Islamic social entrepreneurship is very limited. Perhaps it is necessary for new things to be explored to researchers who want to understand and learn Islamic social entrepreneurship towards Muslim social entrepreneur. This paper is an attempt to develop a conformity tool for Islamic social entrepreneurship towards Muslim social entrepreneur. This study is based on the Al-Quran and As-Sunnah and need to implement the Maqasid Shari'ah (preserve religion, life, intellectual, lineage, and property) in to the real practices in order to achieve *al-Falab* (seek the pleasure of Allah s.w.t in this world and hereafter).

By developing this application it will not only helps Muslim social entrepreneur to implement the Islamic Social entrepreneurship in Malaysia but it can also be a guide to the new social entrepreneurs to learn and practice. Moreover, findings from the expert reviews has shown that majority of the experts agreed and perceived the conformity tool as useful and helpful to the Muslim social entrepreneur to implement the Islamic social entrepreneurship; help to increase the activity of Islamic social entrepreneurship in Malaysia; help to increase the awareness of Muslim social entrepreneur; and help to reduce the social problems among society in Malaysia.

In addition, this study is very important to increase the economy growth for nation. Therefore, this study hopes that various parties to participate and take initiatives to increase the self-knowledge to help in eradication of social problems through social entrepreneurship based on Islamic teachings. Besides , it can be additional reading materials in the collection of studies and research on the Islamic perspective. Perhaps, this study also will contribute in a better understanding on the concept of Islamic social entrepreneurship. For future work, other researchers could expand the knowledge on Islamic social entrepreneurship from this study.

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