

Research Article

Intangible Cultural Capital and Mosque-Based Entrepreneurship

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Abstract.

This study was conducted at the Jogokariyan Mosque in Jogjakarta, Indonesia, which already has a popular mosque program. The mosque management plays a crucial role in promoting the economic capacity of the surrounding area. One of the flagship programs aimed at improving the local economy is called Masjidpreneur, which focuses on mosque-based entrepreneurship.

The objective of this study is to identify the behavioral factors that drive the success of the mosque program. The research method utilized is quantitative descriptive, employing a Likert Scale for self-assessment of both mosque managers and mosque entrepreneurship partners (community members). A comparison of the self-assessment results between mosque managers and mosque partners indicates a convergence of perspectives, with a high level of agreement in the assessment results. Both parties possess several intangible cultural capitals, including a strong commitment to honesty, striving to practice the teachings of Islam in daily behavior, zero tolerance for fraudulent acts, feeling restless when unable to convey the truth, and a strong desire to carry out their responsibilities to the best of their ability. They also look to Prophet Muhammad SAW as an example in their daily lives, exhibiting various attitudes that reflect the strength of intangible cultural capital. The average assessment score obtained is 5.42 out of a scale of 6, indicating that the behavior of mosque economic managers tends to be highly commendable. This finding highlights that the key to the mosque program's success lies not only in the management of funds but also in the strength of intangible cultural capital.

Keywords: mosque, entrepreneurship, cultural capital, economic development, local economy

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1. Introduction

Cultural capital is recognized in tangible and intangible forms. Cultural capital is defined as the resources owned to encourage an increase in output/outcome driven by a community's values, norms, and artifacts through increasing competitiveness through increased productivity and innovation (Sebayang, 2015). Cultural capital is a term initiated by Bordieu (the 1980s), defined as something inherent in society based on basic sociological differences and social strata position. This difference by Bordieu can be narrowed down through education. Cultural Capital, according to Bordieu, one social class will be different from other social classes what values and habits of a community will be passed on regeneratively.

The existence of cultural capital is then developed as an important aspect that forms a strong basic for economic development. A review of the development success of countries with high per capita income compared to developed countries is an important concern to explore the physical and non-physical aspects that affect these achievements. Throsby (2000) suggests that the aspect of cultural capital has a strong influence on encouraging economic development to achieve the best productivity, which is a form of sustainable development. The identification of aspects of values and norms that are recognized in society is widely studied by social sciences. People who have positive values will encourage productivity. A value that is implemented and agreed upon as a shared value will bring a local economy to achieve its goal of long-term prosperity. Hofstede (1994) views the importance of a strong culture present in an organization to achieve its goals.

The implementation of Islam as a religion that creates goodness for all of nature is an inseparable part of building the community's economy. The benefits obtained by the community with the presence of the mosque must be felt real and sensitive to community problems. The illustration of sensitivity is shown by the Prophet Muhammad SAW in the Quran Surah 9:128, which is "A messenger from your own circle has come to you, it is hard for you to feel what you suffer, very caring for you and a mat of compassion for the believers". This verse can indicate the mosque's responsible attitude towards the problems around it, including the community's economic problems.

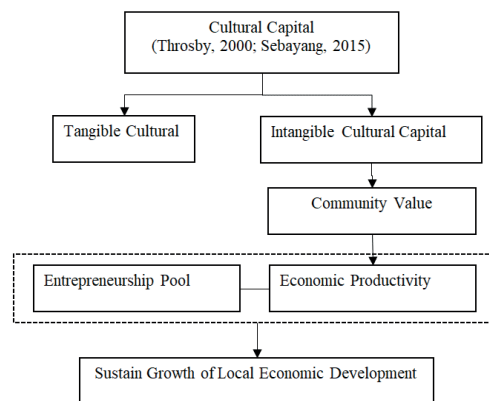
Not all mosques have focused on promoting social roles due to various situations and policies. In Malaysia, for example, mosque social activities are something new. Mosque-based entrepreneurship can be done by considering factors such as; demographics, location, and mosque management (Aliyasak MZI et al., 2019). The policy of a mosque will be responsive according to the needs of the surrounding community.

This study identify the existence of intangible cultural capital in term of local economic productivity through entrepreneur formation in mosque surrounding. This local capacity will create strong local economic in long term.

2. Methods

2.1. The Data Gathering Methods

This study used a mixed method approach with quantitative descriptive methods through field studies to obtain primary data. The field study was carried out with four data collection times. Namely, the first stage was brainstorming with the manager of the Masjidpreneur Program at the Jogokariyan Mosque, a field survey during Ramadhan which showed the peak activity of the Masjidpreneur Program in Jogokariya Village, and two further survey stages identifying entrepreneurial activities by business actors who became mosque partners. Finally, the whole field research activities were carried out by observing and having open discussions with the respondents. The conceptual framework of this research is shown in Figure 2 below.



Source: The research formulation, 2022.

Figure 1

There are two target groups of primary data collection through the research questionnaire instrument. The first group consisted of the managers of the Masjidpreneur Program consisting of the Economic Sector of the Jogokariyan Mosque, namely people who were organizationally responsible for entrepreneurial activities, namely 13 people who were also key informants. The second group consists of mosque partners, namely residents around the mosque who are registered as entrepreneurial partners. In the second group, the number of respondents who filled in was 83 businesses. The total number of populations who are partners of mosques in developing Small and Medium

Enterprises is 93 businesses, so the number of samples obtained is close to the total population. From the results of calculations using the sample calculator, the confidence level of sampling reached 99%, with a margin of error of 5%.

2.2. The Data Analysis Methods

The analytical method applied is the descriptive quantitative method using a comparative approach to the average results of the Likert Scale in two different groups, namely the program manager group and the program beneficiaries group, namely entrepreneurs. The results of these two groups were compared with the perception assessment method. The results of the perception assessment are categorized into cultural capital values which are very good, good, sufficient, and not good.

TABLE 1: Likert Scale for Assessing Cultural Capital at the Jogokariyan Mosque, Jogjakarta, Indonesia.

Alternative Answers	Weight Positive (+)
Very Good	5
Good	4
Enough	3
Not Good	2
Very Bad	1

Source: Sugiyono (2013:107)

The assessment results evaluated through two perspectives, namely the management perspective with partners (entrepreneurs). If there is a difference in the results of the assessment between the two parties, it is interpreted as a temporary difference in value; if the direction of the assessment shows the direction of the same criteria, it indicates that there is a similarity in perspective, which means the similarity of cultural capital.

The same perspective between managers and partners is then realized in productive activities to provide added value for both parties. For example, increased public trust will open up opportunities for increased acceptance of mosques and make mosques able to complete basic needs (such as water and electricity). On the other hand, the community increases its economic capacity and subsequently becomes the payer of Zakat, Infaq, and alms in larger numbers. If carried out in the long term, this productive behavior will improve the community's welfare.

3. Findings and result

3.1. The Validity Test Result

The results of the research survey instrument test for the mosque’s economic partners are shown in Table 1 below.

TABLE 2: Validity Test Results.

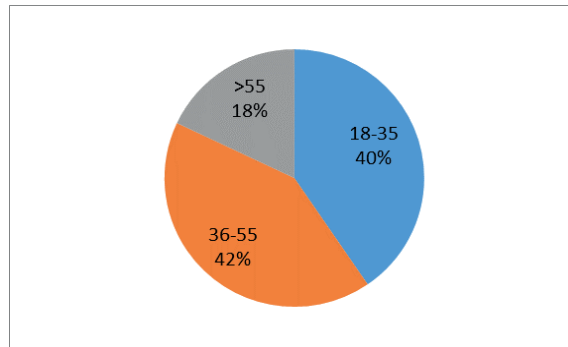
No	Item	r count	r table	Criteria
Cultural Capital Identification				
1	VAR_1	0.508	0.2084	Valid
2	VAR_2	0.547	0.2084	Valid
3	VAR_3	0.519	0.2084	Valid
4	VAR_4	0.377	0.2084	Valid
5	VAR_5	0.596	0.2084	Valid
6	VAR_6	0.643	0.2084	Valid
7	VAR_7	0.705	0.2084	Valid
8	VAR_8	0.410	0.2084	Valid
9	VAR_9	0.214	0.2084	Valid
10	VAR_10	0.530	0.2084	Valid
11	VAR_11	0.596	0.2084	Valid
12	VAR_12	0.714	0.2084	Valid
13	VAR_13	0.616	0.2084	Valid
14	VAR_14	0.546	0.2084	Valid
15	VAR_15	0.610	0.2084	Valid
16	VAR_16	–	viewable	–

– that the value of r count in each question item has a value of r count > r table, ie r count is greater than 0.2084 so it can be concluded that all question items for all variables are declared valid.

3.2. The Socio-Economic Profile of Mosque Entrepreneurs

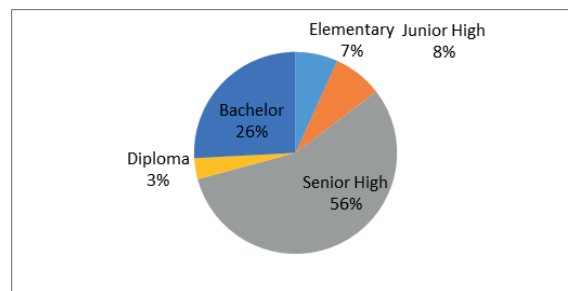
Jogokariyan Mosque has important role to support their partner become entrepreneurs. Various businesses emerged and developed, from home businesses to exporters. The mosque opens up opportunities for business scaling up. The increasing popularity of mosques greatly helps the household economy. The results of the field survey indicate that in general, household businesses, which housewives mostly carry out, receive benefits. The socio-economic background of the mosque’s economic partners is presented below.

Age conditions and education levels around the Jogokariyan Mosque are thought to influence the success of a number of programs. Knowledge transfer from management



Source: Field Survey, 2022.

Figure 2: Distribution of Mosque Entrepreneurs by Age Range.

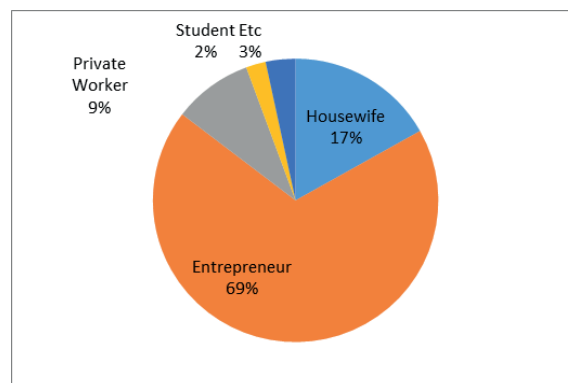


Source: Field Survey, 2022.

Figure 3: Distribution of Mosque Entrepreneurs by Education.

to partners is carried out in two directions where the active role of partners plays an important role.

Partners’ focus on entrepreneurship is important, considering that various mosque entrepreneurship programs are carried out sustainably. The field study results indicate that more than 60% of the main occupations of mosque entrepreneurship partners are entrepreneurs. At the same time, the rest have other main jobs, as shown in Figure 3 below.



Source: Field Survey, 2022.

Figure 4: Main Jobs of Mosque Entrepreneur Partners Mosque.

Mosque partners generally work as entrepreneurs. Their variety of businesses is a source of economic strength for the local community. They can adapt their business according to the needs of visitors in Jogokariyan. However, there is a tendency for the number of business actors to continue to increase, which has implications for increasing business competition. For this reason, it is necessary to control individuals and managers so that healthy competition occurs between partners, including the limit on the amount allowed.

3.3. Intangible Cultural Capital in Jogokariyan Mosque

A program can be successful in one mosque but not in another. The economic independence of the ummah is currently the concern of many mosques in Indonesia. Many mosques are moving to encourage local economic growth, but not all are successful in carrying out their programs.

This study indicates that the prerequisite for the success of the program is an element of consensus between mosque managers and their partners. The results of the study indicate that there is a congruence in the behavior of managers and partners. The perspective is related to the importance of maintaining trust, the importance of implementing the attitudes of the Prophet Muhammad in everyday life, the importance of innovation, the need for an attitude to change oneself for the better, and other positive things.

This achievement indicates the internalization of intangible cultural capital in program implementation. The results of the assessment of mosque management and entrepreneurial partners are presented in Table 2 below.

Several intangible cultural capitals are strengths in mosque management. **Firstly**, mosque partners practice the importance of basic characteristics in working together, namely carrying out the mandate following the guidance of Islam, implementing good knowledge in daily attitudes. The practice of trust is a strong basic value for building the community's economy.

Secondly, values honesty being a shared value. The power of people living in the same neighborhood generally controls behavior. Disgraceful attitudes and dishonesty will be a barrier to long-term interactions. They understand and practice the importance of honesty as a key success of their business.

Thirdly, the values of teaching kindness and inviting others to do good things. The transfer of knowledge that moves naturally in society will drive economic capacity.

TABLE 3

No	Statement	Perceptions of Program Managers		Perceptions of Masjidpreneur Partners	
		Total Weight	Meaning	Total Weight	Meaning
1	I will be whacked by guilt if I commit fraud.	5,92	Very Good	5,73	Very Good
2	Being honest for me is the key to success.	5,92	Very Good	5,85	Very Good
3	My current achievement is because I uphold the values of honesty.	5,58	Very Good	5,67	Very Good
4	I do not tolerate dishonesty around me.	5,42	Very Good	5,47	Very Good
5	The characteristics of the Prophet Muhammad SAW always want me to imitate and uphold in interacting with anyone.	5,83	Very Good	5,70	Very Good
6	I will carry out the mandate well and to the best of my ability.	5,83	Very Good	5,75	Very Good
7	I will be nervous when I do not carry out my mandate well.	5,75	Very Good	5,66	Very Good
8	The achievements (work) in my life today are the result of my firm commitment to carrying out my mandate.	5,00	Very Good	5,43	Very Good
9	There is no need for anyone to reveal my weaknesses in carrying out the mandate.	4,74	Good	4,17	Good
10	I feel there is always a need for innovation in managing something.	5,33	Very Good	5,44	Very Good
11	Innovation is an important aspect to excel.	5,50	Very Good	5,53	Very Good
12	Times have changed, and I have changed in a more positive direction.	5,50	Very Good	5,61	Very Good
13	I will be anxious when I do not make positive changes to my surroundings.	5,17	Very Good	5,33	Very Good
14	I like to teach kindness to those around me.	5,08	Very Good	5,35	Very Good
15	I get nervous when I do not tell the truth.	5,50	Very Good	5,47	Very Good
16	I am easy to share knowledge with those around me.	5,08	Very Good	5,39	Very Good
	Average	5,40	Very Good	5,34	Very Good

Source: Field Survey, 2022.

Everyone has potential a positive perspective will transmit positive things to the environment, including bringing the surrounding environment in a better direction.

Fourthly, mosque management and their partners (local entrepreneur) place the innovative thought as important standard, where the positive change over time becomes entrepreneur necessary. Mosque and entrepreneur need a new approach to improve the economy of the surrounding community. The mosque does not hesitate to activate social media to introduce its partners, including regularly opening studies to encourage partner businesses. Another innovation is to open up opportunities for partners to participate in exhibitions on a national and international scale.

The strength of this cultural capital needs to be maintained sustainably. The manager's focus on community economic development needs to consider many negative side effects in line with the popularity of the mosque. Jogokariyan Mosque has great power from intangible cultural capital. Increasing business competition must be followed by a level of community awareness in maintaining positive community values. Density at busy times in the mosque must be balanced with better arrangements. The density of mosque activities will face the problem of the carrying capacity of the mosque.

This study supports the opinion of John Martinussen (1999), which states that community development in the future era is oriented towards the power of society to bring about change for the better. Religious norms considered play an important role in local community development. Mosque have been attached to the community for a long time, and the values learned have become community life guidelines (Arsyad, 2014). This finding also strengthens the findings of Fahmi (2018), who states that mosques can play an active role in improving the local economy with various empowerment programs considering that many pilgrims have businesses but have no access to develop their businesses, especially difficulties in accessing capital while mosques have sources of funds and donors. Mosque assistance still needed during the progressive change of the community.

Some researchs found various forms of mosque participation in managing the community's economy such as; marketing management programs, financial management, information technology development in the business world, opening access to capital, establishing supporting institutions such as Sharia Cooperatives and Baitul Maal wat Tamwil (BMT) and many other productive programs (Kamaruddin, 2013; Fahmi RA, 2018; Kurnia T & Wildan M, 2018); Febriansah RA & et al., 2021).

The strength of cultural capital in the community is also inseparable from the belief in implementing Islamic values. The attitude shown by mosque administrators and partners is evident in their strong desire to teach various virtues, including building mosques through sustainable economic activities.

These research findings support the theory of cultural capital as part development strategy (Throsby, 2000). The more productive values, the stronger local economy achieved. Mosque as a local institution has a critical position to maintain positive value as intangible cultural capital.

4. Conclusion and Policy Implications

This study finds the basic strength of mosques in carrying out their programs, namely intangible cultural capital. The strength of cultural capital must be owned by both parties (the mosque management and their partners). The success of the mosque entrepreneurship program requires harmony between the positive values of the community. The dominance of values owned by mosque management must be processed and transferred to partners so that there is a common perspective in achieving goals. Some positive values characterize the Jogokariyan Mosque from the perspective of mosque managers and partners, namely, awareness of the importance of a positive attitude (trustworthy, honesty, innovative, open to new knowledge, and others). A strong need to implement religious knowledge in daily actions can be implemented with the support of the surrounding environment. This alignment becomes the foundation for developing similar programs in other locations.

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