Qur'anic Sociopreneurship Conception Through Interpretation of Q.S. Al-Rūm/30: 33-42

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Abstract. There is no novelty in the interpretation or the interrelation of Q.S. al-Rūm/30:33-42, since the time of the Salaf to the Commentators today. Their interpretation seems to be repeated. Therefore, this paper seeks to discuss the interpretation of Q.S. al-Rūm/30:33-42, using the interrelation (*munāsabah*) approach, which in essence, has implications for the explanation of the Qur'anic sociopreneurship conception. This paper can be classified as library research with a qualitative descriptive approach. The interpretations of previous commentators still guide this paper as to the basis for interpreting the Qur'anic sociopreneurship conception. Thus it can be said that this paper is a continuation of the previous interpretations of Q.S. al- Rūm/30:33-42. This paper will describe interrelation Q.S. al-Rūm/30:33-42, which are divided into two parts. First, the interrelation between Q.S. al-Rūm/30:39 with Q.S. al-Rūm/30:38 and Q.S. al-Rūm/30:40. Second, the interrelation between Q.S. al-Rūm/30:39 with Q.S. al-Rūm/30:33-37 and Q.S. al-Rūm/30:41-42.

Keywords: Qur'anic Sociopreneurship; Interrelation; Interpretation; Conception.

Introduction

The commentators of the Qur'an from the time of the Salaf to the present, interpret Q.S. al-Rūm/30: 39 with accommodation to its revelations, which is related to massive practice at that time. So their interpretation is not interpreted with the actual meaning of *ribā* as *fiqh* terms. Their interpreting is related to the practice of giving, such as gifts, grants, donations, aid, etc., with the expectation of something in return. In addition, their divide *ribā* into *ribā* halāl and *ribā harām*, which is related to its revelations. Likewise, the interrelation of Q.S. al-Rūm/30: 33-42, are not found in their *tafsīr* books, whereas Q.S. al-Rūm/30: 39 has a strong relationship between verses and verses, both before and after it. Their

interpretation only explains verse by verse, without further and more profound explanation about the interrelation of the verses before and after.[1]

Thus, it can be stated that previous interpretations of Q.S. al-Rūm/30: 39 is not detailed and seems to be repeated. Their interpretation can be described as follows:

Ibnu Jarīr al-Ṭabari (Died 310 AH) explains the narrations of Q.S. al-Rūm/30: 39, using analysis of *bi al-Ma'thūr* from the companions of the Prophet and *tābi'ūn* about the meaning of Q.S. al-Rūm/30: 39. That is about donations, gifts, and grants with the expectation of more rewards from the recipients. He also explains the reason for the revelation of Q.S. al-Rūm/30: 39 and explains the meaning of *ribā* in the Q.S. al-Rūm/30: 39 is *hibah*, and the meaning of *zakāt* is alms, which taken from the narration of Ibn Abbas and Mujahid.[2]

Al-Tha'labi (Died 427 AH) explains the differences of opinion of the Interpreters about the meaning of Q.S. al-Rūm/30: 39 and explains the meaning of the word *al-muḍ'ifūn* (المضعفون).[3] Al-Baghawi (Died 516 AH) only explains about

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[1]Abu al-Qāsim Maḥmūd bin Umar Al-Zamakhsyari, *Al-Kassyāf 'an Haqā'Iqi Gawāmidi Al-Tanzīl Wa 'Uyūni Al-Aqāwil Fī Wujūhi Al-Ta'Wīl*, ed. 'Adil Ahmad Abdul Maujūd, Ali Muḥammad Mu'awwaḍ, and Fatḥī 'Abd al-Raḥmān Aḥmad Ḥijāzī, 1st ed., vol. 4 (Riyāḍ: Maktabah 'Abīkān, 1998); Abū Isḥāq Aḥmad Al-Tha'labi, *Al-Kashf Wa Al-Bayān Al-Ma'rūf; Tafsīr Al-Tha'labi*, ed. Imam Abī Muhammad ibn 'Āsyūr and Naẓīr Al-Sā'idi, 1st ed., vol. 7 (Beirūt: Dar Ehia al-Tourath al-Arabi, 2002); Burhān al-Dīn Abī al-Hasan Ibrahīm bin Umar Al-Baqā'i, *Naẓmu Al-Ḍurar Fī Tanāsubi Al-Āyāt Wa Al-Suar*, ed. Muḥammad 'Imrān al-A'ẓamī al-Anṣārī Al-Umrī and Muḥammad 'Aṭā'illah al-Naqshabandī Al-Qādirī, 1st ed., vol. 15 (Kairo: Dār al-Kutub al-Islāmī, n.d.); Ahmad Musṭafa Al-Marāghi, *Tafsīr Al-Marāghi*, 1st ed., vol. 21 (Kairo: Syirkah Maktabah Wa Maṭṭba'ah Musṭṭafāā al-Bāābi al-Ḥalabi wa Aulāāduhu bi Mishr, 1946); Abu Muḥammad Abd al-Ḥaq bin Ghālib Ibnu 'Aṭiyyah, *Al-Muḥarrar Al-Wajīz, Fī Tafsīr Al-Kitāb Al-'Azīz*, ed. Abdul Salam Abdul Syāfi Muḥammad, 1st ed., vol. 4 (Beirūt: Dār al-Kotob al-Ilmiyah, , 2001); Abū Abdillah Muḥammad bin Aḥmad bin Abī Bakr Al-Qurṭubi, *Al-Jāmi' Li Ahkām Al-Qur'ān Wal Mubayyin Limā Taḍammanahu Min Al-Sunnah Wa Ay Al-Furqān*, ed. Abdullah Abdul Muhsin Al-Turk, Kāmil Muḥammad Al-Kharrāṭ, and Muḥammad Anas Muṣṭafā Al-Khan, 1st ed., vol. 16 (Beirut: Al-Resalah Publishers, 2006); 'Imād al-Dīn Abu al-Fidā' Ismāil Ibnu Katsīr, *Tafsir Al-Qur'ān Al-'Adzīmi, Ed. M*, ed. Musṭafa al-Sayyid Muḥammad et al., 1st ed., vol. 11 (Giza: Muassasah Qurṭubah dan Maktabah Aulād al-Syaikh li al-Turāts, 2000); Jalāluddīn Al-Suyūṭi, *Al-Ḍurru Al-Manṣur Fī Al-Tafsīr Bi Al-Ma'ṡūr*, ed. Abdullah bin Abdul Muhsin Al-Turk and Abd al-Sanad Ḥasan Yamāmah, 1st ed., vol. 3 (Al-Muhandisin: Hijr, 2003); Al-Fakhr Al-Rāzi, *Al-Tafsi Al-Fakhr Al-Rāzi; Al-Mushtahir Bi Al-Tafsīr Al-Kabīr Wa Mafātih Al-Gaib*, 1st ed., vol. 25 (Beirut: Dār al-Fikr, 1981); Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, *Tafsīr Al-Ṭabari; Jāmi' Al-Bayān 'an Ta'Wīli Ayyi Al-Qur'ān*, ed. Abdullah bin Muhsin Al-Turk and Abd al-Sanad Ḥasan Yamāmah, 1st ed., vol. 18 (Kairo: Hijr, 2001); Quraish Shihab, *Tafsir Al-Misbah*, 1st ed., vol. 11 (Jakarta: Lentera Hati, 2005); Hamka, *Tafsir Al-Azhar*, vol. 6 (Jakarta: Pustaka Panjimas, 1983).

[2] Aṭ-Ṭabari, *Tafsīr Al-Ṭabari; Jāmi' Al-Bayān 'an Ta'Wīli Ayyi Al-Qur'ān*.

[3] Al-Tha'labi, *Al-Kashf Wa Al-Bayān Al-Ma'rūf; Tafsīr Al-Tha'labi*.

the difference in reading and the meaning of the verse globally.[4] Al-Zamakhshari (Died 538 AH) explains the descent of this verse because of the Bani Thaqif who commit *ribā* and explains the two types of *ribā*; *Ribā Harām* and *Ribā Halāl*. *Ribā Halāl* is like giving a grant or a gift to get a better successor. While *Ribā Harām* is like a credit with a return that is more than the nominal credit or credit that benefits from it.[5]

Ibnu al-'Arabi (Died 543 AH) only explains about revelations of the verse and explain the law of grants.[6] Ibnu Aṭiyyah al-Andalusi (Died 546 AH) explains about *qira'ā*t, the revelation of this verse regarding the grant by expecting a reward that is more than what was given and Explain the meaning of the phrases and clauses.[7] Muhammad al-Fakh al-Rāzi (Died 543 or 544 AH) explains the verse globally. Where al-Rāzi states that if someone asks for one in the hope of returning it to two, then it will not increase in the sight of Allah SWT. As for the *zakāt* that someone gives, that is what will develop in Allah's side, and someone will get at least ten times when he was issued *zakāt*.[8]

Al-Qurṭubi (Died 671 AH) states that there are four issues in the interpretation of this verse. **First**, about the explanation of (1) *qira'at*, (2) the meaning of *ribā* are additional, *ribā halāl* and *ribā harām*, gifts in the hope of a better return, and (3) the reason for the revelation of this verse. **Second**, about scholar's explanations of the law of a person giving a grant in the expectation of a return from him. **Third**, about Imam Ali's r.a explanation about the three conditions of a grant given by one person to another. Namely (1) expecting the pleasure of Allah SWT, who will then get a reward for his grant, (2) expecting praise from others, and riya with what is given, and (3) expecting a response from the person who was given the grant. **Fourth**, about the explanations about *qira'āt* and the meaning of some phrase/clause of the verse.[9]

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[4]Abu Muḥammad bin Mas'ūd Al-Baghawī, *Tafsīr Al-Baghawī, Ma'ālim Al-Tanzīl*, ed. Muḥammad Abdullah Al-Namir, Uthmān Jum'ah Ḍamīriyyah, and Sulaimān Muslim Al-Ḥarsh, 1st ed., vol. 6 (Riyad: Dar al-Tayyibah, 1411).

[5] Al-Zamakhsyari, *Al-Kassyāf 'an Haqā'Iqi Gawāmidi Al-Tanzīl Wa 'Uyūni Al-Aqāwil Fī Wujūhi Al-Ta'Wīl*.

[6] Abu Bakr Muḥammad bin Abdullah Ibnu 'Arabī, *Ahkām Al-Qur'ān*, ed. Muhammad Abdul Qādir 'Atha, 2nd ed., vol. 3 (Beirūt: Dār al-Kotob al-Ilmiyah, 2003).

[7] Abu Muḥammad Abd al-Ḥaq bin Ghālib Ibnu Aṭiyyah, *Al-Muḥarrar Al-Wafīz, Fī Tafsīr Al-Kitāb Al-'Azīz*, ed. Abdul Salam Abdul Syāfi Muḥammad, 1st ed., vol. 4 (Beirūt: Dār al-Kotob al-Ilmiyah, 2001).

[8] Al-Rāzi, *Al-TafsīAl-Fakhr Al-Rāzi; Al-Mushtahir Bi Al-Tafsīr Al-Kabīr Wa Mafātih Al-Gaib*.

[9] Al-Qurṭubi, *Al-Jāmi' Li Ahkām Al-Qur'ān Wal Mubayyin Limā Taḍammanahu Min Al-Sunnah Wa Ay Al-Furqān*.

Ibnu Katsīr (Died 774 AH) explains the phrases and clauses contained in this verse globally. As same as the previous interpretations, there is no new interpretation of Ibn Katsīr against this verse.[10] Al-Suyūṭi (Died 911 AH) explains the two types of *ribā* and the meaning of *zakāt* is alms. Al-Suyūṭi divided *ribā* into two types. The first one is *ribā halāl* that is permissible, such as giving gifts, donations, and other gifts in the hope of getting better compensation from them, and secondly *ribā harām*, which is not allowed.[11] Al-Syaukāni (Died 1250 AH) explain the differences in *qirā'āt*; explains the meaning of phrases and clauses, and explains the meaning of *ribā*, whose explanation is the same as the explanation of the previous interpretation.[12] Aḥmad Muṣṭafā al-Marāghi (Died 1371 AH) explains some vocabulary, global meaning of the verse, and interpretation of Q.S. al-Rūm/30:39, explains the interpretation of Q.S. al-Rūm/30:39 where is divided into two parts. The first is to interpret piece of the verse وَمَاآتَيْتُم مِّن رِّبًا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِندَ اللَّهِ and the second is to interpret piece of the verse وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ.[13]

Sayyid Quṭb (Died 1386 AH) interprets Q.S. al- Rūm/30: 39 by linking it with the previous verse, and He explains that Allah is the sole owner of the property, which is given to His appointed servants from a small portion of the property owned. They get rights from Allah's property which in Q.S. al-Rūm/30:38 mentions close relatives, the poors, and needy travelers. As long as the property belongs to Allah SWT, humans entrusted with property from Him must submit to His provisions. Humans should not arbitrarily take advantage of the assets entrusted to them. In his journey, some people invest their wealth to rich people in order to get return multiplied. Allah reproaches this kind of behavior in the Q.S. al-Rūm/30: 39. After explaining the wrong behavior in investing wealth, Allah explains how to invest wealth that brings doubled results. That is by assisting others solely for the sake of divine pleasure, without expecting and waiting for a return from others.[14]

The interpretation of the commentators on Q.S. al-Rūm/30: 39 as the explanations above are no longer contextual. So the interpretations of the verse can be further developed following the current context. This article will explain Q.S. al-Rūm/30: 39 in accordance with the current context. Meanwhile this article

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[10] Ibnu Katsīr, *Tafsir Al-Qur'ān Al-'Adzīmi, Ed. M.*

[11] Al-Suyūṭi, *Al-Durru Al-Manṡur Fī Al-Tafsīr Bi Al-Ma'ṡūr.*

[12] Muḥammad bin 'Ali bin Muḥammad Al-Syaukānī, *Fatḥ Al-Qadīr Al-Jāmi' Baina Fannai Al-Riwāyat Wa Al-Dirāyat Min 'Ilmi Al-Tafsīr,* ed. Abd al-Raḥmān 'Amīrah (Cairo: Dār al-Kutub al-Maṣriyyah, n.d.).

[13] Al-Marāghi, *Tafsīr Al-Marāghi.*

[14] Sayyid Quṭb, *Fī Żilāl Al-Qur'ān,* 32nd ed., vol. V (Cairo: Dār al-Syuruq, 2003).

also explains the interrelation Q.S. al-Rūm/30: 39, namely Q.S. al-Rūm/30: 33-42, which is about Qur'anic Sociopreneurship Conception.

There has been no standard conception of the sociopreneurship from ancient times to the present and no attempt to unify it.[15] Nevertheless, from the several existing conceptions, the sociopreneurship conceptions most closely approximates the interpretation of Q.S. al-Rūm/30: 33-42 is the definition given by Sarah H. Alvord et al., which states that sociopreneurship is an effort to solve social problems by creating innovative solutions, mobilizing ideas, capacity, resources, and social arrangements that needed to catalyze the development of sustainable social transformation.[16] In this case, sociopreneurship activities seek profit while considering social change, public service, and social solidarity.[17]

Meanwhile the Qur'anic sociopreneurship conception has existed since 14 centuries ago since the revelation of Q.S. al-Rūm/30: 33-42 in Mecca. At that time, the condition of society was more concerned with personal gain than helping others. Every effort or activity is undertaken, always hoping for personal gain, regardless of the weak person who deserves help as mentioned in the Q.S. al-Rūm/30: 38.

May be there are the meaning of sociopreuneurship in the interpretations of the *Salaf* to the Commentators today, but they did not mention the term 'sociopreneur' as this term emerges in modern time. However, the spirit of sociopreuneur already explained in their interpretation. Deriving meaning in the current situation by referring to sociopreuneur is main purpose to explain in this article.

This article seeks to explain in depth the Interpretation of Q.S. al-Rūm/30: 33-42, which is about Qur'anic Sociopreneurship Conception. The explanation of Q.S. al-Rūm/30: 33-42 is centered on three parts. First, Interpretation of Q.S. al-Rūm/30:39, the second about interrelation Q.S. al-Rūm /30:39 with Q.S. al-Rūm /30:38 and Q.S. al-Rūm /30:40, and the third about interrelation Q.S. al-Rūm/30:39 with Q.S. al-Rūm /30:33-37 and Q.S. al-Rūm /30:41-42. So, this article will interpret Q.S. al-Rūm/30: 33-42 with interrelation analysis techniques, with qualitative descriptive approach sourced from *tafsīr*

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[15] Johanna Mair and Ignasi Martí, "Social Entrepreneurship Research: A Source of Explanation, Prediction, and Delight," *Journal of World Business* 41, no. 1 (February 2006): 36–44, https://doi.org/10.1016/j.jwb.2005.09.002.
[16] Sarah H. Alvord, L. David Brown, and Christine W. Letts, "Social Entrepreneurship and Societal Transformation: An Exploratory Study," *The Journal of Applied Behavioral Science* 40, no. 3 (2004): 260–82, https://doi.org/10.1177/0021886304266847.
[17] Sarah J. Woodside, "Dominant Logics: US WISEs and the Tendency to Favor a Market-Dominant or Social Mission-Dominant Approach," *Social Enterprise Journal* 14, no. 1 (February 5, 2018): 39–59, https://doi.org/10.1108/SEJ-01-2016-0001.

master books. This study will focus on the interrelations study, which is often used by the Commentators on interpretation of the Q.S. al-Rūm/: 33-42, to derived meaning, and conceptualized the indication of Qur'anic Sociopreneurship Conception.

Result and Discussion

Sociopreneurship Concept in Recent Literature

Sociopreneurship is an acronym of the words social and entrepreneurship. The term social entrepreneurship was first introduced in the 1970s to solve social problems sustainably by Joseph Banks in his seminal work called The Sociology of Social Movements. He used the term to describe managerial skills to address social problems and overcome business challenges.[18]

Praszkier, Nowak, & Zablocka-Bursa define sociopreneurs as individuals capable of making a social change on a macro-scale through the involvement of grassroots communities.[19] Sociopreneurs are different from social activists. The social change effects of a sociopreneur are long-term, stable, and profound, while social activists struggle only at the surface level.[20] The term sociopreneur has also been expressed several times by Bhargava in the future. It must lead to sociopreneurship and entrepreneurship as a mandate following the company paradigm, which is just developing. What is meant by sociopreneur is Social entrepreneur.[21]

The term social entrepreneur emerged as a direction-breaker by utilizing new ideas combined with vision and creativity to find solutions to various real-world problems by prioritizing ethically, thoughtfully, and persistently achieving their vision.[22] In social activities, social entrepreneurs are professional, visionary, pragmatic, and ethical-laden opportunists at the heart of community-based initiatives to find innovative solutions to solve problems society faces, especially the poor and marginalized. According to Catford, social entrepreneurs usually

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[18] Raghda El Ebrashi, "Social Entrepreneurship Theory and Sustainable Social Impact," *Social Responsibility Journal* 9, no. 2 (2013): 188–209, https://doi.org/10.1108/SRJ-07-2011-0013.

[19] Ryszard Praszkier, Andrzej Nowak, and Agata Zablocka-Bursa, "Social Capital Built by Social Entrepreneurs and the Specific Personality Traits That Facilitate the Process," *Psychol. Spoleczna* 4, no. 10–12 (2009): 42–54, https://czasopismo.badania.net/wp-content/uploads/2016/11/Praszkier_Nowak_Zablocka-Bursa_2009_1.pdf.

[20] Praszkier, Nowak, and Zablocka-Bursa.

[21] L.M. Bhole, "The Evolution of the Concept of Entrepreneurship," in *Developmental Aspects of Entrepreneurship*, ed. Shivganesh Bhargava, 1st ed. (New Delhi: A division of Sage Publications India Pvt Ltd, 2007), 1–221, https://vdoc.pub/documents/developmental-aspects-of-entrepreneurship-pmv1i0cjj5s0.

[22] David Bornstein, "Changing the World on a Shoestring," *The Atlantic*, January 1998, https://www.theatlantic.com/magazine/archive/1998/01/changing-the-world-on-a-shoestring/377042/.

move from one project to the next. They build ideas into work projects not as an act of power but as an expression of creativity and values.[23]

People become community-based social entrepreneurs through many pathways, often starting as part-time activists and volunteers themselves. A social entrepreneur is an executive who has a vision and can balance moral imperatives without compromising profit motives in capturing market forces. The act of balancing is the heart and soul of the social entrepreneur movement.[24] Prabhu explains that social entrepreneurs show that business leaders are extraordinarily innovative in social enterprise.[25]

Social entrepreneurs act as agents of change in the social sector. They carry out the mission such as following activities: creating and maintaining social value, identifying and taking advantage of new opportunities to carry out the mission, engaging in processes of continuous innovation, adaptation, and learning, acting boldly, not limiting oneself to easily accessible resources, showing a high sense of responsibility to the areas served and for the results achieved, combining economic and social growth, motivated by long-term social goals, producing a slight change in the short term that resonates through the existing system, and the end affecting significant change in the long term.[26]

Social entrepreneurs are agents of change who have five distinct criteria: 1) adopting a mission to create and sustain social value; 2) accept and relentlessly pursue new opportunities to serve missions; 3) engaging in processes of continuous innovation, adaptation, and learning; 4) act boldly without being limited by existing resources; and 5) show a high sense of accountability towards the constituencies presented and the results produced.[27]

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[23] J. Catford, "Social Entrepreneurs Are Vital for Health Promotion--But They Need Supportive Environments Too," *Health Promotion International* 13, no. 2 (1998): 95–97, https://doi.org/10.1093/heapro/13.2.95.

[24] Jerr Boschee, "Social Entrepreneurship: Some Non-Profits Are Not Only Thinking about the Unthinkable, They're Doing It – Running a Profit," *The Conference Board Magazine* 32, no. 3 (1995): 20–25, https://jerrsjournal.org/documents/ACROSSTHEBOARDARTICLE.pdf.

[25] Ganesh N Prabhu, "Career Development International Social Entrepreneurial Leadership," *Career Development International* 4, no. 43 (1999): 140–45, https://doi.org/10.1108/13620439910262796.

[26] Bornstein, "Changing the World on a Shoestring"; J Gregory Dees, "The Meaning Social Entrepreneur," 2001, 1–5, https://centers.fuqua.duke.edu/case/wp-content/uploads/sites/7/2015/03/Article_Dees_MeaningofSocialEntrepreneurship_2001.pdf; Praszkier, Nowak, and Zablocka-Bursa, "Social Capital Built by Social Entrepreneurs and the Specific Personality Traits That Facilitate the Process."

[27] Dees, "The Meaning Social Entrepreneur."

The focus of sociopreneur activities is to integrate business practices with a social mission.[28] One of the sociopreneur goals is to overcome the problem of poverty in the city environment or the neighborhood company or business location by involving the surrounding environment in existing business activities. The focus of sociopreneur activities is on workforce development, job creation, and community economic development. Those efforts are usually called work integration social enterprises (WISEs), which involve a particularly "embedded" social enterprise.[29]

For example, in the United States, sociopreneurs operate in various industries, including restaurant and food services, organic farming, manufacturing, street cleaning, maintenance, pest control, retail, and furniture upholstery. These programs target local communities that are considered disadvantaged in the labour market. This population includes previously imprisoned adults, homeless people, youth at risk, individuals with developmental disabilities, people recovering from substance abuse, welfare recipients, and underemployed low-income individuals.[30]

Interpretation of Q.S. al-Rūm/30:39

﴿ وَمَآ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا۟ فِيْٓ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللهِ ۚ وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ ٣٩ ﴾ (الرّوم/30: 39)

"And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers." (Q.S. al-Rūm/30:39)

The interpretation of Q.S. al-Rūm/30: 39 from the Salaf to the Commentators today is not much different between one commentator and another. The commentator focuses on the meaning of *ribā* and *zakāt*, which is

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[28] Carolyn Adams and Felice Perlmutter, "Commercial Venturing and the Transformation of America's Voluntary Social Welfare Agencies," *Nonprofit and Voluntary Sector Quarterly* 20, no. 1 (1991): 25–38, https://doi.org/10.1177/089976409102000104.

[29] Kate Cooney and Trina R. Shanks, Williams, "New Approaches to Old Problems: Market-Based Strategies for Poverty Alleviation," *Social Service Review*, no. March 2010 (2010): 29–55, https://doi.org/10.1086/652680.

[30] Kate Cooney, "An Exploratory Study of Social Purpose Business Models in the United States," *Nonprofit and Voluntary Sector Quarterly* 40, no. 1 (2011): 185–96, https://doi.org/10.1177/0899764009351591; Cynthia W Massarsky and Samantha L Beinhacker, "ENTERPRISING NONPROFITS: REVENUE GENERATION IN THE NONPROFIT SECTOR" (New Haven, CT., 2002); J. Gregory Dees and Beth Battle Anderson, "Framing A Theory of Social Entrepreneurship: Building on Two Schools of Practice and Thought," *Association for Research on Nonprofit Organizations and Voluntary Action (ARNOVA)*, Research on Social Entrepreneurship:, 2006, 39–66, https://centers.fuqua.duke.edu/case/wp-content/uploads/sites/7/2015/02/BookChapter_Dees_FramingTheoryofSE_2006.pdf.

associated with its revelations. There is no controversy over the meaning of the above verse. Most commentators interpret the word *ribā* with gifts, rewards, donations, and other similar meanings with the meaning of giving. Only a tiny part of the commentators do not interpret the above verse with its *revelations*, in that the word *ribā* is still meant as *ribā*. The same goes for the meaning of the word *zakāt*. Some mean it with alms, and some also mean it with the word *zakāt*.

Historically, Q.S. al-Rūm/30: 39 was revealed in the Mecca period, where it is known that the characteristics of the verses revealed in this period are not explained about Islamic Law. Following the context of the verse, the correct meaning for the word *ribā* is the meaning of giving by expecting better feedback. At the same time, the meaning of *zakāt* is alms. In essence, *ribā* was not prohibited in this period, and there has been no indication of its prohibition. Similarly, *zakāt* has not been prescribed to be paid in this period.

Q.S. al-Rūm/30:39 revelation in the Meccan period had three primary purposes. The first purpose was to criticize the condition of Mecca People at that time, who gave something by expecting more excellent feedback from what was given. The second purpose was to strengthen the Muslims Tawhid at that time and build a clean government system when they migrated to Medina later. Muslims must have a government system far from bribery practices, giving gratifications, and a similar meaning with the meaning of "giving something by expecting more in return than what was given," as happened to the Meccan People. The third purpose was to introduce Muslims to the etymological meaning of *zakāt* and the terminology of fiqh, which is the antithesis of the word *ribā*. So that Muslims do not practice *ribā*, which has been passed down from generation to generation. *Ribā* was practiced massively by the Meccan People and replaced with Islamic law by paying *zakāt* to the three most important groups to be supported. Namely, the needy relatives, the poor, and *ibn sabīl*. This third goal is the primary purpose of the revelation Q.S. al-Rūm/30:39, which is the preamble to the prohibition of *ribā* and the stipulation of *zakāt*. In other words, Q.S. al-Rūm/30:39 can be stated as a background problem of *ribā* prohibition.

In the Meccan period, Jahiliyah Arab Society was divided into many tribes. The most dominant tribe among other tribes is the Quraysh. Each tribe has its own economic and social solidarity. So that its existence and influence can dominate other tribes, it is not uncommon for internal disputes and quarrels to occur within a tribe because the practice of *ribā* carried out by rich people is aimed at influencing their tribes. This practice creates individualism and undermines the solidarity that has been built so far. The rich as the creditor will get richer, and the poor will get poorer and destitute as loan recipients. In this case, it was the tribal leaders of the Quraish who often carried out the practice of *ribā*, so the verses of *ribā* "always targeted them."

Interrelation Q.S. al-Rūm /30:39 with Q.S. al-Rūm /30:38 and Q.S. al-Rūm /30:40

﴿ فَاٰتِ ذَا الْقُرْبٰى حَقَّه وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِۗ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِۖوَاُولٰۤىِٕكَ هُمُ الْمُفْلِحُوْنَ ٣٨ وَمَآ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا۟ فِيْٓ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللّٰهِ ۚوَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰۤىِٕكَ هُمُ الْمُضْعِفُوْنَ ٣٩ اَللّٰهُ الَّذِيْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ۗهَلْ مِنْ شُرَكَاۤىِٕكُمْ مَّنْ يَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَيْءٍۗ سُبْحٰنَه وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ٤٠ ﴾

"So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah, and it is they who will be the successful. (38) And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers. (39) Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him." (40) (Q.S. al-Rūm/30:38-40)

Q.S. a-Rūm/30-38 explains that the closest people to a person are relatives, the poor in the surrounding environment, and outsiders who run out of capital or money who live in that person's environment (*Ibn sabīl*). Therefore, Allah ordered Muslims to always give the rights of the three groups both in material *ihsān* and non-material *ihsān*. Material *ihsān* can be in the form of *infāq*, alms, *zakāt*, or waqf. Meanwhile, non-material *ihsān* is in the form of 'other' when someone ignores Allah's commands in Q.S. Al-Rūm/30-38, it will have an impact as contained in Q.S. Al-Rūm/30-41. Namely, damage occurs on land and at sea, which will cause the community's economic stability and social stability to be imbalanced.

The same diction of Q.S. al-Rūm/30-38, three groups are recommended to be given more attention by a Muslim; close relatives, the poor, and *ibn sabīl*, also found in Q.S. al-Isrā'/17: 26. Separately, Qur'anic attention to close relatives was found in 16 verses which are located in various surah in the Qur'an. [31] Towards the poor in 23 verses, singular and plural,[32] and against *Ibn sabīl* in 7 verses.[33]

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[31] Muhammad Fuād Abd Al-Bāqi, *Al-Mu'jam Al-Mufahras Li 'Alfāzi Al-Qur'Ān Al-Karīm Bi Ḥāshiati Al-Muṣḥaf Al-Sharīf,* (Indonesia, n.d.).

[32] Al-Bāqi.

[33] Al-Bāqi.

The meaning of close relatives here is a person who is close to someone from the same womb.[34] The Indonesian Dictionary means kinship, flesh and blood, family, and relatives or descendants from the same parent produced from different gametes.[35] In comparison, the meaning of poor is a poor person who is widely known to people. However, Ibn Abbās stated that the meaning of the poor here is a beggar who "begs from one place to another."[36] As for the meaning of *Ibn sabīl*, according to al-Bagawi, is a traveler or a weak person.[37]

Al-Rāzi explained that the mention of close relatives, the poor, and *ibn sabīl* in the Qur'an is based on a priority scale. Where that should come first is close relatives, then the poor, and finally is *ibn sabīl*. The mention of these three groups is a form of *Ihsān* or an altruistic attitude that must be carried out for both people who have excess sustenance and people who do not have excess sustenance. For those who have excess sustenance, *ihsān* can be done in the form of *zakāt* payment or the form of infaq or alms. For those who do not have "excess sustenance, *ihsān* can be done in the form of maintaining a friendship and always doing good, the purpose of which is to show empathy for needy people.[38]

Ihsān in material form is referred to as economic and financial solidarity, and *ihsān* in non-material forms is referred to as social solidarity. An example of *ihsān* in material form is giving *infāq*, alms, *zakāt*, and waqf to needy people with the priority scale mentioned above. In contrast, the example of *ihsān* in non-material form is to establish a relationship with relatives, neighbors, and people who live temporarily around someone's environment. Other examples of *ihsān* in non-material forms include giving advice, providing motivation, providing coaching clinics, attending invitations, visiting sick people, mourning, visiting, and other actions that show empathy and other altruistic activity to others.

Usually, doing non-material *ihsān* is easier to do than doing non-material *ihsān*. The commentators mention that the purpose of giving the right of close relatives in Q.S. al-Rūm/30: 38 is to establish friendship and do good to him or can be expanded its meaning as an act of *ihsān* in the form of non-material. While giving the rights of the poor and *ibn sabīl* is often identified by assisting in the material.

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[34] Abu al-Husain Ahmad bin Fāris ibn Zakaria, *Mu'jam Maqāyis Al-Lughat*, ed. Abd Al-Salām Muhammad Hārūn, vol. 5 (Beirut: Dār al-Fikr, 1979).

[35] Tim Penyusun KBBI, "Kamus Besar Bahasa Indonesia," Badan Pengembangan dan Pembinaan Bahasa, 2021, https://kbbi.kemdikbud.go.id/.

[36] Al-Qurṭubi, *Al-Jāmi' Li Ahkām Al-Qur'ān Wal Mubayyin Limā Taḍammanahu Min Al-Sunnah Wa Ay Al-Furqān.*

[37] Al-Baghawī, *Tafsīr Al-Baghawī, Ma'alim Al-Tanzīl.*

[38] Al-Rāzi, *Al-TafsīAl-Fakhr Al-Rāzi; Al-Mushtahir Bi Al-Tafsīr Al-Kabīr Wa Mafātih Al-Gaib.*

The last diction of Q.S. Al-Rūm/30: 38 states: "*They are the lucky ones*", then a vast fortune must be in the form of material and non-material. If it is related to the previous explanation, it can be said that people who have economic and social solidarity are lucky. Economic and social solidarity must become an inseparable part of each other or must be in the form of two sides in one coin, which has no value if one side is missing.

According to Rifʿat al-Sayyid al-'Auḍī, there is a correlation between Q.S. al-Rūm/30: 38 with Q.S. al-Rūm/30: 39, where the purpose of the two verses is to build a society with high economic and social solidarity, helps each other and is far from selfish. The content of the two verses is an order to establish economic solidarity, stay away from usury, and promote the *zakāt* movement. The three groups are representatives of the three environments. The first environment is the closest, namely family. The second neighborhood is where someone lives. The third environment is the farthest neighborhood, i.e., people who are not settled, but it is in the residential neighborhood.[39]

Furthermore, the mention of the three groups is an socio-economic system, where the community environment is inseparable from the three groups and needs each other. The family environment requires the surrounding community environment. The environment the surrounding community also needs immigrants to produce material or to establish a friendship. The disability of one of the groups will create instability in its economic and social solidarity.

Organizations and companies are like a small communities. Life in organizations and companies is not much different from life in the community. Thus, linking and illustrating behavior in the community environment with the organizational and corporate environment is necessary to create an organizational and company environment that follows divine guidance. So, the words close relatives, the poors, and *ibn sabīl* in the community can be interpreted as described above. Nevertheless, more broadly, within the scope of an organization or company, close relatives can be interpreted as people who are close in an organizational environment, or it can be said the company's internal parties, who need help or assistance. Every member of the organization or employee in a company is a relative to another.

Meanwhile, poor people can be defined as people outside the organization or the company. In other words, it is the surrounding company's external parties located around the organization or company. In comparison, *Ibn sabīl* can be interpreted as a person outside the organization or the company. It is an external party to the company, but his location is not around the organization or company.

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[39] Rifʿat al-Sayyid Al-ʿAuḍī, *I'jāzu Al-Qur'ān Al-Karīm Fī Taḥrīm Al-Ribā Wa Tauẓīfihi Fī Majālāt Al-ʿUlūm Al-Insāniyyat Wa Al-IjtimāʿIyyah*, 1st ed. (Kairo: Dār al-Salām, 2008).

Allah SWT wants economic solidarity and social solidarity among the community through the concept of sociopreneurship taken from *interrelation* Q.S. al-Rūm/30: 39 with Q.S. al-Rūm/30: 38 and Q.S. a-Rūm/30: 40, which at the beginning of its emergence aimed to overcome social problems sustainably, as described by Joseph Banks in his seminal work entitled The Sociology of Social Movements. The use of the term aims to describe managerial skills in overcoming social problems and addressing business challenges. In Islam, the source of social and business problems is the practice of *ribā*, which is mushrooming in society. *Ribā* has caused income inequality in society. When the gap in income inequality widens, social and business problems will also be more diverse, leading to damage on land and sea.

To prevent this, Islam has prescribed *zakāt*. *Zakāt* is a means to create economic and social solidarity on a macro scale through the community's involvement that is the target of *zakāt* distribution, or at least the community aimed under the context of Q.S. al-Rūm/30:38, namely close relatives, the poors, and *Ibn sabīl*. The distribution of *zakāt* to the three groups can bring about long-term, stable, and significant economic and social changes from a sociopreneur (*āmil zakāt*). Indicated by an increase in the income of this group in the long term, the impact of which will increase economic growth. In addition, the impact of *zakāt* funds will improve the quality of worship of a *muzakki* and *mustahik*. The more people are aware of *zakāt*, the better the economic and social conditions of a society. Even the situation can change for the better many times over.

Q.S. al-Rūm/30: 40 explain that people aware of *zakāt* will realize that the wealth obtained thanks to their hard work is part of the sustenance given by Allah. There is no single creature in this world who can provide better sustenance other than Allah. Because indeed, Allah can create humans, turn them off and bring them back to life, provide sustenance to humans and multiply them is an easy thing to do for Allah. When income increases, the economy grows, and the quality of worship increases, then someone has achieved victory (*Falāh*).

Interrelation Q.S. al-Rūm/30: 39 with Q.S. al-Rūm/30: 38 and Q.S. al-Rūm/30: 40 above concludes about the impact of applying the concept of sustainable Islamic sociopreneurship, resulting in prosperity and economic growth doubled. In this case, the economic strength of a society or individual must be supported by the tawhid's power. The stronger the tawhid of someone or a society, the stronger the economy will be. Vice versa, the weaker the someone's tawhid or a society, the economy will also weaken.

Interrelation Q.S. al-Rūm/30:39 with Q.S. al-Rūm /30:33-37 and Q.S. al-Rūm /30:41-42

﴿ وَاِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيْبِيْنَ اِلَيْهِ ثُمَّ اِذَآ اَذَاقَهُمْ مِّنْهُ رَحْمَةً اِذَا فَرِيْقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ٣٣ لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْۗ فَتَمَتَّعُوْاۚ فَسَوْفَ تَعْلَمُوْنَ ٣٤ اَمْ اَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوْا بِهٖ يُشْرِكُوْنَ ٣٥ وَاِذَآ اَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوْا بِهَاۗ وَاِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ اِذَا هُمْ يَقْنَطُوْنَ ٣٦ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاۤءُ وَيَقْدِرُۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ٣٧ فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِۗ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِۖ وَاُولٰۤىِٕكَ هُمُ الْمُفْلِحُوْنَ ٣٨ وَمَآ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا۠ فِيْٓ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللّٰهِۚ وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰۤىِٕكَ هُمُ الْمُضْعِفُوْنَ ٣٩ اَللّٰهُ الَّذِيْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْۗ هَلْ مِنْ شُرَكَاۤىِٕكُمْ مَّنْ يَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَيْءٍۗ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ٤٠ ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ ٤١ قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلُۗ كَانَ اَكْثَرُهُمْ مُّشْرِكِيْنَ ٤٢ ﴾

"And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord. (33) So that they will deny what We have granted them. Then enjoy yourselves, for you are going to know. (34) Or have We sent down to them an authority, and it speaks of what they were associating with Him? (35) And when We let the people taste mercy, they rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair. (36) Do they not see that Allah extends provision for whom He wills and restricts [it]? Indeed, in that are signs for a people who believe. (37) So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah, and it is they who will be the successful. (38) And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers. (39) Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him. (40) Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]. (41) Say, [O Muhammad], "Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allah]." (42) (Ar-Rum/30:33-42)

Q.S. Al-Rūm/30:33-37 tells about humans' destructive nature, which is marked by forgetting Allah SWT when getting pleasure and disbelief in the pleasures he has received or achieved. As soon as the human gets into trouble, he

begins to repent to Allah SWT and asks Him SWT to remove his difficulties or overcome them. As soon as the difficulty disappeared, he returned to his original nature of forgetting and distrusting the favours of Allah SWT."

Due to kufr ingrained in a human being, then that human will always do evil deeds contrary to the Shari'a of Allah SWT. Among these evil deeds is *ribā*, which is narrated in Q.S. al-Rūm/30: 39. In this case, *ribā* is an evil deed and is a form of denial of the grace of Allah SWT, who provides spacious sustenance to anyone. Once *ribā* becomes a horrible habit practised by a society, the bad habit will cause damage to the earth, both on land and at sea. So that person who believes can take lessons from lousy behaviour from the practice of *ribā*, Allah SWT shows his greatness by inflicting an economic disaster, such as an economic crisis.

The bad traits described in Q.S. al-Rūm/30: 33-37 is a result of weak tawhid so that humans who have poor qualities and do bad things cannot realize the nature of mercy and the womb of Allah SWT to him. Even though Allah SWT has given him mercy, grace, and extensive sustenance, but he could not be grateful. As a result of its evil deeds, Q.S. al-Rūm/30: 41-42 describes the damage on land and at sea due to human activities and perpetuates the damage as learning material for the people afterwards.

The Interrelation of Q.S. al- Rūm/30: 39 with Q.S. al-Rūm/30: 33-37 and Q.S. al-Rūm/30: 41-42 reminds the human being that a person who has strong tawhid will do good deeds; as a result, he will get multiple profits. Meanwhile, every weak tawhid person will do terrible deeds, which cannot provide him multiple benefits. If he continues to do evil deeds, the damage on land and at sea will appear due to his evil deeds. After the next generation, these damages will be seen to be used as lessons to be avoided.

Q.S. al-Rūm/30:33-37 also correlates with Q.S. al-Rūm/30: 38. Likewise Q.S. al-Rūm/30: 41-42 correlates with Q.S. al-Rūm/30: 40. However, the connector is Q.S. al-Rūm/30: 39. Q.S. al-Rūm/30: 37 states Allah SWT gives signs of His greatness. If the believers avoid and do not do as in the signs in Q.S. al-Rūm/30: 33-36, do as Q.S.al-Rūm/30: 38, to gain the pleasure of Allah SWT as in Q.S. al-Rūm/38: 39, then these believers are among the lucky ones who get a double reward from Allah SWT. However, if the believers ignore the signs of God's goodness and power, they will be included in the group of unbelievers who will cause damage on land and at sea and be preserved as material for lessons and reflections for generations or successors.

Interrelation Q.S. al-Rūm/30: 39 with Q.S. al-Rūm/30: 33-37 and Q.S. al-Rūm/30: 41-42 above concludes the basis for forming a resilient Qur'anic sociopreneurship and its impact depend on someone's tawhid or his belief in Allah SWT. Weak tawhid will produce bad qualities, so that it will weaken a

person's sociopreneur soul, which has an impact on the emergence of various kinds of damage on land and at sea.

From the explanation above through interpretation of Q.S. al-Rūm/30: 33-42, can be described following fish bone diagrams, which is mapping qur'anic sociopreneurship conception:
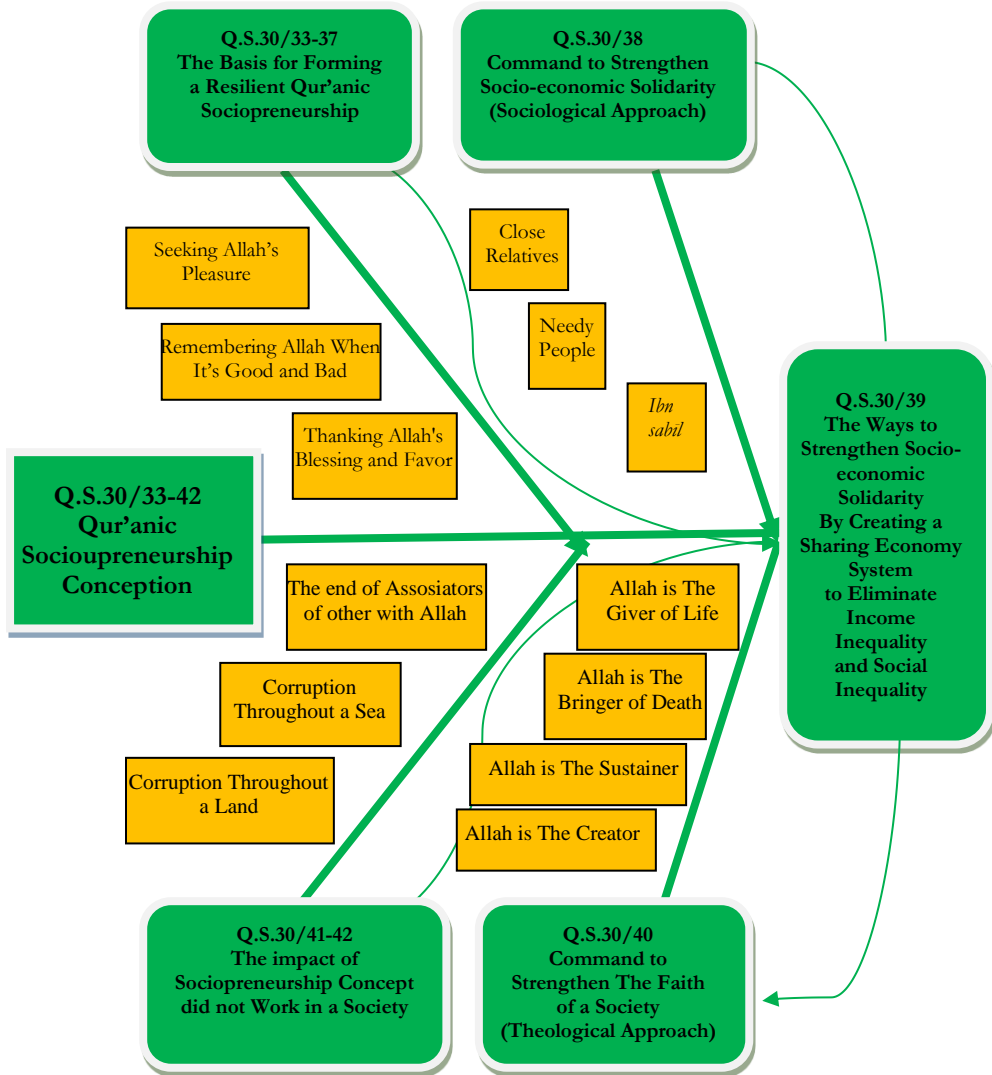
Quranic Socioprenuership Conception through interpretation of Q.S. al-Rūm/30: 33-42

The meaning of *ribā* and *zakāt* in Q.S al-Rūm/30:39 is the *ribā* as the antithesis of *zakāt*. So it can be stated that the meaning of the word *ribā* and *zakāt* here is the meaning under the etymology and terminology of fiqh terms. That statement is based on *zakāt* has obvious provisions, both from the Qur'an and the hadith, compared to other meanings of giving, such as alms, *infāq*, waqf grants, donations, and other meanings of giving. Q.S. al-Rūm/30:39 points out that *zakāt* is the mother of all gifts, because surplus income people must do it as the concept of sociopreneurship is implemented from surplus income people. The Qur'an wants a sharing economy between people who have an income surplus and people who have an income deficit to eliminate income inequality and social inequality. Thus are the focus of the sociopreneurship concept that has been found in the literature.

Besides that, the interrelation of the Q.S. al-Rūm/30: 33-42, explain the clear concept of Qur'anic sociopreneurship conception, which is different from other concepts. The characteristic of Qur'anic sociopreneurship strengthens socio-economic and financial solidarity, starting from paying attention to the rights of cloce relatives, needy people live in the environment of a society, whether residents live permanently or people who do not live permanently, and eliminates the practice of *ribā* by using a theological and sociological approach at the same time, starting with the revelation of Q.S. al-Rūm/30:39 in the makiyah period.

Q.S. al-Rūm/30:38-39 was the ultimate goal of the theological strengthening of society, which was to strengthen the people's socio-economic solidarity to achieve *falāh* in the world and the hereafter. In this case, the rights of relatives, needy people in someone's environment, both permanent and non-permanent, will be fulfilled. Q.S. al-Rūm/30: 38-39 emphasizes that the doubled sustenance that a person gets is a reward for the good that he has given selflessly, and he will realize that evil deeds will also get the same reward as the bad he did with someone else.

The interrelation of Q.S. al-Rūm/30:39 with the Q.S. al-Rūm/30:40 explains the strengthening of the faith of a society. Allah stated that the creation of man, the giving of his sustenance, death, and life back is the absolute power of Allah SWT. In continuation, Q.S. al-Rm/30:41-42 explains that when humans do something terrible and wrong, it will cause damage both on land and at sea, and Allah SWT will perpetuate the damage as a lesson for the next generation.

Q.S. al-Rūm/30:33-37 and Q.S. al-Rūm/30:41-42 has a very close correlation with Q.S. al-Rm/30-39. That correlation explains the concept of Qur'anic sociopreneurship building by paying attention to *zakāt* fulfilment and

eradicating *ribā* in social practice. Giving the *zakāt* to relatives, the poor, and *ibn sabīl*, will strengthen someone's tawhid and faith, so he will realize that the creation of humans, the provision of sustenance, death, and reviving of humans are signs of the power of Allah SWT. Giving *zakāt* will increase awareness of the relative's rights, the poor and *ibn sabīl*. *Zakāt* also will strengthen the community's economic and social solidarity. It will also increase the welfare, prosperity, and economic growth of the community. Not only that, a person will achieve a doubled Falah both in this world and in the hereafter;

When someone ignores paying *zakāt* to relatives, the poor and *ibn sabīl*, both in the form of material *ihsān* and non-material *ihsān*, that person will find it difficult to repent will only repent under challenging times, then forgetting Allah SWT as the giver of sustenance. When the neglect of the rights of relatives, the poor and *ibn sabīl*, both in the form of material *ihsān* and non-material *ihsān*, is massively carried out by a community, it will cause damage everywhere, both on land and sea, and Allah SWT will perpetuate the damage as learning material for the people after them;

To fulfil relatives' rights, the poor and *ibn sabīl*, someone must realize that he must return to his nature. Namely, by strengthening tawhid by keeping face straight to Allah SWT and His Syariat, being pious and surrendering, praying, and keeping rows close to those who defend and fight for the religion of Islam. With the return of a person to his nature, then the rights of relatives, the poor, and *ibn sabīl* can be fulfilled so that someone will realize that when he gets sustenance that is doubled, the sustenance is a reward for the good he has so far give it selflessly, and will realize that evil deeds will also get the same recompense as bad deeds done to other people.

Conclusion

The qur'anic sociopreneurship conception can be studied through the interpretation Q.S. al-Rūm/30: 33-42, by using interrelation approach. Compared to the other concepts, Qur'anic Sociopreneurship Conception has its own characteristics, which can be seen in the fishbone diagram above. Qur'anic Sociopreneurship Conception builds a sharing economy system between people who have an income surplus and people who have an income deficit to eliminate income inequality and social inequality, by paying *zakāt* or alms and eradicate *ribā*. Qur'anic sociopreneurship strengthens socio-economic solidarity in a society, by paying attention to the rights of relatives, needy people live in the environment of a society, whether residents live permanently or people who do not live permanently, and eliminates the practice of *ribā*, by using a theological and sociological approach at the same time.

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