



Social Entrepreneurship as a Form of Social Mandate and Implications for Today's Evangelism

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Abstract

All believers are appointed by God to do His work on earth. There are three imperatives or orders: the cultural imperative, the missionary imperative, and the social imperative. Every believer has a duty to fulfill this commission, a responsibility that must be fulfilled. Nevertheless, some believers do not feel responsible for fulfilling their social mission, their divine mission. A social commission is a divine command given to believers to pay attention and take care of social problems as they arise. However, some believers still ignore social imperatives on the grounds that human social conditions will surely be destroyed and destroyed, so there is no point in influencing the structure of society. A Christian's only duty is to perform only spiritual acts of salvation. Indeed, when this social task is carried out by believers, there is great opportunity if this task is carried out correctly and properly. However, if we consider social mission further, we find that social entrepreneurship is a form of social mission. Social entrepreneurship can also be a vehicle for gospel preaching today. The method of answering this research question is presented in a narrative format using a qualitative writing method and then a literature review approach. Using this method, we can understand that even though social entrepreneurship is a form of social mission, it can be realized through social entrepreneurship. Social entrepreneurship can not only help people with social problems, but it can bring God's universal love to those who do not know God. Also, God's shalom is readily available to all mankind from all aspects of life.

Keywords: social entrepreneurship, social mandate, social responsibility, evangelism.

INTRODUCTION

The Bible explains that every believer is given a mission or commission to carry out the mission of preaching the gospel to all nations. According to the three Synoptic Gospels, the Mission Committee is greatly interested in evangelizing all nations. An

account from the three Gospels is that Jesus not only served a mission but preached the Kingdom of God to his own nation, the nation of Israel. But he crossed the border into the Gentile region, preached the gospel, and worked miracles. God gave man his three missions, the cultural ones (Gen. 1:28; 2:1. Evangelism Committee (Matt. 28:16-20; I Pet 2:9-10),¹ the final mission is a social mission.² However, with respect to social services, it should be emphasized that the social services in question are really social services. The author is only interested in calling social services "social services". Of these, three, the author of this post does not go into power of attorney, but only talks about the social power of attorney or social services. There is a command from God to open the hand of the poor and vulnerable as much as possible (Deut. 15:11; Matt. 25:35-40). Most fair, where those qualities are the measure of his people's behavior. Open your hands to the oppressed and the poor (Deut. 15:11) Have mercy on the poor (Proverbs. 14:31), when you feed the poor, you do the same with God (Matt. 25:35-40), (Gal. 2:10, 6:10), true worship visits orphans and widows in need (James 1:27) and many other verses.³ God does not neglect the physical needs of man and commands His people to be sensitive to the problem of social deviation. However, it turns out that believers still ignore social imperatives. The answer was, "The only duty of Christians is to perform acts of salvation [spiritually]. They see no point in influencing structure.

Nevertheless, be aware that there are still believers who ignore social imperatives.⁴ This answer was reinforced by John Stott, who said, "I feel like there's no point in influencing them because they're sure to be destroyed and destroyed."⁵ This shows how some Christians think recognizing social problems is irresponsible. A social mission can be realized through "social entrepreneurship". Because social entrepreneurship serves the well-being of others, not your own. Social entrepreneurship helps people living in disadvantaged and poor parts of society.⁶ According to Gregory Deeds, social entrepreneurship works with a clear social goal in

¹ Yusuf Eko Basuki, *Pertumbuhan Iman Yang Sempurna: Menumbuhkan Iman Sesuai Kehendak Allah*. (Yogyakarta: Penerbit Garudhawaca, 2014), 21.

² Nur Budi Santoso, "Pelayanan Sosial Sebagai Konteks Refleksi Aktivitas Misiologi," *Antusias: Jurnal Teologi dan Pelayanan* 2, no. 4 (2013): 6.

³ Jon Hendri Foh, "Orang Miskin Adalah Saudara Kristus! Benarkah Matius 25:31-46 Berbicara Tentang Keadilan Sosial Terhadap Orang Yang Kekurangan."

⁴ Kalis Stevanus, "Mengimplementasikan Pelayanan Yesus Dalam Konteks Misi Masa Kini Menurut Injil Sinoptik," *Fidei: Jurnal Teologi Sistematis dan Praktika* 1, no. 2 (December 2018): 284-298.

⁵ John Stott, *Murid Radikal Yang Mengubah Dunia* (Surabaya: Literatur Perkantar, 2013).

⁶ Dhimas Suryo Prayogo, "Pengaruh Kewirausahaan Sosial Terhadap Pengembangan Individu Pada Unit Pasar Besar Pasar Minggu" (Universitas Islam Negeri Jakarta, 2016).

mind. The goal is to create a better world.⁷ Then we can bring God's love to all those in need and need.⁸ There are even ways to preach the gospel more effectively. Social entrepreneurship can open up opportunities to preach the gospel and free people from current social problems. Against the background of the above issues, the authors feel it necessary to conduct the following studies. "Social Entrepreneurship as a Fulfillment of a Social Mission and its Impact on Today's Evangelism".

The study involved a study of literature⁹ that looked at the social entrepreneurship concepts and social mandates found in the Bible. The result of the study will be presented using a descriptive method for outlining qualitative insight. The first step involved an examination of the social entrepreneurship concept and of the social mandates and functions of social credentials in the context of societies found in the Bible long ago. This writing was then directed to show the relevance of social entrepreneurship and the social mandates found in the Bible. That social entrepreneurship can be made a part of the social mandates and could become vessels in the evangelizing world of today.

RESULTS AND DISCUSSION

Social Entrepreneurship

Hulgard in Agung Surya Dwianto defines social entrepreneurship. That is, the creation of social value that occurs through collaboration with other people and community organizations engaged in social change, which usually implies economic activity.¹⁰ Social entrepreneurship aims to solve social problems that exist in society, including poverty. Schwab said social entrepreneurship has an important role to play in times of economic crisis. Such financial problems can be solved by maximizing the role

⁷ Suwandi, *Desentralisasi Fiskal Dan Dampaknya Terhadap Pertumbuhan Ekon, Penyerapan Tenaga Kerja, Kemiskinan, Dan Kesejahteraan Di Kabupaten/ Kota Induk Provinsi Papua* (Yogyakarta, 2015), 6.

⁸ Erman Sepniagus Saragih, "Fungsi Gereja Sebagai Entrepreneurship Sosial Dalam Masyarakat Majemuk," *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 5, no. 1 (April 2019): 12–23.

⁹ Jill Jesson, *Doing Your Literature Review: Traditional and Systematic Techniques* (Los Angeles, CA: SAGE Publications, Inc., 2011).

¹⁰ Agung Surya Dwianto, "SOCIAL ENTREPRENEUR SHIP: INOVASI DAN TANTANGANNYA DI ERA PERSAINGAN BEBAS," *Majalah Ilmiah Bijak* 15, no. 1 (July 2018): 68–76.

of society and the environment through innovative and creative business models, and can even promote economic development in certain sectors.¹¹

Social entrepreneurship is the character of being an agent of social change, being creative, innovative, disciplined and hardworking, with each individual having a duty to help, serve and help others.¹² In response to the statement, Bill Drayton, founder of the Oshaka Foundation, which has embarked on social entrepreneurship, said its work is characterized by identifying bottlenecks in people's lives and providing ways to get out of the zone. I said yes. He figured out what wasn't working, changed the system to fix the problem, shared his solution, and persuaded the entire community to make changes.¹³ Following Gregory Deeds, a social entrepreneurship expert at Stanford University, social entrepreneurship, as is common in the business world, is a disciplined, innovative, and determined social entrepreneurship out of a mission. I have found it to be a combination of great enthusiasm. Social entrepreneurship activities may include non-profit activities, activities of doing business for social purposes, and a mixture of both purposes, social purposes. Social entrepreneurship creates a mixed organization that uses business methods, but the end result is the creation of social value.¹⁴

Social entrepreneurship came up with the idea that directly helping the poor would only outdo them. Solution, one of the economics lecturers in Bangladesh, said he wanted to help the poor who live around him. Created unsecured microcredits. This is called "Social Entrepreneurship," and it is about making the most of entrepreneurial spirit for society. It is a sense of business excitement that does not relate the measure of success to financial performance, but rather to the degree to which the community benefits. Social Entrepreneurship Founder Bill Drayton has two key takeaways for him:

First, there is social innovation, which can change the existing systems of society. Second, the visionary, creative, entrepreneurial and ethical individuals behind these revolutionary ideas. The best way to measure the success of social entrepreneurship is not the amount of profit, but the level at which the social entrepreneurship achieves

¹¹ A. Tenrinippi, "Kewirausahaan Sosial Di Indonesia: Apa, Mengapa, Kapan, Siapa, Dan Bagaimana," *Meraja Journal* 2, no. 3 (2019): 25–40.

¹² Akmalur Rijal, Muhammad Nafik Hadi Ryandono, and Tika Widiastuti, "Kewirausahaan Sosial Pada Lembaga Zakat Nasional Berkantor Pusat Di Surabaya," *Human Falah* 5, no. 1 (2018): 49–68.

¹³ Genevieve Cua, "Everyone A Changemaker," 2017.

¹⁴ Hardi Utomo, "Menumbuhkan Minat Kewirausahaan Sosial," *Jurnal Among Makarti* 7, no. 14 (2014): 1–16.

social value. One thing I can say is that social entrepreneurship is synonymous with efforts to increase human value. This usually starts with looking for and looking at different opportunities to work on. Of course, just as social entrepreneurship really fosters social life, it needs a big, strong inspiration to get started, fueled by creativity and the courage to act.

Social Mandate

The English term "mandate" comes from the Latin word "mandatum", meaning "fee/fee" and "mandatas". 'Mandare' means 'get yourself' (manus = hand, dare = give) and 'authoritarian delegation to a delegator for the purpose of performing a specific task/work' can be expressed as Based on this understanding, the term social commission should be interpreted as God's social authoritative command to His people to carry out shalom on earth so that His glory may be spread throughout the earth.¹⁵ I can. As the author mentioned in the introductory page, the Bible has many instructions for taking care of social situations and conditions, so authors tend to refer to community service as social commissions, hence the term social commissions. is the responsibility given to someone to care for their fellow humans. Open your hands wide to the poor and weak (Deuteronomy 15:11; Matte; 25:35-40).

Arlianus Larosa also said that humans are "homosocial" social beings who need and depend on each other. They complement each other and social relationships develop here. There are many problems that affect human dignity and it is very dangerous if we do not address these problems and seek solutions. For example, poverty, injustice, persecution, coercion, crime and unemployment.¹⁶ This proves that every believer must fulfill a social mission or social responsibility.

The Social Mandate In The Old Testament

The true manifestation of God's social responsibility is the expression of his concern for the poor, the needy, the oppressed, and those who face the various difficulties of life and suffer from disease. God acts as a protector, helper, savior and

¹⁵ Kalis Stevanus, "Pelestarian Alam Sebagai Perwujudan Mandat Pembangunan: Suatu Kajian Etis-Teologis," *Kurios* 5, no. 2 (November 2019): 94.

¹⁶ Ragil Kristiawan, "PELAYANAN HOLISTIK DALAM YESAYA 61:1-3 DAN IMPLIKASINYA BAGI PELAYANAN DI MASA PANDEMI COVID-19," *Shift Key: Jurnal Teologi dan Pelayanan* 11, no. 2 (December 2021): 78-94.

provider, especially for the poor and oppressed. God's social responsibility works through His law to improve and glorify His people (Deuteronomy 15:4; 24:12-22). God also wants believers to give freely with the intention that He will bless them more.¹⁷

The Social Mandate In The New Testament

Jesus in carrying out His mission greatly emphasized various ministries. Jesus acted to carry out God's Word by implementing social services, by healing, nurturing, awakening faith and spirituality, freeing people from various diseases, satanic power, poverty, and sin.¹⁸ Jesus' ministry has a social dimension, where Jesus' mission is related to the work of God who cares for those who are weak socio-economically. Social concern in Jesus' ministry comes from God's concern for those who are discriminated against because of their social status. So social care is a call (mandate) that Jesus received from God. Luke 10:27 indicates that loving God and neighbor is equally important.¹⁹ The apostles and the early church carried out social services, in Acts 2:41-47; 4:32-37 is summarized as follows: they gathered together to listen to the Word of God and repent, broke bread and prayed to each other, they remained united and all their possessions belonged together, shared with each other and even gave each other's possessions and used them for the common good, they mutually giving, life is full of joy and full of sincerity..

Serve Paul (Gal. 2:10), he expressed his earnestness about caring for the poor. was done (Acts 11:29-30). James as well as Paul believe that spirituality feeds orphans and widows according to God's will. Luke's Gospel also states that social care is an integral part of Christian ministry. For Christians, contributing to society does not only come from recognizing the needs of people and society. This social vocation can be understood as the social responsibility or social commission of the believer. By its social vocation, the Church or its faithful are agents responsible for bringing about the restoration of humanity. Like Jesus' ministry, social vocations have a theological underpinning. Christian ministry must respond to a wide range of human needs,

¹⁷ Dhandi and Panjaitan, "Tinjauan Teodise Dalam Kitab Ayub Dan Implikasi Bagi Umat Kristen Di Tengah Pandemi COVID-19," 29.

¹⁸ Nur Budi Santoso, "Pelayanan Sosial Sebagai Konteks Refleksi Aktivitas Misiologi," 7-8.

¹⁹ Herry Susanto, "Panggilan Sosial Gereja Berdasarkan Pelayanan Yesus Dalam Lukas 4:18-19: Sebuah Upaya Merevitalisasi Pelayanan Gereja," *Veritas: Jurnal Teologi dan Pelayanan* 19, no. 1 (June 2020): 97-112.

including boosting the economy to make people's lives more decent. Matthias Borner understood Jesus' social service as an effort to make God's love visible to people.²⁰

Social Mandate for Believers

Nur Budi Santosa said that believers are called to be the salt and light of the world.²¹ God uses his people directly or indirectly to provide social service. This is very evident in the Bible and in the early church, where believers were also involved in community service at the time. Evidence of the relevance of Bible community service to this day. Where is the true manifestation of the social responsibility of today's believers. First, it is a place of spiritual education, such as building churches, therapy houses, and healthy Christian homes and environments. Number two. school. Many schools were established in various remote and inland towns of the country. Education for inland tribes far from civilization, they need facilities, quality and quantity of education..

The third is a hospital. Many hospitals were established to receive sick people who needed medical care. Fourth, a place for drug rehabilitation, physical, mental and mental disabilities. Fifth, orphanages and nursing homes. Because not everyone born into this world has the same fate and always gets a normal and complete family. Seventh, the provision of business funds and employment. It's what people without jobs need. Of course, we need to provide capital to adults who have difficulty finding jobs. Businesses help them work, work and earn an income to sustain themselves. God commands human beings to seek, maintain, and pay attention to others in this world.

God has given people a mission (he is one of the social missions) to seek and maintain this world. Various social activities (such as caring for those below the poverty line) are the duties and responsibilities of every believer today.²² All churches and all believers must take responsibility for carrying out their cultural, social and evangelistic duties to move and work for the common good.

Francis Xavier fulfilling his social mission to society. He served a mission in Indonesia, namely Sulawesi, Maluku Islands and surrounding areas. Xavier's mission and social service include fighting intellectual ignorance, social issues, and improving

²⁰ Matthias Borner, "The Churches and Their Social Responsibility A Christian Perspective," *European Judaism: A Journal For The New Europe* 46, no. 1 (2013): 88.

²¹ Nur Budi Santoso, "Pelayanan Sosial Sebagai Konteks Refleksi Aktivitas Misiologi: 8-10."

²² Selatieli Sihura, "PERKEMBANGAN ILMU PENGETAHUAN DAN KEMISKINAN," *Didache: Jurnal Teologi dan Pendidikan Kristiani* 3, no. 2 (July 2, 2022): 119-142, <https://jurnal.moriah.ac.id/index.php/didache/article/view/52>.

spirituality. He invites people to know God spiritually, that is, at the main points of the Christian faith. Apostles Creed, God's Ten Commandments, Virgin Mary, Lord's Prayer. At night he walked around the city, going into houses and praying. Making a book of the Catechism of Poetry. Xavier also fellowships with the Muslim people and serves them faithfully, fighting for all people regardless of religion or race.²³

Nomensen also operates social services and its mission is expressed in various forms of social services in the following areas: religion, socio-culture, economy, education, health, law.²⁴ You can study the following Nommensen services: First, redeem the slave from the master. Nomunensen was moved to liberate those who had been enslaved and ruled by their masters and thus could not be independent. Nomensen ransom or bought back the slaves and set them free. Second, he finances agriculture, plantations and animal husbandry. Those facing business difficulties will receive funds to support farmers, ranchers and plantations. Third, establish schools to teach reading and writing. Many children need intellectual education and services to create schools and places of learning. Fourth, to prepare and train future teachers through the establishment of teacher schools. Nommensen strives to improve the quality of education and to produce teachers who can later use his services. Schools of teachers, especially schools for natives, are a means of increasing the quality and quantity of native education. Fifth, improving public health through the establishment of clinics. Diseases are of great concern to society, and disease outbreaks can hit people. Here Nomensen founded a clinic, which eventually became Nomensen Hospital. Sixth, build churches and prepare evangelists. Nommensen improves spiritual and Christian facilities and infrastructure by building churches and evangelistic facilities as well as general facilities. Nomensen's social activities resulted in the Nomensen University and Hospital.

Social Entrepreneurship as a Form of Social Mandate

Based on this research, the authors describe social entrepreneurship as a social mission. In terms of the role of these two variables, both have the same goal of liberating people with social problems. Social entrepreneurship starts with problems in

²³ Nur Budi Santoso, "Pelayanan Sosial Sebagai Konteks Refleksi Aktivitas Misiologi: 13."

²⁴ Docplayer, "Bab III Pemahaman Dan Praktek Misi Nommensen Dan HKBP: Dengan Masuknya Para Penjajah Ke Tanah Batak Seakan Membuka Kehidupan Baru," *Docplayer*.

people's lives, where innovative and creative understandings are born, helping people with social problems, and helping to free themselves from social problems. Social committees, on the other hand, deviate from the Bible. The Bible is one of God's commandments that every believer must follow in order to help him and solve social problems.

Social entrepreneurship aims to change and improve social values, which help people improve their wealth. Dees says that social entrepreneurship consists of having a clear goal or social mission. The main goal of social entrepreneurship is to make humanity better. In other words, it means to feed those who have no jobs by giving them jobs. This is a measure of the success of social entrepreneurship.

Likewise with the social order that wants to liberate people from the physical as well as the mental. May God's love be real. In this way, we can share the gospel with people who have never heard it before.²⁵ The social mission is derived from the Bible itself, like the commandment to God's people to care for the poor and neglected. Have pity on them (Proverbs 14:31) and feed them (Matt. 25:35-40).²⁶ There are many problems that affect human dignity and it is very dangerous if we do not address these problems and seek solutions. For example, poverty, injustice, persecution, coercion, crime and unemployment. This proves that every believer must fulfill a social mission or social responsibility. A believer's social responsibility is based on caring for those who need it. The church's social mission, carried out on the basis of love, is a conscious effort to prevent and overcome problems arising in the communities around it.

Looking at these two variables, we can conclude that the authors have the same goals and motivations to promote communities and liberate them from social problems. However, the starting points for the two variables are different. From the above sources, social entrepreneurship and social mission show clear similarities. From these sources, too, the author dares to conclude that social entrepreneurship is a form of social responsibility. To fulfill their God-given social responsibility or mission, believers can do so through social entrepreneurship. Through social entrepreneurship, Christians and non-Christians alike can feel God's love.

²⁵ John Stott, *Murid Radikal Yang Mengubah Dunia*, 39.

²⁶ Foh, "Orang Miskin Adalah Saudara Kristus! Benarkah Matius 25:31-46 Berbicara Tentang Keadilan Sosial Terhadap Orang Yang Kekurangan."

SOCIAL ENTREPRENEURSHIP OPPORTUNITIES AS A FORM OF SOCIAL MANDATE

Soli Deo Gloria (Romans 11:36)

Glory to God alone is the supreme goal of God's plan, confirming that all the lives and work of God's people, as regards their missionary mission, must bring glory to God's holy name. The essence of this motto is that Christians recognize that only God has glory, only God gives glory, and belongs to God. Only God is eternally worthy of praise, respect and gratitude (*Soli Deo Gloria*). "For out of him all things pass through him into him.

Glory to him forever! " (Roman 11:36). Human existence certainly has a purpose. A short Westminster Catechism gives the answer: "Man's chief purpose is to glorify God and to please him forever" (1 Cor. 10:31; 4:11; Psalm 73:25-26).²⁷ When we talk about the motto *Soli deo Gloria* and want everyone to glorify his holy name... So the author dares to say that social entrepreneurship makes it possible. Because social entrepreneurship based on the love of Christ in specific fields can be used to combat social problems such as poverty. Prosperity will occur and God's name will be glorified.

Be Salt and Light of the World (Matthew 5:13-16)

A second way to implement social entrepreneurship among socially challenged people is to be the salt and light of the world. At that time Jesus said to his followers and disciples, "You are the salt, and you are the light of the world" (Matt. 5:13-16). The purpose and importance of salt is that it gives something a particular taste. Eating without salt can be a little bland, even disgusting. Christian adds flavor and aroma to life. Christianity gives human life a new and better meaning. The fact that Jesus called his disciples salt shows the wisdom of their lives.²⁸

Jesus also called the audience at that time the light, "You are the light of the world." Jesus wanted his audience to live for the benefit of others and to bless others, increase. In ancient times, Palestinians knew it was dark inside their homes, so they needed lighting that wouldn't hide in the crowd. What is meant in the present context is pre-existing Christianity that should not be hidden from others and can bless those

²⁷ Gunaryo Sudarmanto, "Soli Deo Gloria," *Seminar*.

²⁸ Yonatan Alex Arifianto, Reni Triposa, and Daniel Supriyadi, "Menerapkan Matius 5:13 Tentang Garam Dunia Di Tengah Era Disrupsi," *SHAMAYIM: Jurnal Teologi dan Pendidikan Kristiani* 1, no. 1 (January 2021): 92-106.

around them.²⁹ This verse requires that believers be able to guide others, as the light is a guide, a guide in the dark, and a guide.³⁰

In addition to the opportunity to glorify God's name, social entrepreneurship also provides opportunities for Christians to become the salt and light of the world. The importance of salt and light in the world was explained above. Through social entrepreneurship, today's Christians can be the salt and light of the world: giving those with social problems a taste of the love of Christ. Also, to give fertility to those who are mentally and physically dry. This is because salt, in the Jewish context of the time, was an ingredient for fertilizing the soil. The light of the world, on the other hand, is the image Christians need to be able to bless others. The opportunities to benefit others through social entrepreneurship are immense.

Evangelization (Matt. 28:18:20)

Settings on Matthew 28:18-20 is a post-resurrection event. After being resurrected, Jesus appeared to his disciples and at that moment gave them the Great Commission. The Great Commission must be given to all nations. The Christian faith is holistic, not national or racial, mental or physical. This mission is all-encompassing. In other words, Christians must not only carry out the mission of Jesus partially, but comprehensively.³¹ If Christians just preach the gospel and get them to repentance, that's not wrong, but it's not enough to just heed some of Jesus' commandments. Conversely, it is not enough to pay attention to the physical body. Social entrepreneurship offers a great opportunity to reach out to people who have never heard of it. Because social entrepreneurship can reach every aspect of human life.

Bringing God's Shalom (Matt. 5:9)

Christians are followers of Christ, who came into the world to bring shalom to all mankind. However, after ascending to heaven, he commanded his disciples to continue the mission of bringing shalom to all mankind in all nations. that is a great goal. namely,

²⁹ Malik, "Menerapkan Prinsip Menjadi Terang Di Depan Orang Dalam Berperilaku Di Media Sosial," *Kharismata: Jurnal Teologi Pantekosta* 4, no. 1 (2021): 167-176.

³⁰ Malik, "Menerapkan Prinsip Menjadi Terang Di Depan Orang Dalam Berperilaku Di Media Sosial, 173."

³¹ Yohanes Parapat and Mark Phillips Eliasaputra, "Strategi Pelaksanaan Amanat Agung Era New Normal Terhadap Kelompok Terdampak Ekonomi," *Fidei: Jurnal Teologi Sistematis dan Praktika* 4, no. 1 (June 2021): 43-59.

to glorify His holy name. Believers have God's complete shalom. If they have shalom, it must be practical in their lives.

The word 'shalom' in the context of social relations brings positive values, justice and enjoyment to any social relationship. In this context, the word "shalom" is the concept of salvation in dealing peacefully with fellow humans.³² This good relationship creates harmony, harmony and prosperity. Salvation in this case is freedom from strife, injustice, hatred, riots, poverty, hunger, and anything that destroys social peace.

The word '*shalom*' in the context of social entrepreneurship implies that the word leads to wealth, income, prosperity in life, and other positive things. In this concept, the word 'shalom' means, is a winning concept that allows you to increase your income to meet the needs of your daily life. Also avoid the perfectly flawed issue of poverty. Not only income but also welfare benefits are important. Your daily needs are met and your social and personal life thrives. May God's Shalom be in the middle of society. In Matthew 5:9 Jesus emphasized that those who have shalom are those who prove themselves as God's property by sharing peace (shalom) with their fellow humans.

IMPLICATION

Social Entrepreneurship as a Bridge for Evangelism

As a form of social outreach, social entrepreneurship can also be an evangelistic bridge to spread the gospel to all. Social entrepreneurship can reach all existing religions, both Christian and non-Christian (Islam, Hinduism, Buddhism and other religions). Because social entrepreneurship, if implemented with the right motives, can meet the daily needs of everyone. This will make it easier for those receiving assistance through this program to open up. This is an attempt to contextualize the gospel so that it is properly preached. Contextualization is "understanding and giving meaning to the specific context of each society in all its dimensions cultural, political, social, religious, economic and understanding what the Bible is telling people in this context. contextualization as an attempt to clarify.

Holistic Evangelism in Society

³² Tolop Oloan Marbun, "SHALOM SEBAGAI KONSEP KESELAMATAN YANG HOLISTIK," *JURNAL LUXNOS* 5, no. 2 (December 2019): 147-157.

Holistic evangelism seeks to restore balance and harmony between human personality and social dimensions. Holistic evangelism impacts every aspect of human life: economic, social, cultural, and political. Holistic evangelism seeks to restore balance and harmony between the two. Holistic evangelism is exemplified by the message of the Year of God's Grace, which brings about complete spiritual, spiritual and physical liberation. Poor people need help freeing themselves from social problems.³³

The existence of social entrepreneurship can alleviate problems, including poverty. This is because they have an innovative character and a heart that conveys social values to the poor. On the other hand, we can impart to them the characteristics of the kingdom of God so that the goal of holistic evangelism, liberating them spiritually and materially, can be realized. God's shalom can be recognized by Christians and non-Christians alike.

Hospitality

Hospitality is today a forgotten virtue among hospitality to different peoples because of poverty and injustice and especially religion. Poverty and injustice are deviations from God's shalom. Epistemologically, the Greek word for hospitality is *philoxenia*, which can be interpreted as "love for strangers."³⁴ Hospitality is the process of changing a foreigner's status to guest. You can be not only a guest, but also a friend. As part of social order, hospitality provides food and shelter to strangers who might become friends.³⁵

In the context of Luke and Acts, hospitality becomes the means by which unbeliever evangelism enters the Christian community. By practicing hospitality and social enterprise as vessels, believers pave the way for a renewal of the image of God in man. Because hospitality shows that people recognize the dignity of others as equal. The practice of hospitality is a spiritual responsibility to Christ. Love for Christ is the main motivation, and some experts say that when believers see Christ in strangers and poor people and are able to show them hospitality, believers actually demonstrate that practice to Christ. Hospitality is not limited to those of honor, but extends to the poor

³³ Eunika Agoestina, "Model Pelayanan Misi Holistik Dalam Pengentasan Kemiskinan" (Sekolah Tinggi Teologia Adhi Wacana Surabaya, 2019), 14.

³⁴ Panu Minkkinen, "Hostility and Hospitality."

³⁵ Joshua W Jipp, *Divine Visitation and Hospitality in Luke-Acts: An Intepretation of the Malta Episode in Acts 28:1-10* (Leiden: Brill, 2013), 19.

and afflicted. The motive of hospitality is to have an unselfish attitude, to give freely without asking for anything in return, and to seek no praise or fame for the sake of mankind itself. I know there is.

This hospitality can also be achieved through social entrepreneurship as a forum. In addition to the goal of sharing social and kingdom values with the local community, social entrepreneurship can also share hospitality with those in need. If you do not practice hospitality as a believer, the believer who does not will be in a sick or unhealthy condition. Social entrepreneurship as a powerful strategy for evangelizing unbelievers. Because social entrepreneurship can meet the daily needs of everyone. Additionally, all who feel love through social entrepreneurship are more likely to open up to others so that they can effectively preach the gospel.

CONCLUSION

When social entrepreneurship is done with the right motives based on the love of Christ. Therefore, all honor belongs only to God or *Soli Deo Gloria* (Romans 11:36) and through social entrepreneurship Christians can become the salt and light of the world (Matt. 5:13-16), preaching the gospel (Matt. 28:18-20), and a mission to bring the divine shalom. Besides being a form of social outreach, social entrepreneurship can also be a bridge to evangelism. In fact, there are many mediums that can bridge the Bible and the community. But the author proposes this medium - social entrepreneurship. This medium can also do holistic evangelism to reach the whole community. Social entrepreneurship can also be a place to share hospitality with foreigners. In this context, foreigners are poor people and have different faiths. That being said, social entrepreneurship can be an effective strategy for evangelizing social values to specific communities in need.

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