

Research Article

The Influence of Islamic Values on Social Entrepreneurial Intentions, Mediation of Entrepreneurial Attitudes, Bandung Muslim Community

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ABSTRACT

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The purpose of this paper is to examine students' entrepreneurial intentions in the Muslim community in the city of Bandung from the aspect of Islamic values mediated by entrepreneurial attitudes. The Grand Theory used was Ajzen's Theory of Planned Behavior. A total of 220 students from the Muslim community in Bandung City collected data using a questionnaire, a five-point numerical scale. Meanwhile, data analysis using Regression Analysis results identified that Islamic values had a positive and significant effect on social entrepreneurship intentions, while entrepreneurial attitudes mediated the influence of these two variables. The limitations of this study lie in the number of samples and students from the Muslim community in the city of Bandung only. The research results indicate that Islamic Values influence Social Entrepreneurial Intention and Entrepreneurial Attitude can mediate the influence of Islamic Values on Social Entrepreneurial Intention. It is suggested to predict the social entrepreneurship intention of Islamic boarding school students in the larger community in the city of Bandung and examine variables other than Islamic values and other SDG components. This study strongly suggests the need to include aspects of creativity in learning in Islamic boarding schools.

1. INTRODUCTION

Entrepreneurship is considered an essential mechanism that supports economic growth through job creation, innovation, and improving human welfare. The entrepreneurial process involves the interaction of attitudes, abilities, and aspirations of an individual, which drives resource placement through the establishment of new ventures. An entrepreneur must possess the ability to identify problems, spot opportunities, create innovations, and bring these ideas to the market. This means that an entrepreneur should not simply imitate what others are doing in the business (Ács et al., 2019). The concept of social entrepreneurship also applies in this context. Social entrepreneurship involves the creation of social value through the establishment of businesses, which can be non-profit organizations, non-governmental organizations (NGOs), or even profit-oriented companies. The primary focus of social businesses can be directly targeted towards creating social value itself or indirectly through the creation of economic value that is later utilized for social or environmental purposes (Kabir, 2019).

In 2019, approximately 24.39 percent of the working-age population in Indonesia (aged 15 years and above) were entrepreneurs. This number is slightly higher compared to the previous years in 2018 (23.45 percent) and 2017 (23.19 percent) (Badan Pusat Statistik, 2019). Indonesian youth exhibit a significantly higher desire to become entrepreneurs compared to youth in other ASEAN countries. Currently, around 34.1 percent of Indonesian youth (aged 15-35 years) are entrepreneurs, and this number is projected to increase to 35.6 percent as many other youths aspire to become entrepreneurs in the future. The recent advancements and growth of Indonesian unicorn technology companies may have inspired Indonesian youth to pursue entrepreneurship. On the other hand, the lowest

percentage of desire to become future entrepreneurs is found among Singaporean youth, with only about 16.9 percent expressing this aspiration (World Economic Forum, 2019). Furthermore, McClelland said that the strength of a country's economy is shown by the number of employers having to be at least 2% of the population or around 4.8 million entrepreneurs out of Indonesia's population of 240 million people (Juliana et al., 2017).

Bandung, as one of Indonesia's rapidly growing cities, stands out in terms of its flourishing economy. Numerous educational institutions in Bandung are striving to blend elements of both public and religious schooling. This endeavor is evident in the many schools that aim to integrate a religious curriculum based on pesantren principles with the broader educational curriculum. Consequently, Bandung has abundant opportunities to produce graduates who possess a profound understanding of both religion and general education. More specifically, the city of Bandung holds the potential to nurture aspiring Muslim entrepreneurs. This potential was demonstrated during the Bandung Santripreneur Fest 2019, where numerous students from Bandung exhibited great enthusiasm in participating. During this event, students received informative sessions about the significance of acquiring knowledge to become successful entrepreneurs, particularly after completing their pesantren education. The aim was to equip these students with the skills and knowledge needed to become dependable entrepreneurs (Juliana et al., 2020).

Understanding complex human behavior is a challenging task that can be approached from various perspectives (Ajzen, 1991). This complexity poses difficulties in comprehending and identifying the factors that can predict entrepreneurial intentions (Escolar-Llamazares, et al., 2019). Nevertheless, it is believed that intention is one of the best predictors of all types of planned behavior, including entrepreneurship (Krueger, F., Michael, & Alan, 2000). Intention, referring to the mental orientation and desire to act, provides better guidance in understanding the decision-making process (Linan, 2015). This state of mind paves the way for actions and directs individuals' attention toward entrepreneurial behavior (Bird, 1988). Similarly, Social Entrepreneurial Intention (SEI) indicates whether someone is inclined or disinclined to establish a social venture in the future (Bacq & Alt, 2018).

Several theories and models have been developed to explain the formation of these intentions. Bird (1988) proposed a model suggesting that intentions are rooted in personal factors (such as personality characteristics, abilities, background, and experience) and contextual factors (such as social, political, and economic environments). According to the well-established theory of planned behavior, entrepreneurial intention is identified by several components, one of which is entrepreneurial attitude (the assessment of desire or reluctance toward behavioral outcomes) (Ajzen, 1991). Then, in 2005, Ajzen explained that this theory can be expanded, and new variables can be incorporated. He suggested that the influence of background factors (such as personality traits, demographics, religion, knowledge, etc.) on intention needs to be empirically tested. Therefore, values like those in Islam will be included in the analysis to evaluate their impact on social entrepreneurial intentions. This aligns with Ajzen's 2005 recommendation to examine the influence of background factors, including religion, in understanding intention formation. By integrating Islamic values into the existing theoretical framework, this research aims to provide deeper insights into the factors influencing social entrepreneurial intentions, particularly from the perspective of religious values.

In the Qur'an, there are verses that indirectly relate to the concept of social entrepreneurial intentions. One of these verses is Surah Al-Baqarah (2:195):

"And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good."

This verse emphasizes the importance of spending wealth in the way of Allah, which in the context of social entrepreneurship can be interpreted as investing resources for socially beneficial purposes. In social entrepreneurship, the intention to engage in business activities focused on providing social benefits to the community becomes highly relevant. The verse also reminds that in striving to achieve social goals, one must avoid actions that may cause harm to oneself or others. A social entrepreneur must have a strong intention to do good and bring benefits to society while maintaining a balance with the sustainability and continuity of the venture.

The relationship between religion and entrepreneurship occurs at both the social and individual levels. Generally, religion influences culture, systems of meaning, and norms (Dodd and Seaman, 1998; Gursoy et al., 2017) and consequently affects how societies value entrepreneurial activities (Drakopoulou Dodd and Seaman, 1998). From an individual perspective, religion has a significant influence on shaping attitudes (Mokhlis, 2009), values, lifestyles (Gursoy et al., 2017), and behaviors (Lynn et al., 2011; Gursoy et al., 2017), which, in turn, affect entrepreneurial development (Elfakhani and Ahmed, 2013). Thus, a complex interaction occurs between religion and

entrepreneurship, where religion influences the entrepreneurial behavior of its followers (Carswell et al., 2007) by providing guidelines for their lives (Dodd and Seaman, 1998).

From the viewpoint of Islam, entrepreneurship is characterized as the capacity to establish fresh enterprises or initiatives, driven not solely by the pursuit of material wealth but also by the aspiration to attain spiritual advantages through worship-inspired activities. Consequently, Islamic entrepreneurship must steer clear of prohibited actions like corruption, usury, and the trade of forbidden products and services. Hence, Muslim entrepreneurship exhibits traits that emphasize non-material gains, particularly spiritual benefits, when adhering effectively to the principles of Islamic business (Khatimah & Juliana, 2021)..

This research provides several key contributions. Firstly, it offers a deeper understanding in the field of entrepreneurship and Islamic values related to entrepreneurial attitudes and intentions. Secondly, the research extends the Social Cognitive Theory (SCT) by Bandura (2001), incorporating Islamic values as an essential factor in the cognitive constellation influencing individual behavior, especially within Muslim communities. Thirdly, the study helps to further clarify the role of external Islamic values in shaping entrepreneurial intentions by confirming the relationship between Islamic values and entrepreneurial intentions. The study focuses on Bandung, which has a large Muslim population, thus presenting the potential to increase the number of entrepreneurs contributing to greater economic welfare. The findings of this research can be used to assist the government and policymakers in encouraging entrepreneurship among Islamic educational institutions.

2. RESEARCH METHODS

The type of research used is explanatory research. Explanatory research aims to explain the reasons for events and to shape, deepen, develop, or test theories (Neuman, 2013). The population in this study consists of students who are part of the Muslim community in Bandung City. The selected sample size is 220 respondents, determined using the formula from Isaac & Michael (Sugiyono, 2016), and it was obtained through Proportionate Stratified Random Sampling technique. Data collection for this research was done using a questionnaire/survey. The presentation of data in descriptive statistics can be done through tables, graphs, diagrams, pictograms, measures of central tendency, calculation of deciles, percentiles, data dispersion, and percentage calculations.

The variables used in this research are social entrepreneurial intention as the dependent variable, Islamic values as the independent variable, and entrepreneurial attitude as the mediator variable. The variable of social entrepreneurial intention is constructed from a series of six phrases adapted from the instrument designed by Liñán & Chen (2009).

- a. I am determined to establish a company in the future.
- b. I am saving money to become an entrepreneur.
- c. My professional goal is to become an entrepreneur.
- d. I will make every effort to start and run my own business.
- e. After completing my studies, I want to work in companies.
- f. The possibility of running my own business is very high.

The variable of Islamic values is measured using a questionnaire consisting of 13 questions adapted from Huber & Huber (2012). An example of one of the items is "I always participate in religious volunteer activities." The reason for choosing this scale over others is to avoid lengthy questionnaires. The indicators for this variable are:

- a. Intellectual
- b. Ideology
- c. Public Practice
- d. Personal Practice
- e. Experience

Meanwhile, the variable of entrepreneurial attitude is measured through seven sentences that describe individuals' attitudes in various situations. These sentences are taken from the instruments created by Linan & Chen (2009) and Lepoutre et al. (2010).

- a. Becoming an entrepreneur implies more benefits than drawbacks for me.
- b. A career as an entrepreneur is attractive to me.
- c. If I have the opportunity and resources, I want to start a business.
- d. Being an entrepreneur would provide significant satisfaction for me.
- e. Among various options, it would bring great satisfaction to me.
- f. Entrepreneurs are job creators.
- g. Entrepreneurship is the basis for wealth and benefits creation.

4. RESULTS AND DISCUSSIONS

The research results related to the variables of social entrepreneurial intention, Islamic values, and entrepreneurial attitude can be seen in the following Table 1.

Table 1. Summary of average scores for each research variable

Variables	Indicator	Average	Category
Islamic Value (X)	Intellectual	91,22	High
	Ideology	90,82	High
	Public Practice	87,12	High
	Personal Practice	92,54	High
	Experience	88,20	High
Entrepreneurial Attitudes (M)	Becoming an entrepreneur implies more benefits than drawbacks for me.	91,88	High
	A career as an entrepreneur is attractive to me.	94,72	High
	If I have the opportunity and resources, I want to start a business.	92,56	High
	Being an entrepreneur would provide significant satisfaction for me.	94,25	High
	Among various options, it would bring great satisfaction to me.	90,54	High
	Entrepreneurs are job creators.	98,87	High
	Entrepreneurship is the basis for wealth and benefits creation.	89,39	High
Social Entrepreneurial Intention (Y)	I am determined to establish a company in the future.	97,24	High
	I am saving money to become an entrepreneur.	92,69	High
	My professional goal is to become an entrepreneur.	89,72	High
	I will make every effort to start and run my own business.	89,92	High
	After completing my studies, I want to work in companies.	98,32	High
	The possibility of running my own business is very high.	95,72	High

The hypothesis testing for the research model is explained in the following Table 2.

Table 2. Results of One-Way ANOVA Substructure

Model	F	Sig	R	R Square
Structur 1	130.101	0,00	0,654	0,724
Structur 2	104.762	0,00	0,552	0,696

Based on the calculations in the first model test, the influence of Islamic values (X) on entrepreneurial attitude (M) yielded $R^2 = 0.724$, $F = 130.101$ ($P = 0.00$), indicating a significant test. This means that Islamic values (X) have a positive effect on entrepreneurial attitude (M). The magnitude of the influence of Islamic values (X) on entrepreneurial attitude (M) is 72.4%, while the remaining 26.7% is influenced by other unexamined factors. The more positive the Islamic values, the higher the entrepreneurial attitude.

Furthermore, in the second model test, which examines the influence of Islamic values (X) and entrepreneurial attitude (M) on social entrepreneurial intention (Y), $R^2 = 0.696$, $F = 104.762$ ($P = 0.00$), indicating a significant test. This shows that Islamic values (X) and entrepreneurial attitude (M) positively influence social entrepreneurial intention (Y). The magnitude of the influence of Islamic values (X) and entrepreneurial attitude (M) on social entrepreneurial intention (Y) is 69.6%, while the remaining 30.4% is influenced by other unexamined factors. The more positive the Islamic values and entrepreneurial attitude, the higher the social entrepreneurial intention.

Preliminary checks for normal distribution have been conducted, and all variables exhibit acceptable skewness and kurtosis values ($\pm 1,5$) (Hair, et al., 2010). This research used path analysis, and based on the development of hypotheses, there are substructures under examination. Therefore, the author conducted calculations with the research model. This model tests the influence of Islamic values (X) and entrepreneurial attitude (M) on social entrepreneurial intention (Y). The results of these calculations are presented in the Table 3.

Table 3. Hypothesis testing results

Model	Influence of Variables	Path Coefficients	t value	Sig	Hypothesis Testing
1	Islamic Value (X)	0,772	2.011	.000	Ho Rejected
2	Islamic Value (X)	0,621	1.013	.012	Ho Rejected
	Entrepreneurial Attitudes (M)	0,402	2.761	.009	Ho Rejected

Hypothesis testing is divided into two models. The first model examines the influence of Islamic values on entrepreneurial attitude. The influence of Islamic values on entrepreneurial attitude obtains a t-value of 2.011 and p-

value of 0.000, which means it has a significant effect. This indicates that there is a positive influence of Islamic values on entrepreneurial attitude, accounting for $(0.772)^2 = 0.595984$ or 59.58%, while the remaining 40.41% is influenced by other unexamined factors. Through hypothesis testing, it can be concluded that the more positive the Islamic values, the higher the entrepreneurial attitude.

The second model shows the influence of Islamic values on social entrepreneurial intention, obtaining a t-value of 1.013 and p-value of 0.012, which means it has a significant effect. This means there is a positive influence of Islamic values on social entrepreneurial intention, accounting for 0.621, which indicates that the magnitude of the influence of Islamic values on social entrepreneurial intention is $(0.621)^2 = 0.385641$ or 38.56%, while the remaining 61.44% is influenced by other unexamined factors. The more positive the Islamic values, the higher the social entrepreneurial intention.

Next, the influence of entrepreneurial attitude on social entrepreneurial intention. The results indicate that entrepreneurial attitude towards social entrepreneurial intention obtains a t-value of 2.761 and p-value of 0.009, which means it has a significant effect. This indicates that there is a positive influence of entrepreneurial attitude on social entrepreneurial intention, accounting for 0.402, which means the magnitude of the influence of entrepreneurial attitude on entrepreneurial intention is $(0.402)^2 = 0.161604$ or 16.16%, while the remaining 83.84% is influenced by other factors. The more positive the entrepreneurial attitude, the higher the social entrepreneurial intention.

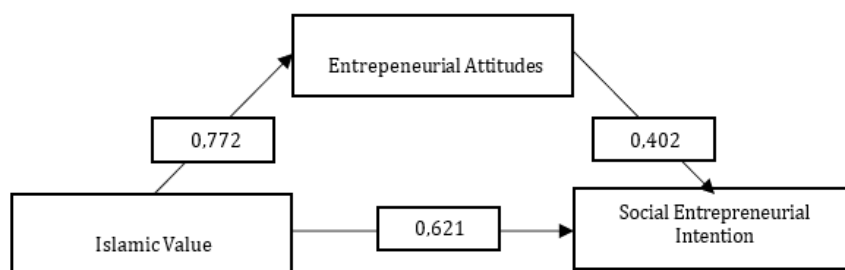


Figure 1. Empirical Research Method

Figure 1. the illustrates that the main objective of this research is to assess the influence of Islamic values and entrepreneurial attitude on social entrepreneurial intention. Specifically, the author aims to explore the significance of each component of the theory of planned behavior in explaining social entrepreneurial intention. The calculation results show that Islamic values and entrepreneurial attitude have a significant impact on social entrepreneurial intention. This indicates that Islamic values and entrepreneurial attitude are determining factors in shaping social entrepreneurial intention. In other words, the level of social entrepreneurial intention is influenced by both Islamic values and entrepreneurial attitude.

Social entrepreneurial intention is explained by Islamic values, accounting for 0.621 or 38.56%, meaning that the level of social entrepreneurial intention is influenced by Islamic values. Therefore, Islamic values are an essential variable in determining social entrepreneurial intention. This aligns with the views of Hidayati & Satmaka (2018), who state that the main capital in entrepreneurship is Islamic values, which can build one's spirit and character to be independent in business endeavors. Additionally, Haghighi et al. (2018) found that Islamic values can develop a strong mentality in students and make them willing to do anything solely seeking the pleasure of Allah. Chotimah (2014) and Kasor et al. (2017) also state that social entrepreneurial intention among students is influenced by Islamic values. The results of the influence of Islamic values on social entrepreneurial intention with the mediation of entrepreneurial attitude are presented in the Table 4.

Tabel 4. Mediation Test Results

Model	Influence of Variable	Path Coefficients	t value	Sig	Hypothesis
1	IV – EA – SEI	0.772	3.352	.002	Ho Rejected

In the mediation test results, it is found that entrepreneurial attitude, as a mediator variable, is able to mediate the influence of Islamic values on social entrepreneurial intention among Muslim community students in Bandung. This is supported by the analysis results, with a t-value of 3.352 > t-table of 1.651 and a significance value of 0.002 < 0.05, indicating that H0 is rejected, and Ha is accepted. This means that entrepreneurial attitude as a mediator variable influences the relationship between Islamic values and social entrepreneurial intention among Muslim community students in Bandung. Thus, it can be concluded that the higher the Islamic values, the higher the entrepreneurial attitude of the students. The increased entrepreneurial attitude, in turn, leads to a higher social entrepreneurial

intention among the students. Furthermore, the mediation in this research is partial mediation, where entrepreneurial attitude becomes a key factor in increasing the social entrepreneurial intention among Muslim community students in Bandung.

Islamic values regulate the daily activities of its followers, including the aspect of entrepreneurship, thus Islam is often described as a "religion of entrepreneurship" with a connection to entrepreneurial activities (Sonita, Miswardi, & Nasfi, 2021). Islamic values serve as guidelines for the followers and shape their attitudes and behaviors. Additionally, Islamic values can influence entrepreneurial intention through the development of entrepreneurial attitudes, indicating the connection between Islamic values and entrepreneurial intention (Ratten & Jones, 2021).

Tabel 5. Summary of Hypothesis Testing Results in the research

No	Research Hypothesis	Testing	Description
1	Islamic Values on Entrepreneurial Attitude	Accepted	Significant
2	Islamic Values on Social Entrepreneurial Intention	Accepted	Significant
3	Entrepreneurial Attitude on Social Entrepreneurial Intention	Accepted	Significant
4	Entrepreneurial Intention Moderating the Influence of Islamic Values on Social Entrepreneurial Intention	Accepted	Significant

Table 5 shows the summary of the research findings is that Islamic Values have a significant influence on Entrepreneurial Attitude, as well as Islamic Values and Entrepreneurial Attitude on Social Entrepreneurial Intention, both having significant effects. Furthermore, mediation testing indicates that the variable Entrepreneurial Attitude can mediate the influence of Islamic Values on Social Entrepreneurial Intention.

4. CONCLUSION

Based on the results of hypothesis testing and discussions, it appears that all components of the theory of planned behavior have been proven in this study:

1. Islamic values have a positive influence on entrepreneurial attitude among Muslim community students in Bandung. This indicates that in enhancing entrepreneurial attitudes among students, it is important to instill Islamic values to improve their attitudes and behaviors in entrepreneurship.
2. Islamic values have a positive influence on social entrepreneurial intention among Muslim community students in Bandung. This shows that to increase social entrepreneurial intention among students, it is essential to instill social entrepreneurial intention through the incorporation of Islamic values so that students develop a positive attitude towards entrepreneurship. In turn, the more positive the Islamic values, the higher the social entrepreneurial intention.
3. Entrepreneurial attitude has a positive influence on social entrepreneurial intention among Muslim community students in Bandung. This demonstrates that to increase social entrepreneurial intention among students, it is necessary to instill social entrepreneurial intention through the development of entrepreneurial attitudes, so that students develop a positive attitude towards entrepreneurship. In turn, the more positive the entrepreneurial attitude, the higher the social entrepreneurial intention.
4. Entrepreneurial attitude is proven to mediate the influence of Islamic values on social entrepreneurial intention. This indicates that entrepreneurial attitude becomes a factor influencing the relationship between Islamic values and social entrepreneurial intention.

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