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Research Article

Social Entrepreneurship in Islamic Perspective Role of Islamic Values, Environmental Values and Social Enterprise Attitudes (Survey Bandung Student)

Kurjono[1], Juliana[2], Anton Abdulbasah Kamil[3], Rika Mardiani[1], Yana Setiawan[1], Faqih Samlawi[1]

[1]*Department Accounting Education, Faculty of Economic and Business, Universitas Pendidikan Indonesia, Bandung, Indonesia*
[2]*Department Islamic Financial Economic, Faculty of Economic and Business, Universitas Pendidikan Indonesia, Bandung, Indonesia*
[3]*Department Istanbul Gelisim University, Turkey*

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***Correspondence**
kurjono@upi.edu

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ABSTRACT

The purpose of this research is to analyze the influence of Islamic values, environmental values, and social entrepreneurial attitudes on the social entrepreneurial intentions of Indonesian students. The research population consists of all UPI students from various faculties. Meanwhile, for the sample size of the research, 160 UPI students who have taken entrepreneurship courses were selected. Data collection was conducted using a questionnaire distributed via a Google Form link. The research results show that Islamic values and environmental values have a positive and significant impact on social entrepreneurship intentions. Islamic values have a positive and significant impact on social entrepreneurship, and environmental values also have a positive and significant impact. Similarly, social entrepreneurship attitudes have a positive and significant impact on social entrepreneurship intentions. Social entrepreneurship attitudes mediate the influence of Islamic values on social entrepreneurship intentions and mediate the influence of environmental values on social entrepreneurship intentions. Thus, social entrepreneurship attitudes partially mediate both variables, namely Islamic values and environmental values. Based on these findings, it is necessary to revitalize the entrepreneurship education curriculum by incorporating aspects of social entrepreneurial attitudes into entrepreneurship courses at universities. Maintaining guidance for students on environmental values and enhancing social entrepreneurship attitudes through socially-based business activities.

1. INTRODUCTION

In recent years, both academics and policymakers have become increasingly interested in business ventures because these ventures have been established as important drivers of national and global economic development. (St-Jean et al., 2018; Nowinski et al., 2020). In addition, academic interest in the outcomes of entrepreneurship education has also increased (Amjad et al., 2020; Matlay, 2006, 2008; Otache et al., 2019; Westhead and Solesvik, 2016) because governments in many countries have made significant investments to promote entrepreneurial activities.

Communities related to geography, profession, or religion (Peredo dan Chrisman, 2006; Thornton dan Flynn, 2003). Islam is one example of a community that has been the focus of previous research. The value system of the Islamic community is based on two dimensions: the value of the relationship between humans and God, and the value related to community coherence (Carswell and Rolland, 2007). These two dimensions can influence and shape the community's attitude towards entrepreneurship (Dana, 2009). Therefore, one of the values outside the Islamic values, as an implementation of the value related to community coherence, is environmental value. The connection between

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religion and entrepreneurship has been well established and can be traced back to Weber (1930), who stated that Protestant religion (i.e., Christianity) influences individual economic behavior. Recent studies show that religion influences individuals' decisions to engage in entrepreneurial activities (Audretsch et al., 2013; Nikolova and Simroth, 2015). Research also indicates that religion does not have a direct impact on entrepreneurial activities. (Dana, 2009). On the contrary, its influence is indirect: religion enhances social values within a community, which in turn improves individual attitudes towards entrepreneurship (Dodd dan Gotsis, 2007).

Currently, the Muslim community is the second-largest religious community in the world and comprises 24.1 percent of the global population. (Pew Research Center, 2017). The system of Islamic values is based on two dimensions: Values concerning the relationship between humans and God, and values related to societal coherence. (Carswell dan Rolland, 2007). Both dimensions shape the attitudes of its adherents towards entrepreneurship. (Dana, 2009). Although Islam is widely spread and research interest is increasing (Gümüsay, 2015; Hoque, et al., 2014; Kayed and Hassan, 2010; Ratten et al., 2017; Tlaiss, 2015), little is known about the influence of Islamic values and religion. the practice of entrepreneurial intentions among the Islamic community. Therefore, we investigate the following research question: How do Islamic values and environmental values influence entrepreneurial intentions? Is this influence (entirely or partially) mediated by individuals' attitudes towards entrepreneurship? What specific Islamic values influence attitudes and intentions towards entrepreneurship?

Religion implicitly teaches its followers to understand and recognize the importance of maintaining the environment in their daily lives. "Because religion teaches each of its followers to care for the environment." That every damage to nature and the environment will ultimately have long-term negative impacts on humans themselves. "On this occasion, Allah states that environmental damage is caused by human actions." As mentioned in Surah Ar-Rum, verse 41:

Meaning: "Corruption has appeared throughout the land and sea by (reason of) what people's own hands have earned, so He may let them taste part of (the consequence of) what they have done that perhaps they will return (to righteousness)" (Q.S. Ar-Rum: 41). "It is truly recognized and believed that Allah has sent humans to this earth to be His vicegerents, which means executors of God's will." Certainly, many secrets of divine greatness and power become clear in the world because of human efforts. "Therefore, being a vicegerent should mean being a person who is muslih, which means having the spirit of creativity to improve and beautify" (Amrullah, 1982).

Environmental values increasingly encourage entrepreneurs to consider embedding sustainability in their new ventures (Thelken; de Jong, 2020). However, it is still unclear how environmental values and sustainable entrepreneurial intentions are interconnected with each other. When entrepreneurs focus on the economic performance of the company, economic value usually conflicts with social and environmental values (Sher, et al 2020). When the cost of paying for environmental damage increases, an entrepreneur's intention to establish a sustainable business will be lower because economic profitability may be under pressure (St-Jean, E.; Labelle, F, 2018). Another reason is by arguing that sustainable entrepreneurs can actually create value by linking it to environmental challenges and establishing new businesses based on sustainability.

The contribution of this research uses a more in-depth approach compared to previous studies to assess the relationship between Islamic values, environmental values, and entrepreneurship within religious communities. Our results also inform future research on how to capture the influence of Islam more accurately.

The majority of literature examining entrepreneurial intentions refers to the Theory of Planned Behavior (TPB) proposed by Ajzen (1991). TPB offers a strong theoretical framework for intentions in business (Munir et al., 2019; Al-Mamary et al., 2020). TPB concludes that planned behavior is generated by the intention towards a certain behavior, which is primarily predicted by individual attitudes, subjective norms, and perceived behavioral control (Ajzen, 1991). Entrepreneurship is a long, deliberate, and planned process. TPB has been considered a fundamental theoretical foundation for explaining individual entrepreneurial intentions (Kautonen et al., 2015). In the context of entrepreneurship, the attitude towards entrepreneurship is the desire and perception of individuals towards entrepreneurial behavior (Ozaralli dan Rivenburgh, 2016). However, the TPB's ability to explain entrepreneurial intentions varies across different contexts. For example, Lee-Ross (2017) showed that subjective norms are not a clear predictor of the entrepreneurial intentions of economics students. Furthermore, Krueger et al, (2000) noted that certain life events can encourage entrepreneurial activity.

In addition to TPB, this research also builds a framework that integrates the cognitive theory (SCT) by Wood and Bandura (1989). SCT focuses on the interconnection between cognition, values, environmental determinants, and societal behavior. SCT not only places humans with cognitive abilities that contribute to the processes of motivation, affection, and human actions but also emphasizes the importance of reinforcement and observation provided by

parents, educators, and peers to individuals (Rubenstein et al., 2018). The fundamental consideration for adopting this theory is that entrepreneurship involves cognitive and behavioral aspects to create, launch, and spread new ventures (Bodolica dan Spraggon, 2021). Some researchers have used TPB and SCT to model entrepreneurial intentions and behaviors (Henley et al., 2017; Jena, 2020).

The Islamic community is based on values regarding the relationship between humans and God, and values related to community coherence (Carswell dan Rolland, 2007). Both shape a certain societal attitude towards entrepreneurship (Dana, 2009). Furthermore, shared beliefs can become a form of social capital and enable believers to trust one another (Candland, 2001). Anggadwita and Dhewanto (2016) argue that entrepreneurial behavior is influenced by personal attitudes with strong social perceptions. Additionally, religious communities provide entrepreneurial networks for new ventures by offering access to market or production information and access to capital (Dodd dan Gotsis, 2007). Monnickendam-Givon et al, (2018) also found that social capital provides support and emotional assistance in management, which can be conducive to entrepreneurship in certain religious communities. Therefore, religious communities play an important role in entrepreneurship.

Little is known about the relationship between Islam and entrepreneurship (Ramadani et al., 2015). Lewis (2005) argues that Islam does not encourage entrepreneurship and Islam may prohibit interest, which is a barrier to accessing capital (Rafiq, 1992). However, this argument is not clear: although interest is generally not allowed, investment is permitted and the community has the option to obtain funding through Islamic banking channels. Zafar and Sulaiman (2019) observed that Islamic banking channels contribute to the welfare and economic development of society. More specifically, Islam prohibits relationships based on loans due to interest, but Islam emphasizes the sharing of profits and losses. Referring to innovation, Gümüsay (2015) argues that Islam encourages innovation through consensus and analogy, which are important pillars in Islamic teachings. Overall, Islam encourages its followers to become innovative and active entrepreneurs (Anggadwita et al., 2017). For example, Islamic teachings encourage the acquisition and transformation of knowledge, which can foster creativity and entrepreneurial skills (Omri et al., 2017). Thus, Gümüsay (2015) considers Islam as a religion of entrepreneurship because the investment in knowledge within a society motivates its adherents to engage in entrepreneurial activities (Parboteeah et al., 2015). Additionally, Omri et al, (2017) also found that Islamic work ethics positively moderate the relationship between creativity and entrepreneurial behavior. They concluded that individuals with stronger Islamic beliefs are more likely to engage in creative skills and thus positively influence entrepreneurial behavior. Furthermore, religious leaders integrate Islam and neoliberalism to inspire individuals to be entrepreneurial and proactive in strengthening their spiritual relationship with God (Atia, 2012). Therefore, Islam encourages entrepreneurial activities (Audretsch et al., 2007).

The influence of Islamic values on entrepreneurial intentions

In several communities, religion not only nurtures societal behavior (Giacalone and Jurkiewicz, 2003; Nwankwo and Gbadamosi, 2013; Podgornyi, 2012) but also affects attitudes and behaviors (Mokhlis, 2009). Religion promotes values within society (Farid, 2007), and these values influence attitudes and behaviors within society (Talatappeh and Tavalaee, 2016), decision-making (Iannaccone, 1998), and entrepreneurial behavior (Gursoy et al., 2017). Previous research shows that religion and religious values influence societal choices (Iannaccone, 1998), particularly job choices (Wagenfeld-Heintz, 2009) and the decision to become an entrepreneur (Audretsch et al., 2013). Thus, the proposed hypothesis is as follows.

H_1	The values of Islam towards the intention of social entrepreneurship

According to Ajzen (1991), attitude toward behavior refers to the extent to which an individual has a favorable or unfavorable evaluation of a particular behavior. ATB seeks to understand why individuals are attracted to certain behaviors, and empirical research shows that ATB can effectively predict individuals' entrepreneurial intentions. (Krueger dan Brazeal 1994). When investigating students' entrepreneurial intentions, previous research found a strong relationship between students' positive attitudes towards entrepreneurial careers and their actual behavior in running startup initiatives (Entrialgo and Iglesias 2016; Liñán and Chen 2009; Fayolle and Gailly 2015). Based on this thinking, ATB is likely to influence students' intentions to become social entrepreneurs by strengthening their positive belief that starting a social enterprise is meaningful. Thus, the hypothesis proposed is as follows.

H_2	Social entrepreneurial attitude has a positive influence on the intensity of social entrepreneurship

Previous research has shown a relationship between values and political attitudes (Eagly and Chaiken, 1993) and between values and attitudes towards entrepreneurship (Watchravesringkan et al., 2013). As explained above, various societal values are derived from religion (Farid, 2007; Gursoy et al., 2017). These religious values regulate the

daily activities of adherents of certain religions and impact the economic, legal, social, and political aspects of life, which may be beneficial to society (Gursoy et al., 2017; Kayed dan Hassan, 2010). Thus, the proposed hypothesis is as follows.

H_3	Islamic religious values towards social entrepreneurial attitudes

Religion does not directly encourage or discourage the choice to become an entrepreneur. Instead, religion influences through values and beliefs, thereby indirectly affecting entrepreneurial intentions through individual attitudes (Dana, 2009; Herek, 1987; Maio dan Olson, 1995; Sigalow et al., 2012). In addition, these Islamic values can influence the intention to become an entrepreneur by developing an entrepreneurial attitude. Therefore, an entrepreneurial attitude can mediate the relationship between Islamic values and entrepreneurial intentions. We then formulated the following hypothesis: Islamic values have a positive influence on entrepreneurial intentions. This influence is mediated by attitudes towards entrepreneurship. Thus, the proposed hypothesis is as follows.

H_4	Social entrepreneurial attitudes mediate the influence of Islamic religious values on social entrepreneurial intentions.

Environmental Values and Social Entrepreneurship Intention

Values are important predictors of the attitudes, perceptions, and behaviors of an entrepreneur or prospective entrepreneur towards sustainable entrepreneurship, as they are related to entrepreneurial intent. Environmental values not only enhance the environmental performance of new ventures but also benefit the global ecosystem. The intention to become a sustainable entrepreneur is related to the growing awareness of entrepreneurs who wish to establish new businesses or set new core values within existing organizations. The intention to engage in sustainable entrepreneurship to start a company is related to an entrepreneur's desire to create new core values (Nuringsih, et al 2019), particularly environmental values. With the increasing environmental issues and the depletion of natural resources, entrepreneurs are increasingly driven to adopt intentions towards sustainable entrepreneurship (Saleem, et al, 2018). In addition, entrepreneurs need to be encouraged to pursue sustainable entrepreneurship in order to develop better ways to reduce waste or address issues arising from the depletion of natural resources. (Kushwaha,, et al 2017). Thus, the hypothesis proposed is as follows.

H_5	Environmental values have a positive influence on social entrepreneurship intentions

In the face of pressure from environmental degradation, entrepreneurs may be forced to consider environmental protection measures when they intend to start a business. The expected benefits and advantages related to environmental values encourage entrepreneurs to prioritize environmental aspects in value creation within the Company (Sher et al, 2020). The extensive implementation of sustainable activities helps entrepreneurs or aspiring entrepreneurs in identifying and creating environmental values. Awareness, the importance, and popularizing values derived from the environment will help entrepreneurs adjust their efforts to implement sustainable behavior (Chege; Wang, 2020). Thus, the proposed hypothesis is as follows.

H_6	Environmental values have a positive influence on social entrepreneurial attitudes

This also affects the extent to which sustainable entrepreneurial intentions are formed. A more supportive attitude towards sustainable entrepreneurship can contribute to much more feasible sustainable initiatives (Mbebeb, F.E.). (2012). A positive attitude is a source of entrepreneurial motivation towards entrepreneurial behavior (Martínez-González, et al 2019). Entrepreneurs with a strong attitude tend to act based on the creation of value from the environment, making it more likely for intentions to form, thereby enabling the realization of sustainable entrepreneurship. Thus, the hypothesis proposed is as follows.

H_7	The attitude of social entrepreneurship has a positive effect on the intention of social entrepreneurship

Entrepreneurs or potential entrepreneurs with a strong awareness of creating environmentally friendly value may rely on high-level experience to use scientific and rational methods to transform intentions into sustainable entrepreneurial behavior (Kuckertz; Wagner, (2010). This condition quickly shapes attitudes towards sustainable entrepreneurship (Thelken; de Jong, 2020), while the positive and strong attitudes of entrepreneurs or prospective entrepreneurs are clearly conducive to the formation of sustainable entrepreneurial intentions to start new businesses (Saleem, et al, 2018). B Therefore, the hypothesis proposed is as follows.

H_8	The attitude of social entrepreneurship mediates the influence of Islamic environmental values on the intention of social entrepreneurship

Overall, the relationship between the research variables of the influence of Islamic values, environmental values, and social entrepreneurship attitudes on social entrepreneurship intentions is explained in the research model in Figure 1.

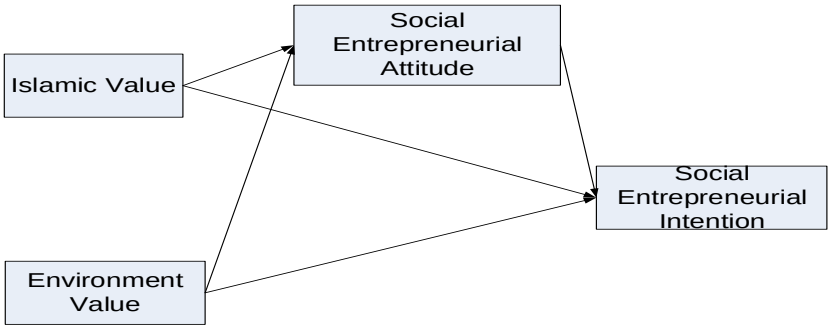


Figure 1. Proposed Research Model

2. RESEARCH METHODS

The purpose of this research is to examine the relationship between Islamic values and environmental values on social entrepreneurship intentions, mediated by social entrepreneurship attitudes. The population consists of Indonesian students, specifically UPI students. These students were chosen because UPI has a campus slogan that is educational, scientific, and religious, thus embodying a high level of education and religiosity. The sampling technique chosen is a non-probability sampling technique with simple random sampling. A total of 180 questionnaires were distributed to respondents. After analyzing the received questionnaires from the respondents, only 160 were accepted, and the rest were rejected. All questionnaires were distributed via email, WhatsApp, Facebook, and collected through Google Forms.

The questionnaire for coding Islamic values with the indicator "Solely for Allah" (Hashi, 2011; Juliana et al., 2017); the indicator "Hard Work and Caring for Fellow Humans" (Juliana et al., 2017; Wahab, 2016); the indicator "Cooperation and Discussion" (Wahab, 2016; Omri, 2017); the indicator "Human Nature" referring to Human Nature (Hashi, 2011); the indicator "Gratitude" referring to Gratitude (Wahab, 2016); and the indicator "Virtue" referring to Virtue (Omri, 2017) with a total of 12 items. Coding Environmental Values (EV) with the "people–profit–planet" indicator refers to Soto Acosta, et al (2016); Rey, (2011), the green values indicator refers to Nuringsih, et al (2017); Nuringsih et al, (2019) and the Environmental Issues indicator refers to Peng, et al 202. With a total of 11 items. Coding social entrepreneurship attitudes with the entrepreneurial profit indicator refers to Kolvereid (1996b) and Fayolle et al. (2006), and the job creation indicator refers to Lepoutre et al. (2010). With a total of 5 items. The coding of Social Entrepreneurship Intention (SEI) with the indicator of making every effort refers to Liñán and Chen (2009) and consists of 2 items. The indicator of planning social ventures refers to Ashraf (2021) and Wang, JH, Peng, LP, & Liang, CY (2014). The indicator of social entrepreneurship intention refers to Urban, Kujinga (2017) with a total of 8 items.

Data analysis method

Partial Least Squares Structural Equation Modeling (PLS-SEM) is used as an analytical tool in this research, which is useful and suitable for verifying new models. The use of PLS-SEM in this research is due to its advantages in performing the following tasks, namely revealing latent variables, not being bound by many assumptions and conditions, not requiring normally distributed data, and being able to manage samples that are not normally distributed. too large. Furthermore, PLS-SEM is also capable of processing multivariate data (Ghazali, 2014). Additionally, PLS-SEM is an analytical tool developed for explanatory research that lacks a strong theory (Sarstedt, et al., 2022). Furthermore, PLS-SEM has advantages not only in model design but also in confirming theories and explaining the presence or absence of relationships between latent variables (Ghazali, 2014). So, PLS-SEM is very suitable for estimating the relationship between attitudes toward behavior, subjective norms, and perceived behavioral control on social entrepreneurial intentions with entrepreneurship education as a moderating variable. To run PLS-SEM, this research uses the SmartPLS 3.2.7 software developed by Ringle, et al. (2015).

3. RESULTS AND DISCUSSIONS

3.1 Result

3.1.1 External Model Evaluation

To determine the model's feasibility, this study evaluates the validity (convergent and discriminant) and construct reliability. The convergent validity test is useful for understanding the correlation between variables and research instruments through the estimation of the loading factor and AVE (Average Variance Extracted). Chin (2008) argues that convergent validity is deemed acceptable if the loading factor is above 0.6 and the AVE is above 0.5. Table 2 shows that all indicators have a loading factor value of more than 0.60. Additionally, it can also be seen in Table 2 that the AVE values of Islamic values, environmental values, social entrepreneurial attitudes, and social entrepreneurial intentions have met the criteria. Thus, the evaluation results concluded that the AVE values of all variables are valid.

To ensure that the observed variables are not unidimensional, this study evaluates discriminant validity through the Fornell-Lacker criterion (Hair, et al., 2016). Based on the results shown in Table 3, all variables have sufficient discriminant validity because the correlation of the same construct is much greater than the correlation between one construct and another (Garson, 2016). So, it can be concluded that all reflective constructs have a strong relationship with their respective indicators. Cronbach's alpha is used to prove whether the instrument produces consistent scores when used to measure variables. However, in practice, the use of reliability testing systems often causes problems. As a solution, to evaluate the reliability of the instrument, this study uses composite reliability (CR). The research is free from reliability issues if the composite reliability and Cronbach's alpha values are greater than 0.70 (Ghazali, 2014). However, Yamin and Kurniawan (2011) argue that if Cronbach's alpha is less than 0.50 but the Composite Reliability value is more than 0.70, then the construct is still reliable. Figure 2 and Table 2 show that all CR values in this study exceed the minimum value. Thus, this research instrument can be trusted in predicting variables.

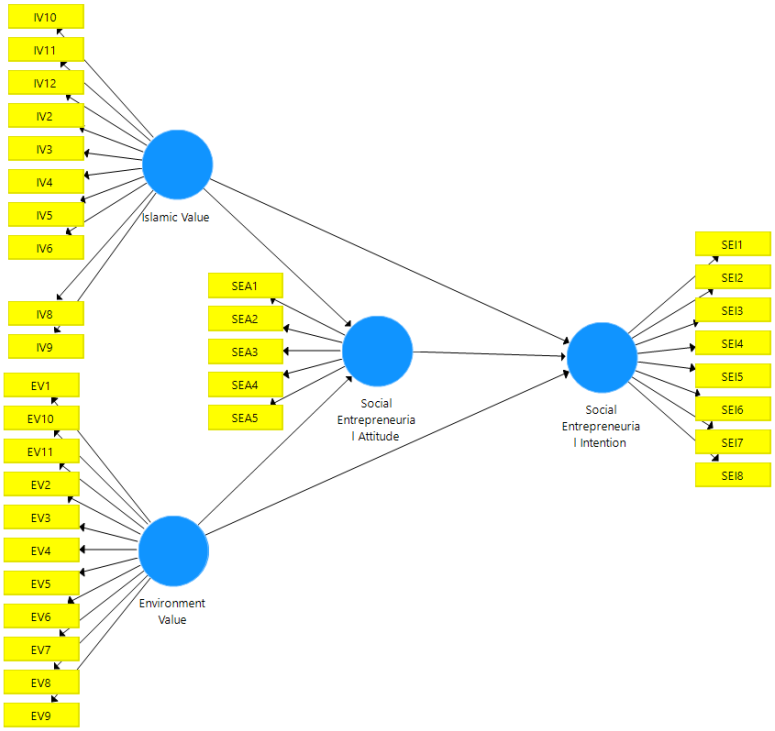


Figure 2. Output Loading Factor

Table 1. Variable Indicators

Variable		Loading Factor	CR	AVE
Islamic Values (IV)			0.958	0.716
IV1	*solely because of Allah*	0.870		
IV2	Completing the task	0.849		
IV3	be the best	0.835		
IV4	work well together	0.856		
IV5	discuss with colleagues	0.830		

Variable		Loading Factor	CR	AVE
IV6	human nature is good	0.852		
IV7	praise God	0.831		
IV8	Contribute to charity	0.827		
IV9	look better	0.864		
Environmental Values (EV)			0.952	0.712
EV1	Non-hazardous service goods	0.861		
EV2	safe material	0.840		
EV3	environmentally friendly technology	0.829		
EV4	environmental concern	0.838		
EV5	Environmental values	0.846		
EV6	Biosphere Values	0.834		
EV7	collaborate with various parties	0.848		
EV8	important environmental issues	0.854		
Social Entrepreneurship Attitude (SEA)			0.876	0.585
SEA1	The benefits of being a social entrepreneur	0.821		
SEA2	Entrepreneur satisfaction	0.741		
SEA3	preferring to be a social entrepreneur	0.748		
SEA4	Job creator	0.713		
SEA5	foundation of wealth creation	0.797		
Social Entrepreneurship Intentions (SEI)			0.908	0.587
SEI1	ready to do anything	0.804		
SEI2	make every effort	0.750		
SEI3	launching Islamic business	0.789		
SEI4	Islamic company idea	0.745		
SEI5	change into social business	0.708		
SEI6	social business determination	0.751		
SEI7	strong intention social business	0.810		
SEI8	positive contribution	0.852		

Table 2. Discriminant Validity

	1	2	3	4
1. Environment Value	0.844			
2. Islamic Value	0.678	0.846		
3. Social Entrepreneurial Intention	0.917	0.747	0.766	
4. Social Entrepreneurial Attitude	0.923	0.691	0.953	0.765

3.1.2 Assessment of the significance of the structural model

In this study, Table 5 is used to show the measurements on the structural model that are necessary for evaluating R Square. This model is conducted to understand the extent to which the R Square value on the dependent variable provides a clear picture. Table 5 obtained an R Square value for social entrepreneurship intention of 0.929 and social entrepreneurship attitude of 0.860. Based on the guidelines of Ghozali and Latan (2020), there are several categories of values in assessing R Square. A score of 0.75 is considered strong, a score of 0.50 is considered a moderate or medium level, and a score of 0.25 is often considered a weak research model. Therefore, in this study, the variables of social entrepreneurial attitude and social entrepreneurial intention are stated as a strong research model.

Table 3. R-square results

	R Square	R Square Adjusted
Social Entrepreneurial Intention	0.929	0.928
Social Entrepreneurial Attitude	0.860	0.858

Next, to determine the model fit test, the author uses several indicators including Standardized Root Mean Square Residual (SRMR), Normed Fit Index (NFI), and RMS theta. To obtain a suitable model, these indicators must meet the value criteria, namely SRMR < 0.08; NFI > 0.09, and RMS theta close to zero.

Table 4. Model Fit Test

	Saturated Model	Estimated Model
SRMR	0.049	0.049
d_ULS	1.041	1.041
d_G	0.750	0.750
Chi-Square	573.517	573.517
NFI	0.860	0.860
rms Theta	0.110	

Based on the table output, it was found that the SRMR is 0.049, which is less than 0.08. The NFI is 0.860, less than 0.900, and the RMS theta is 0.110, which is close to zero. From the three indicators, it is concluded that the formed model meets the suitability criteria, so the model can be used and is good at depicting the relationship between variables. In this study, hypothesis testing was conducted to determine whether the variables used in the research have a significant impact on the relationships between the variables. The hypothesis testing was carried out using a one-tailed hypothesis, which indicates that in the study, there is a direct effect suggesting that the relationship between the variables will have a positive and significant impact. In hypothesis testing, the T-statistics value is used with a value greater than 1.65 at a 95% significance level, and the p-value is used with a value less than 0.05 to determine significance. Table 5 shows the results of the hypothesis testing in this study, which will provide information on whether the relationships between variables can be stated as significant or not.

Table 5. Hypothesis Testing

	Original Sample (O)	T Statistics	P Values	Decision
SEA-→SEI	0.655	9.756	0.000	Significant
IV--→ SEI	0.153	4.131	0.000	Significant
IV-→SEA	0.120	2.647	0.008	Significant
EV-→SEI	0.208	3.294	0.001	Significant
EV-→ SEA	0.842	24.881	0.000	Significant

The following presents the path hypothesis testing as follows.

Table 6. Path Hypothesis Testing

	Original Sample (O)	T Statistics	P Values	Decision
IV--→SEA---SEI	0.079	2.683	0.008	Significant
EV-→SEA-→SEI	0.551	8.427	0.000	Significant

3.2 Discussion

Research findings indicate that social entrepreneurial attitude has a positive and significant effect on social entrepreneurial intention with a coefficient of 0.655 or 65.5% at a p-value of 0.000. The positive coefficient means that social entrepreneurial attitude is directly proportional to the level of social entrepreneurial intention. Based on the loading estimate values, all indicators of the social entrepreneurial attitude variable contribute to explaining the social entrepreneurial attitude. Based on the average value, the majority of students tend to perceive the benefits of social entrepreneurship as job creators. These findings indicate that the majority of students tend to have a positive attitude towards social entrepreneurship, supported by the theory of attitude as a tendency to react positively or negatively towards an object (Ajzen, 2005;6) and that attitude is related to an individual's evaluation of an object. If the object is considered beneficial, the individual will tend to support it. (Schwarz, 2007). The findings of this study support the results of previous studies by Roy (2017); Padilla-Angulo (2019); Paray and Kumar (2020); Souitaris et al. (2007) and Tiwari et al. (2017).

Then the research findings indicate that Islamic values have a positive and significant impact on entrepreneurial intention with a coefficient of 0.153 at a p-value of 0.000. The positive coefficient can be interpreted as Islamic values

being directly proportional to the level of social entrepreneurial intention, and the influence of Islamic values on students' entrepreneurial intention is significant. Based on the loading estimate values, all indicators of the Islamic values variable contribute to explaining the social entrepreneurship intention variable. Based on the average values, Islamic values can enhance hard work and care for fellow believers, cooperation and discussion, human nature, gratitude, and virtue. These findings are consistent with the studies conducted by Sigalow et al., 2012; Turkina and Thai, 2015; Costa and Pita (2021) Wibowo A, 2022; Rehan 2019 state that students who have Islamic values are more confident in becoming entrepreneurs. These findings are in line with the opinions of Parboteeah et al. (2015) and Zhang et al. (2019), who state that religion and religious values influence the choice of socio-psychological aspects of human behavior and their impact on the likelihood of becoming an entrepreneur.

Similarly, the research findings indicate that Islamic values have a significant positive impact on social entrepreneurial attitudes with a coefficient of 0.120 and a p-value of 0.000. The positive coefficient means that Islamic values are directly proportional to the level of social entrepreneurial attitudes, and the influence of Islamic values on students' social entrepreneurial attitudes is significant. The findings of this study are in line with the research conducted by Rehan et al., 2019; Gursoy et al., (2017). This finding is in line with the opinion of Omri and Afi (2020) that Islamic work ethics can explain the relationship between creativity and individual behavior towards entrepreneurship. It means that people with higher faith tend to prioritize their creative skills, which can ultimately lead to entrepreneurial behavior. Research findings indicate that environmental values have a positive and significant impact on social entrepreneurship intentions, with a coefficient of 0.208 and a p-value of 0.001. A positive coefficient can be interpreted as the environmental value being directly proportional to the level of social entrepreneurship intention, and the influence of environmental value on students' entrepreneurship intention is significant. Based on the loading estimate values, all indicators of the environmental value variable contribute to explaining the social entrepreneurship intention variable. Based on the average values, environmental values can enhance people–profit–planet, green values, and environmental issues. The findings of this study are in line with the results of the study conducted by Peng (2021), which states that environmental values have a positive influence on entrepreneurial intentions. This finding supports Nuringsih 2017, that students who have environmental values are more confident in becoming entrepreneurs. However, the research findings contradict St-Jean, E.; Labelle2018.

Similarly, the research findings indicate that environmental values have a significant positive impact on social entrepreneurial attitudes with a coefficient of 0.842 at a p-value of 0.000. The positive coefficient can be interpreted as environmental values being directly proportional to social entrepreneurial attitudes, and the influence of environmental values on students' social entrepreneurial attitudes is significant. The research findings are in line with the study conducted by Peng (2021), which states that environmental values positively influence entrepreneurial attitudes. Similarly, in line with the study by Sher et al., 2020, which states that the expected benefits and advantages related to environmental values encourage entrepreneurs to prioritize environmental aspects in value creation within the company.

4. CONCLUSION

The research findings conclude that environmental values have a positive and significant impact of 84.2% on social entrepreneurship intentions, marking this as the largest influence found. The influence of social entrepreneurial attitude on social entrepreneurial intention is 65.5%. The influence of Islamic values and environmental values has a positive and significant impact on social entrepreneurial intention, which is 29.8% and 15.3% respectively. The pathway influence of Islamic values on social entrepreneurial attitude and social entrepreneurial intention is significant, where social entrepreneurial attitude partially mediates. Similarly, the influence of environmental values on social entrepreneurial attitude and social entrepreneurial intention is significant. The pathway influence of environmental values on social entrepreneurial attitude and social entrepreneurial intention is significant, where social entrepreneurial attitude partially mediates (partial). These findings explain that the influence of Islamic values and environmental values on social entrepreneurship intentions can be explained directly or through social entrepreneurship attitudes. This means that students' intentions for social entrepreneurship increase when Islamic values or environmental values enhance students' positive attitudes towards social entrepreneurship.

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