

DETERMINANTS OF SOCIAL ENTREPRENEURSHIP FROM ISLAMIC PERSPECTIVE

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Abstract: Along with the increasing Muslim population in Indonesia, the greater opportunity to develop Islamic social entrepreneurship. This research was conducted to find out the factors that influence the intention of Islamic social entrepreneurship in Indonesian Muslim communities through observing the effect of prior experience, empathy, moral obligation, self-efficacy, and perceived social support on social entrepreneurial intentions based on Islamic principles. We processed the data using the Partial Least Square-Structural Equation Model (PLS-SEM) method in Smart PLS 4.0 which the data was collected using a self-administrated questionnaire. The results showed that prior experience, moral obligation, self-efficacy, and perceived social support has a significantly positive effect towards the intention of social Islamic entrepreneurial intentions in Indonesian Muslim communities and thus this result can be applied as a reference for policy makers or academics to increasing Islamic entrepreneurial activity and promote Islamic entrepreneurial intentions in society.

Keywords: Islamic Entrepreneurship, Social Entrepreneurship, Intention, Self-efficacy, Moral obligation

1. Introduction

Lane Kenworthy and Christina Prell define social inequality as a difference in income, resources and power as well as an unequal distribution between one region and another (Takayama et al., 2016). Poverty, unemployment, dropping out of school and stunting are some examples of the result of socio-economic inequality that occurs within a country. According to a 2019 report from the World Bank, around 9.2% of people in the world, or around 719 million people, live in severe poverty. These figures are calculated based on a person's income and ability to meet basic needs. Apart from the income and abilities received, there are still around 1.2 billion people in 111 developing countries who experience difficulties with access to health,

education, and very low standards of living or what is commonly known as multidimensional poverty, according to the 2020 report of the United Nations Development Program.

Socio-economic inequality that is not immediately corrected will have a negative impact on the economic growth and political stability of a country (World Economic Forum, 2020). In addition, community dissatisfaction due to this inequality can also lead to social conflict and damage relations between groups in society (Kate Pickett, 2018). Therefore, real efforts are needed from the government and all levels of society to overcome this inequality problem, one of which is by increasing entrepreneurship programs.

Social entrepreneurship, which is part of entrepreneurship, has increased and received attention from the government, where this program is able to reduce social inequality quickly in a short period of time. This is exemplified by the Grameen Bank microcredit movement founded in Bangladesh in 1983 led by Nobel Laurier Muhammad Yunus, which is considered capable of being a powerful solution to address the problem of poverty in Bangladesh (Haque, 2012). Building Resources Across Communities (BRAC), an international development organization in Bangladesh, and the Association for Social Advancement (ASA), which is a non-governmental organization based in Bangladesh with the aim of providing microcredit financing (Mohiuddin, 2017). In Indonesia, Baitul Maal Wat Tamwil (BMT) is an example of a form of Islamic social entrepreneurship that offers interest-free loans, provides financial training to its members, and also provides capital for small and medium enterprises (Rahayu, 2020).

Given the importance of the benefits provided by social entrepreneurship in previous studies, making Indonesia one of the countries with the largest Muslim population in the world with a total of around 87% of the population, it is necessary to develop and improve social entrepreneurship according to Islamic principles. However, most of the previous social entrepreneurship research focused only on western perspectives, and there was little research in the Islamic context (Adib et al., 2016). Therefore, this research tries to fill this gap by looking at the potential of social entrepreneurship in Indonesia through social business ideas using core Islamic principles such as moral obligations and empathy for the underprivileged by incorporating empirical knowledge (Mohiuddin, 2017). Several previous studies have not found empirical research available in previous social entrepreneurship studies that studied the determinants of Islamic entrepreneurial intention and included two Islamic core values as antecedents of Islamic social entrepreneurial intention. In addition, research that discusses from the perspective of the productive age group, especially in Indonesia, is still very limited. Therefore, this study tries to examine more deeply the factors that determine the intentions of Muslim communities in Indonesia.

2. Literature Review

2.1 *Nyyah – islamic worshipful towards islamic social entrepreneurship*

Etymologically, the word “nyyah” means "date's hole", "fruit seed", or "rock", a place to grow something, which shows “core” or “center” (Ashraf, 2021b). In this case, nyyah starts in the human heart and grows into seeds which then develop into deeds. This action includes mental concept, tongue speech, and intentional sensory perception, and body movement aimed at a specific purpose. In Islam, nyyah is translated as worship intention in Arabic language, and has a deep impact on human behavior. It is considered as the core if all behaviors, including responsibility and religious obligation. Therefore, in a Hadith Prophet Muhammad, peace be upon him, as narrated by Bukhari and Muslim mentioned "Innamala'malo bin-niyah," which was translated as “action (behavior) is determined by nyyah” in other word, act is a follow-up

of intention. However, action or behavior can be seen yet *nyyah* is unseen and remains hidden in the heart.

As previously mentioned, Islamic social entrepreneurship is incorporated in Islamic economics as defined by (Khan, 1994). Islamic economics seeks to investigate human glory and victory (*falah*) which is achieved through the management of resources on the basis of cooperation and participation. In the context of everyday life, *falah* is a multidimensional term that has consequences for individual and group behavior (Furqani et al., 2015). However, in the context of the afterlife, it refers to eternal survival, eternal wealth and eternal glory. In essence, Islamic economics concerns the social welfare of individuals and groups. "Nyyah" translates to "intention to worship" in Indonesian, which refers to the intention or purpose focused on worship activities in Islam. Meanwhile, "Islamic Social Enterprise" refers to a business that is based on Islamic values and seeks to address social and economic problems of society (Ashraf, 2021a). Thus, "Nyyah Worshipful Intention toward Islamic Social Enterprise" is defined as an intention of worship directed at an Islamic social enterprise, which includes the intention or purpose to conduct a business or business activity based on Islamic principles and aims to address the socio-economic problems of society (Ashraf, 2021a). In *Islamic social entrepreneur intentions* (ISEI) model nowadays, *nyyah* or worship intention which is formed by Islamic values and *Islamic social entrepreneur* thus intended not only for personal prosperity but also for social or collective welfare ensuring social justice (Ramadani et al., 2016).

2.2 Empathy

Empathy is considered as an important personality trait of social entrepreneurs (Dees, 2012). Empathy is defined as the ability to understand and experience the past or present sentiments of another person without communicating those feelings objectively. These emotions, and affections may be stored in a person's imagination, emotions, or affection. (Preston et al., 2007). Empathy develops naturally as a result of human instincts as living beings. Empathy has been suggested as a proxy for attitude toward actual behavior in Mair and Noboa's model (Mair & Noboa, 2006). This is understandable, because attitudes toward behavior refer to individual knowledge about the results of behavior that make individuals have positive and favorable or negative and unfavorable judgments in carrying out the actual behavior (Schlaegel & Koenig, 2014).

Empathy has been found to be an intuitive predictor of social entrepreneurial intentions in several studies, including Hockerts, 2017; Groch et al., 2013; Des, 2012; Wood, 2012). As this research deals with Islamic entrepreneurial intentions, it would be appropriate to include Hockerts cognitive empathy (the ability to assess the emotional state of others) and affective empathy (the tendency to react to the emotional states of others). Affective empathy, according to (Waxler, 1990) includes "empathic concern," which describes it as an emotional response of compassion and care caused by witnessing another person in need (Niezink, 2012).

One of I-ENT's motivations, apart from self-improvement, is to improve the livelihoods of disadvantaged and underprivileged groups of people, the intention must be formed with this type of inspiration dedicated solely to the cause of Islam. Islam scrupulously recognizes empathy or compassion as a great human trait. There are verses in the Qur'an that explain empathy. "And indeed Allah is with those who serve others" (Al-Qur'an Al-'Ankabut: 69) and "Verily Allah commands justice and does good to others" (Al-Quran Al-'Ankabut: 69 ; Al-Quran An-Nahl: 90).

2.3 Moral Obligation

Moral obligation or moral responsibility is moral responsibility for the good or bad behavior of each individual (Yang & Ren, 2020). Moral obligation becomes one of the fundamental values of Islam, such as Islamic economics and I-ENT. In an Islamic perspective, the principle of moral obligation is not much different from the explanation above, where moral obligation is based on the belief that Allah SWT has set high ethical standards that must be obeyed by every Muslim in daily life. Allah SWT has established laws and moral principles that must be followed, including maintaining good relations with humans, maintaining justice, respecting human rights, and doing good to others. Some of the principles of moral obligation in Islam (Furqani et al., 2015) are principle of taqwa (this principle is important in ensuring individuals comply with Allah's laws and maintain ethics and morals that conform to the Islamic religion), principle of justice (the principal to receive equal treatment), principle of kindness (the concept of doing good sincerely and selflessly to others), trust principle (moral responsibility of individuals to fulfill their obligations to God, fellow humans, and the universe).

2.4 Self-efficacy

Self-efficacy is a belief in one's own ability to do something or overcome a situation, and believe he will succeed in doing it. According to Bandura, self-efficacy is a person's belief in his abilities which then influences his life, so that it determines how people feel, think, and motivate themselves to behave (Bandura, 1997). In Islam, the concept of self-efficacy can be found in the concept of trustworthiness, which is full trust in Allah SWT in facing challenges and living life. Tawakal is one of the elements of Islam that is needed to create a balance of life. A Muslim is encouraged to do his best, but must always remember that everything is subject to the will of Allah SWT. In the view of Islam, self-efficacy or belief in one's own abilities must be accompanied by a sense of piety and trust in Allah SWT.

In their social entrepreneurship model, (Mair & Noboa, 2006) alludes to self-efficacy as a measure of internal PBC (Perceived behavioral control) based on Ajzen's theory (Behavior & Ajzen, 2019). Several studies have found that self-efficacy is a major factor in pro-social behavior such as blood donation and entrepreneurial behavior. Hockerts (2017) suggests self-efficacy as a predictor of social entrepreneurship based on arguments (Bandura, 1997). Despite many social challenges, (Mair & Noboa, 2006) and Smith suggest that a strong belief in one's abilities is a determinant of social entrepreneurial intentions.

2.5 Perceived Social Support

Perceived social support theory states that an individual's perceived external control is an important determinant of intention. This refers to the level of intensity of one's beliefs, which determines the will of the individual towards a particular behavioral context (Mair & Noboa, 2006). This support can come from family, relatives, or other people with the aim of helping solve problems. Support can be in the form of financial support, technological skills that an entrepreneur can have for entrepreneurship, and also in the form of attention or enthusiasm to help restore a person's condition.

In Islam, social support is one of the most important values, where a Muslim is expected to give and receive support from others. Allah SWT and Rasulullah SAW also encourage Muslims to help and support one another, especially in difficult situations or when experiencing difficulties. In the Al-Quran, Allah SWT teaches that Muslims must help and care for one another, as in Surah Al-Baqarah verse 195 which reads: "And do good, verily Allah loves those

who do good." This social support can also be given in the form of prayers and good advice. Rasulullah SAW said: "The best Muslim brother is the one who helps his brother when he needs help." (Narrated by Bukhari). Thus, perceived social support in Islam is very important and must be given with love and care for fellow Muslims, as a form of implementation of Islamic teachings about human harmony and brotherhood.

2.6 Islamic Sociopreneurship

Social entrepreneurship has been defined through a number of different domains or themes of interest, for example the domain of goal setting (not-for-profit, non-profit/sector and for-profit), the nature and behavior of entrepreneurship in individuals and organizations, and from the perspective of the process of emergence (Short et al., 2009; Brooks, 2009). In particular, the establishment of the definition of social entrepreneurship is largely based on approaches in the context of entrepreneurship (Brooks, 2009; Granados et al., 2011; Martin & Osberg, 2007; Okpara & Halkias, 2011). Muhammad Yunus, founder of Grameen Bank and recipient of the Nobel Peace Prize, stated that a sociopreneur is someone who has the ability to solve social problems in an innovative and sustainable way through business (Yunus et al., 2010). While Islamic sociopreneur itself means a social entrepreneur who in carrying out his business activities uses the principles of Islamic religious teachings that originate from the Qur'an and sunnah. This concept seeks to create enterprise solutions that can provide social benefits for society as a whole.

Social entrepreneurship in Islam is based on reciprocity (partnership and participation), and good intentions (Noruzi, 2011). This concept is based on Islamic goals of unity (tauhid), trust (khilafah), and worship which will be implemented for social justice and common interests (Eletter, 2010).

2.7 Theory of Planned Behavior

The theory of planned behavior was introduced by Ajzen in 1985. The TPB model states that human behavior is guided by three types of considerations: behavioral beliefs, principle or value beliefs and behavioral control beliefs which in turn produce certain results such as attitudes towards behavior, subjective norms, and perceived behavioral control, each on the formation of behavioral intention.

Perceived Behavioral Control (PBC) in TPB, is described as control or perceived behavioral control. PBC becomes a separate construct like internal and external controls. Internal control is usually equated with a person's self-efficacy, while external control refers to a person's beliefs about the support or opposition that he will find in the environment (Hockerts, 2017).

2.8 Hypothesis regarding The Effect of Empathy on Islamic Social Entrepreneurial Intentions

A research conducted by Batson and colleagues (1997), concludes that empathy can lead to feelings of wanting to help, but other factors such as self-interest, the need to maintain a positive self-image, and self-interest can also affect the intention to help (Batson, 1997). Other research conducted by (Forster et al., 2013) shows that empathy has a positive influence on social entrepreneurship intentions because individuals with good empathic abilities are able to recognize and understand social challenges or difficulties experienced by others. When they

understand the predicament, they feel obligated to do something to help and find answers to the situation. Therefore, the hypothesis of this study is:

H1 = Empathy has a positive effect on Islamic Social Entrepreneurial Intentions (Nyyah)

2.9 Hypothesis regarding The Effect of Moral Obligation on Islamic Social Entrepreneurial Intentions

Cialdini, Reno, and Kallgren (1990), Kaiser (2006) and Ravis, Sheeran, and Armitage (2009) suggest that behavior is significantly influenced by perceptions of moral beliefs which are considered as one of the foundations of Islamic moral standards. Thus, this can be considered as another determinant of nyyah towards Islamic social entrepreneurship. Other research conducted by (Hockerts, 2017) also shows that moral obligation has a positive influence on a person's intention or motivation to take certain actions because the person believes that he has a moral responsibility to act in accordance with the moral ideals he adheres to. Therefore, the hypothesis of this study is :

H2 = Moral Obligation has a positive effect on Islamic Social Entrepreneurial Intentions (Nyyah)

2.10 Hypothesis regarding The Effect of Perceived Social Support on Islamic Social Entrepreneurial Intentions

Based on the Perceived Social Support model by Ajzen (2002), Mair and Noboa (2006) theorizes that perceptions of individual external control are an important determinant of Islamic social entrepreneurial intentions. This refers to the level of intensity of one's beliefs, which determines the will of the individual in a particular context of behavior. Thus, Mair and Noboa (2006) have argued that this is determined by the support that individuals expect or receive from society. People feel more valued, acknowledged and important in their environment when they receive adequate social support. This can evoke good emotions and increase a person's motivation to achieve his goals.

H3 = Perceived Social Support has a positive effect on Islamic Social Entrepreneurial Intentions (Nyyah)

2.11 Hypothesis regarding The Effect of Self-efficacy on Islamic Social Entrepreneurial Intentions

Self-efficacy refers to the personal ability to perform the desired behavior. Several studies have identified self-efficacy as a significant influence of pro-social behavior such as blood donation (Giles et al., 2004) and entrepreneurial behavior (Zhao et al., 2005). Based on studies conducted by (Mair & Noboa, 2006) and Smith and Woodworth (2012), a strong belief in one's ability determines social entrepreneurial intentions because these individuals tend to have high intentions or motivation to complete it.

H4 = Self-efficacy has a positive effect on Islamic Social Entrepreneurial Intentions (Nyyah)

3. Research Method

This study uses a quantitative method approach to gain a deeper understanding of the factors that determine interest in Islamic social entrepreneurship in Indonesian Muslim communities. Primary data is collected directly by the author for the purpose of answering research problems

(Malhotra, 2010). This research uses descriptive conclusive research which aims to describe a characteristic or function of a phenomenon (Malhotra & Birks, 2007).

The self-administrated questionnaire technique was used for data collection by distributing questionnaires to respondents with the criteria of Indonesian citizens being Muslim, and aged 15-64 years. The questionnaire consists of four parts, namely the introduction - containing a brief description and research objectives, screening questions, core questions, and respondent profile.

Samples were selected using non-probability sampling techniques or convenience sampling with purposive sampling methods. This technique allows the researcher to give an equal opportunity to each member of the population to be selected as a sample based on certain criteria, quotas or conditions set by the researcher. (Sugiyono, 2008).

The data is then processed using the Partial Least Square – Structural Equation Modeling (PLS-SEM) method. the PLS-SEM method is a SEM method based on an iterative approach that maximizes the explained variance of endogenous constructs so that this method is suitable for research aimed at prediction and theory development (Hair Jr et al., 2017; Dash & Paul, 2021). The reason the authors use PLS-SEM is because the PLS-SEM method does not require a normal data distribution and the minimum number of samples required is smaller (Hair et al., 2017). Figure 2 below shows the research model proposed in this study.

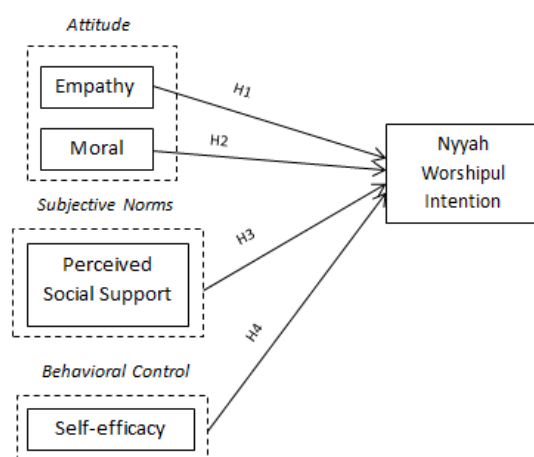


Figure 2. Research Model

Source: Ashraf (2021) and Ajzen (1991)

4. Research Result

4.1 Respondents' Characteristics

250 respondents had entered and met the criteria specified in this study. Table 1 shows the characteristics of the respondents in this study. Based on the table, it can be seen in aggregate that the majority of respondents are in the age range of 15-25 years (78.4%) or belong to the young age group or GenZ. In the gender category, the majority of respondents were female (61.2%). The majority of respondents live in Jabodetabek (77.6%). The last education completed by the majority of respondents in this study was Senior High school (55.6%). The majority of respondents' monthly income was in the range > IDR 2,500,000 – IDR 5,000,000 or were in the lower middle economic group (80.8%). In aggregate, the monthly expenditure of the majority of respondents was in the range > IDR 2,500,000 (87,2%). And the marital status of the majority of respondents is unmarried (87.2%).

Table 1. Respondents' Characteristics

Gender	Amount	Percentage (%)
Female	153	61,2%
Male	97	38,8%
Age Group	Amount	Percentage (%)
15 – 25	196	78,4%
26 – 35	43	17,2%
36 – 45	6	2,4%
46 – 55	4	1,6%
56 – 64	1	0,4%
Last Education	Amount	Percentage (%)
Junior Highschool	8	3,2%
Senior Highschool	139	55,6%
Diploma / Vocational	24	9,6%
Undergraduate	74	29,6%
Graduate	4	1,6%
Professional Education	1	0,4%
Income	Amount	Percentage (%)
< Rp 2.500.000	101	40,4%
Rp 2.500.001 - Rp 5.000.000	101	40,4%
Rp 5.000.001 - Rp 10.000.000	42	16,8%
Rp 10.000.001 - Rp 20.000.000	6	2,4%
>Rp 20.000.001	-	-

Source : Processed by the Researchers

4.2 Descriptive Analysis

Descriptive analysis provides an overview of respondents' responses to questions using a Likert scale so that researchers can find out the tendency of respondents to fill out questionnaires. The number of respondents (N), the minimum value is 1, the maximum value is 7, the total number of values, the standard deviation, the mean (average value), and the total average is shown in the descriptive analysis.

Table 2. Descriptive Analysis

Indicators	Mean	Total Mean	Standard Deviation
E1	5.680	5.908	0.952
E2	5.932		0.862
E3	6.112		0.846
M1	5.824	6.174	0.904
M2	6.108		0.867
M3	6.512		0.760
M4	6.252		0.879
S1	5.604	5.593	0.955
S2	5.312		1.042
S3	5.864		0.884

PS1	5.584	5.535	0.961
PS2	5.568		0.995
PS3	5.452		0.951
N1	5.932	5.788	0.921
N2	5.524		1.114
N3	5.908		1.221

Source : Result processed by the researcher using SmartPls

Table 2 shows that most of the respondents stated that they agreed with each construct measured in this study.

4.3 Testing Model Analysis

Internal Consistency testing was conducted on the 250 respondents' data which fulfill the main test criteria. Acceptable Construct Reliability is when its Cronbach's alpha (α) and Composite Reliabilities (CR) $\geq 0,6$ (Hair, 2010).

Table 3. Internal Consistency Testing

	Cronbach's alpha	Composite reliability (rho a)	Composite reliability (rho c)	Result
Empathy	0.767	0.772	0.865	Reliable
Moral Obligation	0.829	0.858	0.885	Reliable
Nyyah	0.772	0.799	0.865	Reliable
Perceived Social Support	0.797	0.817	0.879	Reliable
Self-efficacy	0.743	0.748	0.853	Reliable

Source : Result processed by the researcher using SmartPls

Table 3 shows all the variables that has Cronbach's alpha dan composite reliability $\geq 0,6$ therefore they are considered as reliable.

Table 4. Testing Result of Convergent Validity and Discriminant Validity

Indicators	Outer Loading	P- value Outer Loading	Average Variance Extracted (AVE)
E1	0.760	0	0.682
E2	0.884	0	
E3	0.829	0	
M1	0.736	0	0.658
M2	0.832	0	
M3	0.775	0	
M4	0.892	0	
N1	0.832	0	0.681
N2	0.861	0	
N3	0.781	0	
PS1	0.869	0	0.708
PS2	0.828	0	
PS3	0.827	0	
S1	0.728	0	0.655
S2	0.833	0	

S3	0.861	0	
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Source : Result processed by the researcher using SmartPls

Based on table 4 the outer loading values were obtained through two data processing methods on SmartPLS 4. The first outer loading values were obtained using the PLS-SEM Algorithm method, this method resulted in all indicators having outer loading values ≥ 0.6 and $AVE \geq 0.5$. The variable that has the highest AVE value is the Perceived Social Support variable with a value of 0.708. The second data processing method uses bootstrapping, p-values for all variable indicators are considered convergently valid and meet indicator reliability.

4.4 Structural Analysis Model

In the structural model analysis stage, the R-Square value in this study, namely Nyyah, is 0.256. Then, the predictive relevance test which shows the Q-Square value for the endogenous variables such as empathy, morals, nyyah has a value of more than 0, which is 0.079, 0.047, 0.148 respectively. And a value of 0 for the variables perceived social support and self-efficacy. Based on the results of the structural model test, one of the four existing variables, namely empathy, has no positive significant effect on the intention of Islamic social entrepreneurship in the Indonesian Muslim community.

Table 5. Size and Significance of Path Coefficients Test Result

Indicators	P values	T statistics (O/STDEV)	Result
Empathy -> Nyyah	0.938	0.078	Reject
Moral Obligation -> Nyyah	0.015	2.424	Do not Reject
Perceived Social Support -> Nyyah	0.039	2.060	Do not Reject
Self-efficacy -> Nyyah	0.007	2.704	Do not Reject

Source: Result processed by the researcher using SmartPls

Figure 3 shows the results of the structural model analysis which shows the beta and t-statistic values of each path variable, as well as the R-Square value of each endogenous variable.

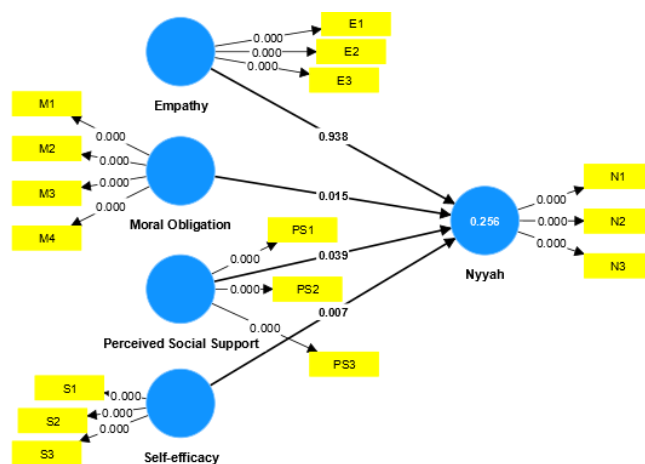


Figure 3. Structural Analysis Model Result

Source: Processed by the researchers

4.5 Discussion

Based on the hypothesis testing, it is found out that empathy does not have a significant effect on *nyyah* or Islamic social entrepreneurial intention. The results of hypothesis 1 testing are not in line with the previous research conducted by Mohammad Ali Ashraf 2021, where in previous research it was found that empathy has a significant positive effect on *nyyah*. However, the differences in the characteristics of the previous research area and the current research area, namely Indonesia, can affect the results of the research shown. Besides that, differences in research subjects can also be a factor causing the results of this study to be different. However, the results of this study are in line with the results of previous research conducted by Ernst (2011) which showed a negative effect on the empathy variable on social entrepreneurial intentions. (Ernst, 2011).

The moral obligation variable has a significant influence on *nyyah* or Islamic social entrepreneurship intentions. This is in line with the previous research conducted by Mohammad Ali Ashraf 2021, where the results of previous studies showed that moral obligation affects *nyyah* positively and significantly. Another study conducted by (Hockerts, 2017) also shows that moral obligation has a positive influence on a person's intention or motivation to take certain actions because that person believes that he has a moral responsibility to act in accordance with the moral ideals he adheres to.

Perceived social support has a significant effect on the intention of Islamic social entrepreneurship. This is in line with previous research conducted by Ashraf (2021). The social support received helps individuals' confidence that they are capable of achieving their goals or dealing with difficult situations. With the support received, self-confidence increases, and then it will affect the formation of a person's larger intentions. Social norms can also provide additional impetus to do things that are expected by society or organizations (Taylor, 2011). So that the results show that the greater the social support an individual receives, the more confidence the individual will receive in carrying out or taking future actions.

Self-efficacy has a significant effect on the intention of Islamic social entrepreneurship. This is in line with previous research conducted by Ashraf (2021). Other studies conducted by (Mair & Noboa, 2006) and Smith and Woodworth (2012) show that strong belief or self-confidence in one's abilities can be a determinant of social entrepreneurial intentions because these individuals tend to have high intentions or motivation to complete it. Someone who has strong confidence or self-confidence in his own ability to create a more prosperous life will have a greater intention to become an Islamic sociopreneur. Thus it can be said that the results of this study adequately represent the actual situation regarding the factors that influence the intention to engage in Islamic social entrepreneurship in Muslim communities in Indonesia.

5. Conclusion and Suggestions

The results of this study indicate that moral obligation, perceived social support and self-efficacy are key factors that can influence the intention of Islamic social entrepreneurship in Muslim communities in Indonesia. The Self-efficacy variable has the most significant influence on Islamic social entrepreneurship intentions. This shows that someone who has strong confidence or self-confidence in his own ability to create a more prosperous life will have a greater intention to become an Islamic sociopreneur. The existence of strong belief or self-confidence in a person can influence a great intention to become a social entrepreneur because these individuals tend to have high intentions or motivation to complete it.

Based on the results of the research that has been summarized by the researchers above, it will serve as a reference for researchers who wish to conduct research similar to this study in relation to Islamic social entrepreneurship in increasing Islamic entrepreneurial activity by considering the variables in this study. Government, organizations, environment, and family play an important role in providing support both morally and physically to an individual. The government can provide support to people who have an interest in becoming Islamic sociopreneurs by providing facilities in the form of capital funds and social entrepreneurship training programs. In addition, social support from the local environment can be provided by participating in the activities carried out, providing constructive positive input. The love, motivation and support needed can be provided by the role of the family. That way, an individual will be more confident and confident in achieving his goal of becoming an Islamic sociopreneur.

This research has several limitations. First, the number of respondents who are still quite small due to limited time and resources owned by the author. Second, this research was conducted within the scope of Islamic entrepreneurship so that it focuses on journal articles included in the Islamic entrepreneur journal. This makes it difficult for writers to conduct literature reviews because journal access is quite limited. In addition, this study focuses on the factors that influence nyayah, which makes the research model used is quite simple compared to the model in the reference journal. For this reason, the value of the coefficient of determination (R²) obtained for this research model tends to be low and is included in the weak category. Therefore, suggestions for further research are to increase the number of respondent data and to use other age criteria such as Gen Y/Z to conduct the latest research from various Muslim countries or Muslim minorities around the world. Other variables in the model could add broader insights that affect the intention of Islamic social entrepreneurship.

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