

The role of entrepreneurial education and Islamic values matter

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ABSTRACT

This paper traces how the Islamic values drive entrepreneurship education and intention for entrepreneurship, as well as examines the moderating role of the entrepreneurial mindset. We adopted structural equation modeling-partial least squares (SEM-PLS) to gain detailed information on how the connectivity among variables. This study involved 381 students in several Islamic boarding schools who incorporated entrepreneurial practices. The findings indicated that Islamic values are highly incorporated with entrepreneurial intention, entrepreneurial education and entrepreneurial mindset of Islamic boarding schools. This study also confirmed that there is a rigorously significant between entrepreneurship education, mindset, and students' entrepreneurial intentions. Lastly, this paper notes that the mindset of entrepreneurship plays a pivotal role in mediating Islamic value and entrepreneurship education with regard to students' entrepreneurial intention. This work offers Islamic values as a contextual factor that greatly influences the enhancement of Islamic boarding school students' intentions.

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1. INTRODUCTION

New business creation and entrepreneurship activities have taken inevitable role for global economies. Concerning Indonesia, the business creation in the form of small or medium scale business can occupy about 97% of workforce [1]. Some literature also remarked that entrepreneurship can play a crucial role in dismissing poverty by providing new job opportunities [2], [3]. Having to do with, scholars and policy-makers in Indonesia have concerned in stimulating intention for business in all educational level. The Indonesian government also presents the program namely "Santripreneur" to boost spirit and intention for entrepreneurship which purposes for students of Islamic boarding schools.

Santripreneur's policies in Indonesia referred to the belief that religious values contribute to students' entrepreneurial intentions [2], [4]. Several preliminary works have indicated a significant link within religious values and intentions for business [3], [5]. Furthermore, Sequeira, Wang, and Peyrefitte [6] revealed that religious values have a direct or indirect effect on entrepreneurial intentions. With its majority Muslim country, Indonesia has potential to increase the total of entrepreneurs through entrepreneurship education in public schools and Islamic boarding schools [5].

Furthermore, the “Santripreneur” is an Indonesian government program to encourage the entrepreneurial spirit of the Islamic boarding students and escalates entrepreneurs’ population. The fundamental rationale is that Islamic boarding schools have several potentials in increasing the number of entrepreneurs. First, Indonesia has a large number of Islamic boarding schools and students scattered in Indonesia, which is an important asset to be empowered [7]. The Indonesian Ministry of Religion data in 2020 shows that Indonesian Islamic boarding school has reached 28,961 with approximately five million students who engaged.

Several scholars have initiated to explore the connectivity between Islamic boarding schools and the birth of graduates with entrepreneurial characteristics [5], [8]. Those studies found that Islamic boarding schools can foster the character of an entrepreneur in students. The role model of being an entrepreneur is exemplified by the *Kyai* (an expert in Islam and person who manages the Islamic boarding school). This entrepreneurial character is instilled through religious teaching and general lessons, either formal schools shaded by Islamic boarding schools, or through non-formal education through students’ apprenticeship activities in business units. Furthermore, as a religious-based educational institution, Islamic boarding schools are known as independent institutions, agents of development, and become role models in community life [5]. Islamic boarding schools have also been known to forge students with good character and character, resilience, honesty, hardworking, and other entrepreneurial characters [7].

Theory of planned behavior (TPB) promoted by Ajzen [9] is the fundamental theory in explaining individual intentions. TPB proffers a powerful theoretical scaffolding for antecedent individual entrepreneurial intentions [10]. TPB concludes that the intention can be performed by individuals’ behavior [9]. In addition to TPB, this research also engages the social cognitive theory (SCT) to explain the individuals’ intention which linked among cognitive variables, values, environmental factors, and individual behavior [11]. The primary key of this SCT approach is that the individual intends to perform certain behaviors [12], [13]. The intention is reflected by entrepreneurship education and mindset that drive individuals’ behavior [1], [14]. The researchers include Islamic values as a predictor variable which affects entrepreneurial education, mindset, and intentions [15]. Additionally, a prior study by Henley [3] believes that a religion is not straightly related to entrepreneurial intention but drives through its values. On the other hand, preliminary studies mentioned that Islamic values are a certain component that affect the stimulation of entrepreneurial intentions [13], [16].

Similar with religions, Islamic values do not directly link with entrepreneurship instead of promoting values in society that can stimulate entrepreneurial activity [15]. As a distinctive and unique Islamic education model, Islamic boarding schools provide entrepreneurship education even though it is not entirely different from entrepreneurship education in formal institutions or schools. Islamic boarding school is an Islamic religious education institution led by a *Kyai* with a charismatic and independent character, where students are provided with a place to stay. There were five basic elements absolutely exist in a boarding school tradition. The five elements include a boarding house as a boarding school for students, a mosque as a center for worship and Islamic education, *Santri* (Islamic boarding school students), teaching classical books, and *Kyai* [5].

In summary, entrepreneurship education in Islamic boarding schools is by fostering creativity, innovation, leadership, and entrepreneurial knowledge. In the implementation process, students are provided to conduct economic activities under the supervision of *Kyai* and boarding school administrators. Meanwhile, these Islamic boarding schools’ benefits are not always a top priority because what is first instilled in the boarding school entrepreneurial institution is that everything for worship and solely hopes for Allah’s blessing. Therefore, apart from having a robust knowledge of religion, students also have an entrepreneurial spirit for the life of a world [5].

Accordingly, to apprehend a deeper comprehend to this matter, we focus in this study on further investigating these factors. For that reason, the main aim of this research is to investigate what factors promoting entrepreneurial intention from the perspectives of Islamic value that are missing in the prior studies. A large number of preliminary works revealed that the mindset entrepreneurship can mediate the influence of several previous variables on entrepreneurial intentions [17]–[19]. Referring to SCT by Bandura [20], mindset as well as values and entrepreneurial education is a determining factor for entrepreneurial intentions. Some aforementioned studies [21], [22] apply the SCT in entrepreneurship studies and develop a dynamic framework that provides to examining on what or how entrepreneurship education impulses students’ cognitive and intentions for entrepreneurship. Values, curriculum and learning experiences can drive to cognitive dimension such as entrepreneurial mindset, activities, involvement, self-efficacy and intentions [12], [23]. Therefore, this research provides an insight into the framework of previous researchers [21], [23] by pointing out the mindset of entrepreneurship variable as a new model of cognitive variable. From this theory, it can be informed that entrepreneurship education and culture can predict the mindset and intention for entrepreneurship.

This paper makes three major contributions. First, this study involves Islamic values with more detailed indicators to predict entrepreneurial intention, including opportunity recognition, innovativeness and decision-making, management and financing, ethics, and social responsibility. The existing research paper has been concerned with religion's role solely from religious annexing and build upon the church or mosque presence [24]. This more alteration assessment broadens the discourse a research by Rehan, Block, and Fisch [25], which mentioned that entrepreneurial activities are affected by those religion values regardless of whether he or she is religious or not. Second, this study provides a contribution to the entrepreneurship literature by underscoring the impact of Islamic religious values on entrepreneurial intentions, especially the values and education that form the entrepreneurial mindset, which consequently influences entrepreneurial intentions. We also emphasize in religious affiliations and internalized through entrepreneurship education that affects students' entrepreneurial intentions. This work also promotes Islamic values and entrepreneurship education as contextual features in entrepreneurship research, especially in Islamic boarding schools. Third, this study offers the government's strategy in the Indonesian context to increase the number of entrepreneur graduates from Islamic boarding schools through the revitalization of entrepreneurship education in Islamic boarding schools.

2. RESEARCH METHOD

2.1. Population and sample

This study utilized a quantitative approach with a survey research design. This approach is useful in examining how Islamic values, entrepreneurial education, and mindset explain students' entrepreneurial intentions as shown in Figure 1. This research uses a convenience sample, which is often used in research with entrepreneurship studies. From the total 400 questionnaires distributed, 381 had been returned and filled in properly that can be used for further testing. Respondents involved in this research are voluntary and were informed of their anonymity. The research instrument was agreed upon by the ethical committee of Universitas Negeri Malang.

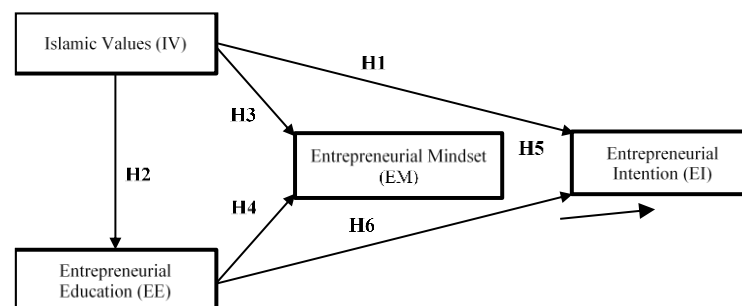


Figure 1. The research framework

According to the research framework, this study tested the following six hypotheses: i) Islamic values can drive entrepreneurial intention (H1); ii) Islamic values can promote entrepreneurial education (H2); iii) Islamic values can explain entrepreneurial mindset (H3); iv) Entrepreneurial education can promote entrepreneurial mindset (H4); v) Entrepreneurial education can stimulate entrepreneurial intention (H5); vi) Entrepreneurial mindset can impact entrepreneurial intention (H6).

The participants in this research came from several Islamic boarding school students in East Java who attended entrepreneurship education and entrepreneurial practices organized by Islamic boarding schools. The study in East Java of Indonesia is logical considering this area is the center of Islamic boarding schools in Indonesia, which is concern in implementing Islamic values and implements entrepreneurship programs that are managed by *Santri* (Islamic boarding school students) and have robust entrepreneurial networks. The demographics of participant in this research is informed in Table 1.

Table 1 informs the detailed characteristics of survey respondents. Overall, the respondent engaged in this research are men because the Islamic boarding has provided a regulation for solely recruiting male students. Additionally, the respondents were around 15 to 17 years old and most of the graduates from senior high school. The table also shows that the students' parent is more likely to involve as entrepreneur (49.09%) as the main career, followed by farmers (26.24%), civil servant (18.64%). The majority of participant have stayed and incorporated with the Islamic Boarding School for more than five years (68.52), indicating that Islamic values can be proxied well by students.

Table 1. The profile of participants

S/No.	Categorical	Frequency	Percentage
1.	Sex		
	Woman	0	0
	Man	381	100.00
2.	Age (years)		
	15	87	22.83
	16	89	23.35
	17	185	48.55
	> 17	20	5.27
3.	Parents' work		
	Entrepreneur	187	49.09
	Teacher/lecturer	23	6.03
	Farmers	91	26.24
	Civil servants	80	18.64
4.	Experience in the boarding school		
	3 years	20	5.24
	5 years	100	26.24
	> 5 years	261	68.52
5.	Prior education		
	Junior High Schools	167	43.84
	Senior High Schools	214	56.16

2.2. Data collection and analysis

This study used a questionnaire that the researchers adapted from several previous literatures to measure four variables. In detail, researchers incorporated with nine items from previous studies [25], [26] to identify entrepreneurial intention (EI). Further, to estimate entrepreneurship education (EE), researchers elaborated 12 indicators from Karyaningsih *et al.* [14]. Furthermore, to find out Islamic values (IV), we performed 16 questionnaires from previous study [25]. As for knowing the entrepreneurial mindset (EM), the researchers used a questionnaire developed by Mathisen and Arnulf [27]. The questionnaires items were presented on a seven-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). Furthermore, the valid data were performed using a series of structural equation modeling-partial least squares (SEM-PLS) with SmartPLS (version 3.0).

3. RESULTS AND DISCUSSION

3.1. Model evaluation

In this phase, the researchers refer to a procedure by previous research [28] to perform the model includes the outer and inner model evaluation. The outer model estimation recommends procedures to determine validity and reliability of the construct [28]. The statistical outcome of the outer model is presented in Table 2. From the preliminary calculation, the loading factor values of IV, EE, EM, and EI are ranging from 0.712 to 0.873 (>0.70) to attain the convergent validity indicator. Furthermore, the AVE value of all variables is more than 0.50, implicating to reach discriminant validity [28]. The Cronbach's alpha (α) values of variables IV, EE, EM, and EI were respectively 0.915, 0.934, 0.864, and 0.886 (>0.70), to attain the reliability indicator. Indeed, the liquidity (CR) values of variables IV, EE, EM, and EI are 0.930, 0.944, 0.902, and 0.913 (>0.70). It meets the composite reliability criteria [28], [29].

The researchers refer to the discriminant validity model developed by Fornell and Larcker [30]. Table 3 shows the discriminant validity of variables IV, EE, EM, and EI, which are more than 0.70, implicating to meet the convergent validity criteria [28], [30]. Furthermore, this study also engaged a Heterotrait-Monotrait ratio process developed by Henseler, Ringle, and Sarstedt [31] to determine the discriminant validity. Referring to Table 4, it can be concluded that the Heterotrait-Monotrait ratio is less than 0.90, meaning that the variables have attained the discriminant validity [31].

Table 2. The measurement (outer) model

Code	Variable/Indicator	Loading	α	CR	AVE
1.	Islamic values (IV)		0.915	0.930	0.595
iv1	Allah SWT has provided the widest possible entrepreneurial opportunity	0.791			
iv2	Entrepreneurs must be able to identify opportunities as well as possible	0.784			
iv4	Islam strongly encourages innovation in entrepreneurship	0.780			
iv5	Even though it is risky, Islam does not prohibit entrepreneurship	0.812			
iv7	Resources are used in an appropriate manner	0.778			
iv10	Entrepreneurship must be done with full honesty	0.733			
iv11	Wages for workers must be given immediately	0.764			
iv12	In entrepreneurship, justice must be prioritized	0.737			
iv13	A successful entrepreneur must be of benefit to others	0.756			
2.	Entrepreneurial education (EE)		0.934	0.944	0.630
ee1	Islamic boarding school provides the necessary knowledge about entrepreneurship	0.759			
ee10	Entrepreneurship education improves my skills in dealing with the risk of uncertainty	0.865			
ee11	Education at the Islamic boarding school encouraged me to enhance creative ideas to become an entrepreneur	0.789			
ee12	The Islamic boarding school encourages me to develop my entrepreneurial skills and abilities	0.712			
ee2	Entrepreneurship education in Islamic boarding schools has improved my understanding of entrepreneurial attitudes	0.714			
ee5	Entrepreneurship education increases my understanding to develop networks in entrepreneurship (based on the advice/information of <i>Kyai</i>)	0.815			
ee6	The creative atmosphere in entrepreneurship learning inspires entrepreneurial ideas	0.815			
ee7	The views of the <i>Kyai</i> at the Islamic boarding school gave me ideas for entrepreneurship	0.767			
ee8	Entrepreneurship education at the Islamic boarding school improved my skills in establishing and developing business plans	0.853			
ee9	Entrepreneurship education at the Islamic boarding school improved my skills in handling business	0.830			
3.	Entrepreneurial mindset (EM)		0.864	0.902	0.648
em1	I consider the positive and negative sides of getting into entrepreneurship	0.791			
em3	I consider modal availability; to engage in entrepreneurial activities	0.787			
em5	I thought about the possibility of business ideas, and considered getting involved in entrepreneurial activities	0.796			
em6	I whether or not I want to be engaged in entrepreneurial activities	0.873			
em7	When I consider getting involved in entrepreneurial activities, it often seems right but other times it feels wrong	0.776			
4.	Entrepreneurial intention (EI)		0.886	0.913	0.638
ei1	By following entrepreneurial practices, I increasingly understand how to do entrepreneurship activity	0.751			
ei2	Following entrepreneurial practices in Islamic boarding schools, made me even more courageous to do entrepreneurship in the future	0.850			
ei3	I am ready to do efforts to be involved in entrepreneurial activities	0.842			
ei4	I will raise my best to start and control my personal business	0.823			
ei6	I dare to face risks in entrepreneurship	0.754			
ei8	I have the opportunity to be successful in my business based on my resources and analysis of the business environment	0.766			

Table 3. Discriminant validity using Fornell and Larcker

	EE	EI	EM	IV
EE	0.794			
EI	0.603	0.799		
EM	0.810	0.721	0.805	
IV	0.836	0.722	0.826	0.771

Table 4. Discriminant validity using the Heterotrait-Monotrait ratio

	EE	EI	EM	IV
EE				
EI	0.643			
EM	0.893	0.813		
IV	0.896	0.794	0.827	

3.2. The collinearity and R-squared test

To avoid collinearity between variables, we performed the collinearity test using the variance inflation factor (VIF) score, ranging from 1.60 to 3.77 (<5.00). From the calculation, it determined satisfied the collinearity test and it can be used for further data analysis. Furthermore, based on the R-squared test, it is

known that the EE variable has an R-square value of 0.698. This means that the EE variable can be explained by variable IV at 69.8% with substantial criteria [29]. The EM variable has an R-square value of 0.730, which means that 73.0% of the EM variable can be explained by variables IV and EE with substantial criteria. Likewise, the EI variable performed by IV, EE, and EM with moderate criteria.

3.3. The size effect test (f^2)

Based on the size effect test (f^2) that we conducted on each variable, it is known that IV has a large effect on EE with an f^2 value of 2,312. Furthermore, IV and EE's effect on EM is 0.578, with the large effect criteria [28]. Unlike the previous variables, the effect of IV, EE, and EM on EI are 0.293, which means a medium effect.

3.4. The coefficient path analysis and hypothesis testing

Also, we performed a path analysis to perform the structural model. We used SEM-PLS with the bootstrapping method for path analysis, with the criteria t-table of ≥ 1.96 with a p-value of 0.05. The hypothesis testing between variables is presented in Table 5. The researchers proposed the seven hypotheses, all of them were accepted with a t-value range of 2.386-39.573 and all p-value of 0.000.

Table 5. Hypothesis calculation

Hypothesis	Relationship	T-value	P-value	Decision
H1	IV \rightarrow EI	6.310	0.000	Accepted
H2	IV \rightarrow EE	39.537	0.000	Accepted
H3	IV \rightarrow EM	8.926	0.000	Accepted
H4	EE \rightarrow EM	6.981	0.000	Accepted
H5	EE \rightarrow EI	2.386	0.000	Accepted
H6	EM \rightarrow EI	6.080	0.000	Accepted

Note: IV=Islamic values; EE=entrepreneurial education;
EM=entrepreneurial mindset; EI=entrepreneurial intention

According to the structural model test as shown in Figure 2, this study was successful in accepting and proving seven hypotheses. The first hypothesis of our study, Islamic values, succeeded in influencing Islamic boarding school students' intention. The outcome of this work support some preliminary works that explain the effect of Islamic values on entrepreneurial intention [15], [25]. The finding of this study is reasonable considering religion has an impact through values and further indirectly affects entrepreneurial intentions through the mindset and attitude of individuals [32], [33]. For instance, preliminary studies have shown a relationship between values and political attitudes [3] and attitudes towards entrepreneurship [34]. Similar with other religions, Islam also places the insights in society as its role in shaping people attitudes and behavior. Furthermore, the Islamic values can promote intentions for business by enhancing attitudes. Hence attitudes for business can mediate the link within Islamic values and students' intention for entrepreneurship. Concerning Islamic boarding school in Indonesia, the role these values are robustly internalized by students. It is very natural that Islamic values have a robust influence, including their entrepreneurial intention.

Besides affecting entrepreneurial intention, this research also found a robust correlation between Islamic values, entrepreneurial mindset and entrepreneurship education. Our findings reinforce previous papers which mention that religious values are internalized through entrepreneurship education affect the mindset and intention for entrepreneurship [3], [15], [34]. This finding also corroborates the preliminary work by previous researchers [19], [22], who found the effect of entrepreneurship education on the entrepreneurial mindset. The findings are logical considering entrepreneurship education model in *Pesantren* (Islamic boarding school) can promote mindset, attitude, vision, and alteration. Hence, the *Kyai* takes a remarkable role in shaping mindset, creativity, alteration and other components for supporting students' intention for business. Furthermore, independence and enhancement of life skills, students are proxied by the real involvement of handling aspects of the economic resources at the schools [5], [35].

As expected, the further results indicate that an entrepreneurial mindset of success mediates Islamic values' effect on student entrepreneurial intention. Our findings reinforce the previous study [3], which highlights the role of the entrepreneurial mindset as a moderating variable for a number of predictors of students' entrepreneurial intention. The output of this study also asserted the Bandura's SCT that the variables of mindset, values, environment, self-efficacy, and entrepreneurial education have succeeded in becoming both a stimulant and an antecedent to entrepreneurial intentions [19], [36], [37]. The results the

study also develop the prior studies by applying SCT to perform the impact of mindset, values, and entrepreneurship education on entrepreneurial intention [21], [23]. Moreover, the study also strengthens the SCT in the context of entrepreneurial education. It provides a dynamic conceptual that forms to comprehend of how entrepreneurship can impact student cognition and intentions of being entrepreneurs.

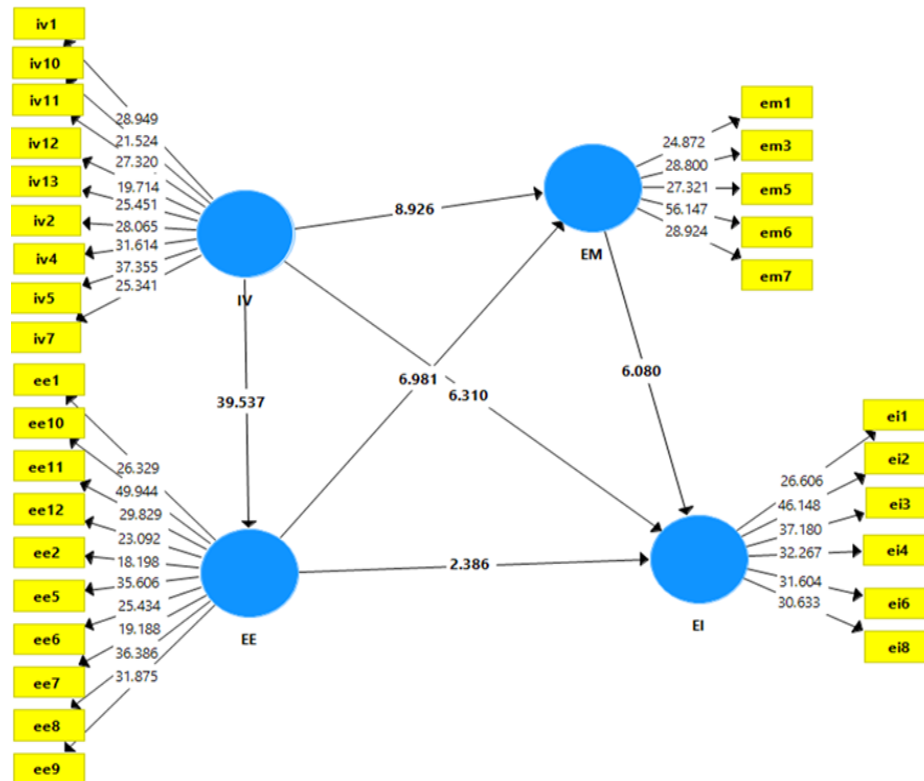


Figure 2. Results of structural equation modelling calculation

4. CONCLUSION

This study highlighted the influence Islamic values entrepreneurial education, mindset, and intention of being entrepreneurship among Indonesian students of Islamic boarding school and investigating the role of entrepreneurial mindset. The findings of this study answered and accepted seven hypotheses, where Islamic values affect entrepreneurial education, mindset, and intention. Furthermore, it confirmed that entrepreneurial education successfully influences the entrepreneurial mindset and entrepreneurial intention. Surprisingly, the research showed that Islamic values have a direct and indirect effect on entrepreneurship intention. This shows the added value of our study compared to the previous study and succeeded in showing how Islamic values are a contextual factor in entrepreneurship research, especially in Islamic boarding schools.

This study's main limitation relates to respondents who only came from male students in the East Java region. Therefore, the results cannot be universal to all Islamic boarding schools in Indonesia and in other Islamic countries. This research only involved one geographic category of students in Islamic boarding schools by predicting mindset and intention using TPB. Additionally, this research lies incomplete using TPB model. Lastly, the data and empirical results are finite to some Islamic values, mindset, and entrepreneurship education in Islamic boarding schools. Considering these limitation, future relevant students can elaborate these values, practices, and personality dimensions to expand Islamic values linked with entrepreneurship and also involving larger respondents in various boarding schools in Indonesia.

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