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DETERMINANTS OF ENTREPRENEURIAL INTENTION: PREDICTING THE ROLE OF MUSLIM LIFESTYLE AND THE MEDIATION OF ENTREPRENEURIAL INTEREST

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Abstract: Purpose: The purpose of this study is to forecast the mediating role of entrepreneurial interest between Muslim lifestyles and entrepreneurial intention in the context of Muslim communities. **Design/methodology/ approach:** This study employed quantitative research method. While using quantitative method, questionnaire survey is carried out to collect data from the students residing in Islamic dormitories. By employing simple random sampling, data is collected from 169 Muslim students. Partial Least Square-Structural Equation Modeling (PLS-SEM) is employed for data analysis. **Findings:** It is found that, Muslim lifestyle has positive role to promote entrepreneurial intention and entrepreneurial interest. Similarly, entrepreneurial interest has positive effect on entrepreneurial intention. In addition, entrepreneurial interest mediates the relationship between Muslim lifestyle and entrepreneurial intention. Hence, it is observed that, Muslim lifestyle and entrepreneurial interest has the ability to enhance entrepreneurial intention among Muslim communities. **Practical implications:** The findings of this study lead to the valuable practical implications. This study provided important insights for the practitioners to enhance intrapreneurial intention among the Muslim communities. It is recommended that practitioners should promote Muslim lifestyle along with the entrepreneurial interest to enhance entrepreneurial intention. Therefore, policymakers can enhance entrepreneurial activities among the Muslim communities by using the results of this study. **Originality/value:** Several studies carried out research on entrepreneurial intention, however, it is rarely addressed among the Muslim communities. The relationship between the Muslim lifestyle and entrepreneurial intention is quite rare in previous studies in relation to Muslim communities. Additionally, the mediating role of intrapreneurial interest is first time considered between Muslim lifestyle and entrepreneurial interest.

Keywords: entrepreneurship, entrepreneurial intention, entrepreneurial interest, Muslim lifestyle, spiritual wellbeing.

Introduction

Entrepreneurial potential demands potential entrepreneurs (Fuller et al., 1994). Aspiring entrepreneurs of the future are potential entrepreneurs. Because of their entrepreneurial actions/behavior, their existence is vital for economic resiliency. There are numerous reasons why entrepreneurial action is a renewable resource that brings economic and societal advantages. For instance, when prior entrepreneurs fail, grow weary, or become complacent and conservative, the supply of new entrepreneurs must be periodically replaced. Given the high failure rate of new firms, the constant influx of new entrepreneurs who establish new businesses and social enterprises or acquire existing businesses and social organizations is essential for the economic and social well-being of a nation (Douglas, 2020). Living entrepreneurship is regarded as a key contributor to long-term economic growth and development because it stimulates market spending, the transfer of knowledge, and innovation. Previously, (Meyer & De Jongh, 2018) entrepreneurship was solely regarded as a concentration of wealth and mobility (Benhabib, Bisin, & Luo, 2019). Therefore,

in order to revitalize entrepreneurship in the future, the next generation must be educated so that the regeneration of entrepreneurial players has the desired effect. The importance of entrepreneurship to many types of economic development has been supported by research (Baptista & Leito, 2015; Antoncic, 2020; Israr & Saleem, 2018; Ramadani et al., 2020).

A potential entrepreneur does not need to have a detailed business establishing strategy, nor does he or she need to have a strong intent to launch a business. This is due to the latent nature of the 'potential' concept, which arises causally and chronologically – even prior to the appearance of purpose. And it is known that intention is the most accurate predictor of behavior (Leong et al., 2022), which makes it worthwhile to investigate intention in many circumstances. Aim before conduct - indicates that an individual's entrepreneurial activity is determined by his or her entrepreneurial intention. In the entrepreneurial literature, 'intention' has been stressed as a concept or study variable because its capacity to predict entrepreneurial activity or behavior is superior to that of other antecedents,

such as personality traits, demographic features, or situational circumstances (Sharma & Madan, 2014).

Contextually, identification studies of potential entrepreneurs concentrate on characteristics of 'intention' among respondents who are not currently entrepreneurs. In addition, the evolution of practice and research in the world of entrepreneurship has produced numerous types of entrepreneurial actors, such as foodpreneurs (Candra et al., 2022; Tawil et al., 2015), technopreneurs (Dottore & Kassicieh, 2017; Purnomo et al., 2020; Emily, 2019), ecopreneurs (Affolderbach & Kruegerbach, 2017; Prado et al, 2022; Kementerian Perindustrian, 2017; Kementerian Keuangan, 2018). Entrepreneurship in Islam serves not only to satisfy the practical requirements of individuals, societies, and the state, but also as a form of worship to Allah (Harizan & Mustafa, 2020).

According to Harizan and Mustafa (2020), the growth of the world's Muslim population paves the way for more Muslim entrepreneurs to engage in entrepreneurial endeavors in response to the present market and in accordance with religious teachings. The expanding Muslim population of the world presents an opportunity for more Muslim entrepreneurs who adhere to Islamic values to respond to the market. The government addresses this situation with the Santripreneur community empowerment initiative. Diverse sorts of activity in the implementation of the Santripreneur program, such as fostering students' technical proficiency and supporting the provision of machinery and manufacturing equipment (Kementerian Perindustrian, 2021). The ministry claims to have fostered tens of pesantren in various regions of Indonesia, which includes tens of thousands of boarding houses for Muslim students.

Santripreneur is a small and medium-sized industrial development initiative in the pesantren or Islamic student dormitory environment (Kementerian Perindustrian, 2017). The program employs a model for the development of new entrepreneurs and the SME sector, such as the Santri Berindustri and Pesantren Berkreasi models. The first model, Santri Berindustri, focuses on the development of industrial units and Islamic boarding school human resources (santri/Muslim students and alumni). The Santri Berkreasi model is manifested in the form of training and assistance activities in the creative potential of human resources development in the Islamic boarding school setting

to cultivate industry-standard experts in the domains of visual arts, animation, and multimedia. In order to empower the potentials of Islamic boarding school communities, the program is implemented with a top-down approach. Because the nature of the method tends to be educational, the individual's intent toward the program objective becomes less apparent. We need an understanding of the potential entrepreneur's intention to become an entrepreneur in the future.

There are numerous predictors of intent, but none of them include pupils. Rarely have students' entrepreneurial intentions been the subject of research. During the ten-year period 2003-2013, there have been four major sets of published study pertaining to the entrepreneurial intentions of college students. In the context of management engineering, these sets include personality trait-related elements, contextual-related factors, motivation-related factors, and personal background-related factors (Al-Harrasi et al., 2014). Further study during 2006-2020 (15 years) published in business, management, and accounting subject area, students' intention for entrepreneurship develops in three sets of factors, motivational factors is excluded – while the three others remain the same, even personal background factors are underdeveloped (Gabbianelli et al., 2021). In both Systematic Literature Reviews, religious context was not yet incorporated into the studies, and the majority of the studies were conducted within the context of HEIs. This study's conceptual framework anticipates the two concepts' effects on entrepreneurial intention within a specific Islamic environment, with Muslim dormitory students as the center of the research, e.g., muslim lifestyle and the mediating effect of entrepreneurial motivation. Gaining insight from relationships among concepts under study that depart from relative reality, we hypothesize that the enjoyment of living in a Muslim manner guided by Al-Quran and sunnah has an impact on entrepreneurial aspiration, serving as the mediating effect of student's entrepreneurial aspiration. As part of the cognitive processes that prepare them for maturity, it is commonly acknowledged that Muslim adolescents exercise the pillars of worship for Allah in their daily life in Islamic dormitories. If they wish to develop an entrepreneurial attitude, students should attend Islamic boarding schools.

Literature Review
Entrepreneurship and Islam

According to the Quran and Hadith, Islam has

its own manner of conducting business, which includes entrepreneurship. In the process of building entrepreneurial initiatives, a person's motives and qualities are largely determined by their intentions. Sincerity and adoration of God (spiritual, social, and economic actions), according to previous research, are the key aspects of entrepreneurial objectives from an Islamic perspective (Ratten et al., 2017). Specifically, Islam is a religion that favors commercial operations. Furthermore, purpose plays a key role in identifying a person's characteristics in Islam, as well as their motives for launching a business. Every human action, especially when it comes to launching a business, has always aimed to influence the five primary traits of successful entrepreneurs: fathonah, amanah, siddiq, tabligh, and istaqomah, and may have helped Muslim entrepreneurs flourish in the past. Virtues are performed in the name of Allah. Thus, the unity of efforts to attain satisfaction in this world and the next is accomplished with the understanding that "labor itself is worship of Allah." These primary attributes can be developed and should be strengthened.

Self Determination theory

Self-determination theory (SDT) has been a major explanation of human motivation over the past four decades. It was created by Edward L. Deci and Richard M. Ryan and has subsequently been expanded and improved with the help of numerous other specialists from around the globe (Gagné, 2014). The self-determination theory is a motivational theory that emphasizes the significance of internal forces in motivating conduct. Individuals are motivated to pursue activities that are meaningful to them and bring a sense of satisfaction, according to this notion.

The hypothesis posits that humans have highly evolved psychological need for competence, autonomy, and interpersonal relationships. For optimal health and performance, the need must be met; else, negative psychological effects would ensue. When these psychological requirements are addressed, people display greater volitional, high-quality motivation and greater well-being, whereas when these psychological needs are not met, people exhibit various forms of decreased motivation and more symptoms (Deci, 2017). It is decided by autonomous motivation or controlled motivation, according to SDT, that the type of motivation is a greater motivator than the amount of motivation. Individuals have a fundamental need for autonomy or self-rule, and this need must be

satisfied for motivation to exist, according to this notion. Additionally, the theory says that individuals require a sense of competence and relatedness in order to feel driven and to retain motivation, respectively.

Entrepreneurial intention

Entrepreneurial intent is a determination to generate fresh ideas and be innovative in pursuit of personal prosperity and the betterment of society (Huang et al., 2021). The entrepreneurial intention is the possibility that an individual would engage in entrepreneurial conduct, which involves the identification and pursuit of value-creating possibilities. Extensive research has been conducted on the concept of entrepreneurial intention, and a variety of elements have been discovered to influence an individual's chance of engaging in entrepreneurial activities. These include, but are not limited to, entrepreneurial attitudes, beliefs, and knowledge, perceived behavioral control, and perceived opportunity (Marire et al., 2017). The best predictor of behavior is intent. The better or stronger the intention, the greater the likelihood of success. Various theoretical views identify characteristics that influence the level of entrepreneurial intent.

Muslim Lifestyle

The Muslim lifestyle in question is founded on the Al-Quran and the sunnah of Muhammad (peace be upon him). The Muslim lifestyle can be observed through the practice of the five pillars of the Islamic faith (Nurjannah, 2014), such as reciting the creed (syahadat), performing prayer rituals (sholat), paying zakat, fasting (during Ramadan), and performing hajj. As the gateway to Islam, reciting the creed as a declaration of trust in Allah is the first and most essential pillar. Muslims are convinced that Allah is the Creator and Ruler of the entire universe and everything in it. Prayer is the second pillar, the ritual of worshipping Allah through prayer in accordance with sunnah-based norms and regulations. Fasting is the third pillar, as evidenced by the observance of a 30-day fast during the month of Ramadan in the Islamic calendar, as well as additional sunnah fasting requirements. Zakar/Charity/Almsgiving is the fourth pillar, which entails giving a portion of one's possessions to fakirs in order to serve God and assist the needy. Hajj is a physical pilgrimage to Mecca in Saudi Arabia that is obligatory at least once in a lifetime for all financially able Muslims.

The pillars of Islam play a significant part in the lives of Muslims due to their values – which encourage

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right and good behavior based on the teachings of the prophet and the Quran. The Muslim holy book that provides guidelines for compliance to orders and avoidance of forbidden things. Sunnah is everything demonstrated by the prophet Muhammad that is communicated in the Hadith (Zuhri et al., 2014) - as an essential source of advice that offers a strong basis for the pillars of Islam. The Sunnah serves to explain to Muslims the teachings of Allah contained in the Quran (Makatunggang, 2016). Continuous instruction preserves Islamic principles.

Pesantren seeks to foster students' character development and assist them in becoming exemplary individuals guided by Islamic teachings. Pesantren places an emphasis on education and instruction so that students can develop into good Muslim adults. Additionally, the dormitory setting offers several possibilities for students to develop and exercise their leadership abilities. The curriculum of Islamic boarding schools emphasizes the development of children's personalities and characters, as well as imparting religious knowledge.

The Muslim lifestyle is a guided way of life followed by more than 1.6 billion Muslims around the world (Kusnandar, 2021) that teaches one to live a decent life and to obey Allah and His Messenger. The next generation of Muslims must have a place to study and get an education in order to uphold Islam's ideals. A facility like this would be a center for young Muslims where they learn to live their Islamic principles by studying adab and how to carry out the pillars of Islam, such as doing Muslim prayer, reading the Quran correctly, and living an Islamic life in modern society. Every Muslim is responsible for teaching their children about their faith, and it is the duty of parents to ensure that their children obtain a solid religious education. In general, the results of the protégé will be reflected in the protégé's spiritual well-being; about a sense of closeness to Allah and peace as a result of feeling constantly under Allah's supervision.

Spiritual well-being is a sense of spiritual contentment and the individual's impression of himself or herself as a spiritual person (Wibowo, 2019). Two dimensions—religious and socio-psychological—construct spiritual well-being. The first component is religious well-being, which focuses on an individual's ease of interaction with God. The second dimension of well-being

is Existential Well-being, which focuses on the individual's capacity to adapt to the realities of himself, his life, and his social environment. Good teaching and learning result in deeply ingrained ideals that make it easy and joyful to fulfill one's religious duties and obligations.

Entrepreneurial interest

Interest is non-instructional matters or activities that create a feeling of liking and a sense of belonging via the acceptance of a relationship between oneself and the outside world (Saputra et al., 2021). In terms of age, as well as for each individual's ability to execute a specific task, willingness and ability fluctuate across the time period considered, indicating that interests might vary. Entrepreneurial interest increases according to the closeness and significance of the contacts formed.

Entrepreneurial interest is considered as a contextual idea on interest, as a person's sense of desire to establish or run their own firm - as opposed to being an employee, although this does occur occasionally. Interest in entrepreneurship is typically accompanied by a strong desire and motivation to achieve, as well as a passion for creativity and fresh ideas. Interest in entrepreneurship is the desire and willingness to work hard or be strong-willed to meet one's life demands without fear of the risks that may or will occur, as well as a strong desire to learn from failures (Munawar & Supriatna, 2018).

The behavioral components of entrepreneurship, which highlight the drive for the pursuit of self-actualization, can explain or be explained by entrepreneurial interest. Additionally, motivation can be understood as a necessity (lack of alternative employment), which is especially relevant in the context of developing nations. The first considers the entrepreneur's own externalization, whereas the second relates to a distinct search for a professional position (Palvia et al., 2018). There are constructible determinants of entrepreneurial interest, such as social capital (friends and family) and the mastery of entrepreneurial skills. It was considered that social capital was the backing of the (potential) entrepreneur's closest friends and relatives. Typically, a person's interest stems from a familiar surroundings and perceived favorable support.

It is commonly accepted that entrepreneurship does not occur in a vacuum. It is intricately intertwined with the cultural and social surroundings, and

it appears frequently in the network of social networks. Specifically, the relationship between religion and economic activity has evolved as an area of study (Wibowo, 2017). Consequently, based on the preceding discussion, the recommended structure for this study is shown in Figure 1 below:

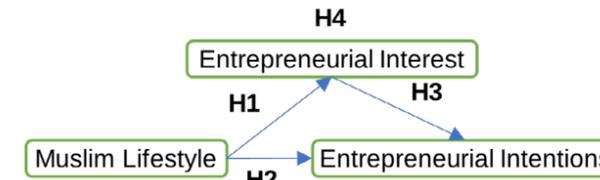


Figure 1. Research Conceptual Framework

Hypotheses Development

Muslim lifestyle and Entrepreneurial Interest

Numerous works support the notion that entrepreneurs' sense of purpose stems from a desire to do good in the world (Wibowo, 2019). The values and worldviews of business owners significantly impact their decision-making (Margaca et al., 2021). It gives their operations a theoretical foundation. Successful spiritual entrepreneurs prioritize integrating their personal values and beliefs into every facet of their businesses. Their business concept incorporates the merging of both religious and material principles (Ashraf, 2021). Many people who wish to start their own enterprises do so for reasons other than financial gain. From their research, we may conclude that the spiritual convictions of many business entrepreneurs serve as the original motivation for their enterprises. There has been a new tendency in the world of management to integrate spirituality and ethical business practices. Listening to and responding to consumer input, investing in the well-being of employees, and seeking to enhance the quality and efficiency of product and service delivery are examples of responsible corporate conduct (Marques & Dhiman, 2020).

When launching a company based on these standards and attempting to combine them into business ethics, an entrepreneur's strong moral and value system, which is built on spiritual roots, is manifest. Spiritually intelligent individuals are more inclined to operate with honesty and integrity in all parts of their lives (Sirine & Kurniawati, 2018). The environment and other external factors influence motivation (Marire et al., 2017). The Islamic style of life embodies the prophet's teachings. Those interested in business have a greater chance of success if they have a comprehensive understanding

of the Muslim way of life and its associated ideals. This knowledge can assist them in identifying possibilities and creating enterprises consistent with the beliefs of the Muslim community. In addition, those with an entrepreneurial spirit may find the Muslim way of life to be a helpful and motivating environment in which to pursue their commercial objectives.

Therefore, the next hypothesis states that Muslim lifestyle will significantly impact on entrepreneurial interest (H1).

Muslim lifestyle and Entrepreneurial Intention

Religion plays a significant effect in molding a nation's economy (Ratten et al., 2017). In Islam, according to the Prophet Muhammad, all deeds are contingent upon intent, and all actions are contingent upon intent. Intention precedes conduct. According to Islamic religious law, Islamic enterprises may have relied on a combination of the ethical, social, and economic context. Islamic lifestyle instruction occurs in both formal and informal settings. Religion, which is observable via lifestyle, is an integral component of daily life that has repercussions on individuals and society (Ashraf, 2021). Lifestyle plays a vital role in intention. Engagement with the Muslim way of life may infuse an individual with qualities that are conducive to entrepreneurship, including a strong work ethic and an emphasis on self-improvement. In addition, the Muslim community is frequently supportive of commercial efforts, which could offer aspiring entrepreneurs with a useful network. Islam urges its adherents to attain worldly and eschatological satisfaction in prescribed ways (Ashraf, 2021). Happiness in the hereafter is obtained via worship of Allah and legal Islamic activities, whereas happiness in this life is attained through the satisfaction of one's necessities through hard effort. For Muslims, work is part of their devotion of Allah, which is accomplished through emulating the Messenger of Allah, Prophet Muhammad, which includes entrepreneurship.

It is anticipated that living the Muslim lifestyle on a regular basis in a dorm setting will bring to life the prophet's example, including the professions. Under these considerations, the first hypothesis built by proposing that Muslim lifestyle will significantly impact on entrepreneurial intention (H2).

Entrepreneurial Interest and Entrepreneurial Intention

The purpose of entrepreneurship, which may involve the introduction and exploitation of a business opportunity,

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can be attained through a variety of motivational strategies (Ferri et al., 2018). Motivating yourself to work hard can result in numerous positive results, such as financial gain, greater independence, the realization of long-held goals, and a sense of personal accomplishment. Profitability, autonomy, the pursuit of one's dreams, and personal liberty are the four primary drives of entrepreneurship (Molino et al., 2018). A person's desire for and expectation of profit, as well as the promise of reaping the benefits of business ownership while rewarding those who contribute to the business's success, can serve as compelling motivations for going out on one's own. The ability to regulate time, make decisions regarding when and how to intervene, and not be bound by workplace standards (era et al., 2018). An individual's dream may range from the freedom to live his or her ideal life to the freedom from the boredom of a typical employment that is imposed by the need to adhere to the vision, mission, and dreams of others. The motivation to determine what it wants to achieve and why. The fully self-sufficient can be motivated to undertake entrepreneurial endeavors because they are not depending on others for help (Garaika, Margahana, & Negara, 2019). Self-sufficiency in areas like as finance, management, and supervision, as well as the capacity to become a manager who works against himself, can all contribute to a healthy amount of personal pride. When individuals are motivated, they are more inclined to strike out on their own and establish firms. Entrepreneurial endeavors are motivated by the goal of autonomy and success (Nguyen et al.2019). We postulate that entrepreneurial interest and entrepreneurial ambition are strongly related. Entrepreneurship-inclined individuals are more likely to have the intent to launch their own company. They are drawn to the intimate and pay a certain degree of attention to whatever is pertinent. This is because interest leads to knowledge, which in turn leads to the formation of an entrepreneurial aim.

The mediating effect of entrepreneurial interest

On the basis of the association between the Muslim lifestyle and entrepreneurial interest (H2), it is projected that entrepreneurial interest will serve as a mediator between the Muslim lifestyle and entrepreneurial aspirations. We hypothesize that entrepreneurial inclinations and the influence of the Muslim lifestyle on entrepreneurial intents are positively correlated. In other words, as the influence of the Muslim way of life grows, so does the desire to engage in entrepreneurship. This

indicates that Muslim lifestyle choices may have a role in fostering an entrepreneurial spirit. The function of Islamic beliefs in supporting entrepreneurship may be one of the mediatory elements that play a role. Independence, initiative, and risk-taking are all Islamic principles that foster an entrepreneurial mindset. In addition, the Islamic notion of uqud (roughly translated as "contract") promotes economic interactions and transactions, which can foster entrepreneurial potential. Thus, Islamic beliefs and principles may serve as a mediator between the influence of the Muslim lifestyle and entrepreneurial goals. By creating an entrepreneurial culture, Muslim lifestyle choices can assist encourage more people to undertake entrepreneurial businesses.

Thus, the last hypothesis proposed in this study states that entrepreneurial interest significantly mediates the influence of Muslim lifestyles on entrepreneurial interests (H4)

There are 4 Research Hypotheses proposed in this study:

H1: Muslim lifestyle will significantly impact on entrepreneurial intention

H2: Muslim lifestyle will significantly impact on entrepreneurial interest

H3: Entrepreneurial interest will significantly impact on eentrepreneurial Intentions

H4: Entrepreneurial Interest mediating the influence of Muslim Lifestyle on Entrepreneurial Intentions significantly.

Methodology

The study's primary data were acquired through a survey sent to a sample of student responders. The tools utilized are based on variable measuring instruments that have already been validated for evaluating spiritual wellbeing scales (Ellison, 1983), entrepreneurial intention (Al-Harrasi et al., 2014), and entrepreneurial interest (Al-Harrasi et al., 2014; Purwanto, Novitasari, & Asbari, 2022). Students residing in Muslim dorms at HEIs in Barito Kuala were identified as the study's target population. Barito Kuala is one of the regencies in South Kalimantan where around seventeen Islamic boarding schools are located. Each Islamic boarding school in this district has a vision and objective to produce young

religious leaders who are also well-versed in other subjects (InfoPesantren.Com, 2021). This district has the fifth-highest concentration of Islamic boarding schools in South Kalimantan, with tens of thousands of pupils, indicating potential for supporting the government's Santripreneur national initiative. At this level of individual analysis, studies are conducted by employing these facts. Using a basic random selection technique, data was collected from 169 Muslim students via questionnaires. Data analysis on multivariate variables with PLS-SEM data analysis methodologies enabled by SmartPLS 3 is a verifiable statistical analysis comprised of outer model testing/ measurement model, structural / inner model testing, and hypothesis testing. The outside test model

includes the following components: 1) convergent validity analysis, 2) discriminant validity test, and 3) reliability test. The structural/inner model test will generate R-square, f-square, and Q2 predictive significance.

Result

In order to analyze the measurement model of PLS-SEM, the tests of Convergent validity and Discriminant validity on Muslim lifestyle indicators (X), Entrepreneurial Intention (Y), and Entrepreneurial Interest (Z) resulted in a loading factor value greater than 0.70 (See Table 1), indicating that the construct in the study meets valid criteria (Hair et al., 2019).

Table 1. Outer Model Test Results

Construct	Loading Factor	R critical	Criteria (Loading Factor > 0.70)
X1 ← Muslim Lifestyle (X)	0,972	0,70	Valid
X2 ← Muslim Lifestyle (X)	0,974		Valid
Y1 ← Entrepreneurial Intentions (Y)	0,952		Valid
Y2 ← Entrepreneurial Intentions (Y)	0,976		Valid
Y3 ← Entrepreneurial Intentions (Y)	0,920		Valid
Z1 ← Entrepreneurial Interest (Z)	0,901		Valid
Z2 ← Entrepreneurial Interest (Z)	0,874		Valid
Z3 ← Entrepreneurial Interest (Z)	0,917		Valid
Z4 ← Entrepreneurial Interest (Z)	0,879		Valid
Z5 ← Entrepreneurial Interest (Z)	0,909		Valid
Z6 ← Entrepreneurial Interest (Z)	0,903		Valid

Source: Processed data, 2022.

Similarly, as presented in Table 2, the AVE value (Average Variance Extracted) the resulting larger or equal to 0,5

(R-critical) (Hair et al., 2019) indicates that latent variables in the study have good convergent validity.

Table 2. Convergent Validity

Latent	(AVE)	R-critical	Criterion (AVE ≥ 0.5)
Muslim Lifestyle (X)	0,947	0,5	Valid
Entrepreneurial Interest (Z)	0,805	0,5	Valid
Entrepreneurial Intentions (Y)	0,902	0,5	Valid

Source: Processed data, 2022

According to Fornell and Larcker, the validity of the Discriminant is determined by the cross-loading value provided in Table 3, which takes into consideration the correlation between the indicator and the construct, which must be bigger than the correlation between the indicator and other constructs (Ghozali & Fuad, 2014).

With a high cross loading value compared to the other, it is concluded that the model in the study has good discriminant validity.

Table 3. Discriminant Validity Test Results

	Muslim Lifestyle (X)	Entrepreneurial Interest (Z)	Entrepreneurial Intentions (Y)
X1	0,972	0,751	0,816
X2	0,974	0,781	0,841
Z1	0,740	0,901	0,802
Z2	0,702	0,874	0,776
Z3	0,740	0,917	0,877
Z4	0,651	0,879	0,756
Z5	0,728	0,909	0,795
Z6	0,670	0,903	0,777
Y1	0,823	0,862	0,952
Y2	0,787	0,872	0,976
Y3	0,816	0,800	0,920

Source: Processed data, 2022.

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The quality of construct reliability is determined based on the resulting Cronbach's *Alpha* and *Composite Reliability* scores (Hair et al., 2017, 2019). As for the reliability of these three research constructs, the latent construct has a value of *Cronbach's alpha* more than 0.6, (Table 4), this indicates that the latent construct has good *reliability*. In addition, the *composite reliability* value of all latent constructs also has a value greater than 0.60. Based on the values of *Cronbach's alpha* and *composite reliability* obtained, it shows that the model has good reliability.

Table 4. Nilai Cronbach's Alpha dan Composite Reliability

Latent	Cronbach's Alpha	Composite Reliability
Muslim Lifestyle (X)	0,944	0,945
Entrepreneurial Interest (Z)	0,952	0,953
Entrepreneurial Intentions (Y)	0,945	0,946

Source: Processed data, 2022.

The structural/inner mode model test and the hypothesis test come next. Evaluation of the inner model is an investigation of the link between constructions' outcomes. The inner test model includes R square, F square, Q square predictive significance, and the hypothesis test. R-square values of 0.67 are indicative of a robust model, 0.33 of a moderate/moderate models, and 0.19 of a poor model (Marcoulides, 1998). Table 5 presents the results of this study's R-square analysis.

Table 5. R-square

	R Square	Rating
Entrepreneurial Interest (Z)	0,620	Strong Relationships
Entrepreneurial Intentions (Y)	0,852	Strong Relationships

Source: Processed data, 2022

The R-square value of 0.620, which is close to 0.67, indicates that the Muslim lifestyle influences the interest in entrepreneurship by 62%, while the remaining 38% is influenced by variables beyond the scope of the study. Similarly, the intention of entrepreneurship has an R-square of 0.852, indicating that the Muslim lifestyle of Muslim Lifestyle (X) influences the Intention of Entrepreneurship (Y) via Entrepreneurial Interest (Z) by 85.2%, while the remaining 14.8% is influenced by other variables not examined in this study.

The F-square value reflects the magnitude of an effect. F-square values of 0.02, 0.15, and 0.35 correspond to modest, medium/medium, and large ratings, respectively (Selya et al., 2012). Table 6

presents the effect magnitude of the variable studied by this researcher.

Table 6. F-square

Variable	Effect Size	Rating
Entrepreneurial Interest (Z)		
Muslim Lifestyle (X)	1,629	High
Entrepreneurial Intentions (Y)		
Muslim Lifestyle (X)	0,405	High
Entrepreneurial Interest (Z)	0,856	High

Source: Processed data, 2022.

According to the aforementioned criterion, all variables have a considerable effect (above 0.35). The examination of the data revealed that the Muslim Lifestyle (X) has a significant impact on entrepreneurial interest (Z). The categories of the variables Muslim Lifestyle (X) and Entrepreneurial Interest (Z) have a significant impact on the variable Entrepreneurial Intention (Y) (Y).

The following prediction is Q2 predictive relevance, which assesses the accuracy of the observation value generated by the model and the estimation of its parameters. The necessary predicted relevance value exceeds zero. If it is smaller than zero, the model has less predictive value (Selya et al., 2012). The Q2 results are displayed in Table 7 below.

Table 7. Q2 Predictive Relevance

Variable	R Square	1-R Square
Entrepreneurial Interest (Z)	0,620	0,380
Entrepreneurial Intentions (Y)	0,852	0,148
Q ²	Q ² =1- (1-0,620) (1-0,852)=94,4%	
Error	Q ² =100% - 94,4%=5,6%	

Source: Processed data, 2022.

The results of the analysis show that the value of Q² Predictive Relevance is greater than 0, so that the observed values have been well reconstructed so that the model has predictive relevance. This means that there is a 0.944 or 94.4% relative influence of structural models on observational measurements for endogenous latent variables, and as much as 5.6% is a model error

Hypothesis tests are carried out based on path coefficient, t-value, and p-value values. The Path coefficient and t-value are used to assess the significance and prediction in hypothesis testing (Kock, 2016). The threshold of t-value is presented in Table 8 below.

Table 8. T-value

	One tailed	Two tailed
t-table	1.64	1.96

Source: Processed data, 2022.

Refers to Kock (2016), at a confidence level of 95% (or alpha = 5%), two tailed, obtained the value of t-table as follows:

- If the t-statistical value > 1.96 (used for direct influence), then H₀ is rejected and H₁ is accepted.

- If the t-statistical value < 1.96 (used for direct influence), then H₀ is accepted and H₁ is rejected.

The following is a summary of the results of the research hypothesis test presented in Table 9.

Table 9. Hypothesis Test Results

	Influence	Original Sample (O)	t-Statistics	p-value	Conclusion
H1	Muslim Lifestyle (X) → Entrepreneurial Interest (Z)	0,787	5,769	0,000	Reject H0.1
H2	Muslim Lifestyle (X) → Entrepreneurial Intentions (Y)	0,397	2,505	0,013	Reject H0.2
H3	Entrepreneurial Interest (Z) → Entrepreneurial Intentions (Y)	0,577	3,720	0,000	Reject H0.3
H4	Muslim Lifestyle (X) → Entrepreneurial Intentions (Y) Mediation of Entrepreneurial Interest (Z)	0,454	3,316	0,001	Reject H0.4

Source: Processed data, 2022.

The beta/O-value derived from the four hypotheses indicates that the Muslim lifestyle has a positive, unidirectional association with entrepreneurial goals and intentions. The muslim lifestyle has a substantial effect on other factors if the t-statistic is bigger than the t-table (i.e., 1.96). With p-value 0 (H1 dan H3) and less than 5% (0,05) (H2 dan H4) (H2 dan H4). Thus, H4; and H4 it is accepted that: Muslim Lifestyle has a significant effect on Entrepreneurial Interest and Entrepreneurial Intention (H1, H2); Entrepreneurial Interest has a significant effect on Entrepreneurial Intention (H3); and Muslim Lifestyle has a significant effect on Entrepreneurial Intention via Entrepreneurial Interest (H4) (H4).

Discussion and Conclusion

A variety of factors connected with Muslim entrepreneurship are uncovered through a comprehensive examination of the literature. These aspects include shariah venture funding, marketing effectiveness, corporate governance procedures, Islamic product branding, and resource accessibility. (Hassan, 2022) And Hassan feels that spirituality is the most significant individual factor related with entrepreneurial endeavors. These are the issues that the education system should be concerned with, and they revolve around the printing of Santripreneur. Because one's intentions have such a powerful and important impact on their behavior, Islam lays a heavy focus on their significance and relevance in daily life. One must proceed through life with the awareness and assurance that Allah Most High is observing their actions.

Therefore, in order to be termed a Muslim, one must have reverence for Allah the Most High and

the understanding that they are accountable to Allah. Students between the ages of 16 and 18 who participated in the study offer evidence to our theory that the Muslim way of life has a substantial impact on an individual's inclination to be interested in starting a business. As they go through the process of discovering out who they are, adolescents are typically in quest of role models to emulate (Masduki, 2021). Because a person's interests are not instructive in nature, an individual's interest in entrepreneurship will emerge naturally if he or she has an affinity for and is receptive to the concepts and practices associated with business ownership. In your daily activities as a student, you should imitate the Prophet. It turns out that the Prophet has the capacity to stimulate pupils on the inside so that they develop an interest or sense of interest in business as a result of their understanding of his function as an entrepreneur and the trade operations he engaged in.

In addition, it is crystal obvious that the Muslim lifestyle has a substantial influence on the intention to establish a business. By observing that Islam encourages Muslims to pursue happiness in this world and the next in a predefined manner and that the Muslim society commonly supports business-related activities, we might reach the following conclusion: By emulating the Prophet Muhammad's entrepreneurial endeavors, employment can become an act of worship to Allah SWT. This can be accomplished through the entrepreneurial profession. It was discovered that adopting a Muslim lifestyle affected the students' ambitions to become great businesses. The fact that teenagers are increasingly interested in creating their own businesses is cause for alarm. Regardless of the

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