
A Conceptual Model of Eco- Green Project Social Entrepreneurial Intention Learning

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Abstract

The final stage of this research activity has the urgency of forming independent leading social entrepreneurs in higher education institutions so as to produce graduates who are qualified, competitive and able to create innovations and creations. The general objective of the activity is to develop Eco-Green project learning tools through social entrepreneurial activities based on local wisdom values. This model is expected to be able to serve as social entrepreneurship learning material for students which leads to the creation of excellent graduates in the future. In the early stages of research, a description of the values of local wisdom that can be applied in the creation of an eco-green learning model for social entrepreneurship projects for students was carried out. Participatory action research activities are expected to become mini-theories as a basis for model testing and needs analysis in developing a social enterprise eco-green project learning model in the second year completely. The conceptual model proposes that the elaboration of social entrepreneurship eco-green project learning materials as a trigger for student entrepreneurial motivation can be influenced by the variables of religiosity, subjective norms and self-efficacy with local wisdom values as moderators. The final stage of the activity is expected to form a proven conceptual model and to realize the teaching materials for the eco-green social entrepreneurship project based on local wisdom values that have been tested for validity and reliability and experiment research for the future.

Keywords: eco green project, social entrepreneurship, intreprenurial intention learning

1. Introduction

The middle class market in Indonesia has undergone significant changes and experienced a rapid economic recovery in the past year after the Covid-19 pandemic. This rapid economic recovery is visible with Indonesia's economic growth growing 5.03% (yoy) in the first quarter of 2023 (BPS 2023). The economic recovery in Indonesia can be seen from the rapid growth of the tourism sector, the food industry, Islamic banking, the rapid development of the *Zakat-Infraq-Shodaqoh* (alms) institution, the growing growth of Islamic hotels, and the cosmetics market. The food and beverage, pharmaceutical and kosher business industries will be a serious concern for Indonesian consumers in the future.

There are interesting behaviors regarding the consumers' behavior and middle class entrepreneurs in Indonesia. Gallup research (Cabtree, 2013) states that when consumers and entrepreneurs in Indonesia become more prosperous and smarter, they become more religious and care about society. Increasing religiosity and caring for others appear in not only religious rituals but also entrepreneurial activities and consumption of products and services. They place the consumption of both products and services as an integral part of a series of worship activities (Machmud *et al*, 2018).

With this new trend, consumers in Indonesia are not just looking for emotional and functional benefits from products and services. Currently they are increasingly concerned about and need to get spiritual benefits (spiritual value) from the products or services they use. Spiritual benefits are a series of how far products and services as well as entrepreneurial activities comply with local wisdom values and care for the environment (eco-green concept) (Abdullah and Sahad, 2016).

Islam in Indonesia is a religion that is embraced by the majority of the population. In Islam, economic empowerment of the ummah is an important component. Islam views that entrepreneurship is part of the overall activity of worship in order to seek blessings, achieve happiness in the world and the hereafter. At the present time, tough entrepreneurs are emerging whose basis is working through an Islamic entrepreneurial spirit, maintaining community social responsibility, caring for the eco-green environment and actively maintaining local cultural wisdom (Machmud, 2020). These young entrepreneurs believe that if they work smarter on the basis of being more aware of increasing *zakat*, *shodaqoh* and *infaq* activities, loving orphans, providing food for the needy and poor, sincerely devoted to parents, caring for the environment, maintaining local wisdom values will expedite sustenance and increase business success.

The era of higher education in Indonesia which has global competitiveness today is a major requirement. Universities must make serious improvements to all elements of learning. In order that learning held in higher education has superior classes by producing independent graduates, it is necessary for lecturers to present learning that is relevant to contemporary challenges. Teaching and learning carried out by lecturers must be in-context, not out-context (Nicholls, 2019).

Environmental campaigns have a future when the younger generation starts to get involved. Many young people voicing environmental issues are a big hope for the Indonesian nation. Little puppeteer, Madjid Panjalu plays a role with environmental issues as hope for changes in waste policy in Indonesia. Teenager Aeshina Azzahra Aqilani initiated the establishment of River Warrior, a place for young people in East Java to carry out pro-environmental actions. The digital era benefits young people and adolescents to be able to appear and speak out loud about environmental issues (Tempo, 2023). Today's youth are not only able to speak fluently but also good at targeting system and policy changes.

The concept of socio-entrepreneurship is different from the concept of commercial entrepreneurship. A new approach is needed in the social entrepreneurship learning model. Growing self-confidence to succeed in becoming a social entrepreneur based on eco-green values

of local wisdom can be used as a mini-theory to form a learning model for social entrepreneurship. The formulation of the research problem is proposed: "How to form entrepreneurial motivation through the eco-green project learning model of social entrepreneurship based on moderating local wisdom values influenced by religiosity, self-efficacy and subjective norms as an effort to create new social entrepreneurs among students".

2. Literature Review

Social Entrepreneurship

Social Entrepreneurship is a way of thinking and acting based on the ability to see and seize opportunities and the results obtained which are used for the benefit of nature and society. An opportunity can only be captured by those who prepare themselves in that field. People who are able to prepare themselves are people who are willing to work hard and are able to build very broad relationships between groups and communities. This relationship must be built by visiting doors, whether they are already open, half open or completely closed. A social entrepreneur must dare to move and knock on the door and make the door owner open it for them (Kasali, 2012). From this act someone will get new knowledge and opportunities in the future. Social Entrepreneurship is what determines whether social entrepreneurs are able to survive, grow into middle-class entrepreneurs or remain small and even get worse.

In learning social entrepreneurship, values can be instilled in a person through the process of socializing social entrepreneurship competencies through a variety of different sources, namely the family, the closest social environment, society, educational institutions, religion, mass media, traditions, certain peer groups. etc.

Construction of religiosity in Social Entrepreneurs

Religion has a big role in giving direction to the journey of human life. In Islam, the relationship with God Almighty has been regulated, which must be carried out in a balanced way through good deeds to fellow human beings (Nasse, 2019, Nasse, 2020). Islam views the importance of empowering people. The religious values of Islamic Social Entrepreneurs are found in the Qur'an and in the Sunnah of Muhammad SAW (Hastin, Anisah, 2017) as some examples 1) Tenacity in QS Ar ra'd verse 11, 2) Pursuing results in QS An-Nisa verse 9, 3) Dare to take risks in QS Al Jumuah verse 10, 4). There is an ethos of religiosity in the hadith of Muhammad SAW narrated by Muslim: "Work for your world as if you will live forever and remember the hereafter as if tomorrow morning you will die". This hadith is a spirit for Muslim social entrepreneurs who need a balance to seek blessings in this world and the hereafter.

Business success is not solely determined by economic factors. Non-economic factors such as morale and religiosity have a major role. Various mental-spiritual factors have a big role in business such as honesty, business intention because of worship, strong will to move forward, act straight, piety, tolerance with fellow human beings and a sense of *qona'ah* (the attitude of being willing to accept and feel sufficient for the results one seeks and distance oneself from feelings of dissatisfaction and feelings of lack.) that exists in every individual.

The dimension of religiosity is the source of all elements of moral factors. Religious capital is material and non-material wealth that can be utilized to facilitate human endeavors in creating the highest human value in the eyes of Allah, namely piety. The dimension of religiosity for Muslims is found in the elements of piety by performing prayers, alms, fasting, intention to perform Hajj and prayer (Samdin, 2018).

Sholat is a mandatory worship or prayer for every Muslim. Someone who has faith and piety by holding prayers on time in congregation in the midst of busy trading feels that it does not reduce business profits and can even increase productivity. Prayer implies the presence of the servant directly before the Lord God, the Giver of Fortune. Someone by carrying out congregational prayers is sure to create togetherness and a place for friendship with others so that it is facilitated in sustenance.

Alms is one of the elements of piety which has a dual role, the benefits of alms in the form of assets issued from a portion of the wealth given to people in need are proof of one's obedience to the commands of Allah SWT. Someone who is able to pay alms has the belief that the assets they have are cleaner and more developed.

Fasting is an element of piety to Allah in the form of obligatory fasting for Muslims in the month of Ramadan. In the month of Ramadan, Muslims usually feel inflationary pressure, especially during the last two years, the Covid-19 pandemic has hit the world. Someone who has an element of piety, feels that at the Muslim dinner table in the holy month of Ramadan, the volume and quality of food tends to be more abundant. There is a belief among Muslims that by carrying out sunnah fasting on Mondays and Thursdays, they will feel that the doors of fortune are opened, healthy favors are opened from Allah SWT.

Intention is a statement that appears in the heart. Intention is the main factor for individuals starting a business, so the intention must be stated first before a business is run. Islam emphasizes that all practices are very dependent on intentions. Many Muslims intend to be able to save money to pay for the Hajj-Umroh pilgrimage. A noble worship must be carried out by Muslims once in the course of the human life in the world for those who can afford it. Through hard work accompanied by intention, Muslims are increasingly convinced of the abundant fortune that Allah SWT has given so that they are able to carry out the pilgrimage to *Baitullah* (Ka'bah/Allah's house).

Prayer is a direct human request to God Almighty. All activities that are intended through prayer and smart work are carried out, the individual is increasingly convinced of the success of the business. Prayer is one of the hearts of worship, where this activity is felt to be the most complete if it is done during the obligatory prayers, night/Tahajud prayers or during Duha prayers.

In running a business, social entrepreneurs recognize three main goals to be achieved, namely creating value for the business, carrying out business continuity and caring for the natural environment and surrounding communities. Through business success as evidenced by abundant

material, social entrepreneurs care more about others through *zakat-infaq* and *sedekah* (Yazilmiwati Y, Azmi. 2012). Muslims should be able to seek wealth as much as possible in a lawful way so that they get richer. With the wealth that is owned, the fortune should be used for the benefit of society. Social Entrepreneurs in the future must be able to become a generous entrepreneur (Fadli, 2010).

Attitude Construction in Social Entrepreneurs

Planned behavior theory explains that a behavior with intense individual involvement requires belief and makes an evaluation for the growth of attitudes, subjective norms and behavioral control with the intention of mediating the various motivational factors that have an impact on behavior. Social entrepreneurship decisions are strong motivations that require high involvement because judgments made by individuals involve dimensional factors in which there is an intention to perceive personality such as religiosity, which is part of the attitude dimension (Ramayah, Harun. 2005). External factors include neighbors, family friends (subjective norms). Then it is continued by measuring perceived behavioral control (self-efficacy), namely the condition that a person believes an action is easy or difficult to do by understanding the various risks or obstacles that arise when taking that action. (Azjen, 2008).

Intention is an individual's strong tendency to choose to do something or not to do something. Azjen (2008) explains that perceived behavioral control plays a direct or indirect role in behavior through intention. The role of intention to behavior, both directly and indirectly, is still being discussed in the realm of academic journals with various controversies in contemporary social science research today (Wijaya, 2008).

Construction of local wisdom values in social entrepreneurship

In the discipline of social anthropology, there is a definition of local genius. Sartini (2014) explains that the values of local cultural wisdom are cultural identity, community personality identities that cause people to have the ability to adopt and cultivate foreign culture according to local characteristics. These local wisdom values are capable of being a tradition or are firmly believed in an area.

The values of local wisdom are a combination of the sacred values of God Almighty and various mixes of existing values. Local wisdom can shape the cultural superiority of local communities based on a variety of geographic and psychographic conditions in a broader sense. Local wisdom is a product of past culture which continues to be the foundation of life because its values are considered to have universal values. Mulyani (2017) examines the micro rattan business in Trangsan Village in Sukoharjo Indonesia, which has a dependency on paternalism and fatalism as a characteristic of the mental attitude of a traditional agrarian society that colors patterns and behavior in managing a business. Models based on local wisdom values are still relevant for measuring entrepreneurial behavior in Indonesia (Widjojo and Gunawan, 2019)

From various presentations of theoretical constructions, the following hypothesis is proposed.

H: Religious values, subjective norms and self-efficacy can influence social entrepreneurial

eco-green learning motivation through local wisdom values as moderators

Figure 1 provides a conceptual illustration of the model as follows:

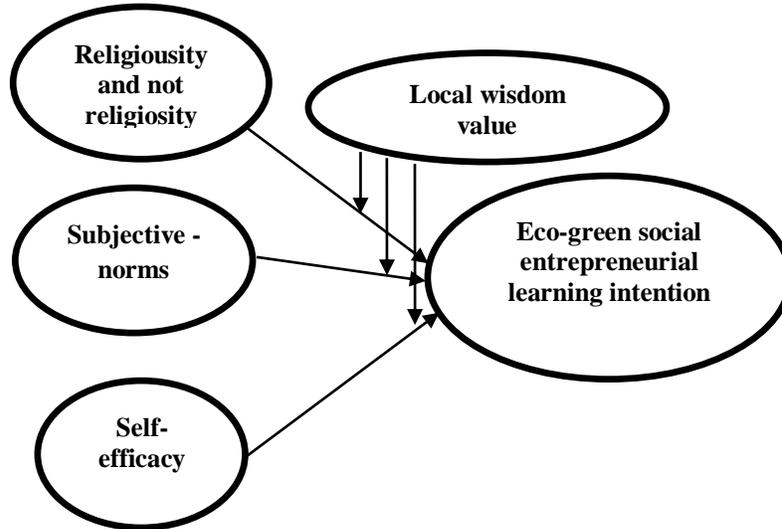


Figure 1. Proposed Conceptual Model

3. Conclusion

The conceptual model of this research activity provides new insights for social entrepreneurship studies by adding moderating variables to local wisdom values that can strengthen independent variables on social entrepreneurship learning intentions in Indonesia. For Indonesian people who are multicultural and have patterns of various cultures and various ethnic groups with archipelago areas spread from Sabang to Merauke, local wisdom values still play a major role in influencing the traditional style of the community's outlook on life. This model is based on the Theory of Planned Behavior (Ajzen, 1991), a behavioral science theory that strongly measures motivation and behavior. The novelty of the model is the addition of the variable of local wisdom values as an un-controlled variable for the individuals studied as well as experimental quantitative-based research.

Future Direction

At present, research that measures the motivation and behavior of social entrepreneurs is dominated by survey-based quantitative research (Mohammadi et al, 2019). Development of learning models in the first year was done by adding experimental-based quantitative research activities, so from the first year's activities, the research outcomes achieved in the second year can validate the learning model accurately. The final stage of this research activity is expected to form an eco-green model of learning social entrepreneurship based on local wisdom values that has been tested for validity, practicality and effectiveness.

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