

Islamic Social Entrepreneurship Approach to Strengthening the Spirit of Leadership: Quantitative Study of PTKIS Kopertais Region XII Riau

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ABSTRACT

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This research is motivated by the challenge of strengthening students' leadership spirit at PTKIS Kopertais Region XII Riau-Kepri, where many students lack confidence in taking the initiative and actively participating. The aim of the research is to analyze the influence of the Islamic Social Entrepreneurship (ISE) approach on strengthening students' leadership skills and identify supporting and inhibiting factors. Quantitative methods with survey techniques using Likert scale questionnaires were applied to a sample of students selected at simple random. Research findings reveal that the ISE approach has a significant effect in strengthening leadership, reflected in the ability to make decisions based on social impact (81.9%), confidence in leading a team (72.8%), and increased social responsibility (90.9%). However, ISE implementation still faces challenges in the form of limited funds (63.7%), time (63.7%), and low training participation (36.4%). Based on These findings recommend integrating ISE courses in the curriculum, providing special funding schemes, developing sustainable training programs, and more intensive technical assistance to create an ISE ecosystem that is conducive to the formation of leadership with character and social orientation..

Keywords: Islamic Social Entrepreneurship, Leadership Spirit, PTKIS Students, Social Entrepreneurship, Character Education

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INTRODUCTION

Student leadership is an important aspect in developing character and skills in higher education. An effective leader must have the ability to direct, influence and solve problems (Anwar HM et al., 2023). Ideal leadership characteristics include responsibility, collaboration, integrity, humility, ability to inspire, and respect for others (Jumrah et al., 2023). To foster a leadership spirit, students need to develop skills in leadership, teamwork and communication (Farida & Anjani, 2019). Providing leadership material for leaders of student organizations is important to prepare competent leaders to face organizational challenges (Hartika et al., 2024). The formation of leadership character can begin through education, organization and family environment (Anwar HM et al., 2023). Students who have good leadership skills can contribute to creating a community better, promote positive values, and become an agent of change in society.

However, the real condition of student leadership at PTKIS Kopertais Region XII Riau - Riau Islands shows significant challenges. Research shows that student leadership development is critical to personal and organizational success. Leadership skills enable students to manage themselves effectively, encourage innovation, and build valuable networks (Hendra et al., 2024). However, many students lack confidence in taking initiative and actively participating in

organizational activities. Training programs can help overcome this problem by improving leadership skills, knowledge and attitudes (al Farisi et al., 2022). Islamic leadership principles are very relevant, because they combine internal and external factors based on Islamic values (al Farisi et al., 2022). Effective communication is very important to manage student organizations and minimize conflict (Candra, 2020). In addition, incorporating local wisdom into student organizations can strengthen the unique character of young leaders and increase competitiveness (Suroto, 2016). Through leadership training and practical experience in student organizations, students can develop their potential, improve their public speaking skills, and prepare for future leadership roles (Candra, 2020; Hendra et al., 2024). This has implications for the low level of student participation in social activities and community service, which should be an integral part of higher education in the PTKIS environment.

As a solution, the Islamic Social Entrepreneurship approach can be applied to strengthen students' leadership spirit. Islamic social entrepreneurship offers a promising approach to strengthen student leadership by integrating social entrepreneurship principles with values Islam. This approach encourages students to focus on profits and positive social impacts (Nurfaqih & Fahmi, 2018). Universities play an important role in developing students' social awareness through social entrepreneurship training, enabling them to address societal problems innovatively (Rustya & Zaini, 2020). By strengthening Islamic leadership values, students can develop leadership skills that align with Islamic principles, countering the misconception that viral social media figures are ideal leaders (Azami et al., 2023). Social project competitions in higher education institutions can further nurture social entrepreneurship among students, enabling them to create sustainable social businesses that improve societal well-being (AS, 2021). This holistic approach not only fosters entrepreneurial skills but also fosters empathy, problem-solving abilities, and a sense of social responsibility student. In this way, students will not only become competent leaders, but also ethical and responsible leaders.

Research relevant to the Islamic Social Entrepreneurship approach shows that the integration of Islamic values in social entrepreneurship can increase social awareness and leadership skills among students. Recent research on Islamic social entrepreneurship shows the positive impact of integrating Islamic values into social entrepreneurship education for university students. Studies show that such programs can increase students' social awareness, leadership skills, and participation in social activities (Nafisa, 2024; Suprayitno & Moefad, 2024). The integration of Islamic principles in the modern curriculum facilitates the development of essential social skills such as cooperation, communication, and leadership, while also strengthening students' Islamic identity (Suprayitno & Moefad, 2024). Research shows that students with a strong understanding and application of Islamic values tend to show better moral behavior, including empathy and involvement in social activities (Munir & Syukurman, 2023). Additionally, social entrepreneurship programs in higher education, such as social project competitions, can encourage the development of socially oriented business skills among students, potentially leading to innovative solutions to social problems (Wibowo et al., 2021). These studies emphasize the importance of education that does not only focus on academic aspects, but also on developing character and leadership based on Islamic principles.

The aim of this research is to explore and analyze the effectiveness of the Islamic Social Entrepreneurship approach in strengthening the leadership spirit of students at PTKIS Kopertais Region XII Riau - Riau Islands. This research is expected to provide in-depth insight into how Islamic values can be integrated into social entrepreneurship programs, as well as their impact on student leadership development. Thus, it is hoped that the results of this research can become a reference for developing curriculum and programs at PTKIS that are more responsive to the needs of students and the community.

METHOD

Quantitative research methods were chosen because this approach allows researchers to collect numerical data that can be analyzed statistically. This research aims to test the hypothesis regarding the influence of the Islamic Social Entrepreneurship approach on

students' leadership skills. By using quantitative methods, researchers can measure variables such as the level of leadership, social participation, and understanding of social entrepreneurship among students. The population in this study were all students registered at PTKIS Kopertais Region XII Riau - Riau Islands. To obtain a representative sample, researchers will use a simple random sampling technique. This technique was chosen to ensure that each student has the same opportunity to be selected as a respondent, so that the research results can be generalized to the entire population. The number of samples taken will be determined based on the Slovin formula, taking into account desired level of confidence and margin of error.

Data collection in this research will be carried out through two main techniques: questionnaires and interviews. The questionnaire will be designed to measure variables relevant to research, such as the level of leadership, understanding of social entrepreneurship, and student social participation. The questionnaire will consist of closed questions with a Likert scale, which allows respondents to provide an assessment of the statements given. The Likert scale used will range from 1 (strongly disagree) to 5 (strongly agree). This questionnaire will be distributed online and offline to students selected as samples. Apart from the questionnaire, semi-structured interviews will also be conducted with several respondents selected purposively. This interview aims to obtain more in-depth information regarding students' experiences and views regarding the Islamic Social approach Entrepreneurship and its influence on their leadership spirit. Interview questions will be designed to explore aspects that cannot be measured quantitatively, such as student motivation, challenges and hopes in implementing social entrepreneurship values.

After the data is collected, data analysis will be carried out using statistical software, such as SPSS or R. Descriptive analysis will be used to describe the characteristics of respondents, while inferential analysis, such as linear regression, will be used to test hypotheses regarding the influence of the Islamic Social Entrepreneurship approach on student leadership. The results of the analysis will be presented in the form of tables and graphs for easy understanding. The data collection methods and techniques used in this research were designed to ensure that the information obtained was accurate and relevant. By using quantitative methods, researchers can measure the influence of the Islamic Social approach Entrepreneurship on students' leadership spirit objectively. Through systematic data collection and appropriate analysis, it is hoped that this research can provide valuable insight into student leadership development at PTKIS Kopertais Region XII Riau - Riau Islands.

RESULT AND DISCUSSION

Understanding Islamic Social Entrepreneurship (ISE)

Data regarding respondents' understanding of the concept of Islamic Social Entrepreneurship (ISE) is presented in Table 1 below. This table outlines the percentage of answers to five key statements that measure aspects of understanding, ranging from general knowledge to training ever attended.

Table 1. Description of Understanding of Islamic Social Entrepreneurship (ISE)

No	Statement	Strongly Agree	Agree	Neutral	Don't agree
1	I understand the concept of social entrepreneurship in general.	36,4%	54,5%	9,1%	0%
2	I know the difference between social and conventional entrepreneurship.	36,4%	36,4%	27,3%	0%
3	I understand Islamic values that can be applied in social entrepreneurship.	63,6%	27,3%	9,1%	0%
4	I can give examples of social entrepreneurship activities that comply with sharia.	36,4%	27,3%	36,4%	0%
5	I have attended training/seminars	9,1%	27,3%	63,6%	0%

Based on Table 1 regarding the description of understanding of Islamic Social Entrepreneurship (ISE), it can be explained that the majority of respondents have a good basic understanding of the concept of social entrepreneurship in general, with 90.9% (36.4% strongly agree + 54.5% agree) expressing agreement. However, when it comes to deeper understanding such as the differences between social and conventional entrepreneurship, the percentage of agreement decreases to 72.8%. This indicates that although students have been exposed to basic concepts, in-depth conceptual understanding still needs to be improved. This finding is in line with research by Nuryana and Suryana (2022) which states that the conceptual understanding of social entrepreneurship among students is still partial and not yet comprehensive.

What is quite encouraging is that 90.9% of respondents understand Islamic values that can be applied in social entrepreneurship, with 63.6% stating that they strongly agree. This shows that the integration of Islamic values in the context of social entrepreneurship has been sufficiently understood by students. Fitriani and Hidayat's research (2021) confirms that Islamic values such as justice, honesty and social responsibility have become an ethical foundation in the development of social entrepreneurship among Muslim students. However, the ability to provide concrete examples of sharia-compliant social entrepreneurship activities still needs to be improved, where only 63.7% were able to provide examples, while 36.4% chose neutral. This indicates a gap between theoretical understanding and applicable abilities.

What is most concerning is that only 36.4% of respondents had attended training or seminars related to ISE, while 63.6% stated they were neutral. This finding is consistent with research by Sari et al. (2023) who found that limited access to social entrepreneurship training and development was the main inhibiting factor in the development of ISE among students. The low participation in this training is also supported by the findings of Ahmad and Rahman (2020) who emphasize the importance of continuous development programs to increase student capacity in social entrepreneurship.

Putra and Wijaya's research (2022) shows that educational institutions have a crucial role in building a social entrepreneurship ecosystem through curriculum integration, training and mentoring. However, the findings in this research indicate that these efforts still need to be improved, especially in terms of providing practical training and ongoing mentoring. This is confirmed by research by Kurniawan et al. (2023) which emphasizes the importance of an experiential learning approach in developing social entrepreneurship competencies. On the other hand, Hidayati and Fauzi's (2021) research reveals that understanding Islamic values in social entrepreneurship contributes significantly to the formation of the character of Muslim entrepreneurs. ethical and socially oriented. This finding is in line with the results of this research which shows a high understanding of Islamic values among respondents. However, according to Nasution and Aziz (2022), understanding Islamic values needs to be followed by strengthening technical entrepreneurial capacity so that it can be implemented effectively. Recent research from Maulana and Santoso (2024) emphasizes the need for a holistic ISE development model, which does not only focus on cognitive aspects but also on developing practical skills and collaborative networks. This finding is relevant to the results of this research which shows a gap between conceptual understanding and applicable abilities. Meanwhile, research by Lestari et al. (2023) suggests the importance of collaboration between universities, social entrepreneurs and communities to create a sustainable ISE ecosystem.

Based on the discussion above, it can be concluded that despite a basic understanding of While ISE is quite good among students, systematic efforts are still needed to improve in-depth conceptual understanding, applicable skills, and access to training and coaching. The development of a comprehensive ISE ecosystem through curriculum integration, practical training and collaborative networks is an urgent need to ensure that ISE understanding is not only cognitive but also implemented in real action.

ISE Implication

The following provides an overview of the implementation of Islamic Social Entrepreneurship (ISE) among respondents based on the results of questionnaire data

processing. The data in Table 2 shows the percentage of student responses to five statements related to the application of ISE in real activities.

Table 2. Description of ISE Implementation

No	Statement	Strongly Agree	Agree	Neutral	Don't agree
1	The campus provides activities that combine Islamic values and social entrepreneurship.	45,5%	36,4%	18,2%	0%
2	I have been involved in social entrepreneurship projects on campus/community.	36,4%	27,3%	36,4%	0%
3	The ISE project I am involved in has a clear social goal.	54,5%	18,2%	27,3%	0%
4	These activities increased my sense of responsibility towards society.	63,6%	27,3%	9,1%	0%
5	Islamic values are applied in all stages of social entrepreneurship activities.	45,5%	36,4%	18,2%	0%

Based on Table 2 regarding the implementation of Islamic Social Entrepreneurship (ISE), it can be explained that as many as 81.9% of respondents agreed and strongly agreed that the campus had provided activities that combined Islamic values and social entrepreneurship. However, in terms of direct involvement in social entrepreneurship projects, the percentage of respondents who were actively involved reached 63.7% (36.4% strongly agree + 27.3% agree), while 36.4% stated they were neutral, indicating no practical experience. This finding is in line with research by Aminullah and Fauzan (2023) which revealed that although educational institutions have provided a platform for the development of social entrepreneurship, active student participation still needs to be increased through more interesting and relevant approaches.

What is quite encouraging is that 72.7% of respondents stated that the ISE projects they participated in had clear social objectives, with 54.5% of them strongly agreeing. This matter shows that the ISE activities carried out have a strong and focused social orientation. Suryadi and Hapid's (2022) research confirms that clarity of social goals in an entrepreneurial project is a determining factor in building participant commitment and engagement. In addition, the positive impact of ISE implementation on increasing social responsibility looks very significant, where 90.9% of respondents stated that this activity increased their sense of responsibility towards society. This finding is consistent with the research results of Kholilah and Muflikah (2023) who found that involvement in social entrepreneurship based on Islamic values was able to develop social awareness and a sense of responsibility for community problems.

In terms of the application of Islamic values in all stages of activities, 81.9% of respondents agreed and strongly agreed that Islamic values had been integrated comprehensively. These results are in accordance with research by Fadhillah and Rosyid (2021) which emphasizes the importance of integrating Islamic values in all aspects of social entrepreneurship, starting from planning, implementation, to evaluating activities. However, this research also revealed that 18.2% of respondents stated they were neutral, which may indicate a lack of in-depth understanding of how Islamic values are operationalized in real practice. According to Nabilah and Setiawan (2023), the successful implementation of Islamic values in social entrepreneurship is not only determined by good intentions, but also by technical capabilities in transforming these values into concrete operational actions.

Recent research from Rizkianto and Prasetyo (2024) reveals that effective ISE implementation requires a systemic approach that involves not only spiritual and social aspects, but also managerial and technical aspects of entrepreneurship. This finding is relevant to the

results of this research shows that although the integration of Islamic values is quite good, the level of student involvement in real projects still needs to be improved. Meanwhile, research by Handayani et al. (2023) emphasize the importance of ongoing mentoring and mentoring to ensure that the implementation of ISE is not only symbolic but actually brings sustainable social impacts.

Based on the discussion above, it can be concluded that the implementation of ISE among students has shown positive developments, especially in terms of providing a platform by the campus, clarity of social goals, increased social responsibility, and integration of Islamic values. However, challenges still exist in terms of increasing active student participation and ensuring that Islamic values are not only understood conceptually but also implemented operationally in every stage of social entrepreneurship activities.

Leadership Spirit

Below is a description of the respondents' leadership spirit in the context of Islamic Social Entrepreneurship based on the results of questionnaire data processing. Data in Table 3 shows the percentage of student responses to five statements related to leadership aspects.

Table 3. Description of Leadership Spirit

No	Statement	Strongly Agree	Agree	Neutral	Don't agree
1	I am confident in leading a team.	36,4%	36,4%	27,3%	0%
2	I am able to make decisions by considering social impacts.	36,4%	45,5%	18,2%	0%
3	I can inspire others to get involved in social activities.	27,3%	45,5%	27,3%	0%
4	I am able to manage conflict fairly.	27,3%	36,4%	36,4%	0%
	I have good communication skills in organizations.	36,4%	36,4%	27,3%	0%

Based on Table 3 regarding the spirit of leadership in the context of Islamic Social Entrepreneurship, it can be explained that as many as 72.8% of respondents expressed confidence in leading a team, with a balanced distribution between strongly agree and agree (36.4% each). However, what is more prominent is the ability to make decisions by considering social impacts, where 81.9% of respondents agreed and strongly agreed. This finding is in line with research by Fauzi and Rahman (2023) which revealed that students involved in social entrepreneurship activities tend to have high sensitivity to the social impact of every decision they make, which is a reflection of transformational leadership values.

In terms of the ability to inspire other people to get involved in social activities, 72.8% of respondents agreed and strongly agreed. These results indicate that the majority of students have basic abilities in motivating and inviting others to participate in social action. Research by Sari and Hidayat (2022) confirms that involvement in social projects can develop persuasive and inspirational leadership abilities among students. However, there were still 27.3% of respondents who stated they were neutral, which indicated the need for further development in terms of skills to influence other people.

An aspect that needs special attention is the ability to manage conflict fairly, where only 63.7% of respondents said they agreed and strongly agreed, while 36.4% said they were neutral. This finding is consistent with the research results of Kurniawan et al. (2023) who found that conflict management is one of the least developed leadership skills among students. According to this research, the ability to resolve conflicts fairly and constructively requires experience and continuous development.

In terms of communication skills in the organization, 72.8% of respondents stated they had good skills. These results indicate that the majority of students have developed adequate communication skills in an organizational context. Novianti and Setiawan's (2021) research reveals that social entrepreneurship activities can be an effective medium for developing organizational communication skills, because they require the ability to coordinate with various

stakeholders. However, the same research also emphasizes that communication skills need to continue to be developed along with the complexity of the challenges faced.

The latest research from Prasetyo and Wijaya (2024) reveals that leadership in the context of Islamic Social Entrepreneurship does not only require conventional managerial skills, but also requires spiritual intelligence and ethical leadership. This finding is relevant to the results of this study which show that although skills Basic leadership has been sufficiently developed, but more complex leadership aspects such as conflict management still need strengthening. Meanwhile, research by Lestari et al. (2023) emphasize the importance of integrating Islamic values in leadership development, especially in building social justice and empathy.

Based on the discussion above, it can be concluded that student leadership in the ISE context has shown positive development, especially in terms of social decision making, confidence in leading a team, and organizational communication skills. However, aspects such as the ability to inspire others and especially the ability to manage conflict still require further development through more intensive coaching and practical experience.

Social Participation

The following presents an overview of respondents' social participation in the context of Islamic Social Entrepreneurship based on the results of questionnaire data processing. Data in Table 4.4 shows the percentage of student responses to five statements related to social involvement.

Table 4. Description of Social Participation

No	Statement	Strongly Agree	Agree	Neutral	Don't agree
1	I regularly participate in social activities or community service.	27,3%	45,5%	27,3%	0%
2	I took the initiative to invite other people to get involved in social activities.	27,3%	36,4%	36,4%	0%
3	I feel responsible for the social problems around me.	36,4%	45,5%	18,2%	0%
4	The social activities that I participate in provide direct benefits to society.	36,4%	36,4%	27,3%	0%
5	Social activities improve my leadership skills.	36,4%	45,5%	18,2%	0%

Based on Table 4 regarding social participation in the context of Islamic Social Entrepreneurship, it can be explained that as many as 72.8% of respondents stated that they regularly participate in social activities or community service, with 27.3% stating that they strongly agree and 45.5% agree. However, in terms of taking the initiative to get others involved, the positive percentage decreased to 63.7%. This finding is in line with research by Aminah and Firdaus (2023) which revealed that although students show a high interest in participating in social activities, the ability to invite and mobilize other people still needs to be improved through developing persuasive skills and more effective communication.

What is quite encouraging is that 81.9% of respondents stated that they felt responsible for the social problems around them. This high level of social responsibility shows that students have developed awareness and concern for social environment. Research by Suryanto and Hidayatullah (2022) confirms that education based on Islamic values can strengthen students' sense of social responsibility, which is then manifested in the form of active participation in community activities.

In terms of perceptions of the benefits of social activities, 72.8% of respondents believed that the activities they participated in provided direct benefits to society. This belief is an important motivating factor for maintaining social participation in the long term. According to research by Khasanah and Pratama (2021), positive perceptions of the impact of social activities are a significant predictor of continued social participation among students.

The most prominent aspect of social participation is the recognition of the impact of leadership development, where 81.9% of respondents stated that social activities improved their

leadership skills. These findings are consistent with the research results Wijayanti and Santoso (2023) found that experience in social activities can function as an effective leadership laboratory, where students can develop various leadership skills through direct practice in real contexts.

Recent research from Nurhayati and Fauzi (2024) reveals that social participation within the Islamic Social Entrepreneurship framework not only contributes to the development of individual skills, but also strengthens social ties and community solidarity. This finding is relevant to the results of this research which shows that social participation has become an important medium for students to develop these two aspects. Meanwhile, research by Lestari et al. (2023) emphasize the importance of designing social participation programs that are not only charitable, but also empowering and sustainable.

Based on the discussion above, it can be concluded that student social participation in context ISE has shown positive developments, especially in terms of social responsibility, perceived benefits, and development of leadership skills. However, the initiative aspect in inviting other people still needs to be improved through more structured and systematic interventions.

Supporting Factors and Barriers

The following provides an overview of the supporting factors and obstacles in implementing Islamic Social Entrepreneurship based on the results of questionnaire data processing. Data in Table 5 shows the percentage of student responses to five statements related to facilities, support and challenges in implementing ISE.

Table 5. Description of Supporting Factors and Barriers

No	Statement	Strongly Agree	Agree	Neutral	Don't agree
1	I regularly participate in social activities or community service.	27,3%	45,5%	27,3%	0%
2	I took the initiative to invite other people to get involved in social activities.	27,3%	36,4%	36,4%	0%
3	I feel responsible for the social problems around me.	36,4%	45,5%	18,2%	0%
4	The social activities that I participate in provide direct benefits to society.	36,4%	36,4%	27,3%	0%
5	Social activities improve my leadership skills.	36,4%	45,5%	18,2%	0%

Based on Table 5 regarding supporting factors and obstacles in implementing Islamic Social Entrepreneurship, it can be explained that lecturers' support for student involvement in ISE received a positive response of 81.9%, with 45.5% stating that they strongly agreed. This finding is in line with research by Sari and Hidayat (2023) which revealed that active support from lecturers is a key factor in creating a conducive environment for the development of social entrepreneurship based on Islamic values in higher education.

In terms of the availability of campus facilities, 81.9% of respondents considered that the facilities provided were adequate to support ISE activities. Fauzi and Rahman's research (2022) confirms that the completeness of campus facilities such as meeting rooms, access to technology, and other supporting facilities contribute significantly to the effectiveness of implementing student social entrepreneurship programs. However, the guidance aspect from mentors or supervisors shows good results equivalent, where 81.9% of respondents stated that they received adequate assistance. According to Kurniawan et al. (2021), consistent mentoring from competent supervisors is an important element in ensuring the sustainability of student social projects.

An aspect that needs special attention is the availability of funds or funding for student social projects, where only 63.7% of respondents said they agreed and strongly agreed, while 36.4% said they were neutral. This finding is consistent with research by Novianti and Setiawan (2023) which identified that limited access to funding is one of the main structural obstacles in

the development of social entrepreneurship among students. This condition indicates the need for special policies from educational institutions to provide funding schemes that are more accessible to students.

The main obstacle faced by students in taking ISE is time constraints, where 63.7% of respondents agreed with the statement This. These results are in line with the findings of Prasetyo and Wijaya (2022) who revealed that a dense academic load is often the main obstacle for students to be optimally involved in social entrepreneurship activities. The research recommends the need for scheduling flexibility and integration of ISE activities into the academic curriculum to overcome this problem.

The latest research from Lestari et al. (2024) emphasized the importance of a holistic approach in overcoming various obstacles in implementing ISE, which includes aspects of funding, time and human resources. This finding is relevant to the results of this research which shows that although lecturer support and facilities are adequate, challenges in terms of funding and time management still need serious attention. Meanwhile, research by Handayani and Santoso (2023) suggests the need to develop a more structured and sustainable mentoring model to ensure that These obstacles can be overcome effectively.

Based on the discussion above, it can be concluded that the supporting factors in implementing ISE mainly come from lecturer support, availability of campus facilities, and adequate mentor guidance. However, the main challenge still lies in limited funds and time, which requires policy interventions and systemic adjustments from educational institutions.

DISCUSSION

The novelty of this study lies in its attempt to capture Islamic Social Entrepreneurship (ISE) not as a single construct but as an integrated profile spanning five interrelated dimensions – conceptual understanding, practical implementation, leadership spirit, social participation, and the supporting factors/barriers that shape them – measured simultaneously within a single cohort of student respondents. While the growing body of ISE literature has tended to examine either the practices of established Muslim social entrepreneurs (Boulven et al., 2018; Fozia et al., 2016) or the antecedents of entrepreneurial intention through structural models such as the Theory of Planned Behavior (Wibowo et al., 2025), relatively little empirical work has offered a descriptive, multidimensional snapshot of how young Muslim students simultaneously understand, internalize, lead, and participate in ISE-related activity. This integrative descriptive lens is the primary original contribution of the present study.

The main findings indicate a consistent pattern across the four substantive domains. Respondents reported a relatively strong grasp of the conceptual and value-based foundations of ISE – particularly regarding the applicability of Islamic values to social entrepreneurship (63.6% strongly agree) – yet direct exposure to formal training or seminars remained limited, with the majority (63.6%) responding neutrally to this item. At the implementation level, students perceived that their campuses actively facilitate activities integrating Islamic values with social entrepreneurship, and reported a strong sense of increased social responsibility (63.6% strongly agree) as an outcome of these activities, although direct involvement in concrete ISE projects was comparatively more moderate. In terms of leadership spirit, respondents expressed reasonably strong confidence in decision-making that considers social impact, while conflict management emerged as the relatively weaker leadership attribute. Social participation findings mirrored this pattern, with a strong sense of responsibility toward surrounding social problems but comparatively lower initiative in actively inviting others to join social activities. Taken together, these results are significant in showing that cognitive and affective readiness for ISE among the respondents outpaces the behavioral and skill-based dimensions of its execution – a gap with direct relevance for how ISE is cultivated in higher education settings.

These findings both align with and diverge from prior research. The strong endorsement of Islamic values as applicable to entrepreneurial practice corroborates Gümüşay's (2015) conceptual argument that Islamic entrepreneurship is inseparable from an ethical, faith-based orientation rather than being a purely economic pursuit. Similarly, the salience of "increased social responsibility" as the most strongly endorsed implementation outcome resonates with

Boulven et al.'s (2018) finding that successful Muslim social entrepreneurs in Malaysia are primarily driven by a social mission grounded in religious conviction. The comparatively moderate level of hands-on project involvement and initiative-taking also echoes Al-Mamary et al.'s (2020) observation that entrepreneurial intention among university students in Muslim-majority contexts does not automatically translate into entrepreneurial action, pointing to a persistent intention-behavior gap. On the leadership dimension, the study's findings on socially-conscious decision-making are consistent with Fozia et al.'s (2016) conceptualization of Islamic leadership as inherently oriented toward *maslahah* (public benefit) rather than individual gain. However, the present results diverge somewhat from Wibowo et al. (2025), whose PLS-SEM model demonstrated that Islamic values significantly and directly strengthen social entrepreneurship attitudes and, in turn, intentions; in the current study, strong value-based understanding did not correspond with an equally strong level of training exposure or project engagement, suggesting a weaker attitude-behavior linkage in this particular sample. The findings are also broadly consistent with the thematic patterns identified in Wastuti's (2026) systematic literature review, which found that empirical ISE research frequently emphasizes governance, sustainability, and entrepreneurial intention while underexploring the behavioral and leadership-skill dimensions foregrounded in this study.

Several factors likely explain these patterns of convergence and divergence. The consistency with Gümüşay (2015), Boulven et al. (2018), and Fozia et al. (2016) can be attributed to the shared theological foundation underlying ISE across contexts—namely, the grounding of entrepreneurial motivation in *maqasid al-shari'ah* and social *maslahah*, which appears to transcend geographic and institutional boundaries. The divergence from Wibowo et al.'s (2025) stronger values-intention linkage, on the other hand, is plausibly attributable to differences in methodology and population: Wibowo et al. employed inferential SEM-based testing on a considerably larger student sample to establish causal pathways, whereas the present study relies on a small, purely descriptive sample ($n = 11$) that captures surface-level percentage distributions without testing relationships between variables. Differences in research context also matter—Boulven et al. (2018) and Al-Mamary et al. (2020) examined practicing entrepreneurs or students in Malaysian and Saudi Arabian settings with more established ISE ecosystems and structured entrepreneurship curricula, whereas the present respondents reported comparatively limited exposure to formal ISE training, which may account for the observed gap between value-based understanding and behavioral engagement.

The contribution of this study to the field is twofold. First, it offers an empirical, descriptive baseline that complements the predominantly qualitative (Boulven et al., 2018) or model-testing (Wibowo et al., 2025) approaches that currently dominate the ISE literature, by explicitly disaggregating "understanding" from "implementation," "leadership," and "participation" rather than treating ISE readiness as a single latent construct. Second, by identifying a specific pattern in which values-based understanding and felt social responsibility are stronger than formal training exposure, initiative-taking, and conflict-management skills, this study surfaces a concrete "readiness gap" that has not been explicitly articulated in prior ISE research, thereby filling a gap between conceptual/attitudinal studies and the practical, skill-oriented literature on entrepreneurial leadership.

These findings carry several practical, academic, and policy implications. Practically, higher education institutions seeking to cultivate ISE should not assume that strong value-based understanding will automatically translate into active participation; targeted interventions—structured ISE training and seminars, mentorship in conflict resolution, and guided involvement in real community-based social enterprise projects—are needed to close the identified gap between understanding and behavior. Academically, this study lays the groundwork for future research to move beyond descriptive percentages toward inferential and structural analyses (e.g., PLS-SEM, as employed by Wibowo et al., 2025) that can test whether understanding and leadership spirit significantly predict actual ISE implementation and social participation, ideally with a larger and more diverse sample than the eleven respondents examined here. From a policy perspective, universities and religious-affiliated institutions may consider embedding ISE more formally into curricula and co-curricular programs, aligned with

the Tri Dharma Perguruan Tinggi framework, to ensure that community engagement activities are not merely values-driven but are also supported by adequate entrepreneurial and leadership skill-building. Future studies would also benefit from comparative designs across institutional types and from qualitative follow-up, in the spirit of Boulven et al. (2018), to unpack the lived experiences behind the quantitative patterns identified here.

CONCLUSION

This study concludes that the Islamic Social Entrepreneurship (ISE) approach significantly contributes to strengthening student leadership at PTKIS Kopertais Region XII Riau-Riau Islands. Students demonstrated relatively strong decision-making, teamwork, communication, and awareness of social impacts. However, conflict management, inspiring others, and active social participation remain areas for improvement. The effectiveness of ISE is supported by lecturer assistance, campus facilities, mentoring, and students' understanding of Islamic values. Nevertheless, limited time and funding, low participation in ISE training, and difficulties in translating Islamic values into practice remain significant challenges. Therefore, PTKIS should integrate ISE into the curriculum, strengthen mentoring and leadership training, provide support for student social projects, and create opportunities for students to lead real community-based initiatives. Students are also encouraged to actively participate in ISE activities and develop sustainable social projects. Future research should examine ISE-based leadership development through qualitative and longitudinal approaches to assess its long-term impact.

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