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Entrepreneurship Education and Green Entrepreneurial Intention: A Religious Perspective as a Moderating Variable

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KEYWORD

Green Entrepreneurship, Entrepreneurial Education, Religiousity, Sustainable Development, SEM-PLS

A B S T R A C T

This research aims to analyze how entrepreneurial education and religiosity affect green entrepreneurial intention and how religiosity influences the relationship between the two. A quantitative approach was applied through a survey of 200 prospective teacher students at the Faculty of Economics and Business Education, Universitas Pendidikan Indonesia. Using SEM-PLS, the study evaluated the causal relationships among variables. The results indicate that both entrepreneurial education and religiosity significantly influence students' green entrepreneurial intentions. Additionally, religiosity strengthens the relationship between entrepreneurial education and green entrepreneurial intention. The study contributes to theory by demonstrating that religiosity plays a critical role in enhancing the impact of entrepreneurial education on green entrepreneurial intention. Practically, the findings suggest that higher education institutions should design entrepreneurial programs that incorporate religious values and sustainability, emphasizing ethical consciousness and social responsibility alongside commercial skills. This study provides new insights into green entrepreneurial intention by highlighting religiosity as a moderating factor.

INTRODUCTION

Numerous environmental and prosperity-related issues have arisen in the twenty-first century. Increasing debate on sustainability problems (Badruzzuhad et al., 2023; Priyadharshini et al., 2024) reflects this. Pressing worldwide environmental challenges like climate change, deforestation, ecosystem degradation, and other related events have given birth to these worries (Hanafi, 2016). Naturally, these environmental issues have significant consequences for human life. Conversely, issues connected to prosperity—especially for emerging countries like Indonesia—have also taken center stage, including the ongoing problem of unemployment (Yusrya, 2023). University graduates in Indonesia significantly impact the rate of open unemployment (BPS, 2025). This indicates that many graduates have yet to see a return on their investment in higher education

through employment. This contrasts with actual data indicating that the open unemployment rate is adversely associated to the average length of education (Mustakim et al., 2022; Rahmawati & Putri, 2021). Green entrepreneurship offers one possible way to address this double challenge (Richard et al., 2021; Sharma et al., 2022). Green entrepreneurship not only provides a road toward sustainable economic growth but also offers a feasible approach to concurrently tackle problems of unemployment and environmental deterioration (Kiraka, 2021; Mondal, 2023; Prokopenko et al., 2024).

Why has green entrepreneurship surged to the center of modern economic policy? Simple: the world needs to keep money flowing while taming the planetary fever. In classrooms across the globe, instructors now spotlight environmental enterprise as the hands-on toolkit that transforms student impulse into launchable, planet-friendly companies. (Porfírio et al., 2022; Shabeeb Ali et al., 2023). This function is just as important in the framework of universities (Gieure et al., 2019; Indhirapratha et al., 2024; Khalil et al., 2024). A carefully sequenced entrepreneurship syllabus, reinforced by robust hands-on projects, empowers learners to engineer both inventive and environmentally sound commercial solutions. Professors frequently rotate industry case studies into class discussions, and local enterprises often host in-the-field research days (Cui, 2021; Donaldson & Villagrasa, 2024; Patricia, 2024; Voldsund et al., 2020). A sizable body of cross-national research has repeatedly shown that instruction in entrepreneurship positively fosters the emergence of environmentally-focused business intentions among students (Cai et al., 2022; Mambali et al., 2024). By contrast, a subset of more recent studies presents evidence suggesting that coursework in entrepreneurship does not uniformly translate into a commitment to pursue environmentally sustainable ventures. In fact, several controlled surveys record no significant uptick in green-startup intention among graduates who completed sustainability-focused entrepreneurship modules (Hugo & Nuringsih, 2020). The mixed findings highlight a puzzling gap in the ability of entrepreneurship courses to boost students green start-up intent. Such a gap does not simply invite curiosity; it compels scholars to test the relationship again, using fresh samples and refined measures.

Recent scholarship highlights entrepreneurship education as a significant driver of environmentally minded business intentions. Much of the existing empirical literature isolates the curriculum itself, yet the potential mediating or moderating influence of personal religiosity remains largely unexplored. This study attempts to fill the existing research gap by adding religiosity as a moderating variable. Religiosity can encourage ethical behaviour and balanced decision-making. Thus, religiosity can strengthen green entrepreneurial intentions with ethical and environmental considerations based on religious teachings. There for, the influence of entrepreneurship education that is not yet consistent in shaping green entrepreneurial intentions can be strengthened by religiosity.

This paper uses the Theory of Planned Behavior (TPB), a psychological tool, to analyze and influence green entrepreneurial intentions among future economics teachers. Entrepreneurship education is suggested under this concept to be rather important in promoting favorable attitudes toward green entrepreneurship (Santika et al., 2022). Moreover, it improves students' perceived behavioral control and their confidence in their ability to independently start and run environmentally responsible business projects (Aga, 2023). The development of green entrepreneurial intentions as a realistic post-graduation career option is expected to be supported by strengthening these two elements. This might help reduce graduate unemployment by addressing significant environmental issues. In this work, religiosity acts as a mitigating factor that supports subjective norms. Many think that religiousness increases the moral aspect of green entrepreneurial decision-making (Sufian, 2020). Reflecting a sense of moral and spiritual duty, pupils with high degrees of religiosity are more likely to favor economic activities that do not harm the environment.

Entrepreneurship education provides students the information, tools, and attitudes they need to spot sustainable company prospects and to create creative solutions giving environmental preservation top priority. Multiple studies-some emerging from artisan colleges, others from sprawling land-grant universities-have now tied classroom work in entrepreneurship to a noticeable uptick in students green business intentions. Research by (Irmawati et al., 2024; Rahmanto et al., 2024; Rohmah & Widya, 2020; Sari et al., 2023), for example, reveals that entrepreneurial education greatly affects entrepreneurial intention. Instructional techniques (Lourenço et al., 2013), educational financing for entrepreneurship projects (Megawati et al., 2024), entrepreneurship curriculum design (Chee & Nordin, 2019), and teacher qualifications (Perez-Luyo et al., 2023) all fall under certain aspects

of entrepreneurship education that help to create green entrepreneurial intention.

H1: Green entrepreneurial intention is significantly influenced by entrepreneurship education.

Religiosity is one more element affecting green entrepreneurship intention (Pusparini et al., 2025). Defined as the level of an individual's dedication to religious beliefs and practices (Nassè, 2022), religiosity has been demonstrated to influence ethical decision making (Chan et al., 2022), social responsibility (Barron & Chou, 2017), and entrepreneurial activity (Ali, 2023). A persons level of faith often shapes commitment to green entrepreneurship, and religious precepts can point either toward cautious resource use or toward excess. Quranic passages, for instance, repeatedly urge stewardship of the earth as a sacred trust, thereby privileging sensible, long-term management of forests, water, and energy (Efendi & Syahminan, 2024), Religious faith frequently colors a person s sense of ecological duty and professional integrity. Scholars have noted that the ethical injunctions woven into many belief systems push particularly devout adherents toward ventures that safeguard both profit and the planet.

Scholars routinely treat religiosity as a controllable factor when exploring the forces that drive self-directed business ventures. Green entrepreneurship research, however, places the same variable beneath a different analytical lens. Field surveys repeatedly show that sacred convictions shade individual outlooks and practical choices pertaining to eco-minded commercial management (Kumar et al., 2022). In their business ventures, people with strong religiosity prefer to give first priority to ethical values (Lubis, 2018), social welfare (Peters, 2019), and environmental sustainability (Pusparini et al., 2025). A broad range of empirical inquiries indicates that numerous faith systems routinely invoke the moral imperative to strike equilibrium in resource stewardship and issue direr warnings about the perils of heedless ecological plunder (Efendi & Syahminan, 2024; Gulzar et al., 2021; Kusuma et al., 2023; Sepehri & Montazeri, 2019). Research consistently associates personal faith with an increased willingness to forge firms that honor both people and the planet (Adamu et al., 2013; Kusumaningtyas, 2016; Mustikowati & Wilujeng, 2020).

H2: Green entrepreneurship intention is significantly influenced by religiosity.

Research consistently shows that personal faith can shape, sometimes even redirect, the link between a would-be green entrepreneur's resolve and the curriculum delivered in accredited business programs. A thick thread of spirituality frequently nudges innovators to prize conscience and the wider good, occasionally at the expense of the bottom line (Goel & Misra, 2020). Green entrepreneurship frequently draws founders who frame environmental care as an ethical duty rather than an optional extra. Such newcomers rarely regard a sustainable startup merely as a financial experiment; to them, it lives simultaneously as an article of personal conviction and a refusal to strip the earth of its renewable forests, fertile soil, or clean water.

Mounting evidence from the social sciences now points to a surprising correlation between deep religious commitment and hands-on stewardship of both society and the natural world. Faithful practitioners who articulate strong doctrinal principles often translate their convictions into a heightened care for the environment, manifesting that awareness in household routines as well as formal corporate policy. (Mari et al., 2019; Russell et al., 2023; Terzani & Turzo, 2021). Research indicates that deeply held religious values often frame environmental stewardship as an extension of longstanding moral duties to the wider community. People of faith sometimes regard support for green enterprise not merely as a policy choice but as a liturgical obligation woven into daily life. (Abumoghli, 2024). A students faith-base-earnestly shapes how much commitment he or she pours into sustainability ventures after taking an entrepreneurship course. When classroom exercises meet deep spiritual conviction, those aspiring founders routinely convert abstract green concepts into brick-and-mortar actions. This inquiry measures the degree to which religiosity, as a separate yet interacting variable, elevates or moderates the impact of targeted entrepreneurial pedagogy on environmentally minded ambition. The findings promise to guide educators, policy-makers, and incubator directors crafting the next generation of impact-driven economic programs.

H3: Religiosity influences the effect of entrepreneurship education on environmentally conscious entrepreneurial aspirations.

Based on the discussion that has been presented, this study attempts to fill this gap by analyzing the role of religiosity as a moderator in the relationship between entrepreneurship education and green entrepreneurial intention. Specifically, the study seeks to explore how entrepreneurship education influences green entrepreneurial intention, how religiosity influences green entrepreneurial intention, and how religiosity moderates the influence of entrepreneurship education on green entrepreneurial intention. The theoretical model in this study is presented in Figure 1.

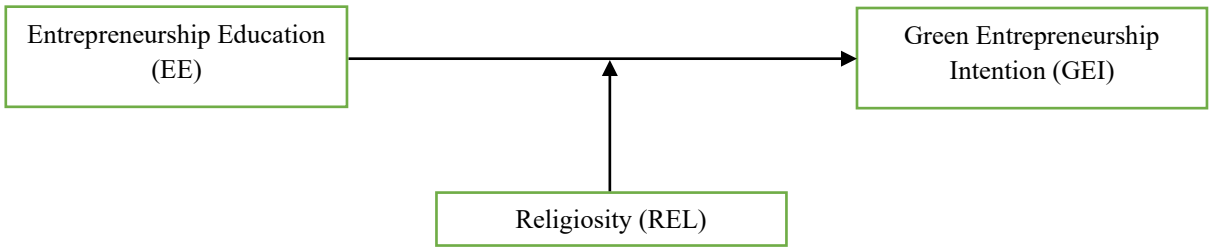

Figure 1. Theoretical Model

RESEARCH METHOD

This research is quantitative research of a survey type. This study employed the Structural Equation Model Partial Least Square (SEM-PLS) method. The choice of SEM-PLS is grounded in its capability to build predictive models with relatively small samples (less than 500) and its function in concurrently creating models of relationships between latent and manifest variables.

This research was carried out on prospective teacher students at the Faculty of Economics and Business Education, Universitas Pendidikan Indonesia, with a sample of 200 respondents distributed across the study programs of Economics Education, Accounting Education, Business Education, and Office Management Education. The sample was randomly selected based on the criteria that respondents had taken entrepreneurship courses and completed a Google form sent online. The rationale for conducting research on this subject was that the participants already possessed knowledge related to entrepreneurship, and green entrepreneurship offers an alternative career path that students can pursue to contribute to inclusive economic growth by establishing environmentally friendly businesses while simultaneously reducing the unemployment rate among university graduates.

The variables used in this study were entrepreneurship education, religiosity, and green entrepreneurship intentions. The tool utilized for data collection in this study was a closed questionnaire comprising 24 statements employing a 5-point Likert scale. The assessment criteria in the questionnaire ranged from 1 for strongly disagree to 5 for strongly agree. As for measuring entrepreneurship education in this study, it was measured with 13 statement items divided into four parts, namely learning strategies, educational funding for entrepreneurship, entrepreneurship curriculum, and educator competence (Eurydice, 2016; Hermawan, 2023), to measure religiosity in this study it was measured with six statements, namely: Religion is very important to me, I always carry out religious orders in my daily life, It is important for me to do good deeds for others, It is important for me to follow Allah's (God) commandments conscientiously, Religious beliefs influence all my dealings with others, dan In general, I am a person who devoutly follows religious orders (Pusparini et al., 2025), and to measure green entrepreneurial intention in this study, it was assessed with six statements, namely: I want to create a green product in the future, I am willing to do anything to be a green entrepreneur, My professional goal is to become an environmentally friendly entrepreneur, I will di my best ti start and operate my business in the field of environmental protection, dan I am determined to create a green business in the future (Ghodbane & Alwehabie, 2023). Prior to utilizing the instrument for data collection, a validity and reliability test is conducted. Based on the instrument's feasibility test, eight invalid statements were eliminated, leaving 16 statements. Subsequently, the excluded statements were not incorporated into the data collection instrument. While collecting and analyzing data in this study, the participants' identities were kept confidential and only used for

this study.

After the data was collected, it was analyzed descriptively to obtain a picture of the demographics of the respondents and then continued with the analysis of the measurement model using the Confirmatory Factor Analysis (CFA) test to obtain convergent, discriminant, and composite reliability for each statement for each variable. Furthermore, a structural model test was carried out with path analysis to answer the research hypothesis. Data processing in this study used the SmartPLS 4 application.

RESULTS AND DISCUSSION

Results

Demographic Profile of Respondents

The results part starts with the demographic profile of the participants in this study. Table 1 below summarizes these demographic information.

Table 1. Demographic Profile of Respondents

No	Characteristics	Category	Frequency	Percentage
1	Gender	Male	109	54,5%
		Female	91	45,5%
		Total	200	100%
2	Study Programe	Economics Education	53	26,5%
		Accounting Education	45	22,5%
		Business Education	56	28%
		Office Management Education	46	23%
		Total	200	100%
3	Religion	Islam	200	100%

Source: Data processed by researchers (2025)

Table 1 reveals that the participants in this study are 200 undergraduate students from the teacher education program in economics-related fields. Among them, 109 (54.5%) are male and 91 (45.5%) female. The four study programs—Economic Education (53 students), Accounting Education (45 students), Business Education (56 students), and Office Management Education (46 students)—across which the responses are spread. Every one of the respondents stated Islam as their faith.

Outer Model Evaluation

Including convergent validity, discriminant validity, and construct reliability, the measurement model was evaluated to determine its validity and reliability. Measured by means of factor loadings and Average Variance Extracted (AVE), convergent validity seeks to evaluate the extent to which indicators of a concept interact with one another. According to (Chin et al., 2008), sufficient convergent validity is indicated by a factor loading above 0.60 and an AVE above 0.50.

Discriminant validity was measured to see whether ideas are unidimensional and separate from one another. (Hair et al., 2017) claim that discriminant validity is created when the correlation between indicators and their related construct is significantly higher than the correlations with other constructs, suggesting that every reflective construct is uniquely linked with its indicators. Composite Reliability (CR) and Cronbach's Alpha were utilized to assess construct reliability. To show that the instrument is dependable, both values must be above 0.70. The first factor loading analysis in this study showed that five indicators from the entrepreneurial education variable (EE3, EE5, EE6, EE10, and EE13) and three indicators from the religiosity variable (REL1, REL2, and REL6) fell short of threshold values. The model was then run without these elements. The model was recalculated, and updated factor loading studies were conducted following this elimination procedure. The following section presents the final factor loading model.

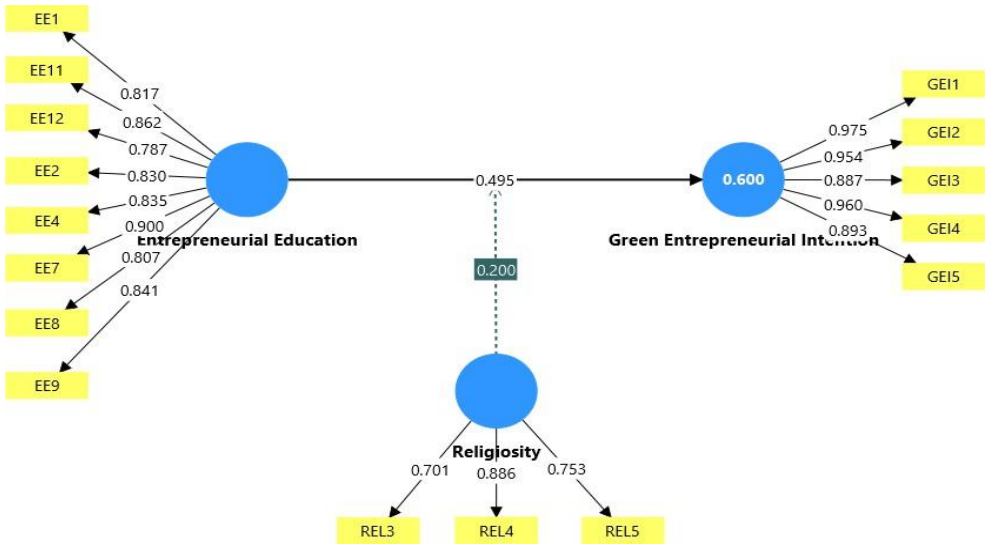

Figure 2. Outer Model Evaluation
Source: Data processed by researchers (2025)

The factor loading test outcomes are shown in Figure 2. It displays the factor loading results for each construct within the respective latent variables. In more detail, the results of the outer model testing are presented in Tables 2, 3, and 4.

Tabel 2. Loading Factor

	Variables	Loading Factor
	Entrepreneurial Education	
EE1	The entrepreneurship education I received at university is directly integrated with the industrial sector and the green economy	0.817
EE2	The entrepreneurship education program I participated in is supported by practical, environmentally oriented training initiatives	0.830
EE4	The entrepreneurship education I received is reinforced by the presence of green entrepreneur communities	0.835
EE7	The entrepreneurship education at my university is contextually relevant to my personal aspiration of becoming a green entrepreneur	0.900
EE8	The entrepreneurship curriculum at my university offers a balanced combination of theoretical knowledge and practical experience in the field of green entrepreneurship	0.807
EE9	The entrepreneurship curriculum at my university inspires and motivates me to pursue a career as a green entrepreneur	0.841
EE11	The entrepreneurship lecturers at my university are capable of inspiring students to become green entrepreneurs	0.862
EE12	The entrepreneurship lecturers at my university are able to serve as effective mentors in the field of green business	0.787
	Religiosity	
REL3	It is important for me to do good deeds for others	0.701
REL4	It is important for me to follow Allah's (God) commandments conscientiously	0.886
REL5	Religious beliefs influence all my dealings with other	0.753
	Green Entrepreneurial Intention	
GEI1	I want to create a green product in the future	0.975
GEI2	I am willing to do anything to be a green entrepreneurship	0.954
GEI3	My professional goal is to become an environmentally friendly entrepreneur	0.887
GEI4	I will di my best ti start and operate my business in the field of environmental protection	0.960
GEI5	I am determined to create a green business in the future	0.893

Source: Data processed by researchers (2025)

Table 3. Composite Reliability, AVE, and Cronbach's Alpha

Variables	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)	Cronbach's alpha
Entrepreneurial Education	0.948	0.949	0.698	0.938
Religiosity	0.792	0.825	0.614	0.701
Green Entrepreneurial Intention	0.976	0.972	0.874	0.964

Source: Data processed by researchers (2025)

Table 4. Discriminant Validity

	Entrepreneurial Education	Green Entrepreneurial Intention	Religiosity
Entrepreneurial Education	0.835		
Green Entrepreneurial Intention	0.682	0.935	
Religiosity	0.367	0.567	0.783

Source: Data processed by researchers (2025)

All factor loading values are over 0.7 per Table 2; the Average Variance Extracted (AVE) values in Table 3 are above 0.5. These findings show that the study model meets the requirements for convergent validity. Moreover, all variables' composite reliability and Cronbach's alpha scores are above 0.7, indicating the model's dependability. The outcomes of the discriminant validity test are shown in Table 4. The table indicates that the correlations within the same construct are stronger than those between several separate constructs. Thus, the study model meets the criteria for discriminant validity as well.

Assessment of Structural Model Significance

The R^2 value of the dependent variable in the structural model assessment helps to show more clearly the explanatory capacity of the model. The R^2 values obtained from the structural model study are shown in Table 5.

Tabel 5. R^2

	R-square	R-square adjusted
Green Entrepreneurial Intention	0.600	0.594

Source: Data processed by researchers (2025)

According to (Ghozali & Latan, 2015), a value of 0.75 is strong, a value of 0.50 is moderate, and a value of 0.25 is usually read as suggesting a poor research model. The R^2 value in this work is 0.594 based on Table 5. Thus, the green entrepreneurial intention variable in this study is categorized as moderately explanatory. The researcher used various measures—including the Standardized Root Mean Square Residual (SRMR), Normed Fit Index (NFI), and RMS Theta—to evaluate the model fit. For a model to be considered a good fit, these indicators must meet specific criteria: SRMR < 0.08, NFI > 0.90, and RMS Theta close to zero. Table 6 shows the outcomes of the model fit evaluation in this work.

Table 6. Model Fit Assessment

	Saturated model	Estimated model
SRMR	0.045	0.047
d_ULS	0.950	0.960
d_G	1.320	1.350
Chi-square	789.451	795.210
NFI	0.88	0.89
Rms theta	0.15	0.17

Source: Data processed by researchers (2025)

The model fit test results displayed in Table 6 indicate an SRMR value of 0.045 (below the threshold of 0.08), an NFI value of 0.88 (slightly under the recommended 0.90), and an RMS Theta value of 0.15 (close to zero). Based on these three indicators, the model meets the required criteria for a good fit and is likely

appropriate for illustrating the relationships between variables.

The subsequent step involves hypothesis testing once confirming that the constructs meet the criteria for convergent and discriminant validity, demonstrate reliability, and that the model adequately describes variable relationships. This test aims to determine if the model is significantly influenced by the variables employed in the study.

Taking into account a moderating variable that could strengthen or weaken the model, hypothesis testing is conducted using a two-tailed approach. A t-statistic exceeding 1.65 at a 95% confidence level and a p-value below 0.05 establish the significance decision rule. Table 7 shows the outcomes of the hypothesis tests comprising t-statistics and p-values.

Table 7. Hypothesis Testing

	Original sample (O)	T statistics	P values	Description
Entrepreneurial Education -> Green Entrepreneurial Intention	0.495	11.678	0.000	Significant
Religiosity -> Green Entrepreneurial Intention	0.510	9.202	0.000	Significant
Religiosity x Entrepreneurial Education -> Green Entrepreneurial Intention	0.200	4.141	0.000	Significant

Source: Data processed by researchers (2025)

Table 7 clearly shows three routes within the model. Every route's t-statistic value is over 1.65 and its related p-value is under 0.05. These findings show that the relationships between entrepreneurial education and green entrepreneurial intention, as well as between religiosity and green entrepreneurial intention, are statistically significant. The test results also identified a moderating effect of religiosity on the impact of entrepreneurship education on green entrepreneurial intentions. Therefore, the study's religiosity variable is demonstrated to enhance the connection between entrepreneurial education and green entrepreneurial intention. Several recent studies suggest that a pronounced faith commitment moderates the typical effect of business-skills training on future-startup aspirations. When religious affiliation is faint, the same curriculum appears to lose much of its punch, yet a strong devotional identity seems to amplify the draw toward ecologically-minded ventures.

Discussion

Entrepreneurial Education and Green Entrepreneurial Intention

The statistical analysis confirms a strong link between formal entrepreneurial education and the decision to pursue a green venture. Such a finding echoes a robust body of literature arguing that classroom exposure to sustainability principles sharpens and, in many cases, ignites environmentally oriented business plans (Alvarez-Risco et al., 2021; Chee & Nordin, 2019; Irmawati et al., 2024; Mehraj et al., 2023; Santika et al., 2022). Entrepreneurial education provides students with the necessary knowledge (Maritz & Brown, 2013), skills (Sendra-Pons et al., 2022), attitudes (Liao et al., 2022), and motivation (Hanis & Adininggar, 2023) that enable them to spot environmentally friendly business prospect (Andruk & Altinay, 2022; Rădulescu et al., 2020; Uvarova et al., 2021). Furthermore, such education helps to create an inventive approach in company activities (Fain & Vukašinović, 2020), as entrepreneurship education shapes critical entrepreneurial traits, such as creativity and risk-taking, which are essential for fostering green entrepreneurial intentions (Arita et al., 2019).

Scholars continously re calibrate Ajzens Theory of Planned Behavior, yet few have pressed the model from the angle of green enterprise. This study takes that fork, asking which pieces of the framework shift when intention is rooted in market-ready, ecologically minded ventures rather than in textbooks or surveys. In practice, the course compresses the TPBs attitude-control-norm triad into a shape that scarcely resembles its standard silhouette. Students pitch, prototype, and test sustainability ideas so ofthen that the loop becames routine; the profession no longer looks theoretical to them. Positive stance and self-efficacy then trend upward in tandem, hinting that an attentive instructor may be one of the simplest leverage points policy makers can sponsor for low-

carbon growth. A classroom that foregrounds ecology tends to awaken an unusually resolute streak in would-be founders; they claim, with little hesitation, that tangible steps lie within their reach.

University leaders who oversee entrepreneurship programs will notice the fresh evidence presented here the moment they open the report. It lays out a case for weaving green-entrepreneurship principles into introductory courses so emerging founders can pursue profits while honoring the planets limits. Professors might blend classical market mechanics with exercises in ecological stewardship, resource efficiency, and low-impact innovation by assigning revised case studies, modeling software, and peer-to-peer critiques that keep classrooms lively. Yet teaching reform will stall if it rests on syllabi alone; grants, sector-specific loan pools, and summer faculty workshops must line up behind the new curriculum so students see a credible route from bright idea to operational venture.

The study ultimately demonstrates that finely calibrated entrepreneurship instruction can lift university students green-startup ambitions by sharpening their attitudes and strengthening the sense of behavioural control they associate with environmental enterprise. Even so, the analysis pivots on a single class group, a limitation that naturally constrains the strength and generalizability of the findings. Most participants, as a matter of course, came from one or two closely related fields of study. Important external factors- sliding government subsidies, for instance, or the day-to-day accessibility of clean technologies- were deliberately excluded from the inquiry. Researchers who revisit the question might deliberately recruit cohorts from engineering, humanities, and even vocational programs, thereby gauging how broader academic exposure colors nascent green intentions. A second useful extension would be the running of longitudinal studies, which could track whether classroom lessons in sustainability eventually translate into concrete windmills, apps, or other low-carbon projects once graduates enter the messy realm of ordinary commerce.

Religiosity and Green Entrepreneurial Intention

This inquiry discovers that an individuals commitment to religious belief-powerfully shapes plans for green venture creation. Such a conclusion mirrors previous research suggesting that morally attentive students often connect devout values to socially responsible enterprise behavior (Mustikowati & Wilujeng, 2020; Thantawi et al., 2023), as well as ecological responsibility, especially in the context of green enterprises (Adamu et al., 2013; Kusumaningtyas, 2016; Russell et al., 2023). A number of faith traditions, from biblical to indigenous, attach moral weight to commercial action; the logic of their instruction suggests that profit and planetary health belong on the same balance scale. The devotee who prays for prosperity is often urged, in the next heartbeat, to question how that prosperity will sit with the air, water, and soil left for others.

Religious principles are fundamental in forming a sustainable business within the green entrepreneurship framework (Heriyanto & Taufiq, 2018; Nugraha & Cristiana, 2019; Suselo, 2018). Sacred texts from a wide array of faith traditions repeatedly highlight the importance of balance and stewardship, recommendations that often motivate the faithful to pursue commerce that respects both ethics and ecology. In the present survey a clear pattern emerged: undergraduates who described their beliefs as deeply religious reported a higher propensity to conceive of ventures rooted in sustainability; that inclination appeared, in their own words, to spring from a felt obligation-both moral and spiritual-to protect natural systems.

The present inquiry is underpinned by Ajzens Theory of Planned Behavior, a framework that foregrounds the role of subjective norms in guiding personal action. By examining peer influences and perceived social expectations, the research directly tests and extends the TPBs central claim. Religion and religiosity can strengthen subjective norms influencing a person’s attitude and intention to engage in environmentally responsible business. The data collected during this investigation point to a robust link between an individuals religiosity and the willingness to pursue environmentally conscious business ventures. In that respect the outcome reinforces what earlier theoretical work had anticipated. The finding also extends the standard configuration of the Theory of Planned Behavior by positioning religious commitment as a consequential driver of green entrepreneurial intention.

Findings from the current investigation show that cultivated religious values can markedly elevate the inclination of students to launch environmentally conscious ventures. Blending green entrepreneurship coursework with ethical, moral, and spiritual instruction thus emerges as a pragmatic strategy for nurturing

environmentally accountable business leaders. Class modules that invite students to debate the interplay between faith-based principles and ecologically sound decision-making in commerce promise to reinforce sustainable enterprise culture and may also help mitigate the persistent challenge of graduate joblessness.

A surprising number of religious founders speak of business in the same breath as calling or ministry. For them, the push toward sustainability doesnt read like another quarterly initiative; it lands instead as a duty passed along by the stories and rituals they inherited. Walk the campus on any given afternoon and youll hear undergraduates quoting hymns or parables to explain why their prototypes use hemp or energy-sipping circuitry. Most of those presentations are more sketched-out notebook page than polished slide deck, yet they share a guiding rule: cause no harm, however messy that looks. Numbers from a wider survey steady that impression-growth in self-declared spiritual identity tracks cleanly onto rising enthusiasm for turning green ideas into actual ventures. That pattern grips older research suggesting beliefs can act as latent motors for environmental action rather than mere background color in personal biography. When raters tallied the figures, they kept remarking how recruits who openly claimed faith also carried an unusually robust sense of conscience, and that tandem presence refocused their decision-making on moral stakes and ecological bottom lines.

Personal faith, it turns out, can energize would-be green founders more than many economists once expected. The juries moral calculus, bolstered by scriptural or community norms, pushes some entrepreneurs to weigh profits in tandem with ecological health. Still, this study hedges its bets with undergraduates who probably wont start the next million-dollar venture, let alone remap the global economy. Such a small, homogeneous cohort almost guarantees the results miss half the story. Researchers also treated religiosity as a one-size box, ignoring how belief or ritual can bend, blend, or entirely rewrite itself across cultures. Strip the context, and the snug correlation between prayer and solar panels could unravel in an instant. Cross-cultural fieldwork could close the gap by comparing religiously motivated entrepreneurs in, say, predominantly secular versus deeply devotional communities. Such studies would reveal whether deeper faith actually fuels green enterprise or, conversely, plateaus once local customs enter the equation.

The Moderating Effect of Religiosity on the Relationship Between Entrepreneurship Education and Green Entrepreneurial Intention

These data indicate that personal faith commitments moderate the link between entrepreneurship education and intentions for green business start-ups. Such a pattern echoes earlier investigations suggesting that religiosity amplifies the influence of pedagogical exposure by steering learners toward morally grounded, ecologically responsible enterprise practices (Maimunah & Nurhidayati, 2024; Pusparini et al., 2025). Exposure to upper-level religious teaching, the sort found in graduate seminar rooms rather than Saturday services, nudges students to genuinely absorb what they learn about starting ventures. When that business know-how is paired with a faith-influenced view of green enterprise-as both wallet-friendly and a moral, even spiritual, duty-the lessons tend to materialize as concrete, lasting projects rather than idle classroom chatte. (Chan et al., 2022). In plain terms, people who report stronger religious commitment often frame green entrepreneurship as a pressing ethical obligation. They feel the two ideas-renewable business practice and personal conviction-should line up.

The findings presented here invite a fresh appraisal of how religiosity intersects with the Theory of Planned Behavior, particularly when that framework is applied within courses on entrepreneurship and sustainability. In the data, belief-set revealed itself as more than a straightforward predictor of the subjective norm; it also stepped in as a moderating force, occasionally accentuating and at other moments toning down the link between classroom exposure to entrepreneurial principles and the resolve to launch an eco-oriented venture. When a course syllabus wears two hats-economic strategy and faith-based ethics-the result can electrify student energy in ways pure profit calculations seldom match. In that moment, choosing a carbon-neutral supplier suddenly feels less like a ledger entry and more like a pledge to ones own convictions. Scholars tracing the route from abstract attitude to hands-on venture-launch discover that seasoning the classic Theory of Planned Behavior with a dash of religious commitment paints a far fuller picture of entrepreneurial intent than stick-figure motivators ever could.

Policymakers charged with entrepreneurship education now face the practical consequences revealed by this study. Any syllabus that honestly pushes students toward eco-friendly business must reckon with the

influence of faith; religious conviction often intensifies the moral heft of entrepreneurial instruction and, by extension, its ecological aims. When lecturers weave spiritual and ethical ideas into their lectures, learners receive a clear rationale for placing sustainability at the core of their startup plans. Guidelines built on that principle are apt to shape a new cohort of founders who possess solid technical skills and, just as important, a genuine sense of obligation to the Earth.

The present study offers business faculty a menu of actionable, classroom-tested tactics for sculpting entrepreneurship syllabi that marry core trade skills to ethical scrutiny and religious perspective. Heuristic devices-case portfolios, scripture-informed debates, and hands-on partnerships with congregational agencies-draft the broader integrative ambition into ordinary instructional practice. On that robust footing, purpose-oriented, environmentally conscious ventures may arise that position commerce not solely as a profit chase but as a gesture of civic duty and spiritual guardianship.

Fieldwork in the past few years keeps pointing back to one striking pattern: when university students lean on their personal faith, they start looking for real ways to turn clean-energy ideas into working ventures. That inner compass-shared worship rituals, daily prayer, whatever brand of devotion-is not a distraction; more often it jolts the tidy business math with a call for conscience, morality, and the bottom line to line up. Even so, important caveats remain. The analysis relied on a single, narrow participant pool that does not represent the full mosaic of cultural and disciplinary identities found on most campuses. A further limitation is temporal: the snapshot data gathered here cannot track how the religiosity-initiative connection evolves across semesters or years. Subsequent inquiries might recruit a more diverse array of student cohorts and examine how varying degrees of religiosity temper the link between courses in entrepreneurship and fledgling green-business aspirations in distinct cultural and faith-based environments. Additional longitudinal designs could track the same respondents across multiple semesters to see whether religious commitment genuinely propels the real-world adoption of eco-conscious ventures, thereby illuminating the durability of any educational-religious synergy.

CONCLUSION

The present research underscores the powerful influence entrepreneurial education and personal religiosity exert on the formation of green venture intentions. Instructional exposure to enterprise theory and practice, the results demonstrate, reliably equips students with the knowledge, confidence, and moral impetus to pursue ecologically sound business projects. A persons' private belief system, far from serving as a static or peripheral influence, often transforms into a lively mediator that intensifies the bond between targeted education and the impulse to start a climate-minded business. Educators and social scientists alike have noted that entrepreneurs who publicly cite deep religious conviction frequently internalize the lessons of business instruction with unusual intensity, then deploy that insight in projects that treat ecological stewardship as a moral obligation to both neighbor and planet. The repeated alignment of greed with short-lived gain sparks fresh scrutiny of the academic core; faculty members are now urged to thread moral inquiry-drained from time-honored ethical frameworks and earnest religious faith-into the cloth of business pedagogy, so that sharp commercial instincts travel alongside a lingering obligation to earth and its inhabitants. Integrating sustainability precepts throughout course design routinely equips colleges and universities to launch graduates into green enterprises, a supple pursuit that can invigorate regional economies even as it respects and conserves the biophysical world. This study deliberately fixes its lens on a single student cohort; future work could widen the aperture to gauge how differences in religiosity and in-class entrepreneurship models influence green-minded goals across contrasting cultural and institutional backdrops. Scholars may also favour a longitudinal approach, tracking whether the intentions voiced early on evolve into actual ventures that launch, scale, and endure through successive academic cycles.

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