

REVEALING THE FACTORS BEHIND THE BUSINESS SUCCESS: THE INFLUENCE OF ENTREPRENEURIAL MOTIVATION IN INTEGRATING RELIGIOUS VALUES, WORK ETHIC, AND HUMAN CAPITAL (A STUDY IN JAVA, INDONESIA)

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ABSTRACT

The Madura ethnic group in Indonesia has a robust migration heritage. The presence of Madura enterprises is readily identifiable in numerous locations, particularly in major Indonesian cities and most metropolitan regions of Java. They typically participate in many economic activities commonly categorized as the informal sector. The success of a firm is determined not just by economic variables but also by social, cultural, and religious elements. The primary objective of every business stakeholder is to attain success. Key aspects contributing to the success of the 24-hour Madura stall enterprise encompass human capital, work ethic, entrepreneurial motivation, and the religious beliefs maintained by the business owners. This research is crucial for elucidating the interactions among these four criteria and their contribution to corporate success. This study employed a quantitative methodology to comprehend the linkage between variables. The population comprises 24-hour Madura stall entrepreneurs located in Malang, Surabaya, Jember, and other cities of East Java. The sample was determined using a purposive sampling technique and it was selected proportionally from each city that fulfilled the specified requirements. The researcher distributed 360 questionnaires directly to respondents in those research areas and returned 335 responses. Concurrently, individuals in other prominent cities on the island of Java were disseminated online via Google Forms. The findings indicated that entrepreneurial motivation is affected by Islamic religious values, the Madurese work ethic, and human capital. Business success is strongly affected by Madurese work ethic and entrepreneurial desire instead of Islamic religious ideals or human capital. Furthermore, entrepreneurial motivation acts as a full mediator for the impact of Islamic religious values and human capital on business success, and as a partial mediator for the effect of the Madurese work ethic on business success.

KEYWORDS: Islamic Religious Values; Madurese Work Ethic; Human Capital; Entrepreneurial Motivation; Business Success.

INTRODUCTION

The Madura ethnic group in Indonesia has a robust heritage of migration. Economic incentives seem to have a predominant role in the migration of the Madurese population. Madurese enterprises are prominently identifiable, particularly in major Indonesian cities and numerous metropolitan regions in Java. They typically participate in a range of unique economic activities (Fathorrahman et al., 2020) and are frequently categorized as part of the informal sector in Surabaya, Malang, Yogyakarta, and other places in Java of Indonesia. One can easily find Madura stalls that offer a variety of essential goods operating 24 hours a day. A prior study identified that the robustness of the Madura stalls is a competitive advantage and serves as an adaptation strategy from an anthropological viewpoint (Subaharianto, 2024).

The major objective of every entrepreneur, including the proprietors of the 24-hour Madura stall, is the success of their business (Karnawati & Fathorrahman, 2016; Welter et al., 2021; and Müller et al., 2023). It has been recognized that the key determinants of business performance encompass unique product differentiation, round-the-clock service, strategic location, and convenient payment options, all of which can bolster customer loyalty (Ronald Ronald and Amelia, 2022) and (Pradiani et al., 2023). The amalgamation of Islamic religious values, the Madura work ethic, human capital, and entrepreneurial ambition presents a formidable potential to propel company success. Nonetheless, there is a limited study regarding the interplay of these four factors within a commercial context. A study by (Gómez, 2008; Krieger et al., 2022 ; and Bäck et al., 2024) revealed that a correlation exists among human capital, financial capital, and entrepreneurial motivation, alongside the anticipated expansion of the enterprise.

Islamic religious values significantly influence the commercial activities of Madurese entrepreneurs. According to (Abidin et al., 2023), the application of Islamic values in the business sector positively influences firm sustainability. In detail, values such as honesty (*shiddiq*), trustworthiness (*amanah*), diligence (*jihad fi sabilillah*), and accountability (*mas'uliyah*) function as ethical frameworks for individuals (Toumi & Su, 2023), thereby directing entrepreneurs in managing their enterprises. The beliefs, values, and practices of Islam exert an economic influence and facilitate business success (Salem, 2019; Machmud, A., & Hidayat, 2020; and Kusa et al., 2021)(Dewi & Dhewanto, 2012). The principle of *barakah* in business is the primary objective of Muslim businesses. Success is not only assessed by profit but also by the social advantages produced. Enterprises that confer societal benefits are seen as more successful due to their capacity to generate a sustainable positive influence. From a business strategy standpoint, the interplay between business ethics and religious beliefs among entrepreneurs must be implemented to guarantee that Muslim entrepreneurs remain aligned with their religious values.

Generally, entrepreneurs prioritize economic values over religious values in their decision-making, which is influenced by social-moral factors that are occasionally trivial in elucidating their company performance (Mahmood & Zahari, 2021). Furthermore, the notion of subsistence in Islam significantly impacts the drive to pursue entrepreneurship. Subsistence is perceived as a provision ordained by Allah, although it necessitates diligent effort and lawful methods for attainment. They assert that endeavors conducted with proper intentions and in compliance with Islamic law would produce favorable outcomes. A preliminary work showed that Islamic values and practices have a robust impact on entrepreneurial inclinations (Rehan et al., 2019) and (Duong et al., 2025). Drawing from the aforementioned literature review and empirical data, the researchers proposed the subsequent hypothesis:

H1. Business success is greatly impacted by Islamic religious value

H4. Islamic religious value significantly affects entrepreneurial motivation

The Madurese work ethic has evolved into a cultural asset that underpins corporate success. The Madurese community is distinguished by its attributes of diligence, resilience, integrity, and accountability. These principles integrate into their quotidian existence and commercial endeavors. This work ethic significantly influences entrepreneurial motivation and enhances business performance. (Rifai, 2007) and (Zuhri et al., 2024) elucidated various concepts of the Madurese work ethic, including *Bharenteng* (Very Diligent), *Kar-ngarkar colpe'*

(Hardworking), *Nyaronen* (Effort made), *Bada kettosanna* (Produce anything), *Jhak-ngajak* (Cooperation), *Ngowan Bakto* (Time management), and *Bhume ta'abingker* (Migration). The Madurese community upholds a life philosophy that underscores the significance of diligence and resilience in overcoming obstacles. This disposition significantly enhances business success. Examining the essential aspects that influence the sustainability and growth of Muslim grocery businesses operated by Madurese citizens as ethnically-based enterprises. The concepts of cooperation, familial ties, cultural preservation, and commitment to Islamic norms cultivated within the Madurese Muslim ethnic group residing in urban settings are significant. Furthermore, the distinctive rapport between proprietors and staff markedly facilitates the swift proliferation of ethnic-oriented wholesale establishments across Indonesia.

The Madurese work ethic, grounded on responsibility, significantly contributes to the entrepreneurial impetus within the Madurese community (Zuhri et al., 2024). A sense of obligation to family and community motivates individuals to excel in business for the benefit of others. A preliminary research by (Rahman, F., & Yulianto, 2021) indicated that intimate social contacts within the Madurese society fortify business networks, offering both moral and monetary support that amplifies entrepreneurial motivation. In light of the aforementioned literature review, the researchers put up the subsequent hypothesis.

H2: Business success is greatly impacted by Madurese work ethic

H5: Madurese work ethic significantly affects entrepreneurial motivation

Human capital embraces the knowledge, experience, skills, creativity, and innovation possessed by individuals (Linda et al., 2020 ; Holborow, 2018; Kottaridi et al., 2019; Brodny & Tutak, 2024; Kadiyono & Susanto, 2025), which is a vital asset in the corporate realm. Superior human capital empowers entrepreneurs to efficiently manage their enterprises and compete in the marketplace (Masyhuri et al., 2024). Human capital denotes investments in education and training that yield human resources, facilitating competitive advantage for the organization (Al-delawi et al., 2023; Rahman et al., 2020). Hence, enhancing access to education and training is essential for advancing the success of their enterprises (Dutta & Sobel, 2018); (Du Plooy et al., 2024). Nevertheless, restricted access to education and training frequently poses a barrier for entrepreneurs in the informal sector and small-medium enterprises (SMEs) (Karnawati & Fathorrahman, 2024). Liu and Liu (2021) discovered that human capital exerts a favorable and considerable influence on corporate success.

Nonetheless, (Sihotang & Isa Indrawan, 2023) showed that certain human resources are not correlated with growth and adversely affect business failure. Research by (Y. Chen et al., 2025; Zhang & Guo, 2025; Duca, 2023) indicated that entrepreneurs possessing substantial human capital are more likely to exhibit innovation and creativity. The capacity to establish business networks and the utilization of technology constitute elements of human capital that impact business performance. The degree of technology does not influence the correlation between human capital and success (Margaret et al., 2017) and (Zhang & Aumeboonsuke, 2022). According to (Dwikat et al., 2023 ; (Tj et al., 2025) (Das, 2025) further reported that entrepreneurs possessing substantial human capital are better equipped to adapt new technology, comprehend market dynamics, and successfully address client wants.

Still, obstacles in human capital development persist, since restricted access to education and training frequently hinders businesses, particularly in the informal sector and small to medium-sized enterprises (SMEs). Consequently, assistance from governmental bodies and educational

institutions is essential to offer pertinent and cost-effective entrepreneurial training programs. The rise in higher education participation rates yields the most significant advantages for entrepreneurship (Dutta & Sobel, 2018). Human capital includes psychological traits, like self-efficacy and achievement orientation. Based on the literature review, the researcher posits the subsequent hypothesis.

- H3. Business success is greatly impacted by human capital
H6. Human capital significantly affects entrepreneurial motivation

Moreover, entrepreneurial motivation significantly contributes to the overall dynamics. Motivation encompasses the internal and external forces that inspire an individual to initiate, oversee, and expand a business (Amelia et al., 2022). Entrepreneurs are motivated by personal factors such as the aspiration for self-assertion, the quest for independence, and the will to attain accomplishments (Gómez, 2008). Numerous studies indicate that elevated motivation levels are often associated with company performance. For instance, a study conducted by (Zhao et al., 2022) showed that those exhibiting elevated self-confidence can drive entrepreneurship. The development of human resources that correspond with the current environment enhances entrepreneurial goals. The aforementioned study indicated that both the direct and indirect impacts of human capital on organizational performance are favorable and considerable. Another study remarked that motivation significantly mediates the relationship between human capital and organizational performance (Chyne & Syngkon, 2020). Consequently, the researchers offer the following research hypothesis based on the aforementioned study:

- H7: Entrepreneurial motivation affects business success.
H8: Entrepreneurial motivation mediates the influence of Islamic religious values on entrepreneurial motivation.
H9: Entrepreneurial motivation mediates the influence of the Madurese work ethic on business success
H10: Entrepreneurial motivation mediates the influence of human capital on business success

RESEARCH METHODOLOGY

This study employed a quantitative methodology, as the gathered data was examined using statistical software. The targeted population consists of 24-hour Madura stall entrepreneurs located in prominent cities of East Java, Indonesia. A sample size was proportionately derived from each city that fulfilled these requirements using a purposive sampling technique. The criteria of the sample in this study include the entrepreneurs who have operated a food stall for over one year, specifically from the Madurese ethnic group who have migrated to Java. The researcher distributed 360 questionnaires directly to respondents in Surabaya, Malang, Jember, and other cities of East Java and returned 335 responses. Simultaneously, individuals in other prominent cities on the island of Java were disseminated online via Google Forms through the networks of 24-hour shop proprietors from December 2024 to March 2025. The questionnaires distributed to respondents were derived from variable indicators, as illustrated in Table 1. The 1-5 Likert scale is employed to quantify research data, with Strongly Disagree (SD) to Strongly Agree (SA).

Table 1. Measurement of research variable indicators

Latent Construct	Indicators
Islamic Religious Value (X1) (Toumi & Su, 2023)	<i>Siddiq</i> / Honesty (X1.1) <i>Amanah</i> / Trustworthiness (X1.2) <i>Fathonah</i> / Diligence (X1.3) <i>Mas'uliyah</i> / Accountability (X1.4)
Madurese Work Ethic (X2) (Rifai, 2007)	<i>Bharenteng</i> / Very Diligent (X2.1) <i>Kar-ngarkar colpe'</i> / Hardworking (X2.2) <i>Nyaronen</i> / Efforts made (X2.3) <i>Bada kettosanna</i> / Produce anything (X2.4) <i>Jhak-ngajak</i> / Cooperation (X2.5) <i>Ngowan Bakto</i> / Time Management (X1.6) <i>Bhume ta'abingker</i> / Migration (X2.7)
Human Capital (X3) (Jumadi, 2016; Kottaridi et al., 2019)	Knowledge (X3.1) Experience (X3.2) Skills (X3.3) Creativity (X3.4) Innovation (X3.5)
Entrepreneurial Motivation (Y1) (Gómez, 2008)	The desire to assert oneself (Y1.1) The desire for independence or autonomy (Y1.2) The need to achieve (Y1.3)
Business Success (Y2) (Khan et al., 2021)	Business Vision (Y2.1) Volition (Y2.2) Courage to Face Risks (Y2.3)

The researchers employed statistical methods to analyze the research data. All research variables are deemed valid and reliable based on the outcomes of the statistical analyses. Subsequently, Structural Equation Modelling-Partial Least Squares (SEM-PLS) analysis was employed to evaluate the constructed variable model. The advantage of using this approach is to forecast variables that directly and indirectly affect business success.

RESEARCH RESULTS

Respondents Demographics

Table 2 delineates the attributes of the research participants. As stated previously, of the 360 responders who received the questionnaire, only 335 completed it. The majority of respondents involved in this study were male, with a percentage of 59.1%, and in the age range of 31-40 years. Most business owners in this study had graduated from middle and elementary school (53.9%).

Table 2. Characteristics of Respondents

Respondents Characteristics	Quantity	Percentage
Gender		
Male	198	59.1
Female	137	40.9
Total	335	100
Age		
21 – 30	103	30.7
31 – 40	139	41.5

41 – 50	93	27.8
> 50	5	0
Total	335	100
Marital Status		
Not married yet	89	26.6
Married	211	63.0
Ever married	35	10.4
Total	335	100
Academic Level		
Middle and Elementary School	112	53.9
Senior High School	206	24.5
Bachelor Degree	17	5.3
Total	335	100

Statistical test results

PLS-SEM Outer-Model – Convergent Validity

To begin with, this study assesses convergent validity by analyzing Loading-Factor metrics and Average Variance Extracted (AVE). For the research instrument to meet the convergent validity, the Loading Factor needs to surpass 0.7, while the AVE should exceed 0.5 (Garson, 2016). Figure 1 illustrates the validity of each item, as the loading factor value, indicated by the number of points on the boundary line between the item and the latent construct (Anjaningrum et al., 2024), in which the values are upper the cut-off values.

Figure 1. SEM-PLS Graphically Output

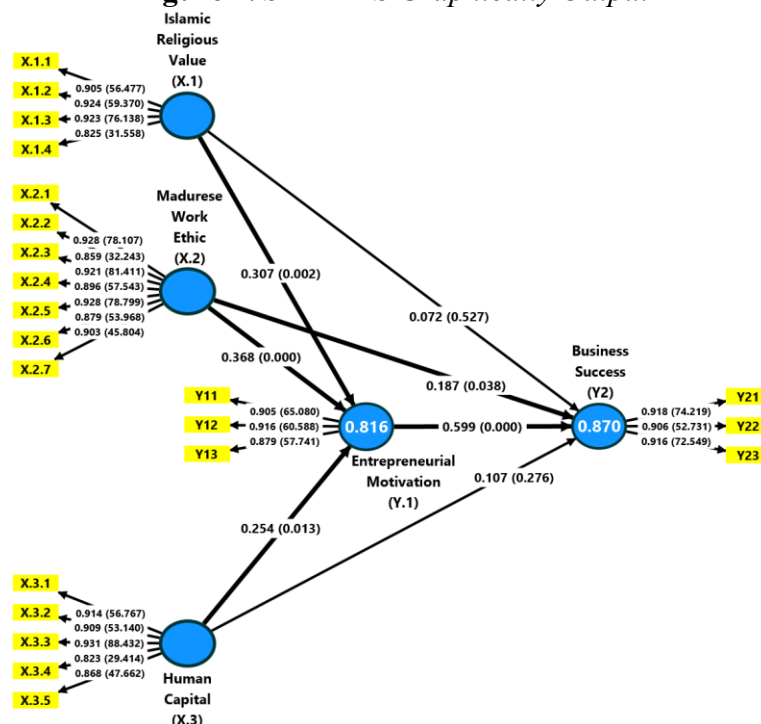


Table 3. Reliability and Validity

Latent Constructs	Average variance extracted (AVE)	Cronbach's alpha	Composite reliability (rho a)	Composite reliability (rho c)
Islamic Religious Value (X.1)	0.801	0.917	0.920	0.941
Madurese Work Ethic (X.2)	0.814	0.962	0.963	0.968
Human Capital (X.3)	0.792	0.934	0.936	0.950
Entrepreneurial Motivation (Y.1)	0.810	0.883	0.883	0.927
Business Success (Y2)	0.834	0.900	0.900	0.938

Source: SmartPLS 4.1.0.9 software output (2025)

The research instrument exhibits convergent validity when the AVE value surpasses 0.5, signifying that the constructs adequately account for the variance of their corresponding indicators. Table 3 illustrates that an AVE value greater than 0.5 indicates the convergent validity of the research instrument. Moreover, the assessment of the research instrument's reliability is conducted through the application of Cronbach's alpha and Composite Reliability. The Cronbach's alpha value exceeds 0.6, indicating to meet a satisfactory level of internal consistency (Garson, 2016). The expected value surpasses 0.6 for Cronbach's alpha, and a composite reliability score above 0.8 signifies robust construct reliability (Hair et al., 2017). As shown in Table 1, the research instrument satisfies the criteria for both validity and reliability, thereby reinforcing the integrity of the measurement model.

PLS-SEM Outer-Model – Discriminant Validity

This study employs the discriminant validity test utilizing two specific measurements: the Fornell-Larcker Criterion and Cross Loading. The Fornell-Larcker Criterion posits that the square root of the AVE for each latent construct must exceed the correlation coefficients between that construct and other latent constructs. In the Cross-Loading measure, the loading value of each item associated with the latent construct in question should exceed that of other latent constructs (Hair et al., 2017).

Table 4. Fornell-Larcker Criterion

Latent Constructs	Islamic Religious Value (X.1)	Madurese Work Ethic (X.2)	Human Capital (X.3)	Entrepreneurial Motivation (Y.1)	Business Success (Y2)
Islamic Religious Value (X.1)	0.895			0.307	0.072
Madurese Work Ethic (X.2)		0.902		0.368	0.187
Human Capital (X.3)			0.890	0.254	0.107
Entrepreneurial Motivation (Y.1)				0.900	0.599
Business Success (Y2)					0.913

Source: SmartPLS 4.1.0.9 software output (2025)

As informed in Table 4, the Fornell-Larcker Criterion indicates that the square root of the Average Variance Extracted (AVE) for each latent construct is higher than its correlation with the corresponding endogenous latent constructs (Garson, 2016). For instance, the Islamic

Religious Value construct demonstrates values of 0.895, which is greater than both 0.307 and 0.072. Similarly, the Madurese Work Ethic construct shows a value of 0.902, surpassing 0.368 and 0.187. This evidence supports the assertion that the measuring instrument for the latent constructs exhibits discriminant validity.

Table 5. Cross-Loading value

Items	Islamic Religious Value (X.1)	Madurese Work Ethic (X.2)	Human Capital (X.3)	Entrepreneurial Motivation (Y.1)	Business Success (Y2)
X.1.1	0.902	0.815	0.866	0.785	0.803
X.1.2	0.923	0.842	0.885	0.843	0.840
X.1.3	0.919	0.795	0.863	0.795	0.835
X.1.4	0.822	0.760	0.799	0.771	0.769
X.2.1	0.796	0.927	0.810	0.813	0.816
X.2.2	0.734	0.854	0.759	0.732	0.718
X.2.3	0.876	0.924	0.896	0.859	0.881
X.2.4	0.890	0.898	0.882	0.797	0.814
X.2.5	0.797	0.930	0.817	0.809	0.815
X.2.6	0.749	0.872	0.772	0.749	0.744
X.2.7	0.833	0.906	0.857	0.822	0.845
X.3.1	0.878	0.867	0.911	0.797	0.803
X.3.2	0.897	0.840	0.917	0.830	0.848
X.3.3	0.893	0.864	0.930	0.825	0.847
X.3.4	0.778	0.730	0.818	0.774	0.760
X.3.5	0.793	0.772	0.856	0.782	0.802
Y11	0.820	0.829	0.837	0.909	0.832
Y12	0.806	0.798	0.803	0.920	0.805
Y13	0.798	0.769	0.807	0.879	0.793
Y21	0.824	0.822	0.846	0.817	0.918
Y22	0.835	0.820	0.832	0.834	0.906
Y23	0.835	0.808	0.831	0.807	0.916

Source: SmartPLS 4.1.0.9 software output (2025)

Table 5 represents the loading coefficients for each item that assesses the underlying latent construct. The loading value of each item in relation to the intended construct surpasses that of other constructs, thereby demonstrating that each item effectively measures the construct with discriminant validity (Garson, 2016).

PLS-SEM Inner Model

This research analyzed the R-squared, which signifies the extent of the independent variable's influence on the dependent variable. An R-squared value of at least 0.67 indicates a significant influence of an independent variable on the dependent variable (Chin, 1998; Hair et al., 2014). As depicted in Figure 1, especially the ones inside the blue circle, show that the R-Square value for the hidden construct "Entrepreneurial Motivation" is 0.816. It remarks that approximately 81.6% of entrepreneurial motivation to Islamic religious values, Madurese work ethic, and

human capital indicate a significant influence. The underlying construct "Business Success" demonstrates an R-squared value of 0.870. Hence, it can be inferred that religious values, Madurese work ethic, human capital, and entrepreneurial motivation can explain 87% of business success, suggesting a significant influence.

Evaluating the Hypotheses

Hypotheses necessitate evaluation for veracity. The t-test serves as a method for conducting hypothesis testing. Consider the scenario where the t-statistic exceeds 1.96 at a 5% significance level, or alternatively, when the p-value falls below 0.05. The independent variable exerts a significant influence on the dependent variable, and conversely, the relationship is reciprocal. The value of the route coefficient, also known as the Path Coefficient, signifies the direction of the effect, indicating whether it is positive or negative. The findings of the t-test are delineated in Table 6.

Table 6. Hypotheses Test Result

Latent Constructs Relational	Path Coefficient	T statistics (O/STDEV)	P values	Inference
Direct Impact				
Islamic Religious Value (X.1) → Business Success (Y2)	0.072	0.632	0.527	(+) Insignificant H1 Rejected
Madurese Work Ethic (X.2) → Business Success (Y2)	0.187	2.076	0.038	(+) Significant H2 Accepted
Human Capital (X.3) → Business Success (Y2)	0.107	1.089	0.276	(+) Insignificant H3 Rejected
Islamic Religious Value (X.1) → Entrepreneurial Motivation (Y.1)	0.307	3.098	0.002	(+) Significant H4 Accepted
Madurese Work Ethic (X.2) → Entrepreneurial Motivation (Y.1)	0.368	4.281	0.000	(+) Significant H5 Accepted
Human Capital (X.3) → Entrepreneurial Motivation (Y.1)	0.254	2.473	0.013	(+) Significant H6 Accepted
Entrepreneurial Motivation (Y.1) → Business Success (Y2)	0.599	6.472	0.000	(+) Significant H7 Accepted
Specific Indirect Impact				
Islamic Religious Value (X.1) → Entrepreneurial Motivation (Y.1) → Business Success (Y2)	0.184	2.820	0.005	(+) Significant H8 Accepted Complete Mediation
Madurese Work Ethic (X.2) → Entrepreneurial Motivation (Y.1) → Business Success (Y2)	0.221	3.705	0.000	(+) Significant H9 Accepted Partial Mediation
Human Capital (X.3) → Entrepreneurial Motivation (Y.1) → Business Success (Y2)	0.152	2.274	0.023	(+) Significant H10 Accepted Complete Mediation

Source: SmartPLS 4.1.0.9 software output (2025)

The direct impact of Islamic religious value on business success is positive, but insignificant (Path Coefficient of 0.072, with a t-statistic of $0.632 < 1.96$ and p-value of $0.527 > 0.05$). This

result rejected the first research hypothesis (H1) that business success is greatly impacted by Islamic religious values. Meanwhile, the direct impact of Madurese work ethic on business success is positive and significant (Path Coefficient of 0.187, with a t-statistic of $2.076 > 1.96$ and p-value $0.038 < 0.05$). This result accepted the second research hypothesis (H2) that “business success is greatly impacted by Madurese work ethic.” In addition, the direct impact of human capital on business success is positive, but insignificant (Path Coefficient of 0.107, with a t-statistic of $1.089 < 1.96$ and p-value $0.276 > 0.05$), accepting the third research hypothesis (H3). Furthermore, the direct impact of Islamic religious value on entrepreneurial motivation is positive and significant (Path Coefficient of 0.307, with a t-statistic of $3.098 > 1.96$ and p-value $0.002 < 0.05$), supporting the fourth research hypothesis (H4). Indeed, the direct impact of Madurese work ethic on entrepreneurial motivation is positive and significant (Path Coefficient of 0.368, with a t-statistic of $4.281 > 1.96$ and p-value $0.000 < 0.05$), confirming the fifth hypothesis (H5).

The direct impact of human capital on entrepreneurial motivation is positive and significant (Path Coefficient of 0.254, with a t-statistic of $2.473 > 1.96$ and p-value of $0.013 < 0.05$). This result supported the sixth research hypothesis (H6). The last, the direct impact of entrepreneurial motivation on business success, is positive and significant (Path Coefficient of 0.599, with a t-statistic of $6.472 > 1.96$ and p-value of $0.000 < 0.05$), accepting the seventh hypothesis (H7). The indirect impact of Islamic religious value on business success through entrepreneurial motivation as a mediating factor is positively significant (Path Coefficient of 0.184, with a t-statistic of $2.820 > 1.96$ and p-value of $0.005 < 0.05$). This result supported the eighth research hypothesis (H8). Entrepreneurial Motivation is a complete mediation since the direct impact of Islamic religious value on business success is insignificant (See Table 6, which H1-Rejected). At the same time, the indirect impact of Madurese work ethic on business success through entrepreneurial motivation as a mediating factor is positive and significant (Path Coefficient of 0.221, with a t-statistic of $3.705 > 1.96$ and p-value of $0.000 < 0.05$), supporting the ninth hypothesis (H9) that. Entrepreneurial motivation is a partial mediator since the direct impact of Madurese work ethic on business success is significant (See Table 6, that H2-Supported). Meanwhile, the indirect impact of human capital on business success through entrepreneurial motivation as a mediator is positively significant (Path Coefficient of 0.152, with a t-statistic of $2.274 > 1.96$ and p-value of $0.023 < 0.05$) and supports the tenth research hypothesis (H10). Entrepreneurial Motivation is a complete mediation since the direct impact of Human capital on Business Success is insignificant (See Table 6, which H3-Rejected).

DISCUSSION

The direct and indirect impact of Islamic religious values, the Madurese work ethic, and human capital on business success

The research findings indicate that Islamic religious values do not directly impact business success; instead, they exert a considerable indirect influence via entrepreneurial motivation. The findings suggest that religious values do not inherently guarantee business success; instead, they primarily influence internal motivations that inspire individuals to pursue entrepreneurship with enhanced thoroughness, endurance, and consistency. These Islamic religious values are normative and ethical, functioning as moral standards for behaviors (Toumi & Su, 2023). The Value-Belief-Norm (VBN) Model, as articulated by Stern et al. (1999) in Lind et al. (2015), posited that values affect behavior solely when they are profoundly believed and internalized as robust personal beliefs and norms. Consequently, religious values will only affect actual behaviors if supported by a robust internal impetus or incentive to actualize such values in entrepreneurial conduct. This outcome aligns with the findings of (Mahmood &

Zahari, 2021), which determined that religious values do not impact business success, yet it contradicts with some studies (Abidin et al., 2023); (Salem, 2019) (Machmud, A., & Hidayat, 2020) (Dewi & Dhewanto, 2012), which asserted that religious values do affect business success.

In this setting, entrepreneurial motivation serves as a mediating variable, connecting religious beliefs with concrete actions in the commercial realm. This aligns with (McClelland, 1961) Theory of Need for Achievement, which posits that highly motivated individuals are compelled to take initiative, establish goals, and seek success in entrepreneurial endeavors. Deeply ingrained religious ideals will influence the intrinsic desire to pursue aspires in a halal, ethical, and accountable manner, prompting individuals to perceive their activities as acts of worship and dedication to God.

The results indicate that the Madurese work ethic directly impacts business success and indirectly affects it through the mediation of entrepreneurial motivation. These findings underscore that local cultural norm, including the Madurese work ethic, not only drive behavior but also affect the psychological dimensions of persons in commercial operations. The Madurese work ethic directly fosters business success through principles including diligence, accountability, perseverance, and unwavering determination. The ideals constitute the work ethic theory stated by (Weber, 1930) in (Lane, 2012), which stated that a work ethic, defined as a collection of moral principles toward labor, can motivate individuals to attain economic objectives. Within Madurese society, the ethic of diligence is ingrained from a young age and transmitted between generations, hence cultivating a disciplined work ethic focused on accomplishment. This directly influences the success of business management positively. The findings align with the studies (Rahman, F., & Yulianto, 2021) (Zuhri et al., 2024), which noted that strong social connections within the Madurese community foster entrepreneurship. A prior study by (Abidin et al., 2023) found that the distinctive interaction between Madura shop owners and staff greatly facilitates the swift proliferation of ethnic-based wholesale stores across Indonesia.

Conversely, the research findings indicated that the Madurese work ethic indirectly affects business success via entrepreneurial motivation. The Need Theory from (McClelland, 1961) elucidated that an individual's motivation for achievement, or need for achievement, serves as the primary impetus in entrepreneurship. A robust work ethic will cultivate the motivation for autonomy, entrepreneurship, and the surmounting of diverse challenges in commercial ventures. Highly motivated individuals are more likely to exhibit innovation, proactivity, and resilience in confronting market obstacles, hence enhancing business performance.

The next findings indicate that human capital does not directly affect business success; rather, it does so indirectly via entrepreneurial motivation. The explanation to support this finding is that possessing assets like knowledge, abilities, and experience does not guarantee business success without the internal motivation to translate that potential into tangible actions in the entrepreneurial realm. Human capital, as delineated by Becker (Eide & Showalter, 2010) in The Human Capital theory encompasses all the attributes held by individuals, including education, skills, training, and job experience, which might augment a person's productivity and economic potential (Frese & Rauch, 2001). In the realm of entrepreneurship, human capital does not inherently ensure success. Business success is contingent not solely on an individual's resources, but also on the effective utilization of those assets in the management and development of the enterprise. This outcome corroborates the findings of (Frese & Rauch,

2001), which showed that certain human resources are unrelated to growth and adversely affect business failure. Nonetheless, it does not corroborate the findings of some studies (M. Chen & Chang, 2013) (Liu & Liu, 2021); (Chyne, R., & Syngkon, 2020); (Masyhuri et al., 2024), which remarked that human capital positively and significantly influences business success. Indeed, Dutta and Sobel (2018) noted that enhanced access to education and training is crucial for fostering business success, and (Raza & Khan, 2022) posited that human resources are the paramount factor in enhancing company performance.

Human capital propels innovation (Rafique et al., 2024), whereas entrepreneurial motivation converts that concept into a tangible business strategy. This outcome aligns with the research by (Zhao et al., 2022), which commented that the development of human resources congruent with the prevailing environment amplifies entrepreneurial intentions. The significance of entrepreneurial motivation as a mediating element is evident. As stated by (McClelland, 1961) in Achievement Motivation Theory, an individual with a pronounced need for achievement will be compelled to maximize their potential and resources. This indicates that individuals with significant human capital, yet devoid of robust entrepreneurial ambition, are improbable to leverage that potential for initiating or advancing a business. In the absence of robust motivation, human capital will merely represent dormant potential that remains underutilized in entrepreneurial endeavors. This outcome aligns with the study conducted by (Chyne, R., & Syngkon, 2020), which demonstrated that motivation significantly mediates the relationship between human capital and organizational performance.

The impact of Islamic religious values, Madurese work ethic, and human capital on entrepreneurial motivation

Islamic religious ideals influence beliefs and mental dispositions that promote autonomous enterprise. In Islam, labor and effort are regarded as expressions of worship and devotion to Allah. This fosters intrinsic motivation, an internal impetus to pursue Allah's satisfaction through professional aspires. The Value-Belief-Norm Theory (Stern et al., 1999) posits that an individual's values create their beliefs, which subsequently influence personal norms and eventually drive motivation and actions. Consequently, Islamic religious beliefs establish a robust moral and spiritual basis that inspires individuals to positively impact society while adhering to religious values. The findings are in agreement with a study conducted by (Rehan et al., 2019), showing that Islamic values and practices favorably affect entrepreneurial inclinations.

The work ethic of the Madurese has evolved into a life philosophy for the community, cultivating a work culture that establishes a social and psychological milieu prioritizing self-reliance and industriousness, hence enhancing incentives for entrepreneurship. An individual raised in such a setting will have a robust mindset to work independently. The Cultural Value Socialization Theory (Hofstede, 1980) noted that cultural values shape an individual's perceptions of effort, danger, and success. The Madurese work ethic acts as a motivator by fostering the belief that success is attainable solely through diligence and individual effort. This outcome aligns with the study by (Rahman, F., & Yulianto, 2021), which discovered that strong social ties within the Madurese community enhance business networks, therefore boosting entrepreneurial motivation.

Individuals with substantial human capital generally exhibit enhanced self-efficacy and a more commendatory outlook on company opportunities, hence increasing their motivation to pursue entrepreneurship. When individuals perceive they possess sufficient means to initiate a firm,

their impetus to act will intensify. According to Becker's Human Capital Theory (Eide & Showalter, 2010), investing in education and training will augment an individual's ability to capitalize on economic opportunities, particularly in entrepreneurship. In addition, the Self-Efficacy Theory (Bandura, 2010) remarked that the impression of one's capabilities significantly affects the motivation to undertake an action. This indicates that greater human capital correlates with an increased motivation to leverage that potential in economic endeavors.

CONCLUSION

This study concludes that business success is strongly driven by entrepreneurial motivation and the Madurese work ethic, while also being affected by Islamic religious values and human capital. Secondly, entrepreneurial motivation is directly shaped by Islamic religious values, the Madurese work ethic, and human capital. Third, entrepreneurial motivation serves as a complete mediator for the impact of Islamic religious values and human capital on business success. Whereas it partially mediates the effect of the Madurese work ethic on business success. This research has certain shortcomings related to the factors. Islamic religious values and work ethic are subjective and interpretative concepts. The questionnaire was distributed via a hybrid approach, incorporating both face-to-face interactions and an online by Google Forms, which introduces potential perceptual bias and subjectivity among responders.

Recommendations for future study development encompass the utilization of triangulation techniques for data gathering, the incorporation of financial capital or government policy variables as control variables, and the adoption of a mixed-methods research design approach.

ACKNOWLEDGEMENTS

The research team would like to thank the funding for the 2025 fiscal year fundamental research grant scheme from the Directorate of Research and Community Service, Directorate General of Research and Development, Ministry of Higher Education, Science and Technology of the Republic of Indonesia.

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