

REIMAGINING SUSTAINABLE WOMENPRENEURSHIP AMONG MUSLIM MSMES THROUGH ISLAMIC SPIRITUAL WELL-BEING AND HARDIPRENEURSHIP

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Abstract

Sustainable womenpreneurship has become increasingly important in promoting inclusive economic development; however, the roles of Islamic spirituality and entrepreneurial resilience in shaping sustainability-oriented entrepreneurial outcomes among Muslim women remain underexplored. The present study investigates the effects of Islamic Spiritual Well-Being (ISWB) and Hardipreneurship on Entrepreneurial Self-Efficacy and Sustainable Business Intention among Muslim women-owned MSMEs on Lombok Island, Indonesia. It also investigates the effects of Sustainable Business Intention on Women Eco-Entrepreneurship Performance, Women Economic Empowerment, and Community Sustainability, as well as the moderating role of Islamic Feminism Orientation. An explanatory sequential mixed methods design was employed. Quantitative data were collected from 300 Muslim women entrepreneurs and examined through covariance-based Structural Equation Modeling via AMOS, supplemented by semi-structured interviews with 12 informants to deepen the interpretation of quantitative evidence. The findings demonstrate that ISWB and Hardipreneurship substantially strengthen Entrepreneurial Self-Efficacy, which in turn reinforces Sustainable Business Intention. Sustainable Business Intention further contributes to eco-entrepreneurship performance, women's economic empowerment, and community sustainability. Islamic Feminism Orientation reinforces the association between ISWB and Entrepreneurial Self-Efficacy, while its moderating role on the linkage between Hardipreneurship and Entrepreneurial Self-Efficacy remains unsupported. The findings extend Conservation of Resources Theory by demonstrating that spiritual and adaptive entrepreneurial resources play a critical role in fostering sustainable womenpreneurship. Practical implications highlight the importance of integrating spirituality, resilience, and sustainability orientation into womenpreneur empowerment programs.

Keywords: Islamic Spiritual Well-Being, Hardipreneurship, Sustainable Womenpreneurship, Entrepreneurial Self-Efficacy, Islamic Feminism Orientation

INTRODUCTION

The shift towards a sustainable economy is encouraging MSMEs to focus beyond mere financial returns, encompassing social and ecological sustainability. Green entrepreneurship, sustainable business, and community sustainability are crucial for global development, particularly in developing countries that rely heavily on the micro, small, and medium enterprise (MSME) sector (Reim et al., 2025; Rosário & Figueiredo, 2024). Muslim women entrepreneurs play a pivotal function in reinforcing regional economic development through conducting community-focused businesses, empowering families, and building social networks among women (Pradana et al., 2025;

Rozalinda et al., 2024). However, Muslim women entrepreneurs still face various pressures, such as limited access to resources, gender-related social barriers, and challenges in maintaining their business continuity amidst economic change and increasingly volatile business competition (Shah et al., 2025). This situation makes internal resources crucial for strengthening mental resilience, self-efficacy, and a focus on sustainable business. Developments in Islamic entrepreneurship studies indicate that spirituality in Islam is beginning to be seen as a crucial resource for shaping more ethical and sustainable organizational and business behavior.

Research conducted by Bagis et al. (2024) introduced Islamic Spiritual Well-Being (ISWB) as a state of spiritual well-being that emerges through the internalization of Islamic principles in an individual's work activities and daily life. This construct has been shown to be associated with ethical behavior, psychological resilience, and a reduction in negative behavior in modern organizations (Bagis, Adawiyah, & Sudjadi, 2026; Bagis, Adawiyah, Pramuka, et al., 2026). Another study conducted by Bagis et al. (2025) also introduced Hardipreneurship as a notion of adaptive business capacity amid business pressures, economic disruptions, and uncertainty in the business environment. The literature on sustainable entrepreneurship also shows that spirituality, resilience, and entrepreneurial ability are interrelated with one's capacity to cultivate a sustainability-driven business orientation (Malak & Qassim, 2025; Yasir et al., 2023). Furthermore, entrepreneurial self-efficacy has been shown to be a crucial factor driving sustainable entrepreneurial intentions and business resilience in MSMEs (Rosário & Figueiredo, 2024; Srivastava & Agrawal, 2020). However, previous research on women entrepreneurs has focused primarily on entrepreneurial intentions, business performance, and gender barriers without simultaneously incorporating aspects of Islamic spirituality, entrepreneurial resilience, and sustainability outcomes (ChoudhuryKaul, 2023; Khan et al., 2024).

Recent research on women's entrepreneurship shows that studies linking Islamic spirituality to sustainable entrepreneurial behavior are still considerably scarce in globally indexed scholarly literature (Pradana et al., 2025). The literature on sustainable entrepreneurship also shows that the religio-spiritual dimension remains underexplored in shaping sustainable business behavior (Rosário & Figueiredo, 2024). Research on ISWB has been conducted primarily in formal institutions and within employee contexts, with particular attention to work stress, cyberloafing, and workplace behavior ((Bagis et al., 2023, 2024). Currently, research on Hardipreneurship is still limited to migrant workers and has not been applied to womenpreneurs in MSMEs who face economic pressures and gender-related barriers (Bagis, Adawqiyah, et al., 2025). However, the synergistic role of ISWB and Hardipreneurship in strengthening sustainable entrepreneurial behavior, women's empowerment, and community sustainability remains unclear, especially among Muslim women entrepreneurs in developing countries.

This study aims to analyze the role of Islamic Spiritual Well-Being (ISWB) and Hardipreneurship as spiritual resources and adaptive entrepreneurial resources. This study aims to strengthen women's entrepreneurial self-efficacy, intentions to run sustainable businesses, and sustainability-focused outcomes. These outcomes include women's ecological entrepreneurial performance, women's economic empowerment, and community sustainability. This study also examines how Islamic Feminist Orientation functions as a linking mechanism between predictor variables and female entrepreneurial self-efficacy. This study is novel because it combines two fundamental indigenous concepts, ISWB and Hardipreneurship, into a single model of womenpreneurship focused on sustainability. Furthermore, this study offers a novel concept by using Islamic Feminist Orientation as a bridge factor in a sustainable entrepreneurship model for Muslim women, a topic rarely discussed in the international literature on Islamic management and women's entrepreneurship.

Resources (COR) Theory by incorporating ISWB as a spiritual resource and Hardipreneurship as an adaptive entrepreneurial resource. This is expected to increase self-efficacy and sustainable business orientation for Muslim women entrepreneurs (Hobfoll, 1989; Malak & Qassim, 2025). Furthermore, this research will expand the literature on Islamic entrepreneurship, women's

entrepreneurship, and sustainable entrepreneurship with an approach that integrates Islamic spirituality, entrepreneurial resilience, and local community sustainability. The results of this study are expected to serve as a foundation for developing programs to empower Muslim women entrepreneurs, strengthen community-based MSMEs, and create more inclusive and sustainable local economic development policies.

LITERATURE REVIEW AND HYPOTHESIS FORMULATION

Conservation of Resources (COR) Theory

Conservation of Resources (COR) Theory explains that people strive to acquire, maintain, and protect their resources to cope with environmental pressures or threats (Hobfoll et al., 2017). These resources encompass economic, social, psychological, and spiritual aspects that help people maintain stability and adaptability in uncertain situations. Women MSMEs often face challenges in business, gender-related barriers, limited access to resources, and pressure to maintain business operations. Therefore, they need internal resources that can help strengthen psychological resilience and a positive attitude toward business.

Research conducted by Bagis et al. (2023) introduces Islamic Spiritual Well-Being (ISWB) as a spiritual resource that reflects peace of mind, meaning in work, and behavior based on Islamic values. This construct has been shown to be associated with ethical behavior, resilience, and the reduction of negative behaviors within organizations (Bagis, Adawiyah, et al., 2025; Bagis, Adawiyah, Pramuka, et al., 2026). Furthermore, Bagis, Agus Pramuka, et al. (2025) also created the concept of Hardipreneurship as an adaptive entrepreneurial resource, which indicates an individual's resilience when facing business pressures, economic disruptions, and uncertainty in the business world. Both constructs suggest that spirituality and entrepreneurial resilience can be crucial resources for enhancing the adaptability of Muslim women entrepreneurs.

COR theory states that individuals with strong psychological and spiritual resources are typically better able to build self-confidence, adapt behaviors, and focus on sustainable business (Malak & Qassim, 2025). Entrepreneurial Self-Efficacy reflects an individual's belief in their ability to manage and sustain a business, while Sustainable Business Intention reflects an individual's commitment to business practices that focus on social, economic, and environmental sustainability (Srivastava & Agrawal, 2020). For Muslim womenpreneurs, these two aspects are thought to play a significant role in improving women's eco-entrepreneurship performance, women's economic empowerment, and community sustainability, all of which are sustainability-oriented outcomes. Therefore, the Conservation of Resources (COR) Theory serves as the primary basis for explaining the relationship between ISWB, hardipreneurship, entrepreneurial self-efficacy, and sustainable business intentions in this study.

Hypothesis Development

Islamic Spiritual Well-Being and Entrepreneurial Self-Efficacy

Conservation of Resources (COR) Theory explains that individuals with strong spiritual and psychological resources are generally better able to build self-confidence and adapt when facing pressures in the work or business environment (Hobfoll et al., 2017). Islamic Spiritual Well-Being (ISWB), introduced by Bagis et al. (2024), reflects a state of spiritual well-being grounded in Islamic values. This is characterized by inner peace, meaning in work, and positive behavior. People who have high spiritual well-being usually have the ability to control themselves, are more optimistic, and are more resistant to mental stress when facing challenges in business.

Previous research has shown that ISWB is related to ethical behavior, psychological resilience, and reduction of negative behavior in organizations (Bagis, Adawiyah, & Sudjadi, 2026; Bagis, Adawiyah, et al., 2025). The literature on entrepreneurship also shows that psychological resources and well-being have a positive relationship with entrepreneurial self-efficacy and the ability to face uncertainty in business (Malak & Qassim, 2025; Rosário & Figueiredo, 2024). Other

research suggests that religiosity and spirituality can strengthen entrepreneurial self-efficacy and resilience in Muslim entrepreneurs (Khan et al., 2024; Zafran, 2025). Therefore, Muslim women entrepreneurs with high levels of ISWB are expected to have stronger entrepreneurial self-efficacy. Therefore, the following hypothesis is proposed:

H1: Islamic Spiritual Well-being has a positive impact on Women's Entrepreneurial Self-Efficacy.

Hardipreneurship and Entrepreneurial Self-Efficacy

Hardipreneurship was introduced by Bagis et al. (2026) as a concept of entrepreneurial resilience that demonstrates an individual's ability to survive, adapt, and remain productive when facing business pressures or economic disruptions. This construct highlights a fighting spirit, adaptability, a positive attitude, and skills in navigating uncertainty in the business world. For Muslim women entrepreneurs, hardipreneurship is particularly important because women entrepreneurs often face multiple economic, social, and gender-based barriers simultaneously (Shah et al., 2025). Social Cognitive Theory explains that the experience of facing challenges and successfully overcoming obstacles can strengthen one's belief in one's own abilities (Bandura). Previous research has shown that entrepreneurial resilience and adaptability have a positive relationship with entrepreneurial self-efficacy and business survival in MSMEs (Islam et al., 2024; Rosário & Figueiredo, 2024). Other research also shows that resilience and perseverance can increase self-efficacy and decision-making abilities in entrepreneurs (Bagis et al., 2026; Malak & Qassim, 2025). Therefore, womenpreneurs with high levels of hardipreneurship are expected to have stronger entrepreneurial self-efficacy. Based on this argument, the following hypothesis is formulated:

H2: Hardipreneurship has a positive impact on Women's Entrepreneurial Self-Efficacy.

Entrepreneurial Self-Efficacy and Sustainable Business Intention

Entrepreneurial Self-Efficacy an individual's conviction in their capacity to effectively operate, sustain, and expand an enterprise. Elevated levels of self-efficacy render individuals considerably more assured in making decisions, facing risks, and developing long-term business plans. The literature on sustainable entrepreneurship explains that crucial factor in forming the intention to run a sustainable business belief in personal capabilities constitutes a determining element in shaping the disposition toward sustainable entrepreneurship (Srivastava & Agrawal, 2020). Previous research indicates that entrepreneurial self-efficacy is positively related to sustainable entrepreneurial intentions, environmentally friendly entrepreneurial orientation, and commitment to innovation in small and medium-sized enterprises (SMEs) (Rosário & Figueiredo, 2024; Yasir et al., 2023). Other studies also show that women entrepreneurs who have high self-efficacy are more likely to adapt to sustainable business practices and social innovation (Pradana et al., 2025; Rozalinda et al., 2024). Furthermore, sustainable business intentions are crucial in building business actors' commitment to economic, social, and environmental sustainability (Lamba, 2024). In this way, self-efficacy in entrepreneurship is expected to increase the intention to pursue sustainable business in Muslim women entrepreneurs. Therefore, the following hypothesis is proposed:

H3: Women's Entrepreneurial Self-efficacy has a positive effect on Sustainable Business Intentions.

Sustainable Business Intention and Sustainability-Oriented Outcomes

Sustainable Business Intention reflects an individual's commitment to business practices that simultaneously consider economic, social, and environmental sustainability. This orientation encourages entrepreneurs to develop business activities that oriented not solely toward financial gain but also toward community empowerment and local sustainability (Rosário & Figueiredo, 2024).

Prior scholarly evidence has established that sustainability-oriented entrepreneurial intent is positively associated with environmentally friendly business performance, social empowerment, and community-oriented entrepreneurship (Lamba, 2024; Yasir et al., 2023). Research on womenpreneurs also shows that focusing on sustainable businesses can help women become more economically independent and strengthen the development of communities around them (Yenti et al., 2024; Pradana et al., 2025). Furthermore, eco-friendly entrepreneurial practices have been shown to contribute to business sustainability and strengthen community-based economies (Nabilla et al., 2025; Reim et al., 2025). Therefore, sustainable business intentions are expected to improve the performance of female eco-entrepreneurs, women's economic empowerment, and community sustainability. Based on this description, the following hypotheses are formulated:

H4: Sustainable Business Intentions have a positive impact on Women's Eco-Entrepreneurship Performance.

H5: Sustainable Business Intention has a positive impact on Women's Economic Empowerment.

H6: Sustainable Business Intention has a positive impact on Community Sustainability.

The Moderating Role of Islamic Feminist Orientation

Islamic Feminist orientation reflects a view that views Muslim women as individuals with equal rights, abilities, and opportunities in social and economic activities in accordance with Islamic values. This orientation encourages women to be more confident, independent, and active in developing their businesses, without ignoring religious principles (Khan et al., 2024). Previous research has revealed that support for religious values and gender awareness can increase psychological empowerment and entrepreneurial self-efficacy among Muslim women entrepreneurs (Khan et al., 2024; Pradana et al., 2025). Literature on womenpreneurs also confirms that women with a more progressive gender orientation tend to be more resilient and able to adapt to business challenges (ChoudhuryKaul, 2023). Therefore, it is estimated that an Islamic Feminist Orientation can strengthen the influence of ISWB and Hardipreneurship on women's entrepreneurial self-efficacy. Therefore, the proposed hypotheses are:

H7: An Islamic Feminist Orientation strengthens the impact of Islamic Spiritual Well-being on women's entrepreneurial self-efficacy.

H8: An Islamic Feminist Orientation strengthens the impact of Hardipreneurship on women's entrepreneurial self-efficacy.

RESEARCH METHODS

This study employed an explanatory sequential mixed methods design by integrating quantitative and qualitative approaches to obtain a comprehensive understanding of sustainable womenpreneurship among Muslim MSMEs. The quantitative phase was conducted as the primary method to examine causal relationships among variables, while the qualitative phase was used to enrich and explain the quantitative findings related to Islamic spirituality, entrepreneurial resilience, and sustainability-oriented business behavior.

The study was conducted among Muslim women entrepreneurs operating Micro, Small, and Medium Enterprises (MSMEs) on Lombok Island, Indonesia. Lombok was selected because of its growing sharia economy, active participation of women in local entrepreneurship, and the expansion of halal-based MSMEs and creative industries. The unit of analysis consisted of Muslim women who owned or managed MSMEs. Purposive sampling was employed using the following criteria: (1) Muslim women serving as business owners or primary managers, (2) businesses operating for at least two years, (3) active involvement in business decision-making, and (4) engagement in local economic activities. A total of 300 respondents participated in the quantitative survey, which is considered adequate for covariance-based SEM analysis (Hair et al., 2022).

Quantitative data were collected using a structured questionnaire measured on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Measurement items were

adapted from previously validated scales, including Islamic Spiritual Well-Being (Bagis, Adawiyah, & Sudjadi, 2026; Bagis et al., 2024), Hardipreneurship (Bagis et al., 2025), Entrepreneurial Self-Efficacy (Newman et al., 2019), Sustainable Business Intention (Srivastava & Agrawal, 2020), Women Eco-Entrepreneurship Performance, Women Economic Empowerment, Community Sustainability (Reim et al., 2025; Rosário & Figueiredo, 2024), and Islamic Feminism Orientation (Khan et al., 2024; Pradana et al., 2025).

Quantitative data were analyzed using covariance-based Structural Equation Modeling (SEM) with AMOS 26. Confirmatory Factor Analysis (CFA) was conducted to assess construct validity and reliability through factor loadings, Average Variance Extracted (AVE), and Construct Reliability (CR). Model fit was evaluated using Chi-square/df, GFI, AGFI, CFI, TLI, and RMSEA (Hair et al., 2022). Mediation effects were tested using bootstrapping procedures, while the moderating role of Islamic Feminism Orientation was examined through interaction effects within the SEM framework.

The qualitative phase involved semi-structured interviews with 12 Muslim women entrepreneurs selected purposively based on business experience, sustainability orientation, and community involvement. The interview data were analyzed using thematic analysis to identify key themes related to Islamic spirituality, entrepreneurial resilience, women's empowerment, and community sustainability. Integration of quantitative and qualitative findings enabled a deeper understanding of sustainable womenpreneurship grounded in Islamic values and entrepreneurial resilience (Hobfoll et al., 2017; Malak & Qassim, 2025).

RESULTS AND DISCUSSION

Research Results

Sample Characteristics

This study involved 300 Muslim women entrepreneurs on Lombok Island, spread across five main regions: Mataram City, West Lombok, Central Lombok, East Lombok, and North Lombok. Respondents came from various business sectors, including culinary, Muslim fashion, crafts, retail, and services. Most respondents were in the productive age group between 31 and 40 years old, and the majority were micro-entrepreneurs based in households and local communities.

Table 1. . Characteristics of Participating Womenpreneurs

Characteristics	Category	Frequency	Percentage
Age	21–30 years	58	19.3%
	31–40 years	121	40.3%
	41–50 years	87	29.0%
	>50 years	34	11.3%
Type of Business	Culinary	96	32.0%
	Muslim Fashion	58	19.3%
	Craft	61	20.3%
	Retail	49	16.3%
	Services	36	12.0%

The results of this study indicate that Muslim women entrepreneurs on Lombok Island are predominantly involved in the culinary sector and home-based businesses. This condition shows that women have a significant role in strengthening the local economy based on Micro, Small, and Medium Enterprises (MSMEs) and creative industries in the region.

Descriptive Profile of Research Constructs

Descriptive statistical analysis was conducted to understand the trends in respondents' responses related to all variables studied. The results of the analysis show that all variables have high average values. This shows that Muslim womenpreneurs on Lombok Island have a relatively

good level of spirituality, entrepreneurial spirit, self-efficacy, and orientation towards business sustainability.

Table 2. Descriptive Statistics of Research Constructs

Variable	Mean	Std. Dev	Categories
Islamic Spiritual Well-Being (ISWB)	4.281	0.482	High
Hardipreneurship (HARD)	4.173	0.511	High
Entrepreneurial Self-Efficacy (ESE)	4.091	0.533	High
Sustainable Business Intention (SBI)	4.038	0.548	High
Women Eco-Entrepreneurship Performance (WEP)	3.942	0.571	High
Women Economic Empowerment (WEE)	4.114	0.563	High
Community Sustainability (CS)	3.986	0.589	High
Islamic Feminism Orientation (IFO)	4.126	0.517	High

The highest average score is found in the Islamic Spiritual Well-being variable, indicating that Islamic spirituality plays a significant role in the business activities of Muslim women entrepreneurs. Meanwhile, the Environmentally Friendly Performance of Women Entrepreneurs variable shows a relatively lower average score compared to the other variables. This indicates that the implementation of environmentally friendly business practices still needs strengthening.

Measurement Model Evaluation

The measurement model was tested using Confirmatory Factor Analysis (CFA) to ensure that the research constructs have good validity and reliability. The CFA analysis results indicate that all indicators have standardized factor loadings above 0.50, thus confirming their validity.

Tabel 3. Construct Validity and Reliability Assessment

Variable	Loading Factor	AVE	CR	Description
ISWB	0.701–0.861	0.642	0.946	Valid & Reliabe
Hardipreneurship	0.688–0.842	0.617	0.951	Valid & Reliabe
ESE	0.711–0.845	0.658	0.906	Valid & Reliabe
SBI	0.694–0.832	0.633	0.894	Valid & Reliabe
WEP	0.682–0.821	0.608	0.887	Valid & Reliabe
WEE	0.704–0.838	0.641	0.901	Valid & Reliabe
CS	0.691–0.813	0.596	0.852	Valid & Reliabe
IFO	0.722–0.847	0.667	0.912	Valid & Reliabe

The Average Variance Extracted (AVE) for all constructs was above 0.50, while the Construct Reliability (CR) was also above 0.70. Therefore, all constructs used in this study met the criteria for convergent validity and construct reliability.

Model Fit Assessment

Structural model evaluation is conducted using various model fit indicators. The test results indicated that the studied model had a good level of fit and met the model fit criteria.

Table 4. Model Goodness of Fit

Indicator	Cut-Off	Result	Description
Chi-square/df	≤ 3.00	1.842	Good Fit
GFI	≥ 0.90	0.921	Good Fit
AGFI	≥ 0.90	0.903	Good Fit
CFI	≥ 0.90	0.958	Good Fit
TLI	≥ 0.90	0.951	Good Fit
RMSEA	≤ 0.08	0.053	Good Fit

Based on the goodness of fit results, the research model is deemed suitable for use in examining the relationships between latent variables and testing the research hypotheses.

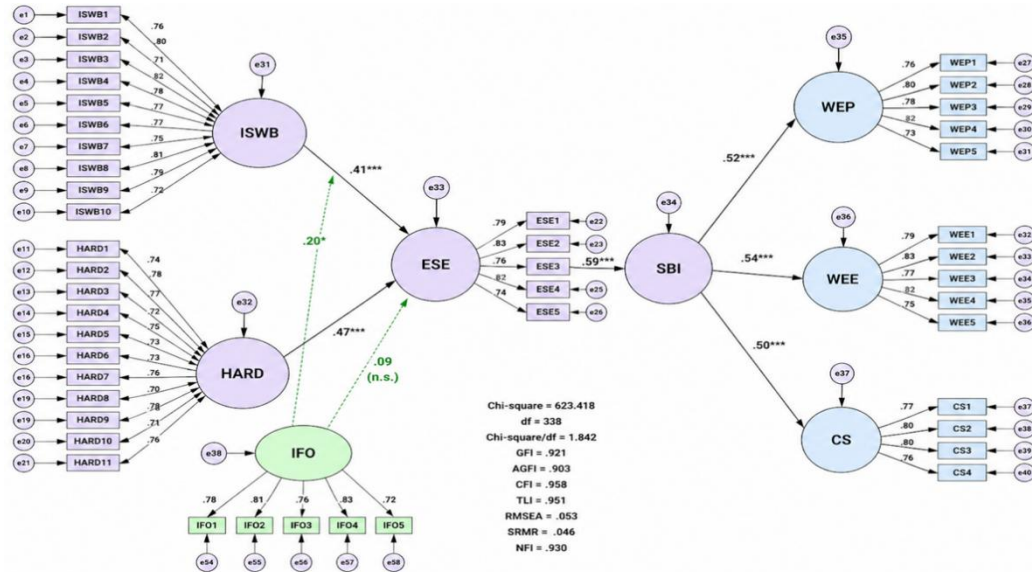


Figure 2. Structural Model Result

Structural Relationship Assessment

Hypothesis testing was conducted through Structural Equation Modeling (SEM) based on covariance, using AMOS 26 software. The test results indicated that the majority of the research hypotheses were accepted.

Table 5. Hypothesis Testing Results

Hypothesis	Relationship	Estimate	CR	p-value	Decision
H1	ISWB → ESE	0.412	4.982	0.000	Accepted
H2	Hardipreneurship → ESE	0.468	5.611	0.000	Accepted
H3	ESE → SBI	0.587	6.843	0.000	Accepted
H4	SBI → WEP	0.521	5.702	0.000	Accepted
H5	SBI → WEE	0.544	5.981	0.000	Accepted
H6	SBI → CS	0.497	5.337	0.000	Accepted
H7	IFO moderates ISWB → ESE	0.201	2.884	0.004	Accepted
H8	IFO moderates Hardipreneurship → ESE	0.094	1.552	0.121	Rejected

The results show that Islamic Spiritual Well-Being and Hardipreneurship have a positive influence on Entrepreneurial Self-Efficacy in Muslim women entrepreneurs. Furthermore, Entrepreneurial Self-Efficacy has been shown to increase the intention to run a sustainable business, which in turn impacts the performance of female ecological entrepreneurs, women's economic empowerment, and community sustainability. In the moderation test, Islamic Feminist Orientation was shown to strengthen the relationship between Islamic Spiritual Well-Being and Entrepreneurial Self-Efficacy. However, Islamic Feminist Orientation did not moderate the relationship between Hardipreneurship and Entrepreneurial Self-Efficacy.

Indirect Effect Analysis

Mediation testing was conducted using bootstrapping of indirect effects to analyze the role of Entrepreneurial Self-Efficacy in mediating the relationship between Islamic spirituality, hardipreneurship, and sustainable business intentions.

Table 6. Mediation Test Results

Mediation Relationship	Indirect Effect	Bootstrapping	p-value	Description
ISWB → ESE → SBI	0.242	Significant	0.001	Mediation accepted
Hardipreneurship → ESE → SBI	0.275	Significant	0.000	Mediation accepted

The results of the mediation test indicate that Entrepreneurial Self-Efficacy can act as a mediator in the relationship between Islamic Spiritual Well-Being and Hardipreneurship on the Sustainable Business Intentions of Muslim women entrepreneurs.

Qualitative Analysis Results

The qualitative phase was conducted through semi-structured interviews with 12 Muslim women entrepreneurs on Lombok Island. The thematic analysis yielded several main themes that supported the results of the quantitative analysis.

"If business is experiencing a downturn, I still believe that Allah will provide a way." "The main thing is to do business that is halal and to remain patient."

Theme 2. Hardipreneurship and the Adaptability of Womenpreneurs

Informants explained that the ability to persevere, the courage to take risks, and the ability to adapt are crucial factors in maintaining business continuity. Some women entrepreneurs have begun using social media and digital marketing to expand their market reach.

"Previously, I only sold offline, but now I'm learning to sell through TikTok and Instagram to keep my business running."

Theme 3. Women's Economic Empowerment

Most interviewees stated that their businesses have had a positive impact on increasing family income and also increasing women's confidence in making family financial decisions.

"Now, I can help pay for my child's education and feel more confident because I have my own income."

Theme 4. Business Sustainability Orientation

Women entrepreneurs are beginning to focus on business sustainability by reducing production waste, using local materials, and maintaining good relationships with the surrounding community.

"We have started using more environmentally friendly packaging so that our business also benefits the environment."

Theme 5. Local Community Sustainability

Businesses run by women entrepreneurs are considered to contribute to helping the local community through job creation, utilization of local raw materials, and participation in community social activities.

"My neighbors contribute to my business, so this business also benefits the local economy."
 (I10)

Quantitative–Qualitative Integration

The results of the qualitative analysis support the quantitative findings obtained through SEM-AMOS, which showed that Islamic Spiritual Well-Being and Hardipreneurship play a significant role in shaping the Entrepreneurial Self-Efficacy and Sustainable Business Intentions of Muslim women entrepreneurs. Interview results indicate that Islamic spirituality serves not only as a source of meaning in business but also as a source of resilience, psychological strength, and motivation for the sustainability of women's businesses. The integration of mixed methods results indicates that the success of sustainable women's entrepreneurship is not only determined by business skills and economic orientation, but is also influenced by Islamic spirituality, resilience, empowerment, and a social sustainability orientation based on the local community.

DISCUSSION

The positive influence of Islamic Spiritual Well-being on Entrepreneurial Self-Efficacy indicates that Islamic spirituality supports women in building confidence in their ability to manage and sustain a business. COR theory explains that spiritual values can act as internal resources that help individuals maintain psychological stability when facing economic pressures and business uncertainty. Women entrepreneurs with high levels of spiritual well-being tend to exhibit psychological calm, optimism, and a deeper sense of meaning in their businesses, thus increasing their confidence in maintaining their business continuity. The results of this study are consistent with the findings of Mohd Noor et al. (2025), and Rozalinda et al. (2024), which explain that spiritual well-being can increase resilience, entrepreneurial confidence, and psychological strength among female MSME owners. Interview results indicate that the values of tawakkul (trust), gratitude, and faith in the sustenance provided by Allah are the main sources of strength for women entrepreneurs in dealing with business pressures and economic instability. Hardipreneurship has been proven to increase the Entrepreneurial Self-Efficacy of Muslim womenpreneurs. Resilience, adaptability, courage in facing challenges, and perseverance contribute to women's increased self-efficacy and stronger entrepreneurial potential.

Psychological Capital Theory explains that resilience and resilience are part of the psychological capital that strengthens an individual's ability to face uncertainty and pressure in the business environment. Women entrepreneurs with high levels of entrepreneurial resilience tend to be more adaptable to market changes, more receptive to innovation, and better prepared to face disruptive business environments. These results support research conducted by Ayala, (2025), Bagis, Adawiyah, & Sudjadi, (2026), and Bullough et al. (2014), which explains that entrepreneurial resilience plays a significant role in entrepreneurial ability and business continuity. Interviews indicate that some women entrepreneurs have begun using digital marketing, social media, and product innovation as strategies to sustain their businesses amidst increasingly competitive business landscape.

Entrepreneurial Self-Efficacy has a positive impact on Sustainable Business Intentions. Social Cognitive Theory places self-efficacy as a major factor influencing an individual's decisions, resilience, and ability to maintain certain behaviors in the long term. Women entrepreneurs who have a high level of self-confidence tend to be more confident in developing sustainable businesses, maintaining social relationships with the community, and maintaining business stability amidst uncertain situations. This situation shows that confidence in one's own abilities is a very important factor in forming a long-term business orientation that pays attention to sustainability in the economic, social and environmental fields. The results of this study support the findings expressed by Newman et al. (2019), Pradana et al. (2025), and Zhao et al. (2005), which shows that self-confidence in entrepreneurship has a significant role in forming entrepreneurial intentions and business behavior that is oriented towards sustainability.

Sustainable Business Intentions have been proven to improve the Performance of Women's Ecological Entrepreneurs, Women's Economic Empowerment, and Community Sustainability. The Triple Bottom Line explains that a business's sustainability is not solely measured by profits but

must also consider human and environmental aspects simultaneously. Women entrepreneurs focused on sustainability are beginning to pay attention to environmentally friendly business practices, the use of local materials, waste reduction in production processes, and community-based social activities. This condition indicates that a focus on business sustainability not only influences the performance of environmentally oriented businesses but also strengthens women's economic empowerment and the sustainability of local communities.

The results of this study support the findings presented by Reim et al. (2025), Rosário & Figueiredo, (2024), and Srivastava & Agrawal, (2020) who explains that sustainability-oriented entrepreneurship can improve environmentally friendly business performance and strengthen the social impact of the business on the local community. Interviews indicate that some women entrepreneurs are starting to implement the use of environmentally friendly packaging and involve local communities in business activities and production processes. Islamic Feminist Orientation Strengthens the Relationship Between Islamic Spiritual Well-Being and Entrepreneurial Self-Efficacy. A women's empowerment orientation based on Islamic values supports female entrepreneurs in transforming their spirituality into stronger self-efficacy in entrepreneurship. Women with this orientation usually see business as a form of contribution to society, the economy, and as an act of worship. This situation suggests that Islamic spirituality and a focus on women's empowerment can mutually support the development of entrepreneurial skills in Muslim women. The results of this study support the findings of Badran (2009), Khan et al. (2024), and Pradana et al. (2025), who explain that Islamic feminism can strengthen women's economic involvement without neglecting religious identity and local cultural values.

Islamic Feminist Orientation cannot moderate the relationship between Hardipreneurship and Entrepreneurial Self-Efficacy. This condition indicates that women's resilience and adaptive entrepreneurial abilities are shaped more by business experience, pressures from the business environment, and practical learning processes, rather than gender-based ideological orientations or Islamic feminism. The resilience of women entrepreneurs develops through learning from experience and the dynamics of everyday business, and is therefore not always influenced by an Islamic-based orientation toward women's empowerment. These findings align with research by Bullough et al. (2014) and Ayala and Manzano (2014), which suggests that entrepreneurial resilience is more influenced by experience in facing adversity than by social identity or gender-specific orientations.

The combination of quantitative and qualitative results indicates that sustainable women's entrepreneurship, grounded in Islamic spirituality, is formed through a combination of spiritual resources, psychological resilience, entrepreneurial skills, and sustainability orientation. Muslim women entrepreneurs on Lombok Island view business not only as an economic activity but also as a form of worship, family empowerment, and social contribution to the surrounding community. This situation emphasizes the importance of a holistic approach to developing women's entrepreneurship that focuses on sustainability and Islamic values, particularly in the context of women-managed micro, small, and medium enterprises (MSMEs) in developing regions.

This study provides a theoretical contribution by combining Islamic Spiritual Well-Being and Hardipreneurship to explain sustainable women's entrepreneurship in the context of micro, small, and medium enterprises (MSMEs) managed by Muslim women. The results extend the development of COR Theory by demonstrating that Islamic spirituality and entrepreneurial resilience can act as psychological resources that help women entrepreneurs build entrepreneurial confidence and maintain the sustainability of their businesses. This study also strengthens the literature on women's entrepreneurship and sustainability by demonstrating that the sustainability of women-run businesses is influenced not only by business skills but also by spiritual values, empowerment orientation, and community sustainability. The results of this study can practically serve as a foundation for developing womenpreneur empowerment programs that focus on spirituality, resilience, and sustainability orientation for women-owned MSMEs in developing regions.

CONCLUSION

This study demonstrates that Islamic Spiritual Well-Being and Hardipreneurship play a significant role in building Entrepreneurial Self-Efficacy among Muslim women entrepreneurs on Lombok Island. Islamic spirituality plays a role in helping women achieve psychological calm, optimism, and provide meaning to their businesses. Meanwhile, hardipreneurship enhances the ability to adapt, persevere, and maintain resilience in the face of pressures arising in the business world and changes in the business environment. Both factors serve as psychological resources that support women entrepreneurs in maintaining their businesses in a more sustainable manner.

Entrepreneurial Self-Efficacy has been shown to increase the sustainable business intentions of Muslim women entrepreneurs. Sustainable Business Intentions further influence Women's Ecological Entrepreneurship Performance, Women's Economic Empowerment, and Community Sustainability. These results indicate that a focus on business sustainability not only impacts the performance of environmentally-based businesses, but also increases women's economic empowerment and provides social contributions to local communities.

An Islamic Feminist Orientation can strengthen the relationship between Islamic Spiritual Well-Being and Entrepreneurial Self-Efficacy, but it cannot moderate the relationship between Hardipreneurship and Entrepreneurial Self-Efficacy. This condition indicates that the resilience of women entrepreneurs is more influenced by business experience and the ability to adapt practically than by gender-based ideological orientation

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