

Developing and Validating A Religiosity Entrepreneurial Marketing Model For Social Businesses

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Abstract. Entrepreneurial marketing (EM) that embeds cultural and religious values may effectively promote social missions. This study developed and validated a quantitative model of “religiosity entrepreneurial marketing” (REM) applicable to social enterprises. The REM construct consisted of seven key dimensions - opportunity orientation, innovation, competitiveness, religious values, etc. Data was collected using surveys of 102 Indonesian social enterprise managers. Confirmatory factor analysis was conducted to assess the measurement model and dimensionality of REM. The results provide empirical support for the proposed REM framework. All dimensions demonstrated adequate predictive power. Religious values exhibited the highest representation of the REM construct followed by creativity and innovation. The findings indicate REM can be an impactful marketing strategy for social entrepreneurs to appeal to religiously motivated consumers. Further research can explore REM's effects on marketing and social performance.

Keywords: religiosity entrepreneurial marketing, social enterprise, quantitative methods, performance, Indonesia

1. Introduction

Entrepreneurial marketing is a new and emerging area of research. Entrepreneurial marketing comes from two fields of science, namely marketing and entrepreneurship. The application of marketing activities in entrepreneurship is imperative known as entrepreneurial marketing (Peterson, 2020; Deacon et al., 2015; Stokes, 2000b). An entrepreneur must implement marketing in various activities, especially for social enterprises. Social entrepreneurship has a unique way of marketing its products and cannot adopt conventional marketing methods. It is because social entrepreneurship must also create social value in addition to profit. Social entrepreneurship is a crucial topic nowadays because social enterprise performance is claimed to accelerate the economic growth of communities in many countries (Santos, 2012). A topic that is being widely researched in the world today is how to improve social enterprise performance and the factors that influence it.

Furthermore, entrepreneurial marketing consists of several dimensions, namely opportunity orientation, innovation, creativity, change orientation, competitiveness, communication competency, value creation, and customer intensity (Morris et al., 2002; Becherer et al., 2012; Sadiku-Dushi et al., 2019). Based on previous research, entrepreneurial marketing is proven to improve marketing performance (Fard & Amiri, 2018; Hidayatullah et al., 2019; Liliyan, 2020; Nikfarjam & Zarifi, 2015), financial performance (Becherer et al., 2012; Fard & Amiri, 2018), and innovative performance (Fard & Amiri, 2018). Even Entrepreneurial marketing has proven capable escalate overall organizational performance (Solé, 2013).

Social entrepreneurship is a business activity that is not only profit-oriented but also socially oriented. The utilization of labor, capital sources, raw materials, and impact on society are the focus of the social entrepreneurship perspective itself. Furthermore, the number of social enterprises has increased significantly and continuously from 2007 to 2017. In 2018, there were 342,000 social enterprises in Indonesia (Council, 2018). In Indonesia, social enterprises are engaged in 5 main sectors, namely the creative industry (22%), agriculture and fisheries (16%), education (15%), services including ICT, tourism, e-commerce and so on (13%) and food and nutrition (8%).

Religiosity is something that is highly respected by people in Asia, especially in Indonesia. Religiosity has a positive relationship with the corporate social responsibility (CSR) activities of a company (Harjoto & Rossi, 2019; Schouten et al., 2014). Subsequently, religiosity is also able to influence purchasing decisions (Alam et al., 2011). In its development, many recent studies related to religiosity context have been carried out with a focus on the field of psychology (Abe-Kim, 2004; Duriez, 2004; Gebauer et al., 2014; Seybold, 2007) and health (Bahr, 2008; Olagoke et al., 2021). Meanwhile, building upon management and entrepreneurship perspectives, religion and spirituality have been slower to be included in organizational studies (King & Crowther, 2004). Indeed, religion provides a foundation for interpreting the ethical aspects of business, including marketing and customer behavior (Vitell, 2009). In a society composed of religious diversity, the utilization of religious aspects in entrepreneurial marketing is expected to improve the performance of social entrepreneurship. However, still, no research tries to combine religious elements (religiosity) as part of local wisdom in the concept of entrepreneurial marketing.

Based on the preceding explanation, the purpose of this research is to construct a new entrepreneurial marketing concept based on local wisdom called religiosity entrepreneurial marketing (REM) and investigate whether religiosity entrepreneurial marketing can be applied in the context of social entrepreneurship to intensify social enterprise performance.

Theoretically, this research adds to the body of knowledge by highlighting the role of entrepreneurial marketing based on religiosity in the concept of social entrepreneurship. Practically, the findings of this research can help and provide input to social enterprise executives such as owners or managers.

Apart from the introduction, the study aims and context are also mentioned, along with the research's contribution, and it also follows a theoretical framework for defining terms, formulating

hypotheses, and creating research models. The scope and methodology of the research will then be summed up in the contents of the research techniques section. The greatest foundation for the research paper's discussion and conclusion comes from the data analysis's content.

2. Theoretical Background

2.1. Entrepreneurial marketing

Entrepreneurial marketing is an advanced scientific development in the field of marketing that has been extensively researched in the last few decades. The majority of studies related to the topic of entrepreneurial marketing a qualitative research approach. The concept of entrepreneurial marketing which was initially qualitative in nature was developed to be more quantitatively measurable (Hill & Wright, 2000; Stokes, 2000a; Wang, 2022). Furthermore, entrepreneurial marketing is considered a culture, and a strategy and can shape the product, price, place, and promotion (Morrish et al., 2010). Several dimensional constructs were formed by experts to explain entrepreneurial marketing so that it can be more measurable. (Becherer et al., 2012; Morris et al., 2002) forming an entrepreneurial marketing dimension consisting of proactiveness, risk-taking, innovativeness, leveraging, opportunity-focused, value creation, and customer intensity.

Moreover, the concept of entrepreneurial marketing itself differs from the marketing concept in general. Stokes (2000b) put forward four important keys that distinguish between traditional marketing and entrepreneurial marketing. First, different from traditional marketing which adheres to the customer-oriented concept, entrepreneurial marketing prioritizes the innovation-oriented concept. It indicates, that rather than prioritizing customers as a source of orientation focus, product innovation, service, and business are more important and can attract consumer interest. Second, the strategy set by traditional marketing is Top-Down segmentation, targeting, and positioning. Meanwhile, in the entrepreneurial marketing concept, the strategy used is Bottom-Up targeting of customers and other influence groups. Instead of establishing a formal marketing strategy based on the top business practitioner concept of Segmentation, Targeting, and Positioning (STP), entrepreneurial marketing forms strategies from consumer groups to other consumers based on the influence of the group. Third, the method used by traditional marketing is the 4P's or 7P's marketing mix. Divergent from the structured marketing mix concept that is commonly used, entrepreneurial marketing markets its products with interactive marketing using word-of-mouth marketing practices. Finally, based on the market intelligence category, traditional marketing conducts market research in formalized research and based on intelligence systems. Otherwise, entrepreneurial marketing did their market intelligence by networking informally and from information gathering. Entrepreneurial marketing shapes strategies from consumer groups to other consumers based on the influence of the group. The summary of the comparison between Traditional Marketing and Entrepreneurial Marketing is shown in Table 1.

Table 1: Comparison between Traditional Marketing and Entrepreneurial Marketing

Marketing Principles	Traditional Marketing	Entrepreneurial Marketing
Concept	Customer-oriented, Market-driven, product development follows	Innovation oriented, idea-powered, intuitive estimation of market needs
Strategy	Top-down segmentation, targeting, and positioning	Bottom-up aimed at customers and other important groups
Methods	The marketing mix and four Ps	Collaborative marketing methods, using word of mouth marketing methods
Market Intelligence	Formalized research and intelligence systems	Informal networking and information collection.

Source: Stokes (2000b)

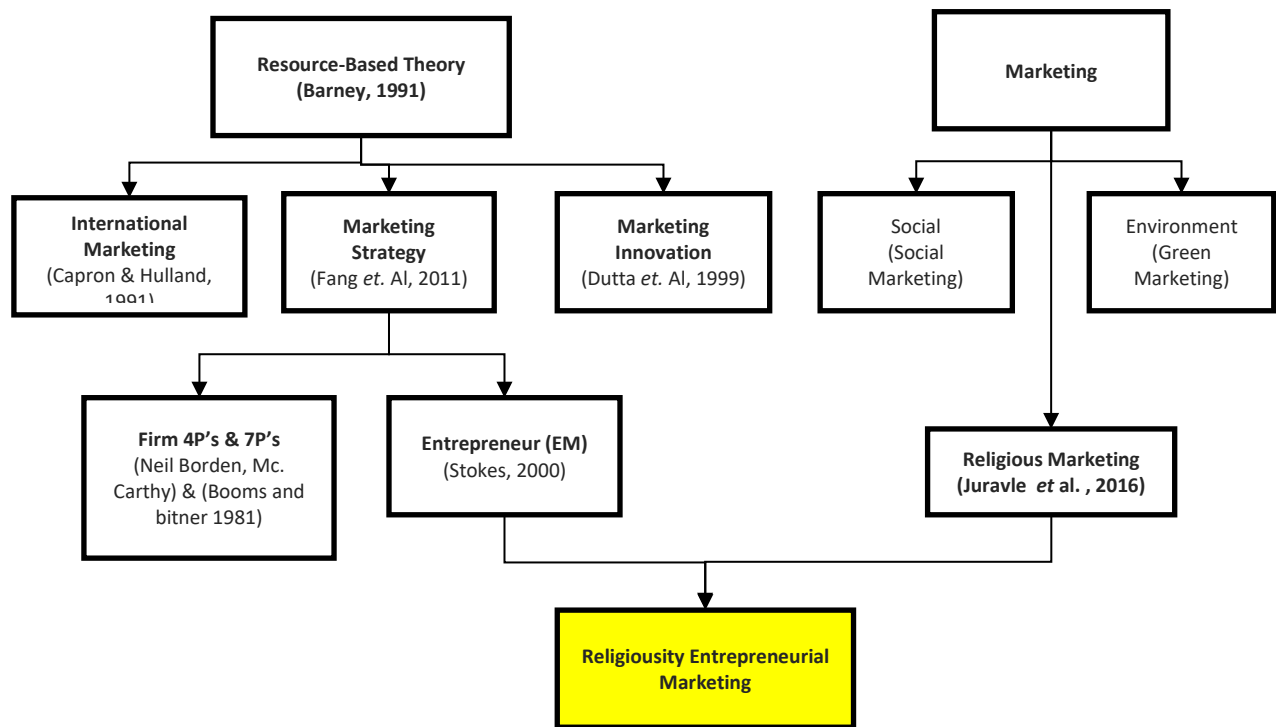
The entrepreneurial marketing concept has adapted according to the business concept carried out by every entrepreneur. Digital technology utilization in entrepreneurship marketing activities is called digital entrepreneurial marketing (Nurjanah & Wahyudi, 2020). Those enterprises that implement social activities in their marketing are known as social enterprise marketing. Social enterprise marketing is the various activities carried out by social enterprises to market their organizations to donors, employees & volunteers, and products & services to customers (Bandyopadhyay & Ray, 2019). However, there has been no further study related to the application of religious concepts in entrepreneurial marketing. Therefore, this study attempts to synthesize the marketing of religious entrepreneurship to bridge this research gap.

2.2. Religiosity entrepreneurial marketing

The novelty of this research uses resource-based theory as the main theory and elaborates on the local marketing concept based on religiosity in marketing. The resource-based theory is crucial in a company to explain the framework and predict the basis of competitive advantage and performance of an organization (Barney, 2001). Resource-based theory in companies is used in various perspectives such as organizational, financial, production, research and development, and marketing perspectives. (Kozlenkova et al., 2014) categorized the implementation of resource-based theory from a marketing perspective divided into 3 topics, videlicet marketing strategy, international marketing, and marketing innovation.

Marketing strategy is generally implemented in an established firm that already has Standard Operating Procedures (SOP) in carrying out various organizational activities. However, entrepreneurs, MSMEs, or start-up companies generally still do not have standardization in their company's operations. Hence (Stokes, 2000a) discovered the concept of entrepreneurial marketing. The concept of entrepreneurial marketing is considered the newest marketing strategy (Morrish, 2011). Unlike the traditional marketing concept which is customer-oriented, market-driven, and follows product developments, the entrepreneurial marketing concept is innovation-oriented, the power of ideas, and is based on intuitive estimates of market needs. Furthermore, as explained before, unlike traditional marketing which uses the marketing mix and 4P methods, entrepreneurial marketing has a collaborative marketing method and uses the WoM (Word of Mouth) method. A particular approach to informal networking and not rigid makes it a competitive advantage over entrepreneurship.

Brands' Religion or beliefs are widely used in marketing. This can also be a competitive advantage for a product or company. Even religious marketing itself is widely used by large companies in America (Einstein, 2007). Religious marketing is also often implemented in politics (Shepherd, 2004). However, research on the application of religiosity marketing in small or new companies has not yet been found. Thus, the authors propose religious entrepreneurial marketing as a novelty in this study. Religiosity entrepreneurial marketing includes opportunity orientation, innovation, creativity, change orientation, competitiveness, and religious value in all of its activities. The synthesis of novelty religiosity entrepreneurial marketing is shown in Figure 1.



Source: theory synthesized by the author

Fig. 1: Synthesis of novelty religiosity entrepreneurial marketing

Based on Figure 1, it can be defined that religiosity entrepreneurial marketing is entrepreneurial marketing that is carried out based on religion, which uses religion as a media, network, or community based on religion in its marketing. The content that is upheld from the variable consists of several dimensions, i.e.:

1. Opportunity Orientation. Entrepreneurship marketing's indicator based on religion is carried out with an orientation toward the opportunities that exist in the market.
2. Innovations. The indicators are: a) entrepreneurship marketing based on religion is very innovative, and b). Innovation is often done in entrepreneurship marketing based on religion.
3. Creativity. The indicators are: a). Religion-based entrepreneurship marketing is done creatively.
4. Change Orientation. The indicators are: a). Entrepreneurial marketing based on religion is always change-oriented, b). any changes that occur affect the entrepreneurial marketing activities.
5. Competitiveness. The indicators are: a). competitive price in religiosity entrepreneurial marketing, b). effectiveness of serving beneficiaries compared to others, c). product material quality superiority in religiosity entrepreneurial marketing, d). offering product differentiation in religiosity entrepreneurial marketing, e). excellence through the provision of sample products.
6. Religious values. The indicators are: a). Religious values increase product sales, b). religious values improve the quality of entrepreneurship services and c). the use of religious values in marketing activities increases one's empathy in buying a product.
7. Communication competency. The indicators are: a). communication skills in entrepreneurship marketing based on religion are very important to have, b). Religious communication skills are a strength in religion-based entrepreneurship marketing.

Thus, the religiosity entrepreneurial marketing variable which is the novelty of this study consists of the construct dimensions of opportunity orientation, innovation, creativity, change orientation, competitiveness, religious values, and communication competency. Different from previous researchers who had conservative variables such as proactiveness, risk-taking, innovativeness, leveraging, opportunity-focused, value creation, and customer intensity dimensions (Becherer et al., 2012; Morris

et al., 2002), this research develops some existing dimensions such as innovativeness and opportunity-focused, with religious orientation and add new dimensions. The development of previous research on the topic of entrepreneurial marketing in the context of social entrepreneurship is expected to be able to contribute to the body of knowledge to improve social enterprise performance. Therefore, this research aims to investigate whether religious entrepreneurial marketing based on local wisdom can be applied in the context of social entrepreneurship to intensify social enterprise performance.

3. Research Method

This research used a quantitative approach to measure the answers of respondents. The research step was carried out in two stages. First, questionnaires were distributed online via Google Forms and offline by visiting each respondent directly and distributing paper questionnaires. A comprehensive questionnaire using a Likert scale has been designed to measure the dimensions and indicators of the religiosity entrepreneurial marketing concept. A five-point Likert scale was used starting with 1 representing “Strongly Disagree” to 5 representing “Strongly Agree”. The researchers also arranged an informal meeting with the owners and managers to dig deeper into existing phenomena to compile and ascertain whether statements were easy to understand or not.

Second, data processing is carried out using a statistical tool SMART-PLS software version 3.0. SMART-PLS is a great tool for testing theories that are not yet well established. The statistical methods used for measuring latent variable factors directly by using Confirmatory Factor Analysis (CFA) are profoundly examined. The validity test used seven dimensions (16 indicators), including 1 item of Opportunity Orientation, 2 items of Innovation, 1 item of Creativity, 2 items of Change Orientation, 5 items of Competitiveness, 3 items of Religious Value, and 2 items of Communication Competency.

The population of this research is all social enterprise MSME business actors in Indonesia i.e. 457 social enterprises. The sampling technique used is purposive sampling based on three 3 criteria namely the social mission statement (“Is a social or environmental mission the main goal of your business?”), the funding source statement (“Do you plan to generate earned income/income from self-employment?”), and surplus utilization statement (“How are your profits/surplus used?”). The sampling data were collected from small and medium enterprises (SMEs) managers and owners who are eligible to represent the social enterprise in 8 provinces, namely North Sumatra, Riau, DI Yogyakarta, DKI Jakarta, West Java, Central Java, East Java, and Bali.

A total of 130 questionnaires were gathered based on those that were distributed both offline and online. Out of the 130 questionnaires, 7 respondents said that their company's primary goal was not a social mission, hence it did not fit the initial sample criteria. This left 123 respondents. Out of the 123 surveys, 21 respondents indicated that their company exclusively received funding from grants (NGOs), which disqualified them from meeting the second sample criterion and left 102 samples. Ultimately, all samples responded in line with the criteria for the third criterion. A total of 102 MSMEs consented to take part by responding to a questionnaire following the requirements in Table 2:

Tabel 2: Composition of Respondents Based on Area of Domicile

Region (Province)	Number of Respondents (Person)	Percentage (%)
Pekanbaru	1	1,0
North Sumatra	2	2,0
DI Yogyakarta	25	24,5
DKI Jakarta	27	26,5
West Java	20	19,5
Central Java	18	17,6
East Java	2	2,0
Bali	7	6,9
Total	102	100

Source: Research Results, 2023 (Data processed)

Subsequently, the respondent information is shown in Table 3.

Table 3: Respondent characteristic

Characteristics		Frequency	Percent
Gender	Male	65	63,7
	Female	37	36,3
Total		102	100
Age	20 – 30	37	36,2
	31 – 40	51	50
	41 – 50	11	10,8
	> 50	3	3
Total		102	100
Education Level	High School	3	3
	Bachelor	50	49
	Master/ Doctorate	49	48
Total		102	100
Length of Business	< 1 year	0	0
	1-3 year	11	10,8
	>3 year	91	89,2
	Total	102	100

Source: Research Results, 2023 (Data processed)

4. Results and Discussion

4.1. Results

A Confirmatory Factor Analysis (CFA) test was carried out to ascertain whether the constructed construct can describe the religiosity entrepreneurial marketing model. The Confirmatory Factor Analysis (CFA) test was carried out by testing the validity and reliability of the constructs in the research model.

Gidron (2013) explained that validity refers to the degree instruments assessment for each item of questionnaires. This is used to gauge how well respondents comprehend the questions posed in the survey. Furthermore, reliability refers to the absence of error and the degree of consistency. There are various sorts of reliability indices, among others are internal reliability. Internal reliability is a measure of repeatability which is indicated by Cronbach's alpha.

The first stage is carried out by conducting a validity test which consists of a convergent validity test and a discriminant validity test. In the convergent validity test, the construct meets the criteria if the loading factor value is > 0.7 and the Average Variance Extracted (AVE) value is > 0.5 (Jogiyanto & Abdillah, 2009). The discriminant validity test is carried out by analyzing the cross-loading value. The discriminant validity test is categorized as adequate if the cross-loading value is > 0.7 . The second step is to perform a reliability test by analyzing the values of composite reliability and Cronbach's alpha. At this stage, an indicator is said to be reliable if it has a composite reliability value and a Cronbach's alpha > 0.7 , respectively.

Based on the results of the validity test, the loading factor values for each indicator are obtained as shown in Table 4.

Table 4: The Loading factor value of each Indicator in the Religiosity Entrepreneurial Marketing Variable

No	Dimensions	Question	Label	Loading Factor
1	Opportunity Orientation	Our religion-based entrepreneurship marketing is oriented towards the opportunities that exist in the market.	Opportunity_Orient	1,000
2	Innovations	Our religion-based entrepreneurship marketing is very innovative	Innovation 1	0.985
		In entrepreneurship marketing based on religion, we often innovate	Innovation 2	0.987
3	Creativity	We do religious entrepreneurship marketing creatively	Creativity	1,000
4	Change Orientation	Entrepreneurial marketing based on religion is always change-oriented	ChangeOrientaion_1	0.946
		Every change that occurs affects the entrepreneurial marketing activities that we carry out	ChangeOrientaion_2	0.927
5	Competitiveness	Our company offers competitive prices on religious marketing activities	Competitiveness 1	0.966
		Our entrepreneurship is more effective in serving beneficiaries than any other.	Competitiveness 2	0.847
		Religious marketing activities offer superior material quality for our products	Competitiveness_3	0.940
		Our religion-based marketing activities offer different products	Competitiveness_4	0.958
		Religion-based marketing activities have the advantage of providing trial products (samples) to consumers regarding the products being sold	Competitiveness 5	0.966
6	Religious Values	Religious values increase the sales of our entrepreneurship products.	ReligiosityValue_1	0.992
		Religious values enhance the quality of our entrepreneurship services.	ReligiosityValue_2	0.965
		Utilization of religious values in marketing activities increases consumer empathy in buying the products we offer.	ReligiosityValue_3	0.947
7	Communication Competency	Communication skills in entrepreneurship marketing based on religion are very important to have.	CommuniComp_1	0.960
		Religious communication skills are a strength in religion-based entrepreneurship marketing.	CommuniComp_2	0.967

Source: Research Results, 2023 (Data processed)

Based on Table 4, it is known that the validity test is carried out on seven dimensions (16 indicators), namely the Opportunity Orientation dimension of 1 indicator (Opportunity_Orientation), Innovation of 2 indicators (Innovation_1 and Innovation_2), Creativity of 1 indicator (Creativity), Change Orientation of 2 indicators (ChangeOrientaion_1 and ChangeOrientaion_2), Competitiveness of 5 indicators (Competitiveness_1, Competitiveness_2, Competitiveness_3, Competitiveness_4, and Competitiveness_5), Religious Value of 3 indicators (ReligiosityValue_1, ReligiousValue_2, and ReligiosityValue_3), and Communication Competency of 2 indicators (CommunicationComp_1, and CommunicationComp_2) with the value of each indicator > 0.7. Therefore, the 16 indicators in Table 1 have fulfilled the convergent validity test criteria by evaluating the loading factor values. The construct of the religiosity entrepreneurial marketing model is shown in Figure 2.

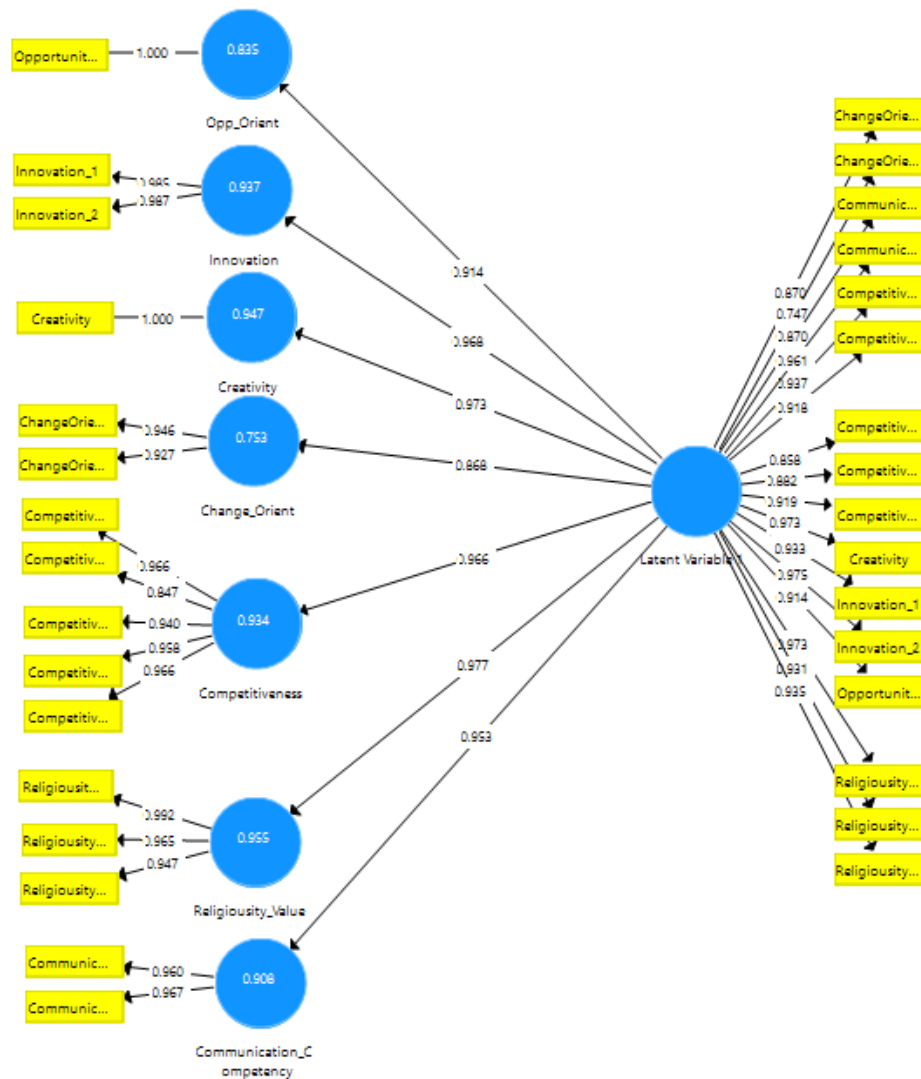


Fig.2: The Construct of the Religiosity Entrepreneurial Marketing Research Model

Thus, convergent validity testing can be carried out to the next stage by analyzing the Average Variance Extracted (AVE) value (Table 5).

Table 5: Construct Validity and Reliability

Dimensions	Average Variance Extracted (AVE)	Composite Reliability	Cronbach's Alpha
Change_Orient	0.877	0.935	0.861
Communication_Competency	0.928	0.963	0.923
Competitiveness	0.877	0.973	0.964
Creativity	1,000	1,000	1,000
Innovations	0.972	0.986	0.972
Latent Variables 1	0.836	0.988	0.987
Opp_Orient	1,000	1,000	1,000
Religiosity_Value	0.937	0.978	0.966

Source: Research Results, 2023 (Data processed)

Based on Table 5, it can be analyzed that the dimensions of change orientation, communication competency, competitiveness, creativity, innovation, opportunity orientation, and religiosity value have an Average Variance Extracted (AVE) value of > 0.5 . Therefore, it can be concluded that in the convergent validity test, all the constructs consisting of seven dimensions have met the criteria. The second stage is the reliability test. The value of composite reliability and Cronbach's alpha on the dimensions of change orientation, communication competency, competitiveness, creativity, innovation, opportunity orientation, and religiosity value each has a value greater than 0.7. Thus, it can be concluded that all the constructs and dimensions in this study are reliable for use in further research.

Table 6: Value of R Square and R Square Adjusted

	R Square	R Square Adjusted
Change_Orient	0.753	0.751
Communication_Competency	0.908	0.907
Competitiveness	0.934	0.933
Creativity	0.947	0.946
Innovations	0.937	0.937
Opp_Orient	0.835	0.833
Religiosity_Value	0.955	0.955

Source: Research Results, 2023 (Data processed)

Table 6 showed both the R Square and R Square Adjusted values are greater than 0.75 or 75%. Thus, it can be concluded that the predictive power of the structural model in PLS is forceful because greater than 75%. Furthermore, a model is considered fit if it has an SRMR value on the saturated model and an estimated model < 0.100 . The SRMR value in the saturated model is 0.081 and the estimated model value is 0.083, where both models have a value of < 0.100 . Thus, the model built meets the model of fit criteria as shown in Table 7.

Table 7: Model Fit Summary

	Saturated Model	Estimated Model
SRMR	0.081	0.083
d_ULS	3,437	3,657

Source: Research Results, 2023 (Data processed)

In addition, the values of predictive relevance indicate the level of goodness of the observed values in the model formed through the blindfolding procedure. The predictive relevance value > 0 indicates that the observations made are good enough. However, if the predictive relevance value is close to 0 or even negative, it indicates a poor observation value. The predictive relevance value is shown in Table 8.

Table 8: Predictive Relevance Value

Dimensions	SSO	SSE	Q² (=1-SSE/SSO)
Change Orient	204,000	71,556	0.649
Communication Competency	204,000	33,903	0.834
Competitiveness	510,000	99,769	0.804
Creativity	102,000	6,199	0.939
Innovations	204,000	19,448	0.905
Latent Variables 1	1632,000	1632,000	
Opp_Orient	102,000	17,266	0.831
Religiosity Value	306,000	33,891	0.889

Source: Research Results, 2023 (Data processed)

Table 8 shows that the Q^2 value ($=1-SSE/SSO$) on the dimensions of change orientation, communication competency, competitiveness, creativity, innovation, opportunity orientation, and religiosity value is greater than 0 and even close to 1. Therefore, it can be concluded that the dimensions of the religiosity entrepreneurial marketing variable have a very good research model observation value. Thus, the results of this study succeeded in developing a theoretical construct of entrepreneurial marketing by adopting local wisdom through integrating religiosity orientation.

4.2. Discussion

This research formulated a holistic construct variable novelty of religiosity entrepreneurial marketing and used survey results to confirm the dimensions of change orientation, communication competency, competitiveness, creativity, innovation, opportunity orientation, and religiosity value. The fit level of the built model is indicated by the SRMR value, which is 0.081 for the model saturation value and 0.083 for the estimated model value. It means the model built is excellent and meets the standard for a good model. The results showed that the dimensions of change orientation, communication competency, competitiveness, creativity, innovation, opportunity orientation, and religiosity value are representable to measure the variable of religiosity entrepreneurial marketing.

First, Change Orientation is able to represent the religiosity entrepreneurial marketing variable by 75.1% (R Square Adjusted = 0.751). This indicates that religion-based entrepreneurship marketing is always change-oriented. This means that religious marketing is not "old-school" but rather to keep up with the times. The changes that occur affect the entrepreneurial marketing activities carried out by each company. For example, religion-based entrepreneurship marketing was originally only broadcast in houses of worship (offline) but now religious entrepreneurship marketing techniques have penetrated social media and various other online platforms.

Second, Communication Competency can describe the religiosity entrepreneurial marketing variable by 90.7% (R Square Adjusted = 0.907). This shows that the communication skills of every marketer in entrepreneurship itself are a very important basis to have. Based on the survey results in the field, it is known that communication skills that are minimal and rigid in nature cause marketing to not work effectively because it causes partialization between religious communities. However, if the religious communication skills possessed are very reliable, then this can be a strength for entrepreneurship itself to apply religiosity entrepreneurial marketing.

Third, Competitiveness can influence the religiosity entrepreneurial marketing variable by 93.3% (R Square Adjusted = 0.933). In other words, every social entrepreneurship that carries out religiosity entrepreneurial marketing techniques also offers competitive prices on its marketing activities, is more effective in serving beneficiaries than other entrepreneurship, offers superior material quality, offers different products, and has advantages in providing trial products. (samples) to consumers regarding the products sold. This is a unique competitive advantage in the religiosity entrepreneurial marketing variable.

Fourth, Creativity is able to predict the religiosity entrepreneurial marketing variable by 94.6% (R Square Adjusted = 0.946). Thus, it is clear that creative religious entrepreneurship marketing carried out in the context of social entrepreneurship can measure how creative religiosity entrepreneurial marketing techniques are carried out. Generating ideas related to entrepreneurship marketing techniques based on religion often appear, such as product marketing by utilizing religious public figures or certain religious leaders.

Fifth, Innovation is able to represent the religiosity entrepreneurial marketing variable by 93.7% (R Square Adjusted = 0.937). In entrepreneurship marketing based on religion, innovation is important to do. Furthermore, the intensity of innovation is needed so that it is not monotonous, such as discounting products for buyers who are followers of certain religious figures or regular congregations in a place of worship, as well as discounts on special religious days.

Sixth, Opportunity Orientation can represent the religiosity entrepreneurial marketing variable by 83.3% (R Square Adjusted = 0.833). This indicates that the statement points regarding religiosity entrepreneurial marketing that is carried out are always oriented towards the opportunities that exist in the market. In other words, marketing using religious characteristics is not fixated on a rigid and sacred religious stipulation but sees all opportunities that exist to carry out marketing religiously as long as it is within the limits of religious tolerance.

Seventh, Religiosity Value can describe the religiosity entrepreneurial marketing variable by 95.5% (R Square Adjusted = 0.955). The dimension of religiosity value is the most important dominant dimension in this variable. This is indicated by the highest Adjusted R-Square value among the other dimensions. Based on the CFA test results, it turns out that religious value statement items increase sales of entrepreneurial products, religious values increase the quality of entrepreneurial services, and the use of religious values in marketing activities increases consumer empathy in buying the products offered can describe the novelty variable in this study. This study's results are in line with (Juravle et al., 2016) that religious values can be implemented in marketing strategies, especially in non-profit institutions.

The religiosity value dominates the research results because Indonesia is a country that has the concept of one and only God (in accordance with the Pancasila philosophy). In other words, religiosity value has a high value because religion is a factor that is still held firmly by the Indonesian people and influences every aspect of life, including entrepreneurship. These results would be different if the religiosity entrepreneurial marketing variable was applied to another country. The practical implication of this research is that social entrepreneurship practitioners (owners and managers) can start trying to implement religion-based marketing methods, also known as religiosity entrepreneurial marketing.

5. Conclusion

This study fulfills a clear research gap in formally incorporating religious values into entrepreneurial marketing models relevant to social missions. The proposed conceptualization and survey-based measurement analysis lend support for "religiosity entrepreneur marketing" as a viable strategy. Specifically, dimensions like religious values, creativity, and innovation exhibit the ability to represent REM's core premises. However, more research is needed to determine how REM impacts social enterprise performance on financial, social, and environmental parameters. Additionally, testing the REM model in different cultural settings can produce useful insights for localization. Social entrepreneurs can potentially apply the REM framework to design targeted, impact-driven marketing that leverages the religious affiliations of stakeholders. Overall, melding religiosity with entrepreneurial marketing opens up an interesting avenue for scholarship and practice.

5.1. Study Limitations & Future Implications

Like other empirical studies, this research has limitations. First, respondents were confined to a few provinces in Indonesia due to time and situational restrictions. A larger geographical region would have been desirable for generalizing the results to the whole population of SMEs. Nonetheless, the response rate for this study was positive enough to serve as a foundation for future research. Thus, certain entrepreneurs may be underrepresented in the sample. Second, the tiny sample size may not be sufficient for this type of entrepreneurial marketing. More empirical cross-cultural and cross-country studies might be done in the future to validate the findings of this exploratory investigation. In addition, future studies should look at the similarities and distinguishing traits of entrepreneurs from diverse ethnicities. Furthermore, this research might be based on a larger collection of cultural values. A cross-cultural study examining disparities between religious people and atheists might potentially give more insights into entrepreneurial marketing and marketing success.

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