

Developing an Integrated Maqāṣid al-Sharī'ah-Based Social Entrepreneurship Ecosystem Model for Sustainable Development: Empirical Evidence from HIPMI Indonesia

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ABSTRACT

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Background: Social entrepreneurship is increasingly seen as a strategic engine for the Sustainable Development Goals (SDGs) in countries with a majority of Muslims. However, there are few empirical studies that treat Maqasid al-Shari'ah as a measurable construct within entrepreneurial ecosystem models, and there is little data on how entrepreneurial associations like the Indonesian Young Entrepreneurs Association (HIPMI) influence this process.

Research Gap: The majority of current social entrepreneurship research evaluates business success using secular frameworks like the Sustainable Development Goals or the Triple Bottom Line, mainly ignoring Islamic ethical principles. The structural role of Maqasid al-Shari'ah is still poorly understood, despite being frequently discussed as a normative framework. Little empirical work explains how these values actually take shape within entrepreneurial ecosystems or how they feed into sustainable development outcomes.

Novelty: This study operationalizes Maqasid al-Shari'ah as a reflective latent construct measured through its five daruriyyat dimensions within a PLS-SEM framework. It simultaneously estimates direct, indirect, and total effects among six constructs and proposes the Islamic Social Entrepreneurial Ecosystem Model (ISEEM), integrating institutional, organizational, and value-based pathways to explain sustainable development among Muslim entrepreneurs.

Method: A quantitative, explanatory approach was employed to survey 255 HIPMI members in North Sumatra, Indonesia, using a five-point Likert-scale questionnaire. Partial Least Squares Structural Equation Modeling was used to analyze the data.

Results: The measurement model met all validity and reliability criteria (AVE=0.777 to 0.902; Cronbach's Alpha and Composite Reliability above 0.90), while the structural model demonstrated strong predictive relevance ($Q^2=0.679$ to 0.738), substantial explanatory power ($R^2=0.764$ to 0.886), and good overall fit (SRMR=0.038). Ten of twelve hypotheses received support. Social Entrepreneurship Characteristics had the most beneficial impact on Maqasid al-Shari'ah ($\beta=0.600$). External support had no discernible direct impact on Maqasid al-Shari'ah, while the role of HIPMI had no discernible direct impact on SDG Contribution. However, both relationships gained significance after being mediated by the Social Entrepreneurship Ecosystem.

Conclusion: These results corroborate the Islamic Social Entrepreneurial Ecosystem Model, demonstrating that when entrepreneurial capacity, ecosystem development, institutional support, and the internalization of Maqasid al-Shari'ah work together, sustainable development is strengthened.

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INTRODUCTION

According to Dees (1998) and Austin, Stevenson, & Wei-Skillern (2006), social entrepreneurship has evolved into a strategy that integrates business innovation with social norms to directly address many social, economic, and environmental challenges. Unlike conventional businesses, social businesses aim not only to achieve financial success but also to achieve social impact through workplace innovation, community service, and employee training (Saebi, Foss, & Linder, 2019). Their success is attributed not only to their entrepreneurial skills but also to the quality of the entrepreneurial ecosystem, which includes institutional support, networks, access to financing, and support organizations (Stam, 2015; Spigel, 2017; Wurth, Stam, & Spigel, 2022). In Indonesia, the Indonesian Young Entrepreneurs Association (HIPMI) contributes to strengthening this ecosystem through business networks, financing facilitation, business incubation, mentoring, and policy advocacy for MSMEs (Harahap, Nasution, & Nasution, 2024).

Despite this advancement, there is still a significant theoretical gap. The majority of current social entrepreneurship research evaluates business success using secular frameworks like the Sustainable Development Goals (SDGs) or the Triple Bottom Line, mainly ignoring Islamic ethical principles. In contrast, Maqāṣid al-Sharī'ah the greater goals of Islamic law, which include the safeguarding of religion, life, intellect, lineage, and wealth is anticipated to be realized by entrepreneurial activity within Islamic economics (Auda, 2008; Chapra, 2016; Mohammed, 2024). The structural role of Maqāṣid al-Sharī'ah is still poorly understood, despite the fact that it is frequently discussed as a normative framework. However, little empirical work explains how these values actually take shape within entrepreneurial ecosystems or how they feed into sustainable-development outcomes.

In more recent versions, Entrepreneurial Ecosystem Theory has shifted from merely listing ecosystem elements to describing how institutional, social, and cultural actors work together to promote entrepreneurial success (Stam, 2015; Spigel, 2017; Wurth, Stam, & Spigel, 2022). A similar argument is made by Islamic Moral Economy, which maintains that internalizing moral principles is more important for sustainable development than independent regulatory action (Kamla & Rammal, 2019). This study fills this gap by conceptualizing Maqāṣid al-Sharī'ah as an endogenous, multidimensional construct shaped by entrepreneurial characteristics, organizational support, and ecosystem quality while simultaneously contributing to SDG achievement. However, these two perspectives have rarely been brought together within a single empirical framework.

This research makes three major contributions. First, using a PLS-SEM framework, Maqāṣid al-Sharī'ah is operationalized as a reflecting latent construct, measured through its five *daruriyyat* dimensions. Second, in order to differentiate between full and partial mediation mechanisms, the study simultaneously estimates direct, indirect, and total effects among Social Entrepreneurship Characteristics, the Role of HIPMI, External Support, the Social Entrepreneurship Ecosystem, Maqāṣid al-Sharī'ah, and Contribution to the SDGs. Third, the study proposes the Islamic Social Entrepreneurial Ecosystem Model (ISEEM), which integrates institutional, organizational, and value-based pathways to explain sustainable development among Muslim entrepreneurs, based on empirical data from 255 HIPMI members in North Sumatra.

The study advances Islamic Moral Economy by providing quantitative evidence that sustainable entrepreneurial behavior is primarily motivated by values rather than regulation, and it expands on Entrepreneurial Ecosystem Theory by treating Islamic ethical values as both an outcome and a mediating mechanism within the ecosystem. Practically speaking, the results provide HIPMI, legislators, and organizations in charge of MSME and halal-economy development with strategic direction as they create entrepreneurship initiatives that enhance ecosystem quality, entrepreneurial capacity, and the collective internalization of Maqāṣid al-Sharī'ah. Based on this framework, twelve hypotheses are put out to use Partial Least Squares Structural Equation Modeling (PLS-SEM) to examine the structural links between the six constructs.

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

Social Entrepreneurship and Entrepreneurial Ecosystem

As a strategy that combines entrepreneurial innovation with the generation of long-lasting social value, social entrepreneurship has garnered increasing scholarly interest. Social entrepreneurship prioritizes the social mission while retaining economic sustainability in the pursuit of intricate societal and environmental goals, whereas traditional entrepreneurship focuses largely on financial performance (Dees, 1998; Austin, Stevenson, & Wei-Skillern, 2006). Through market-oriented, creative solutions that boost inclusive development, empower communities, and create jobs, social entrepreneurs seek long-term public value (Saebi, Foss, & Linder, 2019).

According to earlier research, social entrepreneurs differ from traditional business players in a variety of ways, including their strong social commitment, capacity for innovation, focus on sustainability, measured risk-taking, and inclusive leadership. Combined, these characteristics enable entrepreneurs to pursue broader financial goals linked to social benefits, making social entrepreneurship crucial for future development. Based on this perspective, this study selected Social Entrepreneurship Characteristics (X1) as a multifaceted construct encompassing inclusive leadership, social mission orientation, social innovation, sustainability orientation, and entrepreneurial risk assessment.

However, the quality of the surrounding business environment is just as important to entrepreneurial success as individual skill. According to the Entrepreneurial Ecosystem Theory, venture creation and business survival are jointly sustained by an interconnected network of institutions, organizations, financial resources, government agencies, educational institutions, and social relationships (Isenberg, 2010; Stam, 2015; Wurth, Stam, & Spigel, 2022). Entrepreneurs act as recipients of the various resources available within the ecosystem. Furthermore, entrepreneurs maintain a key role as active actors in building and developing the ecosystem through collaboration, continuous innovation, and knowledge acquisition across diverse interests (Spigel, 2017).

According to this study, the Social Entrepreneurship Ecosystem (Y1) is understood as an integrated and dynamic system that facilitates synergistic interactions between institutions, communities, entrepreneurs, and various supporting organizations to promote social norms, business development, and innovation that benefits the general public. It is operationalized through resource access, inter-organizational collaboration, entrepreneurial resilience, community empowerment, sustainable business development, and strategic partnerships. Together, these dimensions capture the ecosystem's capacity to strengthen social entrepreneurship and lift its contribution to sustainable development.

The Role of HIPMI in Strengthening the Entrepreneurial Ecosystem

Within Indonesia's entrepreneurial ecosystem, the Indonesian Young Entrepreneurs Association (HIPMI) has become a key institution supporting entrepreneur development, particularly among micro, small, and medium-sized enterprises (MSMEs). Since its founding in 1972, HIPMI has provided mentoring, business networking, policy advocacy, business incubation, and access to financing, building entrepreneurial capacity and business competitiveness along the way (Harahap, Nasution, & Nasution, 2024). Beyond these organizational functions, HIPMI acts as an intermediary linking entrepreneurs to government agencies, financial institutions, universities, investors, and industry partners, fostering cross-sector collaboration and resource mobilization.

Drawing on Entrepreneurial Ecosystem Theory, this study frames the Role of HIPMI (X2) as an organizational mechanism that strengthens ecosystem quality rather than one that directly produces sustainable-development outcomes, operationalized through five dimensions—mentoring services, access to capital, networking facilitation, policy advocacy, and business incubation—that together capture HIPMI's part in building entrepreneurs' knowledge, capability, and access to the strategic resources sustainable business growth requires.

Entrepreneurship associations like HIPMI are therefore best understood not simply as service providers but as ecosystem orchestrators coordinating the interactions among entrepreneurs and supporting institutions. By deepening collaboration, knowledge exchange, and institutional connectivity, HIPMI is expected to lift ecosystem performance and, through it, entrepreneurs' contribution to the Sustainable Development Goals (SDGs).

Maqāṣid al-Sharī'ah and Islamic Moral Economy

Islamic economics judges entrepreneurial success not just by financial performance but by its contribution to the higher objectives of Islamic law (Maqāṣid al-Sharī'ah), objectives that bind economic prosperity together with ethical responsibility and social welfare. Auda (2008) frames Maqāṣid al-Sharī'ah as a dynamic framework for promoting maṣlaḥah (public benefit) while preventing mafsadah (harm), and thereby for guiding sustainable human development comprising five essential objectives (al-daruriyyāt al-khams): protecting religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl). Together these five furnish ethical standards for judging entrepreneurial activity in terms of social justice, human well-being, and long-term sustainability, rather than economic outcomes alone (Chapra, 2016; Mohammed, 2024).

Despite its evident importance, Maqāṣid al-Sharī'ah has mostly been treated by empirical studies as a normative framework rather than a construct that can be measured within causal models. This study addresses the literature gap by presenting Maqāṣid al-Sharī'ah as a multidimensional construct that encompasses both the outcomes of business processes and the factors influencing sustainable development.

This approach aligns with the Islamic perspective on Moral Economy, which emphasizes that the internalization of corporate ethical principles will not be negatively affected by market mechanisms or regulations (Kamla & Rammal, 2019). Religion, moral commitment, and organizational culture encourage employees to integrate social ties into business operations. Therefore, this study utilizes Maqāṣid al-Sharī'ah as a mediating variable linking the SDGs, HIPMI institutional support, and entrepreneurial capabilities in the Islamic Social Entrepreneurship Ecosystem Model (ISEEM).

Social Entrepreneurship and the Sustainable Development Goals (SDGs)

The Sustainable Development Goals (SDGs), adopted through the UN 2030 Agenda, aim to achieve inclusive economic growth, social cohesion, and environmental sustainability (United Nations, 2015). In this context, social entrepreneurship is considered a strategic tool because it integrates business innovation with social and environmental values. Numerous studies have shown that social entrepreneurship contributes to job skills development, poverty alleviation, community development, environmental protection, and economic inclusion (Saebi, Foss, & Linder, 2019; Turyakira et al., 2025). However, as a large body of research, these contributions are examined at the individual, organizational, or institutional level, making it difficult to obtain a comprehensive understanding.

To address this gap, this study develops the Islamic Social Entrepreneurship Ecosystem Model (ISEEM) that integrates Social Entrepreneurship Characteristics (X1), HIPMI's Role (X2), External Support (X3), Social Entrepreneurship Ecosystem (Y1), and Maqāṣid al-Sharī'ah as a dimension of Islamic ethics. With HIPMI's position as a business network, incubator, facilitator, and policy advocate, this model explains how entrepreneurial capabilities, institutional support, ecosystem quality, and Islamic values jointly drive the achievement of SDGs among HIPMI entrepreneurs.

Conceptual Framework and Hypothesis Development

This study integrates Islamic Moral Economy and Entrepreneurship Ecosystem Theory to explain the role of social enterprises in achieving the Sustainable Development Goals. According to Entrepreneurship Ecosystem Theory, entrepreneurial success is determined by several factors, namely the synergy of institutions, networks, resources, and collaborative infrastructure (Stam, 2015; Spigel, 2017; Wurth, Stam, & Spigel, 2022). On the other hand, Islamic Moral Economy argues that the internalization of the principles of Maqāṣid al-Sharī'ah serves as an ethical foundation that drives future development (Chapra, 2016; Kamla & Rammal, 2019). Based on these two perspectives, this study develops the Islamic Social Entrepreneurship Ecosystem Model (ISEEM).

This conceptual model consists of six latent constructs: Social Entrepreneurship Characteristics (X1), HIPMI's Role (X2), External Support (X3), Social Entrepreneurship Ecosystem (Y1), Maqāṣid al-Sharī'ah (M), and Contribution to the SDGs (Y2). Characteristics of social entrepreneurship include innovation, leadership, social commitment, and a sustainability orientation. HIPMI's role is supported by networking, mentoring, business incubation, and access to strategic resources, while the external environment supports government policies, access to financing, partnerships, and market facilitation.

This concept is based on the research of Maqāṣid al-Sharī'ah as an endogenous ethical construction made up of the interaction of entrepreneurial capability, institutional support, and ecosystem quality. Thus, ISEEM explains that achieving the SDGs is achieved through the synergy of organizational, institutional, and Islamic values, which mutually reinforce each other in building sustainable social entrepreneurship. Together these three mechanisms form ISEEM's theoretical foundation.

Twelve hypotheses follow from these arguments. Social Entrepreneurship Characteristics is hypothesized to positively influence the Social Entrepreneurship Ecosystem, Maqāṣid al-Sharī'ah, and Contribution to the SDGs (H1-1–H1-3); the Role of HIPMI is expected to positively affect the ecosystem, Islamic values, and SDG contribution (H2-1–H2-3); and External Support is proposed to strengthen the ecosystem, Maqāṣid al-Sharī'ah, and SDG achievement (H3-1–H3-3). The Social Entrepreneurship Ecosystem is further hypothesized to positively influence both Maqāṣid al-Sharī'ah and Contribution to the SDGs (H4-1–H4-2), and Maqāṣid al-Sharī'ah is expected to positively affect Contribution to the SDGs (H5). PLS-SEM is used to test these hypotheses empirically, evaluating the direct, indirect, and mediating relationships that underpin the proposed ISEEM.

METHOD

A quantitative, explanatory design was used to examine the structural relationships linking Social Entrepreneurship Characteristics, the Role of HIPMI, External Support, the Social Entrepreneurship Ecosystem, Maqāṣid al-Sharī'ah, and Contribution to the Sustainable Development Goals (SDGs). This study used Partial Least Squares Structural Equation Modeling (PLS-SEM) to analyze the Islamic Social Entrepreneurship Ecosystem Model (ISEEM) because it can analyze complex relationships between variables with high predictive orientation (Hair et al., 2022). The study population consisted of active members of HIPMI domiciled in North Sumatra, selected for their involvement in MSME development through networking, business partnerships, mentoring, and policy advocacy. A total of 255 valid factors were analyzed, in accordance with the PLS-SEM sample size.

To ensure content validity, clarity, and consistency of research measurements, data were collected using a five-point Likert scale that had been validated by experts and preliminary trials. The conceptual framework consisted of six reflective latent constructs that were adapted from previous research and contextualized for Islamic social entrepreneurship: the role of HIPMI (mentoring, networking, access to finance, business incubation, policy advocacy); social entrepreneurship characteristics (social mission orientation, innovation, sustainability orientation, risk-taking, inclusive leadership); Maqāṣid al-Sharī'ah (the five fundamental goals of Islamic law); the Social Entrepreneurship Ecosystem (cooperation, resource accessibility, entrepreneurial resilience, community empowerment, ecosystem sustainability); external support (government support, financial access, strategic partnerships, market facilitation, regulatory support); and contribution to the SDGs (inclusive growth, poverty reduction, social welfare, environmental sustainability, and partnerships).

Data was analyzed using SmartPLS in accordance with the conventional two-step process. The measurement model was evaluated using indicator reliability, Cronbach's Alpha, Composite Reliability, Average Variance Extracted (AVE), the Fornell–Larcker criterion, cross-loadings, and the Heterotrait–Monotrait Ratio (HTMT); the structural model was evaluated using the Variance Inflation Factor (VIF), coefficient of determination (R^2), predictive relevance (Q^2), effect size (f^2), Standardized Root Mean Square Residual (SRMR), and Normed Fit Index (NFI). Bootstrapping with 5,000 resamples was used to test hypotheses against significance criteria of $t > 1.96$ and $p < 0.05$. Direct, indirect, and total effects were examined, and mediation was assessed using the Variance Accounted For (VAF) method. Every responder gave their informed consent, participation was entirely voluntary, and confidentiality and anonymity were maintained at all times.

RESULTS

Respondent Profile and Descriptive Statistics

North Sumatra Province's HIPMI members provided 255 valid replies to the survey. The demographic profile of the respondents in terms of age, gender, education, business size, and regional distribution is compiled in Table 1.

Table 1. Respondent Demographic Profile

Characteristic	Category	n	%
Age	17-22 years	74	29
	23-28 years	57	22
	29-34 years	68	27
	35-40 years	52	20
	>41 years	4	2
Gender	Male	226	88
	Female	29	12
Education	Senior High School	74	29
	Diploma (D3)	4	2
	Bachelor (S1)	131	51
	Master (S2)	44	17
	Doctoral (S3)	2	1
Business Scale	Ultra-micro	74	29
	Micro	65	26
	Small	74	29
	Medium	42	16
Domicile	Medan City	164	64.3
	Deli Serdang Regency	21	8.2
	Labuhanbatu Regency	10	3.9
	Other regencies/cities (28 areas)	60	23.6

Source: Processed primary data, 2026.

The productive-age cohort of respondents, who made up 78% of the sample, were between the ages of 17 and 34. They fit the flexible, tech-savvy profile that ecosystem-based organizations like HIPMI typically draw. The gender imbalance in the province's official HIPMI membership is still evident in the 88% of respondents who were men. The self-reported perceptual data entering into the subsequent PLS-SEM analysis can be reliably trusted to reflect a strong ability to evaluate the survey constructs because 51% of respondents had a bachelor's degree. Ultra-micro and small enterprises accounted for 29% of the sample by business scale, and when combined with micro enterprises (26%), they made up 84% of respondents overall. This indicates that MSMEs still dominate Indonesia. Geographically, 64.3% of respondents came from Medan, the economic center of North Sumatra, indicating that social and HIPMI-related activities are still concentrated in that region.

Every variable in the descriptive analysis of the six research constructs (Table 2) fell into the "high" perceptual category (mean CI 3.41-4.20), indicating that respondents' opinions of the underlying constructs were generally positive.

Table 2. Descriptive Statistics of Research Constructs

Construct	Indicator Mean Range	Construct Mean	SD	Category
Social Entrepreneurship Characteristics (X1)	3.79-4.11	3.98	0.74	High
Role of HIPMI (X2)	4.04-4.38	4.18	0.69	High-Very High
External Support (X3)	3.79-4.02	3.92	0.76	High
Social Entrepreneurship Ecosystem (Y1)	3.90-4.07	3.98	0.71	High
Contribution to SDGs (Y2)	3.82-4.04	3.93	0.75	High
Maqāṣid al-Sharī'ah (M)	3.90-4.09	4.00	0.72	High

Source: Processed primary data, 2026.

The Role of HIPMI (X2) comes out with the highest construct mean (4.18), near the "very high" band; respondents clearly view HIPMI's advocacy, training, networking, mentorship, and resource-facilitation activity as an extremely potent enabling factor. Maqāṣid al-Sharī'ah (M) came second (mean = 4.00), suggesting that respondents already hold a fairly strong internalized orientation toward religious, ethical, and welfare-protective ideals in their business practice, independent of whatever the later structural analysis reveals about what drives that orientation. Social Entrepreneurship Characteristics (X1) and the Social Entrepreneurship Ecosystem (Y1) shared the third-highest mean (3.98), while

External Support (X3) and Contribution to the SDGs (Y2) registered comparatively (though still "high") lower means of 3.92 and 3.93 respectively – an early indication, corroborated later in the structural analysis, that external/institutional support alone is a comparatively weaker driver in this model than internal entrepreneurial character or ecosystem quality. All constructs exhibited moderate and comparable standard deviations (0.69-0.76), indicating that respondent perceptions were reasonably homogeneous and suitable for proceeding to formal measurement- and structural-model testing.

Read together, the demographic and construct-level descriptive results indicate that the sample is well positioned to speak to this study's research questions: it is drawn predominantly from productive-age, moderately-to-highly educated MSME actors – precisely the population segment that Indonesian MSME and halal-economy policy targets – and it reports uniformly positive, moderately dispersed perceptions across all six constructs, providing an adequate empirical basis for testing the measurement and structural models that follow. The comparatively lower means for External Support and Contribution to the SDGs relative to the Role of HIPMI and Maqāṣid al-Sharī'ah are, as shown in the subsequent structural analysis, not statistical artefacts but a genuine early signal of the differentiated causal roles these constructs play within the model.

Measurement Model (Outer Model) Evaluation

Evaluation of the reflective measurement model followed the sequence recommended by Hair et al. (2019, 2022): indicator reliability, convergent validity, internal consistency reliability, and discriminant validity. Indicator reliability. All 30 indicators across the six constructs produced outer loadings well above the conservative 0.708 threshold (Hair et al., 2019), ranging from 0.846 (Y2.4) to 0.962 (M.3).

Loadings ranged from 0.929 to 0.962 for Maqāṣid al-Sharī'ah, 0.919 to 0.955 for the Role of HIPMI, 0.891 to 0.932 for External Support, 0.917 to 0.954 for the Social Entrepreneurship Ecosystem, 0.858 to 0.914 for Social Entrepreneurship Characteristics, and 0.846 to 0.928 for the SDGs construct meeting indicator-reliability requirements by having every indicator explain more than 50% of its own measurement variance.

Convergent validity and reliability. Table 3 reports the Average Variance Extracted (AVE), Cronbach's alpha, Composite Reliability (CR), and rho_A for each construct, all of which comfortably clear the 0.50 (AVE) and 0.70 (reliability) benchmarks recommended by Hair et al. (2021).

Table 3. Convergent Validity and Reliability of Research Constructs

Construct	AVE	Cronbach's Alpha	rho_A	Composite Reliability
Social Entrepreneurship Characteristics (X1)	0.777	0.928	0.929	0.946
External Support (X3)	0.827	0.947	0.949	0.960
Role of HIPMI (X2)	0.882	0.966	0.967	0.974
Social Entrepreneurship Ecosystem (Y1)	0.868	0.962	0.962	0.970
Contribution to SDGs (Y2)	0.825	0.947	0.948	0.959
Maqāṣid al-Sharī'ah (M)	0.902	0.973	0.974	0.979

Source: Processed primary data (SmartPLS output), 2026.

Maqāṣid al-Sharī'ah shows the highest validity and reliability, reflected in the AVE of 0.902 and the values of $\alpha = 0.973$, $\rho_A = 0.974$, and $CR = 0.979$. Social Entrepreneurship Features with a little broader conceptual scope (including risk-taking, social mission, innovation, sustainability orientation, and inclusive leadership) yielded the relatively lowest, albeit still high, AVE (0.777) and dependability values. The measuring model has good internal consistency and convergent validity across all six constructs.

The Fornell-Larcker criterion, the Heterotrait-Monotrait ratio (HTMT), and cross-loadings were used to evaluate discriminant validity. The square root of each construct's AVE exceeded its correlations with the other constructs under the Fornell-Larcker criterion, indicating that each latent variable is empirically different from the others. Since ecosystem quality and value internalization are theoretically close constructs in an Islamic social-entrepreneurship setting, HTMT values for the majority of construct pairs remained below the conservative 0.90 threshold. However, a few pairs involving conceptually adjacent constructs (such as the Social Entrepreneurship Ecosystem and Maqāṣid al-

Shari'ah, and Maqāṣid al-Shari'ah's indicator-level correlations, which ranged between roughly 0.69 and 0.96 across the cross-loading matrix). Cross-loading analysis confirmed that each indicator loaded most strongly on its intended construct. Taken together, the discriminant validity results support treating the six constructs as empirically separable latent variables suitable for structural-model testing.

Outer VIF (multicollinearity among indicators) values for all indicators remained below the conservative threshold of 5.0 recommended by Hair et al. (2022), indicating that no indicator-level multicollinearity threatens the stability of the outer-model estimates. On this basis, the measurement model was judged fit for progression to structural-model evaluation.

Together, indicator reliability, convergent validity, internal-consistency reliability, discriminant validity, and acceptable outer VIF jointly satisfy the full battery of measurement-model quality criteria recommended for reflective PLS-SEM constructs (Hair et al., 2019, 2022). This is a methodologically important result specifically for the Maqāṣid al-Shari'ah construct: because the five daruriyyat indicators (protection of religion, life, intellect, lineage/posterity, and wealth) originate from a normative legal-theological framework rather than from conventional survey-instrument development practice, their empirical performance as a coherent, reliable, and discriminant reflective construct (AVE = 0.902; CR = 0.979) provides methodological validation that Maqāṣid al-Shari'ah can be meaningfully quantified and embedded within mainstream structural equation models – a precondition for the theoretical integration this study subsequently proposes.

Structural Model (Inner Model) Evaluation

Multicollinearity testing (VIF), coefficient of determination (R^2), effect size (f^2), predictive relevance (Q^2), and model fit are the five stages used for structural model evaluation. The internal VIF value for the Social Entrepreneurship Ecosystem predictor (Y1) ranged from 3.753 to 4.514, indicating no significant multicollinearity problem. In the Contribution to SDGs (Y2) and Maqāṣid al-Shari'ah (M) models, several VIF values exceeded 5.0, especially the Y1→Y2 (7.295) and Y1→M (7.073) paths, but were still below the tolerance limit of 10.0. This condition is a logical consequence of the mediation structure, because Y1 is formed by X1, X2, and X3 while also acting as mediators, so that the information overlap is structural, not indicating a model specification error. Given that R^2 and Q^2 values for the affected endogenous constructs remained very high and SRMR remained excellent (0.038), the elevated inner VIF values were judged conceptual/structural rather than indicative of unstable path estimates.

Coefficient of determination (R^2). Table 4 presents R^2 values for the three endogenous constructs, interpreted following Hair et al. (2022), where $R^2 \geq 0.75$ is substantial, ≥ 0.50 is moderate, and ≥ 0.25 is weak.

Table 4. Coefficient of Determination (R^2)

Endogenous Construct	R^2	Category
Social Entrepreneurship Ecosystem (Y1)	0.859	Substantial
Contribution to SDGs (Y2)	0.886	Substantial
Maqāṣid al-Shari'ah (M)	0.764	Substantial

Source: Processed primary data (SmartPLS output), 2026.

All three endogenous constructs fall within the substantial category. Social Entrepreneurship Characteristics, External Support, and the Role of HIPMI jointly explain 85.9% of the variance in the Social Entrepreneurship Ecosystem; the full structural model explains 88.6% of the variance in Contribution to the SDGs; and the antecedent constructs explain 76.4% of the variance in Maqāṣid al-Shari'ah. These results indicate that the model possesses very strong explanatory power for all three outcome constructs of theoretical interest.

Effect size (f^2). Using Cohen's (1988) benchmarks (0.02 = small, 0.15 = medium, 0.35 = large), the strongest individual effect in the model was Social Entrepreneurship Characteristics → Maqāṣid al-Shari'ah ($f^2 = 0.304$, medium-to-large), followed by External Support → Ecosystem ($f^2 = 0.254$) and Role of HIPMI → Ecosystem ($f^2 = 0.217$), both medium effects. By contrast, Role of HIPMI → Contribution to SDGs ($f^2 = 0.006$) and External Support → Maqāṣid al-Shari'ah ($f^2 = 0.000$) exhibited negligible effect sizes, foreshadowing the non-significant direct paths identified in the hypothesis-testing stage below. Effects on Contribution to the SDGs from the Ecosystem ($f^2 = 0.132$), Social Entrepreneurship Characteristics ($f^2 = 0.092$), and Maqāṣid al-Shari'ah ($f^2 = 0.102$) were small-to-

medium and broadly comparable in magnitude, indicating that the SDG outcome is driven by several converging factors rather than a single dominant predictor.

Predictive relevance (Q^2). Blindfolding-based Q^2 values were 0.738 for the Social Entrepreneurship Ecosystem, 0.721 for Contribution to the SDGs, and 0.679 for Maqāṣid al-Sharī'ah all far above the 0.35 threshold for large predictive relevance (Shmueli et al., 2019), confirming that the model is not merely explanatory but genuinely predictive of out-of-sample observations for all three endogenous constructs.

Goodness of fit. Model fit was assessed via the Standardized Root Mean Square Residual (SRMR) and the Normed Fit Index (NFI). SRMR was 0.038, well below the 0.08 threshold recommended by Hair et al. (2021), indicating an excellent fit between the empirical and model-implied correlation matrices. The Normed Fit Index (NFI) value of 0.843 is slightly below the conventional threshold of 0.90 for the good fit category. However, in the PLS-SEM approach, the NFI does not take model complexity into account and is therefore not a primary indicator in evaluating model suitability. Therefore, the assessment places more emphasis on the SRMR, R^2 , and Q^2 as measures of model fit and predictive ability. Considering the complex characteristics of the model and the use of ordinal-scale survey data, the NFI value of 0.843 is still within the acceptable range and consistent with the methodological recommendations of PLS-SEM (Henseler, Ringle, & Sarstedt, 2016). When combined, these findings suggest a structural model with great predictive relevance, substantial explanatory power, and an acceptable overall fit enough justification to move on to hypothesis testing.

Hypothesis Testing

Hypothesis testing relied on bootstrapping, applying the decision rule of t-statistic > 1.96 and p-value < 0.05 at the 5% significance level, to evaluate direct effects, specific indirect effects, total effects, and mediation strength (VAF).

Direct effects.

Table 5 presents the results for all twelve hypothesized direct pathways.

Table 5. Direct Effect Hypothesis Testing Results

Hyp.	Path	β	t-stat	p-value	Result
H1-1	X1 $\rightarrow$ Y1	0.238	4.125	0.000	Supported
H1-2	X1 $\rightarrow$ Y2	0.238	3.556	0.000	Supported
H1-3	X1 $\rightarrow$ M	0.546	6.443	0.000	Supported
H2-1	X2 $\rightarrow$ Y1	0.342	6.269	0.000	Supported
H2-2	X2 $\rightarrow$ Y2	0.059	1.104	0.270	Not supported
H2-3	X2 $\rightarrow$ M	0.165	2.264	0.024	Supported
H3-1	X3 $\rightarrow$ Y1	0.403	8.180	0.000	Supported
H3-2	X3 $\rightarrow$ Y2	0.154	2.213	0.027	Supported
H3-3	X3 $\rightarrow$ M	-0.022	0.256	0.798	Not supported
H4-1	Y1 $\rightarrow$ Y2	0.332	4.672	0.000	Supported
H4-2	Y1 $\rightarrow$ M	0.229	2.246	0.025	Supported
H5	M $\rightarrow$ Y2	0.222	3.793	0.000	Supported

Source: Processed primary data (SmartPLS bootstrapping output), 2026. X1 = Social Entrepreneurship Characteristics; X2 = Role of HIPMI; X3 = External Support; Y1 = Social Entrepreneurship Ecosystem; Y2 = Contribution to SDGs; M = Maqāṣid al-Sharī'ah.

Ten of the twelve hypothesized direct paths were statistically significant. Two paths were not supported: the Role of HIPMI did not significantly directly affect Contribution to the SDGs (H2-2: $\beta = 0.059$, $p = 0.270$), and External Support did not significantly directly affect Maqāṣid al-Sharī'ah (H3-3: $\beta = -0.022$, $p = 0.798$). The strongest single relationship in the entire model was Social Entrepreneurship Characteristics $\rightarrow$ Maqāṣid al-Sharī'ah ($\beta = 0.546$), indicating that internal entrepreneurial character social mission orientation, innovation, sustainability orientation, risk-taking, and inclusive leadership is the dominant driver of Maqāṣid al-Sharī'ah internalization, considerably outweighing External Support and even the Role of HIPMI on this outcome. External Support had the greatest impact on ecosystem formation (X3 $\rightarrow$ Y1: $\beta = 0.403$), indicating that partnerships, financing access, government support, and a favorable business environment continue to be the most effective means of constructing ecosystem infrastructure, even though the same construct did not directly shape Maqāṣid al-Sharī'ah.

Specific indirect effects

Table 6 reports the twelve specific indirect (mediated) effects tested in the model, in which the Social Entrepreneurship Ecosystem and/or Maqāṣid al-Sharī'ah serve as mediator(s).

Table 6. Specific Indirect Effects

Path	β (O)	t-stat	p-value	Result
X3 $\rightarrow$ Y1 $\rightarrow$ Y2	0.134	3.786	0.000	Significant
X1 $\rightarrow$ Y1 $\rightarrow$ Y2	0.079	3.550	0.000	Significant
X2 $\rightarrow$ Y1 $\rightarrow$ Y2	0.114	3.330	0.001	Significant
X3 $\rightarrow$ M $\rightarrow$ Y2	-0.005	0.250	0.803	Not significant
X3 $\rightarrow$ Y1 $\rightarrow$ M $\rightarrow$ Y2	0.020	1.660	0.098	Not significant
X1 $\rightarrow$ Y1 $\rightarrow$ M $\rightarrow$ Y2	0.012	1.493	0.136	Not significant
Y1 $\rightarrow$ M $\rightarrow$ Y2	0.051	1.733	0.084	Not significant
X2 $\rightarrow$ Y1 $\rightarrow$ M $\rightarrow$ Y2	0.017	1.726	0.085	Not significant
X1 $\rightarrow$ M $\rightarrow$ Y2	0.121	3.263	0.001	Significant
X2 $\rightarrow$ M $\rightarrow$ Y2	0.037	2.043	0.042	Significant
X3 $\rightarrow$ Y1 $\rightarrow$ M	0.092	2.112	0.035	Significant
X1 $\rightarrow$ Y1 $\rightarrow$ M	0.054	1.887	0.060	Not significant
X2 $\rightarrow$ Y1 $\rightarrow$ M	0.078	2.138	0.033	Significant

Source: Processed primary data (SmartPLS bootstrapping output), 2026.

The Social Entrepreneurship Ecosystem functions as a strong, statistically significant mediator for all three exogenous constructs on Contribution to the SDGs: External Support ($\beta = 0.134$), Role of HIPMI ($\beta = 0.114$), and Social Entrepreneurship Characteristics ($\beta = 0.079$), each significant at $p < 0.01$. Because the direct path from the Role of HIPMI to Contribution to the SDGs was not significant (H2-2), while its indirect path through the Ecosystem was significant, the Social Entrepreneurship Ecosystem functions as a full mediator of the HIPMI-SDG relationship. HIPMI's contribution to the SDGs materializes only through its prior contribution to ecosystem strength, not through any direct organizational effect. Maqāṣid al-Sharī'ah also functions as a significant mediator between Social Entrepreneurship Characteristics and Contribution to the SDGs ($\beta = 0.121$, the second-strongest indirect path in the model) and between the Role of HIPMI and Contribution to the SDGs ($\beta = 0.037$), indicating that value internalization is itself an active transmission channel toward development outcomes, not merely a parallel outcome. By contrast, serial mediation paths that route through both the Ecosystem and Maqāṣid al-Sharī'ah in sequence were, with one exception (External Support $\rightarrow$ Ecosystem $\rightarrow$ Maqāṣid al-Sharī'ah, $\beta = 0.092$, $p = 0.035$), generally not statistically significant, indicating that the model's mediating mechanisms operate more efficiently through single-step rather than double-step (chained) mediation.

Total effects

Table 7. Total Effects

Path	β (Total)	t-stat	p-value	Result
X3 $\rightarrow$ Y1	0.403	8.180	0.000	Significant
X3 $\rightarrow$ Y2	0.303	4.568	0.000	Significant
X3 $\rightarrow$ M	0.070	0.905	0.366	Not significant
Y1 $\rightarrow$ Y2	0.383	5.342	0.000	Significant
Y1 $\rightarrow$ M	0.229	2.246	0.025	Significant
X1 $\rightarrow$ Y1	0.238	4.125	0.000	Significant
X1 $\rightarrow$ Y2	0.451	8.025	0.000	Significant
X1 $\rightarrow$ M	0.600	8.110	0.000	Significant
M $\rightarrow$ Y2	0.222	3.793	0.000	Significant
X2 $\rightarrow$ Y1	0.342	6.269	0.000	Significant
X2 $\rightarrow$ Y2	0.226	3.736	0.000	Significant
X2 $\rightarrow$ M	0.243	3.257	0.001	Significant

Source: Processed primary data (SmartPLS bootstrapping output), 2026.

Considering total effects, Social Entrepreneurship Characteristics emerges as the single most influential construct in the entire model, exerting the strongest total effect on both Maqāṣid al-Sharī'ah ($\beta = 0.600$) and Contribution to the SDGs ($\beta = 0.451$). Only External Support's total effect on Maqāṣid al-Sharī'ah remained non-significant ($\beta = 0.070$, $p = 0.366$), consistent with the earlier direct- and

indirect-effect findings that external, regulation-based support does not translate into value internalization through any pathway tested in this model. Every other construct exerted a significant total effect on every other downstream construct, underscoring that the model as a whole entrepreneurial character, associational support, external support, ecosystem quality, and value internalization jointly and significantly shapes Contribution to the SDGs.

Mediation strength (Variance Accounted For)

Table 8. Variance Accounted For (VAF) Mediation Analysis

Mediating Path	Direct	Indirect	Total	VAF	Mediation Type
X3 → Y1 → Y2	0.154	0.134	0.288	46.5%	Partial mediation
X3 → Y1 → M	-0.022 (ns)	0.092	0.070	131.4%	Full mediation
X1 → Y1 → Y2	0.238	0.079	0.317	24.9%	Partial mediation
X1 → M → Y2	0.238	0.116	0.354	32.8%	Partial mediation
X2 → Y1 → Y2	0.105	0.126	0.231	54.5%	Partial mediation

Source: Processed primary data, 2026; $VAF = \text{Indirect Effect} / \text{Total Effect} \times 100\%$.

The VAF analysis clarifies the practical meaning of the mediation patterns identified above. External Support's effect on Contribution to the SDGs through the Ecosystem shows partial mediation (VAF = 46.5%), meaning External Support retains a meaningful direct channel to the SDGs while also gaining substantial additional force through ecosystem strengthening. More strikingly, External Support's effect on Maqāṣid al-Sharī'ah through the Ecosystem shows a VAF exceeding 100% (131.4%), which arises because the direct effect ($\beta = -0.022$) is itself negative and non-significant while the indirect effect through the Ecosystem is positive and significant – statistically classified as full mediation, and substantively interpreted as an inconsistent-mediation (suppression-type) pattern in which External Support only reaches Maqāṣid al-Sharī'ah once it has first been converted into ecosystem quality. The Role of HIPMI's effect on the SDGs through the Ecosystem shows VAF = 54.5%, confirming that more than half of HIPMI's total contribution to the SDGs is channelled through ecosystem-building rather than direct organizational action – a finding of direct practical relevance to how HIPMI should prioritize its programming. Social Entrepreneurship Characteristics' effect on Maqāṣid al-Sharī'ah through the SDGs pathway (VAF = 32.8%) confirms that Maqāṣid al-Sharī'ah adds a meaningful, quantifiable one-third increment to the effect of entrepreneurial character on development contribution, beyond what character achieves on its own.

DISCUSSION

Social Entrepreneurship Characteristics significantly strengthens both the Social Entrepreneurship Ecosystem (H1-1: $\beta = 0.238$, $p < 0.001$) and Contribution to the SDGs (H1-2: $\beta = 0.238$, $p < 0.001$), and exerts its strongest influence of all on Maqāṣid al-Sharī'ah (H1-3: $\beta = 0.546$, $p < 0.001$). This research supports the Entrepreneurship Ecosystem Theory, which considers entrepreneurs as active participants in ecosystem creation (Stam, 2015). Entrepreneurial competencies such as innovation, leadership, motivation, and social commitment not only improve the quality of the social entrepreneurship ecosystem but also enhance the internalization of Maqāṣid al-Sharī'ah, so that both dimensions are continuously improving.

The Social Entrepreneurship Ecosystem (H2-1: $\beta = 0.342$, $p < 0.001$) and Maqāṣid al-Sharī'ah (H2-3: $\beta = 0.165$, $p = 0.024$) were significantly impacted by HIPMI's role, but Contribution to the SDGs (H2-2: $\beta = 0.059$, $p = 0.270$). Mediation analysis shows that HIPMI's contribution to achieving the SDGs occurs primarily through the development of a Social Entrepreneurship Ecosystem. This aligns with ecosystem orchestration theory, which states that business organizations create development impact through networking, collaboration, mentoring, incubation, and access to strategic power (Stam, 2015; Spigel, 2017). Thus, the strategy of developing an entrepreneurial ecosystem has greater potential to achieve the SDGs at the partial level.

External support has the largest impact on ecosystem development ($\beta = 0.403$; $p < 0.001$) and a direct effect on SDG contributions ($\beta = 0.154$; $p = 0.027$), but has no significant effect on Maqāṣid al-Sharī'ah ($\beta = -0.022$; $p = 0.798$). As stated in Islamic Moral Economy (Chapra, 2016; Kamla & Rammal, 2019), government policies, access to financing, partnerships, and institutional support can improve

social entrepreneurship infrastructure, but they do not directly lead to the internalization of Islamic principles, which are more susceptible to individual moral commitments.

Furthermore, the Social Entrepreneurship Ecosystem positively influences Maqāṣid al-Sharī'ah ($\beta = 0.229$; $p = 0.025$) and contributions to the SDGs ($\beta = 0.332$; $p < 0.001$). Maqāṣid al-Sharī'ah also significantly influences SDGs ($\beta = 0.222$; $p < 0.001$), indicating that Islamic ethics is an important mechanism that plays a role in increasing the contribution of social entrepreneurship to sustainable development in the future.

Overall, this study validates the Islamic Social Entrepreneurship Ecosystem Model (ISEEM) through three evolving transformation pathways. First and foremost, organizations use HIPMI as a tool to analyze and evaluate the business environment. According to the two institutional pathways, external support improves the quality of the ecosystem through policies, financing, and partnerships. Third, the value pathway indicates that entrepreneurial characteristics drive further development through the internalization of Maqāṣid al-Sharī'ah. These three pathways work together synergistically, demonstrating that achieving the SDGs among social entrepreneurs is not solely due to the strength of the business, but also to the collaborative ecosystem, the environment, and the application of Islamic ethics as a foundation for future business ventures.

Integrated Transformation Pathways and Theoretical Implications

Funding, market facilitation, and regulatory assistance strengthen ecosystems but are insufficient alone to foster ethical practice (Harahap, Nawawi, & Sugiarto, 2022); character development must be combined with conventional MSME support, translated into concrete, stakeholder-specific guidance.

For associations (HIPMI): a Maqāṣid-based mentoring program needs (i) a curriculum linking decisions to the five core objectives (faith, life, intellect, lineage, wealth) via practices like fair pricing and transparent contracts; (ii) mentors assessed on ethical practice, not just business track record; (iii) evaluation blending performance metrics with value-internalization indicators, acknowledging the latter require qualitative assessment.

For policymakers: design, funding, and evaluation guidance should draw on comparable initiatives in other Muslim-majority countries (e.g., Malaysia), requiring coordination between the Ministry of Cooperatives and SMEs, the Ministry of Religious Affairs (zakat/waqf governance), and provincial/municipal governments without which programming risks fragmentation.

Implementation challenges include budget constraints, uneven commitment among ecosystem actors, and the difficulty of measuring value internalization; these can be mitigated through phased pilots, blended zakat/waqf–conventional financing, and iteratively refined value indicators.

For Islamic social enterprises, a hybrid legal/regulatory framework distinct from purely for-profit or charitable forms, paired with blended zakat–waqf–sharia venture capital financing, is needed to support their dual mission.

Coordination requires five complementary roles: entrepreneurs (internalizing values), associations (orchestrating mentoring/networking), government (regulation, funding, coordination), Islamic financial institutions (sharia-compliant financing), and educational institutions (embedding values-based curricula) none substituting for the others, since institutional support cannot replace internalized values.

Scalability differs by level: mentoring design is best piloted locally/provincially; financing-instrument and coordination design are naturally national; monitoring should be nationally designed but provincially flexible. A phased approach provincial piloting, national standardization, broader rollout would allow adaptation across Indonesia's diverse regional economies.

CONCLUSION

This study examined an integrated structural model that links Social Entrepreneurship Characteristics, the Role of HIPMI, and External Support to Contribution to the Sustainable Development Goals (SDGs), mediated by the Social Entrepreneurship Ecosystem and Maqāṣid al-Sharī'ah, using PLS-SEM on data from 255 HIPMI members in North Sumatra Province. The structural model demonstrated significant explanatory power ($R^2 = 0.764$ – 0.886), strong predictive relevance ($Q^2 = 0.679$ – 0.738), and excellent fit (SRMR = 0.038), while the measurement model yielded satisfactory

reliability and validity (AVE = 0.777–0.902; Cronbach's Alpha and Composite Reliability both above 0.90). Ten of the twelve hypotheses that were put forth were validated, and when full or partial mediation by the Social Entrepreneurship Ecosystem was considered, the two non-significant direct associations became significant.

Muslim social entrepreneurs contribute to sustainable development through three complementary pathways: an organizational pathway demonstrating how HIPMI contributes to SDG achievement primarily by improving ecosystem quality, an institutional pathway highlighting the significance of external support in strengthening the entrepreneurial ecosystem, and a value pathway confirming that Social Entrepreneurship Characteristics promotes sustainable development through the internalization of Maqāṣid al-Shari'ah. Likewise, this development supports the proposed Islamic Social Entrepreneurship Ecosystem Model (ISEEM) and provides factual evidence that the main driver of sustainable entrepreneurship is values, not rules.

There are several limitations to this study that should be considered. The use of a cross-sectional design limits the ability to explain the relationships between variables, while the sample size, which only included HIPMI members in North Sumatra, with the majority of respondents from Medan City, limits the ability to generalize the findings to other regions. Therefore, future research is recommended to use a longitudinal design, expand the response to assess social entrepreneurs outside HIPMI and across different regions, and identify other moderating variables, such as business, religion, and institutional quality. Furthermore, testing specific SDG targets, particularly SDG 1, SDG 8, and SDG 17, is needed to strengthen the validity of the ISEEM Model across national contexts (Turyakira et al., 2025).

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AUTHOR CONTRIBUTION STATEMENT

Conceptualization, research design, methodology development, and the formulation of the Islamic Social Entrepreneurship Ecosystem Model (ISEEM) integrating Maqasid al-Shari'ah with Entrepreneurial Ecosystem Theory were carried out by Marliyah, Syuhada Fela Yudha, Muhammad Ramadhan, and Muhammad Yafiz. Data collection, including questionnaire design, expert validation, and survey administration to HIPMI members in North Sumatra, was conducted by Marliyah and Syuhada Fela Yudha. Formal analysis, including measurement model assessment, structural model evaluation, hypothesis testing, mediation analysis using the Variance Accounted For (VAF) method, and PLS-SEM analysis with SmartPLS, was performed by Marliyah, Syuhada Fela Yudha, and Muhammad Ramadhan. Original draft preparation and writing were conducted by Marliyah and Syuhada Fela Yudha, while review, editing, and revision were performed by Muhammad Ramadhan and Muhammad Yafiz. All authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of this work.

AI DISCLOSURE STATEMENT

During the preparation of this work, the author(s) used AI-assisted tools, such as grammar checkers and language enhancement software, solely for the purpose of improving readability and refining the language of the manuscript. No generative AI tools were used for statistical data analysis using PLS-SEM, interpretation of results, conceptual framework development, Maqasid al-Shari'ah operationalization, or core scientific writing. The authors take full responsibility for the originality, accuracy, and integrity of the research findings and the final content of this article.

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CONFLICTS OF INTEREST

The authors declare that there are no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper. The research was conducted independently, and the results are presented objectively and without bias. The authors have no affiliation with or financial interest in HIPMI Indonesia or any related organization that could be perceived as influencing the analysis or conclusions of this study.

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