

Measurement of Return of Islamic Knowledge Mobility (IROKM) on Women Entrepreneurs Who are Members of Bueka Aisiyiah Pringsewu Regency

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ABSTRACT

Introduction: Islamic Knowledge Mobility (IROKM) is a key driver of women entrepreneurs' performance in BUEKA Aisiyiah, Pringsewu Regency. This study examines its role in promoting business sustainability and well-being within a Sharia-based business context. The main problem addressed is how IROKM influences the sustainability and performance of women-led business, and to what extent moderating factors such as risk tolerance and knowledge-sharing transparency strengthen this relationship. This paper uniquely combines quantitative PLS-SEM analysis with qualitative NVivo insights to examine IROKM's role in business performance – an area that has received limited attention, particularly in the context of women entrepreneurs operating under Islamic business principles in Indonesia.

Methodology: This study used a mixed-method approach with PLS-SEM to measure IROKM's impact on business performance and NVivo to analyze entrepreneurs' perceptions, based on surveys and interviews with BUEKA Aisiyiah women entrepreneurs in Pringsewu Regency.

Results: Results show IROKM significantly boosts business performance (path coefficient = 0.958), especially in revenue, sustainability, and networks, with risk tolerance and knowledge-sharing enhancing the effect. Qualitative data confirm Islamic values foster customer trust and loyalty.

Conclusion: IROKM significantly boosts women entrepreneurs' performance in an Islamic economic context, calling for targeted training, stronger Aisiyiah support, and wider Sharia-compliant financing to advance sustainable Sharia-based business models in Indonesia.

ARTICLE INFO

Keywords:
islamic knowledge;
SME's; business
performance

Article History:
Received May 01, 2025
Revised May 06, 2025
Accepted July 15, 2025

JEL Code:
D13, I31, J22, K31



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INTRODUCTION

Applying Islamic principles and values in the business world is increasingly gaining attention, especially in the context of community economic empowerment. Islamic economics is founded on the belief that it can achieve broad societal welfare (Kader, 2025), in contrast to the capitalist system, which has long operated through an established framework. Belief is a firm assertion about a proposition deemed to be true. It is a conscious readiness of a person to act in a certain way. It explains the habit of the intellect, as opposed to doubt (Yunadi, 2022); (Porot, 2020).

One practical example of how Islamic values are integrated into economic activities can be seen among women entrepreneurs in Bina Usaha Ekonomi Keluarga Aisyiyah (BUEKA). This group, as noted by (Negaria, 2022), shows strong potential in applying Islamic knowledge in business. BUEKA is an initiative of Aisyiyah that focuses on women's economic empowerment through small and medium enterprises (SMEs) with a sharia-based approach. In their business practices, BUEKA's women entrepreneurs emphasize not only material success but also uphold Islamic values such as justice, transparency, and social responsibility.

However, research that directly measures the Return on Islamic Knowledge Mobility (IROKM), i.e. the benefits derived from applying Islamic knowledge in entrepreneurial practices, is limited. Islamic Knowledge Mobility encompasses the spread and application of Islamic knowledge in various aspects of business, ranging from trade ethics to risk management based on sharia principles (Syazwani et al., 2018). The reason why IROKM is expected to influence entrepreneurship is because Islamic knowledge serves as both a cognitive and normative framework that shapes entrepreneurial decision-making, business conduct, and strategic direction (Thohri & Aldian, 2024). By embedding Islamic values such as trust (amanah), fairness ('adl), and accountability (mas'uliyah), entrepreneurs may enhance their credibility, strengthen stakeholder relationships, and cultivate sustainable business practices that align with broader community welfare (Kusmantini et al., 2025). The focus on women entrepreneurs is grounded in the recognition that women, particularly in Islamic organizations such as Aisyiyah, often act as agents of moral and social transformation within their communities. Their dual roles as economic actors and caretakers of spiritual and social values make them unique subjects for exploring how Islamic knowledge translates into practice. Moreover, empowering women with Islamic knowledge can have a multiplier effect—not only improving business outcomes but also uplifting family and community well-being (Hendrayati et al., 2025). The choice to examine this group is therefore both strategic and socially relevant (Hidayah, 2020).

There is a direct relationship hypothesized between IROKM and entrepreneurship, particularly in how the internalization and application of Islamic principles lead to tangible improvements in business performance, ethical conduct, and social capital. Therefore, measuring IROKM in women entrepreneurs who are members of BUEKA Aisyiyah

Pringsewu Regency is important to understand the extent to which Islamic knowledge plays a role in supporting their success (Ai, 2019). Another study conducted by (Noer et al., 2024) reinforces the synergy between Islamic business principles and the entrepreneurial tendency to uphold stronger business ethics, financial transparency, and wise, well-controlled decision-making.

Women entrepreneurs in BUEKA Aisiyiah are not only expected to increase their income, but also to run their businesses with principles that support social and spiritual well-being (Asfiah et al., 2018). This study aims to evaluate the positive impact of Islamic Knowledge Mobility on the business performance of women entrepreneurs, in terms of economic, social, and spiritual well-being.

This research is also relevant in the context of women's empowerment in Pringsewu Regency, where Aisiyiah organizations play an important role in promoting sharia-based small businesses. As the Revelation of Allah Swt in the letter QS. An-Nisa verse 29 which means “you who believe, do not eat each other's wealth by unlawful means, except by way of a consensual trade between you”. This verse emphasizes the importance of fair and mutually beneficial trade, and prohibits harmful practices.

The results of this study are expected to provide guidance for organizations and women entrepreneurs in strengthening the application of Islamic values in their businesses and improving the overall well-being of the community.

The main novelty of this study lies in the measurement of IROKM, which has not been widely explored in the literature. Islamic Knowledge Mobility (IKM) is a concept that incorporates the spread and application of Islamic knowledge in the context of business and entrepreneurship, but measuring it quantitatively on a group of women entrepreneurs in an Islamic-based organization such as BUEKA is relatively new. This research brings together theories from Islamic economics and knowledge management to explain how Islamic knowledge is spread, internalized, and applied in business. Islamic Knowledge Mobility is not just the transfer of technical knowledge, but also includes the transfer of ethical and spiritual values that can influence business behavior and decision-making of women entrepreneurs (Al-roubaie, 2020) (Ismail & Sarif, 2021).

This research incorporates three key dimensions in the measurement of the impact of Islamic knowledge: economic, social and spiritual. While many entrepreneurship studies usually focus on economic aspects, the novelty of this study is that it highlights the impact of Islamic knowledge on the social and spiritual well-being of entrepreneurs, reflecting the holistic view in Islam (D et al., 2020). The development of specific indicators to measure IROKM is another novelty. This research focuses on measuring returns from knowledge that are not only in material form, but also non-material benefits such as improved spiritual well-being and involvement in social activities. This expands the traditional perspective on returns in entrepreneurship (Bakir et al., 2015).

METHODOLOGY, DATA, AND ANALYSIS

The research design adopts a mixed-methods approach, combining scientific and natural paradigms through an explanatory sequential design—beginning with quantitative data collection, followed by qualitative inquiry. Quantitative data were gathered through surveys and analyzed using SmartPLS. SmartPLS was chosen due to its suitability for analyzing complex models with relatively small sample sizes. Referring to (Khairi & Susanti, 2021), a quantitative study can be considered sufficient when it involves 50 to 100 participants, depending on the complexity of the analysis and research objectives. Therefore, the use of 100 valid respondents in this study is considered adequate, especially given the explanatory nature of the model. The qualitative phase involved follow-up interviews to deepen and explain the quantitative findings.

The study population consisted of 125 members of BUEKA Aisyiyah in Pringsewu Regency. For the quantitative stage, the sample was selected using a two-step process: first, the researcher defined inclusion criteria based on purposive sampling (e.g., active membership and business ownership); then, random sampling was applied within this defined sub-population to select respondents. Data collection was conducted using a questionnaire with a Likert scale ranging from 1 to 5, chosen for its simplicity and ease of understanding, as well as its inclusion of a neutral option. The data collected for the variables were measured on an ordinal scale. The questionnaire was administered directly to respondents and was tested beforehand for validity and reliability.

To quantitatively measure Islamic Knowledge Mobility (IKM) and Firm Performance (FP), the study employed validated indicators drawn from prior research and adapted to the BUEKA. All constructs were measured using a **5-point Likert scale** (1 = strongly disagree to 5 = strongly agree). Indicators were operationalized into 55 items (P1–P55) and pre-tested for validity and reliability.

Islamic Knowledge Mobility (IKM) is conceptualized as the degree to which Islamic values and knowledge are internalized and applied in business practices. The indicators include 1). Intention (Niyyah): spiritual motivation behind entrepreneurship, 2) Worship Orientation (Ibadah): perceiving business as a form of worship, 3) Public Benefit (Maslahah): social contributions of the business, 4) Training Participation: frequency and effectiveness of Islamic knowledge training and 5) Trustworthiness (Amanah): transparency, honesty, and ethical conduct in business.

Firm Performance (FP) refers to both financial and non-financial outcomes of the business. Indicators adopted from (Ahmad & Jamil, 2020) include; 1) Profitability, 2) Sales Growth, 3) Cash Flow Stability, 4) Employee Productivity, 5) Customer Growth and 6). Product Development/Innovation.

Quantitative analysis was conducted using Partial Least Squares Structural Equation Modeling (PLS-SEM) via SmartPLS. The analysis included; 1) Construct validity tests: using outer loading and Average Variance Extracted (AVE) (all >0.5), 2) Reliability tests: using

Cronbach's Alpha and Composite Reliability (all >0.9), 3) Model fit assessment: using SRMR (0.086) and R^2 (21.7% for FP), 4) Bootstrapping analysis: tested the significance of path coefficients and moderating effects.

At the qualitative stage, participants were selected using purposeful sampling. This method involves deliberately choosing individuals who meet specific criteria and are most relevant to the research objectives. In this study, the criteria included: (1) women entrepreneurs who have operated their businesses for more than 5 years, (2) active in Aisyiyah's Ranting, Cabang, or Daerah organizational levels and (3) who have an average annual turnover exceeding 100 million rupiah. These criteria ensure that the selected participants possess sufficient experience and business capacity to provide meaningful and in-depth insights into the application of Islamic values in entrepreneurship (Katz & Katz, 2021). These criteria were chosen to ensure that participants have sufficient experience and business scale to provide deep, relevant, and insightful perspectives related to the application of Islamic values in entrepreneurial practices (Katz & Katz, 2021). In the qualitative stage, interview was used to get data. Interviews were chosen because they can elicit knowledge from rich entrepreneurs about their experiences and beliefs. Internalization of Islamic values is not something that is solely seen in documents but there are experiences and impressions that can be told by respondents.

The analysis was conducted in two stages. Quantitative analysis was conducted using the Structural Equation Model (SEM). The researcher used a questionnaire as a data collection tool. The questionnaires that have been collected are selected for completeness of data filling. Researchers only use complete questionnaires. Then the data that has been selected is then coded according to the variables and variable classification according to the research construct. This study employs a Structural Equation Modeling (SEM) approach using the PLS-SEM technique, which includes both a measurement model and a structural model. The measurement model assessment involves Confirmatory Factor Analysis (CFA) to evaluate the validity and reliability of the relationships between indicators and their corresponding latent variables. A path diagram is used to illustrate the overall SEM framework, showing how constructs are measured and how they relate to one another within the mode.

Qualitative data analysis was conducted using NVivo software by identifying frequently occurring keywords in participants' responses. These keywords were then grouped into clusters based on similarities in meaning and context. From these clusters, broader themes were developed using an inductive approach, allowing patterns and insights to emerge naturally from the data rather than being imposed by pre-existing categories. This process enabled a deeper understanding of participants' experiences and perspectives. The resulting themes were used to support and enrich the quantitative findings, offering a more comprehensive interpretation of the research problem.

RESULT AND DISCUSSION

Quantitative Stage

There are two stage of data analysis. In the quantitative stage, data collection was conducted using a questionnaire. The questionnaire was distributed via Google Forms and in person. It was completed by 110 respondents who were members of BUEKA Aisiyiyah in Pringsewu Regency. However, 10 respondents did not complete the questionnaire fully and were therefore excluded from the analysis, resulting in a total of 100 valid respondents. The Confirmatory Factor Analysis (CFA) value was used to confirm the construct validity of the measurement model. Composite Reliability (CR) and Average Variance Extracted (AVE) values were calculated to assess the reliability and convergent validity of the construct.

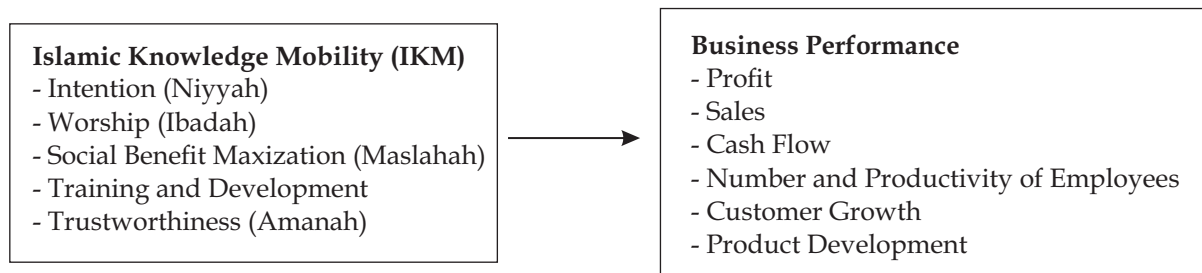


Figure 1. Research Framework

The **Figure 1** above shows the relationship between latent variables. All latent variables will undergo validity testing. Latent variables with high validity are indicated by a loading factor greater than 0.5. The loading factor presented in the **Table 1** below:

Table 1. Confirmatory Factor Analysis

Variable	Indicator	CFA Score	Variable	Indicator	CFA Score
IROKM	P1	0.793	Firm Performance	P1	0.761
	P2	0.697		P2	0.705
	P3	0.709		P3	0.634
	P4	0.621		P4	0.73
	P5	0.7		P5	0.659
	P6	0.729		P6	0.618
	P7	0.78		P7	0.703
	P8	0.616		P8	0.562
	P9	0.733		P9	0.618
	P10	0.702		P10	0.703
	P11	0.757		P11	0.562
	P12	0.752		P12	0.66
	P13	0.75		P13	0.702
	P14	0.737		P14	0.701
	P15	0.7		P15	0.719
	P16	0.751		P16	0.754

P17	0.718	P17	0.722
P18	0.735	P18	0.722
P19	0.634	P19	0.68
P20	0.745	P20	0.666
P21	0.684	P21	0.708
P22	0.71	P22	0.721
P23	0.776	P23	0.668
P24	0.748	P24	0.768
P25	0.663	P25	0.671
		P26	0.686
		P27	0.61
		P28	0.618
		P29	0.7
		P30	0.716

Source: Data analysis by Smart PLS

This is confirmed by the Cronbach's alpha and AVE values as in the table below:

Table 2. Reliability

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Islamic Knowledge Mobility	0.961	0.962	0.964	0.517
Firm Performance	0.961	0.962	0.964	0.574

Source: Data analysis by Smart PLS

As shown in the **Table 7** above, all constructs have an acceptable level of internal consistency reliability (Cronbach's alpha above 0.7), which indicates that each item in the construct is reasonably well related. In addition, the Composite Reliability (CR) value for each variable is above 0.50, which indicates that each variable has acceptable reliability. The next step is to evaluate validity by looking at convergent validity and discriminant validity. Convergent validity is determined based on factor loading and Average Variance Extracted (AVE) calculations. The AVE value for all constructs is greater than 0.50, which according to (Risher, 2018) indicates acceptable convergent validity. The next step is to use the goodness-of-fit test to determine how well the proposed model fits the observed data. In other words, this test evaluates the extent to which the model predictions match the actual data. A good model fit indicates that the model effectively describes the relationship between variables and that the research results are reliable and valid. The results of the goodness-of-fit test are presented in **Table 3**.

The Standardized Root Mean Square Residual (SRMR) value = 0.086 indicates that the proposed model has a relatively good fit with the observed data. The R² value of 21.7%

indicates that approximately 21.7% of the variance in the dependent variable is explained by the independent variables. In the context of social sciences where behavior is influenced by numerous complex and interrelated factors. R^2 value of around 20% is generally considered acceptable, particularly in explanatory research. According to (Risher, 2018), R^2 values of 0.75, 0.50, and 0.25 are considered substantial, moderate, and weak respectively in PLS-SEM. Therefore, an R^2 value of 21.7% still provides meaningful explanatory power, indicating that the model offers useful insights into the relationships being studied.

Table 3. Goodness of Fit Test

SRMR	R2
0.086	21.70%

Source: Data analysis by Smart PLS

The next process is bootstrapping with resampling techniques to assess the significance of indirect effects as well as the moderating role of risk tolerance and transparency in knowledge sharing. The results of the structural analysis are presented in the table below:

Table 4. Structural Model Test

Hyphotesis	Expected Sign	Path.Coefficient	Sample mean	SD	Sig.p-value	Conclusion
IKM -> FP	+	0	0.958	0.006	p < 0.05	Supported

Source: Data analysis by Smart PLS

The **Table 4** above shows the value of the Path Coefficient (Original Sample - O) = 0.958 Indicates that Islamic Knowledge Mobility has a very strong influence on business performance. The higher the Islamic Knowledge Mobility, the higher the business performance. The P-Value is smaller than 0.05, which means the hypothesis is accepted. This indicates that the effect of Islamic Knowledge Mobility on business performance is statistically significant and the very small standard deviation indicates that the estimation results are very stable and there is not much variation in the sample.

From the results of the quantitative stage, it can be concluded that Islamic Knowledge Mobility is proven to have a positive and significant effect on the business performance of women entrepreneurs at BUEKA Aisyiyah Pringsewu Regency. The effect is very strong with a coefficient of 0.958, meaning that Islamic Knowledge Mobility contributes greatly to improving business performance.

Qualitative Stage

The qualitative stage was conducted through interviews with two resource persons. The selection of sources is based on the experience and knowledge of the sources so that the selected informant already has a business age of more than 5 years and a turnover of more than 100 million per year. The resource persons are Ms. Aisyah who has a business in the

service industry, namely confectionery and has a business in the Indonesian Migrant Worker Dispatch (PJTKI) and Ms. Umi Noviatun who has a business in the culinary field. Both are BUEKA members and actively attend training activities organized by the Aisyiyah Economic and Employment Council (MEK) of Pringsewu Regency.

Word frequency analysis was conducted with the aim of identifying the main keywords so as to find the words or phrases that appear most frequently in the data and can indicate dominant themes or topics. In addition, it was also done to facilitate the researcher in developing codes and categories based on patterns of word occurrence and uncover certain trends in the language or terms used by participants, which could lead to in-depth interpretations. There are three analysis results, namely Wordcloud, treemap and cluster analysis.

The Wordcloud provides a visual representation of the words that appear most frequently in interviews or other text documents. From the wordcloud provided, some of the main words that dominate are: "Value", 'Islam', 'Business', 'Enterprise', 'Implement', 'Aisyiyah', 'Principle', 'Entrepreneur', and 'Women'. These words indicate that the core of Islamic Knowledge Mobility in the context of BUEKA Aisyiyah centers on the application of Islamic values in businesses and ventures run by women entrepreneurs. The concepts of trust, honesty, challenge, support, and motivation also emerge as important aspects of Islamic knowledge mobility in business.

Furthermore, treemap analysis is carried out Treemaps help identify the hierarchy or relationship between words based on the size and closeness of the concepts. "Value" and 'Islam' have the largest boxes, indicating that these concepts dominate the discussion. "Business" and 'Enterprises' also have a large size, showing their association with Islamic Knowledge Mobility. Words such as "Apply", "Principle", "Women", "Aisyiyah", and "Implementation" show a major focus on how Islamic values are practiced in the businesses and enterprises of women in this community. Related words such as "Decision", "Profit", "Price", "Information", "Training", and "Trust" reinforce the idea that Islamic Knowledge Mobility impacts business practices and decision-making.

To emphasize the discussion, a cluster analysis was conducted on the keywords that appeared. Cluster analysis shows how words in an interview or text are connected to each other and form specific clusters of meaning. There are several main clusters; 1) Group 1 (Blue): Focuses on key values such as "Values", "Business", "Implement", "Principles", and their impact on "Trust", "Improvement", and "Experience"; 2) Group 2 (Green): Highlights the practical aspects of business such as "Doing Business", "Price", "Information", "Performance", which relate to business sustainability; 3) Group 3 (Orange): Relates to moral and social aspects such as "Honesty", "Ethics", "Sharing", "Blessing", "Mentor", and "Mentoring". And 4) Group 4 (Purple): Focuses on challenges and decision-making in business, with words such as "Challenge", "Management", "Trust", "Managing", and "Support".

3. “Islamic Values” - “Sharia Principles”

These two words clearly overlap, confirming that Islamic values internalized in business practices will lead to the application of sharia principles. Both are mutually reinforcing. When Islamic values are embedded, sharia principles become moral standards that encourage more ethical and blessing-oriented businesses (barakah) (Syazwani et al., 2018).

4. “Blessings” - “Customers”

Customers are seen as a source of blessings because customer satisfaction managed with Islamic principles is believed to bring blessings to the business. There is a belief that maintaining business ethics and providing honest and fair services to customers will attract blessings and business sustainability (Abbas et al., 2019).

5. “Trust” - “Performance”

Trust has a high correlation with business performance. The higher the trust between business actors, customers, and partners, the better the resulting performance. In the Islamic context, trustworthiness and honesty are the foundation for building trust (Moro, 2020). This plays a significant role in driving business performance (increased profits, sales, etc.).

6. “Experience” - “Business”

Experience is one of the most important assets in running a business. The longer and more diverse a person's experience, the more capable he or she is of managing business dynamics (Spanjer & Witteloostuijn, 2017). In the context of Islamic Knowledge Mobility, mentors' experience (tacit knowledge) shared with budding entrepreneurs can accelerate the learning, innovation and decision-making process.

The results of the analysis using SmartPLS show that Islamic Knowledge Mobility (IKM) has a very strong influence on the business performance of women entrepreneurs in BUEKA Aisyiyah Pringsewu Regency, with a path coefficient of 0.958, a high T-Statistic value, and a significant p-value ($p < 0.05$). The higher the mobility of Islamic knowledge, the higher the business performance. This finding supports the hypothesis that the application of Islamic values and practices in business management significantly positively impacts financial and non-financial performance (profit, sales, cashflow, customer growth, and product innovation).

The qualitative analysis shows the dominance of words such as “value”, “Islam”, “business”, “Aisyiyah”, “entrepreneur”, and “principle”. This indicates that the core of SMI lies in the application of Islamic values and sharia principles in business operations. Cluster analysis showed six main groups of concepts, namely 1) Community Support which describes the important role of Aisyiyah and the community in providing support, training and mentoring for women entrepreneurs; 2) Transparency and Challenges whose application in the field demands improved financial literacy and internal management systems; 3) Islamic Values and Sharia Principles through the internalization of values such as

intention (*niyyah*), worship, and trustworthiness that directly encourage ethics, trust, and loyalty, thus impacting performance; 4). Blessings from Customers. Customers are a source of blessing because customer satisfaction managed with Islamic principles so that there are efforts to maintain business ethics and provide honest and fair service to customers will attract blessings and business sustainability; 5) Trust (trust) which has a high correlation with business performance. In the Islamic context, trustworthiness and honesty are the foundation for building trust. This plays a significant role in driving business performance (increased profits, sales, etc.); and 6) Experience and Innovation. The experience of entrepreneurs who become tacit capital in managing the business also supports innovation and improved business performance (Kusnindar et al., n.d.).

The results of the study are in line with research conducted by (Sudirman et al., 2024) and (Rabbad, 2024) that business experience, Islamic motivation and training can affect company performance. Conversely, Islamic education has no effect on performance. Different results were stated in the research of (Bakir et al., 2015) which stated that the development of human capital that departs from Islamic principles in encouraging holistic and comprehensive development. The existing character of Muslim entrepreneurs such as trustworthiness, intention, ethics, maintaining trust is also in line with research conducted by (Hidayat, 2023). This shows that the principle is general not only related to the Muslim character but the character needed by an entrepreneur. Meanwhile, Islamic knowledge gained through the support of Aisyiyah communities and organizations has a very important role in shaping business knowledge with the principles of Islamic principles supported by research conducted by (Audretsch & Belitski, 2020) with research results stating that the environment (organization, alliance, community) plays an important role in how knowledge is shared and utilized.

Quantitative and qualitative results complement each other; the quantitative data provides statistical evidence of the influence of Islamic Knowledge Mobility (IKM) on business performance, while the qualitative data offers insight into the underlying mechanisms and context of this relationship. For example, the values of *ibadah* (worship) and *amanah* (trustworthiness), identified as key themes in the qualitative analysis, are internalized by women entrepreneurs not just as religious obligations, but as business principles that shape daily decision-making and interpersonal interactions. This internalization fosters an ethical work environment, strengthens customer trust, and enhances business credibility factors that directly contribute to improved financial and operational performance.

In addition, themes such as community support and shared religious identity emerged as drivers of resilience and motivation, creating a network of mutual assistance among BUEKA members. These qualitative insights help explain how IKM exerts both direct and indirect effects on business outcomes. The integration of both analyses reinforces a holistic paradigm that values the integration of economic, social, and spiritual dimensions in

managing businesses, particularly among women entrepreneurs in BUEKA Aisyiyah.

CONCLUSION

This research shows that Islamic Knowledge Mobility (IROKM) has a significant impact on the business success of women entrepreneurs who are members of BUEKA Aisyiyah in Pringsewu. The internalization of Islamic values such as fairness, transparency, and social responsibility has improved income, business sustainability, and social spiritual well-being. These values are cultivated through long term involvement in Aisyiyah's religious, social, and economic empowerment programs.

Most participants have been part of BUEKA for over five years allowing sufficient time for the principles of Islamic knowledge to be assimilated and translated into business behavior. This long-term engagement supports the argument that the observable impacts on business performance are the result of a sustained and cumulative process of Islamic knowledge application.

This study uniquely contributes to the existing literature by linking Islamic Knowledge Mobility (IKM) with business performance among women entrepreneurs in BUEKA Aisyiyah, showing how values like ibadah (worship) and amanah (trustworthiness) are not only personal beliefs but also practical tools that enhance ethical practices, customer trust, and overall business success. Using a mixed-methods approach, the study reveals that these values, supported by strong community networks, play a key role in shaping both behavior and outcomes. Integrating Islamic values into entrepreneurship training can strengthen both the moral foundation and the performance of women-led businesses, offering a model for faith-based economic empowerment. In addition, the results also indicate that the higher the level of understanding and application of sharia principles in business, the greater the benefits obtained in economic and social aspects.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to Assembly of Higher Education, Research, and Development (Diktilitbang) PP Muhammadiyah which has provided full support through the Research Grant Muhammadiyah program.

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