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Factors Influencing Student's Social Entrepreneurship Intention: A Case of Duta Jauhar Program

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Abstract

Social entrepreneurship had become a buzz word in the 2000s. Some factors are influencing social entrepreneurship. In 2017, the Johor ruler introduced a social entrepreneurship program named Duta Jauhar, a state-level social entrepreneurship program that may train students to become social entrepreneurs during their study duration. Besides increasing the number of young social entrepreneurs in Malaysia, Duta Jauhar program might benefit the unfortunate societies, for example, single mothers and orphanage homes. Literature shows that it is interesting to find out the relationship between the prior experience, the empathy, and the self-efficacy of the participants towards social entrepreneurship of Duta Jauhar participants. Thus, this study will focus on these three variables. Adopting quantitative methodology, the instrument for data collection was online questionnaires with 101 respondents of Duta Jauhar 4.0 participants. The study found out that there is a relationship between social entrepreneurship intention with prior experience and self-efficacy. However, there is no significant relationship between empathy and social entrepreneurship intention. It is because merely having empathy is not sufficient to enhance the social entrepreneurship intention. The most influential factor in the study is the self-efficacy of the participants. At the last part of the study, the researchers discussed some recommendations for the organisation, which is Yayasan Pelajaran Johor; and the avenue of future research.

Keywords: Social Entrepreneurship Intention, Young Social Entrepreneurs, Duta Jauhar, Self-Efficacy.

Introduction

Social entrepreneurship has become an emerging trend in our society, not only in Malaysia but worldwide. As stated by Barendsen and Gardner (2004), social entrepreneurship is not a new thing. Social entrepreneurship is where entrepreneurs start-up business to help society and

environment. Abu-Saifan (2012) said that the most important thing for social entrepreneurs is to satisfy their social missions. Variety of organisations may use this concept with different sizes, aims, and beliefs. In Malaysia, the number of social entrepreneurs is still far behind the United States of America (USA) or any other developed countries. Besides that, there is no specific legal structure for social enterprise in Malaysia in comparing to the USA.

In Malaysia, the government had started to encourage youth to become social entrepreneurs by creating special courses for social entrepreneurship at the higher education level. Furthermore, there is an increasing number of programs that involving youth to help the society. By doing this, youth will realise the importance of being a social entrepreneur and become more responsible to the society (Zainol et al, 2014).

Duta Jauhar Social Entrepreneurship Program

In late 2013, Johor state government had invented one social entrepreneurship program known as Duta Jauhar in which the idea of this program came from the Chief Minister of Johor, Dato' Haji Mohamed Khaled Nordin. Duta Jauhar is carried out by Yayasan Pelajaran Johor (YPJ), one of the state agency that governs the Johorean students and their education. Duta Jauhar aims to produce social entrepreneurs among Johorean youth. Duta Jauhar focused to Johor students who are currently studying at a higher level of education including local universities and polytechnics. Duta Jauhar aims to increase the socioeconomic of Johorean through the involvement of Johor students (YPJ, 2018).

The first Duta Jauhar introduced by YPJ was in 2014. The first series of Duta Jauhar was known as Duta Jauhar 1.0. The students who interested to join Duta Jauhar program will form a group and start planning their business plans. Then, they will present their business proposals to the top management of YPJ. Following the compulsory steps of the business proposals, YPJ will provide a fund for them to start their projects by their business plans. The official participants of Duta Jauhar only have one year to prove to YPJ that they can improve the targeted groups in term of their economy, life and education. They also have to prove that the project had generated some profits as a measurement of its success. For example, the social entrepreneurship program like baking class program to the targeted society of single mothers at a town in Johor. The output of the program was the single mothers baked cakes and sell the cakes to get continuous income for their living.

Even though social entrepreneurship becomes important compared to other entrepreneurship studies these days, but in the context of Malaysia, the data is very limited (Dacanay, 2005). There is no specific official legal organisation for social entrepreneurship in Malaysia like some states in the USA (Morrison & Foerster, 2016). In Malaysia, one of the government-backed organisation that supports social entrepreneurs is Malaysian Global Innovation & Creativity Centre (MaGIC). However, MaGIC is not dedicated to social entrepreneurship solely but all types of entrepreneurs in the country (MaGIC, 2018; Zainol et al., 2014). The youngsters especially students in Malaysia still have limited knowledge about social entrepreneurship. The scenario relates to lack of awareness of this phenomenon, the absence of data and the absence of social entrepreneurship education programs which are backing off the development of social entrepreneurship

(Gvozdanovic et al., 2009). However, there was uncertainty about social entrepreneurship and just frail consciousness of national social entrepreneurs. Hence, youth cannot choose social entrepreneur as a career when they still unsure about the concept of social entrepreneurship itself.

The goal of Duta Jauhar is to produce social entrepreneurs among Johorean students. Therefore, this research aims at determining factors influencing Johorean students to become social entrepreneurs. From the literature, the researchers noted that some factors are influencing social entrepreneurship in other countries and the researchers had selected three influential factors that suitable with the Duta Jauhar context. Therefore, this research has four-fold research objectives, namely. 1) to investigate the relationship between prior experience and social entrepreneurship intention; 2) to investigate the relationship between empathy and social entrepreneurship intention; 3) to investigate the relationship between self-efficacy and social entrepreneurship intention, and 4) to identify the most influential factors on social entrepreneurship intention.

Literature Review

Social Entrepreneurship Intention

Social entrepreneurship appeared as a field of the scholarly request and as an inventive device in the market (Tukamushaba, Orobias, & George, 2011). According to Gawell (2013), social enterprise and social entrepreneurship have authority in creating setting while social entrepreneurship goes up against numerous implications as per space and time. Social entrepreneurship can be defined as a process of satisfying to local needs and wants that are not being provided by the traditional organisation (Mair & Noboa, 2006). Furthermore, social entrepreneurship is the field in which entrepreneurs adapt their practices to be specifically tied with a definitive objective of making social values and it is an inventive character of an action (Alvord et al., 2002; Abu-Saifan, 2012). Growing interest in social entrepreneurship and social enterprise were triggered in the first instance by public policy in the United States and Western Europe (Roper & Cheney, 2005). Even though social entrepreneurship becomes a new interest for people nowadays, the absence of a real definition of social entrepreneurs hinders further investigation on this field (Abu-Saifan, 2012).

A person who involves in social entrepreneurship is called social entrepreneur. The social entrepreneurs recognise an opportunity to come out with new solutions, whereas the rest see only disadvantages that seek tolerance (Kedmenec, Rebernik, & Perić, 2015). According to Shaker et al. (2008), the enthusiasm for social entrepreneurs comes from their parts in intending to basic social issues and the commitment they appear in enhancing the prosperity of society. The society regularly holds social entrepreneurs in high respect claiming of the huge number of social needs they fulfil and the improved life quality they bring to influenced societies. Moreover, according to Urban (2008), social entrepreneur adds to an economy by giving an elective business demonstrates for firms to exchange economically in an ecologically and socially practical way.

To be a social entrepreneur, a person must have an intention. The intention refers to as the willingness of someone regarding the effort to pursue their goals (Ajzen, 1991). Therefore, when

a person has the intention to be a social entrepreneur, he will put his effort to become a social entrepreneur. Moreover, the entrepreneurial intentions of an individual mental direction like eagerness, ambition and hope influencing their choice of entrepreneurship. Thus, social entrepreneurship intention means faith, desire, and dedication of an individual to set up a new social enterprise (Tran & Von Korfflesch, 2016). Also, Francesco, Clodia and Laura (2010) explained that the procedure of social entrepreneurship begins with the recognisable proof of opportunities.

Prior Experience

An experience gives people information on the resources required and the people who likely have these resources. Experience is a process that someone must go through to learn. Experience is the best teacher, and the classroom is no substitute for real life (David, 1988). Roth and Jornet (2014) state that idea of experience stays alarming and under-hypothesised and an experience emerges against the surge of encounters by and large as something special. Bear with good experiences and role models working in specific careers may influence the set of careers that will be considered as options for someone. People do not get similar value from experiences; as they do not get a similar incentive from information (Dimov, 2007). In looking at common society associations and characteristic investigations of entrepreneurial activities, a few activities come from a bottom-up approach that is established and driven by the general population that experience the issue, which driven one's tendency to buy a venture (Gawell, 2013). For example, in the concept of traditional business, before a person becomes an entrepreneur, prior work experience becomes the instrument of entrepreneurial intention. They begin doing business usually related to things that happened before.

Referring to Noorseha et al. (2013), direct experience has an extraordinary impact on social business. For example, some of the social entrepreneurs experienced trauma early in life and some deeply transformative experience. Usually, social entrepreneurs have a great understanding of specific social needs because they were from the similar disadvantaged population (Barendsen & Gardner, 2004; Murphy & Coombes, 2009). Social entrepreneurs draw their qualities from aggregate wisdom and experience instead of individual skills and knowledge (Abdul Kadir & Sarif, 2016). Thus, social entrepreneurs who got the ability to see the good things can emerge from a painful situation (Barendsen & Gardner, 2004). Furthermore, good adventures increased out of international social entrepreneurship might strengthen the entrepreneur's faiths, attitude, intention, and behaviour (Tukamushaba, Orobias, & George, 2011). The issue of how social entrepreneurship goes through various stages, as far, as systems administration aptitudes, authority and change agreeable mentality could be examined (Perrini, Vurro, & Constanzo, 2010). In this regard, such situation can relate the prior experience with the reason why someone becomes a social entrepreneur.

Empathy

Empathy is the capability to understand and share the feelings of another. Empathy is ability learned or mindset of life, which can be utilised to attempt to meet somebody, to correspond and understand someone's experiences or feelings. Furthermore, empathy means a person's capability to envision another person feels; to be in one's shoe (Calvo et al., 2014). It is sharing

of the sentiments of someone else which does not infer that one will act or even feel prompted to act strongly or thoughtfully. Empathy may appear exactly in response to another person's pain. Thus, empathy can trigger someone to become a social entrepreneur when they have the empathy inside them. It is because the social entrepreneur has strong eagerness to help other people since they can feel their suffering. Empathy is acknowledged as part of the personality traits and can be a key factor when deciding someone is in social entrepreneurship or profit or entrepreneurship (Stueber, 2013).

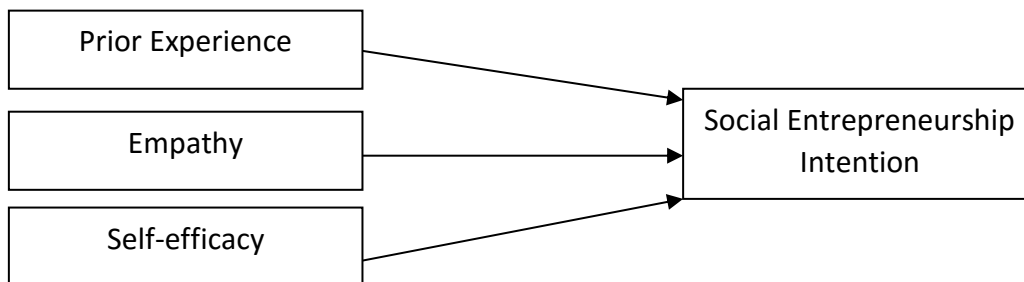
Also, Mair and Noboa (2006) said empathy acts as an agent for an individual's attitude towards social entrepreneurial behaviour thus addressing the first element of Ajzen's (1991) Theory of Planned Behaviour (TPB). Empathy expressed as an attitude towards an individual instead of behaviour (Hockerts, 2017). Bhawe, Jain and Gupta (2007) indicated that social entrepreneurs have a higher level of empathy for individuals influenced by social issues. Empathy has been recognised as an intuitive predictor of social entrepreneurial intention by researchers like Dees (2012) and London (2010). Empathy is the capability to understand and share the feelings of another. Empathy is ability learned or mindset of life, which can be utilised to attempt to meet somebody, to correspond and understand someone's experiences or feelings. Moreover, social entrepreneurship initiative such as the Ashoka Empathy Initiative also supports such attitude (Brock & Kim, 2011).

Self-efficacy

Self-efficacy means someone's belief in their ability to accomplish a task (Bandura, 1994). Judge et al. (2002) state it is contended the ideas of locus of control, neuroticism, generalised self-efficacy which contrasts from Bandura's hypothesis of self-efficacy and self-esteem might be markers of the same higher request idea, called core self-evaluation, and showed them to be related concepts. Bandura (1994) also stated that self-efficacy means the personal point of view of external social factors. Some of the researchers report self-efficacy as a subset of perceived behavioural control and some of them said contrast. The various researcher has argued the distinction between perceived behavioural control and self-efficacy, and there is no achievable conclusion on the matter. According to Preeti, Anil and Jyoti (2017), in entrepreneurial intention studies, there is a continuing discuss the way that self-efficacy and perceived behaviour control are same as they both measure the capacity to doing a specific movement. On top of that, self-efficacy explained to a person's appreciation of his own ability to successfully carry out an intended behaviour. Self-efficacy takes into consideration what a person can do with his given set of skills and not what skills he possesses (Bandura, 1994).

In the context of entrepreneurial self-efficacy, it is illustrated as individual's level of hope or confidence in their capacities to begin a new business successfully. Based on this thought and applying it in the social entrepreneurial context, self-efficacy refers to as the energetic set of beliefs about someone's ability to begin a new social venture and prevail with regards to doing it (Tran, 2017). Bandura (1994) recommend a self-efficacy measure that focuses particularly on the social entrepreneurship context. Furthermore, many social challenges are quite terrifying, but it is not surprising that a healthy dose of confidence in person's abilities has been theorised to be a predictor of social entrepreneurial intention (Johanna, Jeffrey, & Kai, 2006).

Theoretical Framework



From the literature review, the authors developed a theoretical framework for the study. The dependent variable is the social entrepreneurship intention while the independent variables are prior experience, empathy, and self-efficacy. The independent variables were the factors influencing the dependent variable, which is social entrepreneurship intention of Duta Jauhar's participants.

Research Methodology

Quantitative methodology was adopted to answer the research questions. The survey method was used to obtain the required data. Survey research involves the study of a specified population by extracting the required sample to represent the population that is being studied (Sekaran & Bougie, 2016). The population of this research is the participants of Duta Jauhar 4.0 program, which is 550 participants all over Malaysia. In their table, Krejcie and Morgan (1970) suggested the sample size for such population is 226 sample size. However, because of the research limitations, the researchers managed to collect only 101 respondents from the population frame sourced from Yayasan Pelajaran Johor (YPJ), which means that the response rate for the study was 45%. On the other side of the coin, Roscoe's (1975) Rule of Thumb agreed that the number of sample size accepted for research is between 30 to 500 respondents. The researchers adopted convenient sampling technique to select the sample as it is more convenient for the research within a limited timeframe (Sekaran & Bougie, 2016). The questionnaire includes demographic section, the dependent and independent variables; and were measured using nominal and Likert-scale. The researchers used IBM-SPSS 22.0 to analyse the data and answer all the research questions.

Findings

To answer the research questions as well as achieving the research objectives, there were some tests run using the software including Reliability Test, Frequency Distribution Analysis, Descriptive Statistical Analysis, Correlation Analysis, and Multiple Regression Analysis.

Table 1 shows the result of Cronbach's Alpha Reliability Test for all variables which are prior experience, empathy, self-efficacy and social entrepreneurship intention. The highest Cronbach's Alpha reliability test was social entrepreneurship intention with 0.861 which consist of three items in the variable. Empathy followed it as a second highest value of Cronbach's Alpha coefficient which is 0.841 which also consist of three items in the variable. The third and last value of Cronbach's Alpha is self-efficacy 0.796 and prior experience 0.701 where both of the variables consist of three number of items in each variable. Summarily all the Cronbach's Alpha

values for all the variables are in good strength as all the values are more than 0.70 as referred to Sekaran and Bougie (2016).

Table 1: Cronbach's Alpha Reliability Test

Variables	Cronbach's Alpha
Prior Experience	.701
Empathy	.841
Self- Efficacy	.796
Social Entrepreneurship Intention	.861

Table 2 shows the result of demographic questions that have been asked of the participants. From 101 participants in the sample, 45 participants (44.6%) were male while 56 respondents (55.4%) were female. The range of age of Duta Jauhar participants was between 18 years old up to 32 years old which consists of 4% from 18 years old, 19 years old (4%); 20 years old (8.9%); 21 years old (15.8%); 22 years old (41.6%); 23 years old (15.8%); 24 years old (5.9%); 25 years old (2.0%); 30 years old (1%) and 32 years old (1%). There were 29.7% respondents from UiTM while UTM (4%); UM (2%); UUM (9.9%); and other universities (54.5%). As for the education level, there were 12 participants with Diploma holder (11.9%); Degree holder (87.1%), Master (1%) while none of the participants with PhD. There was five course of the participants which are Business Administration (40.6%); Mechanical (17.8%); Information Technology (5%); Hotel and Tourism (2%) and other courses (34.7%). 98% of the participants were single, and another 2% were married. Most of the participants got the information about Duta Jauhar from the society like family and friends with 52.5%, and none of the participants knew about Duta Jauhar by mass media like radio and television. Finally, the reasons why the participants joined Duta Jauhar were because of themselves with 54.5%, friends with 42.6% and parents with 3.0%.

Table 2: Demographic Profile of Respondents

	Frequency	Percentage (%)
Gender		
1. Male	45	44.6
2. Female	56	55.4
Age		
1. 18 years old	4	4.0
2. 19 years old	4	4.0
3. 20years old	9	8.9
4. 21 years old	16	15.8
5. 22 years old	42	41.6
6. 23 years old	16	15.8
7. 24 years old	6	5.9
8. 25 years old	2	2.0
9. 30 years old	1	1.0
10. 32 yeas old	1	1.0
University		
1. UiTM	30	29.7
2. UTM	4	4.0
3. UM	2	2.0
4. UUM	10	9.9
5. Others	55	54.5
Education		
1. Diploma	12	11.9
2. Degree	88	87.1
3. Master	1	1.0
4. PhD	0	0
Course		
1. Business administration	41	40.6
2. Mechanical	18	17.8
3. Information Technology	5	5.0
4. Hotel and Tourism	2	2.0
5. Others	35	34.7
Marital Status		
1. Single	99	98
2. Married	2	2
How do you know about Duta Jauhar?		
1. Society (family/friends)	53	52.5
2. Social media (facebook/twitter/instagram/etc)	28	27.7
3. Official website(YPJ/Duta Jauhar/etc)	20	19.8
4. Mass media (radio/televisyen/etc)	-	-
What influence you to join Duta Jauhar?		
1. Friends	43	42.6
2. Myself	55	54.5
3. Parents	3	3.0
4. Others	-	-

Table 3 shows the summary regarding on the descriptive statistical analysis with the total mean and standard deviation for each of the variables in the study. Based on that, the highest total mean was empathy which was 4.3432, and a standard deviation was 0.71095. It means that the

most of respondents answered the items for variables with a value of 4 which has represented that the majority respondents agreed with the statement. Meanwhile, the lowest for the total mean was prior experience with 3.7030, and the standard deviation was 0.82179. Nonetheless, this had still projected that most of the respondents answered the item for prior experience with a value close to 4 which most of the respondents agreed with the statement. For social entrepreneurship intention, the total mean was 3.9010, and the standard deviation was 0.76091. It indicated that the respondents were between neutral and agreed with the statements. Lastly, the total mean for self-efficacy was 4.0825, and the standard deviation was 0.74298. It shows that most of the respondents agreed with the statement.

Table 3: Summary of descriptive analysis for each variables

Variable	Total Mean	Std. Deviation
Prior experience	3.7030	.82179
Empathy	4.3432	.71095
Self-efficacy	4.0825	.74298
Social Entrepreneurship Intention	3.9010	.76091

In answering the research questions, the researchers used correlation and multiple regression analysis. Table 4 shows the Person Correlation Analysis test that self-efficacy has highest correlation with $r = 0.642$, $p < 0.00$ compare to prior experience with correlation $r = 0.468$, $p < 0.002$ and empathy with correlation $r=0.484$, $p < 0.01$. It shows that self-efficacy has a significant positive impact on social entrepreneurship intention. The prior experience has a significant positive impact on social entrepreneurship intention. Moreover, the empathy has a significant positive relationship with social entrepreneurship.

Table 4: Pearson Correlation Analysis of Prior Experience, Empathy, Self-efficacy and Social Entrepreneurship Intention

		P.E	E	SE	SI
MEAN_PE	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	101			
MEAN_E	Pearson Correlation	.298**	1		
	Sig. (2-tailed)	.002			
	N	101	101		
MEAN_SELF	Pearson Correlation	.461**	.716**	1	
	Sig. (2-tailed)	.000	.000		
	N	101	101	101	
MEAN_SI	Pearson Correlation	.468**	.484**	.642**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	101	101	101	101

** . Correlation is significant at the 0.01 level (2-tailed).

Next, the multiple regression analysis test was run in order to answer the fourth research question. It shows that the strength of the relationship between the independent variables studied and answered. The variables in the study are prior experience, empathy and self-efficacy.

Table 5 shows the value of F is 26.598. It explained that all the variables (prior experience, empathy and self-efficacy) have a significant relationship with the social entrepreneurship intention because the significance value was .000 and less than .05. It means the model is fit and statistically significant.

R-square is the percentage of variance in the dependent variable that is described by the variant of the independent variables (Sekaran & Bougie, 2016). Table 5 shows that R-square for this study is 45.1% of the independent variance variable which is social entrepreneurship intention and was explained by the variety of the independent variable which are prior work, empathy and self-efficacy. Hence, the other 54.9% was explained by the other independent variables that were not included in this research.

Table 5: Multiple Regression Analysis

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	.776	.391		1.988	.050
MEAN_PE	.205	.079	.221	2.607	.011
MEAN_E	.071	.115	.066	.616	.539
MEAN_SELF	.504	.119	.492	4.242	.000
F value	26.598				
R square	.451				

Also, the significance of each independent variables towards the dependent variables was analysed. Table 5 shows that only empathy has no significant relationship towards social entrepreneurship intention. It is because the significant value for empathy is 0.539, $p > 0.05$. The unstandardized beta (β) value of empathy was the 0.071. Unfortunately, empathy was not influencing social entrepreneurship intention.

Next, prior experience has a significant positive impact on social entrepreneurship intention. The relationship will be positive when the beta value is positive. Therefore, the unstandardized beta value for prior experience was 0.205, and the significant value was 0.011, $p < 0.05$. Hence, it can be explained that if the prior experience increases by 1%, the social entrepreneurship intention will increase by 0.205.

Lastly, self-efficacy has a significant positive impact on social entrepreneurship intention. The significant value is 0.00, $p < 0.05$ and the beta value is 0.504. Self-efficacy has the most influential dimension with the highest beta value. Therefore, when self-efficacy increased by 1%, social entrepreneurship intention will increase by 0.504. The most influential variables were self-efficacy with unstandardized beta value 0.504 and followed by prior experience with the unstandardized beta value was 0.205.

Conclusively, the regression equation that can be used to predict the social entrepreneurship intention in Duta Jauhar program is as follows:

$$\text{Social entrepreneurship intention} = 0.776 + (0.205 \times \text{Prior Experience}) + (0.504 \times \text{Self-efficacy})$$

Discussion and Conclusion

From the study, it concludes that self-efficacy was the most factor influencing student's social entrepreneurship intention among the participants of Duta Jauhar. Urban (2008) supported such finding in which self-efficacy gives a positive impact on social entrepreneurship intention. In this regard, the higher the self-efficacy of the individual, the higher the social entrepreneurship intention as well as the tendency to become a social entrepreneur would be. Hockerts (2017) noted that self-efficacy and perceived social support have both a big impact on intention. Besides that, person's moral evaluation is influenced by self-efficacy and collective efficacy predict the corporate volunteering intentions (Forsters & Grichnik, 2013).

On the other hand, the research had proven that prior experience has a positive impact on social entrepreneurship intention. All of the experiences that the participants gained from the Duta Jauhar program will strengthen the participants' intention to become social entrepreneurs in the future. Such experiences synchronise with the findings of Hockerts (2017) where individuals with prior experience of social issues incline to have higher social entrepreneurial intention. Furthermore, the result contributed the strong evidence when Hockerts (2017) used three samples of data.

Additionally, empathy has no significant impact on social entrepreneurship intention. It means, in Duta Jauhar program, there is no significant impact of empathy towards social entrepreneurship intention. It explained that a high level of empathy would not influence a student's intention to become a social entrepreneur in the future. The non-significant result was same as the study done by Ernst (2011) where he decided that empathy have a negative impact on a respondents' attitude to start a social enterprise. Besides that, the physical distance between beneficiaries and individual influence the level of social entrepreneurial empathy (Tukamushaba, Orobias, & George, 2011). According to Hockerts (2017), more research on empathy towards social entrepreneurship intention is necessary. Therefore, further research either quantitative or qualitative research is important in obtaining more evidence of empathy towards social entrepreneurship intention since the result is different in different studies.

Based on the findings and discussions, the researchers suggested that Yayasan Pelajaran Johor (YPJ) may increase the social entrepreneurship intention by offering some practical implications for the next Duta Jauhar series. Firstly, YPJ may carry out a massive advertisement about Duta Jauhar program through social media like Facebook, Twitter, Instagram, and WhatsApp as those channels can reach many people regardless location, time, and boundary. Based on the findings, most of the participants of Duta Jauhar program acknowledged the program from the societies such as family and friends, thus it is good if the program can be advertised online as well.

In addition, Duta Jauhar program could establish an alliance with the existing social entrepreneurship non-government organisations such as EPIC Homes (Extraordinary People

Impacting Community), EcoKnights, Kaki Seni, and SOLS 24/7. For example, at the national level, YPJ could collaborate with MaGIC to promote social entrepreneurship to university students. The alliances and collaborations will enable Duta Jauhar participants to get precious advises from other parties, knowledge and experience sharing session between them as well as the entities can become mentors for the participants to guide them to achieve successful social projects.

Interestingly, for the first time, Duta Jauhar 4.0 has brought the most influential social projects abroad. The selected projects were “*Projek Abstrak Johor*” where the persons with disabilities made batik, and “*Orla Farm projects*” where the youths make organic fertilisers from food waste. Those projects were brought to a plenary session in Paris on the topic of Expert Dialogue “*Movement for Social Business Impact*” (Duta Jauhar, 2018). By participating in the event, the audiences and public realised the existence and importance of Duta Jauhar program. Moreover, it will also influence people to participate in Duta Jauhar program on the belief of helping many people not only in Malaysia but all over the world. Therefore, it is good for YPJ to expose themselves to overseas and local events as to promote Duta Jauhar program to the public at large.

Conclusively, this study proves that prior experience and self-efficacy influence social entrepreneurship intention. Future researchers should conduct more empirical studies about social entrepreneurship intention in another context so that people can learn to be a social entrepreneur from different perspectives. Future research could contribute more independent variables to study on factors influencing students’ social entrepreneur intention as to view the social entrepreneurship intention in a larger scope. Furthermore, all the independent variables which are prior experience, empathy, and self-efficacy can be used to another social entrepreneurship program, and future researcher also can conduct qualitative research, i.e face-to-face interview with Duta Jauhar participants.

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