

A MODEL OF ISLAMIC ENTREPRENEURSHIP FOR THE UNEMPLOYED SKILLED INDIVIDUALS IN THE CONTEXT OF EARNING STRATEGY: EVIDENCE FROM ISLAMIC LITERATURE

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ABSTRACT

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This study and the allied components bred from the fact that a real Islamic model of entrepreneurship carried out in many Islamic countries brought real changes in the lives of individuals. One such study was by Machmud and Hidayat (2020). The study was titled Characteristics of Islamic Entrepreneurship and the Business Success of SMEs in Indonesia. The present proposed model in the study reflects the Quranic reference, Ahadees, and the Islamic literature based on the model of halal earnings as an independent and free source rather than a theoretical framework only. Various sources are present in the Holy Quran as quoted by the prophet Muhammad and the messengers of Allah. Another piece of evidence is bred from the study titled Islamic Entrepreneurship and Management: Culture, Religion, and Society. The present study reviewed various pieces of evidence from the literature and the Ahadees of the Holy Prophet (P.B.U.H). Quranic references were quoted to aid the concept and theory of Islamic entrepreneurship. The conceptual framework and the resulting output from the selected unemployed skilled sample of n=17 individuals revealed the fact that the Islamic system of entrepreneurship is more effective in terms of halal earning strategies and economic sustainability.

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BACKGROUND OF THE STUDY

The studies on Islamic entrepreneurship have been tremendous in terms of economic contribution. Abdullah & Mikail (2013) developed a model of Islamic entrepreneurship in the context of earning and economic returns. Abdullah & Sahad (2016) worked on the similar way to create a model of Islamic

entrepreneurship. Most of these models of Islamic entrepreneurship have been developed in the last two decades in Indonesia and Malaysia. Anggadwita, Ramadani, Alamanda, Ratten, & Hashani (2017) worked a system in Indonesia on entrepreneurial intentions from an Islamic literature. Anisah and Wandary (2015) asserted on the relationship between entrepreneurship's social benefits and human professional performance. In the context of a global scenario, it is imperative to realize that most quranic revelations also emphasize on an individuals' skills and potential to create entrepreneurial endeavours to create employment.

STATEMENT OF THE PROBLEM

References books, literature from various countries, soft wares, books on specialized contents, journal articles, abstract books of conferences, e-books and many other related stuffs on entrepreneurship are integral part of modern time educational experiences, but most of them have ignored the Quranic verses as model of entrepreneurship for effective earning. Not being able to apply the Quranic verses among Muslim and non-Muslim business graduates for effective earning is often the cause of desperation and hopelessness among individuals in Pakistan. This investigation in the context of Islamic entrepreneurship was critically validated by Sharjeel and Shah (2021). This research was on Islamic investment and sources of halal earnings. Economic prosperity, solidarity and stability were three components of this research. What is more significant and valid is the reference and quotes from the Holy Quran and Holy prophet's instructions and sayings. There has been an increase in the unemployment since Corona epidemic in the year 2020. This has lead to the unprecedented growth in unemployment across the globe resulting in high rate of inflation and fewer employability opportunities. Considering this scenario, the Islamic model of entrepreneurship serves to be a solution and an extention to the current models of entrepreneurship. Amongst the most successful Islamic entrepreneurship models are Malaysian Model and the Indonesian Model. This evidence was the major driving force of this research as was advocated by Baum, and Locke (2004). The growth of an economy is the ultimate solution to the current issues and challenges in an Islamic society towards prosperity and solidarity. Fiscal and financial development are the key featur of an Islamic model of entrepreneurship and this can be achieved through a major change in the paradigm. How this change is able to affect positively is another purpose of the study.

RESEARCH QUESTIONS

1. How does Islamic entrepreneurship model help increase earnings among the unemployed individuals?
2. What Quranic verses can be applied in real life as models of Islamic entrepreneurship?
3. How can the Holy Quran assist in developing an Islamic entrepreneurship mechanism?
4. What is the significance of seeking employment-based solutions through Quranic revelations?

PURPOSE OF THE STUDY

The purpose of this study is to critically analyze the social and economic development of Islamic entrepreneurship in the light of selected surahs and ayahs from the Holy Quran collecting relevant verses, related hadith references and literary references from authentic sources. The study also aims to analyze

the verses of Surah Al Baqarah which could be used by economists to be able to address the issues pertaining to the earnings in an economy of any given nation, as highlighted by the global economic situations and indicated by most reputable economic forums and agencies.

JUSTIFICATION OF THE STUDY

The study was a source of inspiration for economists, scholars, and policy makers in governments to take an initiative to further examine the Holy Quran critically to extract solutions pertaining to halal earnings in a social and economic context. They were also able to socially redesign the Islamic entrepreneurship model extracted directly from the Holy Quran and hadith of the Holy Propoher (P.B.U.H). It is also expected that a realistic model of entrepreneurship could inspire educational institutions, unemployed individuals, policy makers of higher education institutions and content writers on Islamic entrepreneurship to redefine the economic syllabus, thereby allowing unemployed individuals to learn practical and meaningful ways to reduce unemployment and increase halal earning. This study as integral component of post doctoral research is determined to critically evaluate the key verses of selected Surahs from the Holy Quran which specifically relates to social equity, employment and earning opportunities and a code of conduct in the context of economics and halal earning mechanism. The Quran claims that it is a book which explains every situation; therefore, the aim of this study remains to extract those selected verses of the Holy Quran which can guide us in Islamic entrepreneurship and sharia-compliant earnings in the context of skilled unemployed individual. Anisah & Wandary (2015) assert that the authentic and approved Islamic clerics and their translations were consulted for the interpretations of the Holy verses that promote Islamic entrepreneurship in a real-life model context. The researcher chiefly focused and studied selected surahs with regards to social equity and economic opportunities. The translations in the regional language is expected so the interpretations must not be related exactly equitable in English. There was no known or seen model of Islamic entrepreneurship and halal earning extracted from the Holy Quran in Pakistan.

SCOPE OF THE STUDY

The scope of study was limited specifically to the verses of the Holy Quran, Ahadees and the Islamic literature pertaining to employment aspects presented in various Holy surahs. Surah Al Baqarah of the Quran and Ahadith related with the discussed verses were also included to support the study. The study limited in the assumption that the message in Surah Baqarah pertaining to the social and economic development, issues and challenges serve to be pivotal for the design of new policy for an individual and organization seeking to develop an Isamic model of entrepreneurship. The solutions and suggestions in Surah Baqarah allow various organization to restructure their policies for the effective growth and development.

LIMITATIONS OF THE STUDY

The study remained limited only to the selected verses from the Holy Quran so it must not be generalized beyond its scope. The study must not be considered as the full and complete solution to all the economic

issues, challenges and opportunities with regards to Islamic entrepreneurship and halal earnings. Ahadees and the saying of the Holy prophet will also be supported and be referred to where ever required and available. The researcher also considered the Tafasir (detail intellectual interpretations) of the Quran done by the well-known scholars of Islam for the verses studied therein and any statements and/or material - such as ideas, studies, articles, documentation, data, reports, facts, statistics etc.

LITERATURE REVIEW

The social aspects of Islamic entrepreneurship are multifold. One amongst these factors is the equity-based business ventures where everyone is provided an equal opportunity and has the equal, legal and lawful probability of profit making or loss incurrance (Goel & Karri 2006). There are no external conditions as are in the conventional banking system in which one has the strong chances of losing a business success. This social aspect provides an understanding that all Muslims have the equal rights from an Islamic perspective. Profit making and experienced losses are dependent directly on the efforts made and needs realization. The other factors are type of competitiveness. This directly relates to the individual potential in Islamic entrepreneurship model. The market is open to all and stands with equal probability of win or loss. The more the individual makes effort, the better he can earn. This is supported by the Holy Quran by virtue of the ayah:

"وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى"

And verily, man has nothing except what he seeks.

This Quranic virtue perpetuates the foundation of Islamic entrepreneurship with integrity and equity to foster the genuineness and honest business as entrepreneurship endeavours. Unlike the interest-based economy, this model invites challenging and enduring Muslim and other individuals to undertake a journey of self-exploration as individuals and groups. Many other factors play pivotal role in the foundation, promotion, propagation and practices of Islamic entrepreneurship (Read, Sarasvathy, Dew & Wiltbank 2016). This review of literature pertains to the significant contributions in the field of Islamic entrepreneurship and permissible forms and way of earnings. The researcher sought evidence from the Holy Quran, real-life evidences and effective Islamic models of halal earnings as the basis of the literature. Many studies have been focused on the nature and type of entrepreneurship studies in the context of success and economic perspectives. A few, however, stress on the Islamic model of entrepreneurship in an active context. This review of literature is primarily focused on the said issue and entrepreneurship model from an Islamic perspective (Casson, 2003). Some of the notable studies are from (Battilana et al., 2009), (Schneider & Teske, 1992.) and (Begley & Boyd, 1987). On the other hand, the studies from the Islamic and religiosity perspectives are still lacking in vigor and robustness (Funds 2010). There was a dire need to search for the pertinent literature in the study that formed the basis of Islamic perspectives in entrepreneurship contexts. This trend needs to be blended with the current studies on Islamic entrepreneurship in Pakistani settings too. A blend of this holistic approach in literature is expected to generate many evolutionary concepts, theoretical perspectives and a real-life functional model (Hassan & Hippler 2014).

Since the study was based on the model presented in the research, the pertinent research literature focused on the Islamic entrepreneurship aspects (Inyang & Enuoh 2009).

Some of the major Muslim countries such as Saudi Arabia, Malaysia, Indonesia, Turkey and Iran have been practicing the Islamic model of entrepreneurship and independent earning. Faith-based acts of earning as described in the Holy Quran is evident in the economy of these countries. At the same time, it is noticeable to realize that faith-based entrepreneurship is the ultimate solution to many issues and challenges in the modern world. Islamic banking channels are the recent examples of many such endeavours (Schumpeter, 2017). This system is to develop an understanding that current non-Islamic acts of business and earnings are dependent on the investments based on interest as a major condition of business. Islamic entrepreneurship on the other hand is unique in that it evolves gradually without any external or internal debt on fixed and movable assets (Chowdhury, 2008). It is said that an entrepreneur commences his own visionary leadership as a follower of his own thoughts to produce means and ways to earn sufficiently. This self-sufficient and self-reliant cognitive network leads one towards a passionate humanistic approach towards benefitting not only one individual, but also the entire community. The goods and services produced by an entrepreneur are not consumed by the individuals only (Kayed & Kabir 2011). This large-scale impact of entrepreneurship is what the Islamic model of entrepreneurship seeks and promotes. (Machmud et al., 2018; Machmud & Ahman, 2019). The other component that emerges from the Islamic entrepreneurship model is the concept of halal (permissible) earnings as promoted and advocated by the Islamic jurisprudence. The noble values, halal earnings, honesty and a socially-integrated components are all the basic ingredients of the Islamic entrepreneurship model. Community concerns are the other factors that aid the Islamic model of entrepreneurship (Abdullah & Sahad, 2016).

The term Islamic entrepreneurship is pondered over by the religious scholars as an act of worship as it does not make an attempt to make profits only for the entrepreneurs, but the impact is to be benefited by the entire society. The concept is to benefit the community as a whole unit and individual as effective component of the unit. This economic model is more than likely to spread a culture of collegiality and all benefits shared among the community members. (Kuran, 1993; Rudnycky, 2009) In surah Ibrahim, it is mentioned that Allah created the comfort for the people to look for their own sustenance. It is upto the man to use these opportunities for sustenance. It is indeed the prime responsibility of a man to seek these opportunities (Stevenson Jarillo 2007). Failure in such attempts is certainly the ingratitude and irresponsibility of a man. Success can be conceptualized in various ways, with some defining it as the process of achievement and others emphasizing the outcomes (Whipple & Frankel, 2000). Opinions on the measures of success also vary among individuals. While some associate success with a thriving career, substantial income, and perpetual good health, others argue that true success lies in benefiting others. The diversity in defining success implies that it can take any form, occur anywhere, and happen at any time, ultimately hinging on moments of happiness (Gavin & Mason, 2004).

Profit is a critical factor and a key measure of a company's success. Entrepreneurs contribute to business

success by possessing intelligent, creative minds that adapt proactively to technological advancements (Dess & Lumpkin, 2005). The influencers that contribute to entrepreneurial success include acquiring knowledge from fiqh books to legitimize transactions, avoiding usury and unethical practices, expressing gratitude, maintaining prayer times, embodying piety, humility, truthfulness, and honesty, giving alms, practicing fairness in transactions, and fostering good intentions. Entrepreneurs who excel in decision-making can enhance business performance, leading to increased profits and growth (Glancey, 1998). Success in entrepreneurship requires a clear vision, coupled with the will and courage to face risks in terms of time and money (Burns, 2016; Martin & Osber, 2007). The performance of small businesses, especially new ones, is influenced by three main factors: industry structure, business strategy, and entrepreneurial characteristics. Among the entrepreneurial characteristics, four factors play a significant role in influencing business success (Stevenson & Jarillo 2007).

- a. Identifying potential business opportunities: Successful entrepreneurs have the ability to recognize and capitalize on potential business opportunities.
- b. Sense of urgency: Entrepreneurs with a sense of urgency are action-oriented, making them proactive in their approach.
- c. Detailed knowledge: Entrepreneurs possessing detailed knowledge of key success factors in their industry and the physical stamina required for the job.
- d. Seeking help from outside parties: Being able to seek assistance and collaborate with external parties contributes to entrepreneurial success.

According to the experts in entrepreneurship, the business model is successful only when certain variables are considered prior to its administration (Goel & Karri 2006). These include the problem identification in the business model that includes the unemployed skilled individuals in a nation followed by feasibility of its model in action. This is further enhanced through relationship between the stakeholders such as investors, planners, employees, type of goods and services and an understanding of the type of market where these skilled and unemployed individuals are entertained. The success of an entrepreneurial endeavour is also associated with the social skills and personal attainment with an aim to empower the economic scycle (Kayed & Hassan 2013). In a given situation, entrepreneurship is represented by another modality for the sake of business success. This is reflected in the true spirit of Islamic entrepreneurship by virtue of a spirit and culture of collegiality (Harefa, 2007). This reference asserts that in an Islamic entrepreneurship context, it is essential to realize that the business success depends on three factors that comprise the need for the entrepreneurship, social context of entrepreneurship and the economic returns estimated in the literature and practice (Stewart & Roth, 2007).

1. ‘Siddiq’ (Honest or True): Reflecting the quality of honesty, Prophet Muhammad demonstrated integrity in business by avoiding lying to customers, considering it equivalent to betrayal.
2. ‘Amanah’ (Trustworthy): This trait emphasizes the importance of trust in business transactions. It involves faithfully executing agreements without altering or exceeding the agreed-upon terms, applicable in various contexts such as seller-buyer or tenant-renter relationships.

Muslim entrepreneurs are expected to possess foundational qualities that drive them to be creative and reliable in their business endeavors. Among these characteristics are:

1. Fāṭānah (Competent or Intelligent): Entrepreneurs are encouraged to be competent and intelligent in their business activities.
2. Tablīgh (Conveying): In an entrepreneurship context, tablīgh involves effective communication and argumentation. Entrepreneurs should convey information about their products with the right strategy, ensuring transparency and fairness. The aim is to attract and target customers without compromising on honesty and truthfulness. These traits are integral to Islamic entrepreneurship and are measured through instruments developed based on exploration of verses in the Qur'an and hadiths of Prophet Muhammad, aligning with the abstracted concept of Islamic entrepreneurship (Beekun, 1997). The conceptual framework in this study is illustrated here.

PROCEDURAL COMPLIANCE

Upon the receipt of approval from the competent authority from the concerned quarters and an acceptance from the ethical and legal committee, a research supervisor was searched to undertake fundamental procedures as advocated and permissible by the governing rules of the institution at the university. Letter of consent was sent to the selected and identified skilled, but unemployed individuals from various quarters. Experts in the Islamic entrepreneurship from various areas such as Quran, and Islamic literature as well as Sunnah, Ahadees, Islamic Jurisprudence and Fiqah was contacted to advise the action plan in the context of Islamic entrepreneurship. A model of Islamic entrepreneurship was developed with regards to literature available, advice from the experts, past reviewed models from national and international researchers. Experts from the IIUI and other countries such as Saudi Arabia, Egypt, India and Malaysia as well as Indonesia were also contacted to share their present models so a multidimensional model of Islamic entrepreneurship may be developed as proposed in the model below. Where required, some variables were added or substituted. The seven variables in the study functioned as X1, X2, X3, X4, X4, X5, X6 and X7 and the four variables in the study functioned as Y1, Y2, Y3 and Y4 in the proposed model. These worked as characteristics of Islamic entrepreneurship and the success of Islamic entrepreneurship respectively.

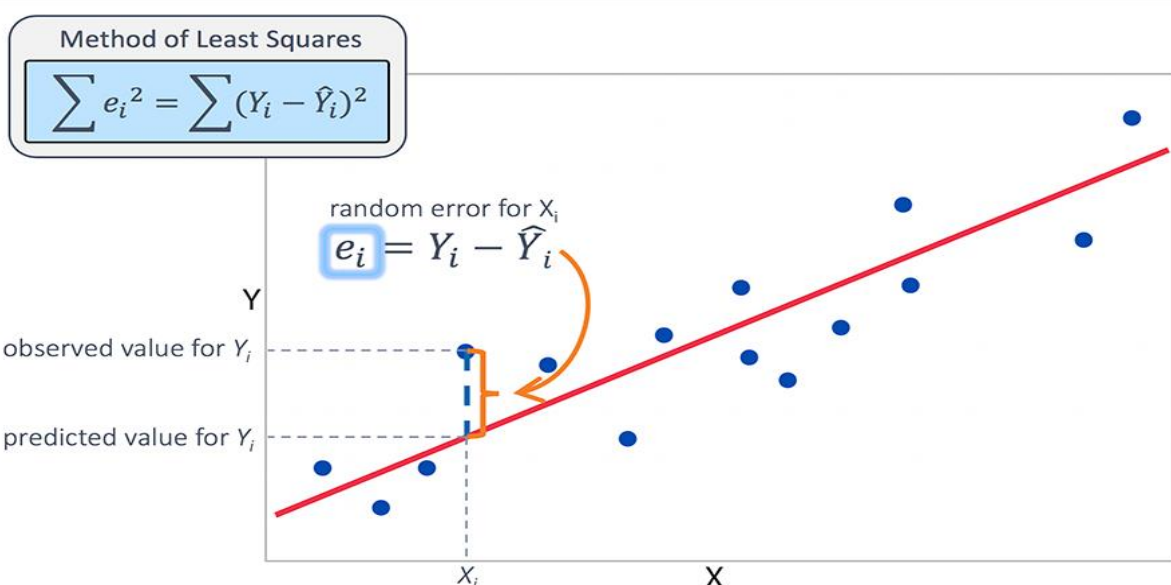
Content analysis followed by in-depth interviews of experts formed part of the procedures. There were consent letters to initiate discussions and opinions of Ulama and religious scholars whose knowledge in the light of Quranic verses was sought. Scholars and Islamic jurisprudence experts were able to participate in the study. Selected surahs and their imminent ayahs were extracted from the Holy Quran for effective translation. Later, these extracted interpretations were developed as a set of items for questionnaires to be distributed as measure of qualitative and quantitative paradigms. The collected data was sorted out through codes and themes. Selected codes and themes were then entered into SPSS V 25 to test the developed hypotheses. Each hypothesis was tested for a proposed model of effectiveness in the light of Quranic instructions for entrepreneurship and halal earnings. A sample of selected unemployed

individuals comprising unemployed individuals including undergraduate and graduates disciplines were selected to commence their work in the light of Islamic teaching and Holy Quran. Their projects were monitored and supervised with a timeline and guidelines. Each entrepreneurship endeavour was checked for their level of success, satisfaction from earnings and expenditure. The process was evaluated with a proper records in the form of excel sheet and SPSS. Independent sample T-test was also used to compare the two groups of entrepreneurship. Group 1 comprised students with Islamic entrepreneurship model and Group 2 comprised students with conventional model of entrepreneurship. Their mean differences were compared on the basis of derived variables from Holy Quran and the Islamic literature.

STATISTICAL MODEL

The study comprised statistical evidence through SPSS V 24. Regression analysis and correlation coefficient along with the T-test was administered on the obtained data. Relationship between independent and dependent variables was analyzed in the context of successful Islamic entrepreneurship. A proposed model was expected to be published later in the form of a research paper along with the research supervisor. The outcome of the model was shared with the readers and other pertinent stakeholders. Data analysis also yielded reliability, validity and accuracy of the model through a pilot test with as few as 15-18 experts and a few ayahs from the Quran. Both inferential and descriptive models formed the study psychodynamics in the light of Islamic entrepreneurship. The least squares method was a statistical procedure to find the best fit for a set of data points by minimizing the sum of the offsets or residuals of points from the plotted curve. Least squares regression was used to predict the behavior of dependent variables. The least square regression model generated the relationship to predict how an independent variable was able to change the size and quality of dependent variable which, in this model is the success of Islamic entrepreneurship. Figure 1 is an example of how an independent variable impacts dependent variable.

Figure 1: Regression Model with Least Square



$$a = \frac{\sum y - b \sum x}{n}$$

$$b = \frac{n \sum xy - (\sum x)(\sum y)}{n \sum x^2 - (\sum x)^2}$$

RESEARCH METHOD AND DESIGN

The study engaged the document analysis as research strategy, but the other methods and approaches were also considered such as observations and in-depth interviews of those individuals who had not found adequate employment due to several factors. Both qualitative and quantitative measures were considered as a shariah-compliant model of halal earning. Consequently, this model was replicated with available funding for the promotion and sustainability of the model. This study was a real model of increasing the probability of effective and halal earnings in the light of Holy Quran. Document analysis was the major research strategy. In a social science context, a research design is an overall design in which all the actions to be undertaken are planned, written and executed. The research design comprised the instrument for data collection, sampling strategy, target population and other relevant strategies. A coherent and logical design of research made it possible to take action as planned. The other benefit of the research design in social science reflects a diagnostic approach in participation selection in which all measures are taken to select the most appropriate sample that can represent its population precisely and coherently. The study was undertaken in the context of Islamic entrepreneurship so the design for research in the present study comprised content analysis and its allied actions that required a careful investigation in the pertinent field of entrepreneurship. In a detailed context, a research design is as presented in the figure 1 below:

Figure 1: Research Design Flow



The first step in the research design was the setting of research objectives and research questions that guided the study components. In the present study, the research questions were set in the context of Islamic entrepreneurship and along with the research objectives. The effectiveness of Islamic entrepreneurship was the ultimate objective of the study. The second phase in the research design the research methodology. This study comprised document analysis as the major research approach in the

form of Quranic revelations, Hadiths and literature on Islamic entrepreneurship. This was followed by the sampling procedure. The samples in the study comprised n=37 skilled and unemployed individuals who had been looking for an opportunity to be employed. The next phase was to develop instrument for data collection. Revelations of the Quran, Islamic literature as well as the sayings of the Holy prophet were the factors that comprised the research instrument variables. The phase following this was the research data analysis. The compiled data was entered into SPSS V25 using the correlational and regression analyses. The hypothesis that were developed were also tested using SPSS V25. All these measures were reflected in the time frame from the execution of first step to the the last phase. The effectiveness of the study was also dependent to a large extent on the availability of the resources required to conduct the study. The study resources included the funding, access to the samples, software required to test the data and make data-driven decisions, data processing for filtering and data mining. All forms of books, magazines, literature, periodicals, newspaper articles and all relevant archival records were studied aided the execution of the study to develop a proposed model of Islamic entrepreneurship. The culmination of all these steps formed the initial stage of report writing. The report was later sent to the research supervisor and the relevant corrections were made accordingly.

DATA ANALYSIS

Interview Interpretation 1

One of the participants from Karachi reported the following on day 1 on December 24, 2023.

“As I finish my engineering university degree programme, I was excited that I would get a job, yet unsure about what would come next. I knew there were lots of options out there for starting my career and look for an adequate engineering job or seek an online employment opportunity for businesses. Personally, I was not sure I would find an adequate job. The only opportunity I could fetch was commencing an online fragrance store. During my university, I made a good network and lots of connections, and obviously interactions with people was a part of it all. One of the things I noticed was that fragrances play a major role in solidifying a good first impression whenever you meet someone. A beautiful, pleasant, and welcoming fragrance can leave an everlasting impression on the person you are interacting with, hence this was my inspiration to starting my own fragrance store. The internet is filled with opportunities for people like me who want to start their own businesses without having a physical store, as it requires a decent amount of initial capital to get started and make pertinent purchase. It is called online entrepreneurship, and I was sure I would make it work. There were so many other things I could do online as well, like making videos or blogs, helping small businesses with their online advertising and promotions, or even creating applications. It is like there is a whole world waiting for me to explore, and I can do it all from the comfort of my home, my room, through my mobile phone or computer. I knew it would not be easy even in the slightest bit. There were countless things I had to first learn, then practice. Building an online brand calls for facing a lot of challenges, like how to use social media and how to make websites and proper marketing etc. Also, things might not work out the way I wanted them to, and

that was absolutely fine. I just needed to keep trying and learning from my mistakes. Eventually, I ended up with an Islamic concept of entrepreneurship. Fragrance store was purely an Islamic endeavour as it was promoted and advocated by the Holy Prophet (P.B.U.H) too.

Despite all the challenges, I was determined to make it work. I knew that with hard work and sheer indefatigability, I could turn my ideas into reality. And even if I stumble along the way, I could just keep on going, ever-focused on my goal. For me, this whole idea of online Islamic entrepreneurship was not only just about making money, even though that was one of the goals for it. It was primarily about discovering what I was passionate about and ultimately making that passion into a reliable source of income generation. It was also about pushing myself out of my comfort zone and facing new challenges. Stepping into this new chapter of my life, I am now super excited and hopeful. I may not know exactly where this journey will take me, but I am curious and eager to see where this road leads. With a little courage and a lot of determination, I know I can make my dreams come true.” The interpretations drawn from the participants fetched many findings. One was that individuals who are skilled and unemployed can lead to an effective start of their early careers by entering into a bold act of trying to commence their own business. This participant was determined and highly enthusiastic. This example set evidence that determined and enthusiastic individuals can commence their work and be self-employed instead of looking for a job immediately after completing their studies at colleges and universities. The other participants focused mainly on the following factors in the interviews and observations. The field notes helped conform to the observed notes and other records. The data collected also conformed to the literature and positively recorded major differences in the themes and codes. It was also observed that the perceived scores in the qualitative data showed significant difference in the scores of unemployed individuals who believed in the Islamic Entrepreneurship model and those who did not believe in this model. The overall satisfaction drawn from the interviews illustrates that Islamic entrepreneurship is definitely considered as one of the factors that unemployed individuals prefer rather than looking for jobs after the completion of their education.

Interview Interpretation 2

“Graduating from university is like the achievement that marks the end of one chapter and the beginning of another. This journey is filled with thrill, excitement and a little bit of uncertainty as well. I feel pride in all my accomplishments and an excitement too, for the adventures that lie ahead. Amongst the many paths that are now lying before me, the idea of exploring the world of online entrepreneurship captivates my imagination like a beacon in the night. Just the idea of setting up an online grocery shop lights a fire within me. A vision of innovation, convenience, and the opportunity makes a significant difference in the lives of people. It is an easy and obvious, yet an essential and significant idea to develop an online store where consumers from all over the world can shop for groceries from the comfort of their own homes, with only a few clicks of a button. As I consider all of the possibilities, I am mindful of the difficulties that come with pursuing entrepreneurship. The path ahead is loaded with challenges and risks, from

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obtaining money and sourcing suppliers to building a website that is easy to use and settling the complexities of internet logistics. Despite the difficult road ahead, I stay motivated by a powerful sense to fix and a firm belief in the power of my mission. To begin this adventure, I immerse myself in the globe of online entrepreneurship, studying industry trends, analyzing customer habits, and learning about the changing demands and tastes of today's buyers. Equipped with this information, I set out on developing a business strategy that not only fits the needs of the online market, but also exceeds the standards of customers. With every passing day, my e-commerce grocery store's concept develops. A virtual market of fresh produce, pantry necessities, and exquisite pleasures, carefully picked and expertly delivered to doorsteps across the country is my ultimate dream. From farm-fresh veggies to hand-made dairy products, every item in my inventory will show a commitment to quality, freshness, and sustainability, demonstrating my continuous dedication to excellence and sincerity. Beyond logistics and technology, the very core of my online grocery store is the relationships I have built with both customers and suppliers. From encouraging a sense of community through personalized service and open customer support to forming partnerships with local farmers and producers, I am dedicated to building a business that not just meets the requirements of today's customers, but also contributes to the fabric of the communities it serves. I have a feeling of opportunity and purpose as I stand on the edge of an exciting phase in my life. Despite the difficulties and unknowns that lay ahead, I am not discouraged by the hurdles that may stand in my way. I set out on my entrepreneurial journey with bravery in my heart and a clear goal in mind, prepared to face the unknown and add a new chapter to my life's narrative.

Hypotheses Testing

Variable	Cronbach's Alpha	Information
Being honest and upright	0.716	Significant
Free will to work hard	0.874	Significant
Fulfilling professional promises	0.813	Significant
Effective management	0.785	Significant
Offering prayers	0.798	Significant
Giving alms & charity	0.816	Significant
Belief in Islamic leadership	0.853	Significant
Business-oriented success	0.857	Significant

Table 1 illustrates that being honest and upright was reliable with a Cronbach Alpha index as 0.716 (X1), free will to work hard recorded a significant Cronbach Alpha 0.874 (X2). Fulfilling professional promises recorded a Cronbach Alpha of 0.813 (X 3) whereas effective management in the context of Islamic entrepreneurship was indexed as 0.785 (X 4). Offering prayers yielded an index of reliability of 0.798 (X 5). Giving alms and charity recorded an index of 0.816 (X 6). Belief in Islamic entrepreneurship was reliable with an index value of 0.853 (X 7). The last variable business-oriented success observed a reliability index of 0.857 (Y). The reliability index was estimated using SPSS V 25 as prescribed by Cronbach. The variables were set in the context of Islamic entrepreneurship model extracted from the current review of literature. The seven variables functioned in the model as major predictor variables and

the dependent variable called success in the Islamic entrepreneurship was affected by all these variables. The latent variables and confounding variables were controlled through the model assumptions. The confounding variables could probably impact the outcome in the cause-effect scenario. This variable is expected to make a difference in the proposed model in a management model such as an entrepreneurship model. The present model yielded an overall Cronbach Alpha of 0.821, which was slightly higher than the required reliability index.

Table 2: Result of Regression Analysis

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	6.241	6.104		1.023	0.312
X ₁	0.402	0.316	0.217	1.272	0.210
X ₂	-0.604	0.365	-0.278	-1.653	0.106
X ₃	-0.084	0.329	-0.041	-0.255	0.800
X ₄	0.158	0.123	0.163	1.281	0.207
X ₅	-0.064	0.175	0.053	-0.365	0.717
X ₆	0.145	0.300	0.074	0.484	0.631
X ₇	1.032	0.243	0.626	4.239	0.000

The R Square test was employed to assess the extent to which the independent variables being honest and upright, free will to work hard, fulfilling professional promises, effective management in the context of Islamic entrepreneurship, offering prayers, giving alms and charity and belief in Islamic entrepreneurship impacted the dependent variable business success. As indicated in Table 2, the R Square value is 0.71. This implies that 71.% of Islamic entrepreneurship was influenced by the aforementioned factors. The remaining 29 % was influenced by other variables not considered in the study.

Table 3: F Test

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression Residual Total	246.942	74249	37.8499.056	4.180	0.001

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.841a	0.71	0.68	2.79.9

A: Predictors (Constant), X₁, X₂, X₃, X₄, X₅, X₆, X₇

The F test was conducted to assess Hypothesis which aimed to test the significant influence of the simultaneous application of Islamic entrepreneurial values (being honest and upright, free will to work hard, fulfilling professional promises, effective management in the context of Islamic entrepreneurship, offering prayers, giving alms and charity and belief in Islamic entrepreneurship) on business success. The results in Table 3 indicate that the significance value is 0.001, signifying significance. This implies that there is a significant influence when applying Islamic entrepreneurship values simultaneously on the success of the business. Therefore, Hypothesis 1 was supported, suggesting that applying Islamic values collectively can positively influence business success. In other words, if someone incorporates the seven predictor variables into their entrepreneurship, it is likely to contribute to the success of their business following an Islamic entrepreneurship model of business. The T test was conducted to examine

A Model of Islamic Entrepreneurship For The Unemployed Skilled Individuals in The Context of Earning Strategy: Evidence From Islamic Literature

Hypothesis 2, which posited that there is a significant influence, partially, of the application of Islamic entrepreneurial values (predictor variables) on business success. According to the t-test results, it appeared that the partial influence of the variable implementation of Islamic entrepreneurial values was significant, as indicated by a significance value greater than 0.05. This implies that the seven predictor variables in the model significantly impact the success around 71% impact business success unless they are collectively applied with other Islamic entrepreneurial values. In summary, the findings suggest that achieving business success is not solely contingent on individual predictor factors entirely. Instead, the simultaneous application of various Islamic entrepreneurial values, including leadership, is crucial for influencing business success.

The partial influence on business success indicates that having a leadership spirit is a crucial factor for entrepreneurs (Battilana, Leca, & Boxenbaum, 2009). The ability to delegate work to employees is highlighted as a significant aspect. Individually skilled and unemployed people can enhance their chances of success by entrusting specific tasks to skilled individuals, freeing themselves to focus on strategic aspects such as business development. Additionally, the entrepreneur's capability to manage employees is emphasized. A leader's authority and effective management contribute to ensuring that assigned tasks are executed well. Efficient and structured business operations result from the Islamic entrepreneur's ability to regulate, with employees following rules and orders, leading to business success (Bhide, 1996).

Table 4: Reliability Test

Variable	Cronbach's Alpha	Information
Honesty	0.736	Reliable
Willingness Work hard	0.892	Reliable
Keeping promises	0.861	Reliable
Good administration	0.879	Reliable
Always pray	0.859	Reliable
Paying Alms & shadaqa	0.889	Reliable
Have a Leadership Soul	0.880	Reliable
Business Success	0.895	Reliable

Evidence from Islamic Literature

The documents including the Holy Quran and of ahadees, tafasirs-related articles, data, reports, facts restraining to past and current economics situations were studied involving systematic reading and observation of texts which were assigned labels and codes with the help of computer to automate the labeling or coding process. This indicated the presence of interesting and meaningful pieces content. After systematically labeling the content of a set of texts, the patterns of the content were analyzed using qualitative methods to analyze the meaning of the content within the texts. Some of the selected Quranic verses investigated in the study are:

1. Translation # 1: (Quran 2: 3)

Who believe in the unseen, establish prayer, and spend out of what We have provided for them?

2. Translation # 2: (Quran 2: 168)

'O you People! Eat of what is on earth, Halal and pure, and do not follow the footsteps of the Satan;

Indeed, for he is to you an open enemy’.

3. Translation # 3: (Quran 2: 188)

“And do not consume one another's wealth unjustly or send it (in bribery) to the rulers in order that they might aid you to consume a portion of the wealth of the people in sin, while you know (it is unlawful).”

4. Translation # 4: (Quran 2: 267)

“O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending (from that) while you would not take it.”

5. Translation# 5 (Quran 65:7)

“Let spend owner of ample means from his ample means, and (he) who, is restricted on him his provision, let him spend from what Allah has given him. Allah does not burden any soul except (with) what He has given it. Allah will bring about after hardship ease.”

6. Translation 6 (Quran 2:188)

“Do not devour one another’s property wrongfully, nor throw it before the judges to devour a portion of other’s property sinfully and knowingly.”

7. Translation (Qur’ān, 4:29)

“Do not devour another’s property wrongfully unless it is by trade based on mutual consent.”

8. Translation 9 from Surah Baqarah verse 215 and 180

“Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable a duty upon the righteous. Islam suggests that a person’s earning should be beneficial after his death for his parents.”

9. Translation (Quran, 2:219)

“They ask you about wine and gambling. Say, "In them is a great sin and [yet, some] benefit for people. But their sin is greater than their benefit.”

"يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ؕ"

Eat not up your property among yourselves unjustly except it may be trade among you by mutual consent” (part no 5, surah no 4 verse no 29.)

"وَأَحَلَّ اللَّهُ الْبَيْعَ"

Allah the almighty says “Business is lawful for you” (Quran, 2:275).

"وَلَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبُطْلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ"

Chapter 2 Surah Baqarah verse 188:Do not usurp one another’s property by unjust means, nor offer it to the judges (as bribe) so that you may devour knowingly and unjustly a portion of the goods of others.

"وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ"

Surah Hud verse 85:(Prophet Shuaib said): “And O my people! Give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.

"وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا"

Holy Quran Chapter 17 Surah Israa verse 34

Come not near to the orphan's property, except to improve it until he attains the age of full strength; and fulfill (every) pledge, for (every) pledge will be enquired into (on the Day of Reckoning).

"فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ"

62:10 - And when the prayer is concluded then disperse into the land and seek from the favors of your lord (return to your businesses and trades)

"هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ عَسَىٰ أَن يَكُونَ الشُّكُورُ"

He it is who has made the earth subservient to you, so walk in the paths of it and eat of His provision. And to Him will be the resurrection. (Quran 67:15).

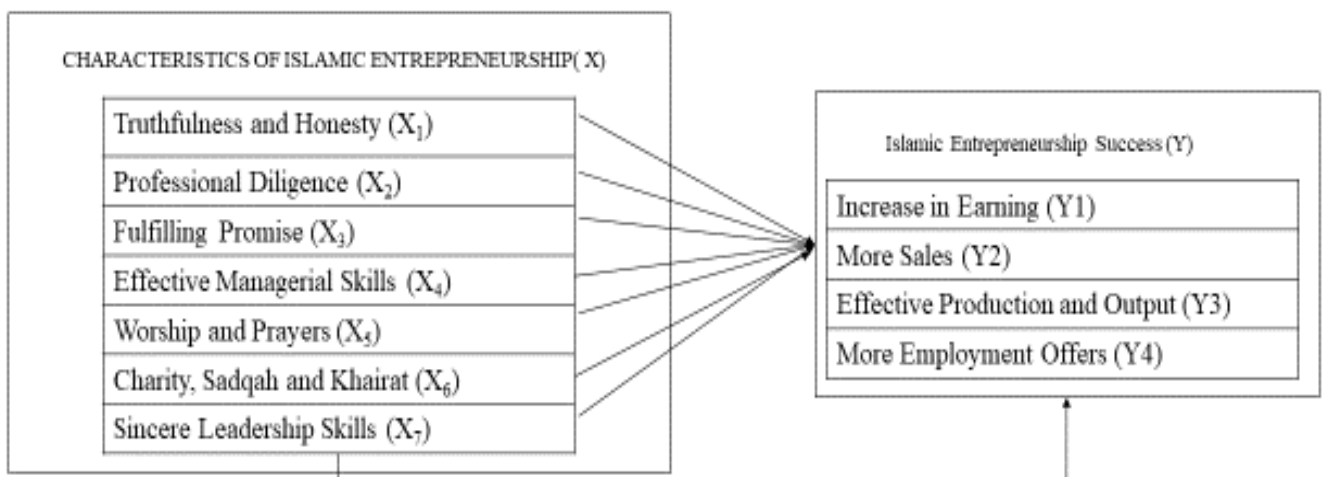
"وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَوْرَدُونَ إِلَىٰ عَلِيمٍ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ"

9:105 -"Tell them, Oh Prophet, that they work as they will. Your work will be observed by Allah, his messenger and the believers. And you will be returned to the Knower of the seen and unseen, then He will inform you of what you used to do.”

"وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ"

Najm 39-40 and that each person will only have what they endeavoured towards, and that ‘the outcome of’ their endeavours will be seen ‘in their record.

PROPOSED ENTREPRENEURSHIP MODEL



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STUDY FINDINGS

The tests of hypotheses indicated that there is significant impact of Islamic entrepreneurship strategy on the business success when undertaken by individuals who are unemployed, but skilled. The findings of the study support various theories in Islamic Entrepreneurship. One such study is the work of Battilana, Leca & Boxenbaum (2009) that has categorically emphasized the organizational success based on entrepreneurial dimensions. The study affirms the organizational institutions. The regression analysis in the findings also present the significance of the model and hold the notion that Islamic model of entrepreneurship plays a pivotal role in the development and promotion of a business success. This entrepreneurial success has several factors as discussed below.

- Prior Islamic knowledge in the business.
- Literature of Islamic Entrepreneurship perspective.
- Intentions to be fair to issues and challenges.
- Open market competition within Islamic rules.
- Sociodynamics in business and employment.
- Psychodynamics in entrepreneurship attitude.
- Development of restraint-free decisions.
- Data-driven decisions in entrepreneurship strategies.
- Organizational understanding to reduce unemployment.
- Planning and management of individual skills.
- Readiness to undertake long-term association.
- Ability to create and sustain talents and acquisitions.
- Financial understanding in an open market.
- A strong will to perform under pressure and constraints.
- Training and development of individual performance.

The above factors are integral components to structure a basic organizational competence. In the same context, the seven predictor variables in the study have an impact on the dependent variable business success. This was found to be highly significant as the p-value in the proposed model is 71%. This means that Islamic model of entrepreneurship is 71% effective than other non-Islamic entrepreneurship models. One significant cause in the difference is because of the way the Islamic model of entrepreneurship functions. Based on various integral components, the Islamic model of entrepreneurship focuses the competitive edge of unemployed individuals who are skilled and knowledgeable. The successful orientation of this model leads to the notion that an open, fair, and transparent strategic alliance in the model guarantees success. The sampled participants also assured that their faith in themselves and belief in Allah can cause business success if coupled with the faith that success in any business is directly associated with the blessings of Allah. There is an open and transparent system of operational efficiency in the Islamic model of entrepreneurship rather than mere competition with business rivals. The other

major reason for the entrepreneurship model in Islamic context is that it encourages equity and balance despite the supply-demand imbalance. This is because there is no hoarding concept. Individuals are free to select the entrepreneurship act on their own. Talent and preference are prioritized in Islamic concept of entrepreneurship rather than a mere plan of self dependence based on personal ability and observations. The two of the interviews conducted also affirmed the notion that their business success was primarily due to their strong faith in Allah and their faith in their potential. With very little equity, the entrepreneurs injected the equity with a belief that they would work hard and would not lose hope at any cost. Initial failures and despair did not prevent them from working hard.

RECOMMENDATIONS

The study recommends many critical aspects in terms of developing and promoting Islamic entrepreneurship amongst individuals who are skilled and unemployed. They are as follows:

- There may be a unified compulsory course in the Board of Intermediate Education across the country. This would promote and encourage young entrepreneurs to study the subject at an early stage and practice the same more effectively in the field.
- Educational sectors must encourage seed funding to support practicable projects each year after the annual examination boards. This would invite young and talented entrepreneurs to plan their early careers.
- An official website may be developed to gather information about Islamic entrepreneurship levels
- Islamic entrepreneurship may be encouraged in all the banking and financial institutions to promote awareness about it.
- There may be an addition of specialization in Intermediate Colleges to select Islamic entrepreneurship as an option.
- Project-based promotion for the proliferation of Islamic entrepreneurship may be encouraged on the official websites of all educational institutions.
- There must be an official award each year in individual and group categories for the best concept of Islamic entrepreneurship.
- Business organizations and other financial institutions must support talented and skilled individuals who are struggling in their early careers.
- Individual and skilled unemployed youth must be given an opportunity on national and private channels as practiced by many other countries.
- Quranic reference for halal earning may be discussed on an Islamic channel to promote healthy and balanced competition. The other major recommendations are as follows:
 1. Interorganizational collaboration to promote talent acquisition.
 2. Research and development funding for Islamic entrepreneurship.
 3. Structural reforms in lectures and course outlines in higher education.
 4. Inviting Islamic entrepreneurship experts as guest speakers.

5. Best entrepreneurial awards ceremony in colleges and universities.
6. Development of a website for the promotion of Islamic entrepreneurship.
7. Compulsory IT and AI systems to promote Islamic entrepreneurship.
8. Academic and industry liaison for Islamic entrepreneurship.
9. Entrepreneurship course as a field of specialization.
10. Organizational registration for the cause of Islamic entrepreneurship.

CONCLUSION

The results from the present study indicate that entrepreneurship model aligned in an Islamic context yields better results in comparison to a non-Islamic context of entrepreneurship. Furthermore, the ability to make business decisions under any circumstances is identified as a key factor in achieving business success. Entrepreneurs frequently encounter various challenges, and their aptitude for making appropriate decisions in response to these challenges plays a pivotal role in steering the business toward success. Business success is influenced by the entrepreneur's ability to always be different from competitors in managing the business. Creating a distinct offering for customers provides a competitive advantage for the company. Entrepreneurs who demonstrate the courage to innovate and differentiate themselves from competitors take on inherent risks, a crucial element for achieving success. Business success in an Islamic entrepreneurship context often involves navigating through risks and overcoming failures. The willingness to face these risks signifies the entrepreneur's commitment to innovation, ultimately contributing to the business's success. Additionally, the entrepreneur's courage to take risks is emphasized as a key factor in success. Taking risks is inherent in the pursuit of success, and entrepreneurs who dare to innovate and try new approaches are more likely to determine the success of their business. Success is closely tied to the ability to face and navigate risks effectively. In addition, a trustworthy and resilient entrepreneur plays a significant role in the success of the business. A credible entrepreneur builds a positive reputation among stakeholders such as the community, consumers, suppliers, and government entities. A good reputation facilitates business development by making processes smoother. For instance, a trusted entrepreneur may find it easier to secure investment loans from banks and receive flexible terms from suppliers, contributing to the overall success of the business.

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