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Islamic Religion and Entrepreneurship

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Preface

My dissertation could not have been realized without the help of my supervisors, my colleagues, my family, and friends. I want to take this opportunity to express my gratitude to those who helped me to realize this challenging project.

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Muhammad Farooq Rehan

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List of abbreviations

AVE	Average Value Extracted
CFA	Confirmatory Factor Analysis
CFI	Comparative Fit Index
CMB	Common Method Bias
CR	Composite Reliability
df	Degree of freedom
GDP	Gross Domestic Product
GEM	Global Entrepreneurship Monitor
H1	Hypothesis 1
H2	Hypothesis 2
HEC	Higher Education Commission
ICT	Islamabad Capital Territory
JBE	Journal of Business Ethics
KPK	Khyber Pakhtunkhwa
PBC	Perceived Behavioral Control
PBUH	Peace Be Upon Him
RMSEA	Root Mean Square Error of Approximation
RQ	Research Questions
SEM	Structure Equation Modelling
SME	Small Business Economics
SN	Subjective Norms
SRMR	Standardized Root Mean Residual
TPB	Theory of Planned Behavior

Executive summary

Entrepreneurship has become an essential phenomenon all over the world because it is a major driving force behind the economic growth and development of a country. It is widely accepted that entrepreneurship development in a country creates new jobs, promotes healthy competition through innovation, and benefits the social wellbeing of individuals and societies. The policymakers in both developed and developing countries focus on entrepreneurship because it helps to alleviate impediments to economic development and social welfare. Therefore, policymakers and academic researchers consider the promotion of entrepreneurship as essential for the economy and research-based support is needed for further development of entrepreneurship activities.

The impact of entrepreneurial activities on economic and social development also varies from country to country. The effect of entrepreneurial activities on economic and social development also varies from country to country because the level of entrepreneurship activities also varies from one region to another or one country to another. To understand these variations, policymakers have investigated the determinants of entrepreneurship at different levels, such as the individual, industry, and country levels. Moreover, entrepreneurship behavior is influenced by various personal and environmental level factors. However, these personal-level factors cannot be separated from the surrounding environment.

The link between religion and entrepreneurship is well established and can be traced back to Weber (1930). Researchers have analyzed the relationship between religion and entrepreneurship from various perspectives, and the research related to religion and entrepreneurship is diversified and scattered across disciplines. This dissertation tries to explain the link between religion and entrepreneurship, specifically Islamic religion and entrepreneurship. Technically this dissertation comprises three parts. The first part of this dissertation consists of two chapters that discuss the definition and theories of entrepreneurship (Chapter 2) and the theoretical relationship between religion and entrepreneurship (Chapter 3).

The second part of this dissertation (Chapter 4) provides an overview of the field with a purpose to gain a better understanding of the field's current state of knowledge to

bridge the different views and perspectives. In order to provide an overview of the field, a systematic literature search leading to a descriptive overview of the field based on 270 articles published in 163 journals Subsequently, bibliometric methods are used to identify thematic clusters, the most influential authors and articles, and how they are connected.

The third part of this dissertation (Chapter 5) empirically evaluates the influence of Islamic values and Islamic religious practices on entrepreneurship intentions within the Islamic community. Using the theory of planned behavior as a theoretical lens, we also take into account that the relationship between religion and entrepreneurial intentions can be mediated by individual's attitude towards entrepreneurship. A self-administrative questionnaire was used to collect the responses from a sample of 1895 Pakistani university students. A structured equation modeling was adopted to perform a nuanced assessment of the relationship between Islamic values and practices and entrepreneurship intentions and to account for mediating effect of attitude towards entrepreneurship.

The research on religion and entrepreneurship has increased sharply during the last years and is scattered across various academic disciplines and fields. The analysis identifies and characterize the most important publications, journals, and authors in the area and map the analyzed religions and regions. The comprehensive overview of previous studies allows us to identify research gaps and derive avenues for future research in a substantiated way. Moreover, this dissertation helps the research scholars to understand the field in its entirety, identify relevant articles, and to uncover parallels and differences across religions and regions. Besides, the study reveals a lack of empirical research related to specific religions and specific regions. Therefore, scholars can take these regions and religions into consideration when conducting empirical research.

Furthermore, the empirical analysis about the influence of Islamic religious values and Islamic religious practices show that Islamic values served as a guiding principle in shaping people's attitudes towards entrepreneurship in an Islamic community; they had an indirect influence on entrepreneurship intention through attitude. Similarly, the relationship between Islamic religious practices and the entrepreneurship intentions of students was fully mediated by the attitude towards entrepreneurship. Furthermore, this dissertation contributes to prior research on entrepreneurship in Islamic communities by applying a more fine-grained approach to capture the link between religion and entrepreneurship. Moreover, it contributes to the literature on entrepreneurship intentions by showing that

the influence of religion on entrepreneurship intentions is mainly due to religious values and practices, which shape the attitude towards entrepreneurship and thereby influence entrepreneurship intentions in religious communities. The entrepreneurship research has put a higher emphasis on assessing the influence of a diverse set of contextual factors. This dissertation introduces Islamic values and Islamic religious practices as critical contextual factors that shape entrepreneurship in countries that are characterized by the Islamic religion.

Zusammenfassung

Unternehmertum ist weltweit zu einem unverzichtbaren Phänomen geworden, weil es eine wichtige Triebkraft für das Wirtschaftswachstum und die Entwicklung eines Landes ist. Es ist allgemein anerkannt, dass die Entwicklung des Unternehmertums in einem Land neue Arbeitsplätze schafft, einen gesunden Wettbewerb durch Innovation fördert und dem sozialen Wohlbefinden von Einzelpersonen und Gesellschaften zugute kommt. Sowohl in Industrie- als auch in Entwicklungsländern konzentrieren sich die politischen Entscheidungsträger auf das Unternehmertum, da es dazu beiträgt, Hindernisse für die wirtschaftliche Entwicklung und den Sozialschutz abzubauen. Daher halten politische Entscheidungsträger und akademische Forscher die Förderung des Unternehmertums für unerlässlich für die Wirtschaft, und es ist eine forschungsbasierte Unterstützung für die weitere Entwicklung von Unternehmertum erforderlich.

Auch die Auswirkungen unternehmerischer Aktivitäten auf die wirtschaftliche und soziale Entwicklung sind von Land zu Land unterschiedlich. Die Auswirkungen unternehmerischer Aktivitäten auf die wirtschaftliche und soziale Entwicklung sind ebenfalls von Land zu Land unterschiedlich, da das Niveau der unternehmerischen Aktivitäten auch von Region zu Region oder von Land zu Land unterschiedlich ist. Um diese Unterschiede zu verstehen, haben die politischen Entscheidungsträger die Determinanten des Unternehmertums auf verschiedenen Ebenen untersucht, wie z.B. auf der Einzel-, Branchen- und Länderebene. Darüber hinaus wird das Entrepreneurship-Verhalten durch verschiedene persönliche und ökologische Faktoren beeinflusst. Diese Faktoren auf der persönlichen Ebene können jedoch nicht von der Umgebung getrennt werden.

Die Verbindung zwischen Religion und Unternehmertum ist gut etabliert und geht auf Weber (1930) zurück. Forscher haben die Beziehung zwischen Religion und Unternehmertum aus verschiedenen Perspektiven analysiert, und die Forschung im Zusammenhang mit Religion und Unternehmertum ist diversifiziert und über verschiedene Disziplinen verteilt. Diese Dissertation versucht, den Zusammenhang zwischen Religion und Unternehmertum, insbesondere islamischer Religion und Unternehmertum, zu erklären. Technisch besteht diese Dissertation aus drei Teilen. Der erste Teil dieser

Dissertation besteht aus zwei Kapiteln, die die Definition und Theorien des Unternehmertums (Kapitel 2) und den theoretischen Zusammenhang zwischen Religion und Unternehmertum (Kapitel 3) diskutieren.

Der zweite Teil dieser Dissertation (Kapitel 4) bietet einen Überblick über das Feld mit dem Ziel, ein besseres Verständnis des aktuellen Wissensstandes des Feldes zu gewinnen, um die verschiedenen Ansichten und Perspektiven zu überbrücken. Um einen Überblick über das Fachgebiet zu geben, wird eine systematische Literaturrecherche durchgeführt, die zu einem deskriptiven Überblick über das Fachgebiet auf der Grundlage von 270 in 163 Zeitschriften veröffentlichten Artikeln führt. Anschließend werden mit bibliometrischen Methoden thematische Cluster, die einflussreichsten Autoren und Artikel sowie deren Zusammenhänge identifiziert.

Der dritte Teil dieser Dissertation (Kapitel 5) bewertet empirisch den Einfluss islamischer Werte und islamischer religiöser Praktiken auf die Intentionen des Unternehmertums innerhalb der islamischen Gemeinschaft. Mit der Theorie des geplanten Verhaltens als theoretische Linse berücksichtigen wir auch, dass die Beziehung zwischen Religion und unternehmerischen Absichten durch die Einstellung des Einzelnen zum Unternehmertum vermittelt werden kann. Ein selbstverwaltender Fragebogen wurde verwendet, um die Antworten einer Stichprobe von 1895 pakistanischen Universitätsstudenten zu sammeln. Eine strukturierte Gleichungsmodellierung wurde eingeführt, um eine differenzierte Bewertung des Verhältnisses zwischen islamischen Werten und Praktiken und unternehmerischen Absichten durchzuführen und die Vermittlungswirkung der Einstellung zum Unternehmertum zu berücksichtigen.

Die Forschung zu Religion und Unternehmertum hat in den letzten Jahren stark zugenommen und ist über verschiedene akademische Disziplinen und Bereiche verstreut. Die Analyse identifiziert und charakterisiert die wichtigsten Publikationen, Zeitschriften und Autoren in der Region und kartiert die analysierten Religionen und Regionen. Der umfassende Überblick über frühere Studien ermöglicht es uns, Forschungslücken zu identifizieren und Wege für die zukünftige Forschung fundiert abzuleiten. Darüber hinaus hilft diese Dissertation den Forschern, das Feld in seiner Gesamtheit zu verstehen, relevante Artikel zu identifizieren und Parallelen und Unterschiede zwischen Religionen und Regionen aufzudecken. Außerdem zeigt die Studie einen Mangel an empirischer Forschung, die sich auf bestimmte Religionen und bestimmte Regionen bezieht. Daher

können Wissenschaftler diese Regionen und Religionen bei der empirischen Forschung berücksichtigen.

Darüber hinaus zeigt die empirische Analyse über den Einfluss islamischer religiöser Werte und islamischer religiöser Praktiken, dass islamische Werte als Leitprinzip bei der Gestaltung der Einstellung der Menschen zum Unternehmertum in einer islamischen Gemeinschaft dienten; sie hatten einen indirekten Einfluss auf die Intention des Unternehmertums durch Einstellung. Ebenso wurde das Verhältnis zwischen islamischen religiösen Praktiken und den unternehmerischen Absichten der Studenten vollständig durch die Einstellung zum Unternehmertum vermittelt. Darüber hinaus trägt diese Dissertation zur früheren Forschung über Unternehmertum in islamischen Gemeinschaften bei, indem sie einen feinkörnigeren Ansatz anwendet, um den Zusammenhang zwischen Religion und Unternehmertum zu erfassen. Darüber hinaus trägt es zur Literatur über die Absichten des Unternehmertums bei, indem es zeigt, dass der Einfluss der Religion auf die Absichten des Unternehmertums hauptsächlich auf religiöse Werte und Praktiken zurückzuführen ist, die die Einstellung zum Unternehmertum prägen und damit die Absichten des Unternehmertums in Religionsgemeinschaften beeinflussen. Die Entrepreneurship-Forschung hat einen höheren Schwerpunkt auf die Bewertung des Einflusses verschiedener Kontextfaktoren gelegt. Diese Dissertation stellt islamische Werte und islamische religiöse Praktiken als kritische kontextuelle Faktoren vor, die das Unternehmertum in Ländern prägen, die von der islamischen Religion geprägt sind.

1 Introduction

1.1 Motivation

Entrepreneurship has become an important phenomenon in all over the world because it is a major driving force behind the economic growth and development of a country. It is widely accepted that entrepreneurship development in a country creates new jobs, promotes healthy competition through innovation, and benefits the social wellbeing of individuals and societies. Engagement in entrepreneurial activities not only contributes to personal development; entrepreneurial activities also positively influence social development (Quadrini, 1999; Rocha, 2004). The European Commission (2010; 2013) stated that policy makers in both developed and developing countries focus on entrepreneurship because it helps to alleviate impediments to economic development and social welfare.

Entrepreneurship refers to starting a new business, and the person who starts his or her own business is called an entrepreneur. A more sophisticated definition of entrepreneur is "a person who identify, evaluate and exploit opportunities" (Shane & Venkataraman, 2000). Through their economic activities, entrepreneurs offer not only economic or financial benefits but also social benefits (BarNir et al., 2011). Therefore, policy makers and academic researchers consider the promotion of entrepreneurship as essential for the economy and research-based support is needed for further development of entrepreneurship activities.

The number of entrepreneurs and their level of activities varies from one region to another or one country to another. Therefore, the impact of entrepreneurial activities on economic and social development also varies from country to country (Reynolds et al., 2000). Similarly, the concept of entrepreneurship is interpreted by researchers from different perspectives (Rengiah, 2014). To understand the variation in this phenomenon, policy makers have investigated the determinants of entrepreneurship at different levels, such as the individual, industry and country levels. Entrepreneurship behavior is triggered by personal and environmental factors (Birds, 1988), with the personal variables including demographics, personality traits, family background, psychological factors, skills, and social networks. However, these personal-level factors cannot be separated from the surrounding

environment. According to Kristiansen (2001), environmental factors include socio-cultural, economic, political, and institutional variables. Researchers believe that religion is an environmental factor (Dodd & Seaman, 1998; Elo, 2016; Henley, 2017; Parboteeah et al., 2015). Therefore, this factor should be considered when explaining entrepreneurship behavior.

The link between religion and entrepreneurship is well established and can be traced back to Weber (1930). Recently, religion has been introduced to entrepreneurship research and has attracted considerable research interest (Audretsch et al. 2007; Carswell and Rolland, 2007; Dana, 2009; Dodd & Seaman, 1998; Gümüsay, 2015; Henley, 2017; Parboteeah et al., 2015; Pearce et al., 2010). Often, religion is viewed as an environmental factor (Dodd & Seaman, 1998); a socio-cultural factor, as it helps to provide networks at the micro level (Elo, 2016); or as a contextual factor at the country level (Parboteeah et al., 2015). Some studies have shown that religion provides a supportive cultural environment for entrepreneurship (Henley, 2017). To gain a proper understanding of the field's current state in light of this diversity, it is necessary to review the existing literature. Hence, this study answers the following research question in the first phase:

RQ1a: *How has research on religion and entrepreneurship evolved, and which journals, articles, authors, religions, and regions have received attention?*

RQ1b: *Which thematic clusters exist?*

RQ1c: *Which religions and regions need further attention?*

To answer these questions, a systematic literature review approach was used to identify the literature relevant to the topic. I mapped the state-of-the-art in the field through various classifications. Bibliometric methods were then used to identify the most prolific authors, frequently used authors' keywords, and authors' collaborations.

About 84% of the world population is affiliated with a certain religion. Religion provides a set of principles to its believers, which the believers abide by. Religion is thus considered an important part of many people's lives (Podgornyi, 2012). Research has shown that religion and religious values influence people's choices (Iannaccone, 1998),

including occupational choice (Wagenfeld- Heintz, 2009). Moreover, religion can play a direct or indirect role when a person decides to become an entrepreneur (Audretsch et al., 2013; Garba, et al., 2013; Nikolova & Simroth, 2013). However, the influence of religion on entrepreneurship is not straightforward. Zelekha et al. (2014) argued that empirical research on this topic is underdeveloped.

According to Dana (2009), people from different religious backgrounds view entrepreneurship in different ways. Each religion has its own set of values, and individuals are influenced by those values, whether they are religious are not. Similarly, Audretsch et al. (2013) found that some religions are conducive to entrepreneurship and some are not; Islam is conducive to entrepreneurship in the Indian context. Despite the increasing number of studies related to religion and entrepreneurship (Balog et al., 2015), research on the Islamic religion and entrepreneurship is sparse, particularly the empirical relationship between Islam and entrepreneurship.

Islam is the second largest religion in the world and Muslims comprise 24.1% of the total population. There are two dimensions of the Islamic value system: values about the adherent's relationship with their God, and values related to the surrounding community (Carswell & Rolland, 2007). Despite Islam's pervasiveness and the increased research interest (see for example Gümüsay, 2015; Hoque, et al., 2014; Kayad & Hassan, 2010; Ratten et. al., 2017; Tlaiss, 2015), little is known about the influence of *Islamic values* and *religious practices* on entrepreneurship intentions within the Islamic community. This study investigated the following research questions during the second phase:

RQ2a: *How do Islamic values and religious practices influence entrepreneurship intentions?*

RQ2b: *Is this influence mediated, either fully or partially, by an individual's attitude towards entrepreneurship?*

RQ2c: *Which specific Islamic values and religious practices influence entrepreneurship attitudes and intentions?*

To answer these questions, we used a primary dataset from 1,895 university students in Pakistan. Using a self-administered questionnaire, we collected responses for eight Islamic values and three Islamic religious practices, as well as students' entrepreneurship attitudes and intentions. Two research hypotheses were then examined using structural equation modeling (SEM).

1.2 Dissertation structure

This dissertation includes six chapters; Figure 1 shows the structure of the dissertation. **Chapter 2** focuses on the definition of entrepreneurship from different perspectives and describes entrepreneurship intentions and theories of entrepreneurship intentions generally used in the academic literature. This chapter also includes some background on the various personal and environmental factors that influence entrepreneurship intentions.

Chapter 3 explores the literature on religion and entrepreneurship. This chapter starts by discussing that religion is an important part of people's lives and shapes societal attitudes and behavior. It summarizes the previous literature linking religion indirectly with entrepreneurship through values and religiosity. Moreover, this chapter discusses the Islamic world and the interrelationship between Islam and entrepreneurship. Scholars have argued that Islam is misrepresented and therefore some scholars consider Islam not conducive to entrepreneurship. However, academic literature concludes that Islam encourages entrepreneurial activities because the religion allows all economic activities, within permissible limits. Muslims consider the earning of an allowable (Halal) source of income as a religious obligation. Many Quranic verses indicate that Islam encourages entrepreneurial activities.

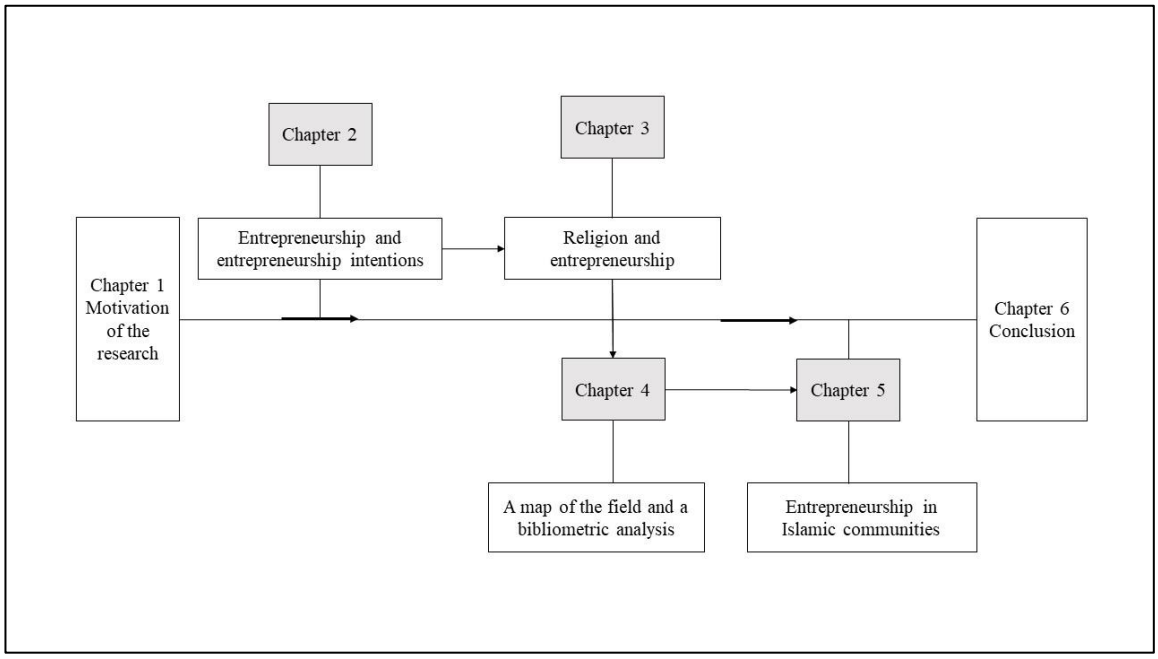
Chapter 4 provides an overview of the field. To gain an overview, we conducted a systematic literature search and identified 270 articles published in 163 journals. We identified and characterized the most important publications, journals, and authors in the field. We then performed a bibliometric analysis with bibliometric software to structure the field and identify thematic clusters using data about the co-occurrence of keywords, co-authorship, and co-citations.

Chapter 5 analyzes the effects of Islamic values and Islamic religious practices on entrepreneurship intentions in an Islamic community. This discussion takes into account

the mediation effect of attitude towards entrepreneurship. We used primary data obtained from a sample of 1,895 Pakistani university students. Through SEM, we performed a nuanced assessment of the relationship between Islamic values and practices and entrepreneurship intentions and accounted for mediating effects.

Chapter 6 summarizes the main findings and implications. The dissertation concludes with an outlook regarding promising avenues for future research.

Figure 1 Structure of dissertation



2 Entrepreneurship: definition and theories

2.1 Defining entrepreneurship

Entrepreneurship plays a pivotal role in the economic growth of an economy. Many scholars have discussed the importance of entrepreneurship to the economy (e.g. Ace et al., 2008; Bae et al., 2014; Geldhof et al., 2014; Minniti & Lévesque, 2008). The development of entrepreneurship and entrepreneurial activities in a country contributes to that country's gross domestic product (GDP) by creating new jobs and innovation. It builds healthy competition through creating new firms, which leads to the welfare of the people (Birley, 1987; Reynolds, 1999). Therefore, economies need entrepreneurship for creating employment opportunities, which also leads to economic development. Moreover, economic growth and progress made by an entrepreneur are highly correlated (Shawan & Carraher, 2010).

The research on entrepreneurship grew during the 1990s, but entrepreneurship emerged as a field of study at the beginning of this century (Meyer et al., 2014). In 2006 alone, more than 370 research articles related to entrepreneurship were published (Sorenson & Stuart, 2008). Despite this emergence as an academic field, research on entrepreneurship is fragmented. Several researcher defined entrepreneurship in different ways, there is no universally agreed definition of entrepreneurship (Gwija et al., 2014) because entrepreneurship studied in multiple disciplines, and the researchers of every discipline have their own opinion (Nafukho et al., 2010). Hence, researchers have identified entrepreneurship according to many disciplines, such as psychology (Shaver & Scott, 1991) economics (Knight, 1921; Schumpeter, 1934) sociology (Reynolds, 1991) and management (Stevenson et al., 1985). However, the term originated from the French word "entreprenedre," which means "to undertake." An entrepreneur is a person who takes a risk and starts a new venture (Hisrich et al., 2007). Schumpeter (1934) defined an entrepreneur as a person who originates and forms new combinations.

In economics, an entrepreneur is defined as an individual who makes a unique combination of resources to render them valuable. In psychology, entrepreneurs are motivated by specific needs, such as the need to achieve their goals. For businesspeople, the entrepreneur may be a competitor, customer, supplier, or a person who creates jobs for

other people (Giffard, 1992). Therefore, an entrepreneur is a person who undertakes the responsibility of managing and organizing resources to achieve a goal by assuming a certain level of risk of loss (Kuratko & Hodgetts, 2004).

From a historical perspective, entrepreneurship can be traced back to the eighteenth century, when French economist Richard Cantillon introduced the term "entrepreneur". In his view, entrepreneurs expect to earn profit by purchasing a product at the present value and selling it at an uncertain future value. Thus, entrepreneurs are self-employed people who take the risk of selling a product at an uncertain price in the future (Legas, 2016).

In 1921, an economist called Frank H. Knight wrote a book where he described entrepreneurs as people who earn profit by making decisions in uncertainty. By contrast, Joseph Schumpeter emphasized innovation. Schumpeter (1934) described entrepreneurship as a process of making combinations in an innovative way, which results in the introduction of new product, procedure and market, and the creation of a new venture. Moreover, sociologist Max Weber emphasized that socio-cultural forces, based on religious beliefs, values and customs, are connected to entrepreneurial growth. In short, Weber emphasized rationalism, Schumpeter attributed a central role to innovation, and Knight focused on uncertainty as a source of earning profit (Brouwer, 2002).

Entrepreneurship is the process where time and effort are put together while taking financial and social risk, to create something new to gain a financial and psychological reward (Kirzner, 1979). A person – that is, an entrepreneur – combines these efforts to earn monetary rewards. Thus, entrepreneurship is the process of wealth creation that incorporates putting effort and time, time and risk of losing equity. Entrepreneurship is the process of starting new business venture (Gartner, 1985; Gartner, 1989; Shapero & Sokol, 1982) to earn profit (Cole, 1965). Moreover, these new businesses are innovative; for some researchers, entrepreneurship is an act of innovation. Drucker (1985) defined it as an "act of innovation that involves endowing existing resources with new wealth-producing capacity."

Entrepreneurship can be defined as the process of identifying, evaluating and exploiting opportunities for new goods or services (Shane et al., 2003). Timmons and Spinelli (2009) defined entrepreneurship as "a process of integrating opportunities, resources and people." Therefore, it is the process in which opportunities are identified, evaluated and

exploited to create a new business venture to earn profits, by taking risk regarding future uncertainty (Dollinger, 2003).

Because of non-agreement regarding the definition of entrepreneurship, researchers define this concept from different perspectives. For some authors, the main driver of entrepreneurship is innovation; for others, it is risk. This is a multidimensional concept. Hence, researchers constantly find new research opportunities in this field.

2.2 Entrepreneurship perspectives

As the researchers have interpreted entrepreneurship according to various perspectives. However, Rengiah (2013) discussed the following three perspectives of entrepreneurship:

a. Economic perspective

b. Psychological perspective

c. Socio-cultural perspective

a. Economic perspective

From the economic perspective, entrepreneurship is viewed as a function of the market, which contributes to economic development (Huarng et al., 2014). The entrepreneur is considered an economic agent and he or she plays a pivotal role while performing economic activities; this results in the creation of new jobs, wealth generation and value addition (Huarng et al., 2014; Yang, 2013). Entrepreneurship becomes the key driver of economic growth. Economic growth increases the demand for new goods and services through the expansion of the economy, which in turn creates business opportunities, and more likely someone seizes that opportunity to start an entrepreneurial business (Aldrich & Zimmer, 1986).

According to Schumpeter (1934), an entrepreneur is an innovator who combines resources in a new way, which results in economic changes. Ward et al. (1987) described entrepreneurs as risk takers and innovators who do not pursue employment in a large organization to create wealth. Drucker's (1985) definition also highlights entrepreneurship from the economic perspective; he defined it as an act of innovation that protects economic

and scarce resources by introducing new production capacities. Kirzner (1979) explained that an entrepreneur is someone who perceives profit opportunities and initiates entrepreneurial action to fulfill unsatisfied needs and improve on inefficiencies (Bull & Willard, 1993). An entrepreneur combines resources, labor, and material innovatively to make something of value. Therefore, entrepreneurs have a vital role in the economy by making innovative products, creating competition in the market, and creating new jobs. All of these contribute to economic growth at the national level.

b. Psychological perspective

The psychological perspective associates entrepreneurship with an individual (Cope, 2003) and focuses on the psychological characteristics and personality traits of the entrepreneur. These traits include risk-taking propensity (Begley & Boyd 1987), need for achievement (McClelland, 1961), desire for autonomy (Caird, 1991), creativity (Wilken, 1979), and locus of control (Brockhaus & Horwitz 1986). Several traits of the entrepreneur are identified in the literature but there is little clarity regarding the exact characteristics (Kirby, 2003). In addition, although it is difficult to find all such traits within a single entrepreneur's personality, each entrepreneur may possess some of the identified traits, which distinguish him or her from non-entrepreneurial personalities.

c. Socio-cultural perspective

Sociologists have explored the social and cultural conditions that favor the appearance of entrepreneurship. Entrepreneurs are influenced by several social factors (Raynolds, 1999). It has been argued that an entrepreneur's children are likely to choose entrepreneurship as a career (Dyers, 1992). According to Bandura's (1986) social cognitive theory, an individual can learn specific behaviors by observing other people in the surroundings and are influenced by outside factors. Social networks are considered to be social resources, which can be used for economic purposes especially while forming a new business (Zsombor, 2011). These networks can help to provide information for the formation of a new business.

Moreover, individual personalities and behaviors are influenced by the national culture (Berger, 1991). Cultural variations might originate from different factors, such as language, national, regional, religious, social-class or ethnic groups (Basu & Altinay,

2002). Max Weber's sociological theory of entrepreneurship posits that religion is one of the main drivers of entrepreneurship. Culture is a catalyst for entrepreneurship (Beger, 1991) and the presence of a favorable culture is required for the development of entrepreneurship (Hisrich et al., 2007). Several scholars have focused on social and cultural aspects that are compatible with entrepreneurship and facilitate entrepreneurial activities (Edewor et al., 2014).

2.3 Entrepreneurship intentions

This section define the entrepreneurship intentions, provides an overview of the entrepreneurship intentions theories and discusses the factor influencing entrepreneurship intentions.

2.3.1 Entrepreneurship intentions

Engagement in entrepreneurship activities is not accidental but intentional (Krueger and Carsurd, 1993; Krueger, 2007). Furthermore, entrepreneurship intention is the best predictor of entrepreneurial behavior (Sánchez, 2011). There are various definitions of entrepreneurship intentions (Conner & Armitage, 1998). Bird (1988) defined such intention as a state of mind that directs a person's actions to achieve specific goals, such as starting their own business. Krueger (1993) explained entrepreneurship intentions as the commitment to starting a new venture. Thompson (2009) described entrepreneurship intention as the conviction of an individual to start a business, with a conscious plan to start doing so in the future. Doan Winkel et al. (2011) described entrepreneurship intentions as the individual's desire and determination to engage in a new business creation process. Essentially, entrepreneurship intention refers to the desire to start a business in the future (Souitars, 2007).

Many scholars have contended that the intention to perform a particular behavior is the only predictor of specific human behaviors (e.g., Ajzen, 1991; Bagozzi et al., 1991; Tubb & Ekeberg, 1991). An individual's engagement in entrepreneurship behavior involves careful thinking and planning by an individual; this makes entrepreneurship behavior a planned behavior (Bird, 1988). Ajzen's theory of planned behavior states that the intention for a specific behavior predicts the planned behavior; in turn, attitude towards

the behavior, subjective norms, and perceived behavioral control jointly predict the intention to perform a particular behavior (Ajzen, 1991). Hence, the action of the individual is intentional (Bird, 1988) as well as planned (Autio et al., 1997). However, the question arises in the literature that what determines the intentions, in this case entrepreneurship intentions. The literature acknowledges several factors that determine the entrepreneurship intention of individuals (Fini et al., 2009). Scholars have grouped these factors into the individual domain and the contextual domain. Certain scholars consider individual-level factors as determinants of entrepreneurship intentions (e.g., Ang and Hong, 2000; Henderson & Robertson, 2000; Wang & Wong, 2004) whereas others consider contextual factors to be determinants of entrepreneurship intentions (e.g., Autio et al., 1997; Begley et al., 1997; Lee et al., 2005; Veciana et al., 2005). Individual-level factors include demographic variables, personality traits, psychological factors, experience, skills, and social networks. Contextual factors include certain environmental and institutional factors (Fini et al., 2009).

2.3.2 Overview of entrepreneurship intention theories

Three fundamental theories are helpful in understanding entrepreneurship intentions. These are (i) entrepreneurial event theory by Shaperoand Sokol (1982), (ii) Bird's (1988) model of implementing an entrepreneurial idea, and (iii) the theory of planned behavior of Ajzen (1991).

Shapero and Sokol's (1982) *entrepreneurial event theory* states that the interaction between entrepreneurship intention and a trigger event directs an individual to start his or her own business. Such events depend on people's perception of the available alternatives (Liñán et al., 2011). According to this theory, the decision to start a business is based on an event. Moreover, this model explains that perceived desirability, perceived feasibility, and propensity to act all influence the intention to start a business.

Bird's (1988) *model of implementing an entrepreneurial idea* explains how the entrepreneur's state of mind directs his or her attention, experience and actions towards achieving a goal that is, development of a business organization. It also posits that entrepreneurship intentions are affected by personal and contextual factors.

Ajzen's (1991) *theory of planned behavior* states that all behaviors require planning and careful thinking; moreover, the planned behavior can be predicted by the intention to perform such behavior. This theory explains that attitude towards entrepreneurship, subjective norms and perceived behavioral control are three antecedents of the intention to start a business (see section 2.3.3.).

Guerrero et al. (2008) identified additional models that elucidate entrepreneurship intentions. These include Robinson et al.'s (1991) entrepreneurial attitude orientation, Krueger and Carsurd's (1993) intentional basic model, Krueger and Brazeal's (1994) potential entrepreneurial model, and Davidsson's (1995) model. Robinson et al.'s (1991) theory explains that entrepreneurs can be described through attitude and its components, such as "achievement, self-esteem, personal control, and innovation." Krueger and Carsurd's (1991) *intentional basic model* is similar to Ajzen's theory of planned behavior. Krueger and Carsurd stated that three antecedents explain entrepreneurship intentions: "perceived attractiveness, perceived social norms about entrepreneurial behavior, and perceived control for entrepreneurial behavior or self-efficacy."

Krueger and Brazeal (1994) developed a new model, the *potential entrepreneurial model,* based on the entrepreneurial event model and theory of planned behavior. This new model identified certain commonalities between the Shapero and Sokol model and Ajzen's theory. Krueger and Brazeal claimed that two additional factors influence entrepreneurship intentions, namely credibility and potential. In simple words, the entrepreneur's credibility and potential are the precursors of entrepreneurship intention. Finally, Davidsson's (1995) model explains that conviction and situation can influence entrepreneurship intentions. An entrepreneur's conviction is defined by general and domain attitudes and circumstances are related to the economic situation of an individual.

The seven above-mentioned theories all examine entrepreneurship intentions. Shapero and Sokol's theory was the first to consider entrepreneurship intention, whereas Ajzen's theory is most frequently used to predict entrepreneurship intention (Engle et al., 2010; Liñán & Fayolle, 2015; Tkachev & Kolvereid, 1999). In comparing those two models, Krueger and Brazeal (2009) argued that the antecedent of intention in Shapero and Sokol's theory (i.e., perceived desirability and feasibility) overlap with the precursor in Ajzen's theory (i.e., attitude towards behavior and perceived behavioral control), with almost the same predictive power. Later, Shapero and Sokol's (1982) model and Ajzen's

(1991) theory received more attention in the literature (Karali, 2013). These two theories are still considered useful to gauge the intention to start a business (Audet, 2004).

The evidence from empirical studies indicates that both these theories and models predict entrepreneurship intentions (Krueger & Brazeal, 1994). Some researchers have stated that the models are compatible with each other (Krueger et al., 2000; Van Gelderen et al., 2008), and Liñán et al. (2005) integrated the two models into one model.

As discussed above, Shapero and Sokol's (19982) entrepreneurial event theory is about the creation of business as the result of an interaction between contextual factors and an individual's perception. Such perceptions include perceived desirability, which refers to the attractiveness of entrepreneurship for the individual; and perceived feasibility, which refers to an individual's ability to perform entrepreneurial behavior. These perceptions are both influenced by contextual factors, such as cultural and social variables.

According to Ajzen's (1991) psychological model, intention determines behavior. Intentions to perform the behavior are defined by three factors: attitude towards the behavior (perception about the ease or difficulty of performing the behavior); social norms (social pressure from important people to perform certain behavior); and perceived behavioral control (perceived ease or difficulty of performing certain behavior).

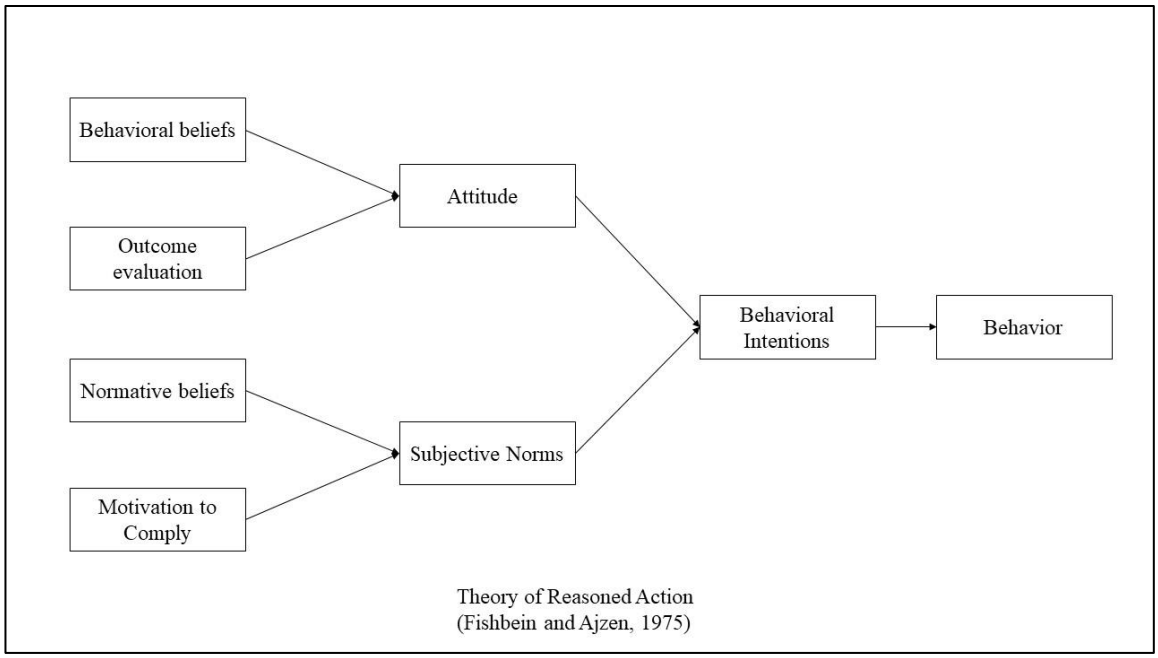
Liñán et al. (2011) compared the antecedents of both theories and considered perceived feasibility to be the same as perceived behavioral control. Perceived desirability was considered the same as attitude towards behavior, and social pressure was the same as social norms. With this integration in mind, the current study uses Ajzen's (1991) theory that is, the theory of planned behavior, to predict entrepreneurship intentions.

2.3.3 Theory of planned behavior

The theory of planned behavior is an extension of the theory of reasoned action developed by Fishbein and Ajzen (1975). According to the theory of reasoned action, human behaviors are rational and are a function of behavioral intention. In turn, behavioral intentions are a function of two factors: a personal factor and normative factors. The personal factor is the attraction an individual feels towards a behavior, commonly known as attitude towards behavior; and normative factors are the social pressure to perform or not to perform specific behavior, known as social norms. Figure 2 illustrates these concepts.

Ajzen and Fishbein (1980) stated that attitude is a function of behavioral beliefs, and social norms are the function of normative beliefs. The theory of reasoned action was tested and validated by many researchers (e.g., Budd et al., 1984; Miller & Grush, 1986; Netemeyer & Burton, 1990).

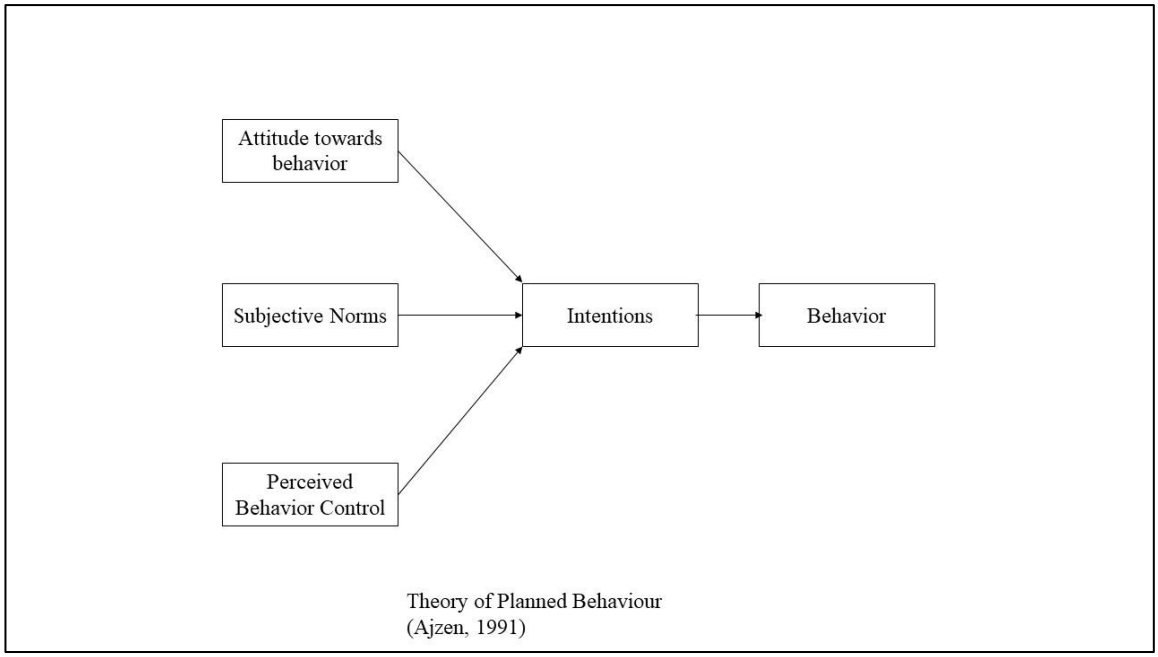
Figure 2 Theory of reasoned action



Ajzen (1987) included an additional antecedent of intentions called "perceived behavioral control" into the model to extend the theory. The resulting new theory was called the theory of planned behavior. According to this theory, the decision to perform specific behavior is rational and based on particular information; hence, the decision to perform a specific behavior is intentional. Therefore, intention is the single best predictor of behavior (Bird, 1988).

According to Ajzen (1987; 1991), behavioral intentions are the function of three factors: (i) an individual's attraction towards a specific behavior; that is, their attitude towards the behavior; (ii) social pressure from important people to perform or not perform a specific behavior; that is, social and subjective norms; and (iii) the individual's perception about how easy or difficult it is to perform the behavior; that is, perceived behavior control. Figure 3 illustrates this theory.

Figure 3 Theory of planned behavior



2.3.3.1 Attitude towards behavior

One of three antecedents of intention is the attitude towards a behavior. In the theory of planned behavior, attitude refers to an individual's perception about the behavior; that is, how much he or she has a favorable or unfavorable judgment about engaging in such behavior (Ajzen, 1991; Ajen & Fishbein, 1975; 1980). According to Fishbein and Ajzen's (1975) theory, a person's beliefs about an object determine their attitude to the object. Therefore, attitudes are the function of an individual's beliefs. Moreover, the behavior of an individual towards a specific object depends on silent beliefs and attitudes towards that object (Appolloni & Gaddam, 2009; Trevelyan, 2009). Ajzen (1991) claimed that an individual's favorable attitude towards performing a specific task increases their intention to perform the task.

Entrepreneurship researchers have defined this attitude towards behavior as the attractiveness of being self-employed (Li, 2007) or the degree to which people perceive that starting a business is the right choice (Xavier et al., 2009). In this context, attitude towards behavior is considered an attitude towards entrepreneurship, which influences entrepreneurship intentions (Tkachev & Kolvereid, 1999). Many entrepreneurship researchers have validated this proposition (e.g., Elfving, Brannback, and Carsurd, 2009; Frazier & Niehm, 2006; do Paco et al., 2011; Kolvereid, 1996).

2.3.3.2 Subjective norms

The second antecedent in Ajzen's theory of planned behavior is subjective norms. This postulates the pressure of influential people regarding performing or not performing a particular behavior (Ajzen, 1991). Influential or important people here mean family members and close friends whose opinions are considered while taking a decision.

Literature presents mixed evidence about the relationship between subjective norms and intention to perform a behavior. For example, Krueger et al. (2000), Autio et al. (2001) and Linan and Chen (2009) found the influence of subjective norms on entrepreneurship intentions was not significant. Some researchers did not use subjective norms to predict entrepreneurship intentions (e.g., Peterman & Kennedy, 2003; Veciana et al., 2005). Yet others, such as Kolvereid (1996), Kolvereid and Tkachen (1999), Kolvereid and Isaksen (2006) and Yordanova and Tarrazon (2010), found a significant influence of subjective norms on entrepreneurship intentions.

There might be several reasons for this mixed evidence in the literature. Scholars have considered that social pressure varies from one situation to other. The intention to perform a behavior is less likely to be influenced by subjective norms in individualistic cultures and is more likely to be affected in collectivist cultures (Begley & Tan, 2001). Ajzen (1987) also found a weak influence of subjective norms on entrepreneurship intention among people with a strong locus of control. Bandura's (1977) social learning theory supports the notion that people relatively likely to perform behavior that is witnessed among others who are important to them. Therefore, subjective norms are considered a crucial antecedent when predicting the intention to perform entrepreneurship behavior.

2.3.3.3 Perceived behavioral control

The third factor of Ajzen's theory of planned behavior is "perceived behavioral control", which was missing in his earlier theory of reason action. After adding this third factor of intention, he named the new model "theory of planned behavior". Perceived behavioral control is defined as the individual's perception of how easy or difficult it will be for him or her to execute the behavior (Ajzen, 1991). Ajzen's perceived behavioral control and Bandura's perceived self-efficacy are compatible (Chen et al., 1998), as self-efficacy refers

to people's assessment about their ability to execute the task (Bandura, 1977). It was observed that exposure to entrepreneurship augments the sense of behavioral control (Pihie, & Akmaliah, 2009). Additionally, entrepreneurship education can also enhance the individual's perception of control over behavior (Wood & Bandura, 1989). Basu and Virick (2008) validated both of the propositions with an addition that prior experience of engagement in entrepreneurship increases the individual's confidence in their ability to perform that behavior.

Researchers claimed that perceived behavioral control is similar to Shapero and Sokol's perceived feasibility (Krueger, 1993; Krueger et al., 2000). Researchers found empirical evidence that perceived behavioral control had a significant influence on entrepreneurship intentions (e.g., Autio et al., 2001; Basu & Virick, 2008; Chen et al., 1998; do Paco et al., 2011; Kolvereid, 1996; Ruhle et al., 2010). Based on this empirical evidence, behavioral control is considered a predictor of entrepreneurship intentions; the stronger a person's perception of behavioral control, the stronger is his or her intention to choose entrepreneurship as a career choice (Kolvereid, 1996).

2.4 Factor influencing entrepreneurship intentions

After acknowledging the relevance of the theory of planned behavior to entrepreneurship intentions, this section sheds light on the factors that trigger an individual's entrepreneurship intentions. Archival literature grouped these factors into two domains: personal-level factors and contextual-level factors (Bird, 1988). Using evidence from the literature, the following section explains each area.

2.4.1 Personal level factors

There is no single recipe for becoming an entrepreneur; it is now well established that a range of factors influences the decision to become an entrepreneur. Personal-level characteristics include demographics, personality traits, family background, psychological factors, skills, and social networks. *Demographic factors* include age, gender, education, work experience, and marital status. Researchers have documented that males are more likely than females to choose entrepreneurship as a career (e.g., Kourilsky & Walstand, 1998; Mazzarol et al., 1999; Reynolds et al., 2002). Age is one of the most important

demographic factors and is positively correlated with entrepreneurship intention (Boyn, 1990). Reynolds et al. (2000) found that people in Western countries aged 25–44 years are most likely involved in entrepreneurship. Bates (1995) also found that people approaching 40 are more likely to start their own business.

Education is another factor that influences entrepreneurship intention. Education affects people's perceptions about the execution of specific behavior; that is, self-efficacy and perceived feasibility (Basu & Virick, 2008; Krueger & Brazeal, 1994). Particularly, entrepreneurial education leads to the formation of entrepreneurship intentions (Franke& Luthje, 2004). Moreover, married people tend to engage in entrepreneurship (Evans& Leighton, 1989). Regarding prior experience, individuals who have some experience are more likely to engage in entrepreneurial activities (Kolvereid, 1996; Mazzaro et al., 1999). Mainly, people who have entrepreneurial experience show stronger intentions to start their own business (Kolvereid, 1996).

Prior research has found strong evidence about the influence of *personality traits and psychological characteristics* on entrepreneurship intentions. Certain individuals are relatively likely to become entrepreneurs, such as those with a high need for achievement (Gürol & Atsan, 2006; McClelland, 1961; Karabulut, 2016), locus of control or self-efficacy (Baum et al., 2001; Gürol & Atsan, 2006; Mazzaro et al. 1999; Thomas & Mueller, 2000; Zhao et al., 2005), need for autonomy (Davidsson, 1995; Van Gelderen & Jansen, 2006), passion (Biraglia, & Kadile, 2017), tolerance for ambiguity (Rauch & Frese, 2007; Thomas & Mueller, 2000) and risk-taking propensity (Gomez-Mejia & Balkin, 1989; Jain & Ali, 2013; Sánchez, 2013; Stewart & Roth, 2001).

Bronfenbrenner (1986) claimed that family background plays a vital role in the formation of personality and intentions because parents are the first role models for children. Children raised in a family having a business background are exposed to challenges and information related to entrepreneurship. Hence, entrepreneurial parents as a role model and *family background* may also influence career choice intentions (Altinay et al., 2012; Basu & Virick, 2008; Zellweger et al., 2010). Therefore, when assessing the entrepreneurship intentions of individuals, it is necessary to understand their family background.

S*kills and social ties* are further essential factors in predicting entrepreneurship intentions. The individual's intention to start a business venture can be influenced by acquiring various business-related skills (Zapkau et al., 2015). Highs level of managerial, technical, and procedural skills are essential for developing an entrepreneurial firm (Baum et al., 2001). Individuals who perceived to have a high level of entrepreneurial skills are more likely to start their venture (Liñán, 2008). Social ties or networks provide access to information and resources, both tangible and intangible (Nicolaou & Birley, 2003). Prodan and Drnovsek (2010) empirically showed that personal networks significantly influenced entrepreneurship intentions. The findings of Quan and Motoyama (2010) also supported the notion that social ties positively influence planned intentions to become an entrepreneur. Therefore, along with other individual-level factors, the individual's social relations and networking are an essential factor to keep in mind while predicting entrepreneurship intentions.

2.4.2 Environmental factors

Individual-level factors cannot be separated from environmental factors when predicting entrepreneurship intentions. Research on entrepreneurship is inconclusive if it is based only on individual characteristics. Environmental factors should be included to explain entrepreneurship (Van de Ven, 1993). In the past, researchers have seen environmental factors as a pool of resources that influences the decision to start a business (Bull & Winter, 1991; Dess & Beard, 1984; Keeble & Walker, 1994; Reynolds, Storey, & Westhead, 1994). According to Kristiansen (2001), environmental factors include socio-cultural, economic, political, and institutional variables.

According to Wetherly and Otter (2011), socio-cultural factors include everything except economic and political variables. Anggadwita and Dhewanto (2016) stated that social factors help in the formation of women's attitudes towards entrepreneurship, and socio-cultural factors are related to entrepreneurship (Anggadwita et al., 2017). Prior researchers found that the socio-cultural environment was an important driver of entrepreneurship (e.g., Aidis et al., 2008; Arenius & Minniti, 2005; Thornton et al., 2011; Welter & Smallbone, 2011). Moreover, based on evidence from prior research, culture is also considered crucial for entrepreneurship (Kreiser et al., 2010).

Economic factors include access to finance, government support, rules and regulations, and economic indicators (Franke & Luthje, 2004; Luthje & Franke 2003). As financial capital is required to start a business, many individuals give up in the initial stages because of non-availability of capital. Sesen (2013) asserted that the easy availability of financial capital is related to entrepreneurship intention. People were more inclined to start their own business when they perceived that it was easy to obtain finance (Ismail et al., 2009). Generally, a government intervenes by introducing new tax policies, funding schemes and supportive measures to promote entrepreneurial activities (Lerner, 1999). Moreover, regulatory variables influence people's engagement in entrepreneurship in a country (Spencer & Gómez, 2004).

Along with other environmental factors, institutional factors are conducive to entrepreneurship and can help entrepreneurs to perform entrepreneurship activities (Brown & De Clercq, 2008). Many scholars have reported that institutional factors predict entrepreneurship behavior (e.g., Brown & De Clercq, 2008; Kristiansen & Indarti, 2004; Minniti, 2008; Vaillant & Lafuente, 2007; Welter & Smallbone, 2011; Young & Welsch, 1993). However, Abebe (2012) did not find any empirical evidence that institutional factors influenced entrepreneurship. Schlaegel and Koenig (2014) suggested exploring the role of the institutional context in the development of entrepreneurship.

According to North (1990), institutions are the regulatory body for society. These institutions may be formal or informal. Formal institutional factors refer to legal and constitutional variables, whereas informal factors refer to codes of conduct, beliefs, values and norms (North, 1990). Kostova (1999) examined three dimensions of country-level institutional profile: cognitive, regulatory and normative dimensions. The regulatory dimension was considered a formal factor, whereas cognitive and normative variables were considered to be informal institutional factors. Research has shown that both formal and informal factors affect entrepreneurship (e.g., Busenitz et al., 2000; Bygrave & Minniti, 2000 Davidsson et al., 2006; Minniti, 2008; Shane, 2003; Monolova et al., 2008; Mitchel et al. 2000; Welter & Smallbone, 2001).

It is evident from the literature cited in the preceding paragraphs that environmental factors influence entrepreneurship and people's decisions to engage in entrepreneurship activities. Another environmental factor is religion. Acheampong (2017) argued that reli-

gion is a socio-cultural environmental factor, whereas Dodd and Seaman (1998) considered it an informal institutional factor that directly or indirectly influences entrepreneurship (Dana, 2009). Parboteeah et al. (2015) argued that religion is a contextual phenomenon that affects individuals, whether they are religious or not. Therefore, an individual might be influenced by the values and norms that are imparted by a religion. The following section discusses the theoretical link between religion and entrepreneurship in further detail.

3 Religion and entrepreneurship

3.1 Religion and behavior

The Pew Research Center reported that only 16% of the world population is unaffiliated with any religion and that 84% is affiliated with some religion (PEW, 2017). Affiliation with Christianity was the highest figure, followed by Muslims, Hindus, Buddhists, and Folk religions, with Jews at just 0.2% of the world population. These religions are among the best known in the world.

Religion is considered to be an important part of people's life (Podgornyi, 2012). Religion promotes spirituality in society, which leads to positive moral behavior (Gursoy et al., 2017). Religion not only nurtures the behavior of people in a society (Giacalone & Jurkiewicz 2003; Nwankwo & Gbadamosi, 2013; Podgornyi, 2012) but also influences attitudes (Mokhlis, 2009). Behavior includes economic (Rietveld & Berg, 2014) and entrepreneurial behaviors (Gursoy et al., 2017).

The association between religion and economic activity has long been discussed (Acheampong, 2017). Economic behaviors are affected by religious beliefs, and the intensity of beliefs is related to the pursuit of entrepreneurial activities (Rietveld and Berg, 2013). Religion has an impact on the economic and business performance within a society (Pistrui & Fahad-Sreih, 2010). Religion and its related practices play a central role in influencing many important aspects of people's lives, in promoting critical moral values, in framing opinions of the majority of people on social issues. However, religious customs vary from one religion to another (Mokhlis, 2009).

The relationship between religion and entrepreneurship can be traced back to the previous century. Weber (1930) claimed that the Protestant religion, a branch of Christianity, influenced individuals' economic behavior. According to Abereijo and Afolabi (2017), Weber concluded that the creation of an enterprise was the outcome of consonance between an individual's entrepreneurship behavior, as determined by socio-cultural factors, and their environmental situation.

Dodd and Seaman (1998) stated that the relationship between religion and entrepreneurship is interdependent and complex. They examined the interaction of religion and entrepreneurship at the societal, individual and theoretical levels. They concluded that religion provides a conducive environmental atmosphere at the society level, with religion influencing an individual's entrepreneurial activities.

Audretsch et al. (2013) argued that religion plays a pivotal role in the formation of the institutional environment, which facilitates entrepreneurial activities. Previous studies have also considered religion as a social institution (Kelley & De Graaf, 1997; Parboteeah et al., 2009). In entrepreneurship, the institutional system comprises normative, regulative and cognitive beliefs (Scott, 1995; Parboteeah et al., 2015). Parboteeah et al. (2015) found that cognitive aspects of religion affected entrepreneurial activities, but they found no significant effect for normative and regulative beliefs. Nevertheless, they concluded that the religious environment plays a pivotal role in a country which is doing knowledge investment.

Literature indicates that various cultural aspects shape a conducive environment for business (Freytag & Thurik 2007; Hofstede 2001). Culture influences people's decision to start a business (Freytag & Thurik 2007; Mueller & Thomas 2001; Stevenson & Lundstrom 2001). Several researchers have discussed the role of culture in encouraging or discouraging entrepreneurship (e.g. Busenitz et al., 2000; Davidson 1995; Davidsson & Wiklund 1997; Hayton et al., 2002; Levie & Hunt, 2004; Lee & Peterson 2000; Mueller & Thomas 2001; Shane 1993; Tiessen 1997).

The cultural environment influences entrepreneurial activities, but this influence may be indirect, acting through values and beliefs. Values and belief shape attitudes, which influence the intention towards a particular behavior. Talatappeh and Tavalaee (2016) stated that values form the attitude of people in a society. Similarly, religiousness based on one's beliefs also influences one's attitude (De Nobel et al., 2007). An individual can learn such values from various societal institutions, such as the family or educational, political, economic and religious systems.

Many researchers have examined the relationship between religion and work (e.g., Deutschmann, 2001; McClelland, 1961; Niles, 1999; Weber, 1930). The dominant religion of the world view work as an essential obligation (Parboteeah et al., 2009). Religion is a

social institution and is considered to have a contextual influence on members of society. According to Dana (2009), societal members are influenced by religion, whether they are religious or not, because of the contextual nature of religion. The contextual nature of religion can be illustrated by an example: a person born into a religious family is likely to uphold religious values because that person is likely to interact with religious people daily (Kelley & De Graaf, 1997).

Similarly, a person who is exposed to a religious environment is likely to uphold the values propagated by the dominant religion. Religion creates an influential contextual environment that is related to work obligation (Parboteeah et al., 2009). Religion provides the motivation for entrepreneurship in the institutional context, which influences occupational choices (Woodrum, 1985). The association between religion and entrepreneurship can also be considered as context-specific (Sternberg & Wennekers, 2005). Based on the literature, it is logical to conclude that the relationship between religion and entrepreneurship varies over time, situations and contexts.

3.2 Religiosity and entrepreneurship

Bellu and Fiume (2004) explored the relationship of personal religiosity and entrepreneurship behavior; they found that the religiousness of an adherent was associated with entrepreneurship behavior. Participation in religious activities and a family religious background positively influenced self-employment (Woodrum, 1985). Galbraith and Galbraith (2007) examined the interaction of intrinsic religiosity and entrepreneurship activities in 23 predominantly Christian countries. They found that intrinsic religiosity was positively related to entrepreneurial activities, and countries with high levels of intrinsic religiosity were relatively likely to have high rates of early-stage entrepreneurial activities. At the macro level, De Nobel et al. (2007) examined the association between religiosity and self-employment and found that religious inclination was associated with self-employment. Recently, Wijaya (2018) confirmed this association in the Indonesian context.

Religiosity can be measured by the frequency of attending religious sermons. However, Hoogendoorn et al. (2016) used four dimensions of religiosity: belonging, believing, bonding and behaving. Believing and behaving are internal aspects of religiosity, whereas

belonging and bonding are external aspects. They found that the internal aspects of religiosity were positively associated with business ownership at a country level, while external aspects of religiosity had no significant association with ownership rate at country level.

Gursoy et al. (2017) investigated the impact of religiosity on values and entrepreneurship behavior. They found that practicing entrepreneurs had more commitment to their religion than non-practicing entrepreneurs, but non-practicing entrepreneurs behaved more independently than practicing entrepreneurs.

Honig (1998) found that church attendance could improve and strengthen social capital, which can influence the identification of opportunities. Similarly, entrepreneurs might be able to develop social networks through their religious affiliation (Dodd and Seaman, 1998). Nwankwo and Gbadamosi (2013) examined the use of religious faith platforms to promote and sustain entrepreneurialism in society. They discovered that a religious inclination helped to generate social capital, which in turns helped to remove the obstacles to promote and sustain entrepreneurialism. By attending religious activities, one can quickly develop social ties within the community because religion is an important basis for creating social capital (Putnam, 2001). At the micro level, social capital is vital for entrepreneurship intentions because it influences the desirability and feasibility of being an entrepreneur (Abereijo & Afolabi, 2017).

Carswell and Rolland (2004) examined the relationship between religion and entrepreneurship at the individual level. They found that a common theme of Christianity, Islam, and Hinduism was to achieve a desired place in life after death. A better life after death is only possible by doing good deeds and pleasing humanity. Any action that helps society is a good deed. The believers of these three religions thus perceived that entrepreneurial activities are essential for the well-being and growth of society.

Carswell and Rolland (2007) measured the relationship between individual and societal entrepreneurial perception and religious adherence. They found that ethnic and religious diversity in a country like New Zealand were stimuli for entrepreneurial activities, and that individual and societal entrepreneurial perceptions were influenced by religious practices. Carswell and Rolland (2004) concluded that the value inculcated by religion and the participation in religious activities influence self-employment.

3.3 Religious values and entrepreneurship

Prior research has shown that religion and religious values influence people's choices (Iannaccone, 1998) and occupational choices (Wagenfeld- Heintz, 2009). Additionally, religion can play a role – both directly and indirectly – in deciding to become an entrepreneur (Audretsch et al., 2013; Garba, et al., 2013; Lehrer, 2004; Nikolova & Simroth, 2013). Yet the influence of religion on entrepreneurship is not straightforward. Zelekha et al. (2014) stated that empirical research on this topic is scarce. In addition, the link between religion and entrepreneurship exists at both the micro and macro levels.

Religion is considered to be a universal social institution that influences attitude, behavior and values at the individual and societal levels (Mokhlis, 2009). Religion's influence on attitude and behavior may be either direct or indirect, and depends on the religious values in a particular society, because religion promotes values within society. According to Farid (2007), religion is a key factor in determining personal and managerial values. The most sacred values of a society stem from religion (Gursoy et al., 2017; Farid, 2007) and religiously oriented values can serve as guiding principles, which affect the attitude and behaviors of followers of a particular religion (Mokhlis, 2009).

Giacalone and Jurkiewicz (2003) argued that religion is an important component of an individual's life and influences their feelings, thoughts and behaviors. Individuals transform religiously oriented, sacred values into their daily activities, such as consumer behavior and work practices (Byrne et al., 2011; Griebel et al., 2014; Miller & Ewest, 2013).

The literature indicates that culture is influenced by religion because religion shapes personal values (Basu & Altinay, 2002); however, religion alone does not shape culture (Hofstede, 1991). Basu and Altinay (2002) found that culture manifested by religion did not influence entrepreneurship behavior. By contrast, Anderson et al. (2000) concluded that religion plays a significant role in a culture which encourages entrepreneurship activities. They confirmed the findings of Dodd and Seaman (1998) that religion and entrepreneurship were interrelated. Basu and Goswami (1999) considered religion as a cultural factor that is important for organization growth. Leroux (2005) found that religious affiliation at an organizational level did not influence entrepreneurship.

Some studies have examined the interaction of religion and entrepreneurship at the macro level (e.g., Galbraith & Galbraith, 2007; Henley, 2016; Parboteeah et al., 2015; Zelekha et al., 2014). Zelekha et al. (2014) supported the notion of Dana (2009) that different religions imply different impacts on entrepreneurship. At the macro level, the country's entrepreneurship level is determined by the majority religion of the country. Dana (2010) claimed that religion does not directly encourage or discourage entrepreneurship; instead, it promotes cultural values within society. Similarly, Zelekha et al. (2014) concluded that religion is part of culture at the macro level and influences the entrepreneurial behavior of societal members, which promotes the country's entrepreneurship level. Henley (2016) found that religion promotes mutual trust and networks between nascent and established entrepreneurs. There are different religious beliefs and activities in different countries. Therefore, religion propagates cultural values in societies and such values form a favorable attitude towards starting a new venture (Henley, 2016).

Audretsch et al. (2013) investigated whether an individual's occupational choices depended upon their adherence to certain religions in the Indian context. They reported that some religions were more conducive to entrepreneurship than others. Jainism and Islam were more conducive to entrepreneurship than were Hinduism, Sikhism or Buddhism. In the Indian context, Sikhs were more likely to be laborers, and Christians were more likely to be salaried employees. However, Christianity was positively related to entrepreneurship in a Christian country context (Parboteeah et al., 2015).

The relationship between religion and entrepreneurship remains complex and poorly understood (Dodd & Seaman, 1998; Zelekha et al., 2014). Religion promotes values at the macro level and generates social networks at the micro level, although social networks are influenced by the embedded value system of religion. Additionally, every religion has its own values, which means every religion of the world influences entrepreneurship differently. The current study focuses on the Islamic religion, which is the second-largest religion in the world.

3.4 Islamic religion and entrepreneurship

3.4.1 Islamic world

Islam is the second-largest religion of the world. Around 24.1% of the world's total population represents Muslims, who are spread all over the world. Most Muslims reside in Asia, and about 20% of all Muslims reside in the Middle East (Almobaireek et al., 2017). Most Muslim-majority countries are considered to be factor-driven, with few such countries being efficiency-driven or innovation-driven (World Economic Forum, 2012). Furthermore, few Muslim countries are among the top 30 globally competitive countries. The exceptions are Qatar, Saudi Arabia, Malaysia, the UAE and Brunei-Darussalam (World Economic Forum, 2012).

Currently, seven countries are proclaimed to be Islamic states and 12 countries declare Islam as their state religion. The basis of their economic, political and legal governance institutions is Islamic law; that is, Shariah Law (Almobaireek et al., 2017; Rehman & Askari, 2010). The Muslim world is culturally heterogeneous because they are spread around the globe. Most of the Arab world is ethnically and culturally homogenous, according to GEM (2012).

The total entrepreneurial activity in Muslim-majority countries ranges from 5% (Malaysia) to 24% (Yemen). According to the World Bank Group Entrepreneurship Snapshot (2010), entry density in Muslim-majority countries ranges from 0.03 to 3.09 per 1000 working-age persons. These figures represent a low entry density among the Muslim world, which might be because of the complex bureaucratic business registration process. However, the poor availability of reliable statistical data is a considerable limitation in this regard (Almobaireek et al., 2017).

3.4.2 Islam and entrepreneurship

The link between Islam and entrepreneurship is under-researched. Only a few researchers have provided theoretical foundations about this linkage, in varying contexts (e.g. Gumusay, 2015; Hoque et al., 2014; Hassan and Hipplier, 2014; Kayed & Hassan, 2010; Mulyaningsih & Ramadani, 2017; Ozkazanc-Pan, 2015; Pio, 2010; Ratten et al., 2017; Tlaiss, 2015). Despite the increasing number of studies related to religion and entrepreneurship

(Balog et al., 2015), the research on Islamic religion and entrepreneurship is limited, particularly the empirical relationship between Islamic religion and entrepreneurship. However, previous researchers reported that Islam is an entrepreneurial religion (Audretsch et al., 2013; Ramadani et al., 2015) because the Prophet Muhammad (PBUH) himself was a merchant.

Islam is misrepresented in the academic literature (Gumusay, 2015) because some researchers have argued that Islam is least conducive to entrepreneurship (e.g., Metcalf et al., 1996; Rafiq, 1992; Zingales, 2006). Some researchers have claimed that Islam does not encourage capitalism (Zingales, 2006) and prohibits (financial) interest (Rafiq, 1992). Therefore, Muslims lack access to capital. However, Kayed and Hassan (2010) argued that in Islam, entrepreneurship is a religious activity because it helps people to earn allowable (Halal) source of income to meet their financial obligations and contribute to the welfare of society. Moreover, Islam allows earning profit by performing lawful activities. Islamic finance provides interest-free loans to entrepreneurs and a profit-sharing mechanism of the Islamic finance system is available to Muslim entrepreneurs (Hasssan & Hippler, 2014). The religious teachings of Islam shed light on the relationship of Islam to business activities. However, many Muslims pay little attention to the Islamic religious teachings and principles that could help in developing, sustaining, and managing business entities (Hoque et al., 2014).

Islam views entrepreneurship as a lawful (Halal) activity because it is a socially acceptable, and ethical activity (Kayed & Hassan, 2010). Entrepreneurship is vital for societies and development (Dana, 2009) therefore, entrepreneurship is essential for Islamic countries. In the Islamic world, religion is an important driver of entrepreneurship (Ratten et al., 2017) because it inculcates important cultural and personal values in society (Dana, 2009). Additionally, Islam stressed to engage in economic activities provided that Haram (unlawful) business activities are not allowed under Shariah Law (Hassan & Hippler, 2014). Gumusay (2015) affirmed that Islam encourages entrepreneurial activities and that entrepreneurship in Islam is based on three dimensions: the religious-spiritual dimension, the socio-economic or ethical dimension and the entrepreneurial dimension.

Economic behaviors are affected by religious beliefs, and the intensity of those beliefs is related to the pursuit of entrepreneurial activities (Rietveld & Van Burg, 2014).

Religion influences economic behaviors, and Islam and Christianity have influenced entrepreneurship along with the traditional caste system (Audretsch et al., 2013). Islamic guidance about behavior and social life have an influence on values, norms and behavior in an Islamic society. Islamic work ethics are strongest in the lower class, whereas among Protestants the work ethic in strongest in the upper class (Chanzanagh, & Akbarnejad, 2012).

Islamic teachings encourage the acquisition and transformation of knowledge, which can be useful for the community through creativity and entrepreneurial skills. Individuals with Islamic beliefs are oriented towards creative skills and have a positive effect on entrepreneurial behaviors through their creativity (Omri et al., 2017). Islam is considered to be an entrepreneurial religion, because to meet routine expenses and for the welfare of society, Muslims need to earn a lawful income through a lawful business activity (Kayed & Hassan, 2010).

The primary source of Islamic teachings is the Quran (Holy Book) and the Sunnah; that is, the deeds, sayings and silent approvals of Prophet Muhammad (PBUH). The secondary source and practices are the consensus of Islamic scholars (Ijma) and analogy (Qiyas). The principles of doing business are presented in the Holy Quran and sayings of the Prophet (PBUH). These are elementary principles, such as dealing in business with honesty and sincerity, fair dealings, fulfilling one's promises and other lawful practices (Hashim, 2014).

Gumusay (2015) argued that religion is a social phenomenon, and it has an effect on political, economic, social, legal and environmental domains along with values and ethics. For Muslims, the earning of wealth (Rizq) is allowed with trust (Tawakul) by Allah. Interest is considered to be unlawful (Haram), but any investment made with the risk of loss is lawful (Halal). Similarly, certain risks – such as gambling – are prohibited in Islam, but entrepreneurs are not gamblers. Islam encourages innovation in business, which appears to be in line with Islamic jurisprudence or Shariah Law. Gumusay (2015) argued that Islam encourages innovation by way of consensus and through analogy with Islamic scholars. However, innovation in religious matters without the consensus of religious scholars is prohibited. There are many Quranic verses through which one can postulate that Islam encourages entrepreneurial activities.

4 Religion and entrepreneurship: A map of the field and a bibliometric analysis

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4.1 Introduction

Recently, religion has been introduced to entrepreneurship research and has attracted a considerable amount of research interest (Audretsch et al., 2007; Carswell & Rolland, 2007; Dana, 2009; Dodd & Seaman, 1998; Gümüsay, 2015; Henley, 2017; Parboteeah et al., 2015; Pearce et al., 2010). Religion promotes values within societies. In turn, these values shape attitudes and attitudes toward entrepreneurship (Dodd & Seaman, 1998; Rehan et al., 2019). Accordingly, religion and associated values can both encourage and discourage entrepreneurship (Carswell & Rolland, 2007; Dana, 2009).

Researchers have analyzed the relationship between religion and entrepreneurship from various perspectives, and research related to religion and entrepreneurship is diversified and scattered across disciplines. For example, religion can be regarded as a contextual, cultural or environmental factor at the macro level (Dodd & Seaman, 1998; Henley, 2017; Parboteeah et al., 2015). However, religion can also be considered a factor that creates networks at the micro level (Elo, 2016). Our goal is to gain a better understanding of the field's current state of knowledge in light of this diversity and bridge the different views and perspectives. Therefore, we conduct a systematic literature search leading to a descriptive overview of the field, which we then enrich with a bibliometric analysis. Consequently, our study focuses on the following research questions: How has research concerning religion and entrepreneurship evolved thus far? Which journals publish research concerning this topic? What are the most important articles and who are the most important authors? Which religions and regions have received particular attention? Can we identify thematic clusters? Which themes, religions and regions lack research and need further attention?

Our systematic literature review involved 270 articles, which we use to provide an overview of the field's state-of-the-art. Subsequently, bibliometric methods are used to identify thematic clusters, the most important authors and articles, and how they are connected to each other. Research concerning religion and entrepreneurship has gained momentum since 2007. Most articles were published over the last few years. The *Journal of Enterprising Communities: People and Places in the Global Economy* is identified as the most productive journal in this field. Moreover, we find that research concerning entrepreneurship and religion has remained a niche topic and, thus far, has only rarely entered

highly ranked social science journals. A citation analysis further reveals the most influential papers over different periods. Mazzarol et al. (1999), Guiso et al. (2003), Becker and Woessmann (2009), and De Vita et al. (2014) are the most cited articles in their respective periods, and Leo Paul Dana is the most prolific author among the 494 authors who contributed to the field. Our analysis further reveals that East Asia and the Pacifics are the most widely analyzed regions, but publications conducted in North America as a region of interest are most often cited and more frequently published in journals with (high) impact factors. Publications that investigate Islam as the religion of interest are less often published in (high) impact factor journals.

Moreover, most studies investigating a specific religion, such as Christianity, Islam, Buddhism, Hinduism or Judaism, are non-empirical, while empirical studies typically use 'being religious or not' or more than one religion to analyze the relationship between religion and entrepreneurship. The mapping of the field reveals that the field is still relatively young, confirming the findings reported by Balog et al. (2014). We also find that researchers have shifted their focus over time from the macro to the micro level and that thematic clusters based on keywords can be identified. We label the clusters as follows: (a) *economics and finance*, (b) *culture, institutions, and women*, (c) *social capital*, and (d) *ethnicity and immigrants*. The keyword-based identification of clusters is accompanied by a co-citation analysis of the journals and authors leading to similar observations. The bibliographic depiction of the journals and co-citations broadly confirms these clusters and shows the broad variety of disciplines involved in the field ranging from entrepreneurship to economics, finance, sociology and general management.

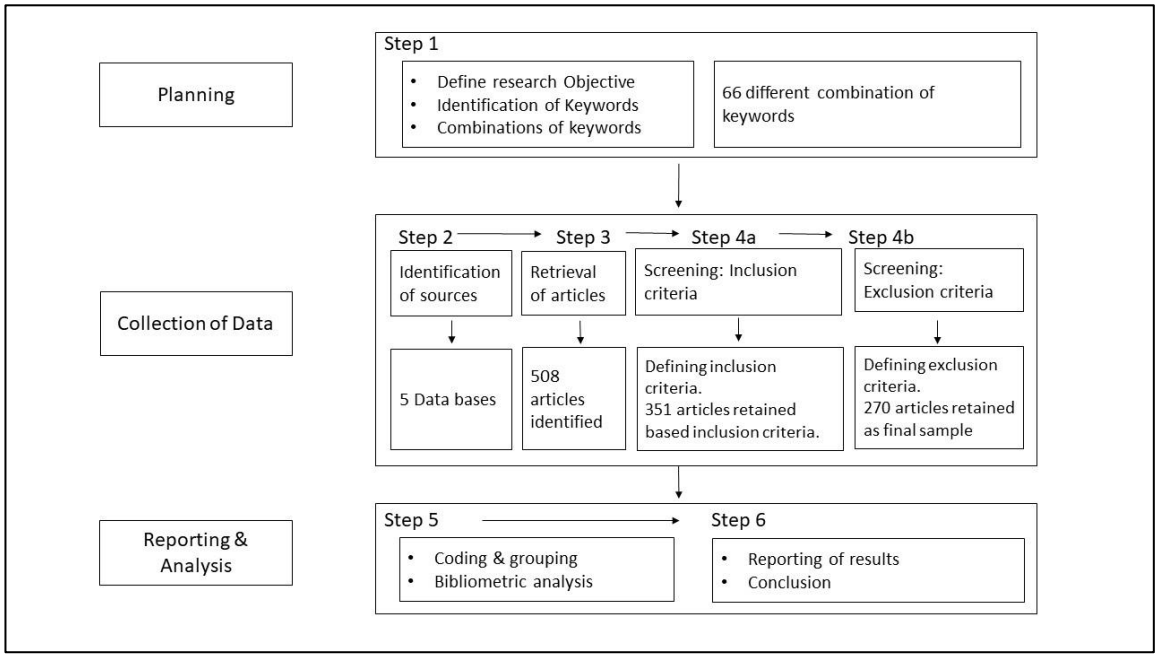
Scholars can consider these findings when conducting research related to religion and entrepreneurship. Our study helps scholars understand the field in its entirety, identify relevant articles and uncover parallels and differences across religions and regions. Our study reveals a lack of empirical research related to specific religions and specific regions. Therefore, scholars can consider these regions and religions when conducting empirical research. Many promising future research avenues exist, especially in the context of developing countries. In particular, there is a lack of robust empirical micro-level research related to specific religions and specific regions (e.g., the effect of values associated with Hinduism on entrepreneurship behavior).

4.2 Method

4.2.1 Literature review method and steps involved

To identify academic studies concerning the intersection of entrepreneurship and religion, we conduct a systematic literature review. Systematic literature reviews are widely accepted methods used to summarize scientific knowledge in different areas of the social sciences (e.g., Fisch & Block 2018; Linan & Fayolle 2015; Tranfield et al., 2003). Since journal articles are considered validated knowledge (Podsakoff et al., 2005), we are interested in identifying journal articles in the area of religion and entrepreneurship. A literature review is a three-stage process (Tranfield et al., 2003).

Figure 4 Strategy of our systematic literature review



During the planning stage, we define the research objectives and identify the main keywords for our literature search. The conducting stage refers to the search and collection of relevant data (i.e., publications). This stage consists of the following three steps: (1) identification of literature sources, (2) defining the selection and screening criteria, and (3) the search for and retrieval of articles. The third stage involves coding, analyzing, and reporting the results. Figure 1 illustrates the step-by-step procedure adopted in our systematic literature search.

4.2.2 Article identification

To identify relevant articles, we derived 6 keywords from the entrepreneurship theme (entrepreneurship, entrepreneurial, entrepreneur, new-venture, self-employment, and startups) and 11 keywords from the religion theme (religion, religiosity, religious, spiritual, spirituality, faith, Christianity, Islam, Hinduism, Buddhism, and Judaism). In total, we used 66 combinations of these keywords to identify relevant articles (see Table 1).

We selected 5 databases for our literature search (EBSCOhost, Web of Science, Science Direct, Emerald, and Springer). Then, we performed a search for articles using combinations of the abovementioned keywords in all specified databases. We also build upon existing literature reviews related to the topic and included any valuable articles that did not emerge in the prior database search.

This broad search strategy identified a total of 508 articles after searching for each combination of keywords in the title, abstract, or keywords.

Table 1 Keywords used to identify relevant publications.

Themes	Keywords
Entrepreneurship	"Entrepreneurship" OR "entrepreneurial" OR "entrepreneur" OR "new-venture" OR "new venture" OR "self-employment" OR "startups."
Religion	"Religion" OR "religiosity" OR "religious" OR "spiritual" OR "Spirituality" OR "Faith" OR "Christianity" OR "Islam" OR "Hinduism" OR "Buddhism" OR "Judaism."

4.2.3 Screening of articles and articles selection

During the fourth step, we defined the inclusion and exclusion criteria (see Table 2). We only included articles (empirical and non-empirical) published in journals and in English. We excluded comments, book chapters, book reviews, working papers, and conference papers (Block et al., 2017; Jones et al., 2011). We also excluded articles lacking the keywords mentioned above in the articles' title, abstract, or keywords. Moreover, we removed duplicates during the initial screening stage. In total, 157 identified articles did not match

the initial screening criteria and were excluded, while 351 articles proceeded to further screening.

Table 2 Inclusion and exclusion criteria

Inclusion criteria
Article published in peer-reviewed journal
Empirical or non-empirical article
Article in English language
Keywords (Table 1) included in article's title, abstract, or keywords
Exclusion criteria
Comments, book chapters, book reviews, working papers, and conference papers
Keywords not mentioned anywhere in article (error in article search), keywords appeared only in reference list
Article does not focus on religion and entrepreneurship

During the following step, one author evaluated the abstracts of the remaining 351 articles manually to ensure that the study truly analyzed the relationship between entrepreneurship and religion. In total, 223 articles fulfilled this criterion. Then, the remaining 128 articles were re-evaluated by two authors independently. In total, 14 of these articles lacked unanimous agreement. After discussion, this number decreased to five articles. Then, these 5 articles were included in our final sample. Overall, Cohen's kappa (inter-coder reliability) showed an agreement of 92%. Of the 128 articles under reevaluation, 47 articles were included, while 81 articles were excluded from the data because these articles did not directly or indirectly focus on religion and entrepreneurship. Thus, we include 270 articles in the final sample for further analysis (see Table 34 A in appendix for complete list of articles).

4.2.4 Bibliometric analysis

To provide an overview of research concerning religion and entrepreneurship, we use the following 5 methods of bibliometric analysis: co-occurrence of (key)word analysis, co-authorship analysis, Citation analysis, co-citation analysis and bibliometric coupling analysis (Zupic & Cater, 2015). The *co-occurrence of (key)word analysis* measures frequently used words in a particular research field. This analysis can be based on either the authors' keywords or the words used in the respective papers' abstracts. We use this method to identify thematic clusters.

Coauthorship analysis measures the level of collaboration between authors based on their organizational and country-level affiliations (Zupic & Carter, 2015). We use organizational affiliation and country affiliation as units of analysis to conduct the coauthorship analysis.

Citation analysis was conducted to identify the most influential articles, authors, and journals in the field during the period (Gundolf & Filser, 2013). We use the frequency of citations of a particular article in a given period to measure the importance of the article. We use citation analysis to identify the most influential articles and the number of contributions to identify the most prolific author.

A *(co-)citation analysis* was conducted to identify the most influential articles, authors, and journals in the field (Gundolf & Filser, 2013). We use the frequency of the citations of a particular article during a given period to measure the articles' importance and identify the most influential articles; the number of contributions was used as a measure to identify the most prolific author. A *co-citation analysis* can also be used to identify interconnections among publications, authors, and journals. Small (1973) defines the co-citation analysis as the frequency at which two articles, authors, or journals are cited together, whereas bibliometric coupling uses the number of references shared by two documents as a measure of similarity between the two documents (Kessler, 1963).

We use co-citation and bibliometric coupling analysis to identify the networks of interconnections among authors, documents, and journals using a sample of 220 articles retrieved from the Scopus database.[1] Co-citation and bibliometric coupling analyses were conducted with VOSviewer software, which is frequently used in bibliometric analyses (Van Eck & Waltman, 2009; Santos et al., 2018; Chandra, 2018).

In order to determine the relatedness of the research articles for making thematic clusters, either the relatedness is based on the frequency of common words used or co-citation relation can be used (Van Eck & Waltman, 2017). We use co-citation analysis to identify the networks of interconnections among authors and journals using a sample of 220 articles retrieved from the Scopus database. Co-citation analysis was conducted with

[1] See Table 34 A for the list of articles and Asterisk indicate that the studies included in Scopus and used in bibliometric analysis.

VOSviewer software, which is frequently used in bibliometric analyses (Chandra, 2018; Santos et al., 2018; Van Eck & Waltman, 2009).

For reasons of interpretation, we analyzed the content of the articles in the identified clusters and made frequency counts to find fitting thematic labels (Skute et al., 2019).

4.3 Mapping the field of research on religion and entrepreneurship

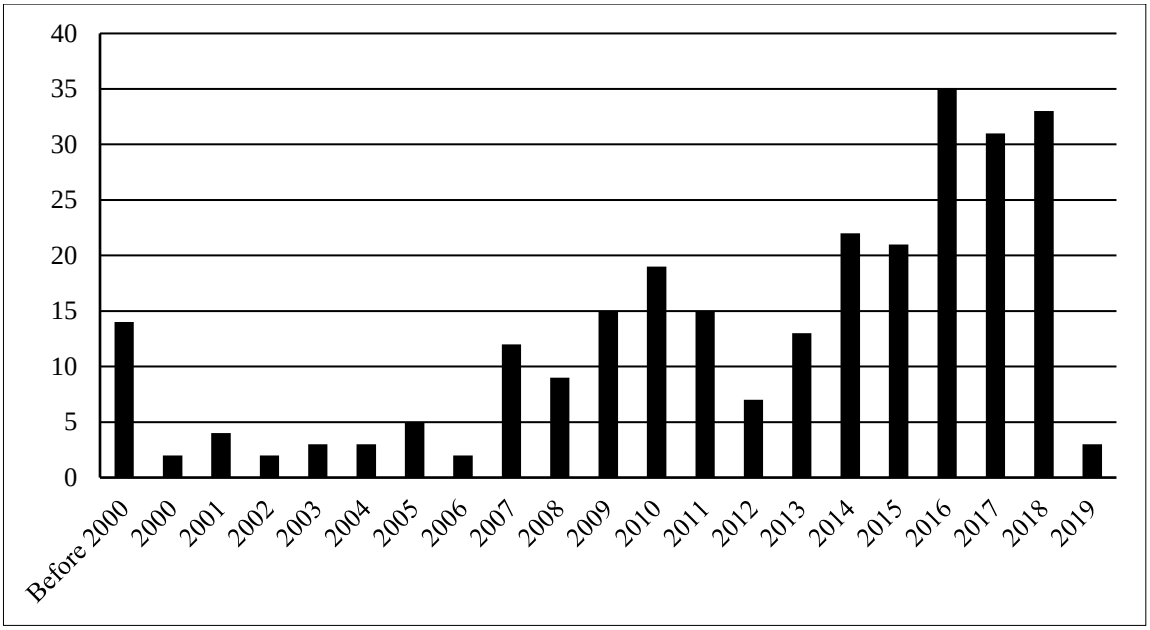
This section provides a descriptive overview of research concerning religion and entrepreneurship. We show the evolution of articles over the years and the most productive journals and authors. We further identify the most influential papers (based on a citation analysis) and the most widely analyzed religions and regions.

4.3.1 Evolution of the field based on numbers of articles

Figure 5 shows the evolution of the field based on the annual number of publications. The results show that religion and entrepreneurship was a small field of research from 1963 to 2006. Only a small amount of research was conducted before 2000, resulting in a total of 14 articles published in peer-reviewed journals, followed by a total of 21 articles published during the period from 2000 to 2006.

Research related to religion and entrepreneurship has gained momentum and achieved significant importance since 2007, yielding 12 articles at the end of 2007. Considering the timeframe from 2007 to 2013, Figure 5 shows that 90 articles were published during this period, representing a 61% increase over the period from 1963 to 2006. There was a decline of approximately 53% in research in 2012 compared to 2011. However, the level of activity doubled in 2014, and research related to religion and entrepreneurship greatly increased. Furthermore, 2016 was the most productive year, resulting in 35 articles published during this year. Almost 87% of the articles were published during the 2007–2019 period for a total of 235 articles. Notably, the year 2019 is still ongoing; thus, the dataset includes only articles published by March 2019. Approximately 5% of the articles were published before 2000. Approximately 8% of the articles were published during the 2000–2006 period, and 33% of the articles were published during the 2007–2013 period. Approximately 54% of the articles concerning religion and entrepreneurship were published from 2014 to 2019.

Figure 5 Publication per year



Notes: Evolution of articles over the years since 1963. Articles published until March 2019 were included.

4.3.2 Important journals in the field

Our final sample contains 270 articles published in 163 journals. Approximately 46% of these articles were published in the top 25 journals, which were identified based on the number of articles. Regarding these journals, Table 3 shows the 2018 impact factors, cite-scores and total number of Web of Science and Google Scholar citations of the identified articles. The *Journal of Enterprising Communities: People and Places in the Global Economy* is the most productive journal with 19 published articles, followed by *Small Business Economics* and the *Journal of Business Ethics* with 12 and 10 published articles, respectively. Among these top 3 journals, *Small Business Economics* and the *Journal of Business Ethics* are impact factor journals.

A journal's impact factor (IF) indicates the number of citations typically received by the articles in the journal and is an indicator of the journal's quality. According to the 2018 impact factors, the *Journal of Business Venturing* (IF: 6.0) was the highest ranked journal among the top 25 journals, followed by *Entrepreneurship: Theory and Practice* (IF: 5.32) and *International Small Business Journal* (IF: 3.90). Four articles were published in each of these journals. However, among the top 25 journals, only 10 are impact factor journals. Over the entire dataset, 122 articles (= 45%) were published in impact factor journals. Using the 2018 Scopus cite-score instead of the 2018 IF leads to a similar conclusion as

follows: *Entrepreneurship: Theory and Practice* had the highest cite-score (10.04), followed by the *Journal of Business Venturing* (9.79) and *International Small Business Journal* (5.48).

Table 3 also shows the citations received by the articles published in the top 25 journals. In total, 19 articles published in the *Journal of Enterprising Communities: People and Places in the Global Economy* received 523 citations per Google Scholar with an average of approximately 27 citations per article. In total, 12 articles published in *Small Business Economics* received 607 citations with an average of approximately 51 citations per article. The third most productive journal was the *Journal of Business Ethics* with 10 articles, 597 citations and an average of approximately 60 citations per article. Moreover, we find that the articles published in the *Journal of Economic Behavior & Organization* had the highest average number of citations (144.50), followed by those published in *Entrepreneurship: Theory and Practice* and *Journal of Evolutionary Economics*, (each with an average of 118 citations per article).

Table 3 Top 25 Journals according to the number of articles in our sample

Journals	Impact factor	Cite-Score	No. of articles	Web of Science citations	Google Scholar citations	Average GS citations
Journal of Enterprising Communities: People and Places in the Global Economy	-	1.54	19	4	523	27.53
Small Business Economics	2.852	4.19	12	51	607	50.58
Journal of Business Ethics	2.917	4.46	10	205	597	59.70
International Journal of Entrepreneurial Behavior and Research	1.863	3.23	9	22	699	77.67
International Entrepreneurship and Management Journal	2.406	4.01	7	8	213	30.43
Journal of Small Business and Enterprise Development	-	2.12	7	1	367	52.43
International Journal of Entrepreneurship and Small Business	-	1.14	6	0	113	18.83
International Journal of Gender and Entrepreneurship	-	1.51	5	4	194	38.80
International Journal of Social Economics	-	0.69	5	1	48	9.60
Journal of Management, Spirituality, and Religion	-	1.46	5	11	128	25.60
Entrepreneurship: Theory and Practice	5.321	10.04	4	64	472	118.00
Journal of Business Venturing	6.000	9.79	4	51	140	35.00
International Small Business Journal	3.900	5.48	4	33	495	123.75
Journal of Developmental Entrepreneurship	-	0.79	4	1	90	22.50
World Journal of Entrepreneurship, Management, and Sustainable Development	-	-	4	1	41	10.25
International Journal of Islamic and Middle Eastern Finance and Management	-	1.05	3	2	72	24.00
Humanomics	-	-	3	1	37	12.33
International Journal of Organizational Analysis	-	1.22	3	0	258	86.00
Journal of Islamic Marketing	-	2.19	3	0	179	59.67
Journal of Economic Behavior & Organization	1.296	1.98	2	81	289	144.50
Journal of Evolutionary Economics	1.095	1.16	2	38	236	118.00
Journal of International Entrepreneurship	-	2.13	2	16	118	59.00
Society and Business Review	-	-	2	7	49	24.50
Research in Social Stratification and Mobility	1.493	2.18	2	6	38	19.00
Religion	-	0.50	2	5	39	19.50

Notes: Citations are based on Google Scholar and Web of Science as of May 7, 2019. Journal's 2018 Cite-Score is taken from Scopus. Journal's impact factor for 2018 was taken from Clarivate Analytics. GS = Google Scholar

4.3.3 Important authors in the field

A total of 494 authors contributed to the 270 articles in our sample. Table 4 shows the authors who contributed to more than two articles. Dana is the most prolific author in terms of the number of articles and contributed to six articles that received a total of 263 citations according to Google Scholar. The most cited work by Dana is "Religion as an Explanatory Variable for Entrepreneurship," which was published by the *International Journal of Entrepreneurship and Innovation* in 2009. Neubert contributed to four articles published in different journals, and his articles received a total of 92 citations. He is the second most prolific author. The most cited paper by Neubert is "A Religious Profile of American Entrepreneurs," which was published by the *Journal for the Scientific Study of Religion* in 2013.

The third most prolific author is Dodd. She published three articles and received the highest number of citations (i.e., 326) among the top authors. Her first paper was published nearly 20 years ago, which partially explains the high number of citations. "Religion and Enterprise: An Introductory Explanation" was published by *Entrepreneurship Theory and Practice* in 2009. This article has received 188 citations by May 7, 2019.

Furthermore, we find that 35% of the articles were single-authored. In 30% of the cases, there were two authors. The remaining 35% of the articles were written by author teams involving more than two authors.

Table 4 The most prolific authors

Authors	No of articles	Web of Science citations	Google Scholar citations
Dana, L. P.	6	5	263
Neubert, M.	4	14	92
Dodd, D. S.	3	NA	326
Altinay, L	3	3	196
Pio, E.	3	58	185
Audretsch, D	3	42	133
Kayed, R. N	3	NA	104
Galbraith, C	3	NA	90
Gbadamosi, A	3	7	70
Ratten, V.	3	11	46
Nikolova, E.	3	1	22

Notes: Prolific authors are those, who contributed in more than 2 articles. No of articles published before April 2019. Citations based on google scholar and web of science as on May 7, 2019.

4.3.4 Important articles in the field

Table 5 shows the influential articles in terms of Google scholar citations (Table 25 A in the appendix performs a similar exercise based on Web of Science citations). Since older papers have a greater chance of being cited, we divided the entire timeframe into four periods (i.e., articles published before 2000, between 2002 and 2006, between 2007 and 2013, and between 2013 and 2019). In total, 14 articles were published before 2000. The most cited article before 2000 with a total of 459 citations was written by Mazzarol, Volery, Doss, and Thein in 1999 and published in the *International Journal of Entrepreneurial Behavior & Research*. Mazzarol et al. (1999) examined the effect of demographic factors on small business formation and argued that religion is a background factor that can influence business formation. The article written by De Wit, and Van Winden in 1989 received the second most citations during the period before 2000 and was published in *Small Business Economics*. De Wit and Van Winden (1989) found that a religious background and the family social status appear to be uninfluential on the choice to become self-employed. Similarly, Dodd and Seaman (1998) found that religion may not be a significant environmental factor responsible for entrepreneurship. The article by Dodd and Seaman received 188 citations during the period before 2000 and was published in *Entrepreneurship: Theory and Practice.*

Table 5 also displays the 5 most influential articles during the period between 2000 and 2006. This period represents the early stage of the field (see Figure 5). The most cited article, which has 2,997 citations per Google Scholar by May 7, 2019, was written by Guiso, Sapienza, and Zingales in 2003 and published in the *Journal of Economic Perspectives.* Guiso et al. (2003) examined the cultural impact on economic outcomes and used religion and ethnic background as instrumental variables for culture. These authors found that cultural aspects affect attitude towards risk, which influences the choice to become an entrepreneur. The second most cited article during this period, which has 363 citations, was written by Basu and Altinay in 2002 and published in the *International Small Business Journal.* Basu and Atinay (2002) examined the effect of the cultural aspects of immigrant groups on entrepreneurial behavior and found that culture manifested by religion does not influence immigrants' entrepreneurial behavior. Lelkes wrote the third most cited article during this period, which has 287 citations since 2006. This article was published in the *Journal of Economic Behavior & Organization*. Lelkes (2006) found that money is not a

vital source of happiness among religious people and that money is not the sole motivation for an entrepreneur. Religious people enjoy a higher level of satisfaction and are less affected by economic change in transition economies, while nonreligious people, especially entrepreneurs, are the winners in transition economies. The fourth most influential article, which has received 222 citations since 2002, was written by Brouwer and published in the *Journal of Evolutionary Economics.* Brouwer (2002) interpreted Weber's, Schumpeter's, and Knight's view of entrepreneurship. Briefly, Weber's thesis is that Protestant ethics influence entrepreneurship and economic development. Schumpeter provides a different explanation by focusing on innovation rather than religious ethics. Knight emphasizes uncertainty and perceptiveness. The fifth most influential article has received 180 citations since 2005. Cuervo (2005) examined the psychological and non-psychological determinants of individual entrepreneurs and specific environmental determinants and found that cultural values and beliefs encourage the exploitation of entrepreneurial opportunities.

Table 5 Top 5 articles during different periods

Top 5. articles before - 2000		**Top 5 articles 2000-2006**	
References	Citations	References	Citations
Mazzarol et al. (1999)	459	Guiso et al. (2003)	2997
De Wit and Van Winden (1989)	295	Basu, and Altinay (2002)	363
Ladinsky (1963).	204	Lelkes (2006)	287
Dodd and Seaman (1998).	188	Brouwer (2002)	222
James (1987)	169	Cuervo (2005)	180
Top 5 articles 2007-2013		**Top 5 articles 2014-2019**	
References	Citations	References	Citations
Becker and Woessmann (2009)	975	De Vita et al. (2014)	192
Essers and Benschop (2009)	269	Gümüsay (2015)	76
Pearce et al. (2010)	233	Balog et al. (2014)	64
Azmat and Samaratunge (2009)	175	Jiang et al. (2015)	60
Sandikci (2011)	168	Elo (2016)	48

Notes: Citations are based on google scholar as on May 7, 2019.

The most cited paper during the 2007–2013 period, which has 975 citations per Google Scholar, was written by Becker and Woessmann in 2009 and published in *The Quarterly Journal of Economics.* This article is the second most cited paper among all 270 articles. Becker and Woessmann (2009) found that religious affiliation has economic implications. Moreover, these authors found that Protestantism leads to higher economic prosperity with better literacy in a Protestant region. Essers and Benschop wrote the second most cited paper between 2007 and 2013. This paper was written in 2009 and published in

Human Relations. These authors argued that the Muslim identity is a private matter between Allah and the believer. Therefore, boundaries can be stretched to facilitate female entrepreneurship. Three authors, i.e., Pearce, Fritz, and Davis, received a total of 233 citations. This paper was the third most influential article during the 2007-2013 period. Pearce et al. (2010) found that religious people engage in a combination of innovativeness, autonomy, and risk-taking behavior. Moreover, these elements of entrepreneurial orientation are associated with the performance of a nonprofit religious group. Azmat and Samaratunge wrote the fourth most influential article, which has 175 citations, during the period between 2007 and 2013. Azmat and Samaratunge (2009) found that religious beliefs, rules, norms, and standards affect the ethical perception of small-scale individual enterprises and influence responsible entrepreneurship. The fifth most influential paper during this period, which has 168 citations, was written by Sandikci in 2011. In this article, Sandikci (2011) provides policy implications for entrepreneurs. For example, entrepreneurs must understand Muslim consumers because they should not consider the Muslim consumer market a homogeneous market segment. Moreover, Sandikci argues that more research concerning Muslim entrepreneurs, their motives, and the implementation of marketing principles is needed.

During the period from 2014 to 2019, the most cited paper, which has 192 citations, was written by De Vita, Mari, and Poggesi in 2014. This research provides a literature review of female entrepreneurship and was published in the *Journal of Economic Perspectives.* The authors found that religion and religious values influence women's participation in entrepreneurship in the context of developing countries. Gümüsay (2015) wrote the second most cited article, which has 76 citations per Google Scholar, concerning entrepreneurship in Islam between 2014 and 2019. He concluded that Islam is an entrepreneurial religion and that it encourages entrepreneurship at the micro, meso, and macro levels. Moreover, Gümüsay (2015) argues that Islam is misrepresented in the entrepreneurship literature. The third most cited paper during the 2014-2019 period, which has 64 citations, was written by Balog, Baker, and Walker in 2014 and published in the *Journal of Management, Spirituality, and Religion.* In this literature review, Balog et al. (2014) concluded that religious values and spirituality are, to a certain degree, connected to the life of entrepreneurs and venture success. The paper written by Jiang, Jiang, Kim, and Zhang and published in the *Journal of Corporate Finance* received a total of 60 citations. Jiang et al.

(2015) examined entrepreneurs' decision making while comparing religious and nonreligious entrepreneurs. These authors found that religious entrepreneurs were more risk-averse than nonreligious entrepreneurs. The fifth most cited paper during the 2014-2019 period, which has 48 citations, was written by Elo in 2016. This article presents a case study exploring the vital socio-cultural drivers of entry into diaspora entrepreneurship and considers religion a sociocultural factor. The authors found that social networks are essential for entrepreneurship because these networks provide ideas and solutions to problems through advice and access to finance and information (see Table 25 A in the appendix for the top 25 articles according to Web of Science citations).

4.3.5 Regions and religions investigated in the field

4.3.5.1 Regions investigated

Table 6 shows the publication counts according to the region of investigation. The most active area is the East Asia and Pacific region with 35 papers, followed by North America (32 articles) and Europe (25 articles). Among the 32 articles related to North America, 21 articles were published in journals with an impact factor. The publications investigating North America as the region of interest are more influential. These publications received the highest number of citations (4,404 per Google Scholar in May 2019). There are 24 articles that investigate more than one region as the area of interest, and these articles are the second most influential articles per Google Scholar citations. The articles investigating European countries as the inquiry regions are the third most influential. The results show that most articles published in impact factor journals investigate either North America or more than one region as the region of interest.

Of the 35 articles that investigate the East Asia and Pacific region as the region of interest, 14 articles discuss Islam, 10 articles discuss religion in general, 5 articles discuss Christianity, and 5 articles examine more than one religion. Of the articles focusing on North America, 14 articles discuss Christianity, 9 articles discuss religion in general, and 2 articles discuss Judaism. Among the European countries, 9 publications discuss Christianity, 5 publications discuss religion in general, 7 publications discuss more than one religion, and 3 publications discuss Islam. In the African region, most articles investigate

more than one religion (8 publications), followed by Islam with 7 articles, religion in general with 5 articles and Christianity with 3 articles. In total, 24 studies investigate more than one region, and most articles investigate more than one religion to discuss religion and entrepreneurship (see Table 9).

In the South Asian region, 11 articles investigate more than one religion to discuss religion and entrepreneurship, followed by 6 articles related to Islam and 2 articles related to Hinduism. In general, the studies examining more than one religion use Islam and Hinduism. In the Middle East, Islam is the dominant religion, and the results show that most articles in this region used Islam, followed by Judaism with 4 articles. In Central and Western Asia, Islam is discussed in 8 articles, followed by 2 articles discussing more than one religion and 1 article discussing Judaism (see Table 9).

Table 6 Region's productivity

Religion	No of articles	Impact factor articles	Ratio
Africa	23	6	20.09%
Central & Western Asia	11	5	45.45%
East Asia & Pacific	35	13	37.14%
Middle East	17	5	29.41%
South Asia	21	10	47.62%
European Countries	25	12	48%
North America	32	21	65.63%
Latin America	2	0	0%
More than one regions	24	16	66.67%

Notes: No. of articles published before April 2019. Journal's impact factor for 2018 was taken from Clarivate Analytics. The ratio of articles published in impact factor journal to total published articles related to a particular region.

4.3.5.2 Religions investigated

Table 7 shows the publication count according to the religion of investigation. In total, 71 articles do not focus on one particular religion and analyze religion as an overall factor, representing the highest number of articles published in impact factor journals (33 articles). As shown in Table 7, most articles concerning religion and entrepreneurship are related to Islam (70 articles). However, only 19 articles were published in impact factor journals. While coding the dataset, we observed that most articles using religion as an overall factor investigated predominantly Christian regions. Thus, the most productive re-

ligion in terms of publication is not Islam but Christianity. We find that 59 published articles were related to more than one religion; most frequently, Christianity and Islam were investigated as the religions of interest in these 59 articles.

Table 7 Religion's productivity

Religion	No of articles	Impact factor articles	Ratio
Christianity	52	20	38.46%
Islam	70	19	27.14%
Judaism	10	6	60%
Buddhism	5	4	80%
Hinduism	2	1	50%
More than one religion	59	32	54%
Overall Religion	71	33	46%
Others	01	0	0%

Notes: No. of articles published before April 2019. Journal's impact factor for 2018 was taken from Clarivate Analytics. The ratio of articles published in impact factor journal to total published articles related to a particular religion.

Moreover, quality journals tend to publish articles that investigate religion in general or data related to more than one religion. Although very few articles investigated Buddhism, Hinduism, and Judaism, most articles related to these three religions were published in impact factor journals. However, 19 articles investigating Islam were also published in impact factor journals, but the share of impact publications is smaller compared to that of publications concerning the other religions.

Table 8 illustrates that in total, 114 studies in our sample were empirical, while 156 articles were non-empirical. Many articles were conceptual, followed by interview-based studies. The results show that studies investigating a specific religion (i.e., Christianity, Islam, Judaism, Buddhism, and Hinduism) were mostly non-empirical, whereas articles studying religion in general or more than one religion were mostly empirical. In total, 52 articles focused on the Christian religion directly or indirectly. Among these 52 articles, 19 articles were conceptual or case studies, 15 articles used interviews, 13 articles used secondary data, and 2 articles used the survey method. Islam was discussed in 70 articles. Of these 70 articles, 30 articles are conceptual and use case studies as a method, followed by surveys and interviews as the data collection methods in 18 and 15 articles, respectively. In total, 71 articles discussed religion in general, and 19 articles used conceptual and case studies as methods, followed by surveys, secondary data analyses, and interviews as the method of study in 17, 14, and 12 articles, respectively.

Table 8 Religion and methods of investigation

	Conceptual, case study & literature reviews		Qualitative methods		Quantitative methods		Mixed method & others		
Religion/Method	**Conceptual papers & case study**	**Literature reviews**	**Participant and field observation**	**Interviews**	**Surveys**	**Secondary data**	**Mixed methods**	**Others**	**Total**
Christianity	19	0	3	15	2	13	0	0	52
Islam	30	0	2	15	18	3	2	0	70
Judaism	2	1	0	2	3	2	0	0	10
Buddhism	3	0	0	1	0	1	0	0	5
Hinduism	0	0	0	1	1	0	0	0	2
Others	0	0	0	1	0	0	0	0	1
Overall Religion	19	8	0	12	17	14	1	0	71
More than 1 religion	12	0	0	10	11	22	2	2	59
Total	85	9	5	57	52	55	5	2	270

Notes: Number of articles published before April 2019. Other methods include Q-methodology. Other religions include Chinese folk religion.

Table 9 Religion and region of investigation

Religion/Region	**East Asia & Pacific**	**Central & Western Asia**	**Middle East**	**South Asia**	**European Countries**	**Africa**	**North America**	**Latin America**	**More than one regions**	**Total**
Christianity	5	0	0	0	9	3	14	2	4	37
Islam	14	8	9	6	3	7	0	0	1	48
Judaism	0	1	4	0	1	0	2	0	0	8
Buddhism	1	0	0	0	0	0	0	0	1	2
Hinduism	0	0	0	2	0	0	0	0	0	2
Other	0	0	0	1	0	0	0	0	0	1
Overall Religion	10	0	3	1	5	5	9	0	8	45
More than 1 religion	5	2	2	11	7	8	7	0	10	52
Total	35	11	18	21	25	23	32	2	24	191

Notes: Number of articles published before April 2019 in all journals. Other religions include Chinese folk religion

Furthermore, 59 articles discussed more than one religion with regard to entrepreneurship. In total, 22 articles used secondary data, followed by conceptual papers and case studies in 12 articles, surveys in 11 articles, and interviews in 10 articles.

4.3.6 Topics of analysis

Table 10 shows the count of the most frequently discussed topics or themes in research related to religion and entrepreneurship. We identified the following five different broad thematic areas: (a) women and social entrepreneurship; (b) religiosity, values and spirituality; (c) ethnicity, immigrants, and community; (d) culture and social capital; and (e) micro-finance, economic development, and others. We identified sub-topics in each thematic area.

(a) The first thematic area includes 30 articles concerning women entrepreneurship and 11 articles concerning social entrepreneurship. Of these 30 articles concerning women entrepreneurship, 15 articles investigated women entrepreneurship within Asian countries, 7 articles are conceptual and literature review papers, 4 articles investigated women entrepreneurship in African countries, and the remaining articles investigated women entrepreneurship by using data from more than one region. Research related to religion and women entrepreneurship is mostly conducted in Muslim majority Asian countries.

(b) The second thematic area includes 26 articles concerning religious beliefs and values, 19 articles concerning spirituality and entrepreneurship, 16 articles concerning religiosity and entrepreneurship, 12 articles concerning Islamic entrepreneurship, and 10 articles concerning religion's effect on entrepreneurial attitude, intentions and behavior. This thematic area is the largest thematic area among all areas and includes the second most discussed topic, i.e., religious beliefs and values regarding entrepreneurship. In total, 83 articles are related to this thematic area. Most articles in this area used individual-level data (40 articles) to perform an empirical investigation. Of the empirical articles, 9 articles use data from North America, 4 articles use data from European countries, 15 articles use data from Asian counties, and 6 articles use data from more than one region.

(c) The third thematic area includes 14 articles discussing ethnicity and entrepreneurship, 12 articles discussing immigrant entrepreneurs, and 7 articles discussing community entrepreneurship. Among the 33 articles in this thematic area, 23 (10) articles are

non-empirical (empirical). In total, 10 articles focus on European countries, 9 articles focus on North America, 6 articles focus on Asian countries, and the remaining articles focus on other regions.

(d) The fourth thematic area discusses the interrelationship of culture and social capital with entrepreneurship. This thematic cluster includes 11 articles concerning social capital, 11 articles concerning religion as a socio-cultural and economic factor, 8 articles concerning culture and entrepreneurship, 7 articles concerning religion as an institution, and 5 articles concerning religion as an environmental factor.

(e) The fifth thematic area is diversified and includes 11 articles related to micro-finance and 5 articles related to religion with reference to economic development and growth. The remaining 45 articles focus on a diverse set of topics, such as family firms, entrepreneurial success, diaspora entrepreneurship, challenges, consumer behavior, Islamic marketing, neoliberalism, religious teaching, motivation, and faith-based entrepreneurship.

Table 10 No of articles in each thematic cluster

Thematic areas	Topics	No of articles
Women and social entrepreneurship	Women entrepreneurship	30
	Social entrepreneurship	11
Religiosity, values, and spirituality	Religious beliefs and values	26
	Spirituality and entrepreneurship	19
	Religiosity and entrepreneurship	16
	Entrepreneurial attitude, intention and behavior	10
	Islam and entrepreneurship	12
Ethnicity, immigrants, and community	Ethnicity and entrepreneurship	14
	Immigrant entrepreneurs	12
	Community entrepreneurship	7
Society and culture	Social capital	11
	Socio-cultural and economic factor	11
	Cultural values and effect	10
	Culture and entrepreneurship	8
	Religion as environmental factor	5
	Religion as institution	7
Micro finance, economic development, and others	Micro finance	11
	Economic development	5
	Others	45

Notes: other includes family firms, entrepreneurial success, diaspora entrepreneurship, challenges, consumer behavior, Islamic marketing, neoliberalism, religious teaching, motivation, and faith based entrepreneurship.

4.3.7 Summary

We retrieved 270 peer-reviewed articles related to religion and entrepreneurship. Research concerning entrepreneurship and religion has steadily grown in the 1990s. Since 2000, the field began to shape its contours and emerge as an academic field (Mayer et al., 2014). Since entrepreneurship is a multilevel and multidisciplinary phenomenon (Zuccala, 2006), different perspectives and concepts have been applied. Research related to religion and entrepreneurship is relatively young (Balog et al., 2014), and we find that such research gained momentum only after 2007. The field has achieved progress, albeit rather slowly. The mapping of research related to religion and entrepreneurship revealed that Leo Paul Dana, Mitchel Neubert, and Sarah Dodd are the three most prolific authors in the field. Furthermore, with few exceptions, the leading entrepreneurship researchers thus far did not pay much attention to religion as a variable of interest.

Articles related to religion and entrepreneurship have been published in a total of 163 journals. The top 25 most productive journals mainly include management, entrepreneurship, and economics journals. The *Journal of Enterprising Communities: People and Places in the Global Economy* published most articles related to the topic. *Small Business Economics* and the *Journal of Business Ethics* were the second most productive journals. Research concerning religion and entrepreneurship appears in quality journals, but the share is still relatively small. There might be several reasons for the lack of publications in quality journals. One factor might be the lack of a solid and robust empirical foundation.

We used a citation analysis to identify the most influential papers and most cited journals. The most productive journal received 523 citations with an average of 28 citations per paper. The articles published in the *Journal of Economic Behavior & Organization* received the highest average citations (i.e., 144.50). Based on the average citations per paper, *Entrepreneurship Theory and Practice* is the 2nd most influential journal in this field. To identify the most influential article, we divided the entire timeframe into four periods. The paper by Mazzarol et al. (1999) received the most citations among the articles published before 2000. These authors used religion as a background factor. Guiso et al. (2003) received the highest citations among the articles published between 2000 and 2006. These authors used religion as an instrumental variable representing culture. The article by Guiso et al. (2003) was the most cited among the sample of 270 articles. Becker and

Woessman wrote the most cited articles during the 2007-2013 period in 2009. In total, 33% of all articles were published during the 2007-2013 period, whereas most articles were published in recent years (i.e., 54% of all articles were published during the 2014-2019 period). De Vita et al. (2014) received the highest number of citations in recent years. These authors found that religion and religious values encourage women to participate in entrepreneurship.

Although most published articles related to religion and entrepreneurship investigate Islam, the share of articles published in quality journals is small. Moreover, the mapping of the field reveals that most research related to religion and entrepreneurship published in quality journals either investigates more than one religion or religion as a general phenomenon. The most widely analyzed region is East Asia and the Pacific. However, most research published in quality journals is either based in North America or focuses on more than one geographical area. It was observed that empirical studies have a higher probability of being published in quality journals.

By mapping the content of the papers, we identified five different thematic areas, including (a) women and social entrepreneurship; (b) religiosity, values and spirituality; (c) ethnicity, immigrants, and community; (d) culture and social capital; and (e) microfinance, economic development, and others.

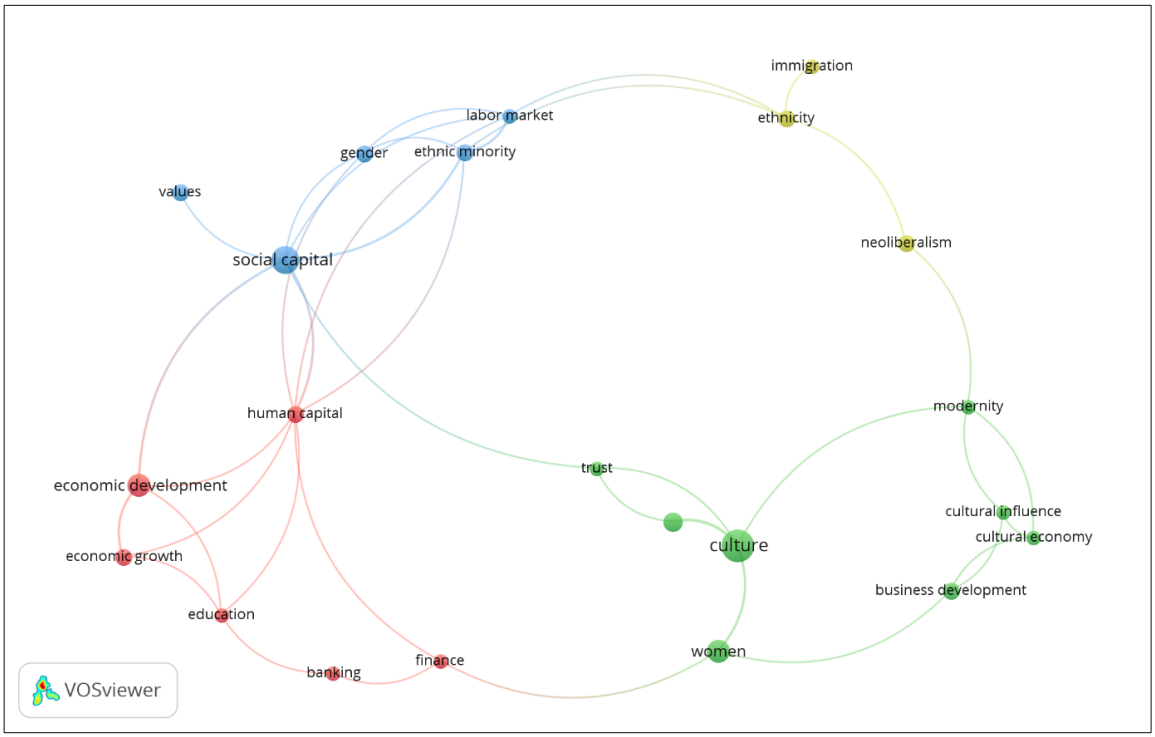
4.4 Bibliometric analysis

This section presents the results of a carefully conducted bibliometric analysis. The goal of this analysis is to identify and substantiate thematic clusters and reveal the networks of the journals and authors describing the field. Therefore, five different bibliographic methods are used. These methods include an analysis of co-occurrence of keyword, a coauthorship analysis, a co-citation analysis, and a bibliometric coupling analysis to map the knowledge network of the field of religion and entrepreneurship. We retrieved all relevant bibliographic data from the Scopus database (220 of 270 articles were included in Scopus). As a bibliographic software, we rely of VOSviewer.

4.4.1 Co-occurrence analysis of keywords

VOSviewer identifies the most frequently used keywords in the 220 studies in our sample. Figure 6 shows the results.[2] We set the minimum threshold at three appearances; thus, for a keyword to be included in our analysis, it had to be mentioned at least three times. In total, 55 keywords had at least three appearances in our dataset of 220 articles. From these 55 keywords, we excluded country names and the keywords used for the identification of the articles (see Section 4.2.2 and Table 1). The most widely used keyword is *culture* with 14 occurrences, followed by *social capital* with 10 appearances. Other widely used keywords include *economic development*, *women*, *gender*, *institutions*, and *ethnicity*

Figure 6 Co-occurrence of keywords



Notes: Created using VOSviewer based on a sample of 220 studies.

Subsequently, we perform a co-occurrence of keyword analysis to identify thematic clusters (Ding et al. 2001). Using this technique, we identify four clusters. Table 11

[2] Figure 20 A (Appendix) performs the same exercise based on the appearances of the keywords in the papers' abstracts.

shows the results and the keyword appearances in each cluster. Here, we label and provide a short description of each cluster.

Cluster I is labeled the *economic & finance* cluster. This cluster mainly includes macro level studies and refers to research topics, such as economic development, economic growth, banking, finance and human capital. Cluster II is labeled the *culture, institutions & women* cluster and represents the studies in our sample discussing religion and entrepreneurship in the context of culture, institutions and women entrepreneurship; these studies are performed at both the micro and macro level and refer to the co-occurring keywords culture, women, institutions, business development, cultural economy, cultural influence, modernity, and trust. Figure 6 shows that the strength of the link between the different cluster keywords is relatively weak.

Table 11 Thematic clusters based on co-occurrence of keywords

Cluster I: Economic & finance		**Cluster II: Culture, institution & women**	
Keywords	**Occurrences**	**Keywords**	**Occurrences**
Economic development	7	Culture	14
Economic growth	4	Women	7
Human capital	4	Institutions	5
Banking	3	Business development	4
Education	3	Cultural economy	3
Finance	3	Cultural influence	3
		Modernity	3
		Trust	3
Cluster III: Social capital		**Cluster IV: Ethnicity & immigrants**	
Keywords	**Occurrences**	**Keywords**	**Occurrences**
Social capital	10	Ethnicity	4
Ethnic minority	4	Neoliberalism	4
Gender	4	Immigration	3
Values	4		
Labor market	3		

Notes: Created using VOSviewer based on a sample of 220 studies. We excluded those keywords which we used for the identification of the articles.

Cluster III is labeled the social capital cluster and mainly refers to micro level studies considering religion from a social capital perspective. The respective cluster keywords include social capital, ethnic minority, gender, values, and labor market. A connection exists with cluster I, which uses the keywords human capital. Prior research has shown that social capital is crucial for entrepreneurship (Lanz et al., 2015; Liao & Welsch, 2005) and that it can be built and developed through religion and attending religious communities

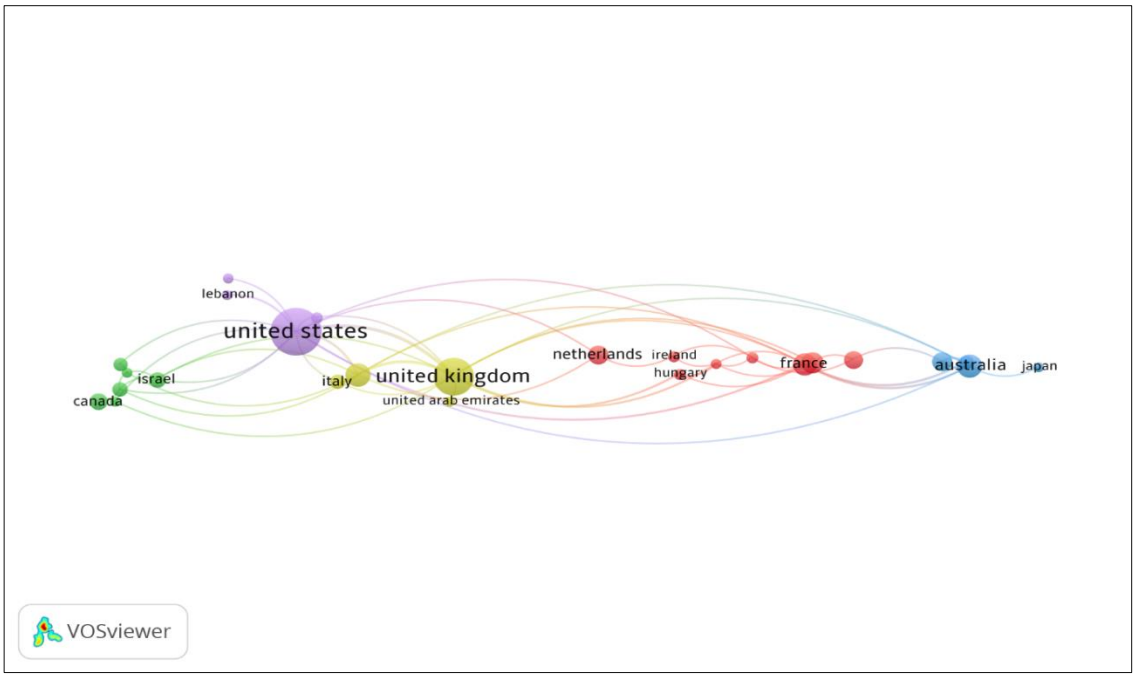
and activities. Social ties help entrepreneurs identify, evaluate, and exploit entrepreneurial opportunities (Abereijo & Afolabi, 2017; Honig, 1998). Cluster IV is labeled the ethnicity & immigrants cluster. This cluster includes the three commonly occurring keywords ethnicity, neoliberalism, and immigration. Studies in this cluster consider religion an important factor leading to immigrant entrepreneurship.

4.4.2 Co-authorship analysis

4.4.2.1 Co-authorship analysis by author's countries

In this bibliographic analysis, collaboration at the country level was analyzed. This study used VOSviewer to perform coauthorship analysis using countries as the unit of analysis. Authors from 58 countries made contributions in 220 articles. Of these 58 countries, only 27 met the threshold, i.e., a minimum of 3 publications from a country. Figure 7 shows the network visualization of coauthorship at the country level. In this visualization, the thickness of the nodes represents the influence of the countries, whereas the link between the nodes shows the collaboration at the country level. The thickness of the link and the distance between the nodes represent the level of collaboration.

Figure 7 Co-authorship at country level



Notes: Created using VOSviewer based on a sample of 220 studies.

Figure 7 shows that the USA is the most influential country with 64 publications, followed by England with 41 publications, Germany with 16 publications and Australia with 16 publications. The link strength between the USA and England is 7, while it is 5 between England and Germany is 4 and 3 between the USA and Germany. Moreover, the distance between the nodes shows a weak level of collaboration at the country level and the authors from different countries who are working together are in same cluster but it shows that there is very weak collaboration at country level.

4.4.2.2. Co-authorship Analysis by author's organizational affiliations

This bibliographic analysis measured collaboration at the organizational level. We used VOSviewer to analyze the sample. Based on a minimum of 2 publications of an organization, 12 organizations met the criteria out of a total of 394 organizations. Figure 19 A (appendix) shows the visualization of the networks at the organizational level. Similar to other visualizations, the networks are represented by the links between the nodes, whereas the thickness of the nodes represents the influential organization and the thickness of links and the distance between the nodes shows the level of collaboration. Figure 19 A shows that Montpellier Business School and University of Canterbury, New Zealand are the most influential organizations with 3 contributions. As shown in Figure 19 A, there is no link between the nodes. Therefore, no such collaboration exists at a different organizational level (see Figure 19 A in appendix)

4.4.3 Co-citation analysis

We also perform a co-citation analysis on the journal, author and document levels. This analysis identifies links between journals, authors and documents based on co-citation data and helps to identify journal and author clusters.

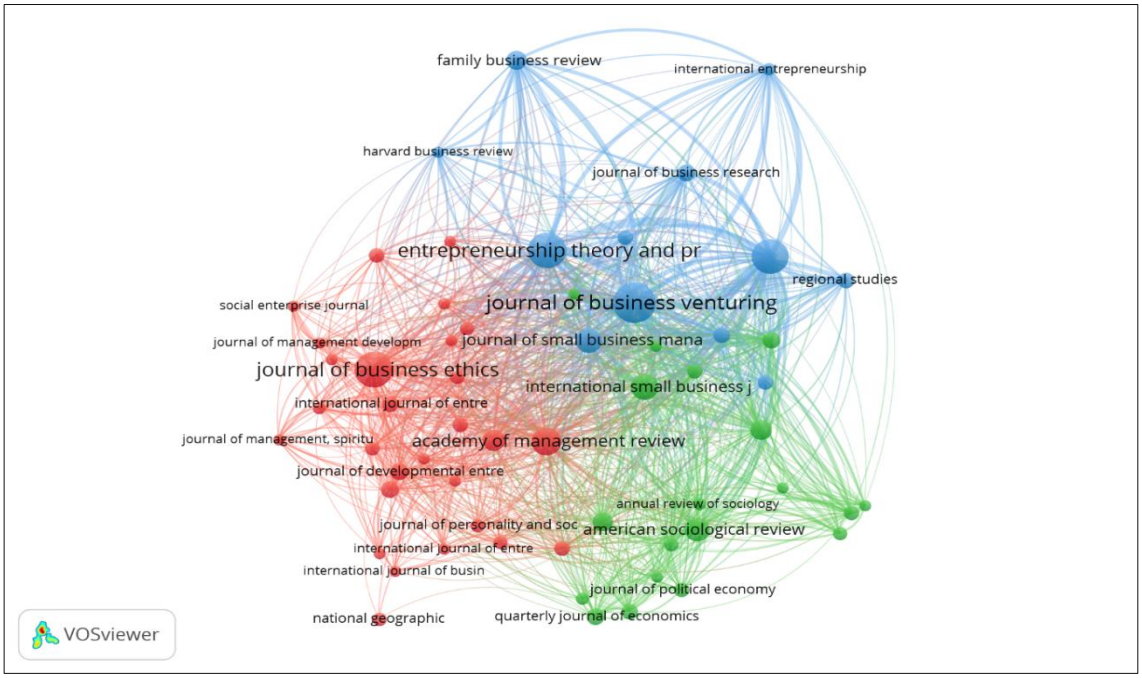
4.4.3.1 Co-citation analysis on journals level

We set the minimum threshold at 20 citations such that for a journal to be included in our analysis, it had to be cited at least 20 times by the studies in our sample. In total, 58 journals fulfilled this criterion. By analyzing the co-citation patterns, three clusters can be identified. Figure 8 and Table 12 show the results.

Cluster I (in blue) includes 13 journals, and of these journals, the J*ournal of Business Venturing* and *Entrepreneurship Theory & Practice* are the most cited journals. Other frequently cited journals in this cluster include *Small Business Economics,* the *Journal of Business Research, Entrepreneurship & Regional Development,* and the *Journal of Small Business Management.* We label this cluster the *entrepreneurship* journal cluster as most journals in this cluster are entrepreneurship journals.

Cluster II (in green) contains 19 journals. *International Small Business Journal* and the *American Sociological Review* are the most cited journals in this cluster. Other renowned and frequently cited journals in this cluster include the *Quarterly Journal of Economics, International Migration Review,* and the *Journal of Political Economy*. We label this cluster the *economic and sociology* journal cluster.

Figure 8 Co-citation by journals



Notes: Created using VOSviewer based on a sample of 220 studies.

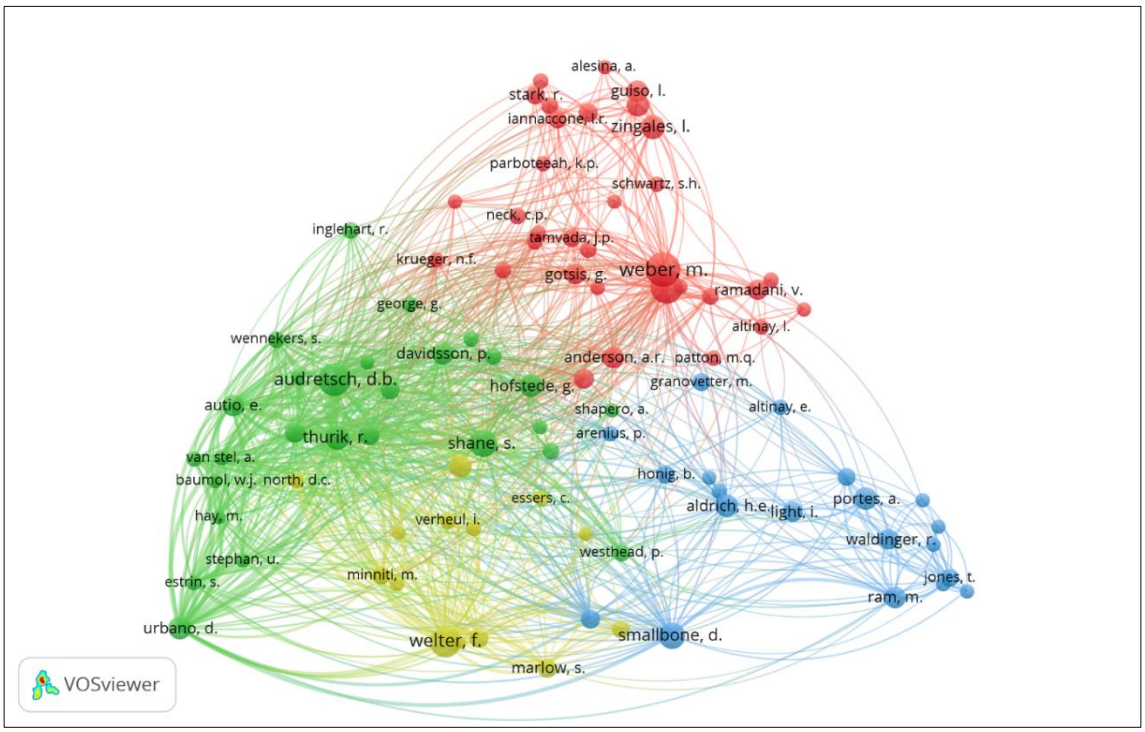
Cluster III (in red) is the largest cluster and includes a very diverse set of journals. The most cited journals in this cluster include the *Journal of Business Ethics* and the *Academy of Management Review*. This cluster also contains journals, such as the *International Journal of Entrepreneurial Behavior & Research, International Journal of Entrepreneurship and Small Business, Journal of Management Studies, Academy of Management Journal,* and *Journal of Management, Spirituality & Religion.* Most journals in this cluster are

management or business ethics journals, but some psychology and religion journals are also included in this cluster. Due to its diverse nature, we label this cluster the *management, ethics & miscellaneous* journal cluster.

4.4.3.2. Co-citation analysis on author level

We also performed a co-citation analysis at the author level. An author had to be cited at least 15 times to be included in our analysis. In total, 94 authors fulfilled this criterion. By conducting a co-citation analysis, four clusters can be identified (Figure 9 and Table 13). The thickness of the lines between the authors shows the strength of the connection between the different authors in our dataset.

Figure 9 Co-Citation by authors



Notes: Created using VOSviewer based on a sample of 220 studies.

A circle close to the center represents a central and impactful position in the citation network, whereas a circle at the periphery represents a less impactful position. Our results show that Audretsch, Dana, Welter, Gartner, Weber, Shane, Smallbone, and Aldrich are the most cited authors in the field of religion and entrepreneurship.

Table 12 Thematic clusters based on journal's co-citations

Cluster I: Entrepreneurship		**Cluster II: Economics and sociology**		**Cluster III: Management, ethics & misc.**	
Journals	**Cita-tions**	**Journals**	**Cita-tions**	**Journals**	**Cita-tions**
Journal of Business Venturing	268	American Sociological Review	94	Journal of Business Ethics	211
Entrepreneurship Theory and Practice	206	American Journal of Sociology	63	Academy of Management Review	128
Small Business Economics	193	Journal of International Business Studies	47	Academy of Management Journal	77
International Small Business Journal	114	Quarterly Journal of Economics	47	Journal of Developmental Entrepreneurship	50
Journal of Small Business Management	97	American Economic Review	40	International Journal of Entrepreneurship and Small Business	46
Family Business Review	58	Administrative Science Quarterly	38	International Journal of Entrepreneurial Behavior & Research	44
Entrepreneurship & Regional Development	56	Social Forces	36	Human Relations	37
Journal of Business Research	45	International Migration Review	34	Organization	34
Journal of Management	43	Journal of Political Economy	34	International Journal of Social Economics	32
Regional Studies	40	Journal of Economic Literature	33	Journal of Enterprising Communities: People and Places in the Global Economy	32
Strategic Management Journal	35	Journal for the Scientific Study of Religion	30	Journal of Small Business and Enterprise Development	32
World Development	35	Journal of Personality and Social Psychology	30	National Geographic	29
International Entrepreneurship and Management Journal	28	Ethnic and Racial Studies	29	Journal of Organizational Change Management	28
International Journal of Gender and Entrepreneurship	23	Annual Review of Sociology	27	International Journal of Entrepreneurship and Innovation	24
Harvard Business Review	22	Journal of Economic Perspectives	27	Journal of Applied Psychology	24
		Journal of Labor Economics	23	Organization Science	24
		Organization Studies	23	Journal of Management Development	23
		Journal of Ethnic And Migration Studies	22	Journal of Management, Spirituality & Religion	23
		International Journal of Urban And Regional Research	21	Social Enterprise Journal	23
				Journal of World Business	22
				Journal of Management Inquiry	21
				Journal of Management Studies	21
				International Journal of Business and Globalization	20
				Journal of Enterprising Culture	20

Notes: Created using VOSviewer based on a sample of 220 studies.

Cluster I (in red) includes Weber, Dana, Zingales, Sapienza, Guiso, Anderson, and Ramadani as the most cited authors. The studies conducted by these authors consider religion an environmental factor at the macro level, promoting values conducive or detrimental to entrepreneurship (Dodd & Gotsis, 1998). This link can be direct or indirect through spirituality and institutions. We label this cluster the *religion, spirituality, and institutions* cluster.

Cluster II (in green) includes core entrepreneurship authors, such as Shane, Davidsson, and Audretsch. The studies conducted by these authors are typically micro level studies. We labeled this cluster the *core entrepreneurship* author cluster.

Cluster III (in blue) contains authors that adopt a social capital and network perspective regarding the phenomenon of religion and entrepreneurship. Their objects of study are often immigrants and ethnic minorities. The most prominent authors in this cluster include Smallbone, Aldrich, Portes, Ram, and Waldinger. We label this cluster the *social capital & ethnicity* author cluster.

Cluster IV (in yellow) is a small cluster and includes only 14 authors. The most prominent authors in this cluster include Welter, Gartner, Marlow, Brush, and Carter. Most authors in this cluster conduct research concerning women entrepreneurship. Hence, their studies regard the phenomenon of religion and entrepreneurship through a women entrepreneurship lens or perspective. We label this cluster the *women entrepreneurship* author cluster.

4.4.3.3. Co-citation analysis on Documents

A total of 13699 research documents were cited by the 220 research articles. Based on a minimum of 3 citations, a total of 61 most cited research works were selected. Figure 10 shows the co-citation analysis by documents. The circles closer to the center of the chart are the more influential works cited in the field of religion and entrepreneurship. The more central works cited in the religion and entrepreneurship field are Dana (2009), Guiso et al. (2006), Carswell and Roland (2007), and Mueller and Thomas (2001). These research works are located closer to the center of Figure 10.

Table 13 Thematic clusters based on author's co-citations

Cluster I: Religion, spirituality & institution		Cluster II: Core entrepreneurship		Cluster III: Social capital & ethnicity		Cluster IV: Women entrepreneurship	
Author's Name	**Citations**	**Author's Name**	**Citations**	**Author's Name**	**Citations**	**Author's Name**	**Citations**
Weber, M.	89	Audretsch, D.B.	79	Smallbone, D.	51	Welter, F.	72
Dana, L.P.	79	Shane, S.	55	Aldrich, H.E.	41	Gartner, W.B.	38
Zingales, L.	42	Thurik, R.	44	Portes, A.	38	Marlow, S.	29
Sapienza, P.	38	Urbano, D.	41	Ram, M.	36	Brush, C.G.	28
Guiso, L.	37	Hofstede, G.	40	Waldinger, R.	32	Carter, S.	26
Anderson, A.R.	36	Davidsson, P.	36	Light, I.	30	Minniti, M.	25
Ramadani, V.	31	Autio, E.	34	Wright, M.	28	Verheul, I.	23
Gotsis, G.	30	Reynolds, P.D.	33	Basu, A.	26	Baker, T.	20
Barro, R.J.	28	Acs, Z.J.	33	Honig, B.	25	North, D.C.	19
Stark, R.	27	Zahra, S.A.	29	Jones, T.	24	Essers, C.	19
Tamvada, I.P.	26	Westhead, P.	22	Granovetter, M.	24	Steyaert, C.	18
Iannaccone, L.R.	26	Wennekers, S.	22	Pio, E.	19	Katz, J.	17
Galbraith, C.S.	23	Venkataraman, S.	22	Arenius, P.	18	Carter, N.M.	17
Neck, C.P.	22	Wiklund, J.	21	Altinay, E.	18	Ahl, H.	15
Mccleary, R.M.	22	Inglehart, R.	21	Ward, R.	15		
Seaman, P.T.	21	Van Stel, A.	20	Modood, T.	15		
Dodd, S.	21	George, G.	20	Mcevoy, D.	15		
Schwartz, S.H.	20	Bruton, G.D.	19	Mcelwee, G.	15		
Carswell, P.	20	Ajzen, I.	19	Clark, K.	15		
Ratten, V.	19	Shapero, A.	16	Borjas, G.J.	15		
Krueger, N.F.	19	Baumol, W.J.	16				
Finke, R.	19	Stephan, U.	15				
Altinay, L.	19	Mueller, S.L.	15				
Rolland, D.	18	Kolvereid, L.	15				
Patton, M.Q.	18	Hay, M.	15				
Parboteeah, K.P.	18	Estrin, S.	15				
Shleifer, A.	17	Bosma, N.	15				
Lumpkin, G.T.	17	Schumpeter, J.A.	31				
Kraybill, D.B.	17						
Alesina, A.	17						
Scott, M.G.	16						
Boente, W.	15						

Notes: Created using VOSviewer based on a sample of 220 studies..

These works are well connected with other research articles. Figure 10 represents the 4 thematic clusters in different colors. These clusters grouped 61 articles based on co-citation analysis of 220 articles retrieved from Scopus database. We labeled red clusters *culture, and socio-cultural values*. Green cluster can be labeled as "*religious values, religiosity, and spirituality*". Articles represented in blue cluster can be labeled as "*women entrepreneurship, and institution*". Yellow cluster can be labeled "*ethnicity, and social capital*".

The thematic cluster I labeled as "culture, and socio-cultural values" consists of 20 articles, which are mostly related culture, and socio-cultural values. The researcher considers that religion shape culture and many religious values are shaped by culture. The cultural environment influences entrepreneurial activities, but this influence may be indirect through values and belief as values and belief shape the attitude, which influences intention towards a particular behavior. As per Talatappeh and Tavalaee (2016) values form an attitude of people in a society.

Thematic cluster II is represented by a green color in Figure 10. It is labeled as "religious values, religiosity, and spirituality" and consist of 17 articles. The relationship between religion and entrepreneurship is complex (Dodd & Seaman, 1998) because both concepts are very diverse. According to Carswell and Rolland (2007), participation in religious activities is expected to affect individual and societal perceptions of entrepreneurial activities. This thematic cluster also included articles on religiosity and entrepreneurship. Religiosity is related to entrepreneurial behavior (Bellu & Fiume, 2004) and Woodrum (1985) claimed that religiosity is positively related to self-employment. Moreover, intrinsic religiosity is related to entrepreneurial activities (Galbraith & Galbraith, 2007; Hoogendoorn et al., 2016).

Religious values and beliefs provide the base for the creation of a social venture (Zhao & Lounsbury, 2016) and interrelationship of religiosity and social entrepreneurs is also based on religious values (Yuniarto, 2016). Religious faith is considered to be an important motivator for social entrepreneurs at micro-level (Cater et al., 2016). At the macro level, it was found that an increase in religious diversity and ethnic diversity in a country leads to higher social entrepreneurship activities (Ayob, 2018).

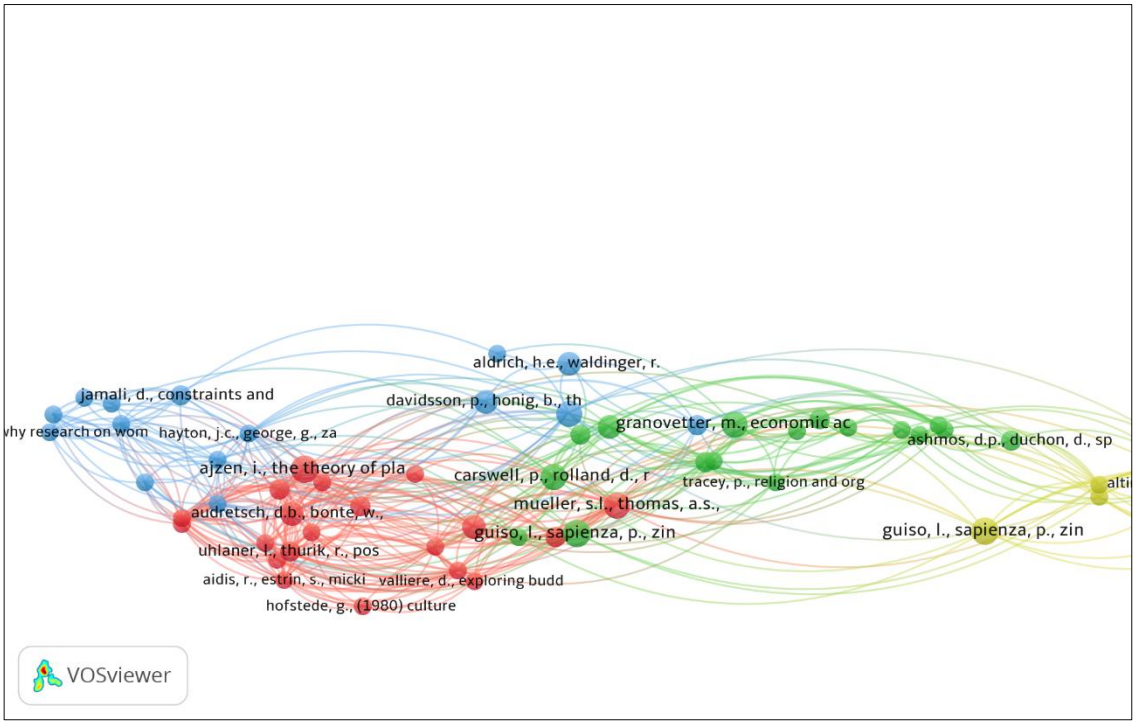
The thematic cluster III represented by blue color in figure 10, which contain 15 articles co-cited in a sample of 220 articles. This cluster labeled as "women entrepreneurship, and institution." Previous research shows that religion plays a pivotal role in determining the enterprise's operations, and religious beliefs set boundaries for women entrepreneurs (Otoo et al., 2011). Additionally, women entrepreneurs are influenced by cultural and religious beliefs because of the need to face informal institutional complexities before starting a new venture (Giménez & Calabrò, 2018).

Additionally, this cluster included some studies related to Islamic religion and women entrepreneurship. Women are discriminated in Islamic societies due to socio-cultural values in the name of religion (Roomi & Harrison, 2008). However, Islamic tradition influences women lives and those women who abide by the Islamic customs and traditions have more chances of getting access to social networks conducive to business (McIntosh & Islam, 2010).

Studies in this cluster discussed the impact of the religious institution on entrepreneurship and found that religious institution has a significant impact on the tendency of becoming entrepreneurs (Zelekha et al., 2014). Choi (2010) argued that the role of the religious institution concerning entrepreneurship rarely examined and found that religious institution develops social capital, which enhances ethnic entrepreneurial activities in emerging economies.

The thematic cluster IV is represented by the yellow color in figure 10. It contains 9 articles which are frequently cited by our sample. Mainly these articles are discussion "Social capital, and ethnicity." Prior research has shown that social capital is crucial for entrepreneurship (Lanz et al., 2015; Liao & Welsch, 2005). A religious institution can provide a forum for effectively developing social networks (Deller et al., 2018) because religion is considered as a social institution (Kelley & De Graaf, 1997; Parboteeah et al., 2009). Moreover, Putnam (2001) argued that by attending religious activities, one could quickly develop his social networks. Those social ties help them to identify entrepreneurial opportunities (Honig, 1998) and at micro-level social capital influences the desirability and feasibility of being an entrepreneur which determine the entrepreneurship intentions (Abereijo & Afolabi, 2017).

Figure 10 Co-Citation by documents



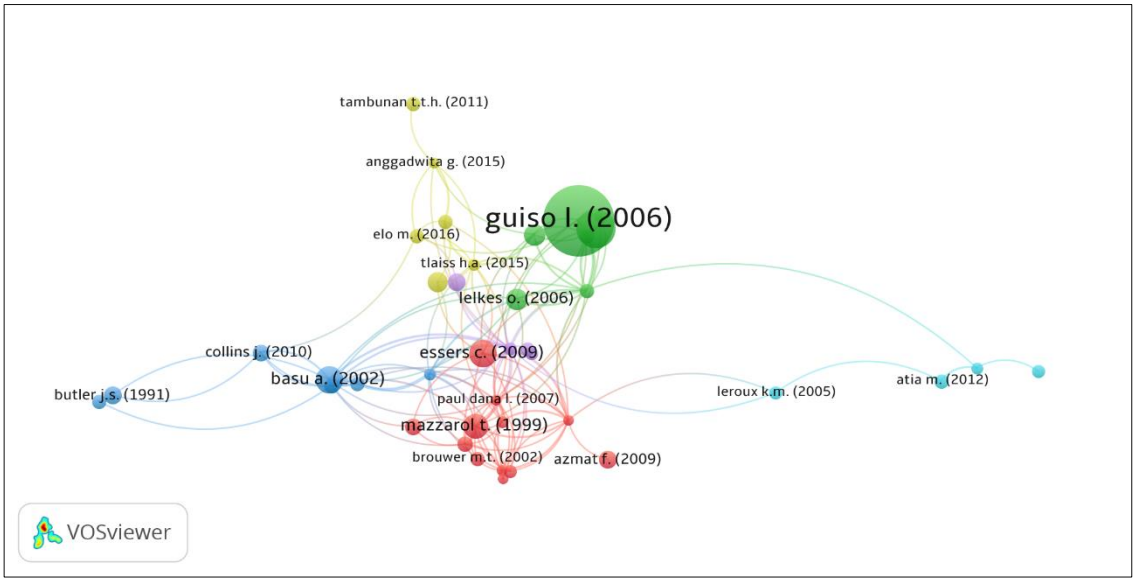
Notes: Created using VOSviewer based on a sample of 220 studies.

4.4.4 Bibliometric coupling

4.4.4.1 Bibliometric coupling by Documents

Based on a minimum number of 25 citations, a bibliometric coupling analysis was conducted on the documents. Of all of the documents, 25 documents met the threshold level and were connected with other documents. These 25 articles were grouped into 5 different clusters with different colors. Figure 11 shows that the most cited research works are Guiso et al. (2003), Becker and Woessmann (2009), Basu and Altiney (2002) and Esser and Benschop (2009) because the circle of these research works is relatively thicker compared to the others. The central research works are Salimath and Cullen (2010), Audretsch et al. (2013) and Basu and Goswani (1999). These research works show the highest coupling strength, which means that these research works share more citations with other works. In contrast, the studies in the periphery of Figure 8 are Leroux (2005), Farid (2007), Benzing and Chu (2009) and Atia (2012), which appear to have a weak impact and are cited in a smaller number of papers in general.

Figure 11 Bibliometric coupling by documents

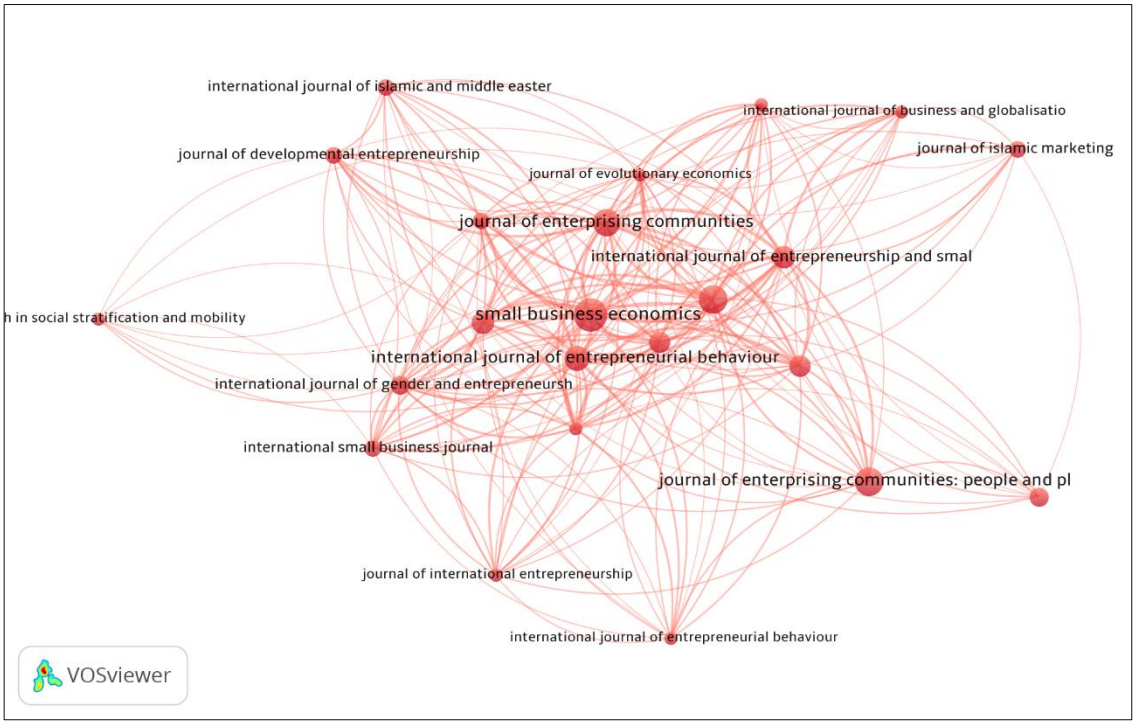


Notes: Created using VOSviewer based on a sample of 220 studies

4.4.4.2 Bibliometric coupling by journals

A total of 220 research articles related to religion and entrepreneurship were published in 130 journals. Based on a minimum of 2 document published in the source of religion and entrepreneurship and a minimum of 10 citations, 23 journals were selected. Figure 12 shows the bibliometric coupling of the journals. Figure 12 illustrates that the *Small Business Economics* published most of the articles related to religion and entrepreneurship, followed by *Journal of Enterprising Communities: People and Places in the Global Economy, Journal of Business Ethics, and International Journal of Entrepreneurial Behavior & Research*. The results reveal that the S*mall Business Economics* and *International Entrepreneurship and Management Journal* are strongly coupled with each other. Moreover, JBE and SBE are also strongly coupled with each other, which means that these journals cite more journals in common.

Figure 12 Bibliometric coupling by journals

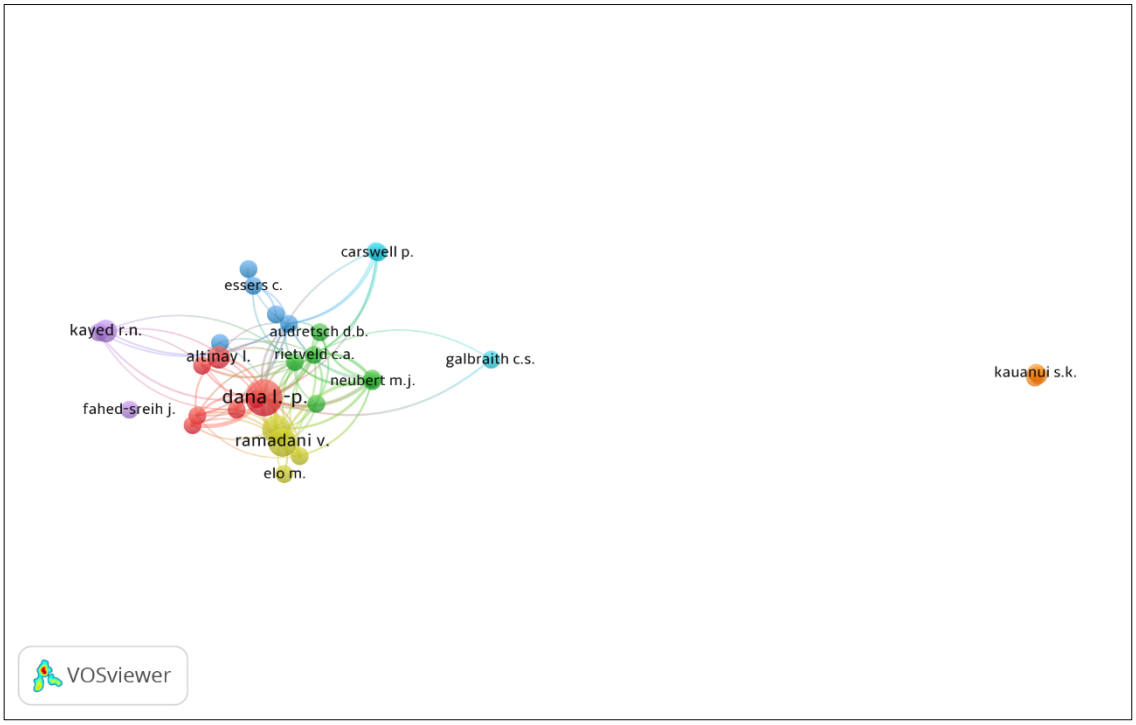


Notes: Created using VOSviewer based on a sample of 220 studies.

4.4.4.3. Bibliometric coupling: Authors

A total of 401 authors contributed 220 articles related to religion and entrepreneurship. Based on at least 2 contribution with a minimum of 10 citations, a total of 31 authors' contributions were selected for bibliometric coupling analysis. Figure 13 shows that Dana, Neubert, Audretsch, Parboteeah, and a few others contributed to more than one article related to religion and entrepreneurship. Moreover, Leo Paul Dana has the highest coupling strength, followed by Ramadani, Ratten, Kauanui, and Sherman, whereas the lowest coupling strength is found with Fahed-Sreih.

Figure 13 Bibliometric coupling by authors



Notes: Created using VOSviewer based on a sample of 220 studies.

4.4.5. Summary

After mapping the research field of entrepreneurship and religion, we perform bibliometric analyses by using a sample of 220 articles. The co-occurrence analysis of keywords might give us the obvious finding that religion and entrepreneurship are the primary authors' keywords. Therefore, we excluded those keywords which were used for identification of articles also we excluded country names while doing co-occurrence analysis of keywords. We identify culture, social capital, economic development, women, gender, institutions, and ethnicity are the main keywords used in the studies. Additionally, the researchers can identify the research trends and common research themes based on co-occurrence of keywords (Ding et al., 2001). Hence, based on the co-occurrence of keywords, we identify 4 thematic clusters: a) economics and finance b) culture, institution and women c) social capital d) ethnicity and immigrants.

Co-citation analysis measures the frequency with which 2 journals, authors, and documents are cited together in articles. The results of the co-citation analysis reveal that different entrepreneurship, management, economics, and sociology journal are publishing research related to religion and entrepreneurship. Based on co-citation journals were

clubbed into 3 clusters: (a) entrepreneurship, (b) economics and sociology, and (c) management and miscellaneous. The *Entrepreneurship Theory and Practice,* and *Journal of Business Venturing,* are the most co-cited journals in the cluster I, which is entrepreneurship cluster. The *American Sociological Review* and *American Journal of Sociology* are the most cited journal in cluster II, which is economic and sociology cluster. The *Journal of Business Ethics* and *Academy of Management Review* are top cited journals in cluster III, which is management, ethics and miscellaneous cluster. Co-citation analysis by authors illustrates that the work is done by Audretsch, Dana, Welter, Gartner, Weber, Shane, Smallbone, and Aldrich received more attention in research on religion and entrepreneurship. Moreover, by doing the co-citation analysis of author, we identify 4 thematic clusters: (a) religion, spirituality, and institution; (b) core entrepreneurship; (c) social capital and ethnicity; and (d) women entrepreneurship.

Co-citation analysis by document found that the most cited works in the religion and entrepreneurship field were Dana (2009), Guiso et al. (2003), Carswell and Roland (2007), and Mueller and Thomas (2001). Based on co-citation analysis, we identified 4 thematic clusters: (a) culture, and socio-cultural values, (b) religious values, religiosity, and spirituality, (c) women entrepreneurship, and institution, and (d) ethnicity, and social capital.

Bibliometric coupling analysis measures the similarity based on the number of references shared by two documents. Guiso et al. (2003), Becker and Woessmann (2009), Basu and Altiney (2002) and Esser and Benschop (2009) shared more citations with other documents. The result of bibliometric coupling by journals reveals that the *Small Business Economics, Journal of Enterprising Communities: People and Places in the Global Economy, Journal of Business Ethics, and International Journal of Entrepreneurial Behavior & Research* cite more journals in common. Furthermore, bibliometric coupling by authors' shows that Dana, Neubert, Audretsch, Parboteeah cite more authors in common. The bibliometric analysis shows that the core entrepreneurship journals almost dominate in this field of research, but research related to religion and entrepreneurship occupied some space in psychological, sociological, and culture-related journals. However, table 14 shows the summary of the themes identified by mapping the field analysis as well as by using bibliometric analysis.

4.5 Conclusion

Given the increasing interest of academic scholars in research related to religion and entrepreneurship, an in depth overview of the field is indispensable because understanding the academic literature is useful for the academic researchers as well as for a broad set of individuals (Locke & Perera, 2001). According to Casillas and Acedo (2007), mapping the field analysis helps the researchers to understand the research work in the field, and it identify the influential work and highly discussed topics in the field. Moreover, summarizing the relevant literature in the field enable the researcher to identify the influential researcher work and the research themes in the field (Gartner et al., 2006). Therefore, our study provides an overview of research related to religion and entrepreneurship by mapping the field analysis as well as by using bibliometric analysis.

By mapping the field analysis, we show that the research related to religion and entrepreneurship is an emerging topic of academic literature. Breakdown of the articles published between 1963 and 2019 suggests that the research on this field has three periods: initial period, a total of 35 articles were published from 1963 to 2006; growth period, a total of 90 articles were published between 2007 and 2013; and development period, a total of 145 articles were published in last 5 years, i.e., 2014-2019. However, 2016 was identified as the most productive year in this field. Overall, our results are in line with the findings of Balog et al. (2014), who outlines that researchers have shifted their focus from the macro level to the micro level. We find that the research on religion and entrepreneurship gained momentum from 2007 onward.

The results of mapping the field analysis show that the Journal of Enterprising Communities: People and Places in the Global Economy is the most productive journal, followed by Small Business Economics and the Journal of Business Ethics. However, the Journal of Business Venturing, Entrepreneurship: Theory and Practice and International Small Business Journal are the highest impact factor journal. Our finding shows that low prevalence of research related to religion and entrepreneurship is published in quality journals because research on this field lacks empirical foundations. On the other hand, the co-citation analysis by journals reveals that different entrepreneurship, management, economics, and sociology journal are publishing research related to religion and entrepreneurship. Therefore, the field in question is a multidisciplinary field. Moreover, the co-occurrence of keywords analysis identify the frequently appeared keywords, including culture, social

capital, economic development, women, gender, institutions, and ethnicity. By analyzing the frequently appeared keywords, we conclude that this field of research is a multidisciplinary field.

Our study finds that Leo Paul Dana, Mitchel Neubert, and Sarah Dodd are the most prolific authors in this field of research. However, co-citation analysis by authors reveals that the work is done by Audretsch, Dana, Welter, Gartner, Weber, Shane, Smallbone, and Aldrich received more attention from a different perspective in the research related to religion and entrepreneurship. Additionally, we observed that the leading entrepreneurship researchers paid little attention to religion. Moreover, we identify the most influential paper in different periods by using citation analysis, i.e. Mazzarol et al. (1999) before 2000; Guiso et al. (2003) between 2000 and 2006; Becker and Woessman (2009) between 2007 and 2013; and De Vita et al. (2014) between 2014 and 2019. We observed that all of these influential articles discussed religion and entrepreneurship in a different context in different periods.

Mapping the field analysis found that Islam is the most discussed religion in the research related to religion and entrepreneurship, but it occupies very little space in quality journals. However, the empirical research using more than one religion and religion, in general, received more attention by the quality journal. Furthermore, East Asia and the Pacific is the most fertile region in terms of no of articles from a particular region, but quality journals are biased towards North American region or prefer to publish the research which used data from multiple regions. Our study identifies a lack of empirical research related to specific religions and specific regions. Therefore, research scholars can take these regions and religions into consideration when conducting empirical research. Our study helps to understand the field in its entirety to identify parallels and differences across religions and regions.

The results of the bibliometric analysis show that the field of entrepreneurship and religion is very diverse and that different thematic clusters can be identified. In line with this thematic clustering, there also exist several author and journal clusters. The overlap between the thematic clusters and the journal and author clusters is relatively high. Table 14 illustrates the different clusters identified in our study.

Specifically, the results of the bibliometric analysis are also in line with our thematic grouping performed in Section 3, which confirms the robustness of our main findings. By mapping the content of the papers (Section 3), we identified five different thematic areas: (a) women and social entrepreneurship, (b) religiosity, values and spirituality, (c) ethnicity, immigrants, and community, (d) culture and social capital, (e) micro-finance, economic development, and others. By analyzing the keywords used in the articles, we identify the four (a) economic and finance, (b) culture, institution and women, (c) social capital, (d) and ethnicity and immigrants. Finally, our co-citation analysis by journals identifies three thematic clusters: (a) entrepreneurship, (b) economics and sociology, (c) and management, ethics and miscellaneous while our co-citation analysis by authors identifies the four clusters (a) religion, spirituality, and institution, (b) core entrepreneurship, (c) social capital and ethnicity, (d) and women entrepreneurship.

Table 14 Thematic clusters

Clusters based on mapping the field	**Clusters based on co-occurrence of keywords**	**Clusters based on journal co-citation**	**Clusters based on author's co-citation**
Women & social entrepreneurship	Economic & finance	Entrepreneurship	Religion, spirituality & institutions
Religiosity, values & spirituality	Culture, institutions & women	Economics and sociology	Core entrepreneurship
Ethnicity, immigrants & community	Social capital	Management & Misc.	Social capital & ethnicity
Culture & social capital	Ethnicity & immigrants		Women entrepreneurship
Microfinance, economic development & others			

4.5.1 Limitations

Our study is not without limitations. First, our sample is limited to peer-reviewed articles published in English language journals. Hence, a certain body of knowledge has not been taken into consideration. In this regard, our sample of studies might be biased towards studies analyzing Christianity, as this is the most dominant religion in most English-speaking countries and the Western world.

Second, our bibliometric analysis does not make use the entire sample of relevant studies which we identified. Instead, the bibliometric analysis was restricted to the data retrieved from the Scopus database (220 of 270 articles), since Scopus provides the information required to conduct a bibliographic analysis. We provide a full list of the studies

used in our review in the Appendix. Those studies that were included in Scopus (journals) are marked with an Asterix.

Third, citation and (co-)citation analysis assigns a weight to an article's citations. These weights are likely biased towards older articles because older articles typically have a higher number of citations than articles that were recently published. Therefore, our bibliographic analyses might be biased in favor of older articles and potentially lead us to underestimate emerging and recent trends in the field. Also, our co-occurrence of (key)words analysis depends on the usage of words. Since the same word is sometimes used with different meanings in different articles, some articles could be assigned to the same cluster even though they differ substantially. For example, the term "values" can refer to personal values, social values, cultural values, entrepreneurial values, or work values.

Finally, our review by purpose is very descriptive. We do not conduct an in-depth content analysis of the articles which we identified. While we are able to identify trends and clusters in research on entrepreneurship and religion, a detailed analysis of the content of the studies in our sample is clearly beyond the scope of this review. Such a content-focused review is desirable but due to the complexity and size of the field most likely needs to have a narrower scope and focus on a particular religion only.

4.5.2 Avenues for future research

We show that research concerning religion and entrepreneurship has greatly increased during the last years and is scattered across various academic disciplines and fields. To reconcile prior research, we map the field of religion and entrepreneurship and perform various bibliometric analyses. Our comprehensive overview of prior studies allows us to identify research gaps and derive avenues for future research in a substantiated way.

First, several moderators and mediators likely play a role in the relationship between religion and entrepreneurship. Thus far, moderator or mediator relationships have received limited attention in the studies we reviewed. The candidate moderators or mediators in such relationships include individual-level factors (e.g., socio-demographic factors, such as age, education and gender) and country-level factors (e.g., culture, history, and political institutions). Additionally, the family and social context (Aldrich and Cliff, 2003) in which an individual is embedded might play an important role in how religion

influences entrepreneurship. To improve the understanding of religion's influence on entrepreneurship, future research should carefully pay attention to contextual factors, which requires the use of empirical methods combining micro and macro level variables, such as multi-level analyses. Parboteeah et al. (2015) report one of the few studies employing a multi-level analysis in research investigating religion and entrepreneurship.

Second, our review reveals that the construct of entrepreneurship as a dependent variable is analyzed with limited differentiation. Thus, future research should more carefully investigate the influence of religion on different types of entrepreneurship, such as growth entrepreneurship, social entrepreneurship, innovative entrepreneurship, opportunity or necessity entrepreneurship, or family entrepreneurship. Whether religion influences all different types of entrepreneurship similarly and whether similar moderators apply remain unclear. For example, due to its strong value orientation, religion could play a more pronounced role in social entrepreneurship, while its effect on innovative or growth entrepreneurship might be less pronounced. Relatedly, religion is a very complex and multi-dimensional construct. While most studies treat religion as a homogenous and uniform construct, the same religion may substantially differ across regions. For example, Islam in Iran may have different effects on entrepreneurship than Islam in Pakistan or Saudi Arabia. Additionally, many religious or spiritual subgroups exist, and prior research has largely disregarded such subgroups, such as sects or cults. Additionally, the effects of atheism in its different forms on entrepreneurship is a potentially fruitful avenue for future research. The multi-dimensionality of the religion construct could also be captured via a more nuanced operationalization of religion. Most studies in our review measure religion in the form of a dummy variable (religious or not or belonging to a certain religion or not). Recent studies show that a more nuanced measurement of the relationship between religion and entrepreneurship may be necessary. For example, Rehan et al. (2019) use a more refined operationalization of Islam and identify various Islamic values and practices that differ in their effects on entrepreneurship attitudes and intentions.

Third, our review shows that empirical studies investigating religion and entrepreneurship typically focus on only one religion. Such a study design does not allow for comparisons across religions and, hence, does not allow the detection of commonalities and differences in how religion influences entrepreneurship. More comparative research is needed. Such a study could ideally be performed in a country where different religions are

practiced and play an important role, such as the US or India, which could certain environmental factors, such as culture or the educational system, to remain constant and help isolate the effect of a certain religion on entrepreneurship.

Fourth, one of the thematic clusters we identify is the relationship between religion and women entrepreneurship. Our review shows that this relationship is mainly investigated from an Islamic perspective. Further research is needed to investigate the phenomenon of women entrepreneurship in the context of other religions, such as Judaism and Hinduism. Our review also reveals that empirical research related to religion and women entrepreneurship in the context of developed countries is limited. One could expect that religion does not play an important role in the context of developed countries with highly developed legal and political institutions. However, such countries might already be in a state of post-materialism where values play an important role, which could reflect a more pronounced effect of religion on women entrepreneurship in such countries. Empirical research is needed to address this question.

Fifth, research concerning religion and entrepreneurship mostly analyzes the effect of religion on entrepreneurship. However, an effect in the opposite direction may also exist. By becoming an entrepreneur or getting in touch with entrepreneurship, individuals might question certain religious values and change their attitude towards religion. For example, in countries, such as Saudi Arabia, where women are currently receiving more rights (e.g., the right to drive a car) and are increasingly starting their own ventures, one could expect women to start to question the privileges of men and the role of religion in justifying such privileges. Future research analyzing the effect of entrepreneurship on religion appears a fruitful and highly practically relevant line of research.

Finally, our review shows that research concerning religion and entrepreneurship is characterized by the lack of rigorous research methods. Many studies are either conceptual or of a qualitative empirical nature. The quantitative empirical studies we identified typically do not allow for causal statements as they cannot rule out endogeneity issues. Future research could also benefit from a quantitative aggregation and consolidation of the empirical research available thus far, which could be achieved in the form of a meta-analysis.

5 Entrepreneurship in Islamic communities: How do Islamic values and Islamic practices influence entrepreneurship intentions?

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5.1 Introduction

Community is an important concept in social sciences (e.g., Ljunggren & Sundin, 2016). Traditionally, communities are linked to geography, profession, or religion (e.g., Peredo & Chrisman, 2006; Thornton & Flynn, 2003). Islamic religion is an example of a community that has been the focus of prior research. Islamic communities' value systems are based on two dimension: Values about the relationship of humans with God and values relating to community coherence (Carswell & Rolland, 2007). Both dimensions can influence and shape the attitude of community members towards entrepreneurship (Dana, 2009).

The link between religion and entrepreneurship is well established and can be traced back to Weber (1930), who claimed that the Protestant (i.e., Christian) religion influences individuals' economic behaviors. Recent studies show that religion influences an individual's decisions to undertake entrepreneurial activities (e.g., Audretsch et al., 2013; Nikolova & Simroth, 2015). Research also shows that religion does not directly influence entrepreneurial activities (Dana, 2009). Rather, the influence is indirect: religion promotes societal values within a community, which in turn promote an individual's attitude towards entrepreneurship (Dodd & Gotsis, 2007). Specifically, religion has an influence on entrepreneurship intentions (Abdullahi & Suleiman, 2015), either indirectly through values (Dana, 2009; Dodd & Gotsis, 2007) or more directly through religious practices (Sequeira et al., 2016).

Often, research on the link between religion and entrepreneurship focuses on Christianity, while other religious communities have received scant attention (e.g., Carswell & Rolland, 2007; Dodd & Seaman, 1998). Currently, the Muslim community is the second largest religious community worldwide and comprises 24.1% of the world's population (Pew Research Center, 2017). The Islamic values system based on two dimension: Values about the relationship of humans with God and values which relate to community coherence (Carswell & Rolland, 2007). Both shape adherents' attitude towards entrepreneurship (Dana, 2009).

Despite Islam's prevalence and an increased research interest (see for example Gümüsay, 2015; Hoque, et al., 2014; Kayad & Hassan, 2010; Ratten et. al., 2017; Tlaiss,

2015), little is known about the influence of *Islamic values* and *religious practices* on entrepreneurship intentions with in the Islamic community. Thus, we investigate the following research questions: How do Islamic values and religious practices influence entrepreneurship intentions? Is this influence (fully or partially) mediated by an individual's attitude towards entrepreneurship? Which specific Islamic values and religious practices influence entrepreneurship attitudes and intentions?

To answer these questions, we use a primary dataset of 1,895 university students from Pakistan. We constructed a questionnaire to capture eight Islamic values (Wahab et al., 2016) and three Islamic religious practices (Raiya, 2008) as well as students' entrepreneurship attitudes and intentions. Utilizing structural equation modeling (SEM), our results show that both Islamic values and practices have an influence on entrepreneurship intentions, which is mediated by the attitude towards entrepreneurship, confirming the predictions of the theory of planned behavior (TPB).

The study's contributions are threefold. First, we use a more fine-grained approach than prior research to assess the link between religion and entrepreneurship in religious communities. Specifically, our study uses Islamic values (i.e., benevolence, consultation, cooperation, continuous self-criticism, gratitude, hardworking and optimal efforts, perfectionism, and responsibility) and Islamic religious practices (i.e., offering prayers, observing fast, and alms-giving). In contrast, previous research has mostly resorted to using religious affiliation and religiosity to measure the influence of religion on the members of a religious community (e.g., Balog et al., 2014; Henley, 2017; Patwardhan et al., 2012). This more nuanced measurement extends the debate of Dana (2009), who argues that every religion values entrepreneurship differently because each religion has a different set of values. A person is influenced by the values propagated by the religion irrespective of whether he/she is religious in a particular religious community. Our results also inform future research on how to capture the influence of Islamic religion in a more precise way. Second, our study contributes to the literature on entrepreneurship intentions (Fayolle & Liñán, 2014) by showing that the influence of religion on entrepreneurship intentions in a Muslim community is mainly due to religious values and practices, which shape the attitude towards entrepreneurship and which consequently influence entrepreneurship intentions. Third, we introduce the context of Islamic religious communities to the entrepreneurship literature and thereby extend the debate of Dodd and Gotsis (2007), who argue that religious beliefs and practices are not directly related to entrepreneurship intentions

but that the relationship between religion and entrepreneurship is highly context-specific (Welter, 2011). Recently, entrepreneurship research has put a higher emphasis on assessing the influence of a diverse set of contextual factors. Our study introduces Islamic values and Islamic religious practices as important contextual factors that shape entrepreneurship in countries that are characterized by the Islamic religion.

5.2 Theory and hypotheses

5.2.1 Theoretical framework: theory of planned behavior

Ajzen's (1991) TPB is the premier theoretical framework to explain an individual's entrepreneurship intentions (Fini et al., 2012; Kautonen et al., 2015; Krueger et al., 2000; Schlaegel & Koenig, 2014). According to the TPB, planned behaviors are predicted by the intention towards a particular behavior, which is best predicted by the attitude towards that behavior, subjective norms, and perceived behavioral controls (Ajzen, 1991). When applied to entrepreneurship, the attitude towards entrepreneurship is the personal desirability and perception of entrepreneurship behavior (Krueger et al., 2000). Subjective norms exert social pressure from important people in people's lives when deciding to engage in entrepreneurship. Perceived behavioral control is the perceived ease or difficulty of performing an entrepreneurial activity (e.g., Ajzen, 1991; Grid & Bagraim, 2008; Krueger et al., 2000).

The TBP has been empirically validated in the context of entrepreneurship (e.g., Kolvereid, 1996; Krueger et al., 2000). However, the TPB's ability to explain entrepreneurship intentions is not uniform across all different contexts. For example, Krueger et al. (2000) show that subjective norms are not a significant predictor of entrepreneurship intentions of business students in the USA, while Autio et al. (2001) find social norms to be a weak predictor of entrepreneurship intentions among Scandinavian students. A potential explanation is that the exogenous factors influence the relationships proclaimed by the TPB (Krueger & Carsrud, 1993). For example, in a business start-up context, Krueger et al. (2000) argue that certain life events (e.g., job loss) can expedite entrepreneurial activities, similar to other exogenous factors such as access to capital, access to information, ease of doing business, and cultural and social support. Moreover, social support might have an indirect influence on entrepreneurship intentions through personal attitudes (Anggadwita & Dhewanto, 2016).

We thus draw on the TPB to explain an individual's intentions towards entrepreneurship. However, we introduce Islamic religion as a very specific contextual factor that might influence the formation of entrepreneurship intentions and that has received scant attention in previous research.

5.2.2 Communities, Islamic religion and entrepreneurship

Islamic community's values systems are based on values about the relationship of humans with God and on values which relate to community coherence (Carswell & Rolland, 2007). Both shape the attitude of a particular community towards entrepreneurship (Dana, 2009). Furthermore, shared faith can be a form of social capital and allow the believers to trust each other (Candland, 2001). Anggadwita and Dhewanto (2016) argue that entrepreneurship behavior influenced by personal attitude where the social perceptions are strong. Moreover, religious communities provide entrepreneurial networks for new ventures by providing access to market or production information and access to capital (Dodd & Gotsis, 2007). Monnickendam-Givon et al. (2018) also find that social capital provides emotional support and assistance in management, which can be conducive to entrepreneurship in a particular religious community. Thus, religious communities play a crucial role in entrepreneurship.

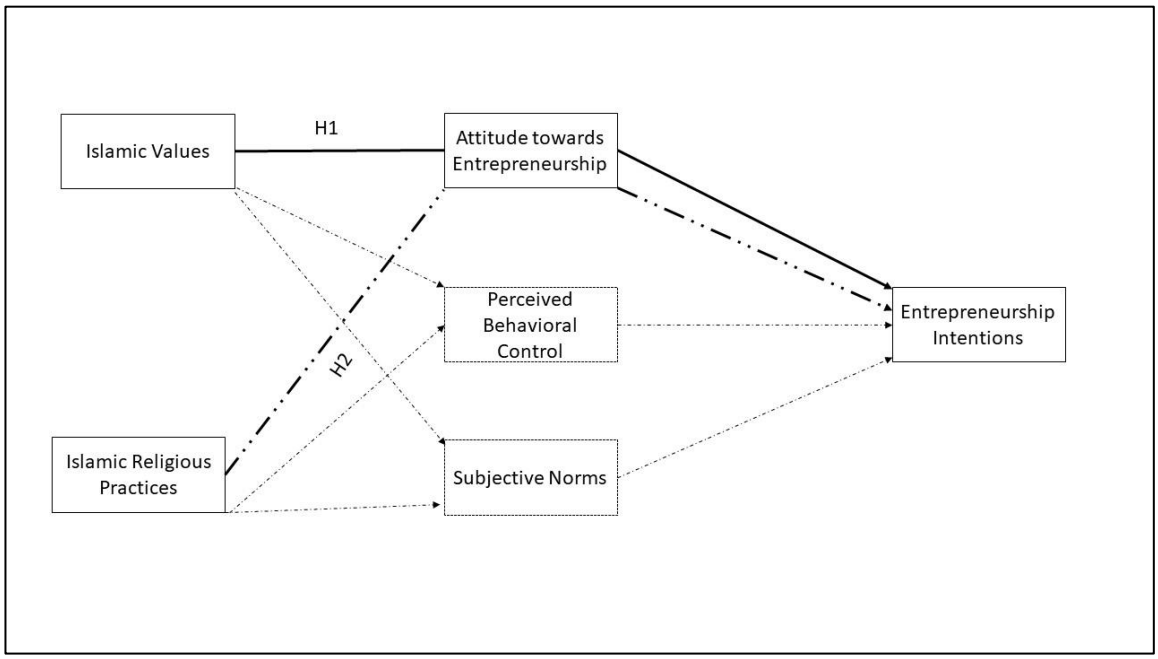
Little is known about the link between the Islamic religion and entrepreneurship (Ramadani et al., 2015). Lewis (2005) argues that Islam discourages entrepreneurship and that Islam may prohibit interest, which is a barrier to capital access (Rafiq, 1992). However, this argument is not straightforward: even if interest is generally not allowed, investments are allowed and people do have options of getting finances through Islamic banking channels. Zafar and Sulaiman (2019) observed that Islamic banking channels contribute to the well-being and economic development of the community. More specifically, Islam impedes loan based relationship because of interest but it promotes profit and loss sharing. With reference to innovation, Gümüsay (2015) argues that Islam encourages innovation by way of consensus and analogy, which are crucial pillars of Islamic teaching.

Overall, Islamic religion encourage its adherents to be innovative and active entrepreneurs (Anggadwita et al., 2017). For example, Islamic teachings encourage the acquisition and transformation of knowledge, which can foster creativity and entrepreneurial skills (Omri et al., 2017). Thus, Gümüsay (2015) considers Islam to be an entrepreneurial

religion because knowledge investment in a society motivates the adherents of that society to pursue entrepreneurial activities (Parboteeah et al., 2015). Moreover, Omri et al. (2017) also find Islamic work ethics to positively moderate the relationship between creativity and entrepreneurial behavior. They conclude that individuals who have stronger Islamic beliefs are more likely to be involved in creative skills and thus positively influence entrepreneurial behavior. Moreover, religious leaders integrate Islam and neoliberalism to inspire the individuals to be entrepreneurial and proactive to strengthen their spiritual relationship with their God (Atia, 2012). Hence, the Islamic religion encourages entrepreneurial activities (Audretsch et al., 2007).

In the following, we derive several hypotheses on how Islamic values and practices could shape an individual's entrepreneurship intentions. Figure 14 provides an overview of our conceptual framework.

Figure 14 Conceptual model of Influence of Islamic values and Islamic religious practices on entrepreneurship intentions through attitude towards entrepreneurship



5.2.3 The effect of Islamic values on entrepreneurship intentions

In some communities, religion not only nurtures the behavior of people (Giacalone & Jurkiewicz 2003; Nwankwo & Gbadamosi, 2013; Podgornyi, 2012) but also influences attitudes and behaviors (Mokhlis, 2009). Religions promote values in society (Farid,

2007), and these values influence attitudes and behavior in society (Talatappeh & Tavalaee, 2016), decision making (Iannaccone, 1998), and entrepreneurial behavior (Gursoy et al., 2017). Prior research has shown that religion and religious values influence people's choices (Iannaccone, 1998), especially occupational choices (Wagenfeld-Heintz, 2009) and the decision to become an entrepreneur (Audretsch et al., 2013).

However, religion does not encourage or discourage the choice to become an entrepreneur directly. Instead, religion has an influence through values and beliefs and thus influences entrepreneurship intentions indirectly via the individual's attitudes (e.g., Dana, 2009; Herek, 1987; Maio & Olson, 1995; Sigalow et al., 2012). For example, previous studies show a connection between values and political attitudes (Eagly & Chaiken, 1993) and between values and the attitude towards entrepreneurship (Watchravesringkan et al., 2013).

As outlined above, various societal values originate from religion (Farid, 2007; Gursoy et al., 2017). These religious values govern the daily activities of followers of a particular religion and have impact on their economic, legal, social, and political aspects of their lives, which might be beneficial for the community (Gursoy et al., 2017; Kayad & Hassan, 2010). Moreover, individuals transform these values into their daily activities, such as consumer behavior and work practices (Byrne et al., 2011; Griebel et al., 2014; Miller & Ewest, 2010). Islam is described as an "entrepreneurial religion" (Kayed & Hassan, 2010) because it promotes entrepreneurial activities (Audretsch et al., 2007). Like other religions, Islam also promotes values within a society, which are outlined in the Quran and Hadith[3]. Islamic values serve as principles for the religion's followers and help in shaping their attitudes and behaviors. Moreover, these Islamic values may influence the intention of becoming an entrepreneur by developing an attitude towards entrepreneurship. Therefore, the attitude towards entrepreneurship can mediate the relationship between Islamic values and entrepreneurship intention. We thus formulate the following hypothesis.

H1: Islamic values have a positive influence on entrepreneurship intention. This influence is mediated by the attitude towards entrepreneurship.

[3] See Table 32 A and 33 A for Quranic reference and Prophet's Hadith reference for Islamic values

5.2.4 The effect of Islamic religious practices on the attitude towards entrepreneurship

Religious individuals tend to practice their religion on a routine basis. Such religious practices include praying, attending religious places (e.g., churches, mosques, and temples), fasting, and doing obligatory charity. The influence of religion on a certain attitude is indirect through religious commitment (Farrag & Hassan, 2015), and engaging in a variety of religious practices may indicate a higher commitment (Worthington, 1988). Along with religious values, religious practices may also influence an individual's behavior (Hilary & Hui, 2009), decision making (Chen, Huang, Lobo, & Wang, 2016), and occupational decisions in particular (Wagenfeld-Heintz, 2009).

Previous research indicates that religious commitment influences individual attitudes (Emami & Nazari, 2012) and consumption behavior (Delener, 1990). Specifically, Guiso et al. (2003) show that religious practices influence the formation of an attitude that is conducive to the growth of the economy. They also argue that individuals who participate in religious services (i.e., religious practices) regularly exhibit a stronger attitude towards entrepreneurship. Similarly, De Nobel et al. (2007) show that a "religious orientation" is associated with a positive attitude towards self-employment because attending religious rituals and religious places enables networking in the community. Similarly, Altiney (2008) argues that those who practice religion prefer to establish a network within the community of other religious individuals. This may help in identifying business opportunities and these religious communities often provide valuable and inexpensive links for labor, product, and market information (Dana, 2010). Additionally, engagement in routine religious practices can have an impact on the proactive behavior of entrepreneurs and managers because the performance of routine practices can contribute to the development of work ethic for Muslims (Omri et al., 2017).

Other religions separate religious practices from business activities. However, in Islam, fulfilling religious obligations and business activities are interconnected (Hassan & Hippler, 2014). Moreover, Muslim entrepreneurs consider their routine religious obligations to be a stimulating factor because these are similar to self-monitoring activities, which keep them in line with Islamic ethical standards (Kayed & Hassan, 2010). In Islam, entrepreneurial activities are also considered as religious activities to some extent because

they might help the community by doing welfare (Anggadwita et al., 2017; Carswell & Rolland, 2007).

Religious practices may also have an influence on attitude (De Nobel et al., 2007), which is a predictor of intentions. Therefore, religious practices are the basis for understanding and predicting attitude, and these practices are thought to have an influence on entrepreneurship intentions through the attitude towards entrepreneurship. In this research, we focus on Islamic religious practices as an antecedent of the attitude towards entrepreneurship. Thus, the attitude towards entrepreneurship can mediate the relationship between Islamic religious practices and entrepreneurship intention. Therefore, we formulate the following hypothesis:

H2: Islamic religious practices have a positive influence on entrepreneurship intentions. This influence is mediated by the attitude towards entrepreneurship.

5.3 Method, data, and variables

5.3.1 Research design

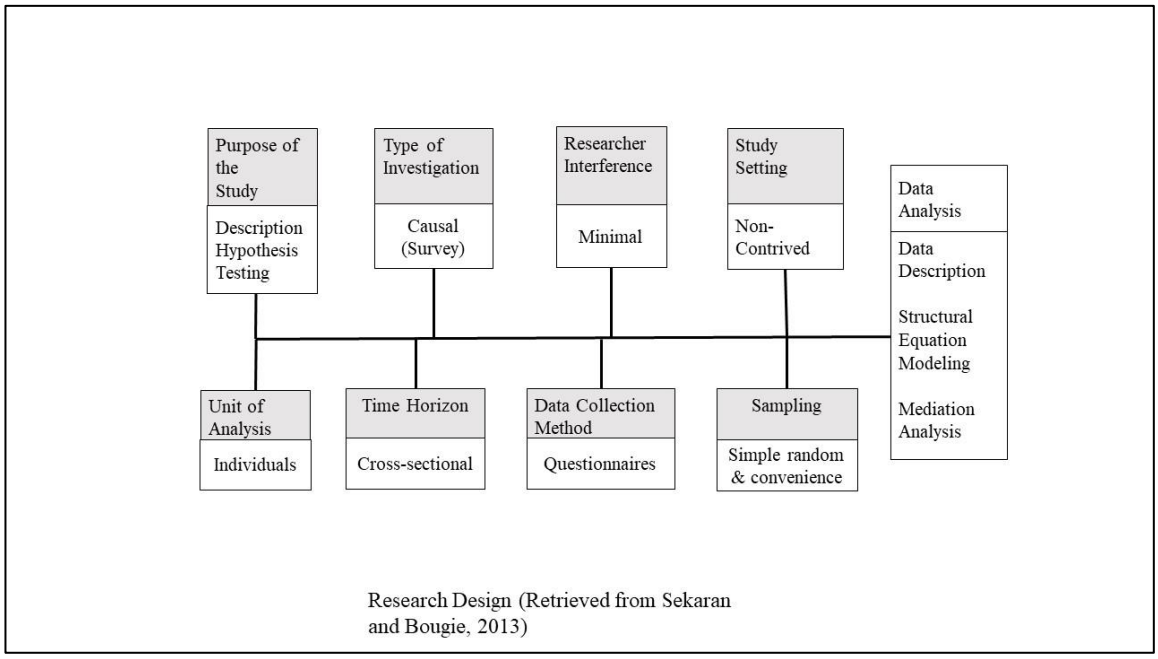
Research design is a process to authenticate and validate a hypothesized phenomenon (Tull and Hawkins, 1993). Research design (see Figure 15) is the master plan that consists of the research strategies, techniques and methods used to investigate the problem being studied (Ghauri and Gronhaug, 2005). According to Sekaran (2003), a good research design includes identifying the research objective, determining the sample size, measuring variables, deciding on the type of investigation (causal or correlational) and selecting a data analysis technique.

In this study, we used a traditional hypothetic-deductive quantitative approach, which was structured and involved predefined hypotheses and variables (Dana & Dana, 2005). The study investigated the causal relationship between the variables. The hypothetic-deductive quantitative approach validates the hypothesized phenomenon through various statistical techniques (Ary et al. 2002). Researchers who use a deductive approach often employ surveys – that is, questionnaires – as a tool of data collection (Bonds-Raacke and Raacke, 2012; Fraenkel and Wallen, 2003. We used a self-administered questionnaire for collection of data from the desired population.

This study was conducted in non-contrived environmental setting where the researcher exerted minimal interference and was thus a non-experimental study. The design was cross-sectional because data were collected from a small segment of a large population at a single point in time.

Qualitative, quantitative and mixed-method approaches can all be used to conduct a study (Zikmund et al, 2013). The quantitative method uses empirical investigations by employing numerical data to address the research objective (Zikmund et al., 2013). In spite of criticisms concerning the use of quantitative methods (Dana & Dana, 2005; Dana & Dumez, 2015), this method is often considered to be more generalizable and reliable than qualitative method (Blenche et al., 2006; Carr, 1994). Moreover, the quantitative approach contains highly accurate information (Easterby-Smith et al., 2008; Ghauri & Gronhaug, 2005).

Figure 15 Research design



Research Design (Retrieved from Sekaran and Bougie, 2013)

The study aimed to empirically assess the influence of Islamic values and Islamic religious practices on entrepreneurship intentions. Due to the numerical nature of the data, the study used a quantitative approach to investigate the research problem.

5.3.2 Population and sampling

5.3.2.1 Target population

Population refers to the entire group of people, observation or event of interest being investigated by the researchers, based on a sample drawn from the population (Sekaran and Bougie, 2010). The population was students in public-sector universities located in Punjab and Islamabad Capital Territory (ICT), Pakistan. Punjab is the largest province of Pakistan. According to the Higher Education Commission of Pakistan (HEC), 40 public-sector universities are located in Punjab, which is the most among all provinces, and 15 public-sector are located in ICT. Students enrolled in these public-sector universities was the population of interest to us because students need to decide on their careers after completing their university education. As mentioned on the HEC website, a total of 825,507 students were enrolled in 2015–16. That group was considered to be the population under study.

5.3.2.2 Sample and sampling strategy

A sample is a representative subset drawn from the population under study. The information based on sample statistics is generalizable to the whole population from which the sample is drawn (Ruane, 2005). Sampling refers to the process of selecting effective and representative samples from the population. The sampling process includes decisions about selecting a sampling design and sample size (Sekaran and Bougie, 2013). There are two sampling designs, namely probability and non-probability designs. The selection of a sampling design is followed by the determination of a sampling frame. The sampling frame for the current study was regular students enrolled in public-sector universities of ICT and Punjab, Pakistan.

The present study used a two-stage sampling technique. First, we selected universities using a random sampling technique, which is a probability method. We use this technique in order to achieve generalizability. Second, students in different departments were selected through convenience sampling, which is a non-probability technique. We chose a non-probability sampling technique due to time and cost constraints for selection of respondents from respective university.

Regarding sample size, different researchers have different opinions. Krejice and Morgan (1970) provided a formula for calculating an effective sample size; this formula

indicated that a minimum sample of 384 people was needed for our study. Sample size depends on the research design and question. Roscoe (1975) stated that a sample of 300 to 500 respondents is an adequate size. However, according to Ruane's (2005) parameters for sample selection, our sample should have been 8575 people, which is 1% of the studied population. Steven (2002) claimed that sample size depends on the number of items in an instrument; the sample should be 10 times the number of items in the instrument. According to this approach, our sample should have been 930, because our instrument contained 93 items.

Hair et al. (2010) claimed that a sample of 100 is undesirably small; 200 is fair, 300 is good, 500 is very good and 1000 or more is excellent. We followed the guidelines by Hair et al. (2010), namely that a sample of 1000 or more is an excellent size. Therefore, 2200 questionnaires were given to different classes of 14 universities located in the ICT and Punjab.

5.3.2.3 Response rate

To maximize the response rate, 2200 questionnaires were distributed, of which 2164 (98.36%) completed questionnaires were returned to us. During the data entry process, 25 questionnaires were excluded because they were either incomplete or carelessly completed. The remaining 2139 questionnaires contained useable responses and the effective response rate was thus 97.22%.

5.3.3 Data collection procedure

Primary sources and secondary sources are the two main sources of data. First-hand and raw data obtained directly from respondents are primary data. Data that were previously collected, used and processed form a secondary source of information (Ruane, 2005; Sekaran and Bougie, 2013). The present study used primary data.

There are three primary sources of data: observation (participant or non-participant), interviews (structured or unstructured), and questionnaires (mail or self-administrated) (Sekaran and Bougie, 2013). The benefits of questionnaires are that they are the most reliable and efficient tool for data collection (Burns, 2000).

The process of data collection started with the designing of a questionnaire; the instrument section of this chapter explains the design. The formal data collection process began in September 2017 and took around three months to complete. In the first stage, 14 universities from ICT and Punjab, Pakistan were selected[4]. In the second stage, the administration of each university was contacted for their approval to conduct the survey. After gaining approval, we contacted various teachers of the university using a convenience sampling technique, to distribute the questionnaires during their classes. This procedure was adopted in every university to get the maximum possible responses from the students. Moreover, we ensured that students from different fields of study participates in the survey and questionnaires were distributed among students in different fields.

5.3.3.1 Coding and screening of data

Before performing data entry, it is important to assign a numerical code to every item of the questionnaire. The assignment of a numerical code to every item is known as coding (Sekaran and Bougie, 2013). A coding sheet was prepared and every response was entered in a Microsoft Excel spreadsheet by capturing the assigned code for every response of every participant. After entering the data into the Excel sheet, a few questionnaires were selected randomly to check the accuracy of the data entry.

After data coding and data entry, there is need to screen the data for illogical or inconsistent responses that might affect the results. First, it is important to define the criteria for inconsistent or illogical responses. In this study, if respondents indicated that they were going to start their own business in the next five years but subsequently indicated that there was 0% chance of starting a business in the next five years; or if respondent was female and later responded that they attended mosque five times a day for prayers, these responses were illogical or inconsistent. They were thus excluded from the data analysis. We detected 244 responses as illogical or inconsistent and excluded them from our sample of 2139 questionnaires. Thus, the final sample contained 1895 questionnaires.

[4] See Table 27 A for a list of universities.

5.3.3.2 Instrument

There are two types of questions that can be included in a questionnaire: open-end questions and closed-ended questions. According to Burns (2000), closed-ended questions are the more suitable and accurate measures for quantitative data. Therefore, this study adopted closed-ended questions.

The final version of the questionnaire used in this study contained eight sections, which included multiple items related to different variables. The first section comprised personal demographic information of the respondents. The second section was designed to ask about career options along with the reasons for career choices. In third section, statements related to Islamic values were provided. The fourth section consisted of statements related to variables regarding the theory of planned behavior. The fifth section enquired about the performance of Islamic religious practices. The sixth section consisted of items measuring entrepreneurship intentions, and the seventh section provided additional statements measuring Islamic values. The eighth and final section was designed to gather educational information and family background. The questionnaire used in this study appears in the Appendix A.

5.3.3.3 Variables

Theory of planned behavior. We measure respondents' entrepreneurship intentions with the following question: "what are the chances of starting your own business in the next five years?" (Krueger et al., 2000). Respondents were required to give a response from 0 ("no chance") to 10 ("high chance of starting a business"). With reference to the attitude towards entrepreneurship, four statements were presented to the respondents (Solesvik et al., 2012): "Being an entrepreneur implies more advantages than disadvantages to me", "A career as an entrepreneur is attractive to me", "If I had the opportunity and resources, I would become an entrepreneur", and "Being an entrepreneur would entail great satisfaction for me". Perceived behavioral control was measured via the response to the statements "If I wanted to, I could easily become a businessman", "As an entrepreneur, I would have sufficient control over my business", and "It is entirely up to me whether or not I become an entrepreneur" (Solesvik et al., 2012). Finally, to gauge the subjective norm of an individual, we asked the respondents: "If you were to pursue a career as an entrepreneur, how

would people in your environment react to/judge that decision?" (Solesvik et al., 2012). We used five-point Likert scales ranging from 1 (strongly disagree) to 5 (strongly agree).

Islamic values[5] *and religious practices.* Wahab et al. (2016) measured 25 general and specific Islamic values. They validated 13 Islamic values out of those 25 general and specific Islamic values. Out of those 13 Islamic values, we used 8 specific values in this study (i.e., gratitude, hardworking & optimal effort, benevolence, perfectionism, continuous self-criticism, consultation, cooperation, and responsibility). We did not use universal Islamic values such as competence and self-discipline. The respondents were asked to give a response on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Each construct of Islamic values consisted of 4 to 8 items. In this research, modifications were made to some items, as the respondents in this research belonged to a slightly different background compared to those in Wahab et al. (2016).

We measured three Islamic religious practices. These practices included offering prayers, observing fast during Ramadan, and alms-giving by the wealthy. We adopted the scale for Islamic religious practices from Raiya (2008) and used one item for each practice: "I pray five times in a day" for offering prayers, "I fast during the month of Ramadan" for observing fast, and "My family and I help poor people of our society by paying Zakat" for alms-giving. The respondents were then asked to give a response on a five-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). All items used are described in detail in Table 15.

The respondents were asked to state which career path they will choose right after completion of their study and which career path they will chose after 5 years of completion of their study. The respondents need to choose one option for both the statements from eight given options such as employee in a private firm, employee in academia-university, employee in a public sector organization, staring own business, continue already founded business, joining family business, do not know yet or others. These measures were proposed by Fueglistaller et al. (2009). Moreover, respondents were asked to state importance level of different career reasons for choosing the career path right after completion of their study. The respondents were asked to respond on a five-point Likert scale, ranging from 1

[5] See Table 32 A and 33 A for Quranic reference and Prophet's Hadith reference for Islamic values.

(very unimportant) to 5 (very important). These measure for career choice reason were proposed by Carter et al. (2003).

Control variables. To measure the respondents' *risk-taking propensity,* we asked respondents: "Are you generally a person who is fully prepared to take risks or do you try to avoid taking risks?" Responses ranged from 0 (highly risk averse) to 10 (fully prepared to take a risk). This is a single-item validated scale, as proposed by Dohmen et al. (2011).

As individual-level characteristics may have some association with the attitude towards entrepreneurship and entrepreneurship intention, we control for gender, entrepreneurship education, and family business background. To measure respondents' *entrepreneurship education*, we asked "Have you ever taken any course related to entrepreneurship during your studies at your university/institute?" Furthermore, to understand their *family business background,* we asked the respondents "Do your parents currently own a business?" Respondents were asked to respond yes or no to the questions related to entrepreneurship education and family business background

5.3.4 Common method bias

Common method bias (CMB) refers to a threat to the validity of the measurement of the relationship between variables, which arises from the measurement itself (Podsakoff et al., 2003). According to Williams and Brown (1994) the relationship between the constructs is either inflated or deflated because of CMB. The CMB problem occurs when the data are gathered from a single source (Richardson et al. 2009). To counter CMB, both procedural and statistical techniques are available (Reio Jr, 2010).

This study was cross-sectional in nature and collected responses from single respondents, so there was a chance that the relationship between might be affected by CMB. To identify and counter this problem, we applied both procedural and statistical techniques. This study used various procedural techniques for designing the questionnaires and statistical techniques after collection of data.

Table 15 Constructs description and Cronbach's alpha

Constructs	Items	Indicators	Cronbach's Alpha
Benevolence	Even though my performance is good, I always strive to	ben2	0.749
	I always try to find better, faster and more efficient ways	ben3	
	I commit myself to continuously improving my perfor-	ben4	
	I work hard to perform my tasks because I know that God	ben5	
Consultation	It is necessary to consult others when making a big deci-	con1	0.600
	I consult others only for something important.	con2	
	I consult others while making decisions.	con3	
	Consultation allows me to overcome obstacles and avoid	con4	
Cooperation	I always try to help others.	coop2	0.728
	Cooperation is a virtue during group tasks.	coop3	
	I cooperate well with my classmates.	coop4	
Cont. Self-criticism	I find self-criticism and self-appraisal useful for putting	csc3	0.611
	It is important for me to regularly practice self-criticism	csc4	
	I regularly practice self-criticism to ensure that I am on the	csc5	
Gratitude	It is necessary to give credit to those who deserve it.	gra1	0.781
	The blessings that I receive in my life encourage me to	gra2	
	I always praise God for the good things happening to me.	gra3	
	I contribute to charity as an appreciation for the bounties	gra5	
	My belief in the mighty God makes me humble and kind	gra6	
Hardworking & Optimal Efforts	I pull all my energy, resources and abilities together to ac-	hw1	0.717
	I always strive to be the best at whatever I do.	hw3	
	I consider myself to be very committed and very serious in	hw5	
	I will make sure my task is accomplished as good as possi-	hw8	
Perfectionism	As a student, I worked on assigned tasks with a systematic	perf1	0.651
	I always think of plans to improve my own performance.	perf2	
	Once I set my goals, I am committed to carrying out my	perf5	
Responsibility	In group tasks, I do my best because of my sense of re-	resp1	0.615
	I take the responsibility entrusted to me seriously.	resp3	
	I perform my tasks properly and efficiently as I always	resp4	
Subjective Norms	If you were to pursue a career as an entrepreneur, how would people in ment react to/judge that decision?		0.61
	Parents/Other family members	sn1	
	Friends/Fellow students	sn2	
	People important to me in general	sn3	
Perceived Behavioral Control	If I wanted to, I could easily become a businessman.	pbc1	0.74
	As an entrepreneur, I would have sufficient control over	pbc2	
	It is entirely up to me whether or not I become an entre-	pbc3	
Attitude Towards Entrepreneurship	Being an entrepreneur implies more advantages than dis-	atti-	0.83
	A career as an entrepreneur is attractive to me.	atti-	
	If I had the opportunity and resources, I would become an	atti-	
	Being an entrepreneur would entail great satisfaction for	atti-	
	Among various options, I would rather be an entrepreneur.	atti-	
Entrepreneurship	What are the chances of starting your own business in the	ei1	
Offering Prayers	I pray five times a day.	rp1	
Fasting	I fast during the month of Ramadan.	rp2	
Alms-giving	My family and I help the poor people of our society by	rp3	

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5.3.5 Preliminary data analysis

All preliminary data analyses were conducted using SPSS 23.0. We used SPSS to perform basic univariate analysis of the data, which included assessing data normality and linearity, a reliability analysis, and checking the multicollinearity among the variables. I used skewness and kurtosis analysis, normal probability plots, and scatter plots for the assessment of data normality. To check the reliability of the variables, I used Cronbach's alpha and composite reliability for the items used to measure the respective variables. To assess the linearity of data, I used scatter plots of the independent and dependent variables. The preliminary data analysis included descriptive analyses of the data.

5.3.6 Multivariate analysis technique

To assess the hypotheses of the study, I used structured equation modelling (SEM). The primary aim of this technique is to examine the relationship between latent constructs, where those constructs are measured by observed variables (Byrne, 2010; Hair et al., 2010). This technique combines confirmatory factor analysis (CFA) and multiple regressions into one model. According to Anderson and Gerbing (1988), SEM can be applied by choosing one of the two approaches. The first stage of SEM uses measurement and structured modelling at the same time, whereas stage two of SEM assesses the measurement model followed by the structured model (Hair et al, 2010). This study used the two-stage approach in SEM for estimating the reliability, validity and unidimensionality of the latent constructs, and for hypothesis testing.

SEM also estimates the goodness of fit indicators for the model, which indicates how well SEM measures the relationships among the constructs (Hair et al, 2010). Moreover, researchers recommended using SEM to predict indirect effects of an independent variable on the dependent variable (Mackinnon, 2008; Preacher and Hayes, 2004). In addition, SEM is suited for estimating the direct and indirect effect at the same time (Little et al. 2007). Therefore, to analyze the mediation effect, the current study used SEM.

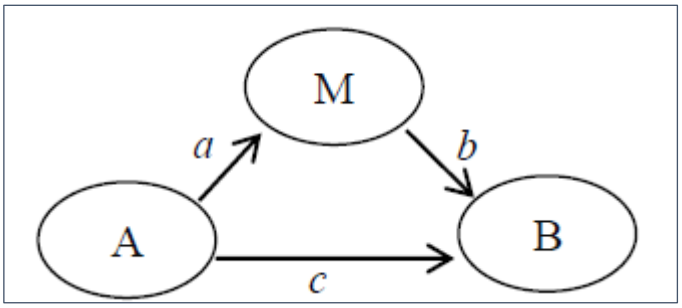
5.3.7 Mediation analysis

According to MacKinnon (2008), mediation analysis is the analysis of an intervening variable to clarify the relationship of dependent and independent variables. Preacher and

Hayes (2008) defined this analysis as an analysis where the outcome variable is influenced by the independent variable through a mediating variable. There are different ways to examine mediation effects between the variables. The casual step strategy by Baron and Kenny (1986) requires three conditions to be fulfilled in order to examine the existence of mediation:

a. "A and M should be significantly related
b. M should be significantly related to B
c. The direct path (c) should be less as compared to the indirect path (a × b)".

Figure 16 Mediation analysis



Baron and Kenny's mediation model was criticized by Mackinnon et al. (2007) and Preacher and Hayes (2004). To assess the significance of an indirect effect, alternative approaches can be used (Muthén, 2011). Judd and Kenny's (1981) approach can be used where the difference between direct and indirect regression weights can be evaluated. Sobel (1982)'s approach can be used where the indirect effect can be calculated by multiplying the regression weights of both the regression equations. Both of these approaches result in the same value (Mackinnon et al, 2002).

Moreover, many researchers recommend using SEM to assess the mediation effect (Mackinnon, 2008; Preacher and Hayes, 2004). This study applied SEM to evaluate the relation between the independent and dependent variables that was indirectly explained by an intervening variable. Full mediation exists where the relationship is explained by the mediator alone; partial mediation exists where the relationship is partially explained by the direct effect and partially by an indirect effect. If the relationship between an independent variable and a mediating variable, or between a mediating and a dependent variable, is insignificant, there is no mediation between the independent and dependent variables.

5.4 Analysis and results

5.4.1 Demographical statistics

The personal information section of the research instrument contained items related to the demographics of the respondents. This section contained questions about their gender, age, religion, nationality and residential region. The present study excluded information about the religion and nationality of respondents because it focused on the Islamic religion and students who were Pakistani nationals.

As shown in Table 16, among the sample of 1895 respondents, most were male, at 65.65% (n=1244); the remaining 34.35% respondents were female (n=651). The average age of the respondents was 21 years. Approximately 85% of the respondents were between 19 and 23 years old. About 4.40% of respondents were below 19 years of age, whereas 6.30% were 25 or older.

The focus of the study was universities in Punjab and ICT. Therefore, most respondents (85.40%) belonged to the largest province of Pakistan, namely Punjab, and about 2.70% belonged to ICT. The remaining 11.90% of respondents were from other parts of Pakistan, such Baluchistan, Sindh, KPK, Gilgit Baltistan, and Azad Jamu and Kashmir.

Table 16 Demographic statistics

Demographics (n=1895)		**Frequency**	**Percentage**
Gender	Male	1244	65.65
	Female	651	34.35
	Total	1895	100.00
Age	Below 19 years	83	4.40
	19 years	248	13.10
	20 years	355	17.70
	21 years	486	25.60
	22 years	330	17.40
	23 years	187	9.90
	24 years	87	4.60
	25 years or above	119	6.30
	Total	1895	100.00
Regions	Baluchistan	38	2.00
	Sindh	39	2.10
	KPK	82	4.30
	Punjab	1618	85.40
	Azad Jumu and Kashmir	42	2.20
	Gilgit Baltistan	24	1.30
	ICT	52	2.70
	Total	1895	100.00

Regarding educational levels, 71.6% of the respondents were at undergraduate level (n=1356) and 27.6% were at graduate level (n=524). The remaining 0.8% were pursuing either their PhD or post-doc (n=15). With regard to educational background, nearly a third (30.80%) of respondents were pursuing economics and business management education (n=584); 16.30% of respondents were studying social sciences (n=309); 13.40% were doing engineering (n=253); 11.90% were enrolled in arts and languages (n=225); 7.10% were enrolled in computer sciences (n=135) and the remaining 2.50% were pursuing a technical education (n=47).

When respondents were asked whether they had ever taken an entrepreneurship course, most responded in the negative, with 74.41% never having taken a course related to entrepreneurship during their studies. Only 25.59% of the respondents had taken a course related to entrepreneurship during their studies.

Regarding family background, 43.32% of the respondents' parents were currently running their own business; 70.24% reported that they had close family members who were business owners; and 56.62% reported that they had a close friend who was engaged in his or her own business. Concerning entrepreneurship intentions, 49.34% of respondents wanted to start their own business right after completing their studies; 16% wanted to join a public-sector organization; 12% wanted to become part of academia; 9% wanted to join a private firm; 6.28% wanted to join their family business and 0.53% of respondents had already founded or joined a business. The remaining 7% did not know which career choice they would make after their education. However, 41.37% wanted to start their own business five years after completing their studies. Table 17 shows that about 56.16% of the respondents have entrepreneurship intentions right after completing their studies.

Examination of the data showed that 37.20% of the females wanted to start their own business, whereas 55.70% of the male respondents wanted to start their own business after completion of their studies. This was the general scenario – that is, more males intended to start their own business than females. However, more females intended to work as employees in academia or the university; 18% of the females wanted to be employed in academia or university, whereas 8.4% of the male respondents wanted this. Similarly, females were more inclined than males to work in public-sector organizations (see Table 26 A in appendix).

Although many respondents wanted to start their own business after completing their studies, respondents from various fields were interested in joining other career options as a second choice. Among the respondents who were studying arts and languages, 12.4% wanted to work in academia or universities as an employee, and 19.4% of respondents who were studying social sciences wanted to work in public-sector organizations. Of the respondents studying medical health, 22.8% wanted to work in public-sector organizations as their second choice. The same was true of the respondents in economics and business management, engineering, computer sciences and technical education: 15.4%, 17%, 14.1% and 12.8%, respectively, wanted to join public-sector organizations as their second career choice. Respondents from mathematics and natural sciences had different preferences; most wanted to work in academia and listed starting their own business as a second choice.

Table 17 Educational and family background

Description(n=1895)		**Frequency**	**Percentage**
Level of Studies	Undergraduate	1356	71.60
	Graduate	524	27.7.
	PhD	13	0.70
	Faculty/Post-doc	2	0.10
	Total	1895	100
Field of Study	Arts and languages	225	11.90
	Social sciences	309	16.30
	Medical, medicine and health sciences	136	7.20
	Economics and business management	584	30.80
	Mathematics & natural sciences	206	10.90
	Engineering	253	13.40
	Computer sciences	135	7.10
	Technical and vocational education	47	2.50
	Total	1895	100.00
Entrepreneurship Education	No	1410	74.40
	Yes	485	25.60
	Total	1895	100.00
Family Business	No	1074	56.70
	Yes	821	43.30
	Total	1895	100
Career Choices	Employee in a private firm	176	9.30
	Employee in a university/academia	221	11.70
	Employee in a public sector organization	304	16.00
	Starting own business	935	49.30
	Continue already started business	10	0.50
	Joining family business	119	6.30
	Others/Do not know yet	130	6.80
	Total	1895	100

5.4.2 Descriptive statistics

The descriptive statistics section contains the means and standard deviations for Islamic values, Islamic religious practices, attitude towards entrepreneurship, subjective norms and perceived behavioral control. These are reported in Table 18. The mean values of all variables were close to 4, with Islamic religious practices having the highest mean value (4.114) and perceived behavioral control the lowest (3.670). The standard deviation for all variables was less than 1, which suggests there was no large dispersion within the responses (Meyer et al., 2006).

Table 18 Descriptive statistics

Variables	Mean	Std. Deviation
Islamic Religious Practices	4.114	0.756
Islamic Values	4.086	0.540
Subjective Norms	3.987	0.779
Perceived Behavioral Control	3.670	0.867
Attitude Towards Entrepreneurship	3.873	0.847

5.4.3 Common method bias

We relied on students' responses as the single source of our data, giving rise to a potential common method bias (CMB). CMB can be the cause of measurement error that has an effect on the relationship between constructs (Podsakoff et al., 2003). We used both procedural and statistical techniques to minimize potential CMB (Reio Jr, 2010). We used procedural remedies while designing our instrument and statistical remedies while analyzing the collected data.

We used various procedural remedies for CMB, as recommended by Podsakoff et al. (2003). First, we applied a temporal separation technique by introducing a time lag between criterion and predictor variables. Second, we used differing labels for the Likert scales and a separate scale for the criterion and predictor variables. We also shuffled the various items measuring the Islamic values construct. Third, we adopted a methodological measure by distributing two different sets of questionnaires in the same class to our respondents.

Last, a brief speech was delivered when we obtained responses from the respondents, to assure them that their answers would be treated anonymously. They were also told

that there were no right or wrong answers so they could respond as honestly as possible. Moreover, complicated syntax, double-barreled questions, and vague concepts were avoided to keep the questions simple and understandable.

To assess common method variance, we used three statistical techniques, as recommended by Podsakoff et al. (2003). First, Harman's single-factor test was applied. When all the items were loaded on a single unrotated factor in a factor analysis, this factor accounted for only 37.4% of the variance. Second, controlling for the effect of a directly measured latent methods factor was used to assess common method variance. After loading all items on their theoretical constructs and on the latent method factor having its own measurement components, the common method variance was 37.2%. Finally, controlling for the effect of an unmeasured latent methods factor was also used to assess the common method variance. In this method, all the items were loaded on their respective constructs as well as on a latent common factor, which accounted for 15.2% of the variance. In sum, these values were well below the standard threshold of 50% (Eichhorn, 2014), indicating that common method variance did not cause severe problems in this study.

5.4.4 Normality of the data

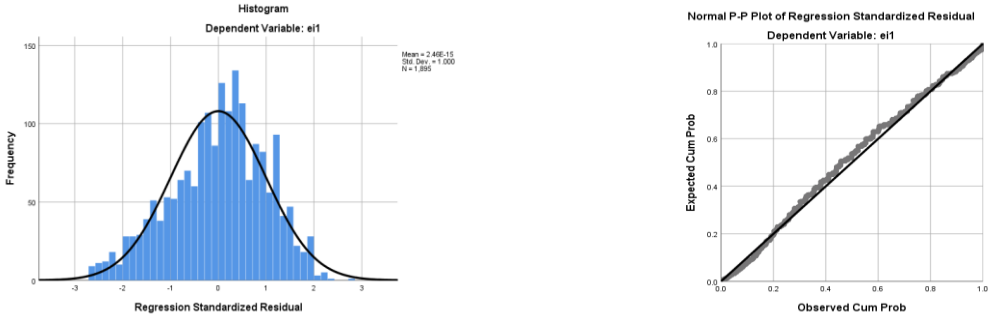
Normality of the data can be assessed by reporting the kurtosis and skewness. According to Pallant (2011) and Tabachnick and Fidell (2001), data are normally distributed if the kurtosis and skewness scores fall in the range of +3 to -3. However, according to Hair et al. (2010), it is better to use probability plots for data from large samples. The present study used both techniques to check for data normality. Table 19 illustrates the kurtosis and skewness statistics for the variables under study; the results shows that these statistics were well within the standard range and thus the data were normally distributed.

Table 19 Skewness and kurtosis

Variables	Kurtosis	Skewness
Islamic Religious Practices	-0.891	0.524
Islamic Values	-0.916	0.987
Subjective Norms	-0.872	0.844
PBC	-0.464	-0.254
Attitude Towards Entrepreneurship	-0.690	0.184
Entrepreneurship Intentions	-0.418	-0.603

Figure 17 depicts the residuals for Islamic values and entrepreneurship intentions. The frequency distribution is bell-shaped and the P-P plot of the regression residual shows that residuals were not far from the diagonal line. Histograms and P-P plots of all other variables appear in the Appendix (Figure 21 A). As per Hair et al. (2010), if the residual values are not far from the line, the data are normally distributed. According to Graverrer and Wallnau (2007), data are normally distributed if the histogram is bell-shaped. Therefore, the data used in this study were normally distributed.

Figure 17 Histogram and P-P plot



5.4.5 Detection of outliers

Outliers are extreme values in the data set that exert substantial effects and therefore require proper treatment after being detected (Meyers et al., 2006). The term "5% trimmed" refers to a procedure to detect outliers in the data; if there is a noticeable difference between the original mean and the trimmed mean, then outliers exist which require proper treatment (Pallant, 2011). Table 20 shows the values of original means and 5% trimmed means for all variables of interest; there was no notable difference between the two means. Therefore, we assumed that the variables were not affected by extreme values and we proceeded with further data analysis.

Table 20 Detection of outliers

Variables	Original Mean	5% Trimmed Mean
Islamic Religious Practices	4.114	4.162
Islamic Values	4.086	4.110
Subjective Norms	3.987	4.038
Perceived Behavioral Control	3.670	3.703
Attitude Towards Entrepreneurship	3.873	3.912
Age	21.28	21.14
Gender	0.34	0.33
Family Business	0.43	0.43
Risk Attitude	7.04	7.10
Entrepreneurship Intentions	5.76	5.79

5.4.6 Reliability analysis

All the items used in this study were adopted from previous research. It was important to assess the reliability of the items to check whether they were measuring the specific constructs. Therefore, Cronbach's alpha and composite reliability evaluate the reliability of the constructs. The threshold for composite reliability as suggested by Bagozzi and Yi (1988) is 0.60 and Cronbach's alpha values should be more than 0.60 (Hair et al, 2010).

Table 21 illustrates that the constructs were reliable for further analysis. The values of composite reliabilities for all constructs were beyond the threshold and ranged from 0.772 to 0.877. Similarly, Cronbach's alpha values ranged from 0.60 to 0.83, which was beyond the threshold recommended by Hair et al. (2010).

5.4.7 Validity

Validity measures "the ability of the scale to measure what it supposed to measure" (Ghauri and Gronhaug, 2002). There are two forms of validity, namely content validity and construct validity. Content validity is also known as face validity. Construct validity includes convergent and discriminant validity (Hair et al., 2006; Meyers et al., 2006).

Validated scales were adopted from the existing literature. In addition, we assessed both forms of validity to assess the ability of the scales to measure the constructs. The instrument was sent to an expert in the field and we incorporated their recommendations to avoid any misconception in the instrument.

Construct validity is an important measure of the validity of the constructs, which tells the researcher "what an instrument is measuring" (Ruane, 2005). Construct validity includes discriminant validity and convergent validity. According to Hair et al. (2006), discriminant validity requires that the constructs used in the study should not be highly correlated with each other. Convergent validity investigates the correlation of items measuring the same construct.

CFA is the preferred method to assess the convergent and discriminant validity of a construct (Byrne, 2010). Convergent validity can be judged by two methods. First, the standardized factor loading in the CFA should be highly significant (Fornell and Larcker, 1981; Hair et al., 2006). Second, the value of average variance extracted (AVE) should be more than 0.50 (Hair et al., 2006; Urbach and Ahlemann,2010). To assess discriminant

validity, the AVE is compared with the correlation coefficients of the construct; the square root of AVE should be greater than the correlation coefficient of the two constructs. Table 21 shows that the standardized factor loading in the CFA were highly significant. The AVE of each construct was more than 0.50, and the square root of AVE was greater than the correlation coefficient of the constructs. This result affirms the convergent and discriminant validity.

Table 21 Convergent Validity and Reliability Analysis

Construct	**Items**	**Factor Loadings**	**AVE**	**CR**	**Cronbach's Alpha**
Attitude Towards Entrepreneurship	Being an entrepreneur implies more advantages than disadvantages to me.	0.668	0.56	0.87	0.83
	A career as an entrepreneur is attractive to me.	0.789			
	If I had the opportunity and resources, I would become an entrepreneur.	0.783			
	Being an entrepreneur would entail great satisfaction for me.	0.773			
	Among various options, I would rather be an entrepreneur.	0.734			
Perceived Behavioral Control	If I wanted to, I could easily become a businessman.	0.822	0.63	0.84	0.74
	As an entrepreneur, I would have sufficient control over my business.	0.808			
	It is entirely up to me whether or not I become an entrepreneur.	0.753			
Subjective Norms	If you would pursue a career as an entrepreneur, how would people in your environment react to/judge that decision?		0.53	0.77	0.61
	Parents/Other family members	0.669			
	Friends/Fellow students	0.779			
	People important to me in general	0.722			
Goodness of fit					
$\chi 2$/df		2.176			
RMSEA		0.025			
SRMR		0.026			
CFI		0.992			

5.5 Multivariate analysis

We use structural equation modeling (SEM) in our multivariate analysis. There are multiple reasons for choosing an SEM approach. First, SEM is a tool that can estimate multiple and interdependent regression equations simultaneously. This is particularly useful because we aim to simultaneously investigate the relationship between values/practices and

attitude, between attitude and intention, and between values/practices and intention. Second, SEM has the ability to measure unobserved variables and can also trace their effect on multiple dependent variables in the same model, and SEM explains the covariance among measured variables (Hair et al., 2006). Third, we are interested in testing the specific indirect effect in a structured model. SEM is an attractive choice for testing the mediation (Williams et al., 2009).

5.5.1 Results: measurement model

The values $\chi 2/df$, RMSEA, SRMR, and CFI were used as a measure of goodness of fit as suggested by Bentler (1990). The results are displayed in Table 21.

First, we assess the validity and reliability of the latent variable by conducting CFA. The standardized factor loading in the CFA for three latent constructs is highly significant ($p < 0.01$). Additionally, the value of $\chi 2/df$ (2.176) is within the suggested range of 3 to 1 (McIver & Carmines. 1981), the value of RMSEA (0.025) is well below 0.07, the value of SRMR (0.026) is well below 0.08 and the value CFI (0.992) is well above 0.92. This shows that the measurement model has a good fit. To assess the convergent validity, discriminant validity, and reliability of latent constructs, we considered the values of AVE, the square root of AVE in comparison of correlation with other latent constructs, composite reliability, and Cronbach's alpha. We used the value of CR to assess the convergent validity of the constructs.

As shown in Table 21, the value of CR for the attitude towards entrepreneurship is 0.87, 0.77 for subjective norms, and 0.84 for perceived behavioral control. All three constructs have a CR higher than the stipulated criteria (i.e., 0.70). The value of the average variance extracted (AVE) was also used to check the convergent validity of the construct and should be above 0.5 (Hair et al., 2006; Urbach & Ahlemann,2010). Moreover, Table 22 shows that the square root of AVE is more than the correlation between the constructs, affirming the models convergent and discriminant validity. The results also affirm the reliability of the scales as the values of composite reliability CR are well above 0.70 and the values of Cronbach's alpha are well above 0.6. Since the value of CR should be more than 0.70, acceptance of Cronbach's alpha depends on the nature of the study; the value of CA is acceptable in the exploratory study if it is lower than 0.70 (Hair et al., 2006).

Table 22 Correlation among Latent Constructs and Discriminant Validity

	AVE	Attitude Towards Entrepreneurship	Perceived Behavioral Control	Subjective Norms
Attitude Towards Entrepreneurship	0.56	0.748		
Perceived Behavioral Control	0.63	0.135	0.794	
Subjective Norms	0.53	0.398	0.173	0.728

5.5.2 Results: structural model

The results of our main analysis are displayed in Table 23. We incorporate all three predictors (subjective norms, perceived behavioral control, and attitude towards entrepreneurship) of the TPB, as shown in Figure 18. We assess the specific mediation from each mediator through the attitude towards entrepreneurship on entrepreneurship intention[6]. We use the mean value of our eight Islamic values and three Islamic religious practices as our independent variables in Models 1-3 to test our hypotheses.

The goodness of fit indicators for Model 3 indicates an acceptable fit because the value of RMSEA is 0.030 and the value of SRMR is 0.021 (0.08). A good fit is also indicated by the higher CFI value of 0.977, which is above the threshold of 0.92, as suggested by Hair et al. (2006). The values of R^2 in this model for entrepreneurship intentions and attitude towards entrepreneurship are 0.226 and 0.249, respectively, explaining the moderate amount of variance in entrepreneurship intentions and attitude towards entrepreneurship.

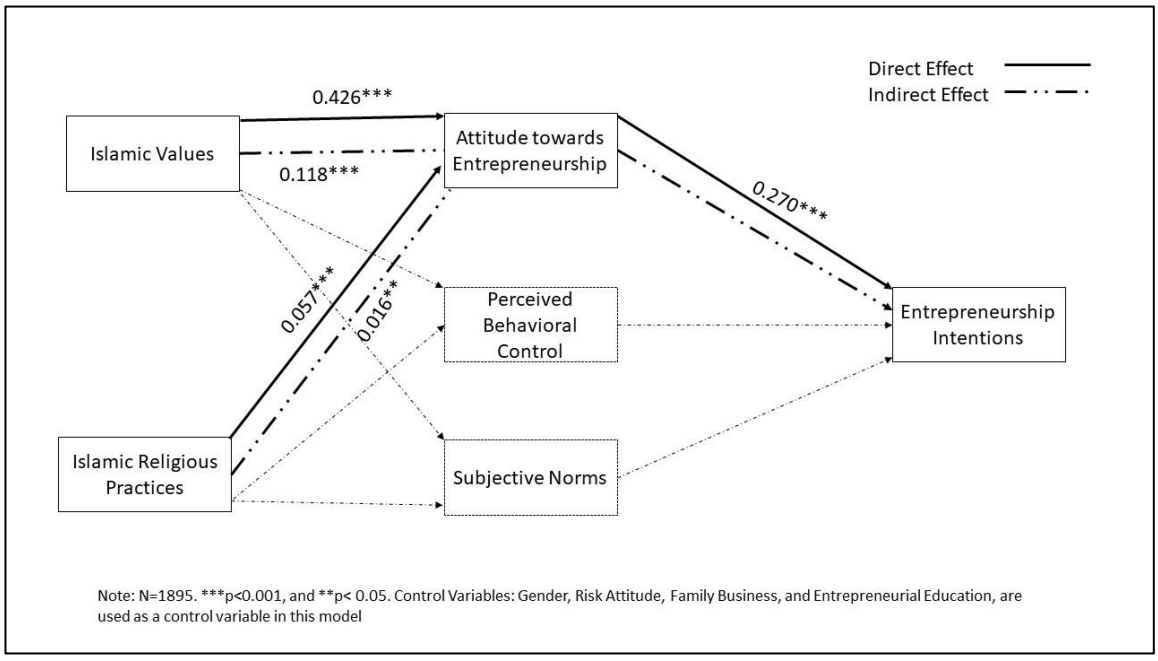
Table 23 shows that both Islamic values and Islamic religious practices have a direct significant influence on the attitude towards entrepreneurship in Model 1. In Model 2, Islamic values and Islamic religious practices have a direct significant influence on entrepreneurship intentions. We assume a positive influence of Islamic values and Islamic religious practices on the attitude towards entrepreneurship. The results of Model 1 show that Islamic values and Islamic religious practices have a significant positive influence on the attitude towards entrepreneurship.

To fully evaluate hypotheses H1 and H2, we included all three antecedents of TPB in Model 3 along with entrepreneurship intention and the independent variables. We used

[6] See table 28 A and 29 A for direct and indirect effect of Islamic values and Islamic religious practices on entrepreneurship intentions through SN and PBC respectively.

the bootstrapping technique to calculate the direct effect of Islamic values and Islamic religious practices on entrepreneurship intention while controlling for mediators as well as the specific indirect effect on entrepreneurship intention through the attitude towards entrepreneurship. The results show that the attitude towards entrepreneurship has a positive influence on entrepreneurship intention. The results of Model 3 also show that Islamic values significantly influence entrepreneurship intentions while controlling for the mediators of the TPB, whereas Islamic religious practices no longer have a direct significant influence. In addition, Islamic values and Islamic religious practices have a significant indirect effect on entrepreneurship intentions through the attitude towards entrepreneurship. Table 23 also shows that the attitude towards entrepreneurship has a direct significant influence on entrepreneurship intentions. Islamic values also have a direct significant influence on entrepreneurship intention, whereas Islamic religious practices do not have a direct significant influence.

Figure 18 Direct and indirect effect of Islamic values and Islamic religious practices on attitude towards entrepreneurship and entrepreneurship intentions



Comparing the direct and indirect effects of Islamic values and Islamic religious practices on entrepreneurship intention suggests that the relationship between entrepreneurship intention and Islamic values is partially mediated by the attitude towards entrepreneurship. This provides support for our hypothesis H1. Similarly, the empirical results

show that the relationship between entrepreneurship intentions and Islamic religious practices is (fully) mediated by the attitude towards entrepreneurship. This provides support for hypothesis H2.

Table 23 Direct and Indirect Effect of Islamic Values and Islamic Religious Practices with Attitude towards Entrepreneurship as a Mediator.

	Model 1`	**Model 2**	**Model 3**		
	Attitude towards entrepreneurship	Entrepreneurship intention	Direct effect on entrepreneurship intention (Controlling for the mediator)	Indirect effect on entrepreneurship intention through attitude	Mediation
Independent Variable					
Islamic Values	0.426***(0.021)	0.064*** (0.023)	-0.076**(0.030)	0.118***(0.017)	Partial
Islamic Religious Practices	0.057**(0.024)	0.046* (0.024)	0.018 (0.023)	0.016**(0.007)	Full
Control Variables	Included	Included	Included	Included	
R2	0.244	0.15	0.226		
Mediating Variables					
Subjective Norms			-0.007(0.045)		
PBC			0.111***(0.032)		
Attitude Towards Entrepreneurship			0.270***(0.038)		

Notes: N=1,895. ***p<0.001, **p< 0.05, and *p <0.10. Control Variables: Gender, Risk Attitude, Family Business, and Entrepreneurial Education are used as control variables in this model. The significance of direct and indirect effects are calculated using bootstrapping of 5,000 replications. SE are shown in parentheses

5.5.3 Results: further analysis

In our main analysis, we use a composite measure of 8 Islamic values and 3 Islamic religious practices. However, it is possible that some values and religious practices are more important than others. We thus conducted a further analysis in which we use the 8 individual Islamic values and 3 individual Islamic religious practices as variables. The analysis is displayed in Table 24[7].

Model 1 displays the results with attitude as the dependent variable, while Model 2 uses intention as the dependent variable. All three antecedents of TPB are used as medi-

[7] See table 30 A and 31 A for direct and indirect effect of specific Islamic values and specific Islamic religious practices on entrepreneurship intentions through SN and PBC respectively

ators in Model 3, and the specific indirect effect through the attitude towards entrepreneurship is shown. The results show that the value of R^2 for entrepreneurship intention is 0.230. The value of R^2 for attitude towards entrepreneurship is 0.251, explaining the moderate amount of variance in attitude towards entrepreneurship due to independent variables.

The results further reveal that perceived behavioral control and attitude towards entrepreneurship significantly influence entrepreneurship intention. Moreover, six Islamic values (consultation, cooperation, gratitude, hardworking & optimal effort, and responsibility) and two Islamic religious practices (fasting and alms-giving) have a direct significant influence on the attitude towards entrepreneurship. However, none of the Islamic values and Islamic religious practices have a direct significant influence on entrepreneurship intention. Moreover, consultation, cooperation, gratitude, hardworking & optimal effort, responsibility, fasting, and alms-giving indirectly influence entrepreneurship intentions through the attitude towards entrepreneurship, but there is no direct influence of these Islamic values and Islamic religious practices on entrepreneurship intentions. Therefore, the influence of these Islamic values and Islamic religious practices on entrepreneurship intentions is fully mediated by the attitude towards entrepreneurship.

In a further analysis, we use the 8 Islamic values and 3 Islamic religious practices separately to assess which values and practices influence the attitude towards entrepreneurship the most. The results indicate that cooperation has the strongest direct effect and has the strongest indirect effect on entrepreneurship intention through the attitude towards entrepreneurship. Similarly, the religious practice of observing fast has the strongest direct effect and indirect effect among the practices observed.

5.6 Discussion and conclusion

5.6.1 Discussion of the main findings

Socio-psychological aspects shape human behaviors (Licht & Siegal, 2006) and influence the probability of being entrepreneur. These socio-psychological aspects include religious values (Turkina & Thai, 2015). Similarly, Sigalow et al., (2012) and Wagenfeld-Heintz, (2009) argue that religious values influence an individual's career choices, such as the intentions to become an entrepreneur.

Table 24 Direct and indirect effect of specific Islamic values and specific Islamic religious practices with attitude towards entrepreneurship as a mediator (further analysis)

	Model 1	**Model 2**	**Model 3**		
	Attitude towards entrepreneurship	Entrepreneurship intention	Direct effect on entrepreneurship intention (Controlling for the mediator)	Indirect effect on entrepreneurship intention through attitude	Mediation
Islamic Values					
Benevolence	0.037	-0.012	-0.025	0.011	No
Consultation	0.098***	0.038	0.003	0.029***	Full
Cooperation	0.112***	0.031	-0.013	0.033***	Full
Cont. self-Criticism	0.049*	0.026	0.015	0.014*	Full
Gratitude	0.098***	-0.019	-0.043	0.029**	Full
Hardworking	0.076**	0.031	-0.008	0.022**	Full
Perfectionism	0.042	0.014	-0.009	0.012	No
Responsibility	0.057*	-0.024	-0.043	0.017	No
Islamic Religious Practices					
Offering Prayers	-0.024	-0.002	-0.002	-0.007	No
Observing Fast	0.062**	0.052* *	0.030	0.018**	Full
Alms-giving	0.045*	0.019	-0.004	0.013*	Full
Control Variables	Included	Included	Included	Included	
R^2	0.251	0.218	0.230		
Mediating Variables					
Subjective Norms			0.012		
PBC			0.115***		
Attitude Towards Entrepreneurship			0.292***		

Notes: N=1,895. ***p<0.001, **p< 0.05, and *p <0.10. Control Variables: Gender, Risk Attitude, Family Business, and Entrepreneurial Education are used as control variables in this model. The significance of direct and indirect effects are calculated using bootstrapping of 5,000 replications.

But these religious values do not directly influence entrepreneurship intentions. Rather, they shape the attitude towards entrepreneurship, which in turn influences entrepreneurship intentions.Our results support this notion of the indirect influence of religious values by empirically showing that the attitude towards entrepreneurship acts as a mediator between religious values and entrepreneurship intentions. Specifically, we show that Islamic values serve as guiding principle in shaping attitude towards entrepreneurship in an Islamic community, and have an indirect influence on entrepreneurship intention through attitude. This is in line with the argument of Azim (1991), who provides evidence that religious values influence people's perception, thinking, and behavior. Inglehart and Baker (2000) argue that a person is influenced by religious values regardless of his/her religiosity. Like other religions, Islam does not directly influence entrepreneurship, but it promotes

values within society, and these values have an influence on the propensity towards entrepreneurship activity (Davis, 2013). The findings of our study are in line with the findings of Davis (2013) and show that Islamic values are an important contextual factor.

Islam emphasizes hard work, which is considered a religious obligation towards society (Ramadani et al., 2015; Ratten et al. 2017). Islamic teaching focuses on consultation (Shura) when making an important decision. There are various Quranic verses and sayings of the Holy Prophet that emphasize consultation before making a decision. Islam not only encourages consultation before making a decision but also helps in solving societal problems (Sani, 2010). Moreover, Islam strongly insists that Muslims cooperate with one another in accomplishing different tasks: "Cooperate with one another in good deeds and abstain from evil" (Al Quran, 5:2). Furthermore, Anggadwita et al. (2017) argue that cooperation is one of the basic dimension of entrepreneurship in Islam. Our results show that cooperation has the strongest effect on entrepreneurship attitude and intention, followed by consultation, gratitude and hardworking & optimal effort.

Just mere belief in the existence of God provides useful means for confronting uncertainties linked to entrepreneurial activities (Parboteeah et al., 2015). But the participation in daily religious activities by a Muslim creates the perception that he/she is protected by his/her religion, which allows him/her to take a moderate level of risk that is inherent in entrepreneurship (Omri et al., 2017). Woodrum, (1985) found that participation in religious activities has a positive and significant influence on self-employment. Apart from this fact we argue that religious practices do not directly influence entrepreneurship intentions but religious practices have influence on attitude towards entrepreneurship (De Nobel et al., 2007) and individuals exhibit stronger attitude towards entrepreneurship who regularly participate in religious practices (Guiso et al. 2003). On the other hand this attitude towards entrepreneurship is predicting entrepreneurship intention. Our results support this notion and show that the relationship of Islamic religious practices and entrepreneurship intentions of the students is fully mediated by the attitude towards entrepreneurship. Moreover, the result of our further analyses indicates that the religious practice of observing fasts and alms-giving are significant predictors of the attitude towards entrepreneurship and indirectly influence entrepreneurship intentions. Surprisingly, offering prayers does not show a significant effect on attitude. One reason might be that praying is a habitual daily activity that every Muslim has to perform five times a day, and therefore praying

does not affect their attitude significantly. Additionally, fasting during the month of Ramadan is conducive to the development of an attitude towards entrepreneurship, which subsequently affects the entrepreneurship intention. An individual might develop a favorable attitude by thinking that if he/she can perform the hard task of fasting for 30 days in a row, he/she can perform any other hard task, such as entrepreneurial activities. Moreover individual who are more committed to Islam put more respect on religious principles. Those who practice their religion are more focused on the welfare of the community and bring positive change to the community (Gursoy et al., 2017).

5.6.2 Contributions

The study's contributions are threefold. First, we use a more fine-grained approach to assess the link between Islamic religion and entrepreneurship. Specifically, the study uses Islamic values (e.g., benevolence, consultation, cooperation, continuous self-criticism, gratitude, hardworking & optimal efforts, perfectionism, and responsibility) and Islamic religious practices (e.g., offering prayers, observing fast, and alms-giving). In contrast, previous research has mostly captured the role of religion just by religious affiliation (Acheampong, 2017) and sometimes by church/mosque attendance (Ratten et al., 2017). Our more nuanced measurement extends the debate of Dana (2009), who argued that every religion values entrepreneurship differently, as each religion has a different set of values, and a person is influenced by those religious values irrespective of whether he/she is religious.

Second, our study contributes to the entrepreneurship intention literature (Fayolle & Liñán, 2014) by showing that the influence of religion on entrepreneurship intentions is mainly due to religious values and practices that shape the attitude towards entrepreneurship, which, consequently, has an influence on entrepreneurship intentions. Carswell and Rolland (2004) found that participating in religious activities and religious values have a positive influence on self-employment. Our finding also suggests that it is not religion itself, specifically the Islamic religion, but the religion's values and the religious practices that shape the attitude towards entrepreneurship, which, consequently, has an influence on entrepreneurship intentions. Previous research shows that regardless of whether a person is religious, it is the value propagated by the religion that has an influence on individuals (Inglehart & Baker, 2000). We confirm that in the context of an Islamic country, it is not merely the affiliation or religiousness of the individual but also the Islamic values and

participation in Islamic religious practices that shape the attitude, which subsequently influences the entrepreneurship intentions of the students.

Third, we introduce the context of the Islamic community to the entrepreneurship literature. This study also extends the debate of Dodd and Gotsis (2007), who argue that religious beliefs and practices are not directly related to entrepreneurship intentions but that the relationship between religion and entrepreneurship is highly context-specific. Various religions value entrepreneurship differently (Dana, 2009) because religion and entrepreneurship are related to each other in a cultural context (Dana, 2010). Since entrepreneurship is also a highly context-specific phenomenon (Welter, 2011), the entrepreneurship literature has more recently placed a higher emphasis on assessing the influence of a diverse set of contextual factors. Therefore, different religious aspects, such as religious values and practices, are important because they affect everyday life (Ratten et al., 2017). This study introduces Islamic values and Islamic religious practices as contextual factors in entrepreneurship research, especially in Islamic communities.

5.6.3 Limitations and future research

Our study has several limitations. First, our data are collected from university students in one Islamic country (Pakistan). Thus, the findings cannot be generalized to all Islamic countries and to Muslims residing in countries in which they are not the majority. Similar to previous research on entrepreneurship intentions, we draw on students as respondents. The findings may not be generalizable to other demographic groups. Second, regional differences within a country may influence the attitude towards entrepreneurship and entrepreneurship intentions (Dana, 2010). Third, this study limited to only one geographical category of community i.e. Islamic religion while predicting attitude and intentions by using TPB. Although entrepreneurship researcher also conceptualizing community through social networks. Moreover, we did not use the full TPB model, which also includes entrepreneurship behavior or actions. Finally, our data and empirical results are limited to eight Islamic values and three Islamic religious practices. However, more religious values, practices, and personality characteristics exist that. Future research might use those values, practices, and personality characteristics to further explore the influence of the Islamic religion on entrepreneurship (e.g., Anggadwita et al., 2017).

Our study also opens several avenues for future research to examine other critical questions related to the Islamic religion and entrepreneurship intentions. First, data could be gathered from different Muslim countries after adding some cultural dimensions to generalize our findings further. Second, data can be collected from those Muslims who are residing in a country where they are not the majority so that the results can be compared with a country inhabited by a Muslim majority. Additionally, focusing on networking and community support of the ethnic community in a particular country. This approach would enable more profound insights into the contextual effect of Islamic values and Islamic religious practices on entrepreneurship intentions and attitudes. Third, as Islam is not only concerned with intention but also with action, future research could evaluate the effects of the Islamic religion through its values and practices on behavior towards entrepreneurship by adopting the full TPB model or on entrepreneurial action by using nascent entrepreneurs as the population of the study in an Islamic country. Finally, we hope that future research will shed more understanding of other religious aspects, such as seeking religious knowledge (formal or informal), preaching and time spent on religious activities while evaluating entrepreneurship attitude, intentions, and behavior of the individuals in a particular cultural context.

6 Conclusion

6.1 Main findings

This dissertation provide an overview of the research on religion and entrepreneurship. By applying a systematic literature search technique, Chapter 4 retrieved 270 peer-review articles and confirmed the finding of Balog et al. (2014) that the research on religion and entrepreneurship is a quite small field. Although the field of entrepreneurship grew steadily in last 3 decades (Meyer et al., 2014) but the research about religion and entrepreneurship making slow progress. By doing mapping of this field, 270 articles were contributed by 494 authors and published in 163 journals. About 46% of the articles were published in top 25 journals, which includes only 10 impact factor journals. However, 45% of the total articles were published in impact factor journals. The mapping of the research found that Leo Paul Dana, Mitchel Neubert, and Sarah Dodd are the most prolific authors. Among top journals the *Journal of Enterprising Communities: People and Place in the Global Economy, Small Business Economics,* and *Journal of Business Ethics* are the most productive journals.

Furthermore, chapter 4 of this dissertation has also identified the highly cited articles. After detail investigation, it was found that 54% of the total articles were published in very recent period, i.e. 2014-2019 and De Vita et al. (2014) is the most influential article in this period. However, over Guiso et al. (2003) received highest number of citations and they used religion as instrumental variable of the culture. It was observed that the *Journal of Economic Behavior & Organization,* and *Entrepreneurship Theory & Practice* are the most influential journals because these journals received highest number of citations per paper.

As discussed in Chapter 4, most of the research articles used Islam as a religion of investigation but article using Islam as religion received very less space in quality journals. However, by mapping the field it was observed that the research article which used more than one religion and religion as overall phenomenon received more attention in quality journals. Furthermore, it was discussed that East Asia & Pacific region is the most fertile region in this field, but article which used North American countries or more than one

countries as region of investigation received more attention by the quality journals. Chapter 4 found that most of the research articles are using non-empirical methods, while most of the article published in quality journals used empirical methods.

Additionally, by critical mapping, the content of the research article in the field, 5 thematic cluster were identified: (a) women and social entrepreneurship (b) religiosity, values and spirituality (c) ethnicity, immigrants, and community (d) society and culture (e) micro-finance, economic development, and others. However, 4 thematic clusters were identified by using co-occurrence of keywords: (a) economics and finance, (b) culture, institution, and women, (c) social capital, (d) ethnicity and immigrants. Similarly, 4 clusters were identified by using author's co-citation analysis: (a) religion, spirituality, and institution; (b) core entrepreneurship; (c) social capital and ethnicity; and (d) women entrepreneurship. Moreover, it is observed that these cluster identified by using different techniques were identical to each other. The bibliometric analysis was conducted by using a sample of 220 articles, retrieved from Scopus database. It was found that Audretsch, Dana, Welter, Gartner, Weber, Shane, Smallbone, and Aldrich received more attention in research on religion and entrepreneurship. Different emerging trends were identified while analyzing different clusters based on bibliometric analysis.

Furthermore, the empirical part of this dissertation investigate the influence of Islamic values and Islamic religious practices on entrepreneurship intentions, and also mediation effect of attitude towards entrepreneurship. Religion indirectly influences entrepreneurship activities through values and practices. However, Chapter 5 theorizes about the influence of religious values and religious practices on entrepreneurship activities, where religious values and practices do not directly influence entrepreneurship intentions. Instead, religious values and practices influence attitude towards entrepreneurship, which in turn influences entrepreneurship intentions.

To validate the research hypotheses (in Chapter 5), a primary dataset of 1895 university students from Pakistan was utilized. The results of SEM supported the hypothesis about an indirect influence of religious values by empirically showing that attitude towards entrepreneurship acted as a mediator between religious values and entrepreneurship intentions. Specifically, the results showed that Islamic values served as a guiding principle in shaping people's attitudes towards entrepreneurship in an Islamic community; they had an indirect influence on entrepreneurship intention through attitude towards entrepreneurship.

Similarly, the results empirically showed that the relationship between Islamic religious practices and the entrepreneurship intentions of students was fully mediated by the attitude towards entrepreneurship.

Additionally, Chapter 5 of this dissertation presented a further analysis, which investigated the influence of eight Islamic values and three Islamic religious practices on entrepreneurship intentions, directly and indirectly, through attitude towards entrepreneurship. The analysis revealed that six Islamic values (consultation, cooperation, gratitude, hard work and optimal effort, and responsibility) and two Islamic religious practices (fasting and alms-giving) had a significant direct influence on students' attitude towards entrepreneurship. However, none of the Islamic values or Islamic religious practices had a significant direct influence on entrepreneurship intention. That is, consultation, cooperation, gratitude, hard work and optimal effort, responsibility, fasting, and alms-giving indirectly influenced entrepreneurship intentions through the attitude towards entrepreneurship. There was no direct influence of these Islamic religious values and practices on entrepreneurship intentions. Therefore, the influence of these specific Islamic values and practices on entrepreneurship intentions was fully mediated by the attitude towards entrepreneurship.

Moreover, the results indicated that cooperation had the strongest direct effect as well as the strongest indirect effect on entrepreneurship intention through the attitude towards entrepreneurship. Similarly, the religious practice of fasting had the strongest direct and indirect effect among the practices observed.

6.2 Limitations

Every research has some limitation. Therefore this dissertation also has few limitations. The detail limitations have been already discussed in the respective chapter (4.5.1. and 5.6.3.). In this section, a summary of those limitations is given. Concerning the chapter 4, the sample is limited to peer-reviewed articles published in English language journals. Hence, a certain body of knowledge was not considered. In this regard, the sample of this study might be biased towards studies analyzing Christianity as Christianity is the most dominant religion in most English-speaking countries and the Western world.

The bibliometric analysis was conducted by using the data retrieved from Scopus database only, and VOSviewer was utilized to conduct bibliometric analysis, and that has

a technical limitation in that it counts more than one author's affiliation as 1. Additionally, our co-occurrence of (key)word analysis depends on the usage of words. Since the same word is sometimes used with different meanings in different articles, some articles could be assigned to the same cluster even though they substantially differ. For example, the term "values" can refer to personal values, social values, cultural values, entrepreneurial values, or work values.

Moreover, the chapter 4 of this dissertation provides an overview of the research on religion and entrepreneurship but it is limited to the evolution of research over time and every study requires time to make an impact, and the most influential papers and the most prolific authors or journals may be different from those identified in this study. As citation and (co-)citation analyses assign a weight to an article's citations. These weights are likely biased towards older articles because older articles typically have a higher number of citations than articles that were recently published. Therefore, our bibliographic analyses might be biased in favor of older articles and potentially lead to an underestimation of the emerging and recent trends in the field.

Furthermore, the data for empirical study (chapter 5) was collected from university students of only one Islamic country (Pakistan). This country has different culture than other Islamic countries. Therefore, the findings cannot be generalized to all Islamic countries. Besides, Pakistan is Muslim majority country; therefore, the findings also cannot be generalizable to Muslims residing in countries in which they are not the majority because they might have to face different circumstances.

Chapter 5, did not use full TPB model and investigated the mediation effect of only one antecedent of entrepreneurship intentions. Mediation from all three antecedent and specific mediation from each antecedent might give different outcome. Moreover, the data and the empirical results are limited to only eight Islamic values and three Islamic religious practices. However, more religious values, practices, and personality characteristics exist those might be used in future to further explore the influence of the Islamic religion on entrepreneurship.

6.3 Implication and future research directions

6.3.1 Implication for theory and practice

This dissertation has contributed to the research on entrepreneurship as well as of practice in several ways. First, it has been found that research on religion and entrepreneurship proliferated in the last few years, but there is lack of empirical research related to specific religion in specific regions. This dissertation help to understand the field in its entirety to identify parallels and differences across religions and regions. Second, this dissertation identifies different themes and found that research on those themes is region and religion biased. For example, research on women entrepreneurship was generally conducted in underdeveloped countries while the research on ethnicity and immigrants was conducted in the context of developed countries. Third, the findings of this dissertation confirms the findings of Balog et al. (2014), who outlines that researchers have shifted their focus from the macro level to the micro level. Fourth, findings of this study enable the researchers to understand the field because this study provides an overview of the research on religion and entrepreneurship, which has rarely entered in high ranked journals.

Fifth, the dissertation used a fine-grained approach to assess the link between Islamic religion and entrepreneurship intentions. Specifically, the study uses 8 Islamic values and 3 Islamic religious practices. While prior research has mostly captured the role of religion just by religious affiliation (Acheampong, 2017) and sometimes by church/mosque attendance (Ratten et al., 2017). Moreover, empirical research extended the debate of Dana (2009) who argued that religion indirectly influences entrepreneurship through its values. Every religion value entrepreneurship differently because every religion has different set of values (Dana, 2009).

Sixth, this dissertation also contributes to entrepreneurship intention literature (Fayolle & Liñán, 2014) by showing that the influence of religion on entrepreneurship intentions is mainly due to religious values and practices that shape the attitude towards entrepreneurship, which, consequently, influences entrepreneurship intentions. The finding also suggests that it is not religion itself, specifically the Islamic religion, but the religion's values and the religious practices that shape the attitude towards entrepreneurship, which, consequently, influences entrepreneurship intentions.

Furthermore, the level of activities and the number of entrepreneurs vary from country to country because every country is unique. Therefore, there is need for a different policy for entrepreneurship development for every country. To understand entrepreneurship development, the policymakers and the researchers have investigated several individual and environmental level factor. However, the policymakers, of the Islamic country like Pakistan, has not considered the Islamic values and Islamic religious practices while devising entrepreneurship development policy. The findings of this research study can inform the policymakers, in a country where people feel religion is very important part in their lives, how religion is related to entrepreneurship i.e. indirectly through its values and practices. Therefore, the policymakers after meaningful consultations with the stakeholders should reinforce and promote the Islamic religious values in the universities to encourage the student to become entrepreneurs. Promotion of Islamic values at grass root might results in entrepreneurship development in a country like Pakistan.

Moreover, in Pakistan, religion has never been considered a motivating factor for entrepreneurship development at the individual level. Although, in Islam, involvement in entrepreneurship activities is considered as religious obligation (Kayed & Hassan, 2010). Therefore, policymakers should devise an awareness campaign to explain entrepreneurship from Islamic perspective in order to promote entrepreneurship.

6.3.2 Future research directions

This section of the dissertation is about promising future research avenues identified from the results and limitations discussed in Chapters 4 and 5. Therefore, several future research avenues can be identified. First, the research on religion and entrepreneurship is complex. To improve the understanding of the intersection of these two concepts, researchers should use various approaches to empirically evaluate this relationship at the individual, organizational and country levels. Moreover, several moderators and mediators likely play a role in the relationship between religion and entrepreneurship. Thus far, moderator or mediator relationships have received limited attention in the studies we reviewed. The candidate moderators or mediators in such relationships include individual-level factors (e.g., sociodemographic factors, such as age, education and gender) and country-level factors (e.g., culture, history, and political institutions).

Second, the results reveal that the construct of entrepreneurship as a dependent variable is analyzed with limited differentiation. Thus, future research should more carefully investigate the influence of religion on different types of entrepreneurship, such as growth entrepreneurship, social entrepreneurship, innovative entrepreneurship, opportunity or necessity entrepreneurship, or family entrepreneurship. Whether religion influences all different types of entrepreneurship similarly and whether similar moderators apply remain unclear. For example, due to its strong value orientation, religion could play a more pronounced role in social entrepreneurship, while its effect on innovative or growth entrepreneurship might be less pronounced.

Thirds, the results in chapter 4 shows that empirical studies investigating religion and entrepreneurship typically focus on only one religion. Such a study design does not allow for comparisons across religions and, hence, does not allow the detection of commonalities and differences in how religion influences entrepreneurship. Moreover, comparative research is need in future to evaluate the effect of certain religion on entrepreneurship in developed and developing countries. This might open avenues for collaboration at the institutional level or at the country level.

Fourth, research concerning religion and entrepreneurship mostly analyzes the effect of religion on entrepreneurship. However, an effect in the opposite direction may also exist. By becoming an entrepreneur or getting in touch with entrepreneurship, individuals might question certain religious values and change their attitude towards religion. For example, in countries, such as Saudi Arabia, where women are currently receiving more rights (e.g., the right to drive a car) and are increasingly starting their own ventures, one could expect women to start to question the privileges of men and the role of religion in justifying such privileges.

Fifth, this research has empirically examined the influence of Islamic religious values and practices on entrepreneurship intentions, and primary data was collected from Pakistan. However, data could be gathered from different Muslim countries after adding some cultural dimensions to generalize the findings either data could be collected from Muslims who reside in a country where they are not the majority, so that the results can be compared with a country inhabited by a Muslim majority. An additional focus could be on networking and community support of the ethnic community in a particular country. This

approach would enable more profound insights into the contextual effect of Islamic values and Islamic religious practices on entrepreneurship intentions and attitudes.

Moreover, this research did not use the full theory of planned behavior model. Future research could evaluate the effects of the Islamic religion through its values and practices on behavior regarding entrepreneurship by adopting the full theory of planned behavior model. The effect of Islam on entrepreneurial action could be studied using nascent entrepreneurs as the population of the study in an Islamic country.

Finally, we hope that future research will provide more understanding of other religious aspects, such as seeking religious knowledge (formal or informal), preaching and time spent on religious activities. These aspects could be included in an evaluation of entrepreneurship attitude, intentions and behavior among the individuals in a particular cultural context.

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Appendix

A Questionnaire

Personal Information

Gender	☐ Male	☐ Female
Year of birth	_____	
Marital Status	☐ Single	☐ Married
Nationality	☐ Pakistani	☐ Other
Religion	☐ Islam	☐ Others
Region/Province of residence	☐ Balochistan	☐ Sindh
	☐ KPK	☐ Punjab
	☐ Azad Jamu & Kashmir	☐ Gilgit Baltistan

Career Choice Intentions

Which career path you intend to pursue **right after** the completion of your studies*?*

(Choose only one option)

☐ Employee in a private firm.
☐ Employee in a university/academia.
☐ Employee in a public sector organization.
☐ Starting own business.
☐ Continue already founded business.
☐ Joining my family's business.
☐ Do not know yet.
☐ Others

Which career path you intend to pursue **5 years after** the completion of your studies?

(Choose only one option)

☐ Employee in a private firm.
☐ Employee in a university/academia.
☐ Employee in a public sector organization.
☐ Starting own business.
☐ Continue already founded business.
☐ Joining my family's business.
☐ Do not know yet.
☐ Others

Career Choice Reasons

How important are the following reasons for choosing the career path **right after** completion of your studies**?**	Very unim- 1	2	3	4	Very im- 5
Earning a larger personal income.	☐	☐	☐	☐	☐
Fulfilling personal vision.	☐	☐	☐	☐	☐
Achieving something that gets recognition.	☐	☐	☐	☐	☐
Continuing family tradition.	☐	☐	☐	☐	☐
Getting better flexibility for personal life.	☐	☐	☐	☐	☐

Personal Values Part-I

Please indicate your reaction with reference to the following statements.	Strong ly dis- 1	2	3	4	Stron gly agree 5
It is necessary to give credit to those who deserve it.	☐	☐	☐	☐	☐
The blessings that I receive in my life encourage me to perform better.	☐	☐	☐	☐	☐
I would pull all my energies, resources and abilities together to accomplish my task.	☐	☐	☐	☐	☐
When given a difficult task, I would not give up until it is done, even if others have given up.	☐	☐	☐	☐	☐
I always strive to be the best in whatever I do.	☐	☐	☐	☐	☐
Even if I am competent, I will not stop looking for ways to improve myself.	☐	☐	☐	☐	☐
Even though my performance is good, I always strive to perform better.	☐	☐	☐	☐	☐
I always praise God for the good things happening to me.	☐	☐	☐	☐	☐
I like to play hockey instead of cricket.	☐	☐	☐	☐	☐
I remind myself to be humble and not to show off my achievements.	☐	☐	☐	☐	☐
I would leave to God to decide on the end result of my task only after using all my abilities to accomplish it.	☐	☐	☐	☐	☐
I would consider myself very committed and very serious in achieving my goals.	☐	☐	☐	☐	☐
I am willing to work on a task until it is completed, even if it means coming in earlier or staying later than normal.	☐	☐	☐	☐	☐
I always try to find better, faster and more efficient ways to do things.	☐	☐	☐	☐	☐
I commit myself to continuously improve my performance.	☐	☐	☐	☐	☐
I contribute to charity as an appreciation for the bounties from God...	☐	☐	☐	☐	☐
My belief in the mighty God makes me humble and kind to other people	☐	☐	☐	☐	☐
I would not dare to dream that my work will achieve a desirable result unless I use all my abilities to the best that I can.	☐	☐	☐	☐	☐
I will make sure my task is accomplished as good as possible.	☐	☐	☐	☐	☐
I work hard to perform my tasks because I know that God is constantly watching me.	☐	☐	☐	☐	☐
I would feel bad if I am not doing well in my studies than I was previously.	☐	☐	☐	☐	☐
I develop myself throughout my academic career.	☐	☐	☐	☐	☐

Note: Please ignore this part in case your religion is other than Islam.

Personal Attitude
In this context, “entrepreneur” refers to the foundation of a company, buying a company, or succeeding in your parents' company.

Please indicate the level of agreement with following statements	Strongly disagree 1	2	3	4	Strongly agree 5
Being an entrepreneur implies more advantages than disadvantages to me.	☐	☐	☐	☐	☐
A career as an entrepreneur is attractive for me.	☐	☐	☐	☐	☐
If I had the opportunity and resources, I would become an entrepreneur.	☐	☐	☐	☐	☐
Being an entrepreneur would entail great satisfactions for me.	☐	☐	☐	☐	☐
Among various options, I would rather be an entrepreneur.	☐	☐	☐	☐	☐

If you would pursue a career as an entrepreneur, how would people in your environment react to/judge that decision?	Very nega- 1	2	3	4	Very posi- 5
Parents / Other family members	☐	☐	☐	☐	☐
Friends / Fellow students	☐	☐	☐	☐	☐
People important to me in general	☐	☐	☐	☐	☐

Please indicate how much do you care about the opinion of the following persons	Not at all 1	2	3	4	Very much 5
Parents / Other family members	☐	☐	☐	☐	☐
Friends / Fellow students	☐	☐	☐	☐	☐
People important to me in general	☐	☐	☐	☐	☐

Please indicate the level of agreement with following statements.	Strongly 1	2	3	4	Strongly 5
If I wanted to, I could easily become a businessman.	☐	☐	☐	☐	☐
As an entrepreneur I would have sufficient control over my business.	☐	☐	☐	☐	☐
It is entirely up to me whether or not I become an entrepreneur.	☐	☐	☐	☐	☐

Risk Attitude (Please rate yourself with reference to following statement from 0 to 10)

Are you generally a person who is fully prepared to take risks or do you try to avoid taking risks?

Highly risk averse										Fully prepared to take risk
0	1	2	3	4	5	6	7	8	9	10
☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

Religious Practices

Note: Please ignore this part in case your religion is other than Islam.

Please indicate your reaction with reference to the following statements.	Strongly disa-gree 1	2	3	4	Strongly agree 5
I pray for five times in a day.	☐	☐	☐	☐	☐
I fast during the month of Ramadan.	☐	☐	☐	☐	☐
I and my family help poor people of our society by paying Zakat.	☐	☐	☐	☐	☐

I go to mosque.

☐ Never ☐ To offer Juma prayer. ☐ To offer few prayers daily.
☐ For a few times in a year. ☐ To offer few prayers in a week. ☐ To offer every prayer daily.
☐ Once in a month

I read Quran.

☐ Never. ☐ A few times in a month. ☐ A few times in a week.
☐ A few times in a year. ☐ Once in a week ☐ Daily.
☐ In the month of Ramadan.

Entrepreneurial Intention (Please rate following statements from 0 to 10)

What are the chances of starting your own business in next five years?

No chances										High chance of starting business
0	1	2	3	4	5	6	7	8	9	10
☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

Is starting your own business an attractive idea to you?

Very unattractive										Very attractive
0	1	2	3	4	5	6	7	8	9	10
☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

How desirable is for you to start your own business?

Very undesirable										Very desirable
0	1	2	3	4	5	6	7	8	9	10
☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

Would family and friends want you to start your own business?

Not at all										Absolutely
0	1	2	3	4	5	6	7	8	9	10
☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

Personal Values Part-II

Note: Please ignore this item in case your religion is other than Islam.

Please indicate your reaction with reference to the following statements.	Strongly disa-gree 1	2	3	4	Strongly agree 5
As a student, I would work on my assigned task with a systematic and well organized plan.	☐	☐	☐	☐	☐
I always think of plans to improve my own performance.	☐	☐	☐	☐	☐
It is important for me to continuously practice self-evaluation to check on my pro-gress.	☐	☐	☐	☐	☐
It is necessary to consult when making a big decision.	☐	☐	☐	☐	☐
Working with others is better than working alone.	☐	☐	☐	☐	☐
In group tasks, I do my best because of my sense of responsibility.	☐	☐	☐	☐	☐
I find myself constantly striving to be knowledgeable in all endeavors.	☐	☐	☐	☐	☐
I regularly self-evaluate my own actions for self-improvement.	☐	☐	☐	☐	☐
I find self-criticism and self-appraisal useful to bring me back on track.	☐	☐	☐	☐	☐
I only consult others for something important.	☐	☐	☐	☐	☐
I am always ready to help those around me.	☐	☐	☐	☐	☐
I dislike ice-cream.	☐	☐	☐	☐	☐
I feel guilty if I do not do my task as entrusted to me.	☐	☐	☐	☐	☐
As a student, I do not like to see my work as an average performance.	☐	☐	☐	☐	☐
It is important for me to regularly practice self-criticism and self-appraisal.	☐	☐	☐	☐	☐
I consult others while making decisions.	☐	☐	☐	☐	☐
I always try to help others.	☐	☐	☐	☐	☐
Cooperation is a virtue in during group tasks.	☐	☐	☐	☐	☐
I take the responsibility entrusted to me seriously.	☐	☐	☐	☐	☐
Once I set my goals, I am committed in carrying out my goals.	☐	☐	☐	☐	☐
I would regularly practice self-criticism to ensure that I am on the right track.	☐	☐	☐	☐	☐
Consultation allows me to overcome obstacles and avoid mistakes.	☐	☐	☐	☐	☐
I cooperate well with my classmates.	☐	☐	☐	☐	☐
I enjoy working with others more than working alone.	☐	☐	☐	☐	☐
I perform my task properly and efficiently as I always feel accountable to God.	☐	☐	☐	☐	☐

Educational Information

Please indicate your current level of studies.	☐ Undergraduate (Bachelor) ☐ PhD / Doctorate	☐ Graduate (Master)/MBA ☐ Faculty / Post-doc
How many years have you been studying? (including school period)	☐ 12 years or less ☐ 15-16 years ☐ More than 18 years	☐ 13-14 years ☐ 17-18 years
Name of your University.	_____	

Field of Study

What is your current field of study? Please select one option

☐ Arts and languages	☐ Engineering
☐ Social sciences	☐ Computer sciences
☐ Medical, medicine and health sciences	☐ Technical and vocational education
☐ Economics and business management	☐ Others_____
☐ Mathematics & natural sciences	

Entrepreneurship Education

	Yes	No
Have you ever taken any course related to entrepreneurship during your studies at your university/institute?	☐	☐

Family Background

	Yes	No
Are your parents currently having their own business?	☐	☐
If No, have they ever been having their own business?	☐	☐
Is there any close family member who is having his/her own business?	☐	☐
Is there any close friend who is having his/her own business?	☐	☐

Thank you very much for your time and cooperation.

Sincerely

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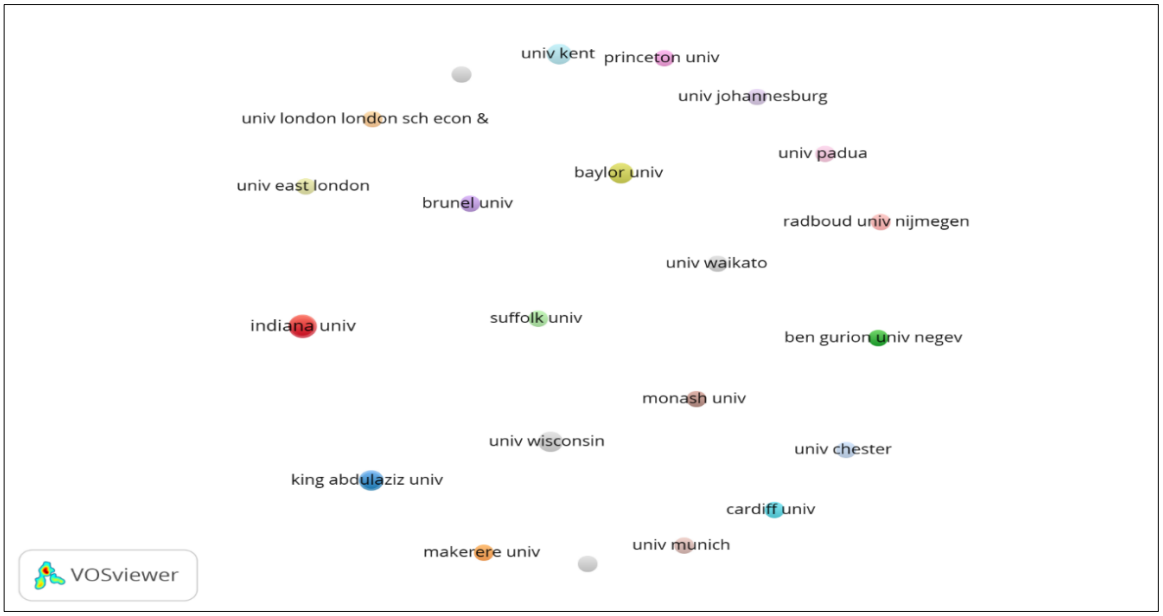
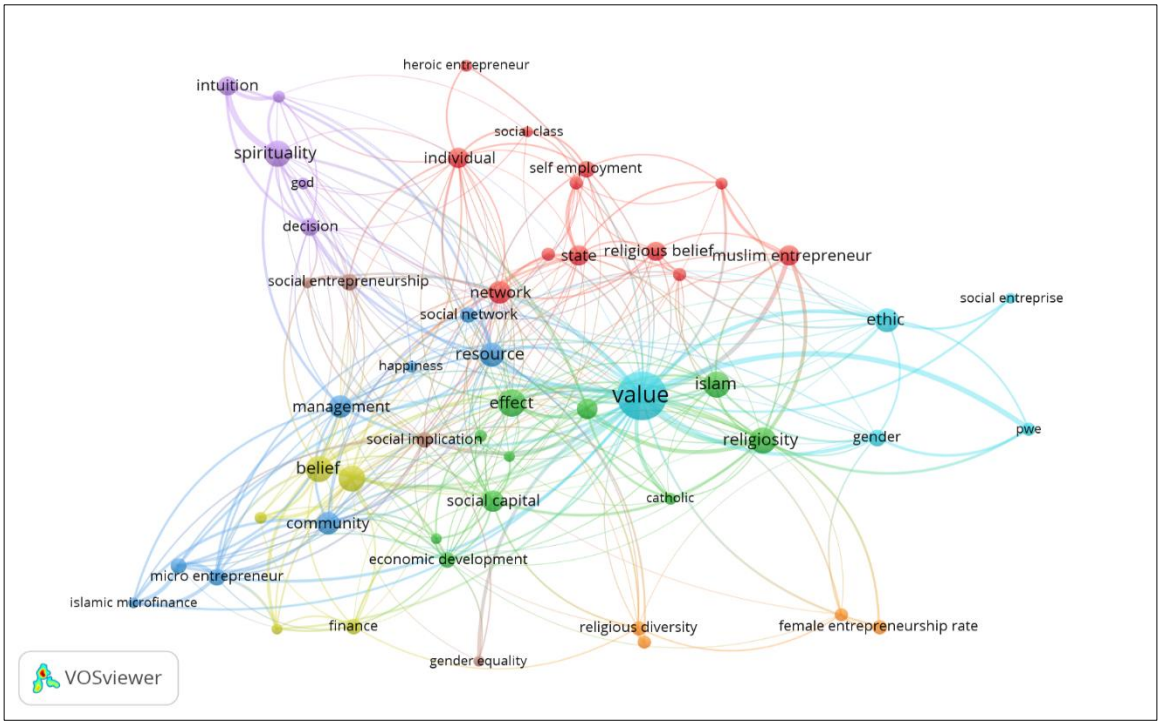
Figure 19 A Co-authorship at organizational level



Notes: Created using VOSviewer based on a sample of 220 studies.

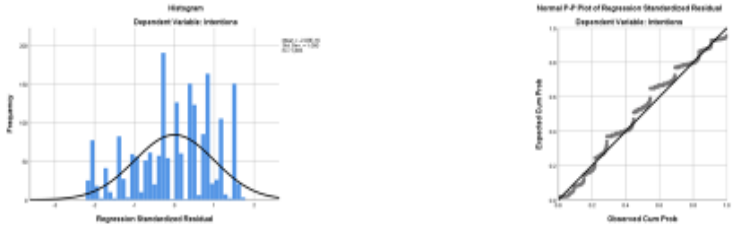
Figure 20 A Co-occurrence of the words in abstracts



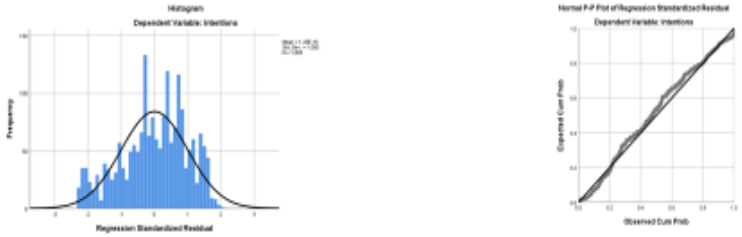
Notes: Created using VOSviewer based on a sample of 220 studies

Figure 21 A Test of normality

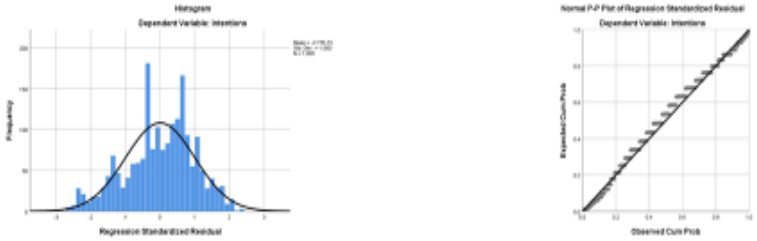
Islamic religious practices and entrepreneurship intentions



Subjective norms and entrepreneurship intentions



Perceived behavioral control and entrepreneurship intentions



Attitude towards entrepreneurship and entrepreneurship intentions

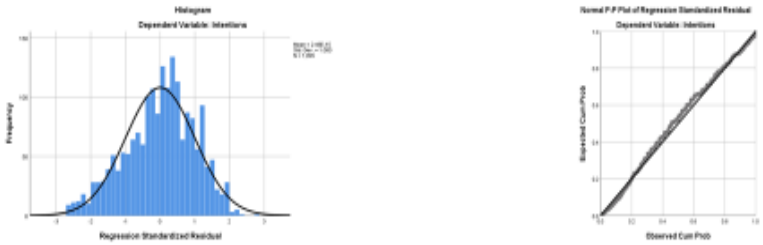


Table 25 A: Top 25 articles as per Web of Science citations

No	References	Web of Science citation	Google Scholar citation
1	Guiso et al. (2006)	795	2997
2	Becker and Woessmann (2009)	253	975
3	Essers , and Benschop, (2009)	114	269
4	Lelkes (2006)	81	287
5	De Vita et al. (2014)	65	192
6	Azmat, and Samaratunge, (2009)	60	175
7	Syed and Pio, (2010)	58	116
8	Pearce et al. (2010)	52	233
9	Collins and Low, (2010)	45	131
10	Sørensen, (2008)	45	112
11	Leroux, (2005)	35	80
12	Brouwer, (2002)	34	222
13	Audretsch et al, (2013)	31	90
14	Atia, (2012)	31	85
15	Grosfeld and Rodnyansky (2013).	29	103
16	Uygur, (2009)	24	80
17	Aygün et al. (2008)	24	68
18	Patwardhan et al., (2012)	24	41
19	Carr, (2003)	23	73
20	Jiang et al. (2015)	22	60
21	Tlaiss, (2015)	22	45
22	Essers and Tedmanson (2014)	20	47
23	Shinde, (2010)	20	44
24	Roomi, (2013)	19	67
25	Meagher, (2009)	66	17

Table 26 A Career choice intentions among male and female.

Career choice right after studies		Gender Male	Female	Total
Employee in Private firm	Count	109	67	176
	% within gender	8.8%	10.3%	9.3%
Employee in a university/academia	Count	104	117	221
	% within gender	8.4%	18.0%	11.7%
Employee in a public sector organization	Count	176	128	304
	% within gender	14.1%	19.7%	16.0%
Starting own business	Count	693	242	935
	% within gender	55.7%	37.2%	49.3%
Continue already founded business	Count	10	0	10
	% within gender	0.8%	0.0%	0.5%
Joining my family's business	Count	90	29	119
	% within gender	7.2%	4.5%	6.3%
Do not know yet	Count	39	47	86
	% within gender	3.1%	7.2%	4.5%
Others	Count	23	21	44
	% within gender	1.8%	3.2%	2.3%
Total	Count	1244	651	1895
	% within gender	100.0%	100.0%	100.0%

Table 27 A List of universities

S. No	Name of University	City , Region
1	University of the Punjab	Lahore, Punjab
2	GC University Lahore	Lahore, Punjab
3	UET Lahore	Lahore, Punjab
4	Comsats	Islamabad, ICT
5	UVAS Lahore	Lahore, Punjab
6	GC University Faisalabad	Faisalabad, Punjab
7	University of Agriculture	Faisalabad, Punjab
8	University of Sargodha	Sargodha, Punjab
9	University of Gujrat	Gurat, Punjab
10	International Islamic University	Islamabad, ICT
11	Quaid e Azam University Islamabad	Islamabad, ICT
12	NSET Multan	Multan, Punjab
13	BZU Multan	Multan, Punjab
14	IUB Bahawalpur	Bahawalpur, Punjab

Table 28 A Direct and indirect effects of Islamic values and Islamic religious practices through subjective norms

	Direct effect on entrepreneurship intention	Direct effect on subjective norms	Indirect effect on entrepreneurship intention via subjective norms	Mediation
Independent Variables				
Islamic Values	-0.076***	0.475***	-0.004	No
Islamic Religious Practices	0.018	0.126***	-0.001	No
Mediating Variables				
Subjective Norms	-0.008			
PBC	0.111***			
Attitude Towards Entrepreneurship	0.271***			

Notes: N=1,895. ***p<0.001, **p< 0.05, and *p <0.10. Control Variables: Gender, Risk Attitude, Family Business, and Entrepreneurial Education are used as control variables in this model. The significance of direct and indirect effects are calculated using bootstrapping of 5,000 replications.

Table 29 A Direct and indirect effects of Islamic values and Islamic religious practices through perceived behavioral control

	Direct effect on entrepreneurship intention	Direct effect on PBC	Indirect effect on entrepreneurship intention via PBC	Mediation
Independent Variables				
Islamic Values	-0.076***	0.236***	0.026***	Partial
Islamic Religious Practices	0.018	0.114***	0.023**	Full
Mediating Variables				
Subjective Norms	-0.008			
PBC	0.111***			
Attitude Towards Entrepreneurship	0.271***			

Notes: N=1,895. ***p<0.001, **p< 0.05, and *p <0.10. Control Variables: Gender, Risk Attitude, Family Business, and Entrepreneurial Education are used as control variables in this model. The significance of direct and indirect are calculated using bootstrapping of 5,000 replications.

Table 30 A Direct and indirect effects of specific Islamic values and specific Islamic religious practices through subjective norms

	Direct effect on entrepreneurship intention	**Direct effect on subjective norms**	**Indirect effect on entrepreneurship intention via SN**	**Mediation**
Islamic Values				
Benevolence	-0.037	0.019	-0.006	No
Consultation	0.001	0.123***	-0.036*	Full
Cooperation	-0.006	0.162***	-0.049*	Full
Cont. Self-criticism	-0.003	-0.046	0.103	No
Gratitude	-0.029	0.157	-0.018	No
Hardworking	-0.018	0.226***	-0.072*	Full
Perfectionism	-0.013	0.113***	-0.034*	Full
Responsibility	-0.044	-0.011	0.003	No
Islamic Religious Practices				
Offering Prayers	-0.012	0.027	-0.005	No
Observing Fast	0.020	0.092***	-0.021*	Full
Alms-giving	-0.006	0.059**	-0.018**	Full
Mediating Variables				
Subjective Norms	-0.080*			
PBC	0.280***			
Attitude Towards Entrepreneurship	0.218***			

Notes: N=1,895. ***p<0.001, **p< 0.05, and *p <0.10. Control Variables: Gender, Risk Attitude, Family Business, and Entrepreneurial Education are used as control variables in this model. The significance of direct and indirect are calculated using bootstrapping of 5,000 replications.

Table 31 A practices through perceived behavioral controls

	Direct effect on Entrepreneurship intention	**Direct effect on PBC**	**Indirect Effect on Entrepreneurship intention via PBC**	**Mediation**
Islamic Values				
Benevolence	-0.037	0.068	0.073*	Partial
Consultation	0.001	0.010	0.011	No
Cooperation	-0.006	0.107**	0.114***	Full
Cont. self-Criticism	-0.003	0.062**	0.060**	Full
Gratitude	-0.029	-0.022	-0.024	No
Hardworking	-0.018	0.226***	0.201***	Full
Perfectionism	-0.013	0.110***	0.117***	Full
Responsibility	-0.044	0.036	0.038	No
Islamic Religious Practices				
Offering Prayers	-0.012	0.060**	0.037**	Full
Observing Fast	0.020	0.095***	0.075***	Full
Alms-giving	-0.006	0.077**	0.070**	Full
Mediating Variables				
Subjective Norms	-0.080*			
PBC	0.280***			
Attitude towards Entrepreneurship	0.218***			

Notes: N=1,895. ***p<0.001, **p< 0.05, and *p <0.10. Control Variables: Gender, Risk Attitude, Family Business, and Entrepreneurial Education, are used as a control variable in this model. The significance of direct and indirect are calculated using bootstrapping of 5,000 replications

Table 32 A: Quranic references for Islamic values

Constructs	Quranic Source
Cleanliness	Al-Baqarah (2), verse 222
Piety	Al-Hujurat (49), verse 13
Benevolence	Al-Nahl (16), verse 90
Cooperation	Al-Maidah (5), verse 2; Al-Nisa (4), verse 85
Consistency	Al-Shura (42), verse 15
Consultation	Al-Shura (42), verse 38; Al-Qasas (28), verse 26–28
Equality	Al-Nisa (4), verse 58
Forgiveness	Al-Shura (42), verse 43
Gratitude	Al-Nahl (16), verse 114; Yunus (6), verse 17
Justice	Al-Hujurat (49), verse 9
Moderation	Al-Baqarah (2), verse 143
Patience	Al-Baqarah (2), verse 153; Hud (11), verse 11, 115
Transparency	Al-Baqarah (2), verse 282
Trustworthiness	Al-Baqarah (2), verse 188
Strength	Al-Qasas (28), verse 26
Moderation	Al-Furqan (25), verse 67
Competence/capability	Al-Baqarah (2), verse 286
Humble	Hud (11), verse 23; Al-An'am (6), verse 152; Al-Mumtahina (60), verse 8
Fairness	Al-Najm (53), verse 32
Responsibility	Al-Nisa (4), verse 58–59
Hard work	Al-Baqarah (2), verse 62, 82; Al-An'am (6), verse 135
Right intention	Al-Baqarah (92), verse 25, 225, 62; Al-Taubah (9), verse 105; As-Saff (61),verse 8
Truth	Al-Anfal (7), verse 27; Yunus (10), verse 61; Al-Nur (24),verse 8

Source: Wahab, M. A., Quazi, A., & Blackman, D. (2016)

Table 33 A: Prophet's Hadith references for Islamic values

Constructs	Prophet's Hadiths (Saying) References
Perfectionism	Reported by Imam Al-Tabrani
Fairness	Reported by Ibn Taymiyya
Promise keeping	Narrated by Abdullah bin Amr
Responsibility	Narrated by ‘Abdullah ibn ‘Umar (Bukahri and Muslim and Ibn Hanbal)
Trustworthiness	Narrated by Abdullah bin Amr in Al-Tirmidhi
Benevolence	Reported by Sahih al-Bukhari and Muslim
Competence/capability	Reported in Ibn Taymiyya
Honesty	Narrated by Jarir bin Abdullah and Abu Huraira
Transparency	Reported by Imam al-Tabrani
Cleanliness	Reported in Al-Tirmidhi
Piety	Narrated by Abu Dharr Jundub Ibn Junaadah and Abu ‘Abd-ir-Rahmaan Mu'aadh bin Jabal (Al-Tirmidhi and Imam Nawawi)
Cooperation	Narrated by Imran Ibn Hussein
Trust/trustworthiness	Narrated by Jabir Ibn ‘Abdullah; Abu Hurairah (Bukhari and Muslim, Abu Dawud)
Timeliness/punctuality	Narrated by Abdullah bin Abbas
Consultation	Narrated by Abu Huraira
Right intention	Narrated by ‘Umar bin Al-Khattab and Abu Mas'ud
Sincerity	Narrated by Ziyad bin ‘Ilaqa
Truthfulness	Narrated by Ziyad bin ‘Ilaqa
Forgiveness	Reported in Sahih Al-Bukhari and Al-Tirmidhi
Consistency	Narrated by A'isha (Sahih Bukhari, Al-Muwatta)
Integrity	Reported in Al-Tirmidhi
Moderation	Narrated Ibn Masud (Sahih Muslim and Riyadh us-Saleheen)
Patience	Narrated by Abu Said Al-Khudri (Sahih Bukhari)
Justice	Narrated by Abu Huraira (Sunan Abu Dawud

Source: Wahab, M. A., Quazi, A., & Blackman, D. (2016).

Table 34 A: List of the articles

*** = Study included in Scopus and used in our bibliometric analysis**

Articles	Region	Population & Sample	Method	Empirical Or Non-Empirical	Unit Of Analysis	Themes	Citation As Per Google Scholar	Citation As Per Web of Sciences	Impact Factor 2018	Scopus Cite Score 2018
*Abbas, K., & Shirazi, N. (2015). The Key Players' Perception On The Role Of Islamic Microfinance In Poverty Alleviation: The Case Of Pakistan. *Journal Of Islamic Accounting And Business Research*, *6*(2), 244–267.	South Asia	270 Micro Entrepreneurs	Case Study And Descriptive	Empirical	Individual	Micro Finance	7	1	NA	1.35
*Abdullah, F., Hamali, J., Rahman Deen, A., Saban, G., & Zainoren Abg Abdurahman, A. (2009). Developing A Framework Of Success Of Bumiputera Entrepreneurs. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *3*(1), 8-24.	East Asia & Pacific	1,500 Bumiputera Entrepreneurs	Questionnaire	Empirical	Individual	Entrepreneurial Success	85	NA	NA	1.54
Abdullah, R., & Ismail, A. G. (2017). Taking Stock Of The Waqf-Based Islamic Microfinance Model Rose. *International Journal Of Social Economics*, *44*(8), 1018–1031.	East Asia & Pacific		Conceptual Paper	Non-Empirical		Micro Finance	2	NA	NA	0.69
Adaş, E. B. (2008). Culturalizing Economies, "Economizing " Cultures: Religion And Entrepreneurship In Turkey. *Journal Of Social Sciences*, *7*(71), 165–171.	Central & Western Asia		Conceptual Paper	Non-Empirical		Cultural Values And Entrepreneurship	5	NA	NA	0.12
*Afandi, E., Kermani, M., & Mammadov, F. (2017). Social Capital And Entrepreneurial Process. *International Entrepreneurship And Management Journal*, *13*(3), 685–716.	More Than 1 Regions	38864 House Holds	Questionnaire	Empirical	Individual	Social Capital	6	2	2.406	4.01

*Aghiorghesei, D., Copoeru, I., & Horia, N. (2016). The Role Of Religion In Businesses From A Three-Dimensional Perspective – Entrepreneurship, Marketing And Organizational Management Daniela. *Journal For The Study Of Religions And Ideologies*, *15*(45), 283–309.			Conceptual Paper	Non-Empirical		Impact Of Religious Teaching	1	1	NA	0.22
Ahangaran, J., Khooshebast, F., & Vahedi, E. (2016). Meta-Analysis Of The Effects Of Spirituality In The Organization And Comprehensive. *International Journal Of Advanced And Applied Sciences*, *3*(1), 22–31.			Meta-Analysis	Non-Empirical		Spirituality	0	0	NA	NA
*Alex De Noble, Galbraith, C. S., Singh, G., Stiles, C. H (2007). Market Justice, Religious Orientation, And Entrepreneurial Attitudes: An Empirical Study Alex. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *1*(2), 121–134.	North America	141 Undergraduate Business Students	Questionnaire	Empirical	Individual	Religiosity And Entrepreneurship	40	NA	NA	1.54
*Altinay, L. (2008). The Relationship Between An Entrepreneur's Culture And The Entrepreneurial Behaviour Of The Firm. *Journal Of Small Business And Enterprise Development*, *15*(1), 111–129.	Central & Western Asia	227 Face-To-Face Structured Interviews	Mixed Method & Descriptive	Empirical	Individual	Culture And Entrepreneurship (Religion As Cultural Factor)	96	NA	NA	2.12
*Altinay, L., & Wang, C. L. (2011). The Influence Of An Entrepreneur's Socio-Cultural Characteristics On The Entrepreneurial Orientation Of Small Firms. *Journal Of Small Business And Enterprise Development*, *18*(4), 673–694.	European	139 Turkish Ethnic Entrepreneurs In London, UK	Mixed Method	Empirical	Individual	Socio-Cultural Factors (Religion As Socio Cultural Factor)	92	NA	NA	2.12
*Amoako, I. O., & Lyon, F. (2014). "We Don't Deal With Courts": Cooperation And Alternative Institutions Shaping Exporting Relationships Of Small And Medium-Sized Enterprises In Ghana. *International Small Business Journal*, *32*(2), 117–139.	Africa	12 Exporting Smes In Ghana	Interviews	Non-Empirical	Firm	Culture And Entrepreneurship	42	13	3.9	5.48

Amzad Hossain, Naser, K., Zaman, A., Nuseibeh, R., Hossain, A., Naser, K., … Nuseibeh, R. (2009). Factors Influencing Women Business Development In The Developing Countries: Evidence From Bangladesh. *International Journal Of Organizational Analysis*, *17*(3), 202–224.	South Asia	200 Women	Questionnaire	Empirical	Individual	Women Entrepreneurship	62	NA	NA	1.22
*Anderson, A. R., Drakopoulou-Dodd, S. L., Scott, M. G., & Drakopoulou-Dodd, Sarah L. Michael G., S. (2000). Religion As An Environmental Influence On Enterprise Culture – The Case Of Britain In The 1980s. *International Journal Of Entrepreneurial Behaviour & Research*, *6*(1), 5–20.			Conceptual Paper	Non-Empirical		Religion As Environmental Factor	130	NA	1.863	3.23
*Apaydin, F. (2015). Financialization And The Push For Non-State Social Service Provision: Philanthropic Activities Of Islamic And Conventional Banks In Turkey. *Forum For Development Studies*, *42*(3), 441–465.	Central & Western Asia	6 Banks	Case Study And Descriptive	Empirical	Firm	Islamic Banking	7	0	NA	1.13
*Arora, V. K. (2009). Engineering The Soul Of Management In The Nano Era. *Chinese Management Studies*, *3*(3), 213–234.			Viewpoint	Non-Empirical			11	4	0.857	1.18
Ashta, A., Chandralekha, G., Samapti, G., & Frank, L. (2016). Knowledge In Microsocial Milieus: The Case Of Microfinance Practices Among Women In India. *Journal Of The Knowledge Economy*.	South Asia	30 Women	Questionnaire And Descriptive	Empirical	Individual	Micro Finance	0	NA	NA	1.56
*Assouad, A., & Parboteeah, K. P. (2018). Religion And Innovation. A Country Institutional Approach. *Journal Of Management, Spirituality & Religion*, *81*(19), 7885–7891.	More Than 1 Regions	30 Countries And 51,169 Firms.	Secondary Data	Empirical	Country	Religion As Environmental Factor	2	1	NA	1.46
*Atia, M. (2012). "A Way To Paradise": Pious Neoliberalism, Islam, And Faith-Based Development. *Annals Of The Association Of American Geographers*, *102*(4), 808–827.	European	75	Interviews	Non-Empirical	Individual	Neoliberalism	85	31	NA	NA
*Audretsch, D. B., Bönte, W., & Tamvada, J. P. (2013). Religion, Social Class, And Entrepreneurial Choice. *Journal Of Business Venturing*, *28*(6), 774–789.	South Asia	81,973 Individuals	Secondary Data	Empirical	Individual	Entrepreneurial Choice	90	31	6	9.79

*Audretsch, D. B., Obschonka, M., Gosling, S. D., & Potter, J. (2017). A New Perspective On Entrepreneurial Regions: Linking Cultural Identity With Latent And Manifest Entrepreneurship. *Small Business Economics*, *48*(3), 681–697.	North America	12 Equally Large Groups Of Counties	Secondary Data	Empirical	Country	Culture And Entrepreneurship	28	11	2.852	4.19
*Autiero, G., & Vinci, C. P. (2015). Religion, Human Capital And Growth. *International Journal Of Social Economics*, *43*(1), 39–50.			Conceptual Paper	Non-Empirical		Religious Teaching, Entrepreneurs	3	0	NA	0.69
*Aygu¨N, Z. K., Arslan, M., & Gu¨Ney, S. (2008). Work Values Of Turkish And American University Students. *Journal Of Business Ethics*, *80*(1), 205–223.	North America	266 American And 211 Turkish University Students Participated	Questionnaire	Empirical	Individual	Religious Values And Entrepreneurship	68	24	2.917	4.46
*Ayob, A. H. (2018). Diversity, Trust And Social Entrepreneurship. *Journal Of Social Entrepreneurship*, *9*(1), 1–12.	More Than 1 Regions	167,793 Adults In 22 Countries	Secondary Data	Empirical	Country	Social Entrepreneurship	2	1	NA	1.84
*Azmat, F., & Samaratunge, R. (2009). Responsible Entrepreneurship In Developing Countries: Understanding The Realities And Complexities. *Journal Of Business Ethics*, *90*, 437–452.			Conceptual Paper	Non-Empirical		Social Responsibility	175	60	2.917	4.46
Baharun, R., & Kamarudin, S. (2001). The Effects Of Entrepreneurs'personal Religious Values And Business Performance In Information Technology Industry. *Journal Of Enterprising Culture*.	East Asia & Pacific	76 Small Business Entrepreneurs	Questionnaire	Empirical	Individual	Religious Values And Entrepreneurship	10	NA	NA	NA
*Baker, T., & Powell, E. E. (2018). Entrepreneurship As A New Liberal Art. *Small Business Economics*,			Conceptual Paper	Non-Empirical		Neoliberalism	1	1	2.852	4.19
*Balog, A. M., Baker, L. T., & Walker, A. G. (2014). Religiosity And Spirituality In Entrepreneurship: A Review And Research Agenda. *Journal Of Management, Spirituality And Religion*, *11*(2), 159–186.		30 Article	Literature Review	Non-Empirical		Religiosity And Entrepreneurship	64	NA	NA	1.46

*Baranik, L. E., Gorman, B., & Wales, W. J. (2018). What Makes Muslim Women Entrepreneurs Successful? A Field Study Examining Religiosity And Social Capital In Tunisia. *Sex Roles*, *78*(3–4), 208–219.	Africa	84 Female Entrepreneurs Participating	Questionnaire	Empirical	Individual	Women Entrepreneurship	1	1	2.024	2.79
*Bastian, B. L., Sidani, Y. M., & El Amine, Y. (2018). Women Entrepreneurship In The Middle East And North Africa: A Review Of Knowledge Areas And Research Gaps. *Gender In Management: An International Journal*, *33*(1), 14-29.			Literature Review	Non-Empirical		Women Entrepreneurship	7	1	NA	1.58
*Basu, A., & Altinay, E. (2002). The Interaction Between Culture And Entrepreneurship In London's Immigrant Businesses. In*ternational Small Business Journal*, *20*(4), 371–393.	European	163 Interview Of Entrepreneurs Of 6 Countries	Interviews	Empirical	Country	Immigrant Entrepreneurs	363	NA	3.9	5.48
*Basu, A., & Goswami, A. (1999). Determinants Of South Asian Entrepreneurial Growth In Britain: A Multivariate Analysis. *Small Business Economics*, *13*, 57–70.	European	118 South Asian Entrepreneurs	Secondary Data	Empirical	Individual	Immigrant Entrepreneurs	113	NA	2.852	4.19
*Benedikt, K. (2011). Female Entrepreneurship In Early ISLAM. *Economic Affairs*, *31*(2), 93–95.			Conceptual Paper	Non-Empirical		Women Entrepreneurship	10	NA	NA	0.45
*Berman Brown, R., & Mccartney, S. (2001). The Business Activities Of Jewish Women Entrepreneurs In Medieval England. *Management Decision*, *39*(9), 699–709.			Conceptual Paper	Non-Empirical		Women Entrepreneurship	7	NA	1.525	2.74
*Bin Mislan Cokro Hadisumarto, W., & Ghafar B. Ismail, A. (2010). Improving The Effectiveness Of Islamic Micro-Financing: Learning From BMT Experience. *Humanomics*, *26*(1), 65-75.	East Asia & Pacific	Micro Enterprises	Descriptive	Empirical	Individual	Micro Finance	36	NA	NA	NA
*Blankson, C., Cowan, K., & Darley, W. K. (2018). Marketing Practices Of Rural Micro And Small Businesses In Ghana: The Role Of Public Policy. *Journal Of Macromarketing*, *38*(1), 29–56.	Africa	29 Owner-Managers Eventually Participated	Interviews	Non-Empirical	Individual	Religiosity And Entrepreneurship	8	1	1.969	1.65

*Boubekeur, A. (2016). Islamic Business And Muslim Entrepreneurs Networks In Europe: Performing Transnational Modernity And Overcoming Marginalization. *Contemporary Islam*, *10*(3), 421–432.			Conceptual Paper	Non-Empirical		Social Networks	1	0	NA	0.52
*Brouwer, M. T. (2002). Weber, Schumpeter And Knight On Entrepreneurship And Economic Development. *Journal Of Evolutionary Economics*, *12*(1–2), 83–105.			Conceptual Paper	Non-Empirical		Economic Development	222	34	1.095	1.16
*Butler, J. S., & Herring, C. (1991). Ethnicity And Entrepreneurship In America : Toward An Explanation Of Racial And Ethnic Group Variations In Self-Employment. *Sociological Perspectives*, *34*(1), 79–94.	North America	E 7,542 Respondents	Secondary Data, Pooled Data	Empirical	Individual	Ethnicity And Entrepreneurship	160	NA	1.013	1.22
*Caglioti, D. L. (2008). Trust, Business Groups And Social Capital: Building A Protestant Entrepreneurial Network In Nineteenth-Century Naples. *Journal Of Modern Italian Studies*, *13*(2), 219–236.			Conceptual Paper	Non-Empirical		Social Capital	7	1	0.183	0.46
*Carr, P. (2003). Revisiting The Protestant Ethic And The Spirit Of Capitalism: Understanding The Relationship Between Ethics And Enterprise. *Journal Of Business Ethics*, *47*(1), 7–16.			Conceptual Paper	Non-Empirical		Religious Values	73	23	2.917	4.46
*Carswell, P., & Rolland, D. (2004). The Role Of Religion In Entrepreneurship Participation And Perception. *International Journal Of Entrepreneurship And Small Business*, *1*(3/4), 280.	East Asia & Pacific	2,000 Randomly-Selected New Zealanders	Secondary Data	Empirical	Individual	Religious Values And Entrepreneurship	62	NA	NA	1.14
*Carswell, P., & Rolland, D. (2007). Religion And Entrepreneurship In New Zealand. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *1*(2), 162–174.	East Asia & Pacific	2,000 Randomly-Selected New Zealanders	Secondary Data	Empirical	Individual	Religious Values And Entrepreneurship	72	NA	NA	1.54
*Cater, J. J., Beal, B. D., & Collins, L. A. (2016). The Changing Paradigm Of Fair Trade Social Entrepreneurship In The United States. *Management Decision*, *54*(7), 1732-1756.	North America	35	Interviews & Case Study	Non-Empirical	Individual	Social Entrepreneurship	2	1	1.525	2.74
Ceci, F., & Prencipe, A. (2019). Is There A Supreme Being Controlling The Universe? Entrepreneurs' Personal Beliefs And Their Impact On Network Learning. *International*	European	48 Entrepreneurs	Mixed Method	Empirical	Individual	Social Networks	0	NA	NA	1.14

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Chambers, P. (2011). The Changing Face Of Religion In Wales. *Expository Times*, *122*(6), 271–279.	European		Conceptual Paper	Non-Empirical		Social Entrepreneurship	2	0	NA	0.04
*Chandra, Y. (2017). Social Entrepreneurship As Emancipatory Work. *Journal Of Business Venturing*, *32*(6), 657–673.	East Asia & Pacific	7	Interviews	Non-Empirical	Individual	Social Entrepreneurship	11	2	6	9.79
Chatterjee, I. (2011). Governance As "Performed", Governance As "Inscribed": New Urban Politics In Ahmedabad. *Urban Studies*, *48*(12), 2571–2590.	South Asia		Conceptual Paper	Non-Empirical			23	6	2.604	3.89
*Cheung, S. Y. (2014). Ethno-Religious Minorities And Labour Market Integration: Generational Advancement Or Decline? *Ethnic And Racial Studies*, *37*(1), 140–160.	European	2,787 Respondents	Survey	Empirical	Individual	Ethnicity And Entrepreneurship	37	16	1.176	1.67
*Choi, H. (2010). Religious Institutions And Ethnic Entrepreneurship: The Korean Ethnic Church As A Small Business Incubator. *Economic Development Quarterly*, *24*(4), 372–383.	North America	Seven Pastors And Four Small Business Owners	Interviews	Non-Empirical	Individual	Ethnicity And Entrepreneurship	32	9	0.917	1.23
*Clark, K., Drinkwater, S., & Robinson, C. (2017). Self-Employment Amongst Migrant Groups: New Evidence From England And Wales. *Small Business Economics*, *48*(4), 1047–1069.	European	2.8 Million Individuals	Secondary Data	Empirical	Individual	Immigrant Entrepreneurs	10	3	2.852	4.19
*Collins, J., & Low, A. (2010). Asian Female Immigrant Entrepreneurs In Small And Medium-Sized Businesses In Australia. *Entrepreneurship And Regional Development*, *22*(1), 97–111.	East Asia & Pacific		Conceptual Paper	Non-Empirical		Ethnicity And Entrepreneurship	131	45	2.791	3.62
*Collins, L. A., & Fakoussa, R. (2015). Ethnic Minority Entrepreneurship: An Examination Of Pakistani Entrepreneurs In The UK. *Journal Of Innovation And Entrepreneurship*, *4*(1), 2.	European		Case Study	Non-Empirical	Individual	Ethnicity And Entrepreneurship	4	NA	NA	2.63

*Connor, P. (2011). Religion As Resource: Religion And Immigrant Economic Incorporation. *Social Science Research*, *40*(5), 1350–1361.	North America	With 8573 Adult Respondents Interviewed	Secondary Data	Empirical	Individual	Immigrant Entrepreneurs	38	11	1.766	2.43
*Corrêa, V. S., Vale, G. M. V., & Cruz, M. De A. (2017). Entrepreneurial Orientation And Religion: The Pastor As An Entrepreneur. *Revista De Administração*, *52*(3), 330–340.	Latin America & Caribbean	Interviews With 20 Neo-pentecostal Pastors	Interviews	Non-Empirical	Individual	Entrepreneurial Behavior	1	NA	NA	NA
Cuervo, A. (2005). Individual And Environmental Determinants Of Entrepreneurship. *The International Entrepreneurship And Management Journal*, *1*(3), 293–311. -7			Conceptual Paper	Non-Empirical	Individual	Individual And Environmental Determinants	180	NA	2.406	4.01
*Cynthia Benzing, H. M. C. (2009). A Comparison Of The Motivations Of Small Business Owners In Africa. *Journal Of Small Business And Enterprise Development*, *16*(1), 60–77.	Africa	599 Entrepreneurs In Kenya, Ghana And Nigeria	Questionnaire And Case Study	Empirical	Country	Motivation Of Being Entrepreneurs	147	NA	NA	2.12
*Czeglédi, P. (2017). Productivity, Institutions, And Market Beliefs: Three Entrepreneurial Interpretations. *Journal Of Entrepreneurship And Public Policy*, *6*(2), 164–180.	More Than 1 Regions	Household Older Than 18 Years	Secondary Data	Empirical	Country	Institution And Entrepreneurial Development	3	2	NA	0.72
Dakung, R. J., & Soemunti, T. W. (2016). Entrepreneurial Behaviour Among Catholic Christians In Plateau State-Nigeria. *World Journal Of Entrepreneurship, Management And Sustainable Development*, *12*(2), 176-192.	Africa	302 Catholic Christians	Mixed Method	Empirical	Individual	Entrepreneurial Behavior	4	1	NA	NA
*Dalgaard, B. R., & Supphellen, M. (2011). Entrepreneurship In Norway's Economic And Religious Nineteenth-Century Transformation. *Scandinavian Economic History Review*, *59*(1), 48–66.	European		Conceptual Paper	Non-Empirical		Religion And Economic Development	7	NA	NA	0.84
*Dana, L. P. (2007). A Humility-Based Enterprising Community: The Amish People In Lancaster County. *Journal Of Enterprising Communities: People And Places In The Global Economy*.	North America		Participant Observation	Non-Empirical	Individual	Community Entrepreneurship	28	NA	NA	1.54

*Dana, L. P. (2009). Religion As An Explanatory Variable For Entrepreneurship. *The International Journal Of Entrepreneurship And Innovation*, *10*(2), 87–99.			Literature Review	Non-Empirical		Religious Values And Entrepreneurship	154	NA	2.406	4.01
*Dana, L. P., & Anderson, R. B. (2007). Taos Pueblo: An Indigenous Community Holding On To Promethean Values. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *1*(4), 321–336.	North America		Interviews	Non-Empirical		Community Entrepreneurship	3	NA	NA	1.54
*Dana, L. P., & Dana, T. E. (2007). Collective Entrepreneurship In A Mennonite Community In Paraguay. *Latin American Business Review*, *8*(4), 82–96.	Latin America & Caribbean		Participant Observation	Non-Empirical	Individual	Community Entrepreneurship	47	Na	NA	0.37
*Dave Valliere (2008). Exploring Buddhist Influence On The Entrepreneurial Decision. *International Journal Of Entrepreneurial Behavior & Research*, *14*(3), 172–191.	More Than 1 Regions	8	Interviews	Non-Empirical	Individual	Religious Values And Entrepreneurship	47	Na	1.863	3.23
*Davis, M. K. (2013). Entrepreneurship: An Islamic Perspective. *International Journal Of Entrepreneurship And Small Business*, *20*(1), 63.			Conceptual Paper	Non-Empirical		Religious Values And Entrepreneurship	19	NA	NA	1.14
*De Vita, L., Mari, M., & Poggesi, S. (2014). Women Entrepreneurs In And From Developing Countries: Evidences From The Literature. *European Management Journal*, *32*(3), 451–460.			Literature Review	Non-Empirical		Women Entrepreneurship	192	65	2.369	3.88
De Vries, H. P. (2012). Do Indian Immigrant Entrepreneurs Residing In Different Host Countries Display The Same Behavioural Patterns? *Journal Of Enterprising Communities: People And Places In The Global Economy*, *6*(2), 138-153.	East Asia & Pacific	Indian Immigrant Entrepreneurs;	Interviews & Case Study	Non-Empirical	Individual	Immigrant Entrepreneurs	24	NA	NA	1.54
*De Wit, G., & Winden, F. A. Van. (1989). An Empirical Analysis Of Self-Employment In The Netherlands I. *Small Business Economics1*, *1*(4), 263–272.	European	1698 Individuals	Questionnaire	Empirical	Individual	Intention	295	NA	2.852	4.19
Dean, J. (2014). Muslim Values And Market Value: A Sociological Perspective. *Journal Of Islamic Marketing*, *5*(1), 20–32.			Conceptual Paper	Non-Empirical		Religious Values	11	NA	NA	2.19

*Deller, S. C., Conroy, T., & Markeson, B. (2018). Social Capital, Religion And Small Business Activity. *Journal Of Economic Behavior And Organization*, *155*(Xxxx), 365–381.	North America		Secondary Data	Empirical	Country	Social Capital	2	0	1.296	1.98
*Deutschmann, C. (2001). Capitalism As A Religion? An Unorthodox Analysis Of Entrepreneurship. *European Journal Of Social Theory*, *4*(4), 387–403.			Conceptual Paper	Non-Empirical			65	NA	1.724	2.65
*Dheer, R. J. S. (2018). Entrepreneurship By Immigrants: A Review Of Existing Literature And Directions For Future Research. *International Entrepreneurship And Management Journal*, *14*(3), 555–614.			Literature Review	Non-Empirical		Immigrant Entrepreneurs	4	0	2.406	4.01
*Dion, M. (2014). The Economic And Non-Economic Dimensions Of Social Entreprises' Moral Discourse: An Issue Of Axiological And Philosophical Coherence. *International Entrepreneurship And Management Journal*, *10*(2), 385–408.			Content Analysis	Non-Empirical		Social Entrepreneurship	4	1	2.406	4.01
*Dionigi, F. (2015). Dag Hammarskjöld's Religiosity And Norms Entrepreneurship: A Post-Secular Perspective. *Politics And Religion*, *9*(1), 162–186.			Viewpoint	Non-Empirical		Religiosity And Entrepreneurship	3	2	0.61	0.88
Dodd, D. S., & Seaman, P. T. (1998). Religion And Enterprise: An Introductory Exploration. *Entrepreneurship Theory And Practice*, *23*(1), 71–86.	European	Panel Dataset Covering Adults Of Household	Secondary Data	Empirical	Individual	Religion As Environmental Factor	188	NA	5.321	10.04
Dodd, S. D., & Gotsis, G. (2007). Labor Is Holy But Business Is Dangerous: Enterprise Values From The Church Fathers To The Reformation. *Journal Of Enterprising Culture*.			Conceptual Paper	Non-Empirical	Individual	Cultural Effect	8	Na	NA	NA
*Dougherty, K. D., Griebel, J., Neubert, M. J., & Park, J. Z. (2013). A Religious Profile Of American Entrepreneurs. *Journal For The Scientific Study Of Religion*, *52*(2), 401-409.	North America	1714 American Adults	Secondary Data	Empirical	Individual	Religious Beliefs And Entrepreneurship	31	5	1.097	1.75
*Du, X. (2017). Religious Belief, Corporate Philanthropy, And Political Involvement Of Entrepreneurs In Chinese Family Firms. *Journal Of Business Ethics*, *142*, 385–406.	East Asia & Pacific	2779 Chinese Family Firm	Secondary Data	Empirical	Firm	Family Firms	12	7	2.917	4.46

*Elo, M. (2016). Typology Of Diaspora Entrepreneurship: Case Studies In Uzbekistan. Journal Of International Entrepreneurship (Vol. 14). Journal Of International Entrepreneurship.	Central & Western Asia		Case Study	Non-Empirical		Diaspora Entrepreneurship	48	16	NA	2.13
*Elo, M., Taube, F., & Volovelsky, K. (2019). Migration 'Against The Tide': Location And Jewish Diaspora Entrepreneurs. *Regional Studies*, *53*(1), 95–106.	Middle East		Interviews & Case Study	Non-Empirical	Country	Immigrant Entrepreneurs	1	NA	3.147	NA
Emami, M., & Nazari, K. (2012). ENTREPRENEURSHIP, RELIGION, AND BUSINESS ETHICS Mostafa. *Australian Journal Of Business And Management Research*, *1*(11), 59–69.			Conceptual Paper	Non-Empirical		Faith Base Entrepreneurship	20	NA	NA	NA
*Emer Ní Bhrádaigh. (2007). The Overlooked Rugged Communitarians Of Ireland. *Journal Of Enterprising Communities : People And Places In The Global Economy*, *1*(2), 155–161.			Viewpoint	Non-Empirical		Community Entrepreneurship	5	NA	NA	1.54
*Essers, C., & Benschop, Y. (2009). Muslim Businesswomen Doing Boundary Work: The Negotiation Of Islam, Gender And Ethnicity Within Entrepreneurial Contexts. *Human Relations*, *62*(3), 403–423.	More Than 1 Regions		Interviews & Content Analysis	Non-Empirical	Individual	Women Entrepreneurship	269	114	3.043	4.24
*Essers, C., & Tedmanson, D. (2014). Upsetting "Others" In The Netherlands: Narratives Of Muslim Turkish Migrant Businesswomen At The Crossroads Of Ethnicity, Gender And Religion. *Gender, Work And Organization*, *21*(4), 353–367.	European		Interviews	Non-Empirical	Individual	Immigrant Entrepreneurs	47	20	1.888	2.69
*Falck, O., & Woessmann, L. (2013). School Competition And Students' Entrepreneurial Intentions: International Evidence Using Historical Catholic Roots Of Private Schooling. *Small Business Economics*, *40*(2), 459–478.	More Than 1 Regions	192,118 Students From 27	Secondary Data	Empirical	Country	Entrepreneurial Intentions	47	14	2.852	4.19
*Farid, M. (2007). Entrepreneurship In Egypt And The US Compared: Directions For Further Research Suggested. *Journal Of Management Development*, *26*(5), 428–440.			Conceptual Paper	Non-Empirical		Socio-Economic Factors	57	NA	NA	1.73
Ferguson, T. W., Dougherty, K. D., & Neubert, M. J. (2014). Religious Orthodoxy And Entrepreneurial Risk-Taking. *Sociological Focus*, *47*(1), 32–44.	North America	1,047 People Who Were Employed	Questionnaire	Empirical	Individual	Religious Beliefs And Entrepreneurship	9	NA	NA	0.78

*Fischer, J. (2015). Malaysian Diaspora Strategies In A Globalized Muslim Market. *Geoforum*, *59*, 169–177.	East Asia & Pacific		Conceptual Paper	Non-Empirical	Country	Ethnicity And Entrepreneurship	18	8	2.566	3.35
Fonneland, T. (2012). Spiritual Entrepreneurship In A Northern Landscape: Spirituality, Tourism And Politics. *Temenos*, *48*(2), 155–178.			Viewpoint	Non-Empirical		Spirituality And Entrepreneurship	20	7	NA	0.23
Fonneland, T. A. (2013). Sami Tourism And The Signposting Of Spirituality. The Case Of Sami Tour: A Spiritual Entrepreneur In The Contemporary Experience Economy. *Acta Borealia: A Nordic Journal Of Circumpolar Societies*, *30*(2), 190–208.			Conceptual Paper	Non-Empirical		Spirituality And Entrepreneurship	17	9	NA	0.96
Fozia, M., Rehman, A., & Farooq, A. (2016). Entrepreneurship And Leadership: An Islamic Perspective. *International Journal Of Economics, Management And Accounting*, *24*(1), 15–47.			Conceptual Paper	Non-Empirical		Religious Values And Entrepreneurship	3	2	NA	NA
*Funnell, W., & Williams, R. (2014). The Religious Imperative Of Cost Accounting In The Early Industrial Revolution. *Accounting, Auditing And Accountability Journal*, *27*(2), 357–			Conceptual Paper	Non-Empirical			9	2	2.911	3.9
*Galbraith, C. S., & Galbraith, D. M. (2007). An Empirical Note On Entrepreneurial Activity, Intrinsic Religiosity And Economic Growth. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *1*(2), 188-201.	More Than 1 Regions	Christian Tradition Countries	Secondary Data	Empirical	Country	Religiosity And Entrepreneurship	46	NA	NA	1.54
Galbraith, C. S., Stiles, C. H., & Benitez-Galbraith, J. (2010). Economies And Spirituality In The Entrepreneurial Development Strategy Of The Franciscan California Missions: The Historical Case Of San Diego. *Entrepreneurship And Religion*, 233–256.			Conceptual Paper	Non-Empirical		Spirituality And Entrepreneurship	4	NA	NA	Na
Gbadamosi, A. (2015). Exploring The Growing Link Of Ethnic Entrepreneurship, Markets, And Pentecostalism In London (UK): An Empirical Study. *Society And Business Review*, *10*(2), 150–169.	European	25 Tape-Recorded, Semi-Structured, In-Depth Interviews	Interviews	Non-Empirical	Individual	Ethnicity And Entrepreneurship	19	7	NA	NA

Gbadeyan, R. A., Oppong, N. Y., & Oduro, S. (2017). Effects Of Socio-Economic Factors On Entrepreneurship Activities In Cape Coast, Ghana. *Journal Of Entrepreneurship And Business*, *5*(1), 39–51.	Africa	181 Entrepreneurs	Questionnaire	Empirical	Individual	Socio-Economic Factors	1	NA	NA	NA
*Giménez, D., & Calabrò, A. (2018). The Salient Role Of Institutions In Women's Entrepreneurship: A Critical Review And Agenda For Future Research. *International Entrepreneurship And Management Journal*, *14*(4), 857–882.			Literature Review	Non-Empirical		Women Entrepreneurship	3	1	2.406	4.01
*Godwin, J. L., Neck, C. P., & D'Intino, R. S. (2016). Self-Leadership, Spirituality, And Entrepreneur Performance: A Conceptual Model. *Journal Of Management, Spirituality And Religion*, *13*(1), 64–78.			Conceptual Paper	Non-Empirical		Spirituality And Entrepreneurship	17	5	NA	1.46
Gohmann, S. F. (2016). Why Are There So Few Breweries In The South? *Entrepreneurship: Theory And Practice*, *40*(5), 1071–1092.	North America		Secondary Data	Empirical		Entrepreneurial Behavior	25	8	5.321	10.04
*Gooptu, N. (2016). New Spirituality, Politics Of Self-Empowerment, Citizenship, And Democracy In Contemporary India. *Modern Asian Studies*, *50*(3), 934–974.	South Asia		Conceptual Paper	Non-Empirical		Spirituality And Entrepreneurship	4	2	0.442	0.63
*Gotsis, G., & Kortezi, Z. (2009). The Impact Of Greek Orthodoxy On Entrepreneurship: A Theoretical Framework. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *3*(2), 152-175.			Conceptual Paper	Non-Empirical		Ethnicity And Entrepreneurship	19	NA	NA	1.54
Gray, K. R., & Finley-Hervey, J. (2005). Women And Entrepreneurship In Morocco: Debunking Stereotypes And Discerning Strategies Kenneth. *International Entrepreneurship And Management Journal*, *1*, 203–217.	Africa	Women Entrepreneurs (N = 15) From Various Cities In Morocco	Interviews	Non-Empirical	Individual	Women Entrepreneurship	68	NA	2.406	4.01
*Green, N. (2015). Buddhism, Islam And The Religious Economy Of Colonial Burma. *Journal Of Southeast Asian Studies*, *46*(2), 175–204.	East Asia & Pacific		Viewpoint	Non-Empirical		Immigrant Entrepreneurs	7	4	0.463	0.43
*Griebel, J., Park, J., & Neubert, M. (2014). Faith And Work: An Exploratory Study Of Religious Entrepreneurs. *Religions*, *5*(3), 780–800.	North America	21 Entrepreneurs In Colorado	Interviews	Non-Empirical	Individual	Entrepreneurial Behavior	26	5	NA	0.5

*Grosfeld, B. I., & Rodnyansky, A. (2013). Persistent Antimarket Culture : A Legacy Of The Pale Of Settlement After The Holocaust, *American Economic Journal: Economic Policy*, *5*(3), 189–226.	European	Censuses data	Secondary Data	Empirical	Country	Attitude Towards Entrepreneurship	103	29	3.929	4.63
*Guiso, L., Sapienza, P., & Zingales, L. (2006). Does Culture Affect Economic Outcomes?. Journal Of Economic Perspectives, 20(2), 23-48. *20*(2), 23–48.	North America	U.S. Immigrants From Different Countries	Secondary Data	Empirical	Country	Culture And Economic Growth	2997	795	5.607	8.52
*Gümüsay, A. A. (2015). Entrepreneurship From An Islamic Perspective. *Journal Of Business Ethics*, *130*(1), 199–208.			Conceptual Paper	Non-Empirical		Islamic Entrepreneurship	76	8	2.917	4.46
*Gursoy, D., Altinay, L., & Kenebayeva, A. (2017). Religiosity And Entrepreneurship Behaviours. *International Journal Of Hospitality Management*, *67*(August), 87–94.	Central & Western Asia	87 Practicing And 182 Non Practicing Muslim Entrepreneurs	Questionnaire	Empirical	Individual	Religiosity And Entrepreneurship	8	3	3.445	5.56
*Hari Adi, P., & Adawiyah, W. R. (2018). The Impact Of Religiosity, Environmental Marketing Orientation And Practices On Performance: A Case Of Muslim Entrepreneurs In Indonesia. *Journal Of Islamic Marketing*, *9*(4), 841–862.	East Asia & Pacific	223 Muslim Owners	Questionnaire	Empirical	Individual	Religiosity And Entrepreneurship	0	0	NA	2.19
*Hati, S. R., & Aida, I. (2014). Antecedents Of Customers' Intention To Support Islamic Social Enterprises In Indonesia The Role Of Socioeconomic Status. *Asia Pacific Journal Of Marketing And Logistics*, 707-737.	East Asia & Pacific	214 Muslim Adults	Questionnaire	Empirical	Individual	Socio-Economic Factors	3	NA	1.204	1.61
*Heilbrunn, S., Abu-Asbeh, K., & Nasra, M. A. (2014). Difficulties Facing Women Entrepreneurs In Israel: A Social Stratification Approach. *International Journal Of Gender And Entrepreneurship*, *6*(2), 142–162.	Middle East	477 Women Entrepreneurs	Questionnaire	Empirical	Individual	Women Entrepreneurship	11	NA	NA	1.51

*Henley, A. (2017). Does Religion Influence Entrepreneurial Behaviour? International Small Business Journal: Researching Entrepreneurship (Vol. 35).	More Than 1 Regions	Adults Between 18-64 Years In 74 Countries	Secondary Data	Empirical	Country	Entrepreneurial Behavior	23	1	3.9	5.48
*Hennigan, B., & Purser, G. (2018). Jobless And Godless: Religious Neoliberalism And The Project Of Evangelizing Employability In The US The Authors Contributed Equally To The Research For And Writing Of This Article. *Ethnography*, *19*(1), 84–104.	North America		Participant Observation	Non-Empirical	Individual	Neoliberalism	3	1	0.849	1.28
*Herriott, E. N., Schmidt-Wilk, J., & Heaton, D. P. (2009). Spiritual Dimensions Of Entrepreneurship In Transcendental Meditation And Tm-Sidhi Program Practitioners. *Journal Of Management, Spirituality And Religion*, *6*(3), 195–208.	North America		Interviews	Non-Empirical		Spirituality And Entrepreneurship	33	NA	NA	1.46
*Hofrenning, D. J. B. (1995). Into The Public Square: Explaining The Origins Of Religious Interest Groups. *The Social Science Journal*, *32*(1), 35–48.			Conceptual Paper	Non-Empirical			11	NA	1	1.23
Holland, N. (2015). Images Of Success Of Women Entrepreneurs: The Impact Of Religion On Launching, Operating And Sustaining A Business Venture. *Journal Of Women's Entrepreneurship And Education*, (1–2), 15–26.	North America		Interviews	Non-Empirical	Individual	Women Entrepreneurship	2	NA	Na	NA
*Hoogendoorn, B., Rietveld, C. A., & Van Stel, A. (2016). Belonging, Believing, Bonding, And Behaving: The Relationship Between Religion And Business Ownership At The Country Level. *Journal Of Evolutionary Economics*, *26*(3), 519–	More Than 1 Regions	Sample Consists Of30 Countries	Secondary Data	Empirical	Country	Religiosity And Entrepreneurship	14	4	1.095	1.16
Hoque, N., Mamun, A., & Mohammad Ahshanul Mamun, A. (2014). Dynamics And Traits Of Entrepreneurship: An Islamic Approach. *World Journal Of Entrepreneurship, Management And Sustainable Development*, *10*(2), 128-142.			Conceptual Paper	Non-Empirical		Islamic Entrepreneurship	34	NA	NA	NA
*Iman, A. H. M., & Mohammad, M. T. S. H. (2017). Waqf As A Framework For Entrepreneurship. *Humanomics*, *33*(4), 419–440.			Conceptual Paper	Non-Empirical		Islamic Entrepreneurship	0	0	NA	NA

Islam, M., Bokhari, A., & Abalala, T. (2018). Perceptions To Start Up Business As A Career Choice Among Saudi Female Higher Education Students. *Societies*, *8*(2), 31.	Middle East	391 Females Students	Questionnaire	Empirical	Individual	Socio-Economic Factors	0	0	NA	NA
Jagannathan, R., Camasso, M. J., Das, B., Tosun, J., & Iyengar, S. (2017). Family, Society And The Individual: Determinants Of Entrepreneurial Attitudes Among Youth In Chennai, South India. *Journal Of Global Entrepreneurship Research*, *7*(1), 14.	South Asia	209 Students	Questionnaire	Empirical	Individual	Socio Personal Factors	2	NA	Na	NA
*James, E. (1986). The Private Nonprofit Provision Of Education: A Theoretical Model And Application To Japan. *Journal Of Comparative Economics*, *10*(3), 255–276.	East Asia & Pacific		Secondary Data	Empirical			82	NA	1.236	2.02
*James, E. (1987). The Public/Private Division Of Responsibility For Education: An International Comparison. *Economics Of Education Review*, *6*(1), 1–14.	More Than 1 Regions		Secondary Data	Empirical			169	NA	1.293	2.25
*Jiang, F., Jiang, Z., Kim, K. A., & Zhang, M. (2015). Family-Firm Risk-Taking: Does Religion Matter? *Journal Of Corporate Finance*, *33*, 260–278.	East Asia & Pacific	4,159 Family-Firms In The Survey	Questionnaire	Empirical	Firm	Family Firms	60	22	2.215	3.25
*Johnmark, D. R., Wummen Soemunti, T., Laura, O., Munene, J. C., & Balunywa, W. (2016). Disabled Students' Entrepreneurial Action: The Role Of Religious Beliefs. *Cogent Business And Management*, *3*(1), 1–13.	Africa	262 Disabled Students	Questionnaire	Empirical	Individual	Religious Beliefs And Entrepreneurship	0	0	NA	0.99
*Johnsen, C. G., & Sørensen, B. M. (2017). Traversing The Fantasy Of The Heroic Entrepreneur. *International Journal Of Entrepreneurial Behavior & Research*, *23*(2), 228-244.			Conceptual Paper	Non-Empirical		Entrepreneurial Role Model	6	4	1.863	3.23
Kaliba, A. R., Isabalija, R., Mbarika, V. W., Kourouma, M. K., Thomas, C., Bukoma, M. M., … Robinah, A. (2011). Locus Of Control And Readiness To Conjure And Believe In Mystical Powers Among Small Business Operators In Entebbe, Uganda: A Multilevel Rasch Rating Scale Model Analysis. *African Journal Of Business Management*, *5*(17), 7258–7271.	Africa	60 Business Owner R Manager	Questionnaire	Empirical	Individual		4	1	NA	0.61

*Kalitanyi, V., & Bbenkele, E. (2018). Cultural Values As Determinants Of Entrepreneurial Intentions Among University Students In Cape Town-South Africa. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *12*(4), 437-453.	Africa	966 Students	Mixed Method	Empirical	Individual	Cultural Values And Entrepreneurship	2	0	NA	1.54
*Kasabov, E., & Sundaram, U. (2014). Enterprising Places As Historical Synergies: An Institutional Account Of Coventry Through The Middle Ages. Enterprising Places: Leadership And Governance Networks (Vol. 3). Emerald Group Publishing Limited.			Conceptual Paper	Non-Empirical		Institution And Entrepreneurial Development	0	NA	NA	NA
*Kauanui, S. K., Thomas, K. D., Rubens, A., & Sherman, C. L. (2010). Entrepreneurship And Spirituality: A Comparative Analysis Of Entrepreneurs' Motivation. *Journal Of Small Business And Entrepreneurship*, *23*(4), 621–635.	North America	Sample Of 280 Entrepreneurs	Questionnaire	Empirical	Individual	Spirituality And Entrepreneurship	42	Na	NA	1.06
*Kauanui, S. K., Thomas, K. D., Sherman, C. L., Waters, G. R., & Gilea, M. (2010). An Exploration Of Entrepreneurship And Play. *Journal Of Organizational Change Management*, *23*(1), 51–70.	North America	Interviews Of 112 Entrepreneurs. Key	Interviews	Non-Empirical	Individual	Spirituality And Entrepreneurship	39	11	1.262	1.83
*Kayed, R. N. (2012). The Entrepreneurial Role Of Profit-And-Loss Sharing Modes Of Finance: Theory And Practice. *International Journal Of Islamic And Middle Eastern Finance And Management*, *5*(3), 203-228.			Viewpoint	Non-Empirical		Islamic Finance	30	NA	NA	1.05
*KAYED, R. N., & HASSAN, M. K. (2010). Islamic Entrepreneurship: A Case Study Of Saudi Arabia. *Journal Of Developmental Entrepreneurship*, *15*(04), 379–413.	Middle East	100 Entrepreneurs	Questionnaire	Empirical	Individual	Islamic Entrepreneurship	36	NA	NA	0.79
*Kayed, R. N., & Hassan, M. K. (2011). Saudi Arabia's Economic Development: Entrepreneurship As A Strategy. *International Journal Of Islamic And Middle Eastern Finance And Management*, *4*(1), 52–73.			Conceptual Paper	Non-Empirical		Entrepreneurship And Economic Development	38	NA	NA	1.05

*Kebede, G. F. (2018). Network Locations Or Embedded Resources ? The Effects Of Entrepreneurs ' Social Networks On Informal Enterprise Performance In Ethiopia. *Journal Of The Knowledge Economy*.	Africa	254 Street Vendors	Questionnaire	Empirical	Individual	Social Networks	0	NA	NA	1.56
*Khattab, N., & Miaari, S. (2013). The Occupational Mismatch Amongst Palestinians And Jews In Israel: A New Evidence From The LFS 2000-2010. *Research In Social Stratification And Mobility*, *34*, 1–13.	Middle East	All Workers Aged 24 And Above Who Hold At Least A Post-Secondary Education	Secondary Data	Empirical	Individual		8	6	1.493	2.18
*Kirkbesoglu, E., & Sargut, A. S. (2016). Transformation Of Islamic Work Ethic And Social Networks: The Role Of Religious Social Embeddedness In Organizational Networks. *Journal Of Business Ethics*, *139*(2), 313–331.	Central & Western Asia	80 Chairman Who Are Member Od MUSIAD And TUSIAD	Questionnaire	Empirical	Individual	Social Networks	4	1	2.917	4.46
*Kovács, G. (2017). The Value-Orientations Of Catholic And Buddhist Entrepreneurs. *International Journal Of Social Economics*, *44*(12), 2428–2449.	European	22	Interviews	Non-Empirical	Individual	Religious Values And Entrepreneurship	1	0	NA	0.69
*Kraybill, D. B., Nolt, S. M., & Wesner, E. J. (2011). Sources Of Enterprise Success In Amish Communities. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *5*(2), 112-130.	North America		Interviews	Non-Empirical	Individual	Community Entrepreneurship	21	NA	NA	1.54
*Kwon, I., & Sohn, K. (2017). Job Dissatisfaction Of The Self-Employed In Indonesia. *Small Business Economics*, *49*(1), 233–249.	East Asia & Pacific	22,000 Individuals From 7224 Households In 13 Provinces	Secondary Data	Empirical	Individual	Job Satisfaction	10	4	2.852	4.19
Ladinsky, J. (1963). Careers Of Lawyers, Law Practice, And Legal Institutions. *American Sociological Review*, *28*(1), 47–54.	North America	207 Lawyers	Interviews	Non-Empirical	Individual	Socio-Economic Factors	204	NA	5.063	7.06
Lai Olurode. (2007). Ifa, The Deity Of Wisdom, And Importance Of Work Among The Yoruba People. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *1*(2), 135–141.			Case Study	Non-Empirical		Religious Beliefs And Entrepreneurship	7	NA	NA	1.54

*Lalonde, J. F. (2013). Cultural Determinants Of Arab Entrepreneurship: An Ethnographic Perspective. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *7*(3), 213-232.	Middle East		Participant Observation	Non-Empirical		Culture And Entrepreneurship	20	NA	NA	1.54
*Lankina, T., & Getachew, L. (2013). Competitive Religious Entrepreneurs: Christian Missionaries And Female Education In Colonial And Post-Colonial India. *British Journal Of Political Science*, *43*(1), 103–131.	South Asia	Households	Penal Data	Empirical	Individual		24	9	3.329	3.92
*Lanz, S., & Oosterbaan, M. (2016). Entrepreneurial Religion In The Age Of Neoliberal Urbanism. *International Journal Of Urban And Regional Research*, *40*(3), 487–506.			Conceptual Paper	Non-Empirical	Individual	Neoliberalism	11	8	2.239	3.89
*Lee, J. (1999). Retail Niche Domination Among African American, Jewish, And Korean Entrepreneurs: Competition, Coethnic Advantage And Disadvantage. *American Behavioral Scientist*, *42*(9), 1398–1416.	North America	75	Interviews	Non-Empirical	Individual	Ethnicity And Entrepreneurship	80	NA	1.749	2.33
*Lelkes, O. (2006). Tasting Freedom: Happiness, Religion And Economic Transition. *Journal Of Economic Behavior & Organization*, *59*(2), 173–194.	European	The Individuals Above 16 Years Of Age	Survey	Empirical	Individual	Religiosity And Entrepreneurship	287	81	1.296	1.98
*Leroux, K. M. (2005). What Drives Nonprofit Entrepreneurship? A Look At Budget Trends Of Metro Detroit Social Service Agencies. *American Review Of Public Administration*, *35*(4), 350–362.	North America	91 Organizations.	Survey	Empirical	Firm	Social Entrepreneurship	80	35	2.466	3.22
*Li, C., Xu, Y., Gill, A., Haider, Z. A., & Wang, Y. (2019). Religious Beliefs, Socially Responsible Investment, And Cost Of Debt: Evidence From Entrepreneurial Firms In India. *Emerging Markets Review*, *38*, 102–114.	South Asia	638 Entrepreneurs	Survey	Empirical	Individual	Religious Beliefs And Entrepreneurship	0	NA	1.871	2.63
*Linard, K. T. (2003). Economy Of Communion: Systemic Factors In The Rise Of A New Entrepreneurship. *Systems Research And Behavioral Science*, *20*(2), 163–175.			Conceptual Paper	Non-Empirical		Community Entrepreneurship	15	2	0.86	1.2
*Liu, Z., Guo, Q., Sun, P., Wang, Z., & Wu, R. (2018). Does Religion Hinder Creativity? A National Level Study On The Roles Of Religiosity And Different Denominations. *Frontiers In Psychology*, *9*(OCT), 1–12.	More Than 1 Regions	87 Countries In Our Analyses	Secondary Data	Empirical	Country	Religiosity And Entrepreneurship	0	0	2.089	2.4

*Liu, Z., Xu, Z., Zhou, Z., & Li, Y. (2018). Buddhist Entrepreneurs And New Venture Performance: The Mediating Role Of Entrepreneurial Risk-Taking. *Small Business Economics*, (Li 2008), 1–15.	East Asia & Pacific	Household Older Than 18 Years	Secondary Data	Empirical	Individual	Religious Values And Entrepreneurship	3	0	2.852	4.19
*M. Kabir Hassan, & William J. Hipler. (2014). Entrepreneurship And Islam: An Overview. *Econ Journal Watch*, *11*(2), 170–278. Retrieved From			Conceptual Paper	Non-Empirical		Islamic Entrepreneurship	32	3	0.356	0.64
*M. Yaqub Mirza. (2010). Faith-Based Entrepreneurship. *New England Journal Of Entrepreneurship*, *13*(1), 9–15.			Viewpoint	Non-Empirical		Faith Base Entrepreneurship	0	NA	NA	NA
Madichie, N. O., Nkamnebe, A. D., & Idemobi, E. I. (2008). Cultural Determinants Of Entrepreneurial Emergence In A Typical Sub-Sahara African Context. *Journal Of Enterprising Communities: People And Places In The Global Economy*.	Africa	Social Actors From The Producers, Industry Moguls And The Artists	Interviews	Non-Empirical	Individual	Culture And Entrepreneurship	24	NA	NA	1.54
*Malik, A. (2013). RECONCILIATION BETWEEN MUSLIMS AND CHRISTIANS: Collective Action, Norm Entrepreneurship, And "A Common Word Between Us." *The Journal Of Religious Ethics*, *41*(3), 457–473.			Conceptual Paper	Non-Empirical		Religious Values And Entrepreneurship	5	2	NA	0.54
Mambula I, C. J. (2010). Characteristics Of Migrant Entrepreneurs As Agents Of Direct Investment In Sub-Saharan Africa: An Observation Of The Lebanese In Nigeria. *World Journal Of Entrepreneurship, Management And Sustainable Development*, *6*(3), 193-212.	Africa		Interviews	Non-Empirical	Individual	Immigrant Entrepreneurs	2	NA	NA	NA
*Mambula, C. J. (2004). Relating External Support, Business Growth & Creating Strategies For Survival: A Comparative Case Study Analyses Of Small Manufacturing Firms (Smfs) And Entrepreneurs. *Small Business Economics*, *22*(2), 83–109.	Africa	To Study 32 Small Plastic Manufacturing Firms Identified In The Sample.	Mixed Method	Empirical	Firm	Challenges To Entrepreneurs	32	2	2.852	4.19

Manciu, V. C. (2015). Entrepreneurial Particularities Around Religious Holidays Or Events. *Analele Universitatii "Eftimie Murgu" Resita. Fascicola II. Studii Economice*, 115–118. Retrieved From	European	250 Persons	Questionnaire	Empirical	Individual	Consumer Behavior	0	NA	NA	NA
*Mauksch, S. (2017). Managing The Dance Of Enchantment: An Ethnography Of Social Entrepreneurship Events. *Organization*, *24*(2), 133–153.			Conceptual Paper	Non-Empirical		Social Entrepreneurship	10	3	3.701	NA
*Mazzarol, T., Volery, T., Doss, N., & Thein, V. (1999). Factors Influencing Small Business Start-Ups: A Comparison With Previous Research. *International Journal Of Entrepreneurial Behavior & Research*, *5*(2), 48-63.	East Asia & Pacific	Entrepreneurs 102	Interviews	Empirical	Individual	Motivation Of Entrepreneurs	459	NA	1.863	3.23
Mcintosh, J. C., & Islam, S. (2010). Beyond The Veil: The Influence Of Islam On Female Entrepreneurship In A Conservative Muslim Context Literature Review: Female Entrepreneurship In A Non-Western Context. *International Management Review*, *6*(1), 103–109.	Middle East	180 Women Entrepreneurs In	Questionnaire	Empirical	Individual	Women Entrepreneurship	53	NA	NA	NA
*Mcpherson, M. (2010). Business Practices Within South Asian Family And Non-Family Firms:: A Comparative Study. *International Journal Of Entrepreneurial Behavior & Research2*, *16*(5), 389–413.	European	48	Interviews	Non-Empirical	Individual	Family Firms	15	NA	1.863	3.23
*Meagher, K. (2009). Trading On Faith: Religious Movements And Informal Economic Governance In Nigeria. *Journal Of Modern African Studies*, *47*(3), 397–423.			Conceptual Paper	Non-Empirical		Religion And Economic Development	66	17	0.875	1.41
*Mietzner, M., Muhtadi, B., & Halida, R. (2018). Entrepreneurs Of Grievance: Drivers And Effects Of Indonesia's Islamist Mobilization. *Bijdragen Tot De Taal-, Land- En Volkenkunde*, *174*(2–3), 159–187.	East Asia & Pacific	1540 Muslim Respondents	Secondary Data	Empirical	Individual	Islamic Entrepreneurship	3	0	NA	0.68
Minard, C. S. L. (2009). Valuing Entrepreneurship In The Informal Economy In Senegal. *Social Enterprise Journal*, *5*(3), 186–209.	Africa		Field Observation And Interviews	Non-Empirical	Individual	Social Entrepreneurship	47	NA	NA	NA

*Minns, C., & Rizov, M. (2005). The Spirit Of Capitalism? Ethnicity, Religion, And Self-Employment In Early 20th Century Canada. *Explorations In Economic History*, *42*(2), 259–281.	North America	Male Household Aged 16 To 64	Secondary Data	Empirical	Individual	Immigrant Entrepreneurs	34	NA	1.176	1.43
*Mishra, O. N., & Tripathi, P. S. (2017). Culture, Ethnicity And Access To Bank Credit. *Global Business Review*, *18*(6), 1552–1567.	South Asia	230 Entrepreneurs	Questionnaire	Empirical	Individual	Ethnicity And Entrepreneurship	0	0	NA	1.15
*Mohajerani, A., Baptista, J., & Nandhakumar, J. (2015). Exploring The Role Of Social Media In Importing Logics Across Social Contexts: The Case Of IT Smes In Iran. *Technological Forecasting And Social Change*, *95*, 16–31.	Middle East		Interviews	Non-Empirical	Firm	Social Capital	9	2	3.129	4.32
Mohd, R., Kamaruddin, B. H., Yahya, K. K., & Sanidas, E. (2015). Can Values Of Honesty, Hard Work, Loyalty And Discipline Predict Entrepreneurial Orientation Of Muslim Owner Managers? *Journal Of Emerging Economies & Islamic Research*, *3*(1), 1–13.	East Asia & Pacific	162 SMEs	Questionnaire	Empirical	Firm	Religious Values And Entrepreneurship	7	NA	NA	NA
*Monnickendam-Givon, Y., Schwartz, D., & Gidron, B. (2016). Network Not Utilized: The Case Of Ultra-Orthodox Female Micro-Entrepreneurs In Israel. *Journal Of Developmental Entrepreneurship*, *21*(1), 1.	Middle East	221 Entrepreneurs	Questionnaire	Empirical	Individual	Women Entrepreneurship	2	1	NA	0.79
*Monnickendam-Givon, Y., Schwartz, D., & Gidron, B. (2018). The Surprising Lack Of Connection Between Social Networks And The Enterprise Success Of Ultra-Religious Female Micro-Entrepreneurs. *Journal Of Enterprising Communities people And Places In The Global Economy*, *12*(3), 395–415.	Middle East	123 Surveys Completed By Jewish Ultra-Orthodox Women Entrepreneurs	Questionnaire	Empirical	Individual	Women Entrepreneurship	0	0	NA	1.54
*Muhammad, N., Mcelwee, G., & Dana, L. P. (2017). Barriers To The Development And Progress Of Entrepreneurship In Rural Pakistan. *International Journal Of Entrepreneurial Behavior And Research*, *23*(2), 279–295.	South Asia	Members Of 84 Families Were Interviewed	Interviews	Non-Empirical	Individual	Women Entrepreneurship	16	5	1.863	3.23

*Muhammad, N., Ullah, F., & Warren, L. (2016). An Institutional Perspective On Entrepreneurship In A Conflict Environment: Evidence From Pakistan. *International Journal Of Entrepreneurial Behavior & Research*, *22*(5), 698–717.	South Asia	Semi-Structured Interviews From 16 Different Firms	Interviews	Non-Empirical	Firm	Conflict Environment	13	9	1.863	3.23
*Munabari, F. (2018). The Quest For Sharia In Indonesia: The Mobilization Strategy Of The Forum Of Islamic Society. *Contemporary Islam*, *12*(3), 229–249.			Conceptual Paper	Non-Empirical			2	1	NA	0.52
Mwila, N. K., & Wemba, M. C. (2018). Eliciting A Profile Of Handicraft Entrepreneurs In Maboneng. *World Journal Of Entrepreneurship, Management And Sustainable Development*, WJEMSD-03-2017-0011.	Africa	4 Handi Craft Entrepreneurs	Interviews	Non-Empirical	Individual	Spirituality And Entrepreneurship	1	0	NA	NA
Nakamaki, H. (2018). Gyōki As A Religious Entrepreneur: An Activist Who Linked Development And Buddhism, The Public And Private Sectors. *Global Economic Review*, *47*(1), 28–36.			Conceptual Paper	Non-Empirical		Religious Entrepreneurship	0	0	0.273	0.74
*Namatovu, R., Dawa, S., Adewale, A., & Mulira, F. (2018). Religious Beliefs And Entrepreneurial Behaviors In Africa: A Case Study Of The Informal Sector In Uganda. *Africa Journal Of Management*, *4*(3), 259–281.	Africa		Interviews	Non-Empirical	Individual	Religious Beliefs And Entrepreneurship	0	NA	NA	1.65
*Nandram, S. S. (2016). How Do Spirituality, Intuition And Entrepreneurship Go Together? *Philosophy Of Management*, *15*(1), 65–82.			Conceptual Paper	Non-Empirical		Spirituality And Entrepreneurship	6	1	NA	0.41
*Narendran, N. M. R. (2016). The Human Development Index Predicts Female Entrepreneurship Rates. *International Journal Of Entrepreneurial Behavior & Research*, *22*(5).	More Than 1 Regions	Women Entrepreneurship In 61 Countries	Secondary Data	Empirical	Country	Women Entrepreneurship	9	2	1.863	3.23
Naser, K., Mohammed, W. R., & Nuseibeh, R. (2009). Factors That Affect Women Entrepreneurs: Evidence From An Emerging Economy. *International Journal Of Organizational Analysis*, *17*(3), 225–247.	Middle East	750 Women Entrepreneurs	Questionnaire	Empirical	Individual	Women Entrepreneurship	127	NA	NA	1.22
Nath, V. (2000). Entrepreneurship By Regions Survey. *Economic And Political Weekly*, *35*(48), 4217–4221.	South Asia		Secondary Data And Descriptive	Non-Empirical		Region	12	NA	NA	0.23

Naughton, M., & Cornwall, J. R. (2010). Culture As The Basis Of The Good Entrepreneur. *Journal Of Religion & Business Ethics*, *2*(1), 1–13.			Conceptual Paper	Non-Empirical		Culture And Entrepreneurship	23	NA	NA	NA
Neubert, M. J., Bradley, S. W., Ardianti, R., & Simiyu, E. M. (2017). The Role Of Spiritual Capital In Innovation And Performance: Evidence From Developing Economies. *Entrepreneurship: Theory And Practice*, *41*(4), 621–640.	More Than 1 Regions	Clients Of Micro Credit Banks In 2 Countries	Survey	Empirical	Country	Spirituality	26	4	5.321	10.04
Nikolova, E. (2017). Can Diversity Encourage Entrepreneurship In Transition Economies? *IZA World Of Labor*, (313), 1–10.			Conceptual Paper	Non-Empirical		Culture And Entrepreneurship	0	NA	NA	NA
*Nikolova, E., & Simroth, D. (2015). Religious Diversity And Entrepreneurship In Transition: Lessons For Policymakers. *IZA Journal Of European Labor Studies*, *4*(1).	More Than 1 Regions	29 Post-Transition Countries		Empirical	Country	Culture And Entrepreneurship	8	1	NA	1.08
Njoku, D. I. (2014). Religion And Entrepreneurship. *International Journal Of Theology And Reformed Tradition*, *6*, 62–74.	North America	Household Older Than 18 Years	Secondary Data	Empirical	Individual	Religiosity And Entrepreneurship	1	NA	NA	NA
*Nunziata, L., & Rocco, L. (2016). A Tale Of Minorities: Evidence On Religious Ethics And Entrepreneurship. *Journal Of Economic Growth*, *21*(2), 189–224. -2	European	Census Data	Secondary Data	Empirical	Individual	Ethnicity And Entrepreneurship	11	4	6.48	7.27
*Nunziata, L., & Rocco, L. (2018). The Protestant Ethic And Entrepreneurship: Evidence From Religious Minorities In The Former Holy Roman Empire. *European Journal Of Political Economy*, *51*, 27–43.	European	8,966 Individuals In 8 Countries And 59 Regions.	Secondary Data	Empirical	Country	Ethnicity And Entrepreneurship	4	0	1.246	2.36
Nwankwo, S., & Gbadamosi, A. (2013). Faith And Entrepreneurship Among The British African Caribbean:Intersections Between Religious And Entrepreneurial Values. *Journal Of Small Business And Enterprise Development*, *20*(3), 618–633.	European		Interviews	Non-Empirical	Individual	Religious Values And Entrepreneurship	21	NA	NA	2.12
Nwankwo, S., Gbadamosi, A., & Ojo, S. (2012). Religion, Spirituality And Entrepreneurship. *Society And Business Review*, *7*(2), 149–167.	European	25	Interviews	Non-Empirical	Individual	Spirituality And Entrepreneurship	30	NA	NA	NA

*Ojo, S. (2015). African Pentecostalism As Entrepreneurial Space. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *9*(3), 233–252.	Africa		Case Study	Non-Empirical	Individual	Ethnicity And Entrepreneurship	10	4	NA	1.54
*Otoo, M., Fulton, J., Ibro, G., & Lowenberg-Deboer, J. (2011). Women Entrepreneurship In West Africa: The Cowpea Street Food Sector In Niger And Ghana. *Journal Of Developmental Entrepreneurship*, *16*(01), 37–63.	Africa	114 Women Entrepreneurs In Kumasi And 122 Women Entrepreneurs	Questionnaire	Empirical	Individual	Women Entrepreneurship	29	NA	NA	0.79
*Özkazanç-Pan, B. (2015). Secular And Islamic Feminist Entrepreneurship In Turkey. *International Journal Of Gender And Entrepreneurship*, *7*(1), 45–65.	Central & Western Asia		Conceptual Paper	Non-Empirical	Individual	Women Entrepreneurship	13	3	NA	1.51
*Pallegedara, A. (2017). Factors Affecting Smes' Access To Bank Finance: An Evidence From Sri Lanka. *International Journal Of Economics And Business Research*, *13*(1), 30.	South Asia	149 SME's Owners	Questionnaire	Empirical	Individual	Access To Finance	1	NA	NA	0.27
*Papanek, H. (1972). Pakistan ' S Big Businessmen : Muslim Separatism , Entrepreneurship , And Partial Modernization. *Economic Development And Cultural Change*, *21*(1), 1–32.			Viewpoint	Non-Empirical	Individual		73	NA	1.188	2.16
*Parboteeah, K. P., Walter, S. G., & Block, J. H. (2015). When Does Christian Religion Matter For Entrepreneurial Activity? The Contingent Effect Of A Country's Investments Into Knowledge. *Journal Of Business Ethics*, *130*(2), 447–465.	More Than 1 Regions	Individual Above 15 Years In 36 Countries	Secondary Data	Empirical	Country	Religion As Environmental Factor	23	12	2.917	4.46
Patel, M. R. ., & Selvaraj, P. (2015). Role Of Socio-Cultural Factors In The Entrepreneurial Success Of The Jain Community. *Int. J. Indian Culture And Business Management*, *10*(3).	South Asia		Interviews	Non-Empirical	Individual	Socio-Cultural Factors	3	2	NA	NA
*Patwardhan, A. M., Keith, M. E., & Vitell, S. J. (2012). Religiosity, Attitude Toward Business, And Ethical Beliefs: Hispanic Consumers In The United States. *Journal Of Business Ethics*, *110*(1), 61–70.	North America	187 Consumers	Questionnaire	Empirical	Individual	Religiosity And Entrepreneurship	41	24	2.917	4.46

*Pearce, J. A., Fritz, D. A., & Davis, P. S. (2010). Entrepreneurial Orientation And The Performance Of Religious Congregations As Predicted By Rational Choice Theory. *Entrepreneurship: Theory And Practice*, *34*(1), 219–248.	North America	Semi-Autonomous Religious Organizations	Secondary Data	Empirical	Firm	Religion As Environmental Factor	233	52	5.321	10.04
*Petrovicheva, H., & Egorova, G. (2017). The secularization of the Russian mind in the nineteenth century case study - old-believer entrepreneurs. *European Journal Of Science And Theology*, *13*(5), 131–142.			Conceptual Paper	Non-Empirical			0	0	NA	0.5
*Pio, E. (2007). Ethnic Minority Migrant Women Entrepreneurs And The Imperial Imprimatur . *Women In Management Review*, *22*(8), 631–649.	East Asia & Pacific	45	Interviews	Non-Empirical		Women Entrepreneurship	32	NA	NA	NA
*Pio, E. (2010). Islamic Sisters: Spirituality And Ethnic Entrepreneurship In Sweden. *Equality, Diversity And Inclusion: An International Journal*, *29*(1), 113–130.			Case Study	Non-Empirical	Individual	Women Entrepreneurship	37	NA	NA	1.15
*Pistrui, D., & Sreih, J. F. (2010). Islam, Entrepreneurship And Business Values In The Middle East. *International Journal Of Entrepreneurship And Innovation Management*, *12*(1), 107.			Conceptual Paper	Non-Empirical	Country	Islamic Entrepreneurship	33	NA	NA	0.49
*Qian, J., & Kong, L. (2018). Buddhism Co. Ltd? Epistemology Of Religiosity, And The Re-Invention Of A Buddhist Monastery In Hong Kong. *Environment And Planning D: Society And Space*, *36*(1), 159–177.			Conceptual Paper	Non-Empirical		Religiosity And Entrepreneurship	4	1	2.466	3.29
*Quagrainie, F. A., Opoku Mensah, A., & Adom, A. Y. (2018). Christian Entrepreneurial Activities And Micro Women Entrepreneurship Development: Church Embeddedness In Action. *Journal Of Enterprising Communities-People And Places In The Global Economy*, *12*(5), 657–676.	Africa	Purposive Collected Data From 38 Women Entrepreneurs And Four Church	Interviews & Descriptive	Empirical	Individual	Women Entrepreneurship	0	0	NA	1.54
*Raco, J. R., & Tanod, R. H. M. (2014). Understanding Spirituality As Experienced By Catholic Entrepreneurs. *World Review World Review Of Entrepreneurship, Management And Sustainable Development*, *10*(1), 40–51.	East Asia & Pacific		Interviews & Observation	Non-Empirical	Individual	Spirituality And Entrepreneurship	2	NA	NA	0.59

Rahman, R. A., Muhammad, A. D., Ahmed, S., & Amin, F. (2016). Micro-Entrepreneurs' Intention To Use Islamic Micro-Investment Model (IMIM) In Bangladesh. *Humanomics*, *32*(2), 172–188.	South Asia	207 Micro Entrepreneurs	Questionnaire	Empirical	Individual	Micro Finance	1	1	NA	NA
*Ramadani, V., Dana, L. P., Gërguri-Rashiti, S., & Ratten, V. (2016). Entrepreneurship And Management In An Islamic Context. *Entrepreneurship And Management In An Islamic Context*, (February 2018), 1–248.			Conceptual Paper	Non-Empirical		Islamic Entrepreneurship	15	NA	NA	NA
*Randerson, K., Omri, W., & Becuwe, A. (2017). Unravelling The Link Between Creativity And Individual Entrepreneurial Behaviour: The Moderating Role Of Islamic Work Ethics. *International Journal Of Entrepreneurship And Small Business*, *30*(4), 567.	Middle East	412 Randomly Selected Firms.	Questionnaire	Empirical	Individual	Islamic Values And Entrepreneurial Behavior	0	NA	NA	1.14
*Ratten, V., Alamanda, D. T., Ramadani, V., Hashani, M., & Anggadwita, G. (2017). Entrepreneurial Intentions From An Islamic Perspective: A Study Of Muslim Entrepreneurs In Indonesia. *International Journal Of Entrepreneurship And Small Business*, *31*(2), 165.	East Asia & Pacific	250 Muslim Entrepreneurs Selected By Using A Random Sampling	Questionnaire	Empirical	Individual	Islamic Entrepreneurship	8	NA	NA	1.14
Riaz, Q., Farrukh, M., Rehman, S. U., & Ishaque, A. (2016). Religion A Nd Entrep Preneurial Intention Ns: An Emp Pirical Inve Stigation. *International Journal Of Advanced And Applied Sciences*, *3*(9), 10–15.	South Asia	500 Business Students	Questionnaire	Empirical	Individual	Religiosity And Entrepreneurship	13	6	NA	NA
*Rietveld, C. A., & Burg, E. Van. (2014). Religious Beliefs And Entrepreneurship Among Dutch Protestants. *International Journal Of Entrepreneurship And Small Business*, *23*(3), 279.	European	756 Christian Protestant Entrepreneurs	Questionnaire	Empirical	Individual	Religious Beliefs And Entrepreneurship	24	NA	NA	1.14
Roessingh, C., & Schoonderwoerd, A. (2005). Traditional Farmers Or Modern Businessmen? Religious Differentiation And Entrepreneurship In A Kleine Gemeinde Mennonite Community In Belize. *Journal Of Developmental Entrepreneurship*, *10*(01), 65–77.	North America		Interviews & Participant Observation	Non-Empirical	Individual	Community Entrepreneurship	23	NA	NA	0.79
*Roomi, M. A. (2013). Entrepreneurial Capital, Social Values And Islamic Traditions: Exploring The Growth Of Women-Owned Enterprises In Pakistan. *International Small Business Journal*, *31*(2), 175–191.	South Asia	767 Women Entrepreneurs	Questionnaire	Empirical	Individual	Women Entrepreneurship	67	19	3.9	5.48

*Roomi, M. A., Rehman, S., & Henry, C. (2018). Exploring The Normative Context For Women's Entrepreneurship In Pakistan: A Critical Analysis. *International Journal Of Gender And Entrepreneurship*, *10*(2), 158–180.	South Asia		Interviews	Non-Empirical	Individual	Women Entrepreneurship	2	1	NA	1.51
Saari, A., & Harni, E. (2016). Zen And The Art Of Everything: Governing Spirituality In Entrepreneurship Education. *Ephemera: Theory & Politics In Organization*, *16*(4), 99–119.			Conceptual Paper	Non-Empirical		Spirituality And Entrepreneurship	2	NA	NA	NA
*Sabah, S., Carsrud, A. L., & Kocak, A. (2014). The Impact Of Cultural Openness, Religion, And Nationalism On Entrepreneurial Intensity: Six Prototypical Cases Of Turkish Family Firms. *Journal Of Small Business Management*, *52*(2), 306–324.	Central & Western Asia		Case Study	Non-Empirical	Firm	Cultural Effect	21	8	3.248	5.29
*Safar-Aly, S. H. K. (2016). Islamic Conscious Capitalism: A 'Third Way' In Light Of Classical Scripture. *International Review Of Economics*, *63*(1), 77–91.			Conceptual Paper	Non-Empirical		Islam And Entrepreneurship	1	NA	NA	0.72
*Salimath, M. S., & Cullen, J. B. (2010). Formal And Informal Institutional Effects On Entrepreneurship: A Synthesis Of Nation- Level Research. *International Journal Of Organizational Analysis*, *18*(3), 358–385.			Literature Review	Non-Empirical		Institutional Effect	69	NA	NA	1.22
*Sandıkcı, Ö. (2011). Researching Islamic Marketing: Past And Future Perspective. *Journal Of Islamic Marketing*, *2*(3), 246–258.			Literature Review	Non-Empirical		Islamic Marketing	168	NA	NA	2.19
*Sarachek, B. (1980). Jewish American Entrepreneurs. *The Journal Of Economic History*, *40*(2), 359–372.	North America	Entrepreneurs	Survey	Empirical	Individual	Jewish Entrepreneurs	22	NA	1.379	1.94
*Sarkar, S., Rufín, C., & Haughton, J. (2018). Inequality And Entrepreneurial Thresholds. *Journal Of Business Venturing*, *33*(3), 278–295.	South Asia	Household Individual	Secondary Data	Empirical	Individual	Entrepreneurial Activity	5	1	6	9.79
*Sascha O. Becker, & Woessmann, L. (2009). Was Weber Wrong? A Human Capital Theory Of Protestant Economic History. *The Quarterly Journal Of Economics*, *124*(2), 531–596.	More Than 1 Regions	343 Countries	Secondary Data	Empirical	Country	Entrepreneurship And Economic Development	975	253	7.863	12.02

*Scott, G. (2003). Protestant Churches And Business In Gilded-Age America. *Theology Today*, *60*.			Viewpoint	Non-Empirical			2	0	NA	0.07
*Shahinpoor, N. (2009). The Link Between Islamic Banking And Microfinancing. *International Journal Of Social Economics*, *36*(10), 996–1007.			Conceptual Paper	Non-Empirical		Micro Finance	38	NA	NA	0.69
Shinde, J. S., & Shinde, U. S. (2011). The Perennial Perspective On Entrepreneurship. *Journal Of Strategic Innovation And Sustainability*, *7*(1), 72–86.			Conceptual Paper	Non-Empirical		Social Entrepreneurship	11	NA	NA	NA
*Shinde, K. A. (2010). Entrepreneurship And Indigenous Enterpreneurs In Religious Tourism In India. *International Journal Of Tourism Research*, *12*(5), 523-535.	South Asia		Interviews	Non-Empirical	Individual	Social Networks	44	20	2.77	3.37
*Sidek, F., Pavlovich, K., & Gibb, J. (2018). Entrepreneurship As Worship: A Malay Muslim Perspective. *Journal Of Management And Organization*, *24*(5), 698–710.	East Asia & Pacific	15	Interviews	Non-Empirical	Individual	Islamic Entrepreneurship	1	0	NA	1.34
*Singh, S., Corner, P. D., & Pavlovich, K. (2016). Spirituality And Entrepreneurial Failure. *Journal Of Management, Spirituality And Religion*, *13*(1), 24–49.	East Asia & Pacific		Interviews	Non-Empirical		Spirituality And Entrepreneurship	12	5	NA	1.46
Sirisankanan, A. (2018). Why Is Informal Employment Too Difficult To Control? Further Evidence From Cultural Perspective. *Journal Of Interdisciplinary Economics*, *30*(2), 128–147.	More Than 1 Regions	51 Countries	Secondary Data	Empirical	Country	Cultural Effect	0	0	NA	0.94
*Solhi, S., & Rahmanian Koshkaki, E. (2016). The Antecedents Of Entrepreneurial Innovative Behavior In Developing Countries, A Networked Grounded Theory Approach (Case Study Iran). *Journal Of Entrepreneurship In Emerging Economies*, *8*(2), 225-262.	Middle East	12	Interviews	Non-Empirical	Individual	Socio-Cultural Factors	4	3	NA	2.6
*Soltanian, M., Zailani, S., Iranmanesh, M., & Aziz, A. A. (2016). Motivations Of SME Entrepreneurs To Become Halalpreneurs. *Journal Of Science And Technology Policy Management*, *7*(2), 173–189.	East Asia & Pacific	209 SME Entrepreneurs	Questionnaire	Empirical	Individual	Motivation Of Entrepreneurs	20	8	NA	2.02

*Sonfield, M. C., Lussier, R. N., & Fahed-Sreih, J. (2016). American Versus Arab/Islamic Family Businesses: The Use Of Non-Family-Member Higher-Level Managers. *Journal Of Entrepreneurship In Emerging Economies*, *8*(1), 2–24.	Middle East	American=159 And Arab/Islamic=326 Family Business In Kuwait Egypt And Lebanon	Questionnaire	Empirical	Country	Cultural Effect	3	1	NA	2.6
*Sørensen, B. M. (2008). "Behold, I Am Making All Things New": The Entrepreneur As Savior In The Age Of Creativity. *Scandinavian Journal Of Management*, *24*(2), 85–93.			Conceptual Paper	Non-Empirical			112	45	1.344	2.53
*Spindler, M. (2008). Surrogate Religion, Spiritual Materialism Or Protestant Ethic? Three Accounts Of The Function Of Religiosity In Anti-Ageing. *Journal Of Aging Studies*, *22*(4), 322–330.			Case Study	Non-Empirical		Religiosity And Entrepreneurship	9	2	1.228	2.3
*Stoeckl, K. (2016). The Russian Orthodox Church As Moral Norm Entrepreneur. *Religion, State And Society*, *44*(2), 132–151.				Non-Empirical			31	13	NA	0.72
*Suzuki, Y., & Miah, M. D. (2016). Altruism, Reciprocity And Islamic Equity Finance. *International Journal Of Islamic And Middle Eastern Finance And Management*, *9*(2), 205-221.			Conceptual Paper	Non-Empirical		Islamic Finance	4	2	NA	1.05
*Swart, I., & Orsmond, E. (2011). Making A Difference? Societal Entrepreneurship And Its Significance For A Practical Theological Ecclesiology In A Local Western Cape Context. *HTS Teologiese Studies / Theological Studies*, *67*(2), 1–12.			Conceptual Paper	Non-Empirical		Social Capital	4	1	NA	0.27
Syed, J., & Pio, E. (2010). Veiled Diversity? Workplace Experiences Of Muslim Women In Australia. *Asia Pacific Journal Of Management*, *27*(1), 115–137.	East Asia & Pacific		Interviews	Non-Empirical	Individual	Women Entrepreneurship	116	58	2.474	3.75
*Tahi Hamonangan Tambunan, T. (2011). Development Of Small And Medium Enterprises In A Developing Country: The Indonesian Case. *Journal Of Enterprising Communities: People And Places In The Global Economy*, *5*(1), 68-82.	East Asia & Pacific		Secondary Data And Descriptive	Non-Empirical	Country	Cultural Effect	117	NA	NA	1.54

*Tajeddini, K., Ratten, V., & Denisa, M. (2017). Female Tourism Entrepreneurs In Bali, Indonesia. *Journal Of Hospitality And Tourism Management*, *31*, 52–58.	East Asia & Pacific		Interviews	Non-Empirical	Individual	Women Entrepreneurship	23	11	NA	2.63
*Terrell, K., Troilo, M., & Katherine, T. And M. T. (2010). Values And Female Entrepreneurship. *International Journal Of Gender And Entrepreneurship*, *2*(3), 260–286.	More Than 1 Regions	244000 Individuals In 79 Countries	Secondary Data	Empirical	Country	Women Entrepreneurship	37	NA	NA	1.51
*Tietz, M. A., & Parker, S. C. (2014). Charitable Donations By The Self-Employed. *Small Business Economics*, *43*(4), 899–916.	More Than 1 Regions	Individuals In 79 Countries	Secondary Data	Empirical	Individual	Social Behavior Of Self Employed	6	1	2.852	4.19
*Tlaiss, H. A. (2015). How Islamic Business Ethics Impact Women Entrepreneurs: Insights From Four Arab Middle Eastern Countries. *Journal Of Business Ethics*, *129*(4), 859–877.	Middle East	30 Women Entrepreneurs	Interviews & Descriptive	Non-Empirical	Country	Women Entrepreneurship	45	22	2.917	4.46
Toledano, N., & Karanda, C. (2017). Virtues And Temptations In Entrepreneurial Relationships: Learning From Christian Narratives. *Journal Of Biblical Integration In Business*, *20*(1).			Conceptual Paper	Non-Empirical			1	NA	NA	NA
Tong, J. K. C., & Yang, F. (2016). Trust At Work: A Study On Faith And Trust Of Protestant Entrepreneurs In China Joy. *Religions*, *7*.	East Asia & Pacific	43 Entrepreneurs	Interviews	Non-Empirical	Individual	Region And Entrepreneurship	3	NA	NA	0.5
*Touzani, M., Jlassi, F., Maalaoui, A., & Bel Haj Hassine, R. (2015). Contextual And Cultural Determinants Of Entrepreneurship In Pre-And Post-Revolutionary Tunisia: Analysing The Discourse Of Young Potential And Actual Entrepreneurs. *Journal Of Small Business And Enterprise Development*, *22*(1), 160-179.	Africa	38 Semi-Directive In-Depth Interviews Conducted With New Graduates	Interviews	Non-Empirical	Individual	Cultural Effect	6	1	NA	2.12
*Tuma, E. H. (1988). Institutionalized Obstacles To Development: The Case Of Egypt. *World Development*, *16*(10), 1185–1198.			Conceptual Paper	Non-Empirical		Institutional Effect	36	NA	3.166	4.56
*Turan, M., & Kara, A. (2007). An Exploratory Study Of Characteristics And Attributes Of Turkish Entrepreneurs: A Cross-Country Comparison To Irish Entrepreneurs. *Journal Of International Entrepreneurship*, *5*(1–2), 25–46.	Central & Western Asia	161 Entrepreneurs	Questionnaire	Empirical	Individual	Motivation Of Entrepreneurs	70	NA	NA	2.13

*Turkina, E., & Thai, M. T. T. (2013). Socio-Psychological Determinants Of Opportunity Entrepreneurship. *International Entrepreneurship And Management Journal*, *11*, 213–238.	More Than 1 Regions	111,382 Individuals In 56 Countries	Secondary Data	Empirical	Country	Socio-psychological Factors	19	4	2.406	4.01
*Ullah, F., Rahman, M. Z., Smith, R., & Beloucif, A. (2016). What Influences Ethnic Entrepreneurs' Decision To Start-Up: Some Evidence From Aberdeen, Scotland. *Journal Of Small Business And Enterprise Development*, *23*(4), 1081-1103.	European	Countries (See	Interviews	Non-Empirical	Individual	Ethnicity And Entrepreneurship	5	0	NA	2.12
*Urbano, D., Aparicio, S., & Audretsch, D. (2018). Twenty-Five Years Of Research On Institutions, Entrepreneurship, And Economic Growth: What Has Been Learned? *Small Business Economics*, (2009), 1–29.			Literature Review	Non-Empirical		Institutional Effect	15	NA	2.852	4.19
Uygur, S. (2009). The Islamic Work Ethic And The Emergence Of Turkish SME Owner-Managers. *Journal Of Business Ethics*, 211–225.	Central & Western Asia		Interviews	Non-Empirical	Individual	Work Ethics	80	24	2.917	4.46
*Uygur, S., Spence, L. J., Simpson, R., & Karakas, F. (2017). Work Ethic, Religion And Moral Energy: The Case Of Turkish SME Owner-Managers. *International Journal Of Human Resource Management*, *28*(8), 1212–1235.	Central & Western Asia		Interviews	Non-Empirical	Individual	Work Ethics	8	2	2.425	2.71
*Valliere, D. (2017). Belief Patterns Of Entrepreneurship: Exploring Cross-Cultural Logics. *International Journal Of Entrepreneurial Behaviour And Research*, *23*(2), 245–266.	More Than 1 Regions		Q Methodology	Non-Empirical	Individual	Cultural Effect	4	2	1.863	3.23
Vawda, S. (2017). Migration And Muslim Identities: Malawians And Senegalese Muslims In Durban, South Africa. *Journal For The Study Of Religion*, *30*(2), 32–74.	Africa		Conceptual Paper	Non-Empirical		Immigrant Entrepreneurs	5	0	NA	0.2
*Welter, F., & Smallbone, D. (2008). Women's Entrepreneurship From An Institutional Perspective: The Case Of Uzbekistan. *International Entrepreneurship And Management Journal*, *4*(4), 505–520.		200 Women And 60 Male Entrepreneur		Empirical	Individual	Women Entrepreneurship	109	NA	2.406	4.01
*Wijaya, I. F. (2018). The Impact Of Religiosity On Self-Employment. Journal Of Enterprising Communities: People And Places In The Global Economy.	East Asia & Pacific		Interviews & Descriptive	Non-Empirical		Religiosity And Entrepreneurship	0	NA	NA	1.54

*Wilber, C. K., & Jameson, K. P. (1980). Religious Values And Social Limits To Development. *World Development*, *8*(7–8), 467–479.			Conceptual Paper	Non-Empirical		Religious Values	73	NA	3.166	4.56
*Wiseman, T., & Young, A. (2014). Religion: Productive Or Unproductive? *Journal Of Institutional Economics*, *10*(1), 21–45.	North America	Census	Secondary Data	Empirical	Individual	Institutional Effect	23	10	2.139	1.47
Wong, C. Y., & Eng, Y. K. (2018). Is Optimal Islamic Financial Contract Stabilizing? The Perspective Of A New Keynesian Model With The Financial Accelerator. *Economic Modelling*, *71*(December), 121–133.	Africa	Micro Finance Institutes	Secondary Data	Empirical	Firm	Islamic Finance	0	0	1.696	2.38
*Yip, J., & Ainsworth, S. (2016). "Whatever Works": The Marketplace Mission Of Singapore's City Harvest Church. *Journal Of Macromarketing*, *36*(4), 443–456.	East Asia & Pacific		Secondary Data	Non-Empirical			4	0	1.969	1.65
*Yonay, Y. P., & Kraus, V. (2001). Strategies Of Economic Endurance: Israeli Palestinians In The Ethnic Economy And The Public Sector. Research In Social Stratification And Mobility (Vol. 18).	Middle East	Palestinian Citizen Age Between 21-64	Secondary Data	Empirical	Individual	Socio-Economic Factors	30	NA	1.493	2.18
Yuniarto, R. (2016). Beyond Ethnic Economy": Religiosity, Social Entrepreneurship, And Solidarity Formation Of Indonesian Migrants In Taiwan. *Makara Hubs-Asia*, *20*(1).	East Asia & Pacific		Interviews	Non-Empirical	Individual	Social Entrepreneurship	1	0	NA	NA
Zamberi Ahmad, S. (2011). Evidence Of The Characteristics Of Women Entrepreneurs In The Kingdom Of Saudi Arabia: An Empirical Investigation. *International Journal Of Gender And Entrepreneurship*, *3*(2), 123-143.	Middle East		Interviews	Non-Empirical	Individual	Women Entrepreneurship	131	NA	NA	1.51
*Zelekha, Y., Avnimelech, G., & Sharabi, E. (2014). Religious Institutions And Entrepreneurship. *Small Business Economics*, *42*(4), 747–767.	More Than 1 Regions	Entrepreneurs	Secondary Data	Empirical	Individual	Institutional Effect	47	15	2.852	4.19
*Zhao, E. Y., & Lounsbury, M. (2016). An Institutional Logics Approach To Social Entrepreneurship: Market Logic, Religious Diversity, And Resource Acquisition By Microfinance Organizations. *Journal Of Business Venturing*, *31*(6), 643–662.	North America	891 MFOS, 244 Public Funders, And 990 Commercial Funders	Secondary Data	Empirical	Firm	Social Entrepreneurship	34	17	6	9.79

*Zrínyi, I. U. (2014). Spirituality As Motivation And Perspective For A Socially Responsible Entrepreneurship. *World Review Of Entrepreneurship, Management And Sustainable Development*, *10*(1), 4.	Conceptual Paper	Non-Empirical	Spirituality	9	NA	NA	0.59
*Zsolna, L., & Illes, K. (2017). Spiritually-Inspired Creativity In Business. *International Journal Of Social Economics*, *44*(2), 195–205.	Conceptual Paper	Non-Empirical	Spirituality	4	1	NA	0.69