

Entrepreneurship Orientation, Practices, and Performance in Islam



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Abstract This chapter elaborates the perspectives of Islam on entrepreneurial orientation, practices, and performance which need to be understood by various groups of people including the academia and practitioners. It is expected that Islam can be seen not only as a religion focusing on praying or other kind of worships, but beyond that, it governs business activities, while Muslims are being asked to attain the success in this world and the hereafter. Some results using bibliometric analysis are presented to see the chronologies of entrepreneurship studies and Islam including the three elements of entrepreneurial orientation.

1 Introduction

Islam is a religion with a complete and comprehensive teaching where all Muslims are encouraged to do good things including in the business activities. Through the guidance of Al-Qur'an and the sayings (hadith) of Prophet Muhammad (PBUH), every Muslim entrepreneur is obliged to possess sufficient knowledge in business in order to come out with impactful output in business. Islam also encourages seeking wealth as the medium to perform the *ibadah* to God (Allah SWT) and to be distributed to all human beings regardless of differences in religion, races, or nationalities. Delivering quality outcomes in business is the priority which will widespread the goodness to all people particularly the consumers. Islam therefore looking for the entrepreneurship activities to be done as nothing contradicts wrong with the *shariah* as well as it is creating a strong foundation for the economy of Muslim world. All that have been done will be noted and judged in the hereafter; thus, every business activities must be complied with the principles of Islam (Ghoul, 2011; Gümüşay, 2015; Lewis & Churchill, 2009; Ullah et al., 2013).

Islamic entrepreneurship is a dimension of life that falls under the umbrella of the mu'amalah category. In contemporary life as it exists now, the corporate sector and its transactions have started to alter their ideals and vision. With an understanding of

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capitalism and a feeling of indifference to others' well-being, honesty has started to lapse. Many of the legal requirements for conducting commercial transactions have been abandoned in favor of doing them in a way that is acceptable to Allah SWT. Therefore, in order for Muslims to avoid deviating in business and transactions, it is essential to understand the Prophet Muhammad's (PBUH) guidance and methods of conducting business. Islam, being a global religion, regulates all spheres of human existence, including the economics. The Qur'an and Hadith include many references; there are methods and principles of doing entrepreneurship and transacting in a lawful manner according to what was done by the Prophet Muhammad (PBUH) who can guide Muslims.

The Prophet Muhammad PBUH's notion of entrepreneurship encompasses both vertical and horizontal aspects (*hablumminallah* and *hablumminannas*), Islamic economic transactions that are *halal* in Islam, as well as the circumstances that result in the prohibition of a transaction in Islam. As can be seen, the Prophet Muhammad PBUH's idea of entrepreneurship was carried out via the use of *shiddiq*, *amanah*, *tabligh*, and *fathonah*. Vertical dimension entrepreneurship is synonymous with entrepreneurship exclusively for the sake of Allah SWT; entrepreneurship involves worship, devotion, Tawakal, Dhikr, and gratitude. The horizontal dimension is interconnected with the other dimensions, namely, positive connections with workers, harmonious relationships with customers, and network development with the business environment and society. Meanwhile, the shariah-compliant commercial transactions such as Bai' Al Murabahah, Syarikat, and Wadi'ah are permitted. In Islam, the prohibited transactions consist of *haram li-zatihi* and *haram li gairihi* (*gharar*, *Ihtikar*, *Ba'an Najsy*, *Riba*, *Maysir*, and *Risywah*).

2 Entrepreneurial Orientation in Islam

Islam as a faith encourages individuals to pursue entrepreneurial endeavors (Faizal et al., 2013; Kayed & Hassan, 2010). Both Al-Qur'an and Hadith of Prophet Muhammad PBUH serve as the main sources for entrepreneurship, business ideas, and laws. While entrepreneurship is considered as an important field in Islamic view that thus could give more welfare to the society. It is stated in the Qur'anic verse below:

By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),- (An-Noor 24:37)

A hadith of the Prophet PBUH mentioned that "nine out of ten sources of wealth are derived from commercial operations." However, Islam emphasized of doing business with commendable values such as honest, *amanah*, trustworthy, hard work, and justice. With that, entrepreneurs and businessmen are considered as the persons that give more benefits to other people and highly regarded and admired in the Islamic community. When done honestly and for the right motives, entrepreneurship

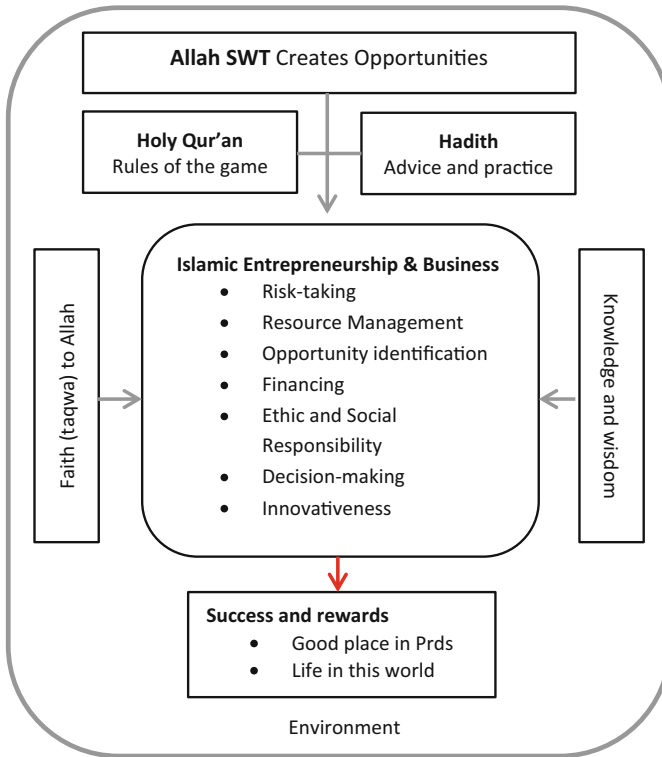


Fig. 1 Model of Islamic entrepreneurship and business. Source: [Ramadani et al. \(2015\)](#)

and business are regarded religious rites (ibadah) in the eyes of Allah SWT (Vargas-Hernández et al., 2010; Yaacob and Azmi, 2012). Figure 1 shows a model of Islamic entrepreneurship and business organization.

A Muslim businessman will never leave Allah in any of his work, because without Allah’s permission, it will never get happy results. Therefore, if a Muslim businessman gets success (profit), he will not be arrogant, because he believes that the success he has achieved is a blessing and permission from Allah SWT. On the other hand, if someone is afflicted with failure (loss), he will not be frustrated, because he believes that Allah has not allowed him to succeed, so that the failure that befalls him does not make him feel down and lazy but will continue to rise for the sake of achieving glory.

A bibliometric analysis begins with a search of the abstract, title, and keyword “entrepreneurship and Islam” in the well-known and respected database Scopus that reveals 100 papers or articles written by writers from all around the globe. A summary in the following Table 1 shows that some countries or institutions place a high rank on research on entrepreneurship and Islam. The number of articles produced during the next 4 years (2018–2021) will increase in lockstep with the increased use of social media. This confirms that entrepreneurship is used to be a

Table 1 A summary of articles published in Scopus on entrepreneurship and Islam in Muslim countries

Year	Number of articles	Author name	Number of articles	Affiliation	Number of articles	Country	Number of articles
2021	6	Ramadani, V.	7	South east European university	7	Malaysia	14
2020	5	Ratten, V.	5	Montpellier business school	4	Indonesia	10
2019	7	Dana, L.P.	4	Universiti Kebangsaan Malaysia	3	Iran	6
2018	9	Tlaiss, H.A.	4	La tribe university	3	Saudi Arabia	5
2017	7	McAdam, M.	3	Islamic Azad University, Qazvin branch	3	Kuwait	3
2016	9	Anggadwita, G.	2	University of Malaya	3	Pakistan	3
2015	15	Baulch, E.	2	Universiti Sains Islam Malaysia	3	Turkey	3
2014	8	Chandan, H. C.	2	Telkom university	3	United Arab Emirates	2
2013	8	Davis, M.K.	2	American University of the Middle East	3	Qatar	1
2012	5	Gerguri-Rashiti, S.	2	The University of Waikato	2	Morocco	1

solution for economic development that gives more positive impacts to others as mentioned by the Prophet Muhammad PBUH.

2.1 *Innovativeness and Risk-Taking*

Particular elements were crucially required in managing business and entrepreneurship activities such as innovativeness and risk-taking. Innovativeness is a platform of change that needed to enhance some features, ingredients, or compositions for a better result. Through an innovative way, some problems are resolved and new initiatives are emerged particularly in business operations. Individually or in an

organization level, an innovation is recognized as a game changer that leads to the efficiencies. While risk-taking would guide the entrepreneurs to be more anticipative or predictive in facing uncertainties. Taking a risk would be a tough option of entrepreneurs that relate to the effective decision-making which is based on well-informed actions and the characters of the entrepreneurs.

Islam asked every Muslim to change from the bad to good behaviors, another term called *hijrah*, striving for a better life associated with a faith or *iman* of Muslims. A good Muslim must be able to continuously improve his/her actions daily. It is stated in the Al-Qur'an:

.... Allah does not change a people's lot unless they change what is in their hearts. But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect. (Ar-Rad 13:11)

The encouragement on innovativeness in a business is aligned with the Shariah law (Adham et al., 2012; Muhamad & Abd Rahman, 2004). This is rooted on how Islam emphasized on the importance of seeking knowledge in order to support the innovativeness. However, an innovation in *ibadah* is prohibited as those actions must be strictly followed the Qur'an and hadith of the Prophet (PBUH). Then, it is considered as *bid'ah* (innovations in religious matters and is considered as a sin). The innovativeness is not similar with *bid'ah*, while innovation in other practices related to the muamalah (transaction and administration) is allowed.

According to Ibn Taimiyyah (Dusuki, n.d.), the Islamic perspective on risk-taking is as follows:

There is no Shari'ah evidence to categorically ban all kinds of risk-taking. In reality, Allah and His Messenger do not forbid all kinds of risks, or all actions that are uncertain as to whether they will be lucrative or loss-producing, or if they will be safe (neither profitable nor loss-producing)... Instead, it is the kind of risk that is forbidden when property is used in an unfair or unlawful way that is being discussed. From a Shari'ah perspective, the primary cause for prohibition is primarily concerned with the unfair usage of property, even when there is no element of danger involved. In this case, risk alone does not qualify as a ban. (p. 4)

A bibliometric analysis starts with a search of the abstract, title, and keyword "innovation and Islam" in the well-known and respected database Scopus revealing 243 papers or articles written by writers from all over the globe. A summary in the following Table 2 shows that some countries or institutions place a high rank on research of innovation and Islam. The number of articles written during the last decade (2012–2021) has increased in lockstep with the increased use of social media. This positive development of research indicates that authors gradually prove on the connection of Islam and innovation.

A search of the abstract, title, and keyword "risk-taking and Islam" in the well-known and respected database Scopus reveals 102 papers or articles written by writers from all around the globe. A summary in the following Table 3 shows that some nations or institutions place a high premium on risk-taking and Islam. For 10 years (2012–2021), the number of published articles is increasing which

Table 2 A Summary of articles published in Scopus on innovation and Islam in Muslim populous countries

Year	Number of articles	Author name	Number of articles	Affiliation	Number of articles	Country	Number of articles
2021	9	Adam, F.	2	Universiti Kebangsaan Malaysia	7	United States	51
2020	24	Agarwal, N.K.	2	International Islamic University Malaysia	6	Malaysia	28
2019	18	Becker, F.	2	University of Malaya	5	United Kingdom	28
2018	17	Dayan, F.	2	Hebrew University of Jerusalem	3	Indonesia	11
2017	15	Facchini, F.	2	University of London	3	Australia	9
2016	18	Hamdan, M.N.	2	Universiti Sains Islam Malaysia	3	Russian Federation	9
2015	16	Ikedo, M.	2	SOAS university of London	3	Germany	8
2014	10	Islam, M. A.	2	Universiti Teknologi MARA	2	Iran	8
2013	12	Ismail, A.	2	Simmons University	2	Turkey	7
2012	12	Kadir, F. K.A.	2	University of Pennsylvania	2	United Arab Emirates	7

coincides the increasing usage of social media. This indicates that risk-taking would be one of the aspects to be considered when doing the business.

A search of the abstract, title, and keyword “proactiveness and Islam” in the well-known and respected database Scopus reveals 33 papers or articles written by writers from all around the globe. The following Table 4 summarizes the extent to which research on proactiveness and Islam is being conducted in certain nations or institutions. For 10 years (2008–2021), the number of published articles is increasing that coincides the increasing usage of social media. This indicates that proactiveness is considered as one of the important elements in business.

2.2 Knowledge and Wisdom

Islam is a knowledge-based religion. Islam as a religion began with the following command of Allah SWT to the Prophet Muhammad SAW to “read” which is fully

Table 3 A summary of articles published in Scopus on risk-taking and Islam in Muslim countries

Year	Number of articles	Author name	Number of articles	Affiliation	Number of articles	Country	Number of articles
2021	1	Hassanein, M.	3	Universiti Kebangsaan Malaysia	3	United States	20
2020	4	Added, F.	2	International Islamic University Malaysia	3	Malaysia	12
2019	12	Ainomugisha, D.	2	Islamic medical association of Uganda	2	United Kingdom	11
2018	4	Baccouche, H.	2	Medis laboratories	2	Saudi Arabia	6
2017	8	Bouida, W.	2	University of Haifa	2	Australia	5
2016	3	Boukef, R.	2	Universiti Teknologi MARA	2	Canada	5
2015	7	Bravis, V.	2	National Institutes of Health NIH	2	Turkey	5
2014	4	Chakroun, T.	2	Umm Al Qura university	2	Iran	4
2013	5	Devendra, D.	2	Glan Clwyd hospital	2	Israel	4
2012	10	Dridi, Z.	2	Universita degli Studi di Miano-Bicocca	2	Netherlands	4

Table 4 A summary of articles published in Scopus on proactiveness and Islam in Muslim countries

Year	Number of articles	Author name	Number of articles	Affiliation	Number of articles	Country	Number of articles
2021	3	Austin, S.	1	University of Malaya	2	United States	9
2020	4	Abdul Cader, A.	1	Bridge Centre	1	Malaysia	5
2019	3	Abdul Latiff, A.R	1	Federal Psychiatric Hospital	1	United Kingdom	5
2018	3	Abubakar, M.	1	Middle eastern history	1	Saudi Arabia	3
2017	6	Al-Ahdal, M.N.	1	Advancing rational faith academy ARFA	1	Australia	2
2016	3	Al-Qahtani, A.A.	1	CRENoS	1	Italy	2
2014	1	Al-Shangiti, A.M.	1	Technological and higher education Institute of Hong Kong	1	Spain	2
2013	3	Al-Hayani, F.A.	1	UGR	1	Canada	1
2011	1	Al Ghamdi, K.M.	1	Putra business school	1	China	1
2008	2	Al Homoudi, F.A.	1	National Health Laboratory	1	India	1

stated in the Qur'anic verses of Al-Alaq 96:1–5. Meanwhile, the importance of knowledge was stated many times in Az-Zumar 39:9 and Al-Mujadila 58:11. The Prophet Muhammad PBUH had emphasized the importance of knowledge acquisition in his teachings. In fact, the knowledge is related to wisdom or *hikmah* in Arabic term. Islam places a high premium on wisdom, as Allah SWT states:

If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do. (Al-Baqarah 2:171)

Wisdom is the judgement of individual's understanding on problems they have and involves solutions as alternatives problem solving that maximizes various kinds of balances between oneself (interpersonal), others (intrapersonal), and various aspects of life (extrapersonal) (Sternberg & Jordan, 2005, p. 196). Moreover, based on the Book of Mu'jam al-Qur'an, the word wisdom appears in the Qur'an 20 times in different chapters/surah and in different verse contexts. There are

meanings of wisdom or *hikmah*; wisdom is abundant goodness and wisdom is something that can be taught.

Majority of verses on wisdom emphasize the dimension of knowledge. Wisdom is a type of human knowledge that can be obtained *hushuli*, namely, through the learning process, some are taught and studied and so is related to the purification of the soul which is the initial requirement for opening the door of understanding that is *hudhuri* in nature. Thus, wisdom is defined as one type of knowledge.

2.3 Opportunity Identification

Creating chances and opportunities relates to the efforts of individual. Islam encourages every Muslims to be involved in opportunity identification where *da'wah* could be expanded and well-disseminated. A good muslimpreneur is reflected to the ability in finding or opening new venture. Opportunities abound, but entrepreneurs must be able to recognize, analyze, and capitalize on them (Dana, 1995; Ramadani & Gërguri, 2011; Ratten, 2012). In this respect, it is stated in Qur'anic verses below:

For the worst of beasts in the sight of Allah are the deaf and the dumb,- those who understand not. (Al-Anfal 8:22)

That man can have nothing but what he strives for. (An-Najm 53:39)

It should be emphasized that just because one person sees something as an opportunity does not mean that others do as well. Muslims must strive and put extra efforts in finding the opportunities. There are steps to get accurate information or news related to business opportunities; however, it needs preparations to grab any of those. Nothing comes instantly and through the short cut but must be in a process.

3 Islamic Entrepreneurship Practices (IEP)

There are several concept related to the IEP. The discussion would consist of business practices, human capital, strategies, and work ethics which are assumed to be the predictor in achieving success or *Al-falah*.

3.1 Islamic Business Practices

The Islamic business practices are rooted from the Al-Qur'an and Hadith for seeking *al-falah*. All practices are complying with the *shariah* and considered as an act of *ibadah*. As the main source of Islamic rules and guidelines, Al-Qur'an mentioned

the matters related to business, among others, namely, in An-nisaa' 4:29; Al-baqarah 2:194; 275.

Abdullah et al. (2009, p. 14) have posited that managing risk refers to "the ability of entrepreneurs to strive to be pioneer in the industry, set realistic goals, expand business gradually by using available resources efficiently and being consistently aware of their strength and weaknesses." Sometimes the entrepreneurs need to take unpopular or unusual actions in order to sustain the business. This includes either closing some of units or expanding to the risky location. In managing the finance, entrepreneurs need to acquire resources in a business (Fang et al., 2009) and control the cash flows (Huck & McEwen, 1991). With regard the Islamic financing system which is based on the profit-loss sharing concept, it offers reasonable risks that make entrepreneurs able to run their business in a just manner, while on the product quality and safety, Islam offers halal certification which assures healthy ingredient.

In relation to the learning aspect, Islam is concerned on the seeking of knowledge and learning through whole life. This reflects the importance of human capital for Muslim entrepreneurs that will result in formidable returns for an organization. When the entrepreneurs have sufficient knowledge which generates to competencies, they could understand the concept of doing business effectively. Education qualification also impacts to the ability of entrepreneurs in handling the business operations efficiently. This also relates to the need of having crucial information on markets, products, and competitors (Pineda et al., 1998).

3.2 Islamic Human Capital

3.2.1 Business Experience

In Islamic perspective, it is simply that experience associated with the learning process that Muslims have to go through. During the learning process, Muslims need to attempt finding the righteousness and goodness for seeking better solutions in their workplace. For this purpose, Muslims are obliged to refer to Al-Qur'an which certainly guided them to the truth (Al-baqarah 2:185).

As a factor that has been used as a predictor for firm growth, business experience could be a criterion for any decisions made by stakeholders. The banking sectors as well as the government agencies might be considered to put the range of business experiences' period as a requirement in their selection processes to get the financial credits. The owner-managers with least experience are expected to perform less. Meanwhile, as the government came up with initiatives to more encourage entrepreneurs through endearing entrepreneurship field to the students via entrepreneurial-incubator programs, this needs to be continuously committed and effectively implemented because its aim is to gain business experience.

3.2.2 Motivation

For firms seeking growth, business motivation is crucial. Islam taught the Muslim to understand the drivers and motive of doing works, i.e., to seek pleasure of Allah Almighty beside the materials purposes. Such spiritual motivation could guide the Muslim to do the right job and deliver the work based on an *ibadah* with sincerity (*ikhlas*). Importantly, the owner-managers should conduct or attend the Islamic motivation programs regularly to reveal the individuals' inner intention in doing works that might likely contribute to the firms' growth. Holding such programs does not need costly investment at prestigious classes or venues, but it could be an informal gathering in mosques or any suitable places since spirituality relates to worship based on *tawheed* and *shariah*. This considers shaping a motivation in Islam.

The traditional motivation concept is part of Islamic motivation concept that not only focuses on the materialistic expectations but must seek for the happiness of this world (Ather et al., 2011). Muslim feels motivated to earn these materialistic gains for the sake of carrying out the duty to Almighty Allah SWT as well as the duty toward fellow and all other creations of Allah SWT (Ali, 2009).

Ahmad (2009) stated that motivation in Islam emphasized of the holding *amanah* (trustworthy) when undertaking business activities. This *amanah* meant not only for what an individual had done but must initiate the actions to be taken in catching business opportunities for a growth. When the business is running well, a responsibility of paying the employees' salaries, among others, could be fulfilled. Without strong motivation which is based on the Islamic teachings, an individual will be unable to do his/her obligation in an organization. The rewards for this good motivation consider good deeds (*amal shaleh*) will be gained in this world and the hereafter. The importance of having motivation through various actions in the working place or in other places has been reminded in the Al-Qur'an Al-an'am 6: 135; Al-mulk 67:15; An-nisaa' 4:66; Al-baqarah 2:139; Al-bayyinah 98:5. This motivation also relates to the importance of *niyyah* (intention) in Islam which is assumed as the main motivating factor to attain *al-falah*.

3.2.3 Business Training

Based on the growth model, the Islamic business training is essential for Muslim. The business training could help in developing entrepreneurial skills, confidence, and self-esteem. Despite the limitation in total number of Islamic business training centers in some countries, developing such *shariah*-based training programs is very crucial. The Islamic training method could distinctively be adopted by the small firms to sustainably achieve a desire to grow; thus, Islamic nongovernment organizations, any Islamic training centers, or the government and its' agencies could integrate it to enhance with valuable contents which would be able to materialize

favorable outcomes that can be used in workplace such as for on-job or off-job training programs and encourage the emergence of Islamic business training.

The Islamic training methods focus on the personal development called *tazkiyah nafs*, which means controlling one's soul by understanding the principles and philosophies in Islam including the *at-tawheed al-uluhiyyah* and *ar-rububiyah* and the concept of Khalifah for every Muslims. When they could adopt all elements of these concepts, an individual will know his/her obligations in this world; thus, it would be easier to train. Training in Islam also includes the upgrading knowledge and skills as well as motivating to seek excellence. It is clearly stated that Islam encourages Muslims to find a *shariah*-based training that includes spiritual and commercial values; perhaps, this will affect the performance.

3.2.4 Education

It is known that Islamic education background is deployed as an influential factor that is positively related to firm performance. The methods and approaches of Islamic education uniquely impact on the good characters and best practices. The government needs to support in establishing new and more Islamic institutions as well as to encourage more students' enrollment in existing Islamic education's institutions. This needs to prepare the emergence of Muslims entrepreneurs that are globally competitive and attract their involvement in business field. It is suggested that the promotion of Islamic entrepreneurial concept through education could answer the unconvincing perceptions of the conventional scholars.

Moreover, all the Islamic academic institutions have to cooperate with each other to strengthen the progress and propagate the Islamic knowledge as called by a *da'wah*. The Islamic public or private schools need to carefully design the curriculums to encourage interests, ambitions, and skills that would stimulate entrepreneurial intentions as well as the introduction of comprehensive modules on enterprise education at primary, secondary, and university levels. The entrepreneurial incubators may be used as a significant program to see the students' entrepreneurial motivations and passions.

Seeking knowledge is compulsory for Muslims as been mentioned in a Hadith that "seeking knowledge is obligatory for every Muslim man and woman".¹ Various verses in the Al-Qur'an emphasized on pursuing knowledge, i.e., Taha 20:114, Al-mujadalah 58:11; Az-zumar 39:9, Al-baqarah 2:170; Al-isra' 17:36; Al-an'am 6:148. Moreover, Azmi and Yaacob (2012) as cited in Musrhafa Muhammad at-Thahhan posited that successful entrepreneurs in the business field should possess all the knowledge and experience needed. The two types of knowledge (*ilm*) which should be practiced by Muslim entrepreneurs are *Naqli* and *Aqli* teaching. Therefore, the Islamic institutions aim to build good Muslim to learn commercial *shariah*-based activities (Azmi, 2009). Though education would bring benefits financially or

¹Hadith. Ibn Majah. Muhammad Ibn Yazid Abu Abdullah. Sunan Ibn Majah. Juz. 1:#224. p. 81.

nonfinancially, Islam conceptualized education as a factor that affects individual and organization characters.

3.3 Islamic Business Strategies

3.3.1 Islamic Networking

It is assumed that becoming a member of any Islamic business association could propel the small firms to grow. Indeed, through networking, small firms may have better access to business resources, contact and information, expert advice, and market opportunities. The option of becoming a member of Islamic trade association will bring an impact to the firm performance. However, some implications of this Islamic business association may be due to few reasons such as limited access to national or international networks, and it is more on religious concern rather than business orientations. The implementation of the Islamic business concept leads to the good results, i.e., material and spiritual; however, during the implementation of any programs or actions in a particular Islamic trade association cause the unexpected outcome, it needs the support from the external parties. Importantly, the government agencies need to find ways to build strong competitive Islamic trade associations. It is also needed to expose and open business opportunities through a functioning Islamic trade associations, and the encouragement of Muslims to engage in entrepreneurship should not be considered as the big constraint. It is also needed to enforce the Muslim entrepreneurs in building the *ukhuwah* among them.

From Islamic perspective, networking is described as a connection, otherwise known as *rabitah* in Arabic or *wasilah* (Munir Ba'albaki, 1982). This has been highlighted in the Al-Qur'an; Al-hujurat 49:13; An-nisa' 4:1. Islam encourages having connection between fellow Muslims and with the Creator and all His creations. This creates the confidentiality among Muslims and benefits from the guidance of Allah SWT in every aspect of business and life.

Numerous entrepreneurs failed in their businesses because they lack business networks. They have good products; however, they are unable to be recognized in the markets to sell the products. Hence, firms need to engage in networking to have better linkage among business communities, and this probably could improve the firm performance. One of the possible initiatives is by taking part to any business associations with the Islamic principles orientation that comprises truthfulness, trust, sincerity, brotherhood, and justice in business. The firms would gain advantages by having positive interactions and obtain flows of information and other activities arranged by the association (Brown et al., 2005).

3.3.2 Halal Certification

The halal certification has been indicated as an important factor that influences firm performance. This could be a strange term in earlier stage, even among Muslim entrepreneurs who are not concerned on the importance of this certification. They mentioned the need to invest more money to apply such certification and go through rigid processes. The understanding of halal concept and the need of obtaining its' certification become a basic start for owner-managers to realize the significance of applying it. The process and procedures should be transparent, and the enforcement to monitor the fake products' certification should be planned as well as the encouragement by the authorities to create awareness on the advantages of this certification and credibly make it as the most special certification.

This *halal* strategy is related to branding strategy. With halal certification, it distinguishes one's product to other products. The brand is essential as the seller's promise to a specific set of features and benefits. One of the symbols to indicate the goodness of products is by having *halal* logo, which means that the products are permissible to consume. Small firms need to pursue such certification as an indication of branding strategy that would bring positive associations particularly in facing the emerging competitive market (Calabro, 2005).

It is stated in Al-Qur'an, i.e., Ar-ra'd 13: 4; Al-maidah 5: 3–4; 88; Al-baqarah 2: 168; 173; 219; Al-an'am 6:121; An-nahl 16:67, that Muslims are instructed to consume only *halal* products. Even, the consumption of *halal* products could relate to the person's religiosity and be used to determine their cognitions and behaviors (Sitasari, 2008).

The benefits brought by this certification are undeniably significant for business sales and profits. However, none of the studies examine the influence of *halal* certification to firm performance. Thus, it viewed the *halal* certification as a strategy that could crucially promote customers' satisfaction, confidence, and trust besides being able to boost the firm market share and competitiveness.

3.3.3 Islamic Finance

The shariah-based financing is established mainly by prohibiting of interest (*riba*). This refers to the premium that must be paid by the borrowers along with the principal amount, as a condition for the loan or an extension in its maturity which is called as an interest. Furthermore, Rosly (2005) indicated that Islamic financing is linked to real activities and restricted from using money as the commodity which is closely like *riba*. These are among the characteristics distinguishing the Islamic financial and conventional banks.

Moreover, Abdul Rahman (2007) adds that Islamic finance potentially provides various good schemes and instruments that are suitable for microfinance practices. It develops the partnership under profit-loss sharing mechanism and encourages the role of microfinance as social development vehicle. A study by Widiyanto and

Table 5 Islamic management practice

Islamic management and entrepreneurial practices	Authors
Ethics and social responsibility in management	Beekun (1997); Ahmad (1996); Hanafi and Sultan (1995); Gambling and Karim (1991); Al Habshi and Ghazali (1994)
Organizational behavior	Shareef (1995); Al-Alwani (1995)
Leadership in organizations	Beekun and Badawi (2004); Ezzati (1982); Shirazi (1980)
Motivation in organizations	Abdel Rahman (1995); Sharfuddin (1995); Ahmad (1995)
Human resource management	Ali (2005); Aghazadeh (2003); Tayeb (1997); Ramzan (1992); Beekun (1997).
Organizational communication	Siddiqui (1988)
Quality management	Sadeq and Israil (1996)
Mutual consultation, advice, conflict resolution, work satisfaction, merit system in recruitment and promotion, mutual trust (management and employees), use of control and authority	Ahmad (2006); Beekun (2006); Ali (2005); Sharfuddin (1987).
Self-management, managing people, managing business transactions and time	Moursi (1995)
Planning, collectivism, leading, competition and conflicts	Jabnoun (1994); Al-Buraey (1990); Abu Sin (1981)
Strategic management	Khalifa (2001)

Ismail (2010) on Islamic microfinancing institution (IMFI) effectiveness stated that business performance of small firm with the Islamic financing products had increased in their incomes, profits, and assets significantly. A scheme related to the small firms’ capital is under the contract of murabahah. This kind of financing is able to improve the household income which leads to poverty alleviation.

However, the difficulties faced by the small firms in obtaining financial capital are due to the tenuous nature of their business establishment. Ramzan (1997) argued that the Islamic financing with the profit-loss sharing concept and partnership arrangement contract has been successful in addressing the financing needs. This is asserted by Khan and Ahmed (2001) in their study that found that both musharakah and mudharabah concept have low risk compared to other financial products.

As Widiyanto and Ismail (2010) agreed on the positive influence of Islamic financial schemes on the firm performance, the multidimensional factors that include the strategy of purchasing the Islamic financing products in small firms need to examine which probably affect the firms’ growth. The obligation of Muslims on deploying this shariah-based financial’ products is stated in Al-Qur-an. Al-baqarah 2:278–279; An-nisaa’ 4:161; Ar-ruum 30:39.

Both Tables 5 and 6 below are practices for Muslims to be adopted when they are running the business or become the entrepreneurs:

Table 6 The Islamic entrepreneurial practices' sources from Al-Qur'an

Reference Al-Qur'an	Subject
Al-Baqarah 2: 153;186	Teaches people to always pray
Al-Baqarah 2: 282–283	The importance of having a better administration and orderly arrangement
Al-Baqarah 2:27; 40; 100; 177, Aali 'Imran 3: 76, Al-Maaidah 5: 1; 7, Al-An'aam 6: 152, Ar-Ra'd 13: 20; 25, an-Nahl 16:91; 92; 94; 95, Al-Israa' 17: 34, Al-Mu'minuun 23: 8, Al-Ma'aarij 70: 32.	Keep promises in business and any dealings
Al-Jumu'ah 62: 10, an-Najm 53: 39–41, an-naba 78: 11, Ar-Ra'd 13: 11, Al-Baqarah 2: 155–156	Willingness to work hard and never gives up
Ar-Rahman 55:9, Al-Mutaffifin 83:1.	The importance of honesty
An-Nur 24:37, Fatir 35:29	The significance of remembering Allah, praying throughout business and sales engagements
Ad-Dzariyat 51:57	Humanity's obligation to do an ibadat
Al-Qasas 28:77	Pursuing riches, but not at the expense of others, is the purpose of the hereafter
Ghafir 40:58; Al-Baqarah 2:30–33; Al-Mujadila 58:11; Luqman 31:20	The critical nature of training, education, and development
An-Nisaa' 4:58–59	Implementation of human resources in accordance with God's will, faith, and accountability
Al-Baqarah 2:286	Carrying out tasks in accordance with one's ability and competence
Al-Ahqaf 46:19	Grading workers' work on the basis of its quality and quantity
Al-Araf 7:85	Comprehend the contract and adhere to its terms
Al-Kahf 18:87–88	Economic/commercial performance
Al-Baqarah 2:42, at-Taubah 9:16	Accurate information is required, and false statements, baseless accusations, and false testimony are banned
Al-Furqan 25: 67	Equilibrium between those (extremes)
Al-Qasas 28:26–28	Consultation and consent are mutual

Source: Adapted from Ali (1988), Ahmad (2006), and Rivai et al. (2012)

3.4 Islamic Work Ethics (IWE)

The importance of IWE or called *akhlaqul karimah* as was stated clearly by the Prophet Muhammad (PBUH) in his Hadith as narrated by Bukhari whereby: "I (Muhammad) have only been sent to complete good manners (Makarim

Al- Akhlaq”² IWE is defined as the set of moral principles that differentiate what is right from what is wrong (Beekun, 1997) which emphasized on the applicable and respected values. IWE relates to the social responsibilities and concerns on the society regardless of religions, races, and nationalities. Thus, it is important for entrepreneurs to learn and explore the IWE which generates hard work, commitment, loyalty, creativity, dedication, avoidance of wealth accumulation, cooperation, and competitiveness (Yousef, 2001). The Prophet Muhammed (PBUH) as entrepreneur has taught every Muslims the way to do good businesses to attain a success.

There are many examples and proofs that the IWE has been adopted to contribute to better performance in various countries (Al Habtoor, 2001; Yousef, 2001; Ali, 2005; Ali & Al-Owaihian, 2008; Rahman et al., 2006; Ali & Al-Kazemi, 2007; Khalil & Abu-Saad, 2009; Kumar & Rose, 2010). In fact, in these unpredicted business environment, every entrepreneur needs to possess a kind of extraordinary attitude besides skills and other competencies. Those attitudes associated with the IWE are essential in order to be able to manage business operations. It is assumed that the IWE would influence the Muslim entrepreneurs’ performance of *al-falah*.

4 Entrepreneurship Performance in Islam

Islam acknowledged a performance in any activities. Achieving a better performance would be an aim by individual or an organization that expectedly contributes to the society. Islam considers entrepreneurial orientation and practices as the crucial dimensions that could come up with a better performance (Fig. 2).

4.1 *Al-Falah Model*

The study on entrepreneur’s performance is a complex subject to measure because it has various definitions and views (Dvir et al., 2010). The dimension of success is commonly used as an individual performance; one of it is a nonfinancial instrument of satisfaction which is recognized as the most significant criterion (Haber & Reichel, 2005). However, Judge et al. (2001) argued that satisfaction is not comprehensive as an antecedent to success. For example, people might have balance and equal life but they may not fulfill their desires of seeking financial gain, meaning that satisfaction may be obtained without achieving success or vice versa. According to a research by van den Brink and Steffen (2012), satisfaction includes success as a component, and both correspond to the canonical configuration of a simultaneous

²Hadith Al-Bukhari. Sahih Bukhari. Al-Jami’ul Musnad Al-Sahih Al-Mukhtasar min Umoorir Rasool Sallallahu Alaihi Wasallam wa Sunanihi wa Ayyamihi, Juz 2:#4221. p. 670.

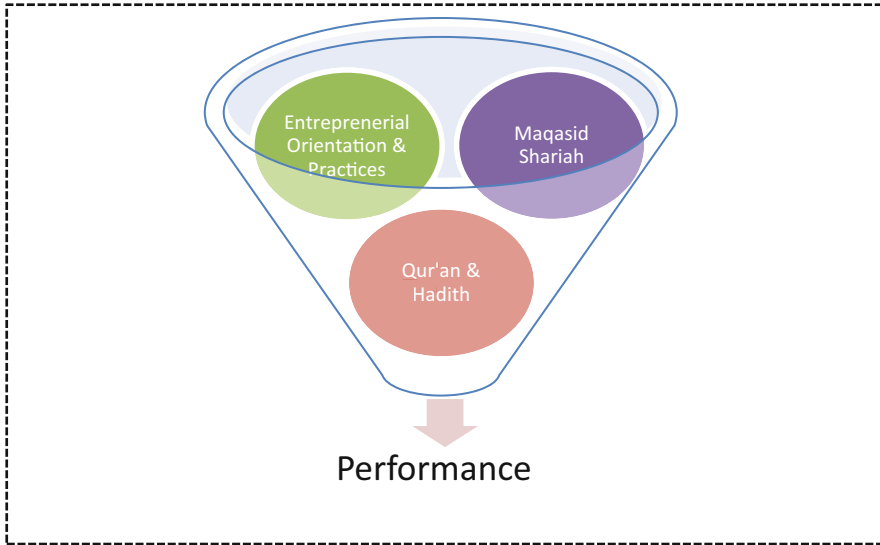


Fig. 2 Entrepreneurial orientation, practices, performance, and Islam

decision-making process. Both terms are still debatable in relation to firm performance.

From Islamic perspective, a satisfaction is known as qona'ah, meant for human beings' love of property ownership (Khalifah, 1994). According to Khalifa, implementing qona'ah is difficult except for those Muslims who have sought instruction, provided guidance in return, and are protected by Allah from the evil spirit, stinginess, and avarice. It is also functioned as the stabilizer for Muslim life which can lead to the peace of heart and mind, happiness, sufficient of wealth, and even the ability to give part of their wealth for social prosperity. In a Hadith narrated by Bukhari and Muslim that stressed on qona'ah behavior, it is mentioned that "the richness is not derived from your belongings/wealth but it is the richness of heart".³ An illustration of Qona'ah is in the case of Muslim employees working for Islamic organization that are more satisfied even with low salary because they are able to perform their religious duties compared to those receiving high salaries but unable to diligently discharge their religious obligation (Sharfuddin, 1995).

With regard the success measure, the conventional approach orientation on the material achievement rarely considered the religiosity aspect as one of the determinants (Fatimah-Salwa et al., 2013). In their research, religious values are included as proposed by Al-Ghazali Al-Imam (1998) and other entrepreneurs' characteristic factors as the nonfinancial factors that influence the Muslim entrepreneurs' success

³Hadith. Al-Bukhari and Muslim. Sahih Bukhari. 1987. Al-Jami'ul Al-Sahih Al-Mukhtasar min Umoorir Rasool Sallallahu Alaihi Wasallam wa Sunanihi wa Ayyamihi. Bayrut:Dar Ibn Katsir Juz 5:#15. p. 2368.

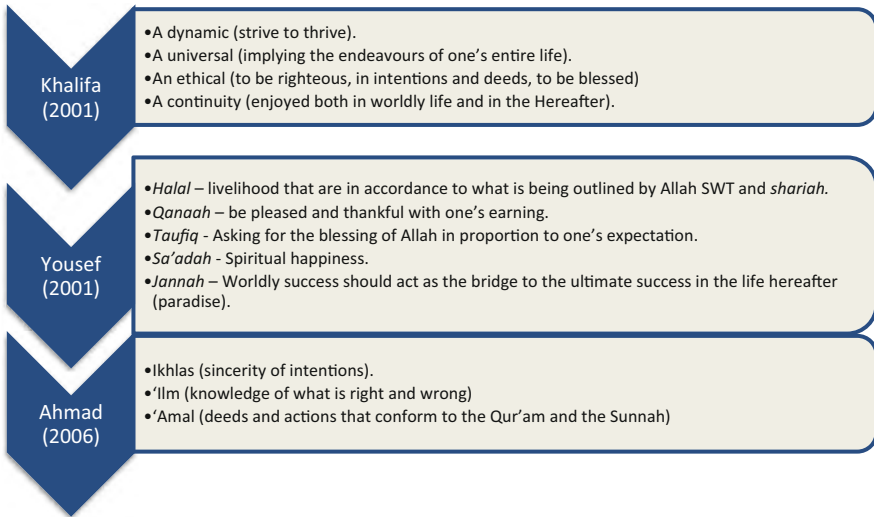


Fig. 3 Dimension of Al-Falah

but did not cover other items of religiosity attitudes and practices, i.e., as suggested by Salleh (2012). Both satisfaction and success measures on entrepreneurs' performance called as *al-falah* in Islam.

Yousef (2001) defines *al-falah* as the ultimate objective expected by Muslims as a way of achieving higher-order needs by seeking the pleasures of Allah. It is associated with other terms explained in Al-Qur'an such as *falaha* and *aflaha* or *faza* and *fauzan*. Rivai et al. (2012) posit that *al-falah* measures are based on the triangle pillars of *tawheed*, *shariah*, and *akhlaq* which have the following three objectives, namely, *qimah maddiyah* (profit orientation), *qimah khuluqiyah* (ethics orientation), and *qimah ruhiyah* (obedience orientation). The Fig. 3 below is the dimension of *al-falah* which is proposed by past authors.

Additionally, the notion of *al-falah* corresponds to the goals of the Islamic economic system (Yousef, 2001). He explains that *al-falah* refers to a situation in which an individual is adequately provided for his or her basic needs and permitted to enjoy necessary freedom and has the leisure to work for spiritual and material advancement on the microlevel; on the macro level, it aims to establish an equitable distribution of material resources and social justice. Al-Qur'an states as follows:

But seek with (the wealth) which God has bestowed on thee, the home of the Hereafter, nor neglect thy portion in this world, but do thou good as God has been good to thee and seek not mischief in the land, for God loves not those who do mischief. (Al-Qasas 28:77)

Further, Rivai et al. (2012) relates *al-falah* with a *maslahah* maximization concept. The *maslahah* calculated is based on the gains of any business actions and its' *barakah* with a formula $M = F + B$. Muslims may gain the profit when the revenue is more than the cost and by multiplying with the frequency of the activities, but they are not gaining *jaza'* (rewards) if those actions are not considered as an *ibadah*

(worship to Allah). The relevance of investigating al-falah factors is to clarify that Islam has a genuine success of worldly life and the hereafter, not limit to success in terms of profit maximization or seeking more wealth. Thus, al-falah is a vital measure to be adopted in measuring Muslim entrepreneurs' performance.

4.2 *Success and Rewards*

A success will be the aim of every Muslims which resulted from the efforts undertaken based on his/her abilities and skills. Muslims are being asked not only to pay and submit their lives to God (Allah SWT) but must have plans and initiatives that lead them to achieve success including in the business activities. As long as the Muslims are in the line of Islamic principles, Allah SWT will guarantee these kinds of individuals to be protected by Him if they follow His guidance, as stated in the Qur'anic verse:

Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (For ever). (Al-Baqarah 2:257)

When it comes to Islamic entrepreneurship and company, Hassan and Hippler (2014) point out that success is evaluated not just by personal financial success but also by how effectively religious objectives are fulfilled, which may offer the entrepreneur with benefits in the hereafter (p. 172).

With regard to this, Allah SWT says in the Al-Qur'an:

So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter; "And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"; "To these will be allotted what they have earned; and Allah is quick in account. (Al-Baqarah 2:200–202)

Successful Muslim entrepreneurs are described as being "smart, strong, clever, knowledgeable, experienced, humble, honest, cautious, just, and with a good memory and strong will" (Yaacob and Azmi, 2012). Entrepreneurs must possess both knowledge and abilities in order to succeed. Numerous changes occur in several areas, and businesses must stay informed while also sharing their views with others (Yusoff, 2002). As Hoque et al. (2014) observed, "Islam has no place for a slothful and inactive mind."



Fig. 4 An integration of entrepreneurial orientation, practices, and performance in Islam

5 Conclusion

This chapter discusses on the three important elements of entrepreneurship: orientation, practices, and performance. In the common view, the three have been confirmed to be contributor to the economic development. Meanwhile, in Islamic view, the Prophet Muhammad PBUH instructed Muslims to learn on those three components in order to achieve success or growth. Islam had elaborated in details including with the statements or sayings in the Al-Qur’an that support its applications. Islam concerns on the studies of innovation, risk-taking, and proactiveness which are shown in the Scopus database.

Several theories confirmed are related to the Islamic teachings such as human capital and business strategy. There are elements in each of those theories that also have arguments and discussions associated with the Islamic principles. *Al-falah* is considered as an achievement for the entrepreneurs except for other outcomes such as growth, success, satisfaction, etc. Islam accepts any new ideas, innovation, and solutions to create such better circumstances for an individual or an organization. Fig. 4 is a summary of this chapter.

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