

# MANAGEMENT & ACCOUNTING REVIEW

Volume 17 No. 2  
August 2018

## CONTENTS

- 1 Introspecting Entrepreneurship from a Tawhidic Perspective  
*Farah Akmar, Anor Salima, Suhaimi Mhd Sarif, Ainul Jaria Maidin, Yusof Ismail and Dolhadi Zainudin*
- 21 Classification of Islamic Social Enterprises (ISE) in Malaysia Based on Economic Sectors  
*Muhammad Iqmal Hisham Kamaruddin and Sofiah Md Auzair*
- 51 Transition from University to Industry: Challenges Faced by New Engineers in the Automotive Industry  
*Yuen Fook Chan and Selvam Balaraman*
- 65 The Effect of Entrepreneurial Traits in Relation to Technology Entrepreneurship Education and Entrepreneurial Behavior  
*Rohana Ngah, Siti Zahrah Buyong, Junainah Junid and Noor Faizah Mohd Lajin*
- 79 The Moderating Effect of Self-Efficacy in The Relationship Between Perceived Job Characteristics and Work Engagement  
*Ramesh Krishnan, Idris Osman, Geetha Muthusamy, Nurul Ezaili Alias and Suraya Hamimi Mastora*
- 93 Exploring Business Performance in Micro Enterprises through Entrepreneurial Orientation, Knowledge Sharing and Innovation  
*Rohana Ngah, Zarina Salleh and Zanariah Zainal Abidin*
- 107 English Language Self-Efficacy in a Blending Learning Environment  
*Suthagar Narasuman and Zalina Mohd Zamri*
- 123 Effective Cross Hedging: Evidence from Physical Crude Palm Oil and its Inter-Related Agricultural Futures Contracts  
*Noryati Ahmad, Ahmad Danial Zainudin, Fahmi Abdul Rahim, and Dr Catherine S F Ho*

## Introspecting Entrepreneurship from a Tawhidic Perspective

Farah Akmar<sup>a</sup>, Anor Salima, Suhaimi Mhd Sarif<sup>b</sup>, Ainul Jaria Maidin<sup>b</sup>,  
Yusof Ismail<sup>a</sup> and Dolhadi Zainudin<sup>a</sup>,

<sup>a</sup>Kulliyyah of Economics and Management Science,  
International Islamic University

<sup>b</sup>Office of Corporate Strategy, International Islamic University

### ABSTRACT

*The concept of ethical attitude and standard in business dealings has long been argued in the academic world. The current implication on skills and ethical concepts and ideas of Malaysian entrepreneurs from Islamic practices is briefly outlined in the study. Capitalizing on a comprehensive set of questionnaires containing information on respondent's profile, characteristics and educational background, one hundred twenty-one (121) entrepreneurs were surveyed using convenience sampling. The practice of Islamic skills and ethics among Malaysian entrepreneurs in numerous business sectors are discussed in the study. The study postulates that the awareness gained from well-being (falāh) in life and excellence (itqān) in work in business organisations can be derived from the pursuit of the Tawhidic principle. A set of close ended questions that contains individual's characteristics and principles were distributed to entrepreneurs from various business sectors and work experiences for the purpose. The study managed to collect 121 completed questionnaires from Malaysian entrepreneurs. The study contributes significant information to the academic world as well as to corporations and governments in conducting business. Finally, the study concludes with the discussion on the proposed business practices and recommends future implementation in achieving entrepreneurial success.*

**Keywords:** *skills, ethics, entrepreneurship, Tawhidic paradigm*

---

#### ARTICLE INFO

**Article History:**

Received: 17 April 2018

Accepted: 27 June 2018

Available online: 29 August 2018

## INTRODUCTION

Following the decades of marginalization, religion and faith have regained the attention of many academics and practitioners (Bash, 2015). The relationship between values promoted by a religion and work-related behaviour is significantly important in every business corporation. However, religion in general and Islam in particular are still minimal in the research area of entrepreneurial studies (Tlaiss, 2014). Although the study of Islamic business ethics (Hashim, 2012; Yunanda, 2011; Tlaiss, 2014; Gümüşay, 2014) have increased in a number of scholarly publications, empirical evidence from research is still lacking. It is important to study the implications of business ethics and values within an entrepreneurial context.

Given the proliferation of Islamic elements in entrepreneurial studies, this study aims to discover the role of Islamic teaching by enhancing the integrated business from the pursuit of *Tawhidic* perspective. Thorough study in establishing factors that led to the success of entrepreneurial prospects are emphasised through scrutinizing the practices of entrepreneurs from the world and nation top ranking. Hence, the key indicator that leads to their succession are determined and associates with the *Tawhidic* paradigm index.

The rational of incorporating the Islamic ideology is to promote sustainable growth of business enterprises. Hence, the idea will assist entrepreneurs to withstand the various challenges and progress.

## LITERATURE REVIEW

### Islam and Work Value

Islam views work value as a compulsory state of action in achieving good quality (*itqān*) results. In accomplishing the target, Muslims are encouraged to put more effort and hard work in their work engagement. Hard work is highly regarded in Islam and considered an ethical value. The spirit of hard work is emphasised in Islam to the extent that it is associated with martyrdom (*jihād*). As suggested by the Prophet Muhammad (peace be upon him) through his Hadith:

*“On the judgement day, the truthful, honest Muslim merchant will stand side by side with the martyrs.”*

(Muslim 1976)

The above hadith explains that the Prophet Muhammad (peace be upon him) stressed all Muslims to embrace work (*‘amāl*) in all its forms and to seek honesty as it is seen as a virtue and Allah swt loves to see one’s job done at the level of excellent quality(*itqān*).

Despite excellent quality(*itqān*) and hard work, Islam upholds honesty, integrity or truthfulness (*siddiq*) and trustworthy (*amānah*) as other added instruments to support ethical values at work (Tlaiss, 2014; Bash, 2015). Muslims perceive truthfulness (*siddiq*) and trustworthiness(*amānah*) in all their work dealings and everyday life as they are trying to live their lives as instructed by the Prophet Muhammad (peace be upon him). Instead of guiding Muslims to uphold ethical values through honesty and integrity, Islam urges its believers to deal with a good business, that is, all business dealings should be trustworthy and decent. The Prophet Muhammad (peace be upon him) is reported to have said:

*“When a sale is held, say, there’s no cheating”*

(Al-Bukhari, 1974)

The hadith clearly explains that Muslims are expected to be honest in every business dealing (Shahiihul-Bukhaari, 2000). In promoting equality and selflessness, Islam encourages its believers to embrace fairness (*hāqq*) and justice (*‘adl*) in every interaction with others (Yunanda, 2011; Tlaiss, 2014). The act of fairness includes giving people their due right and avoiding all forms of deceit and corruption. The importance of fairness is emphasized in the holy *Qur’an* that condemns corruption and deception as stated in the following verse:

*“And do not seek corruption on earth, for Allah does not love the corruption”*

(28:77)

Hence, Islam promotes upholding and adhering to the main ethical values of honesty (*siddiq*) and trust (*amānah*), and fairness and justice (*‘adl*

and *hāqq*) as recommended by many studies (Tlaiss, 2014; Bash, 2015; Yunanda, 2011; Gümüşay, 2014; Hashim, 2012).

## The Concept of Islamic Entrepreneurship

Entrepreneurship ventures flourish in Malaysia owing to the government's support with favourable policies, related infrastructural support and financial assistance. Given the symbols of business patience and achievement, the revolution of entrepreneurship is crucial to the country's economic growth. The innovation and creation of opportunities in the field helps to assist the nation by creating new ideas and thus creating job opportunities for graduates.

Entrepreneurship in the Islamic perspective as the Prophet Muhammad (peace be upon him) proclaims that people get 9/10 of their daily bread by trade. However, Islam urges its followers to practice mutual goodwill between businesses and customers through observing truthfulness and honesty in business transactions. Despite considering entrepreneurship as the integral part of the religion, Islamic entrepreneurship focuses on five other principles in business dealings (Sarif, 2014):

1. Muslim entrepreneurs are vicegerent (*khālifah*) and have the responsibility to develop prosperity which sees business as part of *'ibādah* or act of worship. That is, every Muslim must accomplish duties that support the commitment to Allah that created a positive attitude and reflects an adherence to Tawhid.
2. Given the sense of following the traditions (*Sunnah*) of Prophets (*anbiya*) and the companions of the Prophet Muhammad (peace be upon him), the motivational factors in Islamic entrepreneurship triggers its followers to success both in the world and hereafter. This emphasis clearly shows that success in Islam is not measured by the result but also the means of achieving it. Thus, it is an obligation for Muslims to have high integrity in doing their tasks.
3. Islamic entrepreneurship is part of the framework of the Islamic economic system which involves Islamic banking, Islamic insurance (*takāful*) and Islamic capital markets. All the business dealings are based on Islam.

4. Islam provides extensive guidelines for its entrepreneurial activities through the al-Qur'an and al-Hadith. That is, every business details including buying and selling, the permissible types of business, the principle of zakat and business ethics are explained and written in the holy al-Qur'an.
5. The exemplary conduct of Muslim entrepreneurs shows good value and high morality in conducting a business. Islam considers business as secondary to the call of *jihād* (struggle for good cause) (Zulkarnain Kedah, Isa Mohammed Adamu & Anwar, 2015). Besides, Muslim entrepreneurs are encouraged not to use power or influence for self-interest in conducting a business. Rather, they need to practice a moderate way of life and to practice the betterment of humanity (Tahir & Sohail, 2012).

Given the above principles that should be practiced in Islamic entrepreneurship, it is noted that the reinforcement requires perfection or *itqān* by requesting individuals to continually improve their performance in all endeavours (Tlaiss, 2014). As explained by Prophet Muhammad (peace be upon him) in the Sahih Bukhari, '*Do the best as if you see Allah, if not, Allah sees you.*' This emphasises that people are encouraged to seek excellence in all aspects of their lives, including work (al Sheik, 2000).

### **Islamic Business Ethics**

Islam encourages its followers to adhere to ethical standards in all aspects of life including business. As both business and ethics are interrelated, the concept of righteous trade which is emphasized in Islam is further explained in business ethics. The majority of studies have been interested in the interlocking of Islamic teachings and challenges in entrepreneurship (Gümüşay, 2014). Studies on Islamic business ethics have empirically explored on the entrepreneur's role, particularly by differentiating the functions of managers and entrepreneurs (Hartmann, 1959). Issues concerning the benefits on the socio-political front from a legislative perspective and decision making methods is mostly discussed under the topic (Hashim, 2012; Adas, 2006). However, the connection or impact of business ethics from the *Tawhidic* paradigm has received minimal research.

The notion of entrepreneur's ethical concern differs in respect with the state of affairs. One of the most influential dimensions is risk tolerance which requires an entrepreneur's imagination, creativity, novelty and sensibility to make ethical decisions (Harris et al., 2009). The determination to solve the problem requires a high ethical perception and action. However, Dana (2009) claimed that an entrepreneur's work attitude depends on one's religious background. Another study argues that entrepreneurial activities are promoted through the values that Islam promotes (Tlaiss, 2014).

Islam promotes that a true Muslim keeps his word and fulfils his promises. Any unprincipled trade or things that are against morality are prohibited under the practice of its code of ethics. This includes false testimony and abstaining from making unlawful money as usury and graft in business dealings. The Holy Qur'an stresses business activities through the principles of commerce as follows:

1. Giving just measure and weight.
2. Not withholding from the people, the things that are their due.
3. Not committing evil on earth with the intent of doing mischief.
4. Being contented with the profit that is left with us by God after we have paid other people their dues.

Dealing in fraud unjustly, about measure or weight, is counted as working mischief in the land. This is evidence for the idea that short changing is one of the aspects of social evils. The issue has sparked the attention of most great leaders in Islam. Allah has explained such acts in the Holy Qur'an in its verses:

*“A tradesman is a wicked man and a wicked man will be in Hell except for those who take their right in justice and give people's right (in full)”*

(Al-Kafi, Vol. 5, Chapter: 'Trade')

The above quote explains expected business behaviours in Islamic traditions, given the notions that the believers should give others a bit more when measuring or weighing something, and take from others a bit less than that which is due.



Islamic business ethics is guided by the practice of morality in every activity involved. Muslims are advised to practice the highest levels of moral behaviour in alignment with the Prophet Muhammad's (peace be upon him) teachings. As such, Muslim entrepreneurs are expected to adhere to good ethics, morality and virtues to meet the objective of life in Islam.

## Tawhidic Paradigm

The term '*Tawhid*' in Arabic is defined as unity of God, 'Oneness of God, a concept of monotheism in Islam (Al-Ashqar, 1992; Al-Takhsis, 1992). The adjective is '*tawhidic*' or 'the nature of oneness' (Chouddhury, 2010, 2000, 1999; Hamid, 1999; Laming, 2002; Rahman, 1995). On the other hand, 'paradigm' can be defined as 'a pattern of scientific thinking about the truth through various observations and experiment' (Choudry, 2010; Al-Faruqi, 1992; Al-Ashqar, 1992; Quth, 1994). Paradigm is an important matter in Islamic faith because it related to *kalimashahada*, a statement that requires one's attuning his/her thinking, understanding, feeling, action and decision towards it.

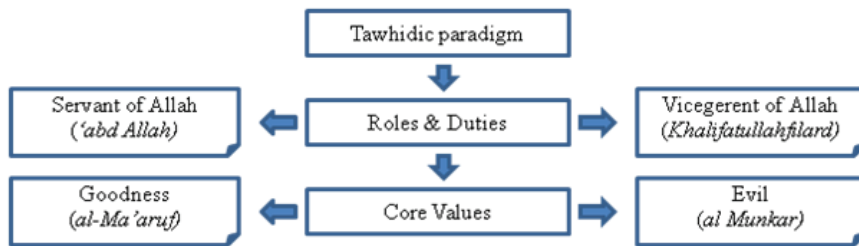
Sarif (2015) has further defined *Tawhidic* paradigm as a quality of serious thinking about life and surroundings that is guided by teachings of Islam through the Quran and Sunnah. The ultimate aim is to execute the tasks as servants and vicegerents of Allah. To perform the tasks, one needs to possess knowledge, skill, ability and experience. These qualities require one to possess the quality and personality of *al-albāb* and to be joined with *ulū* both eventually become *Ulū al-Albāb*. *Ulū al-Albāb* can combine thinking, feeling and action with ethical consciousness for Allah, fellow humans, and other creatures. In short, entrepreneurs that are trained with *Ulū al-Albāb* have show the following characteristics:

1. great mind (*ashāb al 'uqūl al kabīrah*);
2. ability to observe and reflect (*al-Kashshāf*);
3. able to reach the level of pure and consummate intellect (*al-'uqūl al-tāmmah al-zakiyyah*);
4. reach the status of an unadulterated intellect (*al-'uqūl al-khālisah*).

According to Sarif (2014), the *Tawhidic* paradigm framework or the Islamic monotheism thinking links the two dimensions of life, i.e. the

worldly (*al Dunya*) and the Hereafter (*al Akhirah*) in the context of business dealings including policy making, activating business processes, deciding actions and creating decisions. The responsibility of the implementation will be based on the duties of the individual as a servant (*'abd*) and a vicegerent (*khālifah*) of Allah. In conjunction with this, the mission of accomplishing the duties will support the commitment to Allah, which will create a positive attitude that reflects an adherence to *Tawhid*.

The conception of the *Tawhidic* paradigm implies the mission and morality of humankind in the social and spiritual contexts. It encourages the execution of promoting goodness (*al ma'ruf*) and preventing evil (*al munkar*) (Hamid, 1999). This understanding is based on an integration of knowledge (*al-'ilm*), true conviction (*al-imān*), and integrity (*al-ihsān*) (Mawdudi, 1991; Laming, 2002; Ismail, 2004). The principles of the *Tawhidic* paradigm explained above is summarized by Sarif and Ismail (2011) in business management studies in Figure 1.



**Figure 1: Roles, duties and core values under the Tawhidic Paradigm (Sarif and Ismail, 2011)**

## Entrepreneurship and the Tawhidic Paradigm

The *Tawhidic* paradigm combines rationalization, perceptions, and thinking under the guidance of Islamic teachings (Sarif& Ismail, 2015). It provides a perspective to link worldly affairs with the hereafter. Therefore, the thinking, decisions and actions in this worldly life must have merit from the perspective of the hereafter. More importantly, the *Tawhidic* approach promotes good governance, integrity, goodness, and prevents harm, evil, and bad consequences. However, the pre-requisites for the *Tawhidic* paradigm require one to have knowledge, be able to believe in the unseen (*al-ghaib*) and can integrate the worldly and the hereafter with integrity.

Hassan (2010) defined the *Tawhidic* paradigm as Islamic monotheism thinking on how humans should live in this world by performing their duties as true servants of Allah (*'ibād al-Rahmān*), vicegerents (*khulafā' fī al-ard*), true believers (*al-mu'minūn*) for the sake of betterment of mankind (*khayraummatinukhrijatlil-Nās*) (Qur'ān, 3:110) and 'balanced community' (*ummatawasatan li-takūnūshuhadā' 'alā al-nās*) (Qur'ān, 2:143). From this argument, anyone with the Tawhidic paradigm is able to understand and comprehend his or her purpose of life, regardless of the role and occupation.

Firstly, one must have a sincere intention on any action and decision, which is for Allah. Secondly, one has to be committed to perform it religiously and consistently through serious devotion with time, effort, wealth and so forth. Finally, the outcome of one's action and decision must benefit the entire nation.

Regardless of an entrepreneurs' nature, whether social entrepreneurs, technopreneurs, corporate entrepreneurs and so forth, one must comprehend the purpose of existence and the purpose of becoming entrepreneurs. Once a person decides to be an entrepreneur, he must do it with commitment, devotion, and belief. Finally, the entrepreneur obtains satisfaction when the outcome of entrepreneurship provides benefits to everyone, financially, economically, socially, globally and ethically.

In relation to the entrepreneurial scope, the *Tawhidic* paradigm reflects overall actions, decisions and activities in managing the organisation with the intention to execute the trust as a servant and vicegerent of Allah in the best possible manner. As the *Tawhidic* paradigm emphasises on the quality of life that upholds the principles of faith (*imān*), deed (*'amāl*) and ethics (*akhlaq*), the elements of knowledge, confidence, willingness, love and care as well as responsibility are viewed as prerequisites for accomplishing the task and responsibility given.

## Research Problem

There is a plethora of research conducted on the entrepreneurship curriculum to uplift the theoretical concepts and ideas in a university setting. Hence, discussions on entrepreneur's education development is extensively discussed to develop entrepreneurs' knowledge and ability

(Elmuti, Khoury, & Abdul-Rahim, 2011; Kirby, 2004; Ramayah, Ahmad, & Char Fei, 2012; Rauch, 2015).

Generally, the mainstream research mainly focuses on strengthening an entrepreneur's attribute that are principally motivated and influenced by external factors rather than reliance on their internal force (Athavale, Davis, & Myring, 2008; Austin et al., 2011; Bullough, 2015; Cooney, 2012; Kirby, 2004). That is, the coverage on the internal strength and willpower as practised by the Islamic perspective has received minimal focus in the area. Considering the lack of a holistic approach in complementing an entrepreneur's endeavour, the guiding index in measuring ethical compliance is necessary. This is very pertinent for the underlying aim of creating dynamic entrepreneurs (Gümüşay, 2014). In conjunction with the issue, this study aims to address factors that mediate entrepreneurs' skills and ethics in achieving resilient entrepreneurs.

## **METHODOLOGY**

This study was interested in establishing a better understanding of the manner and extent to which Islamic work-related ethical values and skills influence and shape the entrepreneurial behaviour of Malaysian entrepreneurs. Given the need to explore the ethical values and skills perceived, while effectively incorporating the reality of Malaysian entrepreneurs in general, this study adopted a quantitative approach for data collection and analysis. Data were collected from a set of questionnaires distributed to local Malaysian entrepreneurs regardless of their business sector and years of business involvement.

A self-administered questionnaire was used as a method for collecting the data from the sample of entrepreneurs in Malaysia from numerous industries. The survey instrument comprised demographic information, rating scale items (5-point Likert scale) and open-ended questions. The sample consisted of 121 entrepreneurs from various business background and experiences.

The items in the questionnaire were formulated based on the analytical process that involves the following steps:

1. Use the Principle Component Method for factor-analyses using the rating scale. The procedure was instructed to extract only four factors;
2. Each item was nested into 4 factors respectively based from the composite mean scores of individual responses;
3. Reliability tests were undertaken to test the internal consistency from each item;
4. Structural Equation Modeling (SEM) was used to build up the path diagram consisting of observed variables and latent constructs. The rationale of implementing the technique is to verify the model fit using the Goodness-of-Fit statistics;
5. Highly correlated variables and significant predictors were then used to construct the mediation framework obtained from the path diagram; and
6. Inferences and conclusion were set from the empirical evidence derived from Step 1 to Step 5 above.

All scenarios used a five-point Likert scale. The instrument contained 5 sections as follows:

1. Part A: Comprehensive demographic information;
2. Part B: Entrepreneur's characteristics;
3. Part C: Entrepreneur's education;
4. Part D: Entrepreneur's ethics;
5. Part E: Entrepreneur's skills.

## RESULTS AND DISCUSSION

The study extracted 4 factors based on a factor analysis and are labelled as i. Skills ii. Ethics; iii. Tawhidic Paradigm; and iv. Resilient Entrepreneurs. The reliabilities for these 4 factors were high with the first factor, skills having a Cronbach alpha value of .798; second factor, ethics with an alpha value of .946, third factor, Tawhidic paradigm, with an alpha value of .884 and fourth factor, resilient entrepreneur with an alpha value of .681.

The findings from the study are divided into i. Descriptive statistics of the demographic information; ii. Predictors of the Tawhidic Paradigm; and iii. Mediation factors in resilient entrepreneurs.

**Descriptive statistics of demographic information**

The questionnaire was distributed to a group of entrepreneurs in the Klang Valley with different business sectors and background. A total of 300 questionnaires were sent to entrepreneurs, of which 179 were returned as uncompleted, 121 completed, yielding a 40.3% response rate.

The sample of this study based on gender shows a slightly high percentage of man compared to woman (53.7%; 65/121), with a majority of Malays followed by Chinese and Indians respectively (43%; 22.3%; 6.6%). They were middle aged ranging between 41-45 years (26.4%; 32/121), followed by 36-40 years (19.8%, 24/121) and 46-50 years (14%; 17/121). Tables 1 and 2 demonstrate the differences in demographic factors ranges for gender and ethnic group, respectively.

**Table 1: Gender**

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Male	65	53.7	53.7	53.7
Female	56	46.3	46.3	100.0
Total	121	100.0	100.0	

**Table 2: Ethnic Group**

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Malay	52	43.0	43.0	43.0
Indian	8	6.6	6.6	49.6
Chinese	27	22.3	22.3	71.9
Baba&Nyonya	16	13.2	13.2	85.1
Singh	8	6.6	6.6	91.7
Iban	5	4.1	4.1	95.9
Kadazandusun	5	4.1	4.1	100.0
Total	121	100.0	100.0	

The finding demonstrated that more experienced entrepreneurs fall into the 41-45 years age group category that reflects 26.4% (32/121) of the

total respondents. The second largest group of respondents in the study were from the age of 36-40 with 19.8% (24/121) followed by 46-50 age range with 14% (17/121). On the other hand, most of the respondents from the study were exposed to prior business experience with a total of 62% (75/121) compared with fresh entrepreneurs that start-up their business without any prior experience (38%; 46/121). The details are explained in Table 3 and Table 4.

**Table 3: Age Group**

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<25	1	.8	.8	.8
26-30	12	9.9	9.9	10.7
31-35	6	5.0	5.0	15.7
36-40	24	19.8	19.8	35.5
41-45	32	26.4	26.4	62.0
46-50	17	14.0	14.0	76.0
51-55	15	12.4	12.4	88.4
>55	14	11.6	11.6	100.0
Total	121	100.0	100.0	

**Table 4: Bus Experience**

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Yes	75	62.0	62.0	62.0
No	46	38.0	38.0	100.0
Total	121	100.0	100.0	

In considering the educational level, it was found that almost 31.4 percent (38/121) of the respondents have a bachelor's degree followed by a postgraduate qualification with a total of 23.1% (28/121). The third highest educational level of the respondents generated from this study is secondary and professional levels with a total of 23 respondents (19%). Table 5 shows the frequency details of the respondent's educational level.

**Table 5: Educational Level**

	Frequency	Percent	Valid Percent	Cumulative Percent
Primary School	7	5.8	5.8	5.8
Secondary School	23	19.0	19.0	24.8
Undergrad	38	31.4	31.4	56.2
Postgrad	28	23.1	23.1	79.3
Professional	23	19.0	19.0	98.3
Others	2	1.7	1.7	100.0
Total	121	100.0	100.0	

In relation with interest in the entrepreneurial field, as shown in Table 6, it was reported that the intention to engage in business is slightly different between personal interest, profit generation and social responsibility with a total of 27.3% (33/120), 24% (29/120) and 20.7% (25/120) respectively. Conversely, personal experiences and previous knowledge such as entrepreneurship activities, entrepreneurship clubs and internship program remains at 14% (17/120), 10.7% (13/120) and 3.3% (4/120) respectively. According to Weddle & Sellheim (2009), entrepreneurs that are motivated by interest from personal experiences and knowledge learn to relate to new ideas with previous knowledge with the intention of seeking meaning and understanding.

**Table 6: Interest in Entrepreneurship Grew**

Frequency	Valid Percent	Valid Percent	Cumulative Percent
Internship program	4	3.3	3.3
Entrepreneurship activities	17	14.0	17.4
Entrepreneurship clubs	13	10.7	28.1
Social responsibilities	25	20.7	48.8
Profit generation	29	24.0	72.7
Personal interest	33	27.3	100.0
Total	121	100.0	100.0

Since the study aimed to examine local entrepreneurs' opinion on the integrated entrepreneur's curriculum, entrepreneurs from various business sectors were investigated to achieve the mission. Most them are in the trading business field experience (18.2%; 22/121), followed by entrepreneurs from



the services sector (15.7%; 19/121) and food and beverages sector (9.9%; 12/121). Table 7 illustrates the summary of the respondent's profile.

**Table 7: Business Sector**

	Frequency	Percent	Valid Percent	Cumulative Percent
Trading	22	18.2	18.2	18.2
Education	3	2.5	2.5	20.7
Services	19	15.7	15.7	36.4
Finance	7	5.8	5.8	42.1
Hospitality	3	2.5	2.5	44.6
Transportation	3	2.5	2.5	47.1
Food&Beverages	12	9.9	9.9	57.0
Fabrication	6	5.0	5.0	62.0
Marine	1	.8	.8	62.8
Health Care	11	9.1	9.1	71.9
Construction	4	3.3	3.3	75.2
Agriculture	5	4.1	4.1	79.3
Retailing	2	1.7	1.7	81.0
Mining	7	5.8	5.8	86.8
Wholesaler	3	2.5	2.5	89.3
Sports	8	6.6	6.6	95.9
Manufacturing	5	4.1	4.1	100.0
Total	121	100.0	100.0	

For determining the predictors, the Tawhidic paradigm was used as a dependent variable while skills and ethics were used as the independent variables. Table 8 shows the results of a stepwise regression analysis.

The Regression analysis shows that both skills and ethics significantly predicts a resilient entrepreneur. As shown in Table 8, ethics and skills contributed 36.8% to the variance of a resilient entrepreneur. When the Tawhidic paradigm is included in the regression model, the change increases with the contribution marginally to 42.8%.

Table 8: Predictors of Resilient Entrepreneur

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.606 <sup>a</sup>	.368	.357	.46664
2	.654 <sup>a</sup>	.428	.413	.44571
Predictors: (Constant), Ethics and Skills				
Predictors: (Constant), Ethics, Skills and Tawhidic Paradigm				

### Mediation Factors in Resilient Entrepreneurs

In this study, SEM was used to determine the role of the mediating variables on resilient entrepreneurs within an independent-dependent relationship. In this study, the Tawhidic paradigm was used as the mediating variable in a causal relationship between skills, ethics and resilient entrepreneurs. The study will examine whether the Tawhidic paradigm has a direct mediation effect on resilient entrepreneurs when a direct path is created between skills, ethics and resilient entrepreneurs. In a mediating framework, there is an interaction between independent and mediating variables with the dependent variable. Figure 1 shows the conception of mediation. Baron & Kenny (1986) suggested that in confirming the relevance of mediation between independent and dependent variables, three conditions must be met which are:

1. X is significant related to M;
2. M is significantly related to Y; and
3. The relationship between X and Y diminishes when M is present in the model.

Applying the conceptual basis of mediation as depicted in Figure 2, the role of the Tawhidic paradigm as a mediator variable is represented via Figure 2. The path between skills, ethics and resilient entrepreneurs is direct and another path is constructed via the mediating variable, the Tawhidic paradigm.

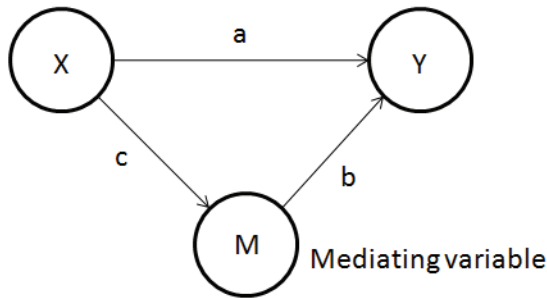


Figure 2: Conceptual basis of mediation

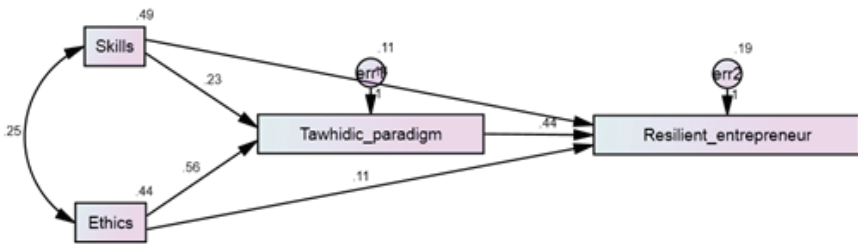


Figure 3: Mediating Variables in Study

According to Baron & Kenny (1986), partial mediation occurs when there is a direct effect of the mediator construct M (refer to Figure 1) which accounts for a significant amount of variance in Y but c remains significant. If c remains significant but differs in sign from the 0-order correlation between X and Y, then mediation with suppression is evident.

The standardised coefficient or beta regression weights in Figure 2 demonstrates that when the practice of the *Tawhidic* paradigm is present, the weight between skills and the *Tawhidic* paradigm is .23 while the weight between ethics and the *Tawhidic* paradigm is .56. On the other hand, the weight between the *Tawhidic* paradigm and resilient entrepreneur is .44. However, the weight between both, skills and ethics with a resilient entrepreneur is .11 respectively. This explains that when the *Tawhidic* paradigm is present, the regression weight is reduced between x variables (skills and ethics) and resilient entrepreneurs. As a result, this analysis indicates that the *Tawhidic* paradigm partially mediates between skills and a resilient entrepreneur.

## Implication

The findings have important implications, especially for academics, entrepreneurs and globalization. The study concludes that entrepreneurs' success not only depends on the skills they possess or ethics they learn but rather on the practice of high core values and awareness of their own roles and duties. Notwithstanding the fact that the sole aim of every entrepreneur is to gain profit, a positive attitude concerning the positive influence of Islam from the *Tawhidic* paradigm suggests the need for new mainstream research emphasizing a social responsibility to the nation and country.

## Limitation

The study acknowledges a number of limitations. The study looked at the impact of business ethics only among Malaysian entrepreneurs with a small sample size (121 cases). Another limitation is the study did not mention on the years involved in business, where different levels of experiences may have implications for entrepreneurship and the extent to which the law and regulation affect their operations and practices. Also the study did not associate the character of business ethics practised by the owner of the most successful company in the region with the *Tawhidic* paradigm index. The result can thus be set as a benchmark for further research.

## Future studies

Future study should focus on different countries with larger samples and reflect diverse opinions and results. Moreover, future studies can seek to explore on the years of an entrepreneur's dealing with business. This is especially important to examine the differences of ideas between young entrepreneurs and more experienced ones in dealing with business ethics. They can also explore the complexities of handling the companies by interviewing the entrepreneurs as this allows them to share their thoughts and experiences. Finally, future studies can also conduct a comparative analysis by exploring the fundamental principle of the most successful business owners.

## CONCLUSIONS

The hypothesised model of this study fits well with the data structure. This proves that the implications of the *Tawhidic* paradigm towards an integrated curriculum for entrepreneurs imbued with skills and ethics is generally successful in creating a resilient entrepreneur. It is thus concluded that skills, ethics, the *Tawhidic* paradigm and a resilient entrepreneur had resulted in effective and significant outcomes of the desired delivery system from learners' perspectives.

## REFERENCES

- Adas, E. B. (2006). The Making of Entrepreneurial Islam and the Islamic Spirit of Capitalism 1. *Journal for Cultural Research*, 10(2), 113–137.
- Baron, R. M., & Kenny, D. A. (1986). Baron & Kenny, 1986. *Journal of Personality and Social Psychology*, 51, 1173–82.
- Bash, E. (2015). Entrepreneurship, Religion, and Business Ethics. *PhD Proposal*, 1(11), 59–69.
- Gümüşay, A. A. (2014). Entrepreneurship from an Islamic Perspective. *Journal of Business Ethics*.
- Harris, J. D., Sapienza, H. J., & Bowie, N. E. (2009). Ethics and entrepreneurship. *Journal of Business Venturing*, 24(5), 407–418.
- Hartmann, H. (1959). Managers and Entrepreneurs: A Useful Distinction? *Administrative Science Quarterly*, 3(4), 429.
- Hashim, M. (2012). Islamic Perception of Business Ethics and the Impact of Secular Thoughts on Islamic Business Ethics. *International Journal of Academic Research in Business and Social Sciences*, 2(3), 98–120.
- Sarif, S. M. (2014). Tawhidic paradigm and organizational policy and strategy practices. *South East Asia Journal of Contemporary Business, Economics and Law*, Vol. 5, Issue 2 (Dec.) ISSN 2289-1560, 5(2), 28–35.

- Tahir, A. R., &Sohail, M. (2012). The Concept of Ethical Life in Islam. *Interdisciplinary Journal of Contemporary Research In Business*, 3(9), 1360–1369.
- Tlaiss, H. A. (2014). How Islamic Business Ethics Impact Women Entrepreneurs: Insights from Four Arab Middle Eastern Countries. *Journal of Business Ethics*.
- Weber, J. W., &Englehart, S. W. (2011). Enhancing business education through integrated curriculum delivery. *Journal of Management Development*.
- Weddle, M. L., &Sellheim, D. O. (2009). An Integrative Curriculum Model Preparing Physical Therapists for Vision 2020 Practice. *Journal of Physical Therapy Education*, 23(1).
- Yunanda, R. A. (2011). The Contribution of Islamic Ethics Towards Ethical, 5(1), 124–137.
- Zulkarnain Kedah, Isa Mohammed Adamu, M. A. B. A. K. &, & Anwar, M. A. (2015). Effects of business Jihad on entrepreneurs' ethical behaviour and corporate social responsibility: a qualitative study.