

Journal of Islamic Thought and Civilization (JITC)

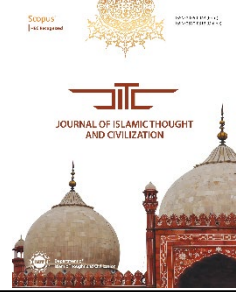
Volume 13 Issue 2, Fall 2023

ISSN_(P): 2075-0943 ISSN_(E): 2520-0313

Homepage: <https://journals.umt.edu.pk/index.php/JITC>



Article QR



Title: From Belief to Business: Cultivating the Impact of Intrinsic Religiosity on Entrepreneurial Intentions via Meaning in Life and Entrepreneurial Self-Efficacy

Author (s): Sarfraz Zaman, Neelam Bano, Muhammad Zia Aslam


Affiliation (s): Superior University, Lahore, Pakistan

DOI: <https://doi.org/10.32350/jitc.132.18>

History: Received: 00, 2023, Revised: 00, 2023, Accepted: November 24, 2023, Published: December 06, 2023

Citation: Zaman, Sarfraz, Neelam Bano, and Muhammad Zia Aslam. "From Belief to Business: Cultivating the Impact of Intrinsic Religiosity on Entrepreneurial Intentions via Meaning in Life and Entrepreneurial Self-Efficacy." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 272–290. <https://doi.org/10.32350/jitc.132.18>

Copyright: © The Authors

Licensing:  This article is open access and is distributed under the terms of [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Conflict of Interest: Author(s) declared no conflict of interest



A publication of

Department of Islamic Thought and Civilization, School of Social Science and Humanities
University of Management and Technology, Lahore, Pakistan

From Belief to Business: Cultivating the Impact of Intrinsic Religiosity on Entrepreneurial Intentions via Meaning in Life and Entrepreneurial Self-Efficacy

Sarfraz Zaman

Faculty of Business and Management Sciences,
Superior University, Lahore, Pakistan

Neelam Bano*

Faculty of Arts and Humanities,
Superior University, Lahore, Pakistan

Muhammad Zia Aslam

Faculty of Business and Management Sciences,
Superior University, Lahore, Pakistan

Abstract

This study is an attempt to explore the determinants of entrepreneurial intentions based on intrinsic religiosity. Religion plays a vital role in the lives of its followers, and it tends to develop a business mindset among individuals. There is a dearth of studies on the impact of religion on entrepreneurial intentions, especially in the Pakistani context. The study's novelty is to explore this less-discussed relation between religion and inclination towards business by using social cognitive theory. This relationship is mediated by two variables, which are meaning in life and self-efficacy. Both mediators are antecedents of intrinsic religiosity and precedents of entrepreneurial intentions. For this purpose, the data was collected from 410 postgraduate students of three Pakistani universities, who are studying in their final semesters. Furthermore, this study employed WarpPLS to analyze the data. The findings of the paper revealed that religion plays an important role in developing entrepreneurial intentions. This research has theoretical contributions as well as managerial implications. Theoretically, it contributes to the literature of social cognitive theory and adds knowledge to the religious dimension. Practically, it guides government and institutional managers that for the development of entrepreneurial intentions among individuals they can also consider the religious curriculum and practices for developing their business.

Keywords: entrepreneurial intentions, intrinsic religiosity, meaning in life, religious curriculum self-efficacy

Introduction

Entrepreneurial pursuits of individuals are often placed on a deep level of personal meanings and internal values¹ that are primarily driven by religion and spirituality.² Religion provides people with a sense of meaning and purpose in life and based on these elements the self-efficacy of

*Correspondence concerning this article should be addressed to Neelam Bano, Faculty of Arts and Humanities, Superior University, Lahore, Pakistan, at neelam.bano@superior.edu.pk

¹G. Garaika, Helisia Margahana, and Sumatera Selatan, "Self-Efficacy, Self-Personality and Self Confidence on Entrepreneurial Intention: Study on Young Enterprises," *Journal of Entrepreneurship Education* 22, no. 1 (2019): 1-12.

²Christopher G. Beehner, "Spirituality for Individual Success," *Spirituality, Sustainability, and Success: Concepts and Cases* (2019): 109-134.

individuals is increased.³ Thus, religion shapes values,⁴ which are guiding principles in life that help individuals make important choices regarding strategic career decisions.⁵

Prior research has established that religiosity influences entrepreneurial intentions through opportunity recognition, career choices⁶ and believing, behaving, belonging, and bonding. In particular, entrepreneurial intentions are considered most important in understanding and considering business decisions.⁷ However, the process through which religiosity influences entrepreneurial impulses is still incomprehensible. The purpose of this study is to fill this gap in the mechanism that prevails between the direct relationship of intrinsic religiosity and EI, and for this reason, two mediators are used, namely meaning in life and self-efficacy.

The study also focuses on entrepreneurial intentions because entrepreneurship contributes to society's job creation and poverty alleviation to economic success to increase prosperity in society.⁸ Entrepreneurship, which is defined as the "nexus of opportunity and agency"⁹ is also considered a highly satisfying career choice for individual entrepreneurs to create financial benefits. Entrepreneurship has gathered attention in recent days, particularly with the formation of new firms by university students. University students are an important source of human capital for creating growth-oriented ventures that are most likely to succeed.¹⁰ Despite all the facts and benefits of entrepreneurship, there is a dearth of studies in the field of career choice¹¹ because most individuals in developing countries prefer salaried employment instead of self-employment to avoid the risk. However, the study of entrepreneurial intentions helps to widen the horizon of reasoning of individuals to explore and exploit opportunities¹² and it is a means through which entrepreneurial

³Olivier Giacomin, Frank Janssen, Rachel S. Shinnar, Katherine Gundolf, and Nematollah Shiri, "Individual Religious Affiliation, Religiosity and Entrepreneurial Intentions among Students in Four Countries," *International Small Business Journal* 41, no. 3 (2023): 318-346.

⁴Gogan Gursoy, Levent Altınay, and Ainur Kenebayeva, "Religiosity and Entrepreneurship Behaviours," *International Journal of Hospitality Management* 67 (2017): 87-94.

⁵Nancy McIntyre, Emmanuel Silva Quayle, Thomas Anning-Dorson, Stephen Lanivich, and Samuel Adomako, "Investigating the Impact of Religiosity on Entrepreneurial Intentions," *Journal of Business Research* 156 (2023): 113528.

⁶Levent Gursoy, and Ainur. "Religiosity and Entrepreneurship Behaviours," *International Journal of Hospitality Management* 67 (2017): 87-94.

⁷Vasiliki Vamvaka, Chrysostomos Stoforos, Theodosios Palaskas, and Charalampos Botsaris, "Attitude toward Entrepreneurship, Perceived Behavioral Control, and Entrepreneurial Intention: Dimensionality, Structural Relationships, and Gender Differences," *Journal of Innovation and Entrepreneurship* 9, no. 1 (2020): 1-26.

⁸Sarfraz Zaman, Muhammad Arshad, Naheed Sultana, and Sharjeel Saleem, "The Effect of Family Business Exposure on Individuals' Entrepreneurial Intentions: an Institutional Theory Perspective," *Journal of Family Business Management* 11, no. 4 (2021): 368-385.

⁹Scott Shane, and Sankaran Venkataraman, "The Promise of Entrepreneurship as a Field of Research," *Academy of Management Review* 25, no. 1 (2000): 217-226.

¹⁰Andreas Rauch, and Serge A. Rijdsdijk, "The Effects of General and Specific Human Capital on Long-term Growth and Failure of Newly Founded Businesses," *Entrepreneurship Theory and Practice* 37, no. 4 (2013): 923-941.

¹¹Marjan J. Gorgievski, and Ute Stephan, "Advancing the Psychology of Entrepreneurship: A Review of the Psychological Literature and an Introduction," *Applied Psychology* 65, no. 3 (2016): 437-468.

¹²Virginia Barba-Sánchez, María Mitre-Aranda, and Jesús del Brío-González, "The Entrepreneurial Intention of University Students: An Environmental Perspective," *European Research on Management and Business Economics* 28, no. 2 (2022): 100184.



activities could be carried out successfully with minimum risk.¹³ Entrepreneurial intentions have been defined in research as a person's motivation and decision to start and develop a new business venture by keeping in view the risks and resources involved in the business process.

Social Cognitive Theory has been applied in this study¹⁴ to develop a prediction of the mechanism through which values shaped by intrinsic religiosity influences entrepreneurial intentions. Previously, different theories were applied to explore the relationship between intrinsic religiosity and entrepreneurial intentions, such as Schwartz value theory¹⁵ and task role motivation theory.¹⁶ Social cognitive theory is particularly suitable for exploring the effects of the cognitive process of intrinsic religiosity on individuals' career choices and entrepreneurial intentions.¹⁷ Two mediators used in this study are antecedents of intrinsic religiosity, as intrinsic religiosity is a significant predictor of well-being. Individuals having a strong internal religious commitment are more likely to experience greater levels of positive emotions and satisfaction in life¹⁸ which leads to meaning in life.

The mechanism of mediation is based on two mediators: meaning in life and self-efficacy. The first mediator is meaning in life, and it is the search for meaning in life, which is essential to human resilience and well-being. As it helps individuals overcome adversity and find purpose in life.¹⁹ Meaning in life is mediating the direct relation of intrinsic religiosity with entrepreneurial intentions. The second mediator used in this study for motivation and achievement is self-efficacy, which is defined as setting difficult goals and persevering in the face of challenges. These traits are often associated with those who believe in their capacity for success.²⁰

By using social cognitive theory, this study will contribute to the advancement of theory and the literature, concerning religion as a determinant of entrepreneurial intentions.

¹³Duan Lihua, "An Extended Model of the Theory of Planned Behavior: An Empirical Study of Entrepreneurial Intention and Entrepreneurial Behavior in College Students," *Frontiers in Psychology* 12 (2022): 627818.

¹⁴Albert Bandura, "Social Cognitive Theory in Cultural Context," *Applied psychology* 51, no. 2 (2002): 269-290.

¹⁵Levent Gursoy, and Ainur, "Religiosity and Entrepreneurship Behaviours," 87-94.

¹⁶Renato R. Bellu, Per Davidsson, and Connie Goldfarb, "Toward a Theory of Entrepreneurial Behaviour; Empirical Evidence from Israel, Italy and Sweden," *Entrepreneurship and Regional Development* 2, no. 2 (1990): 195-209.

¹⁷Robert W. Lent, Steven D. Brown, and Gail Hackett, "Toward a Unifying Social Cognitive Theory of Career and Academic Interest, Choice, And Performance," *Journal of Vocational Behavior* 45, no. 1 (1994): 79-122.

¹⁸Jonhna Park, Mohsen Joshanloo, and Heinz Scheifinger, "Predictors of Life Satisfaction in a Large Nationally Representative Japanese Sample," *Social Science Research* 82 (2019): 45-58.

¹⁹Michaéla C. Schippers, and Niklas Ziegler, "Life Crafting as a Way to Find Purpose and Meaning in Life," *Frontiers in Psychology* 10 (2019): 2778.

²⁰Paul Lyons, and Randall Bandura, "Self-Efficacy: Core of Employee Success," *Development and Learning in Organizations: An International Journal* 33, no. 3 (2019): 9-12.

2. Theory and Hypothesis Development

2.1 Social Cognitive Theory

According to Social Cognitive Theory (SCT), people's experiences and observations of others shape their behavior and attitudes, as well as their own personal and cultural beliefs.²¹ In this study, social cognitive theory has been applied to explain the phenomenon of entrepreneurial career intentions. This theory supports the idea that entrepreneurial ventures are started more by people who think that their lives are meaningful,²² and people with higher self-efficacy have more chances to become successful entrepreneurs. In previous studies, the theory of planned behavior was

mostly used to explore the determinants of entrepreneurial intentions. The theory of Planned Behavior posits that an individual's intention to engage in a behavior is shaped by three primary factors: their attitude towards the behavior, the subjective norms they perceive, and their behavioral control, or their ability to successfully perform the behavior. Specifically, a person's attitude is formed by their beliefs about the behavior and their evaluation of its outcomes. Social or subjective norms refer to the perceived expectations of others and the motivation to comply with these expectations. Perceived behavioral control reflects an individual's assessment of the ease or difficulty of performing the behavior, influenced by past experiences and anticipated obstacles.

The existing study has applied social cognitive theory to explore the relationship between intrinsic religiosity and entrepreneurial intentions. The proposed mediation model reflects that self-efficacy and meaning in life are important mediators in the relationship between intrinsic religiosity and EIs. Intrinsic religiosity is based on many external elements, which influence the behavior of the individual for example upbringing, family setup, education, and religious attitudes of society.²³ It reveals that intrinsic religiosity is developed based on an individual's cognitive perceptions and knowledge regarding religion and the experiences they have encountered over the past years. It includes the values and traditions that they adhere to in the given religious circumstances, the rituals they are exposed to, and their personal beliefs about religion.²⁴ In the context of social cognitive theory, dedication to religious values can assist in developing self-efficacy, or the faith of a person in his abilities to achieve goals in given circumstances.

Social cognitive theory suggests that individuals are more likely to recognize the moral consequences of actions with greater familiarity or proximity.²⁵ This study proposed that moral consequences are mostly the outcome of religiosity; hence, SCT is best suited for this study.

²¹Soukaina Boutaky, and Abdelhak Sahib Eddine, "Determinants of Entrepreneurial Intention among Scientific Students: A Social Cognitive Theory Perspective," *Industry and Higher Education* 37, no. 2 (2023): 279-293.

²²Albert Bandura, Claudio Barbaranelli, Gian Vittorio Caprara, and Concetta Pastorelli, "Self-Efficacy Beliefs as Shapers of Children's Aspirations and Career Trajectories," *Child Development* 72, no. 1 (2001): 187-206.

²³Chitra G. Paul Victor, and Judith V. Treschuk, "Critical Literature Review on the Definition Clarity of the Concept of Faith, Religion, and Spirituality," *Journal of Holistic Nursing* 38, no. 1 (2020): 107-113.

²⁴Joshua A. Wilt, Kenneth I. Pargament, Julie J. Exline, Terri L. Barrera, and Ellen J. Teng, "Spiritual Transformation among Veterans in Response to a Religious/Spiritual Struggle," *Psychology of Religion and Spirituality* 11, no. 3 (2019): 266.

²⁵Erik G. Helzer, Taya R. Cohen, and Yeonjeong Kim, "The Character Lens: A Person-Centered Perspective on Moral Recognition and Ethical Decision-Making," *Journal of Business Ethics* 182, no. 2 (2023): 483-500.

2.2 Intrinsic Religiosity and Meaning in Life

Intrinsic religiosity generally involves sacred beliefs, practices, and rituals according to specific religious traditions. Two basic elements of religiosity are found in literature, namely intrinsic religiosity and extrinsic religiosity.²⁶ Intrinsic religiosity indicates to individual's relationship with the sacred according to their personal beliefs. Intrinsic religiosity also refers to an individual's faith in and devotion to what they consider sacred. It also encompasses a person's internalized beliefs and their genuine commitment to their religious tenets. People with intrinsic orientation seek to live according to their religious traditions.²⁷ Intrinsic religiosity emerged as a dimension of religiosity that most positively brought meaning to life and a sense of purposeful work.²⁸ Intrinsic religiosity can lead to a deeper sense of devotion and spirituality, as a person's beliefs and values are rooted in their faith. This type of religiosity can also promote a sense of morality and ethics as individuals seek to align their actions with their beliefs, and this set of beliefs leads toward satisfaction and a sense of meaning in life.²⁹

It has also been observed that individuals with higher levels of intrinsic religiosity reveal more honesty and hard work in their work by applying more ethical values and making better decisions that do not harm any other person or external environment. As their religious beliefs and values can motivate them to address social issues and establish businesses with social missions, intrinsic religiosity may encourage entrepreneurs to engage in entrepreneurship.³⁰ Hence, it is proposed that,

H1a: Intrinsic religiosity has a positive effect on meaning in life.

2.3 Meaning in Life and Entrepreneurial Intentions

The purpose of life is subjective and can vary from person to person.³¹ Intrinsic religiosity, as an internal sense of religious belief and devotion, can provide meaning and purpose to many people, especially the more religious societies have more effect on people's intrinsic religiosity.³² A crucial part of the human experience is the quest for meaning in life because it aids in defining one's aspirations, morals, and aims in life. The pursuit of meaning in life can have a big impact on a person's job decision.³³ There are several ways in which the relationship between work choice and life's purpose can be seen. People frequently look for occupations that fit with their values and beliefs to lead meaningful and fruitful professional lives. The pursuit of one's interests and passions can also give life meaning. A career decision that closely aligns with one's interests can result in a more

²⁶Angela Yuen Chun Li, and Jacky Ka Kei Liu, "Effects of Intrinsic and Extrinsic Religiosity on Well-being through Meaning in Life and its Gender Difference among Adolescents in Hong Kong: A Mediation Study," *Current Psychology* 42, no. 9 (2023): 7171-7181.

²⁷Frank Giacomini, Rachel S., Katherine, and Nematollah, "Individual Religious Affiliation, Religiosity and Entrepreneurial Intentions among Students in Four Countries," 318-346.

²⁸Ralf W. Hood Jr., Peter C. Hill, and Bernard Spilka, *The Psychology of Religion: An Empirical Approach* (Guilford Press, 2018).

²⁹Naser Aghababaei, and Agata Błachnio, "Purpose in Life Mediates the Relationship between Religiosity and Happiness: Evidence from Poland," *Mental Health, Religion and Culture* 17, no. 8 (2014): 827-831.

³⁰Emmanuel Silva McIntyre, Thomas, Stephen, and Samuel, "Investigating the Impact of Religiosity on Entrepreneurial Intentions."

³¹Upansa Joshi, "Subjective well-being by Gender," *Journal of Economics and Behavioral Studies* 1, no. 1 (2010): 20-26.

³²Ibrahim Fatwa Wijaya, "The Impact of Religiosity on Self-Employment," *Journal of Enterprising Communities: People and Places in the Global Economy* 13, no. 3 (2019): 218-241.

³³Richard J. Goossen, "Entrepreneurship and the Meaning of Life," *Journal of Biblical Integration in Business* 10, no. 1 (2004).

fulfilling and purposeful working environment. Higher job satisfaction and general well-being are likely to result from choosing a career that is in line with one's sense of meaning and purpose.³⁴ Making a career decision that is in line with one's sense of meaning and purpose can aid in self-actualization and promote personal growth. Religiosity encourages making a difference in society and improving the lives of others to find meaning in life. This may inspire individuals to pursue careers in sectors like healthcare, education, and non-profit employment, where they may directly impact the lives of others. Religious principles often inspire entrepreneurial ambitions, as they commonly advocate for honesty, diligence, and individual enterprise.³⁵ Religion plays an important role in business and economics.³⁶ Past studies have shown that meaning in life gives individuals multiple positive results regarding mental solace, well-being, life satisfaction, and inner peace.³⁷

Meaning in life leads individuals for both purposes: their personal growth and community development. Practicing religious values in the work place results in an ethical work environment and enhanced organizational productivity.³⁸ The significance of religiosity is twofold: it guides and leads an individual towards moral and financial betterment, and it promotes social wellbeing as a fundamental doctrine. The meaningfulness of life often leads the individual to develop entrepreneurial intentions and a drive to succeed. For many people, intrinsic religiosity provides a sense of purpose and direction that can be motivating when starting a new business.³⁹ Hence, we propose that,

H1b: Meaning in life has a positive effect on entrepreneurial intentions

2.4 Meaning in Life as a Mediator

Religious values influence individuals' attitudes, behaviors, and decision-making processes in various domains, including occupational choices and entrepreneurial behavior.⁴⁰ Most of the time, religious values provide meaning in life, and this meaningfulness shapes individuals' values and beliefs, which in turn can impact their choices and actions.

To assist people in coping with difficult experiences, religious coping has been demonstrated to be a powerful positive predictor of life's mean. The degree to which a person comprehends the overall

³⁴Morteza Hendijani Fard, Nader Seyyed Amiri, Mostafa Oboudi, and Saeid Ramezani, "Spiritual Intelligence and Social Entrepreneurial Intentions among Students: The Mediating Role of Entrepreneurial Passion," *Entrepreneurship Education and Research in the Middle East and North Africa (MENA) Perspectives on Trends, Policy and Educational Environment* (2018): 169-191.

³⁵Cornelius A. Rietveld, and Brigitte Hoogendoorn, "The Mediating Role of Values in the Relationship between Religion and Entrepreneurship," *Small Business Economics* (2022): 1-27.

³⁶David W. Miller, and Timothy Ewest, "Rethinking the impact of Religion on Business Values: Understanding its Reemergence and Measuring its Manifestations," In *Dimensions of Teaching Business Ethics in Asia* (Berlin, Heidelberg: Springer Berlin Heidelberg, 2013), 29-38.

³⁷Michael F. Steger, Patricia Frazier, Shigehiro Oishi, and Matthew Kaler, "The Meaning in Life Questionnaire: Assessing the Presence of and Search for Meaning in Life," *Journal of Counseling Psychology* 53, no. 1 (2006): 80.

³⁸Margaret Benefiel, Louis W. Fry, and David Geigle, "Spirituality and Religion in the Workplace: History, Theory, and Research," *Psychology of Religion and Spirituality* 6, no. 3 (2014): 175.

³⁹Jörn Block, Christian Fisch, and Farooq Rehan, "Religion and Entrepreneurship: a Map of the Field and a Bibliometric Analysis," *Management Review Quarterly* 70 (2020): 591-627.

⁴⁰Frank Giacomini, Rachel S. Katherine, and Nematollah, "Individual Religious Affiliation, Religiosity and Entrepreneurial Intentions among Students in Four Countries," 318-346.



purpose of their life, which has a goal greater than themselves, can be thought of as their sense of meaning in life.⁴¹

Meaning in life is regarded as a crucial element of human satisfaction concerning the desired outcomes.⁴² People who score high on measures of intrinsic religiosity often report feeling a strong sense of connection to a divine presence or higher power and may find comfort and guidance in religious texts and teachings.⁴³

Religion leads toward satisfaction because it helps individuals find meaning in life.⁴⁴ When people are satisfied with their lives, they are more likely to have entrepreneurial intentions. Religion develops entrepreneurial intentions⁴⁵ because it provides a sense of purpose and direction. Religious individuals are more likely to be satisfied with their lives and have a strong sense of self-direction.⁴⁶ Here it is derived that,

H1c: Intrinsic religiosity is indirectly related to entrepreneurial intentions via meaning in life.

2.5 Intrinsic Religiosity and Entrepreneurial Self-efficacy

The behavior of individuals is influenced by the values they observe and the external environment in which they operate.⁴⁷ Previous research has indicated that an individual's values often stem from his/her religious beliefs and norms. Religion tends to cultivate the values of an individual,⁴⁸ which, in turn, shape their behavior and this particular set of behavior that gives them confidence is often termed as self-efficacy.

Albert Bandura coined the term "self-efficacy," which describes a person's confidence in his or her capacity to carry out particular actions or accomplish particular objectives. It is essential for performance, motivation, and general psychological health. There are different determinants of self-efficacy as discussed in the literature, for example, experience, prior education, and the external environment; however, a few studies have revealed the importance of intrinsic religiosity in developing entrepreneurial self-efficacy. It has been explained that self-efficacy, developed through religious fervor, which has a strong notion on the development of entrepreneurial intentions. Religion-based entrepreneurial self-efficacy provides courage to the entrepreneur to take a chance in

⁴¹ Steger, Patricia, Shigehiro, and Matthew, "The Meaning in Life Questionnaire: Assessing the Presence of and Search for Meaning in Life," 80.

⁴² Aghababaei and Agata, "Purpose in Life Mediates the Relationship between Religiosity and Happiness: Evidence from Poland," 827-831.

⁴³ R. David Hayward, Neal Krause, Gail Ironson, Peter C. Hill, and Robert Emmons, "Health and Well-being among the Non-Religious: Atheists, Agnostics, and no Preference Compared with Religious Group Members," *Journal of Religion and Health* 55 (2016): 1024-1037.

⁴⁴ Dariusz Krok, "The Religious Meaning System and Subjective Well-Being: The Mediation Perspective of Meaning in Life," *Archive for the Psychology of Religion* 36, no. 2 (2014): 253-273.

⁴⁵ Qasim Riaz, Muhammad Farrukh, Shams Rehman, and Amir Ishaque, "Religion and Entrepreneurial Intentions: an Empirical Investigation," *International Journal of Advanced and Applied Sciences* 3, no. 9 (2016): 31-36.

⁴⁶ Chaeyoon, Lim and Robert D. Putnam, "Religion, Social Networks, and Life Satisfaction," *American Sociological Review* 75, no. 6 (2010): 914-933.

⁴⁷ Brian M., D'Onofrio, Lindon J. Eaves, Lenn Murrelle, Hermine H. Maes, and Bernard Spilka, "Understanding Biological and Social Influences on Religious Affiliation, Attitudes, and Behaviors: A Behavior Genetic Perspective," *Journal of Personality* 67, no. 6 (1999): 953-984.

⁴⁸ Brendan Ozawa-de Silva, "Religion, Spirituality, and Mental Health: Towards a Preventive Model based on the Cultivation of Basic Human Values," *Religion as a Social Determinant of Public Health* (2014): 251-68.

starting a new business. Chances of success are higher for those entrepreneurs who have strong religious ties as compared to the ones who have a less religious orientation. Hence, we hypothesize that: H2a: Intrinsic religiosity has a positive effect on entrepreneurial self-efficacy.

2.6 Entrepreneurial Self-efficacy and Entrepreneurial Intentions

Entrepreneurial self-efficacy imparts crucial skills to individuals, guiding them in risk-taking, recognizing opportune moments, effectively utilizing resources, exhibiting patience in awaiting outcomes, and optimizing personal relationships. All these elements are essential for starting a new venture in which entrepreneurial self-efficacy has a direct effect on entrepreneurial intentions. Self-efficacy is an important predictor of people's intentions to start new firms in the context of entrepreneurship.

Self-efficacy, being a motivational concept, has been proven to have an impact on an individual's decision-making process regarding activities, determination of goal levels, endurance, and overall performance in various situations.⁴⁹ This motivation is the primary condition for developing entrepreneurial intentions. Self-efficacy empowers individuals with the ability to effectively handle risks and optimize the utilization of available resources. Risk-taking is one of the main elements of starting a new venture, and if the calculated risk is perceived by the entrepreneur before time, then the business can achieve success in a very short span of time. Entrepreneurial self-efficacy helps in developing these intentions because self-efficacy is generated based on based on prior knowledge, experience, and education.

People with strong self-efficacy in entrepreneurship are more likely to feel they can start a new firm and are more likely to achieve their entrepreneurial ambitions. Previous research has demonstrated that self-efficacy is a major predictor of entrepreneurial aspirations and a valuable predictor of entrepreneurial success.⁵⁰ Hence, we propose that:

H2b: Entrepreneurial self-efficacy has a positive effect on the entrepreneurial intentions.

2.7 Entrepreneurial Self-efficacy as a Mediator

Most successful businesses are run by entrepreneurs who have self-efficacy, and people with higher levels of self-efficacy tend to have stronger entrepreneurial intentions as compared to people with lower entrepreneurial intentions⁵¹. Self-efficacy provides command in the given task, self-confidence, personal control, the level of calculated risk that can be taken, the courage to start a new venture, opportunity recognition, maximization of profit, and proper resource utilization. Intrinsic religiosity results in generating entrepreneurial self-efficacy, which is an important element in starting a new business.⁵² This entrepreneurial self-efficacy gives individual confidence in planning and implementing new ventures with the help of intrinsic religiosity. High self-efficacy can aid in

⁴⁹Lee T. Penn, and Robert W. Lent, "The Joint Roles of Career Decision Self-Efficacy and Personality Traits in the Prediction of Career Decidedness and Decisional Difficulty," *Journal of Career Assessment* 27, no. 3 (2019): 457-470.

⁵⁰John Kalu Osiri, Kenneth Kungu, and Morgan Dilbeck, "Predictors of Entrepreneurial Intentions and Social Entrepreneurial Intentions: a Look at Proactive Personality, Self-Efficacy and Creativity," *Journal of Business Diversity* 19, no. 1 (2019): 42-52.

⁵¹Brownhilder Ngek Neneh, "Entrepreneurial Passion and Entrepreneurial Intention: the Role of Social Support and Entrepreneurial Self-Efficacy," *Studies in Higher Education* 47, no. 3 (2022): 587-603.

⁵²Alireza Khorakian, David Hemsworth, Mostafa Jahangir, Yaghoob Maharati, Elahe Sadat Bagherpour, and Jonathan Muterera, "The Effects of Religious Orientations on Malevolent Creativity: Role of Positive Emotions and Spiritual Intelligence," *Creativity Research Journal* 32, no. 4 (2020): 421-430.

overcoming new venture obstacles and empower people to start their businesses. One of the powerful predictors of behavior is self-efficacy, which is an important aspect in describing the decision-making process that influences the aim and entrepreneurial intentions.⁵³ Intrinsic religiosity frequently promotes self-efficacy, which influences behavior, cognition, social interaction, and vocational functioning.⁵⁴

This study suggests that intrinsic religiosity, with its focus on social virtues such as coping with challenges and demonstrating courage, can lead to the development of self-efficacy in individuals. This specific self-efficacy, in turn, enhances their entrepreneurial intentions and likelihood of success in starting a business. Hence, it is proposed that

H2c. Intrinsic religiosity is indirectly related to entrepreneurial intentions via entrepreneurial self-efficacy

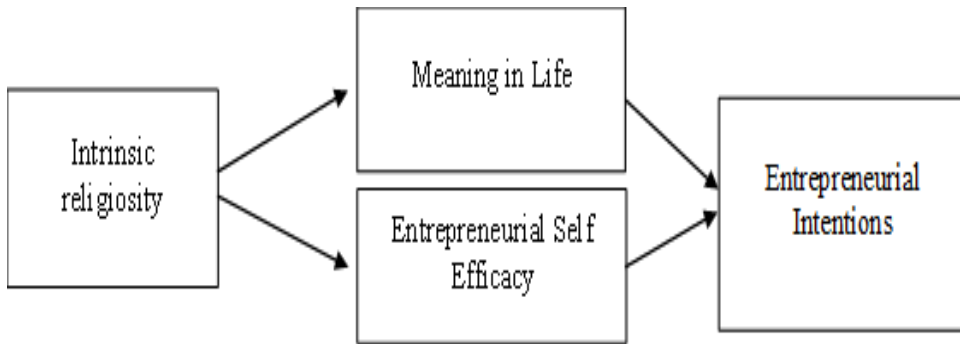


Figure 1. Research Model

3. Method

3.1 Participants and Data Collection Procedures

The population of the study is post-graduate students in the final semester who were enrolled in the business and management department. For the collection of data, three big universities in Lahore, Pakistan, were selected. The reason to select these universities is the scale and popularity of these institutions. Students from all over Pakistan come to these universities, and they represent all of Pakistan. The reason to select students as a population is based on the intentions of the students, because intentions are best represented by the data of the students. A questionnaire was distributed to the students, and all the terms were also explained in the questionnaire. The technique applied in this study is simple random sampling to give every respondent an equal chance to present himself without any favor. The total responses are 410 in which 210 are male respondents and 200 are females.

⁵³Zofia Szczuka, Anna Banik, Charles Abraham, Ewa Kulis, and Aleksandra Luszczynska, "Associations between Self-Efficacy and Sedentary Behaviour: a Meta-Analysis," *Psychology and Health* 36, no. 3 (2021): 271-289.

⁵⁴Albert Bandura, "Self-Efficacy: The Foundation of Agency," *Control of Human Behavior, Mental Processes, and Consciousness: Essays in Honor of the 60th Birthday of August Flammer* 16 (2000).

3.2 Measures

Six items, adapted from Linan and Chen (2009), were used to assess entrepreneurial intent. "I have seriously considered starting a business," ⁵⁵as an example. The responses were graded on a Likert scale from 1 to 7, with 1 being "strongly disagree" and 7 being "strongly agree."

Six measures of intrinsic religiosity have been taken from the study of ⁵⁶ for example "Do you believe in the existence of a God/ higher entity". Six scales of self-efficacy have been adopted from the study of Adebusuyi, Debusuyi, & Kolade (2022), for example, "I am confident I can start my own business". Six scales of meaning in life have been taken from the studies of Steger, M. F., Frazier, P., Oishi, S., & Kaler, M. (2006), of which a few items are "I understand my life's meaning; I am looking for something that makes my life feel meaningful". Among the control variables, age and gender are included, as the literature reveals that these variables have a significant effect on entrepreneurial ventures.

4. Descriptive Statistics and Results

4.1. Demographics

Table 1. Gender

		Frequency	Percent	Valid Percent
Valid	Male	208	50.7	50.7
	Female	200	48.8	48.8
	Didn't mention Gender	2	0.5	0.5
	Total	410	100	100

A total of 410 responses were received. The average response rate for these is 48.8% for females and 50.7% for males. However, 0.5% of respondents said they would rather remain anonymous.

Table 2. Age

		Frequency	Percent	Valid Percent
Valid	18-25	62	15.1	15.1
	26-34	250	61	61
	35-40	74	18	18
	40+	24	5.9	5.9
	Total	410	100	100

⁵⁵Francisco Liñán, and Yi-Wen Chen, "Development and Cross-Cultural Application of a Specific Instrument to Measure Entrepreneurial Intentions," *Entrepreneurship Theory and Practice* 33, no. 3 (2009): 593-617.

⁵⁶Tauily C. Taunay, Eva D. Cristino, Myrela O. Machado, Francisco H. Rola, José WO Lima, Danielle S. Macêdo, Francisco de Assis A. Gondim, Alexander Moreira-Almeida, and André F. Carvalho, "Development and Validation of the Intrinsic Religiosity Inventory (IRI)," *Brazilian Journal of Psychiatry* 34 (2012): 76-81.

Among these 15.1% of respondents belong to the age group 18-25. However, only 61% respondents belong to the age group 26-34 and 18% respondents belong to 35-40 the age group. Whereas only 5.9% of respondents belong to age group 40 plus.

Table 3. Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
NMARK	400	1.75	5	4.1519	0.65982
BRAND	400	2	5	3.7792	0.69638
MPERF	400	2	5	3.798	0.68364
ADVERT	400	1.33	5	3.8917	0.81918
TECHN	400	1.75	5	3.7269	0.81107
Valid N (listwise)	400				

4.2 Correlation

It is possible to determine the relationship between the specified study variables by using correlational analysis. By utilizing the Pearson correlation, the relationship between the variables was examined. All of the entered factors were found to be in weak, moderate, or favorable correlations.

Table 4. Correlations

	INREL	ENTIN`T	MLIFE	ESELEF
INREL	1			
ENTINT	.423	1		
MLIFE	.205	.371	1	
ESELEF	.151	.277	.439	1

The correlation results in the previous table are all significant and less than 0.6, which is a favourable indicator.

4.3 Reliability

Reliability and validity indicators should be considered when using structural equation modelling (Hair et al., 2017). In reliability analysis, determining the extent of systematic deviations is the first step. In contrast to scales that measure things inconsistently due to random errors, scale dependability refers to how efficiently a scale offers steady measurements across time. Several components of this study are evaluated using the internal consistency and dependability metric. Cronbach's alpha has a significant threshold value higher than 0.70, as shown by Field (2013).

4.4 Convergent Validity

Table 5. Composite Reliability and Convergent Validity

Variable	CR	AVE	Cronbach Alpha	Items No
Intrinsic Religiosity	0.868	0.527	0.817	6
Entrepreneurial Intentions	0.847	0.583	0.783	6
Meaning Life	0.875	0.54	0.829	6
Entrepreneurial Self Efficacy	0.799	0.509	0.899	6

All the above values of Cronbach's alpha are greater than 0.7; hence, there exists scale reliability.

For composite reliability, various outside loading levels are taken into account. A higher CR level is generally represented by higher values. It is frequently put in contrast to Cronbach's alpha. We need a value greater than 0.70.

Table 5 shows that all of the constructs are internally consistent because the CR values of the variables are above 0.80. Thus, there is internal consistency and reliability. Moreover, the table above demonstrates that all variables related to the study's discussion have average variance extracted (AVE) values greater than 0.50. As a result, the research's variables exhibit convergent validity. They adhere to the convergent validity criterion as a result.

4.5 Discriminant Validity

According to empirical standards, discriminant validity refers to how well one variable may distinguish itself from another. The discriminant's validity demonstrated that there was no meaningful relationship between the variables. According to the standard, a concept is considered valid if its square root of AVE is greater than the associations it has with other pertinent constructs.

Table 6. Fornell Larcker's Criterion for Discriminant Validity

	INREL	ENTINT	MLIFE	ESELEF
INREL	0.726			
ENTINT	0.432	0.763		
MLIFE	0.509	0.675	0.735	
ESELEF	0.679	0.706	0.641	0.713

Note: The square root of AVE is taken to get the discriminant validity.

In Table 6, cross-loadings are highlighted in bold. The bold values presented on the diagonal line denote that it exceeded the values of the other variables in the same row. As a result, discriminating validity exists.

5. Structural Model of Study

In partial least square structural equation modelling, the structural model was used for the current study. This model contains latent variables. The structural model shows how the variables in the model interact with one another directly and indirectly.

Table 7. Structural Model Results

Type	Effect	B	SE	p- value	Decision	R2
Indirect	INREL ⇒MLIFE ⇒ENTINT	0.198	0.046	0.01	Accepted	
	INREL ⇒ESELEF ⇒ENTINT	0.367	0.047	0.01	Accepted	
Direct	INREL ⇒MLIFE	0.55	0.046	0.01	Accepted	0.303
	MLIFE ⇒ENTINT	0.365	0.045	0.01	Accepted	0.688
	INREL ⇒ESELEF	0.683	0.045	0.01	Accepted	0.466
	ESELEF ⇒ENTINT	0.541	0.046	0.01	Accepted	

5.1 Structural Model Analysis and Interpretation

The structural model was analyzed in WarpPLS to evaluate the hypothesized relationships in the study. Table 7 summarizes the relevant statistical output of the structural model analysis. According to the results of the structural model analysis, intrinsic religiosity has a significant

relationship with meaning in life (IR → MIL: $\beta = 0.55$, $p < 0.01$) and self-efficacy (IR → SE: $\beta = 0.68$, $p < 0.01$). Therefore, hypotheses H1a and H2a are supported. In the same way the relationship between self-efficacy (SE → EI: $\beta = 0.54$, $p < 0.01$) and meaning in life (MIL → EI: $\beta = 0.36$, $p < 0.01$) have significant relationships with entrepreneurial intentions. Hence, hypotheses H1b and 2b are accepted. Moreover, the indirect relationships between intrinsic religiosity and entrepreneurial intentions through self-efficacy (FBB→SE→EI: $\beta = 0.198$, $p < 0.01$) and meaning in life (IR→MIL→EI: $\beta = 0.367$, $p < 0.01$) are positive and significant, supporting hypotheses 1c and 2c. Moreover, a comparison of the results of the coefficient of determination (R^2) indicates that the tested proposed model of entrepreneurial intentions is functionally meaningful, with its large total variance accounting for entrepreneurial intentions ($R^2 = 0.60$). In the same way, the coefficients of determination for self-efficacy ($R^2 = 0.47$) and meaning in life ($R^2 = 0.30$) indicate that intrinsic religiosity is a significant contributing factor to self-efficacy and meaning in life. However, after the comparison of the coefficients of determination, it was revealed that intrinsic religiosity contributes more strongly to self-efficacy.

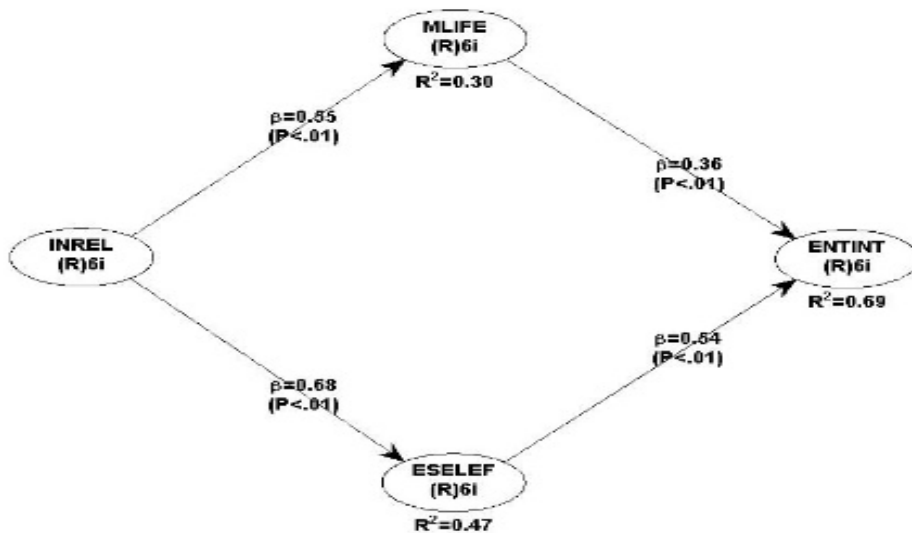


Figure 2. Research Model

6. DISCUSSION

The results of the study revealed that both mediating paths are significant in this relationship; however, the second path is mediated through self-efficacy with a beta value of 0.367, compared to the first path having a beta value of 0.198, respectively. The proportion of variance of the dependent variable is also higher in self-efficacy, which is 0.47, compared to other mediator meanings in life, is 0.30, respectively. The study's results revealed that intrinsic religiosity develops the mediation of self-efficacy and meaning in life for the relationship of entrepreneurial intentions. This study has contributed primarily to three research areas: social cognitive theory, religion, and entrepreneurial intentions. It has been explained that from intrinsic religiosity, social cognitive theory developed as an important role in developing business intentions. Moreover, the current study also explored the significance of the abiding relationship between religion and entrepreneurship, which has been

explored in detail; it has also been concluded that religious practices can develop a business mindset in students. The most important contribution is in the development of entrepreneurial intentions and how religion promotes business intentions. The research on intrinsic religiosity provides growing evidence that religious beliefs are positively correlated with economic prosperity at the macro level.⁵⁷ These studies generally adopted a traditional Weberian approach to analyze the interplay between religiosity, work, and culture.⁵⁸

Considering the strong evidence from the GEM (Global Entrepreneurship Monitor) program linking entrepreneurial activity to country-specific economic growth, it is plausible that entrepreneurial activity serves as a significant mediating variable in the complex connection between religious belief and economic development.⁵⁹ Religiosity has the potential to help individuals understand the ways of God toward men, hold a person in thick and thin, provide ethical and moral doctrines, and guide individuals when they face unusual situations.⁶⁰

6.1 Recommendations and Future Implications

The current study offers certain practical implications that can be beneficial for policymakers in the field of entrepreneurship. It was implied that policymakers can explore multiple avenues to leverage the factor of religiosity. Thus, one potential approach is to introduce business studies and practices within religious institutions as a possible strategy. This can provide a platform for fostering entrepreneurial skills and promoting economic development within religious communities. This study has worldwide ramifications because the presence of religion is found globally. Henceforth, future researchers can draw conclusions from this study to indicate the abiding relationship between religion and business and to show how religion influences business inclination.

6.2 Limitations

The current study has several limitations. It is critical to recognize that the theological foundations of entrepreneurial activity extend far beyond Max Weber's well-known research. To gain a comprehensive understanding of the influence of religious beliefs and moral behavior on modern entrepreneurship, there is a dire need to delve deeper into the historical context of work, entrepreneurial behaviors, and market morality, especially concerning business.⁶¹ The limitations of this study include; first, only the data was gathered from Pakistan and other countries were not considered for the analysis. As a result, the data can only be considered as a sample of the Pakistani context, and the results may not be generalizable to the larger population globally. Furthermore, the researcher did not investigate the interaction of religiosity with other cultural indicators. Finally, by

⁵⁷Juliana Siwale, Călin Gurău, Olu Aluko, Léo-Paul Dana, and Sanya Ojo, "Toward Understanding the Dynamics of the Relationship between Religion, Entrepreneurship and Social Change: Empirical Findings from Technology-Savvy African Immigrants in UK," *Technological Forecasting and Social Change* 186 (2023): 122153.

⁵⁸Christiana Asha, "Religion, Culture, and Politics: Analyzing the Influence of Religious Beliefs on Sociopolitical Dynamics," *International Journal of Culture and Religious Studies* 4, no. 2 (2023): 22-38.

⁵⁹Islem Khefacha, Rabiaa Romdhane, and Haykel Haj Salem. "Unveiling the Relationship between Entrepreneurial Aspirations and Prosperity: An International Panel Study Using GEM Data," *International Entrepreneurship and Management Journal* (2023): 1-29.

⁶⁰Meredith B. McGuire, *Lived Religion: Faith and Practice in Everyday Life* (London: Oxford University Press, 2008).

⁶¹Margarida Rodrigues, Rui Silva, and Mário Franco, "What it is Important to Know about the Effect of Religious Beliefs on Entrepreneurial Intention: The Case of University Students," *Higher Education Quarterly* (2023).



design, the dimension of “intrinsic” religiosity was deliberately investigated, ignoring the “extrinsic” religiosity dimension.

Conflict of Interest

Author(s) declare that they have no conflicts of interest.

Funding Details

This research did not receive grant from any funding source or agency.

Bibliography

- Adebusuyi, A. S., Olubusayo Foluso Adebusuyi, and Oluwaseun Kolade. “Development and Validation of Sources of Entrepreneurial Self-efficacy and Outcome Expectations: A Social Cognitive Career Theory Perspective.” *The International Journal of Management Education* 20, no. 2 (2022): 100572.
- Aghababaei, N., and Agata Błachnio. “Purpose in Life Mediates the Relationship Between Religiosity and Happiness: Evidence from Poland.” *Mental Health, Religion & Culture* 17 no. 08 (2014):827-831.
- Asha, C. “Religion, Culture, and Politics: Analyzing the Influence of Religious Beliefs on Sociopolitical Dynamics.” *International Journal of Culture and Religious Studies* 4, no.2 (2023): 22-38.<https://doi.org/10.47941/ijcrs.1347>
- Bandura, A. “Self-efficacy: The foundation of Agency.” *Control of Human Behavior, Mental Processes, and Consciousness: Essays in Honor of the 60th Birthday of August Flammer*, 16 (2000).
- . “Social Cognitive Theory in Cultural Context.” *Applied Psychology* 51, no.2 (2002): 269-290.
- Bandura, A., Claudio Barbaranelli, Gian Vittorio Caprara, and Concetta Pastorelli. “Self-efficacy beliefs as Shapers of Children's Aspirations and Career Trajectories.” *Child Development* 72, no.1 (2001):187-206.
- Barba-Sánchez, V., María Mitre-Aranda, and Jesús del Brío-González. “The Entrepreneurial Intention of University Students: An Environmental Perspective.” *European Research on Management and Business Economics*, 28, no.2 (2022):100184.
- Beehner, C. G. *Spirituality for Individual Success. Spirituality, Sustainability, and Success: Concepts and Cases* Palgrave Macmillan Cham, 2019.
- Benefiel, M., Louis W. Fry, and David Geigle . “Spirituality and Religion in the Workplace: History, Theory, and Research.” *Psychology of Religion and Spirituality*, 6, no.3 (2014): 175.
- Block, J., Christian Fisch, and Farooq Rehan. “Religion and Entrepreneurship: A map of the Field and a Bibliometric Analysis.” *Management Review Quarterly* 70, no. 4 (2020):591-627.
- Boutaky, S., and Abdelhak Sahib Eddine. “Determinants of Entrepreneurial Intention Among Scientific Students: A Social Cognitive Theory Perspective.” *Industry and Higher Education* 37, no.2 (2023): 279-293.
- D’Onofrio, B. M., Lindon J. Eaves, Lenn Murrelle, Hermine H. Maes, and Bernard Spilka . “Understanding Biological and Social Influences on Religious Affiliation, Attitudes, and Behaviors: A Behavior Genetic Perspective.” *Journal of personality* 67, no.6 (1999): 953-984.
- Damáσιο, B. F., and Silvia H. Koller. “Meaning in Life Questionnaire: Adaptation Process and Psychometric Properties of the Brazilian Version.” *Revista Latinoamericana de Psicologia* 47, no. 3 (2015):185-195.

- Drennan, J., Jessica Kennedy and Patty Renfrow. "Impact of Childhood Experiences on the Development of Entrepreneurial Intentions." *The International Journal of Entrepreneurship and Innovation* 6, no. 4 (2005):231-238.
- Garaika, G., Helisia Margahana. "Self-efficacy, Self Personality and Self Confidence on Entrepreneurial Intention: Study on Young Enterprises." *Journal of Entrepreneurship Education* 22, no.1(2019): 1-12.
- Giacomin, O., Frank Janssen, Rachel S. Shinnar, Katherine Gundolf, and Nematollah Shiri. "Individual Religious Affiliation, Religiosity and Entrepreneurial intentions among students in Four Countries." *International Small Business Journal* 41, no. 3 (2023):318-346.
- Goossen, R. J. "Entrepreneurship and the Meaning of Life." *Journal of Biblical Integration in Business* 10, no.1 (2004).
- Gorgievski, M. J., and Ute Stephan. "Advancing the Psychology of Entrepreneurship: A Review of the Psychological Literature and an Introduction." *Applied Psychology* 65, no.3 (2016): 437-468.
- Gursoy, D., Levent Altinay, and Ainur Kenebayeva. "Religiosity and Entrepreneurship Behaviours." *International Journal of Hospitality Management* 67 (2017): 87-94.
- Hayward, R. David, Neal Krause, Gail Ironson, Peter C. Hill, and Robert Emmons. "Health and Well-being Among the Non-Religious: Atheists, Agnostics, and no Preference Compared with Religious Group Members." *Journal of Religion and Health* 55 (2016): 1024-1037.
- Helzer, Erik G., Taya R. Cohen, and Yeonjeong Kim. "The Character Lens: A Person-Centered Perspective on Moral Recognition and Ethical Decision-Making." *Journal of Business Ethics* 182, no. 2 (2023): 483-500.
- Hendijani Fard, M., Seyyed Amiri, N., Oboudi, M., & Ramezani, S. "Spiritual Intelligence and Social Entrepreneurial Intentions among Students: The Mediating Role of Entrepreneurial Passion." *Entrepreneurship Education and Research in the Middle East and North Africa (MENA) Perspectives on Trends, Policy and Educational Environment*, (2018):169-191.
- Hood Jr, R. W., Hill, P. C., & Spilka, B. *The Psychology of Religion: An Empirical Approach*. Guilford Publications, 2018.
- Joshi, U. "Subjective Well-Being by Gender." *Journal of Economics and Behavioral Studies* 1, no.1 (2010): 20-26.
- Khorakian, A., D. Hemsworth, D., M. Jahangir, Y. Maharati, E. S. Bagherpour, J. Muterera. "The Effects of Religious Orientations on Malevolent Creativity: Role of Positive Emotions and Spiritual Intelligence." *Creativity Research Journal* 32, no.4 (2020): 421-430.
- Krok, D. "The Religious Meaning System and Subjective Well-Being: The Mediational Perspective of Meaning in Life." *Archive for the Psychology of Religion* 36, no.2 (2014): 253-273.
- Lent, R. W., Steven D. Brown, and Gail Hackett. "Toward a Unifying Social Cognitive Theory of Career and Academic Interest, Choice, and Performance." *Journal of vocational behavior* 45, no.1 (1994): 79-122.
- Li, A. Y. C., and Jacky Ka Kei Liu. "Effects of Intrinsic and Extrinsic Religiosity on Well-Being Through Meaning in Life and its Gender Difference among Adolescents in Hong Kong: A Mediation Study." *Current Psychology* 42, no.9 (2023): 7171-7181.
- Lihua, D. "An Extended Model of the Theory of Planned Behavior: An Empirical Study of Entrepreneurial Intention and Entrepreneurial Behavior in College Students." *Frontiers in Psychology* 12 (2022): 6706.

- Lim, C., and Robert D. Putnam. "Religion, Social Networks, and Life Satisfaction." *American Sociological Review* 75 no. 6 (2010): 914-933.
- Liñán, F., and Yi-Wen Chen. "Development and Cross-Cultural Application of a Specific Instrument to Measure Entrepreneurial Intentions." *Entrepreneurship Theory and Practice* 33, no. 3 (2009): 593-617.
- Lyons, P., and Bandura, Randall. "Self-Efficacy: The Core of Employee Success." *Development and Learning in Organizations: An International Journal* 33, no.3 (2019): 9-12.
- McGuire, Meredith B. *Lived Religion: Faith and Practice in Everyday Life*. Oxford University Press, 2008.
- McIntyre, N., Emmanuel Silva Quaye, Thomas Anning-Dorson, Stephen Lanivich, and Samuel Adomako. "Investigating the Impact of Religiosity on Entrepreneurial Intentions." *Journal of Business Research* 156 (2023): 113528.
- Miller, D. W., and Timothy Ewest . Rethinking the Impact of Religion on Business Values: Understanding its Reemergence and Measuring its Manifestations. In *Dimensions of Teaching Business Ethics in Asia*, 29-38. Springer, 2013.
- Neneh, B. N. "Entrepreneurial Passion and Entrepreneurial Intention: The Role of Social Support and Entrepreneurial Self-Efficacy." *Studies in Higher Education* 47, no.3 (2022): 587-603.
- Osiri, J. K., Kenneth Kungu, and Morgan Dilbeck. "Predictors of Entrepreneurial Intentions and Social Entrepreneurial Intentions: A Look at Proactive Personality, Self-Efficacy and Creativity." *Journal of Business Diversity* 19, no.1 (2019): 42-52.
- Ozawa-de Silva, B. "Religion, Spirituality, and Mental Health: Towards a Preventive Model Based on the Cultivation of Basic Human Values." *Religion as a Social Determinant of Public Health* (2014): 251-268.
- Park, Jonha., Mohsen Joshanloo, and Heinz Scheffinger. "Predictors of Life Satisfaction in a Large Nationally Representative Japanese Sample ." *Social Science Research* 82 (2019): 45-58.
- Paul Victor, Chitra G., and Judith V. Treschuk. "Critical Literature Review on the Definition Clarity of the Concept of Faith, Religion, and Spirituality." *Journal of Holistic Nursing* 38, no.1 (2020):107-113.
- Penn, L. T., and Robert W. Lent. "The Joint Roles of Career Decision Self-Efficacy and Personality Traits in the Prediction of Career Decidedness and Decisional Difficulty." *Journal of Career Assessment* 27, no.3 (2019): 457-470.
- Rauch, Andreas., and Serge A. Rijdsdijk. "The Effects of General and Specific Human Capital on Long-Term Growth and Failure of Newly Founded Businesses." *Entrepreneurship Theory and Practice* 37, no.4 (2013): 923-941.
- Riaz, Q., Muhammad Farrukh, Shams Rehman, and Amir Ishaque. "Religion and Entrepreneurial Intentions: An Empirical Investigation." *International Journal of Advanced and Applied Sciences* 3, no. 9 (2016): 31-36.
- Rietveld, Cornelius A., and Brigitte Hoogendoorn. "The Mediating Role of Values in the Relationship between Religion and Entrepreneurship." *Small Business Economics* (2022): 1-27.
- Rodrigues, M., Rui Silva, and Mário Franco. "What it is Important to Know About the Effect of Religious Beliefs on Entrepreneurial Intention: The Case of University Students." *Higher Education Quarterly*, (2023).

- Schippers, M. C., and Niklas Ziegler. "Life Crafting as a Way to Find Purpose and Meaning in Life ." *Frontiers in Psychology* 10 (2019): 2778.
- Shane, Scott., and Sankaran Venkataraman. "The Promise of Entrepreneurship as a Field of Research." *Academy of Management Review* 25, no.1 (2000): 217-226.
- Siwale, J., Călin Gurău, Olu Aluko, Léo-Paul Dana, and Sanya Ojo. "Toward Understanding the Dynamics of the Relationship between Religion, Entrepreneurship and Social Change: Empirical Findings from Technology-Savvy African Immigrants in UK." *Technological Forecasting and Social Change* 186 (2023): 122153.
- Smith, B. R., A. Lawson, S. D. Barbosa, J. Jones. "Navigating the Highs and Lows of Entrepreneurial Identity Threats to Persist: The Countervailing Force of a Relational Identity with God." *Journal of Business Venturing* 38, no.4 (20123): 106317.
- Steger, M. F., Patricia Frazier, Shigehiro Oishi, and Matthew Kaler. The Meaning in Life Questionnaire: Assessing the Presence of and Search for Meaning in Life. *Journal of Counseling Psychology* 53, no.1 (2006): 80.
- Szczuka, Z., Anna Banik, Charles Abraham, Ewa Kulis, and Aleksandra Luszczynska. "Associations Between Self-Efficacy and Sedentary Behaviour: A Meta-Analysis." *Psychology and Health* 36, no.3 (2021): 271-289.
- Taunay, T. C., Eva D. Cristino, Myrela O. Machado, Francisco H. Rola, José WO Lima, Danielle S. Macêdo, Francisco de Assis A. Gondim, Alexander Moreira-Almeida, and André F. Carvalho. "Development And Validation of the Intrinsic Religiousness Inventory (IRI)." *Brazilian Journal of Psychiatry*, 34 (2012): 76-81.
- Vamvaka, V., Chrysostomos Stoforos, Theodosios Palaskas, and Charalampos Botsaris. "Attitude toward Entrepreneurship, Perceived Behavioral Control, and Entrepreneurial Intention: Dimensionality, Structural Relationships, and Gender Differences." *Journal of Innovation and Entrepreneurship* 9, no.1 (2020): 1-26.
- Wibowo, B. "Religiosity and Entrepreneurial Intention." *Etikonomi*, 16, no.2 (2017): 187-206.
- Wijaya, Ibrahim Fatwa. "The Impact of Religiosity on Self-employment." *Journal of Enterprising Communities: People and Places in the Global Economy* 13, no. 3 (2019): 218-241.
- Wilt, J. A., Kenneth I. Pargament, Julie J. Exline, Terri L. Barrera, and Ellen J. Teng. "Spiritual Transformation among Veterans in Response to a Religious/Spiritual Struggle." *Psychology of Religion and Spirituality* 1, no.3 (2019): 266.
- Zaman, S., Muhammad Arshad, Naheed Sultana, and Sharjeel Saleem. "The Effect of Family Business Exposure on Individuals' Entrepreneurial Intentions: An Institutional Theory Perspective." *Journal of Family Business Management* 11, no.4 (2021): 368-385.
- Zytowski, D. G. "A Super Contribution to Vocational Theory: Work Values." *The Career Development Quarterly* 4, no. 1 (1994): 25-31.