

# The importance of spirituality dimensions in the development of entrepreneurship

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## Abstract

The purpose of this study is to examine the importance of spiritual dimensions (vision, faith/hope, altruistic love, meaning/calling, membership) in the development of entrepreneurship (entrepreneurship intention, entrepreneurial networking, entrepreneurial capability, and entrepreneurial success). The analysis technique used is multiple linear regression with a sample of 67 graduates of Satya Wacana Christian University who have run their own business. The results show that the spirituality dimensions (vision, faith/hope, altruistic love, meaning/calling, membership) significantly influence entrepreneurial intention, entrepreneurial networking, entrepreneurial capability, and entrepreneurial success. When tested partially then the significant positive effect on entrepreneurial intention is vision and faith/hope. Faith/hope also positively affect entrepreneurial networking. Vision, faith/hope, and meaning/calling significant positively affect entrepreneurial capabilities. Last, faith/hope and meaning/calling found to have positive effect on entrepreneurial success.

## Keywords

spirituality, spiritual leadership, workplace spirituality, entrepreneurship development

## INTRODUCTION

Research on spiritual entrepreneurship has been carried out by several scholars, including Kumar and Muruganantham (2015) who found that spirituality is the key roles of for the success of entrepreneurs. It also highlights significant prospects for the untapped potential of social businesses, given the competencies that are supported by their spiritual, and in connection with utilizing their creative and entrepreneurial talents.

Lari (2012) study showed that there was a positive and meaningful relationship between spiritual and entrepreneurial intelligence. The results illustrate that people with high levels of intellectual intelligence have more entrepreneurship than people with low levels. Mubarak, Rahman, and Yaacob (2014) have characteristic findings and spiritual practices that affect entrepreneurial motivation to build self-confidence and perseverance.

Fonneland (2012) states that cultural rotation in the economy has led to the growth of spiritual effort. This term refers to entrepreneurs who are inspired by the

philosophy of a new generation that markets spiritual values. Singh, Corner, & Pavlovich (2016) produce findings of spirituality influencing the entrepreneur's experience of business failure and its consequences. Failure is an important but under-researched part of the entrepreneurial process. The findings reveal rare and unexpected positive results from failure, where entrepreneurs evolve spiritually through experiencing these negative life events.

Sunita and Anthuvan (2015) describes the spiritual intelligence of an entrepreneur in a family business having an influence on entrepreneurial success both in terms of personal success and organizational success. Agbim, Oriarewo, and Ijie (2013) show that vision influences entrepreneurial intentions, abilities and success significantly and positively; expectations/beliefs are significantly and positively related to networking and entrepreneurial abilities; altruistic love is significantly and positively related to the entrepreneurial network, ability and success; meaning/calling has a significant positive relationship with

entrepreneurial ability; and there is a significant positive relationship between membership and entrepreneurial success.

Susilo (2014) explains that successful people have a broad base of entrepreneurial spirit that can increase for people in Indonesia to be able to increase great value. The findings of the study provide references that Indonesian people must increase entrepreneurial spirit with hard learning and work so as to improve the nation's competitiveness in the face of world free trade. Grine, Fares, and Meguellati (2015) highlight the key positions and roles of spirituality in the success of Muslim women's entrepreneurship. This research underlines not only work, but compatibility between religion and women's success. This study highlights significant prospects for the potential of society that have not been exploited by Muslim women, given their spiritual competence, creative talent, and entrepreneurship.

Nandram (2009) asserts that spirituality is a multidimensional concept. Entrepreneurs with spiritual needs tend to use more often criteria that relate to relationships with others in society and linkages with personal values along with business performance criteria in pursuit of new opportunities. Spiritual entrepreneurs use techniques more often to stimulate creativity in themselves and within the company. Furthermore, for spiritual entrepreneurs there is a dominant role for intuition in their decision-making process. Shinde&Shinde (2011) presents an understanding of entrepreneurship derived from spirituality literature. This research offers a framework that provides a new perspective on entrepreneurship by developing the concept of spiritual entrepreneurship.

Adamu, Kedah, & Osman-Gani (2011) present a conceptual analysis of the effects of spirituality in Islam on entrepreneurial motivation, performance and commitment to social responsibility. Spirituality in Islam has the potential to positively influence entrepreneurial outcomes. Balog, Baker, & Walker (2014) review the influence of spirituality and religiosity in the field of entrepreneurship. This research shows that there is a rich connection between the personal values of religion and spirituality in the life of the entrepreneur and the success of their business. For an entrepreneur, it is important to have spiritual leadership in the entrepreneurial process, where not only carry

out problem solving activities in a management position, but entrepreneurship is related to human mentality, confidence, time efficiency, creativity, fortitude, tenacity, sincerity and deep morality run an independent business (Krueger, 2000).

Cogliser & Brigham (2004) state that skills in entrepreneurial leadership enhance the ability of entrepreneurs to overcome challenges related to new business creation, growth and success, and to adapt to a competitive business environment. For that early business education is the main thing that needs to be applied to the learning process in educational institutions (Susilo, 2014). The existence of entrepreneurship courses in universities is intended to increase students' insight into the world of entrepreneurship and motivate them to be directly involved in the world of entrepreneurship as powerful young entrepreneurs, so that they can contribute to improving the Indonesian economy.

Milliman et al. (2003) show that the more individuals who are spiritually based, the more benefits the individual embodies in terms of satisfaction, commitment, productivity, flexibility and creativity. Kauanui, Thomas, Sherman, Waters, & Gilea (2009) stated that there is not much entrepreneurial research related to spirituality which should be used as the main motivating factor to pursue an entrepreneurial lifestyle. Based on the foregoing, this study will examine the importance of the dimensions of spirituality in the development of entrepreneurship for Satya Wacana Christian University graduates who have owned and run their own businesses.

## LITERATURE REVIEW

### Spirituality

Cavanagh (1999) defines spirituality as the spirit to find meaning and the purpose of life so as to have a real life. The same opinion made by Javanmard (2012) which states that spirituality as a force to motivate life, an energy that inspires an individual to reach his final destination or the purpose of self that is transcendent. Meanwhile, according to Mitroff and Denton (1999), spirituality is the basic feeling connecting ourselves with other people and the whole nature. Rust and Gabriels (2011) supported the statement of Mitroff and Denton, stated that spirituality is one's inner experience through connection

with other people and with higher power to find meaning and purpose of life.

The various definitions of spirituality above show some similarities in four elements. First, spirituality shows an inner experience coming from within someone (Guillory, 2000; Krishnakumar & Neck, 2002). Second, spirituality describes connectedness with other people and with universe; awareness of connectedness with everything (Krishnakumar & Neck, 2002; Kale & Shrivastara, 2003). Third, spirituality upholds the meaning and purpose; searching in meaning and fulfillment (Zohar & Marshall, 2000; Milliman, Czaplewski, & Ferguson, 2003). Fourth, spirituality focuses on the relationship with higher or outside power; it focuses relationship with its origin (Kale & Shrivastara, 2003).

The definition of spirituality also highlights two constructions, namely spiritual leadership and spirituality in the workplace. Fry (2005) defined a spiritual leader as someone who build something with vision, faith (hope), and altruistic love, which these three things are the dimensions of spiritual leadership. Meanwhile, the definition of spirituality in the workplace according to Ashmos and Duchon (2000) is related to inner life, meaningful work, and community. Dimension of spirituality in the workplace for the inner life and society, related to the dimension of membership, while the dimension of spirituality in the workplace for meaningful work related to the dimension of meaning (calling). This study adopts vision, faith (hope), altruistic love, meaning (calling), and membership as dimensions of spirituality.

### **Spiritual leadership**

Spiritual leaders must have a vision and when they move towards this vision, they do the following actions: (a) they respect the existing facts; (B) they provide contexts to achieve their vision; and (c) they align everything to achieve their vision (Yagboubi, Moloudi, & Banihashemi, 2010). Moreover, according to Javanmard (2012), spiritual leadership may increase employees' intrinsic motivation to do more and facilitate formation of hope/faith in their work that instigates the development of their ability so that they can increase their responsibilities. According to Fry (2003), the spiritual leadership consists of values, attitudes, and behaviors necessary to motivate leaders themselves and others so that they have spiritual life through calling or

membership, which are identified in dimensions of vision, faith (hope), and love altruistic.

Vision can provide energy for someone, give meaning to work, and unite commitments, which means also set the standard of excellence. Vision refers to a picture of future with some implicit or explicit comments about why someone is trying to create the future (Kotter, 1996). Faith is based on values, attitudes, and behaviors that indicate an absolute certainty (belief) that what is wanted or expected will occur. According to MacArthur (1998), people who have hope or belief that their vision will be realized, they will be able to face the challenges and sufferings as long as they achieve their goals. Altruistic love is defined as a sense of wholeness, harmony, and well-being generated for treatment, care and respect for themselves and other people (Fry, 2003). According to Aydin and Ceylan (2009), the altruistic love inspires us to love all people without exception. This love makes people prefer to suffer for others and stop to be selfish.

### **Spirituality in workplace**

Some researchers believe that different perspectives of spirituality definition in the workplace have produced findings that are ambiguous and inconsistent in the research literature (Butts, 1999; Cavanagh, 1999; Konz & Ryan, 1999). In a different perspective, Ashmos and Duchon (2000) state that the spirituality in the workplace is the recognition of inner life that is maintained through meaningful work that occurs in the society. Therefore, the definition of spirituality in the workplace has 3 (three) dimensions: life inner, meaningful work, and community.

Neal (1997) defines spirituality in the workplace when people see their work as a spiritual path, as an opportunity to grow personally, and contribute to society in a meaningful way. Workplace spirituality has been correlated with improved organizational performance, higher profits and success (Fernando & Jackson 2006); organizational honesty (Burack, 1999); individual creativity and intuition (Krishnakumar & Neck 2002); greater psychological well-being, life satisfaction, physical health, self-realization (Shaw & Carter 2007); stewardship (Fairholm, 1996); and effective decision making (Fort, 1996) from individuals. In today's aggressive and competitive business

environment, more and more people are turning to entrepreneurship as work that gives meaning and purpose (King-Kauanui, Thomas, & Waters, 2005).

Laabs (1995) notes that the spirituality at workplace is more than just empowers people, but also allows everyone within an organization to live according to their personal values. People at workplace believe that someone who are connected to one another, it indicates a relation exists between his inner life with the inner lives of others (Maynard, 1992; Miller, 1992). Fry, Vitucci, and Cadillo (2005) refers to this as membership which includes cultural and social structure in which people who exist in it and through it, they will get their need.

A meaningful job implies meaningful cognitive tasks and work with a sense of joy (Wrzesniewski, 2003), which connects a good worker with greater things and more important things in life (Giacalone & Jurkiewicz, 2003). Spirituality considers a meaningful job as a work that is not only interesting or challenging, but also looks for deeper meaning of life greater goals, aspirations and needs for someone of a meaning job, and how he makes a contribution to others (Fox, 1995; Neal, 1997; Ashmos & Duchon, 2000). Moore (1992) asserts that when a work has become someone's calling, it provides him greater meaning and identity. People who enjoy their job as their calling, they will feel wholeness of their being and will energize their spiritual connection with other people (Depree, 1989; Stein & Hollwitz, 1992; Marcic, 1997; Morris, 1997) Connection with other people will create a community in the workplace (Ashmos & Duchon, 2000).

### **Spiritual leadership and spiritual entrepreneurship relations**

Spiritual leadership consists of the values, attitudes, and behaviors needed to motivate themselves and others so that they have a spiritual life through calling and membership (Fry, 2003). This is also reflected in the personal nature of spiritual entrepreneurs. A spiritual entrepreneur tries to improve his work information with strength, creativity, innovation, right decisions, pay attention to work ethics and discipline. He can transform his work environment into a productive, active, happy, and God-desired environment (Moghimi, 2006).

Many spiritual entrepreneurs work in niche markets with uncertain economic views, where the values created are cultural, aesthetic or symbolic rather than purely economic (Mulcock, 2001). Some religious entrepreneurs explicitly present themselves as a combination of commercial interests with a vision of a life project that goes beyond commercial. The term spiritual entrepreneur is used to challenge the traditional dualistic view of religion and economics as separate and different (Partridge, 2004).

Understanding the fundamental relationship between religious orientation, entrepreneurial behavior, and economic development has proven difficult, in part due to the complexity of religiosity and spirituality and the lack of empirical research in the field (De Noble, 2007). Research has shown a positive relationship between religiosity and a higher level of physical and mental health overall (King & Williamson, 2005). Spirituality, on the other hand, is seen as personal and universal, developed outside traditional organized religion, and considered tolerant, heterogeneous and open-minded (Mitroff, 2003).

### **Entrepreneurship development**

According Agbim, Oriarewo, and Ijie (2013), entrepreneurship is the process of realizing innovative intentions by an individual or groups of individuals, either new or old companies through a network to acquire the necessary capabilities that will enhance the success of businesses in facing of environmental uncertainty. This definition reveals the four dimensions of entrepreneurship development, namely entrepreneurial intention, entrepreneurial network support, entrepreneurial capability and entrepreneurial success.

Entrepreneurial intention considers that the establishment of new businesses is a deliberately enacted behavior (Krueger & Carsrud, 1993), such as; entrepreneurial intention is seen as a procedure that is made over time (Kyro & Carrier, 2005). Entrepreneurial intention is the first step in the formation of new businesses (Lee & Wong, 2004). Economic motivation and individual independence are the main driving forces that create the entrepreneurial intention (Hunjra, Ahmad, Ur-Rehman, & Safman, 2011).

According to Johannisson (2000), those who have the entrepreneurial intention and

entrepreneurial capability can gain access to information and finance sources that are useful through a network of entrepreneurship. Through the network, each person can take steps to develop their entrepreneurial abilities (Tian, Wang, Chen, & Johansson, 2009) and expand their own business (Hunjra, Ahmad, Ur-Rehman, & Safman, 2011). When a network of entrepreneurs' entrepreneurship starts to contribute towards the objectives of their entrepreneurship, this social contact will become their social capital (Burt, 1992), it is because the network provides an easy approach to obtain finance and experienced workforce in ensuring the development of entrepreneurship (Hellman & Puri, 2002).

Golden and Powell (2000) explains that entrepreneurial capability is the flexibility source for changes. Ravichandram and Lertwangsathien (2005) further confirm that the flexibility can facilitate individuals and companies to quickly and efficiently in using of technology as the art to continue maintaining the existing businesses. Entrepreneurial capability is developed through a particular process and it can be identified (Treece, Pisano, & Shuen, 1997).

Proper utilization of opportunities can lead to the success of entrepreneurship. The success of entrepreneurship can be positive in influencing other people life and bring innovative products or services that are well managed. An entrepreneurial success can be seen from: starting a business and achieve multiple benefits from the business; adding values to employees, customers and community; doing preferred things; finding a meaning and purpose in work; as well as helping other people (Maxwell, 2003; Kuanui, Thomas, Sherman, Waters, & Gilea, 2009).

## **HYPOTHESIS DEVELOPMENT**

### **Effect of spirituality dimensions on entrepreneurial intention**

Vision has a significant and positive influence on intention, ability, and entrepreneurial success (Agbim, Oriarewo, & Ijje, 2013). As such, the vision will inspire graduates to develop the necessary skills that will increase success in their chosen vocations. In motivating people, vision serves three important functions by clarifying the general direction of change, simplifying hundreds or thousands of more detailed decisions, and

helping quickly and efficiently coordinate the actions of many people (Nanus, 1992; Daft & Lengel, 1998). Therefore, the first hypothesis of this study is:

*H1: The dimensions of spirituality have a significant effect on entrepreneurial intentions.*

### **Effect of spirituality dimensions on entrepreneurship networks**

This study also found that altruistic love is significantly and positively related to the network of entrepreneurship, ability and success (Fry, 2003). Thus, altruistic love will motivate graduates to connect with entrepreneurial network providers to learn skills and strategies that increase success in their chosen calls. This study reveals that expectations/beliefs are significantly and positively related to entrepreneurial networks and abilities. Expectations/beliefs will encourage graduates to seek and acquire the skills needed for each call they choose (Agbim, Oriarewo, & Ijje, 2013). MacArthur (1998) argues that faith adds to the certainty of hope. True faith in something is shown through action or work. Often race metaphors are used to describe faith that works or acts. Therefore, the second hypothesis of this study is:

*H2: The dimensions of spirituality have a significant effect on the entrepreneurial network.*

### **Effect of spirituality dimensions on entrepreneurship ability**

Spirituality (meaning/calling) is significantly and positively related to entrepreneurial abilities (Agbim, Oriarewo, & Ijje, 2013). Thus, the meaning/calling will spur graduates to be more dedicated to learning the skills needed and afterwards committed to practicing their chosen vocations. Fry and Matherly (2006) assert that vision produces a sense of calling - a part of spirituality that gives a person a sense of making a difference and therefore a person's life has meaning. Javanmard (2012) states that spirituality (meaning/calling) makes a person feel effective and this effective feeling brings joy and peace to work and a sense of well-being. When work becomes a call, it provides individuals with greater meaning and identity. When

individuals find meaning and purpose through the work of their lives, it becomes a call (Thompson, 2001). Therefore, the third hypothesis of this study is:

*H3: Spirituality dimension has a significant effect on entrepreneurial ability.*

**Effect of spirituality dimensions on entrepreneurial success**

Spiritually, membership is significantly and positively related to entrepreneurial success (Agbim, Oriarewo, & Ijie, 2013). This implies that membership will expose graduates to the fact that "to be understood and valued" is an integral part of cultural and social structures that facilitate linkages, high productivity and with the expansion of success in every business enterprise. Fry (2003) asserts that the personal results of altruistic love are the success of high organizational commitment, productivity and reducing stress levels. Moreover, altruistic love produces loyalty and commitment to the individual and social network (organization) from which he is accepted. The experience of spirituality at work causes dependence between individuals from which new successes come. They become part of something bigger than their number of individuals; therefore they need each other to succeed. This unity for the same purpose brings the spirit of solidarity. Fry & Matherly (2006) state that membership is part of spirituality that gives a person awareness to be understood and valued, which results in an increase in

organizational outcomes, in the form of commitment, productivity, continuous improvement, profit, and sales growth. Therefore, the fourth hypothesis of this study is:

*H4: Spirituality dimensions have a significant effect on entrepreneurial success.*

Based on the hypothesis above, the model in this study is as shown in Figure 1.

**METHODS**

This study uses a method of survey by using purposive sampling with criteria of graduates of Universitas Kristen SatyaWacana who have owned and run their own business. 67 graduates are specified as respondents.

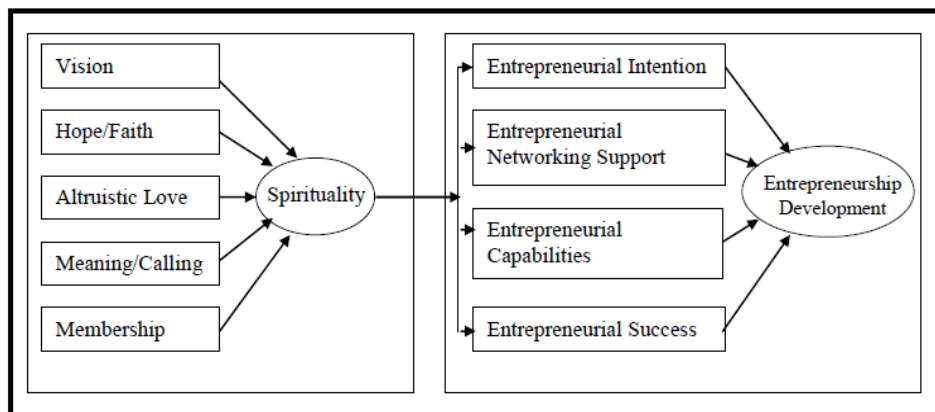
Stage of data collection is done by distributing questionnaires to graduates; collecting and sorting the obtained questionnaires, giving input and processing data, as well as analyzing and summarizing the results of research.

To test the hypotheses, the technique of multiple linear regressions is used with help from SPSS.

**RESULTS AND DISCUSSION**

**Profile of respondents**

The profile of respondents in this study can be seen in the following Table 1:



**Figure 1. Research Model**

**Table 1.**  
**Profile of Respondents**

<b>Profile of Respondent</b>	<b>Information</b>	<b>Number</b>	<b>Percentage</b>	<b>Total</b>		
<b>Gender</b>	Male	36	54%	67		
	Female	31	46%			
<b>Age</b>	≤ 20 years	1	1,5%	67		
	21-30 years	47	70%			
	31-40 years	15	22%			
	41-50 years	4	6%			
	>51 years	0	0%			
<b>Faculty</b>	FEB	40	60%	67		
	FTI	7	10%			
	FPB	4	6%			
	FPSI	3	5%			
	FBS	4	6%			
	FB	1	1,5%			
	FTE	2	3%			
	FTHEOL	1	1,5%			
	FSM	2	3%			
	FKIP	2	3%			
	FISKOM	1	1,5%			
<b>Source of Business</b>	Family Inheritance	14	21%	67		
	Built Independently	53	79%			
<b>Source of Entrepreneurial Influence</b>	From Oneself	30	45%	67		
	Family	15	22%			
	UKSW	10	15%			
	Oneself & Family	6	9%			
	UKSW & Friends	3	4,5%			
	Oneself & Friends	2	3%			
	Oneself, Family, and UKSW	1	1,5%			
<b>How to Participate in Entrepreneurial Courses</b>	Entrepreneurial Class	7	10%	67		
	Entrepreneurial Simulation	4	6%			
	Entrepreneurial Seminar or Workshop	35	52%			
	Entrepreneurial Class & Entrepreneurial Seminar or Workshop	2	3%			
	Entrepreneurial Simulation & Entrepreneurial Seminar or Workshop	1	1,5%			
	Entrepreneurial Class & Entrepreneurial Simulation	1	1,5%			
	Entrepreneurial Class, Entrepreneurial Simulation & Entrepreneurial Seminar or Workshop	4	6%			
	Never	13	19%			
	<b>Type of Business</b>	Trade	31		46%	67
		Manufacturing	7		10,5%	
Service		26	38%			
Trade & Service		3	4,5%			
<b>Income/Month</b>	≤ 10 million	39	58%	67		
	11-20 million	8	12%			
	21-30 million	5	7,5%			
	31-40 million	3	4,5%			
	41-50 million	1	1,5%			
	> 51 million	11	16%			
<b>Profit/Month</b>	≤ 5 million	39	58%	67		
	6-10 million	14	21%			
	11-20 million	6	9%			

Profile of Respondent	Information	Number	Percentage	Total
	21-30 million	3	4,5%	
	>31 million	5	7,5%	
<b>Age of Business</b>	≤ 5 years	43	64%	67
	6–10 years	12	18%	
	11-20 years	7	10,5%	
	21-30 years	4	6%	
	>31 years	1	1,5%	

Source: Organized Primary Data, 2016

In this study 54% of 67 respondents are predominantly male and 70% of respondents are 21-30 years old. 53 respondents participate in the practice of entrepreneurship, obtained from seminars or workshops of entrepreneurship. Meanwhile, 46% respondents are involved in trade. Among 67 respondents that are surveyed, most of them have income per month ≤ 10 million (58%) rupiahs and profit per month of

≤ 5 million (58%) rupiahs with the age of businesses ≤ 5 years (64%).

### Validity and reliability tests

The validity and reliability tests are performed to test the reliability of research variables and the indicator validity of each variable. Validity and reliability test shown in Table 2:

**Table 2.**  
**Validity and Reliability Test**

Variable/Indicator	Average	Standad Deviation	Count of <i>r</i>	Cronbach's Alpha
<b>Spirituality Dimension – Vision</b>	4.22	.546		.855
I understand and I am committed to my organizational vision.	4.49	.612	.488	
My work group has a vision statement that reflects my best outlook.	3.99	.728	.617	
My organization's vision inspires my best performance.	4.18	.673	.569	
I have faith in my organization's vision for my employees.	4.19	.657	.645	
Vision of my organization is clear and interesting for me.	4.33	.683	.697	
<b>Spirituality Dimension – Hope/Faith</b>	4.28	.598		.859
I have faith in my organization and I am willing to "do anything" to make sure that it will accomplish the mission.	4.12	.769	.309	
I will make my best efforts to help my organization success because I have faith to make it happens.	4.39	.602	.706	
I always do the best things in my work since I have faith in my organization and its leaders.	4.27	.730	.700	
I make a challenging purpose for my work because I have faith in my organization and I want to succeed in it.	4.24	.720	.681	
I show my faith in my organization and its mission by doing all things I can do to make us successful.	4.24	.698	.720	
<b>Spirituality Dimension – Altruistic Love</b>	3.99	.707		.872
My organization really cares about its members.	4.13	.716	.454	
My organization cares and pays attention towards its members, and when they suffer, the organization wants to do something about it.	4.04	.684	.641	
Leaders in my organization do their best works as told.	4.03	.696	.696	
My organization can be trusted and loyal to its members.	4.00	.816	.717	
My organization does not punish any mistakes made by its members when these members speak truth.	3.66	1.149	.383	



Variable/Indicator	Average	Standad Deviation	Count of r	Cronbach's Alpha
Leaders in my organization are honest and they do not have a faked pride.	3.97	.921	.716	
Leader in my organization has a courage to stand for their members.	3.91	.793	.722	
<b>Spirituality Dimension – Meaning/Calling</b>	4.33	.613		.777
Works that I perform are important for me.	4.46	.703	.477	
My personal activities are important for me.	4.42	.631	.608	
Works that I do is meaningful to me.	4.30	.675	.674	
Works that I perform make a difference in the life of community.	3.67	1.064	.330	
<b>Spirituality Dimension - Membership</b>	3.97	.651		.882
I feel that my organization understands my concerns.	3.52	.894	.556	
I feel that my organization appreciate me and my works.	3.88	.686	.683	
I feel that I am appreciated for my leadership.	4.09	.690	.641	
I feel that I am appreciated as an important person in my works.	4.16	.593	.674	
I feel that my organization shows respect to me and my works.	4.15	.680	.759	
<b>Entrepreneurial Intentions</b>	4.52	.587		.921
I give my attention toward my works.	4.42	.700	.830	
I act according to the applied rules to achieve my hope on my works.	4.42	.607	.770	
<b>Entrepreneurial Networking</b>	4.34	.592		.868
I have a good relationship with the network of my works.	4.36	.667	.698	
I feel that the contribution of my network business works well.	4.24	.676	.679	
My business network gives me an access of information and sources that needed for my business.	4.27	.617	.580	
My business network gives me an opportunity to develop my entrepreneurial capability.	4.28	.714	.613	
<b>Entrepreneurial Capability</b>	4.16	.567		.908
I have skills of interpersonal relationship, writing, communication, technology, networking, training, team work, and environment management in my organization.	4.21	.640	.652	
I have the ability needed to collaborate with other organizations or agents in maintaining better relationship.	4.18	.650	.524	
I have skill in planning, organization, leading and coordination in my work.	4.09	.690	.659	
I have ability in making purposes, decision making, interpersonal relationship, financing, accountancy, management control, negotiation, business launching, as well as skill in improving the management.	4.04	.787	.761	
I have capacity to grow continually in technology, organization, operation and innovation.	4.27	.665	.669	
I am a type of person who have inner control/discipline in risk taking, innovation, change orientation, perseverance, imagination, direction, flexibility, competitiveness, optimism and courage.	4.06	.672	.505	
I have skills necessary to get a competitive advantage through creating of values based on opportunities and strategies that just have been found.	4.06	.694	.625	
I integrate vision and commitment of my company among my employees.	3.96	.706	.650	
I take risk when facing opportunities that create	3.88	.729	.614	

Variable/Indicator	Average	Standad Deviation	Count of <i>r</i>	Cronbach's Alpha
efficiency of the available source usage and at the same time finding and exploiting the new source related with vision of organization.				
I have the ability to handle challenges related to the creation, growth, and success of the business, and I can adapt to the competitive business environment.	4.03	.717	.687	
<b>Entrepreneurial Success</b>	4.25	.659		.878
I influence others' lives positively and I succeed to make innovation in products and services management in my organization.	4.00	.674	.622	
I manage my business and obtain some advantages from that business.	4.30	.628	.689	
I give greater rewards to my employees, customers and to communities.	4.03	.904	.729	
I do what I love and I find meaning and purposes in my work, and find enthusiasm in helping others.	4.36	.711	.643	

Source: Organized Primary Data, 2016

Results of validity test by using of an approach of corrected item-total correlations shows that all items used in this study are valid, as indicated by the value of *r* of each item of which it is similar and greater than the critical *r*, 0.30. Thus, all items of empirical indicators can be used in further data processing. Results of reliability test are

based on the value of Cronbach's Alpha ( $\alpha$ ) show that nine variables that are studied meet the elements of reliability with value of Alpha Cronbach ( $\alpha$ ) is greater than 0.60 (Malhotra, 2010).

To find out the average answer of respondents on each studied variable, we can see them in Table below 3:

**Table 3.**  
**Statistical Description**

Variable	Average	Standard Deviation	Minimum	Maximum
<b>Spirituality Dimension – Vision</b>	4.22	.546	3	5
<b>Spirituality Dimension –Hope/Faith</b>	4.28	.598	3	5
<b>Spirituality Dimension –Altruistic Love</b>	3.99	.707	2	5
<b>Spirituality Dimension – Meaning/Calling</b>	4.33	.613	3	5
<b>Spirituality Dimension –Membership</b>	3.97	.651	2	5
<b>Entrepreneurial Intention</b>	4.52	.587	3	5
<b>Entrepreneurial Networking</b>	4.34	.592	3	5
<b>Entrepreneurial Capabilities</b>	4.16	.567	3	5
<b>Entrepreneurial Success</b>	4.25	.659	2	5

Source: Organized Primary Data, 2016

For each study variable, respondents on average answer on scale 4, namely to agree upon the proposed empirical indicators. There is a high standard deviation in the variable of altruistic love, membership and entrepreneurial success because it has a minimum value of 2 (less agree) and a maximum value of 5 (strongly agree).

### **Influence of spirituality dimensions on entrepreneurship intention**

To answer the first research question, regression spiritual dimensions consisting of vision, hope/faith, altruistic love, meaning/calling, and membership toward the entrepreneurial intention need to be tested. The results are shown in the following Table 4:

**Table 4.**  
**Regression Test of the Influence of Spirituality Dimensions toward Entrepreneurial Intention**

Model	Coefficients	t-value	Significance	F Sig	Adjusted R <sup>2</sup>
<b>(Constant)</b>	.967	1.764	.083	.000	.381
<b>Vision</b>	.342	2.618	.011		
<b>Hope/Faith</b>	.225	1.980	.052		
<b>Altruistic Love</b>	-.113	-1.072	.288		
<b>Meaning/ Calling</b>	.183	1.620	.110		
<b>Membership</b>	.203	1.641	.106		

Sources: Organized Primary Data, 2016

Vision and hope/faith significantly influence entrepreneurial intention at alpha 5%. For altruistic love, meaning/calling, there is no significant effect on entrepreneurial intention. However, membership significantly influences entrepreneurial intention at alpha 10%. Meanwhile, vision, hope/faith, altruistic love, meaning of the calling, and membership significantly influence entrepreneurial intention for they have a significance level of 0,000 (below of alpha 0.05). Variation of influence of spiritual dimensions (vision, hope/faith, altruistic love, meaning/calling, and membership) towards the entrepreneurial intention is 38.1%. This means that there is still 61.9% variation of entrepreneurial

intention obtained from other variables outside the model.

#### **Influence of spirituality dimensions on enterprise networking**

The second research question will test the effect of the spiritual dimensions toward entrepreneurial networking. Results from data management in Table 5 show that only the hope/faith that has a significant influence on the entrepreneurial networking at alpha 5%. Meanwhile, variables of vision, altruistic love, meaning/calling, and membership do not influence the entrepreneurial networking.

**Table 5.**  
**Regression Test of the Influence of Spirituality Dimensions toward Entrepreneurial Networking**

Model	Coefficients	t-value	Significance	F Sig	Adjusted R <sup>2</sup>
<b>(Constant)</b>	1.913	3.000	.004	.004	.177
<b>Vision</b>	.212	1.398	.167		
<b>Hope/Faith</b>	.279	2.111	.039		
<b>Altruistic Love</b>	-.132	-1.078	.285		
<b>Meaning/Calling</b>	-.005	-.042	.967		
<b>Membership</b>	.224	1.558	.124		

Source: Organized Primary Primer, 2016

However, simultaneously the dimensions of spirituality (vision, hope/faith, altruistic love, meaning/calling, and membership) significantly influence towards network of entrepreneurship. This is shown by the test of F regression in which it shows a significance level of 0.004 (below 0.05). For variation of influence of vision, hope/faith, altruistic love, meaning/calling, and membership toward entrepreneurial networking is 17.7% to 82.3% of variation of entrepreneurial networking obtained from other variables outside the model.

#### **Influence of spirituality dimensions on the entrepreneurship capabilities**

The third problem in this research is to examine the influence of spiritual dimensions toward the entrepreneurial capability. The results can be seen in Table 6 below which show that hope/faith significantly influence entrepreneurial capability at alpha 5%, while vision and meaning/calling significantly influence on the capability of entrepreneurship at alpha 10%. For variable altruistic love and membership, there is no influence on entrepreneurial capability because its significance level at above 5%.

**Table 6.**  
**Regression Test of the Influence of Spirituality Dimensions toward Entrepreneurial Capabilities**

Model	Coefficients	t-value	Significance	F Sig	Adjusted R <sup>2</sup>
(Constant)	1.924	3.189	.002	.002	.197
Vision	.248	1.731	.089		
Hope/Faith	.320	2.558	.013		
Altruistic Love	-.166	-1.428	.158		
Meaning/Calling	.237	1.903	.062		
Membership	-.137	-1.004	.320		

Source: Organized Primary Primer, 2016

**Table 7.**  
**Regression Test of the Influence of Spirituality Dimensions toward Entrepreneurial Success**

Model	Coefficients	t-value	Significance	F Sig	Adjusted R <sup>2</sup>
(Constant)	.564	.880	.382	.000	.331
Vision	.087	.572	.569		
Hope/Faith	.442	3.330	.001		
Altruistic Love	-.005	-.041	.967		
Meaning/Calling	.236	1.789	.079		
Membership	.107	.743	.461		

Source: Organized Primary Data, 2016

In simultaneous tests, spiritual dimensions (vision, hope/faith, altruistic love, meaning/calling, and membership) significantly influence the entrepreneurial capability because they have level of significance below 0.05 (0.002). The variation of the influence of vision, hope/faith, love altruistic, meaning/calling, and membership of the entrepreneurial capability is 19.7%. This means that 80.3% variation of entrepreneurial capability comes from the variables outside the model.

### **Influence of spirituality dimensions on the entrepreneurial success**

The fourth problem study will test the influence of spirituality dimensions toward the entrepreneurial success. For this reason, the *t* test and *F* test of regression need to be performed. Table 7 shows that hope/faith significantly influences the entrepreneurial success at alpha 5%. Meanwhile, meaning/calling significantly influences the entrepreneurial success at 10% alpha. Whereas, vision, altruistic love, and membership do not significantly influence entrepreneurial success because they have significance level at above 0.05. Spirituality dimensions (vision, hope/faith, altruistic love, meaning/calling, and membership) simultaneously and significantly influence the entrepreneurial success. It can be seen through the *F* test of regression in which its significance level at 0.000 (below 0.05). The above results also suggest that variation of entrepreneurial success can be

demonstrated through spirituality dimensions (vision, hope/faith, altruistic love, meaning/calling, and membership) which amounted to 33.1%. Thus, 66.9% variation of entrepreneurial success is obtained from other variables outside of this research model.

### **Discussion**

Regression test in Table 4 shows that vision and the hope/faith have positive effect on entrepreneurial intentions at alpha 5% and 10%. For the dimensions of altruistic love, meaning/calling, and membership, they do not significantly influence entrepreneurial intention. Thus, it shows that vision and the hope/faith have inspired the graduates of UKSW to develop ideas that will direct their attention and act along these direction to achieve their hopes on jobs that they earn.

The influence of the spirituality dimension of entrepreneurial network is shown in Table 5. This table shows that the hope/faith has significant positive effect on entrepreneurial networking. However, vision, altruistic love, meaning/calling, and membership do not significantly influence entrepreneurial networking. This means that hope/faith will motivate graduates of UKSW to get connected to the provider of entrepreneurial networking so that they will have a good relationship with their business networks and feel contribution from their business networks, such as access to information and resources needed by their businesses.

Table 6 shows the results of the regression test of the spirituality dimensions toward entrepreneurial capabilities. The result is that vision, hope/faith, and meaning/calling have positive influence significantly toward the entrepreneurial capability at alpha of 10%, 5% and 10%. For love altruistic and membership, there is no significant effect on entrepreneurial capability. This means that vision, hope/faith, and meaning/calling encourage graduates of UKSW to have skills in interpersonal relation, writing, communication, technology, networking, training, working in team, and a skill to monitor the environment within their organizations.

Regression test in Table 7 shows the influence of spirituality dimensions toward the entrepreneurial success. Meanwhile, hope/faith and meaning/calling have positive influence significantly on the entrepreneurial success at alpha 5% and 10%. Vision, altruistic love, and membership do not influence significantly on the entrepreneurial success. It means that hope/faith and meaning/calling encourages graduates of UKSW to dedicate themselves for the lives of others positively, and successfully make innovation in the products and services management in their organizations.

### **Discussion about the findings**

This study examines the importance of the spiritual dimensions in entrepreneurship development. Vision, hope/faith, altruistic love, meaning/calling, and membership are identified as dimensions of spirituality. Meanwhile, the intention of entrepreneurship, entrepreneurial networking, entrepreneurial capability and entrepreneurial success are identified as the development of entrepreneurship. The results of this study show that vision has a significant influence on the intention of entrepreneurship and entrepreneurial capability. Thus, vision will inspire graduates of UKSW to give attention to their work so that they will have the capacity to grow continuously in terms of technology, organization and operation, as well as innovation. According Nanus (1992) and Daft & Lengel (1998), a vision can motivate someone on three important functions: vision can clarify the direction of the changes that has happened, vision can simplify the hundreds or thousands of decisions, and vision can help quickly and

efficiently in coordinating the actions of many people.

The results of this study indicate that hope/faith has a significant positive effect on entrepreneurial intention, entrepreneurial networking, entrepreneurial capability, and entrepreneurial success. This means that hope/faith encourages graduates to act according to the track in achieving their hopes on their job. Hope/faith can be perceived through the contribution of business networking so that they have access to needed information and resources for the development of their organizations. In addition, hope/faith inspires graduates of UKSW to be persons who have inner control or discipline in risk-taking, innovation, orientation of changes, persistence, imagination, direction, flexibility, competitiveness power, optimism, and courage. Hope/faith will also make them to do something that are preferred and find meaning and purpose in their work with a passion to help others. This is in line with the opinion of MacArthur (1998) who states that faith adds the certainty of hope. True faith in something is demonstrated through action or work.

In this study, the meaning/calling has a significant positive effect on the entrepreneurship skill and entrepreneurial success. Thus, meaning/calling will encourage graduates to have skills necessary to obtain competitive advantage through value creation based on the founded opportunities and strategies. Meaning/calling also inspires graduates of UKSW to give a greater appreciation to employees, customers, and communities. This is in line with the opinion of Javanmard (2012) who states that meaning/calling will make someone feels to be an effective person and this effective feeling will bring joy and peace in doing his work, and in turn it will bring prosperity to the organization.

### **CONCLUSION**

The results of this study show that the spirituality dimensions (vision, hope/faith, altruistic love, meaning/calling, and membership) significantly influence the entrepreneurial intention, entrepreneurial networking, entrepreneurial capability, and entrepreneurial success. It is indicated by the *F* test of which has a significance value below 0.05. When they are tested partially, the dimensions that significantly give a positive

effect on entrepreneurial intention are vision and the hope/ faith. Hope/ faith also gives a significant positive effect on entrepreneurial networking. Meanwhile, vision, hope/ faith, and meaning/ calling can have significant positive influences on the entrepreneurial capability. Lastly, hope/ faith and meaning/ calling give influence positively and significantly on the entrepreneurial success.

### Suggestion

Introduction of spirituality in entrepreneurship development program for students is relatively important. This can be achieved by teaching students to connect with God through hope/ faith of which then connected to the fellow human beings through interpersonal relationship. Students can also choose the meaning/ calling that in line with their interests and talents, so that they can design a future for themselves through the work they select. This will make students to have a passion of practicing their calling. Besides, learning of the needed skills is important according to their entrepreneurial selection necessary based on vision, hope/ faith, and meaning/ calling, and then this will get rid of all forms of fear, worry, anger, jealousy, and guilt. All destructive emotions will turn into forms of understanding and appreciation to others and it will demonstrate an unwavering commitment towards the practice of their selected works.

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