



Book Review: Entrepreneurship and Management in an Islamic Context

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The book *Entrepreneurship and Management in an Islamic Context* examines the relationship between Islamic values and modern entrepreneurship and management practices. Edited by Veland Ramadani, Léo-Paul Dana, Shqipe Gërguri-Rashiti, and Vanessa Ratten, this work brings together various multidisciplinary perspectives on how Islamic teachings, culture, and ethics shape entrepreneurial behavior, leadership, and innovation in a global context. This article summarizes and analyzes the main ideas of the book, highlighting the role of religion in shaping business behavior, the Islamic leadership model, social entrepreneurship, and the empowerment of Muslim women and youth. Entrepreneurship and management from an Islamic perspective offer an alternative paradigm to the conventional profit-oriented capitalist system. This approach brings moral and spiritual dimensions back into business practice, so that the economy is no longer a tool of exploitation, but a means to achieve al-falah.

OPEN ACCESS

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Received: 23 September 2024

Accepted: 12 November 2024

Published: 27 November 2024

Citation:

(2024) Book Review:
Entrepreneurship and
Management in an Islamic Context
Fara'id and Wealth Management.
4.1.

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Keywords: Islamic Entrepreneurship; Islamic Management

INTRODUCTION

Entrepreneurship in the modern perspective is often associated with innovation, risk, and the creation of economic value. However, from an Islamic perspective, entrepreneurship is not solely oriented towards economic efficiency but is also a manifestation of the moral and spiritual responsibility of humans as *khalifah fi al-ardh* (Allah's vicegerents on earth). Business activity is viewed as a form of worship (*ibadah ijtimaiyyah*) that demands the integration of faith (*iman*), ethics (*akhlaq*), and social welfare (*maslahah*).

Islamic Entrepreneurship is the practice of entrepreneurial activity guided by the principles, ethics, and worldview of Islam. It integrates business innovation and value creation with Shariah (Islamic law), aiming not only for profit (*falah al-dunya*) but also for spiritual and social well-being (*falah al-akhirah*). Islamic entrepreneurship offers a moral and holistic paradigm of business that unites economic dynamism, ethical integrity, and spiritual consciousness. It seeks *falah*—success in both worlds—by creating value beneficial to individuals, communities, and the environment. It represents not only a business model but a civilizational vision: entrepreneurship as an act of faith, stewardship, and social justice.

Meanwhile, Islamic Management is a discipline that integrates modern management principles with Islamic values, ethics, and worldview (*tawhidic paradigm*). It views management not merely as a technical or administrative process but as a form of stewardship (*amanah*) and worship (*ibadah*), guided by the objectives of Shariah (Maulida & Rusydiana, 2022).

The book *Entrepreneurship and Management in an Islamic Context*, edited by Veland Ramadani, Léo-Paul Dana, Shqipe Gërguri-Rashiti, and Vanessa Ratten (Springer, 2017), emerges amidst increasing academic attention to the role of religion in economics and management. For several decades, mainstream management literature has tended to be rooted in a secular Western paradigm that separates religious ethics from business behavior. Consequently, the spiritual, moral, and social dimensions of entrepreneurship are often overlooked in conventional economic analysis.

This book attempts to fill that gap by asserting that Islam is not merely a religious system, but also a comprehensive socio-economic system (*syumul*), governing the relationship of humans with Allah, fellow humans, and the environment. In Islam, economic activity is seen as part of the effort to achieve balance (*mīzān*) between worldly prosperity and otherworldly

happiness. Ramadani et al. (2017) highlight that Islam places entrepreneurial activity within a clear ethical framework. Prophet Muhammad ﷺ, known as a successful merchant before his prophethood, serves as the primary role model for the Islamic business ethos: honest (*ṣidq*), trustworthy (*amanah*), just (*ʿadl*), and professional. These principles then became the moral foundation for management theory and practice in Muslim societies. Thus, the book invites readers to understand entrepreneurship not just as an economic activity, but also as a spiritual path towards Allah's pleasure.

Conceptually, this work also responds to the call by Ali Aslan Gümüşay (Oxford University) in the book's foreword, that management science needs to "reconnect work and worship"—or in his term, wor(k)ship. This paradigm rejects the false dichotomy between the world of work and spiritual life, between Friday and Saturday, between worship and professionalism. In other words, religiosity should not be separated from business ethics and social responsibility.

The interdisciplinary approach adopted by this book challenges the hegemony of secular management theories by proposing an alternative model based on Islamic values. The editors and contributors bring together the disciplines of management, economics, sociology, and Islamic studies to show that Islam can be a productive theoretical framework for the development of contemporary entrepreneurship science.

The current socio-economic context of the Islamic world also reinforces the relevance of this book. Economic growth in Muslim-majority countries, increasing halal awareness, and the development of the Shariah finance industry mark the resurgence of Islamic business ethics on a global scale. In a situation where global capitalism faces a moral crisis, the Islamic entrepreneurship approach offers an alternative based on distributive justice, social solidarity, and environmental sustainability. Therefore, this book is important not only for academics in the field of Islamic economics but also for policymakers, business practitioners, and the general public seeking an economic development model aligned with spiritual values. Entrepreneurship in Islam, as shown in this work, is a holistic effort to create shared prosperity while maintaining individual and social moral integrity.

REVIEW

Entrepreneurship and Management in Islam

The opening chapter of the book asserts that Islam provides a normative framework for economic activities oriented towards halal, avoiding riba and gharar, and emphasizing social ethics in business transactions. Principles such as amanah (trustworthiness), justice (‘adl), and ihsan (excellence) form the basis of Islamic management. Ramadani et al. emphasize that success in Islam is measured not only by financial profit but also by the extent to which entrepreneurs achieve moral and spiritual goals pleasing to Allah.

Culture, Religion, and Society

Vanessa Ratten and colleagues highlight the role of culture in shaping the behavior of Muslim entrepreneurs. They argue that Islam is a religion that historically fostered a trading ethos and social innovation. Concepts like taqwa (God-consciousness), halal–haram, and ukhuwah (brotherhood) strengthen the integration between economic motivation and spirituality.

Islamic Leadership Model

Miles K. Davis and John Winn outline the Islamic Leadership Model based on the example of Prophet Muhammad ﷺ and the Rightly Guided Caliphs (Khulafā’ al-Rāsyidīn). The five main characteristics of Islamic leadership include: taqwa, humility, social responsibility, self-development, and consultation (shūrā). This model rejects authoritarianism and emphasizes meritocracy, honesty, and compassion in leadership. The Islamic Leadership Model refers to a leadership framework grounded in Islamic principles (Sharia), ethical values, and the Qur’an and Sunnah as the ultimate sources of guidance. It contrasts with conventional leadership theories by integrating spiritual, moral, and social dimensions alongside managerial and strategic aspects.

Social Entrepreneurship and Financial Ethics

The concept of social entrepreneurship in Islam (Mulyaningsih & Ramadani) is seen as an extension of the teachings of amal shalih (righteous deeds) and zakat to alleviate poverty. Ethics in Islamic finance (Rexhepi & Ramadani) is also discussed as an instrument of Shariah-based corporate social responsibility, rejecting exploitative practices and promoting distributive justice.

Empowerment of Youth and Women

The book highlights the challenges and opportunities for Muslim women and youth to engage in the business world. Zapalska et al. and Mehtap et al. find that social, economic, and gender constraints still limit women's participation, while Islamic entrepreneurship education is an important factor in changing this paradigm. Youth entrepreneurship development programs in the United Arab Emirates and Jordan serve as examples of good practice integrating Islamic values and public policy.

Islamic entrepreneurship, according to the authors, is a value system that emphasizes spiritual accountability. Economic activity is not merely a means of earning a livelihood, but also a form of worship and social contribution. This corrects the secular paradigm that separates religion and economics. From a management perspective, Islam views the organization as a trust (amanah) that must be run with principles of justice, transparency, and public service (khidmah). This model differs from liberal capitalism, which emphasizes profit maximization. Thus, Islam offers a human-centered management paradigm that is more ethical and sustainable.

CONCLUSION

The book *Entrepreneurship and Management in an Islamic Context* makes an important contribution to the development of religion-based entrepreneurship theory. It shows that Islam is not an obstacle to modernization, but a source of values and ethics that enrich contemporary business practices. The integration of faith, ethics, and innovation can lead to an entrepreneurship model oriented towards social welfare, not just capital accumulation. Going forward, interdisciplinary studies between Islamic economics, organizational behavior, and public policy need to be developed to strengthen the position of Islamic entrepreneurship in the global economy.

Entrepreneurship and management from an Islamic perspective offer an alternative paradigm to the conventional profit-oriented capitalist system. This approach brings moral and spiritual dimensions back into business practice, so that the economy is no longer a tool of exploitation, but a means to achieve al-falah (success in this world and the hereafter). The book *Entrepreneurship and Management in an Islamic Context* shows that Islamic values—such as honesty, justice, social responsibility, and respect for environmental balance—can be translated into

sustainable managerial strategies. In the view of [Ramadani et al. \(2017\)](#), the true success of Muslim entrepreneurs is measured not only by material indicators but also by social contribution and commitment to divine values.

Furthermore, this work affirms that Islam is a source of innovation and social change. Through the principles of *ijtihad* (critical thinking) and *islah* (continuous improvement), Muslim entrepreneurs are encouraged to innovate continuously without departing from the corridor of Shariah ethics. Thus, Islamic entrepreneurship becomes an important pillar in realizing a just economy, where economic growth goes hand in hand with welfare distribution and the preservation of public morals.

Besides its theoretical contributions, this book also provides practical implications for public policymakers and Shariah financial institutions. Governments in Muslim countries are encouraged to create an ecosystem that supports Islamic innovation—including Shariah-based entrepreneurship education, halal capital support, and regulations aligned with *maqasid al-shariah* (the higher objectives of Shariah).

Finally, this work underscores the urgency of developing Islamic entrepreneurship studies as a distinct scientific discipline. The integration of faith, knowledge, and action opens space for an economic model that is not only productive but also humane and spiritual. Thus, entrepreneurship in Islam can be a bridge between the business world and social service, between economic progress and a blessed life.

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