

THE UNIVERSITY OF HULL

**Malaysian cultural identities and their influence
on entrepreneurial intention and practice**

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by

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ABSTRACT

Within Malaysia's developing economic context, policies have been designed to address the perceived inequality in wealth and income distribution among the Malay population. The Malaysian government plays a major role in promoting Malays' interest towards entrepreneurship as an attempt to reduce Malays' perceptions of their economic disadvantage. By utilising Smircich's conceptualisation of culture as a variable and culture as a root metaphor, as an aspect of social constructionist theorising, the researcher adopts a communicative-oriented perspective in researching upon these issues.

Based on an inductive qualitative approach, forty Malay entrepreneur interviewee participants had been selected through purposive sampling and had been interviewed for this study. Based on the social constructivist theoretical perspective, this study adopts an interpretive approach by using semi-structured techniques to capture Malay entrepreneurs' knowledge about intersection of entrepreneurial intention and practice with the social categories of their ethnicity, Islam, and culture within the Malaysia context. By using thematic analysis, this study provides evidence of an intersectionality which are both enabling and constraining at multiple levels of codes in the process of constructing Malay entrepreneurs' entrepreneurial intention and practice within the business environment of Malaysia.

Islamic values are pivotal upon the life of these Malay entrepreneurs, where entrepreneurial intention and its practiced relation and work are predicated on Islam, in their enactment in entrepreneurship. This study reflects individualistic values in it where it celebrates a comparison towards achievement-oriented approach which is a requisite in the western model values; existed within the Westerners' entrepreneurial intention and practice. Thus, their findings are not necessarily transferable to Malaysian plural society, which is based on different cultural practice among ethnics and the existence of politically organised cultural communities, together with the overwhelming prominence of race in the modern Malaysian multicultural society.

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DEDICATION

IN THE MEMORY OF

Especially for my mom, '*khas buat arwah emak yang sangat saya sayangi dan diingati selalu, Allahyarhammah Noor Malehan Pa'wan*' (deceased). She, '*arwah emak*' is everything for me and her; '*arwah emak*' cannot be replaced with anything in this world. She, '*arwah emak*', never giving up and always prays for my success. It is nearly 15 years, she, '*arwah emak*' had left us. I am deeply missing her so much. I am so sorry to all the mistakes and sins that I had done to you. I do not mean to hurt your feeling. Please forgive me, '*emak*'.

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Your deep love of your children imbued in us a strong sense of intimacy and brotherhood.

May Allah SWT have mercy on you and place your souls among those of believers.

'Al-Fatihah...buat arwah emak'

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LIST OF ABBREVIATIONS

BM	Bahasa Melayu
BCIC	Bumiputera Commerce and Industrial Community
EET	Entrepreneurial Event Theory
HINDRAF	Hindu Rights Action Force
JAKIM	Islamic Development Council of Malaysia
MARA	Council of Trust for Indigenous People (<i>'Malay' or 'Bumiputera'</i>)
MCA	Malaysian Chinese Association
MCCM	Malay Chamber of Commerce Malaysia
MIC	Malaysian Indian Congress
MITI	Ministry of International Trade and Industry
MSC	Multimedia Super Corridor
MCCM	Malay Chamber of Commerce Malaysia
MP	Malaysia Plan
NEM	New Economic Model
NDP	National Development Policy
NEP	New Economic Policy
NIE	Newly Industrialised Economies
NPC	National Productivity Corporation
PBUH	Peace be upon him (Only for Prophet Mohammed SAW (PBUH))
PEMANDU	Performance Management and Delivery Unit
R&D	Research and Development
SEDC's	State Economic Development Corporation
SME's	Small and Medium Enterprises

SMIDEC	Small and Medium Industries Development Corporation
SUQIU	Malaysian Chinese Organisation “Election Appeal Committee”
TEKUN	Entrepreneur Group Economic Fund
TPB	Theory of Planned Behaviours
UMNO	United Malay National Organisation
UK	United Kingdom
US/USA	United State/ United State of America

CHAPTER 1

INTRODUCTION

1.0 Introduction

Chapter 1 present the rationale of the study. The research background's, explains why it is being conducted and why Malay entrepreneur entrepreneurial intention and practice is important to entrepreneurship development within Malaysia business environment. The problem statement's, identifies some issue related to the development of entrepreneurship research in Malaysia. The aim of chapter 1 is to provide clear research objectives, to define the research questions, significance of the study and an organisation of the study.

1.1 Research background

Chinese and Indian migrations significantly shaped the complexity of ethnic relations in Malaysia. Prior to independence, the British always regarded the Malay as the rightful owners of the country, and those of other ethnicities as temporary guests (Crouch, 1996). In order to gain independence from the British administration, the Chinese and Indians were required to agree to a social contract where they would not question Malay supremacy '*ketuanan Melayu*' and in turn, the Malay would acknowledge the citizenship of Chinese and Indian residing in the country (Cheah, 2002). In Cheetah's words, this social contract "has remained the basis for the country's nation building efforts" (p. 39): it supports the maintenance of Malay rights while offering citizenship to a large number of non-Malay. When Malaysia independence was achieved, "the Malay feared Chinese economic domination, while Chinese businessmen feared that Malay political domination would threaten their economic and cultural interest" (Chee-Beng, 2000, p. 448). For this reason, it was believed that growing tensions between these ethnicities could be resolved if the Malay were able to adopt the same economic enterprise culture that has allowed the Chinese to prosper (Hamidon, 2009; Omar, 2003, 2006).

Following independence, the Chinese held power in the economic and commercial sectors whereas the Malay who preferred to take salaried work in the public and civil service, did not capitalise on opportunities to become involved in business and increase their standard of living Ahmed et al. (2005). (Merman, 2008), further note that the 1931 census, identifies 475

Malay proprietors and managers of businesses in the then Federated Malaya States of Perak, Pahang, Negeri Sembilan and Selangor, compared to 16,894 Chinese, 4,428 Indians, and 246 Europeans. The situation remained unchanged up to the eve of independence (Meerman, 2008). Goh (1962) reported that in 1954, three years before independence, there were 79,673 business units registered in the then Federation of Malaya which now known as Malaysia. Of these, only 7,878 (or approximately 10 percent) were Malay-owned. The Chinese owned 58,005 (73 percent) and the Indians owned 12,696 (17 percent).

Ungku (1962) explains that the 1960s did not see a radical departure from earlier patterns of business ownership. It was noted that by December 1961, there were 84,930 sole proprietorships in the Federation of Malaya (Ungku, 1962). Of these 11,648 (12 percent) were owned and managed by the Malay (Ungku, 1962). Out of 16,103 partnerships, only 4.5 percent were Malay (Ungku, 1962). The ratio of Malay firms to non-Malay firms was 1:7 (Ungku, 1962). Eventually, Malay began to feel discontented and deprived of their perceived indigenous rights due to inequality in wealth and income distribution (Abdullah, 1997; Gomez, 2004). This discontent took the shape of resentment and distrust toward the economically dominant Chinese (Abdullah, 1997; Gomez, 2004). According to Ahmed et al. (2005), there has been a slight increase in entrepreneurial activities since Malaysian independence was granted in 1957. They report that in 1970, the number of Malay businesses increased to 21,763 (14.2 percent of the total) and further increased to 78,961 (24.1 percent of the total) in 1980. Malay share equity in the corporate sector also increased from 2.4 percent in 1970 to 9.4 percent in 1975, and 12.4 percent 1980 (Ahmed et al. 2005). Because of the lack of business activity among Malay entrepreneur, individuals who venture into business are seen as successful role models for other Malay. Being Malay and a Bumiputera (Malay and other indigenous groups) is a powerful influences those impacts on their entrepreneurial intention and practice within their business environment in Malaysia.

The primary objective of the NEP was to eradicate poverty, and to obliterate the strict lines identifying a particular ethnic group with a particular economic activity or occupation (Jomo, 2004; Omar, 2006). Emphasis was also put on increasing effective Malay ownership of and participations in the corporate sector, and improving Malay participation in high-income occupations that will further lead to reduce economic disparities among racial groups (Jomo, 2004; Omar, 2006). The NEP targeted at least 30 percent effective Malay equity ownership

by 2000, but this goal was extended to the year 2010 as stipulated in the Third Outline Perspective Plan (Ariff & Abu Bakar, 2003; Omar, 2006).

The NEP was also designed to encourage Malay to venture into business. Many agencies were established to assist the creation of a new breed of Malay entrepreneur's, who, it was hoped, would grow their operations into large businesses in accordance with the social restructuring objectives of the policy (Abdullah, 1999). The NEP can be seen as a kind of positive affirmative action favouring the Malay so that they are able to compete with the more urban, commercial and professional non-Malay, especially the Chinese (Nagata, 1980; Omar, 2006). A number of researchers believe that the government has been able to produce an aspiring cohort of Malay entrepreneurs who had benefited from the NEP (Abdul Aziz, 2012; Gomez, 2004; Martin, 2002; Omar, 2006). While the NEP has brought about significant improvement in eradicating poverty, it has been less successful in achieving economic balance among the three ethnicities (Hari Singh, 2001), and improved interethnic relations and national unity as well (Jomo, 2004).

Malaysia aspires to achieve the status of being a developed nation and to be competitive in the global market place. This aspiration is stipulated in the Malaysia Vision 2020 (Islam, 2010). However, one might ponder how the blend of secular, or Western, values can fit with Malaysian way of life. Malaysian can be seen as a society divided by intense ethnic, religious, and cultural differences and by a rural-urban divide (Mohd Noor, 2009). The present multi-ethnic climate of Malaysia is marked by the prominence of the Chinese in business and trading, the Malay in the public sector and political sphere, and the Indian (especially lower income groups) as labourers in rubber plantations (Hamidon, 2009). The Chinese and the Malay can be critical of each other due to economic disparities on the one hand, and on the other, the belief that the political power of the Malay curtails the economic power of the Chinese (Jomo, 2004; Mohd Noor, 2009; Zawawi, 2004). Malaysia's multiculturalism easily enables a study of the multidimensionality of Malay entrepreneur entrepreneurial intention and practice and how they manage these intersections ethnicity, culture and Islam within Malaysia context.

A series of government policies through The New Economic Policy (NEP) can be said to have encouraged Malay entrepreneur to enter the business sector (Sloane, 1999). Since the

NEP, as noted by Shamsul (2001), the term Bumiputera has become a significant ethnic category or label. It has already been acknowledged that Chinese dominance in business activity has often led to tense relations between the Chinese and the Bumiputera in Malaysia (Chee-Beng, 2000; Jesudason, 1990, 1997; Shamsul, 1999, 1997). However, despite lagging behind the other major ethnic groups in the country, changes have and still are taking place within the Malay group till today (Hamidon, 2009).

Despite this development, however, the phenomenon of under-representation of Malay in the rapidly expanding modern commercial and industrial sector remained (Abdullah, 1999; Gomez et al., 2001; Triantafillou, 2005; Shamsul, 1997). For instance, Gomez et al. (2001) report that in 1991 the Chinese controlled 50 percent equity of the construction industry, 82 percent majority of wholesale trade, 58 percent of retail, 40 percent of the manufacturing industry; in addition, 70 percent of small scale enterprises were dominated by the Chinese business people. In response to the growing discontent about the economic inequalities between the Malay and the other races (mainly Chinese) who were gaining economic control, the Malay-led government took action and imposed the New Economic Policy (NEP) in 1970 (Hamidon, 2009).

1.2 Problem statement

Most of cultural research undertaken in Malaysia has failed to distinguish between the different ethnic groups within the country, therefore making it very difficult to make predictions about the different directions in which the country may be headed (Moore & Buttner, 1997). Hence, it may be dangerous and to draw conclusions based on national culture, without also considering ethnic differences within a nation which in this case in Malaysia (Moore & Buttner, 1997). Previous studies show that the predominant work on entrepreneurship have focused on Western countries, and been grounded in a functionalist perspective (Carter, 2000; Inman, 2000; Loscocco, Robinson, Hall, & Allen, 1991; Godwin et. al., 2006; Moore & Buttner, 1997). That is they search for causal relationships to make predictions of the phenomenon in order to generalise their findings to a wider population (Carter, 2000; Inman, 2000). Thus, they fail to examine how entrepreneurship is very much a reflection of the societal context in which it is located (Fisher et. al., 1993).

One of the earlier studies of Malay entrepreneurs by Popenoe (1970) attempts to explain why some Malay becomes entrepreneurs and did not. Based on interviews with 140 leading Malay entrepreneurs and 150 other Malay, Popenoe (1970) concluded that successful Malay entrepreneurs came mainly from upper-class families and were different from traditional Malay in terms of education, marriage, travelling opportunities, and associations and the relationship with the Chinese. The study also found that it was very important for the Malay entrepreneurs to cooperate with and establish relationships with non-Malay businesses, in particular, Chinese entrepreneurs. Two more studies emerged not too long after Popenoe's study: the study by Md. Said (1974) and the study Mahmud (1981). The study by Md. Said (1974) attempts to illustrate that Malay traditional social structure inhibits entrepreneurial development. However, the study suffers from a lack of convincing data. Relying on secondary sources, this study is merely descriptive, lack of depth and contributes little to the advancement of knowledge in the field.

In contrast to Ahmed et al. (2005), the study by Othman (2005) attempts only to explore whether there are differences between Malay and Chinese entrepreneurs with regard to their demographic and personality characteristics. This study found that Chinese entrepreneurs are generally more educated and more concerned with having power over people as well as believing more in the masters of their own fate as compared to Malay entrepreneurs. Contrary to popular belief, Malay entrepreneurs are not laidback; this study found that Malay entrepreneurs derive a higher satisfaction from their work, thus making them as hard working as anyone else. Even though the study by Othman (2005) has shed light on the differences between contemporary Malay and Chinese entrepreneurs in term of their demographic and personality characteristics, this study, like Mahmud's (1981), would be more valuable if the author had considered examining the factors that had contributed to the differences. For instance, are the differences due to their specific cultural value or is it because of their indigenous or non-indigenous status?

On the other hand the study by Mahmud (1981) is more outstanding in terms of its contributions to a better understanding of the problems associated with the development of Malay entrepreneurship. Mahmud (1981) analyses differences between Malay entrepreneurs and the Chinese entrepreneurs in term of their management practices, problems, finance and finance management problems and social cultural problems. Based on the survey interviews

with 73 Malay entrepreneurs and 71 Chinese entrepreneurs, the study reveals that: (1) Chinese firms are more highly capitalised, (2) Chinese entrepreneurs are more knowledgeable in financial management and record keeping as well as management practices and (3) there is no significant in socio-culture values and attitudes between Malay and Chinese entrepreneurs. It is interesting to note that the study found that Malay entrepreneurs generally have a higher level of business ambitions and are found to be more inclined to take risks than their Chinese counterparts. This is contradicts the beliefs of many others writers such writers such as Mahathir (1970) and Abdul Aziz (2012).

The study by Mahmud (1981) also reveals the three most significant problems faced by both Malay and Chinese businesses are capital, competition and slow payment on sales. The study also found that there were twice as many Malay, who is experiencing problems with supplies and suppliers compared with the Chinese. This may serve as an indication of Chinese discrimination against Malay businesses due to the fact that the majority of business suppliers in Malaysia are the Chinese. Although the study by Mahmud (1981) is noteworthy for its contribution to a better understandings of problems associated with Malay businesses; the study would have been far more interesting had the assessed the entrepreneurs' perception on factors they believed had contributed to their problems such as why they are lacking in capital and not being able to compete instead of merely reporting on the statistical different between Malay and Chinese entrepreneurs.

In contrast to Mahmud's (1981) study, based by employing an ethnographic and personal interviews approach, Sloane (1999) attempted to illustrate how Malay entrepreneurs perceive themselves and their entrepreneurial roles. According to Sloane's (1999) findings, Malay entrepreneurs' perceptions include: (a) the claim that in business, duty and dedication to other Malay should be shown and not be forgotten, (b) the opportunities and success should be shared with other Malay, (c) the insistence that one must work hard and be sincere in one's endeavour, and (d) the contention that entrepreneurship is not only about the service and obligation but also about self-validation and a key transformation to modernity. Sloane (1999) has made an effort to analyse how Malay cultural and Islam, that have shaped Malay understanding of entrepreneurship intention and practice within their business activities. But her analysis might not be accurate, once again due to the unreliability of her data sources. It

would have been beneficial for her to learn about Islam from those who were knowledgeable about it rather than drawing anecdotal religious views that can be conflicting.

Nevertheless, Sloane's (1999) study is respectable due its extensive exploration on how entrepreneurship had affected the lives of her Malay informants. There have been limited documents studies specifically on Malay entrepreneur entrepreneurial intention and practice within Malaysia business environment. Despite the above findings, Sloane (1999) found that Malay entrepreneurs are not competing in true meritocracy. Sloane believe that Malay entrepreneur entrepreneurial intention and practice towards business is, to a large extent, still concluded with the "know who" syndrome rather than the "know how". Sloane's conclusion, however, should be treated with caution, most importantly because she might have been studying form a wrong source, what one of her key informants called "the wrong entrepreneurs" (Sloane, 1999, p. 201). Sloane (1999, 2008) reveals the way Malay entrepreneurs justify their profession, with reference to parts of everyday that include: traditional Malay customs (*adat*), family and village (*kampung*), affirmation of religious free will (*ikhtiar*), sincerity (*ikhlas*), and religiously correct (*halal*) behaviour. There has been a vehement rejection of revivalist Islamic (*dakwah*) visions of social economy (Nagata, 2000). The fact the Sloane's (1999) informants often led her to other informant further clouds the source of the information.

Despite the above findings, Sloane (1999) does not believe that Malay entrepreneurs are competing in true meritocracy. Sloane concluded that Malay entrepreneurs attitude towards business is, to a large extent, still concluded with the "know who" syndrome rather than the "know how". The study also entrepreneurship serves as a mechanism for the state to accentuate Malay political loyalty, in particular to UMNO, and to justify its system of economic rewards. Sloane's conclusion, however, should be treated with caution, most importantly because she might have been studying, what one of her key informants called "the wrong entrepreneurs" (Sloane, 1999, pg. 201). This problem might be attributed Sloane's decision not to identify who they would consider as entrepreneurs. The fact the Sloane's informants often led her to other informant further clouds the source of the information.

Even though Sloane has made a considerable effort to analyse how Malay cultural values and Islam have shaped Malay understanding of entrepreneurship and their relationship with others (human agency), her analysis might not be accurate, once again due to the unreliability of her data sources. It would have been beneficial for her to learn about Islam from those who were knowledgeable about it rather than drawing anecdotal accounts from urban, middle and upper-class informants as religious views can be conflicting. The same can be said about her approach to understanding Malay traditional values where more broad-based survey of Malays would offer a different picture. Nevertheless, Sloane's study is respectable due to its extensive exploration on how entrepreneurship had affected the lives of her educated cosmopolitan, middle and upper-class Malay informants. After Sloane (1999) there have been limited document studies specifically on Malay entrepreneurs with two exceptions, a study by Ahmed et al. (2005) and a study by Othman (2005). The study by Ahmed et al. (2005) is important for contributing in tracing the historical development of Malay entrepreneurship in Malaysia. However, like Md. Said (1974), this study is merely factual and descriptive.

In contrast to Mahmud's (1981) study, Sloane (1999) pointed out that Malaysian entrepreneurs' self-perception and own view of their roles are at play. Particularly, Malaysian entrepreneurs' dedication towards other Malaysians, sharing opportunities and success, persistence and hard work, sincerity in one's endeavours, and the contention that entrepreneurship is not only about service and obligation but also about self-validation and a key transformation to modernity. After Sloane (1999) there have been limited documented studies on Malaysian entrepreneurs with few exceptions (Ahmed et al., 2005; Othman, 2005). Ahmed et al.'s study (2005) is important for its contribution in tracing the historical development of Malay entrepreneurship in Malaysia.

As noted by Sloane (1999), a Malay entrepreneur in the Malaysia context is a "public symbol of a modern, moral, Islamic economic and social actor" (p. 76). In many Muslim societies, religion is a significant influence that shapes social and economic activities in daily life (Sloane, 1999). Entrepreneurship and business activity is very much encouraged by Islam (Ali Ghoul, 2010). It is stated in the Quran: "And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah SWT, and remember Allah SWT often that you may succeed" (Chapter 62, verse 10). However, the pursuit of wealth and sustenance accumulation must be in line with Islamic tenets such as honesty, reasonable

profit, fair competition, high standard of service culture, and cooperation (Nik Yusof, 2002). In addition, Islamic business requires a proper balance between material and spiritual profit (Nik Yusof, 2002). Islam considers profits from entrepreneurial activity to be legitimate as long as the business operations are moral and ethical and conform to the ‘*Syariah*’ (Adas, 2006; Dana, 2010). The financial resourcing of business must also be in accordance with Islamic financial system that is free from interest (*riba*) (Kayed, 2007). The rationale for the prohibition of ‘*riba*’ is to eliminate all forms of exploitation between the financier and the entrepreneur (Chapra, 2008). It is considered unjust when the financier has makes capital gain without having actually doing any work, while the entrepreneur is burdened with financial liabilities from his hard graft (Chapra, 2008).

Yet, in Islam, religion is not left at home when an entrepreneur goes to work; it is infused into their working life (Essers and Benschop, 2009). Islamic economic texts routinely cite passages from the Quran that they interpret as encouraging entrepreneurship, such as the following: “When the prayers are ended, disperse and go in quest of Allah SWT bounty” (Qu’ran 62:10). Dana (2010) stated that business is considered an important part of Islam and thus Muslim are encouraged to choose business and entrepreneurship as their main source of livelihood and as part of their social responsibility. Religion in general and Islam in particular, are largely under-researched aspects of entrepreneurship and organisation studies.

In fact, entrepreneurship is a part of Islamic culture as showed by Prophet Muhammad SAW (PBUH) and his companions. Islam always invites all Muslims to be innovative, entrepreneur and active. Islam is a religion of knowledge and Islamic tradition has always included a positive approach to economic activity and noted that the Prophet Muhammad SAW (PBUH) was a merchant before his prophetic mission. As the result, a lot of Muslim entrepreneurs become successful entrepreneurs in the world. Entrepreneurship is a process of searching and steering through the earth’s tracts goes beyond simply finding employment opportunities or even engaging in basic entrepreneurial activities. The search implies the exploration of the unknown in order to discover new horizons and uncover new opportunities for the benefit of humankind. Such active search involves taking risks and requires innovative thinking and that is “entrepreneurship”. The sense of brotherhood creates a bond and a sense of unity in which all work together as a team. The cooperative and collaborative work within the team

and between teams in Prophet Muhammad SAW (PBUH) and his companions' era created powerful drivers for innovative societal change.

Collaboration is necessary for entrepreneurs to derive innovative solutions that go beyond the traditional, and in which individuals are the key vehicles for such transformation and innovation. In Islam, there is no separation between entrepreneurial activities and religion. Islam has its own entrepreneurship characteristic and guiding principles based on al-Quran and '*hadith*' to guide entrepreneurship operation. By virtue of the human nature, the person must firstly be a Muslim, then the entrepreneur. He has the responsibility to perform '*ibadah*' and be a '*khalifah*'. Muslim entrepreneur should search for Allah SWT blessings above all other factors. Muslim entrepreneurs perform entrepreneurial activities not solely for profit, but above all, to fulfil the '*fardu kifayah*', Islam fulfils an important need by providing the means to satisfy both physical and spiritual need by establishing a framework for behaviour and providing a sense of existence. Islamic moral and ethical values are incentives to achieve greatness of spirit, helping to develop tolerance and empowering with adaptive capacities in response to life's challenging events. Islam provides the individual with a sense of self-respect and family values, and promotes a unified society in a brotherhood imbued with social responsibility.

Pistrui & Sreih (2010) analysed the role of Islam in the process of wealth creation and confirmed Weber's conclusions that Islam is an economic hindrance and barrier to prosperity and fulfilment of human ambition, potential and welfare. However, the claims that Islam has the propensity to deter development and that Muslim in general is low in achievement have been conceptually challenged even by western intellectuals. A number of western thinkers, in addition to Muslim scholars, have acknowledged the progressive nature of Islam and recognized its positive attitude towards prosperity and the desirability of engaging in productive entrepreneurial activity. (Pramanik, 2003; Pistrui & Sreih, 2010) asserts that religions are neutral and do neither promote nor prohibit entrepreneurship but numerous other authors strongly argue that Islam does not block development through private initiatives and does in fact permit or encourage entrepreneurship.

The Islamic resurgence of the late 1970s, which can be attributed to the growing desire among of Muslim to protect their culture from the perceived threat of non-Islamic elements,

has also been a powerful new force shaping the Malay culture (Muzaffar, 1987; Peletz, 1997; Shamsul; 1997). Nagata (1994) noted the demand by the Islamic opposition party in the 1970s for explicit government reform of society corresponding to Islamic values and teachings. The party called for the government to introduce, among other things, an Islamic bank, an Islamic insurance company, and an Islamic University. These all supported and contributed to Islamic revivalism in Malaysia. This revivalism was further evidenced by, for example, the widespread use of the ‘*mini telekung*’ (head scarf) among Muslim women due to the ‘*dakwah*’ (to call) movement which encourages Muslim to become better Muslim (Peletz, 1997). But Islam also plays a role in how Muslim conduct their lives more widely – not just in terms of the clothes they wear and their worship practices.

Another important Islamic teaching and value concept is that of social obligation (*fardhu kifayah*) (Kayed, 2007). The opposite of social obligation is personal obligation (*fardhu ain*). In Islam, an individual who is involved in business activities is considered to be performing a religious duty-a good deed (*ibadah*) through the fulfilment of social obligation (*fardhu kifayah*) (Kayed, 2007; Uddin, 2003). By carrying out their social obligations, Muslim entrepreneurs are considered to be making a significant contribution to raising the country’s economy and to be contributing to the greater wellbeing of the society by offering quality products and services (Kayed, 2007). However, one has to keep in mind that every action taken is first intended for the sake of pleasing the Almighty Allah SWT, secondly, to satisfy the needs of the community, and finally to generate a reasonable income for the entrepreneur (Pramanik, 2003). The Muslim entrepreneur like all other Muslim is the vicegerent (*khalifah*) in this world guided by Islam and codes of conduct (Pramanik, 2003). Because Islam is embedded in Malay culture, its concepts and principles do affect their daily lives and business practices. However, we also need to consider how Malaysia’s contemporary political system and policies in relation to entrepreneurship are formulated by those working in the current government, as these also impact towards Malay entrepreneur’s business success.

Islam provides moral and ethical guidelines in all aspects of life, including business operations (Uddin, 2003). ‘*Syariah*’ (Islamic principles of living) law is particularly relevant here in modern Malaysia (Uddin, 2003). Prohibition of interest (*riba*), gambling (*maysir*), avoidance of uncertainties (*gharar*), and prohibition of engaging in illegal (*haram*) activities

such as production of prohibited products are clearly outlined in the '*Syariah*' principles (Chapra, 1992). This means that Muslim entrepreneurs should only involve themselves in morally accepted and socially desirable productive business activities (Chapra, 1992). Business activities involving alcohol, drugs, '*riba*', prostitution, gambling, are strictly prohibited (Ali Ghoul, 2010).

Islam is the official religion of the Federation of Malaysia. All Malay and some indigenous Bumiputera is Muslim (about 60 percent of the total population of Malaysia) (Dana, 2010). All Muslim are bound by the Islamic laws according to the Quran (Dana, 2010). In addition, Malay embrace values such as hospitality, gentility, speaking softly, adherence to religious requirements, and neighbourly sharing of foods (Dooley, 2003). There are also other studies that found that the Malay is distinctive in their religiosity when compared to other ethnicities, such as the Chinese in Malaysia (Abdullah & Lim, 2001; Fontaine & Richardson, 2005). This is because the Malay value system is based predominantly on Islamic beliefs (Abdul Malik & Ismail, 1996).

The influence of culture on entrepreneurship was first emphasised by Max Weber at the beginning of this century. As Weber (1930) famously argued, Protestantism encouraged a culture that emphasised individualism, achievement motivation, legitimating of entrepreneurial vocations, rationality, asceticism, and self-reliance. This ethic was a fundamental element of the spirit of modern capitalism (Weber, 1976). However, Weber (1930) felt that this ethos of rational individualism was absent in other spiritual traditions. For instance, he argued that a rational economic ethic would not develop in Hinduism owing to its belief in the caste system, fate and rebirth, excessive ritualism and reliance on magic (Weber, 1958). Culture is greatly influenced by religion since religion determines a person's basic values and beliefs.

Sociological perspectives have also been influential in the entrepreneurship literature. Throughout his book *The Spirit of the Protestant Ethic* (1904), Max Weber (1930) argued that there is a strong relationship between the spirit of capitalism and the Protestant work ethic which is regarded as vital to economic growth in industrialised nations. Weber's (1930) classic study, *The Protestant Ethic*, was an attempt to explore the connection between entrepreneurial behaviour of people from different world religions such as Christianity,

Islamism, and Buddhism. Weber observed that Christian Protestants, especially Calvinists, had contributed significantly to economic development, especially in the USA. This led him to propose that the Calvinist work ethic - which emphasises hard work, honesty, and thrift - had contributed to the new spirit of capitalism and its success. Despite its sociological complexity, in this theorising, the focus on Calvinist work values as a causative factor in the promotion and enhancement of entrepreneurial culture, and by implication, the casting of other cultures as non-entrepreneurial is consistent with the culture as a variable approach. The Calvinistic work ethic is represented as an important variable and, indeed, vital to economic growth, and this stance dismisses the idea that entrepreneurship might be constructed differently in other cultures. Thus, studies that treat culture as a variable have developed a static conception of entrepreneurship. Such studies also treat Islam, culture, and entrepreneurial intention and practice in variable-analytic terms.

Alvesson (2002) and Chill (2001) explore the role of religion in the formation and development of enterprise culture. According to their research, in the United Kingdom under Margaret Thatcher's leadership - in which entrepreneurial activity was encouraged by Thatcher's use of an entrepreneurial theology - a theological underpinning of enterprise developed into a rhetoric that elevated entrepreneurship to a new moral high ground. Research has also been carried out on those with non-Christian values (Dana, 2010; Kaye, 2007). In their studies of 2000 entrepreneurs from New Zealand, they found that non-Christians are more likely to be involved in entrepreneurial activity than Christians. They also suggest that very little research has been conducted on those with non-Christian values. Some religions, such as Islam, regard entrepreneurship as a positive thing.

Hofstede (1991), on the other hand, argues that religion alone does not shape culture. Culture may be defined as a set of shared values, beliefs and norms of a group or community. Hofstede (1991, p.5) defines culture as “a collective programming of the mind which distinguishes the members of one group or category of people from another”. In other words, he regards culture as a collective phenomenon that is shaped by individuals' social environment, not their genes. Cultural differences are the result of national, regional, ethnic, social class, religious, gender, and language variations. Values are held to be a critical feature of culture and cultural distinctiveness. Hofstede's research shows how national culture affects workplace values across a range of countries. A study by Jesudasan (1997), found that

Hofstede's measurements of cultural dimensions were based on Malaysia as a whole. However, his study ignores the existence of different cultural groups within a country.

Many cross-cultural researchers who draw on Hofstede's dimensions illustrate the trend in finding causality between the variables that search for predictable variables and improving the means to achieve entrepreneurial success. To name a few: Shane (1992) studied the nexus between individualistic and power distance cultural dimensions, and innovation rate at a national level; Mueller & Thomas (2000) investigated the links between values and beliefs in entrepreneurial activity as did McGrath et al. (1992); and cultural differences between entrepreneurs and non-entrepreneurs were examined by McGrath et al. (1992). Normative entrepreneurship research draws knowledge from established concepts and theories from research traditions in psychology and economics (Patterson & Mavin, 2009) and taken-for-granted methodologies of positivist science. The predominant quantitative approach in entrepreneurship has a tendency to underscore Western capitalism which endorses an individualistic culture as a requisite, universal value that needs to be embraced by entrepreneurs across the globe.

Culture is defined as a set of shared values, beliefs and expected behaviour (Hofstede, 1980, 2001). Culture may be defined as, the customs, civilisation and achievement of a particular type of people, including improvement by mental or physical training (Hofstede, 1980, 2001). The dimensions that been introduce by Hofstede's, are Power Distance, Uncertainty Avoidance, Individualism/Collectivism, Masculinity/Femininity and the more recently identified Confucian Dynamism (Goodwin & Wright, 1999). Power Distance is the extent to which the "less powerful members of institutions and organisations within a country expect and accept the unequal distribution of power" (Hofstede, 1991, pg.28). Hofstede reveals that Malaysia had the highest power distance score of all the countries measured, with a Power Distance Index (PDI) of 104 reflects a greater dependency on the leader in every organisational unit (Hofstede and Bond, 1988). This situation allegedly occurs in the majority of Malaysia organisations including the government agencies, and as a result, problems such as bureaucracy, the abuse of power and corruption have become major issues in the country.

This study is that it includes Islam as an important element in the construction of Malay entrepreneur entrepreneurial intention and practice. From an entrepreneurship perspective,

little is known about how Malay entrepreneur entrepreneurial intention and practice enact their lived experiences in ways that reflect their Islam. Entrepreneurial activity is often associated with individualism and the pursuit of material wealth. There has been a comparative and significant neglect of how Islam and beliefs influence their business operations. This study begins to help fill this research gap by looking at the Islam embedded values that guide in the conduct of Malay entrepreneur's entrepreneurial intention and practice within Malaysia business environment.

1.3 Research objectives

According to Hamidon (2009), the Malay are still at a low-level position in the economy and the Malaysia government's target to increase their equity in the country to 30 percent has not yet been achieved. Therefore, rectifying the economic imbalance between the different ethnics in Malaysia has become one of the priorities of the Malaysia government. This study is that it advances theory in relation to the entrepreneurship in a geographical region that is characterised as a collectivist, high power distance culture. Numerous studies on entrepreneurship have been conducted in European and American contexts (Carter, 2000; Inman, 2000). These studies reflect individualistic Western values and celebrate an achievement-oriented approach as a requisite in the Western model of entrepreneurial values. Thus, their findings are not necessarily transferable to Malaysian plural society which is based on different cultures practices among ethnics, the existence of politically organised cultural communities and overwhelming prominence of race in government.

This study's focus on the experiences of Malay entrepreneurs is especially necessary given by Fielden and Davidson's (2005) call for entrepreneurship scholars to pay attention to the importance of ethnicity and issues surrounding in different cultures as they venture into business ownership within their own context, which in this study within Malaysia context. The qualitative approach will allow the researcher to obtain a rich description of the subjective experiences of Malay entrepreneur and the complexities of the intersection of Islam, culture, and entrepreneurial intention and practices in this study. Although qualitative research in Malaysia is starting to emerge, little has been directed toward addressing the Malay entrepreneur interviewee participant phenomenon from a social constructionist perspective. Thus, consistent with the epistemology of qualitative research, the researcher task here is to illuminate how societal factors shape Malay entrepreneurs entrepreneurial intention and practice within their business environment.

The overarching research objective of this study is to examine the intersection of Islam, culture, and Malay entrepreneur entrepreneurial intention and practice in Malaysia. As has been outlined, the normative worldview of research into entrepreneurial intention and practice, culture and entrepreneurship sits within the culture as a variable perspective and fails to capture the richness of social reality and the complexity of entrepreneurship where structural forces serve to shape and create particular entrepreneurial intention and practice experiences. In short, there is a gap in scholarly research on Malay entrepreneurship from an interpretive framework that explores culture from a metaphorical perspective. It is this gap which this study conducted for this study contributes to filling in its investigation of how Islam, culture, and entrepreneurship influence the construction of Malay entrepreneur entrepreneurial intention and practice within their business environment in Malaysia.

This study is that it includes Islam as an important element in the construction of Malay entrepreneur's entrepreneurial intention and practice within their business activities in Malaysia. From an entrepreneurial intention and practice, little is known about how Malay entrepreneurs enact entrepreneurial intention and practice in ways that reflect their religious. This study begins to help fill this research gap by looking at the embedded values that guide by Islam in the conduct of Malay entrepreneur's entrepreneurial intention and practice within Malaysia's business environment. This study is that it advances theory in relation to the entrepreneurship in a geographical region that is characterised as a collectivist, high power distance culture (Hofstede, 1991). Numerous studies on entrepreneurship have been conducted in European and American contexts (Carter, 2000; Inman, 2000). These studies reflect individualistic Western values and celebrate an achievement-oriented approach as a requisite in the Western model of entrepreneurial values. Entrepreneurial intention and practice activities, such as searching for business opportunities, are produced through the process of articulating and understanding ways in which individuals subjectively construct their entrepreneurial intention and practice reality as an unfolding process that is deeply cultural.

Smircich's (1983) argues that another way of looking at organisational culture is to see culture as a root metaphor. This perspective focuses on what the organisation is. In other words, there is no ontological difference between an organization and its culture – they are one and the same thing (Smircich, 1983). Consequently, researchers working within this

perspective are less likely to identify organisational culture as weak because they see any kind of culture as having similar constitutive capacities Smircich (1983). Smircich (1983) theoretical work provides a productive way of sorting through the epistemological assumptions that inform the research on entrepreneurship. Drawing on concepts of culture from anthropology and concepts of organisation from organisation theory, Smircich finds five different themes in research on organisational culture. They are: Cross-cultural (or comparative) management, research centring on corporate culture, organisational cognition, organisational symbolism, and structural and psychodynamic perspectives. In the first two themes, cross-cultural (or comparative) management, research centring on corporate culture, culture is viewed as a critical variable (consisting of a number of attributes such as values, beliefs, norms, rites, ritual, or behaviours). . From this point of view, the fact that an organisation does not promote a strong corporate culture that emphasizes values such as innovation or excellence, does not make it have a weak culture. Rather, organisational sites are examined to assess what cultural values and forces serve to shape and create particular communication practices. There is an emphasis on how organisational members make sense of their everyday lives, in order to ascertain particular combinations of values, beliefs, and entrepreneurial intention and practice that give meaning to what they do (Smircich, 1983).

Smircich (1983) identified cognitive, symbolic, structural, and psychodynamic perspectives as offering ways to understand the organisation as a social phenomenon. Research from these perspectives, all of which treat culture as a root metaphor, focus on understanding how individuals create culture and in turn how culture impacts individuals who participate in it Smircich (1983). Regarding culture as a root metaphor therefore helps to explore the subjective experience of members in the organisation, a process of sense making enacted and sustained through communication and human interaction (Smircich, 1983). Although the original five-fold categorization of research on culture was designed to capture the range of ways in which scholars understood the relationship between organizing, culture and management in the context of large and formal organizations, it remains of considerable value in understanding ways in which culture and work processes and interact in multiple contexts. Specifically, distinctions between culture as variable and culture as root metaphor perspectives enable meaningful distinctions about the role that culture plays in shaping Malay entrepreneur entrepreneurial intention and practice. The framework is therefore central to the approach taken to investigating the experiences of Malay entrepreneurs in this study. Consequently, the researcher have organised the entrepreneurship literature reviewed in this

chapter around Smircich's categorisations of research which falls under the culture as variable, and that which falls under the culture as root metaphor perspectives.

Researchers who treat culture as a root metaphor draw upon a more subjectivist view of social reality, focus exclusively on symbolism and meanings, and explore ways in which individuals make sense of their everyday lives (Smircich, 1983). This theoretical move resulted in a rich and complex body of work on organizing, culture and communication (Mills, 1988; Pacanowski & O'Donnell Trujillo, 1982; Schein, 2004; Van Maanen, 1992) that has recently been made more complex by work on entrepreneurial intention and practice (Shapiro, 1982; Bird & Brush, 2002; Karp, 2006), work-family relationships (Kirby et al., 2003), and professional identities (Ashcraft, 2007). These more recent studies highlight the importance of considering how a range of discourses on ethnicity, culture and Islam intersect to produce and inform cultural and practice (Nadesan, 2002; Nadesan & Trethewey, 2000).

Accordingly, the researcher discusses how studies have understood Islam, culture, and entrepreneurial intention and practice as constitutive forces, drawing both from broader cultural studies as well as studies pertaining to workplace cultures. How Islam and entrepreneurship can be understood from the culture as a root metaphor perspective is, therefore, important to outline. In contrast to the dominant entrepreneurship literature which presents culture as a variable, and which promotes entrepreneurship as a desirable economic activity, the researcher offer a different way of reviewing and looking at entrepreneurship drawing from the culture as a root metaphor perspective (Smircich, 1983). This culture as root metaphor perspective provides an innovative and important means of examining entrepreneurship in Malaysia and highlights how it is impossible to understand cultural issues in entrepreneurship in isolation, even though our attention may be on one or another issue, be it culture, entrepreneurial intention and practice and Islam (Fletcher, 2006).

In order to investigate how Malay entrepreneurs articulate the multiplicity of their entrepreneurial intention and practice requires a complex perspective; the researcher's need to explore and understand multiple social dimensions of lives. Until the researcher's understand the ways in which Islam, as well as other, values become woven into the accounts through which Malay entrepreneurs make sense of their entrepreneurial intention and practice, adequately address the particular needs and interests of the Malay entrepreneur in Malaysia. In researching these issues, the researcher adopt a communication-oriented

perspective which critically questions the variation in entrepreneurial intention and practice construction and utilize Smircich's conceptualisation of culture as a root metaphor as an aspect of social constructionist theorising (Smircich, 1983). In this study, the researcher will develop and extend Smircich's (1983) concept of culture as a variable and a root metaphor to frame the analysis of how Malay entrepreneurs make sense and construct their entrepreneurial intention and practice in multiple ways (Smircich, 1983). By adopting a culture as a root metaphor perspective, the focus on understanding the subjective and interpretive experiences of Malay entrepreneur entrepreneurial intention and practice can be enriched (Smircich, 1983).

Finally, this study is important in its focus on the intersection of Malay entrepreneur entrepreneurial intention and practice with the social categories of ethnicity, Islam, and culture. Studies of such intersection are relatively new and there is a need for further research on how these categories shape the experiences and realities of Malay entrepreneur entrepreneurial intention and practice within their business environment in Malaysia. These factors directly influence their entrepreneurial intention and practice and thus must be studied in exclusive ways. Thus, it considers all social categories as inextricably intertwined. This study is, therefore, unique as it addresses how Malay entrepreneurs negotiate their entrepreneurial intention and practice, Islam and culture in their everyday entrepreneurial intention and practice works within their business environment in Malaysia.

1.4 Research questions

Purposely to answering the research objective of this study, the research questions are as follows:

RQ1. How does Malay construct entrepreneurship in the context of Islam?

RQ2. How does Malay construct entrepreneurship in the context of culture and ethnicity?

RQ3. How are Malay's entrepreneurial intention and practice constructed in the context of entrepreneurship, culture and Islam?

1.5 Significance of the study

Another significant aspect of the study concerns the lack of scholarly writing by local researchers exploring the field of entrepreneurial intention and practice and entrepreneurship in a non-normative field of research using an interpretive paradigm. This study emphasises an interpretive approach in order to help deepen our understanding of Malay entrepreneur's contribution to economic and social life. It critically looks at Islam, culture, power, and entrepreneurship leads to broader, if not an alternative, conceptions of entrepreneurship in that it shows how entrepreneurial intention and practice shifts and diverges from ethnocentrically entrepreneurship norms. It therefore brings a nuanced understanding of the complexity and the plurality of Malay entrepreneur entrepreneurial intention and practice within their business environment.

This study is that it includes Islam as an important element in the construction of Malay entrepreneur entrepreneurial intention and practice. From an entrepreneurial intention and practice, little is known about how Malay entrepreneurs enact their entrepreneurial intention and practice experiences in ways that reflect their Islam. Malay entrepreneur entrepreneurial intention and practice activity is often associated with individualism and the pursuit of material wealth. There has been a comparative and significant neglect of how religious values and beliefs influence their business operations. This study begins to help fill this research gap by looking at the embedded values that be guide by Islamic values in the conducting of Malay entrepreneur entrepreneurial intention and practice within their business environment in Malaysia.

Finally, this study is important in its focus on the intersection of entrepreneurial intention and practice with the social categories of ethnicity, Islam, and culture. Studies of such intersection are relatively new and there is a need for further research on how these categories shape the experiences and realities of Malay entrepreneurs within Malaysia context. These factors directly influence their experiences and thus must be studied in exclusive ways. Thus, it considers all social categories as inextricably intertwined. This research is, therefore, unique as it addresses how Malay entrepreneurs negotiate their entrepreneurial intention and practice, Islam and culture within their business environment in Malaysia.

1.6 Thesis structure

This thesis is organised into six chapters. Chapter 1 present the rationale of the study. The research background's, explains why it is being conducted and why Malay entrepreneur entrepreneurial intention and practice is important to entrepreneurship development within Malaysia business environment. The problem statement's, identifies some issue related to the development of entrepreneurship research in Malaysia. The aim of chapter 1 is to provide clear research objectives, to define the research questions, significance of the study and an organisation of the study.

Chapter 2 provides a background to the research context. It details Malaysia's sociocultural, historical, economic, and political environment. In doing so, it outlines trends in entrepreneurship before and after Malaysia achieved its independence, as well as the development of entrepreneurship among the Malay entrepreneur within Malaysia's business environment.

Chapter 3 examines the literature on entrepreneurship, culture, Islam, and entrepreneurial intention and practice. Chapter 3 also outlines Smircich's arguments concerning the different ways in which culture has been researched as variable, and how it can alternatively be researched as root metaphor. This understanding of different approaches to researching culture is significant because it can assist in reframing how we research and theorize entrepreneurship. Moreover, the root metaphor perspective provides a different outlook in understanding Malay entrepreneurial intention and practice. Consequently, chapter 3 set out specific research questions for this study.

Chapter 4 describes the methodological framework for the study, including the philosophical assumptions underpinning the research. Chapter 4 also provides the justification for an interpretive paradigm and qualitative research methods in gathering data for this study. Chapter 4 also outlines, in detail, the methods of data collection, selection of participant for this study, data interpretation, data analysis methods and finally the research reliability and validity.

Chapter 5 presents empirical results on the theme of Islam and entrepreneurship. They revealed how they positioned themselves when Islam intersects with their business activities.

Chapter 5 discusses the theme of culture and ethnicity within the research interviewee's entrepreneurial intention and practice contexts. The researcher describe various accounts of how participants are influenced by the societal context in order to have a better understanding of the complexity of Malay entrepreneurs, living in plural society within Malaysia context. Chapter 5 also extends the understanding of Malay entrepreneurs experience and sense making by presenting the findings related to how entrepreneurial intention and practice are constructed in the context of entrepreneurship, culture and Islam.

Chapter 6 draws the conclusions from these findings. It argues that this study sheds light on ways in which Islam, culture and ethnics intersect in the construction of Malay entrepreneur's entrepreneurial intention and practice towards the development of entrepreneurship in Malaysia. Chapter 6 also outlines both theoretical and practical implications from this study, its limitations, and points towards areas for further investigation in the field of entrepreneurship.

CHAPTER 2

BACKGROUND OF THE RESEARCH: THE MALAYSIA CONTEXT

2.0 Introduction

Chapter 2 provides a background to the research context. It details Malaysia's socio-cultural, historical, economic, and political environment. In doing so, it outlines trends in entrepreneurship before and after Malaysia achieved its independence, as well as the development of entrepreneurship among the Malay entrepreneur entrepreneurial intention and practice within their business environment in Malaysia.

2.1 An Introduction of Malaysia

In this section, the researcher shall first give an overview of the country describing general issues of geographical location and climate, historical background, Malaysia constitution and government system, social background, postcolonial political and postcolonial ethnic relation and finally, the development of entrepreneurship in Malaysia.

2.2 Geographical location and climate

Malaysia is a multi-racial country located in South East Asia and is an independent member of the ASEAN (Association of Southeast Asian Nations) (Malaysia, 2004a). Malaysia is a federal country and was formed in 1963 and consists of thirteen states and three federal territories. Malaysia is neighbour's to Thailand in West Malaysia and with Indonesia and Brunei in East Malaysia through land borders (Malaysia, 2004a). Singapore is a very close neighbour which is separated only by a narrow strait and Malaysia shares its maritime borders with the Philippines and Vietnam (see Figure 2.1) (Malaysia, 2004a).

The country, defined as a Constitutional Monarchy, is divided into two parts; Peninsular Malaysia and East Malaysia (Sabah and Sarawak which are on the island of Borneo); the two parts are separated by the South China Sea. The country has a total land area of 330, 252 sq.km (Malaysia, 2004a) and the climate is hot and humid throughout the year (Kaur, 1999).

Figure 2.1 Map of Malaysia



2.3 Malaysia constitution and political system

Malaysia is a parliamentary democracy with a constitutional Monarch. Malaysia has a centralised system of government that is modelled on the British parliament (Jesudason, 1989). The King is the supreme head of the Federation of Malaysia. He is elected for a five-year term by his fellow rulers from the other nine states (Perlis, Kedah, Perak, Selangor, Negeri Sembilan, Johor, Pahang, Terengganu and Kelantan). In other states, namely Pulau Pinang, Melaka, Sabah and Sarawak, the ‘*Yang Di-Pertua Negeri*’ or Governor of the State is the Head of State, appointed by the ‘*Yang Di-Pertuan Agong*’ (Kaur, 1999). The government, (based on parliamentary democracy), is headed by the Prime Minister and members of the Cabinet. Today, the ruling party is Barisan Nasional (The National Front), an alliance of parties representing different racial groups (Kaur, 1999). At the state level, ‘*Menteri Besar*’ is the heads of state governments for states with a monarchy, and ‘*Ketua Menteri*’ are the heads for states without a monarchy (Kaur, 1999). The Parliament comprises two houses (Kaur, 1999). The ‘*Dewan Negara*’ (Senate), whose members are nominated and appointed by the King, and the ‘*Dewan Rakyat*’ (House of Representatives), which is democratically elected.

Malaysia has a constitution which can only be amended by a two-thirds majority in Parliament (Malaysia, 2004a). Malaysia political system is based on a parliamentary system of government headed by a constitutional monarch, His Majesty the '*Yang di-Pertuan Agong*' (*King*), reigning as the Supreme Head of the country, while the Prime Minister is the head of the Government (Crouch, 1996; Mauzy, 2006; Mutalib, 1993). Mauzy (2006) describes Malaysia as an illiberal democracy or partial democracy. Generally, political parties in the country are based on ethnicity rather than explicit political ideologies (Rowler & Bhopal, 2005). The National Front consists of the dominant Malay-Muslim party-the United Malays National Organisation (UMNO), the Malaysian Chinese Association (MCA) which represents the Chinese, and the Malaysian Indian Congress (MIC), whose members are mostly Hindus (Rowley & Bhopal, 2005). These political parties are expected to represent their group's ethnic and social welfare (Crouch, 1996).

Tun Dr Mahathir Mohamad, the fourth and longest serving Prime Minister who was in office from 1981-2003 was very influential in transforming Malaysia from an agricultural economy into an industrialised nation (Gomez, 1997; Minai et al., 2010). He implemented an open economic policy which emphasised growth, industrialisation, and the creation of the Bumiputera Commercial and Industrial Community (BCIC) (Jomo, 2004). Sloane's (1999) study states that under Tun Dr Mahathir Mohamad, the Government of Malaysia had a vision of Malay emerging as "enterprising, business-minded, innovative, self-sufficient modern men and women – that is as entrepreneurs" (p. 10).

However, several commentators argue that the policy trends under Tun Dr Mahathir Mohamad in the last two decades primarily benefited foreign investors, the private sector, and those politically connected with the Malay business (Gomez, 2004; Jomo, 2004; Syed Husin Ali, 2008). Gomez (2004) argues that the impressive growth and economic development during Tun Dr Mahathir's era actually contributed to an increase in social tensions between the Malay, Chinese, and Indians, as well as to rising factions in the dominant political party – the National Front. The sixth and currently serving Prime Minister, Datuk Seri Najib Tun Abdul Razak was elected on 4 April, 2009 (Majid, 2010). It is useful to outline the thrust of his leadership in order to provide an understanding of the context in which Malay entrepreneurs currently operate (Majid, 2010). Datuk Seri Najib's leadership has focused particular attention on developing eight values within Malaysian society: a

culture of excellence, perseverance, humility, acceptance, loyalty, meritocracy, education, and integrity (PEMANDU, 2010). Importantly, the present leadership slogan of ‘*1 Malaysia*’, People First, and Performance Now is based on the concept of fairness to all. This rhetorical strategy attempts to alleviate racial tensions though critics argue that it is highly superficial (Abdullah, Moner, & Mhd Tahir, 2010; Chin, 2010).

Furthermore, Datuk Seri Najib is introducing the New Economic Model (NEM) to replace the previous New Economic Policy (NEP) that had been implemented by Tun Dr Mahathir Mohammad. The significance of NEP as a mechanism to redress the imbalance of wealth between the three ethnicities will be discussed later in this chapter. Although Datuk Seri Najib’s new leadership and his bold approach to transforming Malaysia into a high-income economy by 2020 have been much debated in the media (Hussein, 2011; Wan Husin, 2011), many Malaysian welcome the approach as a means to achieve a united Malaysian nation (Xavier et al., 2012). While Malaysia is considered politically stable and calm, because of the absence of any prolonged political conflict, relations between the major ethnicities are not without their tensions (Saravanamuttu, 2010).

2.4 The Malaysian social background

Malaysia ethnic groups can be classified into two main categories: i) Bumiputera, such as Malay and other indigenous groups who share cultural affinities in the region, and ii) non-Bumiputera, whose cultural affinities lie outside the region, for example the Chinese and Indians (Jesudason, 1990). Malay refers to the main ethnic group in Malaysia. They populated the country long before independence and are among the indigenous people of the Malay world in the Malay Archipelago (Jesudason, 1990). Many researchers have based their analysis of Malaysian cultural values on Asma Abdullah’s (1992) study, going global (Kennedy, 2002; Selvarajah & Meyer, 2008). While each ethnic group in Malaysia preserves its own ethnic culture, certain values are apparent in all Malaysian ethnic groups (Abdullah, 1996). Abdullah (1996) states that Malaysian has five values:

“First, Malaysian are collectivistic; Malaysian is determined by the collectively or group to which one belongs, not by individual characteristics. Second, Malaysian are hierarchical in that power and

wealth are distributed unequally; this inequality manifests itself in respect for the elders and “is considered normal as manifested in the way homage is paid to those who are senior in age and position” . . . Third, Malaysian are relationship oriented. Their lives are embedded in a complex web of ties to family, village, country, and social group, where mutual and reciprocal obligations are clearly understood and acted upon. Fourth, face, or maintaining a person’s dignity by not embarrassing or humiliating him in front of others, is to preserving social harmony and personal relationships . . . Fifth, Malaysian are religious. Happiness comes from suppressing self-interests for the good of others or discovering it from within oneself through prayers and meditations.” (quoted in Merriam & Mohamad, 2000, p. 49)

Malaysian society consists of three main ethnic groups; Malay, Chinese and Indians. Owing to its multiracial composition, many have argued that Malaysian hold divergent cultural values. However, the work of Abdullah and Lim (2001) clearly showed that is not the case. According Abdullah and Lim (2001), Malaysian have unique tradition, language and religion believe, the evidence show that Malaysian share similar cultural value. The only differences found among the races were in terms of religiosity, with Malay holding religious beliefs to be far more important than their Chinese and Indians counterparts. The results reflect Yusof (2012) findings regarding the shared values held by Malaysian. According to Yusof (2012), despite their different ethnic’s origin, Malaysian has streamed their values under a share wider socio-cultural environment.

The Malaysian population was estimated to have reached 26.1 million peoples by mid-2005 (The Economist, 2005). It was increased from 27.17 million in 2007 to 27.73 in 2008 and at 2009, there are 28.31 million (Malaysia, 2004b). Bumiputera made up 65.1 percent of Malaysian citizens, ethnic-Chinese 27.2 percent and Indians 7.7 percent (UNESCO-IBE, 2009). In the 2000 census, 94.1 percent of the total population of Malaysia were Malaysian citizens (Dana, 2010). In a multi-ethnic and multi-cultural country like Malaysia, national unity is the overriding goal in the formulation of socio-economic policies (Dana, 2010). The nation’s ideology, ‘*Rukun Negara*’ proclaimed in 1969 forms the basis for consolidation of national unity (Dana, 2010). Since the proclamation, it has provided direction for all political, economic, social and cultural policies and constitutes an important milestone in the development of education in Malaysia (Dana, 2010). Development in education was

furthered through: the National Philosophy of Education (NPE), which was established in 1988; the policy statement of the National Development Plan (NDP) in 1991 (UNESCO-IBE, 2009); and the New Economic Policy (UNESCO-IBE, 2009). The aspirations and principles of '*Rukun Negara*' are national unity, democracy, justice, equality, liberty, diversity and progress. The guiding principles to achieve these ends are a belief in God, loyalty to king and country, upholding the constitution, rule of law, and morality (Dana, 2010).

While Malaysia has not seen hostile clashes between its constituent ethnicities since the deadly 1969 riot, the recent times have seen several outbreaks of ethnic tensions. One such occurrence was in 1999 when the Suqiu (The Malaysian Chinese Organisations Election Appeal Committee) was established to appeal for the abolishment of all Bumiputera rights and the privileges that Malay in the country enjoy (Hing, 2004). In March 2001 clashes occurred between Malay and Indians in Kampung Medan, and the Hindu Rights Action Force (HINDRAF) demonstration occurred in November 2007 (Saravanamuttu, 2010). The HINDRAF movement was formed as a reaction to the perceived socioeconomic injustice and rights of the Indians to national equality in Malaysia (Bunnell, Nagarajan, & Willford, 2010). In many respects, interethnic relations and racial harmony has continued to preoccupy the present administration as certain political observers described this state of ethnic relations as a time bomb (Nagata, 1980, 1994, 2000) and has been seen as a real challenge in preserving the national unity of the country (Mutalib, 1993; Singh, 2009).

2.5 The Malay '*Adat*'

Malay is often regarded as Bumiputra ('son of the soil') (Sloane, 1999). As a bumiputera, the Malay was given the special rights and privileges on their motherland with other indigenous people as part a social contract (Sloane, 1999). In the context of this study, these terms are used to represent the ethnic groups in Malaysia (Jesudason, 1990). '*Bahasa Melayu*' (Malay language) is the national language in education and administration while English is still widely used, especially in the business sector (Jesudason, 1990). However, Chinese and Indian people prefer to use their own language, especially in their community as well as the other languages and dialects used within their own groups and tribes (Jesudason, 1990).

Islam is the official religion of the Federation of Malaysia. All Malay and some indigenous Bumiputera is Muslim (about 60 percent of the total population of Malaysia) (Dana, 2010).

All Muslim are bound by the Islamic laws according to the Quran (Dana, 2010). The Chinese, on the other hand, mainly follow the teachings of Buddhism and Taoism (about 22 percent of the total population of Malaysia) (Dana, 2010). The majority of Indian are Hindu (about 6 percent of the total population of Malaysia), with some Muslim included in their number (Dana, 2010). Christianity (about 9 percent of the total population of Malaysia) is practised by some Chinese, Indians and non-Muslim Bumiputera. Some indigenous groups are still practising their animist traditions (about 3 percent of the total population of Malaysia) (Malaysia 2004a). In addition, Malay embrace values such as hospitality, gentility, speaking softly, adherence to religious requirements, and neighbourly sharing of foods (Dooley, 2003). There are also other studies that found that the Malay is distinctive in their religiosity when compared to other ethnicities, such as the Chinese in Malaysia (Abdullah & Lim, 2001; Fountain & Richardson, 2005). This is because the Malay value system is based predominantly on Islamic beliefs and Islamic teaching values (Abdul Malik & Ismail, 1996).

It was documented that the state religion was Hindu and some of the Malay people were influenced by animism before the spread of Islam across the region. Eventually, the local people became to appreciate the egalitarianism of Islam - which they encountered in their interactions with traders from the Middle East - over that of the Hindu caste system (Ming Ng, 2012). However, many '*adat*' practices among Malay have continued to be seen as influenced by Hindu culture. An example of this is in the wedding ceremony when the bride and groom perform the bersanding (sitting in stage). This ritual has been critiqued by the '*dakwah*' (revivalist) group because it is seen as not properly observing Islamic teachings values (Ahmad, 2009). Ritual feasts or '*kenduri*' held for weddings are also regarded as wasteful by the '*dakwah*' group. In this sense, some '*adat*' rituals clash with Islamic values in terms of appropriate public behaviour for men and women, and in terms of notions of moderation which are espoused by Islam.

'*Adat*', the Malay language, and Islam, is all very influential in Malay culture (Karim, 1992; Sloane, 1999). '*Adat*' is defined as "the total constellation of concepts, rules, and codes of behaviour which are conceived as legitimate or right, appropriate or necessary" (Karim, 1992, p.14). Omar (2003, 2006) describes '*adat*' as a custom and tradition which serves as the basis for appropriate human behaviour. In general, '*adat*' controls values, norms and behaviours. '*Adat*' and Islam coexist as powerful influences in an individual's life (Dahlan, 1991; Goddard, 2001; Mohd Noor, 2006; Omar, 2003, 2006). '*Adat*' existed in Malay society

long before Islam was introduced to the country in the 12th century (Mutalib, 2008). ‘*Budi*’ is the essence of social relationships among Malay and is deeply embedded in Malay culture. It guides an individual’s behaviour in interactions with others, and Malay is expected to subscribe to this ideal behaviour. According to Dahlan (1991):

“Budi embodies all the virtues ranked in the systems of values of the Malay society . . . the structure of budi is composed of virtuous qualities, such as murah hati (generosity), hormat (respect), ikhlas (sincerity), mulia (righteousness), timbang rasa (discretion), malu (feelings of shame at the collective level), and segan (feeling of shame at the individual level)”. (p. 46-47)

Hormat (respect) provides one example of the ‘*budi*’ structure. In Malay culture it is more important to be respectful to the elders and those from a higher hierarchical position than to be independent, whereas in a Western culture independence is highly valued (Goddard, 2001). Not only does Malay have respect for the position each person holds in the hierarchy, honorific’s titles are commonly used to indicate respect for status. Malay are expected in the ‘*adat*’ to be courteous (*berbudi*) and gracious. As explained by Triantafillou (2005), central to Malay customs are “politeness, refinedness, and consideration of others” (p. 217). These essences shape behaviour in both social and entrepreneurial activities. These values do appear to contradict the entrepreneurial values of Western individualism because the essentials of courteous (*budi*) do not encourage aggressive ego centred behaviour.

2.6 Entrepreneurship development in Malaysia

Entrepreneurial activity has a long history in Malaysia and examples have been documented since the 14th century. Malay entrepreneurs have been actively involved in business since the Malacca Sultanate (Zafar Ahmad *et al.*, 2005). In the 1400s, Malacca was a regionally strategic trading centre (Zafar Ahmad *et al.*, 2005). Its location at the convergence of major trade routes, extending eastward to China and westward to India and Europe, made it an extremely important port in the region (Zafar Ahmad *et al.*, 2005). Therefore, circa 1400, Malacca became one of the wealthiest places in Southeast Asia, which in turn, became a target for many of Europe’s colonising powers (Jesudason, 1990). Malay entrepreneurship deteriorated after Malacca was colonised by the Portuguese in 1511, followed by the Dutch in 1648 and by the English in 1824 (Lie, 2000). In the Second World War, Malaya was

colonised by Japan and when the Japanese were defeated in 1945, the British took over Malaya, practicing the principle of divide and rule to enable the British to control the three major ethnic groups in Malaysia: Malay, Chinese and Indian (Zafar Ahmad *et al.*, 2005).

Under colonial rule, British administrators encouraged indigenous Malay to work the land, while the ethnic Chinese dominated the small business sector of Malaya (Dana, 2010). The social segregation is also evident in terms of work-related places of residence (Nagata 1974, 1979). The Indian communities were largely employed as rubber estate labourers, in port services, and railway and road construction (Nagata 1974, 1979). The Chinese were concentrated mainly in the tin mines and business sectors in urban areas, while the Malay were mostly located in lowland areas of paddy fields, remote subsistence farming, and east coast fishing (Nagata 1974, 1979). The different communities lived as isolated communities, socially and geographically apart from each other during the period of pre-independence and until the 1970's (Nagata 1974, 1979). The Malay political leaders were alarmed to see that their political supremacy was being challenged through the following three events (Nagata 1974, 1979).

Secret societies were the principal support network organisations of the Chinese immigrants. The Chinese entrepreneurs (*towkays*) were amongst the leaders of these secret societies and indirectly controlled the education and training of employees (Dana, 2010). The Chinese were given high status and places to live in urban areas, working as traders and receiving better education than the Malay and Indian (Dana, 2010). The principle of divide and rule policy was implemented until Malaysia gained its independence in 1957 (Zafar Ahmad *et al.*, 2005). This policy was politically and economically very much advantage to the British (Omar, 2003). The policy caused gaps to form in the social and economic spheres (Chin, 2003). Subsequently, inequalities between ethnic groups arose, especially among the Malay who believed they had been left behind in the overall economic growth (Kamarudin Mamat and Ramli Raya, 1990). As a result, tensions between the Chinese community and the Malay alliance sparked riots in which more than 2,000 people, mostly Chinese, died in 1969. The government declared a state of emergency (Kamarudin Mamat and Ramli Raya, 1990). In addition, evidence for the culture of entrepreneurship amongst the Chinese since the 15th century exists in Malaysia and has been inherited and developed to this day. The colonial interference of the 19th century has assuredly changed the socio-economic situation in

Malaysia and attempts to reverse this fact are regarded as part of the challenge towards achieving economic maturity for the nation.

According to Jomo, the NEP's main restructuring target was to raise the Bumiputera share of corporate stock ownership from 1.5 percent in 1969 to 30 percent in 1990 (Jomo, 2004). The government's data suggest that Bumiputera ownership rose to about 18 percent in 1990 and slightly over 20 percent in 2000 (Jomo, 2004). Malaysia has succeeded in reducing the incidence of poverty from 49.3 percent in 1970 to 5.7 percent in 2004 (Malaysia, 2006). In 1990, the Bumiputera equity share amounted to 20.4 percent of total corporate equity share and the holdings of other Malaysians stood at 46.8 percent and 25.1 percent for foreigners regardless of their citizenship. Although the Bumiputera have not achieved the 30 percent equity ownership target by 1990, their progress has been substantial when one compares their position in 1970 (Malaysia, 2006).

The NDP was introduced in 1991 as the successor to the NEP in the Second Outline Perspective Plan (OPP), executed between 1991 and 2000 under the Sixth Malaysian Plan (Malaysia, 1991). The National Development Policy replaced the New Economic Policy in 1990 but continued to pursue most NEP policies. All the Five-Year Malaysia Plans, starting from the Third Malaysia Plan (1976-1980) have placed special emphasis on the objectives and strategies pertaining to regional development. It was continued by the Fourth Malaysia Plan (1981-1985), Fifth Malaysia Plan (1986-1990), Sixth Malaysia Plan (1991-1995), Seventh Malaysia Plan (1996-2000), Eighth Malaysia Plan (2001-2005), and Ninth Malaysia Plan (2006-2010). Tenth Malaysia Plan (2011-2015) and Eleven Malaysia Plan (2016-2020) (Malaysia, 1991). The NDP is part of Second Outline Perspective Plan (OPP2-1991-2000) (Malaysia, 1991). Therefore mentioned target of at least 30 percent Bumiputera ownership continues to guide the strategy for restructuring the corporate sector (Malaysia, 1991). Malaysia's Vision 2020 can only be attained when Malaysian who is capable of meeting challenges, able to compete without assistance, able to learn and become knowledgeable, and to be honest, disciplined, trustworthy and competent citizens (Shamsul, 1999). Malaysia is now at the mid-point in its journey towards becoming a developed nation in 2020 and is just embarking upon the second 15-year phase (Malaysia, 2006). The launch of the Ninth Malaysia Plan has given new hope to the major players in industry. It has been forecast that RM20 billions of project development needs to be implemented to support Vision 2020 (Idris, 2008, 2011).

Entrepreneurship plays a very important role in this. Unless they are unable to produce entrepreneur of the highest calibre, the lofty objective of being a fully developed nation by 2020 will be in jeopardy (Abdullah, 2005). The Eleventh Malaysia Plan is the first of three five-year blueprints for the National Mission (Malaysia, 2006). This encapsulates policy direction and programmes, which are aimed at delivering the thrust of the Mission's philosophy. The National Mission will drive the design and priority of programmes, plans and budgets from the year 2006 onwards. Consistent and determined effort in the implementation and delivery of the National Mission will leave the nation well placed to fulfil its aspirations and join the ranks of developed nations by 2020 (Malaysia, 2006). Recognising the importance of self-employment in employment creation and economic growth, efforts will be intensified to create more self-employment opportunities (Malaysia, 2006). Business opportunities for self-employment and entrepreneurship include petty trading, Small Medium Enterprises (SME's), agriculture and services (Malaysia, 2006). The inculcation of entrepreneurial values and changing the mind-set so that self-employment is viewed as a viable alternative to salaried employment will be intensified. In addition, serious attention is being paid to entrepreneurial studies in the Ninth Malaysia Plan (2006-2010) to support the economic development in Malaysia through entrepreneurship.

Through the establishment of more than 20 agencies, the government tried to promote the idea of people becoming entrepreneurs (Kamarudin Mamat and Ramli Raya, 1990). Immediately after the 13th May 1969 tragedy, the government realised that a determined effort was needed to enhance profound interethnic relations (Guan 2000). However, with various incidences of racial crisis such as the Kampong Medan incident in 1998, the Al-Maunah insurgence in 2000, and the Kampong Rawa tragedy in 2001, to mention a few, pessimism grew among many social scientists regarding the degree of national integration that would be possible in Malaysia (Hari Singh 2001; Tate 2001). In other words, the development of modern entrepreneurship in Malaysia became important after the riot (on May 13th, 1969) (Kamarudin Mamat and Ramli Raya, 1990). After the post-election racial riots of May 1969, the government was compelled to review its overall policy on national unity and national integration (Rajendran, 2005). This led to the promulgation of the Malaysia National Ideology '*Rukun Negara*', the Constitutional (Amendment) Act of 1971 and the introduction of the New Economic Policy (Rajendran, 2005).

In Malaysia, entrepreneurship has undergone a period of rapid growth in the last 10 to 15 years. It is acknowledged to be a critical area that provides vital support to the process of economic development in achieving a developed nation status (Chan & Pearson., 2002). As a result of the government's efforts to increase socioeconomic status and promote an equitable distribution of wealth, especially among Malay through the Bumiputera Commercial and Industrial Community, the perceived importance of entrepreneurship and entrepreneurial intention and practices development has become much more widespread (Mahathir, 1993; Ariff and Abu Bakar, 2003).

2.7 Conclusion

This chapter has presented the background to this research project in terms of Malaysia's location and abbreviated history, its cultural origins and political history and current leadership. As a developing country, Malaysia's recent economic policies have been designed to narrow income inequality among the three major ethnic groups, and the state plays a major role in promoting Malay interests in attempts to reduce Malay perceptions of their economic disadvantage. As this chapter has outlined, entrepreneurship is promoted by the government as a prominent way of advancing Malay interests and encouraged the Malay to participate in the Malay entrepreneurial movement. This means that the Malay entrepreneurs and the role they play in the economy and in supporting Malay interests in the public sphere is beginning to gain greater recognition by the state, while political and cultural aspects will continue to have significant impact on the progress of Malay entrepreneurs in the country. The next chapter moves to discuss a wide range of literature on entrepreneurship, Islam, culture, and entrepreneurial intention and practice of the Malay entrepreneurs within Malaysia's context.

As this chapter has outlined, entrepreneurship is promoted by the government as a prominent way of advancing Malay interests and encouraged the Malay to participate in the Malay entrepreneurial movement. This means that the Malay entrepreneurs and the role they play in the economy and in supporting Malay interests in the public sphere is beginning to gain greater recognition by the state, while political and cultural aspects will continue to have significant impact on the progress of Malay entrepreneurs in the country. Given the importance of cultural values to Malay, how then, might culture that fosters traditional outlooks stimulate Malay entrepreneur's entrepreneurial intention and practice. This raises important questions about the link between cultural values and entrepreneurship. This link has its roots in the history of entrepreneurial intention and practice background in Malaysia,

and the concept of Malay entrepreneurship. To further appreciate this connection between cultural values and entrepreneurship in Malaysia, one has to understand the role of the National Economic Policy or affirmative action policy to assist the Malay entrepreneur's entrepreneurial intention and practice development after independence. The next chapter moves to discuss a wide range of literature on entrepreneurship, Islam, culture, and entrepreneurial intention and practice of the Malay entrepreneurs within their business environment in Malaysia.

CHAPTER 3

LITERATURE REVIEW

3.0 Introduction

Chapter 3 examines the literature on entrepreneurship, culture, Islam, and entrepreneurial intention and practice. Chapter 3 also outlines Smircich's arguments concerning the different ways in which culture has been researched as variable, and how it can alternatively be researched as root metaphor. This understanding of different approaches to researching culture is significant because it can assist in reframing how we research and theorize entrepreneurship. Moreover, the root metaphor perspective provides a different outlook in understanding Malay entrepreneurial intention and practice. Consequently, chapter 3 set out specific research questions for this study.

3.1 Definition of entrepreneurship

Until today, no definition of entrepreneurship has been agreed in entrepreneurial research (Brush, 2006; Kirby et. al., 2003). Most researchers circumvent the problem by creating their own definitions of entrepreneurship, entrepreneurs and small businesses. Entrepreneurship has multiple meanings (Bryman, 2012; Bygrave, 2007). Entrepreneurship and enterprise derive from similar roots (Chell, 2007); the term entrepreneur is French word that is '*entreprendre*' in original literal meaning might translate as one who takes between (Deakin, 1999). It has connotations with small business ownership and management (Carland et al., 1984). The French economist most commonly credited with giving the term this particular meaning is Jean Baptiste Say. He theorised that an entrepreneur was a coordinator and supervisor of production (Deakin, 1999; Carland et al., 1984). While, Gibb (2002, 1997) view an entrepreneur is someone who markedly demonstrates enterprising attributes. In the 20th century, economist Joseph Schumpeter described entrepreneurs as the creation of new products and processes (Schumpeter, 1971).

To date, many definitions of entrepreneurship have been mooted and accepted (Low & MacMillan, 1988). Definitions commonly quoted by entrepreneurship researcher state that, entrepreneurship is the process of creating new business activity (Low & MacMillan, 1988). Many of the researches have focused on the men entrepreneurship than women entrepreneurship. Kuratko & Hodgetts (2007) contributed to entrepreneurship theory.

According to Chowdhury (2008), the conventional theories and models of entrepreneurship have not been succeeded in providing solutions to many business malpractices and unethical social problems that caused sufferings to mankind.

3.1.1 Entrepreneurship from economic perspective

The concept of entrepreneurship is very broad. It represents entrepreneurial activities for the successful conduct of operations in an enterprise (Chowdhury, 2008). Entrepreneurs usually try to identify lucrative business opportunities and exploit these by applying their knowledge, competence and experiences for attaining personal and organizational objectives and goals (Kuratko & Hodgetts, 2007). There are a number of features and characteristics to recognize the entrepreneurial activities of an entrepreneur.

Research in entrepreneurship originates in economics. For economists the main question is what happens when entrepreneurs act, i.e. the net effects of the actions of the entrepreneur upon the general economic system (Jones, 2004). This statement highlights the relationship between entrepreneurship and economic growth (Jones, 2004). Entrepreneurship plays a central role in the economic development process and has received much attention from academics and policymakers (Pistrui & Sreih, 2010). The enterprise culture is founded on the premise that entrepreneurship is the engine that drives the economy (Greve & Salaff, 2003; Sekaran & Bougie, 2010).

3.1.2 Entrepreneurship from sociological perspective

Sociologists have enriched entrepreneurial knowledge, especially in the theories and models of entrepreneurship propounded over the decades (Mair and Marti, 2006). Max Weber (1864–1920), Emile Durkheim (1858–1917) and Everett Hagen (1962) are a few of the prominent sociologists to have made an impact in entrepreneurship studies (Mair and Marti, 2006). Social entrepreneurship has been acknowledged as an important factor in regeneration and economic growth, particularly at the regional development level (HEA & NESTA, 2007). The concept of social entrepreneurship is still poorly defined and its boundaries to other fields of study remain blurred (Mair and Marti, 2006). Thomas & Mueller (2000) defined social entrepreneurs as people with similar behaviours to conventional entrepreneurs but operates in the community and is more concerned with caring and helping than with making money. Social entrepreneurship does not generate a profit (Chell, 2007). They are

entrepreneurs with a social mission (Davidsson, 1995). In addition, Myers (2009) extends it to those in corporate social responsibility, co-operative and non-profit centres of expertise.

A prominent example is cited in the literature, namely the global efforts of Ashoka, founded by Bill Drayton in 1980, to provide seed funding for entrepreneurs with a social vision, the multiple activities of Grameen Bank, established by Professor Muhammad Yunus in 1976 to eradicate poverty and empower women in Bangladesh (Mair and Marti, 2006). The highly successful Grameen Bank in Bangladesh provided credit to the poor to help them move out of poverty (Ali Ghoul, 2010). Lastly, the use of arts to develop community programs in Pittsburgh by the Manchester Craftsmen's Guild, founded by Bill Strickland in 1968 (Mair and Marti, 2006).

3.1.3 Entrepreneurship from psychological perspective

The academic study of entrepreneurial motivation started some fifty years ago and has generally been dominated by approaches based on the broad social sciences (especially social psychology) rather than purely economic studies (Karp, 2006). According to Dequech (2003: p.465), “psychology is the scientific study of behaviour”. Hence psychologists in entrepreneurship attempt to discern distinct behaviours and characteristics that distinguish entrepreneurs from non-entrepreneurs. The characteristics commonly associated with entrepreneurs include: innovation, risk taking, independence, diligence, self-confidence and locus of control (Amabile. 1983).

3.1.3.1 Need for achievement

McClelland's need for achievement theory is still widely respected in the entrepreneurship literature (Lewis, 2001). It has been cited in the majority of the small business literature as covering the fundamental traits associated with successful entrepreneurs. The personality trait theory (Harvey, 2005) suggests individuals with a high need for achievement have a strong desire to be successful and are thus more likely to behave entrepreneurially as a consequence. These people tend to take immediate responsibility for tasks, display initiative and are inclined to plan and control events. They demand concrete feedback about their level of performance and are among “those who look to solve problems themselves, set targets, and strive to achieve these targets through their own efforts” (Cromie, 2000: p. 17). They are attracted to entrepreneurship and are more successful than other kinds of entrepreneurs (Mullin & Forlani, 2005).

They will choose situations that are characterised by individual responsibility, moderate (not high) risk-taking, using of new technology and keen anticipation of future possibilities (Kirby et.al, 2003). They accept responsibility for the decisions they make and take credit for the solutions they provide for problems (Deakin and Freel, 2003). Hansemark (1998) points out the motivation to achieve are based on expectations of doing something better or faster than anybody else or to improve on their previous accomplishments. Conversely, the low need of achievement is associated with low competence, low expectations, an orientation towards failure, and a tendency towards self-blame and low inspirations (Neergaard and Ulhoi, 2007).

3.1.3.2 Need for autonomy

According to Lumpkin and Dess (1996) autonomy refers to the independent action of an individual in carrying an idea or a vision through to completion. People who are endowed with this characteristic prefer or need to do things through their own efforts. As a result, they actively seek situations and environments which allow them to do their own thing and also ready to take responsibility for the results (Henry et al., 2003). They value individualism and freedom more than either the general public or managers and they have a dislike of rules, procedures and social norms (Karp, 2006). In other words, entrepreneurs rebel against bureaucratic structures that are often characterised by strict rules and regulations and they are able to see more potential benefits and they need more freedom of thought and action in order to maximise their skills (Henry et al., 2003).

3.1.3.3 Creative and innovation thinking

Shackle indicated that creativity is an important element in the entrepreneurship process (Deakin and Freel, 2003). Creativity is the ability to bring something new into existence (Webster, 1976). It is a process encompassing areas such as accumulation of knowledge and the reflection, development, and evaluation of an idea (Deakin and Freel, 2003). Creative people tend to exhibit particular characteristics (Cromie, 2000). According to Amabile (1983), a product or response will be judged creative according to its novelty, appropriateness, usefulness, degree of correctness or value to the heuristic, rather than algorithmic, task at hand. "Innovation is a key part in the entrepreneurial process" (Kuratko and Hoggets, 2004: p. 138). An entrepreneurial opportunity can be defined as a feasible, profit-seeking, potential venture that may provide an innovative new product or service to the market, improve an existing product/service, or imitate a profitable product/service in a less-than saturated market (Singh, 2000).

3.1.3.4 Risk taking

Some analysts (McClelland, 1961; Meridith et al., 1982; Gartner, 1990; Cunningham and Lischeron, 1991) have judged risk taking as a major entrepreneurial characteristic in the entrepreneurship literature. Risk taking propensity refers to the willingness of an individual to employ either risk taking or risk avoidance strategies when confronted with risky situations (Gurol and Atsan, 2006). Classic economic theory suggests that entrepreneurs are risk-takers by the very nature of their activities and roles in economy and society. It is clear that entrepreneurs cannot be averse to risk (Kirby, 2002, 2003). Individuals who are willing to accept the uncertainty and risk associated with being self-employed as opposed to settling for the refuge of jobs within organisations are often considered to be entrepreneurs (Lee and Peterson, 2000). Another important finding was that entrepreneurs are more likely to take calculated risks than managers, teachers, and civil servants (Cromie, 2000). In other words, individuals need to display awareness and persistence in risk-taking in order to be the successful entrepreneurs who help form the basis of the high risk high return concept in business.

3.1.3.5 Locus of control

Locus of control is characteristic is considered important by some researchers (McClelland; 1961; Brockhaus and Horwitz, 1986; Gartner, 1990; Caird, 1990; Timmons, 1994; Hansemark, 1998). Locus of control theory originated in a work by Rotter in 1966 which focused on individuals. According to Rotter, internal control relates to learning, and thus motivates and supports pro-activity, and external control impedes learning and encourages passivity. The internal locus of control has been identified as an important characteristic of potential entrepreneurs. A high internal locus of control means that people need to be in control of their own environment, to be their own boss (Deakins and Freel, 2003). They believe that the achievement of a goal is dependent on their own behaviour (Kirby, 2004) and they control their environment by the actions they take (Cromie, 2000). Individuals with a heightened sense of control are also more likely to have a clear vision of the future and long-term business development plans (Denzin, & Lincoln, 2005). Robinson et al., (1991) stated that internal control leads to a positive entrepreneurial attitude and that most students who receive entrepreneurial knowledge may develop a higher level of control and self-efficiency. High levels of self-confidence have been suggested in many studies to be a prevailing characteristic in Malay entrepreneur's entrepreneurial intention and practice towards business success.

3.2 Conceptualising of Cultures: Smircich's approach as social constructionist theorising

Cultures are important influences on Malay entrepreneur entrepreneurial intention and practice activity, just as they are on all social behaviours. In industrialised nations, such as the United States, for example, it has even been claimed that the national culture, with its strong adherence to entrepreneurship, promotes a robust economy (Thomas & Mueller, 2000). To arrive at an understanding of how Malay construct and identify with certain entrepreneurial behaviour values, it is important to understand the multiple influences that religion, ethnic culture, and entrepreneurial intention and practice have in the lives of these Malay entrepreneur. Studies of organisational culture proliferated in the late 1970s and early 1980s, and marked a sea change in organisational studies generally and organisational communication studies in particular (Putnam, 1983).

Researchers became much more interested in studying subjective life in organisations, changing their focus from studies of structure, resources and other “objective” phenomena that were deemed to be central in determining organisational productivity (Deal & Kennedy, 1982), to the values and communicative practices that individuals and groups constructed in everyday organisational life (Cheney, 2000). Studies of organisational culture proliferated in the 1980s and 1990s, and the concept was studied from many different perspectives, notably, from organisational psychology (Hofstede, 1991) anthropology (Geertz, 1973), management studies (Alvesson, 1995; Deal & Kennedy, 1982; Martin, 2002) and organisational communication studies (Putnam & Pacanowski, 1983). Organisational culture has become an increasingly important part of entrepreneurship studies since the turn of the millennium (Dana, 2007; Davidsson, 1995; Freytag & Thurik, 2010; McGrath & MacMillan, 1992).

Several diverse theoretical perspectives are now at work in studies of organisational culture, including Malinowski's functionalism, and Radcliffe-Brown's structural-functionalism (as cited in Smircich, 1983). While the movement to study organisational cultures was greatly influenced by the interpretive turn in organisational studies (Putnam, 1983), variable-analytic and post positivist approaches also proliferated in the 1980s, to the point where Smircich & Calas (1987) were prompted to declare that studies of organisational culture were dominant but dead in as much as the concept had been assimilated into mainstream organisational studies without any major paradigmatic shift. However, despite such dismal pronouncements, studies of organisational culture continue to proliferate and demonstrate great diversity of

theoretical perspective. For example, contemporary studies of organisational culture are now significantly informed by discourse-centred perspectives (e.g., Kirby, Medved, Jorgenson & Buzzanell, 2003), but variable-analytic approaches to understanding the role of culture continue to proliferate, especially in studies of entrepreneurship. Smircich's (1983) perspective therefore continues to be useful in illuminating the diverse cultural phenomena that construct entrepreneurialism.

In other words, culture can be seen as one variable among others, such as structure, material resources or technology that can affect organisation's productivity. For instance, the perspective assumes that by setting the right culture in place, an organisation is able to enhance loyalty and productivity in employees (Kyro and Tapani, 2007). Researchers who come from a functionalist perspective are concerned with how cultural change can increase organisational effectiveness and financial performance (Larrinaga-Gonzalez, 2007). In stark contrast, for writers who explore the remaining three themes, organisational cognition, organisational symbolism, and structural and psychodynamic perspective, culture is treated as a root metaphor for organisations. Coming from hermeneutical and phenomenological paradigms, these researchers stress the social construction of organisations and their symbols, assumptions, and meanings (Smircich, 1983). Next the researcher briefly describes culture as a variable concept before explaining the culture as a root metaphor.

3.3 Conceptualising entrepreneurship: A culture as a variable perspective

Smircich's (1983) view of research that adopts a culture as a variable approach is that it treats culture as something that can be objectively measured and treats values as residing within organizational structure. Thus, the culture as variable approach focuses what the organisation has. That is, there is an ontological separation between organization and culture: they are seen as distinct phenomenon, and an organization can be seen to have a culture in much the same way that it has a hierarchy, human resources or a physical location (Deal & Kennedy, 1982). For instance, classic work on corporate culture has focused on "strong" versus "weak" cultures in organizations (Deal & Kennedy, 1982).

Smircich (1983) asserts that when culture is treated as a critical variable, the culture itself is thought to be able to predict certain intended outcomes. For example, by examining how variable "X" (values, norms, behaviours, etc) impacts or influences variable "Y" (productivity, performance, etc), specific measures can be adopted in order to achieve the

desirable result (Y). Therefore, in terms of the connections between these attributes, research has focused primarily on how culture change can increase organisational productivity and effectiveness. Researchers who build on Hofstede's (1984) study of culture commonly situate themselves within this perspective (See, for example, McGrath et al., 1992; Swierczek & Quang, 2004).

Much work on entrepreneurship has its origins in various theoretical disciplines such as economics (Schumpeter, 1971), psychology (McClelland, 1961) and sociology (Weber, 1976). These disciplines have also been influential in informing modern theorising on the topic. In economics, Schumpeter (1934, 1939) examined entrepreneurship in terms of its contribution to innovation and economic development. Knight (1921), on the other hand, developed theories on risk and uncertainties which are often associated with entrepreneurship. This is because the decision to start a business is a decision that involves risk and risk taking attitudes. Kirzner (1973) added ideas on competition, with the focus on exploration and exploitation of opportunities which are the essence of entrepreneurship. In addition, enterprises create value and competitive advantage by identifying opportunities in the environment. These studies and the conclusions they drew about entrepreneurial intention and practice activities were undoubtedly influenced by the capitalist contexts in which they were conducted, contexts which place considerable value on materiality, achievement, and success.

In general, the work of early economic and management thinkers falls within the culture as a variable approach (Kirzner, 1973; Knight, 1921; McClelland, 1961; Schumpeter, 1934). Treating culture as a critical variable, such research considers ways to manage the culture that consists of several attributes (values, norms, and behaviours) for business and economic development. As Smircich's (1983) points out, the search for a predictable means for increasing performance in an organisation underlies this perspective. Indeed, within the economics perspective there is a tendency to focus on how entrepreneurial intention and practices values can be harnessed to maximise productivity and contribute to social economic growth. In this way, entrepreneurial values that is the culture itself (or what might be viewed as cultural variable X) will influence variable Y (such as productivity). Here, the concern is to establish a relationship with cultural variables so as to promote efficiency in business (Alvesson, 2002).

After the foundations for the study of entrepreneurship were laid by economic theorists, researchers from other disciplines such as psychology also began to conduct research in entrepreneurship. McClelland (1961), for example, proposed that entrepreneurs were driven by a high psychological need for achievement – a perspective which again treats culture (in this case the psychological need) as a variable. Many scholars have drawn on McClelland's need theory, using it to investigate the connection between entrepreneurship and achievement need. For example, Wu, Matthews, and Dagher's (2007) study in the USA found a positive relationship between high needs for achievement and persistence in entrepreneurial pursuit. Entrepreneurial values, such as the need for achievement, underpin theories about a causal relationship between individual achievement and business success (Carragher, Buchanan, & Puia, 2010). Unstated and studied in such research, of course, is how American cultures of individualism and competitiveness – might themselves mould those entrepreneurial intention and practices attributes which create and sustain entrepreneurial perseverance which is the object of study. In the next section the researcher outline how Islam has been treated as a variable in entrepreneurship research.

3.3.1 Culture as a variable dealing with Islam

In order to understand how the culture as a variable perspective has been applied to Islam, the researcher focuses on how scholars have explored the connection between Islam and entrepreneurial success. Several studies from various social science disciplines have examined the relationship between Islam and organisational life, associating Islam with several key variables including, among others, business ethics (Rice, 1999), socially responsible business practices (Graafland, Mazereeuw, & Yahia, 2006), work values (Parboteeah, Paik, & Cullen, 2009), and product consumption (Shafie & Mohamad, 2002). Such research studies suggest that Islam plays an important role in all spheres of society. According to Zapalska, Brozik, and Shuklian (2005), the economic system in Islam is distinct from the capitalist and the socialist systems in that the entrepreneur's business activity is guided by Islamic tenets. For example, in contrast to the capitalist system, Islam does not encourage the pursuit of materialism. Consequently, excessive individual profit motive is not the driving force in Islamic business. Instead, under the Islamic system, the principle of morality encourages a balance between spiritual and material life (Zapalska et al., 2005).

Islam is a complete code of life that promotes peace, harmony, self-accountability, rationality, social justice and prosperity to the Muslim (Nawaz, 2009). It emphasizes on honesty, transparency and proper use of available resources. It provides guidelines for building up a welfare oriented just society. Entrepreneurship is crowned with success when hard work, commitment and achievement orientation are associated with honesty, integrity and moral values, which basically accrue from the teachings of Islam (Nawaz, 2009). Islamic entrepreneurship carefully avoids undesirable hoarding, unkind treatment to employees and unfair dealings with customers. Attaining the satisfaction of Allah SWT, maximization of social welfare, proper distribution of wealth and protection of national interest are the encouraging forces of Islamic entrepreneurship (Oukil, 2013; Chowdhury 2008).

The base of Islamic entrepreneurship is the lessons from the Holy Quran and Sunnah. The role of Islam is that it imposes some restrictions of doing business for Muslim, while behaving religiously (Oukil, 2013). Islamic sway of entrepreneurship warrants the performance of entrepreneurial activities within the framework of Islamic ideals and philosophical foundations. When entrepreneurs play their role in the society having imbued with Islamic ideology to develop a peaceful and prosperous society, Islamic entrepreneurship emerges. This type of entrepreneurship makes concerted efforts to achieve the enterprise goals by meeting the genuine expectations of the stakeholders. Fair dealings and transparent handling of managerial operations are the binding blocks of Islamic entrepreneurship. In essence, knowledge of Islamic management and Islamic financial system provide guidelines to follow Islamic entrepreneurship. The strong influence of super-ego and Islamic moral values enable the Islamic entrepreneurs to make ethical and sound decisions that aims at achieving long-term welfare of the society (Chowdhury, 2008).

For researchers working in the culture as variable perspective Islam it is treated as a variable. For example, Parboteeah et al. (2009) examine the relationship between major religions and extrinsic and intrinsic work values. According to them, intrinsic work values consist of items that foster personal growth and a sense of self-fulfilment, whereas extrinsic values are related to survival needs of the job or material aspects. Their study identified a positive relationship between Islam and both these work values. Likewise, Parboteeah et al. (2009) research supports the notion of culture as a variable. Its concern is to explain the relationship between the Islamic beliefs of the worker respondent, and the work values in the organisation. Their work shares a culture as variable conception of the organisation-culture relationship in that it

seeks to cluster scores on questionnaires through factor analysis into variables, and searches for work value similarities in order to draw conclusions about effective management, especially in multinational organisations.

Another example of research from the culture as a variable perspective can be found in Ghadanfar et al.'s (2006) study in the Netherlands. Ghadanfar et al.'s (2006) survey of 50 Muslim entrepreneurs found that, despite the positive view of conducting business in an ethical and responsible manner, these entrepreneurs demonstrated a lack of ethics in their real life business practices. . Ghadanfar et al.'s (2006)'s study examines the relationship between Islamic belief and intensity of religious practices such as praying, attending the mosque, and religious study, in order to identify the relationship between Islam and socially responsible business conduct. When examined in relation to Smircich's (1983) concept of culture as a variable, Graafland et al.'s study presents a deterministic view of social behaviour that seeks to predict a relationship between Islam and ethical business behaviour. Their study claimed that religiousness does not lead to ethical behaviour (Ghadanfar et. al. (2006).

Also adopting a position which examines Islam from a culture as a variable perspective is Yaghi's recent (2009) study of Islamic values. Yaghi discussed the influence of Islamic values on managerial leadership in non-profit organisations in the US. His study revealed that nine Islamic values are used by the respondents to guide their decision-making: solidness, empowerment, 'syura' (consensus), compassion and mercy, responsibility and accountability, justice and mercy, practicality, inclusiveness, and civility. Yaghi's (2009) study exemplifies how contemporary studies of organisational culture continue to be concerned with identifying cultural variables in order to understand human behaviours in organisations. Consistent with the culture as a variable approach, Yaghi's (2009) study attempted to explain the relationships among religious values and behaviours as variables, and organisational decision-making processes. Expressed differently, the approach is underpinned by deterministic and causal view of what influences decision making – that is it is caused by an external something whether it is religion, culture, entrepreneurial intention and practice, or social environment. Yaghi's (2009) research thus holds an objectivist view of reality – that is, one reality (the cultural variable) is seen as existing independent of the research process (Denzin & Lincoln, 2000, 2003; Schwandt, 2000, 2003). Thus the study continues to hold onto the much-criticized idea (Smircich & Callas, 1987) that social/cultural reality (in this

case the Islamic values mentioned above) can be identified, tested, explained, and can potentially be controlled to achieve organisational ends.

One might have imagined that the proliferation of perspectives on organisational studies and gender (Ashcraft & Mumby, 2004) would have contributed to considerable complexities in how entrepreneurial identity is researched and theorised in studies of entrepreneurship. However, like Islam and Malay culture, entrepreneurial identity is often also treated as a variable in such research. In another relatively recent study of Muslim entrepreneurs, this time in the UK, Altinay (2008) found that Muslim entrepreneurs of Turkish origin faced greater challenges in adapting their entrepreneurial behaviour to a secular country. Altinay suggests that Turkish entrepreneurs need to be flexible in their choice of business activities in order to compete with other (non-Muslim) entrepreneurs, ignoring how this proposition may not be effective for those Muslim who strongly abide by their religious prescriptions. Altinay's findings also treat Islam as a factor external to entrepreneurship that can impact specific behaviours, such as advice-seeking. Therefore, the study also helps perpetuate the treatment of culture as a variable in that entrepreneurial behaviours - such as borrowing from banks, recruiting employees, market segmenting and advice-seeking - are seen as variables in explaining the relationship between religious belief and action. Next, the briefly demonstrate how the culture as variable perspective also continues to persist in organisational studies of Malay culture.

3.3.2 Culture as a variable dealing with Malay culture

The few studies that explore Malaysian culture and organisational life are based in Hofstede's work and are couched in functionalist terms in that they focus on deterministic relationships and position culture as an internal variable that can be managed in support for organisational goals (Smircich, 1983). The aim of understanding culture from this perspective is to produce useful knowledge that can be generalised across a wider sample and which is valuable to an organisation in that managers can adopt appropriate cultural strategies for improved organisational effectiveness (Smircich & Calas, 1987). Growing out of cross-cultural or comparative management research, Hofstede's (1980, 1984, and 1991) cultural dimensions have been extremely influential in claiming the link between work-related values and national culture. Drawing from this, Malaysian social science scholars have positioned their studies in terms of ethnic value differences amongst the Malay, Chinese, and Indian (Abdullah, 1996, 2001; Idris, 2011; Mud. Jury, 2009; Syed Azizi, Saufi & Chong, 2003).

Thus, under Hofstede's dimensions of culture, Malay are generalised as adhering to the '*budi*' cultural system and this is used as an independent or explanatory variable which influences Malay behaviour. In addition, Abdullah (1996, 2001) is commonly cited as having researched workplace values amongst Malay, Chinese, and Indian in Malaysia. His study which is based on Hofstede's framework describes the collectivistic, relationship-oriented, and hierarchical culture that lies in Malay society and clearly demonstrates the culture as a variable approach, which identifies the common set of shared values in a particular society. This manifestation of cultural values is used to explain work-related values and thus exemplifies the notion of what the society has. Social sciences scholars have concluded that in order for foreign and multinational organisations to communicate and function effectively in Malaysia, local cultural values such as respect for seniors/elderly people, and cooperation need to be adopted by and adapted into an organisation (Abdullah, 2001). One might have imagined that the proliferation of perspectives on organisational studies and gender (Ashcraft & Mumby, 2004) would have contributed to considerable complexities in how entrepreneurial intention and practice is researched and theorised in studies of entrepreneurship. However, like Islam and culture, entrepreneurial intention and practice is often also treated as a variable in such research.

3.3.3 Culture as a variable dealing with entrepreneurial intention and practice

According to various studies on entrepreneurship, there is a clear indication that the level of entrepreneurship activities in nations is positively linked to their economic development. In addition, in former communist countries, entrepreneurship has played a significant role in the transition from a government controlled economy to a market economy. There has been a steady rise in the number of entrepreneurship studies conducted in different geographical locations focusing on the location specific antecedents, mainly gender and culture. At the same time since the publication of articles by Shapero (1982), Bird & Brush (2000), and Katz and Gartner (1988), a growing number of studies have been published focusing on entrepreneurial intent because of a growing interest in behavioural factors prodding individuals to become entrepreneurs. Individual perceptions, cognition and intention were the central themes through these early breakthrough studies. Earlier studies on behavioural aspects of entrepreneurial propensity focused on individual characteristics. Research conducted on entrepreneurial intention and practice has resulted in the development of various theories and models, including the theory of planned behaviour (Ajzen, 1991),

Krueger's model of Entrepreneurial intent (Kickul et al., 2001), the entrepreneurial event model (Shapero, 1982; Shapero and Sokol, 1982), and Davidsson's model (Davidsson, 1995).

Entrepreneurial intention is defined as the intention of a person to start a new business (Thompson, 2009). It is the first step in understanding entrepreneurship as it is the first step in finding and exploiting opportunities (Garner, Shaver, Gatewood & Katz, 1994). The literature on entrepreneurial intent is largely influenced by two theories: The Theory of Planned Behaviour (Ajzen, 1991), and Entrepreneurial Event Model (Shapero & Sokol, 1982). In the Entrepreneurial Event Theory (EET), the entrepreneurial intent is dependent on three factors: perceived desirability; perceived feasibility; and propensity to act (Shapero and Sokol, 1982; Krueger 2000; 2009). The first factor, perceived desirability relates to how attractive it is to an individual to become an entrepreneur and is an indication of an individual's propensity to own their own business (Shapero, 1982). The second factor, perceived feasibility describes the individual's perception of their chance of starting their own business (Shapero, 1982). Finally, propensity to act refers to an individual's willingness to take action once they decide they want to become an entrepreneur (Shapero, 1982).

Another explanation for culture difference in risk decisions is the Regulatory Focus Theory (Higgins 1997, 1998), which explains individuals use two mechanisms to self-regulate when pursuing goals. The first one focuses on promotion which is centred in the person's dreams and aspirations leading to strategies that are eagerness oriented (Haws et.al. 2010). The second one focuses on prevention, which emphasizes a person's duties and obligations, and uses strategies that are vigilance oriented (Haws et al., 2009). Relating this theory with Malay entrepreneur entrepreneurial intention and practice would mean that Malay entrepreneur who are eagerness oriented are more inclined to take entrepreneurial risks with a sizable positive outcome, which also typically indicates bigger risks such as innovative high tech companies. However, prevention oriented entrepreneurs tend to pursue opportunities with smaller risks, with low failure rate and a smaller possibility of a bad outcome such as retail stores.

Despite the extensive research on entrepreneurial intention and practice, there is a growing sense as well as concern that empirical findings have often been inconclusive showing the relationship between entrepreneurial intention and practice, and its antecedents (Perren & Jennings, 2005). It has been suggested by a number of studies that cultural variables as well as gender differences may have played an important role in the lack of conclusive empirical

results. As a result of these findings and observations by various scholars, this studies attempts to explore the nature of the relationship of entrepreneurial intent to the two major determinants of culture and entrepreneurial intention and practice, while focusing on a specific geographical area, Malaysia, which is believed to have one of the most diverse populations around the world. In addition to the above, two other factors were examined by the study in order to ascertain the level of their influence on the intention to start one's own business; first, family support as it is commonly believed that family ties are strong in this region of the South East Asia and tend to influence the individual family member decisions, and second the effects of gender related risk factors on entrepreneurial intent.

Scholarly literature on entrepreneurship is based in a number of disciplines, and grounded in a range of theoretical frameworks (e.g., Ahl, 2004, 2006; Buttner & Moore, 1997; Carter, 2000; Essers & Benschop, 2007; Inman, 2000; Loscocco et al., 1991; Manolova et al., 2008; Mirchandani, 1999). Research on entrepreneurship became popular in the early 1980s (Hisrich & Brush, 1984; Moore & Buttner, 1997; Ogbor, 2000). However, most of this research focuses on entrepreneurs in Western countries and most studies are grounded in Western theories and concepts such as personal achievement and wealth generation which are treated as values endemic to all entrepreneurs. Again, the static positioning of these values as supposedly common to all entrepreneurs and essential for entrepreneurial intention and practice is consistent with a culture as a variable perspective (Hisrich & Brush, 1984; Moore & Buttner, 1997; Ogbor, 2000).

The argument that specific business qualities are desirable and important in contributing to entrepreneurial intention and practice success is illustrated in several studies underpinned by the functionalist perspective, and which often frame women as deficit, needing to achieve standards that have been set and constructed by men. Studies from the USA have claimed that entrepreneurs are weak in finance, marketing, information technology, organising and planning capabilities (Hisrich & Brush, 1983; Nearchou-Ellinas & Kountouris, 2004). These claims are reinforced by Dhaliwal and Khangis's (2006) study of Asian entrepreneurs in the UK. They also argued that entrepreneur weakest skills are in the finance and marketing areas. In a separate study, Morris, Miyasaki, Watters, and Coombes (2006) discovered that entrepreneur is deficient in selling abilities. All of these researchers support the notion that in order to achieve success, Malay entrepreneurs must develop adequate business and management skills that they do not already have. Therefore, business attributes are seen as

tools for increasing business performance and the normative standard for business success is grounded in business and management concepts. When perceived this way, business skills are presented as another variable that can be managed and changed, in this case by Malay entrepreneur entrepreneurial intention and practice, to achieve particular ends.

Much has also been written about gender differences between male and female entrepreneurs. For example, comparative gender researchers (Kalleberg & Leicht, 1991; Watson, 2003) examine “the similarities and differences in men and women’s business performance”. “By asking how women entrepreneurs are different from men entrepreneurs, this approach seeks to predict determinants of business success, such as growth in earnings, in order to provide an explanation for business performance and link such success to gender characteristics” (Watson, 2003). More importantly, such studies continue to perpetuate the idea that entrepreneurial standards are set by western country. Many studies of entrepreneurs thus present entrepreneurial intention and practice as a variable which explains how and why they function as business personality. Entrepreneur’s attributes, motivations, and perceptions for example are examined from what is presented as a scientific framework. For instance, Buttner and Moore’s (1997) research in the US examined motivation for entering into entrepreneurship. Scores on their questionnaire were clustered through factor analysis to provide an explanation of why entrepreneurs leave salaried employment. While this research aims to present useful knowledge about social phenomena or behaviour in society, it also attempts to generalise the results to a particular group.

Another line of research into entrepreneurial intention and practice involves examining social networking and its positive impact on business growth (Aldrich, 1989; McGregor & Tweed, 2002; Renzulli et al., 2000). These researchers aim to provide advice for entrepreneurs on desirable behaviours, such as developing effective networks in order to achieve business goals. A recent example from the female entrepreneurship literature helps illustrate this point. Godwin, Stevens, and Brenner’s (2006) USA study argued that entrepreneurs, who form a mixed-sex team to establish ventures in male-dominated industries such as construction, transportation, finance, agriculture, and information technology, tend to overcome barriers in accessing resources. Therefore, it is argued that developing and managing mixed-sex entrepreneurial networks is important. Here, appropriate networking activities are seen as a tool (and the variable) for evaluating Malay entrepreneur success in their businesses through their entrepreneurial intention and practice.

Further, studies grounded in the functionalist paradigm (Kalleberg & Leicht, 1991; Loscocco, et al., 1991; Inman 2000) suggest that entrepreneurs are constrained by their human, financial, and social capital, a situation which impacts on their business success. Here, resources (as causal variables) are necessary in order for entrepreneurs to develop their businesses and to engage in competitive entrepreneurial intention and practice activities. In this sense, Malay entrepreneur entrepreneurial intention and practice is seen as a dependent variable where human, financial, and social capital are considered as explanatory variables influencing the development of a culture of enterprise. In general, the research that treats entrepreneurial intention and practice in variable-analytic terms is concerned with how to mould and shape entrepreneurs in particular ways and how to change entrepreneur's ways of doing business, so that they might become more effective in their business enterprises. In addition, the concern is to the attributes of Malay entrepreneur's entrepreneurial intention and practice so that they can be effectively developed, transformed, and utilised to enhance productivity.

3.4 Conceptualising entrepreneurship: A culture as a root metaphor perspective

Smircich (1983) argues that another way of looking at organisational culture is to see culture as a root metaphor. This perspective focuses on what the organisation is. In other words, there is no ontological difference between an organization and its culture – they are one and the same thing (Smircich, 1983). Consequently, researchers working within this perspective are less likely to identify organisational culture as “weak” because they see any kind of culture as having similar constitutive capacities Smircich (1983). From this point of view, the fact that an organisation does not promote a strong corporate culture that emphasizes values such as innovation or excellence, does not make it have a weak culture. Rather, organisational sites are examined to assess what cultural values and forces serve to shape and create particular communication practices. There is an emphasis on how organisational members make sense of their everyday lives, in order to ascertain particular combinations of values, beliefs, and practices that give meaning to what they do (Smircich, 1983).

Smircich (1983) identified cognitive, symbolic, structural, and psychodynamic perspectives as offering ways to understand the organisation as a social phenomenon. Research from these perspectives, all of which treat culture as a root metaphor, focus on understanding how individuals create culture and in turn how culture impacts individuals who participate in it Smircich (1983). Regarding culture as a root metaphor therefore helps to explore the

subjective experience of members in the organisation, a process of sense making enacted and sustained through communication and human interaction (Smircich, 1983). Although the original five-fold categorization of research on culture was designed to capture the range of ways in which scholars understood the relationship between organizing, culture and management in the context of large and formal organizations, it remains of considerable value in understanding ways in which culture and work processes and interact in multiple contexts. Specifically, distinctions between culture as variable and culture as root metaphor perspectives enable meaningful distinctions about the role that culture plays in shaping Malay entrepreneur entrepreneurial intention and practice. The framework is therefore central to the approach taken to investigating the experiences of Malay entrepreneurs in this study. Consequently, the researcher have organised the entrepreneurship literature reviewed in this chapter around Smircich's categorisations of research which falls under the culture as variable, and that which falls under the culture as root metaphor perspectives.

In contrast to the dominant entrepreneurship literature which presents culture as a variable, and which promotes entrepreneurship as a desirable economic activity, the researcher offer a different way of reviewing and looking at entrepreneurship drawing from the culture as a root metaphor perspective (Smircich, 1983). Researchers who treat culture as a root metaphor draw upon a more subjectivist view of social reality, focus exclusively on symbolism and meanings, and explore ways in which individuals make sense of their everyday lives (Smircich, 1983). This theoretical move resulted in a rich and complex body of work on organizing, culture and communication (Mills, 1988; Pacanowski & O'Donnell Trujillo, 1982; Schein, 2004; Van Maanen, 1990, 1992) that has recently been made more complex by work on entrepreneurial intention and practice (Shapero, 1982), work-family relationships (Kirby, 2003), that has recently been made more complex by work on entrepreneurial intention and practice (Shapero, 1982; Bird & Brush, 2002; Karp, 2006), and professional identities (Ashcraft, 2007). These more recent studies highlight the importance of considering how a range of discourses on ethnicity, culture and religion intersect to produce and inform cultural and practices (Nadesan, 2002; Nadesan & Trethewey, 2000).

A non-traditional view in understanding entrepreneurship, which contrasts with the economic emphasis, has begun to receive greater attention in the entrepreneurship literature in the last decade. Several studies (Bruni, Gherardi, & Poggio, 2004; Mills & Pawson, 2006; Ogbor, 2000) have sought to improve understanding of how entrepreneurs interact with others and

how they experience becoming and being an entrepreneur rather than merely describing their individual traits, management styles, and so on. These studies can be described as theorising culture as a root metaphor (Smircich, 1983). A good example of a study which sits within that perspective is Sloane (1997) which presents a rigorous exploration of Malay entrepreneurship and how Islamic values and Malay culture constitutes the entrepreneurial intention and practice of her informants. Sloane's (1999) research is not classified in terms of culture as a variable in that the focus is on understanding the participant subjective interpretations of how religion informs the process of entrepreneurial intention and practice in Malaysia.

The perceived behavioural control relates to the degree that the individual believes in their ability to execute the planned behaviour and the perceived degree of control over the behaviour (Ajzen, 1991). TPB then appears to correlate entrepreneurial intention and practice with an individual attitude towards entrepreneurship, expectations of family and friends and the perceived execution ability of starting their own business activities. The expectation of various social and cultural norms has exhibited particular, sometimes limiting, business practices, which has given rise to creative boundary work (Ajzen, 1991). Of particular importance, this study illuminates how Islam informs Malay entrepreneurial intention and practice within Malaysia context. Another view was offered by Hofstede et al. (2004) when they argued that social legitimating proposed by Elgen (1999) needs to be considered when looking at national differences in entrepreneurship activities. For example, dissatisfaction with how things are run in a work place could prompt individuals to leave employment and start their own business. Hofstede et al. (2004) found in a study on twenty three nations that there was a positive relationship between dissatisfaction and the number of business start-ups. Therefore, there is a clear indication in the entrepreneurial intent literature that perceptions related to cultural norms will have a considerable effect on individual's intention to start their own business. Research must equally move toward examining the complexity of Islam, culture, entrepreneurial intention and practice and ethnic relations which together shape Malay entrepreneurial intention and practice if it is to have real practical value (Smircich, 1983). Through this study, and its finding that the Malay entrepreneur interviewee participant in this study overwhelmingly embrace enterprising values, the case for more business advisory services. Malay entrepreneur interviewee participant entrepreneurial intention and practice in Malaysia who are interested in entrepreneurship is surely strengthened.

Another framework for understanding entrepreneurship from a culture as a root metaphor perspective comes from Karp, who adopts different epistemologies and methodologies for exploring the inner conditions of US entrepreneurs to better understand entrepreneurial intention and practice and behaviours (Karp, 2006). In his view, entrepreneurs act subjectively according to their own perceptions of reality, intuition, and cognition which provide the basis of many entrepreneurial acts (Karp, 2006). This constructivist approach posits that human reality is constantly being constructed, described, and developed by individuals (Karp, 2006). This view is very much in line with the culture as a root metaphor perspective which explores how entrepreneurs engage in the construction of the future they believe in, and how this informs their decision-making (Karp, 2006). A further example of researching entrepreneurship from the culture as a root metaphor perspective's, is Fletcher's work on constructionist thinking in new business ventures (Fletcher, 2006). This study also attempts to distinguish between social constructivist, social constructionist, and relational constructionist approaches. Fletcher presents a biographical account of a new business venture and applies constructionist frameworks to study entrepreneurial activities, such as the process of opportunity recognition and formation.

In Fletcher's view, opportunities are understood by entrepreneurs as social and relational outcomes, rather than being seen as some kind of objective reality state. She further argues that opportunities are formed as a consequence of the social and cultural embeddedness of the entrepreneur. Here, the focus is on understanding how and why certain business ideas are utilised effectively by individuals. As Fletcher argues, "social constructionist ideas provide a theory of knowledge about the becomingness of social reality" (p. 436). Consistent with a culture as root metaphor perspective, constructionist thinking has linked the enactment of individual sense-making and entrepreneurial processes to better understand entrepreneurial activities (Fletcher, 2006). Simply put, people make sense of and relate to their cultural, societal, economic, and political environment to enact business opportunities (Fletcher, 2006).

Previous study have shown above that researchers who treat culture as a variable tend to draw upon an objectivist and functionalist approaches to researching social phenomenon (Alvesson, 2002). The basic tenet of functionalist perspectives is rooted in the positivist tradition (Ardalan, 2010; Burrell & Morgan, 1979; Livesey, 2006; Putnam; 1983). Positivism is underpinned by the belief that social science inquiry needs to produce scientific and

absolute laws to describe social behaviour which generates generalised laws useful for predictions. Positivist research has a tendency to ignore how context influences the social phenomenon under investigation (Guba & Lincoln, 1989; 2000). However, the study of entrepreneurial intention and practice phenomenon is context-dependent, and very much influenced by the cultural context of the people who experience it in their daily business interactions within their societies. As Guba and Lincoln (1989) argue, even though positivist research is valued for its theoretical rigour, the fact is that it “detract[s] from its relevance, that is, its applicability or generalisability, because their outcomes can be properly applied only in other similarly truncated or contextually stripped situation” (p. 106). The isolation of variables in positivist research which attempts to conduct controlled studies poses significant problems, as it fails to provide and account for contextual information in the study (Guba & Lincoln, 1989).

However, as the researcher will show Malay entrepreneur entrepreneurial intention and practice activities are actually constructed by the cultural values, norms, and beliefs of a particular society and therefore not value free. Neither is entrepreneurship research value-free. It is important to note that the majority of research about entrepreneurship is based on Western concepts which endorse achievement-oriented and materialistic cultural values. However, using Western concepts and instruments, and adapting these instruments to the study of other contexts and individual behaviours makes no sense because each context or country is informed by specific structural forces that shape individual behaviour. Further, cultural values themselves cannot be quantified because doing so involves subjective interpretations of the social actors. As will become evident, the functionalist perspective that informs a great deal of entrepreneurship research overlooks societal context and treats certain, often masculine, entrepreneurial intention and practice values as universally desirable (Smircich, 1983).

While functionalist proponents aim to produce generalisable findings through representative sampling, it can be argued that many researchers working in this tradition are actually unable to provide law-like statements, in order to shape any universal statements about entrepreneurship from their social inquiries (Smircich, 1983). For example, there have been inconsistent results in analysis of the association between entrepreneurial intention and practice and access to financial resources, whether discrimination against entrepreneurs exists in Western countries (Alsos, Isaksen, & Ljunggren, 2006; Marlow & Patton, 2005) and

factors influencing the growth of businesses (Mitra, 2002). In addition, some research that examines the link between national rates of innovation and Hofstede's cultural dimensions (Shane, 1992, 1993) suffer from insufficient sampling size. As argued by Hayton, George and Zahra (2002), unrepresentative sampling as a result of modest or small sample size raises methodological issues because of superficial rather than in-depth statistical techniques which are limited to a simple rank order, correlation, and regression analysis.

Moreover, Jeen and Ismail (2008), in their review of literature about personality traits, comment that the inconsistency of findings on the role of personality traits in entrepreneurship studies may be due to the selection of inappropriate dependent variables in research. It is important to note that entrepreneurship is a complex phenomenon and predicting successful entrepreneurs from a single variable of personality traits can lead to faulty analysis (Low & MacMillan, 1988). In addition, those who are researching entrepreneurship from a traits perspective tend to produce research which is generally descriptive and which does not advance theoretical frameworks for the study of entrepreneurship (Low & MacMillan, 1988).

Malay entrepreneur entrepreneurial intention and practice activities, such as searching for business opportunities, are produced through the process of articulating and understanding ways in which individuals subjectively construct their entrepreneurial reality as an unfolding process that is deeply cultural. This culture as root metaphor perspective provides an innovative and important means of examining entrepreneurship in Malaysia and highlights how it is impossible to understand cultural issues in entrepreneurship in isolation, even though our attention may be on one or another issue, be it culture, entrepreneurial intention and practice and Islam (Fletcher, 2006). Accordingly, the researcher discusses how studies have understood Islam, Malay culture, and entrepreneurial intention and practice as constitutive forces, drawing both from broader cultural studies as well as studies pertaining to workplace cultures. How Islam and entrepreneurship can be understood from the culture as a root metaphor perspective is, therefore, important to outline.

3.4.1 Culture as a root metaphor dealing with Islam

The Malay entrepreneurs with their religion based ethical values will embark upon starting new ventures through careful evaluation of the environmental opportunities and threats. It is earnestly hoped that entrepreneurs, equipped with Islamic knowledge and values will work

sincerely to serve the society properly and to foster the socio-economic development of the nation. Though the model designed by Chowdhury (2008) is of value oriented concerning welfare of the society, it does not supported by any theoretical explanation. Moreover, it does not address the issues of Malay entrepreneurship from Islamic points of view. At times, it was observed that the society had to suffer because of the selfish ends of a section of entrepreneurs. When the evil forces dominated in different spheres of social life, civilization also suffered badly. In the wake of unpleasant experiences, it was strongly felt that entrepreneurs should be indoctrinated with great teachings of the Holy Quran and Prophet Mohamad SAW (PBUH) for the conduct of their business and industrial concerns. When entrepreneurs learn Islamic values and ideas, apply these in running organized activities for mutual benefits of the parties taking part on business or other transactions, these can be regarded as Islamic entrepreneurship.

To counter to Weber's assumption, that inherently has documented non-western cultures were inherently non-capitalist (Adas, 2006; Pistrui & Sreih, 2010; Uddin, 2003). In Islam, the Prophet Muhammad SAW (PBUH) himself was a trader before he received the call to Prophet hood as an example to Islamic teaching value in entrepreneurship (Adas, 2006). In the construction of homo Islamicus, Adas (2006) ascribing Islamic values and traditions, but for other entrepreneur's entrepreneurial intention and practice similar to those in capitalist economies are also encouraged in their Islamic environment. The construction of Islam, entrepreneurial intention and practice, indicates a synergy between Islamic values and capitalist practices (Adas, 2006). Notably, the Islamic business principles sense-making of destiny reflects a position of seeing Islam from a culture as a root metaphor perspective (Adas, 2006). To the Muslim destiny is that based by the Islamic teaching values, interpretation of wealth and poverty are Allah SWT will. This concept can be somewhat misleading to Muslim where the tendency to accept destiny is greater. Islamic business principles reconstruct destiny by interpreting that Muslim need to embrace hard work because Allah SWT will not change the individual's condition until he or she makes changes for her/his own betterment in life. Further, articulation of good and ethical Muslim practice, wealth can be seen as moral only if the wealth is derived by abiding by Islamic principles and is used to the betterment of the Islamic community at large. In this way, the wealthy are able to earn Allah SWT merit. Therefore, the Muslim simultaneously seek material gain for

personal reasons, and also aim to serve the greater good of the Islamic community in order to receive blessings from Allah SWT.

3.4.2 Culture as a root metaphor dealing with Malay culture

In her study of Malay entrepreneurs, Sloane's (1999) observed how her participants demonstrate traditional obligations to spouses, parents, siblings, and the Malay community. As Sloane's work illustrates, the way Malay live in the world is shaped by the cultural factors that symbolise their everyday practices. In a further example, a recent ethnographic study, also by Sloane (2008), middle-class Malay entrepreneurs interpret their business experiences in terms of both entrepreneurial intention and practice success or failure. Their understandings of business failures are reconstructed as having their own virtues whereby the entrepreneurs learned to develop courage in entrepreneurial endeavour. This reconstruction seems to be connected to ways in which the entrepreneurs see failure as destiny which also overlaps with the idea of Malay culture coexisting with Islamic religion. The other key cultural issue in this study that requires explication in terms of culture as a root metaphor is entrepreneurial intention and practice. Notably, Islamic values specifically influence over the nature of entrepreneurial intention and practice roles and relations within their own Malay culture. Several studies grounded in anthropology have explored Malay culture from a root metaphor perspective. For example, a study by the anthropologist Dahlan (1991) suggests that the Malay are guided by the notion of '*budi*' (a code of conduct for appropriate behaviour) which forms the Malay values system, which in turn guides how Malay incorporate Islam into their everyday lives. '*Budi*' is therefore the essence of a social relationship among the Malay and it is deeply in the Malay culture. This key value guides the individual's behaviour during interaction with others and Malay is expected to subscribe to this ideal behaviour. According to Dahlan (1991):

“budi embodies all the virtues ranked in the systems of values of the Malay society... the structure of budi is composed of virtuous qualities, such as murah hati (generosity), hormat (respect), ikhlas (sincerity), mulia (righteousness), timbang rasa (discretion), malu (feelings of shame at the collective level), and segan (feeling of shame at the individual level)”.
(p. 46-47).

From a root metaphor perspective, '*budi*' values shape how Malay people live their experience in the world. The essence of this value is concerned with the symbolic aspects of human life, aspects which are fundamental to how people make sense of their everyday interactions (Trujillo, 1992). Merriam (2002), who examines Malay, Chinese, and Indian adults learning experiences, found that Malay are guided by Islam which coexist with the Malay culture. Hence, "social and cultural factors shape the way people make a living, the social units in which they live and work, and the meanings they assign to their lives" (Etzioni, 1987, as cited in Merriam, 2000, p. 45-46).

3.4.3 Culture as a root metaphor dealing with entrepreneurial intention and practice

Another factor moderating the EET and TPB is related variances on entrepreneurial intent. The literature on female entrepreneurship suggests that women entrepreneurs may face additional barriers due to lack of skills, accessibility of funds, as well as cultural challenges in certain developing countries (Zeidan & Bahrami, 2012). It has been reported that female entrepreneurs perceive higher barriers and have less intentions (Shinner, Giacomini and Janssen 2012). Roomi & Parrot (2008) suggested that women are less confident in their ability to be an entrepreneur, while Yordanova and Tarrazan (2010) showed that women lack entrepreneurial intent. Findings from a number of developing countries indicate that the primary role of females is still seen as being a mother and a home maker, and thus being challenged by institutional norms. Brush et al. (2010) proposed a 5M model by suggesting modifying an existing 3M model developed by Bates et al. in 2007 describing market, money and management by adding two more dimensions of motherhood and macro/meso environments. The motherhood aspect relates to the family responsibilities of women entrepreneurs and the macro/meso environments highlights cultural and societal norms for the macro, and institutional structures for meso. This proposal expanded on an earlier proposal by Davidsson (1995) that entrepreneurship is embedded in the society and thus it is important to understand societal values and norms in order to develop a thorough understanding of female entrepreneurship (Brush et al., 2009).

There seems a large gap between how males and females make decisions when they face a situation where some level of risk is involved (Huddleston et al., 2009). As a result the difference between genders in making risk decisions can have a significant effect on behaviours and action; in particular it produces gender differences in entrepreneurial behaviour (Kuratko & Hodgetts, 2007). As this topic has been explored more and more

during the past decade gender differences in risk decisions seem to be a fairly important factor in the study of entrepreneurial behaviour. A wide spread conclusion reached by different studies indicates that females are more prone to having higher risk perceptions than males and thus manifesting more risk averse type of behaviours.

One question that remains unanswered by the various studies is that why in cases where males and females produce the same level of risk perception females seem to be less inclined to take the risk. Studies seem to be more definitive when they are examining the reason why females are more likely to have higher risk perception than males. A number of studies have concluded that the environment in which females function appear to have a noticeable effect on the gender difference regarding risk. Harvey (2005) study showed that income level, education, age and family size affect the risk choices that women make. In addition, other studies focus on women's fundamental values pointing to the fact that women seems to avoid risk more than men. According to Yordanova and Tarrazon (2010), gender gap in entrepreneurial intent can also affect the gender difference found in entrepreneurial decision involving risk perception. Another aspect of female attitudes toward risk suggested by some studies indicates that the level of experience and higher gender barriers are likely to influence the gender difference in risk decisions (Sitkin & Pablo, 1992). The studies on female risk perception have not particularly focused on the individual personality traits, and only a few studies have brought up the relationship between individual personality traits and the apparent gender gap in risk decisions. In addition, relatively few studies have linked female risk aversion to their entrepreneurial risk decision. Therefore this theory suggests that female entrepreneurs may be more prevention focused while male entrepreneurs are more promotion focused.

Here the researcher draw several examples from entrepreneurship literature in various social sciences disciplines to better illuminate the concept of culture as root metaphor as a no normative metaphorical approach to culture in entrepreneurial intention and practice and entrepreneurship studies. In order to illustrate more fully the notion of culture as a root metaphor when studying entrepreneurs, the researcher cite studies guided by the interpretive paradigm. In addition, some studies that draw from and build on the concept of intersectionality and theorizing and which can also be classified under the perspective of culture as a root metaphor are discussed. It has achieved significant attention in critical communication studies in recent years (Carillo-Rowe, 2009).

The works of Essers and Benschop (2007, 2009) on immigrant Muslim women's business experience offer a useful example in understanding culture as a root metaphor in business ownership. Their qualitative study attempts to examine ways in which Muslim women of Turkish and Moroccan descent in the Netherlands construct their ethnic, entrepreneurial intention and practices, through creative boundary work in order to maximise their business opportunities. Of interest to the authors, for instance, is how meanings emerged and were created through those Malay entrepreneurs interaction with their clients in everyday business activities. The Muslim entrepreneur's informants adopt a range of creative strategies in order to accommodate their entrepreneurial intention and practice which define the limit of their social interactions prescribed by the Islamic teachings. In addition, Esser and Benschop's research attempts to explore more deeply the problem of negotiating entrepreneurial intention and practice within the dominant white male culture of entrepreneurship. Such research offers greater insights into how cultural milieu shape and constitute entrepreneurship itself.

Several entrepreneurship studies that draw on entrepreneurship theories make an important contribution to conceiving business culture as a root metaphor. Informed by a critical feminist framework, Ahl (2004) adopts a poststructuralist perspective and argues that literature on Muslim business owner slow growth, gender bias when seeking financial help and childcare problems has discursively positioned women as secondary and weaker to male entrepreneurs. Indeed, the effect of discursive practices of mainstream research on women entrepreneurs has been to reproduce women's subordination to men and to reinforce the notion of entrepreneurship as a masculine pursuit (Haws et. al., 2009; Bruns et al., 2008; Gray et. al., 2006). Similarly, Gray et al., (2006) claims "the concept of entrepreneurship is discriminatory, gender-biased, ethnocentrically determined and ideologically controlled" (p. 297). His study showed the discourse associated with the term '*entrepreneur*' maintains the conception of male dominance, white, and Western, in contrast to female, coloured, and minority. When culture is treated as a root metaphor in the analysis of women entrepreneurship, the underlying concern is to understand how the entrepreneurship discourse has positioned women. Generally, it has been concluded that women entrepreneurship studies tend to implicitly reproduce the male experience of entrepreneurship as the preferred norm.

Mirchandani's (1999) work also illustrates the connection between feminist analysis and the culture as a root metaphor approach. She argues that research on entrepreneurs has taken an

essentialist view that tends to focus on certain predetermined variables rather than on how influential determinants such as class, sexuality, race, or age intersect and overlap. Indeed, Mirchandani (1999) suggests that researchers who study woman entrepreneurs need to deviate from the assumption of male norms that shape entrepreneurial activity, and focus more on the “embeddedness of race, class and gender inequalities in social structures” (p. 229). Her argument that researchers should engage a holistic approach in analysing gender and business activities is a call to embed research entrepreneurship within the culture as root metaphor perspective. Mirchandani (1999) argues that the role of entrepreneurial intention and practice in influencing business activity is often ignored and this leads to a lack of appreciation of entrepreneur’s qualities within entrepreneurship.

In another example, Nadin (2007) researched the notion of intention at work in the care sector. The women entrepreneurs in her study owned a nursing home for older people and a children’s nursery. These types of business are usually associated with women’s businesses activities. From the women’s narratives, the author points out that it is clear that the women entrepreneurs attempt to distance themselves from the commonly held negative stereotypes of business operators making a profit out of caring for needy people. Nadin’s study tells a different story: her women entrepreneurs in a female-dominated sector embrace their female identity in order to gain legitimacy and acceptance, especially from their employees. In the women’s accounts, Nadin concludes that “the masculinity/rational/hero/risk-taking/profit seeking entrepreneur is kept largely invisible” (p. 465).

From the culture as a root metaphor perspective, the emphasis in Nadin’s (2007) research is on how the reality of entrepreneurs in the care sector is actively constructed by their appealing to commonsense values of the way things are in the social world (Smircich, 1983). Thus, what is stressed is the process of becoming something different that diverges from the normative understandings of doing business. As Nadin has demonstrated, the culture as a root metaphor approach is useful in exploring the phenomenon of women entrepreneur subjective experiences and goes beyond the normative business and economic imperatives. Indeed, research by Fletcher (2003) suggests that entrepreneurs demonstrate new forms of enterprising identities that resist the dominant notion of business growth and development. Drawing from psychoanalytic theories, she explores ways in which the transgressive desire; the quest for going beyond boundary or limits such as financial motives for new entrepreneurialism is enacted in Muslim entrepreneurs entrepreneurial intention and practice

in Canada. Here, entrepreneurs develop transgressive desires which are not primarily driven by profit motives and growth aspirations.

A recent example from Calas, Smircich, and Bourn's (2009) research again exemplifies the study of entrepreneurs from the culture as a root metaphor perspective. Their work offers a critical insight into, and an important contribution in reframing entrepreneurship as a social change activity against the normative orientation of entrepreneurship as a positive economic activity (Calas, Smircich, and Bourn, 2009). Their work draws attention to social change possibilities, and calls for the emergence of further political and transformative approaches to research. Their focus is on understanding entrepreneurship as a process for social change. In addition, the research questions the dominant ideologies and grand narratives of entrepreneurship that see entrepreneurial intention and practice activities as a good thing in a society.

From a communication perspective, various works (Edley, 2004; Gill & Ganesh, 2007; Kirby et al., 2003) which explore ways in which entrepreneurialism is enacted can be connected to culture as a root metaphor analysis. A communicative-based perspective explores the social construction of women entrepreneurs and takes into account the wider social and cultural factors adding to the entrepreneurial intention and practices. Gill and Ganesh's (2007) study of white entrepreneurs in the USA examines ways in which sense of empowerment is enacted through entrepreneurial intention and practice experiences. The main focus of the work was to better understand the subjective experiences with regard to empowerment (Gill & Ganesh, 2007). By viewing culture as a root metaphor when linked with entrepreneurial intention and practices activity, the meaning-making of those women revealed that the true sense of empowerment was found through their negotiation of the constraints in their everyday business lives. Entrepreneur's simultaneous experience of empowerment and constraint has led to the concept of bounded empowerment as a salient tension in the study of entrepreneurial behaviour and entrepreneurship (Gill & Ganesh, 2007). As such, the sense of empowerment articulated by the Malay entrepreneur interviewee participant cannot be seen as total empowerment. This is a valuable insight brought about by examining entrepreneur's ways of organising from within the notion of culture as a root metaphor; the emphasis is on pluralism rather than in unity, and, therefore, we can come to appreciate that there are multiple interpretations of the entrepreneurial self (Gill & Ganesh, 2007).

Researchers became much more interested in studying subjective life in organisations, changing their focus from studies of structure, resources and other objective phenomena that were deemed to be central in determining organisational productivity (Deal & Kennedy, 1982), to the values and communicative practices that individuals and groups constructed in everyday organisational life (Cheney, 1983, 2000). Studies of organisational culture proliferated in the 1980s and 1990s, and the concept was studied from many different perspectives, notably, from organisational psychology (e.g., Hostede, 1991) anthropology (Geertz, 1973), management studies (Alvesson, 1995; Deal & Kennedy, 1982; Martin, 2002) and organisational communication studies (Putnam & Pacanowski, 1983). Organisational culture has become an increasingly important part of entrepreneurship studies since the turn of the millennium (Dana, 2007; Davidsson, 1995; Freytag & Thurik, 2010; McGrath & MacMillan, 1992; Smith & Neegaard, 2008).

In sum, recent work on entrepreneurial intention and practice, culture and entrepreneurship, both in organisational communication studies and organisational studies more broadly, underlines the importance of treating entrepreneurship as an emergent phenomenon that is produced by the intersections of multiple discourses of religion, cultural, and entrepreneurial intention and practice among Malay entrepreneurs. This perspective undergirds both the methods adopted in this study as well as the analysis that follows, which takes up issues of Islam, culture, and entrepreneurial intention and practice in turn.

3.5 Conclusion

This chapter has identified and discussed common themes and patterns of research on entrepreneurship, Islam, culture, and entrepreneurial intention and practice. As has been outlined, the normative worldview of research into entrepreneurial intention and practice, culture and entrepreneurship sits within the culture as a variable perspective and fails to capture the richness of social reality and the complexity of entrepreneurship where structural forces serve to shape and create particular entrepreneurial intention and practice experiences. In short, there is a gap in scholarly research on Malay entrepreneurship from an interpretive framework that explores culture from a metaphorical perspective, and an especially significant gap in terms of research which examines the experiences of Malay entrepreneur interviewee participants and how they make sense of their lives. It is this gap which the research conducted for this study contributes to filling in its investigation of how Islam,

culture, and entrepreneurial intention and practice influence the construction of Malay entrepreneurial intention and practice within Malaysia context.

In this study, the researcher will also outline the methodology that guided this study, and presented a theoretical perspective on the data collection and analysis. The qualitative approach will allow the researcher to obtain a rich description of the subjective experiences of Malay entrepreneurs and the complexities of the intersection of religion, culture, and entrepreneurial intention and practice. Although qualitative research in Malaysia is starting to emerge, little has been directed toward addressing the Malay entrepreneur interviewee participant phenomenon from a social constructionist perspective. Thus, consistent with the epistemology of qualitative research, the researcher task here is to illuminate how societal factors shape Malay entrepreneur entrepreneurial intention and practice within their daily business activities.

It is this gap which the research conducted for this study contributes to filling in its investigation of how religion, culture, and entrepreneurial intention and practice influence the construction of Malay entrepreneurial intention and practices within Malaysia context. Until we understand the ways in which Islam, as well as other, entrepreneurial intention and practices become woven into the accounts through which Malay entrepreneurs make sense of their entrepreneurial intention and practice, government policies aimed at supporting Malay entrepreneurs cannot adequately address the particular needs and interests of the Malay. The next chapter describes the methodology, and the data collection and analysis method used in the study.

CHAPTER 4

METHODOLOGY

4.0 Introduction

Chapter 4 describes the methodological framework for the study, including the philosophical assumptions underpinning the research. Chapter 4 also provides the justification for an interpretive paradigm and qualitative research methods in gathering data for this study. Chapter 4 also outlines, in detail, the methods of data collection, selection of participant for this study, data interpretation, data analysis methods and finally the research reliability and validity.

4.1 Research questions

The main focus of this research is to examine how Malay entrepreneurs construct and negotiate their business at the intersection of religion, culture, and entrepreneurial intention and practice. It is evident from the review of previous research on entrepreneurship (see Chapter 3), that there is a significant research gap in terms of understanding the intersectionality of Islam, culture, and entrepreneurial intention and practice in relation to entrepreneurship in Malaysia. Therefore, to address the primary objective of this study (see Chapter 1), to investigate the intersectionality of the Malay entrepreneur entrepreneurial intention and practice constructed in the context of entrepreneurship, culture and Islam, the researcher asks three specific questions purposely:

RQ1. How does Malay construct entrepreneurship in the context of Islam?

RQ2. How does Malay construct entrepreneurship in the context of culture and ethnicity?

RQ3. How are Malay's entrepreneurial intention and practice constructed in the context of entrepreneurship, culture and Islam?

4.2 The qualitative as foundations of the methodology

In the broadest sense, methodology refers to “a way of thinking about and studying social phenomena” (Corbin & Strauss, 2008, p. 1). It concerns how study is conducted and the

strategies or action plans used in that research (Taylor & Bogdan 1998; Creswell, 2003). It focuses on the best way of acquiring knowledge about the world we live in (Denzin & Lincoln, 2003). As outlined earlier, the research in entrepreneurship studies has been traditionally dominated by a functionalist paradigm that embraces quantitative methodologies (Bygrave, 2007; Wigren, 2007). The decision regarding which methodology to use in any research investigation is influenced by the researcher's assumptions, interests, and aims in seeking answers to the research question(s) (Boeije, 2010; Taylor & Bogdan, 1998). In this study, the researcher aims to investigate how Malay entrepreneurs construct the entrepreneurship in the context of Islam, culture, and entrepreneurial intention and practice, a qualitative methodology is considered appropriate. As suggested by Strauss and Corbin (1994), qualitative research is appropriate where exploration and investigation are necessary.

Denzin and Lincoln (2000, 2003) explain that qualitative research is a situated activity that locates the observer in the world ... [and] involves an interpretive, naturalistic approach to the world. They further state that "qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them." (p. 4-5). The term qualitative as stressed by Denzin and Lincoln (2000, 2003) refers to "the qualities of entities and on processes and meanings that are not experimentally examined or measured ..." (p. 8). In other words, qualitative research focuses upon the non-quantification of data collection and analysis (Prasad & Prasad, 2002). Consistent with this definition, this study investigates Malay entrepreneur interviewee participant entrepreneurial intention and practice experience by interpreting and attempting to make sense of their business experiences and social realities. This study explores the complex, holistic picture of the Malay entrepreneur interviewee participant world, and to report detailed views of their entrepreneurial intention and practices within Malaysia business environment. A qualitative approach is most appropriate in this study because it allows for exploration of Malay entrepreneurial intention and practice experience and also provides opportunity to the researcher for a nuanced understanding of the social phenomenon in their daily business lives. As Hofer and Bygrave (1992) argue, "there are many insights on entrepreneurial processes that only qualitative analysis can generate" (p. 98).

4.3 Ethical consideration

Ethical considerations are essential in research and can help a researcher to avoid causing any harm to the researcher and the respondents by applying appropriate ethical procedures and

principles (Orb et al., 2001). There are two ethical dimensions in carrying out qualitative research: procedural ethics and ethics in practice (Orb et al., 2001). The former are related to seeking approval from the relevant ethics committee and the latter are involved with the ethical issues that arise in the process of conducting the research. According to Orb et al. (2001), in qualitative research, ethical responsibility is a continuing process.

The researcher had submitted all the required paperwork and a low risk notification on 25th May 2015 for ethics approval (see Appendix A, p. 202 and Appendix B, p. 203). The first step was to obtain ethical consent from Ethics Committee, Centre for Educational Studies, Faculty of Education, and the University of Hull. According to Berg (1998), normally universities and institutions will have a review board which oversees the ethical issues of a research topic. The application of moral principles and values in planning, conducting and reporting the result of research studies is considered important to attend to ethical issues in conducting research (Myers, 2009). This is because ethical practices are regarded as a moral stance that entails honesty, respect and protection for rights of the individual respondents in the research (Appendix C, p. 207 and Appendix D, p. 209). Therefore, ethical consideration was given to these prior to data collection. This research project had been reviewed and had been approved on 12th August 2015 by the Ethics Committee, Centre for Educational Studies, Faculty of Education, and the University of Hull (see Appendix E, p. 210).

4.4 The participant sample

For the purpose of this study, Malay entrepreneur interviewee participant were defined as individuals who had established and actively managed a business. The definitions of SME's provided by Small and Medium Industries Development Corporation (SMIDEC) Malaysia were used to identify appropriate businesses for inclusion in this study. In Malaysia, an SME's is an organisation having not more than 150 full-time employees (National Economic Advisory Council, 2010; National SME Development Council 2009). Together, these definitions resulted in the following specification for inclusion:

- Individuals who started up their own business;
- Individuals who were actively participating in management the business;
- The business must have less than 150 employees;

- The annual sales turnover between RM 1 million and less than RM 5 million per year;
- The business must be stand-alone firm, not a franchise or part of a larger organisation.

In order to investigate how Malay entrepreneurs articulate the multiplicity of their intention and practices requires a complex perspective; the researcher's need to explore and understand multiple social dimensions of lives. In this study, the researcher will develop and extend Smircich's (1983) concept of culture as a variable and a root metaphor to frame the analysis of how Malay entrepreneurs make sense and construct their entrepreneurial intention and practice in multiple ways. The main focus of this research is to examine how Malay entrepreneurs construct and negotiate their business at the intersection of Islam, culture, and entrepreneurial intention and practice. It is evident from the review of previous research on entrepreneurship (see Chapter 3), that there is a significant research gap in terms of understanding the intersectionality of Islam, culture, and entrepreneurial intention and practices in relation to entrepreneurship in Malaysia. In researching these issues, the researcher adopts a communicative-oriented perspective, by utilising Smircich's (1983) conceptualisation of culture as a root metaphor, as an aspect of social constructionist theorising. In this study, the researcher will develop and extend Smircich's (1983) concept of culture as a variable and a root metaphor to frame the analysis of how Malay entrepreneurs make sense and construct their entrepreneurial intention and practices in multiple ways. By adopting a culture as a root metaphor perspective, the focus on understanding the subjective and interpretive experiences of Malay entrepreneur entrepreneurial intention and practices can be enriched.

Therefore, to address the primary objective of this study, the researcher had purposely contacted Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) for getting support in this study. In order to obtain the list the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) members, the researcher wrote a letter to asked the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) head office in Kuala Lumpur for their consent and approval to interview their members. The researcher also had to go through tough security vetting process before getting support from the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) and been allowed to continue to do this study in Malaysia. All the relevant documentations (see

Appendix C, p. 207; Appendix D, p. 209; Appendix E, p. 210; and Appendix F, p. 211) as part of the documents require during the application process to the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) head office in Kuala Lumpur for final consideration and decision making process. After fulfil the requirement and gaining the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) head office give their consent and approval for limited time frame including need to fulfil their condition on the study. In this study, Law of Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) particularly, and the Law of Malaysia, generally, are also bounded and imposed to the researcher are as below:

- **Law of Malaysia - General Order and Official Secret Act 1972 (Act 88)**
“Any document specified in the schedule and any information and material relating thereto and includes any other official documents, information and material as may be classified as Top Secret, Secret, Confidential or Restricted”.
- **Laws of Malaysia - Sedition Act 1948 (Act 15)**
“A seditious tendency is defined in as to bring into hatred or contempt or to excite disaffection against any Ruler or government; to seek alteration other than by lawful means of any matter by law established; to bring hatred or contempt to the administration of justice in the country; to raise discontent or disaffection amongst the subjects; to promote ill will and hostility between races or classes or religious; and to question the provisions of the Constitution dealing with language, citizenship, the special privileges of the Malay and of the natives of Sabah and Sarawak and the sovereignty of the Rulers”
- **Law of Malaysia - Security Offences (Special Measures) Act 2012 (Act 747)**
“An Act to provide for special measures relating to security offences for the purpose of maintaining public order and security and for connected matters”.

Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) was established to improve the attractiveness and competitiveness of Malay business products and services in Malaysia. The message from these public texts demonstrates how discourses about quality attempt to mould Malay entrepreneur in a manner which is consistent with the dominant entrepreneurial intention and practices values promoted by the government. It is clear that the promotional materials of key agencies attempt to inculcate entrepreneurial aspirations among Malay entrepreneur in Malaysia. In doing so, the governmental programmes are communicating that, by allocating various means of support and assistance, entrepreneurship is seen as having a function in contributing to economic wealth and acting as a catalyst for economic development. By fostering an entrepreneurial spirit consistent with the individualistic culture, it is hoped that Malay entrepreneurs by and large are able to reduce their economic imbalances with other ethnicities. The fact that Malaysia is a country in which the majority of the people are Muslim (see Chapter 2) means that agencies promote indigenous entrepreneurial activities in a way that is consistent with Islamic values.

This study of Malay entrepreneur interviewee participant's entrepreneurial intention and practice construction is also informed by a constructivist epistemology that calls for an interpretive approach to inquiry (Denzin & Lincoln, 2000). A constructivist epistemology is one which emphasises the significance of the interaction between the researcher and the Malay entrepreneur interviewee participant in the construction of meanings and interpretations (Denzin & Lincoln, 2000; Lincoln & Guba, 1994, 2003). It is also an approach that recognises that the lived-world experience of the research participants, in this case Malay entrepreneur interviewee participant entrepreneurial intention and practice, and the interpretation of their experiences are socially, historically, culturally, and politically constructed. The constructivist epistemology underpinning this study assumes that the Malay entrepreneur interviewee participant construct meanings in their life-world through their social-cultural and value systems. It argues that knowledge is not value-free and that there are numerous and varying interpretations of reality (Denzin & Lincoln, 2000).

The researcher attended eight Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) entrepreneurship seminar and workshop in Kuala Lumpur which helped the researcher to build rapport and trust with the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) and its members. Moreover, after the researcher attended few of the Malaysia Council of Trust for Indigenous People (*Malay or*

Bumiputera) (MARA) seminar and workshop, the level of the participants purpose for this study boosted when the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) members more open and express their willingness to contribute to the study after the researcher communicate with them within few series of event organise by the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) in Kuala Lumpur. The researcher carried out the interviews from January 2016 to October 2016.

Due to time and financial constraint in conducting this study, the researcher tried to adapt to the situation where Malay entrepreneur interviewee from the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA), as well as other Malay entrepreneur participant needed social inquiry to be explain by the researcher in layman’s terms. The Malay entrepreneur interviewee participants from the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA), had difficulty in articulating Islam, cultural, and their entrepreneurial intention and practice within their business environment, as they were not used to reflecting on these matters. Until the researcher’s understand the ways in which Islam, as well as other, Islam become woven into the accounts through which Malay entrepreneurs make sense of their entrepreneurial intention and practice cannot adequately address the particular needs and interests of the Malay entrepreneur in Malaysia. Therefore, in this study, forty Malay entrepreneur interviewee participants from the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) members were being identified purposely for this study by the researcher. The Malay entrepreneur interviewee participants from the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) members were given assurances of absolute confidentiality and anonymity on the information given in this study. Only pseudonyms would be used to identify them in the write of the data collection. The breakdown of the Malay entrepreneur interviewee participants from the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) members are as below:

Participants Pseudonym	Location for Data collection	Number of Participants
R1-R20	Selangor	20
R21-R35	Kuala Lumpur	15

R36-R40	Putrajaya	5
	Total Participants	40

Table 4.1: Breakdown of Malay entrepreneur interviewee participant for data collection in this study

Based by table 4.1 above, forty Malay entrepreneur interviewee participants purposely involved in this study. Twenty Malay entrepreneur interviewee participants from Selangor followed by fifteen Malay entrepreneur interviewee participants from Kuala Lumpur and finally, five Malay entrepreneur respondents from Putrajaya. Based by gender, nineteen Malay male entrepreneur interviewee participants and twenty one female Malay entrepreneur interviewee participants involved during the interview session and majority involving in services industry.

Participants Pseudonym	Location	Gender	Industry	Number of Participants
R1	Selangor	Male	Services	1
R2	Selangor	Male	Services	1
R3	Selangor	Male	Services	1
R4	Selangor	Female	Manufacturing	1
R5	Selangor	Female	Services	1
R6	Selangor	Female	Services	1
R7	Selangor	Male	Services	1
R8	Selangor	Female	Services	1
R9	Selangor	Male	Services	1
R10	Selangor	Female	Services	1
R11	Selangor	Male	Services	1
R12	Selangor	Female	Services	1
R13	Selangor	Male	Services	1
R14	Selangor	Female	Services	1

R15	Selangor	Female	Manufacturing	1
R16	Selangor	Female	Services	1
R17	Selangor	Male	Manufacturing	1
R18	Selangor	Female	Services	1
R19	Selangor	Female	Manufacturing	1
R20	Selangor	Male	Manufacturing	1
			Total Participants	20

Table 4.2: Breakdown of Malay entrepreneur interviewee participant for data collection in this study based by location, gender and industry in Selangor

Based by table 4.2, twenty Malay entrepreneur interviewee participants in Selangor are as above. Nine male and eleven Malay women entrepreneur interviewee participant involve in this study. Most of Malay male entrepreneur interviewee participants involved in services industries but only two Malay female entrepreneur interviewee participants and one Malay male entrepreneur interviewee participant involved in manufacturing industries.

Participants Pseudonym	Location	Gender	Industry	Number of Participants
R21	Kuala Lumpur	Male	Services	1
R22	Kuala Lumpur	Male	Services	1
R23	Kuala Lumpur	Male	Services	1
R24	Kuala Lumpur	Female	Manufacturing	1
R25	Kuala Lumpur	Female	Services	1
R26	Kuala Lumpur	Female	Services	1
R27	Kuala Lumpur	Male	Services	1
R28	Kuala Lumpur	Female	Services	1
R29	Kuala Lumpur	Male	Services	1
R30	Kuala Lumpur	Female	Services	1

R31	Kuala Lumpur	Male	Services	1
R32	Kuala Lumpur	Female	Services	1
R33	Kuala Lumpur	Male	Services	1
R34	Kuala Lumpur	Female	Services	1
R35	Kuala Lumpur	Female	Manufacturing	1
			Total Participants	15

Table 4.3: Breakdown of Malay entrepreneur interviewee participant for data collection in this study based by location, gender and industry in Kuala Lumpur

Based by table 4.3, fifteen Malay entrepreneur interviewee participants in Kuala Lumpur are as above. Seven male and eight Malay women entrepreneur interviewee participant involve in this study. Most of Malay male entrepreneur interviewee participants involved in services industries but only two Malay female entrepreneur interviewee participants and no Malay male entrepreneur interviewee participant involved in manufacturing industries.

Participants Pseudonym	Location	Gender	Industry	Number of Participants
R36	Putrajaya	Male	Services	1
R37	Putrajaya	Male	Services	1
R38	Putrajaya	Male	Services	1
R39	Putrajaya	Female	Manufacturing	1
R40	Putrajaya	Female	Services	1
			Total Participants	5

Table 4.4: Breakdown of Malay entrepreneur interviewee participant for data collection in this study based by location, gender and industry in Putrajaya

Based by table 4.4, five Malay entrepreneur interviewee participants in Putrajaya are as above. Three male and two Malay women entrepreneur interviewee participant involve in this study. Most of Malay male entrepreneur interviewee participants involved in services

industries but only one Malay female entrepreneur interviewee participant and no Malay male entrepreneur interviewee participant involved in manufacturing industries.

4.5 Method of data collection – The Interpretive Approach

The now very commonly and widely used research method of conducting interviews to gather information has led some researchers to conclude that we live in an interview society (Fontana & Frey, 2000, 2003; Holstein & Gubrium, 2004; Silverman, 2010). In an interview society, not only the mass media, but also social scientists from a range of disciplines acquire information by interviewing (Holstein & Gubrium, 2004), a method which emphasises the social importance and value placed on individual experience and meaning. Holstein and Gubrium (2004) describe the interview as contextually based, resulting from the information gathered in the interaction between researcher and participant. They further add that the interview, from a social constructionist perspective, can be regarded as a tool for constructing individualised experience and phenomena. Interview participants are also actively involved in the construction of their own subjective experiences (Fontana & Frey, 2000, 2003; Holstein & Gubrium, 2004). In this way, interviews yield rich insights into people's life experiences including their values, beliefs and aspirations (Denzin & Lincoln, 2000, 2003; May, 2001; Rubin & Rubin, 1995).

Based in a social constructivist theoretical perspective, in this study, the researcher adopts an interpretive approach to the study of Malay entrepreneur entrepreneurial intention and practice within their business environment. Malay entrepreneur interviewee participant make meaning out of a phenomenon or situation through their entrepreneurial intention and practice. The researcher seeks to uncover and interpret how Islam, culture, and entrepreneurial intention and practices, within the context of entrepreneurship, intersect in the construction of the multiple values of Malay entrepreneurs. The values of this approach are that it allows the researcher to tap into a participant's subjective experience and perspective rather than frame the participant's perspective within the conceptual lenses of dominant literatures. In this way, unexpected insights may be discovered that will shed new light on the way in which Malay entrepreneurs communicate their entrepreneurial intention and practice within their business environment. In this study, the researcher investigates how Malay entrepreneur interviewee participant create meaning through their interactions (specifically through language) with each other and in interaction with the societal context in which they

live in. Malay entrepreneur interviewee participant, construct the entrepreneurial intention and practice within their daily business activities “through multi-voiceness while embedded values of entrepreneurship in Malaysia” (Fletcher, 2003, 2006, p. 167). In the context of this study, a semi-structured qualitative interview was used by the researcher to gather information from the Malay entrepreneur participant. While structured interviews standardise pretended questions which are asked in the same order for all of Malay entrepreneur interviewee participant. Semi-structured are flexible by allowing the researcher as the interviewer in the interview process to bring up new questions during the interview to probe for more information (Sarantakos, 1998, 2005). The researcher chose to adopt the semi-structure interview because of its ability to provide the researcher with the flexibility and autonomy to cover all areas of the researcher's research interest while allowing the researcher's respondents to be flexible in their responses to the researcher's inquiries (Bryman, 1988, 2007, 2008, 2012).

Miller and Glassner (2004) argue that the “strength of qualitative interviewing is the opportunity it provides to collect and rigorously examine narrative accounts of social worlds” (p. 137). To understand how and what of the meaning-making process further demonstrates the value of the interview process (Fontana & Frey, 2000, 2003; Holstein & Gubrium, 2003, 2004), the interpretive approach which is widely acknowledged as a flexible method of data collection which allows the researcher the interviewer to follow up on and seek clarification of interviewee comments and make amendments to the interview questions depending on the situation (Cohen et al., 2000; Kvale, 1996; Sarantakos, 1998, 2005). In this study, the intersection of Islam, culture, entrepreneurship, and entrepreneurial intention and practices in Malay entrepreneur interviewee participants emphasises a different way of understanding the Malay entrepreneur interviewee participants' entrepreneurial intention and practice phenomenon. It is one which explores how the Malay entrepreneur interviewee participants are situated in a particular social, cultural, political, historical, and economic context, and how this influences the way they approach and make sense of their business activities and construct their entrepreneurial intention and practice.

In this study, the researcher reviews literature on entrepreneurship, Islam, culture, and entrepreneurial intention and practice. Additionally, the chapter explores how theoretical and empirical research on entrepreneurship can be understood through Smircich's (1983) conceptualisation of culture as a variable and culture as a root metaphor which has its origin in organisational culture analysis. Framing the literature on entrepreneurship, Islam, culture,

and entrepreneurial intention and practice first from the perspective of culture as a variable and then from the culture as a root metaphor perspectives, enables a comprehensive and a clear picture to emerge of the predominantly functionalist nature of scholarly literature in entrepreneurship studies. This study first makes a case for understanding entrepreneurial values through a cultural lens. Next, it details the conceptual definitions of culture as a variable, and culture as a root metaphor. It then identifies categories, common themes, and patterns which run through the research on entrepreneurship, Islam, culture, and entrepreneurial intention and practice, while highlighting how this research can be framed from the culture as a variable perspective. As this study draws extensively on the notion of culture as a root metaphor, what the researcher then outline and research on entrepreneurship, Islam, culture, and entrepreneurial intention and practice from this approach. Following this, the researcher also outlines the limitations of theorising culture as a variable, an approach that is largely rooted in the positivist tradition. Specifically, the discussion highlights how the notion of culture as a root metaphor is informed by a social constructionist perspective and how this can assist in reframing how we research and theorize entrepreneurship in this study.

Smircich (1983) identified cognitive, symbolic, structural, and psychodynamic perspectives as offering ways to understand the organisation as a social phenomenon. Research from these perspectives, all of which treat culture as a root metaphor, focus on understanding how individuals create culture and in turn how culture impacts individuals who participate in it Smircich (1983). Regarding culture as a root metaphor therefore helps to explore the subjective experience of members in the organisation, a process of sense making enacted and sustained through communication and human interaction (Smircich, 1983). Although the original five-fold categorization of research on culture was designed to capture the range of ways in which scholars understood the relationship between organizing, culture and management in the context of large and formal organizations, it remains of considerable value in understanding ways in which culture and work processes and interact in multiple contexts. Specifically, distinctions between culture as variable and culture as root metaphor perspectives enable meaningful distinctions about the role that culture plays in shaping Malay entrepreneur entrepreneurial intention and practice. The framework is therefore central to the approach taken to investigating the experiences of Malay entrepreneurs in this study. Consequently, the researcher have organised the entrepreneurship literature reviewed in this

chapter around Smircich's categorisations of research which falls under the culture as variable, and that which falls under the culture as root metaphor perspectives.

Initially, in order to refine the interview question, pilot interviews with four Malay from Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) members were done in January 2016. A pilot interview for this study serves a number of purposes. Firstly, it allows the researcher to test the assumptions in relation to the research question of the study. Therefore, the analysis in this study reflects the researcher attempt to make sense of the Malay entrepreneur interviewee participant's interview data. The researcher seeks to uncover and interpret how religion, culture, and Malay entrepreneur entrepreneurial intention and practice, within the context of entrepreneurship, intersect in the construction of the multiple values of Malay entrepreneurs. The value of this approach is that it allows the researcher to tap into a participant's subjective experience and perspective rather than frame the Malay entrepreneur interviewee participant's perspective within the conceptual lenses of dominant literatures. In this way, unexpected insights may be discovered that will shed new light on the way in which Malay entrepreneur interviewee participant communicate their entrepreneurial intention and practice within their business environment in Malaysia.

The specific purpose of the pilot study was to provide the researcher with relevant information that could be used in designing and structuring interview questions and to assist the researcher in refining interview, data collection and data analysis techniques that were to be utilised in the formal study. The implementation of an exploratory pilot interview prior to the field work was based on four main justifications: a) To provide room for improvement in developing research skills and confidence and thus, enhancing self-reflection as a researcher to conduct interviews, transcribes and analyse. Moreover, pilot interviews help in understanding oneself as a researcher; b) To test the researcher's assumptions in relation to the conceptual framework generated in the Chapter 3; c) To get feedback on how well the instrument developed (interview questions) in terms of clarity of wording, sequence and layout; d) To develop, refine and/or test measurement tools and procedures (Pickard, 1989).

Based on their initial answers, the researcher would decide what the next questions would be. This process will be repeated until all the issues outlined in the interview question parameter were discussed. But, there were occasions where not all the issues could be covered due to the time constraints of the interviewees. It also helps the researcher to refine the interview

questions parameters or for my subsequent interview process with other Malay entrepreneur interviewee participant. Miller and Glassner (2004) argue that the “strength of qualitative interviewing is the opportunity it provides to collect and rigorously examine narrative accounts of social worlds” (p. 137). Understanding of how and what of the meaning-making process further demonstrate the value of the interview process (Fontana & Frey, 2000; Holstein & Gubrium, 2003, 2004), an approach which is widely acknowledged as a flexible method of data collection which allows the researcher to follow up on and seek clarification of interviewee comments and make amendments to the interview questions depending on the situation in this study (Cohen et al., 2000; Sarantakos, 2005). In each of the interview, the researcher would prepare interview question parameter (see Appendix F, p. 211) on the issues that needed to be covered especially in answering the objective of this study.

Therefore, in this study, forty Malay entrepreneur interviewee participants from the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) members were being identified purposely for this study by the researcher. The Malay entrepreneur interviewee participants from the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) members were given assurances of absolute confidentiality and anonymity on the information given in this study. Only pseudonyms would be used to identify them in the write of the data collection. Most of the study scattered around Selangor. It been chosen because Selangor have the highest number establishments of Small Medium Enterprises (125, 904 or 19.5 percent) compare to other state and federal territory in Malaysia and also known of the central economy and entrepreneurship activities in Malaysia (National SME Development Council 2009). It follow by Kuala Lumpur in second place for the number establishments of Small Medium Enterprises (SME’s) (84, 621 or 13.0 percent) compare to other state and federal territory in Malaysia (National SME Development Council 2009). Kuala Lumpur also known as the capital of Malaysia and lastly the Putrajaya at the last place among state and federal territory in Malaysia with number of establishment Small Medium Enterprises (SME’s) (481 or 0.1 percent) compare to other state and federal territory in Malaysia (National SME Development Council 2009). Maybe one the reason for the poorest indicator as Putrajaya is known as the central of administrative roles and command for the nation by Malaysia government.

Despite the strengths of the interview method, Fontana and Frey (2003) detail three common problems which need to be taken into consideration during interviews. Firstly, in order to

please the interviewer, the interviewee may feel obliged to give socially desirable responses to questions and/or omit to reveal what could be insightful and valuable information. Secondly, the interviewee may have a faulty memory in relation to the question which may influence the quality of the data. Thirdly, problems may result from the interviewer's approach, for example a lack of sensitivity. Questioning techniques may also impede proper communication of the interview questions.

The sample size was determined by the researcher through actively carrying out the research and identifying the point at which theoretical saturation was reached as described by Bryman (2008). Referring to the social research methods, as suggested by (Bryman 2012: p. 425) "that the minimum number of interviews needs to be between twenty and thirty for an interview-based qualitative study to be published". Theoretical saturation is defined as being reached, according to Bryman (2008), when further increasing the sample size does not reveal new categories or significant new details about existing categories. Thus in order to decide how many qualitative interviews is enough the researcher must interrogate the purpose of their study (Bryman, 2008) and in this study, only forty Malay entrepreneur interviewee participants been select. As advice by Elgin (1999), it is these communities who make and enforce judgments, rules and criteria about what counts both as empirical evidence and as reasonable ways of arriving at that knowledge. Concerned with issues of representativeness, objectivity, validity, reliability, and other hypothetic-deductive epistemological factors for a larger subject pool as well as a more formal definition of concepts, a more elaborate articulation of pre-conceived research questions, and raise challenges about the subjective nature of the researcher's relationship to the topic or subjects (Elgin, 1999).

4.6 Secondary Analysis of Documentary Evidence

An analysis based on textual materials or documents by the researcher provides relevant research data in a qualitative research (Eriksson & Kovalainen, 2008), specifically through the usage and examination of secondary data (Cavana et al., 2001). This process is conducted by using either published or unpublished printed materials such as company reports, faxes or newspaper articles (Silverman, 2010). As suggested by Yin (2009), the researcher viewed those relevant documents as important investigatory tools in this study could use in order to make inferences about events and to provide further understanding of the subjects or participants understudied. The analysis of relevant documents (e.g. reports and government policies) helped the researcher to build a better understanding in conducting this research

(Myers, 2009), in which these documents could provide significant and important insights into an issue understudied” (Merriam 2002). As Neuman (2002: p.321) “asserted, It is the reanalysis of previous collected data that were originally gathered by others”. “Therefore, as opposed to primary research, the focus is on analysing secondary data for the purpose of “explaining the contemporary situation and its relationship with that of what had been found earlier, rather than collecting new data”. (Neuman, 2002: p.321).

Basically the documentary evidence is classified into the following themes are as below:

- Malaysia, State Economic Development Corporation (SEDC’s) annual report for Selangor, Kuala Lumpur and Putrajaya.
- Malaysia, Small and Medium Enterprises (SME’s) annual report.
- Malaysia, Small and Medium Industries Development Corporation (SMIDEC) annual report.
- Malaysian Economic annual report.
- Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) annual report.
- Malaysia Law.

4.7 Data analysis method – Thematic analysis

As Charmaz (2000) illustrates, “social reality does not exist independent of human action” (p. 521) and interpretations of that social reality have meanings only in particular social and cultural contexts. In addition, a constructivist stance on knowledge recognises the value of social and cultural contexts. Boeije (2010) explains that the ontological stance of constructivism asserts that “human beings attach meanings to their social reality and that as a result human action should be considered meaningful” (p. 6). In this study investigation, the researcher studies how Malay entrepreneur interviewee participants construct their entrepreneurial intention and practices realities and how they interpret and make sense of their actions and the world around them.

In this study, the researcher investigates how Malay entrepreneur interviewee participants create meaning through their interactions (specifically through language) with each other and in interaction with the societal context in which they live in and, in these terms, how they

construct the entrepreneurial process. As Fletcher (2006) points out, a primary assumption with social constructionist ideas is that “social reality is always an expression of relationship . . . people too are relational beings, constantly becoming and emerging in relation to their families, societies, and cultures” (p. 167). In this view, attention is given to the social context where the embedded values of entrepreneurial practices are constructed. While focusing on the individual as a relational being, this study also gives attention to the “multi-voicedness of entrepreneurial practices” (Fletcher, 2006, p. 167).

Burr (1995) asserts that social constructionists challenge “the view that conventional knowledge is based upon objective, unbiased observations of the world” (p. 4). This is particularly significant for my study because it enables me to challenge dominant interpretations and constructions of an entrepreneur as “the archetype of the white, male, heroic entrepreneur” (Essers & Benschop, 2007, p. 420). This study is on the intersection of religion, culture, entrepreneurship, and entrepreneurial intention and practice in Malay entrepreneur interviewee participants emphasises a different way of understanding the entrepreneurial phenomenon. It is one which explores how the Malay entrepreneur interviewee participants are situated in a particular social, cultural, political, historical, and economic context, and how this influences the way they approach and make sense of their business activities and construct their entrepreneurial intention and practice.

The assumptions that guide the researcher thinking are informed by a social constructionist viewpoint, where meaning and experience are produced and reproduced through social interaction rather than constructed within individuals (Schwandt, 2000). From this perspective, our understanding of the world is based on the premise that there is no such thing as an objective fact (Burr, 1995). Rather social phenomena and facts themselves are products of continuous sense making and interpretation that individuals use to interpret their social environment (Chell, 2007). Also, from a social constructionist perspective, knowledge is co-created and constructed between the researcher and the Malay entrepreneur interviewee participant intention and practice during the interaction process (Lindgren & Packendorff, 2009).

The researcher seeks to uncover and interpret how Islam, culture, and entrepreneurial intention and practices, within the context of entrepreneurship, intersect in the construction of the multiple values of Malay entrepreneurs. The values of this approach are that it allows the

researcher to tap into a participant's subjective experience and perspective rather than frame the participant's perspective within the conceptual lenses of dominant literatures. In this way, unexpected insights may be discovered that will shed new light on the way in which Malay entrepreneurs communicate their entrepreneurial intention and practices within their business environment.

As suggested by Braun and Clarke (2006), thematic analysis is a flexible method of analysis which can yield a rich and detailed account of data. The process of data analysis may take many forms of analysis, particularly in preparing the analysis data, reconstructing the data into a recognisable reality for research participants, representing the data and making an interpretation of the meaning of the data (Maykut & Morehouse, 1994; Creswell, 2009).

Thematic analysis conducted within a constructionist framework seeks to theorize the socio-cultural contexts, and structural conditions, that enable the individual accounts that are provided. Therefore thematic analysis does not merely describe the data but seeks to uncover the underlying meanings, assumptions, and beliefs behind the social action and/or behaviours. Unlike other ordinary conversation the qualitative interview is more focused more in-depth and more detailed (Rubin & Rubin, 1995). Qualitative interviews differ from quantitative interviews in two ways (Sarantakos, 2005). Firstly in contrast to quantitative interviews which use mainly fixed-choice, but qualitative interviews use open-ended questions. Secondly, while quantitative interviews are conducted on a large sample, but qualitative interviews are often done on a small number of respondents. This is because the main purpose of qualitative interviews is to generate depth of understanding rather than breadth (Rubin & Rubin, 1995)

Due to many different forms of analysis available, as recommended by Creswell (2009), in analysing data from qualitative data, specifically from interviews transcripts, the researcher should choose between approaches that strongly emphasise language and those that are more focused on the content of what participants have to say. In addition, the selection of individual techniques of qualitative data analysis may be dependent on several factors such as the type of qualitative data, the analysis objectives, data availability and resources in analysing the data, including the cost involved and time constraint. The qualitative data analysis conducted in this study was a non-mathematical analytical approach, where the researcher investigated the meaning of participants' words and behaviours (Maykut &

Morehouse, 1994) or making sense out of documentary text and image data (Creswell, 2009). Therefore, the researcher is more concerned with understanding participants' entrepreneurial intention and practice experience from their own position as it were (Creswell, 2009).

However, it is increasingly recognized that the insider/outsider boundaries cannot be as easily drawn as racial matching suggests (Twine, 2000). Twine (2000) summarizes well the pitfalls of this position and points out that religious or ethnicity issue is not the only, or always the over-riding, social signifier. Insider status is not as unproblematic as is sometimes suggested and, Twine argues, difference may be a stimulator as well as a block to communication, suggesting a further epistemological and ontological point:

“We see, then, that the utility of racial matching is contingent on the subordinate person having acquired a particular subjectivity. . . . In my experience . . . they [US scholars] presume that different ideological positions are attached to one's location in racial hierarchies. It should be evident, however, that when racial subalterns do not possess a developed critique of racism or idealize the racially privileged group, race matching may not be an efficacious methodological strategy.” (Twine, 2000: p.16)

In other words, epistemology cannot easily be tied to social location (Twine, 2000). In this study, the researcher/translator role offers the researcher significant opportunities for close attention to cross cultural meanings and interpretations and potentially brings the researcher up close to the problems of meaning equivalence within the research process (Twine, 2000). For these writers, there is no point in looking for the meaning of a text solely within the confines of the written page given to the researcher by a translator (Simon, 1996). Phillips (1960) “describes the position of conceptual equivalence across languages as: in absolute terms an insolvable problem since almost any utterance in any language carries with it a set of assumptions, feelings, and values that the speaker may or may not be aware of but that the field worker, as an outsider, usually is not” (p. 291). The steps following the completion of the transcription process were to explore and identify relevant themes that emerged from the rich qualitative data and then to tag this data with the appropriate codes for those themes (Bernett & Dann, 2010).

The issue of translation is often not identified, let alone discussed, in research with people who do not speak English especially in Malaysia where this study been done (Silverman, 2010). By examine this question by considering the influences of two factors: the epistemological position of the researcher and conditions pertaining to specific languages, including issues of language power and hierarchy in this study which Malaysian people do not speak English as their main language. Clearly these are not completely distinct categories of concern and elide into fundamental considerations of representation. We separate them out here, however, to begin to uncover some of the layers of complexity associated with this question of identified or hidden translation (Sinha, 1996). Following, Simon (1996) shows that it is not a matter of finding the meaning of a text in a culture:

“The solutions too many of the translator’s dilemmas are not to be found in dictionaries, but rather in an understanding of the way language is tied to local realities, to literary forms and to changing identities. Translators must constantly make decisions about the cultural meanings which language carry, and evaluate the degree to which the two different worlds they inhabit are the same. These are not technical difficulties; they are not the domain of specialists in obscure or quaint vocabularies. . . . In fact the process of meaning transfer has less to do with finding the cultural inscription of a term than in reconstructing its value”. (Simon, 1996, p. 137–8)

The researcher made all the transcriptions. This is because making one’s own transcripts gives an opportunity to relive the interview and become substantially more familiar with the data (Maykut & Morehouse, 1994). In practice, the researcher would listen to the audio file several times in order to get feel for the context and nuances they contained. Next, the interviews were transcribed and structured to analyse them more systematically. One of the ways to increase the context of the interview data was breaking the monologue into paragraphs, especially when the interviewee is talking for long segments of time (Maykut & Morehouse, 1994).

As all interviewees requested to conduct the interview in *Bahasa Melayu (BM)* and the transcription was implemented in two different ways. Firstly, when an interview required either minimal or no translation, an audio file was listened to and transcribed word for word

using a word processing program; and secondly, when sufficient data for analysis and coding was translated from a partial transcription of interviews that were conducted in *Bahasa Melayu* (BM) (Maykut & Morehouse, 1994). In practice, transcribing can be a time consuming and tedious job (Bryman & Bell, 2003, 2007), nevertheless this process will eventually help the researcher to understand the conversation data and process the data in meaningful information. Other problems faced by the researcher were audio recordings that were difficult to understand because of the recording quality and differing accents or styles of speech. Nevertheless the researcher found that this exercise was very beneficial for the researcher working idea on the important messages that the Malay entrepreneur interviewee participants were trying to tell the researcher. Therefore, in this study, forty Malay entrepreneur interviewee participants from the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) members were being identified purposely for this study by the researcher. The Malay entrepreneur interviewee participants from the Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) members were given assurances of absolute confidentiality and anonymity on the information given in this study. Only pseudonyms would be used to identify them in the write of the data collection.

The application of thematic analysis in qualitative research is commonly the fundamental concepts that have been identified from research data and which emerge as being important to describe the phenomenon under study. The researcher employed thematic analysis method to provide a structured way of understanding how to develop thematic codes and sense themes. The main purpose of coding the research data in this study was to generate initial ideas from the unstructured, raw research data and to draw attention to a commonality within a data set (Creswell, 2009). The researcher seeks to uncover and interpret how Islam, culture, and entrepreneurial intention and practice, within the context of entrepreneurship, intersect in the construction of the multiple values of Malay entrepreneur. The values of this approach are that it allows the researcher to tap into a participant's subjective experience and perspective rather than frame the participant's perspective within the conceptual lenses of dominant literatures. Before undertaking the actual task of analysing the interview data, the researcher listen again to all the recorded interviews and compared them with the produces text. This exercise is important for the researcher to check the accuracy of the interview data with the Malay entrepreneur interviewee participant in order to confirm their reliability. Reliability is a central "concept in measurement, and it basically means consistency whether

the results of “the study are repeatable” (Bryman and Bell, 2003: p. 33). In this qualitative study, reliability refers to the extent that different researchers, given exposure to the same situation, would reach the same conclusion. Reliability encompasses the accuracy of this study research methods and techniques. According to Yin (2009), the reason for looking at the reliability of a study is to make sure that when other people replicate it, they should obtain the same findings and conclusions. Yin (2009) “added that the goal of reliability is to minimize the errors and biases in a study” (p.45).

Subsequent to the exercise, the researcher proceeded to analyse interview data based on the framework as proposed by Rubin & Rubin (2005), who say that the analysis should be guided by the research questions and should also identify the important concepts and themes that were present in the interview data. The researcher then separated the concept and the themes into different categories such as the background information, philosophy of entrepreneurship, Islam, culture and entrepreneurial intention and practice. The researcher also kept the reserves category of data whose relevance within the scope of this study but was not yet to be confirming (Wilson, 2006). To begin the coding process, the researcher carefully reread the transcribed interviews, line, by line, in order to locate the relevant segments that corresponded to the researcher previously identified categories and to code them. The researcher retyped parts of the relevant segments of data and quotations, with their respective coding inserted in brackets and made bold, to separate computer files that the researcher had creates for each of the Malay entrepreneur interviewee participant in this study. In coming up with the appropriate coding for the data from this study, the researcher employed a combination of a priori codes and inductive codes as suggested by Creswell, 2009). A priori codes are those that the researcher develops through his understanding of the literature (see Chapter 3) or that he has already deemed as significant to the study. This process is known as the coding technique, which has long been considered the first step that a researcher should undertake in order to learn and organise the research data (Creswell, 2009).

The researcher employed the eight-step guideline suggested by Corbin & Strauss (2008) for the coding process. As a start, the transcribed interviews and all printed documents were prepared for coding and analyses. Then, the interview transcripts were read completely several times. This iterative process allowed the researcher to find the data that answered the research questions and to begin the data coding process. The coding process in this study employed both a manual hand coding technique and computer software, specifically NVivo.

The application of the hand coding technique (a paper-based approach in this case) in the initial stage of the coding process enabled the researcher to feel more engaged with the research data and thus enabled the researcher to gain a more intimate understanding of it. Additionally, the paper-based approach provided room for creativity and flexibility in generating preliminary coding ideas (Flick, 2009). These generated coding ideas were then transferred into the computer software for further analysis. The steps following the completion of the transcription process were to explore and identify relevant themes that emerged from the rich qualitative data and then to tag this data with the appropriate codes for those themes. This process is known as the coding technique, which has long been considered the first step that the researcher should undertake in order to learn and organise the research data. The main purpose of coding the research data in this study was to generate initial ideas from the unstructured, raw research data and to draw attention to a commonality within a data set. In this respect, the researcher continued to examine and question the content of the interview statements in order to identify key categories and themes (Corbin & Strauss, 2008) that led the researcher to explore core ideas and ultimately assisted the researcher with establishing and refining the framework of the research (Flick, 2009). Then the researcher retyped parts of the relevant segments of data and quotations, with their respective coding inserted in brackets and made bold, to separate computer files (i.e. the interviewee answer transcript memos, (see Appendix G, p. 213) that the researcher had created for the Malay entrepreneur interviewee participant in this study.

Once all of the interviewees were completed, the researcher started to analysing and at how the individual coded concepts, themes or events can contribute toward answering the research questions offered by this study in order to confirm their validity. Validity is the extent to which the research findings accurately represent what is really happening in the situation. It refers to the establishment of evidence that the measurement is actually measuring the intended construct. This is often established by seeing whether the information is consistent with other measurement methods or with what is known and recorded already. According to Yin (2009), validity in qualitative research, validity has to do with description and explanation and whether or not the explanation fits the description. In order for this study to be reliable, the researcher followed Yin's advice suggesting that the best way to cope with the reliability problem is to ensure that each step of the research is recorded clearly (Yin, 2009).

In qualitative research, there is more of a focus on validity to determine whether the account provided by the researcher and participants is accurate, can be trusted, and is credible (Lincoln and Guba, 2003). Reliability plays a minor role in qualitative research and relates primarily to the reliability of multiple coders on a team to reach agreement on codes for passage in text. Creswell and Clark (2007: p.134) agreed that qualitative validation is important to establish, but critiques that there are so many commentaries and types of qualitative validity “it is difficult to know which approach to adopt”.

4.8 Conclusion

In this chapter, the researcher had outlined the methodology that guided this study, and presented a theoretical perspective on the data collection process in this study. The qualitative approach allowed the researcher to obtain a rich description of the subjective experiences of Malay entrepreneurs and the complexities of the intersection of Islam, culture, and entrepreneurial intention and practice. The researcher hopes to provide readers with valuable insights of the complexities of the Malay entrepreneur’s life within their societal context and influencing their experiences as an entrepreneur. Additionally, this chapter has outlined the research process, including the sample selection criteria, methods of data collection and analysis.

Although qualitative research in Malaysia is starting to emerge, little has been directed toward addressing the Malay entrepreneur interviewee participant phenomenon from a social constructionist perspective. Thus, consistent with the epistemology of qualitative research, the researcher task here is to illuminate how societal factors shape Malay entrepreneurs everyday lives. Indeed throughout the rise of Malay entrepreneurship in Malaysia, as well as its research, there has been no investigation of how the intersection of Islam, culture, and entrepreneurship influence Malay entrepreneur entrepreneurial intention and practice. Present the findings from the thematic analysis of the interview data. While the data is presented in discreet categories, such as Islam, culture, entrepreneurial intention and practice, the researcher aim has been to provide more holistic insights into Malay lived practices and the way they construct their entrepreneurial intention and practice within Malaysia context. The researcher observed the multiple interactions between entrepreneurial intention and practice and their variety roles in human capital and social capital besides becomes a Muslim Malay entrepreneur. The researcher also tried to understand how Malay manages these interactions

and intersections which sometimes can be positive and negative as well. The analysis process explicitly incorporated an intersectionality framework by identifying themes and the relationships between these themes. Moreover, the analysis inherently considers intersecting categories such as religion, culture, class, gender issues, and family in shaping the Malay entrepreneur interviewee participant entrepreneurial intention and practice experiences within their business environment in Malaysia. It considers all social categories as inextricably interconnected.

CHAPTER 5

ANALYSIS AND FINDINGS

5.0 Introduction

Chapter 5 presents empirical results on the theme of Islam and entrepreneurship. They revealed how they positioned themselves when Islam intersects with their business activities. Chapter 5 discusses the theme of culture and ethnicity within the research interviewee's entrepreneurial intention and practice contexts. The researcher describe various accounts of how participants are influenced by the societal context in order to have a better understanding of the complexity of Malay entrepreneur, living in plural society within Malaysia context. Chapter 5 also extends the understanding of Malay entrepreneurs experience and sense making by presenting the findings related to how entrepreneurial intention and practice are constructed in the context of entrepreneurship, culture and Islam.

5.1 Malay entrepreneur dealing with Islam

It was documented that the state religion was Hindu and some of the Malay people were influenced by animism before the spread of Islam across the region. Eventually, the local people became to appreciate the egalitarianism of Islam - which they encountered in their interactions with traders from the Middle East - over that of the Hindu caste system (Ming Ng, 2012). However, many '*adat*' practices among Malay have continued to be seen as influenced by Hindu culture. An example of this is in the wedding ceremony when the bride and groom perform the bersanding (sitting in stage). This ritual has been critiqued by the '*dakwah*' (revivalist) group because it is seen as not properly observing Islamic teachings values (Ahmad, 2009). Ritual feasts or '*kenduri*' held for weddings are also regarded as wasteful by the '*dakwah*' group. In this sense, some '*adat*' rituals clash with Islamic values in terms of appropriate public behaviour for men and women, and in terms of notions of moderation which are espoused by Islam.

'*Adat*', the Malay language, and Islam, is all very influential in Malay culture (Karim, 1992; Sloane, 1999). *Adat* is defined as "the total constellation of concepts, rules, and codes of behaviour which are conceived as legitimate or right, appropriate or necessary" (Karim, 1992, p.14). Omar (2003, 2006) describes '*adat*' as a custom and tradition which serves as the basis for appropriate human behaviour. In general, '*adat*' controls values, norms and

behaviours. 'Adat' and Islam coexist as powerful influences in an individual's life (Dahlan, 1991; Goddard, 2001; Mohd Noor, 2006; Omar, 2003, 2006). 'Adat' existed in Malay society long before Islam was introduced to the country in the 12th century (Mutalib, 2008). 'Budi' is the essence of social relationships among Malay and is deeply embedded in Malay culture. It guides an individual's behaviour in interactions with others, and Malay is expected to subscribe to this ideal behaviour.

Islam is one of the religions that try to encourage people to be an entrepreneur. Islam encourages men to remain always in search of bounties of Allah SWT. Islam accords business and entrepreneurship a place of high esteem. Entrepreneurship is a factor that can change the economic problems of any country. It is also engage lots of people as employee or self-employed. Until a few years ago, most of the countries in the world were following other systems namely socialist rather than the capitalist system especially since the fall of the Berlin Wall. In recent years, the world has witnessed many big financial scandals leading researchers to express different views with regard to holding to higher ethical standards.

Entrepreneur and entrepreneurship have a special place in Islam. An Islamic entrepreneurship model is sourced from the Quran and 'Hadith'. Islam sees everything as a comprehensive element in life, including entrepreneurship. Therefore, in Islam, entrepreneurship includes all aspects of life, whether it is for the world or the hereafter. By applying Islamic norms and values of the characteristic with prudent use of social, environmental, and economic resources, Islam has created the new communities outside Al-Jazeera Al-'Arabia in an innovative entrepreneurial manner. These new communities were given considerable freedom in how they created their local social and economic values under the umbrella of Quran and 'Hadith', maintaining synergetic ties with the Islamic leadership. Through this unification of scientific, social, ethical, and economic values they were able to prosper for hundreds of years.

The basic beliefs for Muslim falls into six main pillars of faith, the first of which is called the article of faith, namely belief in Allah, His Angels, His Books, His Prophets, and the Day of Judgment or the Day of Resurrection (life after death), and the belief in Destiny or Fate (Qadar) (Kayed, 2007). In addition to the article of faith, Islam is based on five other pillars which help to strengthen Muslims' faith and obedience to Allah, and follow the practice of Muhammad (Uddin, 2003). The first pillar is the statement of belief in one God (*shahadah*)

that there is no god but Allah SWT and Muhammad is Allah's SWT prophet or messenger. The second pillar is the daily prayers, and is followed by fasting during the month of Ramadan. The fourth pillar is almsgiving (zakat), and finally, pilgrimage to Mecca (Uddin, 2003). Islam is not presented merely as a religion, but as an encompassing way of life (Farooqi, 2006; Rice, 1999; Simba, 2008). The followers of Islam are accountable to God and believe that their behaviour and deeds in this life will affect their treatment in the afterlife (Chapra, 2008).

But Islam also plays a role in how Muslim conduct their lives more widely – not just in terms of the clothes they wear and their worship practices. For this reason, in the following sections the researcher briefly describe Islamic teachings, concepts and Islamic principles then proceed to explain how Islam restrains certain business practices and behaviours according to moral ethics of the religion. In Islam, religion is not left at home. Where ever a Muslim entrepreneur goes; it is infused into their entrepreneurial intention and practice (Sloane, 1999; Essers and Benschop, 2009). Islam provides moral and ethical guidelines in all aspects of life, including business operations (Uddin, 2003). 'Syariah' (Islamic principles of living) law is particularly relevant here in modern Malaysia (Uddin, 2003). Prohibition of interest (*riba*), gambling (*maysir*), avoidance of uncertainties (*gharar*), and prohibition of engaging in illegal (*haram*) activities such as production of prohibited products are clearly outlined in the *Syariah* principles (Chakra, 2006; Chapra, 1992, 2008). This means that Muslim entrepreneur entrepreneurial intention and practices should only involve themselves in morally accepted and socially desirable productive business activities (Chakra, 2006; Chapra, 1992, 2008). Business activities involving alcohol, drugs, 'riba', prostitution, gambling, are strictly prohibited (Ali Ghoul, 2010).

In many Muslim societies, religion is a significant influence that shapes social and economic activities in daily life (Sloane, 1999). According to Adas (2006), Islam prescribes specific guidelines governing business transactions of certain types and in certain areas. In exploring the various ways that Muslim negotiates and constructs their Muslim entrepreneurial intention and practice in relation to their daily business activities. Entrepreneurial intention and practice that are commonly held to Muslim are veiling, sexual segregation, and confinement of men and women to the domestic sphere (Roomi & Parrot, 2008).

5.1.1 Islamic business principle

Abuznaid (2006) points out that honesty is an immensely important Islamic principle in business activity. Entrepreneur should, therefore, possess and demonstrate high moral values when trading with their customers. Thirty over forty of Malay entrepreneur interview participant expressed their concern for honesty when dealing with their clients. We must be honest, we must be sincere, we must not break our promises, and we must not cheat. R5, the stationery store operator in Selangor comments:

“We must keep our promises. If we can’t supply the product, we must tell our customers. Keeping promises is important. If we supply low quality products, the company will have a bad reputation and would not survive for the long term”

R5 reflects a concern for conducting business in an ethical manner. R5 believes that a failure to be honest with customers will jeopardise R5 business towards success. R22, another Malay entrepreneur interviewee participant from Kuala Lumpur and as traditional food processing business proprietor can be seen to focus on honesty and comments:

“We must be honest when weighing goods. I told my workers to weigh extra quantity for the customers. We must ensure that we don’t weigh less quantity.”

Malay entrepreneur participants who were involved in food-based industries expressed concern about weighing scale and measuring because Islam teaching places importance on the accurate measurement of products sold to customers. The Malay entrepreneur interviewee participant made it clear that over weighing rather than underweighting was, therefore, common practice. R36, a traditional cookies producer in Putrajaya, says:

“When people buy from me, I always give extra quantity to them, never less. You will not lose if you give more to customers. You will get back the blessing in return of your good deed.”

R9, a traditional snack producer from Selangor, holds a similar view, stating:

“When I measure the quantity, I give extra.”

All those accounts about weight reflect the underlying principle of honesty which is paramount in Islam teaching values. Among some of the sayings of the Prophet Muhammad SAW (PBUH) with regard to honesty are the following:

“An honest and trustworthy merchant will be with the martyrs on the Day of Resurrection”.

(Reported by Ibn Majah and al-Hakim)

And,

“An honest and trustworthy merchant will be with the prophets, the truthful, and the martyrs”.

(Reported by al-Hakim and al-Tirmidhi)

The Holy Quran emphasises a balanced transaction which is called adl (equilibrium). Two of the verses thus state:

“And give full measure when you measure, and weigh with a just balance. That is good and better in the end”.

(Quran, Surah Al Israa (Chapter 17), verse 35)

And,

“And observe the weight with equity and do not make the balance deficient”

(Quran, Surah Ar-Rahman (Chapter 55), verse 9)

When it came to weighing out products, R5, R22, R36 and R9 have demonstrated honesty in their business practice. Giving the customer extra can, therefore, be seen as the normal way to avoid falling into dishonesty. As these examples show, honesty is important to these Malay

entrepreneur interviewee participant entrepreneurial intention and practice in their business activities. Consistent with Benzing, Chu, and Kara (2009) in their study of entrepreneurs in Turkey, honesty was rated a key factor contributing to business success. Zapalska, Brozik, and Shuklian (2005) discussed that as Muslim, among other things, entrepreneurs should observe honesty, and avoid fraud, and deception. Adas (2006) reported similar findings in his study on Muslim Turkish entrepreneur. This demonstrates the importance of certain Islamic values that, for Muslim, need to be incorporated into business practice.

Muslim entrepreneur intention and practice were also shaped by the practice of reciting certain Quran verses in seeking guidance from Allah SWT. Apart from veiling and religious prayer, which can be understood as expressions of piety for Muslim, there is a link between Quran practices in the individual in one aspect that reflects one's piety. This is evident in the business practice of R7, a laundry shop operator from Selangor. R7 talked a lot about the virtues of Quran practice, and how R7 applies certain Quran verses to seek guidance from Allah SWT. R7 described how to become acquainted with the practice of reciting the Quran:

“I feel peaceful when I pray. I was stressed a while ago and almost gave up this computer business. When I feel stressed, I recite surah (chapter) An-Nur. The surah is quite lengthy, but when I recite it, I feel as if I do not want to stop and I keep on reading it. Also, in the Quran, there is surah Al-Waqiah. I recite this verse after Subuh [the prayer before sunrise]. I believe the surah is meant for good livelihood ... surah Ar-Rahman is for us to be thankful to Allah SWT. If we are thankful, Allah SWT will increase His blessing. Who else should we ask for guidance and help if not to Allah SWT?”

This statement shows how R7 recovered from hardship in business life through prayer and reciting the Quran. For R7, prayer can establish connection to the higher power when R7 feels distressed. Hence, R7 felt calm after praying - an effect of praying which has been identified elsewhere (Adas, 2006). R30 comments show greater dependence to the Almighty when one faces uncertainties. The feeling of being much closer to Allah SWT can be demonstrated in practicing religious acts such as prayer and reciting the Quran as part of the teaching values in Islam.

Twenty over forty of the Malay entrepreneur interviewee participants expressed similar views on reciting the *surah* from the Quran in order to gain encouragement, inspiration, and to recover from the pitfalls in their daily business life. The often cited *surah* in the Quran that Malay entrepreneurs use to recite are ‘*Yassin*’ (*Chapter 36*), and one verse from ‘*surah Al-Talaq*’ (*Chapter 65*), that is famously called the verse of a thousand dinar. R19, who owns a home cleaner service in Selangor revealed that by, recites *Surah Yassin* every Friday with the family. R19 feels calm when reciting this *Surah*. R38, who owns a grocery store in the Putrajaya, recites ‘*Yassin*’ after each of the five daily prayer times. Some Muslim makes themselves acquainted with certain verses in the Quran in order to achieve certain religious objectives. This can be in terms of acquiring a healthy life, brilliance in education, protection from evil, protection when travelling, and so on.

Five Malay entrepreneur interview participants revealed that they are used to reciting the verse of a thousand dinar. The verse is commonly understood to serve as guidance for Muslims to boost their sales in business. Interestingly, participants in Yusof’s (2012) study of rural business entrepreneurs in Kedah, Malaysia, also cited the same Quran verse which they hoped could be used to improve their businesses. However, it should be noted that even if it was true that the verse of a thousand dinar may helped Muslim in coping with financial difficulties, there would be no benefit in continuously reciting the verse if the businesses do not act in accordance to the teachings of the Quran, for example, in providing good customer service. The verse reads:

“And whosoever fears Allah SWT and keeps his duty to him, He will make a way for him to get out (from every difficulty). And He will provide him with (sources) he never could imagine. And whosoever puts his trust in Allah SWT, and then, He will suffice him. Verily, Allah SWT will accomplish his purpose. Indeed Allah SWT has set a measure for all things”.

(Quran, Surah Al-Thalaq (Chapter 65), verse 2-3)

The verse He will make a way for him to get out (from every difficulty). And He will provide him with (sources) he never could imagine would probably be interpreted as performing miracles that only Allah SWT can give to the believers. Malay children traditionally learn to

recite the Quran as part of the formal education process in Malaysia, whether in religious school, at the mosque, or in their parent home. However, the practice of reciting the Quran every day depends on the individual. Several accounts of the need to frequently recite the Quran were expressed by the ten of the Malay entrepreneur interviewee participant entrepreneurial intention and practice. For example the Malay entrepreneur interviewee participants, R4, a tailoring shop owner in Selangor, stated,

“Every day we must read the Quran. If not a lot, we must read even a little of the Quran”.

Another Malay entrepreneur interviewee participant, R17 who produces mango pickles in the Selangor, responded by stating,

“I read every night ... even though a little, we must not forget to read the Quran. In shaa Allah, Allah SWT will guide and protect us in this life”.

These religious practices show that the Quran is a primary source that provides spiritual guidelines as well as a source of motivation in daily life (Esack, 2002). The Quran outlines righteous conduct for human beings. As demonstrated in the Malay entrepreneur interviewee participants quotes, Quran practices strengthening and motivating them and this can be linked to the fact that the verses in the Quran provide guidelines and detailed teachings for proper human conduct. The Quran itself contains supplication (an aspect of prayer) that Muslims follow to guide them in daily life. The practice among the Malay entrepreneur interviewee participant of reciting the Holy Quran revealed in this study concurs with Ullah et al. (2013) study which examines the pattern of religious commitment in various Muslim countries. Their study found that recitation of the Holy Quran is commonly practised among Muslims where, for the most part, the Quran is read daily or several times a week. This adherence to the Quran reading is demonstrated by half of the Indonesian, Malaysian, Pakistanis, and Egyptian (Ullah et al., 2013).

As Karakas (2009) suggests, spirituality enhances the individual’s wellbeing and quality of life which in turn can support and lead to an increase in work performance. This illustrates that there is a link between the construction of their spiritualities and motivation in business which is seen as leading to desirable business performance. The analysis offered here is in

consonance with spirituality scholars who trace the continued relevance of religion in the workplace (Lund Dean, Fornaciari, & McGee, 2003; Parboteeah, Hoegl, & Cullen, 2009) and it plays an important role in having a sense of rightness in decision making in the workplace (Fernando & Jackson, 2006).

The Malay entrepreneur interviewee participant entrepreneurial intention and practice in the study also asserted that entrepreneurship in Islam is highly encouraged and it is seen as a respectable career for Muslim (Uddin, 2003). A commonly cited ‘*Hadith*’ has been adopted by all the Malay entrepreneur interviewee participants in this study to justify their desire for business ownership. The sense of venturing into entrepreneurship which can be seen as being guided by the Prophet Muhammad SAW (PBUH) saying is expressed by these Malay entrepreneur interviewee participant who comment:

“It says in Islam that nine tenths of livelihood comes from trading. There are specific verses in the Quran, for example, verses of precaution from threat that business people usually practice”. (R3)

Here, R3 highlights the virtues of commerce when R3, states that the idea that nine tenths of one’s livelihood comes from trading can be traced back to the ‘*Hadith*’ saying of Prophet Muhammad PBUH. Historically, Prophet Muhammad SAW (PBUH) was a merchant before he received the call to prophet hood (Uddin, 2003). His wife, Siti Khadijah was also a successful business woman, and the Prophet Muhammad SAW (PBUH) worked for Siti Khadijah before they were married (Uddin, 2003). Therefore, R3 holds a favourable attitude towards commerce, and R3 invoked the ‘*Hadith*’ statement in order to legitimise entrepreneurial endeavour. R3 can be associated with the need to identify other entrepreneurs that combines Islam with Malay cultural and their entrepreneurial intention and practice.

R3 statement was not unusual; other Malay entrepreneur interviewee participant offered similar views on the virtues of engaging in business activities. R20 who owns both clothing and a construction companies stated that Nine tenths of livelihood comes from trading, right? R9, a bakery owner, mentioned that In Islam, business contributes highly to the economic growth. R32, the knowledge that the Prophet Muhammad SAW (PBUH) was once a businessman contributed to R32 decision to enter into entrepreneurship. As R32 explains:

“My daughter said that Prophet Muhammad SAW (Peace be upon him) also was in business. The best occupation is doing business”.

R26, a pharmacy proprietor, shares a similar opinion with other Malay entrepreneur interviewee participant. R26 mentions:

“I am looking from the point of view that business is a source of income. Business is encouraged in Islam.”

Statements by R3, R20, R9, R33 and R26 demonstrated that Islam has been used to justify the virtues of engaging in business activities. This is similar to Essers and Benschop’s (2009) study on the intersections between Islam, entrepreneurial intention and practice, and entrepreneurship in the Netherlands, in that the Muslim entrepreneurs referred to the business anecdote of Prophet Muhammad SAW (PBUH) and his wife to provide a reason for engaging in entrepreneurship, and also with Ismail’s (2001) research on Malay entrepreneurs aspirations to be business owners. When compared to Western literature on entrepreneurship, and, in particular, Malay entrepreneurship that invoked the ‘*Hadith*’ statement in support of their aspiration to enter into entrepreneurship is distinctive. As is clear, Prophet Muhammad SAW (PBUH), ‘*Hadith*’ on business has played an important role in legitimising Muslim entrepreneurship, especially in the Malaysian context. In addition, the Malay entrepreneur interviewee participant overtly express identification with the view that Islam encourages commerce and that this is a respected way of earning a living.

As is clear, Prophet Muhammad SAW (PBUH) ‘*hadith*’ on business has played an important role in legitimising Muslim the Malay entrepreneur interviewee participant, especially in the Malaysian context. In addition, the Malay entrepreneur interviewee participants overtly expressing their view that Islam encourages commerce and that this is a respected way of earning a living. Next the researcher will discuss about the obligation to pray, one of the five pillars of Islam, in the next section.

5.1.2 Observance of praying times

Muslim is obligated to fulfil their duties to pray (*solat*) five times daily. Prayer is performed at dawn (*Subuh*), noon (*Zuhur*), in the afternoon (*Asar*), at sunset (*Maghrib*), and night (*Isya*). This is the fixed ritual of Islamic prayer through which the worshipper performs Muslim total

submission to Allah SWT and also demonstrates constant remembrance of Allah SWT (Abuznaid, 2006; Esack, 2002; Uddin, 2003). Additional prayer to supplement the obligatory prayer is also encouraged in Islam. For the Malay entrepreneur interviewee participants, the need to observe the prayer times was of extreme importance. For example the Malay entrepreneur interviewee participants, R26, who operates a pharmacy store in Kuala Lumpur, explained this by stating:

“Observing the religious requirement is the priority ... At the time for Maghrib prayer [prayer after the sun goes down], we close the store. We perform the prayer first. So it is up to the customers whether they want to complain, or feel angry, or prefer to wait. We have explained this earlier to customers. During Maghrib prayer time we close the store for a while. Eventually, customers begin to understand. So, that is one of the ways to affirm our values, and educate the customers to observe prayer times ... So, we need to pay attention to important times such as the prayer time”.

R26 asserts the need to respect prayer time such as the ‘*Maghrib*’ prayer. R26 closed the pharmacy for a while in order to follow the commandment of Allah. It is noteworthy that R26 is also imposing the observance of prayer time on the customers. By closing the pharmacy during ‘*Maghrib*’ prayer time, R26 is also making the customers aware of that particular time and showing respect the Malay entrepreneur for religious duty. R26 remarks that customers eventually begin to understand and able to identify values as a Muslim entrepreneur. This example demonstrates how there is no separation between religion and public life in Islam (Ahmad, 2006; Nasr, 2002; Tong & Turner, 2008; Uddin, 2003). The neglect of prayer reflects disobedience to Allah SWT laws. R26 obedience shows that the observance of prayer takes precedence over business activity.

Like R26, R29, the printing store operator, explained that R29 closed the shop for between one to two hours for Friday prayers. R29 finds no difficulties in observing the daily prayer as the Malay entrepreneur can pray at the shop. This makes it convenient for R29 workers to pray at the shop too. Yusuf’s (2012) research in Kedah, Malaysia presented a similar evidence of participants performing the prayer at specific times of the day at their workplace. The timings of the prayer are spaced fairly evenly throughout the day. Each prayer usually takes between five to ten minutes. In most workplace, employers expect

Muslims employees to pray during their rest and meal break time. The observance of prayer was also commented upon in other the Malay entrepreneur interviewee participants. For example the Malay entrepreneur interviewee participant, R3, clothing and tailoring proprietor in Selangor, R3 states:

“We pray as usual even we are doing business. When it is time to pray, we do the prayer ... We pray zuhur and asar here. We pray Maghrib and Isya at home”.

Another Malay entrepreneur interviewee participant, R8, a traditional handicrafts store owner in Selangor:

“We must never miss the prayer. Each time we pray, we ask for more livelihoods from Allah SWT ... we pray for Allah SWT to give success in our business”.

R3 and R8 emphasised their Islamic faith by asserting the need to pray was obligatory. For Muslim, prayer is one of the ways to communicate with Allah SWT. This is demonstrated in R8 remarks in asking for Allah SWT mercy to give success in their business. The prayer rituals or religious habits can be seen as disciplining oneself to religious commitment (Bourdieu, 1990). As noted by Reece (1996), “the structure within Islam places an enormous emphasis on the outward expression of an inward faith” (p. 41). The pharmacist, R6 account demonstrates a strengthening of the commitment to religious duty while engaging in a business operation. While 26 statements of the Malay entrepreneur interviewee participants reflects an adherence to perform prayer at their premises, R8 sees prayer as one way of communicating with the supreme power, and the self-discipline to perform the worship can be understood as proclaiming one’s devoutness to God. Next the researcher will discuss about concept of *rezeki* that was constructed by the interviewees was one where Muslim must have a firm belief in Allah SWT provision.

5.1.3 The belief that ‘rezeki’ comes from ALLAH SWT

‘*Rezeki*’ (originally in Arabic-rizq) can be understood as Godly sustenance, divine bestowal, Godly provisions, and heavenly gifts (see Ahmad, 2006). In this study the interviewees

construct a particular Islamic belief in earning a living where ‘*rezeki*’ is bestowed by Allah SWT. R1, the owner of Security and Risk Management in Selangor, R1 states:

“Allah SWT gives rezeki, so it is very true that Allah SWT provides the rezeki. But we need to make efforts to get the rezeki.”

Another interviewee, R3, remarked on the concept of rezeki:

“... never mind, it is not my rezeki, I will get more later on”.

These comments show how *rezeki* shapes and defines Muslim Malay entrepreneurial intention and practices in that the sole provider of one’s earnings is believed to be Allah SWT. Underlying this value is the belief in the unseen. R10, who operates a dairy business at Selangor, explains:

“... there has been a time when I set my sales target, say RM50 per day ... but I was not able to meet my target [today]. So, I believe that Allah has fixed my rezeki that I will not get RM50 today”.

Although R10 was unable to achieve their sales target that day, their strongly believes that their ‘*rezeki*’ is pre-ordained by Allah SWT and surrenders to the will of Allah SWT. It is important to note that the reliance upon Allah SWT as the provider of sustenance does not mean that Muslims do not need to work. With regards to the concept of work in Islam, one of the most quoted ‘*hadith*’ is never being lazy and helpless (in Esack, 2002). A Muslim scholar, Imam Al-Ghazali mentioned in his book, never should any one of you think that ‘*doa*’ (supplication) for sustenance without work will avail him, for heaven never rains gold or silver (as quoted in Bajunid, 2004). Thus, the teachings values of Islam require an individual to work and earn a living from *halal* resources.

A phrase that can be linked to ‘*rezeki*’ is one’s own destiny. It is also connected to locus of control where the Malay entrepreneur interviewee participant belief is that events that have happened are the results of an individual’s own action (Kobia & Sikalieh, 2010). In the case of R10, the Malay entrepreneur has demonstrated a low locus of control. While the Malay entrepreneur has tried to make an effort to accomplish the Malay entrepreneur sales target,

the result is subject to the Malay entrepreneur destiny, which is related to what Allah SWT has determined for his life. In regard to R1 stresses that one needs to strive to accomplish the entrepreneurial intention and practice goals, may overlook other opportunities to recognise and overcome their business weaknesses, and merely accept what is preordained by Allah SWT.

This concept also can be linked to '*takdir*' (fate) (See Adas, 2006). As a Muslim the Malay entrepreneur interviewee participants submits to the will of Allah SWT, they are most likely to be patient and believe that whatever happens to them is predetermined by Allah SWT. While competitiveness is one of the essential values in modern capitalism, these examples of Islamic values do not exemplify such Western entrepreneurial intention and practice ideals. However, the concept of '*rezeki*' has its own merit in that whenever an individual encounters hardship in life, he or she may not be discouraged in a search for other opportunities because '*rezeki*' is everywhere on the earth, and all wealth with all the living things is owned by God (Ahmad, 2006; Akbar, 1993; Esack, 2006). To the researcher mind, as an insider in this culture, the belief is that Allah SWT can give His sustenance, and Allah SWT can also take it all back. Next the researcher will discuss about the *halal* and *haram* dialectic as part Islam teaching values in the next section.

5.1.4 '*Halal*' and '*Haram*' dialectic

It is important to understand that the concept of '*halal*' derives from the statements in the Quran and Hadith (collective sayings from Prophet Muhammad SAW (PBUH)). Islam has laid down important guidelines in the consumption of '*halal*' food, that relate to whether food products are obtained through '*halal*' or '*haram*' means. Since Islam is rooted in a belief in the unseen (belief in Allah SWT and His manifold attributes), a person is held accountable for all his/her deeds, whether they are conducted openly or in secret, individually or collectively (Muhammad Ali, 2011). Muslim believe that their actions will be questioned on the Day of Judgement in the hereafter and that good deeds will be rewarded and the evil will be punished (Esack, 2006; Nasr, 2002). Islamic authority in Malaysia provides '*halal*' certification that meets the standard of Muslim dietary law which is based on the Quran, '*Hadith*' (collective sayings from Prophet Muhammad SAW (PBUH)), and in the fiqh or understanding of Islamic jurists - Imam Maliki, Imam Hambali, Imam Syafie, and Imam Hanafi (Shafie & Mohamad, 2002). As stated in a '*Hadith*' (collective sayings from Prophet Muhammad SAW PBUH):

“Halal [lawful] is clear and haram [prohibited] is clear; in between these two are certain things which are suspect or shubha. Many people may not know whether those items are halal or haram, [but] whosoever leaves them is innocent towards his religion and his conscience ... Anyone who gets involved in any of these suspected items, may fall into the unlawful and prohibited (as cited in Shafie & Mohamad, p. 116)”.

According to Islamic authority, ‘*halal*’ food must not be made of, or contain, parts of animal origin which are unlawful to consume such as pig (Foley, 2004, McKenna, 2009). Food also must not come into contact with anything regarded as filth, such as carrion, alcohol, pork, blood, faeces, and urine (Foley, 2004, McKenna, 2009). Linking to the aspect of unhealthy and harmful life, Regenstein, Chaudry, and Regenstein (2003) provide detailed reasons for the justification of the Islamic dietary law. For example, they highlighted that blood-based products such as blood sausage and blood albumin are some of the products available that Muslim scholars have decided in consensus are ‘*haram*’. Blood is known to contain harmful bacteria, products of metabolism, and toxins (Regenstein et al., 2003). As stated in the Quran, Allah SWT commands Muslim to earn by ‘*halal*’ work, consume or use ‘*halal*’ things. In addition, eating ‘*halal*’ is obligatory and intended to advance well-being (Bonne & Verbeke, 2008). In contrast, Allah SWT forbids Muslim to consume ‘*haram*’ foods, and engaging in ‘*haram*’ acts is sinful (Foley, 2004, McKenna, 2009). While Western cultures tend to regard religion as a private matter (Rice, 1999), Islamic discourse plays a significant role in deciding what is lawful (*halal*) and what is forbidden (*haram*). ‘*Haram*’ and ‘*halal*’ discourses appear to have significant influence on entrepreneurial Muslim Malay entrepreneur’s intention and practice (Foley, 2004, McKenna, 2009). For example, this influence is reflected the Malay entrepreneur interviewee participants, R2, a noodle producer comments:

“When I wanted to venture in this business, I always came across newspaper articles on the yellow noodles issues – the pig oil, boric acid, and echolie. For the Malay [Muslim], they are concerned with halal and haram matters. In general, the second food alternative for us after rice is noodle ... so; something needed to be done here ... especially to cater for the Muslim consumers”.

While non-Muslim consumers may not pay attention to the ingredients in the noodles, Muslim are observant because consuming ‘*haram*’ food is sinful (Foley, 2004, McKenna, 2009). This justifies R2 decision to supply noodles and constructs entrepreneurial intention and practice to be fulfilling responsibility as a Muslim to ensure ‘*halal*’ food consumption. R2 explains:

“We have to think about our nawaitu [intention] to be in this industry. I want to contribute to this industry... to help Muslim eat halal food. We have to retain the trustworthiness concept in Islam ... It has to be purified which is free from haram ingredients and sources of the ingredients” (R2).

The Islam obligation and concern over the status of ‘*halal*’ products has triggered Muslim entrepreneurs in Malaysia to venture into ‘*halal*’ gelatine industry (Ariff & Abu Bakar, 2003). Bakery products also need to place important concern on ‘*halal*’ requirements. Potential ‘*haram*’ ingredients may come from animal fats, oils, flavours, colours, preservatives, and alcohol-based ingredients (Chaudry, Jackson, Hussaini, & Riaz, 2000). A Muslim cannot turn a blind eye to what is ‘*hall*’, and what is ‘*harem*’ (Ariff & Abu Bakar, 2003). This is emphasised in the Quran:

“And, for what your tongues describe, do not utter the lie, saying this is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.”

(Quran, Surah An-Nahl (Chapter 16), verse 116)

Because Allah SWT requires Muslim to eat ‘*halal*’, as stated in the Quran:

“Eat of the good things wherewith we have provided you, and transgress not in respect thereof lest my wrath come upon you; and he on whom my wrath cometh, he is lost indeed”.

(Quran, Surah Taha (Chapter 20), verse 81)

Like R20, another Malay entrepreneur interviewee participant demonstrates the concern for ‘*halal*’ ingredients in the manufacture of chilli sauce. It is very important for food producers to make sure that their product has as long a shelf life as possible. An ability to utilise modern technology and methods of preserving food can lead to cost reduction in the production process. However, as a Muslim, one has to observe the requirement for ‘*halal*’ ingredients. R18, other Malay entrepreneur interviewee participants, a chilli sauce producer in Selangor is apprehensive over this matter, R18 stating:

“I could not add the preservative, but the Chinese have got those ingredients. It is just that the Muslim could not consume these ingredients”.

In R18 example, implicitly refers to the ingredients that the Chinese are using as ‘*haram*’, and yet R18 feels bound to conform to the religious prescriptions of ‘*halal*’. As noted by Regenstein et al. (2003), Muslim behaviours are governed by the Divine Law; an individual who observes the law is rewarded or given merit on the Day of Judgment and anyone who violates the law is committing a sin and will be punished in the hereafter. This also because of the Islamic resurgence in Malaysia over the past three decades (Kahn, 2006; Shamsul, 2001) the concern for ‘*halal*’ matters is becoming more pronounced (Shafie & Mohamad, 2002). As two of the Malay entrepreneur interviewee participants, R22 and R11 said:

“The Malay rarely opens a bakery/cake shop. The Chinese monopolise this business ... If I open this business, at least people will buy at my bakery and we can avoid the Malay from buying at the Chinese bakery. We do not know whether the ingredients are ‘halal’.

Thus, like R11, R37 articulates R22 attention in business and the Islam obligations by offering the ‘*halal*’ products to the society. The intersections of Islam and ethnicity here present a site of both limitations and opportunities within entrepreneurial intention and practice context (Essers & Benschop, 2009). Thus, R37 can anticipate a wider market share for the products from the Muslim consumers. R37 rather generalising comment on the Chinese monopoly of this business indicates that the Chinese bakery is already established and the Chinese may not be concerned about whether the ingredients in their bread come from ‘*halal*’ sources. When asked further whether it is difficult to buy ‘*halal*’ ingredients for the bread, R37 responded:

“It is difficult but we have to ask whether the ingredients are imported or produced locally. The local product is halal ... All shortenings [stabilisers] use palm oil which is halal”.

This remark shows that searching for ‘*halal*’ ingredients may be limiting R37 in the choice of ingredients to use in the bakery production. However, R37 has the option to use local products where the ‘*halalness*’ can be more trustworthy, for example, R37 usage of palm oil which is abundant in Malaysia as the shortening ingredient to be used in the bakery. The strong emphasis on ‘*halal*’ matters is also evident in the remarks from R14, other Malay entrepreneur interviewee participants in Selangor who produces fruit pickles. As R14 said:

“Previously people buy pickles that were produced by the non-Muslim. But, if possible, we should buy from the Muslim because it is clean and halal ... If we buy from the non-Muslim, we couldn’t know that for sure. Although it is clean, we couldn’t assume that it is purify [ied]. Purity is in Islam. One more thing when we are involved with preparing and making food to sell, we must not forget to salawat [to verbally express the praise to Prophet Muhammad]. I use the halal ingredients in Malaysia that is approved by JAKIM [Islamic body that gives halal certification]. There are a lot of ingredients that we can get from Thailand, but one never knows for sure that it is halal”.

Regenstein, Chaudry, and Regenstein (2003) described the generally accepted principles concerning ‘*halal*’ and ‘*haram*’ practices and noted that the main reasons why certain things are prohibited is connected with the harm they allegedly cause to the human body. This is related to the capability of Muslim to obey the command of Allah SWT. Consumption of ‘*halal*’ also is linked to implementing the directives of Allah SWT. Consumption of anything ‘*haram*’ may cause Muslim to be incapable of submission to Allah SWT because the human body that consumes ‘*haram*’ may breed ‘*haram*’ thought and action, while consumption may breed ‘*halal*’ thought and action. In addition, Muslim are not expected to question why something is unclean or harmful, as Allah SWT knows best the obvious and the obscure reasons for what He has ordained (Chaudry, Jackson, Hussaini, & Riaz, 2000). Therefore, religion plays one of the most influential roles in shaping food production and consumption practices among Muslim consumers at large (Chaudry, Jackson, Hussaini, & Riaz, 2000).

R28, a traditional medical products producer, Malay entrepreneur interviewee participants from Kuala Lumpur quote:

“The ingredients that I used to produce my product accordance with the Islamic concept of halal. That's why I do not really sell many traditional medical products because I need to be sure and confident that the product can be used by the Muslim”.

The Islamic resurgence in many Muslim societies, as argued by Turner (2007, 2008), has seen the tendency for more products and services to come under the ‘*halal*’ and ‘*haram*’ divides in the marketplace. This explains R28 consciousness about selling ‘*halal*’ products. Indeed one Malaysian company, Zaitun Industries, has been using a catchy promotional campaign, use without fear, in its toiletries to cater to the Muslim market segment (Shafie & Mohamad, 2002). Moves such as this one demonstrate how the corporate sector has become more responsive to the requirements of Muslim in terms of their consumption of goods. This section has demonstrated the prominent role of Islamic concepts of that which is ‘*halal*’ (lawful) and things that are ‘*haram*’ (forbidden) in the construction of the Malay entrepreneurial intention and practices. Shafie and Mohamad (2002) argue Muslim consumers in Malaysia have been increasingly aware of the need to acquire information regarding products ingredients in order to ensure that the products they consume conform to their religious beliefs. Moreover, Rahman (2004) found in his research on ‘*halal*’ labelled food in Malaysia that consumers are concerned about the status of ‘*halal*’ (or halalness) of imported food products from non-Muslim countries such as China and Western countries. Consequently, producers have become more aware of the need to comply with and adhere to these religious prescriptions, an awareness which is strongly found among Malay entrepreneur interviewee participant in this study.

5.1.5 Prohibition of ‘*riba*’ practices

Besides the need to consume ‘*halal*’ products, another religious law that has significant influence in Muslim socioeconomic life relates to the prohibition of ‘*riba*’ (interest) (Bashir, 2002; Mouser, 2007). Just as Islam regulates and influences all aspects of the Muslim’s life, it also regulates business trade and commerce (Bashir, 2002). As a general term, ‘*riba*’ is any stipulated excess over the principal in a loan or debt (Bashir, 2002). The rise of Islamic

banking offered by commercial banks in Malaysia reflects the growing importance to Muslims of adherence to religious law (Abdul Malik & Ismail, 1996; Sloane, 1999). Scholarship on Islamic finance, business, and accounting cites several verses to justify the prohibition of ‘*riba*’ in Islam (Bashir, 2002). The most quoted is: Surah Al-Baqarah, (Chapter 2), verses 275-281: “But God hath permitted trade and forbidden usury” (See Bashir, 2002). While interest plays an important role in the secular economic system, Islam strictly prohibits interest because of the social destruction that can arise from not following a Quranic injunction (Mouser, 2007). Islamic teaching values constant fear of Allah SWT which refers to *taqwa* (Mowlana, 2007). Because Muslim are taught that they will be punished in the hereafter if they do not follow the Islamic teachings, R16, who owns a tailoring shop, a Malay entrepreneur interviewee participants firm in Selangor is observant of ‘*riba*’ in Islam and R16 states:

“I need to be aware of usury/riba interest ... I don’t want to borrow money from banks ... I also must not take excessive profit”.

There has been a wealth of literature from several disciplines, in particular, economics and business, discussing whether ‘*riba*’ might be a hindrance to capitalist development in Muslim countries. Wilson (2006), following Mettle (2002), suggests that there is no conflict between Islam and capitalism, and during the Ottoman Empire, ‘*riba*’ was circumvented (as cited in Wilson, 2006). In the next section, the researcher will discuss Islamic values of moderation within entrepreneurial contexts.

5.1.6 Moderation within entrepreneurship

Islam also encourages moderation in all aspects of life and denounces individuals who are attached to wealth beyond what is required for their subsistence (Akbar, 1993; Esack, 2002; Rice, 1999). An obsessive preoccupation with wealth may distract individuals from following a spiritual life that leads to God (Esack, 2002). A key element of Western capitalism which is apparent in its individualistic culture is that it promotes competition and the maximisation of profit and wealth (Akbar, 1993). R16, a Malay entrepreneur participant at Selangor, R16 stresses:

“I do not want to become rich. I just want to have a moderate life. There is no point in being rich if you do not have a peaceful mind”.

The question may arise as to how entrepreneurs will become competitive if not through the acquisition of wealth. One may argue that entrepreneurs need wealth or capital to invest in other ventures. Under a capitalist market system, capital or wealth accumulation is associated with the growth of the business (Mulholland, 2003). To put this in the context of Islamic teaching, Muslim learn that Allah SWT is the eternal owner of all wealth and human beings are only trustees or vice-regents on earth who are allowed to utilise and benefit from its provisions” (Akbar, 1993; Bashir, 2002; Esack; 2002; Lewis, 2001). Therefore, ownership of property is a trust to be enjoyed on a condition that the acquisition of wealth is properly earned (*halal rezeki*) for the benefit of mankind according to Islamic principles (Esack, 2002; Lewis, 2001). As mentioned in the Quran:

“The desire for abundance and increase [in wealth, status, and other worldly possessions distracts you until you visit your graves”.

(Quran, Surah At-Takathur, Chapter 102, verse 1-2)

According to Ahmad (2006), there is no conflict in Islam between the worldly and the hereafter, or engaging in business to obtain wealth and perform ‘*ibadat*’ (worship), as long as one can maintain a strong ‘*iman*’. In this argument, while human beings face the temptations to pursue materialism, they experience the presence of evil which influences them to become greedy, self-maximising, and to have other negative attitudes (Ahmad, 2006). For a devout Muslim who is as a vicegerent of Allah SWT, the emphasis is on pleasing Allah SWT (Esack, 2002), and therefore, neglecting spiritual devotion and not following the commandments of Allah SWT reflects a weak ‘*iman*’ (Esack, 2002). Bashir (2002) argues that an individual who is entrusted with wealth can achieve the highest degree of virtue by spending it according to Islamic law. It would assume that leading a wealthy or extreme lifestyle was not desirable for R16 and R18, given that Islam encourages its followers to live in a moderate way, but not in the sense that that leads to poverty. R15, Malay entrepreneur interviewee participants, an owner of car was in Selangor, R15 says:

“I do not want to focus on business alone. I want to be able to do more ibadat [worship]. We must think of death. Life is short. I plan to perform the hajj [pilgrimage to Mecca]”.

Muslim, provided that they have the means to cover the cost of the pilgrimage, is required to perform the hajj at least once in their lifetime. However, several accounts where moderation and ambition co-existed in the everyday lives of the Malay entrepreneur participants were found in the interviews. Some entrepreneurs tend to focus on the desire to improve product quality, customer service, prices, product uniqueness, store location, for examples. Several Malay entrepreneur interviewee participants expressed the desire to grow their business in Selangor expressed desires:

“If possible, I would like to see my product reach the same level of recognition with international brands.”

Other Malay entrepreneur interviewee’s participants, R12, a producer of cooking sauce from Selangor, R12 states:

“I want to expand my business overseas.”

R6, the pharmacist, mentioned the aims, R6 want to be able to have my own pharmacy store. Currently, R6 is renting the premises. R16, R18, R13, and R12 statements are examples of the many views expressed when asked about their vision for their business. They exemplified entrepreneurial values that are associated with ambition, and growth, but not ones which emphasised wealth accumulation. This emic understanding of the key role that moderation plays in the participants lives is at odds with dominant academic constructions of entrepreneurship which cast it purely terms of individual needs for wealth accumulation, autonomy, competitiveness and growth (Ahl, 2004; Gill & Ganesh, 2007). Next, other commonly lived values deeply informed by Islam that were identified as themes in the data are presented. As will be evident, all of them change our understanding of commonly held views about entrepreneurial intention and practices values. In the next chapter, the researcher explores how ethnic complexities in Malaysia inform Malay entrepreneur entrepreneurial intention and practice.

5.2 Malay entrepreneur dealing with ethnicity

Diverse accounts of Malay business culture were described by Malay entrepreneurs in this study. In this chapter the researcher explore how the notion of Malayness or ethnic pride, the tension between competing businesses cultures especially with the Chinese-dominated

businesses as well as within the Malay business community, all culturally influence Malay entrepreneurs. The findings presented in this chapter also emphasise how entrepreneurial values are themselves largely culturally and locally rooted, embedded in politics, culture, tradition and religion. Cheney's (1983) work on identification is particularly valuable in helping us in understanding entrepreneurial values interwoven in the societal context that serves to establish or transform entrepreneur intention and practice. Using Cheney's concept of identification strategy, in particular identification through antithesis that involves "the act of uniting against a common enemy" (p. 148), the chapter advances an understanding of how culture informs the participants construction and positioning of themselves as Malay business entrepreneurs. Particularly evident is how the interviewees used an "us" versus "them" identification strategy (Ashcraft & Pacanowsky, 1996) which portrays the other Chinese as a threat to the Malay.

In study by Lim (2003) and Lie (2000) that replicated Hofstede's research among Malaysian, it was found that there were no significant different between Malay and Chinese in work-related values. At the same time, Lim (2003) research provided evidence to the suggest that the level of uncertainty avoidance and individualism in Malaysia have increased over the past several decades. As suggested by Lim (2003), increased pressure from economic activities, associated with increased attention by the government on economic development, has resulted in higher uncertainty avoidance among Malaysian. A more recent investigation of cultural values in Malaysia by Fontaine and Richardson (2005), using Schwartz's cultural values, provided general confirmation of earlier findings suggesting that Malay, Chinese and Indian share similar cultural values. Fontaine and Richardson (2005) found evidence that 91 percent of the cultural values they investigated were shared by the three main ethnic groups, without any significance difference at 5 percent. Certainly, Lim (2003), Lie (2000) and Fontaine and Richardson (2005) findings that uncertainty avoidance dimension of Malaysian has increased over the report by Hofstede and Bond (1988) provides some support for this view. Similarly, Rauch & Frese (2007, p. 353) argues that:

"No society is culturally static. Some societies change their cultural values much faster than others. For example, cultural in western societies change faster than many societies in the developing countries because of the forces of modernisation"

In this sense, it leads to racial division and creates a boundary between the Malay and the Chinese whereby certain groups or ethnicities believe that they are threatened by a significant other. While the participants narratives indicate a certain pride in being Malay, in their approach to business life, the Malay entrepreneur interviewee participant also speak of a darker side whereby a Malay worst enemy is another Malay in that Malay can be highly critical of each other but also construct Chinese people as better at supporting their own ethnic interest to the point of being able to control the economic sector. This analysis illustrates the significance of identification through antithesis by ethnic Malay entrepreneur entrepreneurial intention and practice in their business lives as they manage their individual and collective factors.

The section is organised as follows. First, the researcher draws on Cheney's ideas about identification through antithesis to discuss how Malay ethnic pride was constructed by the Malay entrepreneur interviewee participant's entrepreneurial intention and practice. The researcher then discusses about two specific ways in which this was amplified: first through comparisons with Chinese, and second, through comparisons with other Malay. The researcher then move on to how the Malay entrepreneur interviewee participants constructed the importance of patronising Malay establishments. Following this, the researcher take up the question of how values one might ordinarily understand as purely Malay entrepreneurial intention and practice are embedded in Malay collectivist culture. The researcher provides an overview of how Malay collectivist culture was evident in the discourse of the participants, focusing on how they constructed employee relationships. The researcher then take up several embedded entrepreneurial intention and values, such as customer satisfaction, quality, trust, and risk-taking, which are all significantly informed and shaped by Malay culture.

5.2.1 Ethnic pride – Malay supremacy

Being Malay and Bumiputera (Malay and other indigenous groups) is a powerful influence that impacts on Malay entrepreneurial intention and practices. Because of the lack of business activity among Malay, individuals who venture into business are seen as successful role models for other Malay. As noted by Sloane (1999), an entrepreneur in the Malaysian context is a "public symbol of a modern, moral, Islamic economic and social actor" (p. 76). The pride in being an entrepreneur seems to be much greater if the successful entrepreneur is a Malay entrepreneur. A series of government policies through The New Economic Policy (NEP) can be said to have encouraged Malay to enter the business sector (Sloane, 1999). Since the NEP,

as noted by Shamsul (2001), the term Bumiputera has become a significant ethnic category or label. It has already been acknowledged that Chinese dominance in business activity has often led to tense relations between the Chinese and the Bumiputera in Malaysia (Chee-Beng, 2000; Jesudason, 1997; Shamsul, 1999). As discussed in chapter 2, despite the prevalence of Chinese business ownership in Malaysia, there has been an increase in business involvement among the Malay (Hamidon, 2009). However, as these findings illustrates, the Malay face intense competition from Chinese businesses. R39, a graduate in Business Administration from a local university, other Malay entrepreneur interviewee participants is concerned about the business because R39 wants people to perceive a stationery stores in Putrajaya as equivalent to Chinese shops in terms of standards of presentation. R39 comments:

“Sometimes people ask “Is it a Malay shop?” This is because we have renovated this shop to the Chinese standard. Other Malay shops do not renovate to this extent. They do it simply”.

R25, other Malay entrepreneur participants in Kuala Lumpur, who also runs a cybercafé, shares a very similar view. In this case, however, R25 very explicitly refers to Chinese run cyber businesses as driven solely by self-interested profit. R25 states:

“The reason I opened this business is I wanted to educate students about IT. I wanted to educate the Malay. That was my intention. That is why I opened here [Kuala Lumpur] so that it is convenient for the students to come here to do their assignments. We offer them advice and consultation, for example, to create a website ... we do not offer computer games here ... the students cannot do their assignments if the cybercafé provides computer games. It is noisy... The majority of the Chinese cybercafés offer computer games. They open until midnight ... the police often come and do spot checks if there are school children around. It is more profitable to offer computer games ... But at my cybercafé, people always come too [even though we have no games and close early”.

So each cybercafé has its own strength. Here R31, like R25, communicated their sense of ethnic pride through reference to teaching Malay students to be IT literate. Both portray themselves as passionate about instilling educational values so that students can benefit from

her cybercafé by completing their assignments. The lure of profit is not what drives how R25 operates the business, and, consequently, does not allow internet gaming in the cybercafé despite the fact that cybercafé which offer computer games yield greater returns. R25 reluctance to allow Malay youngsters to participate in activities to which attaches less worthy values also pertains to the operating hours of the cybercafé that can be prolonged until midnight. Here R25 positioned himself as clearly not wanting any involvement with the police, knowing that the authorities will enforce the rules around the use of pirated games and online gambling. In so doing, frames cybercafé operated by the Chinese other as operating at the margins of what is legal and moral.

Another aspect of Malayness is evident in R20 who owns a chocolate factory. R20 is in early 20s, single, and has a diploma in Food Technology from a local institution. The business was started by the father in 1999, and R20 appeared very grateful for encouraging being involved in business from a young age. R20 demonstrates a sense of ethnic pride as among Malay producer in Selangor who has attempted to venture in to the chocolate business. In my experience, it is rare to find Malay, male or female, attempting to develop businesses in this type of industry. R20 expresses understanding of this in the following terms:

“Generally, people think that the Malay cannot produce chocolate. And it’s because the product is chocolate. An international product like Cadbury’s is well-known and is a strong brand. But, Malay chocolate ... people frown and ask “Is it true?” “Do they have factory?” “Can they really make it?”

R20 example highlights the fact that Malay can attempt to counter the stereotype of their being non-entrepreneurial. As R20 compared the product with an established brand, it is perhaps more astonishing to others that would attempt to compete in this industry. It is also clear that R20 implicitly presented the position with some ethnic pride – Malayness – and positioned herself alongside an international brand.

For R24, who runs a small chilli sauce factory in Kuala Lumpur, that need to prove that Malay can be as capable as other races in business was part of motivation to start a business. R24 explains:

“I did been thinking how other races can do business. I decided that I wanted to give it a try... In business there’s loss and gain. But we need to try, never give up. We must not be afraid to do business ... I want to change the mind-set of the Malay. They used to buy Chinese products. Now I want them to taste Malay products. I give samples of my chilli sauces to shopkeepers and ask them what they think of the chilli sauces. I promote my products. Nowadays many Chinese shopkeepers buy chilli sauces from me. In fact, I now have three Chinese shopkeepers who trade with me. They have said that customers want to buy Malay products”.

R24 constructs Malayness in terms of being able to be as entrepreneurial as other ethnicities, such as the Chinese. Here the sense of ethnic pride is positioned with the “Malay can-do attitude” in business. The consumer preference for Malay products, which R24 claims is even found among Chinese shopkeepers, suggests that a change in buying behaviour toward supporting Malay products is developing. R24 exhibited particular pride in achieving this entrepreneurial intention and practice success which involved competing with dominant Chinese entrepreneurs, and stimulating positive consumer attitudes towards Malay products. Ntseane’s (2004) study on women entrepreneurs in Botswana illuminated a different position where competition was regarded as a negative aspect. The homogeneity of the population of Botswana may explain why competition is rejected within that society in which communal survival is seen as more important than individual goals.

The range of views from the Malay entrepreneur interviewee participant’s accounts demonstrates multiple constructions of ethnic pride in relation to their businesses. While R5, the printing and stationery owner, frames the sense of ethnic pride in terms of adopting Chinese business strategy in order to build customer confidence in the business, R31 and R25 construct their sense of ethnic pride – Malayness – in their motives to educate their young Malay customers through their IT businesses. R20 and R24 positioned their sense of ethnic pride by asserting it in relation to the Malay can-do attitude which highlights Malay competitiveness, capability and accomplishment in business areas. In the next theme, I discuss how Malay entrepreneurs further shaped their Malay entrepreneurial intention and practices through the antithesis strategy, in terms of shaping specific relationships with Chinese businesses, and also their relationships with some Malay who they constructed as problematic others.

5.2.2 Identification through antithesis

As discussed above, according to Cheney (1983), identification through antithesis is defined as “the act of uniting against a common enemy” (p. 148). This involves depicting the out-group, which in this context is the non-Malays, as threats or problems. This “us” versus “them” strategy portrayed the idea that the “non-other Chinese are a threat to the in-group, i.e., the Malay. In this sense, identification leads to racial division and creates a boundary between the in-group and the out-group whereby a certain group or ethnicity believes that it is superior to or better than others. This section illustrates the significance of identification through antithesis among ethnic Malay entrepreneurs interviewee participant in their communication with Chinese businesses in particular, as well as with their own Malay community.

The lack of a vibrant entrepreneurial intention and practices culture among the Malay can be traced back to British colonial rule. As argued by Hirschman (1986), trading and commerce did not appeal to the Malay due to their inability to compete with the dominant Chinese business network. Chinese still control almost every aspect of business such as supplies and credit resources, which has, to a greater or lesser extent, impeded Malay from entering into entrepreneurship activities (Hamidon, 2009). Certainly statements from the Malay entrepreneur interviewee’s participants support this view of the Chinese dominating in Malaysia’s business arenas.

R28, Malay entrepreneur interviewee participants from Kuala Lumpur and also the clothing and tailoring proprietor, expresses view:

“All the suppliers in this business are Chinese ... They can get cheap supplies from the suppliers That’s why they can sell at a cheap price”.

Here R28 uses identification by antithesis (uniting against a common enemy) to frame the Chinese as a threat to the success of Malay businesses. R33 and R28 spoke about the dominance of Chinese businesses from suppliers to retailers. R33, who runs a supermarket, expresses feeling that ... 95 percent of the wholesalers are Chinese. In a similar vein, R3, the clothing and tailoring proprietor comments: Everywhere we go we can see the Chinese who are successful in business. Both of these statements implicitly depicted the use of identification by antithesis in that where Chinese economically control the sector, it would be

hard for the Malay to compete with their businesses. Thus, the Chinese are constructed and positioned as a threat to the Malays in that they control the business activities and networks.

Another Malay entrepreneur interviewee participant framed this identification through antithesis in terms of competition: R26, the pharmacist, added:

“In this city, the Chinese are the majority who open pharmacies ... The Malay do not want to cooperate and buy products in bulk like the Chinese did ... This is why the Chinese store can sell cheaper products. Thus, it is very difficult for us to compete with them”.

For R28, the Chinese strategy of buying in greater volume has brought them success. Here the antithesis is that R6 positions for incapable of competing with the Chinese because they have managed to dominate the pharmacy market and because Malay, without the same wholesale buying power, Malay entrepreneurs are unable to purchase products in such quantities. Thus, the Chinese are positioned as a threat to Malay who enters business, when in fact, it is more accurate to say that the Chinese have merely been able to capitalise on their financial business successes. Nevertheless, this strategy contributed to Chinese stereotyping by the Malay who regard the Chinese as somehow having an unfair advantage in business.

While some Malay entrepreneurs frame their entrepreneurial intention and practice by antithesis strategy through a positioning of the in-group as powerless/incapable, others frame the Chinese as an enemy or a threat. R12 who owns a dairy spoke about consumer preference to shop for groceries at the Chinese grocery in their locality. R12 frustration is revealed in this quote:

“Sometimes I feel like I want to close my shop. The customer do not come and buy at my shop. They like to go shopping at the Chinese shop. They trust the Chinese. Sometimes I feel annoyed”.

Given the prevalence of Chinese businesses in Malaysia, it is not surprising that they can be economically powerful and highly competitive and attract consumers, including Malay in search of the lowest priced products. Chinese groceries are particularly noted for their cheapness. As the researcher observed, R12 small grocery shop is disadvantaged in terms of

competitive pricing compared to other groceries in the locality, a matter which frustrates R12. R12 might, however, expect Malay consumers to give them their patronage, but this is not usually the case.

According to R12, when Malay shoppers frequent to the store they only buy in small quantities. When they get their monthly wages, their preference is to shop at the Chinese supermarkets and groceries where prices are cheaper and a larger quantity of produce is purchased. R12 comments,

“The Malay customers will not buy groceries here if they have more money ... on their pay day they go to the Chinese shop”.

Here R12 blames the lack of customers on Chinese businesses which offer cheaper prices. In a competitive business activity, it is easy to identify a common enemy. In R12 case, the enemy or threat is the Chinese businessperson against whom R12 is competing for higher sales. Malay entrepreneurs can be seen to face continuing challenges in running businesses which compete with the Chinese other, and consequently, the other is seen as a threat. This can lead to accusations of bad Chinese businesses practices, as is illustrated in the following quote:

“I can say that the Chinese are manipulative. Take for example – Softlan (fabric softener). At first the Softlan that was supplied by the Chinese suppliers has a nice fragrance. But, after some time, not any more. If things like this happen, I give them first warning. That is why I need to look for a few suppliers. So, when they know that I buy from other suppliers, they will be me to buy from them. This is based on my experience”.

Entrepreneurial intention and practice through antithesis is played out here when R27 tends to avoid from buying from the Chinese of unethical behaviour by cheating with their products. R27 explicitly argues for what R27 sees as a threat to the business by identifying unethical aspects of his Chinese suppliers. R27 constructs and positions as the victim of unethical Chinese business practice, but to some extent R27 has managed to deal with this issue. Some commentators, for example Shamsul (2001), posit the view that ethnic competition for goods or wealth in the economy may produce tensions but conclude that in Malaysia the ethnic

relations phenomenon can be seen as “a state of stable tension” (p. 115). This might be due to values such as maintaining harmonious relationships, a value commonly reported by all Malaysian cultures (Dooley, 2003).

It is also worth noting here that the construction of entrepreneurial intention and practice through antithesis is also in one of the Malay entrepreneur interview participants, R1, who owned a security and risk management company in Selangor. This study identifies with the antithesis strategy by uniting against the common enemy, the Chinese businesspeople, when R1 urges Malay to buy only at Malay shops. R1 expresses concern in the following terms:

“... the Malay should buy from the Malay shops because they know that the Malay pay zakat (religious tax) in contrast to the Chinese people who do not have this religious obligation”.

Here R1 grounds the idea of seeing Malay unite in the notion of subscribing to religious duty by paying ‘zakat’, in opposition to what the Chinese do. It can be said that R1 strong argument is positioned in the antithesis strategy that sees the in-group is more obligation-driven because of their religious beliefs. In addition, Islam can be seen to rationalise the customer’s responsibility to buy groceries at Malay shops. With regard to business activities, the notion of Malayness is inherent within the Malay entrepreneur interviewee participants. As outlined in chapter 2 the long history of the Malay perceiving them to be being economically deprived by the Chinese (Guan, 2000) is still apparent. Considering the pluralistic nature of Malaysia, the discourse of Malayness or Bumiputeraism can be seen as problematic and contestable within the competing groups. However, as the researcher explore in the next section, there is also evidence that Malay entrepreneur interviewee participants are not only critical of Chinese business operators, but also of other Malay entrepreneurs or the Malay society within Malaysia context.

While the “us” versus “them” antithesis has commonly been associated with the Chinese other, Malay people also construct an antithesis that sees other Malay as problematic. Interestingly, various accounts from my interviewees positioned Malay as cynical towards each other while simultaneously constructing the Chinese as highly cooperative amongst themselves. This was used as a means of explaining Chinese business dynamics and success in Malaysia. Statements by the Malay entrepreneur interview participants below support this

view of identification through antithesis strategies that construct the other Malay as a problem. R1 illustrated the comments, stating:

“The Malay has the ill-feeling attitude. The Chinese do not have this attitude when they do business or open shops side by side with them ... I regret that the Malay are like that. The problem with them is that they don't have confidence in their business because someone has interfered with their markets. At the beginning of my business period, I felt uneasy because I was sharing other people's market. But eventually it makes no difference to my sales volume ... Everybody has the right to earn a living. After some time I was alright and did not bother about what people said”.

R1 statement highlights the unfavourable attitude of some Malay when they are involved in business. It is noteworthy that Malay entrepreneur interviewee participants admire the cooperative attitude among Chinese businesses owners that enables them to operate businesses alongside each other. This reflects a competitive behaviour among the Chinese which is not very prevalent among the Malay. Here, ironically, the Chinese other is not positioned as a threat but is very much admired. R1 frames what is the problem with Malay in terms of unsupportive behaviour in business. Thus, R1 identifies the other Malay as a threat or a problem which R1 thinks can lead to unhealthy competition in business. Reference to this form of antithesis is also highlighted by R21, another member of who produces traditional cookies. R21 explains:

“The Chinese have many contacts. If they don't have the material supplies like sugar and flour, they can get them from their friends. The Chinese are very helpful among their friends [business network]. The Malay has the envy attitude”.

Similar to R1, R21 regrets that Malay carry this feeling of envy in business, in contrast to the Chinese who are constructed as cooperative in their business culture. In this connection, the other Malay was constructed as a problem that can potentially threaten a dynamic entrepreneurial intention and practices. Clearly R21 dissociates from the other Malay who believes are unsupportive when the need for business assistance arises.

Another, R4, Malay entrepreneur interviewee participants in a clothing business positioned the Chinese as successful in business. R4 believed their success resulted from their diligence. By contrast, R4 thought the dominant Malay attitude towards other Malay business people was one of envy. Such envy R4 believed was also inappropriate for a Muslim. R4 expressed the view in the following terms:

“...The Chinese, they are hard working. The Malay does not really work very hard. The Chinese support each other when they find their friends have dropped in business. They help to pay their friends” debt. They have associations. The Malay has the envy attitude. By rights in Islam we are not supposed to have this attitude. But our people have this attitude. We can tell that”.

Central to the Chinese business concept, as expressed by R4 above, is the teamwork that works very effectively in the Chinese business culture. R4 comment reveals the idea that the mutual support which the Chinese give to each other helps to explain why the Chinese are economically strong in Malaysia. In contrast, envy can be said to be a hindrance for Malay in achieving a successful entrepreneurial community. Here R4 reflects the antithesis strategy that positioned the other Malay as a threat to a dynamic entrepreneurial culture. The problem of ill-feeling behaviour is in conflict with Islamic teachings and this view is also strengthened in R4 remark when R4 says that Muslim is not supposed to have this attitude.

Like R4, R16, the cybercafe operator, was concerned about how Malay failed to support each other, in contrast to how Chinese conducted business:

“I used to go to business seminars with my friend. At the seminar, the Malays tend to pull each other down ... If we look at the Chinese, they are not like that. They help each other. Why cannot we be like them?”

Clearly R16 is concerned by Malay entrepreneur criticism of each other. Thus, R16 identifies with the antithesis strategy that positions the other Malay as a problem that will lead to an unhealthy business culture. Carter and Wilton (2006) found a similar cultural attitude which impedes enterprise development in Zimbabwe. They identified several causes that lead to business failures such as, high levels of debt, let's-pull-him-down syndrome, dependency

mentality, and poor quality products and services. While some entrepreneur drew on the notion of in-group identification through antithesis strategy by referring to envy statements, others drew from cultural stereotypes of Malay and Chinese businesses that see the latter as superior to the former. As R5 comment:

“The Malay community is the one that likes to compare how the Chinese and the Malay operate their businesses. The community makes us feel tension. Their perception is that the Malays are weak in business. The Malay is not able to do such and such a business. The Chinese are good in business ... The community’s perception of the Malay in business is one of the stumbling blocks for us to move further. Why cannot people give us a chance to prove that we can also succeed?”

R5 account highlights ethnic stereotyping between the Malay and Chinese in relation to business practices. This consequently leads to lack of pride among Malay who is sceptical that Malay entrepreneurs or business people can succeed in business. Because of the pressure to prove that R5 has the same business acumen as the Chinese business people, R5 entrepreneurial intention and purpose would appear to be affected by the perceived ethnic stereotype. To counter the stereotype that is prevalent among the Malay is an ongoing process for R5. Thus far, the analysis has shown how the antithesis strategy informs how Malay entrepreneurs construct ethnic pride, their relationships with Chinese businesses, as well as their relationships with several other Malay in their everyday lives. However, they also expressed support for other Malay businesses, most explicitly in the need to patronise them. Below, the researcher turns to how this was evident in their discourse.

5.2.3 Patronising Malay

One notable exception emerges when it comes to buying food at food stalls or restaurants, where the common understanding is that Muslim will choose ‘*halal*’ food stalls operated by the Malay or Indian Muslim or Chinese Muslim. From the Malay seller’s point of view, they may expect that the Malay consumers would be willing to buy at stores operated by people of the same ethnicity. As Abdullah et al. (2010) noted, the preferred choice of Malay consumers is to buy from sellers from their same ethnicity in order to help the Malay boost their sales and gain the same level of economic status as the Chinese. R5 illustration is indicative of the desire to see the Malay consumers patronise their own people, states:

“We are the pioneers in opening a stationery and printing shop in this area ... It is our hope that we can survive in this business ... Soon, people will think that the Malay can be successful too. Then, maybe the consumers will think over that there’s nothing wrong to pay a little bit higher price for the sake of helping the Malays to prosper in their business ... Some customers used to say “Oh good! We have got a Malay shop. We can help the Malay shop ... this can raise the Malay image ... For how long will the Malay community want to support the Chinese stores?”

Being the Malay to enter into this type of business, R5 hopes to sustain the venture and R5 identifies with the key players who are Chinese business people. R5 frames the sense of Malay patronage by citing customer’s statements that appear to show support for Malay entrepreneurs in order to create a viable entrepreneurial community. By referring to some of R5 customers pride in the existence of such a Malay shop – which also helps to boost the Malay entrepreneurs image – it can be seen to display a sense of the need to be patronised by the same ethnicity. These notions of patronage and ethnic sentiment may stem from the Malay unequal economic status in comparison with other ethnicities, Chinese in particular. R1 example provides evidence that Malay business culture is marked by strong national patronage behaviour. As argued by Liu, Lawrence, Ward and Abraham (2002), ethnic Malay have a greater sense of their ethnic as compared with the Chinese and the Indian in Malaysia, and this suggests that ethnic relations are a sensitive issue in Malaysia. Despite efforts to integrate the three ethnicities to achieve national unity, Malaysian society is still polarised by the notion of Malay-Bumiputera and non-Bumiputera divides (Chatterjee & Nankervis, 2007).

High power distance is deeply rooted in Malay society (Abdullah, 2005). Power distance is characterised by an individual position in a society in terms of wealth, education, and occupation, among others. As Sloane (1999) has noted, the marked transformation of Malay into entrepreneurs is linked to the New Economic Policy (NEP) of affirmative action that favours Malay. This policy has transformed its beneficiaries – the postcolonial Malay-educated NEP generation – into a new Malay middle class (Ackerman, 1991). The point is that, as R1 demonstrates, the political elite represent a powerful group that entrepreneurs can

utilise. By identifying with those groups of politicians, R1, able to secure government contracts to the advantage. R1 states:

“We must have connection with politicians I have got quite a number of projects ... I supply merchandise for certain occasions. I join associations and socialise with the State Ministers. Those things are important to me in order to secure government contracts”.

This example demonstrates how business is linked to the political domain, and how networking and connections between business and politics in Malaysia operate as a reciprocal relationship where both parties gain mutual benefit. Here R1 is benefitting from a reciprocal relationship between business and politicians in that their circle of networks enables R1 to compete for business tenders. It can be assumed that politicians also benefit from such relationships as they are a way of gaining support for their electoral campaigns from members of the business fraternity. This example suggests that personal networking with powerful people can accelerate and influence business activities.

Stivens (1998, 2000) suggests some guidelines to consider within the context of managerial decision making, which he believe are appropriate in the business context as well. He suggests that individuals should develop connections with high status allies who play important roles in decision making in Malaysia. Those influential figures are the ones who are in high positions or have titles such as Tan Sri, and Datuk. Hamidon (2009) in her study on Malay entrepreneurship found that politicians who are strongly connected to the United Malays National Organisation (UMNO) – the dominant Malay political party – play an important role in Malaysian businesses. Likewise Sloane (1999) argued that Malay entrepreneurs tend to perceive that networking with high profile political figures helps entrepreneurs to secure government contracts. It is important to note here that only one of my interviewees can be seen as depicting the idea of building support via a high status network (Sloane, 1999). In the next section, the researcher reviews how collectivist culture was evident in the discourse of the participants, in order to illustrate how specific enterprising values were also embedded against the backdrop of Malay culture.

5.2.4 Collectivistic culture

As discussed in chapter 3, the notion that the culture of a country shapes entrepreneurial behaviour has received considerable attention (Hofstede & Bond, 1988; Saffu, 2003; Thomas & Mueller, 2000). The dominant theme is that individualistic culture supports entrepreneurial growth (Morris & Schindehutte, 2005). In this section, the researcher reviews how collectivist culture was evident in the discourse of the participants, in order to illustrate how specific enterprising values were also embedded against the backdrop of Malay culture. As argued by Hofstede (1999), people in a collectivistic culture affiliate more with group membership and group achievement than with individual interest. The case of where the members are associated with *anonymous organisation* belonging to low-income earner groups, demonstrated the significance of collectivistic culture which has shaped one aspect of their entrepreneurial intention and practice. R21, who has benefited from an *anonymous organisation* microcredit loan and runs own food processing cottage industry, depicted the value of a collectivistic culture within the group circle. R21 remarks:

“The anonymous organisation gives support ... I help out my friends. I offer jobs to those members who need them. I also put my products [kueh] in the members” shops. We concerned with helping each other ... If I want to have dinner with my family, I will go to the anonymous organisation food stall. We help each other...I want other members to be successful in their businesses too ... as a leader in this group I have got to help other members to pay back their loan although it is hard for me ... we are like a family in this anonymous organisation. The members care for each other”.

R21 words show that the affiliated with the other *anonymous organisation* group member by offering some assistance to them. As a leader in the community, R21 feels responsible for ensuring that other members gain benefits through their attachment to the group. While R21 can be seen to offer support by dining out at other member’s food stalls, R21 also enjoys the opportunity to be able to sell the products within the group network. Thus, business practices among *anonymous organisation* clients can be seen to be underpinned by group affiliation and the centrality of group interest that is characteristic of a collectivistic culture. The embeddedness of business activity in social relationships, however, is experienced by *anonymous organisation* members. R21 exemplifies how the business practice is shaped by the helping attitude to support others within the circle of *anonymous organisation* network.

Similarly, Harvey's (2005) research on Black women salon owners demonstrates the supportive relationship between them and their hair stylists. This has inspired the hair stylists to venture into this industry. The desire to help or patronise the group that exists among the *anonymous organisation* network can be seen to arise from a sense of gender, race, and class solidarity. It is also important to acknowledge that despite the individualistic culture of New Zealand, women participants in Jones, Pringle, & Shepherd's (2000) study emphasized an environment for nurturing relationships rather than specifically task oriented. This notion clearly shows that regardless of country, societal norms and values seems to be manifested in entrepreneur organisation as well.

R17 and R9 accounts also depicted the close relationships that exist within the *anonymous organisation* collectivistic social network:

"I have been able to make friends with many people. If there are other members selling their products, they will take my snacks to sell at their stalls. When we meet during the weekly meeting at the centre, I can introduce my mango pickles to the sahabat (members), and eventually they are interested in buying my products".

Like R9, R13 and R12 feel the same attachment to the group in the sense that they are able to utilise *anonymous organisation* social network. There are also various ways of demonstrating cultural traits within the community social environment. This is shown by R9, who makes dresses and produces traditional snacks:

"I want to give opportunity to the villagers to make use of their crops, for example, the bananas. Often, the bananas will become rotten if they don't utilise them. So, I buy the bananas from the poor. We help them in return. I also employ single mothers. At least we can help them".

R9 desire to be able to help the poor can also be seen as one way for the villagers in the Malay community to generate money within their own ethnic community. To a larger extent, this section of findings reflects similar views to those of Botswana entrepreneurs in social network activities (Ntseane, 2004). In her study, Ntseane found that the concept of a business network differs from the capitalist business network concept as the term did not mean

focusing on competing on prices, or improving the quality of their products. In fact, the women are geared towards creating support by providing employment to their families. It is this idea that Malay entrepreneurs within the circles of the *anonymous organisation* network are found with their entrepreneurial intention and practices.

Within Malay collectivistic culture, the Malay employer-employee relationship is worth examining in order to understand its influence on the construction of Malay entrepreneurial intention and practice in this study. For Malay entrepreneurs, the relationships that exist between them and their employees are important to ensure the smoothness of their business operations. One important aspect that is prominent in employee relationships in the Malay business environment is the desirability of helping close relatives, which is evidenced in the example of R36 who earns a living by selling traditional cookies. R36 explained:

“Those who work with me are family members ... like aunties, cousins ... We enjoy doing the work ... make jokes so that we do not feel bored, and we can finish the work quickly”.

R36 example illustrates the traditional concept of Malay kinship which is still prominent in Malay culture. To a greater or lesser extent, Malay is expected to help their close relatives by giving them the opportunity to earn extra income. Dakhli (2003) found a similar value that emphasises the maintenance of harmonious family and community relationships was reported by the Malay, Chinese, and Indian in Malaysia. Such values were not prevalent among a USA sample in Dooley's study. R36 case demonstrates the significance of strengthening family ties and solidarity among the kin-linked Malay as this influence the Malay entrepreneur interviewee participants. Likewise in other cultures, for example in Mexico, family members are expected to extend aid to family members in terms of financial and nonfinancial assistance (Najera, 2008). In another example, there is a preference for building an employee relationship based on a friendly orientation. This type of relationship is explained by R3, the clothing and tailoring store proprietor. R3 remarks:

“If possible, I don't want my workers to think of me as their employer. I would like them to treat me as a friend. ... The workers are like a family?”

Here R8 constructs the relationship with the employees as characterised by a focus on relationships, which tends to be a feature of more collectivistic cultures (Abdullah, 2001). Another noteworthy factor that emerges within the context of employer-employee relationships is a respect for elders, a characteristic of a collectivistic society (Abdullah, 2001). R21, a member of *anonymous organisation* who owns a grocery store and a pottery, describes the situation with an employee who is older than R21 is:

“To a certain point, I am unable to ask him what to do. When dealing with older workers, I have to agree with how they do their work. I know that he does not want to follow my instruction. If I want to ask him to do something, I need to ask for my father’s help ... If the workers are young people, I can give my orders much more easily”.

R21, who inherited the pottery business from family, faces difficulties concerning employee relationships, in particular, with older workers. Age difference is one of the important concerns that Malay entrepreneur interviewee participants need to pay attention to because the Malay society is generally hierarchical and, therefore, the young people are expected to respect their elders (Abdullah, 2001). Here R21 respecting the older worker by not confronting them in order to maintain harmony, a feature which characterises a collectivistic culture. Shabbir and Gregorio (1996) found the same issues in traditionally male-dominated Pakistani society. Their study showed that women entrepreneurs in a non-traditional sector faced barriers in exerting their authority over their employees. Although some Malay entrepreneur interviewee participants construct the employer-employee relationships within the context of an ideal collectivistic culture, others face tensions in this relationship. R2, the noodle producer, comments:

“In the food industry, it is difficult to hire workers, especially the Malay. That is why I hire Indonesian and Bangladeshi workers now ... The Malay want higher wages ... The thing is when they [the Malay] work with non-Malay employers, they can follow orders. On the contrary, they cannot comply with Malay employers ... So, in my case, there are lots of difficulties ... they don’t follow orders obediently ... Probably, they treat me as soft and lenient, I do not know ... Sometimes, they feel like they are the boss. When I

asked them to go to work, they said “you go first” ... That is why many Malaysian employers hire foreigners”.

This situation when dealing with workers showed the Malay workers non acceptance of his position as the business owner. Negotiates this issue by hiring foreign workers who can be seen as more compliant (and cheaper) than the local Malay workers. Paradoxically, Malay workers appeared to more comply with non-Malay employers. The situation with Malay workers showed that he is experiencing double barriers: being a Malay employer. In connection to this, although people in a collectivistic culture are shown to demonstrate respect for individuals of higher status, R2 explicitly shows regret when managing the employees. R2 would have expected the employees to have shown an obedient attitude and conform to the needs as a manager with higher authority, but it did not happen as R2 had wished. As twenty five out of forty Malay entrepreneur interview participants in this study frame the notion of collectivistic culture as arising from employer-employee relationships. R21 and R2 construct their entrepreneurial intention and practice by establishing close ties in their work relationship with workers, a value which can be seen to contribute to a sense of belonging in the workplace. R2 forces to adhere to the Malay traditional value of giving respect to elders in relationship with older workers. The concept of an ideal collectivistic society may not be true for R2, who feels irritated that disobedient workers have forced to find other alternatives in managing their employees.

5.2.5 Embedded enterprising value

Entrepreneurial intention and practice behaviour is commonly used to denote attributes such as innovativeness, risk taking, growth, and competitiveness. Whilst Malay entrepreneur interviewee participants in this study demonstrated several characteristics related to their religious and cultural values in their business practices, strong themes also emerge that focus on customer satisfaction, quality, and trust, but that continue to be embedded in a collectivist cultural context classify these three businesses attributes as overarching entrepreneurial values expressed by the Malay entrepreneur interviewee participants as a further important business attribute, which was discussed earlier as an aspect of Islam.

The theme of desiring to provide customer satisfaction was articulated by a majority of the Malay entrepreneur interviewee participants, that is by twenty nine out of forty participants. In today's competitive market, customer satisfaction has been reported as an important factor

in building a successful business (Walker & Webster, 2006). In order to attain sustainable competitive advantage, businesses should be able to meet customer needs and wants; achieving this will, in turn, result in repeated purchasing behaviour (Rahman, 2004; Wong & Sohal, 2003). There is also evidence of a close link between customer satisfaction and the quality of the services provided by the service provider where an increase in the latter will lead to an increase in the former (Sureshchandar, Rajendran, & Anantharaman, 2002). Evidence from other studies also suggests that quality of the service has led to positive effect on customer satisfaction, sales growth, and ultimately impact firm's performance (Babakus, Bienstock & Van Scotter (2004). In addition, researchers stress the link between customer satisfaction to customer loyalty, which drive repurchases and consequently improve profitability of the business (Hill, Roche, & Allen, 2007).

It is therefore not surprising that customer satisfaction was an important issue for the Malay entrepreneur interviewee participants. However, they discussed its importance and framed it with regard to the larger collectivist Malay culture. The following example illustrates the overwhelming importance the Malay entrepreneurs placed on the need to provide customer satisfaction in their business operations. The researcher contends that Malay entrepreneurs in this study observe the business principle that emphasises the idea that the customer is always the king. R3, the clothing store proprietor from Selangor, mentions:

“I do not raise my voice when I speak to my customers. When they complain about my products, I acknowledge them ... One day the customers will repeat their visit to my store. We treat them nicely ... I ask my workers to treat the customers in a nice way. If my workers do not smile at the customers when they are selling, I will say to them “Please smile; when you smile, you will get blessings from Allah SWT”.

R3 account daily interaction with the customers illustrates a polite form of behaviour which is characteristic of collectivist Malay culture. R3 reluctance to confront the customers who are not satisfied with the products depicted the need to focus on customer retention. Thus, in order to retain the customers, R3 would appear to treat customers in a friendly manner. R3 also attempted to impress this aspect of customer service upon the workers too by making sure that they greet customers in a pleasant manner that will, in turn, result in blessing from Allah SWT. It is stated in one ‘*Hadith*’ that even a smile is a ‘*sadaqah*’ (charity). Thus, it can

be said that R3 construction of entrepreneurial values which focus on customer satisfaction stems from both a customer-centred philosophy and personal religious beliefs. Similarly, R37, the bakery proprietor, explained view in relation to customer satisfaction:

“We must focus on customer relationships. The business can be successful because of the customers, and we can also lose business because of customers.”

R37 illustration is indicative of maintaining a bonding and communal relationship with customers. Customer loyalty has a close link to customer satisfaction in that loyal customers will ensure the survival of a business. In the case of R37, who has to compete with the established Chinese-owned bakeries, focusing on customers is deemed crucial in business operations. R3 and R9 made similar comments:

“I must provide excellent services according to my customers” needs within the specified time”. (R3)

And;

“We need to be able to satisfy customers” needs. We must pay more attention to their needs than we do to ourselves ... We ask what are the aspects that they are not satisfied with”. (R9)

As can be seen from both of the interviewees accounts above, an ability to demonstrate excellent service quality to their customers is regarded as the essence of business success. R3 and R9 thus construct a particular entrepreneurial value – customer satisfaction – as their primary concern in business. In this connection, these Malay entrepreneur interviewee participants entrepreneurial intention and practice with the need to focus on customer satisfaction as their strategy for success in business enterprises. The concern to provide excellent customer service also appears in the words of another interviewee who operates a childcare business. R35 made clear principles about customer satisfaction when R35 mentioned the safety issues in their kindergarten operations at Kuala Lumpur states:

“The child and teacher ratio for one kindergarten is supposed to be 1:10. Mine is 4:26. I do not bother about profit as much. We can strive to earn a living. But, if anything happens to the children, we have to bear the responsibility. It is worth employing extra staff rather than letting bad things happen to the children ... if that happened, we would not be able to have a peaceful mind”.

According to R35, the Malaysia Nurseries Act has mandated that every kindergarten must have a ratio of 10 children to every one teacher. The fact that R35 kindergarten provides more teachers for the children indicates the desire to emphasise safety issues, which reflects the goal to deliver high quality service. This will, in turn, result in satisfied customers – the parents as well as the children. R35 regards the child-teacher ratio as crucial for children’s safety and this has prompted R35 to employ extra staff. In so doing, R35 displays an underlying notion that profitability can be a secondary motive in delivering quality services to the customers. Keiningham, Aksoy, Andreassen, and Estrin’s (2006) study in the US found that parental satisfaction has a positive impact on childcare service’s retention, especially for parents who have very young children.

In a comparative study between the Chinese-owned and the Malay-owned childcare premises, Tee (2005) found the Malay-owned childcare premises to be low in quality on several dimensions, including learning activities, staff roles and responsibilities, equipment, and principals/owners presence and commitment to the enterprises. However, this section of the finding appears to be at variance with Tee’s study in that R35 appears to be committed to the responsibility as the principal and has specifically defined the appropriate child-teacher ratio. While R35 notion of customer satisfaction is grounded in the aspiration to provide adequate teachers for the kindergarten business, R32, a supermarket owner drew R32 sense of customer satisfaction in terms of tolerating customer’s complaints. R32 remarks:

“We must not blame our customers; neither do we fight our stand in front of them. We acknowledge their complaints about the products. We need to bear with their complaints”.

Despite receiving customer complaints, R32 would appear to be tolerant of complaints. R32 acceptance of the complaints showed accommodating nature where R32 was likely to

perceive that customer satisfaction can lead to customer loyalty to the shop. Here R32 constructs focus on customer satisfaction as primary consideration. Huddleston, Whipple, Mattick, and Lee (2009) found that price, product varieties, and employee services can influence customer satisfaction in specialty and conventional grocery stores. In this case, because of these considerations, R32 is compelled to provide quality customer service to the consumers.

This section has outlined how a large number of Malay entrepreneur interviewee participants positioned themselves as focusing on multiple aspects of customer satisfaction as their primary entrepreneurial intention and practice value. Many Malay entrepreneur interviewee participants expressed a strong concern for this business attribute. For R32, the notion of customer satisfaction is positioned within a particular Islamic belief that sees smiling pleasantly at customers when conducting sales as an act of '*sadaqah*' (charity). Establishing close relationships with customers also serves to ensure business survival, a view expressed notably by R37.

Other Malay entrepreneur interviewee participant like R3 and R9 explicitly stress their commitment to satisfying customer needs by showing concern for prompt delivery and making the customers their first priority. Moreover, R35 positions the sense of delivering customer satisfaction in terms of R35 responsibility for providing a good child-teacher ratio at the kindergarten – a significant factor in the child-care business context. In the case of retail business, R32, who deals with frequent shoppers, constructs commitment to satisfying customer needs by showing tolerance with customer complaints, a tolerance that can influence repeat purchasing at the shop. Clearly, Malay entrepreneur interviewee participant demonstrate different entrepreneurial intention and practice aspects of customer satisfaction, depending on types of their businesses.

In addition to customer satisfaction, another dimension of embedded enterprising value expressed by Malay entrepreneur interviewee participants was quality of products and services. It is a common understanding that quality is at the core of any business and essential to the survival of the business (Kalleberg & Leicht, 1991). An ability to offer quality products and services is keys to the survival of any business (Huddleston et al., 2009; Sureshchandar, Rajendran, & Anantharaman, 2002). In general, quality relates to the way products are designed, produced, and accepted by customers (Thomas, 2006). Specifically,

Thomas (2006) defines product quality as “a state of acceptance of a product or service for the satisfaction customers receive relative to given requirement” (p. 35). He proposed certain dimensions of product quality such as performance, durability, reliability, conformance, aesthetics, and perceived quality.

Relating Thomas’s notion of the quality dimensions to the present study, some business owners appear to focus on the durability of their product, while others pay attention to performance. Entrepreneurs must be able to produce quality products and services, and to meet higher customer expectation in this competitive environment. Across a range of businesses, quality was widely articulated as important by Malay entrepreneur entrepreneurial intention and practice in this study. Nineteen out of forty Malay entrepreneur interviewee participants emphasised the need to focus on this critical attribute. R24, who produces chilli emphasised the aspiration on the aspect of quality. R24 explained:

“I want to improve the quality of my chilli sauce. I want to be able to make it last for a long time ... I want the customers to have trust in my product. If other people can do it, why cannot I? My product lasts only two months. I do not put any preservative in it”.

With regard to the preservative issues, two Malay entrepreneur interviewee participants in the food processing business, R24 and R21 added:

“The relevant authority will monitor the ingredient of the product [chilli sauce]. We cannot take this matter lightly. If the preservative is too strong, it will affect our health”. (R24)

And;

“I must pay attention to quality ... cleanliness ... When people eat my products, they would crave for more. They must not be dissatisfied. I must focus on quality. I must make sure there are no hairs or cat fur in the products. My products last for one month. The products cannot last very long because we do not add preservatives. No traditional cookies ever have added preservatives”. (R21)

As the examples above illustrate, R32, R24 and R21 can be seen to espouse the notion of quality in their food-based production. R24 and R21, for instance, stressed the longevity of their chilli sauces. It is worth noting that all these Malay entrepreneur interviewee participants talked about preservatives, suggesting that not using harmful ingredients in their food products was important to them. Thus, it would appear to be difficult for them to extend the shelf-life of their products because of their perceived resistance to using preservatives in the products. Quality and trust are also closely linked, in that customers will be satisfied and eventually trust the products. The following statements from R36 and R21 also explicate the notion of focusing on quality in the business operations of one of Malay entrepreneur interviewee participants:

“I produce the product in the same way that I would want to make it for myself. We must be able to make it tasty, and clean ... We must focus on quality. We must give the impression to people that our product is clean so that they do not buy from other sellers”. (R36)

And;

“At the market, I help them [the sellers] wipe the plastic bags containing my kueh [cookies]. I told them that we must be concerned with cleanliness. People eat our food, so the food must be clean”. (R21)

The link between cleanliness, taste, and quality can be seen from R36 and R21 excerpts. In constructing their perception of quality products, R36 and R21 see the aspect of cleanliness as a guiding principle in order to improve their business performances, maintain their good reputations, and provide excellent service to their customers. Reardon and Farina (2002) discussed the important aspect of food grades and standards in the food industry for private sectors in Brazil. They pointed out the aspect of quality pertaining to appearance, taste, and cleanliness, along with other criteria and the standards which needed to be observed by food service operators. The present section of this finding is in line with Pettijohn, Pettijohn, and Luke (1997) who found that quality and cleanliness were perceived to contribute to customer satisfaction in fast food restaurants. Quality also can be linked to branded products. R5 illustrated the view regarding this criterion when commented:

“Branded products are sold out quickly. But products from China do not sell well, especially if customers have never heard of the brand names. Customers do not care much about price. They do not focus on quality”.

Here R5 frames reference to customer preference for international branded products which he claims are considered by customers to be of greater quality than the typically non branded products sold in Chinese run stores. It is worth noting here that it is expected that consumers spending on stationery products would be marginal when compared to spending on durable products such as computers, automobiles, and electrical appliances. Therefore, the focus on brand name as cue for product quality for this sub-set of products is an exception. R5 constructs entrepreneurial intention and practice values as focusing on quality and complying with the consumer’s trend on the dimension of brand name in depicting a quality product. Another Malay entrepreneur interviewee participant, R35 demonstrates commitment to providing quality childcare services:

“We must convince the parents and make them feel that we are taking care of their children in the same way that we would care for our children. We can’t simply neglect the children. Usually, the parents want to know what their children have learnt here”.

R35 moved on to say:

“I want to prove to people that I can provide quality childcare and education. I don’t let myself focus only on certain groups of children ... I want the parents to have confidence and trust in my capability ... I’ve got to have high teaching quality so that when people ask among themselves “Which kindergarten did you send your children to?” they will refer to my kindergarten”.

Here R35 grounds on entrepreneurial values as focusing on quality childcare services. This includes the quality of caregivers and teachers working in the kindergarten. R35 comments that would treat the children as own depicted the idea that R35 is a loving and caring person, which shows the necessary quality to operate a childcare business. In addition, R35 would

expect that the customers, who are the parents, would be able to support the business after considering the quality of the childcare services.

As the quotes above illustrate, providing high quality products and services is considered as an obligation toward their customers. Consistent with Kalleberg and Leicht (1991) and Zapalska (1997), the importance of providing quality product and services was constructed by the Malay entrepreneur interviewee participants as crucial in order to compete in the current business environment. The strong focus on the quality of the products and services is also in agreement, who suggest that high-growth-oriented women entrepreneurs are concerned with reputation and quality (Gundry and Welsh, 1994, 2001). The high emphasis that Malay entrepreneur interviewee participants place on quality is in agreement with the espoused values promoted by the government and non-government organisations in their public texts. As has been highlighted here, Malay entrepreneur interviewee participant entrepreneurial intention and practices placed considerable importance on the quality of their products and services.

While some Malay entrepreneur interviewee participants such as R36, R35, and R5 emphasise the concept of quality both in terms of focusing on the durability and the cleanliness of their food products, others implicitly make reference to health and safety as a related aspect of quality. Some Malay entrepreneur interviewee participants frame the notion of quality in terms of selling branded items, a view highlighted by the stationery store operator. However, for R35, an emphasis on quality services is positioned in the dedication to provide quality education to the children at the kindergarten. Trust has been defined differently in various disciplines in the literature. Blomquist (1997) reviewed the concept of trust in social psychology, philosophy, economics, contract law, and market research. Blomquist defines trust from a business perspective as “an actor’s expectation of the other party’s competence and goodwill” (p. 283). It is a generally accepted notion that trust plays an important role in an entrepreneurial intention and practice activity, such as strengthening business relationships among stakeholders (See for example Welter & Smallbone, 2006).

For Malay entrepreneur interviewee participants, trust may be crucial in the context of their relationships with customers as well as with employees. R33, who has a retailing business, emphasised trust relationships with the customers. R33 mentions:

“For me, I want the customers to have trust in my business. I want the customers to feel that they have got close relationships with us. I have got a loyal customer who has been with us for 8 years. This is because of trust”.

R33 constructs her entrepreneurial values with a stress on trust in the relationship with the customers, seeing it as a crucial element in the retailing business. Besides dealing with grocery shoppers, R33 also supplies grocery products in bulk to small retail customers. This example shows that trust is a key factor in building a successful relationship between consumers and retailers. However, R33 commented that it is difficult to build trust-based relationships with the suppliers due to the shorter credit term (that is, 30 days). In R30 case, no matter what, R30 would strive to pay the credit within the specified time. Because of R30 ability to pay on time, R30 has managed to build trust with the suppliers, 95 percent of whom are Chinese traders. For R33, trust can also be seen from the perspective of employee and employer relationships. R33 further added:

“I have got to be financially strong in this business. I have got to have my employees trust and confidence in my financial ability”.

To R33, the relationship between employees depends very much on their perception as trustworthy. Being currently involved in the retailing business and with several retail outlets to manage, R33 wishes to be seen as economically stable, a very important consideration for R33 to prove to employees that R33 can offer an attractive remuneration package so that employees have confidence in the business. This relationship of trust instils confidence with staff that their job security is not threatened. Another Malay entrepreneur interviewee participants looks at trust from own perspective and that of the financial providers such as the banks. R30, a contractor business owner, comments:

“In the beginning, it was hard for me to run this business ... banks do not give you a loan. So, it’s really important to get their [banks] trust and confidence in our business. When they are confident in our business, then it should not be any problem ... We must make the bank confident in our business in order to get access to a loan”.

As a contractor, R30 may have faced challenging situations in order to compete within that business environment. It is strategically important for R30 to convince commercial banks of the viability and strength of the business in order to be guaranteed a loan. R30 is also used to dealing with government contracts and this requires R30 to be financially strong in order to secure the contract. The relevance of trust in the relationships between entrepreneurs and banks is supported by Howorth and Moro (2006) in the Italian context. In their study, given the stable or strong relationship between banks and entrepreneurs, a high level of trust has been shown to exist on the part of the bank. In addition, provided that entrepreneurs are able to make judgement on the loan approval criteria, they may be able to improve their financing strategy to their advantage (Bruns, Shepherd, & Wiklund, 2008).

For R30, aspects of human capital (Dakhli & de Clercq, 2004) such as knowledge, skill, ability, and experience in business, are perceived to be helpful in building trust with the resource providers which in turn lead to loan approval for business. As the theme of trust illustrates, Malay entrepreneur interviewee participants in various businesses construct entrepreneurial values as focusing on the value of trust in relation to their stakeholders i.e., their customers, employees, and financial providers. Some Malay entrepreneur interviewee participants express concern about trust relationships with customers and see these as key influences that can develop customer loyalty.

Others ground the notion of trust in terms of the particular Islamic belief of '*silaturrahim*' which can be explained as one way of building close bonds or ties. In addition, the many facets of trust are constructed by Malay entrepreneur in terms of demonstrating financial and business capability in order to gain confidence and recognition and thus serve to build connections with financial providers. Thus, Malay entrepreneur interviewee participant's accounts are guided by these core values and the guiding principle of trust is based on their relationships with the clients in order to succeed in their business operations. The focus on trust is deemed to facilitate a long-term business relationship for these Malay entrepreneur interviewee participants. In the next section the researcher will discuss risk aversion among the Malay entrepreneurs and how it influences how Malay entrepreneur interviewee participants position themselves in relation to this enterprising trait. In doing so, the researcher highlight the Malay entrepreneur interviewee participants criticism that risk-taking attitudes are lacking in Malay entrepreneurs entrepreneurial intention and practice within their business environment.

5.2.6 Risk aversion

Fayola, Basso, and Legrain (2008) isolated the ability to take risks as a dominant entrepreneurial intention and practices values. Xavier, Ahmad, Perumal, Mohd Nor and Mohan's (2011) study of Malay entrepreneurs in Malaysia found that risk taking was one of the least entrepreneurial intention and practices attributes indicated by Malay entrepreneur interviewee participant. However, perceptions of risk-taking behaviour may vary according to such factors as societal context, phases of business, types of business, and entrepreneurial intention and practice, and it is important to see how Malay entrepreneur interviewee participant themselves construct and understand risk. Four of the interviewees responded that the Malay, in general, is unwilling to take risks in venturing into non-traditional industries. Non-traditional industries can be interpreted as businesses that require high technology, construction, and manufacturing as opposed to retail commented:

“The Malay can do business, but they do not want to take high risks. They don't want to try or invent a new venture ... do not want to try a challenging business. For example, they just simply open restaurant after restaurant”.

Similar to R20, R5, who runs a stationery and printing business, expresses view:

“Very few Malay involved in business. They do not have the courage to compete, and are afraid of taking risks.”

And; R16, the cybercafé operator, also commented:

“The Malay is scared to make investment in business. They are afraid of losing. If we are afraid of losing, we cannot run a business.”

Idris's (2008) also indicated low risk taking behaviour among Malay businesses in Malaysia. According to R22, the Malay in business would appear to be business followers, in that they are not keen to innovating new ventures. R22 comment is illustrative of this view:

“In general, the Malay likes to follow the same business as others. Say for example, the roach [food equivalent to salad, but has a spicy sauce]. If there are other people making good money by selling roach, later we'll find

the Malay selling the same rojak within the locality ... When other races see someone is already selling the rojak, they won't be selling the same food ... When the business is losing and the seller stops selling, they [Malay] also stop selling the food. When a business prospers, they also do the same business".

Here R22 draws on understanding of cultural norms in Malay business practices that frame Malay as risk averse. This framing of Malay, both male and female, as risk-averse in business is thus obviously grounded in a cultural stereotype which Malay seem to have of themselves. Both R20 and R5 emphasised a concern that Malay lacked entrepreneurial courage. Similarly R22 also raised a concern about this attitude among Malay and regarded it as preventing them from even being prepared to get involved in business ventures. These Malay entrepreneur interviewee participants references to the necessary risk taking behaviour involved in business activities demonstrates that they continue to regard risk taking as an entrepreneurial intention and practice value which distinguishes them from what they regard as the culturally stereotypical Malay who are risk-averse.

It should be noted that these four Malay entrepreneur interviewee participants were exceptions in terms of how they critiqued risk-averse behaviour. For Malaysia to emerge as an industrialised nation by the year 2020, values that can be linked to entrepreneurialism such as willingness to take risks and competitiveness are highly espoused by the agencies promoting entrepreneurialism. Morris and Schindehutte's (2005) study of culturally-based values involved in business ventures among ethnic groups in Hawaii found that risk aversion was prevalent among Japanese entrepreneurs, men and women alike. In addition, a Malaysian study by Mutalib (1993) found that the Malay (indigenous people) were risk takers, as well as having individualistic traits (as cited in Peterson, 1988).

As has been highlighted here, a small number of Malay entrepreneur interviewee participant frame Malay as risk-averse in business in terms of an inability to venture into challenging business. In these terms these interviewees were critical of how certain ethnic values may prevent Malay from even entering into business ventures because they are afraid of failure. These Malay entrepreneur interviewee participants, however, positioned themselves as accepting risk-taking behaviour as an entrepreneurial intention and practice value that should be embraced.

5.3 Malay entrepreneur dealing with entrepreneurial intention and practice

The Theory of Planned Behaviour (Ajzen, 1991), states that an individual's entrepreneurial intention and practice will be strongest when they have a favourable attitude to a behaviour, have norms that align with the behaviour and believe that they can execute the behaviour successfully. The TPB also predicts that individuals will have a positive outlook on business ownership if those individuals who they deem as important have an optimistic outlook as well (Charness & Gneezy, 2012). Exposure to family business serves to transmit family beliefs, information and resources across the different generations within the family, leading to an intergenerational influence. Therefore, family businesses can be considered as business incubators for future start-ups as they help train other family members. It is also plausible that individuals may become more comfortable and confident with the prospects of becoming an entrepreneur when they know someone in their family who is an entrepreneur and is able to manage their business successfully (Barringer & Ireland, 2012).

In the Theory of Planned Behaviour (TPB), entrepreneurial intent is based on three elements: the person's attitude towards the behaviour; subjective norms; and the perceived behavioural control. According to Ajzen (1991), attitude towards the behaviour focuses on how the individual evaluates performing of the behaviour. This study also presents a new way of thinking about and researching Malay entrepreneur interviewee participant entrepreneurial intention and practice from a social constructivist perspective. There is a proposed relationship between entrepreneurial intent of an individual and whether the individual has a family member who is an entrepreneur, which points to the existence of a family business having an impact on the career choices of other family members (Barringer & Ireland, 2012). This is particularly applicable in the case of the younger generations of the family whose attitudes and behavioural norms towards different career options are influenced by family, hence, affecting their entrepreneurial intention and practice.

In this section the researcher extends the understanding of Malay entrepreneur interviewee participants experience by presenting the findings related to the third research question. How is entrepreneurial intention and practice constructed within the context of entrepreneurship, Malay culture and Islamic values? In particular, the researcher analyse various ways in which entrepreneurial intention and practice informs the professional of the Malay entrepreneur interviewee participants. First, the researcher argue that Malay entrepreneur interviewee participants ground their experience of entrepreneurship in terms of empowerment and see

such empowerment in the context of Malay entrepreneur interviewee participant entrepreneurial intention and practice involvement in the workforce, and in terms of social support.

5.3.1 A social construction empowerment

This section demonstrates how the Malay entrepreneur interviewee participant, dealing with the issue of entrepreneurial intention and practice. The Malay entrepreneur interviewee participants in this study describe what it is like to be a Malay entrepreneur who, as a business owner, must also engage in business activities which require interaction with various business stakeholders. The researcher demonstrate how Malay entrepreneur interviewee participant most commonly construct their entrepreneurial intention and practice in such a way that it brings competitive advantage to them, while at other times they regard their gender as restricting. In this study, the Malay understandings and their sense of empowerment are framed by the historical, social, and cultural environment. These influences shape how they make meaning of their entrepreneurial intention and practice as empowering.

Empowerment means different things to different individuals. In addition, it can be studied from different perspectives and across various disciplines. A considerable amount of research emphasises Malay entrepreneur interviewee participant's empowerment in business in terms of Malay entrepreneur participation in microfinance activities, an approach which is rooted in development studies (Mayoux, 2009). In this study, the sense of empowerment constructed by Malay entrepreneur interviewee participant is positioned with reference to their Malay entrepreneur entrepreneurial intention and practice historical, social, and cultural environment. In some instances, respondents situated their sense of empowerment in terms of their cultural values. For example, R16, states:

“Society [Malay] can accept and encourage women entrepreneurs being in business. Society does not underestimate women entrepreneurs ... I think people like to deal with women entrepreneurs. Women are good in marketing, and work hard for a living. I don't feel that being a Malay gives me problem in running my business and while dealing with customers. In fact, it makes things much easier. Sometimes people like to deal with women rather than men”.

R16 constructs the entrepreneurial intention and practice as being a professional in the IT business in a societal context that acknowledges and Malay entrepreneur interviewee participants R16 promotes the idea that customer preferences in dealing with woman are an advantage to R16. R16 did not consider entrepreneurial intention and practice as an issue for some people's perceptions that woman are easier to deal with than men was empowering for R16. In light of R16 positive comments, it is surprising that, from my own experience, few Malay entrepreneur interviewee participants involve in the field of IT, especially in bigger IT enterprises. This is probably because Malaysian Chinese dominate the IT industry (Minai, Ibrahim, & Kheng (2012). Another participant drew on cultural constructions of Malay entrepreneur as hardworking. R9 states, being Malay is an added advantage. Some people see that other work better. Here R9 framed the social interaction with those around R9 as contributing to the notion that is industrious. As R18, one of Malay entrepreneur interviewee participant states:

“The Malay society's impression about women in business is getting better. In the old days, people would think that women cannot do business/work. Now society is more open-minded. In big cities, women are of equal status to men ... can get 50 percent trust and confidence from men. In the old days, it was even difficult to get 10 percent trust”.

Here R18 grounds perception of Malay entrepreneur interviewee participants in business in terms of their equal participation in business activities. As Koshal, Gupta, and Koshal (1998) noted in their reviews of participation in Malaysia, the early 1970s were marked as being an era of liberal attitudes towards women in the workforce. Even earlier than this, Firth (1966) noted that Malay were active in business and enjoyed autonomy over household expenditure (as cited in Lie, 2000). The traditional views of women's roles prior to the 1960s were that women were suited to being housewives and engaging only in feminine occupations such as teaching and nursing (Koshal et al., 1998). Taking such thinking as starting point, R18 defined how it makes meaning of the movement in societal attitudes which has led to a more tolerant social acceptance of Malay in business.

Another factor which may have influenced increased acceptance of businesswomen in general may be accounted for by the high number of females graduating from public universities. Since the mid-1990s, the ratio of females to males has been running at 60:40

(Malaysia, 2006), a fact which may appear to raise employment opportunities for women. In addition, as disclosed in the Government of Malaysia's Eight Malaysia Plan (2001–2005), efforts to promote Malaysian into entrepreneurship and eliminate all forms of ethnic bias are central to ensuring their participation as equal partners in the nation's development (Malaysia, 2006). In this context, one of the Malay entrepreneur interviewee participant, R23, who was brought up in Kelantan where 90 percent of the trade at the local market is dominated by women (Idris, 2011), explained that compared to the past women in business are currently facing significant positive changes.

R23, who is in the 50s and is a member of the *anonymous organisation*, runs a factory that produces traditional food, R23 has experienced several phases of change in the country's development since independence. The changes reflect how entrepreneurial intention and practice relations with the Malay entrepreneur interviewee participants in economic activities have evolved, R23 states:

“Nowadays the community [Malay, in particular] does not underrate women in business. There are many successful businesswomen ... There are also millionaire women in Malaysia now ... people have a different perception now ... In the past women stayed at home. Now it is different. In the past women did not know how to drive a car. Now women can drive trucks and buses”.

R23 example demonstrates that Malay entrepreneur interviewee participants who are participating in economic activities are gaining greater recognition and acceptance than Malay entrepreneurs in the past. R23 belief is supported by the literature. For example, Van der Boon's (2005) review of entrepreneur's involvement in small enterprises in Southeast Asian countries, including Malaysia, shows that they represent 23 percent to 30 percent of those engaged in small enterprise. In addition, Malay entrepreneurs in Malaysia have been undergoing significant changes in employment status, with increasing numbers of Malay entrepreneurs joining the labour market (Ariff & Abu Bakar, 2001, 2004). Indeed, by 2000, Malay participation in professional and technical fields had risen to 13.5 percent from 12.7 percent in 1995. Women also outnumbered men in this area by 4.3 percent in 1995 and by 4.6 percent in 2000 (Malaysia, 2006).

R26 comment that people now have a different perception of Malay in business reflects the changed attitude regarding entrepreneurial intention and practice roles and status where Malay are striving for the betterment of their living conditions in Malaysia. With better education and more opportunities, Malay women are not confined to the home in domestic roles. For R26, the ability to drive trucks and buses as well as other indicators of their diversity and mobility in the work force, combined with the notion that women are as capable as men, is a cause for celebration. Knowing that such opportunities are open for Malay entrepreneur also brings a sense of empowerment for R26. Another interviewee, R36 from *anonymous organisation* echoed some with R26 views:

“The Malay now have changed a lot ...They are economically stable when compared with the past. There are so many Malay shops, especially tailoring shops ... The women do not just stay at home and raise their children. The women have changed now [for the better]”.

Both R26 and R36 share the same notion that Malay entrepreneur interviewee participants are no longer traditionally confined to the home. Here the sense of empowerment constructed by R8 is grounded with reference to greater business opportunities which have given rise to self-employment in the small business sector. The above examples indicate how Malay entrepreneur see themselves as achieving greater recognition for their ability and participation in economic and social activities. The country’s liberal Islamic practices have resulted in freedom for and public visibility of Muslim in Malaysia which allows them to engage in social, political, and economic activities (Bajunid, 2004; Ariffin, 2001; Asma, 1992).

When asked whether being as Malay may hinder R4 success, R4 did not consider entrepreneurial intention and practices to be an issue; R4 did not perceive entrepreneurial intention and practice as a barrier to business success. To illustrate this belief, R4 explained that the niece runs a clothing shop and attracts many customers even without the help. Another Malay entrepreneur interviewee participant, R36, was also keen to make the point that business women are able to claim certain strengths and credibility regardless their entrepreneurial intention and practice, R36 states:

“Malay is good in business. If they sell at the market, women will promote their kueh [cake or cookies] and say “this kueh is recently cooked from the kitchen”. If men do the selling, they only wait for the customer to buy. If we asked them what filling is inside the kueh, they would answer that they do not know. But not with women. Women know how to speak up [promote the product] ... Women do not easily give up ... and are patient. Unlike men who do not bother, whether customers want to buy or not, women would think about how to promote their products”.

R36 framed women as good at customer relations in contrast to men. However, the idea that appears to be situated within the traditional views where Malay have extended and drawn upon skills learnt from their role as homemakers. Besides the notion of customer relations, R36 comment also reflects relationship competency. Man (2001) explained relationship competency as involving the capacity to develop long term trusting relationships with others, negotiating effectively with others, as well as communicating and interacting effectively. R36 believes that Malay is very competent in communication skills in that they know how to persuade customers to buy their cookies.

Accounts of Malay entrepreneur interviewee participants strengths in relation to business activities are also evident in the comments of other members of *anonymous organisation* RR23, who earns a living selling traditional cookies and making clothes, describes how women are serious about their work, dedicated, and more disciplined than men. In another example, R26, who owns a pharmacy, and was the only pharmacist interviewed in this study, expresses the passion for communicating about health with the customers. R26 states:

“Muslim women have the opportunity to become entrepreneurs. We are also not left behind ... We can also become a role model ... The community can tell us their problems regarding their health issues ... I explain to my customers what effect the medicine can have on the body ... and how the medicine works, so that customers can understand”.

R26 aspires to being a role model of an entrepreneur in a professional industry, and wants the community to rely on her for advice. In other words, R26 is communicating about health to the customers and educating them about the effects of medicines on their bodies. R26

professional practice is informed not only by the desire to be entrepreneurial, but also by a desire to communicate information in relation to health and sickness. This is similar to Patterson's (2012) findings in her study on women pharmacists who have sought to become active participants in Senegal's health care industry and who serve as role model for others in society. R26 constructs an image as a role model in the community. In addition, R 26 demonstrates an ethical stance in presenting as being firm when selling certain medicines such as cough medicine. R26 revealed experience of occasions when youngsters asked R26 for cough medicine, a product which they could misuse to gain a mild, drug-induced "high":

"I am strict with this [selling cough medicine] ... So customers know that and they would not want to buy".

R26 position might be described as following professional judgement in that holds to R26 values by not selling certain types of cough medicine that R26 believes pose potential risk to the individual. Overall, R26 case is a valuable illustration of how the Malay entrepreneur interviewee participant is constructed at the intersections of entrepreneurial intention and practices, ethnicity, professionalism, entrepreneurship, and public health in Malaysia. The intersection of these areas is critical to understanding the complexity of entrepreneurial intention and practice dynamics in this country. Moreover, R26 is an example of what it means to be professional in a previously Chinese dominated profession. The values of '*budi*' (code of conduct for good behaviour) also play a role in guiding and shaping Malay entrepreneur entrepreneurial intention and practice, as the researcher discuss below.

5.3.2 Based by the concept of '*budi*'

In the context of Malaysia's Malay population, it is not uncommon to notice the '*budi*' values which inform individual behaviour in everyday affairs (Wan Husin, 2011). The intersection between ethnicity, gender, and entrepreneurship are at play here within the context Malay entrepreneur interviewee participant's daily entrepreneurial intention and practices. To quote Lim (2003), "when dealing with the Malay mind, it is the '*budi*' and its network that determine their thinking (judgement), their moral attitudes, their goodness, and how an argument should be presented" (p. 1). Because '*budi*' indicates the concept of good behaviour, coupled with morality, refinedness, and consideration for others, the embeddedness of '*budi*' in Malay entrepreneur interviewee participants plays important roles

which inform their business activities as well as their public life. R23, who is in 50s, states how to deals with the customers?

“We must be polite to customers ... speak in a proper manner [budi bahasa]. That is very important”.

R3, who owns a clothes shop, posits the view of politeness in terms of attributes that can attract customers to the shop: R3 states:

“... Politeness is important. If we are not polite, no matter how badly the customers want to buy our product [cloth], the customers will walk out of the shop and cancel their intention to buy”.

Another important aspect of ‘*budi*’ that guides individual behaviour during interaction with others, i.e., others of the same or the opposite gender is shown in the following statements:

“If discussing business with women, then it should be no problem. But, if discussing with men, then people will tend to perceive a negative impression [in terms of morality] ... so it is a bit of a problem”. (R3)

And;

“With female customers, we can make jokes, and laugh. But, if we laugh with men, people will perceive something else (gain a negative impression)”. (R21)

And;

“If a man invites a woman to drink coffee with him, it is not a big issue. But, if a woman invites a man, there is a limit” (R20)

Underlying the ‘*budi*’ notion in R3, R21, and R20 accounts is the idea that the individual behaviour of the Malay entrepreneur interviewee participants is socially constructed by others (Storz, 1999). The three examples above imply that the personal conduct of Malay

entrepreneur interviewee participants is nearly always under public scrutiny. Therefore, certain types of appropriate behaviour need to be cautiously observed, especially when dealing with others who are non-*mahram*.

The interweaving of '*budi*' culture and Islam would seem to shape the everyday affairs of these Malay entrepreneur interviewee participants. The above examples also link closely with Lim's (2003) discussion on sexual politics, another area which can be seen as problematic for Malay entrepreneur interviewee participants. His study of academic career women in Malaysia found evidence that participants faced a difficult situation when their career involved informal professional relationships such as morning tea conversations, which encourage interaction and free mixing between men and women. Indeed, to a greater or lesser extent, there appear to be gendered boundaries (Lim, 2003) constructed by the Malay entrepreneur interviewee participants themselves in this study in that they observed the traditional societal norms.

The intersection of ethnicity, entrepreneurial intention and practice, and entrepreneurship illustrates that the Malay cultural norm of '*budi*' has implications for the business behaviour of the Malay entrepreneur interviewee participants in the public aspects of that life. Responses from Malay entrepreneurs in microenterprises in Penang, Malaysia lend support for this view of '*budi*' (Dahlan, 1991). Depending on the situation in which the Malay entrepreneur interviewee participants find themselves, in this study indicate that their code of conduct in everyday affairs is governed by the Malay '*budi*' mind. Storz (1999) found that the '*budi*' complex has certain influences on business practices of the Malay community. In particular, the '*budi*' concept guides individual behaviour on how to manoeuvre in one's business practices. Therefore, cultural context is an important influence when examining how entrepreneurial intention and practice relations shape the code of conduct for Malay entrepreneur interviewee participants in this study. Although a Western interpretation of the appropriate behavioural conduct may see issues of subordination in the above quotes, it is important to note that these Malay entrepreneur interviewee participants take their behaviours from the cultural norms that coexist with Islam, indicating culture as root metaphor perspective. In the next discussion, the researcher looking at how Malay entrepreneur interviewee participants illustrate their commitment to the need to find a balance between the influence of the family and their business life.

5.3.3 Roles of family support

This section explores how Malay entrepreneur interviewee participants frame support from family and the work-family nexus in their businesses. Several Malay entrepreneur interviewee participants explained how their commitment to family values plays an important role in how they construct an entrepreneurial intention and practice. Some participants framed their father as a major source of support. R35, the kindergarten operator who featured earlier, explained:

“My parents, especially my father encourage me a lot in this line of business. My father will always follow up the progress of this kindergarten. He motivates and gives his support. He explained to me in a metaphor and said “If you want be successful; in the beginning, you will have to crawl, and soon you can stand on your own feet, and finally later on, you will be able to walk by yourself””.

R35 who is married to a government officer, gains a lot of support from the family. R35 family did not stop from engaging in this business and provides freedom to decide what to do in life. R35 mother-in-law looks after their children. Family support plays an important role in R35 success. Another Malay entrepreneur interviewee participant, R20, who is single, also mentioned the father as being the major supporter in the chocolate business. R20 states:

“My father is the one who supports and guides me in this chocolate business. I feel thankful to my father”.

R20 seems to imply that the father is giving his permission and encouragement to become involved in entrepreneurial activity. These findings are consonant with Pistrui, Huang, Oksoy, Jing, and Welsch (2001) who found that family plays an important role in entrepreneurial development in China. The positive involvement of family members is likely to contribute to the growth and expansion of the business (Gundry & Welsch, 1994) and the holistic feeling of success, positive attitude, and higher energy levels (Winn, 2004, 2005 as cited in Rogers, 2005). While several participants framed their father as a source of support, others framed their family as their major support. The following statements are illustrative of this point:

When I gave birth to a twin babies, I was stressed and could not cope with the demands of my business. It was a relief when my husband supported the business, and soon the business was stable. I spend a lot of my time with the children now. They are more important to me. I will make sure that I do my work at the office in the morning. I must be at home from the evening onwards (R32)”.

And;

“By 7pm, I will be at home already. My husband helps me to distribute the bread when he is free. Before I come to work, I do the housework first (R37)”.

And;

“My husband encouraged me to open this business with my brother when I failed to get any salaried job (R3)

R32, R37 and R3 frame their family as being supportive in operating their daily business operations. R8, who has responsibilities to look for the parents, was relieved when R8 wife resigned from her job and supported the business. R8 quote indicates that although the wife appears to be accommodating towards her business activities, Malay entrepreneurs are still expected to perform their domestic responsibilities as a primary task (e.g., Jamali, 2009). In addition, R8 depicts the encouragement given by the wife as leading to the involvement in business activities.

Nonetheless, some of the interviewees have to juggle business demands and family commitments. Although R15 gained support from family when decided to enter into business and stills needs to cope with family responsibilities. R15 comments:

“Sometimes it is hard. I have a family, and need to settle the housework. Sometimes, I want to go home at 5pm. But, I cannot because customers are still around. As a mother, and a wife, I want to be able to go home early ... I do not have a maid, and I live with my parents”.

R15 can be seen to juggle about domestic responsibilities and the running of the business. Without a maid to help with the household chores, R15 daily business and home activities must be hectic. Many households in Malaysia employ maids, who are usually live-in, to assist with chores such as childcare, eldercare, cooking and cleaning (Ariffin, 2001; Elias, 2008).

However, not all households employ helpers. The dual responsibility of needing to balance family life and business life was seen as a salient hurdle for entrepreneurs in Lebanon (Jamali, 2009) and elsewhere (Patterson & Mavin, 2009; Pillai & Amma, 2005; Still, 2005; Ufuk & Ozgen, 2001) and is likely to lead to higher levels of family conflict (Kim & Ling, 2001; Kirkwood & Tootell, 2008; Parasuraman & Simmers, 2001). R26 account indicates there are tensions between being a good mother, wife, daughter, and businesswoman. Similarly, Stivens (1998) found that working women in Seremban, Malaysia, experienced their double burden as caregivers and career women as primary constraints. The study, however, found evidence of men active involvement in sending the children to school and helping with extracurricular activities.

Another Malay entrepreneur interviewee participant, R7, also commented about the burdens of family responsibility that experienced by R7, expressed feeling thus:

“Sometimes, I feel stressful, especially when you are tired. The children do not know that I have got so much work to do. Sometimes you tend to show your anger to the children ...”

R7 account details the emotional labour that comes with attempting to balance interactions with work and family (Mulholland, 2003). This negative emotion can become a source of conflict in maintaining harmony in family life. As other Malay entrepreneur interviewee participants, faces the same responsibility of having to take care of daughter. R26 comments:

“My daughter only wants to eat if I cook the food. She does not want to eat at a food court or restaurant. So, I have to make sure that I can provide for her need”.

Even those women who do employ household staff such as live-in maids still hold self and societal expectations of their roles. Traditional family roles place expectations on women to play an important role as caregivers and in performing household tasks (Elias, 2008). R26 may face pressures from double responsibility as a mother and operator of the business. R26 concerns about cooking food to suit the daughter, illustrate the importance of the Malay entrepreneur interviewee participants own expectations of themselves when it comes to managing their roles.

The pressure on the Malay entrepreneur interviewee participants to balance the demands of work and family has been well documented (Kim & Ling, 2004; Noor, 2004; Winn, 2004). Hochschild (1989) terms such responsibilities double shift when she highlights the work/life balance issues that come from an organisation's managerial practices and which influence working environment. Research on entrepreneurs holding managerial positions by Buzzanell et al. (2005) has shown that in negotiating the work life balance, Malay entrepreneur interviewee participants constructed alternate definitions of motherhood in relation to the traditional good mother image in order to counter society negative view towards working mothers. R7 and R26 cases indicate that family demands require primary attention and may lead to their being generally stressed, although within the context of self-employment arrangements. Another example that highlighted the centrality of family is found in the following statement, R12 remarks:

“... many differences exist ... Men usually go for big cars, golf. So that people perceive that they are stable [financially]. Women concentrate more towards their product and whether they are able to make a good sale. Men are more likely to favour the material side. For example, when they join a club, they would be able to get more contact. For women, time is limited. Many of my friends who are successful would still need to balance between family and business. Family comes first”.

In R12 account of what that perceives as the differences between men and women in business, the intersection of entrepreneurial intention and practices identity with family and ethnicity illustrated how family values predominate. According to R12, men preferences for joining clubs provide them with opportunities for networking within entrepreneurial contexts. Comments that Malay entrepreneur time is limited imply that Malay entrepreneurs need to

juggle domestic roles and their business activities. Essers and Benschop's (2007) study emphasised the interplay of family in the construction of immigrant Muslim entrepreneurs in the Netherlands. Abdullah, Nor, and Wok's (2008) study found that, in a Malay context, Malay entrepreneur interviewee participants expected responsibility towards the family to remain strong, regardless of their education or career ambitions. Thus, to a large extent, traditional family roles are key considerations for Malay entrepreneur interviewee participants. The religion-cultural system of Islam in many Muslim countries requires Malay entrepreneur interviewee participants to meet their obligations as carers and homemakers, while men are the breadwinners (e.g., Metle, 2002); although in a more liberal setting like Malaysia there have been moves towards a more relaxed attitude in business. Here, it appears that R26 is accepting of traditional entrepreneurial intention and practice roles states:

*“While society acceptance of women increased participation in economic activities and educational status has changed, traditional perceptions of family roles typically have not. It would appear that whilst women can engage in business activity, they must not neglect the traditional social role that requires women to carry domestic responsibility. As R26 states:
...we must know how to allocate time for the family and business. If it comes to the extent that we don't prepare food for the family, this is unacceptable”.*

Like R26, R22 is conforming to the societal norms of Malay entrepreneur interviewee participants where they play a major role as domestic labourers. R22 excerpt indicates that traditional family values have a great influence in the Malay community. The family and business or work nexus demonstrated above can be linked to the general stance of entrepreneurial intention and practice complementarily which tends to be the norm among Muslim Malay entrepreneurs in Malaysia rather than the Western goal of entrepreneurs equality (Ariffin, 2001; Foley, 2004; Lunn, 2006). As Lim (2003) argues, Muslim Malay entrepreneur interviewee participants in Malaysia do not directly challenge the dominant discourse of the gendered division of labour in order to gain male support to gain wider participation in the country's workforce. Another religion-cultural issue that impacts on the Malay entrepreneur interviewee participant's daily lives can be seen to stem from the Islamic view of appropriate entrepreneurial intention and practice relations. As R32 explains:

“Some people dine and lunch with their suppliers outside the office ... you can do business ... but to me, as a Muslim woman, business can be done only in my office. I also get along with the politician [male], but not to the extent of going out and have dinner till midnight. That is totally NO! That is my principle ... my husband trusts me”.

Here R32 grounds the principle in terms of moral behaviour for Muslim Malay entrepreneur interviewee participants by making a clear distinction between business and entertainment. For R32, entrepreneurial intention and practice relations with non *macramé* (a person with whom a marriage is lawful) have a clear limit regarding the business, R32 would not jeopardise the entrepreneurial intention and practice, as a Muslim wife, to an extent that requires R32 to have dinner with men. In a Muslim society, a wife should not be seen with a man because this will damage R32 reputation and may call the morality into question (McIntosh & Islam, 2010; Road, 2001). R32 must be loyal to the husband, and the husband has to assume the role of the protector of R32 safety (Predelli, 2004). Therefore, in order to protect the morality, R32 needs to observe the Islamic teaching values and avoid meeting with men in public places.

As the analysis has shown, Malay entrepreneur interviewee participants gain motivation from their families, in particular, their fathers and husbands, to further their desires to become enterprising Malay. Malay entrepreneur interviewee participants also faced dual career responsibilities and the need to balance their commitment to traditional family roles and the demands of their business life. For some the Malay entrepreneur interviewee participants, entrepreneurial intention and practice creates difficulties in their business involvement. This is explored in the next section.

5.3.4 Perceived business unfairness

Entrepreneurship has traditionally been viewed as a male dominated activity (Ahl, 2004; Ogbor, 2000). In the context of Malaysia, Sloane (1997) argues that Malay entrepreneurship is “particularistic, autonomous, and status- focused” (p. 53). Thirty two out of the forty Malay entrepreneur interviewee participant’s accounts depicted ideas about the entrepreneurial intention and practice as a limiting for them in their business. While R37 feels that being a Malay entrepreneur in businesses can bring its advantages, R37 also explains how, especially when dealing with suppliers, R37 experiences a certain degree of sexism. R37 states:

“Sometimes it is not a problem. It depends on the situation. On the other hand being a Malay entrepreneur is an advantage. Some people say that Malay entrepreneur work better. My problem is concerned with the suppliers, who are mainly Chinese. They do not have confidence in me and think that I cannot make a decision”.

Despite recognising the perception held by some people that Malay entrepreneur work well, R37 encounters a lack of acceptance of credibility. R37 situation fits the notion of liberal feminist theory which is based on the assumption that entrepreneur face overt discrimination from, for instance, their education or business experiences (Fischer, Reuber, & Dyke, 1993). This example raises the issue of the intersection between ethnicity and entrepreneurial intention and practice, where Malay entrepreneurs can be looked upon as disadvantageous. This is especially true in the Malaysian context where the majority of business suppliers are Chinese and predominately male. Chinese dominance over Malay entrepreneurs in business can clearly be seen in elements such as the concentration of their population in cities such as Penang and Kuala Lumpur. The practice of *guanxi* (connection) by Chinese traders since the colonial period has made penetrating the Chinese business market difficult for other races (e.g., Hirschman, 1986; Minai et al., 2012).

Consequently, the lack of visibility of Malay entrepreneurs in the stationery and printing business sector has made it even more difficult for R3 to interact and deal with male Chinese suppliers. Malay entrepreneurs more commonly operate in traditional sectors, such as food and clothing businesses. The fact that R3 shares business with the brother may have made even more invisible to suppliers. The comment above also highlighted the decision-making issue where Chinese suppliers perceive Malay entrepreneurs as indecisive. This can be linked to Shabbir and Di Gregario’s (1996) study on the supplier relationships between entrepreneurs in Pakistan. They found that cultural factors which led to lack of acceptance and credibility by male wholesalers in non-traditional sectors when dealing with women were a constraint on women entrepreneurs. However, it should be noted that Pakistan homogeneous population is far different from the pluralistic Malaysian context. R20, the Malay entrepreneur interviewee participants, who runs a chocolate factory, also commented upon encountering prejudice in people’s perceptions of R20 business and product states:

“When people hear that it Malay entrepreneurs business, people have the impression that their product is not sophisticated, and not commercially presentable ... is agri-based product ... people wouldn't believe that the Malay can produce chocolate”.

The intersection of gender with ethnicity in R20 case suggests that generally the society has a stereotypical attitude towards woman entrepreneurs, who dominate small scale business. This account supports Ahl (2004), Bruni and Poggio (2004) who argue that entrepreneurship is generally regarded by Westerners as a masculine domain. The majority of women's businesses remain in traditional (service) areas such as retailing, education, and food-based business. (Dechant & Al Lamky, 2005; Hisrich & Ozturk, 1999; McElwee & Al-Riyami, 2003; Singh, Reynolds, & Muhammad, 2001; Walker & Webster, 2006) and can be seen as an extension of entrepreneur domestic roles (Moore & Buttner, 1997; Nadin, 2007). As argued by Nadin (2007), “the way in which people do entrepreneurship is unlikely to challenge the dominant normative models of how it is done” (p. 466). However, it is noteworthy that there has been a significant shift towards ventures into non-traditional areas such as manufacturing for women entrepreneurs in Australia and the US (Bennet & Dann, 2000, Moore & Butner, 1997).

Another interpretation of masculinity in entrepreneurship norms was described by R1, a Malay entrepreneur interview participant from the Selangor. In R1 view, women entrepreneur have adopted male characteristics and behaviour to gain the same advantages as men. R1 remarks:

“... if women were more aggressive [acted in a masculine way], for instance, like Dato Maznah, it would place those women in a better position when compared to the other women entrepreneurs”.

Dato' Maznah (Dato' is an honorific title similar to Sir or Dame in the English knighthood system.), who owns a security firm and chairs many businesses, is a prominent figure among Malaysian businesswomen. R1 standing coupled with an appearance that portrays a strong woman means that it is not surprising that people tend to attribute her success in business to her strong character. Therefore, the stereotypical attitude that encourages Malay women to resemble Malay male entrepreneurs will only reinforce the power of male dominance. Indeed,

there is tension for Malay women who, while being urged to be more aggressive and behave like men in order to achieve better opportunities, are also expected to prioritise family obligations and so behave traditionally. Further, it would seem that presumably masculinity factors will have relevance to Malay women entrepreneurs who would like to pursue their business's growth according to their choice of business strategy. The general impression, however, was that, while the ability to exhibit masculine attributes was desired, it was not seen to be such a necessity for some of these Malay entrepreneur interviewee participant entrepreneurial who participated in this study. For example, R20 who owns a clothing business and is also a contractor expressed. R20 view:

“What’s important is our appearance ... people are not going to judge you by your looks. If you want to attend a seminar or whatever social function that can benefit your business, you just dress appropriately. You don’t have to act like a man in order to get attention in those functions”.

R20 comment illustrates the desire to maintain a feminine identity within the entrepreneurial intention and practices. R20 identifies that with traditional values of femininity which can be linked to the socialisation process during childhood in the Malay culture which expects Malay women to subscribe to feminine behaviour. Another Malay entrepreneur interviewee participant, R16, who operates a cybercafé, emphasised the importance of maintaining a feminine identity. R16 stresses:

“Malay has their own qualities. They don’t have to project themselves like men in order to be successful in business”.

Echoing R20 and R1, R16 offered similar views about the conception of feminine traits. R16 comments:

“I think women are as good as men in business. Women just need to have courage to run a business and interact with people. It is inappropriate for women to act and emulate men’s style or behaviour”.

In fact these Malay entrepreneur interviewee participant entrepreneurial intention and practices are satisfied with their feminine attributes and strongly identify themselves with

these qualities. It is evident some Malay entrepreneur interviewee participants feel that Chinese businessmen control the network of suppliers. Other Malay entrepreneur participant may face the same stereotyped where public perceptions on their business with more traditional businesses compare to the Chinese. As the majority, Malay entrepreneur interviewee participants expressed their desires to maintain traditional identities through their entrepreneurial intention and practice. In the following section, the researcher explores themes relating to Malay entrepreneur interviewee participants affiliation with networked members. It begins by illustrating the benefit of joining an association, before moving to a discussion on the exclusion experienced by some these Malay entrepreneur interviewee participants in this study.

5.3.5 Business networking

Much of the empirical research addressing networks has been focused on identifying entrepreneurial intention and practices differences on social networking and its impact on business success (e.g., Renzulli, Aldrich, & Moody, 2000). Such research has indicated that networking activities do impact on their business performance (Jack, 2005; Lee & Tsang, 2001). One New Zealand study on entrepreneurial identity network is more growth-oriented and connected to their network members (McGregor & Tweed, 2002). Jones, Reilly, Krisjanous, & Rey Vasquez (2009) who also writes about the New Zealand context saw women facing more disadvantages than men who were more able to benefit from networks that could open up new opportunities for their career promotions. While Jones et al. (2009) research investigates women in the public employment sector, nevertheless, the old boys club or network issue in her study resembles problems faced by other entrepreneur in business contexts (e.g., Lee & Tsang, 2001).

According to Alvensson (2002), entrepreneur networks are embedded in social contexts that both support and limit their business activities. Aldrich's (2002) argued that entrepreneurs viewed social networking in a different light due to the importance placed on family responsibilities. This section discusses how social class may influence entrepreneurial opportunities. It is argued that entrepreneurs who appear to be richer, more powerful, and better educated find it easier to network than do women from less privileged groups. R3, a member of *anonymous organisation*, provided a positive view about participating in programmes organised by the association. For R3, enthusiasm to participate in social gatherings matters is evident. R3 comments:

“For me, if there is a function I will be looking forward to attending the gathering ... having fun and enjoying myself. I want to be able to dress up and wear beautiful clothes. Besides getting to know each other, and building contacts for networking during the gathering, it is the time for us to forget about work ... and meet friends”.

R3, who is also one of the committee members, speaks favourably of *anonymous organisation* as she feels other government agencies and banking institutions recognise *anonymous organisation* as a prominent non-government organisation. R3 also comments:

“If we are dealing with public agencies, or banks, they will respect us. Anonymous organisation is recognised ... anonymous organisation recommendations are valuable if the members would like to apply for loans with the bank”.

Entrepreneurs are linked to people and organisations that can lead them to acquire resources such as info with *anonymous organisation* values in that sees the taking opportunities such as involvement in social gatherings to reap the benefits of networking with other members. By contrast, networking has different meanings for other members, particularly for those in a less urbanised environment and for those who are more disadvantaged in terms of education. R21 placed more importance on the family’s needs when asked about the involvement in *anonymous organisation*. R21 example is illustrative of this point:

“Anonymous organisation has organised many programmes. There was an English workshop. But, I was unable to attend the programme because I could not drive a car. I was thinking then that I have to leave my children at home. They have got a social gathering too. But, when I think that I have to leave the children again, I did rather not go”.

R3 excerpt showed the importance that the places on attending to the family rather than attending an English workshop. R3 middle-class background could explain the lack of awareness of the potential impact networking activities could have on the business. R3 decision is also strongly influenced by the ‘*syaria*’ in Islam which emphasises the centrality of family rather than individuality (Metcalf, 2006). Although the programme would appear

to have some benefit to R3, in that they can improve English competency, the thought of having to leave the children hundreds of miles away was more important. Teo's (2005) provide a Malaysian scenario where Malay entrepreneurs do not utilise the opportunity that business networks can offer, due to the family responsibility and the burden of their businesses. R3 elaborated more reluctance to join *anonymous organisation* programme:

“I feel my appearance does not fit with anonymous organisation ... You know, I am not really used to mixed with the other members. I feel that I am not able to get along with the other members ... They held a grooming course once, but I had to pay to attend the course. I do not really like to spend money on this type of programme. That is why I feel it is not suitable for me to join anonymous organisation. I am used to spending money for the benefit of my children... I put on my suit once, but I felt embarrassed “.

Apart from the concern for R3 children benefit, R3 lack of enthusiasm for participating in the activities organised by *anonymous organisation* may be explained by R3 lack of confidence in socialising with other members in the social network. The comment, that it was uncomfortable getting along with other members reflects R3 feeling of not being well enough groomed to mix within the circle of *anonymous organisation* members. The interplay of class appears to be at work here considering that R3, who seems to fit into the lower class, may not fit with what R3 perceives as the more upper class members of *anonymous organisation*.

This in turn raises the issue of social skills which might prevent Malay entrepreneurs from benefiting from potential networking opportunities. Baron and Markman (2000) suggest that social skills play an important role for entrepreneurs in that an ability to interact effectively is likely to influence the entrepreneur access to information which also contributes to a high level of social capital.

When compared to R3, who resides in Selangor, a less urbanised city, R1 premises in Kuala Lumpur appear to be classier, and to express the need for R30 to appear more elegant than her counterpart. R1 remarks that he is fond of socialising in these types of gatherings suggested that he has more confidence in the appearance than R3 has. R3 appears to associate more with the urbanised people and social gatherings are events that look forward to being involved in. R1 case does not support research by Aldrich (1989), or that of Godwin, Stevens,

and Brenner (2006) who suggest that an exclusive only network posed barriers for business activities. However, Malay entrepreneur interviewee participants in *anonymous organisation* network find recognition from banking and public agencies due to their membership of the association. It can also be argued that middle-class who is more privileged in terms of education, wealth, and status would be able to capitalise on their networking opportunities in comparison to the less middle-class group.

Sloane's (1999) study revealed strong evidence of the "know-who" rather than the "know-how" attitude in her Malay middle-class participants that can lead to their securing business opportunities. Sloane's demonstrates the power of networking by middle-class Malays where, most often, the networking opportunity is at its best at social functions such as dinners, charity works, or ceremonies. The success of the Malay entrepreneur business network in Sloane's study reflects the high-profile business networked very well with corporate and political figures in order to make connections to important people. This shows how class plays out in the benefits that can be gained from networking.

Sloane claims that Malay entrepreneurs take advantage of their membership in a business association to increase their business contacts. On the contrary, men are perceived to have greater social advantages in their link to old-boy networks, golf clubs, and many others (Sloane, 1999). It would appear that minority groups, as illustrated in the example from R3, may not reap the benefit from networking activities due to their lack of social skills when compared to R1 who are more aware of the potential benefits of networking and who are more experienced and confident when it comes to interacting with people outside of their immediate family, community and business circles. Having identified the relevance of class and its intersection through entrepreneurial intention and practice to the entrepreneur networking amongst Malay entrepreneurs in businesses, the researcher in this study sought to explore the dilemmas created between work expectations and religious values by exploring the ways the Malay entrepreneur interview participants constructed their narratives in next section.

5.3.6 Muslim dress code

This section explores the interconnection between Muslim dress code among Malay entrepreneur interviewee participants in this study. For Muslim, *aurat* is a very important concept which needs to be observed. Because Muslim behaviour flows from the concept of

modesty, Muslim entrepreneurs are obliged to subscribe to Islamic religious teachings. In Islam, dress/clothing should cover a person's *'aurat'* and this applies to both men and women. A man's *'aurat'* extends from the navel to the knees. A woman's *'aurat'* covers the whole body with the exception of the face, and the palms of the hands (Bullock, 2002).

Dress is the most visible means for human being to communicate their entrepreneurial intention and practice (Dooley, 2003; Hisrich & Brush, 1984) and for Muslim, modest clothes that are not transparent and do not accentuate their bodies is one important means of expressing their Islamic identity. It is common to identify woman entrepreneurs as Muslim from their *'hijab'* (head covering). The *'hijab'* aids in defining Muslim identity for women (Dana, 2010) and most Muslim women believe that Allah SWT has decreed that all women should cover their heads in *'hijab'*. Muslim women's dress varies from country to country and is also influenced by the culture and tradition in each particular country. Malay women traditional dress is the *'baju kurung'* (a long dress to the knee, worn together with a sarong – a long skirt to the ankle). The *'hijab'* is usually known as *'tudung'*; it is made of a thin cloth in a variety of colours. The entire Malay women entrepreneur interviewee participant that interviewed by the researcher were dressed in *'hijab'* throughout the interview process in this study.

Some women in certain Muslim countries do not practice head covering. Through the influence of Kemalist secularism in 1920s (Holvino, 2010) veiling was banned in public spheres in Turkey; however, the practice of veiling among Turkish women has become more prevalent in recent years (Freitag & Thurik, 2010). However, the increasing prevalence of veiling practices is not necessarily a sign of religious conservatism. Holvino (2010) argue that there are multiple meanings associated with veiling, namely, as a symbol of piety and traditional practices, as a political symbol, prestige, identity difference, and as a new form of consumption culture. Some Muslim feminist scholars are sympathetic to women covering and see this practice as customary and applying to the Prophet Muhammad's SAW (PBUH) wives rather than being obligatory in Islam.

How Malay Muslim women entrepreneur interviewee participants observe the *'aurat'* is reflected in business practice of R33, a beautician and hairdresser, operates in Kuala Lumpur. R33 services range from haircuts, to traditional wedding dress hire, to bridal make-up. R33

comments show some of the ways in which the identities of women Malay entrepreneurs are defined by the Islamic concept of 'aurat'. During the interview, R33 was dressed in 'baju kurung' and 'tudung'. R33 strongly emphasised the decision to separate male and female customers. This decision is informed by religious values as shown in R33 statement:

"I opened this hairdressing salon for women only. I was thinking of the aurat ... the wedding dresses that I sell cover women's aurat."

R33 also applies the Islamic dress code of workers, says:

"For me, whoever wants to work in this salon must cover their aurat."

R 27 (the noodle producer who featured earlier) shares the same view as R33 in requiring the worker to wear their tudung. R27 says:

"If I want to hire female workers, it is compulsory for them to cover their heads ... because I'm thinking in terms of morality ... I do not want them to influence other people. Like here at this office, the top management donned tudung, so, indirectly the lower management also follows".

R27 emphasises the requirement for the workers to observe Islamic teachings. By setting a clear example on the part of top management where 'tudung' is observed, R27 encourages other workers to also adhere to 'tudung'. Although wearing 'tudung' is one of the criteria that is emphasised when employing workers, R22, offers an interesting opinion with regard to this matter:

"Nowadays, women wear tudung as just a mere fashion, and not to actually cover the aurat. We cannot have negative impressions of women who don't wear tudung. Not all who wear tudung are good Muslims. As an analogy, we cannot judge the book by its cover. I don't judge a person on whether or not she wears tudung. But, some people do have unfavourable opinions towards women who do not wear tudung".

R27 comment is somewhat different from R33. R27 agrees that wearing 'tudung' has changed its original meaning, which is that it is an obligation for Muslim women and not a

fashion statement. The fact is that ‘*tudung*’ practices are not uniform in Malaysia. There are various fashions and styles and the wearer can match and coordinate the ‘*tudung*’ with their pants, or long skirts. Some commentators, like R27, argue that the prevalence of ‘*tudung*’ in Malaysia means that it can be seen as a fashion accessory (Stivens, 2000). In addition, R27 appears to be sympathetic to women who do not wear ‘*tudung*’ because of social prejudice. Nevertheless, R27 posits the view that, for women in business, covering the ‘*aurat*’ is highly recommended R27 states:

“It is good for women to cover their aurat since the nature of our business requires interacting with customers and the public at large. People tend to pass judgment on our appearance ... Women who cover their aurat appear to be polite and are likely to bring positive impact to their stakeholders”.

Another Malay entrepreneur interviewee participant, R20, who runs a cybercafé, emphasised the importance of ‘*aurat*’. R20 states:

“In my opinion, covering our aurat is an obligation in Islam ... There is a reason why Allah SWT commands human beings to cover the aurat. Something that is preserved and well taken care of is of more value than something that is exposed. For women in business, aurat must be guarded because we are interacting with non-mahram customers. Our dress and behaviour reflects our true self. Politeness and wearing neat and stylish clothes that cover the aurat show our image and appearance which indirectly enhances customers’ trust and confidence”.

For R20, to cover the ‘*aurat*’ is a religious obligation and is likened to cherishing something that is protected. Covering the *aurat* in this sense can be seen to conform to Islamic morality and to represent modesty for Muslim. As reported by Parker (2008) in her study of Muslim schoolgirls in Indonesia, the outward expression of covering the ‘*aurat*’ seems to reflect individual faith and devotion to Islam. Muslim who guard their modesty, there are huge rewards bestowed from Allah SWT (Read & Bartkowski, 2000). R28 sees covering the ‘*aurat*’ as an ideal and appropriate presentation of Muslim women entrepreneurial intention and practice in that it conveys good behaviour which plays a central role in increasing business performance.

Moreover, as illustrated by R28, the traditional cookies producer, wearing a ‘*tudung*’ is associated with morality, a positive Islamic value. Donning ‘*tudung*’ may be a woman’s choice, but it is a predetermined choice as R28 believes that head covering is mandated by Islam. (May He be glorified and exalted) said in the (*Quran, surah Al-Ahzab (Chapter 33): verse 59*):

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their hijab all over their bodies. That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is even forgiving, most merciful”.

It is also stated in the Quran,

“And tell the believing women to draw their hijab all over bosoms ...”

(Surah An-Nur (Chapter 24), verse 31).

Committed Muslim women know that they wear their ‘*tudung*’ not because somebody has asked them to do so, but because they are submitting to the will of Allah SWT. The ‘*tudung*’ helps to safeguard the modesty and decency of a person. It also has a moral function and must be accompanied by good behaviour. R28 strongly emphasised the need for the workers to wear ‘*tudung*’, as women without ‘*tudung*’ are presumed to have a bad influence on other women, echoing the fact that Muslim [Malay] women without the ‘*tudung*’ now represent a minority in public (Mouser, 2007). This growth in ‘*tudung*’ wearing may have reinforced the perception that there is a need to adopt the ‘*tudung*’ to give the sense that women are entrepreneurial intention and practices more with religious teachings. R33, R27, R20, and R28 strongly constructed their entrepreneurial intention and practice around the need to safeguard Muslim ‘*aurat*’ as decreed by Allah SWT. These Malay entrepreneur interviewee participants see the adoption of ‘*tudung*’ as a powerful symbol of a collective identification with Islam. Responses from this challenge the stereotypical Western views of Muslim who see women’s covering or veiling as women’s subordination to their cultural contexts (Cloud, 2004).

Instead, this study, along with Tong & Turner's (2008), demonstrates that covering one's aurat is an expression and assertion of entrepreneurial intention and practice. To a greater or lesser extent all people confront dilemmas in their everyday lives. Graafland et al. (2006) defined a business dilemma as "a conflict between different standards" (p. 56). The term standard refers to values, ideals, duties and norms. Standards in their terms are classified into moral standards, religious standards and practical standards. One dilemma arising for women participants in this study is connected to religious standards which have influenced their entrepreneurial intention and practice as Muslim Malay entrepreneurs. Some Malay entrepreneur interview participants took a stronger position on Islam and entrepreneurial intention and practice as they negotiated these dilemmas. Others did not.

There has been attempt by researchers to explore the moral dilemma among Muslim Malay entrepreneur interview participant career in terms of their work expectations and Islam within employment contexts. For example, Syed et al. (2005) study of Muslim working entrepreneurs in Pakistan found that the entrepreneurs faced a dilemma negotiating the conflicting demands of their religious and job-specific. Considering the influence of Islam in the daily and business lives of Muslims, R26, who runs a pharmacy, highlights some of the issues that can arise from a need to adhere to Islamic law, issues such as bodily contact with men. As R26 comments:

"In this context, we have more difficulties in handling men patients/customers. For example, if we want to do a blood pressure test on a patient, it is a bit difficult. We have to be aware of religious restrictions, like touching men. But, men don't seem to take this matter seriously ... We can't be too rough with customers. If the customers are rude/rough, we need to stay calm. Because we think that we are women and as a woman, we need to control our behaviour".

Being a Muslim, Malay, and an entrepreneur in a healthcare context seems to create dilemmas for R26. According to Islam it is forbidden for women and men to touch if they are non-*mahram* (a person with whom marriage is lawful). A mahram is someone whom a Muslim woman is permitted to uncover (remove their '*hijab*') in front of, for example, her husband, father, brother, and all the others as stated in Surah An-Nur (Chapter 24: verse 31) in the Qu'ran. "The prohibition against touching is stronger than the prohibition against

looking but both can lead to ‘zina’ (fornication)”. As stated in Surah Al-Israa’ (Chapter 17: verse 32):

“And do not come near zina (fornication). Indeed, it is an abomination and an evil way”.

Therefore, Muslim learns to avoid any actions that might lead to fornication. It is not permissible for females and males to have bodily contact with ‘non-mahram’ after puberty. However, in a case of necessity, such as medical treatment, men or women doctors can touch their patients if no one of the same gender to the patient is available. Although R26 excerpt may not be seen as demonstrating necessity, it presents a dilemma which is a conflict between a religious standard and a practical standard (Graafland et al., 2006). R26 appears to negotiate these dilemmas by rationalising R26 action within the boundary of medical practices. R26 also negotiates entrepreneurial intention and practices by not challenging society expectation of a woman, for example, to observe a ‘*lemah lembut*’ (polite) behaviour.

In the context of work relations in some Muslim countries, for example the United Arab Emirates, stricter segregation of females and males is positively encouraged by the society in order to avoid male contact (Metcalf, 2006). According to Gallagher (2007), women in lower-income families in Damascus find getting employment difficult due to the normative expectation that women need to safeguard their behaviour when in daily interaction with the opposite gender. In connection to this, it can be said Malay entrepreneur interviewee participants in general are more vulnerable to criticism than men, which explains the strong structural forces influencing Malay entrepreneur entrepreneurial intention and practices this study. While R26 presents, negotiated dilemmas as constraining in relation to the profession which specifically deals with a code of conduct for professionalism relations, another dilemma is positioned within the principles of Islamic law concerning aesthetics and beauty. R33, revealed the customers complaints with religious stand.

“It’s quite difficult when I have to explain to my customers about my principles, for example, concerning a bride’s make-up. My customers come to my salon and they want me to trim/pluck their eyebrows. But I don’t want

to do it. For me, it is harem. But my customers insist by saying that it's only once in a life time. They will say to me "Why can other salons do it, and you cannot do it? You cannot be successful if you are so restricted". So, I have to explain to them about my principles. Many customers raise queries about these matters".

R33 demonstrates the tension between satisfying the customer's needs yet holding to Islamic values. With regard to eyebrow trimming / threading for the purpose of beautifying the woman, scholarly opinion from different Islamic schools of thought varies to why they are forbidden. The underlying idea is that Allah SWT forbids any changes to the face because it is considered changing Allah SWT creation of human beings. It is narrated in a '*hadith*' which explains:

"May Allah SWT curse the women who do tattoos and those for whom tattoos are done, those who pluck their eyebrows and those who file their teeth for the purpose of beautification and alter the creation of Allah"

(Reported by Al-Bukhari, & Muslim)

Thus, R33 constructs the understanding from religious interpretation that eye brow trimming is considered *haram* as stated in the '*hadith*'. R33 religious values were illustrated in the comment above. R33 adheres to the concept of '*aurat*' by not opening a unisex salon, and choosing to cater for women only. R33 also sells and provides a range of traditional wedding dresses and make-up for brides. R33 principles of selling only modest wedding dresses which cover the body show that R33 tries to avoid what is forbidden in Islamic laws and teachings. R33 stand in holding the principles based on Islamic values shows the concern to abide by the Islamic teaching values. Because Muslim practices and behaviours are governed by '*pahala*' (rewards, merit), and '*dosa*' (sin), abiding by this notion motivates R3 to hold to the position of behaving in a righteous way. Thus, R3 seems to prioritise religious beliefs and practice over profit. R3 entrepreneurial intention and practices in line with the Muslim identity by affirming the stand that to trim/pluck one eyebrow is '*haram*'. In addition, R3 holds that practising business according to Islam has more blessing from Allah. R3 enactment according to Islamic rules is grounded in the knowledge of Islam and it is that which shapes the action.

Apart from the head covering that symbolises Muslim entrepreneurial intention and practices, there is strong evidence that Malay entrepreneur, rural and urban alike, maintain their feminine identity and have chosen to adopt the traditional Malay way of dressing. Commonly the ‘*baju kurung*’ has been worn by Malay women in public. Unlike other costumes within the Malaysian context, for example, the cheongsam which is worn by Chinese women, the ‘*baju kurung*’ is still usually seen in Malaysian streets, even in large cosmopolitan cities such as Kuala Lumpur, and is regarded as an official working dress, (Salleh and Mohd Osman, 2007) and at official ceremonies and festivals, and during celebrations (Sloane, 1999, 2008),.

The ‘*baju kurung*’ dress features strongly data. Twenty-one Malay wore ‘*baju kurung*’ during the interviews with them. Three these Malay entrepreneur interviewee participants chose casual dress, for example, a blouse with pants or a long skirt. When asked about how they choose to dress and what image they want to portray as a Malay entrepreneur interviewee participant, R35, who owns a kindergarten, spoke of the relevance of ‘*baju kurung*’ in the daily life. R35 states:

“I have to be cautious about my appearance ... How I dress up to go to work. The children’s parents are watching your appearance. I feel comfortable with baju kurung. The parents are observing whether we can be a role model for their children. I prefer dressing in a modest way, and donning my tudung. Baju kurung is suitable for every occasion. Sometimes the education department can call a meeting at any time. So ‘baju kurung is officially appropriate and it is flexible to wear it anywhere and at any time”.

‘*Baju kurung*’, as portrayed by R35, may appear to symbolise Malay ethnic. R35 feels compelled to dress in ‘*baju kurung*’ because it is a way of displaying modesty in public. R35 reference to the children’s parents watching the appearance reflects the idea that, as an educator of their children, R35 appearance has become one of the factors that may influence whether they want to send their children to R35 kindergarten or not. Thus, R35 frames as presentable in terms of modest attire in order to be accepted as a role model for their children. Donning ‘*baju kurung*’ is one way to meet the parent expectations. Thus, R35 can be seen as identifying with the norms and values of the Muslim Malay community in which the need to

preserve traditional symbols remains an important factor for their entrepreneurial intention and practice within Malaysia context.

If, however, this comment were to be analysed from a Foucauldian perspective as, for example, Tracy (2000) did in her study on Western employees emotional labour on a cruise ship, R35 comments might be seen to paint a different picture; one where “entrepreneurial intention and practice is produced and constrained through disciplinary forces and organisational norms” (p. 120). In connection to this, the wearer of ‘*baju kurung*’ constructed an image of self-subordination where R35, in this case, engaged in self-surveillance on behalf of stakeholders such as the Education Department, and customers, the children’s parents. Because R35 entrepreneurial intention and practice is constituted in relation to surrounding norms and discursivities (Tracy, 2000), R35 constructed the entrepreneurial intention and practices in relation to emotional labour norms in order to realise the business purposes. Similar to R35, R16 the cybercafé operator also identifies with the ‘*baju kurung*’ which enables R35 to construct a modestly dressed, R35 remarks:

“I am a simply dressed person ... I prefer to put on my traditional baju kurung dress. I feel that people are more comfortable and feel at ease with me when I portray[ed] a simple/plain image”.

Notably, R16 feels that the low-profile image provides with strength when it comes to interpersonal relationships with customers. In this sense, R16 would appear to gain a competitive advantage from appearance because people connect easily. The preference for ‘*baju kurung*’ demonstrated in this section does not concur with the findings of Sloane’s (1999) study where female adolescent participants resisted conforming to the Malay-Muslim traditional dress of ‘*baju kurung*’ and scarf. Given the time at which the research was conducted – the 1980s when Islamic resurgence was in its earlier phase – the resistance to adapting to this mode of dressing is understandable. Mouser’s (2007) study on the new Malay womanhood, however, supports the identification of urban Malay women with the traditional way of dressing as a manifestation of their Islamic identity. Like Mouser (2007), Lunn’s (2006) study of academic career women in Malaysia found evidence that this extolled practice of choosing ‘*baju kurung*’ was seen to play a role in their career advancement. The customary practice of wearing ‘*baju kurung*’, in my opinion, can be extended to

businesswomen as well. It is in this respect that dress, as a symbol, communicates individual and collective identity (Peletz, 1997).

Unlike R3 dress, my observation of R3 who is in the clothing industries was that R3 appeared stylish, although R3 wore the 'tudung'. Dress and entrepreneurship in this example matter significantly. R3 demonstrated that appearance is one way to attract customers, stating:

“The thing is, if we are selling beautiful clothes, and we ourselves don't present attractively to our customers, people will say “She sells beautiful clothes, but she herself does not dress nicely”. So, I feel that I have to make myself presentable with nice clothes to my customers”.

This example showed that the dress of Malay entrepreneur interviewee participant is perceived to have an influence on customers buying intention. R3 assumption of the need to dress nicely and to wear beautiful clothes to attract customers is based on construction of other people's judgment of their appearance. In this sense, the perceived image of a these Malay entrepreneur interviewee participants can be seen as another form of customer service and one which is employed in order to increase sales.

Another form of dressing articulated by Malay entrepreneur entrepreneurial intention and practices Malay entrepreneur interviewee participants. R23, the noodle producer in Kuala Lumpur who wore the long 'tudung' revealed experience:

“The general image that people see when you wear this style of 'tudung' is that of the woman being more of the homely type, not mobile, not active in their action ... To me that is not true. But, that is the first impression that people see. The triangle style is more favourable to the public ... To me you have to present yourself in terms of your knowledge, and credibility ... I feel this kind of perception not only happens in the business environment but in other situations as well. For example, when I go to hospital, the staffs treat me badly, especially when I speak in Malay language. But when I speak in English, the treatment is different ... that's how things work here ... Unless I speak in English, they will just think that I am an ordinary person and come

*from the village. By rights they should give equal treatment to everybody.
But that's the reality”.*

R22 comment demonstrated the way in which various perceptions can intersect with each other simultaneously. R22 frustration with the public perception that associated with traditional rural Malay entrepreneur rather than with modern, urban, and enterprising Malay entrepreneur demonstrates how gender, class, ethnicity, and entrepreneurial intention and practice intersect. Because the appearance identifies as conservative and traditional, R22 finds it difficult to establish the credibility as a Malay entrepreneur of drive and enterprise. Despite the fact that R22 business is located in urban Kuala Lumpur, and R22 is actually an accountancy graduate from the US, the public's impression that certain types of female dress depict a conservative type of woman remains unchanged generalised the public perception of woman who dress like to the way women are treated in other public places, as R22 gave the example of the incident at the hospital where was ill-treated. R22 negotiated encounter in this situation by speaking in English. Class as a social category was played out here as speaking English was associated with more educated and urban citizens. R22 creative strategy to speak English reflects the idea that English usage among middle-class Malay has been ubiquitous and it has been seen as a form of display in public (Stivens, 1998, 2000). Indeed, use of the English language in postcolonial Malaysia would appear to have an effect on the way people perceive English speakers as being of a higher social status. In addition, the appropriation of English is seen as giving a sense of empowerment to R22, who was treated with respect during the public encounter. As the examples above show, traditional '*baju kurung*' informs of these, Malay entrepreneur interviewee participants sense of self and entrepreneurial intention and practice. A distinctive experience highlighted here was the Malay entrepreneur interviewee participant ability to manoeuvre through and negotiate public impressions when R22 encountered unpleasant responses to their wearing the more conventional headscarf.

5.4 Conclusion

Entrepreneur and entrepreneurship have a special place in Islam. An Islamic entrepreneurship model is sourced from the Quran and '*Hadith*'. Islam sees everything as a comprehensive element in life, including entrepreneurship. Therefore, in Islam, entrepreneurship includes all aspects of life, whether it is for the world or the hereafter. By applying Islamic norms and values of the characteristic with prudent use of social, environmental, and economic

resources, Islam has created the new communities in an innovative entrepreneurial manner. It is important to note that this study illustrates various forms of Islamic values articulated by these Malay entrepreneurs. The sense of brotherhood creates a bond and a sense of unity in which all work together as a team. The cooperative and collaborative work within the team and between teams in Prophet Muhammad SAW (PBUH) and his companions' era created powerful drivers for innovative societal change.

Collaboration is necessary for entrepreneurs to derive innovative solutions that go beyond the traditional, and in which individuals are the key vehicles for such transformation and innovation. Islam is a complete code of life that promotes peace, harmony, self-accountability, rationality, social justice and prosperity to the Muslim (Nawaz, 2009). It emphasizes on honesty, transparency and proper use of available resources. It provides guidelines for building up a welfare oriented just society. Entrepreneurship is crowned with success when hard work, commitment and achievement orientation are associated with honesty, integrity and moral values, which basically accrue from the teachings of Islam (Nawaz, 2009; Sloance 1999). Islamic entrepreneurship carefully avoids undesirable hoarding, unkind treatment to employees and unfair dealings with customers. Attaining the satisfaction of Allah SWT, maximization of social welfare, proper distribution of wealth and protection of national interest are the encouraging forces of Islamic entrepreneurship (Oukil, 2013; Chowdhury 2008).

The base of Islamic entrepreneurship is the lessons from the Holy Quran and Sunnah. The role of Islam is that it imposes some restrictions of doing business for Muslim, while behaving religiously (Oukil, 2013). Islamic sway of entrepreneurship warrants the performance of entrepreneurial activities within the framework of Islamic ideals and philosophical foundations. When Malay entrepreneurs play their role in the society having imbued with Islamic ideology to develop a peaceful and prosperous society, Islamic entrepreneurship emerges (Sloance, 1999). This type of entrepreneurship makes concerted efforts to achieve the enterprise goals by meeting the genuine expectations of the stakeholders. Fair dealings and transparent handling of managerial operations are the binding blocks of Islamic entrepreneurship. In essence, knowledge of Islamic management and Islamic financial system provide guidelines to follow Islamic entrepreneurship. The strong influence of super-ego and Islamic moral values enable the Malay entrepreneurs to make

ethical and sound decisions that aims at achieving long-term welfare of the society (Chowdhury, 2008).

The chapter has explored the relevance of cultural factors strongly influencing this construction. Of particular importance is the notion of collectivistic culture demonstrated by Malay entrepreneur interviewee participants as it reveals their pride in being a Malay entrepreneur. Moreover, the complexity of ethnic relations, and the economic power of the Chinese Malaysians has led to the Malay entrepreneur behaviour through antithesis strategy which has portrayed the Chinese “other” as a threat and, to a certain extent, the Malay “others” as a threat too. Therefore, to a greater or lesser extent, tension between ethnicities has created racial division where members of each ethnicity see themselves as struggling and competing for business. In this connection, although Malay entrepreneur interview participants were informed by the interplay of ethnic struggles also plays a prominent role in influencing their entrepreneurial intention and practice as Malay entrepreneurs. However, this contextual interplay between ethnicities, in turn, has enabled a number of the Malay business entrepreneurs in this study to embrace enterprising values of being customer-focused and quality-driven, and to emphasise trust in order to be competitive in business.

The Malay entrepreneurs ground their experience of entrepreneurship in terms of empowerment within the context of Malay entrepreneur involvement in the workforce, and in terms of social support for Malay entrepreneur in entrepreneurship. Moving on from this, the analysis has demonstrated that entrepreneurial behaviour plays an important role in the construction of Malay entrepreneur interview participant entrepreneurial intention and practice. In some cases, while Malay entrepreneur interview participants can be seen to be constrained by a religious code of conduct, they are able to create a behaviour that is satisfying to them and exert agency within their cultural boundaries. Although constraining in some ways, the entrepreneurial intention and practice roles which sit alongside constitutional equality for all (McIntosh & Islam, 2010) are accepted as normal. This chapter has revealed the notion of inter-sectionality between Malay entrepreneurial intention and entrepreneurial and other social categories that explains the multiplicity and complexity of Malay entrepreneur interview participant entrepreneurial intention and practice in and within their entrepreneurial setting. As such, the intersection carries important implications in terms of axes of differences (Holvino, 2010; Purkayastha, 2010) in everyday Malay entrepreneur

interview participant business activities and capacities to manage their business commitments and families as well.

CHAPTER 6

CONCLUSION

6.0 Introduction

Chapter 6 draws the conclusions from these findings. It argues that this study sheds light on ways in which Islam, culture and ethnics intersect in the construction of Malay entrepreneurial intention and practice towards the development of entrepreneurship in Malaysia. Chapter 6 also outlines both theoretical and practical implications from this study, its limitations, and points towards areas for further investigation in the field of entrepreneurship.

6.1 Conclusion of the study

This study has presented the background to this research project in terms of Malaysia's location and abbreviated history, its cultural origins and political history and current leadership. As a developing country, Malaysia's recent economic policies have been designed to narrow income inequality among the three major ethnic groups, and the Malaysia government plays a major role in promoting Malay interests in attempts to reduce Malay perceptions of their economic disadvantage. As this study has outlined, entrepreneurship is promoted by the government as a prominent way of advancing Malay interests by encouraged Malay to participate into entrepreneurial movement. This means that the Malay entrepreneurs and the role they play in the economy and in supporting Malay interests in the public sphere is beginning to gain greater recognition by the Malaysia government, while political and cultural aspects will continue to have significant impact on the progress of Malay entrepreneurs in the country.

This study has identified and discussed common themes and patterns of research on entrepreneurship, Islam, culture, and entrepreneurial intention and practice. As has been outlined, the normative worldview of research into entrepreneurial intention and practice, culture and entrepreneurship sits within the culture as a variable perspective and fails to capture the richness of social reality and the complexity of entrepreneurship where structural forces serve to shape and create particular entrepreneurial experiences. In short, there is a gap in scholarly research on Malay entrepreneurship from an interpretive framework that explores

culture from a metaphorical perspective, and an especially significant gap in terms of research which examines the lived experiences of Malay entrepreneurs and how they make sense of their entrepreneurial intention and practice. It is this gap which the research conducted for this study contributes to filling in its investigation of how religion, culture, and entrepreneurship influence the construction of Malay entrepreneur entrepreneurial intention and practice within Malaysia context.

In researching these issues, the researcher adopt a communication-oriented perspective which critically questions the variation in entrepreneurial intention and practice construction and how culture both empowers and constrains individual action, and how family and work intersect as well (Kirby et al., 2003) and by utilize Smircich's conceptualisation of culture as a root metaphor as an aspect of social constructionist theorising (Smircich, 1983). In this study, the researcher has outlined the methodology that guided this study, and presented a theoretical perspective on the data collection and analysis. The qualitative approach allowed the researcher to obtain a rich description of the subjective experiences of Malay entrepreneurs and the complexities of the intersection of Islam, Malay culture, and entrepreneurial intention and practice. The researcher has also detailed how his own experience interview the Malay entrepreneur participants, informs this research. In doing so, the researcher hope to provide readers with valuable insights of the complexities of the societal context influencing the researcher lived experiences as a researcher for this study.

The Malay entrepreneur interviewee participant accounts of observing the '*halal*' and '*haram*' matters, '*aurat*', religious practices of reciting the Quran, prayers, '*zikir*', '*selawat*', and observing prayer times support Abdullah's (2001) study the Malay entrepreneur interviewee participants are religious. Religious commitment such as prayer and the embracing of covering the '*aurat*' demonstrated by Malay entrepreneur reflects an outward expression of Muslim entrepreneur. Importantly, these Malay narratives do not fit in with stereotypes of Muslim living in conservative Muslim countries, which often promote the importance of a Malay role in the private sphere and rather than a role in the public sphere. The narratives of some the Malay entrepreneur interviewee participant point to the fact that they highly endorsed and, indeed, embraced entrepreneurship as it is promoted in Islam, recognising that it is a respected way of earning a living. This indicates that the experiences of the Malay entrepreneur interviewee participant do not necessarily symbolise types of

culturally subordinated behaviour which are often equated with dominant Islamic cultures and norms in Western representations of the religion. For these Malay entrepreneur interviewee participants, acts of piety such as prayers and reading the Quran go hand in hand with entrepreneurship. Aspects of the Islamic economic system, such as prohibition of '*riba*' (interest), and the desire to live a balanced life, while historically seen as antithetical to entrepreneurial practice, are actually guiding principles that the Malay entrepreneur interviewee participant are aware of in their business operations. One exception to the mainstream entrepreneurship literature is that there is no separation between the sacred and the secular for the Malay entrepreneur interviewee participant in this study. It is important to note that this study does not attempt to examine the level of religiosity among the Malay entrepreneur interviewee participant, but to illustrate various forms of Islamic values articulated by these the Malay entrepreneur interviewee participant.

The narratives of the Malay entrepreneur interviewee participant also show that the practice of Islamic values can be seen as a way of life and a part of life rather than as activities that are seen as detached from other spheres of life. The Malay entrepreneur interviewee participant religious acts play an important role as they navigate their behaviour in various spheres of life. In foregrounding Islamic values and entrepreneurship, the Malay entrepreneur interviewee participant narratives shed light on how Malay simultaneously construct and navigate their Islamic values in relation to entrepreneurship. What is more, the assertion of the Malay entrepreneur interviewee participant selfhood in everyday reality is expressed through adherence to the Islam the way of life. Thus, it can be said that Islamic values are culture laden, embedded in both the everyday and working lives of the Malay entrepreneur interviewee participant. The enactment of certain Islamic prescriptions such as the practice of wearing '*tudung*' is not seen as in contradiction with the Malay entrepreneur interviewee participant choices, but as one way of expressing obedience to Allah SWT and acquiring spiritual rewards.

This study has demonstrated how an understanding of cultural context provides important insights into the Malay entrepreneur interviewee participant construction of their entrepreneurial intention and practice. This study has explored the relevance of cultural factors strongly influencing this construction. Of particular importance is the notion of collectivistic culture demonstrated by the Malay entrepreneur interviewee participants as it

reveals their pride in being a Malay business person. Moreover, the complexity of ethnic relations, and the economic power of the Malaysian Chinese has led to the Malay identification through antithesis strategy which has portrayed the Chinese “other” as a threat and, to a certain extent, the Malay “others” as a threat too. Therefore, to a greater or lesser extent, tension between ethnicities has created racial division where members of each ethnicity see themselves as struggling and competing for business. In this connection, although the Malay entrepreneur interviewee participant were informed by their strong Islamic beliefs that underline specific forms of business conduct, the interplay of ethnic struggles also plays a prominent role in influencing their identities as Malay business person. However, this contextual interplay between ethnicities, in turn, has enabled a number of the Malay business person in this study to embrace enterprising values of being customer-focused and quality-driven, and to emphasise trust in order to be competitive in business.

This study indicates that these the Malay entrepreneur interviewee participant have distinctive life experiences that influence their business activities (Levine-Rasky, 2010). Their worldviews, and their ways of acting in and on the world, demonstrate some unique elements that result from the intersections of Islam, ethnicity, entrepreneurial intention and practice, and business in their lives” (Levine-Rasky, 2010). These social values mutually construct one another to form multiple, complex, and a shifting the Malay entrepreneur interviewee participant identity which is characterised by pride and empowerment as well as competitive business constraints (Purkayastha, 2010). These Malay entrepreneur interviewee participant accounts extend the theorisation of intersectionality, focusing on the structures of inequality and the experiences of marginalised groups (Essers & Benschop, 2009; Levine-Rasky, 2010; McCall, 2005; Purkayastha, 2010).

In interrogating the intersection categories, the researcher show how Malay entrepreneur intermeshes with ethicised practices and experiences of inclusion and exclusion in entrepreneurial settings (Purkayastha, 2010). The Malay entrepreneur interviewee participant accounts of their experiences explicate the ways in which we need to refine some aspects of intersectionality by allowing other socially constructed systems of domination that of ethnic composition of economically powerful Chinese entrepreneurs such as presented in this study. The specific socioeconomic structures of inequality that arise from socio-political and historical process require the Malay entrepreneur interviewee participant through antithesis at the crossroads of ethnicity, entrepreneurial intention and practice and ethnicity.

The analysis has also demonstrated that the entrepreneurial intention and practice play an important role in the construction of the Malay entrepreneur interviewee participant. In general, the Malay entrepreneur interviewee participant claim agency in their involvement in entrepreneurial activity and do not find their visibility as a Malay entrepreneurs in business constraining. Of particular importance, the Malay entrepreneur interviewee participant's behaviour with traditional female dress codes appears to emphasise their sense of self in their entrepreneurial behaviour.

While there appears to be constraints that rise from this expectation, a willingness to accept this expectation was also communicated. In fact in some cases, such as the kindergarten owner acknowledging the fact that she monitors the suitability and acceptability of her clothes, the wearing of traditional dress may make the women feel more comfortable. These Malay entrepreneur interviewee participants can accommodate their independent values as Malay entrepreneurs alongside an outward identity indicated by their choice of dress which can be interpreted from a non-Muslim Malay perspective as a lack of an independent sense of self. If anything, meeting their customer expectations, in terms of their clothes empowers this Malay entrepreneur interviewee participant confidence. These Malay entrepreneur interviewee participants also accommodate their cultural code and it is not viewed as a constraint on their ability to engage in the world as business person. The construction of the Malay entrepreneur interviewee participant identity is within the sphere of modesty within the context of Malay society. The researcher has shown how the Malay entrepreneur interviewee participant construction of traditional and feminine dress has played an important role in shaping their entrepreneurial intention and practice.

While work-life balance issues appear to show some convergence with research on the Malay entrepreneur interviewee participant elsewhere in that it caused tensions for the business owners, the prioritising of family shows a sense of worthiness while simultaneously observing the traditional cultural norms of carrying domestic responsibilities which run deep in the society. In some cases, while the Malay entrepreneur interviewee participant can be seen to be constrained by an Islam code of conduct, they are able to create a behaviour that is satisfying to them and exert agency within their cultural boundaries. The meanings attached to succumbing to these expected norms create a sense of morality while in public spaces. Although constraining in some ways, the Malay entrepreneur interviewee participant

entrepreneurial intention and practice roles which sit alongside constitutional equality for all (Lunn, 2006) are accepted as normal. The narratives of the Malay entrepreneur interviewee participant in this study express complementary the Malay entrepreneur roles as their ideal and not as a challenge to patriarchal entrepreneurial intention and practice relations. This finding echoes that of Predelli (2004) who found that immigrant Muslim in Oslo subscribed to complementary entrepreneurial roles, and Metcalfe's (2006) study on career entrepreneurs in the Middle East where the predominance of traditional entrepreneurial behaviour roles is embedded in the society and seen as part of an ideal Islamic country.

This study has revealed the notion of intersectionality between entrepreneurial intentions and practices other social categories that explain the multiplicity and complexity the Malay entrepreneur interviewee participant in an entrepreneurial setting. The Malay entrepreneur interviewee participant construction is complicated when multiple social categories such as family, cultural code of good behaviour (*budi*), and social class intersect and simultaneously result in both empowering and limiting Malay entrepreneurs. The ways in which entrepreneurial intention and practice and other social categories combine to create particular experiences reveal gendered cultural assumptions that Malay entrepreneur adhere to that will lead to a perpetuation of the cultural norms. In addition, the way Malay entrepreneurial intention and practice (and class) operate in business settings heightens the effect of the Malay in terms of stereotyping Malay. Malay entrepreneur interviewee participant in lower profitable business such as in service sectors (for example food-based business and retailing). As such, the intersection carries important implications in terms of axes of differences (Holvino, 2010; Purkayastha, 2010) in everyday business activities and women's capacities to manage their business commitments and families as well.

The Malay entrepreneur interviewee participants have to work against negative stereotypes about business person being involved in traditional Malay businesses. Further, the entrepreneurial values familial moral order (to borrow the phrase associated with Chinese business families from Katila (2010) allows an exploration of the interplay between entrepreneurial intention and practice, and normative expectation of the Malay culture in everyday life. What is more, despite the impact of Islam rules concerning entrepreneurial relations and work that are predicated on Islamic principle values, in their enactment in entrepreneurship, the Malay defy a construction of Malay entrepreneurs as one that limits

their possibilities within cultural boundaries. In fact, these Malay entrepreneur interviewee participants were able to exert agency over the prescription religious code of conduct. In short, Malay entrepreneur accounts provide evidence of an intersectionality which is both enabling and constraining at a number of levels (family, class, and stereotype, cultural and religious codes) in the process of identity construction in relation to entrepreneurial activities. Indeed, the ways in which Islam, culture, and entrepreneurial intention and practice intersect with one another in shaping Muslim Malay entrepreneur interviewee participants idea suggests that we rename the perspective culture as (multiple) root metaphor; where multiple influences continually shape and reshape through symbols, symbolic interactions, rituals, and communicative processes of the Malay entrepreneur within Malaysia business environment.

In terms of how culture intersects with Malay entrepreneur interviewee participant construction of their entrepreneurial intention and behaviour, the research findings indicate that the Malay entrepreneur interviewee participants have unique cultural life experiences that influence their business activities. The research highlighted how entrepreneurial is characterised by the Malayness construct-which manifested in ethnic pride as well as expressions of criticism and prejudice towards Chinese businesses and Chinese business operators. Ethnic patronising is too important to ignore because it can influence the extent to which Malay entrepreneur interviewee participants can compete effectively with their business counterparts. The extent of the values by antithesis found among the entrepreneurs is fascinating in that illustrates the extent to which Malay entrepreneurs behaviour are informed by discriminating against the Chinese or other and their sometimes alleged unethical business practices. It is important to understand these ethnic tensions both in terms of Malaysia colonial history and racial segregation which continue to play themselves out in how Malay construct Chinese and generalise about them. In these terms both the Chinese and Malay entrepreneur interviewee participants continue to be products of Malaysia colonial past and the ongoing racism that this past set in motion.

What was distinctive about the Malay entrepreneur interviewee participants reflected values are their embedded enterprising values, such as a focus on customer satisfaction, quality, and trust between employees as well as with customers, which they again-and proudly-framed as culturally rooted. There is no questioning that entrepreneurial intention and practice construction is further complicated when social categories such as family, a cultural codes for

good behaviour, and social class intersect. These simultaneously result in both empowering and constraining values. Various meanings of entrepreneurial intention and practice are constructed in the ethnic Malay context, and this research found that Malay entrepreneur interviewee participants conform considerably to the norms and value expectations of Malay culture in their everyday lives. The findings suggest that when entrepreneurial intention and practice intersects with cultural norms and a religious tradition that requires Malay entrepreneur interviewee participants to adhere to particular behaviours and practices. This intersection further strengthens the perpetuation of those cultural norms, rules, and entrepreneurial intention and practice of the Malay entrepreneur interviewee participants.

All in all, this study has evidenced an account of intersectionality that is both enabling and constraining at the level of multiple social categories (family, class, and stereotype, cultural and religious codes) in Malay entrepreneurial activities and experiences. As such, the intersection carries important implications in terms of axes of differences (Holcombe, 2007; Purkayastha, 2010) in everyday business activities and Malay entrepreneur interviewee participant's capacities to manage their business commitments and families as well. The notion of intersectionality demonstrated how Malay entrepreneur interviewee participant of Islam, ethnic, and entrepreneurial intention and practices are dynamic co-constructions rather than at any time able to be identified as a singularly influenced by Islam, ethnicity, and entrepreneurial intention and practice. None of these operate as static, predictive or causal variables, but are deeply rooted, dynamic, fluid and socially constructed through interaction.

6.2 Theoretical and practical implementation

This study is that it includes Islam as an important element in the construction of Malay entrepreneur entrepreneurial intention and practice within their business activities in Malaysia. From an entrepreneurial intention and practice, little is known about how Malay entrepreneurs enact their lived experiences in ways that reflect their religious. This study begins to help fill this research gap by looking at the embedded values that guide by Islamic values in the conduct of Malay entrepreneur's entrepreneurial intention and practice within Malaysia's business environment. This study is that it advances theory in relation to the entrepreneurship in a geographical region that is characterised as a collectivist, high power distance culture (Hofstede, 1991). Numerous studies on entrepreneurship have been conducted in European and American contexts (Carter, 2000; Inman, 2000). These studies reflect individualistic Western values and celebrate an achievement-oriented approach as a

requisite in the Western model of entrepreneurial values. Thus, their findings are not necessarily transferable to Malaysian plural society which is based on different cultures practices among ethnics, the existence of politically organised cultural communities and overwhelming prominence of race in government.

In order to investigate how Malay entrepreneurs articulate the multiplicity of their entrepreneurial intention and practice requires a complex perspective; the researcher's need to explore and understand multiple social dimensions of lives. Until the researcher's understand the ways in which Islam, as well as other, values become woven into the accounts through which Malay entrepreneurs make sense of their entrepreneurial intention and practice, adequately address the particular needs and interests of the Malay entrepreneur in Malaysia. In researching these issues, the researcher adopt a communication-oriented perspective which critically questions the variation in entrepreneurial intention and practice construction and utilize Smircich's (1983) conceptualisation of culture as a root metaphor as an aspect of social constructionist theorising (Smircich, 1983). In this study, the researcher will develop and extend Smircich's (1983) concept of culture as a variable and a root metaphor to frame the analysis of how Malay entrepreneurs make sense and construct their entrepreneurial intention and practice in multiple ways (Smircich, 1983). By adopting a culture as a root metaphor perspective, the focus on understanding the subjective and interpretive experiences of Malay entrepreneur entrepreneurial intention and practice can be enriched (Smircich, 1983).

Several diverse theoretical perspectives are now at work in studies of organisational culture, including Malinowski's functionalism, and Radcliffe-Brown's structural-functionalism (as cited in Smircich, 1983). While the movement to study organisational cultures was greatly influenced by the interpretive turn in organisational studies (Putnam, 1983), variable-analytic and post positivist approaches also proliferated in the 1980s, to the point where Smircich & Calas (1987) were prompted to declare that studies of organisational culture were dominant but dead in as much as the concept had been assimilated into mainstream organisational studies without any major paradigmatic shift. However, despite such dismal pronouncements, studies of organisational culture continue to proliferate and demonstrate great diversity of theoretical perspective. For example, contemporary studies of organisational culture are now significantly informed by discourse-centred perspectives (e.g., Kirby, Medved, Jorgenson & Buzzanell, 2003), but variable-analytic approaches to understanding the role of culture

continue to proliferate, especially in studies of entrepreneurship. Smircich's (1983) perspective therefore continues to be useful in illuminating the diverse cultural phenomena that construct entrepreneurialism.

This study is that it advances theory in relation to the entrepreneurship in a geographical region that is characterised as a collectivist, high power distance culture. Numerous studies on entrepreneurship have been conducted in European and American contexts (Carter, 2000; Inman, 2000; Moore & Buttner, 1997). These studies reflect individualistic Western values and celebrate an achievement-oriented approach as a requisite in the Western model of entrepreneurial values. Thus, their findings are not necessarily transferable to Malaysian plural society which is based on different cultures practices among ethnics, the existence of politically organised cultural communities and overwhelming prominence of race in government. While entrepreneurship is commonly treated as a largely Western one (Ahl, 2004, 2006; Ogbor, 2000), and founded in capitalism and its associated individualism, understanding the experiences of Malay entrepreneurs in a non-Western context and from a non-Western perspective has the potential to add new dimensions to the field of entrepreneurial studies. This study explores how Malay entrepreneurs articulate their entrepreneurial intention and practice at the intersection of Islam, culture, and entrepreneurship. While existing literature on entrepreneurship has tended to focus on entrepreneurial issues in the West, very little research has been conducted in Eastern countries and particularly Islamic societies where Islam plays a significant role in public life. Thus, their findings are not necessarily transferable to Malaysian plural society which is based on different cultures practices among ethnics, the existence of politically organised cultural communities and overwhelming prominence of race in government.

The findings in this study are significant both in terms of theoretical and practical implications as they contribute to the existing literature entrepreneurial intention and practice and entrepreneurship, and to the organisational communication perspective. Normative entrepreneurship research draws knowledge from established concepts and theories from research traditions in psychology and economics (Peterson, 1988) and taken-for-granted methodologies of positivist science. The predominant quantitative approach in entrepreneurship has a tendency to underscore Western capitalism which endorses an individualistic culture as a requisite, universal value that needs to be embraced by

entrepreneurs across the globe. This study challenges dominant theoretical frameworks which present entrepreneurship as an individualistic, largely male, Western (and, originally, Christian) endeavour. It has demonstrated that we need to think about entrepreneurship as quite a different form of business practice in other contexts, and, in the context of Islam in Malaysia, one which is underpinned by religious codes of ethics, Malay cultural norms, and entrepreneurial intention and practice.

This study also presents a new way of thinking about and researching Malay entrepreneur interviewee participants from a social constructivist perspective. By drawing on theories such as Cheney's identification strategy (1983) the study is able to present the multiple realities and negotiated behaviour of Malay entrepreneur and the underlying values of entrepreneurship in new and different ways. This study also furthers the understanding of boundary work within entrepreneurial intention and practice contexts. The expectation of various social and cultural norms has exhibited particular, sometimes limiting, business practices, which has given rise to creative boundary work (Essers & Benschop, 2009). Of particular importance, this study illuminates how religion informs Malay entrepreneur entrepreneurial intention and practice. Western entrepreneurial values often lack a religious grounding because religious beliefs are considered a private matter and kept separate from matters of business and certainly how business is talked about, symbolised and constructed. Yet, in this study Islam operates as important force guiding Malay entrepreneurs in their everyday business activities. This influence is rarely emphasised in mainstream scholarship into Malay entrepreneurial intention and practice and entrepreneurship, and, in these terms this research builds on studies conducted by Essers and Benschop (2007), and Gill (2011) how Islam can inform Malay entrepreneur entrepreneurial intention and practice.

In contrast to perspectives that construct an individualistic and wealth focused culture as important to the development and ongoing enthusiasm for entrepreneurship-especially in Western contexts (Mueller & Thomas, 2000), Malay entrepreneurs in this study construct entrepreneurship as embracing values of moderation. Collectivism, as well as appropriate entrepreneurial intention and practice norms within Islam and culture, is also used to characterise the entrepreneurial enterprise by Malay entrepreneurs. This study also underlines how Islam, entrepreneurial intention and practice norms and entrepreneurship can coexist in support and defence of each other and not-at-all necessarily in tension with each other. Without understanding the ways in which some Malay entrepreneur interviewee participants

perceive their entrepreneurial values, governmental policies about entrepreneurial and entrepreneurial practices will not be able to address the particular needs and interests of Malay entrepreneur interviewee participants whose experiences differ greatly because of their demographic factors.

Research must equally move toward examining the complexity of Islam, culture, entrepreneurial intention and practice, and ethnic relations which together shape Malay entrepreneurial intention and practices, if it is to have real practical value. Through this study, and its finding that the Malay entrepreneur interviewee participants in this study overwhelmingly embrace enterprising values, the case for more business advisory services for Malay entrepreneur interviewee participants in Malaysia who are interested in entrepreneurship is surely strengthened. The Malay entrepreneur interviewee participants were customer-oriented, quality driven, and emphasise trusting relationships with employees and customers, while also facing competitive business constraints. In recognising some of the constraints expressed by the Malay entrepreneur interviewee participant, and also relating these to the question of ethnic competition in business and work-life balance, this study recommend that the Malaysia government and other business stakeholders need to encourage, facilitate and, nurture Malay entrepreneurs in embracing entrepreneurship successfully by providing an active roles in entrepreneurship education and practises through comprehensive business training development programmes, participating in higher learning institution incubator programmes and strengthen the link between the industry by getting support and assistant from the government link companies or state own enterprises in Malaysia.

As the findings from this study indicate, ethnic tensions do play out in how Malay entrepreneur interviewee participants construct their own entrepreneurial intention and practice within their business activity. This highlights how important it is that entrepreneurship policies identify new solutions to address ethnic dissatisfaction pertaining to business matters – especially the lack of resource and funding support that many Malay entrepreneur interviewee participants expressed concern about in relation to their Chinese counterparts. The Malay entrepreneur interviewee participants also expressed feeling disadvantaged in relation to the Chinese because, they felt, Malay had not had access to forms of education and cultural motivation that build business knowledge and acumen. In this context, business stakeholders or the government agencies such as Malaysia Council of Trust for Indigenous People (*Malay or Bumiputera*) (MARA) and Malay Entrepreneur Group

Economic Fund (TEKUN) can play important roles in providing business advisory and consultancy to the Malay entrepreneurs and supporting them to develop their business understanding and networking opportunities (Hamidon, 2009).

The findings of this study also show that Islam teaching in practises is strengthened in life of every Malay entrepreneur interviewee participants, not weakened, in the daily life of Malay entrepreneur interviewee participants, is also very valuable information for policymakers, the government and other business stakeholders in Malaysia. There is little to be feared about Malay entrepreneur interviewee participants operating as business owners in the public sphere because of the multicultural and plural society concept in Malaysia. By understanding their own entrepreneurial intention and practice brings new ways for them to engage in and express their Islamic teaching proudly without fear and prejudices on their Malay supremacy in Malaysia. It is evident that Islam recognizes Muslim for running business independently. Involvement of Malay entrepreneur in business and entrepreneurial activities has empowered them socially and opened access to the decision making activities at home and outside the family. But institutionalization of Malay entrepreneurs is a need of the day. Malay entrepreneur, are to be supported for becoming skilled and effective entrepreneurs. Malay entrepreneurship needs to be developed comprehensively from Islamic perspective. From institutional point of view, the three mechanisms of institutions are vital for institutionalization of Islamic entrepreneurship that is, the coercive, normative and mimetic mechanisms complying with Islamic principles and values can develop institutionalism in Muslim entrepreneurship.

The subjective norms are described as attitudes and beliefs held by others and the resulting pressure to perform the behaviour (Ajzen, 1991). In contrast to perspectives that construct an individualistic and wealth focused culture as important to the development and ongoing enthusiasm for entrepreneurship-especially in Western contexts (Mullins, 2006), Malay entrepreneur interviewee participant in this study construct entrepreneurship as embracing values of moderation, collectivism, as well as appropriate entrepreneurial intention and practice norms within Islam and culture, is also used to characterise the entrepreneurial intention and practice enterprise by Malay entrepreneurs entrepreneurial intention and practice within their business environment in Malaysia. This study also underlines how Islam, entrepreneurial intention and practice norms and entrepreneurship can coexist in support and defence of each other and not-at-all necessarily in tension with each other. Without

understanding the ways in which some Malay entrepreneur interviewee participants perceive their entrepreneurial values, governmental policies will not be able to address the particular needs and interests of Malay entrepreneur interviewee participants whose experiences differ greatly because of their demographic factors. The Malay entrepreneur interviewee participants were customer-oriented, quality driven, and emphasise trusting relationships with employees and customers, while also facing competitive business constraints. In recognising some of the constraints expressed by the Malay entrepreneur interviewee participants, and also relating these to the question of ethnic competition in business and work-life balance, this study recommend that the Malaysia government and other business stakeholders need to encourage, facilitate and, nurture Malay entrepreneurs in embracing entrepreneurship successfully by providing an active roles in entrepreneurship education and practises through comprehensive business training development programmes, participating in higher learning institution incubator programmes and strengthen the link between the industry by getting support and assistant from the government link companies or state own enterprises in Malaysia.

However, in Malaysia, where there is a taken-for-granted assumption that a business association will provide resources, many Malay entrepreneurs especially in the non-urban population are still not able to capitalise on the benefit provided by these associations. Therefore, the Malaysia government should planning new strategies and policies that gives impact and can been implement by other business stakeholder with less bureaucracy, indirectly to ensure by providing better support and assistant to the rural Malay entrepreneurs or society, who are attempting to develop Malay entrepreneurs businesses successfully. More importantly, these strategic initiatives can be seen as a continuous effort by the government to strengthen the creation of the Bumiputera Commerce and Industrial Community (BCIC) and to provide an environment that is conducive to Malay entrepreneur interviewee participant entrepreneurial intention and practices, development in Malaysia (Ariff & Abu Bakar, 2003; Omar 2006; Othman, 2005). As in many developing countries, state intervention plays an important role in fostering private sector entrepreneurship in Malaysia (Abdul Aziz, 2012). In this way, business growth and development is seen to contribute to socioeconomic transformation of the country (Abdul Aziz, 2012). The perceived importance of entrepreneurship to the growth of Malaysia's economy is evident in the range of supporting mechanisms and policies put in place for Malaysian entrepreneurs, including funding,

physical infrastructure and business advisory services (Abdullah, 1999; Hamidon, 2009; Omar, 2006). The findings of this study also show that Islam in practises is strengthened in life of every Malay entrepreneur interviewee participants, not weakened, in the daily life of Malay entrepreneur interviewee participants, is also very valuable information for policymakers, the government and other business stakeholders in Malaysia. There is little to be feared about Malay entrepreneur interviewee participants operating as business owners in the public sphere because of the multicultural and plural society concept in Malaysia.

6.3 Limitation

Even though this study has made several contributions to body of knowledge, practice and policy; this study inevitably has several limitations (Marshall and Rossman, 2006). This study was conducted under conditions of time constraints, financial constraints and limited resources, support and assistant. While this study has provided valuable insights into the interplay between religion, culture, ethnicity, entrepreneurial intention and practice, and entrepreneurship affecting Malay entrepreneur interviewee participants, this study has a number of limitations. Being a qualitative research study, the small sample size of forty Malay entrepreneur interviewee participant entrepreneurial intention and practices may imply that the results cannot be readily generalised, although they are likely to have wider relevance and applicability, especially with multiracial and plural society's environment within Malaysia context. In addition, the evidence gathered may possibly have generated a social desirability response bias (Jamali, 2009) where the tendency of people to respond in ways that create a positive impression of themselves is higher. Another limitation may lay in the Malay entrepreneur interviewee participant's views on sensitive issues because of Malaysia multicultural society. The researcher imposed to the restriction by Law of Malaysia, and bureaucracy, were among obstacles in collecting data in Malaysia.

6.4 Suggestion for future research

Although this exploratory study has identified the importance of societal factors in the construction of Malay entrepreneurial intention and practices. Further research is required in order to gain both breadth and depth of insight into and appreciation of Malay culture values when negotiating with different constituencies. It would be fruitful for future research to investigate Malay entrepreneurs from other states within Malaysia. It is important to examine

how their entrepreneurial intention and practice experiences would likely differ from Malay entrepreneur participants in this study.

Such research might also explore how values are represented in their Malay specific tribes based by their state of origin or based by the relation of their bloods and family roots will represent wider range of Malay ethnicities entrepreneurship in Malaysia. By this statement, there is also a need to investigate the roles of the government and other stakeholder influences entrepreneurship development in Malaysia and, how this role influences Malay entrepreneur's construction of their entrepreneurial intention and practice within the Malaysia business environment as whole.

APPENDICES

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Appendix A: Application form for research ethical

Centre for Educational Studies, Faculty of Education

Faculty of Education Ethics Committee

ETHICAL AUTHORISATION OF STUDENT RESEARCH

I understand that before I undertake any data collection from research participants as part of my research, I will be required to:

- Make a formal application for ethical approval from the Faculty of Education Ethics Committee using the application pack in use at the time of the application;
- Receive formal notification, from the secretary to the Ethics Committee, that my application has been successful.

I confirm that I have been informed:

- Why I am required to apply for ethical approval and why I should conduct my research ethically;
- How to apply for ethical approval for my research;
- That if I am not granted ethical approval to carry out my research, and then I should not undertake any data collection with research participants until ethical approval has been granted.

I agree that, once data collection is underway for my research, I will behave ethically at all times, based on the ethical code of conduct and the procedures that are outlined in the ethics approval documentation.

I acknowledge that failure to apply for and receive ethical approval means that I may be subject to investigation for unfair means, the maximum penalty for which is termination of course with no awarded credits.

I will ensure that the ethics approval certificate will be included as an appendix in work submitted for final assessment.

Name of student researcher: Izzat Ismail

Signed:.....

Date: 25th May 2015

4

Note: Please ensure your signed copy of the form is handed to your tutor or supervisor at the start of the module that requires ethical approval.

Appendix B: Pro forma form for research project

Centre for Educational Studies, Faculty of Education

Research Proposer(s): Izzat Ismail
Programme of Study: PhD in Education
Student No: 201313466
Research (Working Dissertation/Thesis) Title:

Malaysian cultural identities and their influences on entrepreneurial intention and practice

Description of research (please include (a) aims of the research; (b) principal research question(s) (c) methodology or methodologies to be used (d) who are the participants in this research, and how are they to be selected.

Within Malaysia's developing economic context, policies have been designed to address the perceived inequality in wealth and income distribution among the Malay population. The Malaysian government plays a major role in promoting Malays' interest towards entrepreneurship as an attempt to reduce Malays' perceptions of their economic disadvantage. By utilising Smircich's conceptualisation of culture as a variable and culture as a root metaphor, as an aspect of social constructionist theorising, the researcher adopts a communicative-oriented perspective in researching upon these issues.

Based on an inductive qualitative approach, forty Malay entrepreneur interviewee participants had been selected through purposive sampling and had been interviewed for this study. Based on the social constructivist theoretical perspective, this study adopts an interpretive approach by using semi-structured techniques to capture Malay entrepreneurs' knowledge about intersection of entrepreneurial intention and practice with the social categories of their ethnicity, Islam, and culture within the Malaysia context. By using thematic analysis, this study provides evidence of an intersectionality which are both enabling and constraining at multiple levels of codes in the process of constructing Malay entrepreneurs' entrepreneurial intention and practice within the business environment of Malaysia.

Islamic values are pivotal upon the life of these Malay entrepreneurs, where entrepreneurial intention and its practiced relation and work are predicated on Islam, in their enactment in entrepreneurship. This study reflects individualistic values in it where it celebrates a comparison towards achievement-oriented approach which is a requisite in the western model values; existed within the Westerners' entrepreneurial intention and practice. Thus, their findings are not necessarily transferable to Malaysian plural society, which is based on different cultural practice among ethnics and the existence of politically organised cultural communities, together with the overwhelming prominence of race in the modern Malaysian multicultural society.

Pro forma Completion Date: **25th May 2015**

“This pro forma should be read in conjunction with the Faculty of Education research principles, and the Faculty of Education flow chart of ethical considerations. It should be completed by the researchers. If it raises problems, it should be sent on completion, together with a brief (maximum one page) summary of the problems in the research, or in the module preparation, for approval to the Chair of the Faculty of Education Ethics Committee prior to the beginning of any research”.

Part A

1. Does your research/teaching involve animal experimentation? Y/N

If the answer is 'YES' then the research/teaching proposal should be sent direct to the University Ethics Committee to be assessed.

2. Does your ~~teaching~~/research use confidential sources of information? Y/N
(E.g. medical records)?

3. Does your research involve human participants? Y/N
If your answers to 2 and 3 are 'NO', there is no need to proceed further with this pro forma, and research may proceed now. If the answer is 'YES' to either of questions 2 or 3 please answer all further relevant questions in part B.

Part B

4. Is the research population under 18 years of age? Y/N

If yes, will you taking the following or similar measures to deal with this issue?

(i) *Informed the participants of the research?* Y/N

(ii) *Ensured their understanding?* Y/N

(iii) *Gained the non-coerced consent of their parents/guardians?* Y/N

5. Will you obtain written informed consent from all participants? Y/N

If yes, please include a copy of the information letters and forms requesting consent

If no, what measures will you take to deal with obtaining consent/ not gaining consent?

6. Has there been any withholding of disclosure of information regarding the research to the participants? Y/N

If yes, please describe the measures you have taken to deal with this.

7. Issues for participants. Please answer the following and state how you will manage perceived risks:

a) Do any aspects of the study pose a possible risk to participants' physical well-being (e.g. use of substances such as alcohol or extreme situations such as sleep deprivation)? Y/N

b) Are there any aspects of the study that participants might find humiliating, embarrassing, ego-threatening, in conflict with their values, or be otherwise emotionally upsetting? Y/N

c) Are there any aspects of the study that might threaten participants' privacy (e.g. questions of a very personal nature, observation of individuals in situations which are not obviously public*)? Y/N

- d) Could the intended participants for the study be expected to be more than usually emotionally vulnerable (e.g. medical patients, bereaved individuals)? ✘/N
- e) Will the study take place in a setting other than the University campus or residential buildings? Y/~~N~~
- f) Will the intended participants of the study be individuals who are not members of the University community? Y/~~N~~

*Note: if the intended participants are of a different social, racial, cultural, age or sex group to the researcher(s) and there is any doubt about the possible impact of the planned procedures, then opinion should be sought from members of the relevant group.

8. Might conducting the study expose the researcher to any risks (E.g. collecting data in potentially dangerous environments)? ✘/N

9. Is the research being conducted on a group culturally different from the Researcher/student/supervisors? ✘/N

If yes, are sensitivities and problems likely to arise? ✘/N

If yes, please describe how you have addressed/will address them.

10. Does the research/~~teaching~~ conflict with any of the Faculty of Education's research principles? (Please see attached list). ✘/N

If yes, describe what action you have taken to address this?

11. Are you conducting research in the organisation within which you work? ✘/N

If yes, are there any issues arising from this .e.g. ones of confidentiality, anonymity or power, because of your role in the organisation

If there are, what actions have you taken to address these? ✘/N

12. If the research/~~teaching~~ requires the consent of any organisation, Will you obtaining it? Y/~~N~~

If no, describe what action you have taken to overcome this problem.

13. Have you needed to discuss the likelihood of ethical problems with this research, with an informed colleague? ✘/N

If yes, please name the colleague, and provide the date and results of the discussion.

If you have now completed the proforma, before sending it in, just check:

Have I included a letter to participants for gaining informed consent?

If I needed any organisational consent for this research, have I included evidence of this? with the proforma?

If I needed consent from the participants, have I included evidence for the different kinds? that was required?

If I am taking images, have I completed the Image Permission Form. Lack of proof of consent attached to proformas has been the major reason why proformas have been returned to their authors.



This form must be signed by your supervisor and the Faculty of Education Ethics Committee representative for your area. Once signed, copies of this form, and your proposal must be sent to the programme administrator for your degree course (see page 35), including examples of letters describing the purposes and implications of the research, and any Consent Forms (see appendices).

Izzat Ismail

Name of Student/Researcher

25th May 2015

Signature Date

Professor Stewart Martin

Name of Supervisor/Colleague

8th June 2015

Signature Date

Centre of Educational Studies, Faculty of Education

Name of Ethics Committee member

12th August 2015

Signature Date

Appendix C: Invitation letter for participate in a research project

Centre for Educational Studies, Faculty of Education



Izzat Ismail
Room 318, Postgraduate Research Room,
3rd Floor, Wilberforce Building
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Professor Steve Johnson
Room ESK 101, 1st Floor
ESK Building
Faculty of Business, Law and Politics
University of Hull
Hull HU6 7RX
UNITED KINGDOM
T: +44 (0) 1482 463448
E: s.g.johnson@hull.ac.uk

Project Title: Malaysian cultural identities and their influences on entrepreneurial intention and practice

Dear Participant,

I wish to seek for your assistant, as a participant, with this important research study, which is being conducted to fulfil the requirement of the degree of Doctor of Philosophy at the University of Hull, United Kingdom. The present research study is undertaken in an attempt to understand your experience as an entrepreneur in Malaysia. Only few individuals have been invited to participate in this interview and your response is very important for this research study

There is no perceived risk associated with participate in this research study. Participant in this project entirely voluntary and anonymous: Otherwise If you find that by participating in this

research study is distressing; you can withdraw at any time without prejudice. Otherwise if you agree to participate in this research project, then you are required to sign in consent form as enclosed. Be assured that all the information that you provide will be **strictly confidential** and complete **anonymity**.

You will also give the opportunity to review the transcribed interview. To ensure the collected data is protected, the data will be retained at moment and upon that later all the written records will be shredded and placed in security recycle bin and all electronic data will be deleted in secure manner after completing this research study. The findings of this research will be reported in the doctoral thesis which will be submitted to the University of Hull, as required for the degree of Doctor of Philosophy.

This research project had been reviewed and approved on 12th August 2015 by the University of Hull Ethics Committee: School of Education and Social Science, Reference number: **PGR 14/15 – 224**. If you have any concerns regarding this research project, please contact my supervisors or the Secretary to the School of Education and Social Science Ethics Committee, Miss Claire McKinlay, University of Hull, Cottingham Road, Hull, HU6 7RX, UNITED KINGDOM or telephone : +44(0) 1482 465031 and email: c.m.mckinlay@hull.ac.uk

Thank you very much for taking time off from your busy schedule to participate in this research study.

Yours sincerely

Izzat Ismail
PhD Student
School of Education and Social Science
University of Hull
Kingston upon Hull
UNITED KINGDOM

Appendix D: Consent form for participant (Interviewee)

Centre for Educational Studies, Faculty of Education

THE FACULTY OF EDUCATION ETHICS COMMITTEE

CONSENT FORM: *(INTERVIEWS)*

(Please amend to suit participants) (Delete italics before use)

I, of

Hereby agree to be a participant in this study to be undertaken by:

and I understand that the purpose of the research is *(to be completed by researcher)*

.....

I understand that:

1. The aims, methods, and anticipated benefits, and possible risks/hazards of the research study, have been explained to me.
2. I voluntarily and freely give my consent to my participation in such research study.
3. I understand that aggregated results will be used for research purposes and may be reported in scientific and academic journals.
4. Individual results will not be released to any person except at my request and on my authorisation.
5. I am free to withdraw my consent at any time during the study, in which event my participation in the research study will immediately cease and any information obtained from me will not be used.

Signature: Date:

The contact details of the researcher are:

The contact details of the secretary to the Faculty of Education Ethics Committee are **Clare McKinlay**, Research Office, Faculty of Education, University of Hull, Cottingham Road, Hull, HU6 7RX. Email: c.m.mckinlay@hull.ac.uk tel. 01482-465031

In some cases, consent will need to be witnessed e.g. where the subject is blind/intellectually disabled. A witness must be independent of the project and may only sign a certification to the level of his/her involvement. A suggested format for witness certification is included with the sample consent forms. The form should also record the witnesses' signature, printed name and occupation. For particularly sensitive or exceptional research, further information can be obtained from the Faculty of Education Ethics Committee Secretary, e.g., absence of parental consent, use of pseudonyms, etc).

(NOTE: In the event of a minor's consent, or person under legal liability, please complete the Ethics Committee's "Form of Consent on Behalf of a Minor or Dependent Person").

Appendix E: Ethic approval certificate

Centre for Educational Studies, Faculty of Education

**Centre for Educational
Studies
T 01482 465988
E c.m.mckinlay@hull.ac.uk**

**ETHICAL PROCEDURES FOR RESEARCH AND TEACHING
IN THE
FACULTY OF EDUCATION**

PERMISSION TO PROCEED WITH RESEARCH: ETHICAL APPROVAL

Reference Number:	PGR 14/15-224
Name:	Izzat Ismail
Programme of Study:	PhD Education
Research Area/Title:	Malaysian cultural identities and their influences on entrepreneurial intention and practice
Image Permission Form	No
Name of Supervisors:	(i) Professor Stewart Martin (Education) (Main) (ii) Professor Steve Johnson (HUBS)
Date Approved by Supervisor:	08/06/2015
Date Approved by Ethics Committee:	12/08/2015



Faculty of Education Ethics Committee 14-15/1

Appendix F: Question parameter for the interview process

A. Personal background of Malay entrepreneur's

1. Question regarding his/her personal background.
2. Question regarding his/her education history, career history, position, year of service, working experiences and etc.
3. Question regarding why he/she choose for involving in business as career. Please brief in details the reason for the choice been made. Details for the choice made, briefly given.

B. The Malay entrepreneur's general knowledge

4. Question regarding the current economic development in Malaysia.
5. Question regarding the current Malay economic development in Malaysia.
6. Question regarding the current entrepreneurship development in Malaysia.
7. Question regarding the current Malay entrepreneurship development in Malaysia.
8. Question regarding the Malay entrepreneur's future business development.

C. Malay entrepreneur's dealing with Islam

9. Question regarding Islam, as a way of life for Malay. Determing agreement or disagreement on the matter with explanation to support stand.
10. Question regarding how the Islamic teaching influence the Malay entrepreneur's life.
11. Question regarding the Islamic principles on entrepreneurship.

D. Malay entrepreneur's dealing with ethnicity

12. Question regarding about Malay entrepreneur's pride and supremacy? Do Malay entrepreneurs agree or disagree about it? Determine agreement or disagreement on the matter with explanation to support stand.
13. Question regarding how Malay culture value influence the Malay entrepreneur's life.
14. Question regarding the Malay relationship with other ethnics? Based by your personal opinion, why you said that? Please give your reason.
15. Question regarding the Malay cooperation with other ethnics? Based by your personal opinion, why you said that? Based on the given personal opinion, reason for the said answer is required as a support.

E. Malay entrepreneur's dealing with entrepreneurial intention and practice

16. Question regarding Malay entrepreneurs, on whether they understand the definition of entrepreneurial intention and practice? Explanation is also required.
17. Question regarding what Malay entrepreneur's think of their ethnic.
18. Question regarding Malay entrepreneur's thinking on different gender achievement within their ethnic.
19. Question regarding Malay entrepreneur's opinion on their own ethnic's achievement in the urban areas compare to the rural areas.
20. Question regarding the Malay entrepreneur's opinion on this items: human capital; social capital and firm specific resources which including capabilities, innovation and intangible and tangible assets.
21. Question regarding Malay entrepreneur's opinion on equality and need for empowerment.

F. Question regarding the business stakeholder's roles to support and assist towards Malay entrepreneur's in Malaysia

22. Question regarding roles played by the government or other business stakeholders such as the government agencies; higher educational institutions; government link companies (GLC's); government link investment companies (GLIC's), state economy development corporation (SEDC's); state own enterprises and private organisation to support and assist Malay entrepreneur's. Explanation is required to support the given answer.

G. Concludes the interview session

23. Explain to him/her the rationale of the questions asked during the interview and how it relates to the study which takes place.
24. Any advice, ideas or suggestion that he/she might give that will benefit this study.

Appendix G: Interviewee answering transcript memo

Pseudonym: R1

Background information

Was an experienced senior officer with an excellent 30 years of service in Malaysian Armed Forces. After retirement, R1 starts venture on security and risk management business and it has been operated for nearly 8 years in Port Klang, Selangor, Malaysia.

The Malay Entrepreneur's

“First we are quite averse in risk taking. We are afraid to take a risk. We like to have a job, which is based on monthly salary... The Malay resists being in business world because we have no knowledge to do it so... They go to security; they go for pension in government services even when getting low pay scale”.

“In practices the profession of the father, later it will be their career of choices when they growing up and continues with slightly improvement during their time”.

“So despite Malays heavily involved in agriculture but it is only to their household own uses only”.

“They never thought about saving money from their pay to enable them to one day go into business but sometimes how to make saving if you have no money left for it”.

“Being somebody who is new in business world is one thing but another issue is without proper knowledge in doing business it is also a big problem among the members, of Malay Entrepreneurs Society”.

“Malay only preferred for the production of traditional goods and even become entrepreneur's they only go for small business or services”.

“The Malay small business can only survive by getting support and assistant from the government agencies otherwise it cannot survive in open market”.

“Leakages are among the big reasons on why the Malay small business is having a failure. The funding for the business project given to them is not because their good prospect in business, but, it is more with their connection with individuals that have influences in decision making to awards the project or tenders especially when involving the government project”.

“Most financial and banking institutions in Malaysia have negative mind-set towards Malay small business... Most of the Institution Banking and Finance industry are willing to finance the Chinese but not to the Malay”.

“Sometimes the Malay entrepreneur's business firm feel that the government is not really keen in helping them towards their business success. The policies are clear but in term of implementation, it has too many bureaucracies until we feel feed up and lose hope”.

“The economic policies is our privilege as son of soil but some of Malay small business is just doing the paper works for getting the jobs from the government and later sub-contract it to the others especially to the Chinese, this action indirectly made the Malay small business firms to have a lack of everything including self-respect especially from the Chinese business community”.

“It is annoying to see someone who gets strong influences and power in decision making to get the contracts or whatever...and lastly become a slave to other people especially to the Chinese”.

“The Malay small business firms have sold them as a very cheap way to get easy money but indirectly they learn nothing from the process and fail to develop their own business to one standard that can be proud of.”

“The government agencies need to be transparent and fair to others. This is not fair to the other Malay small business firms; who have no political connection to survive in the business industry”.

“We have some complaints about their programmes which failed to address the attitude issue”. “Sometimes the training or short courses offer to the Malay entrepreneurs is meaningless by what they actually need the most”.

“Lack of cooperation among the Malay businesses is the most frequent reason on why the Malay business cannot compete with the Chinese”. “It seems that the Malay entrepreneurs are selfish person and cannot work together as a team”.

“Most of Malay parents want their children to be employees rather than in business”. “Been employed means better future in life compares if they self-employed, as the future is uncertain”.

“Most of the goods are supplied by the Chinese, this is difficult for the Malay entrepreneur in operating their business without depending on the Chinese business, which most of the time will bully the Malay entrepreneur without this realised on it”.

Strength of the Malay entrepreneur

Malay entrepreneurs are well educated now days compared to during my time, they have a vision on their business, willing to take challenges and have high motivation to be successful”.

“We are willing to into the go international market if we were given the fair opportunity”.

Problem faced by Malay entrepreneur

“Financial issue is the main common issue facing by Malay entrepreneurs’ small business”.

“Difficulty to build permanent building in urban area as it is very expensive and it involves a lot of rules and regulations which impose are on us by the local authorities especially health and safety issues near residential area”.

“It is very difficult to employ highly qualified employee because of their financial constraint and attitudes of rewarding or giving high position to relatives despite their incapability”.

Malay entrepreneur entrepreneurial intention and practice

“A lot of things need to be focused on more, for instance, most of Malay small business is focuses on small business and not in high-tech industry or even in producing products which dominated by the Chinese”.

“We are employing staffs, we are developing the economics of the area by building up business centre and others, they cannot deny that the Malay small business do not contribute anything to the nation”.

“Most of the Malay who has been successful in their business refuses to share their experiences with others. They feel that this is their secret. It is also not giving a good image to the Malay small business firm if other ethnic know about this.”

“The economic policy which has been introduced by the government failed to eradicating poverty among the Malay. It’s producing many Malay entrepreneurs’ in quantity but talking about the quality of the Malay entrepreneurs will be a different story that we are lack behind in all aspects compared to the Chinese”.

The influence of political party in business activities

“It is definitely correct that you need a political influence to ensure your small business to get a job in government sector. Otherwise you are just wasting your money time and effort for hoping to get something that will never be yours”.

Malay culture

“It seems now that a lot of young people had chosen entrepreneur as their career. I do believe, with the proper guidance and training, The Malays can be as successful as other ethnic in economy”.

“The materials culture is still prevalent among the Malay and this is something that is unhealthy to the society”. “Supposedly the profit for the business needs to be put back into the business and it is used for plan to increase the innovation and value of the products”.

What could be done?

“The business stakeholders should be promoting entrepreneurship by supporting the Malay entrepreneur’s small business effectively”.

“The financial and banking institution should have implement approachable strategy to ensure all applicants be given equal opportunity and been evaluate professionally without prejudice”.

“The parents need to be opening their mind and to have some knowledge on the benefit for learning entrepreneurship”.

“The Malay small business firms should start being independence on their growth and stop blaming others if their fail at the early stage”.

Whether the economic policy for the Malay should be continued

“The needs to continue this policy is important in order to have stability in the country as we need to unite as Malaysian and respect the right and the limitation certain issues, do not let the dark history in past destroys the dream and vision to develop this country”.

“It is something that is very sensitive to discuss. Personally, I do believe that the Malay Small Business still benefit from the implementation of these policies. The reason I am saying this is because the Malay still lagging behind the Chinese in most of the economic activities. At least we have something rather than nothing. Of course others will not been happy, but we have been never arguing with benefits that other ethnics are getting but why the other ethnics are making fun of the Malay”.

The 13th May 1969 history should be a lesson to everyone. Even the right of the Malay cannot be question for any reasons by others as it included in Federal Constitution 1957, (Article 153) regarding the special rights and privileges of Malay as son of soil since independence. All need to respect each

other and know your boundaries on certain issue and do not talk blindly without thinking on the risk you have taken”.

Relation among ethnic.

“I wish we can really be as a united Malaysian regardless of your ethnic. Besides that, we are very different in terms of culture, religious and way of living compared to the other ethnics. This is our motherland, we respect others, we had sacrifice a lot for others, we have been patient for a long time, the mistake been done is enough but, within our silence do not ever dare to play sensitive sentiments with us or you will regard forever in your life as the bloody issue in 1969 will not be forgotten as you are the cause of all the issue in the country”.

“To compete with the Chinese business directly is impossible without having the other cooperation of among Malay entrepreneurs in the society. You just try to image most of us doing business at rural areas but these Chinese is the one who conquer the urban areas and getting all from the development benefit”.

“It seems that the current SME’s policies are not really helping the Malay Entrepreneurs Society to be successful in their businesses. Personally, I felt the gaps are still there and something need to be done to overcome this situation.

“The policies that been have imposed should be respected by all parties.

“Even though some of the state have ruled been roles by the opposition party, other the federal government, but talking Entrepreneurship is something that common which needs cooperation from all parties regardless their of ethnicity and political ideology has to put aside. All must ensure that whatever that have been planned to be follow accordingly. This is very important to ensure that the Malaysia vision to become develops country and high income nation will be a reality by the year 2020”.

GLOSSARY

<i>Allah SWT</i>	The creator and ruler of the universe and source of all moral authority or the Supreme Being in Islam
<i>adat</i>	Malay ethnic's way doing something purposely
<i>aurat</i>	covering parts of the human body
<i>berbudi</i>	action of humanity of Malay ethnics
<i>budi</i>	humanity of Malay ethnics
<i>bumiputera</i>	Malay ethnics including the local tribes in Borneo Islands
<i>dakwah</i>	to call
<i>doa</i>	supplication
<i>fardu ain</i>	personal obligations
<i>fardu kifayah</i>	social obligations
<i>gharar</i>	avoidance of uncertainty
<i>guanxi</i>	the Chinese business communities networking
<i>halal</i>	allow to consume it as foods or even as other products
<i>haram</i>	not allow to consume it as foods or even as other products
<i>hari kiamat</i>	the day where the earth will be destroy by itself
<i>hormat</i>	respect
<i>ibadah</i>	good deed
<i>khalifah</i>	vicegerent
<i>kiamat</i>	day of resurrection
<i>kueh</i>	cookies
<i>lemah lembut</i>	polite
<i>mahram</i>	a person whom a marriage is lawful in Islamic teaching law
<i>malu</i>	feelings of shame at the collective level
<i>masyir</i>	gambling
<i>mini telekong</i>	head scart
<i>mulia</i>	righteousness
<i>murah hati</i>	generosity
<i>masyarakat</i>	society

<i>nawaitu</i>	attention
<i>orang asli</i>	original people of the place
<i>qada' / qadar</i>	the path route of human being had been decide whether it good or bad way by the God
<i>rezeki</i>	live hood; income; subsistence
<i>riba</i>	usury
<i>rukun iman</i>	Islamic Article of Faith
<i>sadaqah</i>	charity
<i>segan</i>	feelings shame of the individual level
<i>siraltulrahim</i>	close ties among Malay
<i>shahadah</i>	statement of belief in one God
<i>surah</i>	chapters in Quran
<i>Sultan</i>	a supreme head of one of the state within Malaysia
<i>syariah</i>	Islamic principles of living
<i>syurga</i>	paradise and without human imagination
<i>takdir</i>	the human good or bad luck
<i>tanah pusaka</i>	a nation belong to a kingdom
<i>timbang rasa</i>	discretion
<i>towkey</i>	the Chinese entrepreneur's
<i>ummah</i>	society or brotherhood
<i>Yang Dipertuan Agong</i>	A sultan of one of the state has been appointment as Malaysian King of all state including the federal territory of Malaysia, Sabah and Sarawak. He responsible to taking care and preserves the special rights and privilege of the Malay as son of soils.
<i>zakat</i>	purifies or almsgiving
<i>zina</i>	fornication

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