

The Effect of Entrepreneurship, Islamic Entrepreneurship and Social Entrepreneurship on Economic Development “A Case Study from Khyber Pakhtunkhwa Pakistan”

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Abstract: This paper aims to develop an Islamic framework for social entrepreneurship and to examine the economic effects of Islamic and Social Entrepreneurship in Khyber Pakhtunkhwa, Pakistan. The research is conceptual and descriptive, aiming to build a methodology. The analysis utilizes secondary sources discovered through library research. This study constructs society and the entrepreneurial model from an Islamic perspective. The publication provides advice for the governments, aspiring entrepreneurs, and established businesspeople of Muslim countries, which account for a quarter of the world's population. In addition, it is believed that this research will motivate and aid Islamic academics in giving the matter significant thought and will make them more watchful in building current models of social and Islamic entrepreneurship in conformity with the Quran and Sunnah. The conclusions of this study can serve as a roadmap for encouraging Islamic and social entrepreneurship in Muslim nations, which has the potential to stimulate economic growth and prosperity. Research may have applications outside sociology, such as finance, business, open organization, politics, sociology, law, Quranic studies, education, and human resource management.

Keywords - Entrepreneurship, Islamic Entrepreneurship, Social Entrepreneurship, Economic Development, Khyber Pakhtunkhwa, Pakistan

1. INTRODUCTION

As perspectives and difficulties surrounding entrepreneurship have evolved, the Islamic perspective on business has benefited from improved research and comprehension. It has been observed that Islam

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continues to receive little consideration when discussing issues affecting business owners. In contrast, Islamic business is more realistic based on the Al-Quran and the example of the Prophet (Peace be Upon Him). The study of Islamic social enterprise via social entrepreneurship is new and insufficient, especially from an Islamic standpoint. We now see Islam as the ideal religion for all Muslims because it offers protection from perils in this world and the next. According to Hassan and William J. Hippler (2014), Islam expands the concept of pleasing in economic actions that further the goals of society as a whole, and many of the restrictions put on Muslim business owners are intended to reduce events that can harm society. Alcohol and gambling are two vices that are prohibited under Sharia law as they are detrimental to society. Others understand the necessity of maintaining a stable and equitable economic system. Among these limits is a prohibition against unnecessary risk-taking and speculation. The current financial crisis has brought to light a number of the risks linked with the free economic operations of Western economies. As the world's economies evolve, it is essential to compare and contrast various economic perspectives and their respective outcomes to find the optimal balance between open economies that give entrepreneurs the freedom to maximise their efficiency and the ideas required to ensure the well-being and stability of society. According to the literature on the Islamic perspective, Islam is a complete faith that protects all parts of life, including commercial endeavours; therefore, it is essential to equip its believers with a success metric for this world and the next. Adhering to Islamic rules can only achieve success from an Islamic perspective. According to a 2014 research by Hoque, Mamun, and Mamun, the teaching of Islamic entrepreneurship in many Muslim institutions lacks an Islamic tone and clear guidelines. Therefore, the religion cannot be held accountable for any shortcomings in the conduct of its adherents, as "un-Islamic" Muslims carry responsibility for failing to arm themselves with the essential knowledge. The objective of life for Muslims is to worship Allah: "And I (Allah) did not create mankind and jinns save that they should worship Me (Alone)" (The pertinent scripture is included in Al-Qur'an, chapter 51, verse 56, a.d. For Muslim business owners to fulfil their position as Khalifah (ruler) of the globe, they must attain the al-fala level of prosperity. As stated by (Bustamam, Aminuddin, Mahyuddin, & Sathiman, 2016).

The term "entrepreneurial" was derived from French literature of the early nineteenth century A.D. An entrepreneur's sense of initiative and drive to succeed is a big motivation for people who, like you, believe that new methods of doing things at work are possible, resulting in better economic conditions for all. Entrepreneurs whose use of resources and restrictions was optimised witnessed gains in output and productivity, which explains why their valuations were so accurate. According to the monetary theory of Joseph Schumpeter, business visionaries are risk-takers with the resources to pursue their financial objectives (Dees, 2001). Entrepreneurship refers to how novel products, services, and administrative procedures obtain market approval and become integral to the public's economic fabric. It has been stated that societies depend on entrepreneurs for technical innovation, problem-solving, and disseminating cutting-edge information and skills. Business success is optional for pursuing entrepreneurial pursuits. Despite its significance, seeking profit is frequently not the primary objective of a sustainable organisation. This has been the driving force behind the evolution and execution of social enterprise throughout the past few centuries. A social enterprise's objective is to maximise the collective good by reinvesting revenues in advancing the cause. In the current economic context, social entrepreneurship efforts are crucial for addressing societal problems, particularly in developing nations such as Pakistan. As one of its fundamental reforms, the Pakistani government has called for cross-sector collaboration between promising public and private sector enterprises. These organisations must

integrate Islamic social business into the business world, particularly in research, to assist entrepreneurs in developing various low-cost products and services without losing quality.

Emerging as a topic of study, social entrepreneurship studies the types of enterprises that entrepreneurs find particularly alluring. There are social pressures to engage in unethical behaviour for monetary gain. Social business is a sector of the economy that can alleviate poverty and improve the country's economic standing. Working in the business world to make a legal living and meet their basic requirements is a matter of faith and piety for Muslims. In recent years, the public and private sectors, as well as the non-profit sector, have witnessed a significant increase in the influence of social entrepreneurship, and there has been an increase in interest in and support for the social enterprise sector. Social entrepreneurship has become a global phenomenon due to the employment of new techniques to solve societal issues through entrepreneurship. To wit: (Muin, Abdullah, Bahari, & Armin, 2015).

Table 1: Operational Definitions

1	Entrepreneurship	Kuratko first defined entrepreneurship in 2009: "It is a vigorous method of idea, modification, and conception; the enthusiasm to take risks; to express an actual endeavor team; the innovative expertise to organize desirable resources; the vital skill of constructing a compact business idea; and finally, the ability to identify the opportunity."
2	Islamic Entrepreneurship	Chowdhury (2008) described Islamic entrepreneurship as "the process of launching a business to produce halal items or provide halal services with the aim of making reasonable profits." When it comes to consumer rights, sound business practices, and upholding moral principles, Islamic business owners stay out of it.
3	Social Entrepreneurship	By addressing setbacks and recognising new opportunities in the institutional activities that are currently the cause of insufficient donation or unbalanced circulation of social and environmental goods, Nicholls defined the term as "the item for consumption by networks, individuals, and organisations, as well as those that encounter conservative arrangements" in 2009.
4	Economic Perspective	Land, raw materials, labour, and capital are the "fundamental means" required for the expansion of a corporation (Lucas, 1988).

1.1 Aim of the study

This study is being done partly to determine how traditional, social, and Islamic forms of entrepreneurship impact the Pakistani economy.

1.2 Objective of the study

- i. to examine the relationship between Islamic, social, and entrepreneurial endeavors should be established.
- ii. to analyze the effects of social entrepreneurship, Islamic entrepreneurship, and entrepreneurship on the economy.

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1.3 Significance of the study

This study's findings will assist business owners, and entrepreneurs in bridging the information gap regarding the effect of Islamic and social entrepreneurship on economic growth. Understanding the relationship between Islamic and Social Entrepreneurship would also be helpful. Similarly, this study can teach business owners how to support economic and financial gain. The study's originality also rests in that it will provide participants with a comprehensive grasp of the elements that may influence the amount of entrepreneurial motivation in Pakistan.

1.4 Hypothesis

H₁1: There is a relationship between Entrepreneurship and Economic Development

H₁2: There is a relationship between Islamic Entrepreneurship and Economic Development

H₁3: There is a relationship between Social Entrepreneurship and Economic Development

2. LITERATURE REVIEW

Individuals, governments, and communities throughout the world utilise entrepreneurship – the search for lucrative opportunities – to fuel economic growth. As a business trend, entrepreneurship prioritises fresh ideas, risk management, broadening one's knowledge boundaries, amassing resources, and participation in formal activities. The relationship between religious and immigrant entrepreneurship, as well as gender, affects the ability of governments to develop a creative, entrepreneurial mindset among their citizenry. The phenomenon of entrepreneurship has received a great deal of attention from firm growth researchers and public policy analysts. This is because entrepreneurship drives vital commercial innovation in today's more complicated and linked global business environment. According to research (Ratten, 2014), "entrepreneurship" is used when a brilliant company plan involves profit-seeking action. Typically, entrepreneurship is considered a tool to better society and the economy. Entrepreneurial-friendly environments are characterised by business and capital expansion, which embrace new management forms. A country's institutional environment is getting increasingly cumbersome, which limits the growth of entrepreneurship. This is because institutions such as government agencies and think tanks take entrepreneurial firms seriously. Many businesses and individuals have innovative ideas and plans but lack the requisite risk capital to realise them. Reference: (Dana, Ratten, & Tahiri, 2015) (Dana, Ratten, & Tahiri, 2015)

In 1991, Ajzen initially argued for the significance of disobedience to objectives, social norms, and self-regulation. The method redirects an individual's self-evaluation of their desirability to launch a new business in the direction of an action. A person's values reflect how vital people should feel about launching a business. The causes and settings of entrepreneurship were examined by Basu and Varick (2008). Their findings shed light on past learning and education's significant and beneficial impact on entrepreneurial behaviour.

Zarabozo (2007) contends that faith in Allah (SWT) has been the foundation of all of Islam's essential doctrines and practises since the religion's birth. Also, Alserhan (2011) defines this term as follows: "Islam is visibly described in a Hadith narrated by Abu Huraira; The Prophet Peace Be Upon Him (PBUH) is questioned by angel Jibril about faith, Islam, and Ihsan (excellence), and Allah's Believer responds, "faith is to believe in Allah, His angels, (the) meeting with Him, His Supporters, and to

believe in Rebirth." The worship of God alone and without deviation is a key tenet of Islam. Ihsan is "to obey Allah as if we see Him, and if we cannot reach this level of piety, then we must believe that He is watching us," which involves doing the actual acts of charity (Zakah) and fasting throughout the holy month of Ramadan. (Hadith Number 47, Book 2 of Sahih Bukhari) Thus, Islamic entrepreneurship is related to a person's faith in and devotion to Allah (SWT), as Islamic principles lead Islamic entrepreneurs in their pursuit of the most effective means of benefiting humanity. Their motivation stems from a desire to serve God and assist others. Islamic commerce, with its distinctive structure of incentives and morality, contributes significantly to social discourse and personal profit. It demonstrates that the public or public interest is the principal benefactor of any enterprise. Within the scope of the proposed economic paradigm, Islamic company owners fare pretty well. Islamic business ethics can contribute to the growth and prosperity of the economy by attracting many more enterprises that are now active in the traditional and emerging business sectors. The second sector can then attain the same equilibrium as the first, ensuring sustainable growth through fairness and social justice on a global and national scale. As indicated by (Alam & Molla, 2013)

In 2014, Gümüşay elaborated on how Islam as a religion inspired all Muslims to be robust, energetic, and tenacious – characteristics shared by every great entrepreneur. Islamic teachings honour the success resulting from the effective use of ALLAH's resources. Islam encourages individuals to engage in business; success is measured not only by the final product but also by the methods used to achieve it; management standards of business and entrepreneurship are based solely on the Holy Qur'an and the Sunnah, and business and entrepreneurship are integral to the religion (PBUH).

Since its inception, social entrepreneurship has been defined by several distinct domains or concerns, such as the assurance of selecting a suitable location, forming an entrepreneurial trademark, and the execution of related or workplace activities (Brooks, 2009). There is no question that entrepreneurial condition strategies underpin a significant portion of the framework used to characterise social enterprises. It is centred on four factors, according to Okpara and Halkias (2011): economic activity; shared society; social esteem and advancement; and advancement.

According to Salarzahi, Armesh, and Nikbin (2010), social entrepreneurship is a consistent behaviour characterised by acts of kindness towards the less fortunate and more vulnerable members of society. Due to the stagnation of the consumerist framework, which sets a premium on personal rationality while ignoring the demands and needs of the most vulnerable members of society and growing socioeconomic disparity, modern society is in serious need of social entrepreneurs.

In light of Gliedt's 2005 conclusion that government and profit fail to define social concerns, contemporary society struggles with various social issues and craves social enterprise and inspiration. Social entrepreneurs execute creative projects to enhance the quality of life for those lacking economic independence. Similarly, social office opportunities are stretched to their maximum. This influence of sympathetic entrepreneurs is based on measures and respect that include factors that instil confidence in their ability to innovate and advance the public good. They were able to do it due to their connections and abilities to divide up the difficulties.

As Miri sees it (2006), Advanced deliberateness and kinship with a mix of a positive attitude are the pillars of social enterprise. These business owners offer services to customers seeking personal development. The word "social entrepreneurship" refers to a process in which individuals, groups, and other social sectors strategically apply saved social resources and opportunities to generate value. In

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order to better comprehend social difficulties, people of society join social groups and establish relationships. Trust-based social capital is generated through these contacts, granting society members access to more efficient problem-solving resources.

The Islamic social business enterprise is a remarkable new term within the contemporary social business and social venture theory and research. Western perspectives may have sufficed in past social entrepreneurship research (Al-Alak B., 2010). The term "Islamic" is derived from examining a social unit that adheres naturally to Islamic rules, such as Sharia and religious/spiritual needs. In Islamic finance, business is a fundamental element, and there is a distinct melding of religious principles and the spirit of the enterprise (Faizal, Ridhwan, A.A.M, & A.W., 2013). Islam's basic economic philosophy is founded on cooperation, benevolence, and optimism and has altered little over the centuries (Nurozi, 2011). It is founded on the Islamic principles of solidarity (tauhid), trusteeship (Khilafah), and worship (ibadah), which will all be implemented for the greater good of society (Al-Alak B., 2010).

From a theological standpoint, the success of Islamic social entrepreneurship in reducing poverty through generosity provides one line of defence for the significance of social enterprise and social business visionaries in addressing societal issues such as poverty. Therefore, it should be confined to scrutiny, particularly in Muslim nations where pervasive poverty is an intractable problem. As Allah's Khalifah (or individual on obligation), each person is obligated to enhance the world for the more significant benefit, according to Islamic principles (QS. Al-Panjim: 165). Their contribution to the economy is essential to their shared economic prosperity. They desire both collective progression toward shared autonomy and individual advancement or self-interest. Regarding material achievement, Islam is not a religion that teaches differently. In any case, Islam urges people to assist their families in managing their wealth, which the Qur'an and the Hadith must adequately handle. Therefore, each step toward success (processes of benefit thinking) should be evaluated based on the value and incentive they offer others (social motive). Recent estimates indicate that Muslims comprise more than 23.4% of the global population or more than 1.6 billion people. The growth rate of Islamic countries is projected to reach 5.4% between 2015 and 2019, 1.8% higher than the global average. The importance of business ownership in improving the economic position of Islamic nations and supporting their economies by creating new employment openings is substantial. Reference: (Dhaniarti, Putra, and M. Ikhsan Setiawan, 2015). (Dhaniarti, Putra, and M. Ikhsan Setiawan, 2015). Entrepreneurship is crucial to the economic growth and development of a nation. Experts concur that business is one of the most potent factors for economic expansion (Gedeon, 2014). This is because entrepreneurs establish a flood of new businesses, employing many individuals and reducing unemployment. Additionally, business owners frequently demonstrate innovative problem-solving techniques. They routinely deploy, for instance, technology that boosts the efficiency of their generation processes, enhancing their countries' comparative advantage. It is reasonable to presume that education is a significant success factor in business (Welsh & D.H.B, 2013). Muslim company owners are morally and spiritually obligated to comply with Islamic standards. By adhering to Islam's restrictions, they can do business in a legitimate, transparent, and rational manner (Nooh and Sabri., 2005). This distinguishes them from other business owners, whether or not they are Muslims. Sin, legitimacy, damnation, and heaven motivate human activity and establish the conditions for successful entrepreneurship from a Muslim business leader's perspective. Therefore, instead of merely being referred to as Muslim business visionaries, every Muslim businessperson who engages in entrepreneurial activities finds an opportunity and forms a partnership to pursue it by Islamic principles should be referred to as a Muslimpreneur (P.Rameli, Ridhwan, Kalsom, and W., 2013).

Those who term themselves "social entrepreneurs" actively seek creative solutions to the most pressing social problems in the world. Aiming high and never letting up, they confront urgent societal issues and suggest creative methods for implementing systemic change. Social entrepreneurs discover issues and implement solutions by modifying current structures, distributing new arrangements, and convincing entire social orders to engage in new behaviours. In order to provide essential services such as renewable energy, safe drinking water, medical technology, education, and financial literacy, social business pioneers build new networks, new marketplaces, and improved ways of thinking and doing in solidarity with poor populations. The phrase "social entrepreneur" refers to a person who establishes businesses to distribute inexpensive goods and services to low-income communities. Numerous social entrepreneurs have family ties to the communities they now serve. Regarding finances, confident social entrepreneurs prioritise assisting women (Austin, 2006). In conclusion, social business is a formidable instrument and force that can transform economies in various ways. In recent years, there has been an increase in the number of for-profits, non-profit, and government organisations that recognise the importance of social enterprise (Lawrence, 2012).

From the literature the derived conceptual framework is given under.

Independent Variables

Dependent Variable

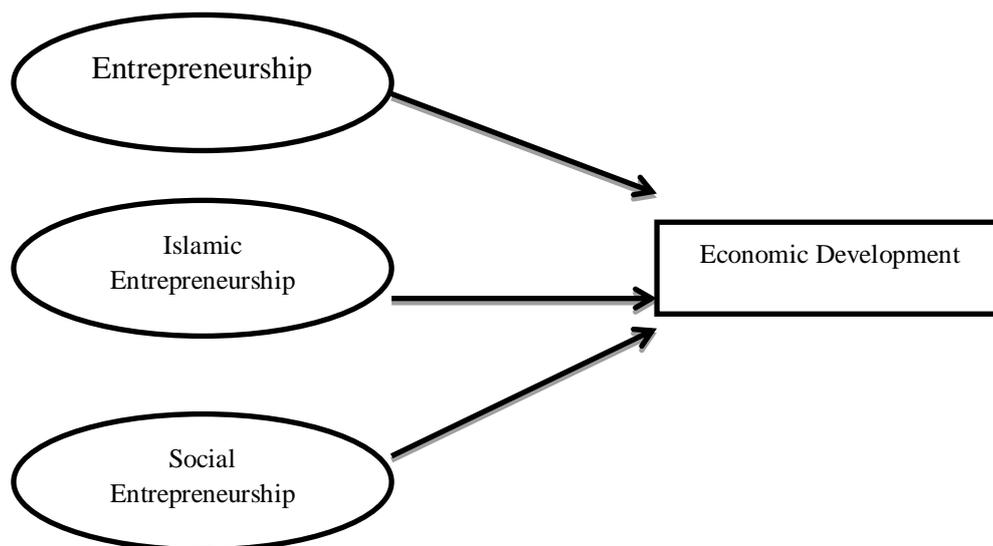


Figure 1: Conceptual Framework

3. METHODOLOGY

3.1. VARIABLES

3.1.1 Dependent Variable

Our research indicates that Islamic and social entrepreneurs significantly contribute to economic expansion. One to five numbers were collected, with one signifying the least satisfied and five indicating the most satisfied.

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3.1.2 Independent Variable

For this study, we have selected three independent variables recognised as vital to economic growth. The relevant variables include entrepreneurship, Islamic entrepreneurship, and social entrepreneurship.

3.2 POPULATION

Entrepreneurs from Khyber Pakhtunkhwa, Pakistan, were chosen as the subject of the study since their country is officially recognized as an Islamic republic. The questionnaire completed by 206 business owners served as the data-gathering instrument for this study.

3.3 SAMPLING

Sampling is the process of selecting people who are representative of the entire population, knowledgeable of research procedures, and willing to engage in the study. In addition, 206 company owners in Khyber Pakhtunkhwa, Pakistan, were selected as the study's population to reflect the entire community and contribute to these qualities. Among other themes, entrepreneurs were invited to complete a questionnaire addressing demographics, Islamic business practices, social enterprise, and economic growth.

3.3.1 Sample Size

Sample size selected for this study was 206 Entrepreneurs from Khyber Pakhtunkhwa, Pakistan.

3.3.2 Response Rate

300 questionnaires were sent out to entrepreneurs, and 206 were returned for analysis (61 were lost in the mail, and 33 were not counted since their responses needed longer or longer).

3.4 DATA COLLECTION AND INSTRUMENTATION

This study used a "Self-Developed" questionnaire to collect a basic random sample of participants. The research sample was sent the questionnaire. The questionnaire comprised three sections. In the first section, we requested your age, gender, and education level. The second, third, and fourth sections of the survey focus on the independent variables of interest—entrepreneurship, Islamic entrepreneurship, and social entrepreneurship, respectively—while the final component of the survey inquires about the influence of these variables on economic growth.

3.5 SCALE USED

An essential instrument for quantifying a person's reaction is a scale. A five-point Likert scale with the declared values 1 (strongly disagree), 2 (disagree), 3 (neither agree nor disagree), 4 (neutral), and five was used to obtain accurate findings; 1 (strongly disagree), 2 (disagree), 3 (neither agree nor disagree), 4 (neutral), and 5 (neutral) were the declared values (strongly agree).

4. RESULTS AND FINDINGS

4.1 RELIABILITY ANALYSIS

Table 2: Reliability Statistics

Cronbach's Alpha	N of Items
.913	46

Analyzing the credibility of obtained data is made more accessible by reliability analysis. In this study, Cronbach's Alpha was used to attain this objective. The table displays Cronbach's Alpha () test results (2). Cronbach's Alpha score exceeds 70%. If Cronbach's Alpha for data collection exceeds 70 per cent, we can consider it reliable. These findings gave us the confidence to do the extra study required to reach our objectives.

4.2 DEMOGRAPHIC ANALYSIS

Table 3: Demographic Analysis

Gender				
	Frequency	Percent	Valid Percent	Cumulative Percent
Male	160	78.6	78.6	78.6
Female	46	22.4	22.4	100.0
Total	206	100.0	100.0	
Age				
	Frequency	Percent	Valid Percent	Cumulative Percent
Less than 25 years	36	17.4	17.4	17.4
25-30 years	65	31.5	31.5	48.9
30-35 years	75	36.6	36.6	85.5
Above 35 years	30	14.5	14.5	100.0
Total	206	100.0	100.0	
Qualification				
	Frequency	Percent	Valid Percent	Cumulative Percent
Bachelor Level orequivalent	108	52.4	52.4	52.4
Master Level orequivalent	98	48.6	48.6	100.0
Total	206	100.0	100.0	

The results of a demographic profile of entrepreneurs in Khyber Pakhtunkhwa based on their gender, age, and degree of education are presented in Table 3. We discovered that the proportion of female entrepreneurs was significantly lower than that of male entrepreneurs.

As seen in Table 3, many successful business owners are in their senior years.

The percentage of business owners between the ages of 30 and 35 was 36.6%. Khyber Pakhtunkhwa's population between 25 and 30 was the second greatest of all age groups. Only 14.5% of business owners were over 35, while 17.4% were under 25.

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After a broad introduction to the ages of Khyber Pakhtunkhwa's entrepreneurs, Table 3 presents an in-depth examination of their educational backgrounds. 52.4% of the population holds a bachelor's degree or higher; 48.6% hold a master's degree.

4.3 CORRELATION ANALYSIS

Table 4: Correlations

		Entrepreneurship	IE	SE	ED
Entrepreneurship	Pearson Correlation	1	.659**	.284**	.528**
	Sig. (2-tailed)		.000	.000	.000
	N	206	206	206	206
IE	Pearson Correlation	.659**	1	.565**	.613**
	Sig. (2-tailed)	.000		.000	.000
	N	206	206	206	206
SE	Pearson Correlation	.284**	.565**	1	.562**
	Sig. (2-tailed)	.000	.000		.000
	N	206	206	206	206
ED	Pearson Correlation	.528**	.613**	.562**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	206	206	206	206

** . Correlation is significant at the 0.01 level (2-tailed).

Table 4 of the correlation analysis demonstrates the relationship between the explanatory variable and the result variable. Also highlighted is the strength of the association between the variables. The above table indicates, at the .000 level of significance, a -.528** negative correlation between entrepreneurialism and economic growth. As needed by the correlation assumptions, a p-value smaller than .0001 shows a substantial correlation.

Nonetheless, a Pearson's correlation coefficient of .04 or greater is considered adequate. The association between entrepreneurialism and economic growth is substantial, as evidenced by Pearson's correlation value of .528** with a significance level of .001. Statistics reveal a significant correlation between Islamic Entrepreneurship and Economic Development ($r=0.613^{**}$, $p.001$), demonstrating that Islamic Entrepreneurship is favourably connected with economic expansion. The statistical significance of the relationship between social entrepreneurship and economic growth is significant (.562**, $p.001$), indicating that the two phenomena are intricately interwoven.

4.4 REGRESSION ANALYSIS

Table 5: Model Summary^b

Model	R	R Square	Adjusted Square	RStd. of Estimate	Error Change theR Square	Change F	df1	df2	Sig. Change	Durbin-Watson
1	.697 ^a	.485	.478	5.81730	.485	63.498	3	202	.000	1.353

a. Predictors: (Constant), SE, Entrepreneurship, IE

b. Dependent Variable: ED

Table 5 demonstrates that the R-value for the dependent variable is .697, showing a high level of accuracy in forecasting. This prediction is highly accurate, as evidenced by the R-value of 0.697. The value of 0.485 in the second column of the table indicates that this variable accounts for 0.485% of the total variation in the dependent variable. The updated R-Square statistic is found to be 0.478. This indicates that the independent variable accounts for 47% of the variance. The revised R-squared value of 0.478 likewise falls within an acceptable range.

Table 6: ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	6446.468	3	2148.823	63.498	.000 ^b
	Residual	6835.867	202	33.841		
	Total	13282.335	205			

a. Dependent Variable: ED

b. Predictors: (Constant), SE, Entrepreneurship, IE

In Table 6 of the ANOVA results, statistical significance and regression model fit are detailed. Economic Development is a significant predictor of Entrepreneurship, Islamic Entrepreneurship, and Social Entrepreneurship, as indicated by $F(3, 202) = 63.49$ and $p = .005$ in Table 1.

Table 7- Coefficients^a

Model		Unstandardized		Standardized	t	Sig.	95.0% Confidence	
		Coefficients					Interval for B	
		B	Std. Error	Beta			Lower Bound	Upper Bound
1	(Constant)	16.960	2.911		5.827	.000	11.221	22.700
	Entrepreneurship	.242	.060	.274	4.046	.000	.124	.359
	IE	.396	.134	.234	2.964	.003	.133	.659
	SE	.478	.084	.352	5.688	.000	.312	.644

a. Dependent Variable: ED

Table 7 of the Coefficients shows the strength of each independent variable's association with the dependent variable. Assuming a significance threshold of $p.05$ for the t -value and $p.01$ for the beta coefficient, the preceding table demonstrates that an increase of one unit (or 1% in Entrepreneurship) leads to an increase of 0.242 units (or 24.2%) in Economic Development. Comparatively, the unstandardized "B" for social entrepreneurship is .478, with a corresponding t value of 5.688, indicating that a 1% rise in social entrepreneurship is related to a comparable increase of Three hundred ninety-six units or 39.6% in economic development (with a corresponding t value of 2.964 and significance value of $p.05$). The model is considered statistically significant so long as the "P" value is less than 5% ($P0.05$). The statistics support all three hypotheses ($H1$, $H2$, and $H3$), demonstrating a positive link between economic growth, Islamic entrepreneurship, and social entrepreneurship.

5 CONCLUSIONS

Entrepreneurship, Islamic Entrepreneurship, Social Entrepreneurship, and Economic Development will play an increasingly crucial role as the world continues to globalise and as innovative activity is promoted. Despite Islam's prominence in global media, the impact of Islam on firm growth is poorly understood in the entrepreneurship literature. This research contributes to the study of entrepreneurship by elaborating on the advantages of learning about Islamic entrepreneurship, particularly in religious entrepreneurship and the establishment of new firms. This article on the junction of Islam and business will provide scholars interested in entrepreneurship with a fresh perspective.

Islamic commerce is a fascinating addition to the study of entrepreneurship and the development of small businesses because of its cultural and economic insights into the business. In the current economic context, Islamic businesses have placed a particular emphasis on fostering and encouraging entrepreneurship. Not only in countries with substantial Islamic communities but also for individuals selling and conducting business across cultural boundaries, it is essential to take religion into account for economic progress. This work invites more research and discussion on Islamic entrepreneurship and small business, contributing to expanding knowledge on this critical topic.

This essay examines the convergence of Islamic and social entrepreneurship as a new theoretical framework for studying social enterprise and entrepreneurship. Western perspectives dominate the majority of studies on this topic (Al-Alak & Letter, 2010). Due to the absence of a religious component in the Western worldview, it cannot be founded on such beliefs (Almari, 2014).

The findings of the study indicate a positive link between the parameters. Therefore, encouraging more types of company ownership, including Islamic and social ones, will considerably help Pakistan's economic progress. To enhance the economy, policymakers should prioritize cultivating entrepreneurial spirit through education and training programs, particularly Islamic and Social Entrepreneurship. All independent factors positively affect the dependent variable, and the more these variables are increased, the more significant the increase in the dependent variable.

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