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The Role of Spirituality in Development and Entrepreneurship

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ARTICLE INFO	ABSTRACT
<p>Article History: Received 16 March 2023 Received in revised form 24 April 2023 Accepted 26 May 2023 Available online 7 June 2023</p>	<p>Objective: Studying the impact of spirituality on entrepreneurship has been conducted. It is crucial for a country seeking development to have skilled entrepreneurs who possess expertise in a specialized field, creativity and innovation, and a high willingness to take risks, all of which are influenced by the inner values of entrepreneurs. A spiritual life need not relate to any institutional or historical belief, but rather emphasizes a particular attitude. Granting peace, contentment and optimism to mankind is the responsibility of humanity. Method: The study was conducted using a qualitative research approach with a focus on the application of Grounded theory. The data was collected through the use of a semi-structured interview as a data collection tool. Findings: Different worldviews, including pluralism, normative relativism, individualism, eclecticism, have been recognized as causal factors that impact the process of spiritual entrepreneurship. Mediating factors, such as acquaintance with schools of thought and activities like yoga, as well as experiences of poverty within the family, the occurrence of imposed war, the Islamic revolution, and religious conflicts, have also been identified. Personal development, personal contentment, self-transcendence, understanding oneself and the divine, cost-benefit analysis, understanding others, aiding others as tactics, independence, innovation, compassion, social conscientiousness, life history, altruism as outcomes of extraction. Results: The concept of spirituality exists within all individuals. Although in traditional societies, spirituality was often considered in a religious context, changes in modern societies have led to individuals forming their own unique definitions and perceptions of spirituality. "Spirituality" is a distinct aspect of human existence, generated internally, which can lead to increased vitality and the encouragement of superior motivation and creativity within individuals.</p>
<p>Keywords: Spirituality, Entrepreneurship, Secularism, Development</p>	

1. INTRODUCTION

The hallmark of science, knowledge, and metascience is their potential to illuminate and solve problems, enhancing one's ability to experience life with peace, comfort, and capability [1]. Daily self-actualization becomes

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possible through fresh, deliberate love and hope. A learned individual believes that by paying attention and adhering to the mechanisms of science and knowledge, they can successfully navigate through challenges and overcome inner and outer obstacles. This journey may entail encountering difficult situations, but ultimately, one can emerge into the brightness of newfound understanding and solutions. It is hoped that this article will bring to light important issues related to societal underdevelopment. By using a spiritual approach in our research, we aim to open new possibilities for opinions and perspectives centered around entrepreneurship and the necessity of social and economic development [2]. Fortunately, the pattern and paradigm of positivism no longer dominate the field of social science. Many researchers agree that certain categories and factors in life possess a meta-material-spiritual identity and lack material dignity. While these matters neither require quantitative calculation nor appear spectacular, they remain comprehensible and understandable to humans. In fact, relatively stable laws can be discovered and expressed in their vital scope. Thus, scientific laws are not necessarily general and absolute, but rather vary depending on the spirit, gender, meaning of the beliefs, and intentions of individuals, and they find different dimensions as a result. Therefore, to achieve scientific objectivity, it is necessary to acknowledge the presence of uncertainty, relativity, and subjective perspectives inherent in the research domain [3].

Emphasizing the role of beliefs, personal values, and spirituality holds great importance and is often a central focus in research within this domain. Individuals who have faith in their intellectual capabilities, creativity, practical intelligence, self-worth, and communication skills may still encounter doubts and uncertainties, carefully weighing the potential costs and benefits of their reasoning. Consequently, instead of remaining passive participants in political processes, social interactions, or economic forecasts, they are able to assert their agency and emerge as proactive “actors” in shaping outcomes.

They carry out their tasks and progress forward, thus attaining leadership over the effective flows in economic, social, cultural service, and entrepreneurship sectors (such as art, tourism, sports, media, and employment consultations). All of these demonstrate the influence of spiritual beliefs and practical strategies in collective life. This phenomenon has occurred in numerous indigenous-local communities and even on a global scale, resulting in various consequences and impacts. To the extent that they have played a significant and credible role in various fields such as the economy, commerce, politics, technology, and science. Furthermore, they have established numerous frameworks based on their perspective and vision. Such an approach to the issues of human-social development, in the form of the positivist paradigm, cannot be proposed and endorsed unless it is removed from its narrow confines and infused with a meta-quantum, meta-material, and meta-experiential perspective. The focus must reside on building a foundation of knowledge and service to sociology. Based on this, spiritualism is believed to have influenced the economic, geographical, political, and civilizational factors of human history, as well as have been influenced by these factors.

Beyond traditional spirituality, individuals have embraced it as a social-functional tool in executive, entrepreneurship, art, and advancing social goals. According to Max Weber, today's world revolves around organizations, where human power represents the most valuable resource and plays a crucial role in achieving the organization's goals and ideals. In modern organizations, the "spiritual capital" possessed by the workforce, and accumulated over years, plays a significant role in organizing economic fluctuations and creating new opportunities and threats for businesses. The emergence of this phenomenon can be considered the result of entrepreneurial creativity driven by objective spirituality in work and life. According to Schumpeter's perspective, the entrepreneurial process is an essential component of a country or region's economic development.

1.1. Problem statement

Every society experiencing underdevelopment is burdened by pervasive economic, cultural, and social issues that exacerbate over time. To tackle these issues, such societies require imaginative and inventive models and leaders who champion recognition, values, and convictions in public and private communication traditions to assist in alleviating the current problems facing society, such as alienation, indifference, and poverty. Entrepreneurs cannot remain indifferent to the issues and sufferings caused by unemployment, income inequality, loneliness, exclusionary encounters, lack of solidarity and trust, and disregard for civil and human ethics. It is imperative that they participate coherently and harmoniously, taking into account their own cultural awareness. Entrepreneurs cannot remain indifferent to the issues and sufferings caused by unemployment, income inequality, loneliness, exclusionary

encounters, lack of solidarity and trust, and disregard for civil and human ethics. As spontaneous and innovative leaders, entrepreneurs must act to alleviate these struggles. The city of Arak in Central Province faces numerous issues. To improve the situation, it requires innovative entrepreneurs with the ability to establish and facilitate change towards the development of solutions that mitigate the aforementioned issues and their associated negative impacts.

Based on the historical experience of socio-economic developments in human societies, entrepreneurship is the engine of development, while the absence of entrepreneurs is a reason for underdevelopment. In studying the economic history of developed nations, the crucial role of entrepreneurship in their economies becomes apparent.

There are two major theories in the field of entrepreneurship:

1. The social and cultural contexts of every society that provide the platform for entrepreneurship;
2. The personality traits of people that make them entrepreneurs.

Beliefs and cultural field necessary for development are: belief and positive attitude towards life, giving importance to worldly affairs and trying to achieve success in life, belief in the sanctity of work and human activity in life, belief in extraordinary human talent and ability. In his mastery over nature and his ability to reform the social, economic and cultural affairs of the society. In today's competitive business environment, turning to entrepreneurship as a job has been considered, which provides this meaning and concept.

Entrepreneurship is a cornerstone of economic growth, sustainable development, and socio-economic progress. A nation's advancement hinges on individuals with expertise, risk-taking ability, innovation, diligence, and self-motivation [8]. Development is a multidimensional process that enhances material and non-material aspects of society, fostering human well-being across economic, political, cultural, and psychological domains [9-10]. Understanding the cultural and intellectual context in which entrepreneurs operate is vital for evaluating their role in societal development. Spirituality, encompassing beliefs, values, and transcendent actions, extends beyond formal religious institutions, fostering personal meaning, integrity, and interconnectedness with others, including nature and the world [11-12]. This concept influences entrepreneurs' physical, mental, and social well-being, shaping their attitudes and behaviors.

Interest in entrepreneurship and economic development has surged in recent decades. Objectivity and clear, logical language are essential when exploring these topics. Extensive research has advanced the understanding of entrepreneurship's role in economic development [10, 13-18]. Entrepreneurship drives economic growth, productivity, innovation, and employment [9]. Many developing countries promote entrepreneurship to accelerate economic progress (Torri, 2010) [19]. Businesses thrive when supported by values such as individualism, rationality, and risk-taking [8]. The pursuit of self-actualization and meaningful work often motivates individuals to start and manage ventures [20-22]. Additionally, a correlation exists between spirituality and entrepreneurship, though the complex interplay of religiosity, entrepreneurial behavior, and economic development requires further empirical study [11-12]. This article aims to address this research gap.

1.2. Research questions

With this description, according to the preliminary investigations and the adoption of the foundation's qualitative data method inspired by Corbin and Strauss model, the following questions have been on the agenda of this research:

1. What are the causal conditions of spirituality on entrepreneurship?
2. What are the background conditions of spirituality on entrepreneurship?
3. What is the main category of spirituality on entrepreneurship?
4. What are the mediating conditions of spirituality on entrepreneurship?
5. What are the strategies of spirituality on entrepreneurship?
6. What are the consequences of spirituality on entrepreneurship?

In fact, the answers to these questions, which are sought and obtained endogenously from the perspective of entrepreneurs, form the basis of the ideas, opinions and results of this article.

1.3. Research purposes

The purpose of this research is to identify the causal, contextual, mediating conditions, strategies, and consequences of spirituality (entrepreneur and developer) in the field of developing sociology in Iran. In terms of strategy and enrichment of heritage and specialized literature, indigenous sociology needs the participation of new and complementary studies, and it is hoped that this research work will fulfill such a goal.

2. CONCEPTUAL-THEORETICAL FRAMEWORK

First of all, it should be mentioned that the intention and program of the ethical attitude does not mean to acknowledge and consolidate the universal and stereotyped theories of the pioneers and the theoretical projection approach in this study is not the basis of the researcher's work. But in terms of opening a space of sociological harmony, there is a need to know some of the views and opinions of development experts in the field of entrepreneurship and its related propositions that lead the thought towards the concept and content of spirituality, with what specialized criteria in the agency of socio-economic development of societies. contemporary leads to referencing.

One of the important paradigms of sociological literature is the "cohesion" paradigm. That is, how a phenomenon manifests itself in collective life in such a way that it actually finds itself and establishes its relationship with other homogeneous parts of life. In other words, it defines and manifests its role and base, position and social network. The insight of the phenomenon of entrepreneurship from the point of view of patterns and metamaterial (spiritual and cultural) categories, in fact, requires such a paradigm to help the sociologist and give a horizon of analysis to raise, explain and scientifically pursue the establishment and establishment of entrepreneurial actions. Now, from the point of view of this paradigm, he has paid attention to several key concepts and opinions of experts such as McClelland, Hagen, Max Weber, Berger, Herolije, Wilson, Woodhead, etc. to make the field of coherent analysis of the subject at the level of a scientific consensus. Firstly, it is important to note that the ethical attitude's intention and program do not involve recognition or affirmation of the pioneers' universal and stereotyped theories. Additionally, it is crucial to note that the researcher's work does not serve as the theoretical projection approach basis in this study. For the sake of promoting sociological cohesion, it is imperative to become familiar with the viewpoints and opinions of development experts in the field of entrepreneurship, as well as the concepts and content related to spirituality and their specialized criteria for implementing socio-economic development strategies in contemporary societies.

This leads us to reference one of the important paradigms in sociological literature, namely the "cohesion" paradigm. That is, a phenomenon's manifestation in collective life allows it to establish relationships with other related aspects of life. It defines and manifests its role, base, position, and social network. The analysis of entrepreneurship from the perspective of pattern and metamaterial (spiritual and cultural) categories necessitates a paradigm that will assist sociologists in comprehending, clarifying, and scientifically investigating the formation and implementation of entrepreneurial endeavors. Now, based on this paradigm, the author has focused on important concepts and viewpoints of experts including McClelland, Hagen, Max Weber, Berger, Herolije, Wilson, Woodhead, among others, to establish a coherent analysis of the subject in line with scientific consensus.

McClelland argues that the "desire and need for progress" is the primary driver of development. Psychology views this desire as having two aspects: a personal virtue, which is a desire for progress, and a social virtue, which involves an interest in the happiness of others [23]. Sociological theories examine entrepreneurial activities through the lens of social contexts and their resulting processes and effects.

Burger posits that because traditional religions are unable to ideologically fulfill human expectations, alternative forms of spirituality have emerged [24]. This phenomenon, which Hervoljeh terms "religious modernity" [25], serves as the basis for Weber's theory of religion and its impact on social change. This theory posits that religious beliefs exert significant influence on the development process and entrepreneurship. Weber's theory of social change emphasizes the crucial role of capitalism in establishing entrepreneurial traits. In his entrepreneurial theory of Indian society, Weber indicated that the religious beliefs of Hinduism do not embody the spirit of capitalism [26]. Nee and

Young (1991) argue that individuals within a capitalist society are more likely to possess entrepreneurial characteristics [27].

But culture, which analyzes the various ethnic, social, economic, ecological, and political complexities within any society and offers strategic solutions to the problems, can create and influence differences in attitude and entrepreneurial behavior. One particular example is the varying interpretations and dimensions of secularism within Western culture. The concept of "separation of religion and world" is a crucial aspect of rationality and scientism in modernism. In classical Christian language, the river *Seculum* represents the current time spent within this world, characterized as unspiritual and unholy. It symbolizes everything that is distant from divinity and eternity. The belief that religion should not be involved in social and governmental affairs is becoming increasingly prevalent. Wilson argues that individuals are no longer seeking guidance from religious institutions or the promise of the afterlife, but instead turning to executive and organizational bodies to file complaints and demand improved conditions. Consequently, governments are expected to be responsive to these needs. The secularist approach does not target the social sphere over the individual sphere, but rather centers on the secular realm and emphasizes its responsibility to the individual and society within this world [28].

In addition to the foregoing, a need emerges from the existentialist, linguistic, Wittgensteinian, and interpretive-symbolic perspectives wherein the dimensions of existence, volitional-pragmatic, and linguistic literature and the concept of entrepreneurial man must be considered. Through the entrepreneur's unique existence, the work acquires quality and transformational properties, identity, and a special meaning which foster novel and coherent life connections. The approach to such processes, which in reality leads to a form of social organization of work, economic growth, and development, can only be comprehended and examined from the viewpoint of existential sociology. Especially in cases where an entrepreneur, operating on either a small or large scale, takes the initiative to establish an economic, industrial, or agricultural enterprise and institution, and produces not only jobs but also valuable changes in production and trade, cultivating patterns of consumption. Developing a clear comprehension of such a determination and action is grounded in the concepts and beliefs discernible from the entrepreneur's linguistic writings. Words and language do not always convey the same shape, circuit, and meaning. They can have varying energies, emotions, motivations, values, and significance. Proper attention, classification (central and selective), and study are necessary to understand the potential and actual impact of words. This is crucial in both public and private institutions. There are entrepreneurs in both cultural and economic fields of work. It is important to have an understanding of the various meanings behind different concepts and linguistic literature used by each individual entrepreneur. This knowledge can aid in fostering an interactive and cohesive relationship between colleagues, and can also account for the economic environment of a particular city, such as the industrial city of Ar.

It is in such a movement that one can understand the spiritual, spiritual, and action circuits of the entrepreneur in his professional and effective agency, how with what obstacles, independence, creative nature and boldness, while intelligently adapting to the objective conditions of the society, can create new plans. and create an initiative without depending on other people's mental illusions or the relationships of rentier and corrupting government economy, etc.

Therefore, the coherence paradigm requires integration with use and exploitation from existentialist sociological viewpoints, interpretive symbology, and Wittgenstein's linguistic approach.

Based on the social structure of people's knowledge, many individuals live in diverse worlds with multiple mentalities and secondary relationships. According to "Berger and Hirolijeh's" narrative, this results in an unstable and incoherent mental space. On this basis, the era of the totalitarian empires of ancient religions has come to a close. Religious roles have evolved to encompass a range of spiritual pursuits in modern society, including individual and group counseling, social work, and even the consumption of spiritually-themed films produced by major movie studios.

This trend of professional creative employment in major cities worldwide is undeniable. However, it is crucial to substantiate, reinforce, and facilitate these services to achieve dynamic and successful development in contemporary urban society. Due to their independence from rulers' ideologies, legal protection, and intellectual creativity, professionals in these fields possess qualities like immunity and freedom. Perhaps it can be suggested that the reduced domination of religions and their theism has led to an improvement in the spirit of many people. Compared to the previous period when they lived under the mental-psychological rule of religions and suffered from various

fears, individuals now display increased courage and fortitude. The worries of God's anger were previously inculcated from external sources, which had caused them mental anguish. Experience has shown that an individual who is consistently plagued by guilt and remorse may struggle to think effectively.

The prevalence of religion, its values, and norms in today's world has increased. This is because traditional religious culture's depictions, mythologies, and emotional appeals have lost their prominence. Additionally, many people have come to view the challenges of interpreting sanctity and concerns about religious and disturbing sins as not applicable to their daily lives. Therefore, they have the potential to excel in various professional domains and triumph in competitions. As a result, they can trigger significant transformations in different sectors such as industry, economy, and commerce. Therefore, emerging entrepreneurs and productive individuals may be due to a socio-historical necessity. According to experts like Honard, Abord, McGran, Hystridge, and Drucker, they believe in controlling themselves by taking risks in their work and life, rather than relying on fate. This culture and personality traits prioritize ideation and creativity over dependence on others and the past. Abbreviations such as auto writing should be explained the first time they are used. Therefore, supporting and appreciating creative entrepreneurs and idea makers is crucial to initiating successful development.

An entrepreneur who embodies the values of providing tangible services, trusting in life, being resourceful, fearless, and confident in others, bold and rational enough to take calculated risks, while also accepting responsibility for their own ideas, designs, and actions. Through constantly creating a new space for identity and sense of purpose, one can stay in line with their own values and sense of meaning in life.

2.1. Research Methodology

From the point of view of the goal, basic research is considered. The dominant paradigm of this study is based on meta positivism and interpretivism.

But in terms of the research method, the qualitative method is the order of the day in this treatise. It is believed that meaning is created as a result of the interaction process of actors in their own social world and therefore meaning has a social construction.

2.2. Research community

According to the research's purpose of investigating spirituality in entrepreneurship, it adheres to grounded theory. The research population comprises all entrepreneurs in the industrial-agricultural and service sectors of Arak city in 1401, as recorded by the General Department of Industries of the Central Province. The sample size consists of over 620 individuals. According to the research's purpose and problem of examining spirituality among entrepreneurs, a statistical community consisting of entrepreneurs with spiritual experience has been chosen as the industrial center of the country in the three sectors of agriculture, industry, and services, located in the central province.

1. Transcendent dimension; 2. Meaning and purpose in life; 3. Having health; 4. Sanctity of life; 5. Not paying attention to material values; 6. Altruism; 7. Awareness of tragedy; 8. Idealism; 9. The fruit of spirituality; According to him, genuine spirituality is love, affection and kindness to all beings [29].

What can be gleaned from these findings and opinions? Actually, the study's concepts and themes are relevant to our topic and problem, allowing for effective analysis and commentary. The logical and coherent structure demonstrates the incredible abilities of dynamic and creative individuals who prioritize and cherish life, while discarding many illusions to become positive and accomplished individuals with regards to life, work, and service. This applies to fields such as production and usefulness. They do not feel the need nor desire to flaunt religious literature, rhetoric, or seduction, nor see themselves constrained by the appearances and forms of the material world. Their power and vision exceed the outward, formal, and stereotypical manners, and with a broad and somewhat spiritual approach, they aim to generate the conditions and atmosphere of success for themselves and their associates in their life and work surroundings. As such, they are self-aware entrepreneurs, and we are witnessing a flourishing in their existence.

Table 1. Examples of open codes... (basic concepts)

Rows	Sentences extracted from interviews (meaningful sentences)	open codes
1	Religion or law is good, man should have someone in the name of God. But these religions that we see are distorted in a way. I am suspicious of the religion that exists and I think it is manipulated... the goodness of religion.	Manipulation of religion Lack of trust in the existing religion
2	Regarding spirituality, we copy each other. I have my own truth and my own spirituality. that each of us is dependent on ourselves, my spirituality says, living with myself, another says another kind. Adopting spirituality from each other	It is inside everything
3	Diversity of opinions is not accepted in our society yet. If the society seeks to progress, it should not ignore the opinions and tastes of others.	pluralism

Table 2. Examples of Axial codes

Axial codes		Axial codes		Axial codes		Axial codes	row
Replacing the sacred	13	Feeling of compassion	9	The meaning of life and reaching the true self	5	satisfaction in work	1
Beauty in life	14	Pluralism	10	Answers to the mysteries of life	6	inner satisfaction	2
Independence	15	Altruism	11	Growth in life	7	lack of feeling of superiority	3
Love and service to others	16	The value of increasing self-confidence	12	Stable relations with people and environment	8	individuality	4

Based on the data obtained from the conducted interviews, the content role of creativity includes 3 dimensions that can be analyzed:

1. Individual
2. Social
3. The importance of spiritual beliefs in life which are given in separate tables.

Satisfaction ranked as the top category in the individual dimension. This category underscores the importance of internal satisfaction to entrepreneurs, and how the recognition of the satisfaction of others deepens it. One of the interviewees stated, "When those who work for me feel satisfied, it's the greatest reward I could ask for." Meanwhile, another participant (code 4) shared their thoughts on satisfaction. The satisfaction of workers and their sense of fulfillment brings me pride, and I feel a presence beyond myself.

In the individual dimension, the second category is relaxation. Codes such as working, listening to music, connecting with nature, and valuing leisure time contribute to this category. One interviewee stated that they experience a sense of calm and fulfillment after accomplishing a goal while listening to music and observing a mountain stream. They appreciate the serenity of nature and find beauty in this tranquility. The poet describes the world as a mountain, with our actions being insignificant in comparison.

The third category in the dimension of individuality is transcending oneself through various means, including technology. "Entrepreneurs who adopt a 'going' mentality prioritize valuable concepts such as sacrifice, selflessness, and attention to others. This approach involves placing workers first and considering their needs before their own, sometimes going beyond their capacity to improve production and maintain worker's rights. However, in some cases, entrepreneurs may need to take loans and incur high interest rates to keep the production unit afloat and preserve worker's rights. " Code (1) mentioned that he was disturbed during work and when asked about the problem, he stated that he was unable to provide a dowry for his daughter.

Independence and innovation constituted the fourth category within the individual dimension. This category articulates that personal drive and steadfastness originating from their practical experiences provide individuals with autonomy in decision-making and its implementation, as well as the abilities to exhibit creativity and innovation. The redefinition of the concept of predestination and its influence on work independence and innovation is

recognized as a special characteristic of entrepreneurs by many entrepreneurship theories. Interviewee code 5 further supports this perspective. I have always taken responsibility for the failures and setbacks in my life and work, seeking to understand the reasons behind program failures. Although I have encountered many challenges and failed at certain tasks, I persevered until I could learn from my mistakes and address my shortcomings. In discussing various concepts, including that of sustenance, a fellow entrepreneur once noted the importance of considering multiple perspectives. Some individuals claim that God selectively provides sustenance and that our hard work is in vain. However, these views reflect a misunderstanding of the concept of sustenance and are rooted in laziness. Through personal observation and examination, I have demonstrated that having faith and working diligently can lead to gratifying results in terms of sustaining oneself.

Therefore, it is crucial from the coherence paradigm perspective to acknowledge the various values, beliefs, and intellectual elements at play, which collectively form a system of agents and relational actors in today's society, ultimately serving as the source of human power. The individual in question is an entrepreneur. From a linguistic standpoint, it is crucial to recognize and confirm the independent and non-stereotypical traits of the entrepreneur, and in some instances, adjust behavioral patterns within the work culture. Each concept expressed is significant and conveys this meaning.

The first category within the social dimension is altruism, which refers to the notion that entrepreneurs have a genuine concern for others as humans and feel real discomfort at their pain. This category is a new and rare phenomenon, particularly in the current era marked by heightened levels of alienation and profit-driven competition. The entrepreneurs we researched mentioned that altruism, as a model and social value, is uncommon and precious, to the extent that they believe they cannot achieve their goals without "helping their fellow man." This belief is commonly held among entrepreneurs, providing them with an inner and valuable force to enter the entrepreneurship process and take actions to improve the well-being and employment of others. One interviewee expressed their interpretation as follows: "Simply worshipping will not make us human; in my opinion, the greatest form of worship is loving others and persisting in efforts to aid them." A certain dynamic exists in the social personality of entrepreneurs who possess attitudes leading to inter-moral-human consequences that transcend the damaged and immoral norms prevalent in today's pseudo-modern society. Strengthening and supporting such attitudes can lead to indications of indifference, irresponsibility, alienation, and their ilk.

The absorption of cultural diffusion (global culture), referred to as the second category, denotes the current wave faced by modern humans. Unlike the past, people's paths of religious and spiritual movements are not solely through the channels of the elite in the spiritual domain anymore, as in the case of mullahs claiming to promote religion. Due to exposure to a variety of family attitudes and the prevalence of virtual media, individuals are regularly exposed to messages promoting positivity, cosmic energy, and mental health practices. These messages have the potential to undermine longstanding prejudices in traditional religious orders. Interviewees indicate that Rasa's message of positive thinking and psychology reflects this trend.

They are familiar with the ideas of "Paulo," as well as having read Eckhart Tolle's book, "A New Earth," who often preaches on spirituality. They also frequently use Telegram among other tools. When discussing spiritual matters, it is important to consider the existential capacities and psychological characteristics of each individual. Meeting individual needs through diverse traditions and ideas has resulted in a variety of new spiritual trends. However, identifying these trends can sometimes pose a challenge. Nevertheless, exchanging ideas and undergoing transformative processes are the only options to meet psychological, mental, and spiritual needs. Therefore, we observe unpretentious and dynamic attitudes, as well as a harmonious language based on pluralism and free intellectual-cultural perspective among entrepreneurs. Every human being has the right to express their opinions and beliefs without limitations or labels, ensuring a sense of safety and the ability to perform their professional roles with skill and confidence. Insights and opinions are among the most crucial attitudes.

Most individuals do not feel secure and at ease in expressing their opinions and beliefs, and thus, they feel compelled to conform to official belief systems in order to avoid damage and threats to their personal and professional identities. Consequently, the unique approach and perspective of entrepreneurs who dare to take a different path may be both enlightening and practical.

The third category pertains to the impact of distinct socialization environments on the future determination and effort of entrepreneurship. Most entrepreneurs have articulated the influence of poverty and challenges in their past experiences on their future entrepreneurial outlook.

The fourth category in the social dimension revolves around pluralism. Pluralism involves various meanings, issues, and priorities present in different theories and theoretical interests. It is considered a formal concept rather than a final fundamental theory. From an entrepreneur's perspective, pluralism recognizes diversity and differences in specific social domains and beyond. Although not specified in this discussion, our aim is to welcome various methodologies, innovations, and novel ideas from different cultural backgrounds that hold professional value and practical implementation. We invite contributions from individuals regardless of their level of expertise or background. We briefly analyze the second category, that of cultural diffusion in the global system.

The fifth extracted category is the new spirituality that has been formed in contrast to the traditional religion-based spirituality. In this new type, criticism of absolutism and religious devotion, people do not seek divine proximity only in religious rituals and have considered a wider circle to reach God and the holy matter. An example of these thoughts in one of the interviews is as follows: For example, one of them says about the difference between religion and spirituality:

There is a difference between religion and spirituality; Religion is more than spirituality. The foundation of religion is spirituality, and spirituality includes ethics. Spirituality arises in my mind...in other words, it is inside me. I consider myself a spiritualist. In my opinion, religion has certain rules and regulations and has an executive calendar, such as fasting, but spirituality is far beyond and cannot be placed in a box (Interviewee No.8)

Based on these explanations, the question was raised whether God also exists in the spirituality you mentioned. His answer and opinion were as follows:

Certainly, God exists, even the Qur'an talks about the divine caliph of man, but the point is that religious rules and orders were established in a traditional framework thousands of years ago and cannot be answered for today's environment, but spirituality is rooted in It is inside the person or the essence of people that God has placed in us. If I don't harm the environment, this issue may have been specified in a religion, but I am sure that some religions do not have it in the framework of their recipes, but my spirituality requires it, and there is a difference between me and a person who loves nature, for example There is no European (interview 8).

The sixth category in the social dimension is "responsibility" (with a spiritual infrastructure) that can solve a major part of human problems; Because with a sense of responsibility, a person realizes his duties towards God, himself and others, and if all people accept their social responsibility, many problems will be solved. Based on his spiritual experiences, one of the interviewees states: "We are all responsible for ourselves and others, the unemployment of others and poverty and prostitution are on the one hand a sign of irresponsibility for you and me. With my spirituality, I have come to the conclusion that everyone in practice, he can solve some of the problems of others by taking responsibility for himself.

What they mean by spirituality is actually that spirit and belief that the more the sense of responsibility becomes practical, the more it becomes an infrastructure to solve development issues. Carrying out the responsibilities leads the society towards harmony, responding in time to meet the needs, restoring the sense of satisfaction and social hope, balance and successful movement towards growth and development. Therefore, the factor of identifying and strengthening the sense of responsibility is one of the important and efficient elements of social capital.

The next category is the communication that people have defined spirituality in themselves. One of the interviewees says: "I have seen God inside myself and I am trying to know him. And based on this, we can conclude that this matter has a direct relationship with knowledge, and it should not be over will be in two other relationships, that is, the relationship of man with himself and the relationship of man with others.

The eighth extractive category about spirituality is the dimension of importance and spiritual needs, relative thinking and lack of absolutism in life. This point can be found in the words of the interviewees. Interviewee number 5 says in this connection: "...I am not supposed to judge others on what they believe, what they eat and what they wear. The important thing is that I can live in such a way that I don't hurt others, now it is possible for example, if I violate a religious order, it doesn't really matter.

The fact that a person reaches such a stage of understanding that he does not interfere in the moral and even normative privacy of others, is a major spiritual maturity and rise that seems to have happened in the lived experience of research entrepreneurs. Words are like key signs as a window to understand people's thoughts, visions and attitudes. Therefore, when a person says: I am not supposed to judge what others believe and what they wear, etc., it is an indicator and an indicator to understand the level of spiritual orientation that has formed in him. Based on this, we review the spiritual concepts expressed in the communication literature of entrepreneurs in the next table:

It is interesting that the necessity of religion and beliefs was considered essential in all interviewees, but their definition of religion was significantly different. Code 3 says in this connection:

"..it is impossible to run a society without religion, but they have added so many side effects to religion that the truth of religion is hidden from me, according to Hafez: /The war of seventy-two nations is an excuse for everyone, because they did not see the truth, they made a myth.../ I believe that God is within us. The truth is not absolute, but it is different among people."

There is a need for religious faith in regulating social ties and relationships, but religion and faith that comes from the heart and inside of human beings; and not have a grammatical-stereotyped state that can be analyzed and imposed on the general public; Because in this state, we enter a space of pretense, rituals, and manners that may not match the understanding, conditions, and changing needs of different people. It is this non-conformity that greatly reduces the attractiveness of religion and spirituality, which is reduced by appearance and external relationships, and creates repulsion. Because there is no need for hypocrisy and empty and futile demonstrations, as a result, people are who they are, their real selves, in the reality they see themselves as authentic and they grow and develop because they are among their fellows who are without hypocrisy and without pretense. They express their beliefs and always learn new things indirectly. The crisis is when everyone is bound to be the same!!? In this case, the individual identity of people is canceled and humiliated. A person who is humiliated and canceled does not have an achievement of his own that can be based on attraction, a sense of efficient responsibility and entrepreneurship. Inevitably, he becomes a subservient slave and a slave without tact, who only has to agree with the opinions and opinions of men older than him. Perhaps one of the necessary social-historical reasons that caused the emergence of secularism, meaning the separation of the official religion from the political and worldly affairs of all the people of the human society, is the same point that was explained. It is not possible for us to witness the emergence of an active, independent, forward-thinking, and dynamic human being, and at the same time expect him to become an element and a nut that blindly obeys the traditional order of religious norms and beliefs that compels people. Obligation, pure obedience, social obedience is a cliché in some customs and rituals that may not have reached the level of understanding, need and understanding.

The new generation, by criticizing and rejecting the idea that religiosity can only be obtained through membership and presence in institutional religious centers (such as Kaaba and mosque), is looking for God everywhere, especially in the existence of people who benefit from religious faith. Today's entrepreneur believes that religion has a framework, but spirituality does not have this problem, it is at the service of the majority of people and everyone can benefit from it as much as they can.

Second, the dimension of spiritual need includes inner satisfaction, self-knowledge, knowledge of the Creator, and personal elevation, which are crucial components of both spirituality and personal growth. The concept of personal growth refers to entrepreneurs' development in all possible areas, enabled by spirituality. An entrepreneur commented: Spirituality has helped me grow and gain maturity. Through my spiritual practice, I have developed a mindset that has changed the way I perceive the world. Self-knowledge, a crucial aspect of spirituality, can lead to a deeper understanding of God and is a fundamental human goal. Self-knowledge, a crucial aspect of spirituality, can lead to a deeper understanding of God and is a fundamental human goal. Self-knowledge, a crucial aspect of spirituality, can lead to a deeper understanding of God and is a fundamental human goal. In my opinion, my spirituality has been instrumental in my pursuit of this knowledge. Transcendent growth involves striving to improve one's character and finding purpose in life through long-term goals, while also fostering relationships with others, the universe, and God. This way of life leads to personal growth and the attainment of knowledge of God, which ultimately results in individual satisfaction.

The next extracted category is the discussion of "the meaning of life", with which all the interviewees somehow connected the tendency to spirituality. One of the interviewees says in this regard: I ask myself this question every day, what is the purpose of my life and creation. Looked that the disturbance in the human relationship with God causing disorder, have I been created in vain? Has God placed me behind all the wonders of life to complete this puzzle? Our people are disillusioned. I used to reach absolute despair, I thought to myself, what should I live for? Is the purpose of life traveling and shopping in boutiques and owning a workshop, etc. Then I realized that kindness, friendship and love for life is above everything. Material and money are important, but with too much emphasis on them, you will reach emptiness and nothingness. But with spirituality and a new look at life, the concept of life became clear to me. My faith and special beliefs could save me from this abyss. In life, we need something to live for. Any factor that I feel will help me in the process of life so that I can more easily cope with intellectual challenges, I welcome it and the beliefs that I mentioned above. are from this category. I have come to the point that I have to try until I die, otherwise life becomes meaningless. Man should define and find out the purpose, why and what of life for himself. In other words, to know for what purpose it was created? Of course, we should not ignore the importance of spiritual behavior in knowing the role and determining the type of relationship of a person with it, and it can even be said that without this importance, a person cannot know himself.

The explanation is that with a view as described above, a spiritual person tries to create meaning in his daily life and this world by using his spiritual wisdom (Sutcliffe, 2003; 221). He thinks that being in pain and despair or finding himself in an unfavorable environment shows the human condition to be treatable. This statement is based on the treatment of this world or secular treatment. What we mean by secular here is that the recommended method has a test and result of this world. Peace here and now (real, not mental-illusory) is important. For this reason, the peace and salvation that is sought through spiritualism is a completely here and present salvation; that everyone can reach it.

The next category is health, well-being, activity and beauty. Entrepreneurs who had a spiritual vision considered it necessary and an important need for their health and vitality. People search for happiness and peace of mind through their culture and inner belief.

The fifth inferential category of the researcher is attention to the current life, which is considered as one of the foundations of secularism. Interview listeners had opinions about this, meaning the reliance of spirituality on the treatment of this world. The meaning of secular here means that the mentioned method has the test of this world. As mentioned: the peace of man here and now is important; It means that its verifiable result should be known in this world. For this reason, the salvation or the sense of liberation and redemption that is demanded through spirituality is a completely here and now salvation. These are goals that everyone can achieve. Health, well-being, activity and beauty, etc. are important so that people in this world are happy and can enjoy the blessings of life. And the last extracted category is spiritual therapy. Interviews of listeners stated that they overcome their problems through spiritual beliefs. One of the interviewees said:

"...when illness, disability and negative events that cause mental and physical weakness overcome me, it is spirituality that calms me down and removes bad feelings from me..."

3. SELECTIVE CODING, CENTRAL CATEGORY

After the open coding stage, it is time to arrange the obtained categories in the form of a resulting pattern or paradigm, around the central category in question (meaning of life). In the systematic and methodological model of Strauss and Corbin (which was put on the agenda in the first chapter), factors or conditions are divided into three categories: causal variables (conditions), contextual variables (conditions), and mediating variables (conditions). . Causal conditions are the direct effective factors; The background conditions are the factors that provide the required platform for the central category; And the intervening conditions are the factors that are involved in the creation of the central category in a general and indirect way.

4. DISCUSSION

One significant outcome is the identification of hidden beliefs, insights, and fundamental principles for social living within the inner and spiritual realm of the entrepreneurs being studied. Such dynamics inform the circuits of work and service that determine, manage, and advance their professional development. Entrepreneurs encounter difficulties and challenges in their work and professional lives, but their capacity for dynamic, practical, and creative resilience is rooted in the meaning they derive from life. In fact, individuals have been able to maintain their consistency and prosperity by adhering to their own personal values and lifestyles. With adequate cultural and administrative support and encouragement, it is natural that the region's urban society, including Arak as an important center of industry, will see a greater multiplication of diverse and creative examples added to its development process. They are traveling together on the same train. Thus, the concept of the meaning of life from the viewpoint of fully-formed entrepreneurs have significant strategic implications. Spirituality and personal life are important and concrete factors in the professional workspace, and not merely abstract and subjective matters outside the bounds of experience. Additionally, entrepreneurs prioritize their personal independence and identity and place great emphasis on building an infrastructure of supportive and empathetic communication with their colleagues. The warm and stable working environment is fostered by a compassionate and friendly relationship among colleagues, thus mitigating harmful alienation and loneliness. Cultural-normative relativism guides their approach, ensuring that individuals' personal and religious privacy is not violated.

In this regard, they take into account the spirit of cultural-normative relativism, which means that they do not interfere with the personal and religious privacy of individuals and have a free position. Therefore, many forces and human resources around them become familiar and intimate with them and benefit from their creative, innovative and innovative participation in any dynamic virtual and non-virtual communication. This point actually acts as a causal infrastructure in the scope of their activities; And it supports them in the context and path of work and life, and gives them dynamic stability.

From the evidence, the sayings and the unsaid in the field of interviews and entrepreneurs, it can be seen that mediating and contextual conditions are also used, and they more or less involve and express their functional requirements. Therefore, the mediating space and background elements should not be ignored. Among the most important ones, it should be mentioned: waves of globalization and media functions, age, level of technology and education, etc., whatever connection and awareness of new and efficient insights, methods and skills in the field of knowledge and scientific relations and technology increases with global information, the social intelligence and the professional intelligence of the entrepreneur are improved. has more; And it adapts and sometimes assembles many attitudes and ideas in terms of strategy and work and life methods in order to create new fields in technical, technical and skill work and service, and it is coordinated with the language of the world and has dynamic coherence. This discussion can be better understood and analyzed from the perspective of coherence paradigm - as well as Wittgenstein's linguistic symbology (which is very briefly presented in the second chapter). In addition, some sense of dead ends of culture and internal ideologies should also be considered. A Nissan Bidar, when faced with a dead end and negative encounters and cultural repressions and the crisis of not providing effective solutions, obviously thinks of new solutions, chooses new and relatively new ways and ideas that open up thinking and skills. and thus, strengthens and stabilizes itself. In this regard, you can find such concepts and references in the expressions of many observers and activists of the labor and economic society: familiarity with schools of thought and sports such as yoga - experiences of poverty in the family, the occurrence of an imposed war, the memory of the revolution and the spread of Islamic ideology. In the decades after the revolution, religious riots!

In this way, with such campaigns and challenges, we come to the story of the strategies that active and entrepreneurial people have adopted and implemented in their profession and lifestyle, including: - personal growth - individual satisfaction - transcending oneself Going - knowing yourself and God - cost analysis - reward - knowing others - helping others.

This means that they have a binding need to not stop seeking for their growth and development, to expand and open their inner and spiritual spaces so that they become more than just a tool and a toy, in fact, they are actors in their own work and life, from many lack of knowledge, illusions, high expectations from others, they cut off association with weak and incompetent people and go beyond to find new spiritual and skill strength every day, to

find special and creative resilience get. Therefore, they are able and with the analysis of their expenses they can find more successes and rewards and new signs for the development of their work and social and communication life in order to improve their innovative and independent knowledge and insight to many. Colleagues and peers also find the power to help and arrest.

In the end, what kind of estimate and important pattern can be reached. In the consequences part, they have pointed out the elegance and sincerity that can only be achieved by adopting such a mental and spiritual-temporal manifesto and spreading it unclaimed, which is adorned and decorated with such characteristics: independence-innovation-community and empathy. - Social responsibility - self-written.

In other words, if the entrepreneur does not reach the character and spirit of independence, he is helpless and dependent, he becomes disabled and weak; Therefore, he cannot become an entrepreneur.

If an entrepreneur is traditional and pure follower, does not have a creative and innovative spirit, he cannot become an entrepreneur and be successful in developing his career. Therefore, it is stagnant and worn out, and it disappears in a competitive environment.

If the entrepreneur does not have the appropriate communication language and does not prioritize this very important element in the regulation and consolidation of professional relationships with audiences, colleagues and customers, he will be isolated and placed in a very closed and one-sided environment; By blocking communication, it is not possible to obtain the necessary and expandable credibility and legitimacy. The loss of social and human legitimacy is equal to the annihilation and disappearance of the entrepreneur. Therefore, the most important field for the prosperity of entrepreneurship is to speak the same language with the forces of the work domain, especially the same language that leads to empathy in some cases, provides the field for cohesion and dynamic unity with high added value. In this way, taking care of the same language-empathy is the main thing that entrepreneurs actually put their work and life. Experience has shown that the more common language in mutual relations in the workplace decreases, as a result of understanding, trust, convergence and appreciation of human resources, division, dispersion, conflicts, suspicion and negativity increase; Therefore, there is no basis for productivity growth and development. Among these entrepreneurs, they attach great importance to reviving and promoting co-linguistics.

If the entrepreneur does not consider himself responsible in his work and the type of work and service, he will face failure and dead ends. From this point of view, the entrepreneur's spirit and ethics are highly committed to social and professional responsibility. The sense of responsibility actually makes people alert and commit to adhere to what they have set and claimed; Because if there is no stability, many plans and programs will fail and suffer from sometimes irreparable crises. Therefore, the sense of responsibility for the Hamavard entrepreneur is the same as the independence of his character and his creative and bold work without the need to rely on and depend on others. With this definition, it can be said with confidence that an entrepreneur is a self-aware person who does not use general words, whether popular or religious, such as destiny and fate, etc. He is an activist who always accepts the responsibility of his plan and program, idea and method with the amount of insight and knowledge he has in the lap of dynamic internal and trans-group and global communications and defends them intelligently in order to according to spiritual agreements and covenants. His beliefs and claims come to fruition, and he succeeds.

Again, this thesis has a contribution and role for the development of specialized knowledge and understanding. Because for many years, development thinkers have emphasized the role of macro variables such as monetary and banking strategies, but they have been oblivious to emotional variables such as beliefs, beliefs, and the moral-relational spirit of development officials. Few researchers who have studied micro variables and people's culture in the field of development have considered the role of spirituality as one of the important strategic aspects in this field. The main contribution of this research is to provide a sociological analysis in the dimensions of spirituality and its effects on entrepreneurs as a study paradigm. In this field, the experience shows that spirituality plays a major role in building and growing entrepreneurship, because new values are created in the concept of spirituality.

so that the intrinsic and real meaning of entrepreneurship uses values such as: creativity, risk-taking, innovation, wealth acquisition, perseverance, and reducing the fate and destiny of humans.

The end of the speech is to mention the personality traits of organizational entrepreneurs. An organizational entrepreneur wants freedom and access to resources, does not get tired of work, researches and evaluates about

himself, in the field of non-dependent administrative algebraic systems (matrix), and in interaction while being independent (not very optimistic), But he is optimistic about his power to overcome the system; A moderate risk-taker, and plays on the signs and symptoms of current success, values freedom to please his client and supervisor.

Declaration

We acknowledge that we used ChatGPT to enhance the academic writing of our manuscript while ensuring the originality and integrity of our work.

Transparency Statement

The data supporting this study are available upon reasonable request to the corresponding author, subject to ethical and confidentiality considerations.

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Declaration of Interest

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