Original Article

The Impact of Islamic Finance on Entrepreneurship for Sustainable Economic Development in Nigeria

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Abstract: This study aims to investigate how Islamic finance affects the growth of entrepreneurship for Nigeria's sustainable economic development. Face-to-face interviews served as the primary method of data gathering for the project, which adopted a social constructivist methodology. Four (4) public universities in northern Nigeria were chosen as the sample locations, and a sample size of 12 participants, including experts in Islamic finance, economic development, and entrepreneurship, were drawn from those institutions. The data collected from the participants were analysed using thematic and theoretical data interpretations. The study's findings indicate that Islamic finance tools such as the Mudarabah, Musharakah, Wakala, Qard al-Hasan, and Ijarah have a big impact on the growth of SMEs, microbusinesses, and entrepreneurship. The results also show that Islamic finance significantly affects socio-economic welfare, enhances household financing, economic goals, employment creation, recovers the capital requirements, promotes business operations, and stimulates sustainable economic development in Nigeria. Stakeholders, policymakers, Islamic bankers, Islamic economists, and businesspeople can all benefit practically from the study. The study suggests that Islamic finance may have an effect on entrepreneurship for sustainable economic growth, adding to the body of knowledge and the growing body of literature. The incorporation of Islamic finance, Islamic financing products, entrepreneurship, and sustainable economic growth makes this paper novel. It is quite different from the previous researches for its focus on the social constructivist worldview using both epistemological and ontological approaches, making it distinctive from the previous studies.

Keywords: Islamic finance, entrepreneurship development, sustainable economic development, Nigeria.

I. INTRODUCTION

Sustainable entrepreneurship development in the global world is one of the agitations for many nations. The advent of Islamic banking in the financial industry has the latent opportunity to realise entrepreneurship development for sustainable economic development worldwide (Shinkafi & Ali, 2018). The Sustainable Development Goals (SDGs) are a step up from the Millennium Development Goals (MDGs) and are intended to be achieved in a number of areas, including quality education, poverty eradication, hunger eradication, good health and well-being, water and sanitation, climate action, economic growth, industry, innovation and infrastructure, and collaboration to achieve a common goal, among others. A sustainable economy has a kind of interconnection with Islamic banking, entrepreneurship development, and sustainable economic development. The Islamic banking industry has effective connections with sustainable economic growth, industry and innovation, microeconomics and GDP to achieve sustainable economic development (Pratiwi, 2016). On the other hand, sustainable development has relevance and can expand the Islamic financial services industry (IFSI) with the focus on the financial intermediary energy of Islamic banks (Razinah, Hassan, & Salman, 2019). In addition to that, Islamic banks are advised to strengthen their strategies and pursue the rural areas for accomplishing sustainable economic development according to its set objectives (Pratiwi, 2016). Nevertheless, Islamic banking is different from conventional banking due to its capacity in providing real credit access and a more business-like approach in its dealings (Makarfi, 2014).

Conversely, the contribution of entrepreneurship and SMEs towards sustainable economic development has been a well-documented subject in many nations. For instance, entrepreneurship and SMEs in Nigeria covers a total of 96% of businesses representing about 90% of the manufacturing and industrial sector, which reliefs significantly in the creation of employment, mitigating rural-urban migration and generating revenue for the government (Lamido, 2014). In addition to that, it has the potential in promoting local production of goods and services by using local raw materials and thereby drop overdependence on developed economies (Lamido, 2014). Additionally, entrepreneurship is a means of creating income in any country. It increases employment possibilities and global living standards (Syahida & Amran, 2008). Furthermore, entrepreneurship is also a major substance for the development of the sustainable national economy. Thus, Islamic banking institutions played an
important role in aiding the Muslim entrepreneurs, generating employment, increasing the level of capital, and sustainable entrepreneurship activities among Muslim entrepreneurs to sustain their participation (Abdullah, Awang, Rahman, & Yahya, 2016). As a result, the goal of this study is to investigate how Islamic finance affects entrepreneurship for sustainable economic development in Nigeria and to pinpoint the potential strengths of Islamic financing products for this purpose.

A. Statement of the Problem

Entrepreneurship is one of the major sectors that cater for the alarming unemployment globally. Currently, there are visible waves of unemployment proliferation in Nigeria (Lamido, 2014). This technical hitch requires the financing of Islamic banks into the entrepreneurship sector to reduce the alarming level of unemployment. Secondly, there is a need for capital to enable the entrepreneurs to run their enterprises/SMEs effectively (Solaiman & Yasmin, 2012). There is a need for support and focus on Islamic micro-investments, which could have an impact on sustainability relating to socio-economic welfare, women entrepreneurship; and households (Zapalska & Wingrove-Haugland, 2013). In addition, Islamic banks and Islamic financial institutions (IFIs) have the potential impact to drive sustainable economic development (Zapalska & Wingrove-Haugland, 2013). Other major challenges that are facing the entrepreneurs/enterprises include a lack of proficiency in financial literacy, which trapped the people unaware of the Islamic banking impact toward sustainable entrepreneurship development. Additionally, it resulted in a growth in the number of unbanked people, which has a detrimental effect on financial inclusion and public perception of the Islamic banking industry (Shinkafi, Yahaya, & Sani, 2019).

Another challenge is the lack of entrepreneurship knowledge, skills and experience, which usually affects the sustainability of a business (Abdul-Rahman, 2010). Similarly, lacks knowledge and awareness on the technical functions of virtuous Islamic financing instruments such as Mudarabah, Musharakah, Qardul-Hasan, Murabahah, and Ijarah financing that can help the sustainability micro-entrepreneurs to progress, manage and ensure capital needs, support the potential micro-entrepreneurs and the poor; and satisfy the risk-sharing needs of the micro-entrepreneurs Abdul-Rahman (2010). Thus, in addressing these challenges Islamic banking and finance industry could offer a significant impact on entrepreneurship for sustainable socio-economic development using Islamic financing products without charging interest (Abdul-Rahman, 2010). Consequently, this study has an impact on the Nigerian society for it is unbecoming an abode of poverty due to a pathetic entrepreneurship level that requires the support of Islamic finance. Thus, Islamic finance has the potential to rejuvenate and facilitate the entrepreneurship sector; and could reduce the economic liability among the entrepreneurs through access to capital; generate employment; and achieve overall sustainable economic development in the country.

B. Research Questions
The following research questions are addressed in the study:
1. How can Islamic financing support entrepreneurship for long-term economic growth?
2. What is the potential strength of Islamic financing products on entrepreneurship development for sustainable economic development?

C. Objectives of the Study
The following goals served as the study's foundation:
1. To investigate how Islamic finance affects the growth of entrepreneurship for Nigeria's sustainable economic development
2. To highlight the impact of Islamic financing solutions on the growth of entrepreneurship and long-term economic development in Nigeria.

II. LITERATURE REVIEW

Entrepreneurship, according to Syahida and Amran (2008), is an income-generating activity that boosts employment prospects and enhances a country's standard of life. Abdullah et al. (2016) reveal that Islamic banks occupy a significant part in serving Muslim entrepreneurs. The importance of entrepreneurship in promoting sustainable economic growth and development in countries with a predominately Muslim population is also examined by Zapalska and Wingrove-Haugland (2013). According to the study's conclusions, developing a new class of micro-entrepreneurs and fostering affluence should become crucial components of Muslim countries' sustained economic growth and development. The authors recommended the development of potential micro-finance instruments that are companionable with Islamic economic principles such as micro-investments such as Mudarabah should be the main target rather than micro-loans (Zapalska & Wingrove-Haugland, 2013). According to Zapalska and Wingrove-Haugland (2013), using micro-investments to encourage entrepreneurship helps to contribute to the welfare growth of Islamic economies generally, hence supporting sustainable economic development. In addition, Kayed and Hassan (2010) discovered that Saudi businesspeople distinguish themselves as devout Muslims and view running a successful business as a religious and economic duty envisioned to generate halal (lawful) income to run their financial obligations and contribute to the falah (well-being) of the Muslim Ummah (nation) both now and in the afterlife.
Similarly, Salehi, Hematfar, and Khatiri (2011) show that private banks in Iran have a higher tendency than own-state banks to foster entrepreneurship.

Furthermore, Abdul-Rahman (2010) views that Islamic finance deals with several righteous schemes and instruments that can progress and advance the drive of the Islamic microfinance system. Reasonably, Qardul-Hasan, Murabahah, and Ijarah patterns are ascetically easy to manage and ensure capital needs through (Qardul-Hasan), equipment (Murabahah) and leased equipment (Ijarah) for potential micro-entrepreneurs and the poor. According to the author, participatory programmes like Mudarabah and Musharakah may have an impact on microfinance decisions because they can meet the microentrepreneurs' needs for risk sharing (Abdul-Rahman, 2010). Thus, through its appropriate financing solutions without charging interest, Islamic finance provides and significantly contributes to the achieving of sustainable socio-economic development of the poor and micro-entrepreneurs. Hudawi (2014) gracefully indicates that the foundation of interest-free microfinancial institutions is based on justice and equity, with an emphasis on the welfare of the underprivileged, particularly in rural communities. Due to the fact that it provides small loans to people looking to start a small business or work for themselves and secure a sustainable future, it has a significant impact on the next generation. With capital and sweat equity, interest-free microfinancial institutions are given the chance to change the lives of the underprivileged, peasant farmers, and villagers.

In his work, Nwachukwu (2012) shows that SMEs are significant and vital in the growth and development strategies of many economics globally. The author added that Nigerian government and economic development experts identify SMEs as the foremost machine in endorsing private sector development and partnership, employment generation, poverty reduction and meaningfully increasing the living standard of people. This means that SMEs and entrepreneurship have a principal position for realising equitable and sustainable industrial diversification, high level of productivity, value-added, and share of employment, offer domestic capital formation, and contribution to GDP. Besides that, Solaiman and Yasmin (2012) view that Islamic bank tends to afford the capital to entrepreneurs against the risk and uncertainty besides a plan for supporting SMEs, small business development scheme that motivates entrepreneurs.

As well, Zapalska and Wingrove-Haugland (2013) found that in the Islamic economic system of entrepreneurship stimulates sustainable economic growth and development. The authors argue that Muslim nations can achieve prosperity through micro-entrepreneurship by creating enabling micro-financing instruments such as micro-investments. Lastly, Lamido (2014) reveals that the Islamic banking sector has the potential of promoting entrepreneurship and SMEs through Mudarabah and equity financing thereby turning away their attention from the quick-fix approach to banking especially easy profits from Murabahah financing. This assertion was further supported by Yahaya, Shinkafi, and Haji-Othman (2020) that the most important and purest Islamic bank equity-based products are Musharakah and Mudarabah modes of financing. These two items are regarded as the two cornerstones of Islamic finance and the preferred sources of funding for Islamic businesspeople and investors.

A) Concept of Entrepreneurship Development in Islam

Conceptually, entrepreneurship in Islam is seen as part of Islamic religion, that is why Islam is regarded as an “entrepreneurial religion” (Kayed & Hassan, 2010). Entrepreneurship participation from the Islamic outlook is obedience to the divine commandment and an act of worship (Ibadah). In Islam, several names were attributed to entrepreneurship such as Tijarah (business), Bay (trade), Fadhalullah (bounties of Allah) and Aqd plural Uqad, which implies promises or contracts (Shinkafi & Ali, 2018). The principles of the Islamic economic system permits business and prohibit interest; therefore, Muslim entrepreneurs should evade eating up properties unjustly among themselves except that there is a trade among them (Shinkafi & Ali, 2018). A search of halal is an obligation be it in the sea for the exploration of bounties of Allah. After the prayer, Allah continued to encourage people on land as well as in the sea (Shinkafi & Ali, 2018). Due to their universal characteristics that transcend social, ethnic, geographic, cultural, and spiritual origins, Muslim entrepreneurs differ from those in the west (Abdul-Hamid & Sa’ari, 2011). So, entrepreneurship is a subset of Islamic trade and economics. According to Faizal, Ridhwan, and Kalsom (2013), entrepreneurship is the “search of opportunity away from the resource organised.” Most people agree that business owners are the "main movers of the universal economy" (Al-Shaikh, 2013). Therefore, the government and individual entrepreneurs were crucial to the development of entrepreneurship in every society (Kayed & Hassan, 2010).

Given the above, therefore, entrepreneurship is an integral voice of the Islamic economy; this implies that it must comply with the dictate of Islamic sources of Shari’ah (Qur’an and Hadith). These sources of Islamic law identify some entrepreneurial ethics that involve Sidiq (truthfulness), Amanah (trustworthiness), Ikhasa (sincerity), Akhlaq (morality) etc. Islamically, an entrepreneur is a Khalifatullah alal ard (vicegerent of Allah on the earth) as mentioned in the book of Allah (Qur’an: 2:30); and the business activities must consider by him as an act of Ibadah (worship) and expected to discharge his entrepreneurial activities and responsibilities with the goodness of character and virtue.
III. RESEARCH METHODOLOGY

Using a social constructivist qualitative methodology, this study employed face-to-face interviews as a method of data gathering (Creswell, 2007a, 2007b, 2014). The study recruited participants from the academics that comprises Islamic banking experts, entrepreneurship experts, and economic development experts intending to obtain better information from the participants’ responses. The recruitment of these classes of experts is to ascertain the appropriate Islamic financing products worthy for entrepreneurship development, identify the impact of financing businesses from Islamic banks, the benefit of entrepreneurs, SMEs, and sustainable economic development. These participants were chosen based on their professionalism, expertise, relevancy, ability to reply to the prepared questions, and willingness to participate in the interview. A total of 12 people were included, and they were randomly separated into 3 categories, with 4 participants in each. Onwuegbuzie and Leech (2007) findings that small sample sizes are frequently used in qualitative research are strongly supported because of their capacity to gauge the generalisation of the researcher. Similarly, Guest et al. (2006) advises a sample of six to twelve participants as sufficient and adequate for the useful development of meaningful interpretations. Earlier, Sandelowski (1995) guided that in qualitative research sampling size should be neither too little nor excessively heavy to make it difficult for achieving the data. Thus, the selection of sampling size for this study was inspired by Guest et al. (2006) and Onwuegbuzie and Leech (2007) to achieve the adequacy and the meaning of the phenomenon, productivity of the data, and varied and in-depth data obtained from the respondents. The information gathered from the participants was coded, transcribed, edited, reported, and analysed according to the need of this study. The data was analysed using thematic analysis and theoretical data explanation that was obtained from the participants using the guide of (Ozkan, 2004). The study discussed the major findings to ensure the attainment of research objectives and determined the successful answer to the prevailing research questions.

IV. PRESENTATION AND ANALYSIS OF DATA

A) Demographic data of the Participants

This segment offers the demographic data of the participants according to age, sex, educational qualification, occupation and affiliation. The table below presents the distribution of respondents by Nigerian universities.

<table>
<thead>
<tr>
<th>S/No</th>
<th>Participants</th>
<th>Sex</th>
<th>Age</th>
<th>Occupation</th>
<th>Qualification</th>
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<tbody>
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<td>1.</td>
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<td>L</td>
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<td>3.</td>
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<td>4.</td>
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<td>7.</td>
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<td>PT: 8</td>
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<td>10.</td>
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<td>11.</td>
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<td>L</td>
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<td>12.</td>
<td>PT: 12</td>
<td>M</td>
<td>58</td>
<td>L</td>
<td>Ph.D.</td>
</tr>
</tbody>
</table>

Keys: PT= Participant; M=Male; F=Female; L=Lecturer

B) Data Presentation, Analysis and Interpretation

In this section, we provided evidence of the data that resulted from participant responses and provided an interpretation of the data in line with that evidence. The study of all the data produced three main themes. The potential of Islamic finance on the growth of entrepreneurship, the impact of Islamic financing products on the growth of entrepreneurship, and the influence of Islamic finance on entrepreneurship for long-term economic development in Nigeria are these three main themes. These themes emerged out of consideration of the frequent wordings of the participants that involve the main ideas and subthemes. The analysis and interpretation of data were supported with theoretical data explanations.

C) The Potential of Islamic Finance on Entrepreneurship Development

The results from the responses of the participants show that Islamic banking has provided chances for many entrepreneurs and enterprises thereby improving entrepreneurial activities, and encouraging the development of entrepreneurs and enterprises. It stimulates entrepreneurship and enhances the change toward entrepreneurship and industrialisation. Similarly, entrepreneurship is a source of income generation, sustainable economic growth and development, creating job opportunities, and a way of raising the living standards of people. The Islamic banking institution has focused on
financing/loans, Islamic investment accounts, services, and trade facilities are available paths of financing entrepreneurship activities for the intending entrepreneurs. It has the potential in financing business development, business centres, and individual business owners, SMEs, and entrepreneurs and enterprises. Thus, the significant responses that emerged from the participants' interviews on entrepreneurship development concentrated on the above theme that relates to the potential of Islamic finance on entrepreneurship development. In this respect, one of the participants stated:

**Islamic finance has influence in various aspects that include entrepreneurship activities, investment, stimulating trading, and consequently, Islamic banks have many benefits, particularly in protecting the risk of individual and corporate businesses. Islamic banking has the promise of promoting sustainable economic growth and development, provision of employment to our young graduates, enhances entrepreneurship development, investment, and saving opportunities. This means that Islamic banks and IFIs have the capability in supporting enterprises and small and medium businesses through it is pertinent financing products that are good in serving programs that are valuable for humanity and human society (PT: 7 and 11).**

The above data established that Islamic finance has a strong influence on the subject of entrepreneurship, trading, investment, and business activities. In addition to that, Islamic banking can promote entrepreneurship development and small and medium-scale business in Nigeria. Similarly, one of the participants believes that with the investment fund, guarantee, and products, Islamic banks have the potential to support SMEs, entrepreneurs, micro-services, and businesses. Another participant expresses himself in the following wordings:

**Islamic banks have investment funds and have the guarantee and ability to do their best especially regarding the promotion of SMEs and entrepreneurs. Affirmatively, this depends on the ecosystem and the concentration of each Islamic bank. They also have investment funds, so they give the guarantee; they do their best to ensure that nothing happens regarding the investments of their clients. Some Islamic financing products are generally favourable to entrepreneurs and even the ecosystem of Islamic banking business. The products are favourable in terms of expanding micro-services. There is always innovation in Islamic banks, therefore, entrepreneurs can only show determination and willingness to reap its benefits (PT: 8).**

Likewise, another participant noted that:

**Islamic finance has possibilities for entrepreneurship development; you see that in terms of supporting the people especially those who need financing to move forward in their market production or desire the support to satisfy their capital needs, Islamic finance is an answer to that quest especially for entrepreneurs and enterprises. There are certain Islamic financial institutions (IFIs) that are specifically designed to support entrepreneurship and entrepreneurs. For instance, this happens in Malaysia, we hope it to be available here in Nigeria and beyond. Usually, these IFIs offer training and established entrepreneurs with experience, while they experience a record of accomplishment in finance and industries, they gathered themselves, and they are looking for entrepreneurs, promising companies, or entrepreneurs with experience and skills. They will present the idea to them and finance them with the capital to do their business. They have the major potential to offer capital, they cater for supporting entrepreneurs with new skills, they have new ideas, they came and present their ideas, and then give them necessary financing (PT: 6 and 12).**

The above response from the responses of the participants shows that Islamic finance has possibilities towards supporting entrepreneurs that need financing; moving market production forward, and satisfying the needs of capital for entrepreneurs and enterprises. In addition to that, the Islamic financing industry usually searches for entrepreneurs and promising companies with experience and skills to offer them financing and capital to do their business. Thus, Islamic banks and IFIs have the potential to offer capital and cater for the needs of entrepreneurs with new skills and novel ideas to move forward.

**D) The Role of Islamic financing products on Entrepreneurship Development**

Regarding the role of Islamic financing products on entrepreneurship development, the data that emerged from the responses of participants indicate that Islamic financing products such as Mudarabah, Wakalah, Musharakah and Qard al-Hasan play an essential role in stimulating SMEs, business financing, financial support for individual and enterprises, and offer skill acquisition programmes, and stimulating entrepreneurship development in Nigeria. In this regard, one of the participants ascertained that:

*Generally, the Islamic economic system encourages Muslims to engage in entrepreneurship development activities. That is why Islamic banking has it own different modes of financing from the conventional banks. One of the significant approaches of the Islamic finance system is realising the aspects of entrepreneurship*
development. The key agents among the Islamic financing products involve Mudarabah, Wakalah, Musharakah, and Qard al-Hasan modes of financing. In addition to that, SMEs would likely derive benefit from the Islamic banking modes of financing in the required areas of their choices (PT: 10).

Correspondingly, another participant affirms that Islamic financing products in operation by the Islamic banks are good for entrepreneurship development in Nigeria in the following wordings:

If you mean entrepreneurship, you mean how they (Islamic banks) support entrepreneurship development to achieve sustainable economic development. They (Islamic banks) exist with a strong ability to support entrepreneurship for sustainable economic development around the globe and particularly in Nigeria, and it seems like it offers some Islamic financing products that are good for entrepreneurship, for example, Mudarabah or Musharakah are good for entrepreneurship. So, how helpful it is? It promotes human welfare in terms of entrepreneurship, provides employment and reduces poverty. It develops the Islamic banking system in terms of entrepreneurship and enterprises. Likely, we can say there are Islamic micro-financing banks that have the potential to support Islamic micro-investment and micro investors. Thus, Islamic banks generally touch the lives of people in terms of entrepreneurship and enterprises (PT: 2).

The above results that emerged from the responses of the participant’s show those Islamic financing products are good for entrepreneurship development. Modes of financing such as Mudarabah or Musharakah are good and helpful for entrepreneurship development. It lays a foundation for achieving economic objectives, human welfare in terms of entrepreneurship, employment generation, and reduces poverty. Islamic micro-financing banks also support Islamic micro-investigation and micro investors. However, in their response, some participants responded that:

I do not think that supporting entrepreneurship development was the whole purpose for the creation of the Islamic banking business. However, if you are referring to the operations, products, or services of the Islamic banks, and the way it benefits the entrepreneur; this rest on the type of Islamic banking products to intended to achieve sustainable entrepreneurship development. What I know in terms of products is the existence of Musharakah, and Wakalah, yeah; Mudarabah is also there between the Islamic bank and entrepreneur. Nevertheless, our main argument is perhaps we created the eco-system indirectly (PT: 3).

Additionally, one of the participants noted that:

In my own opinion, using applicable Islamic financing products such as Mudarabah and Musharakah by the emerging system in Nigeria can help the boom of entrepreneurship development. These relevant financing products like Mudarabah, Qard al-Hasan, and Musharakah should strictly comply with the Shari’ah principles. Other Shari’ah-compliant initiatives are likely to play a healthier role in motivating small and medium-scale enterprises and entrepreneurship development in Nigeria by the system (PT: 1).

The above responses establish that Islamic financing products such as Mudarabah, Musharakah, and Qard al-Hasan modes of financing are considered as the best alternative products in stimulating SMEs and entrepreneurship development in Nigeria.

E) Impact of Islamic Finance on Entrepreneurship for Sustainable Economic Development

The information gleaned from participant replies shows that Islamic finance, particularly banking and IFIs, have a major impact on the socioeconomic welfare of the entrepreneurs, enhance household financing, create jobs, and support sustainable economic development. One of the participants stated this regarding:

Islamic banking can provide adequate financial support to the youth and women entrepreneurs afford skill acquisition programmes that are good for a small business development scheme and all kinds of entrepreneurship programs. Financing support for SMEs by the Islamic banks and IFIs could aid in accomplishing entrepreneurship development, which in return creates an avenue for employment generation, business initiatives, industrial innovations, self-reliance, micro-investment, and income generation of the household (PT: 5).

Another response that emerged from the interview responses reveal that Islamic banks and IFIs have the potential to not only support entrepreneurs and enterprises; but also have the latent to look into the area of entrepreneurship through soft loans, tax incentives, and making the loan available to entrepreneurs and enterprises. In this regard, the wordings of the participant followed thus:
Entrepreneurship is a good area to look at. Employment from the organized sector is always a big issue, but nobody stops someone to be an entrepreneur. SMEs are good areas where there is a possible solution coming forward and for Islamic banks and finance to look into this opportunity and to invest into these sectors evidencing soft loans, given more tax incentives, and making the loan available to this sector particularly to entrepreneurs and enterprises (PT: 4).

Lastly, on the matter of business financing, one of the participants offered:

Well, the role of Islamic banking in stimulating entrepreneurship development could look through business financing in the sense of promoting partnership and the Mudarabah aspect of financing and other products of the relevant offering. It can also contribute to business financing especially small scale and medium enterprises (PT: 9).

The report on business financing above indicates that supporting entrepreneurship and SMEs by the Islamic banks through the promotion of partnership and Mudarabah can support the realisation of entrepreneurship development in particular, which in turn supports the overall sustainable economic development in Nigeria. The significant outcome on entrepreneurship development shows that the Islamic banking system has the potential to promote entrepreneurship activities, investment promotion, stimulating trading, and consequently, individual and corporate businesses.

V. DISCUSSION OF MAJOR FINDINGS

These reports from the participants above reveal that Islamic financing products such as Mudarabah, Wakalah, Musharakah and Qard al-Hasan play a pivotal role in stimulating small and medium-scale enterprises, financial support for enterprises, and skill acquisition programmes, and entrepreneurship development in Nigeria. This outcome is supported by the view of Syahida and Amran (2008) that entrepreneurship is an income-generating activity in any nation, creates job opportunities, and raises the living standards of people, and is one of the major substances for the development of the economy. The results further show that Islamic micro-financing banks have the potential to support entrepreneurs and enterprises. This is in line with the assessment of Zapalska and Wingrove-Haugland (2013) that the development of micro-finance instruments that are compatible with Islamic economic principles, such as micro-investments could stimulate entrepreneurship activities and entrepreneurs.

In addition to that, the responses from the respondents further reveal that Islamic financing products are favourable to entrepreneurs in satisfying their capital needs, Islamic banking business, and favourable in terms of expanding micro-financing services and allowing innovation to thrive in Islamic banks. This outcome coincided with the opinion of Solaiman and Yasmin (2012) that Islamic banks have a tendency to afford the capital to entrepreneurs against the risk and uncertainty besides a plan for supporting entrepreneurship development. It also funds small business development scheme that motivates entrepreneurs (Solaiman & Yasmin, 2012). Still, Makarfi (2014) that Islamic banking has the capacity to provide effective credit access and a more business-like approach in its dealings. Moreover, Thus, Lamido (2014) exposed that Mudarabah mode of financing can be very relevant in the direction of entrepreneurship development, hence, Islamic banks can emphasise on equity financing and turn away from the quick-fix approach to banking where the entire consideration is on an informal profit from Murabahah financing.

Furthermore, the outcome of the study from the responses of the respondents exposed that, Islamic banks have potential impact to contribute to socio-economic welfare promotion of the entrepreneurs, improve household financing, provide employment and job opportunities, and promote sustainable economic development. This is in harmony with the view Lamido (2014) further confirmed that, besides the human welfare, Islamic banks can help in employment generation through entrepreneurship by promoting SMEs, particularly in northern Nigeria. Lastly, Mizanur-Rahman (2014) supported that Islamic banks can stimulate the infrastructural growth of equity financing by leveraging the productive potential of entrepreneurship development and SMEs, generating employment especially for youth, enhancing financial inclusion through microfinance, and enhance prospects for balanced global growth, development, and shared prosperity.

VI. SUMMARY OF THE MAJOR FINDINGS

The findings of this research summarise the following outcomes:

1. The growth of entrepreneurship in the nation may be significantly impacted by Islamic finance. This is because; Islamic banks and IFIs are agents that stimulate entrepreneurship thereby promoting sustainable economic development in Nigeria.

2. The findings of the study show that Islamic financing products such as Mudarabah, Musharakah, Wakala, Qard al-Hasan and Ijarah have a significant impact on micro-entrepreneurs, micro-investment, SMEs, and entrepreneurship development.
3. The study's findings also show that Islamic finance, particularly banking and IFIs, significantly affects entrepreneurs' socioeconomic welfare, enhances household financing, creates employment possibilities, and fosters sustainable economic development. Therefore, the development of entrepreneurship for Nigeria's sustainable economic development can be supported by the Islamic finance sector.

VII. CONCLUSION

This study examines the impact of Islamic finance on entrepreneurship for sustainable economic development in Nigeria. The findings reveal that Islamic financing products such as Murarabah, Musharakah, Wakala, Qard al-Hasan, and Ijarah have a significant impact on micro-entrepreneurs, micro-investment, SMEs, and entrepreneurship development. The results also show that Islamic finance significantly affects socio-economic welfare, enhances household financing, economic goals, employment creation, recovers the capital requirements, promotes business operations, and stimulates sustainable economic development in Nigeria. The study concludes that Islamic finance has potential for entrepreneurship development and can motivate sustainable economic development in Nigeria. Thus, for Nigeria to achieve sustainable economic development through Islamic finance, more focus is required in the area of investment strategies, entrepreneurship development, and financial support to suit the needs of the entrepreneurial industry. These types of support are essential to the overall success of the Islamic finance industry in Nigeria, which in turn promotes further sustainable economic development.

VIII. REFERENCES