John James Cater, Veland Ramadani, Leo-Paul Dana

9 Family Business and Work Spirituality and Religion

Introduction

The purpose of this chapter is to review the influences of spirituality and religious values within the field of family business studies. We reviewed 26 articles, exploring the exemplary contributions that exist within this emerging research area. We noted outstanding achievements in this sub-field from 2007 to 2020. Then, we discuss the current standing of the research area and provide a foundation for further research.

Family businesses are the most common form of business organization throughout the world today (Astrachan & Shanker, 2003; Kellermanns, 2013). In most countries worldwide, family businesses produce over half of the GDP, provide over half of the private sector jobs, and comprise over 70 percent of all business entities (European Family Businesses, 2020). The field of spirituality and religion has experienced tremendous growth in interest among management scholars since the 1980s (Tracey, 2012). Entrepreneurship scholars have long recognized the significance of religious values as drivers of new venture creation (Balog et al., 2014; Dana, 2009). Within the narrower field of family business studies, only recently have scholars noted the close connection between family business and the development of spirituality and religion in the work-place (Neal & Vallejo, 2008). The purpose of this chapter is to review the influence of spirituality and religion within the field of family business studies.

Spirituality and religious values contribute to the building of ethical values within family firms (Astrachan et al., 2020). To provide clarity for this review, we offer definitions for the terms: “spirituality,” “religion,” and “family business.” The management literature has offered many definitions of spirituality. Still, the following is succinct: spirituality refers to a relationship with a higher power or being that affects the intentions and actions we take in this world and is individualized (Fry, 2003). In this sense, spirituality transcends the tenets and principles of any one religion; moreover, religion is institutionalized and is associated with specific doctrine, shared beliefs, and agreed-upon practices (Madison & Kellermanns, 2013). The founders of family firms may seek to instill values embedded in their religion (Abdelgawad & Zahra, 2020; Kidwell et al., 2012). In a broader sense, religion may be viewed as a depository of values. The values disseminated by a religion may influence beliefs that affect business practices throughout a society, even among those who may not adhere to the religion (Dana, 2009). A working definition of family firm is a “business governed and managed to shape and pursue the vision of the

business held by a dominant coalition controlled by members of the same family or a small number of families in a manner that is potentially sustainable across generations of the family or families” (Chua et al., 1999, p. 25).

Review Method

This review focused on relevant empirical articles that examined the interrelationships of family business, spirituality, and religious values from 2007 to 2020. We begin the review with seminal works by Dana (2007) on religious values in family firms and Neal and Vallejo (2008)

on spirituality in family businesses and to continue the review to the present. We searched extensively across the literature with numerous targeted searches for “family firm” or “family business” and “religion” and “spirituality.” Notably, we found that the three journals exclusively dedicated to family business studies (*Family Business Review*, *Journal of Family Business Strategy*, and *Journal of Family Business Management*) were just beginning to recognize the importance of spirituality and religion to the study of family business. These journals yielded only two articles for this review. Two special issues dedicated to spirituality and religion in family firms, one by the *Journal of Management, Spirituality & Religion* in 2013, and the other by the *Journal of Business Ethics* in 2020, provided many of the articles in this review. In total, eleven articles on family business and spirituality or religion appeared in the *Journal of Business Ethics*, seven in the *Journal of Management, Spirituality & Religion*, one in *Enterprises et Histoire*, one in *Family Business Review*, one in the *Journal of Family Business Management*, one in the *Journal of Corporate Finance*, one in the *Journal of Enterprising Communities: People and Places in the Global Economy*, one in the *Journal of Biblical Integration in Business*, and one in *Quality and Quantity*. In Table 9.1, we display some key descriptive characteristics of the studies included in the review. We specify three major article types, half a dozen investigative methods, and various sample sizes. The leading construct examined was religious values, with studies of spirituality representing the second construct. All of the major religions in the world were included either in single denomination or multiple religion studies. Articles focused on the effect of religious values in family firms on philanthropic activities, firm performance, leadership, and commitment to the organization. Studies of spiritual values in family firms considered forms of firm commitment and business performance.

In Table 9.2, we provide a summary of each selected article and include the authors’ names and year of publication. We explain the research focus, study design, and key findings for each of the 26 articles included in the study. In the remainder of this chapter, we study the five articles on spirituality in family firms, analyze the 21 articles on religion in family firms, and then provide insights for future research.

Table 9.1: Key characteristics of studies.

Article type	Qualitative	13
	Quantitative	8
	Conceptual	5
Investigative method	Survey	5
	Archival/Database	3
	Interview	1
	Case study	11
	Ethnography	1
	Conceptual	5
Sample size	Less than 100	13
	Greater than 100	8
	Not specified	5
Construct examined	Religion	21
	Spirituality	5
Specific denomination	Not specified	8
	Multiple religions identified	6
	Christian	8
	Muslim	3
	Hindu	1
Research focus	Spiritual values	-> FF commitment, OCBs, trust, performance
	Religious values	-> F.F. performance, business outcomes (profit)
	Religious values	-> F.F. values, leadership, political involvement, strategic renewal, goals
	Religious values	-> FF commitment
	Religious values	-> FF CSR, philanthropy, stewardship

Table 9.2: Summary of the research on family business and spirituality and family business and religion (in chronological order).

Article	Research Focus	Study Design	Key Findings
Neal & Vallejo (2008)	Family firm values > Spiritual values	Qualitative – Two case studies of family firms, one in Spain, one in Canada, becoming Spiritual firms Religion was not specified	Family firms possess cultural characteristics that stimulate the development of spirituality in the work-place more than those of non-family firms.
Madison & Kellermanns (2013)	Spiritual values > Organizational citizenship behaviors	Quantitative – Survey of 139 US family firm leaders (69 dyads) Religion was not specified	Strong support for the relationship between spiritual leadership and OCB. This relationship becomes stronger when the follower is a family member
Mitchell, Robinson, Marin, Lee, & Randolph (2013)	Spiritual values > Firm governance and performance	Conceptual – U.S. family firms Religion was not specified	The extent to which a firm develops and maintains work-place spirituality can have both positive and negative consequences on firm governance and performance.
Dede & Ayranci (2014)	Spiritual values > altruism and trust	Quantitative – 250 surveys in family firms in Turkey (Muslim)	Spiritual leadership is suitable for family businesses because intra-family altruism and trust can be related to spiritual leadership.
Tabor, Madison, Marler, & Kellermanns (2020)	Spiritual values > organizational commitment	Quantitative – A Survey of 231 US respondents matched within 77 family firms; religion was not specified.	Organizational commitment is enhanced by spiritual leadership. While spiritual leadership positively affects family employees, it negatively affects non-family employees experiencing high work-family conflict.
Dana (2007)	Religious values > Family business performance	Qualitative – Ethnography of Amish family farm in Lancaster County, PA in the U.S. A Protestant Christian Sect	The primary motive of family firm self-employment among the Amish is neither profit nor prestige, but rather the maintenance of cultural values, separately from mainstream society, to emphasize humility over pride.

Table 9.2 (continued)

Article	Research Focus	Study Design	Key Findings
Discua Cruz (2013)	Religious values > Firm performance	Conceptual – United Kingdom, Christian	Agency problems are more likely to be minimized when principal (owners) and agents (managers, employees) share the Christian faith. Compared to secular counterparts, stewardship principles in Christian family businesses are more likely to be reflected in communal activity.
Fang, Randolph, Chrisman, & Barnett (2013)	Religious values > Firm performance	Conceptual – US family firms, religion not specified	Religiosity may influence a family firm's relationship with its stakeholders and its economic and non-economic performance.
Litz (2013)	Family firm values < Religious values	Qualitative – One case study of a U.S. family firm (Nominal Catholic) in organized crime	Family organizations can possess specific characteristics that discourage religious values. Religious (Christian) conversion can lead to an organizational exit for a family member.
Paterson, Specht, & Duchon (2013)	Religious values > Family values in the family business	Qualitative – 12 interviews with U.S. family firms (5 different religious affiliations)	Religious beliefs are an essential factor in determining family values, which are reflected in the family business.
Sorenson (2013)	Religious values > Family business values	Qualitative – One case study of a U.S. family firm	A theoretical model on how moral and social values based on Catholic beliefs become embedded in the family business.
Yusof, Nor, & Hoopes (2014)	Religious values > CSR	Qualitative-One case study of an Islamic Malaysian family firm	By maintaining virtuous habits based on Islamic principles, the family business has avoided the equally unrealistic notions that CSR must be entirely selfless or entirely strategic to be legitimate.

Table 9.2 (continued)

Article	Research Focus	Study Design	Key Findings
Jiang, Jiang, Kim, & Zhang (2015)	Religious values > Lower risk-taking	Quantitative- 4159 surveys of database Chinese family firms, including Buddhists, Taoists, Christians, Muslims, and those with “no beliefs.”	Firms with religious founders have lower leverage. Religious entrepreneurs have less risk than other firms. Firms founded by adherents of Western religions have low risk.
Ramadani, Dana, Ratten, & Tahiri (2015)	Religious values > Firm performance	Conceptual-Islamic business success	Islamic principles encourage entrepreneurship and business and ethics
Du (2017)	Religious values > Political involvement, but are moderated by corporate philanthropy	Quantitative – 2779 surveys of database Chinese family firms. Buddhists, Taoists, Protestants, Catholics, and Muslims	Religious belief is significantly positively associated with the likelihood of political involvement. Corporate philanthropy attenuates the positive association between religious belief and political involvement.
Wong, Smith, & Popp (2018)	Religious values > Firm performance	Qualitative – One case study of a British Christian family firm	Evangelical Protestant faith allowed the family firm founded in 1858 to engage successfully in international trade in the British Empire until 2016.
Abdelgawad & Zahra (2020)	Religious values > Strategic renewal	Conceptual – Religion is not specified.	Religious identity, insular or pluralistic, determines family firms’ spiritual capital, influencing strategic renewal activities such as conflict resolution and resource allocation.
Barbera, Shi, Agarwal, & Edwards (2020)	Religious values > family cohesion and positive business outcomes	Qualitative – One case study of a U.S. Catholic family firm	Religious values facilitated a closer, more cohesive family unit and were manifested in the leadership style, which led to positive outcomes for the business.

Table 9.2 (continued)

Article	Research Focus	Study Design	Key Findings
Bhatnagar, Sharma, & Ramachandran (2020)	Religious values > family firm philanthropy	Qualitative – 14 case studies of Indian Hindu family firms	Two fundamental spiritual beliefs of dharma (duty towards society) and karma (right to action without expectation of rewards) instill a duty-bound giving culture in Hindus. However, the strength of each belief varies in controlling families.
Carradus, Zozimo, & Discua Cruz (2020)	Religious values > organizational stewardship	Qualitative – Six autobiographies of US Christian family business leaders.	Stewardship originates from the founder/leader's relationship with God, shaping the development and diffusion of stewardship based on faith-led organizational practices in family businesses.
Dieleman & Koning (2020)	Religious values > Ethical values -the identity of the family firm	Qualitative – One case study of a Malaysian Christian family business leader	Family business leaders can instill new religious values in family firms, which were not part of the founding principles. The values underpinning identity work arise from multiple sources, including religion.
Fathallah, Sidani, & Khalil (2020)	Religious values > Ethical behaviors	Qualitative – 13 case studies of Lebanese family firms (six Muslim and seven Christian;	Recognizes the influence of religious beliefs on the ethical behaviors of family firms. CFF and MFF drew differently on religion and family logic. CFF drew relatively more strongly on the family logic, while MFF drew more strongly on religion.

Table 9.2 (continued)

Article	Research Focus	Study Design	Key Findings
Kavas, Jarzabkowski, & Nigam (2020)	Religious values > Business activities	Qualitative – Two case studies of Turkish Muslim family firms	Religious values influence business activities through three mechanisms: (1) the family imports religious practices as business practices; (2) the family adheres to religious values as a rationale for business actions; and (3) religious values define business taboos (the evil eye) to avoid violating them.
Maung, Miller, Tang, & Xu (2020)	Religious values > CSR Charitable donations	Quantitative – Archival Survey data of 269 US family firm CEOs, Primarily Protestant Christians, some Jewish and some Hindu CEOs	Financial markets react more positively to charitable initiatives from firms with religion-declared CEOs, but only if these are family businesses.
Pieper, Williams, Manley, & Matthews (2020)	Religious values > family business goals	Quantitative – Survey of 105 private US family firms, religion not specified	Religiosity has a stronger positive effect on long-term goal orientation than on short-term. Religiosity has a positive impact on short-term and long-term goal orientation, but the relationship is stronger for long-term goal orientation.
Von Bieberstein, Crede, Essl, & Hack (2020)	Family membership and religious affiliation > stakeholder honesty	Quantitative – Experimental approach with a lying game and a survey of 600 Swiss respondents, religion was not specified	Stakeholders behave more honestly toward family managers compared to non-family managers. This effect is reinforced if the family manager is presented as religious.

Review of Research on Family Business and Work Spirituality

In their seminal article on work-place spirituality in family firms, Neal and Vallejo (2008) described eight internal characteristics of spiritual businesses, including work is a calling, enlightened leaders, spiritual teams, virtues and values-driven,

accountability for values, creative, sense of family/community, focus on service, and long-term orientation. Thus, the authors practically identify the appearance of spirituality in family firms. In the second of the two exemplary case studies provided by Neal and Vallejo (2008), the owners sanctioned prayer before management and board meetings. Therefore, religious activity is present, but not just in one dominant faith, and all faiths are tolerated. The starting point for the concept of work-place spirituality is that family firms are an ideal setting, and the qualities that set family firms apart from other businesses match the eight internal characteristics of spiritual companies.

Spiritual leadership is considered a sub-field of study within the broader context of work-place spirituality. Fry (2003) defined spiritual leadership as the values, attitudes, and behaviors needed to motivate oneself and others to gain a sense of spiritual survival through calling and membership. Further, Fry (2003) identified transcendence through a vocational calling and a need for social connection or membership as essential to work-place spirituality.

In a conceptual article, Mitchell et al. (2013) developed a model describing how spirituality within family firms may affect stakeholder salience. The remaining three articles included in this study on family business and work spirituality quantitatively examined different aspects of spiritual leadership and outcomes for family members and employees. In a survey study of 77 dyads of leaders and employees within U.S. family firms, Madison and Kellermanns (2013) linked spiritual leadership with organizational citizenship behavior. Spiritual leadership was found to be effective for family member employees, but not for non-family employees. Dede and Ayranci (2014) conducted a survey study of 250 respondent family firms in Turkey and found support for a relationship between top managers' spiritual leadership and intra-family altruism and trust. In a survey of U.S. family firms, Tabor et al. (2020) found that spiritual leadership enhances employee commitment to the family firm and alleviates the negative effect of work-family conflict. To date, the literature confirms the efficacy of spiritual leadership in family firms.

Review of Research on Family Business and Religion

A common thread of altruistic love and regard for the interests of others joins workplace spirituality and religious values within family businesses (Fry, 2003). We now examine studies focused on religious values and family firms. In this review of the first 13 years of family business studies featuring religious values, we include 12 qualitative studies, five quantitative studies, and four conceptual articles. Scholars have largely turned to qualitative methods, often employing single case studies (Barbera et al., 2020; Dana, 2007; Dieleman & Koning, 2020; Litz, 2013; Sorenson,

2013; Wong et al., 2018; Yusof et al., 2014) in an attempt to understand the rich complexity of the combination of religion and family firms.

Dana (2007) produced a groundbreaking ethnographic study on the religious values of the Amish people in Lancaster County, Pennsylvania, U.S., and their effect on their family businesses. The Amish are a Protestant Christian sect that holds the values of ascetism, frugality, thrift, hard work, humility, and a desire for separation from mainstream society. Because of their strongly held religious values, the Amish reject modernization and technological developments, such as electricity and automobiles. However, because of their tremendous Protestant work ethic (Weber, 1904, 1958), Amish family farms are very productive, and their family businesses profitable. Thus, religious values provided the basis for family business values and family business success.

Following Dana (2007), most studies in this review reported that religious values supplied the moral principles of the family business. In a qualitative study of two Islamic family businesses in Turkey, Kavas et al. (2020) found that religious values provided a dominant meaning system in conducting business activities. In a qualitative comparison of religious groups, Fathallah et al. (2020) found that Christian family firms relied more on family logic. In contrast, Muslim family firms drew more on religious logic in forming ethical beliefs.

In further qualitative studies, Paterson et al. (2013) and Sorenson (2013) reported that Christian religious values held by family leaders formed the basis for family business values and that these values led to family cohesion (Barbera et al., 2020). Wong et al. (2018) reported the case of a British Christian family firm that engaged in international trade for over 150 years, crediting its success to the continued evangelical faith of the family throughout the generations of ownership. In the case of a Malaysian family firm, Dieleman and Koning (2020) found that successors may instill new religious values that were not held by the founder. Here, the founder, Yeoh Tiong Lay, was not religious and subscribed to Confucian cultural values, but the son, Francis Yeoh, credited the tremendous success of the company to the blessings of God and viewed Jesus Christ as his advisor.

Several articles noted positive associations of religious values with philanthropy, corporate social responsibility (CSR), and positive outcomes for family firms. In a Malaysian study, Yusof et al. (2014) found that family businesses that maintain virtuous Islamic religious values will be correctly perceived in their CSR initiatives as neither selfish nor purely strategic. In a study of 14 Indian Hindu family firms, Bhatnagar et al. (2020) reported two fundamental spiritual beliefs of dharma (duty towards society) and karma (right to action without expectation of rewards) instill a duty-bound giving culture. Carradus et al. (2020) traced the development of organizational stewardship to the Christian religious values of U.S. family business leaders.

In this review, there was one notable exception to the supply of religious values to the moral principles of the family business. In one study, family values opposed

religious values. Illustrating the power of religious values, Litz (2013) provides an engaging and poignant story of the Christian conversion of Michael Franzese of the Colombo Family of organized crime. In this situation, if we accept the reported facts, Michael translated the nominal Christian values of the family into a deep conviction symbolized by believer's baptism, which resulted in his exit from the family business.

Quantitative Studies

While less prevalent in the literature than qualitative research, scholars have produced quantitative studies, finding religious values as a positive and beneficial variable for family firms. In two studies based in China, involving Buddhist, Taoist, Christian, and Muslim family firms, religious values have been associated with positive external engagement in political activity (Jiang et al., 2015) and positive internal benefits, such as lower leverage (Du, 2017). In two studies based on U.S. family firms, religious values also produced positive effects. When family firm CEOs expressed religious values, financial markets reacted positively to the family business' charitable initiatives (Maung et al., 2020). Then, religious values were found to positively affect long-term goal orientation for family firms (Pieper et al., 2020). Finally, in a Swiss study, the behavior of stakeholders was most honest towards family managers, who were also presented as religious (von Bieberstein et al., 2020).

Conceptual Studies

Two articles present the beliefs of the two largest religions globally, Christianity and Islam, respectively. Discua Cruz (2013) explored the principles of Christianity and their application to family firms. The author described Biblical values regarding responsibility towards the family, conflict resolution, and the significance of succession, which is a constant theme from Genesis to Jesus Christ in scripture. Overall, Discua Cruz (2013) laid a foundation for Christian leadership in family firms. Ramadani et al. (2015) describe the influence of Islam on business ownership and management, drawing on the tenets of the Qur'an. The five pillars of Islam (The Creed, Prayer, Charity, Fasting, and Pilgrimage) articulate how Muslim businesspeople should behave, not only in the marketplace but in all aspects of their lives. Overall, Islam encourages entrepreneurship and business activity. There were conceptual two articles in this review that do not specify a particular religion. However, these authors assert that religious values will positively affect firm performance (Fang et al., 2013) and that religious values may lead to strategic renewal through conflict resolution and proper resource allocation (Abdelgawad & Zahra, 2020).

Directions for Future Research

The nascent fields of work-place spirituality and religious values in family firms are open for additional work of all types – qualitative, quantitative, and conceptual. Future research may further examine the relationship between work-place spirituality and family values. Studies focusing on the effects of different cultures on spirituality and family firms are lacking. Researchers could examine spiritual leadership and various dependent variables, such as firm performance and follower satisfaction. We noted a scarcity of comparative religion studies with only such study extant (Fathallah et al., 2020). While for many years, studies based on Christianity dominated the management and entrepreneurship literature (Dana, 2009), we report on some diversity of religious articles, including Islamic, Hindu, and multi-religion studies. However, in this review, articles on Jewish family business were noticeably lacking. Further research could investigate the relationships between spiritual and religious family values on processes such as succession, communication, and conflict management.

In closing, this chapter aimed to review the existing literature on work-place spirituality and religious values in family firms. In reviewing 26 articles on this topic, we have described the status of the sub-field and laid a foundation for future research. There is an open door for scholars to contribute to this new and growing research area.

References

- Abdelgawad, S. G., & Zahra, S. A. (2020). Family firms' religious identity and strategic renewal. *Journal of Business Ethics*, 163(4), 775–787. <https://doi.org/10.1007/s10551-019-04385-4>
- Astrachan, J. H., Binz Astrachan, C., Campopiano, G., & Baù, M. (2020). Values, spirituality and religion: Family business and the roots of sustainable ethical behavior. *Journal of Business Ethics*, 163(4), 637–645. <https://doi.org/10.1007/s10551-019-04392-5>
- Astrachan, J. H., & Shanker, M. C. (2003). Family businesses' contribution to the U.S. economy: A closer look. *Family Business Review*, 16(3), 211–219. <https://doi.org/10.1177/08944865030160030601>
- Balog, A. M., Baker, L. T., & Walker, A. G. (2014). Religiosity and spirituality in entrepreneurship: A review and research agenda. *Journal of Management, Spirituality & Religion*, 11(2), 159–186. <https://doi.org/10.1080/14766086.2013.836127>
- Barbera, F., Shi, H. X., Agarwal, A., & Edwards, M. (2020). The family that prays together stays together: Toward a process model of religious value transmission in family firms. *Journal of Business Ethics*, 163(4), 661–673. <https://doi.org/10.1007/s10551-019-04382-7>
- Bhatnagar, N., Sharma, P., & Ramachandran, K. (2020). Spirituality and corporate philanthropy in Indian family firms: An exploratory study. *Journal of Business Ethics*, 163(4), 715–728. <https://doi.org/10.1007/s10551-019-04394-3>

- Carradus, A., Zozimo, R., & Discua Cruz, A. (2020). Exploring a faith-led open-systems perspective of stewardship in family businesses. *Journal of Business Ethics*, 163(4), 701–714. <https://doi.org/10.1007/s10551-019-04387-2>
- Chua, J. H., Chrisman, J. J., & Sharma, P. (1999). Defining the family business by behavior. *Entrepreneurship Theory and Practice*, 23(4), 19–39. <https://doi.org/10.1177/104225879902300402>
- Dana, L. P. (2007). A humility-based enterprising community: The Amish people in Lancaster County. *Journal of Enterprising Communities: People and Places in the Global Economy*, 1(2), 142–154. <https://doi.org/10.1108/17506200710752566>
- Dana, L. P. (2009). Religion as an explanatory variable for entrepreneurship. *The International Journal of Entrepreneurship and Innovation*, 10(2), 87–99. <https://doi.org/10.5367/000000009788161280>
- Dede, N. P., & Ayranci, E. (2014). Exploring the connections among spiritual leadership, altruism, and trust in family businesses. *Quality & Quantity*, 48(6), 3373–3400. <https://doi.org/10.1007/s11135-013-9962-x>
- Dieleman, M., & Koning, J. (2020). Articulating values through identity work: Advancing family business ethics research. *Journal of Business Ethics*, 163(4), 675–687. <https://doi.org/10.1007/s10551-019-04380-9>
- Discua Cruz, A. (2013). Christian family businesses: Opportunities for future research. *Journal of Biblical Integration in Business*, 16(2), 7–28.
- Du, X. (2017). Religious belief, corporate philanthropy, and political involvement of entrepreneurs in chinese family firms. *Journal of Business Ethics*, 142(2), 385–406. <https://doi.org/10.1007/s10551-015-2705-2>
- European Family Businesses. (2020). *Family business statistics*. <http://www.europeanfamilybusinesses.eu/uploads/Modules/Publications/family-business-statistics.pdf>
- Fang, H., an de Graaff Randolph, R., Chrisman, J. J., & Barnett, T. (2013). Firm religiosity, bounded stakeholder salience, and stakeholder relationships in family firms. *Journal of Management, Spirituality & Religion*, 10(3), 253–270. <https://doi.org/10.1080/14766086.2012.758055>
- Fathallah, R., Sidani, Y., & Khalil, S. (2020). How religion shapes family business ethical behaviors: An institutional logics perspective. *Journal of Business Ethics*, 163(4), 647–659. <https://doi.org/10.1007/s10551-019-04383-6>
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14(6), 693–727. <https://doi.org/10.1016/j.leaqua.2003.09.001>
- Jiang, F., Jiang, Z., Kim, K. A., & Zhang, M. (2015). Family-firm risk-taking: Does religion matter? *Journal of Corporate Finance*, 33, 260–278. <https://doi.org/10.1016/j.jcorpfin.2015.01.007>
- Kavas, M., Jarzabkowski, P., & Nigam, A. (2020). Islamic family business: The constitutive role of religion in business. *Journal of Business Ethics*, 163(4), 689–700. <https://doi.org/10.1007/s10551-019-04384-5>
- Kellermanns, F. W. (2013). Spirituality and religion in family firms. *Journal of Management, Spirituality & Religion*, 10(2), 112–115. <https://doi.org/10.1080/14766086.2013.807688>
- Kidwell, R. E., Kellermanns, F. W., & Eddleston, K. A. (2012). Harmony, justice, confusion, and conflict in family firms: Implications for ethical climate and the “Fredo Effect.” *Journal of Business Ethics*, 106(4), 503–517. <https://doi.org/10.1007/s10551-011-1014-7>
- Litz, R. A. (2013). Leaving the godfather to follow God the father: Successor generation conversion in a mob family. *Journal of Management, Spirituality & Religion*, 10(2), 183–211. <https://doi.org/10.1080/14766086.2012.758053>
- Madison, K., & Kellermanns, F. W. (2013). Is the spiritual bond bound by blood? An exploratory study of spiritual leadership in family firms. *Journal of Management, Spirituality & Religion*, 10(2), 159–182. <https://doi.org/10.1080/14766086.2012.758052>

- Maung, M., Miller, D., Tang, Z., & Xu, X. (2020). Value-enhancing social responsibility: Market reaction to donations by family vs. non-family firms with religious CEOs. *Journal of Business Ethics*, 163(4), 745–758. <https://doi.org/10.1007/s10551-019-04381-8>
- Mitchell, R. K., Robinson, R. E., Marin, A., Lee, J. H., & Randolph, A. F. (2013). Spiritual identity, stakeholder attributes, and family business workplace spirituality stakeholder salience. *Journal of Management, Spirituality & Religion*, 10(3), 215–252. <https://doi.org/10.1080/14766086.2012.758054>
- Neal, J., & Vallejo, M. C. (2008). Family firms as incubators for spirituality in the workplace: Factors that nurture spiritual businesses. *Journal of Management, Spirituality & Religion*, 5(2), 115–159. <https://doi.org/10.1080/14766080809518697>
- Paterson, T. A., Specht, D., & Duchon, D. (2013). Exploring costs and consequences of religious expression in family businesses. *Journal of Management, Spirituality & Religion*, 10(2), 138–158. <https://doi.org/10.1080/14766086.2012.758051>
- Pieper, T. M., Williams, R. I., Manley, S. C., & Matthews, L. M. (2020). What time may tell: An exploratory study of the relationship between religiosity, temporal orientation, and goals in family business. *Journal of Business Ethics*, 163(4), 759–773. <https://doi.org/10.1007/s10551-019-04386-3>
- Ramadani, V., Dana, L. P., Ratten, V., & Tahiri, S. (2015). The context of Islamic entrepreneurship and business: Concept, principles and perspectives. *International Journal of Business and Globalisation*, 15(3), 244–261. <https://doi.org/10.1504/IJBG.2015.071906>
- Sorenson, R. L. (2013). How moral and social values become embedded in family firms. *Journal of Management, Spirituality & Religion*, 10(2), 116–137. <https://doi.org/10.1080/14766086.2012.758050>
- Tabor, W., Madison, K., Marler, L. E., & Kellermanns, F. W. (2020). The effects of spiritual leadership in family firms: A conservation of resources perspective. *Journal of Business Ethics*, 163(4), 729–743. <https://doi.org/10.1007/s10551-019-04379-2>
- Tracey, P. (2012). Religion and organization: A critical review of current trends and future directions. *Academy of Management Annals*, 6(1), 87–134. <https://doi.org/10.5465/19416520.2012.660761>
- von Bieberstein, F., Crede, A.-K., Essl, A., & Hack, A. (2020). Signaling and stakeholder honesty: On the individual and combined effects of owner family membership and religious affiliation. *Family Business Review*, 33(3), 265–283. <https://doi.org/10.1177/0894486520924301>
- Weber, M. (1904). *The Protestant Ethic and the Spirit of Capitalism*, trans. Talcott. Scribner.
- Weber, M. (1958). *The City*. The Free Press.
- Wong, N. D., Smith, A., & Popp, A. (2018). Religiosity, emotional states, and strategy in the family firm: Edm. Schluter & Co Ltd., 1953-1980. *Entreprises et Histoire*, 91(2), 98–125. Cairn.info. <https://doi.org/10.3917/eh.091.0098>
- Yusof, M., Mohd Nor, L., & Edward Hoopes, J. (2014). Virtuous CSR: An Islamic family business in Malaysia. *Journal of Family Business Management*, 4(2), 133–148. <https://doi.org/10.1108/JFBM-07-2013-0016>