

Women's Entrepreneurship in Matrilineal Societies: A Systematic Scoping Review of Challenges and Opportunities for Inclusive and Sustainable Economic Development

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Abstract

Women's entrepreneurship plays a critical role in fostering inclusive and sustainable economic development, yet limited studies have systematically investigated how entrepreneurial practices develop within matrilineal contexts. The purpose of this study is to systematically map the key challenges and opportunities encountered by women entrepreneurs in matrilineal societies and scrutinise their implications for inclusive and sustainable economic development. This study conducts a systematic scoping review following Arksey and O'Malley's methodological framework and PRISMA-ScR guidelines to map existing literature on women entrepreneurs in matrilineal societies. A structured search across primary academic databases found 45 peer-reviewed journal articles for analysis. The results show that challenges cluster into cultural (multiple gender roles, inheritance conflicts), economic (kinship obligations, outmigration), and structural (modernisation pressures) factors. Meanwhile, these rooted institutional contexts create opportunities such as informal financial access, network expansion, cultural identity branding, and innovation. The study presents a conceptual framework that demonstrates how matrilineal societies simultaneously constrain and enable women's entrepreneurial outcomes, including business sustainability, job creation, household welfare, and community empowerment. By linking micro-level entrepreneurial dynamics to broader development outcomes, this study identifies research gaps and calls for more context-sensitive and theory-driven studies of women's entrepreneurship in non-patriarchal settings.

Keywords: Women's entrepreneurship; matrilineal societies; systematic scoping review; sustainability; inclusive economic development

1. Introduction

Women's entrepreneurship is extensively acknowledged as a key driver of economic growth, employment creation, and social development globally (Gulvira et al., 2024; Naguib & Barbar, 2025; Pradana et al., 2025; Tahir et al., 2025). Recent studies highlight that entrepreneurial practices led by women not only boost innovation and competitiveness but also strengthen community resilience, alleviate poverty, and contribute to inclusive and sustainable development (Bakas, 2017; Doucoure & Diagne, 2022; Khabbaz & Kuran, 2024; Ogbari et al., 2024). Nevertheless, research indicates persistent structural and cultural barriers that systematically constrain women entrepreneurs' access to resources, networks, and market opportunities (Vuciterna et al., 2024).

Despite substantial growth in women's entrepreneurship research, the current entrepreneurship literature has mainly emerged from patrilineal and patriarchal settings, where ownership, inheritance, and decision-making authority are mostly concentrated in men (Lagrasta et al., 2024; Mustafa & Treanor,

2022; Shahriar, 2018). These prevailing patterns may disguise how alternative kinship structures influence entrepreneurial behaviour and outcomes (Cardella et al., 2020). Consequently, entrepreneurial dynamics in matrilineal societies, where lineage, inheritance, and social identity are traced through the female line (Games & Sari, 2023; Halimatussa'diyah et al., 2024; Shahriar, 2018), remain underexplored and conceptually understudied.

Matrilineal societies demonstrate unique cultural and institutional dynamics that drive entrepreneurship. In such societies, women frequently play key roles in familial decision-making, asset ownership, and resource allocation (Lowes, 2020). A couple of instances range from the Minangkabau of Indonesia (Elfira, 2023), the Khasi of India (Ghosh, 2016), the Mosuo of China (Gong & Yang, 2012), and the Akan of Ghana (Oguamanam & Yeboah-Appiah, 2024), each of which indicates various degrees of women's authority within the kinship and economic systems. By recognising women's structural legitimacy in family and society matters, matrilineal norms create an environment where women's entrepreneurship can flourish differently from other cultural settings. In a comparative study, women in matrilineal culture show higher entrepreneurial propensity than men, reversing patterns typical in patriarchal contexts, a finding linked to distinctive social roles and self-efficacy influenced by cultural socialisation (Shahriar, 2018).

Yet, systematic understanding of the challenges and opportunities that women entrepreneurs encounter within matrilineal societies remains scarce. Existing literature frequently emphasises single case studies or qualitative accounts without providing a complete synthesis of the patterns that traverse cultural settings, economic sectors, and development outcomes. Meanwhile, mainstream entrepreneurship studies significantly highlight the role of cultural values, social capital, and institutional configurations in shaping inclusive and sustainable pathways for women's economic participation (Isakova & Stroila, 2025; Luawo, 2025).

It is essential to fill this gap because inclusive and sustainable economic development requires context-sensitive models that acknowledge how kinship systems incorporate opportunities and challenges in gendered economic behaviour. This need is confirmed by recent evidence indicating that women entrepreneurs contribute significantly to sustainability, rural development, and innovation, yet their multidimensional roles are not fully captured in mainstream entrepreneurship literature (Vuciterna et al., 2024).

Therefore, this study conducts a systematic scoping review and aims to map the literature on women's entrepreneurship in matrilineal societies, highlighting the key challenges and opportunities these women face and the broader implications for inclusive and sustainable economic development. The following research questions guide this review: (1) What are the key challenges and opportunities faced by women entrepreneurs in matrilineal societies? (2) What are the implications of these challenges and opportunities for inclusive and sustainable economic development?

By synthesising interdisciplinary research across entrepreneurship, development economics, cultural studies, gender studies, and anthropology literature, this paper aims to offer a solid foundation for future theory advancement and policy action that fosters gender-inclusive economic transformation. Then, this paper is structured as follows: Section 2 presents conceptual framing. Section 3 demonstrates the methodology. The findings of the research are elaborated in Section 4. Lastly, the conclusion, limitation, and future research agenda are shown in Section 5.

2. Conceptual Framing: Understanding Women's Entrepreneurship in Matrilineal Contexts

Women's entrepreneurship is increasingly acknowledged as a key mechanism for inclusive economic growth and sustainable development (Vuciterna et al., 2024). Nevertheless, much of mainstream entrepreneurship theory has historically emerged within Western, individualistic frameworks that may not completely reflect how cultural and institutional contexts influence entrepreneurial practices among women in non-Western contexts (Lagrasta et al., 2024).

2.1 Women's Entrepreneurship and Institutional Contexts

Entrepreneurship scholars assert that entrepreneurial behaviour is not only the result of individual agency but is also firmly ingrained within cultural norms, social structures, and institutional settings that shape how opportunities are viewed, assessed, and acted upon (Kyprianou & Vedula, 2025; Lopez et al., 2025; Urbano et al., 2025). Women entrepreneurs face variable access to resources, networks, and markets relying on sociocultural and institutional environments, which in turn impact their ability to innovate, expand, and provide sustainable outcomes (Isakova & Stroila, 2025).

Institutional theory posits that norms, values, and formal rules establish incentives and constraints for entrepreneurial practice (Maaßen et al., 2025). In a patriarchal setting, such norms frequently limit women's economic involvement and accessibility to finance and markets. Conversely, alternative kinship structures, such as matrilineal culture, may create challenges and opportunities by providing women with greater authority over family land & properties, and the decision-making process (Shahriar et al., 2025).

2.2 Cultural and Social Capital in Matrilineal Societies

Matrilineal societies are characterised by lineage and inheritance through the female line, which can shape gendered economic roles and entrepreneurial participation (Games & Sari, 2023; Salifu, 2020; Shahriar, 2018). In these circumstances, women's control over inheritance assets and communal networks may determine their entrepreneurial propensity and access to resources more distinctively than in patriarchal settings. Studies from both patriarchal and matrilineal countries indicate that, in environments where matrilineal norms are prevalent, women are more likely to be entrepreneurial and to exercise agency. This tendency is fuelled by socialisation processes and culturally enabled self-efficacy (Shahriar, 2018).

Furthermore, social capital is conceptualised as networks of relationships, trust, and norms that facilitate exchange and resource sharing (Yang et al., 2024). It serves a critical role in promoting entrepreneurial practice by offering access to information, collaboration opportunities, and other resources beyond economic assets (Hernández-Carrión et al., 2019; Mahfud et al., 2020), and is particularly prominent in matrilineal culture. For example, in Minangkabau societies, women's control over family inheritance assets and kinship networks improves accessibility to community resources, collaborative innovation, and a collective support mechanism that elevates entrepreneurial performance (Games et al., 2024).

2.3 Inclusive and Sustainable Economic Development Lens

Inclusive and sustainable economic development focuses not only on economic growth but also on equity, resilience, and long-term well-being for diverse social groups. Women's entrepreneurship is connected to sustainable development goals (SDGs) due to its contribution to job creation, household welfare, and community empowerment (Lenz et al., 2025; Raman et al., 2022; Tahir et al., 2025).

However, inclusive development outcomes need more than entrepreneurial practice. They require routes that minimise structural barriers and reinforce culturally grounded opportunities. For example, entrepreneurial ecosystems that recognise gendered experiences and cultural norms generate more equitable access to resources and support systems (Isakova & Stroila, 2025).

2.4 Synthesising the Lens

Overall, this conceptual framing positions women's entrepreneurship as a culturally embedded process that is formed by institutional settings, kinship systems, and social capital networks. In matrilineal contexts, women may have distinctive opportunities through inheritance and collective networks that reframe their entrepreneurial capacity compared to those in patriarchal cultures. Yet these opportunities also interplay with greater constraints, such as limited formal financial access or regulatory challenges that affect inclusive and sustainable economic development.

This perspective determines the analytical lens for the systematic scoping review by emphasising how culture (matrilineality), institutions (kinship, social norms), and development goals (inclusion and sustainability) interact to shape women's entrepreneurial experiences across contexts. It establishes the framework for the subsequent systematic synthesis of empirical and theoretical literature.

3. Methodology

Several approaches to evidence synthesis are frequently utilised in academic studies, including narrative reviews, systematic literature reviews (SLR), scoping reviews, rapid reviews, umbrella reviews, and meta-analyses (Arksey & O'Malley, 2005; Grant & Booth, 2009; Page et al., 2021). This study employs a scoping review methodology, carried out through a systematic and transparent way in line with the PRISMA-ScR (Preferred Reporting Items for Systematic Reviews and Meta-Analyses Extension for Scoping Reviews) guidelines. A systematic scoping review is especially suited for this study because the literature on women's entrepreneurship in matrilineal settings is emerging, multidisciplinary, and theoretically heterogeneous. Besides, a systematic scoping review allows systematic mapping of various evidence, a finding of thematic patterns, and elucidation of research gaps without limiting inclusion to narrowly specific empirical frameworks. This study employs a systematic scoping review approach directed by the methodological framework of (Arksey & O'Malley, 2005), which consists of five structured stages used to systematically identify, select, chart, and synthesise relevant evidence.

3.1 Stage 1: Identifying the Research Questions

The first stage is to identify and formulate strategic research questions that guide the whole review procedure. Arksey & O'Malley (2005) highlight that these questions must be adequately extensive to reflect the scope of existing literature, while being sufficiently targeted to organise the search strategy and screening criteria. Those research questions develop the next stages of the scoping review.

3.2 Stage 2: Identifying Relevant Studies

The second stage highlighted *systematically identifying relevant studies* through a complete search strategy conducted across various academic databases and complementary sources. A structured search was carried out across various academic databases that encompass disciplines relevant to entrepreneurship, gender studies, cultural anthropology, and development studies, such as Scopus, and Google Scholar. Strategically selected keywords and search strings related to women's entrepreneurship, matrilineal societies, and socio-cultural economic dynamics were utilised to ensure comprehensive coverage of the literature. Search strings combined Boolean operators and key terms:

("matrilineal society" OR matrilineality OR matrilineal OR "matrilineal culture" OR Minangkabau OR Khasi OR Mosuo OR Akan)

AND ("women entrepreneur*" OR entrepreneur* OR business* OR "female owned business*" OR "women economics" OR economics OR empowerment OR sustainability OR "inclusive development" OR "economics development")

3.3 Stage 3: Study Selection

To ensure consistency and relevance, the inclusion and exclusion criteria were applied:

Inclusion criteria:

- Peer-reviewed articles from Scopus-indexed journals and Google Scholar Metrics
- Articles investigating entrepreneurship among women in matrilineal culture (e.g., Minangkabau in Indonesia, Khasi in India, Mosuo in China, Akan in Ghana).
- Studies highlighting challenges and opportunities in entrepreneurship or economics.
- Articles are published in English
- Studies published between 2005–2025 to demonstrate contemporary debates.

Exclusion criteria:

- Non-peer-reviewed literature (blogs, opinion pieces, PhD theses)
- Articles emphasising only the patrilineal context without a comparative matrilineal culture.
- Non-English article publication

Although scoping reviews may present grey literature to improve breadth, this study restricts inclusion to peer-reviewed journal articles to ensure methodological rigour, theoretical robustness, and the credibility of evidence synthesis. Data screening is employed by using the Publish or Perish software to systematically retrieve and gather essential articles in accordance with specified keywords. All database results were imported into RefWorks, including Scopus and Google Scholar. Duplicate publications were deleted. Citations were screened by title and abstract to ensure they met the criteria for inclusion. The PRISMA flow diagram (Figure 1) summarises the search, screening, and selection findings:

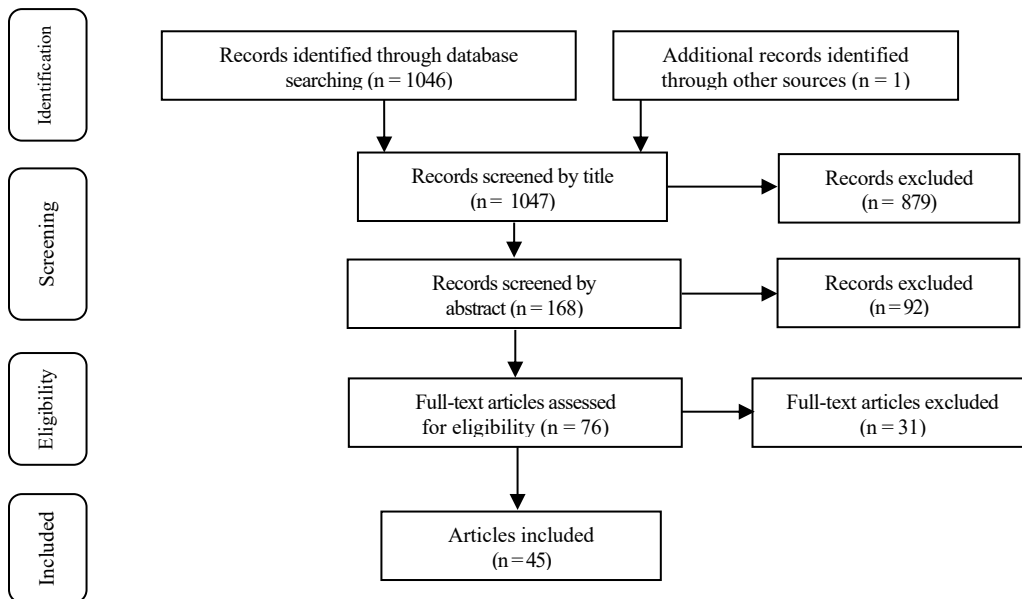


Figure 1. PRISMA flow diagram of the study selection process (Moher et al., 2009)

Stage 4: Charting the Data

During the charting stage, data from all included studies were properly extracted into a predesigned data charting form. The form contained crucial information such as author, year of publication, study setting, aim of study, methodology, population or sample, and main findings related to the challenges and opportunities of women entrepreneurs in matrilineal societies. This approach provided data consistency and enabled comparison across various studies in peer-reviewed journal articles.

Table 1: Descriptive summary of the studies included in this review

No	Author, Year and Country	Aim of the Study	Study Design	Description of Population	Challenges of Women Entrepreneurs	Opportunities of Women Entrepreneurs
1	Shahriar, A. Z. M. 2018. Bangladesh	To examine propensity to engage in entrepreneurship for women and men	Quantitative study (a survey and a lab experiment)	Primary data consisting 230 from matrilineal and 227 from patriarchal indigenous communities	1. Multiple roles of women 2. Limited access to external finance due to patriarchal system	Opening pathways for women to entrepreneurship
2	Games, D., & Sari, D. K. 2023. Indonesia	To examine innovation and succession planning of some Minangkabau family business	Semi-structured interviews	17 interviews of Minangkabau individuals across six family-run businesses.	1. Disruption of succession plan due to migration 2. Balancing traditional expectation of women roles	1. Potential for entrepreneurship & innovation 2. Expand business network
3	Gong, B., & Yang, C. L. 2012. China	To investigate whether men and women in patriarchal and matrilineal societies differ in their risk attitude	Quantitative Method (Field experiments on risk, using lotteries)	Participants choose lotteries to assess their risk tolerance.	-	Women may run a business and take a risk
4	Arko-Achemfuor, A. 2012. Ghana	This paper identifies that entrepreneurship education can be provided through folk songs	Qualitative textual and lyrical analysis	Analysis of five traditional folksongs performed by various Akan groups.	Akan proverbs highlight women's multifaceted roles.	Folksongs often praise hardworking women, encouraging entrepreneurial spirit
5	Mattison, S. M., et al. 2023. China	To test whether market integration is associated with wealth inequality	Conducted sociodemographic household surveys,	505 households surveyed split between matrilineal and patrilineal villages	-	Tourist ethnic based businesses drive creativity and innovation
6	Lowes, S. 2020. Sub-Saharan Africa, including the Democratic Republic of Congo	To investigate exposure to domestic violence, Children's health and educational outcomes	Quantitative research, Uses public-goods experimental games	Experiments with 320 couples from DRC communities	Matrilineal woman of kinship obligations	-
7	Rink, U., Walle, Y. M., &	To examine the role of culture in explaining the differences in financial literacy between women and men	Quantitative Research, Applies Blinder–Oaxaca decomposition	Utilizes nationally representative survey data	Financial literacy gender gap influence women's confidence in involving with financial institutions	Adequate financial literacy allows woman to identify alternative financial instruments

	Klasen, S. 2021. India					
8	Farace, S., Lubrano Lavadera, G., & Mazzotta, F. 2025. Malawi	To investigate whether female firm ownership or management influences the propensity to innovate	Quantitative econometric analysis	Firm sample included roughly 491 manufacturing and service firms	-	In matrilineal districts, both female and male managers show a higher propensity to innovate.
9	Mardatillah, A. 2020. Indonesia	To elaborate treasures about the history, geographical, cultural, and social significance of Minangkabau ethnic food	Qualitative Literature Review	-	Women's role in transferring knowledge, including inimitable ancestral culinary recipes	1. Introduce authentic culinary delights to migrate regions as matrilineal cultural identity 2. Promote halal food business
10	Mattison, S. M. 2010. China	To explore the financial and cultural impacts of tourism	Mixed Method, (Quantitative and qualitative Method),	Utilizes household censuses and personal interviews	1. Tourism liquidates matrilineal norms 2. Mosuo women serve dual roles	1. Mosuo people operate tourism enterprises 2. Open new market and business network
11	Gneezy, U., Leonard, K. L., & List, J. A. .2009. India & Tanzania	To investigate whether there are gender differences in selecting into competitive environments	Quantitative Method, Participants completed 10 ball-tosses toward a basket.	A controlled lab-style experiment: 154 participants 52 Khasi women, 28 Khasi men 34 Maasai women, 40 Maasai men	Matrilineal Woman as custodian of ancestral inheritance	Modern market has lowered woman's entrepreneurial determination
12	Halimatuss a'diyah, H. D., Kusnadi, K., Yuliyanti, A. Y., Ilyas, D., & Zulfikar, E. 2024. Indonesia	To explore the correlation between the Qur'an and gender roles	Utilizes qualitative methods via literature review and critical textual analysis .	Based on qualitative library research,	women are responsible for fulfilling dual roles, encompassing both domestic and public spheres.	-
13	Ghosh, B. N. 2016. India	To investigate the dynamic roles and status of rural tribal women	A mixed-methods approach, combining Ethnographic accounts and Statistical data from SHG	a mixture of: Secondary data (e.g., SHG reports, Khasi Social Custom Lineage Act) And Qualitative evidence like interviews	Political underrepresentation: women hold few positions in village councils	1. Women dominate small trade, agriculture 2. Woman gain leadership skill

14	Narciso, V. J. S., & Henriques, P. D. S. 2020. Timor Leste	To examine the roles that land rights and kinship norms have on rural women's empowerment	A case study approach	A questionnaire survey comparing women from the three kinship systems in Bobonaro,	Male family members (e.g., brothers or husbands) may dominate use and decision-making over land, limiting woman empowerment	Women with actual ownership and independent control over land report greater empowerment in household decision-making.
15	Rahayu, R., Juita, V., & Rahman, A. 2023. Indonesia	To explore the influence of Digital Financial Literacy and Financial Literacy on Woman Economic Empowerment	Quantitative Research (SEM-PLS)	Survey data from 259 female respondents in West Sumatera	Women in West Sumatra face challenges posed by FinTech complexity and fraud risks	Financial literacy and Digital Financial Literacy have significant effect on Women Economic Empowerment
16	Oguamana m, C., & Yeboah-Appiah, A. 2024. Ghana	To investigate how women are located in the acquisition and inheritance of skills associated with ICH	Qualitative Study	Field interviews among from weavers in Bonwire and Agotime-Kpetoe	Women has several roles; spinning cotton, marketing yarns, and maintaining households in Kente Weaving enterprises	1. Women involve in economic activities 2. Akan woman may introduce Kente weaving as cultural identity
17	Games, D. 2020. Indonesia	To investigate the effects of socio-cultural factors on business innovation	Quantitative approach using SEM-PLS	Primary data gathered via a survey of 150 SME owners from the Minangkabau community.	Women have difficulties to innovate when possession of ancestral asset is determined by family agreement	Minangkabau societal values, have positive and significant effects on SME innovation
18	Tariang, W., & Thomas, E. D. 2020. India	To explore the dynamic roles and status of Khasi women	The study applies empirical analysis to assess poverty and inequality metrics	Uses household-level data from Meghalaya to compare male-headed vs female-headed households	1. Woman's role as custodianship over ancestral land 2. Women encounter poverty and inequality due to male-dominated of inheritance assets	1. Matrilineal women engage in economic activities
19	Duncan, B. A. 2010. Ghana	To examine the dynamic interplay between marriage, land tenure relations, and wives' labour	Employed a qualitative case-study approach,	Based on fieldwork in six rural communities,	-	Women participate In matrilineal cocoa-production communities
20	Mutolib, A., & Ismono, H. 2016. Indonesia	To ensure fairness system for women towards management of communal forest land	Utilizes case-study analysis	Draws on qualitative field data chronicling women's lack of authority over ulayat (communal forest land)	Despite matrilineal rights, women lack management authority; men sold communal forest land and manipulated plantation-plot distribution to exclude women	-

21	Qian, J., & Wei, L. 2020. China	To examine the relationships between capitalist development in indigenous places and the fabric of local differences and specificities	Mixed-Method research	Survey data from 2,332 individuals across 486 households in 15 Mosuo villages.	Tourism-induced economic inequality challenges communal ideals of matriliney, eroding norms .	Tourism creates new economic roles: women participate in guesthouse management, guiding, performance arts .
22	Sismudjito, R. I., & Munaf, D. A. A. 2015. Malaysia	It investigates the rise and tide of Minangkabau traditional trading occur in Kuala Lumpur	Using participant observation and interview techniques	Fieldwork covered small traditional stalls and kiosk in four Kuala Lumpur neighborhoods.	Succession issues as younger generations often lack entrepreneurial interest	1. Run Minangkabau traditional trading practices 2. Open new market and strong ethnic network 3. Maintain Minangkabau cultural norms
23	Nurdin, Z., & Tegnan, H. 2019. Indonesia	Investigate how agricultural land pawning (gadai) is reported and regulated within the Minangkabau matrilineal context,	A legal-historical analysis	1. Examination of court decisions 2. Review of legal frameworks and customary rules	1. Legal ambiguity when customary law is overridden by national law. 2. Limited access to formal financial institution	Women can leverage pawning as source of informal finance
24	Mattison, S. M. 2011. China	It briefly reviews the major anthropological currents in studies of matriliney	Reviewing historical land inheritance	1. Historical land-transmission records 2. Current income-inheritance flows.	While land remains daughter-biased, income allocation has fallen to gender neutrality, complicating sustained female advantage.	-
25	Ojong, N. 2019. Cameroon	To investigate the informal borrowing sources of the poor	Quantitative Study (Survey)	70 interviewees across North West Region in Cameroon	Limited access to formal financial institution	Alternative informal sources of borrowing
26	Cipta, H. 2019. Indonesia	To examine the dominant factors of Minangkabau migrants mainly engaged in merchant activities	Quantitative research employing multiple linear regression.	Survey of 150 Minangkabau migrant merchants	-	1. Women benefit from securing asset inheritance, 2. Encourage women to engage in trade and merchant activities. 3. Open new market
27	Salifu, J. 2020. Ghana	To explore the relationship between the performance of matrilineal kinship and gendered economic conduct within the household	Ethnographic Method	Relies on ethnographic evidence, focusing on women living with their husbands	the tension women face balancing conjugal vs. lineage loyalty, Implied economic and social pressure.	Economic values that encourage female enterprise

28	Games, D., & Sari, D. K. 2020. Indonesia	To investigate the relationship between earthquake impact, preparedness for megathrust, fear of failure, SME performance, and entrepreneurs' wellbeing	Quantitative Method (SEM-PLS)	120 SMEs in Padang affected by the 2009 West Sumatra earthquake	Earthquake impact in West Sumatera increases fear of failure among entrepreneurs.	Women-owned SMEs constitute a large share of the sample indicating that matrilineal inheritance systems promote female entrepreneurship .
29	Brulé, R., & Gaikwad, N. 2021. India	To examine cultural lineage norms that structure entitlements to resources	Multimethods design: blending interviews, focus groups, and survey experiments.	1. Qualitative data: 10 focus groups 2. Quantitative survey (3410 interviews)	Elder male members are the only ones who manage the locality."	-
30	Josephson, A. 2025. Malawi	To examine assumptions about complete pooling of resources within a household	Quantitative Method	Econometric panel analysis	1. Women's role to manage household 2. women's income had significant influence on household expenditures.	-
31	Putriana, V. T. 2024. Indonesia	To examine the distinctive loan contract "Pagang Gadai" from an Islamic finance perspective.	Qualitative Research Approach	1. Reviewing existing "Pagang Gadai" contracts 2. Conducting in-depth studies	1. Social Disharmony 2. Legal Ambiguities regarding asset inheritance	1. Pagang Gadai system provides informal financial service 2. Promote halal transaction
32	Mattison, S. M., Scelza, B., & Blumenfeld, T. 2014. China	To identify men's self reports of fathering activity and women's reports of their partners' fathering activities	Quantitative method: Statistical correlations.	surveys from 140 Mosuo individuals	Matrilineal woman's role to manage household and family caregivers.	-
33	Elfira, M. 2023. Indonesia	To examine how t women reconstitute matriliney in the contemporary rantau (migrant)	Qualitative ethnographic approach	Qualitative fieldwork through interviews and observations	1. Conflict of ancestral inheritance 2. Loss of women's successor due to migration 3. Loss of adat inheritance rights when migrating	Women regain their power by using modified matriliney, open new market, and taking advantage of patriarchal norms in the rantau society
34	La Ferrara, E.	To examine how	Quantitative Study	Households belonging to	1. Systematic obligations and	Informal support

	2007. Ghana	inheritance norms affect inter-vivos (lifetime) transfers from children to parents	(Econometric)	matrilineal vs. patrilineal kinship systems in Ghana	inter-vivos transfers within the lineage 2. Loss of inheritance assets due to migration	networks lead woman to develop economic activities
35	Lyngdoh, B. F., & Pati, A. P. 2013. India	The study emphasizes that microfinance has a positive impact on income, expenditure and savings.	Quantitative Method (Logistic Regression)	Field data were gathered from: 300 women microfinance clients	Microfinance programs do not entirely tackle limited formal financial institutions	-
36	Iska, S., Jubba, H., Epicandra, E., & Yusuf, M. 2022. Indonesia	To examine how the traditional, socially oriented <i>pagang gadai</i> pawning system has evolved into a profit-driven practice	Qualitative Study	In-depth interviews with 15 <i>pagang gadai</i> practitioners	1. <i>pagang gadai</i> eliminates women from advantages of inheritance rights. 2. Limited access to formal financial institutions	Documents the “Pagang Gadai” pawn system and how it functions as an alternative to formal finance in Minangkabau
37	Korang-Okrah, R., & Haight, W. 2015. Ghana	To examine how national inheritance laws and local customary laws interact in the lives of Akan widows	Ethnographic / Qualitative Social Work	20 Akan widows were interviewed	A large number of widows claimed to have lost land/housing privileges to their in-laws following their husbands death.	Widows get strength from family, friends, and community connections to deal with property loss
38	Games, D., Soutar, G., & Sneddon, J. 2021. Indonesia	To identify the relationship between personal values and SME innovation in Minangkabau	Quantitative Survey (SEM PLS)	Data are derived from a survey of 400 SME owners	-	The Minangkabau’s entrepreneurial ethos, supported by matrilineal support, encourages both men and women to be innovative in SMEs.
39	Smith, R. 2014. Multi countries	To examine the contribution of “Matriarchy” to the entrepreneurship and family business literature	Qualitative Study (Case Based Narratives)	It draws on existing literature across entrepreneurship, gender, and family business domains.	Matriarchal figures are frequently absent from published case studies that focus on male “hero-entrepreneurs.	1. Senior women mediate family conflict and lead business continuity, 2. Kinship network enhance collaboration

40	Iman, D. T., & Mani, A. 2015. Indonesia	To investigate how Minangkabau women migrants “position” their identities in urban settings	Qualitative, interpretive methodology	Field data from Minangkabau female migrants living in Jakarta and Tangerang	1. Tension between matrilineal expectations and migrant life 2. Identity conflict / social scrutiny	Expand networks and remittances
41	Rink, U., & Barros, L. 2021. India	To assess whether empowered women in matrilineal societies make different financial decisions regarding saving and spending	Quantitative methodology (Econometric)	Survey data from 650 individuals across Meghalaya, India	cultural shifts (e.g., due to colonization & religion) can reshape women's traditional roles, affecting their financial leverage	The ability to manage money (saving and spending) may lead to informal financial services
42	Andriani, C., Zona, M. A., & Thaib, I. 2024. Indonesia	To examine how entrepreneurial orientation (EO) mediates the relationship between Minangkabau Universal Leadership (MUL) and SME performance	Quantitative Methodology (SEM-PLS)	Distribute questionnaires to 180 SME owners	Minangkabau multiple woman roles as entrepreneur and community leader	Cultural-matrilineal leadership concept (MUL) potentially supports both male and female entrepreneurs
43	Morais, D. B., Yarnal, C., And, E. D., & Dowler, L. 2005. China	To explore how ethnic tourism development affects gender roles	Qualitative comparative ethnographic approach	Multiple case studies	Tourism commercialization often misrepresents women’s “walking marriage,” leading to stigma cultural misconceptions	Matriliny gives women greater authority over tourism enterprises
44	Peters, P. E. (2010) Malawi	To examine Malawi’s New Land Policy intersects with, challenges, or disrupts these customary systems.	Qualitative ethnographic approach	Rural household, lineage heads, village leaders	Individuals are not allowed to sell lineage land since it is possessed collectively	Matrilocal residence provides stability
45	Nurmufida, M., Wangrimen, G. H., Reinalta, R., & Leonardi, K (2017). Indonesia	To illustrate rendang’s historical and philosophical meaning for the Minangkabau	Descriptive-historical approach	Primary sources, Historical culinary documents	-	Women are encouraged to run culinary entrepreneurship

3.5. Stage 5: Collating, Summarising, and Reporting Results

The 45 articles that made up this study were published between 2005 and 2025, with the bulk coming from recent years (see Figure 2). The article references consist of 45 peer-reviewed articles (Scopus-indexed and Google Scholar Metrics). Studies were undertaken mostly in emerging countries (see Table 1). Articles consist of 19 quantitative method studies (econometric analysis, SEM-PLS, multiple linear regression, field experiment), 4 mixed method studies, and 22 qualitative method studies (case study, ethnographic study, comparative study, and legal historical analysis).

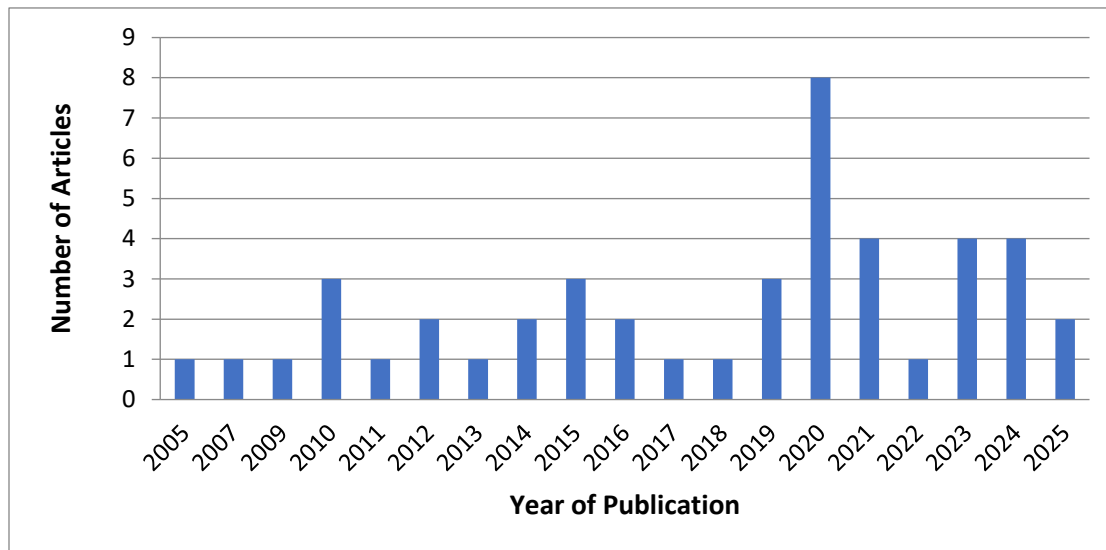


Figure 2. Number of articles included in this review by year of publication

Furthermore, the general category of challenges encountered by matrilineal woman entrepreneurs falls within three categories:

a. Cultural factor (2 themes and 3 sub-themes)

The cultural factor consists of two themes: gender roles (sub-theme: multiple women's roles) and ancestral inheritance rights (sub-themes: conflict of property inheritance; limited access to formal financial institutions)

b. Economic factor (2 themes and 3 sub-themes)

The economic factor covers two themes: social capital (sub-theme: kinship obligations and collective pressure) and outmigration (sub-themes: loss of potential female successor in business; loss of inheritance rights).

c. Structural factor (1 theme and 1 sub-theme)

The structural factor includes one theme: modernisation (sub-theme: tourism eroding matrilineal culture)

The diagram below illustrates the multifaceted challenges encountered by women entrepreneurs in matrilineal societies, where cultural, economic, and structural factors intersect to shape business dynamics.

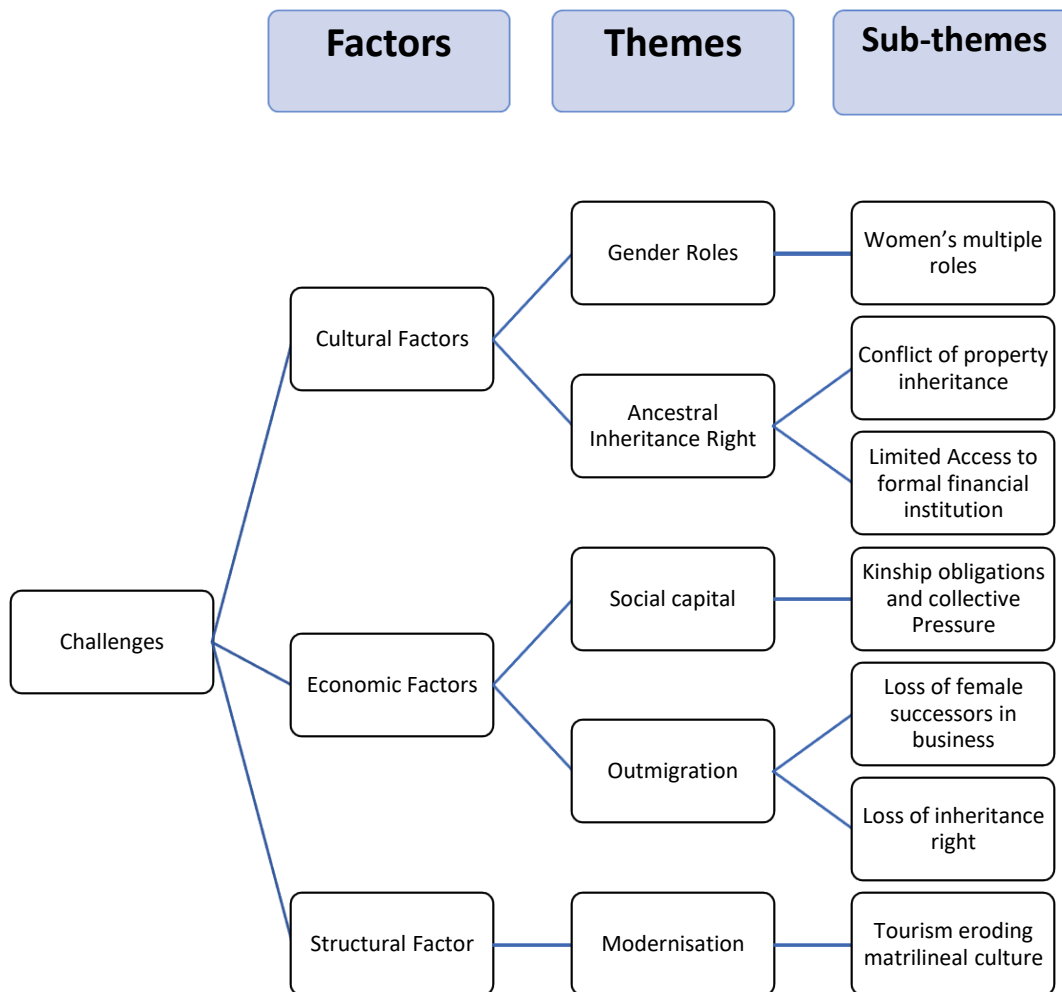


Figure 3. Challenges of Women Entrepreneurs in Matrilineal Societies

Subsequently, the general category of opportunities gained by matrilineal woman entrepreneurs is classified into three categories:

- a. Cultural factor (2 themes and 2 sub-themes)
The cultural factor consists of two themes: gender roles (sub-theme: women gain interpersonal skills) and ancestral inheritance rights (sub-theme: entrepreneurship).
- b. Economic factor (2 themes and 4 sub-themes)
The economic factor involves two themes: social capital (sub-themes: alternative informal financial access; expand business network) and outmigration (sub-themes: open new market; introduce cultural identity).
- c. Structural factor (1 theme and 1 sub-theme)
The structural factor covers one theme: modernisation (sub-theme: opportunities to do innovation).

Another diagram below also depicts the multiple opportunities possessed by women entrepreneurs in matrilineal settings, where cultural, economic, and structural factors interplay to influence business sustainability.

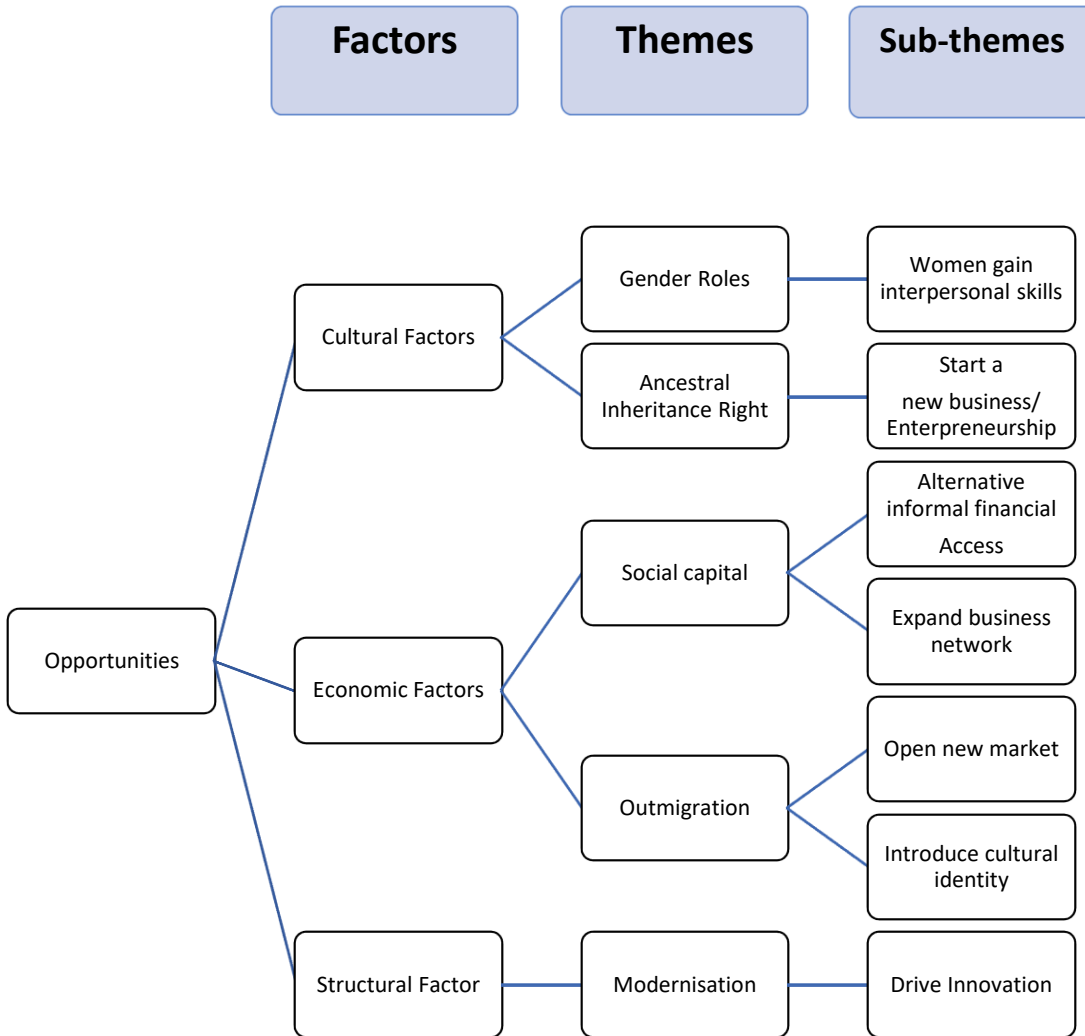


Figure 4. Opportunities of Women Entrepreneurs in Matrilineal Societies

4. Findings

4.1 Challenges

4.1.1 Cultural Factor

4.1.1.1 Gender Roles

a. Women's multiple roles

Women have multiple roles as a result of their combined obligations as business owners & family caregivers (Arko-Achemfuor, 2012; Games & Sari, 2023; Halimatussa'diyah et al., 2024; Shahriar, 2018), ancestral inheritance custodians (Gneezy et al., 2009; Tariang & Thomas, 2020), cultural & community leaders (Andriani et al., 2024; Brulé & Gaikwad, 2021; Ghosh, 2016; Smith, 2014), and intergenerational knowledge transmitters (Mardatillah, 2020; Oguamanam & Yeboah-Appiah, 2024). Unlike patrilineal societies, where financial and business decision-making is frequently controlled by men, matrilineal women are expected to manage both household (Mattison et al., 2014) and entrepreneurial tasks at the same time (Gong & Yang, 2012), resulting in considerable time and energy restrictions. For instance, Minangkabau matrilineal women in Indonesia serve as family caregivers while also running convenience store businesses (Games & Sari, 2023). Similarly, Mosuo matrilineal women in China engage in both household tasks and also participate in entrepreneurial ethnic tourism to supplement their income (Mattison, 2010). These simultaneous duties can limit their capacity to network, expand their businesses, and organise their finances, ultimately jeopardising their entrepreneurial viability.

4.1.1.2 Ancestral inheritance Right

a. Conflict of Ancestral Inheritance

Despite matrilineal culture essentially guaranteeing that women inherit and control family assets, modernisation and hybrid legal institutions have gradually undermined this foundation, creating conflicts that obstruct women's entrepreneurial independence. In Timor-Leste, Narciso & Henriques (2020) emphasise that the matrilineal system does not promptly transform into women's empowerment as kinship responsibilities and traditional values frequently restrict women's decision-making over land inherited through maternal lineage. Similar tensions arise in Meghalaya, India, where Khasi women, even being historical custodians of clan property, encounter increasing poverty and inequality due to male-dominated perceptions of inheritance and commercialisation of ancestral assets (Tariang & Thomas, 2020). These results resonate with Mattison (2011) "matrilineal puzzle," which elaborates how maternal inheritance structure triggers persistent conflicts between female entitlement and male authority, culminating in economic reliance and restricted ability for women to turn inherited assets into entrepreneurial capital. In Minangkabau Indonesia, Mutolib & Ismono (2016) convey that the authority of *ulayat* (ancestral land) has begun to pass to male clan leaders, limiting women's capacity to leverage these lands effectively. Games (2020) further notes that within ethnic groups, in balancing religious and business activities, women entrepreneurs face difficulties innovating when the possession of ancestral assets is determined by family agreement rather than individual agency, thereby strengthening structural obstacles to entrepreneurial growth.

b. Limited Access to a formal financial institution

Latest study from Shahriar (2018) highlights that even in a matrilineal context, women's engagement in entrepreneurial activities remains confined by restricted control over financial assets and inadequate accessibility to formal borrowing schemes, focusing on how gender expectations remain shaping entrepreneurial propensity. Likewise, Rink et al. (2021) propose that the financial literacy gender gap is significantly connected to cultural aspects that influence women's confidence in involving with financial institutions, resulting in lower use of banking and financial institutions. Lyngdoh (2021) verifies that microfinance programs in India's matrilineal settings do not entirely tackle financial access problems, as institutional penetration is frequently hampered by insufficient literacy rates, administrative regulations, and socio-cultural barriers. In addition, individuals are not permitted to sell lineage land because it is owned collectively within matrilineal societies in Malawi (Peters, 2010). In

the Minangkabau setting, Rahayu et al. (2023) note that despite women demonstrating solid traditional financial management, digital and formal financial literacy are still considerably lower among rural women, restricting their economic empowerment using formal financial services.

4.1.2 Economic Factor

4.1.2.1 Social Capital

a. Kinship obligation and collective pressure

Kinship structures are an essential social system in many communities. They decide who is counted as a group member and what obligations an individual has to other group members (Lowe, 2020). In matrilineal societies, female group members follow lineage and inheritance through female lineage, and many of these cultures are coupled with customs that bestow close relationships to relatives through matrilineal residency and inheritance rights (Lowe, 2020). Women also encounter balancing conjugal versus lineage loyalty, implied economic and social pressure in matrilineal culture (Salifu, 2020). Besides, matrilineal descent generates systematic obligation and inter-vivos transfers within the lineage (La Ferrara, 2007). In this case, women are supposed to support their maternal kinship (siblings, nieces, nephews, cousins from the mother's side) through inter-vivos transfer (money or property given while still alive). For instance, land is communal property of the matrilineal kinship; individuals are not able to freely sell it, but they can pawn it temporarily for cash (Putriana, 2024).

4.1.2.2 Outmigration

a. Loss of Potential Female Successor in Business

The outmigration case, which is strongly rooted in Minangkabau traditional custom, focuses on a unique perspective on gender in the present time. Research from Elfira (2023) and Sismudjito & Munaf (2015) shows that significant numbers of women nowadays take part in the *rantau* (migrant) economy, seeking empowerment and autonomy. However, a study from Iman & Mani (2015) reveals that such mobility affects women in patriarchal cultures and social principles that may weaken their matrilineal identity and responsibilities. As a result, when female migrants start new livelihoods outside their homeland, their detachment from the homeland diminishes the probability of coming back to acquire family businesses. This transition not only reframes gender and inheritance roles but also threatens the viability and sustainability of matrilineal female successors in Minangkabau enterprises.

b. Loss of Ancestral Inheritance Right

Previous research from the Minangkabau context indicates that female outmigration reshapes inheritance relations and undermines matrilineal rights. Women who migrate for education or employment frequently become disconnected from ancestral land and kin-based authority, leading to claims to inheritance (Elfira, 2023; Iman & Mani, 2015). While migration provides new types of empowerment, it also brings women to patriarchal principles in the *rantau* (migrant) setting, where matrilineal culture is less acknowledged. Overall, these results highlight that outmigration might trigger autonomy, paradoxically leading to the loss of women's inheritance rights and the steady undermining of the sustainability of matrilineal entrepreneurship.

4.1.3 Structural Factor

4.1.3.1 Modernisation

a. Tourism erodes matrilineal culture

A previous study from Mattison (2010) focuses on how the flow of tourism and modern business ventures has shifted the Mosuo's traditional *walking marriage* and household patterns, which were fundamental to women's social and economic authority. Walking marriage is a relationship in which adult men and women do not set up a co-residential union. Conversely, men visit their women at night,

then go back to their mother houses in the morning (Mattison, 2010; Morais et al., 2005). Kids born from these unions are nurtured within the mother's familial circle, and maternal uncles instead of fathers play major roles in their growth and development (Mattison, 2010; Morais et al., 2005). People living in tourist-affected regions (near Lugu Lake) tend to have bilateral descendants, while they are completely matrilineal in farming neighbourhoods (Mattison, 2010). Tourism commercialisation frequently sexualizes Mosuo tradition, distorting women's 'walking marriage,' driving to stigma and cultural misconceptions (Morais et al., 2005). Moreover, Mosuo local women might fall in love with outsiders, and ultimately disrupt the family's harmonious relationship (Morais et al., 2005). As tourism emerges, ancestral land and properties are rapidly industrialised or transformed into hospitality enterprises, frequently controlled by external investors or male kin who are involved swiftly with the tourism activities.

4.2 Opportunities

4.2.1 Cultural Factor

4.2.1.1 Gender Roles

a. Women Gain Interpersonal Skills

Women entrepreneurs in matrilineal settings have great chances to acquire interpersonal skills such as leadership, decision-making, and negotiation skills through their culturally rooted positions within their family and community. Research from Ghosh (2016) highlights that Khasi women's dominating roles in family and household affairs advance their skills to communicate successfully and manage collective business programs. Besides, Narciso & Henriques (2020) assert that matrilineal culture boosts women's confidence and negotiation skills since they manage land and assets while balancing family and social activities. Similarly, Andriani et al. (2024) accentuate that women entrepreneurs who adopt traditional leadership traits indicate effective communication and problem-solving skills, enhancing business performance and adaptability. In addition, Josephson (2022) reveals that in Malawi, household resource management is gendered, with women negotiating instead of making financial decisions.

4.2.1.2 Ancestral Inheritance Right

a. Start new business/entrepreneurship

In China, market expansion and tourism have created new economic potentials; hospitality, guest house, restaurants, textile crafts, guided services, and local trade, where Mosuo women can utilise traditional social networks to build enterprises (Mattison, 2010; Mattison et al., 2023; Morais et al., 2005). Similarly, the latest studies from Ghosh (2016); Tariang & Thomas (2020) convey that the Indian Khasi women's inheritance rights and societal position increase their engagement in the market economy, allowing them to transform cultural capital into entrepreneurial initiatives that benefit society and alleviate poverty. Subsequently, among the Akan of Ghana, traditional songs are used to transfer moral and entrepreneurial knowledge that motivates industriousness, self-reliance, and business creation among women, demonstrating how cultural education promotes entrepreneurial mindsets from childhood (Arko-Achemfuor, 2012). Besides, study from Oguamanam & Yeboah-Appiah (2024) reveals that maintaining oral traditions supports women's economic creativity and allows them to leverage cultural resources in business growth, as demonstrated in activities like Kente weaving among Akan women. Likewise, matrilineal inheritance provides Akan women with access to land and family labour, which increases their ability to participate in farming and trading operations (Duncan, 2010; Salifu, 2020).

As noted by Games & Sari (2023), Minangkabau women's entrepreneurial practices show a balance between matrilineal culture and Islamic values, where faith influences ethical decision-making and family-oriented enterprise. For example, they apply Islamic values in *zakah* (charity) and *baraqa* (blessing from God) in their daily business operations. Likewise, they conduct halal transactions (e.g. profit-sharing) in their economic practices (Putriana, 2024). They also implement *halal* standards in food businesses (Mardatillah, 2020), which are free from forbidden ingredients (e.g. pork and alcohol) and have been processed according to Islamic rules. Minangkabau entrepreneurs are well known for running delectable food businesses. One of the most famous Indonesian foods from the Minangkabau tribe is *rendang* (beef curry). Recently, the fame of this food has grown not only in Indonesia but also in foreign countries. According to a 2011 and 2017 CNN (Cable News Network) survey, *rendang* was voted as the world's most delicious food by readers' choice (Nurmufida et al., 2017). The inimitable authentic food recipes are transferred from maternal figures to their daughters (Mardatillah, 2020). Likewise, Cipta (2019) asserts that family support, communal motivation, and passing on trading knowledge from maternal figures encourage entrepreneurial spirit among Minangkabau women. Finally, resilience and adaptability grounded in matrilineal traditions allow women to cope with economic and environmental constraints and to create sustainable businesses (Games et al., 2020; Qian & Wei, 2020).

4.2.2 Economic Factor

4.2.2.1 Social Capital

a. Alternative Informal Financial Access

Evidence from Rink & Barros (2021) underlines that Khasi women's financial knowledge amplifies their independence to save money and make investment decisions, demonstrating both empowerment and prudent entrepreneurship. Furthermore, among the Minangkabau tribes, pawning practices (*pagang gadai*) exhibit another culturally rooted system that allows accessibility to business capital for women. Latest research from Nurdin & Tegnan (2019) emphasises that *pagang gadai* offers women temporary liquidity while maintaining possession of inherited land, indicating both financial rationality and cultural safeguarding. Studies such as Iska et al., (2023); Putriana, (2024) underscore that pawning practices run under notions of mutual trust and social obligation, lining up with Islamic principles while preserving local economic activities. Besides, Ojong (2019) presents sources of informal borrowing, such as; loan from family & friends, and also ROSCA (Rotating Saving & Credit Association), or locally called "njangis" or "tontines" in Cameroon's North-West Region. This study picks research samples from the Kom tribe, an ethnic group based largely in the Boyo district in Cameroon, and recognised for its matrilineal system. This demonstrates that matrilineal settings are reflected in his respondents, hence the study is appropriate to deal with financial practices within a matrilineal structure.

b. Expand Business Network

In the Minangkabau setting, female successors contribute an essential part in preserving family business innovation through the combination of traditional matrilineal norms with modern entrepreneurial approaches (Games & Sari, 2023). Moreover, Sismudjito & Munaf (2015) highlight that Minangkabau traders have historically established vast trading networks all over regions, where the Minangkabau people are well-known as natural-born traders who retain honesty and collective trust, enabling them to grow their enterprise networks in Malaysia and other areas.

Additionally, Cipta (2019) underlines that *entrepreneurial* spirit among Minangkabau migrant merchants is shaped by motivation, family support, and social networks built on kinship principles. Besides developing entrepreneurial activities, network and family support are also used by the Akan

widows to get strength to deal with property loss (Korang-Okrah & Haight, 2015). Likewise, Iman and Mani (2015) focus on how Minangkabau female migrants sensibly position their identity between traditional matrilineal culture and modern urban demands to create extensive networks and business partnerships. From a theoretical approach, Smith (2014) argues that matriarchal theory provides an insightful contribution to how women's social positioning and kinship roles can inspire entrepreneurial collaboration and innovation.

4.2.2.2 Outmigration

a. Open New Market

Outmigration in a matrilineal context, especially among the Minangkabau, has traditionally generated opportunities for women to grow entrepreneurial practices and open new markets through the protection of cultural treasures and an adaptable business culture. A previous study from Sismudjito & Munaf (2015) highlights that the Minangkabau people have consistently been acknowledged for their entrepreneurial mobility and trading spirit, where migration (*rantau*) is not only a physical movement but a cultural responsibility that encourages enterprise development in new settings. Moreover, Cipta (2019) underscores *that* the entrepreneurial spirit of the Minangkabau migrant trader is induced by kinship support, motivation, and the capability to adapt to new environments while preserving cultural norms.

b. Introduce matrilineal culture identity

Minangkabau women's outmigration, while originally assumed as a barrier to authentic matrilineal norms, has often evolved into a tool of transferring and exhibiting matrilineal cultural identity through entrepreneurship. As Sismudjito & Munaf (2015) point out, the Minangkabau local traders in Kuala Lumpur continue to uphold their unique socio-cultural principles, which have been passed down through centuries, illustrating that migration acts as a cultural intermediary instead of a breach. Likewise, Mardatillah (2020) highlights that Minangkabau cuisine embodies cultural identity while also representing women's creative talent and economic empowerment. Through the food business, women entrepreneurs present matrilineal identity to an extensive market, shifting tradition into a tool of competitiveness and cultural diplomacy. Likewise, among the Mosuo, (Mattison, 2010) notes a comparable approach in which tourism provides new economic opportunities that allow women to introduce their distinctive matrilineal identity to outsiders.

4.2.3 Structural Factor

4.2.3.1 Modernisation

a. Drive innovation

Games & Sari (2023) point out that Minangkabau *female* successors play a crucial role in establishing and dealing with innovation within family enterprises, as their matrilineal heritage and social status allow them to embrace new ideas while upholding cultural norms. Likewise, Farace et al. (2025) underscore that women from a matrilineal context indicate a higher likelihood of involvement in innovative programs due to solid social support mechanisms and cultural acceptance of female leadership. Mattison et al. (2023) also notes in the Mosuo region, tourism and market integration have encouraged women to create new service and craft textile businesses that repackage cultural values for tourists, a responsive innovation that transforms traditional tasks into cash-making niches. Complementing this, Games et al. (2021) suggest that personal values such as benevolence, self-direction, and achievement substantially affect innovation behaviour among entrepreneurs, demonstrating that modernisation enhances individual and cultural motives for innovation.

4.3 Implications of challenges and opportunities in matrilineal women’s entrepreneurship for inclusive and sustainable economic development

The suggested conceptual framework describes matrilineal women’s entrepreneurship as a context-rooted process in which lineage structures, inheritance systems, and kinship obligations shape both the constraints and enabling conditions that finally influence women’s entrepreneurial outcomes and inclusive development.

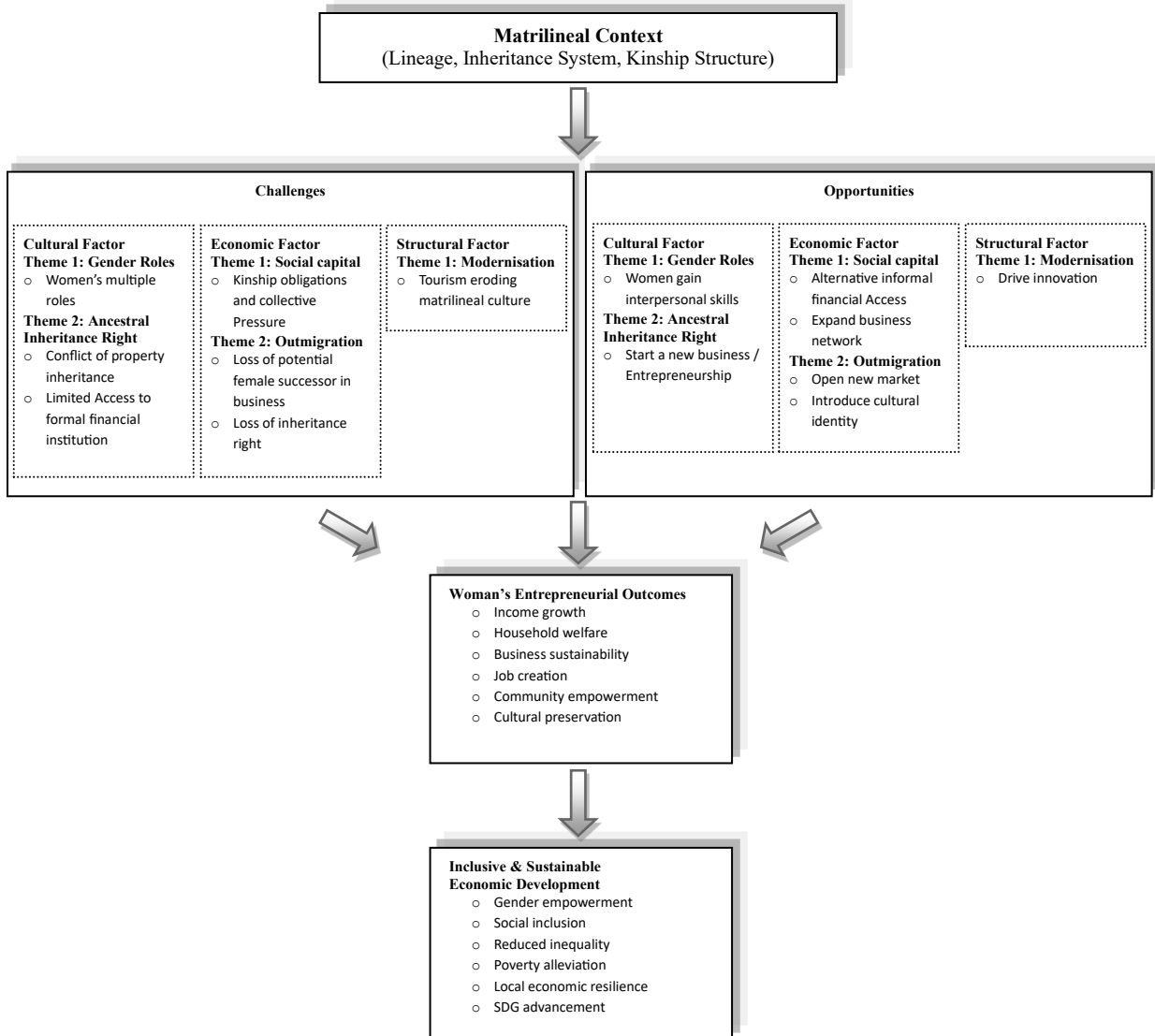


Figure 5. Matrilineal Women’s Entrepreneurship Conceptual Framework

The proposed conceptual framework demonstrates how matrilineal institutional context characteristics covering lineage systems, inheritance rights, kinship relationships, and gender norms concurrently influence both the constraints and the enabling mechanisms that affect women’s entrepreneurial experiences. In matrilineal contexts, rooted social capital and normative practices ingrained in kinship may boost innovation and performance in women entrepreneurs by linking to social networks, yet can also result in structural burdens and role overload that impede resource access and enterprise development, highlighting the dual nature of cultural and institutional forces on entrepreneurship. These culturally mediated entrepreneurial practices promote a variety of

entrepreneurial outcomes, such as business sustainability, income growth, job creation, household welfare, community empowerment, and competitive engagement in local markets, hence connecting micro-enterprise programs to larger socioeconomic goals. An empirical study of women's entrepreneurship then asserts that increased involvement of women entrepreneurs is in line with several Sustainable Development Goals. Those are particularly related to economic growth, decent work, gender equality, and reduced inequalities, showing their contribution to support local development and social inclusion (Raman et al., 2022).

5. Conclusion

This review highlights several challenges and opportunities of women's entrepreneurship in matrilineal societies. Those challenges include multiple women's roles, conflicts in ancestral property inheritance, limited access to formal financial institutions, kinship obligations and collective pressure, loss of potential female business successors, loss of inheritance rights due to migration, *and* tourism eroding matrilineal culture. Meanwhile, those opportunities cover women gain interpersonal skills, participate in entrepreneurial activities, access informal financial institutions, expand business networks, open new markets, introduce cultural identity, and drive modernisation, which in turn drives innovation. This review also provides several significant contributions. First, it enhances entrepreneurship and gender studies by systematically mapping an underrepresented cultural setting and demonstrating the variety of women's business experiences outside patrilineal culture. Second, it offers policy-relevant insights by determining culturally rooted systems that can be utilised to develop more inclusive financial and entrepreneurial initiatives. Finally, it contributes to the sustainable and inclusive economy debates by highlighting how culturally embedded entrepreneurship can boost sustainable economic development when in line with proper institutional frameworks.

The study also recognises crucial research gaps, covering the necessity for additional comparative studies between matrilineal and patrilineal cultures, and a more thorough investigation of how cultural institutions influence women entrepreneurs' financial decision-making. In conclusion, by employing a systematic scoping review methodology, this study provides a comprehensive overview of women's entrepreneurship in matrilineal societies and shows the importance of culturally informed strategies for advancing inclusive and sustainable economic development.

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