

The Influence of Islamic Business Ethics on the Service of Slaughtered Chicken Traders

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ABSTRACT

Islamic business ethics is a set of good, bad, right, and wrong values in the business world based on morality. Business in Islam becomes an important element in trade. In this case, traders are those who carry out trading activities as a daily job, generally providing goods that are then resold. As a trader or provider of goods or services, the community needs a pleasant and reassuring buyer. This can be achieved with ethics, of course, it will be more important if the rules in business can apply Islamic ethics in accordance with syar'i teachings. The purpose of this study is to find out and analyze how the influence of Islamic business ethics on the service of slaughtered chicken traders in the Bojonggede Traditional Market. And this study uses quantitative research methods using primary data. The results of this study obtained the value of tcount of 12,380 ttable of 2.00030. Based on this value, the value of tcount > ttable which means rejecting H0 and receiving H1, clearly it can be interpreted that Islamic business ethics affect the service of slaughtered chicken traders at the Bojonggede Traditional Market. Based on R2 shown in the table, it is obtained that the magnitude of Islamic business ethics' influence on Slaughtered traders' service at the Bogor Bojonggede Traditional Market is R (correlation) 72.5%. While the remaining 27.5% is influenced by other factors outside the variables examined in this study.

Keywords: *islamic business ethics; the service of slaughtered chicken traders*

A. INTRODUCTION

Economics is a need for every human being in order to fulfill and accelerate the daily order of life. Whether we realize it or not, every interaction has an economic aspect, from agriculture to trade to industry. Hence, individuals are inseparable from economic endeavors as it serves as the dynamic force in life, continuously propelling humans toward transformations for greater prosperity (Gherghina et al., 2020).

Business is an important part of human life, because it can meet human needs. Business in all its forms occurs in everyday life, from waking up in the morning to going to bed. Therefore, business shows a wide scope. If all the business processes above are interpreted in a comprehensive sense, then business has a very diverse meaning (Jubaedi, 2022).

Every business activity that is carried out, in general, is associated with the term entrepreneurship. Entrepreneurship comes from the French language which means contractor. The origin of the word is *entreprenant* which means energetic, willing to try, full of adventure (Wazin, 2013).

The word '*bisnis*' in Indonesian is derived from the English word '*business*', which means occupation. In the Indonesian language, '*bisnis*' is defined as a commercial endeavor, a commercial effort in the trading world, and a field of enterprise. According to Satria A. Nonoputra, business is a profit-oriented activity that produces goods and services to meet societal needs. Goods referred to are products that have a physical form (can be perceived), while services are activities that provide benefits to consumers or other business entities. Therefore, human activities in meeting needs through work processes can be categorized as business in general. In the teachings of Islam, all forms of human activity have rules that must be followed, including in the aspect of business. Islam provides guidance on what is permissible and what is prohibited in the conduct of business, concerning the status of goods and the activities undertaken to fulfill the needs or desires of humans (Jubaedi, 2022).

Ethics is a highly significant matter in business activities nowadays. In Greek, it is also known as '*ethos*,' which means customs. Meanwhile, in the Arabic language, ethics is also known as '*akhlak*,' which refers to virtues, behavior, and conduct. Simply put, business ethics means the study of what is right or wrong, true or false in the business world based on moral principles. On the other hand, Islamic business ethics are a set of ethical business behaviors enveloped within the boundaries of Sharia. Ethical behavior is that which follows Allah's commandments and refrains from His prohibitions. In Islam, ethics has two meanings: ethics as morality, containing concrete values and norms that guide and direct human beings in all aspects of life (Sunayah, 2020, p. 1).

Djamaluddin argues that business ethics issues arise from the moment an individual or economic unit determines the type of business they choose, conducts their business activities, which include how they treat employees and serve customers, as well as being responsible for the environment and society (Sunayah, 2020). From the statement above, we can infer that when someone starts a business or engages in business activities, that's when business ethics issues start to emerge.

According to Muhammad Saifullah, business ethics is a set of ethical principles that distinguish between good and bad, right and wrong, must and should not, and so on. It consists of general principles that justify the application of ethics in any aspect of the business world. In other words, business ethics refers to a set of principles and norms that business practitioners must uphold in their transactions, behavior, and relationships to safely achieve business goals (Fakhry Zamzam Havis Aravik, 2020).

Islamic business ethics is a process and effort to discern right from wrong, which is then followed by doing what is right in relation to a company's products, services, and stakeholders' demands. It involves studying the moral quality of organizational policies, general concepts,

and standards for ethical behavior in business, behaving responsibly, and with morality. In essence, Islamic business ethics is a moral habit or culture related to a company's business activities (Aziz, 2013).

In the context of business, Islamic business ethics is an ethics rooted in the Creator's will. Its meaning is that humans will achieve success if they follow the Creator's guidance to walk within the norms of religion (Wazin, 2013). These principles encompass: honesty in measurement, selling goods with good quality, building good relationships, organized administration, and setting prices transparently.

Islam permits an individual to engage in business transactions such as buying and selling. However, in Islam, how should a Muslim conduct themselves in the business world to obtain blessings from Allah SWT in both this world and the Hereafter? Islam provides a clear demarcation between what is permissible and what is not, what is right and what is wrong, and what is *halal* (lawful) and *haram* (forbidden). These demarcations are what we call ethics. Business behavior and trade are not exempt from the presence of business ethics values. Business ethics have indeed been advocated by the Prophet Muhammad (peace be upon him). In addition to being persevering and dedicated in trade, he also possessed the traits of being truthful, trustworthy, conveying the message, and being insightful. In Islam, moral values encompassing honesty, justice, and transparency are crucial and are the responsibility of every business practitioner (Wazin, 2013). These values are a reflection of a Muslim's faith in Allah SWT. This means that every businessperson is allowed to engage in trade with the goal of seeking maximum profit, but in Islam, it's not just about seeking profit, but also about seeking blessings in serving customers.

According to M. Napis Djuaeni, in Arabic, service can be understood as '*Khidmah*.' Service is the essence of Sharia business. In the Qur'an, it is explained that Allah SWT commands Muslims to be gentle and polite in speech and service when interacting with and serving customers (Maulana, 2019). This is emphasized in Surah Ali-Imran, verse 159, which means: 'So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].'(Departemen Agama RI, 2007)

The behavior of traders occurs anywhere, not only within markets but also in places where transactions can take place. A market is a container wherein it serves as a venue for the meeting or interaction between sellers and buyers within a trading system. The traditional market of Bojong Gede is one of the markets under the local government of Bogor Regency, in the Bojonggede Subdistrict. The traditional market of Bojong Gede serves as a place for the community, particularly for those engaged in trading for their livelihood. Various goods are sold by the vendors, including clothing, household items, vegetables, and main dishes like seafood, meat, and others. Among them are vendors selling poultry, such as chicken.

Al-Qurtubi explains that walking in markets is for the purpose of seeking sustenance,

engaging in trade, and seeking a livelihood. This verse forms the basis of seeking sustenance through trade, production, and the like. Islam and today's society seem to yearn for an appropriate market system as a part of rejecting the Capitalist and Socialist systems that have failed to create prosperity (Aziz, 2013).

One type of failure in market prosperity is deception in serving buyers by reducing measures and weights. Therefore, every Muslim should strive to act justly (honestly), as true justice is rarely achievable. Buying and selling that takes place in the traditional market of Bojonggede needs to be based on Islamic law to avoid transactions that are prohibited in muamalah (business transactions). Islam has regulated the rules of buying and selling in the best way possible, so as to prevent unwanted or deviant practices (Aziz, 2013). In Islam, a proper and righteous way of buying and selling has been established, emphasizing the importance of accurate measurement, as explained in Surah Al-Mutaffifin (83): 1-6, which means: 'Woe to those who give less [than due], who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected for a tremendous Day - the Day when mankind will stand before the Lord of the worlds?' (Departemen Agama RI, 2007).

In previous research by Muhammad Abdul Samad and Nor Aini binti Ali, traders who are always honest, fair, committed, hardworking, and earnest in business. This makes them successful in all their business activities. According to the results, 90 percent of traders who are in business. (Samad & Ali, 2014). With the presence of ethics, rules in the business world can be established. It would be more preferable if the rules in trading could adopt Islamic ethics that align with religious teachings. Similarly, the existence of ethics will contribute to the reduction of cruel business practices and businesses that further impoverish others. However, this situation has not been well implemented in the traditional market of Bojonggede Bogor, prompting the author to examine it with the title "The Influence of Islamic Business Ethics on the Service of Slaughtered Chicken Traders."

B. LITERATURE REVIEW

1. Islamic Business Ethics.

The ethical system in Islam is presented in light of Shariah – the Islamic social/legal system. According to Islam, whatever leads to welfare of the individual or society is morally good and whatever is injurious is morally bad. The ethical system prescribed in Islam is eternally divine and forms the foundation of an Islamic society. (Zarrad & Debabi, 2015)

Ethics is also defined as habits, customs, morals, disposition, feelings, attitudes, ways of thinking, character, and morality. Ethics is the science of customary practices or what is commonly done, related to inner feelings and the inclination of the heart to perform such actions. Terminologically, ethics refers to the values or norms that guide an individual or a group in regulating their behavior. Ethics can also be referred to as a code of ethics or a field of study that examines the goodness and badness (evil) of human actions, in line with human reasoning (Fauzia, 2021).

The word "bisnis" in the Indonesian language is derived from the English word "business," which means an occupation or activity. Specifically, it is related to profit or gain. According to Buchari Alma, the concept of business refers to a profit-oriented activity that produces goods and/or services to meet the needs of society. Etymologically, business means a situation in which an individual or a group of people are engaged in work that generates profit (Idri, 2013, p. 324). Business, on the other hand, refers to all activities involving the provision of goods and services needed and desired by others. Through these activities, business practitioners can identify and supply the desires and needs of others (consumers) and always strive to ensure that consumers are satisfied with the goods and services provided. In the *Kamus Besar Bahasa Indonesia* (KBBI), business is defined as a commercial effort in the world of trade and industry. In a broader sense, business is defined as all activities related to the production and trade of goods and services (Idri, 2013).

In Islam, the ethics of doing business involve conducting oneself in a good and fair manner, upholding law and justice consistently and consequentially, and adhering to principles of truth, morality, and dignity. Therefore, business ethics in Islam is the study of how an individual engages in business or commercial transactions that are mutually beneficial while aligning with the values of Islamic teachings. Thus, it can be concluded that Islamic business ethics is a set of principles and norms that business practitioners must possess in order to conduct transactions, behave, and engage in relationships to safely achieve their business goals (Maslikhah, 2016).

From the explanation above, Islamic business ethics is a set of values regarding what is good, bad, right, and wrong in the business world based on moral principles. In other words, business ethics is also described as a set of principles and norms that business practitioners must commit to in conducting transactions, behaving, and engaging in relationships. Therefore, Islamic business ethics encompasses Islamic ethical values in business activities, presented from the perspective of the Quran and Hadith, which are based on six principles: truth, trustworthiness, sincerity, brotherhood, knowledge, and justice. The business behavior of Islam is reflected in the behavior of Prophet Muhammad (SAW) in conducting his business affairs, always motivated by and in accordance with the teachings of the Quran.

Business ethics explains that business contains a moral dimension that needs to be studied and assessed for the common good. Religious business ethics believes that religion provides valuable sources for the study and moral evaluation of business. Therefore, religion is a strong gateway to oversee the course of business, making it a morally upright business. Religious business ethics believes that morally upright business is not contrary to economic principles. On the contrary, business ethics holds an optimistic attitude that morally upright business is actually more profitable, at least in the long run, than businesses that disregard moral values (Fauzia, 2021).

Business in Islam is an essential component of trade. History has documented the spread of the Islamic religion, including through trade (business). Therefore, business is a part of trading activities aimed at seeking livelihood through buying and selling for profit (Arifin, 2008).

Ethics in business means conducting business in a good and fair manner by consistently upholding the law and justice and being faithful to the principles of truth, morality, and dignity. In this regard, business ethics are necessary because (Badroen et al., 2015):

- a. Business is not solely aimed at profit but also needs to consider human values, ensuring that it does not sacrifice the lives of many people. Therefore, society has an interest in businesses being conducted ethically.,
- b. Business is conducted among human beings, and it requires ethics as a guide and orientation for decision-making, activities, and behavior in human interactions (business) with each other.,
- c. Business is currently conducted in a highly competitive environment. In this competitive business landscape, individuals who compete while adhering to ethical norms in an increasingly professional atmosphere are more likely to succeed.

2. Principles of Islamic Business Ethics

Many verses of the Quran discuss the laws and ethics of business in Islam. In this regard, the Quran has provided guidance on the relationships among business practitioners. It is recommended that they maintain good intentions in their transactions to foster harmonious relationships without suspicion (Scarbella, 2021). According to Idri, the Prophet Muhammad (peace be upon him) has given many guidelines regarding the principles of Islamic business ethics, including the following:

- a. Honesty.

Honesty, morally, is the foundation of every effort to become a strong person. Honesty is a fundamental quality of moral character. Without honesty, a person cannot progress even a step because they are not brave enough to be themselves. A person who is not honest does not take themselves as the starting point but rather what is expected by others. Without honesty, other moral virtues lose their value.

Being good to others but lacking honesty is hypocrisy. Islam teaches that honesty is the most fundamental requirement in all activities (Lestari, 2020). The Prophet Muhammad advised his followers to be honest in all forms of activities. According to the Prophet, honesty leads to goodness, while lying leads to evil and disaster.

Furthermore, a businessperson should be honest, driven by the desire for others to receive goodness and happiness as they would want for themselves. This can be achieved by explaining the weaknesses, shortcomings, and strengths of the products they know to their partners, both the visible and the hidden aspects. In today's society, people are often deceived by dishonest or deceitful business practices, where businesses emphasize the advantages of their products while hiding their flaws (Lestari, 2020).

In Islamic doctrine, honesty is a fundamental requirement in business activities. Prophet Muhammad (peace be upon him) strongly emphasized honesty in business activities. In this

context, he said: It means: "From Ibn Mas'ud (may Allah be pleased with him), from the Prophet (peace be upon him), he said, 'Verily, honesty leads to goodness, and goodness leads to Paradise. Verily, a person is truthful until he is recorded with Allah as truthful. Indeed, lying leads to evil, and evil leads to Hellfire. Verily, a person is dishonest until he is recorded by Allah as a liar.'" (Narrated in Al-Bukhari and Muslim)" (Bakr, 2004).

Prophet Muhammad (peace be upon him) prohibited any business activities involving deceit, as deception can harm others and violate the fundamental principle in business, which is mutual consent. People who are deceived will clearly not be pleased because their rights are diminished. The Prophet Muhammad (peace be upon him) himself always maintained honesty in business. He discouraged traders from placing spoiled goods at the bottom and good ones on top. Honesty and trustworthiness are closely related because someone who is always honest is trustworthy. Allah SWT commands the Muslim community to fulfill their entrusted responsibilities to those who deserve them, and when deciding matters, it should be done with fairness. Acting and behaving trustworthily is highly encouraged in Islam, and those who are not trustworthy are considered traitors, including being one of the characteristics of a hypocrite. Treachery is a despicable act, and Prophet Muhammad (peace be upon him) categorized treachery as one of the signs of a hypocrite (Idri, 2013).

b. Being Friendly and Communicative (*Tablig*).

Kind-hearted and pleasant, their language is sweet, their speech is gracious, and their demeanor is sociable and enjoyable in social interactions. Indeed, it is enjoyable to socialize with those who have a lot of laughter and conversation, as they are talkative and amiable, and they engage in friendly interactions. "*Tablig*" (Communicative-Promotive) - the nature of '*tablig*' means conveying something. This means that someone who possesses the quality of '*tablig*' must be communicative and argumentative (Lestari, 2020).

c. Trustworthiness

In addition to honesty, trustworthiness is also highly recommended in business activities. Honesty and trustworthiness are closely related because someone who is always honest is undoubtedly trustworthy (Idri, 2013). Trustworthiness means returning the rights of others, not taking anything beyond what is rightfully theirs, and not exceeding the rights of others. Acting and behaving trustworthily are strongly encouraged in Islam, and a person who is not trustworthy is referred to as a traitor, including being one of the characteristics of a hypocrite. Betrayal is a despicable act (Idri, 2013).

d. Correct Measurement, Size, and Weight

In trade, accurate and proper weighing must be prioritized. Allah SWT threatens with damnation (Hellfire) for those who cheat in measurement and weighing, as mentioned in the Quran, Surah Al-Muthafifin, verses 1-3: It means: 'Woe to those who give less [than due], who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss.' (Translation of Surah Al-Muthafifin, verses 1-3).

In a hadith narrated by Ibn Abbas, it is mentioned that when the Prophet Muhammad (peace be upon him) first arrived in Medina, the residents at that time were very unfair in their practices of measuring and weighing merchandise. Then, Surah Al-Mutafifin (Chapter 83) was revealed, and after that, they improved their methods of measuring and weighing (Idri, 2013).

e. Business must not interfere with worshipping Allah SWT.

As a Muslim, a businessperson must be aware that humans are created on Earth to worship Allah, as explained in the Quran, Surah Adh-Dhariyat, verse 56: It means: 'And I did not create the jinn and mankind except that they should worship Me.'

The verse explains that both Jinn and humans are created by Allah SWT with the purpose of worshipping Him. Therefore, acts of worship such as prayer, fasting, almsgiving (*zakat*), and the pilgrimage (*hajj*), which are known as pure acts of worship (*ibadah mahdhah*), should not be surpassed by activities related to meeting life's needs, such as working, trading, and so on, even though these are also considered forms of worship known as non-pure acts of worship (*ibadah ghayr mahdhah*). For example, when someone is engaged in business and they hear the call to Friday prayer (Adhan for Jum'ah), they should quickly go to the mosque and leave all their business activities behind (Maslikhah, 2016).

3. The Service Of Slaughtered Chicken Traders

Service can be generally defined as any activity intended to provide satisfaction to customers; through this service, the desires and needs of customers can be fulfilled (Kasmir, 2010). In the concept of service, there are four fundamental elements that support the maximization of service quality: accuracy, friendliness, speed, and comfort. These four components constitute an integrated service concept, where each employee must possess specific skills, including a good appearance, neat and polite demeanor, a friendly attitude, readiness to serve, proficiency in their job, effective communication skills, the ability to understand customer gestures or signals, the capability to serve customers well and professionally, and a display of enthusiasm for work and a willingness to serve.

In Islam, there are several qualities that employees should have when serving customers, including the following:

- a. Good behavior it is a behavior that shows respect, attention, and concern for others.,
- b. Service-oriented and humble attitude it is an attitude in which a person does not feel proud or arrogant about what they possess. This can include material possessions, intelligence, or the status that the person has.,
- c. Trustworthiness. is a promise or trust and something entrusted to someone. Etymologically (linguistic approach) in Arabic, it is derived from the form '*mashdar*' of '*amina-amanatan*,' which means honesty or trustworthiness.,

- d. Fairness it is treating rights and responsibilities in a balanced manner, impartially, and without harming any party. Being fair can mean not taking sides and being just and not arbitrary.,
- e. Honesty and reliability are recommended service concepts; by upholding honesty and strengthening trust, a company can endure.

These five ethics form a unified whole. This means that all these aspects should be present in every employee, enabling them to provide integrated service to customers. The positive implication of this is the ability to understand customer desires. A good understanding of customers is the key to achieving the satisfaction desired by consumers (Sudrajat, 2018).

Linguistically, there are two terms known as '*al-bay*' and '*ash-shira*'. '*Al-Bay*' means mutual exchange, in contrast to '*ash-shira*' which means buying. The term '*al-bay*' sometimes means '*ash-shira*' and vice versa because something that is sold is automatically bought by another party. In Sharia definition, trade or buying and selling is the exchange of one asset for another as a transfer of ownership through mutual consent. This definition encompasses all forms of exchange, whether it's goods for goods (barter), goods for money (trade with a medium of exchange), or money for money (currency exchange). In principle, trade is the exchange of one commodity for another different commodity or one commodity for a medium of exchange like money (Yunus, 2011).

A market is like an environment or space where the forces of supply and demand operate to determine or modify prices, resulting in the exchange of ownership of goods or services, along with the existence of physical and institutional activities (Rino, 2018).

Traditional markets are markets where the activities of sellers and buyers are conducted directly in retail form, either temporarily or permanently, with limited service levels (Satwiko, 1984). Traditional markets are markets that are constructed and managed by the Government, Local Government, Private Sector, State-Owned Enterprises, and Regional-Owned Enterprises, including collaborations with the private sector, with business premises such as shops, kiosks, stalls, and tents owned or managed by small, medium, community self-help, or cooperative traders with small to medium-scale businesses, small capital, and a trading process involving bargaining.

A traditional market is a physical place where sellers and buyers gather to buy and sell goods. Physically, a traditional market consists of stalls or booths, open stands, and open spaces that are operated by sellers or market managers. Most of them sell daily necessities such as food items like fish, fruits, vegetables, eggs, meat, fabric, clothing, electronics, services, and others. In addition, there are also those who sell pastries and other items. Markets like these are still widely found in Indonesia and are generally located near residential areas to make it easier for buyers to reach the market (Kotler, 2005)

C. METHODS

In this research, a quantitative research method was employed. Quantitative method is a research approach that utilizes numerical data or statistics to measure and analyze phenomena. In quantitative methods, researchers collect numeric data that can be objectively measured to gain a systematic and analytical understanding of a research problem or question. Techniques for collecting quantitative data may include surveys, experiments, statistical analyses, and other approaches that focus on quantitative measurement.

Data collection techniques are the methods used by researchers to uncover or gather quantitative information from respondents within the scope of the study. There are several data collection techniques, such as interviews, questionnaires, observations, and a combination of all three. (Sujarweni, 2019)

In this study, the author used primary data. Primary data refers to data collected directly by the researcher. In this research, the data collection instrument for primary data can be conducted by the researcher using observation and questionnaires.

Interview: It involves a set of questions that will be orally presented to respondents. This should be conducted in-depth to obtain valid and detailed data. Observation: According to Sutisno Hadi (1986), observation is a complex process, composed of various biological and psychological processes. Two important processes are observation and memory. The data collection technique through observation is used when the research relates to human behavior, work processes, natural phenomena, and when the observed respondents are not too numerous. Questionnaire: It is a data collection technique conducted by providing a set of written questions or statements to respondents for them to answer (Sugiyono, 2019). Questionnaires are an efficient data collection technique when the researcher knows precisely which variables to measure and what to expect from the respondents.

The data analysis technique used by the researcher in this study is descriptive statistical analysis. Descriptive statistics are used to describe or provide an overview of the research object through sample or population data as they are, without conducting analysis and drawing conclusions that apply universally (Sugiyono, 2019).

Descriptive analysis, descriptive statistics aim to depict various characteristics of data derived from a sample. Descriptive statistics include measures such as mean, median, mode, percentiles, deciles, and quartiles. Descriptive analysis is processed per variable (Sugiyono, 2019).

Validity is the accuracy of a measuring instrument in assessing what it intends to measure. In other words, validity is how well the instrument can measure a particular thing or subject, at least when using a questionnaire. A questionnaire is considered valid if the questions in the questionnaire can accurately capture everything that needs to be measured.

The validity test can be conducted by examining the correlation between the scores of each item in the questionnaire and the total score to be measured, using the Pearson Correlation

Coefficient (r) in SPSS. Where:

If the value $r_{\text{count}} < r_{\text{table}}$, then the data is not valid.

If the value $r_{\text{count}} > r_{\text{table}}$, then the data is valid.

Reliability means having a quality that can be trusted. In short, it refers to the level of precision, accuracy, or consistency of an instrument (Misbahudin Iqbal Hasan, 2013). So, reliability indicates whether the instrument consistently provides the same measurement results for something being measured at different times.

Reliability testing is used to measure the reliability of an instrument, such as a questionnaire, which serves as an indicator of a variable. A questionnaire is considered reliable or dependable if a person's responses to statements are consistent, stable, and trustworthy. Reliability testing can be performed collectively on all items/questions. If the alpha value is greater than 0.60, then it is reliable (Misbahudin Iqbal Hasan, 2013).

The Normality test of data is a prerequisite test to determine whether the data is suitable for analysis using parametric or non-parametric statistics. Through this test, the shape of the data distribution can be identified, whether it is normally distributed or not.

Parametric statistics can be used if data passes the normality test, indicating that the data is normally distributed. On the other hand, non-parametric statistics are used when data does not pass the normality test, indicating that the data is not normally distributed (Misbahudin Iqbal Hasan, 2013).

To detect whether independent and dependent variables have a normal or non-normal distribution, you can examine them using a normal probability plot, which forms a straight diagonal line. If the data points cluster around the diagonal line and follow its direction or the shape of the histogram, it indicates a normal distribution pattern. On the other hand, if the data points deviate significantly from the diagonal line and do not follow its direction, it indicates a non-normal distribution pattern (Misbahudin Iqbal Hasan, 2013).

Heteroskedasticity is when the variability of a variable is not the same for all observations (Misbahudin Iqbal Hasan, 2013). In heteroskedasticity, the errors that occur are not random but exhibit a systematic relationship with one or more independent variables. For example, heteroskedasticity appears in the form of residuals that grow larger as the observations increase. The average of residuals increases for larger values of the independent variable (X).

Regression analysis assumes that the variance of each disturbance term exhibits constant conditions, which are equal to the squared deviation and follow the homoscedasticity assumption. This means there is consistent and equal dispersion. If the variance of residuals remains the same from one observation to another, homoscedasticity occurs.

However, if there is a difference in the variance between observations, it means there is heteroskedasticity in the research data. According to Santoso, one way to observe the presence of heteroskedasticity is to examine scatter plots where there is no specific pattern in the graph.

If a specific pattern is observed, it indicates heteroskedasticity. Additionally, the heteroskedasticity test can also be performed using the Breusch-Pagan test in research.

By using this method, conclusions can be drawn based on data processing and data analysis, which are then organized into meaningful information. The approach used is a quantitative approach. According to Kasiran, quantitative research is the effort of a researcher to discover knowledge and present data in numerical form. The variables examined in this study consist of two variables: the independent variable (Islamic Business Ethics) and the dependent variable (Service of Slaughtered Chicken Traders).

D. RESULTS AND DISCUSSION

1. Results

Data used in primary data analysis takes the form of testing. This is done by distributing questionnaires and processing the questionnaire data, which is structured with good levels of validity and reliability, as well as being reliable as a research instrument. The sample size (n) is 60, and the r_{table} with a significance level of 0.05 is 0.2500. The validity test criteria are considered valid if $r_{\text{count}} > r_{\text{table}}$ or the significance value < 0.05 .

The validity test aims to ensure that the instrument can measure what it is intended to measure. In this research, the R table is considered valid. Validity Test of the Islamic Business Ethics Variable. The validity test criteria are considered valid if $r_{\text{count}} > r_{\text{table}}$ or the significance value < 0.05 . Therefore, the results of the comparison between the r_{table} and r_{count} in this study are as follows:

Table .1

The Results of Islamic Business Ethics Validity Test (X)

Question Item	R _{count}	R _{table}	Significance Value	Description
1	0,465	0,2500	0,000 < 0,05	Valid
2	0,623	0,2500	0,000 < 0,05	Valid
3	0,441	0,2500	0,000 < 0,05	Valid
4	0,549	0,2500	0,000 < 0,05	Valid
5	0,475	0,2500	0,000 < 0,05	Valid
6	0,574	0,2500	0,000 < 0,05	Valid
7	0,327	0,2500	0,011 < 0,05	Valid
8	0,378	0,2500	0,003 < 0,05	Valid
9	0,502	0,2500	0,000 < 0,05	Valid
10	0,310	0,2500	0,016 < 0,05	Valid

Source: Primary data processed using SPSS version 25.

The output results from the comparison above show that all items have values $r_{\text{count}} > r_{\text{table}}$ and significance value < 0.05 . This means that the data of the independent variable in this study is considered valid and can proceed to the next testing stage.

Validity Test of The Service Of Slaughtered Chicken Traders Variable. The validity test criteria are considered valid if $r_{\text{count}} > r_{\text{table}}$ or significance value < 0.05 . Therefore, the results of the comparison between r_{table} and r_{count} in this study are as follows:

Tabel .2

The Results of The Service Of Slaughtered Chicken Traders Validity Test (Y)

Question Item	R _{count}	R _{table}	Significance Value	Description
1	0,607	0,2500	0,000 < 0,05	Valid
2	0,455	0,2500	0,000 < 0,05	Valid
3	0,299	0,2500	0,020 < 0,05	Valid
4	0, 569	0,2500	0,000 < 0,05	Valid
5	0, 661	0,2500	0,000 < 0,05	Valid
6	0,625	0,2500	0,000 < 0,05	Valid
7	0,402	0,2500	0,001 < 0,05	Valid
8	0, 451	0,2500	0,000 < 0,05	Valid
9	0,424	0,2500	0,001 < 0,05	Valid

Source: Primary data processed using SPSS version 25.

The output results from the comparison above show that all items have values $r_{\text{count}} > r_{\text{table}}$ and significance value < 0.05 . This means that the data of the dependent variable in this study is considered valid and can proceed to the next testing stage.

In this Simple Linear Regression Analysis, the statistical test used to test the hypothesis of this research is done using a simple linear regression model. This is because in this study, only one independent variable is examined against one dependent variable

Table .3

Simple Regression Analysis Test Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.078	.435		-.180	.858
	Islamic Business Ethics	.803	.065	.852	12.380	.000

a. Dependent Variable: Merchant Services

From the above output, the model of simple linear regression equation in this study is obtained as follows:

$$Y' = A + BX + E$$

$$Y = -0,078 + 0,803 + E$$

From the above regression equation, the interpretation is as follows:

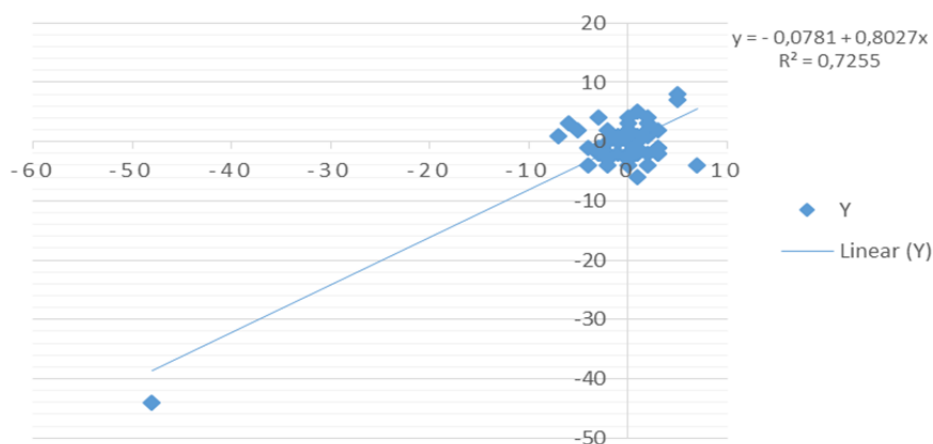
- The constant value of the above regression equation is negative at -0.078, which means that generally, if the business ethics variable has a value of zero (constant/fixed), the service of the traders will decrease by 0.078.
- The coefficient of business ethics (X) is positive, namely 0.803. This means that the positive coefficient value indicates that the business ethics variable has a positive influence on the traders' service. Therefore, if there is an increase in business ethics by 1 unit, it will lead to an increase in traders' service by 0.803, assuming other variables are held constant.

The partial t-test aims to determine whether there is a partial or independent influence provided by the independent variable on the dependent variable.

To aid in describing the simple linear regression analysis in hypothesis testing in this research, the following is the result of the statistical graphical output:

Figure. 1

Simple Linear Regression Analysis



From the above output, a simple linear regression analysis model for variable X is obtained as 0.8027. This means there is a positive influence of Islamic Business Ethics on Traders' Service. In line with the R-squared value of 0.7255, indicating a strong influence of the independent variable on the dependent variable. Therefore, this output shows a strong positive influence of Islamic Business Ethics on the Service of Slaughtered Chicken Traders, accounting for 72.5%.

Below is the partial test of Islamic Business Ethics on the service of slaughtered chicken traders:

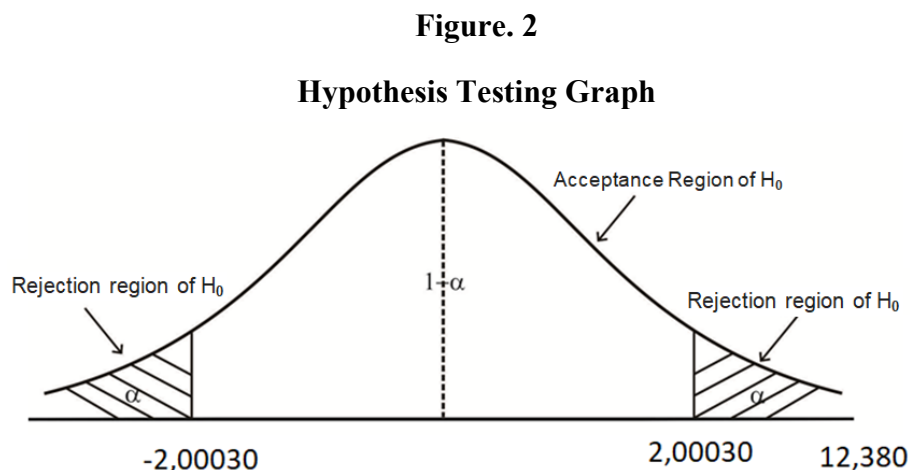
Table.4
Partial Test Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.078	.435		-.180	.858
	Islamic Business Ethics	.803	.065	.852	12.38	.000

a. Dependent Variable: Merchant Services

From the table above, the value of the statistical t-test (t_{count}) is 12.380. This value will be compared with the t_{table} value. If the $t_{\text{count}} > t_{\text{table}}$, then the research is considered significant (having an influence). The t_{table} value used is with a significance level of 0.05. The t_{table} value is found to be 2.00030. Therefore, the output of the partial test in this study is that $t_{\text{count}} > t_{\text{table}}$, which is $12.380 > 2.00030$, indicating that Islamic business ethics has a positive influence on the service of poultry traders. Meanwhile, the significance value is $0.000 < 0.05$, meaning that Islamic business ethics significantly and positively influence the service of poultry traders.

The description of the partial test using the hypothesis region graph:



The interpretation of the hypothesis testing graph above is adjusted to the hypothesis in this research, as follows:

H_0 : It is suspected that Islamic business ethics do not influence the service of slaughtered chicken traders

H_1 : It is suspected that Islamic business ethics influence the service of slaughtered chicken traders.

In this explanation, the value of t_{count} is 12.380, while the value of t_{table} is 2.00030. the value of $t_{\text{count}} > \text{the value } t_{\text{table}}$, is, $12.380 > 2.00030$, placing this research in the rejection region of H_0 . This means that H_0 is rejected and H_1 is accepted, indicating that the influence of Islamic business ethics on slaughtered chicken traders can be proven.

The Coefficient of Determination Test is used to determine how much percentage (%) of influence the independent variable (X) gives simultaneously to the dependent variable (Y). The coefficient of determination test in this research is as follows:

Table. 5
Coefficient of Determination Test

Model Summary^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.852 ^a	.725	.721	3.34746

a. Predictors: (Constant), Islamic Business Ethics

b. Dependent Variable: Merchant Services

From the table above, the obtained value of R-squared is 0.725, which means that 72.5% of the variation in the Islamic business ethics variable can influence the service of traders, while the remaining 27.5% is influenced by other variables not examined in the study.

In the Coefficient of Correlation Test, the aim is to determine the level of closeness of the relationship between variable X and variable Y, which is expressed by the correlation coefficient (R). The Coefficient of Correlation Test in this study is as follows:

Table. 6
Coefficient of Correlation Test

Model Summary^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.852 ^a	.725	.721	3.34746

a. Predictors: (Constant), Islamic Business Ethics

b. Dependent Variable: Merchant Services

From the table above, the adjusted R square value obtained is 0.721. This value determines the goodness of fit of the model, meaning that if the value is higher (approaching 1), the equation model becomes more accurate. The adjusted R square value in this research is 0.721, indicating that 0.721 of the relationship between the independent and dependent variables has a strong correlation.

2. Discussion

Based on the results of the Partial Test analysis of coefficients with the t-table, if the calculated t-value $>$ the t-table, the research is considered significant (has an influence). The t-table used in this study has a significance level of 0.05, with a sample size (n) of 60, resulting in a t-table value of 2.00030. Thus, the partial test output in this research is t calculated $>$ t-table, which is $12.380 > 2.00030$, meaning that Islamic business ethics have a positive influence on traders' services. Meanwhile, the significance value is $0.000 < 0.05$, indicating that Islamic business ethics have a significantly positive influence on the service of slaughtered chicken traders. Therefore, the overall discussion in this study is as follows;

The concept of service quality from a Sharia perspective is the cognitive evaluation by buyers of the service provided by the service provider, grounded in moral values as outlined by Islamic law. Therefore, service is closely related to Islamic business ethics for a Muslim in achieving a sound business that aligns with Islamic principles. This enables them to not only gain worldly profit but also attain spiritual fulfillment in the hereafter. The calculation results using SPSS 25 software with a partial regression coefficient test (t) in the model used, which is business ethics, indicate that business ethics have a significant positive influence on the service of slaughtered chicken traders, with a t-value of $12.380 > 2.00030$, and a significance value of $0.000 < 0.05$. This means that H_0 is rejected, and H_a is accepted. This implies that H_0 : It is suspected that Islamic business ethics do not influence the service of slaughtered chicken traders. This research is supported by studies by Aswida, Yusri, and Alam (2022), Maulidiya, Kosim, and Devi (2019), Sasnita, Musyahidah, and Nursyamsu (2019). Islamic business ethics are considered to have an influence and role in the service of slaughtered chicken traders in achieving the goal of obtaining profit in accordance with the principles of business in Islamic teachings. Additionally, in Islamic teachings, there are indeed demands on how to conduct business in accordance with Islamic norms, as exemplified by Prophet Muhammad (peace be upon him), who was a businessman with various virtuous qualities (Halwani et al., 2022). Therefore, service is closely related to Islamic business ethics for a Muslim in achieving a healthy business in accordance with Islamic principles, allowing them to gain not only worldly profit but also spiritual happiness in the hereafter.

Islamic business ethics involves the process and effort to distinguish right from wrong, and then act rightly for products and services in accordance with the demands of buyers and stakeholders. The calculation results using SPSS 25 software with a determination coefficient test in the model used show that 72.5% of the variance in Islamic business ethics can influence the variable of the service of slaughtered chicken traders, while the remaining 27.5% is

influenced by other variables not explained in this study. This implies that Ha: It is suspected that Islamic business ethics influence the service of slaughtered chicken traders. In this context, Islamic business ethics can encompass honesty, hospitality, communicativeness, trustworthiness, correct measurement, size, and weight, and not interfering with religious practices. All of these indicators will influence the service provided by vendors if they can be applied by a vendor, especially chicken meat vendors.

E. CONCLUSION

In summary, it can be concluded that the variable of Islamic business ethics (X) has a very significant impact on the quality of service provided by Slaughtered Chicken Traders (Y). This is evident from the test results showing a value surpassing the t-table, indicating a strong significance level. Furthermore, with a strong level of significance, it indicates that Islamic business ethics play a positive role in the decision-making process of traders' services.

However, these findings are not confined solely to the results of significance tests. The coefficient of determination test highlights that Islamic business ethics contribute substantially to the variation in the Service of Slaughtered Chicken Traders. Although this signifies a substantial impact, there is potential for further research that can elucidate additional factors influencing the quality of traders' services.

Moreover, the correlation test (R) also validates a close relationship between Islamic business ethics and traders' service decisions. This indicates that the variable of Islamic business ethics has a strong and positive correlation with how traders provide their services. Thus, this research provides a profound understanding of the influence of Islamic business ethics in the specific context of Slaughtered Chicken Traders' services, with potential implications applicable to a broader business sector.

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