

Implementation of Islamic Business Ethics in Padang Restaurant Businesses in Ambon City

Nirmala Mada Ali^{1*}, Yusdiman², Kamala Soleman³, Reza Abdulmudy⁴

¹ Management Study Program, Faculty of Economics and Business, Darussalam University, Ambon

² Management Study Programs, Makassar Maju College of Economics

^{3,4} Accounting Study Program, Faculty of Economics and Business, Darussalam University, Ambon

* Corresponding Author: madaalinirmala@gmail.com

Article History

Received: 07-06-2026

Revised: 11-06-2026

Published: 30-06-2026

Keywords: *Islamic Business Ethics, Shiddiq, Amanah, Fathanah, Tabliq*

ABSTRACT

This study aims to analyze the implementation of Islamic business ethics in Padang restaurants in Ambon City and their compliance with Islamic business ethics principles. The study used a qualitative descriptive method with a purposive approach and theoretical sampling. The research informants consisted of owners, employees, and customers from six Padang restaurant businesses: Ayah Restaurant, Ayah Kembar Restaurant (two locations), Nusantara Restaurant (two locations), and Putra Minang Restaurant. Data collection techniques included in-depth interviews, direct observation, and documentation. Data analysis was carried out through data reduction, data presentation, and conclusion drawing. The results showed that the four characteristics of the Prophet Muhammad (peace be upon him): shiddiq (honest), amanah (trustworthy), fathanah (intelligent), and tabliq (communicative) have been internalized by the restaurant owners and taught to employees. Honesty is the main foundation in product management, amanah is realized through responsibility and service, fathanah is reflected in business strategies and knowledge, and tabliq is implemented through friendly and polite communication. In terms of product quality and service, all restaurants demonstrated adherence to the principles of halal certification, cleanliness, freshness, and hospitality. This study concluded that Islamic business ethics have been substantially implemented in Padang restaurants in Ambon City, although there is still room for improvement, particularly in documentation and consistency.

INTRODUCTION

From an Islamic theological perspective, humans are defined as creatures created by Allah, the Almighty Creator, endowed with the completeness of reason and feelings

(Syaridawati et al., 2025). These two capacities fundamentally differentiate humans from other creatures of God, such as animals and plants. Reason enables humans to think, analyze, and distinguish between truth and falsehood, while feelings provide the ability to experience empathy, love, and moral responsibility (Basith et al., 2024). The primary purpose of human creation is not merely physical existence in the world, but rather to worship Allah in the broadest sense (Wijaya, 2021). Worship is not limited to performing formal rituals such as prayer, fasting, zakat, and hajj, but also includes practicing noble ethics in social life (Manzilah Syahidaturrahma et al., 2025). In other words, every good deed done with sincere intentions for the sake of Allah can be considered an act of worship (Nasirudin et al., 2023). One concrete manifestation of social worship is maintaining good relationships among fellow human beings (*hablun min an-nās*), including in the context of economic and business interactions (Setyani & Masyithoh, 2024).

Islam, as a perfect system of life, provides comprehensive guidance through two primary sources: the Qur'an and the Sunnah. Both guide humanity toward truth in various aspects of life, including business activities. Business ethics in Islam is not an optional extra, but rather an integral part of religious teachings that must be implemented by every Muslim who works as an entrepreneur or businessperson (Kamal Zubair, 2023).

Business can be defined as a series of activities carried out by an individual or group with the aim of providing goods or services to gain profit (Hasoloan, 2018). This definition emphasizes economic and operational aspects. Individuals who continuously devote their time, energy, and thoughts to carrying out business activities are referred to as entrepreneurs (Mustaqim, 2019). Meanwhile, ethics in the business context is understood as a set of moral principles that are supporting components for the behavior of business actors, especially those related to their personality, actions, and behavior in running a business (Darmawan et al., 2022). Ethics function as signs that distinguish right and wrong, fair and unfair, and responsible and irresponsible business practices (Kristanti et al., 2022).

In the context of the modern era characterized by increasingly intense business competition, the primary orientation of most business actors is to maximize profits by maintaining their existing customer base while continuously seeking new ones (Ilmi & Pratama, 2025). Capitalist market logic often encourages business actors to ignore ethical values in order to achieve short-term economic goals (Lumbantoruan, 2025). As a result, many business practices abandon moral principles, justify any means, and forget about legal responsibilities and accountability in the afterlife. Phenomena such as fraud, unhealthy monopolies, mixing halal and haram goods, and usury practices are rife in the contemporary business landscape (Hamid, 2020).

In contrast to the secular view that separates ethics from religion, Islam teaches that business ethics must be derived from revelation (Baidowi, 2011). The main principles of Islamic business ethics include: (1) honesty (*ṣidq*) in every transaction, whether in measuring, weighing, or product description; (2) avoiding usury (interest) because it is included in the

category of consuming wealth in a false way; (3) trustworthiness, namely the ability to maintain the trust of business partners and not abuse one's position; (4) the ability to distinguish between good (ma'rūf) and bad (munkar) in every business decision. By internalizing these values, a Muslim businessperson does not only pursue material gain, but also hopes for blessings from Allah, namely additional goodness that includes peace of mind, business sustainability, and rewards in the afterlife (Juliyani, 2016).

Ambon City, as one of the economic centers in eastern Indonesia, demonstrates a high level of consumer interest in Minangkabau cuisine, also known as Padang cuisine. The unique flavors of rendang, cassava leaves, and various curries and green chili sauces are the main attractions that distinguish Padang restaurants from other culinary styles. This high demand has encouraged many entrepreneurs, both from Minangkabau and non-Minang backgrounds, to open Padang restaurants in various locations across Ambon City. As a result, competition among these restaurant owners is quite fierce.

Based on field observations, there are several well-known Padang restaurants in Ambon City, including: Ayah Kembar Restaurant, which has two locations, one in Negeri Nania and the other in Negeri Hunut, Nusantara Restaurant, which also has two locations in Negeri Hunut, Ayah Restaurant with one location in Negeri Batu Merah, and Putra Minang Restaurant with one location in Negeri Waeheru. It is interesting to note that several businesses were found with the same name, for example "Ayah Restaurant." In some cases, the identical name is owned by the same entrepreneur, while in other cases, similar or identical names are owned by different people. Through careful observation of physical attributes such as signboard design, lettering style, building color scheme, and interior layout, it can be identified that very striking similarities generally indicate single ownership or kinship relationships (e.g., siblings) among the owners.

The Quran uses the term *tijārah* (trade) to describe two distinct yet interrelated concepts. First, *tijārah* in its general sense, namely trade between humans and Allah SWT (Zarangi, 2022). This meaning is metaphorical-theological, where a person makes a spiritual investment by choosing Allah's guidance, loving Allah and His Messenger, striving in Allah's path by sacrificing wealth and life, reading the holy book, establishing prayer, and spending from the sustenance obtained (Musadad, 2018). All of these pious deeds are the most profitable form of trade because the reward is Paradise and Allah's pleasure. Conversely, those who choose misguidance instead of Allah's guidance are declared losers, as emphasized in several verses of the Quran.

Second, *tijārah* in a specific sense, namely commerce between humans, which includes trade, buying and selling, and various other forms of economic transactions (Wahidin, 2018). In this context, the Qur'an provides clear guidance on how to conduct fair, honest, and mutually beneficial transactions. One of the main verses referred to is Surah An-Nisa', verse 29:

"O you who believe, do not consume each other's wealth in a false way, except by means of commerce that is carried out mutually between you. And do not kill yourselves; indeed Allah is Most Merciful to you". (QS An-Nisa' [4]: 29).

This verse embodies the fundamental principle that every transaction must be based on the consent of both parties, without any element of coercion, deception, gharar (uncertainty), or usury. Violating this principle is tantamount to consuming another person's property unlawfully, which is a grave sin.

From the above description, it can be concluded that Islamic business ethics is an inseparable part of religious teachings that encompass both vertical (*hablun min Allah*) and horizontal (*hablun min an-nās*) dimensions. The case study of a Padang restaurant in Ambon City shows an effort to physically display an Islamic nuance, but further in-depth study is still needed to assess the substantial implementation of ethics such as honesty, trustworthiness, and compliance with the prohibition of usury and gharar. In the future, empirical research using participatory observation and in-depth interviews is highly recommended to reveal the level of conformity between outward appearance and actual business practices, so that it can provide constructive recommendations for the development of sharia-based micro, small, and medium enterprises.

RESEARCH METHODS

This research uses a qualitative descriptive analysis research type, which explains data sourced from observations regarding how Islamic business ethics are implemented in Padang restaurant businesses in Ambon City and how business ethics in restaurants are in accordance with business ethics according to Islam. From this description, written data can be collected in the form of words, pictures, and documentation.

1. Research Information Engineering

In this research, *the purposive sampling* technique uses a *theoretical sampling approach*. In determining who to include on the informant list to obtain the desired information. Informants were selected intentionally, and they were selected from those who truly understood the issues being studied. Therefore, the researcher used a key informant, namely the owner of a Padang restaurant. Employees and Buyers.

2. Data Types and Sources

The data needed in this research activity is divided into 2 types, namely: a) primary data sourced directly from key research informants (restaurant business owners, employees and buyers) collected through interviews. b) secondary data, namely data taken indirectly through written information.

3. Data collection technique

Some methods that can be used in this research to collect data are as follows: a) Interviews by conducting verbal dialogue, where the researcher asks questions to respondents

or informants, then explains them verbally. b) Observation where the researcher goes into the field to observe things related to space, place, informants, activities, time, events, goals and feelings. Researchers conducted direct observations of Padang restaurant businesses, namely: Ayah Kembar restaurants, there are 2 located in Negeri Nania and Negeri H unut, then at Rumah Makan Nusantara there are 2 locations in Negeri Hunut too, Rumah Makan Ayah 1 location in Negeri Batu merah and Rumah Makan Putra Minang 1 location in Negeri W aeheru, which totals 6 Padang Restaurant Businesses. c) Documentation is carried out by collecting and analyzing a number of documents related to the research problem. Regarding matters related to the research in the form of letters, diary, book, Photo, photocopies and other things related to this research.

4. Data Analysis Techniques

According to (Darwis, 2015) in his book on Islamic educational research methods, he explains that data analysis techniques are a process of classifying research data. so that the research data becomes more meaningful. The researcher uses data obtained and described by respondents to provide clarity in accordance with the reality in the field. The analysis steps taken are:

- a) *Data r education* namely summarizing, selecting the main points, focusing on important things, looking for themes and patterns, and discarding unnecessary ones. In this way, the reduced data will provide a clearer picture and make it easier for researchers to collect further data and find what is still missing if necessary.
- b) *Data display* namely presenting data by displaying data so that it will make it easier to understand what is happening, planning further work based on what has been understood.
- c) Drawing conclusions, that is, if the initial conclusions put forward are still provisional and will change if strong evidence is found to support the next stage of data collection. However, if the conclusions put forward in the initial stage are supported by valid and consistent evidence, the researcher will return to the field to collect data. Thus, the conclusions put forward are credible.

RESULTS AND DISCUSSION

In Ambon City, public interest in culinary businesses based on Padang cuisine is quite high. This condition has given rise to quite intense competition among Padang food stall owners. Furthermore, the widespread use of identical stall names, which are not necessarily owned by the same entrepreneur, is due to the popularity of these names among consumers and the high level of public preference for them. For example, besides the well-known Ayah Restaurant, there are also variations of the name such as Ayah Kembar Restaurant, Nusantara Restaurant, and Putra Padang Restaurant. In such a dense competitive environment, it is not uncommon for business owners to engage in practices that deviate from the principles of business ethics, such as serving unhygienic products or setting high prices without being

accompanied by comparable quality. This situation demands that business owners be more discerning in formulating strategies, developing better innovations to improve product and service quality, and realizing that the key to success in running a business lies in the application of business ethics itself.

According to (Panira & Malahayatie, 2025), to achieve business success (*muammalah*) both in this world and in the hereafter, in *Islamic Marketing*, it is necessary to understand and apply the 4 characteristics inherent in the Prophet Muhammad SAW. As *Key Success Factors* (KSP) are:

1. *Shiddiq* (truthful and honest)

In the sense of the word that tells something correctly and there is no element of deception or intention to hide something

2. *Amanah* (trusted and credible)

nature encourages a person to be responsible for himself, society and his environment.

3. *Fathanah* (intelligent, (speak)

What is meant here is being wise, namely being wise in carrying out marketing practices so as not to forget the affairs of the afterlife.

4. *Tabligh* (communicative)

Meaningful, conveying something objectively and sincerely.

Prophet Muhammad SAW running a business with these four characteristics in achieving business success in order to obtain blessings, so that this becomes an example for business actors to follow so as not to make mistakes that are not in accordance with the rules of business ethics. However, the four characteristics of the prophet are still rarely applied in business ventures. Therefore, researchers want to see the extent to which Padang food stall businesses in Ambon City implement Islamic business ethics in accordance with the characteristics of the Prophet Muhammad SAW as an exemplary example.

The indicators of these characteristics are:

1. *Siddiq*

Honesty is crucial in any business venture and must be instilled from the outset to ensure success and blessed profits. Every Padang restaurant interviewed by researchers is based on honesty in all its Islamic-themed business activities, instilled from the outset in accordance with ethical business principles.

This is in accordance with interviews with each Padang restaurant business owner, namely:

a) M's house will be Dad's

Here we really emphasize honesty as the most important thing for employees in their daily work, maintaining honest behavior, separate fresh and rejected products.

b) M's house will be A yah Twins

In our place we teach our employees about honesty which is the foundation of our work.

c) Nusantara Negeri H Unut Restaurant

This restaurant really prioritizes employee honesty in all matters.

- d) The House of M will be the Archipelago of the Land of H unut (Frog Lake Intersection)
We place a high priority on honesty among all our employees. I teach them that every word and action must be equally honest.
- e) The house of M will be the son of Minang , W aeheru Country
Since I opened this business, I have always emphasized to my employees to always be honest.

2. Trust

According to Burhanuddin & Rofiqo (20 20), this trustworthy nature encourages a person to be responsible for himself, society and his environment. Padang food stall business that was studied This is also a trustworthy behavior related to honesty and responsibility, so trust is very important in every business activity so that leaders and employees trust each other in working, also for buyers so that buyers feel comfortable with the service provided, so that they will come back to buy again and become regular buyers.

This is in accordance with interviews with each Padang restaurant business owner, employee and buyer, namely:

- a) M's house will be Dad's
I convey to my employees that behind success, trust also plays an important role in maintaining the relationship between the business owner (me) and the employees, so that it can be applied to buyers in providing good service.
- b) Twin Father Restaurant
I teach my employees to always be trustworthy because it is a responsibility related to someone's trust in us, both the business owner (me) and the employees and buyers.
- c) Negeri Hunut Indonesian Restaurant
I always tell my employees to always maintain the trust given to them, so that it is instilled in them so that they can always be responsible, and buyers also feel that we provide good service.
- d) Negeri Hunut Nusantara Restaurant (Frog Lake Intersection)
I always work with integrity and I teach my employees the same.
- e) Waeheru State Minang Son Restaurant
I always instill in all my employees that when working, we must not only be honest but also responsible in every aspect of our work, both verbally and in our actions. If there's something that needs to be communicated, it must be done honestly, openly, and responsibly, so that customers feel comfortable with our service.

3. Fathanah

What is meant here is wisdom, namely, wisdom in implementing marketing practices so as not to forget about the afterlife. In every business venture, intelligence is prioritized in every business step, accompanied by life lessons and extensive business knowledge.

Likewise, all the restaurants studied, in every business activity, are accompanied by business acumen, extensive knowledge, and experience.

This is in accordance with interviews with each Padang restaurant business owner, namely:

a) Dad's restaurant

Many life lessons are found as experiences in every step so this makes us the key to success because life lessons become knowledge and make us ready to face competitors.

b) Twin Father Restaurant

In opening this business, I learned a lot from my brother in business so that I could open my own business. And I also taught my employees that they should not miss prayers because they will change shifts.

c) Negeri Hunut Indonesian Restaurant

The knowledge I gained from my parents since childhood enabled me to open my own business independently, and I require my employees to wear the hijab for Muslim women.

d) Negeri Hunut Nusantara Restaurant (Frog Lake Intersection)

It's not intelligence, but also strategy in competing with similar businesses that makes us have to be more careful, especially in this current era like what we experienced during Covid-19.

e) Waeheru State Minang Son Restaurant.

Every business definitely requires knowledge, both intelligence and experience in business, so that we do not lose in the business world.

4. *Tabligh*

Meaningful, conveying something objectively and sincerely. This is in accordance with interviews with each Padang restaurant business owner, namely:

a) Dad's restaurant

I always teach my employees to serve customers by speaking politely and friendly so that they feel comfortable and happy.

b) Twin Father Restaurant

Communicating with polite and friendly language makes buyers feel comfortable.

c) Negeri Hunut Indonesian Restaurant

Service is also important in business, so I tell my employees to serve customers in a friendly manner.

d) Negeri Hunut Nusantara Restaurant (Frog Lake Intersection)

I teach my employees that communication is important in every business and the most important thing is to speak with soft words and don't forget to smile.

e) Waeheru State Minang Son Restaurant

I tell my employees to communicate with a smiling face and good body language to make buyers feel satisfied.

Application of Islamic Business Ethics to Product Quality

Product quality is essential in any business, as it is one of the keys to success, ultimately leading to profit or business continuity, and ultimately, to survive in today's fiercely competitive environment. All products must be fresh and of good quality, creating a unique taste and a positive image in the eyes of customers (Wulansari et al., 2025). A unique taste is a key priority, as it is a hallmark of a restaurant, fostering memories and a desire for customers to re-experience the food.

Padang restaurant businesses in Ambon city are restaurants where each business shows its own characteristics, so that there is a good impression and message for buyers, also each of them to compete and become competitors in business which becomes an opportunity for others to show their abilities and advantages.

This is in accordance with interviews with each Padang restaurant business owner, employee and buyer as presented in table 1 below:

Table 1. Respondents' Statements in Relation to Business Ethics on Product Quality

Object	Respondent Perspective		
	Owner	Employee	Buyer
Father's Restaurant	<i>I always teach to maintain the cleanliness and freshness of products that will later be processed into ready-to-eat food.</i>	<i>We are always taught about the cleanliness and freshness of every food served.</i>	<i>God willing, I am sure because the owner of this restaurant is a Muslim, along with the employees, so I especially feel comfortable with the food that is prepared.</i>
Twin Father Restaurant	<i>The food we prepare is always halal, our employees cut the chicken themselves and read a prayer so that it will be blessed.</i>	<i>We are taught to always read prayers so that we will receive blessings in everything we do.</i>	<i>I really enjoyed the food here because of the place and the food. clean</i>
Hunut State Archipelago Restaurant	<i>My employees and I always prepare fresh food, not heated food.</i>	<i>We were always told to prepare fresh food, don't reheat it</i>	<i>God willing, the food and drinks here are guaranteed halal</i>
Nusantara Negeri Hunut Restaurant (Frog Lake Junction)	<i>We always maintain the quality of the products that will be processed into food so that buyers feel satisfied.</i>	<i>We are taught to ensure that every customer is satisfied with the food served.</i>	<i>All food and drinks served at It tastes delicious and we are satisfied consuming it.</i>
Waeheru State Minang Son Restaurant	<i>The ingredients I use are in accordance with Islamic rules and I always maintain the distinctive characteristics of my food so that buyers can distinguish the taste.</i>	<i>We are always emphasized to use halal standards in our products and of course provide a different taste from other competitors.</i>	<i>The food here has a rendang taste with a stronger spice flavor, and is guaranteed halal.</i>

Source: Field Data, 2025

Application of Islamic Business Ethics to Service Quality

The quality of service provided in a business is also important so that buyers feel comfortable, especially service provided with a sincere smile and friendly and polite words will make buyers set their hearts on every visit to buy the food we sell and not move on to another (Henaulu et al., 2020)

This is in accordance with interviews with each Padang restaurant business owner, employee and buyer as presented in table 2 below :

Table 2. Respondents' Statements in Relation to Business Ethics on Service Quality

Object	Respondent Perspective		
	Owner	Employee	Buyer
Father's Restaurant	<i>God willing , we will try to provide the best possible service so that customers feel comfortable, even during prayer times, my employees change shifts to provide service.</i>	<i>We always try to serve customers in a friendly and fast manner, even though we have to change shifts when prayer times arrive.</i>	<i>I feel comfortable because the service here is fast and the employees are polite, never angry even though there are lots of orders.</i>
Twin Father Restaurant	<i>We prioritize fast and friendly service to ensure customer satisfaction, and if customers want to order food at our delivery point, we are always ready to deliver directly to their location.</i>	<i>We are trained to smile and serve promptly, including serving orders delivered to homes or offices.</i>	<i>The service is friendly and fast, I like that the food can be delivered directly to my house.</i>
Hunut State Archipelago Restaurant	<i>We always try to maintain the quality of service in a friendly manner, but as humans we sometimes make mistakes, but we immediately correct them.</i>	<i>We always try to serve wholeheartedly, if there are complaints we immediately convey them to the management for improvement.</i>	<i>The service is friendly, sometimes a bit slow when it's busy but they apologize and resolve things quickly.</i>
Nusantara Negeri Hunut Restaurant (Frog Lake Junction) .	<i>I teach my employees to always serve with a smile, not with a sullen face, even if there is a problem, don't show it to the customer because they will think our service is not good.</i>	<i>We are taught to always smile and not bring personal problems to work, so that buyers feel welcome.</i>	<i>The service is very friendly, they always smile and greet, so I feel at home eating here.</i>
Waeheru State Minang Son Restaurant	<i>We are ready to serve you with sincerity and polite words.</i>	<i>We always try to speak politely and help buyers sincerely, without being picky.</i>	<i>The staff are polite and responsive, the food is served quickly and they are very friendly.</i>

Source: Field Data, 2025

The Consistency Between Business Ethics in Padang Restaurants and Business Ethics According to Islam

Al-Quran surah Al-Baqarah verse 168

Meaning: *"O people, eat what is halal and good from what is on earth, and do not follow the steps of the devil; for indeed the devil is a real enemy for you"* (QS. Al-Baqarah [2] 168).

A product is said to be halal or haram according to Islamic rules, so the cleanliness and quality of the product must be known, as well as information on which is halal and which is haram so that it can be consumed, both food and drinks.

This is in accordance with interviews with each Padang restaurant business owner, employee and buyer as presented in table 2 below :

Table 3. Respondents' Statements According to Business Ethics According to Islamic Viewpoints

Object	Respondent Perspective		
	Owner	Employee	Buyer
Father's Restaurant	<i>God willing, this restaurant adheres to Islamic business ethics. Even when there are many customers during prayer times, we take turns serving customers while others pray. I also prioritize female employees wearing the hijab, and here, there's calligraphy of holy verses, representing our restaurant's commitment to being Muslim.</i>	<i>We are reminded to pray on time, female employees are required to wear the hijab, and food is always kept halal.</i>	<i>I saw for myself that there was calligraphy written on it and the female employees were wearing headscarves, so I was sure that this was an Islamic restaurant.</i>
Twin Father Restaurant	<i>We really prioritize female employees to wear the hijab and pray at prayer times.</i>	<i>We are all Muslims, we pray in congregation when the time comes, and the food served is halal because the chicken is slaughtered by ourselves with prayer.</i>	<i>I often eat here, the place is clean, the staff are polite, and the Islamic feel is clearly visible.</i>
Hunut State Archipelago Restaurant	<i>I really care about the polite and friendly speech of my employees, also female employees are required to wear the hijab and pray in alternating shifts.</i>	<i>We are assigned shifts so that we don't miss prayers, female employees always wear the hijab, and we are taught to speak</i>	<i>Friendly service, female employees wear headscarves, and the food is delicious, I believe it is halal.</i>

		<i>politely.</i>	
Nusantara Negeri Hunut Restaurant (Frog Lake Junction)	<i>I teach employees to prepare halal products so that their products are full of Allah's blessings and to wear the hijab.</i>	<i>We always ensure that the food ingredients are halal, we read prayers while cooking, and our female employees wear the hijab.</i>	<i>I'm sure the food here is halal because the owner is clearly Muslim and there is calligraphy on the walls.</i>
Waeheru State Minang Son Restaurant	<i>We are ready to serve with a sincere heart and hospitality.</i>	<i>We serve sincerely, maintain cleanliness, and never discriminate against buyers.</i>	<i>The service is sincere and friendly, I feel appreciated, and the food is guaranteed halal.</i>

Source: Field Data, 2025

CONCLUSION AND SUGGESTIONS

Based on the results of research and discussion regarding the implementation of Islamic business ethics in Padang restaurant businesses in Ambon City, the following conclusions can be drawn:

1. *The Shiddiq (honesty)* principle has been effectively implemented by all the restaurants studied. Honesty is the primary foundation taught by owners to employees in every aspect of operations, from raw material selection and processing to presentation. This is reflected in statements from owners and employees, who emphasize the importance of honesty as a foundation for work.
2. *The Amanah (trustworthy)* principle is also significantly implemented. The owners and employees demonstrate responsibility for product quality, cleanliness, and customer service. A strong relationship of trust exists between the owners, employees, and customers, contributing to customer loyalty.
3. *Fathanah* trait (intelligent and wise) is demonstrated through leveraging business experience, learning from family and relatives, and adaptive strategies in the face of competition and crises like the COVID-19 pandemic. Knowledge of business management and religious obligations (such as prayer and wearing the hijab) are also part of her business acumen.
4. *The Tabligh (communicative)* trait is reflected in the way employees serve customers with polite, friendly speech, smiles, and positive body language. This effective communication is key to customer satisfaction and a comfortable business atmosphere.
5. The product quality at all Padang restaurants in Ambon City meets Islamic business ethics standards, ensuring halal certification, cleanliness, freshness, and unique flavors, each business's hallmark. Employees are also taught to recite prayers during the preparation process to ensure the food is blessed.

6. The quality of service in general has internalized Islamic values, such as friendliness, responsiveness, prayer shift arrangements, the obligation to wear the hijab for female employees, and the arrangement of business premises with calligraphy of verses from the Qur'an as a sign of Islamic identity.
7. The overall alignment of business practices with Islamic ethics indicates that the six Padang restaurants studied have endeavored to operate their businesses in accordance with the guidance of the Qur'an and Sunnah, particularly regarding product halal certification, honesty, responsibility, and good communication. However, improvements are still needed in the consistency and documentation of practices to serve as models for similar businesses.

BIBLIOGRAPHY

- Baidowi, A. (2011). Business Ethics from an Islamic Perspective. *Journal of Islamic Law*, 11 (2), 10–14.
- Basith, Y., Rahmah, K., Zhulfan, M., Ramadhan, R., & Tholchah, M. (2024). Optimizing the role of educators in education through the integration of the potential of Qalb and Aql. *Indonesian Journal of Islamic Religious Education (INJIRE)*, 2 (2), 215–230.
- Darmawan, D., Fuady, AHR, Mardikaningsih, R., & Retnowati, E. (2022). Three Pillars of Success: Entrepreneurial Behavior, Business Ethics, and Social Capital to Improve Business Performance. *TIN: Terapan Informatika Nusantara*, 3 (5), 185–192. <https://doi.org/10.47065/tin.v3i5.4112>
- Darwis, A. (2015). Islamic education research methods: development of Islamic paradigm science. In *PT Raja Garfindo Persada* (1st ed.).
- Hamid, AM (2020). The Perspective of Islamic Business Ethics in Efforts to Supervise Monopolistic Practices and Unfair Business Competition. *Journal of Religious Studies, Education and Humanities*, 7, 33–61. <http://www.e-jurnal.unisda.ac.id/index.php/dar/article/view/2075%0Ahttp://www.e-jurnal.unisda.ac.id/index.php/dar/article/download/2075/1396>
- Hasoloan, A. (2018). The Role of Business Ethics in Business Companies. *Warta Journal* , 57 (1), 430–439.
- Henaulu, AK, Ardian, S., & Ely, AJ (2020). Service Quality for Tourists with Disabilities in Marine Tourism Areas Using the Servqual Method. *PROFICIENSI: The Journal of the ...* , 8 (2), 154–163.
- Ilmi, I., & Pratama, A. (2025). Competitor-Driven Strategy in Increasing the Competitive Advantage of SMEs in the Digital Era. *Journal of Management and Business (MASS)*, 2025 (2), 10–21. <https://doi.org/10.65344/mass.v2i2.142>
- Juliyani, E. (2016). 63 Business Ethics in an Islamic Perspective. *Ummul Qura Journal*, VII (1), 63–74.
- Kamal Zubair, M. (2023). Implementation of Islamic Business Ethics by Authors. In *IAIN Parepare Nusantara Press* (First).
- Kristanti, D., Kardini, NL, Sucandrawati, NLKAS, Hendrik, H., Alaslan, A., Harto, B., Hidayati, M., Suprianto, S., Ashriana, AN, Bambang, I., Astari, AAE, & Anak. (2022). Business Ethics. In *PT. GLOBAL EXECUTIVE TECHNOLOGY*.

- Lumbantoruan, J. (2025). Ethical Responsibility in Decision Making in the Era of Global Capitalism. *Pediaqu: Journal of Social and Humanities Education*, 4 (1), 306–312.
- Manzilah Syahidaturrahma, Amna Mauliza, & Siti Masyithoh. (2025). Examining Manners in Worship: Spiritual and Ethical Dimensions in Taharah, Prayer, Zakat, Fasting, and Hajj. *Indonesian Journal of Islamic Studies (IJIS)*, 1 (2), 402–406. <https://doi.org/10.62567/ijis.v1i2.1114>
- Musadad, A. (2018). Business in the Qur'an (A Comparative Study of the Interpretation of Ahkamul Quran by Ibn Al-Arabi and the Interpretation of Ahkamul Quran by Al-Kiya Al-Harasi). *Et-Tijarie: Journal of Sharia Law and Business*, 3 (2). <https://doi.org/10.21107/ete.v3i2.3912>
- Mustaqim, Y. (2019). Building Entrepreneurship from a Sharia Economic Perspective. *Business Management Analysis Journal (BMAJ)*, 2 (2), 58–78.
- Nasirudin, Ichi Hana Dian Nurmala Azizah, Muhammad Fawaid, Sa'adah, L., & Siti Robiul Awalia. (2023). The Urgency of Sincerity for Educators in Islamic Education. *Al-Ubudiyah: Journal of Education and Islamic Studies*, 4 (1), 111–118. <https://doi.org/10.55623/au.v4i1.170>
- Panira, S., & Malahayatie, M. (2025). Marketing Strategy in the Time of the Prophet Muhammad. *Journal of Sharia Banking*, 6 (1), 34–49.
- Setyani, D., & Masyithoh, S. (2024). IHSAN: Journal of Islamic Education: Religious Obedience and Social Interaction in Islamic Society. *Journal of Islamic Education*, 2 Number 2, 60–69. <http://ejournal.yayasanpendidikandzurriyatulquran.id/index.php/ihsan>
- Syaridawati, S., Aderus, A., & Harun, H. (2025). Plurality of Creatures in a Theological Perspective: Reflections on the Oneness of Creator in the Diversity of Creation. *Al-Ubudiyah: Journal of Islamic Education and Studies*, 6 (1), 64–71. <https://doi.org/10.55623/au.v6i1.377>
- Wahidin, A. (2018). The Principle of Mutual Willingness in Islamic Economic Transactions (Analytical Interpretation of Surah An-Nisa' [4] Verse 29). *Ad-Deenar Journal of Islamic Economics and Business*, 2 (2), 110–134.
- Wijaya, AH (2021). Dimensions of Human Essence. In *Guepedia.com*.
- Wulansari, NE, Henaulu, AK, Kaisupy, TD, Salampessy, H., Abdulmudy, R., Mony, F., & Latukau, A. (2025). Application of Statistical Tests in Measuring the Influence of Product Quality and Brand Image. *Tibuana : Journal of Applied Industrial Engineering-University of PGRI Adi Buana*, 08 (1), 40–46. <https://doi.org/https://doi.org/10.36456/tibuana.8.1.9400.40-46>
- Zarangi, AAR (2022). The Significance of the Choice of the Word Tijārah in QS Aş- Şaff [61]: 10-11 (A Study of the Hermeneutic Analysis of Ma'nā- Cum-Maghzā). *Ishlah: Journal of Ushuluddin, Adab and Da'wah Sciences*, 4 (1), 1–14.