

CHAPTER I

INTRODUCTION

1.1 Background of Study

The halal business itself has principles that must be held by business people based on the Qur'an and Sunnah in all business activities as taught by the Prophet (saw), including the principles of justice, honesty, trustworthiness, not harming others, transparency, social responsibility, and being oriented towards blessings.¹ The principle in halal business has a very important role, namely providing limits so that business people can run their business in accordance with Islamic rules.² In complying with Islamic rules, it is necessary to change the way of thinking from the capitalist system to the sharia economic system, including with business activities in terms of the implementation of ethics.³ With the rapid economic development like today, many business people are unethical in running their business. In fact, currently not all businesses that claim to be Islamic-based are able to fully comply with sharia principles in carrying out their operational. Some businesses face challenges in the consistent implementation of Islamic business ethics and one of the contributing factors is external factors such as market competition pressure.⁴ This shows a decrease in the level of honesty and responsibility which includes a decrease in ethics in doing business.

Based on the results of observations, there are problems and obstacles felt by employees regarding loyalty and performance, such as employees feeling pressured by the evaluation that is carried out too routinely every month, both evaluations with supervisors and evaluations with ASC, causing a decrease in work

¹ Bahagia Berbagi Bersama. "Menjalani Bisnis Yang Halal Dan Berkah: Panduan Dari Al-Qur'an Dan Hadis Di Era Modern." Yayasan Bahagia Berbagi Bersama, accessed November 2, 2024, <https://bahagiaberbagibersama.org/menjalani-bisnis-yang-halal-dan-berkah/>.

² Rahmawati, Fadhilah and Ahmad Ajib Ridlwan. "Implementasi Islamic Entrepreneurship Dalam Mengelola Usaha." *I-ECONOMICS: Jurnal Penelitian Ekonomi Islam* 8, No. 1 (2022): 86–102. <https://doi.org/10.19109/ieconomics.v8i1.12504>.

³ Silviyah, Nur Manna. "Pengaruh Etika Bisnis Islam Dalam Meningkatkan UMKM : Studi Literature," *Al-Iqtishod: Jurnal Pemikiran Dan Penelitian Ekonomi Islam* 10, no. 1 (2022). 096–112. <https://doi.org/10.59725/de.v30i1.66>.

⁴ Diah Novia Ningrum and Sholikhul Hadi, "Implementasi Etika Bisnis Islam Dalam Meningkatkan Loyalitas Pelanggan (Studi Pada Konveksi Rizma Collection)," *JEBISKU: Jurnal Ekonomi Dan Bisnis Islam IAIN Kudus* 1, No. 1 (2023): 114–31, <https://jim.iainkudus.ac.id/index.php/JEBISKU/article/view/62/31>.

motivation. In addition, employees feel that the balance between work and personal life is not supported such as employees feel unsupported in carrying out worship, such as prayers and recitations. Although SOPs are strictly enforced regarding aspects of worship, which should be part of Islamic business ethics, SOPs are ignored, resulting in injustice and disharmony. An employee, especially a woman, feels treated unfairly in carrying out worship, which has an impact on decreased loyalty and performance. So, this causes employees to feel not appreciated or supported by the company. This gap reflects the need for better implementation of Islamic business ethics principles in maintaining the of Ayam Geprek Sa'i restaurant.⁵

The implementation of ethical principles in sharia business must be able to cover all aspects of sharia principles in carrying out all its management such as the principles of justice, transparency, responsibility, balance between profits and blessings and virtues.⁶ One of the efforts made by restaurants to maintain good restaurant management is the implementation of Islamic business ethics in restaurant management. Management is a series of activities that include the process of planning, organizing, directing and supervising the efforts of organizational members and the use of other organizational resources in order to achieve the organizational goals that have been set.⁷

Islamic business ethics has a high position in Islam because it describes the values and principles that must be upheld in the economic life of Muslims.⁸ Business ethics in Islam is not only a rule but also a comprehensive guide in running a business in accordance with Islamic teachings.⁹ The implementation of Islamic business ethics in a correct management will calm the spiritual soul of business people and all human resources in it so as to create a blessed business. Therefore, human resources in this case are employees who are targeted in the form of applying

⁵ Hasil wawancara dengan Khadijah, salah satu mantan karyawan Ayam Geprek Sa'i Sragen

⁶ Ahmad Syafiq, "Penerapan Etika Bisnis Terhadap Kepuasan Konsumen Dalam Pandangan Islam," *El-Faqih : Jurnal Pemikiran Dan Hukum Islam* 5, No. 1 (2019): 96–113.

⁷ Wijayanto, Dian. *Pengantar Manajemen* (Jakarta: PT Gramedia Pustaka Utama, 2012), 1.

⁸ Ulfa, Misbahuddin, and Nur Taufiq, "Prinsip Etika Bisnis Dalam Islam," *Iqtishaduna: Jurnal Ilmiah Mahasiswa Jurusan Hukum Ekonomi Syariah* 6, no. 2 (2025): 285–94, <https://doi.org/https://doi.org/10.24252/iqtishaduna.vi.47553>.

⁹ Heru Cahyono, "Konsep Pasar Syariah Dalam Perspektif Etika Bisnis Islam," *Ecobankers : Jurnal Ekonomi dan Perbankan* 1, No. 2 (2020): 14.

Islamic business ethics principles through restaurant management, because the progress of a business depends on its human resources. So it is hoped that the implementation of Islamic business ethics principles in proper and correct restaurant management can potentially build loyalty and improve the performance of employees in a business. Loyalty and optimal performance are two major factors that affect a company's success.¹⁰ Loyal employees will be committed to the company's vision and mission, while good performance shows the level of productivity and the ability of employees to achieve predetermined targets.

Loyalty is the attitude that arises from a person to be loyal and grow, whether in his work, in a group or in a company. This causes a person to sacrifice to satisfy the other party, so that what he does becomes an achievement of his work regardless of the amount of wages received.¹¹ Employees who have low loyalty will greatly disrupt the company's performance because the company cannot achieve the expected targets. Low employee loyalty will have an impact on the company's productivity caused by a lack of enthusiasm to work optimally and tendency to have no responsibility for the work done.¹² Additionally, low employee loyalty can undermine the company's vision and mission. On the other hand, the higher the employee loyalty, the easier it is for the company to achieve the expected goal targets. In this case, employees in carrying out their work duties must pay attention to their performance.

Employee performance can be interpreted as the results of the work obtained by the company, both in terms of quality and quantity. Employee performance is individual which allows the results of each individual to be different because the level of ability possessed by employees varies.¹³ To achieve the expected performance, there are employee performance factors that must be present

¹⁰ Ading Rahman dkk., *Strategi Pengembangan Loyalitas Dan Kinerja Karyawan* (Surabaya: Cipta Media Nusantara, 2024), 1.

¹¹ Jayanti, Kurnia Tri, and Lela Nurlaela Wati. "Pengaruh Gaya Kepemimpinan Dan Loyalitas Karyawan Terhadap Kinerja Karyawan." *Jurnal Ekobis* 9, no 1 (2019) 71–88. [Http://ejournal.stiemj.ac.id/index.php/ekobis/article/view/51/32](http://ejournal.stiemj.ac.id/index.php/ekobis/article/view/51/32).

¹² Sardika Qorfianalda and Anna Wulandari, "Budaya Organisasi Terhadap Kinerja Dimediasi Kepuasan dan Loyalitas Kerja Karyawan," *EKOMABIS: Jurnal Ekonomi Manajemen Bisnis* 2, No. 2 (2021): 157–68, <https://doi.org/10.37366/ekomabis.v2i02.211>.

¹³ Maya Risky Saree Novia Ruth Zilan, Syamsuriansya, Renee Chirunnisa delapan orang., *Kinerja Karyawan* (Bandung: Widina Bhakti Persada, 2021).

including willingness, potential, and motivation.¹⁴ Employee performance appraisals aim to measure how much employees contribute to the company's progress. Additionally, these assessments help leaders and employees understand their abilities, interests, strengths, and weaknesses. In the assessment process, it is important for the appraiser to know the criteria that must be met in order to assess that the employee's performance is of quality.¹⁵ The characteristics of a qualified employee include the ability to communicate effectively, establish good cooperation, and work in a team. Employees must also be loyal to their work and the company, and be reliable in their duties. Behavior that is considered good is when employees show a positive attitude in carrying out their work. Optimal work results must meet high standards both in terms of quantity and quality.

Departing from the above, the implementation of Islamic business ethics in running a halal business is very important, therefore quality human resources are needed, in this case employees who are fully supported by the company, so that with the implementation of Islamic business ethics principles it can be said to be able to build loyalty and improve employee performance so that the existence of a business can be beneficial and mutually necessary. Both for the position of business people who seek profit and the position of consumers who seek their needs.¹⁶ In fact, employees are human resources which are one of the five things related to the Islamic business ethics framework.

In this study, the author conducted research at the Geprek Sa'i Chicken Restaurant itself is one of the restaurants that also uses the sharia concept in carrying out its operational management, this is evidenced by the vision and mission of the Geprek Sa'i Chicken Restaurant that will be achieved, so that Islamic values are the main foundation in running restaurant management. Therefore, the implementation of Islamic business ethics in management at Ayam Geprek Sa'i Restaurant is a founder's effort to build loyalty and improve employee performance.

¹⁴ Rias Mei Riananda and A'rasy Fahrullah, "Penerapan Etika Bisnis Islam Untuk Meningkatkan Kualitas Kinerja Karyawan Perusahaan Pada CV Abdi Makmur Surabaya," *Jurnal Ekonomika Dan Bisnis Islam* 4, no. 2 (2021): 109–22.

¹⁵ Djoko Setyo Widodo and Andri Yandi, "Model Kinerja Karyawan: Kompetensi, Kompensasi Dan Motivasi, (Literature Review MSDM)," *Jurnal Ilmu Multidisplin* 1, No. 1 (2022): 1–14.

¹⁶ Muhammad Farid, "Analisis Penerapan Etika Bisnis Islam Dalam Perdagangan Sapi Di Pasar Hewan Pasirian," *Iqtishaduna* 4, No. 2 (2015): 125–42.

Increasing competition from reliable business people and various innovations to attract the attention of consumers, companies need the preparation of human resources who have quality performance, this will have an impact on the company's business ethics assessment in maintaining competitiveness. The implementation of good Islamic business ethics can improve the quality and quantity of employee performance, so that the operation of the institution or company runs smoothly.¹⁷ Here, the researcher wants to uncover and analyze the overview of the implementation of Islamic business ethics principles in restaurant management to build loyalty and improve employee performance.

From the description above, the author is interested in conducting a research entitled **"Implementation of Islamic Business Ethics Principles to Improve Loyalty and Performance on Employee of Ayam Geprek Sa'i Sragen Restaurant"**

1.2 Problem Formulation

Based on the background of the problems that have been described, the researcher identified several existing problems. Therefore, in this study, the researcher will formulate the following problems:

1. How is the implementation of Islamic business ethics principles at Ayam Geprek Sa'i Sragen restaurant?
2. How can the implementation of Islamic business ethics principles at Ayam Geprek Sa'i Sragen restaurant to improve employee loyalty?
3. How can the implementation of Islamic business ethics principles at Ayam Geprek Sa'i Sragen Restaurant to improve employee performance?

1.3 Purpose of Study

The objectives to be achieved in this study are as follows:

1. To find out how to implement Islamic business ethics principles at the Ayam Geprek Sa'i Sragen restaurant

¹⁷ Azmil Futihatul Rizqiyah and Yuliani, "Implementasi Etika Bisnis Islam Dalam Meningkatkan Kinerja Karyawan Di BMT UGT Sidogiri Cabang Jombang," *Asy-Syariah* 4, No. 1 (2022): 38–53, <https://journal.uiad.ac.id/index.php/asy-syarikah/article/view/811>.

2. To find out how the implementation of Islamic business ethics principles at Ayam Geprek Sa'i Sragen restaurant can improve employee loyalty
3. To find out the implementation of Islamic business ethics principles at the Ayam Geprek Sa'i Sragen restaurant can improve employee performance

1.4 Significance of Study

As with the researcher's explanation of the purpose of the research, it is hoped that this research can provide the following benefits:

1.4.1 Theoretical Benefits

The results of the research are expected to be a source of knowledge and insight for those who need to overcome similar problems in an organization. In addition, this research can be used as a contribution of thought, especially as a reference material for the environment of the Faculty of Sharia in the field of Sharia Economics, especially Islamic Business Ethics.

1.4.2 Practical Benefits

1.4.2.1 For Researchers

As a real implementation to the theory obtained while in college. So that an understanding of facts produces accurate data.

1.4.2.2 For Companies

Through this research, it is hoped that it can be a reference, input, and evaluation in building employee loyalty and improving employee performance by developing Islamic business ethics principles in restaurant management.

1.4.2.3 For Society

The results of this study are expected to filter all the information provided by the researcher. So, no other party feels disadvantaged.

1.5 Previous Research

In this section, researchers present several previous studies aimed at preventing plagiarism. The researcher summarized the results of the existing research to show the extent of originality and the position of the research being conducted. Research on the implementation of Islamic business ethics is not the

first, including studies that have been carried out previously, including a study written by Ahmad Syaiful Bahri, 2024 entitled **"Implementasi Nilai-Nilai Spiritualitas Islami Di UB. Swalayan Syamsuna Dan Dampaknya Terhadap Loyalitas Karyawan"**¹⁸ This research is a type of qualitative research. The results of this study show that the implementation of Islamic spiritual values at UB Swalayan has not been able to fully make employees have high loyalty to the company. This can be seen from some employees who still do not understand their work, heavy workloads, salaries that are not according to the employee's wishes and spiritual activity programs held outside office hours make employees feel burdened so that employees choose to leave or resign. Meanwhile, employees who can interpret their work tend to have high loyalty and are comfortable with their work. Thus, it is necessary to understand the difference between the employee's goals at work and the company's goals, so that the company's vision and mission can be achieved. This research has similarities in assessing the impact on the aspect of "Employee Loyalty". The difference is the aspect measured, in this study using the aspect of "Implementation of Islamic spiritual values" while the researcher uses the aspect of Islamic business ethics.

According to journal research written by Nurul and Azhari, 2023 entitled **"Implementasi Etika Bisnis Islam Dalam Meningkatkan Kinerja Karyawan di Percetakan CV. Citra Medan"**¹⁹ This study uses a descriptive qualitative research method. The results of the study show that the implementation of Islamic business ethics is positive for the performance of CV Citra Medan employees. Employees who engage in business practices that are in accordance with Islamic values tend to be more maximal and motivated and have higher commitment and show an increase in productivity. This research has similarities in the focus of Islamic business ethics aspects and employee performance, but the difference lies in the place of the object of research, namely employees in a restaurant and the addition of variables, namely building loyalty.

¹⁸ Ahmad Syaiful Bahri, "Implementasi Nilai-Nilai Spiritualitas Islami Di UB. Swalayan Syamsuna Dan Dampaknya Terhadap Loyalitas Karyawan" (Institut Agama Islam Negeri Ponorogo, 2024), <http://etheses.iainponorogo.ac.id/id/eprint/27797>.

¹⁹ Nurul Aflah Harahap and Azhari Akmal Tarigan, "Implementasi Etika Bisnis Islam Dalam Meningkatkan Kinerja Karyawan Di Percetakan CV. Citra Medan," *Jurnal Ekonomi Dan Keuangan* 1, no. 4 (2023): 13–20, <https://journal.areai.or.id/index.php/Moneter/article/view/32/39>.

According to journal research written by Rias Mei & A'rasy Fahrullah, 2021 entitled **"Penerapan Etika Bisnis Islam Untuk Meningkatkan Kualitas Kinerja Karyawan Perusahaan pada CV Abdi Makmur Surabaya"**²⁰ This study uses a descriptive qualitative method. This study concludes that CV Abdi Makmur has implemented Islamic business ethics in all company activities, in accordance with the underlying principles, to achieve profits and obtain the pleasure of Allah. In addition, the implementation of Islamic business ethics is considered very important for the continuity and development of the company, as well as the smooth operation of its operations. The implementation of Islamic business ethics has a positive effect on the quality of good and continuous employee performance, which is evaluated through special criteria. These two studies have similarities in researching the implementation of Islamic business ethics, but the difference lies in the focus of the research; This research highlights the quality of employee performance, while the author emphasizes more on "building loyalty and improving employee performance" as a variabel of the implementation of Islamic business ethics principles to a restaurant business.

In a thesis research written by Rizqiyah and Yuliani, 2022 entitled **"Implementasi Etika Bisnis Islam Dalam Meningkatkan Kinerja Karyawan Di BMT UGT Sidogiri Cabang Jombang"**.²¹ This study uses a descriptive qualitative method. The results of the study show that BMT UGT Sidogiri Jombang has implemented Islamic business ethics well, this is evidenced by the implementation of the five basic principles of Islamic business ethics which include unity, balance, free will, responsibility and virtue. Through the implementation of sharia compliant business ethics, it is proven to be able to improve employee performance which is shown by better quality and quantity of work as well as responsibility in completing work. The similarity of this research is that they both research from the aspects of Islamic business ethics and employee performance. The difference is that the researcher adds another variable, namely loyalty, the

²⁰ Riananda and Fahrullah, "Penerapan Etika Bisnis Islam Untuk Meningkatkan Kualitas Kinerja Karyawan Perusahaan Pada CV Abdi Makmur Surabaya." *Jurnal Ekonomika dan Bisnis Islam* 4, no 2, (2021): 109-122, <https://www.researchgate.net/publication/367753365>.

²¹ Rizqiyah and Yuliani, "Implementasi Etika Bisnis Islam Dalam Meningkatkan Kinerja Karyawan Di BMT UGT Sidogiri Cabang Jombang" *Asy-Syarikah* 4, no 1, (2022): 38-53, <https://journal.uiad.ac.id/index.php/asy-syarikah/article/view/811>.

researcher wants to increase the focus of the research on building loyalty and improving employee performance.

In a journal research written by Khurul, Nur and Putri, 2021 entitled **"Analisis Strategi Penerapan Pemahaman Etika Bisnis Islam Terhadap Tingkat Kinerja Karyawan Pada BMT Bina Insan Mandiri (BIM) Tuban"**²²

The results of this study show that BMT Bina Insan Mandiri (BIM) Tuban has implemented Islamic business ethics in accordance with Islamic business ethics theory. The principles of Islamic business ethics have been applied in their entirety, namely the principles of monotheism, balance, free will, responsibility, and truth have been implemented well by BMT Bina Insan Mandiri. The manifestation of the implementation of the principle of monotheism, namely BMT BIM, rejects the practice of usury. In the case of members who are late in paying installments, BMT does not give a fine, but BMT has its own strategy by staying in touch with members' homes, giving billing letters, and reciting Al-Fatihah prayers. The manifestation of the principle of balance, namely BMT BIM is able to balance the economy with its social activities, in addition to dancing the profits from the products chosen by members, BMT BIM requires waqf money for every member who will make financing to be used as social funds. The form of the principle of responsibility is practiced in handling members who experience difficulties or are late in paying installments by providing time allowance so that the presence of BMT BIM brings safety, peace and welfare to members. The manifestation of the principle of honesty is to make honesty a criterion that must be met when recruiting prospective employees so that it is hoped that when starting work there will be no unwanted things. The implementation of Islamic business ethics that is well implemented can develop performance and gain public trust and eliminate public perception that Islamic financial institutions are no different from conventional financial institutions. The similarity of this study is that they both examine the aspects of the implementation of Islamic business ethics in improving employee performance, while the difference is that the researcher adds the focus of the

²² Emi Fahrudi, Nur Hidayatul Istiqomah, and Putri Elok Chotimatul Aula, "Analisis Strategi Penerapan Pemahaman Etika Bisnis Islam Terhadap Tingkat Kinerja Karyawan Pada BMT Bina Insan Mandiri (BIM) Tuban," *JIB-Jurnal Perbankan Syariah* 1, no. 1 (2021): 17–21, <https://ejournal.iainutuban.ac.id/index.php/JIB/article/view/229>.

variables to be researched on "building loyalty and improving employee performance".

Previous research shows that the implementation of Islamic business ethics principles has a positive impact on employee loyalty and performance in various companies. Aspects of Islamic work ethics, organizational culture and Islamic spiritual values are the main factors that increase employee motivation, loyalty and productivity. Although the results are generally positive, several studies show challenges in implementation as seen in Ahmad Syaiful Bahri's research with the research title "Implementasi Nilai-Nilai Spiritualitas Islami Di UB. Swalayan Syamsuna Dan Dampaknya Terhadap Loyalitas Karyawan" which shows that the implementation of Islamic spiritual values has not been fully effective.

This study aims to explore in more detail how the implementation of Islamic business ethics principles in management at Ayam Geprek Sai Sragen restaurant, as well as how the implementation of Islamic business ethics principles in management in the restaurant can build employee loyalty and improve employee performance. This research has a novelty by examining the implementation of Islamic business ethics principles in a more specific context, namely the management of the Ayam Geprek Sa'i Sragen restaurant with a focus on how the implementation of Islamic business ethics principles can build employee loyalty while improving their performance. The results of the research are expected to provide new insights into the food industry sector which previously received little attention in the Islamic business ethics literature.

1.6 Research Methodology

Research methodology is basically a scientific way to obtain data with a specific purpose and use. In general, there are three types of research objectives, namely discovery, proof, and development.²³

²³ Nani Utama, "Penerapan Etika Bisnis Islam Terhadap Jual Beli Online Sistem Dropshipping Di Ritel Wilayah Ponorogo," *Skripsi Fakultas Syariah Institut Agama Islam Negeri Ponorogo*, 2018, 1–98.

1.6.1 Type of Research

This type of research is field research. This study uses a qualitative approach where qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviors.²⁴ Descriptive qualitative research is research that guides researchers to explore and photograph existing phenomena, both natural and man-made phenomena thoroughly, broadly and deeply.²⁵ Field research is an in-depth study of a particular social unit, the results of which provide a broad and in-depth picture of a particular social unit.²⁶ Therefore, it is required that researchers be actively involved in collecting research data to find out information related to the implementation of Islamic business ethics principles in management at the Geprek Sa'i Sragen Chicken Restaurant.

In this study, the researcher made direct observations in the field and actively interacted with data sources/informants to obtain objective data. In addition, the researcher acts as a human instrument that functions to determine the focus of the research to be studied, select informants as data sources to obtain data, process and analyze data and make conclusions from the research conducted.

1.6.2 Research Object

Ayam Geprek Sa'i Sragen Restaurant is one of the restaurants that uses the sharia concept located on Jl. Ahmad Yani No.77, Karang duwo, Central Sragen. The choice of the name Sa'i is adjusted to the restaurant that has a sharia concept, where the name means "Surrender to the Creator" which is taken from the concept of running from shofa to marwah which means to strive, so it is hoped that the existence of the Geprek Sa'i Chicken Restaurant is an effort by the owner to form a business brand which is interpreted as an effort to revive the sustenance that is around. Ayam Geprek Sa'i Sragen Restaurant carries a trustworthy vision and

²⁴ Calvin Calvin and Gregorius Genep Sukendro, "Gaya Hidup Dan Kreativitas (Studi Deskriptif Kualitatif Pada Anton Ismael)," *Koneksi* 3, no. 1 (2019): 170–75, <https://doi.org/10.24912/kn.v3i1.6200>.

²⁵ Rusandi and Muhammad Rusli, "Merancang Penelitian Kualitatif Dasar/Deskriptif Dan Studi Kasus," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2021): 48–60, <https://doi.org/10.55623/au.v2i1.18>.

²⁶ Ifah Rofiqoh and Zulhawati Zulhawati, "Metode Penelitian Kuantitatif, Kualitatis Dan Campuran," *Pustaka Pelajar*, no. 1 (2020): 10–27, <https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf>.

mission, where the management is fairer, more transparent and more economical than conventional businesses.

The establishment of Ayam Geprek Sa'i in 2017 is inseparable from the struggle of Mr. Erwan Barudi and his 3 partners, namely Mr. Mardoto, Mr. Wageanto, and Mr. Heru Budi Harto as owners who want to build their own business. In addition to wanting to build a business but also at the same time wanting to spread Islamic da'wah, a business was established that has a sharia concept. Starting from the brand name to restaurant management which is based on Islamic values. In his journey to establish this business, the owner of Ayam Geprek Sa'i has the dream of forming a "Culinary Islamic Boarding School", which is manifested in social programs that are beneficial to others as a forum for da'wah.

1.6.3 Data Source

The data sources used in this study are:

1.6.3.1 Primary Data Sources

Primary data is data obtained directly by researchers from original sources such as interviews and observations.²⁷ In this study, primary data is data obtained by direct interviews with related parties. The informants in this study are employees of the Geprek Sa'i Sragen Chicken Restaurant which consists of various positions including Mrs. Nur Wijayani as ASC (Area Sales Coordinator) for the Sragen Region, Mr. Gesang as Supervisor and Kak Amilia as Cashier Staff. Thus, the data obtained directly from this informant is very closely related to the problem to be researched.

1.6.3.2 Secondary Data Sources

Secondary data is data collected or obtained by researchers indirectly such as from existing sources. The data obtained by the researcher came from documents, notes, reports and archives related to the research.²⁸

²⁷ Eko Haryono, "Metodologi Penelitian Kualitatif Di Perguruan Tinggi Keagamaan Islam," *E-Journal an-Nuur: The Journal of Islamic Studies* 13, no. 2 (2023): 1–6, <https://ejournal.iaiamc.ac.id/index.php/annuur/article/view/301/204>.

²⁸ Muhammad Rijal Fadli, "Memahami DeSa'in Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1>.

1.6.4 Data Collection Methods

The data collected for this study consisted of results obtained through primary data and secondary data. The data collection process is carried out systematically and follows the established standards to obtain the information needed in the research.²⁹ Therefore, data collection is the most important step in the research methodology.

In this study, the data collection techniques used are:

1.6.4.1 Observation

Observation is the process of collecting data carried out by researchers by looking at and paying attention to the situation in the field/research subject which is then recorded to obtain data on phenomena that occur in real.³⁰ This research was carried out through the process of direct observation of the object being studied to get the desired results and to complete the writing carried out so that the relevant institutions did not provide fictitious data about the conditions at that time. In this way, it is hoped that the data obtained is in accordance with the actual situation, in this case the researcher directly reviews the research location to see firsthand the conditions and conditions of the field.

1.6.4.2 Interview

Interviews are data collection activities by conducting questions and answers with resource persons or oral dialogue with authorized persons by providing the necessary data information.³¹ In this study, the researcher will interview parties who are considered relevant to this study, namely employees of Ayam Geprek Sa'i Sragen Restaurant. The interview was conducted by means of a guided interview revolving around the implementation of Islamic business ethics principles in restaurant management, employee loyalty and employee performance of Ayam Geprek Sa'i Sragen Restaurant.

²⁹ Abdul Nasir et al., "Pendekatan Fenomenologi Dalam Penelitian Kualitatif 1," *Innovative: Journal Of Social Science Research* 3, no. 5 (2023): 4445–51, <https://j-innovative.org/index.php/Innovative%0APendekatan>.

³⁰ Agustini, Aully Grashinta, and San Putra, *Metode Penelitian Kualitatif (Teori & Panduan Praktis Analisis Data Kualitatif)* (Sumatera Utara: PT Mifandi Mandiri Digital, 2023), 96-97.

³¹ Eko Murdiyanto, *Metode Penelitian Kualitatif (Teori Dan Aplikasi Disertai Contoh Proposal)*, Yogyakarta Press (Yogyakarta: UPN Veteran Yogyakarta Press, 2020), 59.

1.6.4.3 Documentation

The data collection technique through documentation is complementary to qualitative research after observation and interviews. Documentation is a way of collecting data obtained through related documents, books, articles, journals, then managing it into supporting data in the creation of this research.³²

1.6.5 Data Analysis Methods

The data that has been collected from the field is processed by qualitative descriptive analysis techniques. The processing process goes through three stages, namely data reduction, data presentation and conclusion drawing.³³ The data comes from observations, in-depth interviews and documentation.

1.6.5.1 Data Reduction

Data reduction activities take place continuously, especially during qualitatively oriented projects or during data collection. During data collection, there are stages of reduction, namely making summaries, coding, tracing themes and writing memos. Data reduction is a form of analysis that sharpens, classifies, directs, discards the unnecessary, and organizes data in such a way that conclusions can finally be drawn and verified. Data reduction is defined as the selection process, focusing attention on simplifying, abstracting and transforming rough data that emerges from written records in the field.

1.6.5.2 Data Presentation

Data presentation is the second most important activity in qualitative research. The presentation of data is as a collection of information that is structured to provide the possibility of drawing conclusions and taking actions. In general, the data is provided in the form of narrative text and then the data is processed into a certain format to make it easier for researchers to draw conclusions.

1.6.5.3 Drawing of Conclusions or Verification

The third analysis activity is drawing conclusions and verification. When data collection activities are carried out, a researcher begins to search for the

³² Kaharuddin, "Kualitatif: Ciri Dan Karakter Sebagai Metodologi," *Equilibrium: Jurnal Pendidikan* 9, no. 1 (2021): 1–8, <http://dx.doi.org/10.26618/equilibrium.v9i1.4489>.

³³ Sandu Siyoto and Ali Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), 124.

meaning of objects, noting the regularities, patterns, explanations, possible configurations, causal flows and propositions.³⁴ Conclusions that were initially unclear will escalate into more detail. The "final" conclusions will emerge depending on the size of the field record sets, their coding, the storage and retrieval methods used, the skill of the researcher, and the demands of the funders, but often they have been formulated in advance often from the outset.

1.7 Systematics of Discussion

The systematics of this writing consists of four chapters, each of which has a different point of emphasis, but in a unit that complements each other. The following is an outline of the systematic research writing that will be carried out, namely:

In CHAPTER 1, it describes the background of the problems that will be researched, the formulation of problems around research questions, research objectives, research benefits, literature review, research methodology and writing systematics.

In Chapter II, it discusses the theoretical foundations in the form of management, Islamic business ethics principles, employee loyalty and employee performance

In CHAPTER III, it explains the description of the object of research in this case including an overview of the Ayam Geprek Sa'i Sragen restaurant, the implementation of Islamic business ethics principles in management at the Ayam Geprek Sa'i Sragen restaurant, the implementation of Islamic business ethics principles in management applied at the Ayam Geprek Sa'i Sragen restaurant can build employee loyalty and improve employee performance.

In CHAPTER IV, it discusses the conclusions of the results of the research conducted as well as suggestions and recommendations related to similar research in the future.

³⁴ Murdiyanto, *Metode Penelitian Kualitatif (Teori Dan Aplikasi Disertai Contoh Proposal)*, 50.