

# Islamic business ethics in Muslim fashion store: A study at 3 Nur Shop, Pattani, Thailand

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## ABSTRAK

### Introduction

The integration of Islamic business ethics into entrepreneurship is critical in predominantly Muslim societies. This study examines the implementation of these ethics at the 3 Nur Shop, a Muslim-owned convection business in Pattani, Thailand. The study highlights how adherence to ethical principles can influence business performance and community perceptions.

### Objectives

This research aims to analyze the application of Islamic business ethics—based on the principles of Shiddiq (honesty), Amanah (trustworthiness), Fathanah (wisdom), and Tabligh (communication)—in the operations of 3 Nur Shop and to evaluate its social and economic contributions to the local community.

### Method

The study employs a mixed-methods approach. Quantitative data were gathered from the shop's employees to assess ethical adherence in daily operations, while qualitative data were collected from customers to understand their perceptions and experiences with the shop.

### Results

Findings indicate that 3 Nur Shop practices Islamic business ethics comprehensively. Honesty is reflected in clear product information, trustworthiness in fulfilling customer expectations, wisdom in business innovation, and effective communication in maintaining customer relationships. These practices foster trust, enhance customer loyalty, and contribute to sustainable business growth.

### JEL Classification:

D14, G21, O33, Z12

### KAUJIE Classification:

G5, I31, I67, I74

### ARTICLE HISTORY:

Submitted: September 1, 2023  
Revised: November 26, 2023  
Accepted: November 27, 2023  
Published: June 30, 2024

### KEYWORDS:

amanah; fashion store; fathanah; Islamic business ethics; Muslim fashion; shiddiq; tabligh

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### Implications

The study emphasizes the importance of incorporating ethical practices in Muslim-owned businesses as a strategy for achieving commercial success while adhering to religious values. It provides a framework for entrepreneurs to integrate moral principles into their operations, fostering both ethical compliance and customer satisfaction.

### Originality/Novelty

This research contributes to the literature by presenting a practical case study of Islamic business ethics implementation. It demonstrates how these principles can create a competitive advantage and build community trust, offering valuable insights for businesses in predominantly Muslim regions.

**CITATION:** U-Mar, N., Andriansyah, Y., & Hattabou, A. (2024). Islamic business ethics in Muslim fashion store: A study at 3 Nur Shop, Pattani, Thailand. *Journal of Islamic Economics Lariba*, 10(1), 569–592. <https://doi.org/10.20885/jielariba.vol10.iss1.art29>

## INTRODUCTION

The integration of ethical principles into business practices is a topic of growing importance in the context of global economic and cultural diversity. Islamic business ethics, in particular, provide a unique framework that blends moral obligations with commercial objectives, offering insights into sustainable and equitable business practices. In predominantly Muslim regions such as Pattani, Thailand, the application of these ethical principles is not merely a religious imperative but also a practical approach to achieving economic and social development. Entrepreneurship is a key driver of economic growth in many countries, including Thailand (Farinha et al., 2018; Wong et al., 2005). Pattani, home to the largest Muslim population in the country (Bueto & Saprudin, 2024; Intanee et al., 2023; Nuruzzahri, 2023), provides a fertile ground for examining the integration of Islamic business ethics in entrepreneurial activities, particularly in the context of competitive markets.

In recent years, the significance of aligning business operations with Islamic ethical principles has gained scholarly attention. Previous research highlights the role of ethics in fostering trust, customer loyalty, and long-term sustainability in business operations (Glaveli, 2021; Islam et al., 2021; Tanveer et al., 2021). Studies such as those by Norvadewi (2014) and Anindya (2017) emphasize that honesty, trustworthiness, and fairness are integral to profitability and customer satisfaction. Similarly, other studies have shown that ethical adherence enhances the social and economic welfare of communities (Elamin, 2023; Govindan et al., 2021; Lashitew et al., 2022; Mies & Gold, 2021; Setiawan, 2023). Despite this growing body of literature, there remains a need for empirical studies that explore how these principles are implemented in real-world business contexts,

particularly in small and medium-sized enterprises (SMEs) operating in Muslim-majority regions.

The main problem addressed in this study revolves around the challenges of applying Islamic business ethics in a competitive and rapidly evolving market environment. Many businesses struggle to balance ethical obligations with commercial pressures, often prioritizing profit over principles (Cahn, 2022; Dacin et al., 2022; Mishra, 2023; Yilmaz & DiKen, 2019). This issue is particularly pronounced in regions like Pattani, where Islamic ethics hold cultural significance but are not always integrated into business practices. Traditional market competition, consumer behavior, and resource limitations pose significant barriers to the consistent implementation of ethical principles. These challenges highlight the need for practical frameworks that can guide businesses in navigating ethical dilemmas without compromising their competitiveness or religious obligations.

A general solution to these challenges involves the incorporation of ethical standards into organizational policies and practices. Businesses globally have adopted various frameworks to ensure ethical compliance, such as corporate social responsibility (CSR) and sustainability reporting. In the context of Islamic ethics, the principles of Shiddiq (honesty), Amanah (trustworthiness), Fathanah (wisdom), and Tabligh (communication) offer a comprehensive guide for ethical decision-making (Haron et al., 2022; Mahadi et al., 2023; Shafin & Kasim, 2018). These principles not only align with universal moral values but also provide specific guidance for addressing the unique needs of Muslim communities. For instance, the emphasis on honesty ensures transparency in transactions, while trustworthiness builds customer confidence and loyalty.

Previous studies provide insights into the practical application of Islamic business ethics across various industries. Norvadewi (2014) examines the role of ethics in Muslimah salon businesses, highlighting their potential to balance material and non-material benefits. Similarly, Sampurno (2016) explores the impact of ethical practices on household industries, emphasizing their influence on marketing, management, and financial performance. In the banking sector, Putritama (2018) identifies the challenges and opportunities associated with implementing Islamic ethics, underscoring the need for collaboration among stakeholders. While these studies establish the relevance of Islamic ethics, they often focus on theoretical frameworks or sector-specific challenges, leaving a gap in understanding their broader applicability in SMEs.

This study seeks to address this gap by analyzing the implementation of Islamic business ethics at 3 Nur Shop, a Muslim-owned business in Pattani. The literature demonstrates the positive impact of ethical practices on business performance, but limited research explores how these principles operate within small-scale enterprises in predominantly Muslim regions. By examining the practices of 3 Nur Shop, this study provides empirical evidence on how ethical principles can be operationalized to achieve both religious compliance and commercial success. For instance, the shop's focus on honesty in product descriptions and its commitment to timely delivery reflect the core values of Islamic ethics, offering a model for similar businesses.

Existing literature on Islamic business ethics reveals several gaps that this study aims to address. While previous studies highlight the theoretical underpinnings and sector-specific applications of Islamic ethics, they often lack detailed case studies that examine their implementation in practice. Furthermore, there is limited research on how these principles influence customer perceptions and business sustainability in competitive markets. This study builds on the work of Rachman et al. (2018), who identified honesty, trustworthiness, and communication as critical to ethical business practices, by applying these findings to the context of a real-world business. The analysis of 3 Nur Shop provides insights into how these principles can be adapted to the unique challenges and opportunities of Muslim-majority regions.

The primary objective of this study is to analyze the implementation of Islamic business ethics at 3 Nur Shop and evaluate their impact on business performance and community perceptions. The study is novel in its focus on a single case, offering a detailed examination of how ethical principles are applied in practice. By exploring the relationship between ethics and business outcomes, it contributes to the growing body of literature on sustainable entrepreneurship. The findings of this study are particularly relevant for policymakers, educators, and business practitioners seeking to promote ethical compliance in Muslim-majority regions. Moreover, the study provides a framework for integrating moral values into business operations, demonstrating that ethical practices can enhance competitiveness and customer satisfaction. The scope of the study encompasses both qualitative and quantitative analyses, ensuring a comprehensive understanding of the subject. By addressing the gaps in existing literature, this research offers valuable insights into the operationalization of Islamic business ethics, contributing to both academic knowledge and practical applications.

## LITERATURE REVIEW

### Islamic Business Ethics in Muslim Fashion Stores

Islamic business ethics have been a focal point in understanding how ethical principles shape the practices and success of businesses, especially in Muslim-majority regions. Previous studies highlight the role of these ethics in guiding businesses to align their commercial objectives with religious values. Norvadewi (2014) explored the application of Islamic business ethics in the Muslimah salon industry in Samarinda, Indonesia, emphasizing the principles of Tauhid (oneness of God), balance, free will, and responsibility. The study concluded that these principles are integral to maintaining ethical practices that benefit both businesses and their communities. Similarly, Rachman et al. (2018) examined Muslim fashion traders at the Pasar Baru Trade Center and found that the ethical principles of Shiddiq (honesty), Amanah (trustworthiness), Fathanah (wisdom), and Tabligh (communication) were critical in shaping customer trust and loyalty.

Despite these contributions, the research on Islamic business ethics in the context of Muslim fashion stores remains limited. While studies like those by Barus & Nuriani (2016) have investigated the implementation of ethical practices in restaurants and household industries, there is a noticeable gap in exploring their application in the

fashion retail sector. This gap is significant given the growing influence of the Muslim fashion industry globally, where ethical adherence can serve as a competitive advantage. By focusing on businesses such as 3 Nur Shop in Pattani, Thailand, this study addresses the need for empirical evidence on how Islamic ethics are operationalized in this sector, particularly in regions with strong Muslim cultural influences.

### **The Characteristics of Prophet Muhammad (PBUH) in Islamic Business Ethics**

Islamic business ethics are deeply rooted in the traits exemplified by the Prophet Muhammad (PBUH): Shiddiq, Amanah, Fathanah, and Tabligh. These traits provide a moral framework for ethical business practices, ensuring that commercial activities are aligned with Islamic principles. Each of these traits has been extensively discussed in previous research, highlighting their relevance to various business contexts.

#### ***Shiddiq (Honesty)***

Shiddiq emphasizes the importance of truthfulness in all aspects of business operations. According to previous studies (Huang, 2022; Riazati et al., 2019; Siebenaler et al., 2019), honesty in transactions ensures transparency, fosters trust, and enhances customer satisfaction. The Prophet Muhammad (PBUH) prohibited unethical practices such as concealing defects in products, as narrated in hadiths that stress the obligation of sellers to disclose any faults in their goods. This principle is crucial for maintaining integrity and fairness in business dealings, as supported by Anindya (2017), who found that honesty positively impacts business profitability. In the context of Muslim fashion stores, honesty is reflected in providing accurate product descriptions, such as material quality, sizing, and pricing, which ultimately build long-term customer loyalty.

#### ***Amanah (Trustworthiness)***

Amanah relates to fulfilling responsibilities and commitments, ensuring that promises made to stakeholders are honored (Herijanto, 2022; Salin et al., 2020). The Prophet Muhammad (PBUH) emphasized trustworthiness as a key attribute of ethical conduct, stating that those who fulfill their trusts will be rewarded in paradise. Other studies (Fagnoli et al., 2018; Sampurno, 2016; Uzir et al., 2021) have highlighted how trustworthiness in product delivery and customer service contributes to customer satisfaction and business sustainability. In the Muslim fashion retail sector, Amanah can be demonstrated through timely delivery of orders, consistent quality standards, and adherence to contractual agreements. These practices not only enhance customer trust but also reinforce the reputation of the business as a reliable entity.

#### ***Fathanah (Wisdom)***

Fathanah embodies intelligence, creativity, and innovation in business practices. It involves making informed decisions, anticipating market trends, and adapting to changing consumer preferences. Rahayu et al. (2017) identified Fathanah as a critical factor in developing innovative products and services that meet customer needs while upholding Islamic values. This principle is particularly relevant in the fashion industry, where businesses must balance tradition with modernity (Nguyen et al., 2021; Olatubosun et al., 2021). For instance, Muslim fashion stores that incorporate

contemporary designs while adhering to Islamic dress codes can attract a broader customer base without compromising ethical standards.

### **Tabligh (Communication)**

Tabligh refers to effective and respectful communication in business interactions. This trait ensures that business owners and employees articulate their vision, mission, and product offerings clearly to customers and stakeholders (Anggadwita et al., 2017; Hussain et al., 2023; Muhammad et al., 2019). Furthermore, Tabligh involves both verbal and non-verbal communication, emphasizing politeness, attentiveness, and responsiveness (Gunawan, 2018; Kusuma & Rayhaniah, 2022; Salin et al., 2020). Effective communication is essential for resolving customer concerns, providing product information, and fostering a positive shopping experience. In the context of Muslim fashion stores, Tabligh is demonstrated through courteous customer service and transparent marketing practices, which enhance the overall reputation of the business.

### **Synthesis of Previous Studies and Research Gaps**

While existing literature provides valuable insights into the principles of Islamic business ethics and their application in various industries, there is limited research that integrates these principles into the specific context of Muslim fashion stores. Most previous studies (Crăciun, 2017; Gökarıksel & Secor, 2009; Landry, 2023; Norvadewi, 2014) focus on broader ethical frameworks or industry-specific challenges without delving into the unique dynamics of the fashion retail sector. Additionally, research often highlights the benefits of implementing Islamic ethics but pays less attention to the practical challenges businesses face, such as resource limitations, competitive pressures, and cultural variations.

This study addresses these gaps by examining how the traits of Shiddiq, Amanah, Fathanah, and Tabligh are operationalized in the 3 Nur Shop, a Muslim-owned fashion business in Pattani. By focusing on a real-world case, the study provides empirical evidence on the practical application of Islamic business ethics in a competitive market. Furthermore, it explores the interplay between ethical adherence and customer perceptions, offering insights into how these principles contribute to business sustainability and community trust.

### **Contributions of this Study to the Literature**

The findings of this study contribute to the growing body of literature on Islamic business ethics by providing a detailed analysis of their implementation in the Muslim fashion retail sector. Unlike previous research that primarily focuses on theoretical frameworks, this study offers a practical perspective, demonstrating how ethical principles can be adapted to address the challenges and opportunities of modern entrepreneurship. By examining the practices of 3 Nur Shop, the study highlights the relevance of Islamic ethics in fostering customer loyalty, enhancing service quality, and promoting sustainable business growth.

Moreover, this study underscores the broader potential of Islamic business ethics to harmonize moral and commercial objectives. It provides a replicable model for other

businesses seeking to integrate ethical principles into their operations, particularly in Muslim-majority regions. By addressing the gaps in existing literature, this research not only enriches academic knowledge but also offers practical guidance for entrepreneurs, policymakers, and educators interested in promoting ethical entrepreneurship.

## **METHOD**

### **Research Design**

This study employs a mixed-methods approach, integrating both qualitative and quantitative methods to comprehensively address the research objectives. Mixed-methods research combines qualitative and quantitative data collection techniques to provide a holistic understanding of a phenomenon (Amadi, 2023; Baškarada & Koronios, 2018; Timans et al., 2019). The qualitative component involves interviews with employees and the business owner of 3 Nur Shop to gain insights into their ethical practices and perceptions. Meanwhile, the quantitative aspect relies on surveys distributed to customers to evaluate their experiences and satisfaction. This dual approach ensures a robust analysis, capturing both subjective and objective dimensions of the implementation of Islamic business ethics.

### **Research Location and Context**

The research was conducted at 3 Nur Shop, a Muslim-owned business located in Pattani, Thailand. Pattani is a region with a predominantly Muslim population, making it an ideal setting for studying the application of Islamic business ethics. The shop, established in 2015, specializes in ready-made and custom-made Muslim clothing. Its commitment to ethical practices and its role in serving the local community make it a representative case for examining how Islamic principles influence business operations in a competitive market environment.

### **Population and Sampling**

The population for this study consisted of both employees and customers of 3 Nur Shop. For the qualitative component, the population included all 16 employees of the shop, while the sample consisted of 10 participants, including the shop owner and nine employees. These participants were selected purposively based on their direct involvement in the shop's operations and their ability to provide valuable insights into its ethical practices.

For the quantitative component, the population included all customers of 3 Nur Shop. A sample of 30 customers was selected using convenience sampling, which allowed for the collection of diverse perspectives on their experiences with the shop. This approach ensured that the data reflected a range of customer opinions and satisfaction levels.

### **Data Collection Techniques**

Data collection involved both primary and secondary sources. Primary data were obtained through interviews, questionnaires, and observations, while secondary data were derived from official documents and archival records.

1. Qualitative Data Collection:
  - a. Interviews: Semi-structured interviews were conducted with the shop owner and employees to explore their understanding and implementation of Islamic business ethics. The interview questions were designed to assess their adherence to the principles of Shiddiq (honesty), Amanah (trustworthiness), Fathanah (wisdom), and Tabligh (communication).
  - b. Observations: The first researcher observed the shop's operations, focusing on interactions between employees and customers, as well as the overall management practices.
2. Quantitative Data Collection:
  - a. Questionnaires: A structured questionnaire was distributed to 30 customers to measure their satisfaction and perceptions of the shop's ethical practices. The questionnaire included items on product quality, pricing transparency, and service reliability, rated on a Likert scale.

### **Data Analysis Techniques**

The data analysis was conducted in two phases: qualitative analysis for interview and observation data, and quantitative analysis for survey responses.

1. Qualitative Analysis:
  - a. Thematic analysis was used to identify recurring patterns and themes in the interview and observation data. The analysis focused on understanding how the principles of Shiddiq, Amanah, Fathanah, and Tabligh were manifested in the shop's operations.
  - b. The findings were systematically organized to provide a narrative account of the ethical practices at 3 Nur Shop.
2. Quantitative Analysis:
  - c. Descriptive statistics were employed to summarize the survey data. Measures such as frequency distributions, percentages, and averages were calculated to provide an overview of customer satisfaction and perceptions.
  - d. A Likert scale was used to assess customer attitudes toward various aspects of the shop's operations, including honesty in product descriptions, timeliness of order fulfillment, and quality of customer service.

### **Ethical Considerations**

Ethical considerations were prioritized throughout the study to ensure the integrity and credibility of the research process. Informed consent was obtained from all



participants, and they were assured of the confidentiality and anonymity of their responses. The study adhered to ethical research guidelines, ensuring that the data collection and analysis processes were free from bias and manipulation.

### **Research Limitations**

While the mixed-methods approach provides a comprehensive understanding of the research problem, it is not without limitations. The study focused on a single case, limiting the generalizability of the findings. Additionally, the reliance on convenience sampling for the quantitative component may introduce sampling bias. Future research could address these limitations by examining multiple cases and employing more rigorous sampling techniques.

## **RESULTS**

### **Overview of 3 Nur Shop in Pattani, Thailand**

3 Nur Shop is a Muslim-owned business located in Pattani, Thailand, specializing in both ready-made and custom-made Muslim clothing. Established in 2015, the shop serves as a significant example of a small-to-medium enterprise that integrates Islamic business ethics into its operations. The shop provides two main services: the sale of pre-designed Muslim attire, such as *abaya* (a full-length outer garment worn by some Muslim women), *koko* (a traditional Malay-Indonesian men Muslim) shirts, skirts, and hijabs, and custom tailoring services that cater to individual customer preferences. 3 Nur Shop also accepts orders for custom-made clothing based on the preferences of buyers. Customers can design their own clothing styles, patterns, and sizes. Some examples of commonly ordered items include *gamis* dresses, hijabs, and even wedding gowns. These offerings have enabled the shop to gain a loyal customer base within Pattani and beyond.

### **Application of Islamic Business Ethics**

The study focuses on the application of the traits of Prophet Muhammad (PBUH)—Shiddiq (honesty), Amanah (trustworthiness), Fathanah (wisdom), and Tabligh (communication)—as a framework for evaluating ethical business practices at 3 Nur Shop. Data collected from both qualitative and quantitative methods demonstrate how these principles are implemented in the shop's operations. Table 1 presents respondents answers to questions regarding application of Islamic business ethics at 3 Nur Shop.

#### ***Shiddiq (Honesty)***

Honesty is a foundational principle in Islamic business ethics, reflected in transparent transactions and truthful communication with customers. At 3 Nur Shop, honesty is demonstrated through clear descriptions of product quality, accurate measurements, and openness about potential defects in goods. Interviews with employees reveal that honesty is consistently practiced in all customer interactions, fostering a sense of trust and reliability.

Quantitative findings support this observation. Among the 30 customer respondents, 25 rated the quality of the shop's products as "very good," emphasizing the high-quality materials and adherence to Islamic values in the designs. Customers also appreciated the shop's transparency regarding product details, which ensured informed purchasing decisions and minimized complaints.

**Table 1**

*Respondents Answers to Questions Regarding Application of Islamic Business Ethics*

Question	Very Good	Good	Neutral	Bad	Very Bad
<i>Shiddiq</i>					
What do you think about the quality of 3 Nur Shop's products?	25	5			
Does 3 Nur Shop clearly explain the actual condition of the products to its customers?	30				
<i>Amanah</i>					
In your opinion, how is 3 Nur Shop's ability to fulfill promises to customers, such as the timeliness of orders? Is 3 Nur Shop always on time?	25	4	1		
<i>Tabligh</i>					
How do you rate the employees' ability at 3 Nur Shop to serve you, for instance, in explaining the products being offered?	25	5			
Is 3 Nur Shop able to uphold its trust from the community by providing essential goods at reasonable prices?	30				
<i>Fathanah</i>					
What is your opinion about 3 Nur Shop's service?	30				
In terms of attitude, has 3 Nur Shop adopted polite and friendly behavior toward customers?	30				
Have any employees at 3 Nur Shop ever behaved indifferently toward customers?		5	25		
Are you satisfied with the service provided by 3 Nur Shop?	25	4	1		

Source: Primary data.

### ***Amanah (Trustworthiness)***

Trustworthiness is central to the operations of 3 Nur Shop. This principle is evident in the shop's commitment to delivering orders on time and meeting customer expectations. Employees are trained to fulfill their responsibilities diligently, reflecting the value placed on trust in business relationships.

Survey data highlight the effectiveness of these practices. Twenty-five customers reported that their orders were completed punctually, with four noting minor delays that were promptly communicated by the shop. Transparency in addressing delays further strengthened customer trust. Additionally, employees emphasized the importance of maintaining integrity in handling customer requests, ensuring that all promises made were honored.

### ***Tabligh (Communication)***

Effective communication is integral to maintaining strong relationships with customers and stakeholders. At 3 Nur Shop, employees are trained to communicate clearly and respectfully, providing detailed explanations about products and services. This practice not only enhances customer satisfaction but also reinforces the shop's reputation for professionalism.

Survey responses confirmed the importance of communication in shaping customer perceptions. All respondents agreed that the shop's employees were effective in conveying product information, highlighting the comfort and quality of the materials used. Customers also appreciated the fair pricing and the shop's willingness to address inquiries and concerns promptly.

### ***Fathanah (Wisdom)***

Wisdom in business operations encompasses strategic decision-making, innovation, and adaptability to market demands. At 3 Nur Shop, this principle is evident in the shop's ability to balance traditional Islamic dress codes with modern fashion trends. The shop's offerings include trendy yet modest designs, catering to a diverse clientele.

Employees highlighted the owner's role in fostering a culture of continuous improvement and creativity. For instance, the shop regularly updates its inventory based on customer feedback, ensuring that its products remain relevant and appealing. Customers surveyed rated the shop's service quality highly, with all respondents expressing satisfaction with the staff's politeness, friendliness, and attentiveness.

### ***Employee Perspectives on Ethical Practices***

Interviews with nine employees provided additional insights into the implementation of Islamic business ethics at 3 Nur Shop. The employees reported a strong alignment between the shop's practices and the principles of Shiddiq, Amanah, Fathanah, and Tabligh. They described a supportive work environment where ethical behavior was encouraged and rewarded.

1. **Work Experience and Skill Development:** Employees noted significant improvements in their skills and work experience since joining the shop. They attributed this growth to the systematic training and clear guidelines provided by the management.
2. **Religious Practices:** The shop facilitates employees' religious obligations by providing adequate time for daily prayers and other spiritual activities. This practice reflects the integration of Islamic values into the workplace culture.
3. **Employee Benefits:** Employees highlighted the provision of annual bonuses during Eid and occasional gifts from the owner as a reflection of the shop's commitment to their well-being. These benefits fostered a sense of loyalty and motivation among the staff.
4. **Management Style:** The owner's approachable and friendly demeanor was consistently praised. Employees described their relationship with the owner as

one of mutual respect and trust, contributing to a positive and productive work environment.

## DISCUSSION

### Alignment of Islamic Business Ethics with Commercial Success

The findings of this study underscore the integral role of Islamic business ethics—Shiddiq, Amanah, Fathanah, and Tabligh—in fostering trust, customer satisfaction, and sustainable business growth at 3 Nur Shop. These principles provide a robust framework that harmonizes religious values with commercial objectives, demonstrating their practical applicability in a competitive market environment. By integrating these ethical traits into its operations, 3 Nur Shop has successfully balanced the dual goals of profitability and moral adherence, positioning itself as a model for ethical entrepreneurship in Muslim-majority regions.

The principle of Shiddiq, which emphasizes honesty and transparency, emerged as a cornerstone of the shop's ethical practices. Transparency in product descriptions and pricing not only fosters trust but also ensures customer loyalty. As supported by previous studies (Eisingerich & Bell, 2007; Gounaris, 2005; Nicholson et al., 2001), honesty in business transactions is pivotal for building long-term relationships with customers, a finding corroborated by the high satisfaction rates reported in this study. The application of Shiddiq at 3 Nur Shop aligns with broader literature (Alshurideh et al., 2016; Bibb & Kourdi, 2004; Connelly et al., 2018) emphasizing the role of honesty in enhancing business reputations and ensuring customer retention.

Similarly, Amanah, or trustworthiness, was evident in the shop's commitment to timely order fulfillment and adherence to quality standards. The reliability demonstrated by 3 Nur Shop reinforces the findings of other scholars (Azahari & Nayan, 2020; Bikmetov et al., 2023; Ren et al., 2024; Torres-Moraga et al., 2021), who highlighted the significance of trustworthiness in achieving business sustainability. This principle, deeply rooted in Islamic teachings, fosters a sense of security among customers, further solidifying their loyalty and confidence in the business.

### Ethical Innovation and Market Adaptation

The study highlights the principle of Fathanah, which emphasizes wisdom, intelligence, and creativity in business operations. At 3 Nur Shop, this principle is reflected in the shop's ability to innovate while adhering to Islamic values. By offering trendy yet modest clothing options, the shop has successfully appealed to a diverse clientele, bridging traditional and contemporary preferences. This approach resonates with the findings of other scholars (Abela & Murphy, 2008; Li & Hsu, 2016; Lin et al., 2020; Ruppel & Harrington, 2000; Thoms, 2008), who emphasized the importance of innovation in meeting customer needs while maintaining ethical integrity.

The adaptability demonstrated by 3 Nur Shop underscores the relevance of Islamic ethics in addressing market demands without compromising core values. This adaptability not only enhances competitiveness but also contributes to the shop's resilience in a dynamic market environment. The emphasis on innovation within an

ethical framework offers a replicable model for other Muslim-owned businesses seeking to navigate similar challenges.

### **Communication as a Pillar of Ethical Business**

Tabligh, or effective communication, plays a critical role in fostering positive customer experiences and reinforcing the shop's reputation. At 3 Nur Shop, employees are trained to engage with customers respectfully and transparently, ensuring that all inquiries and concerns are addressed promptly. This practice aligns with the findings of other scholars (Ali & Ndubisi, 2011; Athanasopoulou & Giovanis, 2015; LaGree et al., 2023), who highlighted the importance of clear and respectful communication in building strong customer relationships.

The results of this study demonstrate that effective communication not only enhances customer satisfaction but also contributes to the shop's broader social impact. By engaging with customers in a manner consistent with Islamic values, 3 Nur Shop has cultivated a reputation for professionalism and ethical conduct. This emphasis on Tabligh underscores the potential of communication as a tool for promoting ethical practices in business.

### **Integration of Ethics into Workplace Culture**

The findings also reveal how the principles of Shiddiq, Amanah, Fathanah, and Tabligh are embedded in the shop's workplace culture. Employees reported a strong sense of alignment between their personal values and the shop's ethical practices. This alignment fosters a positive work environment where ethical behavior is encouraged and rewarded. The provision of religious accommodations, such as time for daily prayers, further reinforces the integration of Islamic values into the shop's operations.

The supportive management style of the shop owner was consistently highlighted by employees as a key factor in promoting ethical behavior. This finding aligns with the broader literature on ethical leadership, which emphasizes the role of leaders in shaping organizational culture and fostering employee engagement (Metwally et al., 2019; Tyagi, 2021; Willett et al., 2023). By modeling ethical behavior and prioritizing employee well-being, the shop owner has cultivated a culture of trust and mutual respect, contributing to both employee satisfaction and business success.

### **Broader Implications for Islamic Business Ethics**

The successful implementation of Islamic business ethics at 3 Nur Shop offers valuable insights for other businesses operating in Muslim-majority regions. This study demonstrates that adherence to ethical principles can serve as a competitive advantage, fostering trust, customer loyalty, and community engagement. These findings align with the broader literature emphasizing the role of ethics in achieving both financial and social objectives (McGrath & Walker, 2023; Obalola & Adelopo, 2012; Pelosa & Falkenberg, 2009; Richardson & Cragg, 2010; Verschoor, 1998).

The broader implications of this study extend beyond the context of 3 Nur Shop. It highlights the potential of Islamic business ethics to address contemporary challenges in entrepreneurship, including market competition, customer expectations, and the

need for innovation. By providing a practical framework for integrating moral values into business operations, this study contributes to the growing body of literature on ethical entrepreneurship.

### **Addressing Research Gaps**

This study addresses several gaps in the existing literature on Islamic business ethics. While previous research has primarily focused on theoretical frameworks or sector-specific applications, this study provides empirical evidence of how ethical principles are operationalized in practice. By examining the implementation of Shiddiq, Amanah, Fathanah, and Tabligh at 3 Nur Shop, this study offers a detailed account of how Islamic ethics influence business operations and customer perceptions.

The findings also contribute to the understanding of the interplay between ethics and business performance. Unlike studies that focus solely on the benefits of ethical practices, this research explores the challenges and opportunities associated with their implementation. For instance, the occasional delays in order fulfillment and instances of employee indifference identified in this study highlight the need for continuous training and process optimization. Addressing these challenges could further enhance the shop's reputation and operational efficiency.

### **CONCLUSION**

The findings of this study illustrate that the integration of Islamic business ethics—Shiddiq (honesty), Amanah (trustworthiness), Fathanah (wisdom), and Tabligh (communication)—is pivotal in enhancing the operations of 3 Nur Shop. By aligning its practices with these principles, the business not only maintains compliance with religious obligations but also establishes a robust foundation of trust and loyalty among its customers. This approach fosters sustainable business practices that are ethically grounded and socially impactful.

The application of these ethical principles has enabled the 3 Nur Shop to navigate competitive markets effectively. Transparency in pricing, timely delivery of customer orders, and innovative product offerings reflect the essence of Islamic values, which prioritize fairness, customer satisfaction, and community well-being. These attributes have significantly contributed to the shop's reputation as a reliable and ethical business within the Pattani region.

Moreover, this study underscores the broader potential of Islamic business ethics to harmonize moral and commercial objectives. Businesses that adhere to these principles are positioned to not only achieve financial success but also contribute meaningfully to the ethical fabric of the communities they serve, demonstrating the relevance of Islamic ethics in modern entrepreneurial contexts.

### **Limitations of the Study**

While this research provides valuable insights, it is not without limitations. The study focuses on a single case, the 3 Nur Shop in Pattani, Thailand, limiting the generalizability of its findings. Different cultural, economic, or market conditions in other regions might

influence the applicability and outcomes of Islamic business ethics in diverse business settings.

The mixed-methods approach, though comprehensive, also presented constraints. The quantitative data collected from employees and qualitative data from customers were limited in scope, potentially omitting other stakeholder perspectives, such as suppliers or industry competitors. This could restrict the holistic understanding of the impact of ethical practices on broader business ecosystems.

Furthermore, the study primarily evaluates the outcomes of implementing Islamic business ethics without deeply exploring the challenges and barriers faced during implementation. Understanding such challenges would provide a more nuanced perspective, helping businesses better navigate ethical dilemmas and operational constraints.

### Recommendations for Future Research

Future studies should aim to expand the scope by examining multiple businesses across various industries and regions to enhance the generalizability of findings. Comparing businesses that apply Islamic ethics with those that do not could also yield more robust insights into the specific benefits and challenges of ethical practices.

Additionally, researchers should consider employing longitudinal studies to explore the long-term impacts of Islamic business ethics on financial performance, customer loyalty, and community development. This approach could uncover trends and shifts over time, providing a dynamic understanding of ethics in business.

Lastly, exploring the barriers to implementing Islamic business ethics in diverse contexts would offer valuable practical insights. Research could focus on identifying factors such as cultural resistance, resource limitations, or knowledge gaps that hinder the adoption of ethical practices. Such findings could guide policymakers and educators in designing targeted interventions and support systems for businesses striving to adopt ethical frameworks.

### Author Contributions

Conceptualization	T.Y. & Y.A.	Resources	Y.A.
Data curation	T.Y. & Y.A.	Software	T.Y. & Y.A.
Formal analysis	T.Y., Y.A., & A.H.	Supervision	Y.A.
Funding acquisition	T.Y. & Y.A.	Validation	T.Y., Y.A., & A.H.
Investigation	T.Y. & Y.A.	Visualization	T.Y. & Y.A.
Methodology	T.Y. & Y.A.	Writing – original draft	T.Y., Y.A., & A.H.
Project administration	T.Y. & Y.A.	Writing – review & editing	T.Y., Y.A., & A.H.

All authors have read and agreed to the published version of the manuscript.

### Funding

This study received no direct funding from any institution.

### Institutional Review Board Statement

The study was approved by Program Studi Ekonomi Islam (SI), Fakultas Ilmu Agama Islam, Universitas Islam Indonesia, Yogyakarta, Indonesia.

### Informed Consent Statement

Informed consent was obtained before respondents filled out the questionnaire or answered the interview.

### Data Availability Statement

The data presented in this study are available on request from the corresponding author.

### Acknowledgments

The authors thank Program Studi Ekonomi Islam (SI), Fakultas Ilmu Agama Islam, Universitas Islam Indonesia, Yogyakarta, Indonesia, for administrative support for the research on which this article was based.

### Conflicts of Interest

The authors declare no conflicts of interest.

### Declaration of Generative AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work the authors used ChatGPT, DeepL, Grammarly, and PaperPal in order to translate from Bahasa Indonesia into American English, and to improve clarity of the language and readability of the article. After using these tools, the authors reviewed and edited the content as needed and take full responsibility for the content of the published article.

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## APPENDICES

### Appendix 1

#### *Employees Response to Questions Regarding Islamic Business Ethics*

1. How long have you been working at 3 Nur Shop?
  - A1: 2 years.
  - A2: 4 years.
  - A3: 4 years.
  - A4: 3 years.
  - A5: 2 years.
  - A6: 4 years.
  - A7: 4 years.
  - A8: 3 years.
  - A9: 1 year.
2. Are employees given time for religious obligations?
  - A1: Yes, we allocate time to pray on time.
  - A2: Time is provided to pray on time.
  - A3: Time is also given for prayer.
  - A4: Prayers are performed.
  - A5: Prayers are performed on time.
  - A6: Prayers are performed on time.
  - A7: Time is allocated to pray on time.
  - A8: Prayers are performed on time.
  - A9: Prayers are performed on time.
3. What have you gained from working at 3 Nur Shop?
  - A1: Gained work experience and good compensation.
  - A2: Work experience and systematic work hours.
  - A3: Work experience, systematic work, and clear rules.
  - A4: Work experience and good colleagues.
  - A5: Team-based work experience.
  - A6: Experience with management systems.
  - A7: Work experience, systematic work, and good colleagues.
  - A8: Work experience and systematic work schedules.
  - A9: Work experience with a systematic schedule and teamwork.
4. How would you rate the quality of service provided to employees by 3 Nur Shop?
  - A1: Transparent and systematic work environment with clear regulations.
  - A2: Proper task distribution and systematic workload.
  - A3: Easy and systematic management.
  - A4: Well-organized management systems.
  - A5: Good management systems.
  - A6: Well-managed system.
  - A7: Organized management system.
  - A8: A management system that is easy to understand.
  - A9: Transparent management system.
5. Does the business owner provide bonuses or allowances to employees?

- A1: Bonuses are given annually.
- A2: Bonuses are given annually, and sometimes souvenirs are provided when traveling out of town.
- A3: Bonuses are given annually.
- A4: Bonuses are given annually.
- A5: Bonuses are given annually.
- A6: Bonuses are given annually.
- A7: Bonuses are given annually.
- A8: Bonuses are given annually.
- A9: New knowledge and bonuses are provided annually.

6. How does the shop owner treat employees?

- A1: The owner has a close friendship with employees.
- A2: The owner respects employees and allocates free time to talk casually with them.
- A3: The owner values employees and fosters mutual respect.
- A4: The owner makes time for casual conversations and helps employees improve.
- A5: The owner is a good friend to employees.
- A6: The owner pays attention to employees and trusts honest workers.
- A7: The owner maintains integrity and respects employees.
- A8: The owner is very friendly and trustworthy with honest employees.
- A9: The owner shows integrity, respect, and kindness to employees.

7. Are employee salaries paid on time?

- A1: Salaries are paid on time.
- A2: Salaries are paid on time.
- A3: Salaries are paid promptly.
- A4: Salaries are paid on time.
- A5: Salaries are paid on time.
- A6: Salaries are paid on time.
- A7: Salaries are always paid on time.
- A8: Salaries are paid on time.
- A9: Salaries are always paid on time.



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