



Upholding Islamic business ethics: Enhancing passenger service satisfaction in bus transportation

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Abstract

Islamic business principles are applicable to traders, ensuring that sales are not merely for profit as a secular objective, but also to attain blessings from Allah SWT. This research seeks to elucidate the Islamic business ethics implemented in a transportation enterprise and their effects on passenger satisfaction. This research employed case study and descriptive exploratory analytic methodologies. Data gathering was conducted through comprehensive interviews. Consequently, data validation is achieved through data triangulation. The findings indicate that bus crews applied four principles of Islamic business ethics. Simultaneously, the principles of honesty (Siddiq) and transparency (tabligh) are not comprehensively adhered to by the bus crew employed by this company. They performed well in terms of duty (amanah) and professionalism (fathonah). The application of Islamic ethics in bus services influences customer pleasure. This research offers numerous practical implications for professionals in the transportation industry.

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Introduction

Nowadays people will be inclined to adopt an economic system that is less in line with Islamic business principles. There are many cases of cheating traders both in terms of prices and scales (Ayu & Anwar, 2022). Even though it is very clear in the verse of the Qur'an that seeking sustenance must be in a good and halal way as in QS At-Taubah: 105 which means: "work, then Allah and His Messenger and the believers will see your work, and you will be returned to Him who knows what is unseen and what is real, then he will report to you what you have

done" (QS, At-Taubah verse: 105). Awareness of the importance of ethics in business is awareness of oneself when dealing with good and bad things, halal and haram. Islamic business ethics are also applied to traders so that what is sold is not solely to gain profit as a primary goal but also to obtain blessings and pleasure from Allah (Maulana & Fikriyah, 2022).

A country's economy is said to be more advanced if the country is more advanced in transportation technology. Transportation is often called freight, which means transporting, carrying, loading, and sending (Rizal et al., 2020). One of the means of transportation that is very much in demand and used by the public is the bus, assuming it is more practical and there are many departure times available, so there are quite a lot of people interested in it and also the queue level is quite high (Al Hayati & Al-Hamdi, 2019). Based on Akridge et al., (2024), bus operators play a crucial role in urban transportation systems by providing essential services that facilitate mobility, reduce traffic congestion, and lower carbon emissions. Their responsibilities extend beyond merely driving buses; they ensure the well-being of passengers and maintain the integrity of public transit infrastructure (Girma, 2023). However, there are several facilities and infrastructure, both in terms of facilities and services, that should be evaluated and improved, starting from the provision of fire extinguishers, too frequent occurrences of mechanical failure and breakdown (Akridge et al., 2024), safety belts, accurate departure times, unlimited access, as well as equality of service for the elderly, pregnant mothers, even people with disabilities (Nasser & Qasim, 2024).

The data from the Statistical Board (Badan Pusat Statistik, 2024) stated the number of buses in Indonesia spread throughout regions based on numbers of the population as follows:

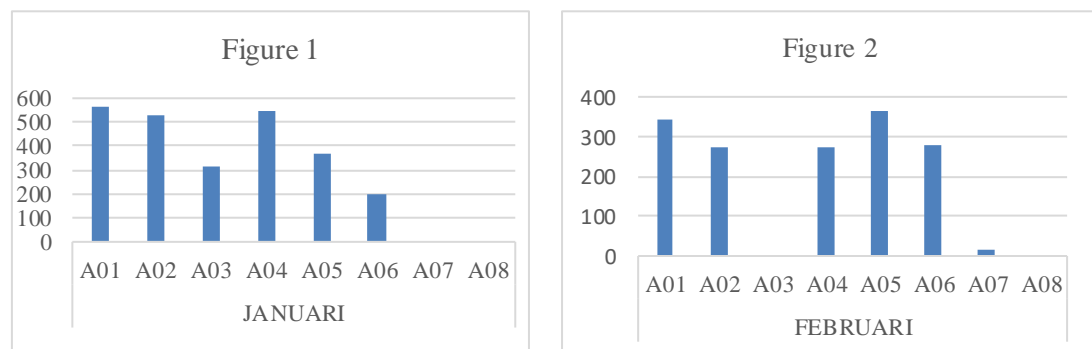


Figure 1. Number of Bus in Indonesia

East Java as one of the big provinces has the second largest number of buses in Indonesia after DKI Jakarta (37,854 buses). Around 36,861 buses operate in East Java which can be used as public transportation for the community. Traffic around these two cities is also a large amount of activity. As a means that is very popular with the community to facilitate their mobility, buses offer various routes and types, such as inter-city and inter-provincial public transportation routes which are usually abbreviated as AKAP. One of them is PO Almuna Trans, which has official permission as a transportation service provider in the AKAP sector, where this company has a route from Madura to Jakarta using the Trans Java Toll Road along the way. This title is interesting to research because of several unique factors that exist in PO Almuna Trans Madura, namely, there are still no buses with native owners, all the buses

operating in Madura are owned by people from outside the island (Sjafruddin et al., 2009).

Number of Passenger in January-February 2022



Source: admin daily report. number of PO. Almuna trans bus passengers January-February 2022 (edited).

Above is a graphic image of the number of PO passengers. Almuna Trans, which has a total of 8 bus units. It could be seen that in January 2022, there was a surge in passengers, reaching almost 600 people, because in January it was the New Year holiday where many people traveled well. It came from the direction of Madura-Jakarta or Jakarta-Madura, whereas in February, the number of passengers decreased below 400 people. It was because people were more focused on their activities and work so they rarely traveled or went on holidays. The demand for buses in the Pamekasan area is quite high, but it needs to be reviewed regarding the service and application of Islamic business ethics.

Several previous studies examined the influence of service quality, image, and business ethics on customer satisfaction, but did not refer to Islamic business ethics (Azhari, 2021). Other research focuses on Islamic business ethics in various types of MSMEs (Zhu et al., 2019 and Silviyah & Lestari, 2022) and services in the context of customer satisfaction (Yudha et al., 2024). Another study by (Maulidya, 2020) states that bus users are satisfied with the performance of the driver's service and the ease of using tickets. But in reality, many bus passengers at the terminal are still confused about where to order tickets, regarding departure times that are not transparent and often experience delays from scheduled hours, as well as bus drivers and conductors who are less than friendly and uncommunicative towards their passengers.

As a result, because of the high demand for bus transportation in Pamekasan, there were also several frauds committed by bus crews because of the high demand. Moreover, drivers and conductors also did an as extortion from passengers on the road and cheating on diesel and e-money tolls that had been allocated by the company. The essence of the four studies above is that there are still limited journals that discuss Islamic business ethics in improving the quality of service for bus passengers, especially on AKAP buses, there are almost no journals that discuss this topic, so it could be said that no previous research has examined this matter.

From the research background above, this research aims to find out how the Almuna Trans autobus company performs. This research used qualitative research methods within a single case study analysis. Data collected within interviews and observations accompanied by documentation support. This research is field research supported by a descriptive exploratory analysis approach that aims to explain and describe Islamic business ethics in AKAP PO bus passenger satisfaction, especially in Almuna Trans.

Literature Review

Service satisfaction with consumers

A service is a performance or appearance that has no form, more precisely it can only be felt by consumers. Service is one of the strategies of a company whose aim is to attract the interest of customers to participate in buying or experiencing a product or service from a company (Jannah et al., 2023). Service is very important in every activity, because good service shows good ethics, as exemplified by Rasulullah SAW, namely the instillation of an attitude of honesty in each person (Jannah et al., 2023).

Service satisfaction is a company's efforts to meet customer needs and desires, the aim of which is to make customers, consumers, or passengers comfortable (Ryandono et al., 2019). Service satisfaction is closely related to the facilities available from a company, good facilities will benefit both parties, consumers will feel comfortable (Yudha et al., 2024) and companies' turnover will increase, apart from the facility factor, there are also service, price, and product quality factors (Mafruchati et al., 2023).

Quality of service satisfaction in Islamic Views

The process of service satisfaction for passengers will be realized if their needs are met. Islam taught humans to strive to provide good and quality facilities such as conveying information with a gentle attitude in performing business, this applies to all types of business whether in the form of goods or services (Isa et al., 2019). As Allah SWT says in Surah Al-Imran: 159, which means: "So it is thanks to Allah's grace that you (Muhammad) act weakly and gently towards them. If you act hard and have a rough heart, they will distance themselves from those around you. Therefore, forgive them ask for forgiveness for them, and consult with them in this matter. So when you have made up your mind then fear Allah. Indeed, Allah loves those who put their trust in him" (Al-Imron: 159) (Tafsir Web, 2024b).

It can be concluded from the verse above that Muslims throughout the world are obliged to behave gently towards others so that the people around us feel comfortable with our attitude. Moreover, when it comes to the issue of service satisfaction for customers, consumers, or passengers they have many choices, where if they feel that a company cannot provide them with satisfaction or good service then, they will move to another company. Therefore, it is the company that must give in by not being harsh and of course having a forgiving and gentle attitude in providing services so that customers, consumers, or passengers feel safe, comfortable, and not afraid. Companies must also have a strategy to face the times to come to continue to have good service (Isa et al., 2019) (Zakik et al., 2022). As in the hadith, "a person's faith is not perfect until he loves his brother as he loves himself." (H.R Bukhari) (Tafsir Web, 2024a). The hadith above clearly stated that people should treat others well as treat themselves.

Islamic business ethics

Every company, be it a micro, small, medium company, or large company, definitely needs standardization of business ethics which can be used as a business reference for the company (Pratiwi et al., 2022). It is because, to the way of business success, entrepreneurs should have a good and wise attitude, as well as a leadership spirit that is honest, fair, and trustworthy (Ryandono et al., 2022). It also needs a wise attitude to respond to all existing problems, as well as the attitudes of workers who must have an honest attitude, diligent in terms of work, competent, good in terms of communication, very committed to their work, agile in their work, quick to respond and the most important thing is an attitude of cooperation and mutual respect for other people's differences (Iryansyah & Suriani, 2020). Business ethics are general guidelines or normative principles that contain how to behave well and correctly based on the principles of morality for everyone.

Islamic business ethics are several ethical behaviors in business that contain elements of

sharia and always adhere to what Allah SWT has commanded also stay away from all prohibitions. Business ethics is very important for entrepreneurs or individuals because, with this business ethics, a person's attitude and morality will be better maintained. The learning of business ethics is exemplified by the Prophet Muhammad SAW, that one key success in business is practicing business ethics according to the existing Sharia, keeping fairness and honesty to customers, being trustworthy in his transactions, fair, no cheating in business terms, and also trustworthy in everything (Zulaikha et al., n.d. and Jabbar et al., 2018).

Transportation services

Transportation services are often associated with the term transportation, which means a process of movement or moving something, whether goods or people, from one place to another with certain goals and objectives (Siswanti et al., 2018). The purpose of transportation is to make it easier for all forms of human activity to reach and explore various places they want to go (Turasno et al., 2019). Indonesian transportation is categorized into three segments: urban transportation, rural transportation, and inter-city transportation. Inter-city transportation is categorized into two types: inter-city inter-provincial transportation, where AKAP facilitates passenger travel to locations beyond the province, and inter-city inter-regional transportation, referred to as AKDP, which exclusively handles passenger journeys inside a single province. AKAP transportation services refer to organizations possessing a minimum of five bus units that provide inter-provincial city transit. In addition to AKAP, there exists AKDP, which pertains to inter-city inter-regional transportation (Boro et al., 2023).

Understanding implementation

According to the Big Indonesian Dictionary (KBBI), the meaning application is the act of implementing theories, methodologies, and other elements to attain certain objectives, executed by various communities and individuals. According to experts, implementation is defined as the process of executing and integrating components (Akmal et al., 2018). The following are several implementation indicators according to namely: a) There is a program being implemented; b) The target must be clear, for example, a program is implemented for several groups that will be targeted and it is hoped that it will have a positive impact and provide benefits, c) Implementation is carried out, both individually and in groups, in the management and supervision of the implementation process (Akmal et al., 2018).

Methodology

In this research, the researcher used a descriptive qualitative approach with a case study method. One of the reasons researchers use a qualitative descriptive approach is so that they can explore the impact of applying Islamic business ethics in increasing passenger service satisfaction in bus transportation services. This research focuses on AKAP case study (Po. Almuna Trans Pamekasan), where later researchers can capture factual and accurate research evidence from several sources of facts in the field and the second is "whether" Islamic business ethics are important in improving the quality-of-service satisfaction for PO. Almuna trans bus passengers. In this research, descriptive exploratory use case study approach, especially in problem formulation section, research needs to get factual answers by interviewing informants.

Data types and sources

The primary data for this research will be obtained directly through interviews with several people who are associated with the Almuna Trans Pamekasan Autobus company. The informant used in this study is chosen by purposive sampling technique. The criteria include the owner of the Autobus company, driver staff, the conductor, and some loyal passengers who

subscribe to PO. Almuna Trans, is also one of the agencies that is part of PO. Almuna trans. Apart from that, the primary data taken by researchers is an inspection of the bus fleet before leaving for operation and after operating, both in terms of the condition of the bus body, bus drivers and conductors, or others. Secondary data is data obtained by several people or individuals conducting research from several pre-existing sources (Rusdi, 2019). Apart from collecting primary data, researchers also collect secondary data which will be obtained from the history and general description of the company, for example by looking for information related to the company profile, the number of fleets owned, or the organizational structure of the company.

Data collection procedures

Interview

The interview method carried out by the researcher was an unstructured interview method and the informants in this research interview used a purposive sampling technique, namely the researcher determined and assigned several informants deliberately with certain considerations and criteria (Rouddah et al., 2021). The researcher selected several informants based on the following criteria:

- a. Company owner/manager under him
- b. Bus driver/conductor who has worked for a minimum of 6 months
- c. Passengers who have traveled twice by bus PO. Almuna trans

Observation

In this method, researchers directly observe the location of the Autobus company so that they can explain and describe the real picture. Here the researcher uses open observation, namely observation that does not use or prepare anything, only blank paper which is used to record the results found in the field.

Documentation

Documentation is one of the methods used to obtain data and information, whether in the form of archived documents, images, or books which can be in the form of a report that can be used in research.

Literature Study

Literature study is a data collection technique through books, literature searches, journals, notes, and reports related to the research being researched, where the researcher then includes the data that has been obtained in a scientific work and uses the data in a work. scientific knowledge will produce valid data.

Data analysis techniques

To analyze the data, this research will use interactive data analysis techniques that have been developed by Miles & Huberman (Maujud, 2018): a) Data reduction, b) Data presentation, and c) Data validation. Data reduction is summarizing and selecting only the important things, focusing on things related to the research topic, finding themes and patterns, and in the end being able to provide a clear picture so that it is useful for further research. In data reduction or data presentations, data could be presented as graphs, flowcharts, short descriptions, and others. After presenting the data, the data will begin to form and conclusions can be drawn. It will be easy for readers to understand. The conclusions in qualitative research can answer the problem formulation written at the beginning, but maybe not, the reason is that the problems and problem formulations in qualitative methods are only temporary and will still develop after the researcher finds several facts that occur in the field. In validating data, the researcher uses

the triangulation technique, which means checking data from various data sources obtained in the field to serve more reliable answers to research questions (Lawlor et al., 2016). The triangulation used in this research is data triangulation. As a data triangulation, this research also collects data from multiple sources, including interviews, observations, documents, and service records, to provide a comprehensive view of the research subject

Result and Discussion

Profile of PO Almuna Trans

Perusahaan Otobus (PO) or Autobus Company is a company that operates in the field of public transport transportation services spread throughout Indonesia, especially at the Ronggosukowati terminal, which is in Pamekasan, Madura. Many autobus companies are on standby to search for and drop off passengers, wherever they are. PO Almuna Trans is a company operating in the field of land transportation services which can be said to be quite well known among native Madurese with the Madura-Jakarta route fully via toll road. P.O. Almuna itself has two route permits, namely a route permit for inter-city inter-provincial passenger pick-up (AKAP) and another permit in the tourism sector.

Observation result shows that this company already has approximately 10 large buses and 1 minibus and 9 large buses of the Mercedes Benz brand starting from the newest units and the oldest model also available, and one unit is a Scania 360 ib. However, of the 10 units of buses, the company only operates 3-4 units of the fleet every day for regular/AKAP roads, and the rest is used for tourist buses. In Almuna Trans buses there are various numbers of seats and facilities provided, buses used for regular/AKAP roads have 30 seats available, there are toilets for urinating only, there is a smoking area, equipped with leg rests, there is also a dispenser area for making coffee and tea during the trip, while for buses used for tourism there are around 45-50 seats in it, there are no toilets, but there is still a smoking area and dispenser for making coffee and tea during the trip, while for one The small bus unit is only used for operational vehicle purposes for the workers there. Buses used for tourism are always on standby at the Almuna bus garage in the Singosari Malang area.

The vision of the PO Almuna Trans company itself is, "With the hard work of our team, we will make the Almuna Trans bus company a means of providing public transportation services that are of prime quality, reliable, and prioritized safety." The mission to realize the above vision is, to always provide the best service for passengers, apply the principle of safety first when traveling without being reckless, and pay attention to service, both in terms of time discipline and the prime condition of the unit.

Profile of research informant

The research informants can be identified in table below:

Table 1. Research Informants

No	Initial Name	Role	Age	Frequency
1	Yu	Head of operational manager	55	5 years
2	Sup	Driver	61	1 year
3	Bim	Driver	28	2 year
4	Ar	Conductor	43	1 year
5	Ham	Passenger	27	More than 7 times
6	Lut	Passenger	35	More than 3 times
7	Had	Passenger	32	More than 5 times

Source: Research Profile (2022)

Application of Islamic business ethics in PO Almuna Trans

As a service company, of course, a company must uphold Islamic values that can provide satisfaction to consumers, such as applying honesty, trustworthiness, responsibility, conveyance and openness. What this means is that when the company lists what facilities passengers will get during the trip, it must match what is stated on the ticket or on the bus. According to the results of the researcher's interview with the company's operational head, Mr. Yuyun, he said that for each bus unit, 3 people control it, namely 2 drivers and one bus conductor, where the three roles have different duties, the driver's duties are:

1. Drive the bus safely to its destination
2. Hold the travel money provided by the company

Meanwhile, the conductor's duties are:

1. Clean the entire bus, from the toilet, seats, windows and bus body
2. Help raise and lower passengers' luggage and are required to carry a destination marker so that no passenger's belongings get mixed up.
3. Check the passenger's ticket to find out the seat number
4. Ensure that the bus is in roadworthy condition and carry out a completeness checklist before leaving which has been provided by the office

Another thing conveyed by Mr. Yu was related to the advantages and business ethics that have been implemented by the company to benefit the surrounding community. Almuna bus owner will set Rp 2000/passenger to be collected and distributed to orphans, Islamic boarding schools, and people in need. This is done regularly once a month, whether it is distributed in the form of money or the form of necessities. Apart from that, what is unique about this bus is that the agents will get a commission bonus, for example, if they succeed in carrying more than 250 passengers in a month, this is done so that the agents are more enthusiastic about working and looking for passengers. There is also a salary bonus for the crew if there is a package in the form of a motorbike during the trip. Apart from that, according to Mr. Yu, at Almuna, the good thing is that if you want to take a holiday, it's flexible, it's not complicated like in other companies.

Islamic business ethics indicators

Four characteristics of the Prophet were implemented in the modern organizational era principles of good governance which include honesty, transparency/accountability, responsibility, and professionalism (Ryandono & Wijayanti, 2019). Shiddiq can be interpreted as behavior that prioritizes honesty, tabligh is behavior of openness and transparency, Amanah or trust is behavior that is always responsible, and Fathanah is a professional behavior that always tries to make continuous improvements (Ryandono & Wijayanti, 2019)

Honesty (Siddiq)

The principle of honesty is one of the principles that must be applied in all aspects of business activities. The Prophet Muhammad SAW also strongly advocated the principle of honesty in the activities of his people. Based on the results of an interview with Mr. Ar as a conductor at Almuna Trans, he stated that he had worked according to the duties and SOPs of the office, such as serving passengers, maintaining the cleanliness and safety of the bus, as well as finding solutions when there were complaints or something that passengers wanted. However, as a matter of honesty, he admitted that: there are games between agents and crew that exist, if there is a system of extortion and large packages that could be detrimental to the company, he won't take them, in other words, small packages that are supposed to be used to consume cigarettes only get Rp 50.000 -Rp 100.000. Honesty has been recognized, but if it is to be fully recognized, the level is still around 70-80%, as there are still many needs to be met.

This also be confirmed by the driver, Mr. Sup, and Mr. Bim who also do the same. Mr. Bim did this because there are no firm rules and prohibitions from the company that sells used oil; the company only emphasizes the rules regarding the sale of used spare parts which are not allowed, such as used batteries, unused seat upholstery, and so on. But they understood that in terms of Islamic ethics, people are not allowed to take things that do not belong to them (Jabbar et al., 2018). Islam places great importance to information between transacting parties. The concealment of information and the giving or release of inaccurate information are prohibited. So transparency in governance is crucial for increasing accountability and responsibility within bus operations (Karunia et al., 2023), including the governance practice in PO Almuna Trans. The condition of transparency in PO Almuna Trans could be improved through performance metrics and monitoring contracts (de Carvalho & Marques, 2021). Sunshine regulation, which involves making performance data publicly available, can promote healthy competition and improve service quality (de Carvalho & Marques, 2021).

Trustworthy/Can Be Trusted (Amanah)

Amanah is described as a person having a trustworthy attitude in all aspects of life. In the case of Almuna Trans, according to Mr. Lut as a passenger. Mr. Lut as a passenger said that Trustworthiness Ethics have been implemented, he stated: "Previously, I left my cellphone on the bus, so in the end, I borrowed my relative cellphone to make a call to the agent, maybe the agent was coordinating with the crew, the next day suddenly I was called by the agent and told me to go to the counter to pick it up the mobile phone."

This statement is also supported by the statement of Mr. Ar as the conductor. The Amanah ethics have been implemented well, but there is still a need for evaluation regarding dismissal during prayer hours. In the Amanah part, it also represents the responsibility of the member of the bus operator. In one case, when a tire bursts, there is a slight problem on the road, automatically the Almuna crew is already skilled and could handle it themselves. Unless it can't be handled, then the crew could call the nearest mechanic to repair it and find a solution. If there is serious damage that cannot be resolved according to the crew, the passengers must be shuffled to the Almuna reserve bus. Usually while waiting for the reserve bus to arrive the crew buys food and soft drinks for the passengers, so they don't get bored of waiting.

This finding implies that the Almuna bus crew are the people who are skilled and professional of bus mechanics and know how to handle passengers during unpredictable damages. Ensuring the safety and reliability of bus services is paramount. Based on Girma et al., (2022); and Nallusamy et al., (2015) this professionalism and responsibility involve regular maintenance to prevent breakdowns and implementing measures to enhance operational safety. For the better performance, PO. Almuna Trans could perform regular maintenance and safety checking periodically.

Transmitting/Transparency (tabligh)

The meaning of the word tabligh here is not just conveying but the procedures and techniques for conveying quality should be applied, as exemplified by Rasulullah that he had a tabligh attitude and did not just immediately convey a teaching to his people, but tabligh ethics. In tabligh, there are two points of view, first for the internal (as transparency of fund reports) and second for the external (information related to passenger). Internal transparencies are not fully applied (as an honest interview result). Information from the head of operations stated that reports often come that the crew took passengers illegally on the road (not given a ticket) so the money went into their pocket. Admin staff also often report irregular spare part purchase receipts and fuel invoices.

Meanwhile, for external transparency, it is confirmed that the bus crew already did a

good job on it. They did convey the schedule for picking up passengers, dropping off passengers, mealtimes, and so on. Apart from the internet attendant, there are also stickers in the bus area which are given regulations which must be obeyed by every passenger. On the contrary, if there are traffic jam or any circumstance on the road, the conductor will inform passengers of the details as if there is a traffic jam for about a minute, one hour, or 25 minutes. The result of external transparency is following research from [Akridge et al., \(2024\)](#) stated that bus operators are responsible for maintaining high standards of service quality, which significantly influences passenger satisfaction and their choice to use public transport (Rohani et al., 2013). This includes ensuring timely arrivals, comfortable travel conditions, and reliable service. But for internal transparency, including accountability within bus managers (Karunia et al., 2023) should be improved.

Professionality (Fathonah)

The meaning of the word fathonah is intelligence, whether in the form of intellectual intelligence, or non-intellectual intelligence, as well as an attitude of wisdom and professionalism. Fathonah also has a broader meaning, namely having extensive knowledge, understanding business conditions and the surrounding environment, and being aware of the service products that are involved in making it a sustainable business.

In another way, related to Fatonah ethics/intelligence, it can be concluded that Almuna has his own intelligence tricks so that he can attract people, especially Madurese, to travel with Almuna, including:

1. Free baggage or no kilo limit regarding passenger luggage
2. There is a system where the total number of passengers per head of 2 thousand rupiah multiplied by the number of passengers that day will be donated to the poor by the company
3. Ticket prices are quite affordable
4. There is a system of 10 tickets for 1 free, meaning that if there are passengers who frequently travel with Almuna, their tickets are not thrown away and they are collected until 10 tickets can then be exchanged at the gen or office so they can be used for free trips to Jakarta.

This result shows the marketing innovation of bus managers to attract passengers. Besides that, the way they serve passenger along the trip and their responsiveness and professionalism in handling tire bursts or other slight problems on the road could be stated that Almuna crew is already skilled. This is in line with research from [Li et al., \(2024\)](#) stated that operators must navigate challenges such as uncertain passenger demand, coordination of multiple routes, and constraints related to parking and staffing ([Nallusamy et al., 2015](#)) also other unpredictable events occur during travels. But then Alumna also should be concerned on efficient management of bus fleets, including optimal allocation and maintenance, which is critical.

Table 2 shows that four drivers did not fully implement Islamic ethical business. According to the study conducted by (Shaheen et al., 2020), long and uncertain working hours often make drivers feel tired so concentration and patience can be disturbed. In addition, low levels of education can affect a person's understanding of work ethics and Islamic values. Education helps a person develop critical and analytical thinking skills. This allows them to better understand abstract concepts such as ethics, morality, and social responsibility. Education also trains a person to be more adaptable to changes and challenges. Bus drivers who have better education tend to be more able to understand and follow applicable regulations and procedures.

Table 2. Result of interview

N o	Informant	Role	Shiddiq (Honesty)	Amanah (Responsibility)	Tabligh (Transparency)	Fathanah (Professional ity)
1	Mr. Yu	Head of operationa l manager	Not yet fully implemented	Has implemented it well and correctly	Not yet fully implemented	Has implemente d it well and correctly
2	Mr. Ar	Conductor	Only implemented around 70- 80%	Has implemented it well and correctly	Not yet fully implemented	Has implemente d it well and correctly
3	Mr. Sup	Driver	Not yet fully implemented	Has implemented it well and correctly	Not yet fully implemented	Has implemente d it well and correctly
4	Mr. Bim	Driver	Not yet fully implemented	Has implemented it well and correctly	Not yet fully implemented	Has implemente d it well and correctly
5	Mr. Lut	Passenger	It has been implemented	Has implemented it well and correctly	Has implemented it well and correctly	Has implemente d it well and correctly
6	Mr. Had	Passenger	It has been implemented	Has implemented it well and correctly	Has implemented it well and correctly	Has implemente d it well and correctly
7	Mr. Ham	Passenger	It has been implemented	Has implemented it well and correctly	Has implemented it well and correctly	Has implemente d it well and correctly

Source: Research Result (2022)

The impact of Islamic business ethics in improving service satisfaction for passengers

From the results of interviews conducted by researchers with informants, it can be concluded that Islamic business ethics have an impact on increasing quality-of-service satisfaction, such as the ethics of shiddiq (fairness), amanah (responsibility), tabligh (transparency), fathonah (professionality) are influential, because according to all informants they said that each of them felt comfortable joining Almuna.

Almuna offers affordable tickets, a varied and tasty menu at stopover restaurants, reliable handling of lost items, new and well-maintained buses, safe driving, friendly crew, and free baggage without restrictions, making passengers comfortable and encouraging them to return. Passengers stated that the Almuna crew are very kind and have a high level of empathy. It could be seen by observation when they were carrying passengers' belongings from getting on to getting off the bus, helping disabled and elderly passengers who have difficulty getting on and off the bus, they are also skilled at keeping the bus clean, skilled to handle the tire slips. They feel satisfied and comfortable because the crew has implemented Islamic business ethics, starting from ethics, trust, tabligh, fathonah, and ethics of responsibility. This result supports Muhammad Hashim's research, stated that being a Muslim must follow the rules and regulations in business affairs that have been stated by Islamic business law by maintaining the

image and being able to survive. Profit in business is greatly influenced by Islamic business ethics, because Islamic ethics have a basis that is formulated and also developed by Muslim scholars (Hashim, 2012).

However, the ethics of honesty in this company is still not optimal, because the company has provided rules to obey and will provide punishment for violators, but this does not deter its employees, who continue to do fraudulent things. Almuna management also has to evaluate again regarding the departure time, because sometimes it doesn't match what is on the schedule, but those who say this are just only one passenger, while the other passengers tolerated this because it could be that the bus was still stuck on the road or something, and they chose to patiently wait.

In a result there were two kinds of passenger responses during the Almuna performance, the first one stated that they felt the empathy, responsiveness, and care shown by the crew towards elderly and disabled passengers who needed extra assistance getting on the bus. Additionally, safe driving practices contribute to passenger comfort. This reason leads to customer satisfaction and loyalty. However, if passengers are dissatisfied with the service during the trip, they might share their negative experiences with others, which could harm the company's reputation.

Conclusion

Based on the analysis above, it can be said that PO Almuna Trans fulfilled indicators of service quality. However, Islamic business ethics at PO Almuna Trans has not fully implemented the principles of Islamic business ethics for its workers. Especially regarding the principle of shiddiq (honesty) and tabligh (internal transparency), it is proven by interviews with each Almuna bus driver and conductor, that they were not 100% honest in their work. Even though the company has minimized fuel invoice fraud by collaborating with Pertamina on the toll road, but falsification of fuel receipts still occurs. And for the principles fathonah (professionalism), and the principle of amanah (responsibility), the crew has implemented excellent service well.

In practical implications, this research suggests bus operators to concern on monitoring systems that improve the honesty of staff in working, this in addition to improving bus operation governance, on the other hand, will also improve passenger comfort because there is no asymmetric information. Some things that can be done are to utilize technology in bus operators such as implementing an e-ticketing system, using CCTV, and training for bus staff on duty so that they are more customer-oriented and service excellence. Especially when critical or damage occurs, it can be handled immediately. This research also suggests the Ministry of Transportation Office, assist bus operators to optimize their professionalism on services and governance or business ethics so that buses could be more comfortable and safer for people's public transportation choice. This research also sheds light in the discussion of Islamic business ethics in the transportation business. Other research could be implemented in the future, including quantitative research in public transportation and Islamic business or Islamic finance point of view. Future researchers could employees other variables according to Islamic business ethics and user satisfaction in many business sectors.

Author's Contribution

All authors contributed in writing this manuscript. Qudsi Fauzi: Creating and designing analyses; Ulfah: Collecting data; Contributing data or analysis tools; performing analysis; and Ida: Writing paper and revision; Akhmad: drafting article and revision; Ana Toni: drafting article and revision

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Declaration of Competing Interest

The author declares that the research was conducted without any commercial or financial relationships that could be construed as a potential conflict of interest.

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