



# Analysis Influence of Religious Level on Islamic Business Behaviour of Food Micro Business Actors

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## Abstract

This study aims to test the three dimensions of religiosity, namely the dimensions of belief, worship and practice of Islamic business behaviour. The data used is primary data from questionnaires. Variable testing was carried out by classical assumption tests and statistical tests through the analysis of the spss 20 program. The partial test results in this study found that belief has a positive and significant effect on Islamic business behaviour with a t value of 2.288 greater than the t table of 1.66 and reinforced by a significance value of  $0.003 < 0.05$ . Worship has a positive and significant effect on Islamic business behaviour with a t value of 2.653 greater than the t table of 1.66 and reinforced by a significance value of  $0.009 < 0.05$ . Practicing has a positive and significant effect on Islamic business behaviour with a t value of 3.767 greater than the t table of 1.66 and strengthened by a significance value of  $0.000 < 0.05$ . Simultaneous test results in this study found that ideological variables, worship and practice variables simultaneously (simultaneously) affect the Islamic business behaviour variable. The test results obtained F count of 19.917 greater than the F table of 2.725 and reinforced by a significance value of  $0.000 < 0.05$ . From these results it is concluded that the aspect of belief as the first independent variable (X1), the aspect of worship as the second independent variable (X2) and the aspect of practice as the third independent variable (X3) simultaneously has a positive and significant effect on the dependent variable (Y), namely Islamic business behaviour. Together, religiosity has a significant influence on Islamic business behaviour. Religiosity arises from the recognition of truth by sincerity. Overall the traders have a different level of religiosity. This religious attitude fosters Islamic business behaviour in different ways. Although business behaviour is different, it does not violate the rules of Islamic business principles and ethics..

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## INTRODUCTION

According to the beliefs, Indonesia is a country where the majority of the population adheres to Islam as a religion of belief. It is estimated that the number of Muslims will increase in the future. Therefore, the measure of success and quality of

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success and quality of micro businesses should be based on Islamic principles and values (Eka Suci Istiari et al., 2024). Islamic values consisting of several levels (religiosity levels) should be the basis and reference for Muslim business actors in conducting business practices. However, in the current era, the value of religiosity is set aside and even neglected and has no place in business activities (Budi, 2020). The problem boils down to human resources or the business actors themselves. Micro business actors are the most important assets and play an important role in creating a quality and competent business atmosphere. One of the causes of business setbacks is due to the lack of understanding and awareness of business actors of the value of religiosity, which has an impact on the behaviour of business actors (Maksum, 2023).

According to several previous studies which state that Islamic religiosity plays an important role in a business and greatly influences the behaviour of entrepreneurs in their business activities. Understanding and appreciation of religion encourages cool business behaviour such as providing mutual comfort and satisfaction for both parties, both sellers and buyers. Islam considers business actors as a caliph who is given a mentality, soul, and understanding of religion as a mandate and provision in running a business (Wulandari, 2025). Thus, a caliph has an obligation to keep his mandate well, in the sense of trying not only to be guided by reason but also to be guided by the value of faith. Levels of religiosity such as beliefs, rituals / worship and religious practices have the potential to inspire the behaviour of Muslim entrepreneurs in implementing good Islamic business behaviour and in accordance with Islamic principles and values (Zahra, 2024).

Islamic business behaviour is based on several basic attitudes, such as honesty and truthfulness, steady and patience, mastering lust, self-preservation, sincerity. This basic attitude then gives birth to business behaviour so that Islamic business behaviour is represented in several of them such as not using haram products, not selling haram products, honesty in quality, honesty in doses and scales, not hoarding goods, staying away from usury and prioritizing worship (Prasetyo & Murjito, 2024). Islamic business behaviour is believed to have an impact on business continuity such as a safe, calm and comfortable business atmosphere and mutual satisfaction and benefits for both buyers and sellers. If lived correctly, the level of religiosity has a role and influence on business behaviour and is able to create an atmosphere and business continuity that provides benefits for both parties (Rustandi & Marlina, 2022).

Padang City is the capital city of West Sumatra Province. Thus, Padang City is one of the markets for products originating from regencies/cities in the West Sumatra region. There are 49,094 traders actively doing business in the capital city of West Sumatra. This figure consists of 1,632 micro traders, 31,815 small traders, 13,218 medium traders and 2,429 large traders. The most developed category of micro and small enterprises in Padang City is the trade industry in the category of small food industry, small snack industry, and handicraft industry (Arifin & Mukhlis, 2022). In addition, the most developed small business sectors in Kota Padang are services and convenience stores. The development of micro and small enterprises in Padang City continues to increase every year. The most numerous and most developed food micro-enterprises in the city of Padang are food businesses in the culinary and fast food business categories. Padang Barat sub-district is one of 11 sub-districts in Padang City.

West Padang has its own specialty, especially related to the business world where West Padang is the sub-district with the largest number of MSMEs in Padang City. The majority of micro businesses in West Padang sub-district are in the food sector with a total of 406 business units in the ultra-micro category, consisting of 251

serving culinary, 34 packaged culinary business units and the rest are stalls/supermarkets. Some of the reasons why West Padang dominates the trade sector is because West Padang has several iconic tourist destinations such as the beach area, malin kundang stone tour, siti nurbaya bridge and padang mountain. Not only unique and interesting, West Padang is also an area with the highest local wisdom as evidenced by the religious diversity that exists in Pondok and Berok Nipah villages in West Padang sub-district. In addition, the stadium of the football club that is the pride of the Minang people is also located in West Padang District.

One of the economic centers of Padang City, Pasar Raya, which is the busiest market in Padang City and even West Sumatra, is also located in Padang Barat Sub-district. Thus, West Padang sub-district can be said to be the busiest sub-district. Currently, West Padang sub-district has the highest number of micro businesses among the eleven other sub-districts in Padang City. Based on their beliefs, the majority of people in Padang City and especially West Padang Sub-district embrace Islam, so the role of Islamic religiosity values in business activities is very necessary. However, in reality there are still many violations that occur in micro businesses in Padang City. Based on data from the Health Office and the Padang City Food and Drug Monitoring Center (BPOM). It shows that cases of violations in food products, especially in food micro-businesses, have increased, namely in 2018 there were 6 cases and in 2019 it increased to 8 cases.

Data from the health office and the Food and Drug Supervisory Agency (BPOM) of Padang City shows that violations in micro food businesses have increased by 2 cases. Micro food businesses that were identified as violating the provisions worthy of consumption in 2018 were 6 cases while in 2019 the data increased to 8 cases. The micro food businesses identified as violating consist of food businesses such as cracker factories that do not maintain the hygienic sanitation of their factories, then the factory pest control is not maintained so that it has the potential to adversely affect consumers if it is still distributed to the market. Cake factories that also violate sanitary hygienic provisions that will endanger consumers. Some fast food businesses were also identified as not meeting the proper criteria and using substances or materials unfit for consumption, but the names or data of these businesses could not be disseminated or published due to the rules of the code of ethics of the institutions concerned. Several articles that went viral in 2017 also showed how violations in micro food businesses in Padang City, namely micro food businesses that use pork, in addition there are also takjil food businesses that use hazardous substances or preservatives (Wardani et al., 2020).

The data above shows that there are still many business actors who do not really recognize and understand the importance of Islamic teachings and values. Business actors are more profit-oriented, which has an impact on their business activities which still justify all means. The traders seem to be ignorant and do not care about the behaviour that is contrary to the teachings of Islam which is rich in moral majesty. Although the purpose of business is profit, it does not mean that it is permissible to use all means. Islam never separates business from ethics, so there are ethical values that guide business (Ananda & Pebruary, 2025). Business behaviour that justifies all means is a form of injustice and contradicts the values of sharia, even though the majority of the population of Padang City believes in Islamic teachings. Islamic values should be reflected in economic and business activities in Padang City. The attitude of religiosity or faithfulness of business actors should not only be in the mosque, when there is a disaster or during religious holidays. The attitude of religiosity of a business actor must be carried over into the business world, especially in business practices. An understanding of religiosity will encourage business actors to firmly apply shari'a-compliant business practices in every business activity. A truly successful business according to Shari'a is a business that aims for the benefits of the

world and the hereafter, namely business activities carried out as worship and a means of achieving the hereafter (Wibowo et al., 2025).

Responding to these problems, the author concludes that the religiosity factor is the main factor that is the source of dry morals in business activities. The assertiveness of traders' business behaviour is motivated by differences in the level of religiosity in each trader. The difference in the level of religiosity is what then affects the behaviour patterns of traders. Thus, the author is interested in further research, how the level of religiosity such as belief, worship and practice can affect Islamic business behaviour on food micro-business actors in Padang City, especially Padang Barat District? Does belief affect Islamic business behaviour, does ritualism affect Islamic business behaviour, and does practice have a positive and significant effect on Islamic business behaviour. In theoretical studies, this can be possible. However, further research is still needed to get clarity and truth so that it is proven to be true.

## METHODS

The research method used in this research is field research (Field Research) (Siagian et al., 2024). The research was conducted by tracing data in the field, namely in the city of Padang with the aim of finding the contribution of the level of religiosity and its influence on the application of Islamic business ethics to food micro-business actors in Padang Barat District (Mardiani & Kamaruddin, 2025). Then the approach taken is a quantitative approach and descriptive statistics. The data used in this study are primary data and secondary data. Secondary data were obtained from the Qur'an, hadith, books, journals, the internet, the Central Statistics Agency (BPS), the Padang City Cooperative and Micro Business Office, the Padang City Food and Drug Supervisory Agency, the Indonesian Ulema Council Food and Drug Study Institute and other sources (Nursyafa'ah, 2025). Primary data was obtained through distributing questionnaires and direct interviews to food microbusinesses in Padang City, Padang Barat Subdistrict, who are Muslims . The population in this study is all food micro-enterprises in Padang City, especially West Padang District. The number of small micro businesses in West Padang District is 406 business units. (LAKIP) Dinas Koperasi dan UMKM Padang.

**Table 1 Classification of Food Microenterprises in Padang Barat Subdistrict**

No	Padang Barat	Classification of Food Microenterprises					Total
		Serving Culinary	Packaged Culinary	Fruits	Minimarkets	Meat	
1	Belakang Tangsi	37	0	0	9	3	49
2	Berok Nipah	34	3	4	34	4	79
3	Flamboyan Baru	37	9	1	25	24	96
4	Kampung Jao	31	1	1	22	13	68
5	Kampung Pondok	4	2	0	7	1	14
6	Olo	10	2	1	14	5	32
7	Padang Pasir	16	2	0	4	5	27
8	Purus	45	9	9	12	5	75
9	Rimbo Kaluang	29	4	4	20	5	58
10	Ujung Gurun	8	2	2	10	2	22
	TOTAL	251	34	11	157	67	406

Source: *Data Dinas Koperasi and UMKM*

Then a sample was taken using the Slovin formula and obtained 80 samples and then rounded up to 100 samples. The sample is a conclusion drawn from the population to represent the entire population.

$$n = \frac{N}{1 + Ne^2} \quad n = \frac{406}{1 + 406 (10\%)^2} \quad n = 80.237$$

Description:  
 n = Sample Size  
 N = Population Size  
 E<sup>2</sup> = Error Rate (10%)

This study uses a questionnaire by making direct observations to the research location. This research was sampled using a non-probability sampling technique, that is, each part of the population did not have the same opportunity to be selected as a sample. The data analysis technique used in this research is regression analysis. Regression analysis is an analysis that aims to study the relationship between several independent variables to one dependent variable (Devi et al., 2020). The purpose of this analysis is to predict how far the relationship between these variables is. That is, testing how much variation in the dependent variable can be explained by variations in the independent variable (Ayyubi & Anggraini, 2019). The instrument test in this study consists of validity and reliability tests, normality tests and multicollinearity tests. The classical assumption deviation test in this study, in this study the independent variables consisted of 3 variables, namely the first variable aspect of belief, the second variable aspect of worship and the third variable aspect of practice (Fatmawati & Setiawan, 2023). The three independent variables are tested whether each variable is individually able to influence the dependent variable. This test is carried out with a significance level of 5% by comparing the value of t count and t table.

## RESULT AND DISCUSSION

West Padang District is the only sub-district in Padang City that has beautiful and interesting tourist destinations to visit. The padang beach destination is located in West Padang District, where padang beach is one of the beaches that is in demand by the people of Padang City and the people of West Sumatra in general. West Padang District is an interesting district to study because it has several advantages as mentioned above. These advantages make West Padang an area with the highest level of economic activity compared to other sub-districts. Kecamatan Padang Barat is a kecamatan that plays an important role in driving the economy of Padang City. West Padang sub-district is one of 11 sub-districts in Padang City.

**Table 2. Trade Facilities and Infrastructure of Padang Barat Sub-district**

Village	Shops	Market Permanent	Market Permanent Semi	Small Sellers	Restaurant	Seller/ Shops
Belakang Tangsi	8	0	0	80	1	32
Olo	7	0	0	30	2	31
Ujung Gurun	0	0	0	30	1	13
Berok Nipah	2	0	0	50	1	37
Kampung Pondok	1	0	1	20	0	53
Kampung Jao	53	2	0	100	0	4
Purus	4	3	0	60	1	91
Padang Pasir	3	0	0	20	2	14
Rimbo	1	1	2	120	0	49

Kaluang						
Flamboyan Baru	2	0	0	20	1	21

*Suource: Subdistrict Padang Barat*

The sustainability of trade in Padang Barat sub-district cannot be separated from the economic facilities and infrastructure that support it and one of the trade infrastructure is the market. There are 17 active markets in Padang City, both managed by the community and the city government. Of these 17 markets, there are 3 markets located in Padang Barat Sub-district such as raya market, tanah kongsi market and purus market. While pasar raya is the central trade area for districts in West Sumatra and even surrounding areas. Thus it can be concluded that the center of economic activity in Padang Barat Sub-district is in the raya market which is located in the kelurahan belakang tangsi area of Padang Barat Sub-district, Padang City. Respondent characteristics were obtained from data on the distribution of research questionnaires. A total of 100 questionnaires were distributed to Ultra Micro Businesses in the Food Sector in the West Padang sub-district area consisting of 10 villages.

The types of micro businesses in Padang Barat sub-district vary depending on the situation of the area and the crowd. Areas such as Purus, behind Tangsi and Pondok are the areas with the largest population of micro businesses. The data shows that the types of ultra-micro businesses vary greatly. Thus, it can be concluded that food microenterprises in West Padang sub-district are highly varied and dominated by food businesses.

The validity test process of this study used SPSS 24 with a significance error of 0.05 or 5%. If r count is greater than r table, it can be ascertained that the measuring instrument is feasible and valid. The test tool or formula for finding the comparison of r count with r table is called Degree Of Freedom (DF). Degree Of Freedom is obtained using the formula ( $DF = n - 2$ ) where n is the number of samples then minus 2. In this study, the total sample was 80 respondents, according to the df formula,  $80 - 2$  and obtained the number 78. Then look at the r table and look for the order number 78 and see the number that is parallel to number 78 and make sure it is also in the significance column 0.05 or 5%. Based on this formula, the r table number is 0.185. Thus, if the r count of each answer score is greater than the r table (0.185), it can be ascertained that the statement in the questionnaire is correct, valid and valid. This study used a questionnaire with 42 items. After the validity test is carried out, the results show that each question has a calculated r value greater than the r table. Thus it can be concluded that the validity test for this research questionnaire statement is valid (Efendi et al., 2024).

The accuracy, reliability and consistency of the statements on the questionnaire can be measured through the reliability test. The questionnaire is said to be reliable if the statements on the questionnaire are reliable in measuring the research variables. The statement on the questionnaire is said to be reliable if the questionnaire statement is stable and accurately measures the variables of a study. Thus, the response of each respondent and the results of the response will remain the same if the questionnaire is filled out again. It can be concluded, the reliability test is a questionnaire test tool in order to see the consistency of respondents' responses. If the respondent's response is stable and consistent, the questionnaire is said to be reliable or consistent.

The reliability test in this study used the SPSS 24 program and used the Cronbeach alpha coefficient formula. The provisions of the reliability coefficient consist of numbers 0.0 - 0.20 (less reliable), 0.20 - 0.40 (somewhat reliable), 0.40 - 0.60 (fairly reliable), 0.60 - 0.80 (reliable), 0.80 - 1.00 (very reliable). This formula

(Cronbeach Alpha) states that a questionnaire will be considered correct or reliable if it is above the 0.60 mark and is not reliable if it is below the 0.60 mark (Mardianton & Efendi, 2024). The results of the reliability test in this study can be seen as follows:

**Table 3. Overall Reliability Test Results**

Variable	Cronbach Alpha	Results
Belief	0,720	Reliabel
Worship	0,688	Reliabel
Practice	0,689	Reliabel
Islamic Bussines Ethichs	0,707	Reliabel

Source: Data results SPSS

Based on the results of the reliability test above, it is known that each variable has a number above 0.60. Thus, overall this research variable can be said to be reliable. Thus, the statements in this research questionnaire have represented indicators and are suitable for use as research questionnaires.

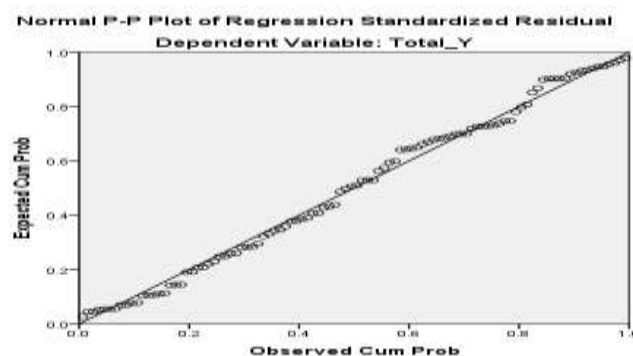
The normality test in this study was assisted by the SPSS 24 program using two methods, namely the Kolmogorov Smirnov test and the PP Plot Graph. The coefficient of significance for the normality of this study is 5% (0.05). Thus, if the number of normality test results is greater than the significance standard (0.05), it is certain that the research data is nirmal distributed and is considered worthy of representing the population. The results of the Normality Test in this study can be seen as follows:

**Table 4. Normality Test Results**

One-Sample Kolmogorov-Smirnov Test					
		X1	X2	X3	Y
N		80	80	80	80
Normal Parameters <sup>a,b</sup>	Mean	46.0	43.6	45.56	51.41
	Std. Deviation	2.41	2.86	2.761	3.937
Most Extreme Differences	Absolute	.155	.094	.150	.085
	Positive	.108	.093	.118	.068
	Negative	-.155	-.094	-.150	-.085
Test Statistic		.275	.155	.094	.150
Asymp. Sig. (2-tailed)		.087 <sup>b</sup>	.000 <sup>c</sup>	.029 <sup>c</sup>	.000 <sup>c</sup>
a. Test distribution is Normal.					
b. Calculated from data.					

Furthermore, the Normality Test in this study also uses the PP Plot graph, which is as follows:

**Grafik 1 Normality Test Results**



The graph can be said to be normal if the distribution of dots is not too widespread. If the dot distribution pattern is in line with the linear line, it is certain that the research data is normally distributed. Thus the graph below illustrates a dot pattern that is in line with the linear line so it is concluded that this study is normally distributed. The Multicollinearity Test serves to prove the effect of the correlation between the independent variables individually, whether between the independent variables there is a normal correlation or vice versa. If the correlation between the independent variables shows an abnormal number, it will have an impact on its relationship with the dependent variable. This condition indicates the presence of multicollinearity. If the correlation between variables is normal then this condition has no effect on the dependent variable. This condition indicates the absence of multicollinearity. Normal multicollinearity test results are test results that show the absence of multicollinearity. The results of the multicollinearity test are as follows:

**Table 5 Multicollinearity Test Results**

Coefficients <sup>a</sup>								
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	27.252	3.550		7.677	.000		
	Total_X1	.124	.058	.226	2.142	.035	.990	1.010
	Total_X2	.185	.076	.259	2.432	.017	.969	1.032
	Total_X3	.215	.101	.226	2.122	.037	.972	1.029

a. Dependent Variable: Total\_Y

How to prove whether the data is multicollinearity or not is by looking at the Tolerance and VIF (Variant Inflation Factor) values. If Tolerance is more  $< 0.10$  and Variance Inflation Factor  $> 10$ , then the data is not normal and multicollinearity is confirmed. If Tolerance is more  $> 0.10$  and Variance Inflation Factor  $< 10$ , then the data is normal and certainly no multicollinearity occurs.

From the results of SPSS 24 processing as in the table above, a comparison of the correlation between independent variables is obtained, as follows:

**Table 6. Multicollinearity Test Results**

Variable Free	Statistic					Result	Conclusion
	Tolerance	Results		VIF			
Aspects of Belief	0,10	0,990	$> 0,990$	10,	1,010	$< 1,010$	Normal
Aspects Ibadah	0,10	0,969	$> 0,969$	10,	1,032	$< 1,032$	Normal
Aspects Practice	0,10	0,972	$> 0,972$	10,	1,029	$< 1,029$	Normal

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*Source : Data Primer SPSS 24*

The data processing results above show normal numbers. All independent variables are normally distributed. The Tolerance value is above 0.10 and the VIF value is below 10. Thus it can be concluded that this study does not occur multicollinearity. This study found the results that ideological variables or beliefs have a positive and significant effect on Islamic business behaviour is able to influence the variable application of Islamic business ethics. Thus it can be concluded that the belief variable has a positive and significant influence on the Islamic business behaviour variable.

Based on the research findings, the results of this study are in line with the research of Aldo Robby Pradana, namely individual beliefs are able to influence Islamic business ethics. Merry Dahlina's research also found the same results where the belief dimension had a positive and significant effect on the business ethics of Muslim traders in the lembaro market in Aceh Besar. Belief in the view of business that humans have a role as holders of Allah mandate. Therefore, every human movement must submit and follow the rules and regulations of Allah. Human submission is in the form of moral and ethical attitudes. Furthermore, the consequence of the aspect of belief means believing in the truth, existence and goodness of Allah SWT.

The aspect of belief arises because of the existence of basic beliefs in which a religious person must be required to believe. The belief aspect contains a set of beliefs that must be believed and believed by a Muslim. The first structure in the aspect of belief is the belief in the existence of Allah SWT along with all its attributes. The second structure includes the belief that God has a purpose and a Muslim has a role in God's purpose. The third structure contains the belief in religious ethics. Islam is not only oriented towards the afterlife, although the afterlife is the most important. However, the world is the way to the afterlife, the achievement of the afterlife is the result of effort and hard work while in the world. Economic activity is one part of the life of the world so that economic activity is part of worship and the path to the hereafter.

The test results in this study found that ideological aspects or beliefs have a significant influence on a person's behaviour in running his business. The existence of belief in God with all his attributes makes business people more careful and always introspective. Behaviour based on fear and feeling always supervised has the potential to stem bad behaviour in trading activities. On every occasion, traders always find opportunities to do batil, such as cheating, cheating and at the same time, these bad intentions can be broken by faith and belief in a person. Based on the results of the questionnaire, Muslim business actors strongly believe that the teachings of Islam are true and straight teachings, traders believe and recognize that their behaviour is always monitored and will be held accountable in the afterlife. This awareness makes traders more careful in carrying out trading activities. A person's belief in God is a guideline for traders not to justify all means in trading. Although traders have income targets, however, the belief that sustenance has been arranged by Allah is greater than the ambition to pursue income targets. The traders feel confident that every human being has a share of sustenance that has been determined.

The description of the attitudes and behaviours of micro food business actors in Padang Barat Sub-district is a representation of the beliefs within the business actors. Thus, the influence of belief in economic activity is very important. The belief and faith of business actors in God and all his attributes can influence their actions in their business life. Thus, the relationship between the dimension of belief and business behaviour is like the relationship between faith and good deeds. In essence, belief in Islam is a belief that can give birth to good deeds.

***Ibadah Positive and Significant Effect on Islamic Business Behaviour of Food Micro Business Actors in Padang City***

This study found that the ritualistic / worship variable has a positive and significant effect on Islamic business behaviour. Thus it can be concluded that the worship variable has a positive and significant influence on the Islamic business behaviour variable. This finding is in line with the results of research conducted by Mery Dahlina where worship plays an important role in driving the behaviour of traders to apply Islamic business ethics in their business life. In Islam, humans are caliphs who are tasked with prospering and prospering life and performing devotion or worship to Allah in all aspects of life. The existence of the worship aspect is intended to guide and encourage humans to strengthen their beliefs in the form of actions. Worship symbolizes the perfection of human action and behaviour towards a noble level and achieving happiness in this world and the hereafter. Worship is an activity of good deeds that arise because of the belief in one's heart. Humans are part of nature under the creation and power of Allah and it is an obligation for humans to serve themselves with full awareness and humility in the form of worship. Every human being is equipped with feelings and desires which then give birth to ideals and goals.

Human desires, ideals and goals will be realized on the basis of God's pleasure and compassion. In connection with that, in the process of achieving these goals, humans always worship, surrender, hope for the grace and affection of God so that with this grace humans get the pleasure of realizing their desires and goals. In relation to trading activities, trading activities are part of worship to God. When humans or traders believe that their work is worship, they will not let the basic worship flow by. Obligatory worship services such as prayer, fasting and zakat are part of his behaviour. He will not escape the bonds of these obligations because they are a source of strength and happiness for him. The findings in this study show that the aspect of worship is able to influence the application of Islamic business ethics. Previous research also found the same results, namely worship rituals such as performing prayers with khusyu' will have implications for the activities carried out, these implications are in the form of maintaining cleanliness, discipline and bringing up a sense of always being watched by Allah SWT which then fosters a sense of optimism in work. These results are research conducted by, Ma'zumi Tasywiyah and Najmuddin.

The aspect of worship contains certain religious obligations that have consequences that must be done in order to express their religious commitment. Worship is the highest peak of submission and the peak of love. So that worship is an act that is approved and loved by Allah SWT which includes behaviour and speech, both visible and invisible. In general, worship is interpreted as the behaviour of avoiding actions prohibited by Allah and doing something that Allah SWT commands. Human behaviour that causes closeness to Allah is also called worship. These behaviours include the atmosphere and condition of the heart so that these conditions make humans more inclined to lean their lives on Allah, fear Allah, always hope in Allah, grow love for Allah and be sincere about what happens to them (Azizah et al., 2025).

The aspect of worship emphasized in this study is worship in the form of physical actions such as prayer, fasting, zakat and hajj and other worship that intersects with the limbs. This worship is worship that is done by the physical body. The obligation of worship must be carried out by the limbs. As with trading activities which are a manifestation of an attitude of servitude to Allah SWT. Traders who believe that trading is part of worship must be more submissive and khusyu' towards

compulsory worship that intersects with the physical, such as prayer for example. Based on the author's observations from several interviews while waiting to fill out the questionnaire. The author found that some micro food traders in Padang Barat sub-district have good worship behaviour, such as praying on time. Traders will stop their activities as soon as the call to prayer is heard even though they have buyers. There are also traders who continue their transactions when there are buyers and perform prayers when it is near the end of time when there are no buyers (Muhammad Najib Murobbi, 2023).

The findings from the questionnaire results at least illustrate how conditions occur in the field. The data from this questionnaire was obtained by looking at the statements in the questionnaire and then comparing it with what was seen during the distribution of questionnaires in the field. From these results, the researcher concluded that what actually happened in the field with the answers to the statements in the questionnaire did not have much difference. The average respondent answered in accordance with the actual conditions. What happens in the field is supported by data where the data shows that the majority of traders disagree regarding matters such as stopping activities when the call to prayer is heard. The majority of traders answered strongly agree, namely 48 respondents and 23 other respondents answered agree. The remaining 10 respondents answered normally. Furthermore, things like taking the time to carry out mandatory prayers, where the data shows that the majority of traders answered strongly agree as many as 49 respondents and as many as 29 other respondents answered agree and the rest answered normally as many as 2 respondents.

Meanwhile, the questionnaire data related to the attitude of trying to perform congregational prayers at the mosque when prayer time arrives while trading, the data shows that 45 respondents strongly agreed. Then as many as 15 respondents disagreed. The remaining 19 respondents answered normally. This means that the majority of respondents recognize that congregational prayer in the mosque is very important and should be done even though there are many buyers. In this case, according to the author, there needs to be a government role in order to make the business atmosphere more religious.

The author sees that some of the traders apparently have traders who take the time to read the Qur'an on the sidelines of free time when there are no buyers. What happened in the field is supported by the questionnaire data where the questionnaire data found that as many as 80 respondents answered agree in relation to the question "I take the time to read AlQur'an in between free time while trading". A total of 15 respondents answered strongly agree, as many as 5 respondents answered normally. The statement strongly agreed is the answer of traders who apply this behaviour.

The author observes that the diligence of worship practices plays a role in the behaviour of traders. Traders who are diligent and fearful and do not abandon worship are potentially more honest, cleaner and away from other bad deeds. On average, this type of trader refuses to take capital loans from conventional banks. The research data found that 53 respondents answered strongly agree regarding the question "I stay away from financing business capital through loans from conventional banks". A total of 26 respondents answered agree, as many as 1 respondent answered normal. Thus, it can be concluded that the majority of traders disagree and even refuse to use capital with loans from conventional banks. A total of 79 respondents or 88.75% of micro merchants in Padang Barat sub-district did not use loan capital from conventional banks. Only 0.1% used loan capital sourced from conventional banks. The data confirms the research results that the practice of worship has a positive and significant effect on Islamic business ethics.

In addition to the source of the loan, obedience to worship also affects the way of trading. Traders who take care of their worship will appear in their behaviour and

trading methods such as providing the best service and quality to their buyers. The research data obtained the results that 49 respondents answered strongly agree regarding the question "I always try to trade honestly and sincerely". A total of 31 respondents answered in the affirmative. Thus, what the author sees is supported by the questionnaire data where as many as 49 respondents or 61.25% answered strongly agree. Thus, it can be said that the majority of food micro merchants in West Padang District trade well. Thus, the aspect of worship is very important in influencing the condition and mood of the traders so that this situation can encourage traders to behave well and try to stay away from things that are prohibited by religion.

***Religious practice has a Positive and Significant Effect on Islamic Business Behaviour of Food Micro Business Actors in Padang City.***

This study found that the variable of religious practice or belief has a positive and significant effect on Islamic business behaviour. Thus it can be concluded that the variable of religious practice has a positive and significant influence on the variable of Islamic business behaviour. In line with previous research where previous research found the results that a person's religious practice is evidence as well as a characteristic that a person really has a good level of religiosity. Research that has the same results is like the research conducted by Sutan Pane, similar results were also obtained in Siti Rahma's research where the research obtained the results of practicing religious practices such as making trading activities as part of worship in order to get closer to Allah SWT. Research conducted by Fauzan found a similar thing, namely the dimension of religious practice is a driving factor for every trader in carrying out his business activities. Business activities that are driven and based on religious practice make traders make Allah the main foundation. The same results were also carried out (Nurlatifah et al., 2023).

The Islamic religion has consequences or effects as a result of religious emotions. These consequences include sensations, feelings, perceptions that are felt by a person and greatly affect his actions and behaviour. With the recognition of Allah then gave birth to an attitude of submission, fear and surrender in the form of worship. This process greatly influences the human way of life. The behaviour that is born as a result of that nature is taqwa behaviour that reflects Islamic values. Actions that arise on the basis of submission and hope in Allah are a form of perfection of practice (Hakim & Waluyo, 2023).

The findings in this study found that the aspect of practice has a significant effect on the application of Islamic business ethics. Practice is a description of the contents of the heart in a person who then encourages the emergence of a person's behaviour pattern. Practice arises due to the belief in the human heart in the power of God. The expectation of God's pleasure and love for him creates a good attitude of practice. A good attitude of practice is interpreted as a practice based on a sincere heart, not the other way around. So it is said that successful practice is practice based on a sincere heart. The attitude of practice is a form of surrender to Allah in the form of submitting to Allah's commands, carrying out orders and staying away from all prohibitions. In relation to trading activities, the form of practice by traders is as described in the Qur'an. Such as staying away from usury, prohibited from cheating the scales, prohibited from cheating and tyrannizing, and always being transparent in terms of business records. This is a form of practice based on Islamic principles and values.

According to the author's observations from what happened in the field, micro food traders generally have good practices or are in line with Islamic principles. this is corroborated by statistical data that the practice of traders has an influence on the

application of Islamic business ethics. Some traders behave well and politely towards buyers. Like the cracker trader in the village behind the tangsi located in Pasar Raya, the cracker trader invites prospective buyers in a polite and very attractive tone so that it has the potential to attract prospective buyers, in contrast to other traders whose invitations tend to force. Meatball sellers in Berok Nipah village maintain the taste and portion of meatballs in the midst of crowded buyers and many queuing buyers. After being interviewed, it turned out that these traders were traders who were close to worship. Their belief in Islamic ideology is unquestionable, their hands are light in spending excess sustenance in the way of religion. What happened in the field is in line with the data from the questionnaire .

Questionnaire data related to the practice variable that represents the results of observations show that traders practice the principles of Islamic principles well, such as trying to trade honestly and sincerely, believing trading is part of worship and feeling happy when behaving well and honestly when trading. Each of them gets a number above 75%, which confirms that the practice affects Islamic business ethics. Such a pattern of behaviour is a manifestation of perfect morals, namely morals based on sincerity of heart. Sincerity of heart is born due to closeness and servitude to Allah SWT. These morals then give birth to good business ethics. This finding is in line with the findings conducted by Imam Setiya Budi who found that the practice of religion will produce moral patterns that are in line with Islamic principles and away from values that are opposite to Islamic values (Yahya et al., 2022).

***The influence of aspects of belief, aspects of worship and aspects of Islamic business behaviour of micro food traders simultaneously (simultaneously).***

This study found that ideological variables, worship and practice variables simultaneously (simultaneously) have a positive and significant effect on business behaviour. From these results it is concluded that the aspect of belief as an independent variable (X1), the aspect of worship as an independent variable (X2) and the aspect of practice as an independent variable (X3) simultaneously has a significant influence on the dependent variable (Y), namely Islamic business behaviour. Research that found the same results is research conducted by Wiki Putri Yani where the research obtained the results that the level of religiosity includes the ideological dimension, the ritualistic dimension or worship and the practice dimension will affect one's behaviour in applying Islamic business principles and ethics.

Thus it can be concluded that the level of religiosity significantly positively affects the application of Islamic business ethics. Religiosity is the depth of a person's appreciation and belief in his religion. The important meaning of religiosity is the spiritual attitude of individuals in living religion seriously. Religiosity has an important role in the business world, interpreting work as part of a series of worship into an attitude that is upheld and will motivate work behaviour that is clean and rich in Islamic values and morals. Then religiosity gives birth to positive attitudes and behaviours. Meanwhile, Islamic business ethics is an ethical principle based on the Qur'an and sunnah as a reference in carrying out its business (Yanti et al., 2023).

The test results show a relationship between the level of religiosity on the application of Islamic business ethics. The relationship essentially explains that the attitude and way of doing business of traders is a reflection of the faith of the traders themselves. Islam provides guidance in order to create great morals and away from values that are contrary to faith. The best morals are created on the basis of a clean and sincere heart, then this encouragement fosters a trading atmosphere that is rich in Islamic morals and business ethics. Islam predicates work as equivalent to worship in order to serve Allah SWT. Thus, trading is an act of worship to Allah SWT in order to get his pleasure and grace. This belief will form taqwa behaviour in traders

(Zaman & Faraby, 2023).

Taqwa behaviour can foster obedient, honest, generous, sympathetic, helpful and other good traits. The nature of these traits gives rise to social piety so that with social piety the welfare, togetherness and comfort of life will be realized. Trading that is driven by Islamic business ethics has the potential to encourage traders to try their best and best which will then provide benefits in the world and benefits in the hereafter. The results of this study are in line with research conducted by Suharyono. They explained that the role of religiosity is very influential on the behaviour of Muslim traders in implementing Islamic business ethics. In line with that, research conducted by Isnaini Harahap in his dissertation found that the value of religiosity is positively correlated with the behaviour of traders and has an impact on the community's economy. The attitude and behaviour of a person is an influence of the level of religiosity.

## CONCLUSION

Based on the discussion above, it is concluded that the level of religiosity has an important role in influencing the behaviour of traders in implementing Islamic business ethics. The influence of the level of religiosity is generally able to influence the application of Islamic business ethics to micro food traders in West Padang Subdistrict. Based on the results of the questionnaire, it was concluded that micro food traders in West Padang Subdistrict have implemented Islamic business ethics. From the questionnaire results, the majority of respondents strongly agreed regarding the first statement (Y1), namely "I use good and correct doses". The total number of questionnaire results was 376 and this figure was the highest compared to the numbers from other statements. The second statement with the most statement numbers is the statement (Y10) the content of the statement is "I always keep my place of trade clean". Based on the frequency data from the questionnaire results, the statement with the third highest total number is statement (Y7), namely "I do not want to sell goods that are not clear about *halal* and *haram*".

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