

OPERATIONAL DELAYS IN AUTOMOTIVE SERVICE CONTRACTS: A FIQH MUAMALAH AND ISLAMIC ECONOMIC LAW ANALYSIS OF AN *IJARAH* CASE

*¹Adriansah Simatupang, ²Annio Indah Lestari Nasution, ³Atikah

^{1,2,3}State Islamic University of North Sumatra

Mailing Address

E-mail: *simatupangadriansah@gmail.com, annionst@uinsu.ac.id, atika@uinsu.ac.id

Abstract (cambria 11pt Italic)

Purpose – This study aims to examine the factors contributing to operational delays at Pak Tupang's Car Repair Workshop in Airapa Village and to analyze their legal and ethical implications from the perspectives of fiqh muamalah and Islamic economic law. Specifically, the research focuses on evaluating the conformity of workshop practices with the principles of *ijarah*, Islamic work ethics, and *maqāṣid al-shari'ah* within the context of service-based contracts.

Method – This research employs a qualitative approach with a normative-empirical case study design. Data were collected through direct observation, in-depth interviews with the workshop owner, employees, and customers, and documentation analysis. The collected data were analyzed thematically and interpreted using fiqh muamalah principles, Islamic work ethics, and *maqāṣid al-shari'ah* as the analytical framework.

Result and Discussion – The findings indicate that operational delays at Pak Tupang's workshop are primarily caused by a shortage of skilled labor, manual and unstructured operational management, and limited availability of spare parts. These conditions result in uncertainty regarding service completion time and frequent deviations from initial repair estimates. From the perspective of fiqh muamalah, such practices may lead to *gharar* and *darar* within *ijarah* contracts, as the element of time certainty is not adequately fulfilled. The absence of standard operating procedures (SOPs) and structured supervision further reflects weak internal business governance and suboptimal implementation of Islamic work ethics, particularly the principles of *amanah* and *itqān*.

Implication – This study highlights the necessity of strengthening internal business governance through the implementation of (SOP)'s grounded in Islamic business ethics, improving workforce professionalism, and enhancing operational supervision. These measures are essential to ensure contractual certainty, protect consumer rights, and align workshop practices with the objectives of *maqāṣid al-*

Keywords : Article, Content, Format Example Zakat Profesi, behaviour, cognitive domain, Affective Domain dan Psychomotor Domain .



Copyright :

By The Author (s)

¹Adriansah Simatupang,

²Annio Indah Lestari

Nasution,

³Atikah

shari'ah and consumer protection principles under Islamic economic law.

INTRODUCTION

The automotive industry plays a crucial role in supporting the mobility of modern society. Auto repair workshops, as an integral component of this industry, provide vehicle repair, maintenance, and spare parts services. The primary function of an auto repair workshop is to ensure that vehicles remain in optimal condition, thereby contributing directly to road safety and user comfort. Along with the continuous growth in the number of motor vehicles, the demand for repair services has increased significantly, making workshop activities not only a technical necessity but also an important source of local economic income. (Martins et al., 2024)

In addition, automotive workshops contribute to local economic development by creating employment opportunities and supporting small-scale businesses. However, in an increasingly competitive environment, workshops are required to deliver services efficiently and punctually, as timeliness remains a key determinant of customer satisfaction. Thus, optimizing service delivery, including periodic maintenance, is critical for enhancing operational efficiency and customer retention (Kholil et al., 2019).

Vehicle repair services for compensation are ijarah contracts in fiqh muamalah. Contracts should specify service purpose, payment, and duration. Workshop operational delays affect contractual validity and service providers' sharia compliance, (Islamic Commercial Contracts, 2018) not just management. Delays without clear information and consumer consent can create uncertainty and harm, which Islamic business law prohibits. Service delays should be assessed for efficiency and Islam.

Operational delays without clear communication can damage ijarah contract certainty. Gharar occurs when consumers lack clarity about the service's completion schedule, while dharar occurs when delays cause material or non-material losses. (Nabilah et al., 2025) In Islamic commercial law, the presence of gharar and dharar implies a violation of muamalah principles and may impair the normative validity of the contract. To ensure timely and clear service delivery in Islamic economic transactions is lawful and ethical.

Pak Tupang's Car Repair Workshop, located in Airapa Village, has served the local community for more than a decade. With considerable experience, the workshop has developed a loyal customer base and plays an important role in meeting local transportation needs (Tobing, 2016). Nevertheless, over time, operational delays have emerged as a significant issue. These delays not only affect customer experience but also reflect potential weaknesses in workshop

operational management. In many cases, service delays may damage business reputation and reduce customer trust, ultimately affecting overall business sustainability (Kumar, 2021)

A shortage of skilled labor is frequently cited as a primary cause, as technical competence is essential for maintaining operational efficiency (Tîtu & Pop, 2025). In addition, ineffective time management and limited availability of spare parts often lead to prolonged service completion times, resulting in customer dissatisfaction (Usmiati & Hidayat, 2021). Another important factor is disruption in spare parts supply. Dependence on third-party suppliers may create operational constraints, particularly when delivery delays or stock shortages occur. These challenges are exacerbated when workshops lack effective inventory management systems to anticipate urgent needs (Davis, 1989). Furthermore, limited utilization of technology in operational processes may slow service delivery. The adoption of computer-based workshop management systems has been shown to improve transparency and efficiency, enabling workshops to meet customer expectations regarding service timelines. Customer loyalty, which is essential for maintaining competitiveness, can be strengthened when services are completed according to or faster than the agreed schedule (Yuda & Sri, 2025).

Internal communication and coordination also play a critical role in workshop operations. Poor communication among workshop staff often leads to misunderstandings and work delays. Research by Robbins and Judge (2017) emphasizes that effective communication is a key factor in achieving organizational goals. Accordingly, workshops require clear and systematic communication structures to minimize operational disruptions. Modern consumers increasingly demand services that are fast, high-quality, and transparent. In the digital era, rising customer expectations place additional pressure on automotive repair workshops to continuously improve service quality and operational performance. (Hong & Kim, 2020) Understanding customer needs and adapting services to evolving market dynamics are therefore essential, particularly for traditional workshops such as Pak Tupang's Car Repair Workshop in Airapa Village.

Although previous studies have emphasized the importance of communication effectiveness and service quality, limited research integrates these aspects with fiqh muamalah analysis, especially in the context of rural automotive workshops. Most existing studies focus on urban or formally managed workshops with modern systems, while traditional rural workshops face unique challenges, including limited skilled labor, informal operational management, and weak contractual clarity. This study fills this gap by explicitly linking operational delays in a rural automotive workshop to principles of Islamic Economic Law, particularly ijarah contracts, gharar, and dharar. Unlike prior research that primarily examines technical or managerial perspectives, this study contributes theoretically by demonstrating how operational practices in rural workshops intersect with sharia-compliant

contractual obligations and *maqāṣid al-sharī'ah* objectives, such as justice, legal certainty, and public welfare. By doing so, it extends the discourse of Islamic Economic Law into practical, real-world service operations, which has not been extensively addressed in the literature.

Based on this background, this study aims to analyze operational delays at Pak Tupang's Car Repair Workshop in Airapa Village from the perspectives of fiqh muamalah and *maqāṣid al-sharī'ah*. This research focuses on identifying the main factors contributing to operational delays at the workshop, examining the implications of these delays for compliance with *ijarah* contracts under Islamic Economic Law, and assessing the extent to which the workshop's operational practices align with *maqāṣid al-sharī'ah* principles, including justice, legal certainty, and public welfare.

STUDY THEORY

Ijarah in Fiqh Muamalah

In fiqh muamalah, automotive repair services are *ijarah* contracts, agreements for service use in exchange for a specified fee. An *ijarah* contract needs clear details on the service object, agreed payment, and service duration. These elements ensure certainty and fairness in contracts between parties.

Operational delays in workshop services therefore cannot be viewed solely as technical or managerial issues. When service completion exceeds the agreed timeframe without clear information or renewed consent from consumers, the *ijarah* contract is not fully fulfilled (Slack, 2022).

These conditions can lead to *gharar* (uncertainty) if consumers cannot determine when the service will be finished, and *dharar* (harm) if delays result in losses. *Gharar* and *dharar* in Islamic business law violate muamalah principles and weaken the validity of contracts. Workshop owners must fulfill service agreements as promised to consumers. Timeliness and transparency are therefore integral legal requirements within *ijarah* transactions, rather than optional aspects of service management.(Nabila et al., 2025)

Islamic Work Ethics and the Principle of *Itqān*.

Islamic work ethics emphasize core values such as trust (amanah), professionalism (*itqān*), responsibility, and justice in all economic activities. (Wilson, 2019) Trust obliges business actors to honor commitments made to consumers, including promises regarding service completion time. The principle of *itqān* requires work to be performed with excellence, precision, and sincerity so that it produces optimal benefits.

In the context of automotive repair workshops, operational delays may reflect weak implementation of Islamic work ethics. Delays that occur repeatedly indicate shortcomings in discipline, planning, and professional responsibility, which ultimately affect customer trust and service quality. From an Islamic ethical perspective, failing to deliver services as promised contradicts the obligation to act honestly and responsibly in economic transactions. Modern operational management concepts such as work scheduling, standard operating procedures and quality control mechanisms are also aligned with Islamic principles of efficiency and excellence, offering practical frameworks to mitigate such delays (Kholil et al., 2019; Raies, 2021)

Maqāṣid al-Sharī'ah and Consumer Protection

Maqāṣid al-sharī'ah are the key goals of Islamic law, focusing on promoting benefit (maslahah) and preventing harm (mafsadah). Business objectives include protecting wealth and life. Delays in automotive repair can lead to financial losses, extra costs, or safety risks for consumers, conflicting with these goals.

From a consumer protection perspective, Islamic law requires business actors to provide transparent information, fair treatment, and service certainty. Delays that are not accompanied by clear explanations or accountability may undermine consumers' rights and violate the principle of justice (Fitzsimmons, 2019).

Improving service efficiency and clarifying repair timelines are both operational enhancements and efforts to achieve maqāṣid al-sharī'ah in economic activities. Integrating Islamic legal principles with internal business regulations, like SOPs, fosters legal certainty and ethical accountability. Clear procedures for vehicle acceptance, completion times, spare parts procurement, and delay management help align workshop operations with sharia principles and consumer protection standards. Operational governance based on maqāṣid al-sharī'ah provides a normative foundation for fair, responsible, and sustainable workshop practices, not just a managerial strategy.

METHOD

This study employs a qualitative research approach aimed at understanding social and legal phenomena in depth based on the perspectives of relevant informants. Qualitative research enables (Sarib et al., 2023) researchers to explore meanings, patterns, and contextual dynamics without relying on statistical procedures, making it particularly suitable for examining legal practices as they occur in real social settings.

This research is a qualitative legal study that combines doctrinal analysis with empirical data. The study analyzes operational delays in automotive repair services through fiqh muamalah principles, focusing on ijarah, Islamic work ethics, and maqāṣid al-shari‘ah.(Hamzani et al., 2023) It examines the implementation of these principles at Pak Tupang's Car Repair Workshop in Airapa Village. This combination enables the research to evaluate both the law's prescriptions and the functioning of legal norms in daily business activities.

The study applies a case study method, which enables an intensive and contextual examination of a specific legal phenomenon within a defined setting. According to (Ramadan, 2021), case study research allows for comprehensive and descriptive analysis by drawing on multiple sources of evidence. This approach is appropriate because operational delays require detailed exploration of factual conditions, contractual practices, and normative implications within a single business entity.

Data Collection

Data were collected using three main techniques:

1. Observation: Researchers directly observed operational activities at Pak Tupang's Car Workshop to understand workflow, communication patterns, and potential obstacles causing delays.
2. In-depth interviews: Interviews were conducted with four key informants, including the workshop owner (Mr. Pertahian Simatupang), an employee (Umar), and two customers (Abdurrahman Silitonga and another regular customer). The number of informants was considered sufficient based on *data saturation*, as no new insights emerged after repeated interviews.
3. Documentation: Relevant documents, such as work schedules, spare parts ordering records, and customer complaint reports, were collected and analyzed to complement observation and interview data.

All participants provided informed consent, and their identities were anonymized to ensure ethical compliance.

Data Analysis

A triangulation approach was applied to validate information obtained from multiple data sources, ensuring accuracy and credibility. The collected data were analyzed thematically to identify patterns related to operational delays (Yustika et al., 2023).

This study focuses on contextualizing the problems at Pak Tupang's Car Workshop, aiming to provide practical and applicable recommendations. By using a systematic and in-depth approach, it is expected to contribute to improving workshop operational efficiency and enhancing customer satisfaction while maintaining ethical and normative compliance with Islamic Economic Law principles.

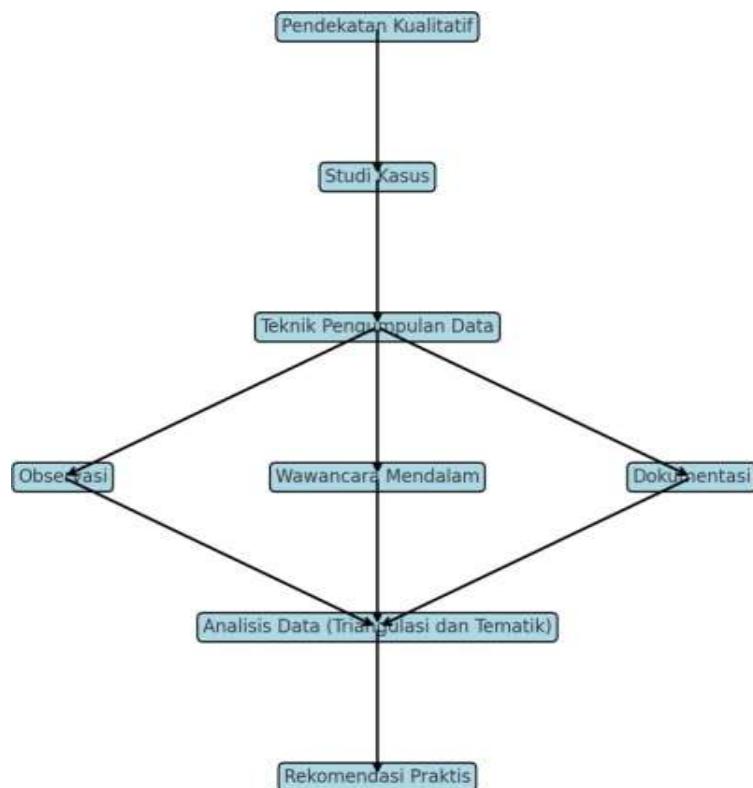


Figure 1. Method Chart Study

RESULT AND DISCUSSION

1. Factors Reason Delay Operational

Field findings indicate that operational delays at Pak Tupang's Car Repair Workshop are primarily caused by limited skilled labor, manual operational management, and restricted availability of spare parts. These conditions result in repair completion times exceeding the initial estimates communicated to consumers. From the perspective of *fiqh muamalah*, this practice constitutes a failure to fully fulfill the *ijarah* contract, as clarity regarding service duration forms an essential element of contractual validity. When delays occur without renewed consent, the contractual balance between rights and obligations is disrupted, giving rise to *gharar* in the form of uncertainty regarding service completion time.

a. Lack Power Work

One of the main factors is the low skills of the workforce. This is strengthened by interview with Wrong One child Pack Tupang, Which say:

"Now Because I Again studying, No There is Which help father For operate workshop That, and my brother is also not good at his work and needs to be supervised more. For My father is the one responsible for the workshop."

These findings indicate that service delays primarily originate from internal workforce limitations. From the perspective of *ijarah*, service providers are obligated to ensure that promised services can be completed within the agreed timeframe. Providing repair time estimates without adequate workforce capacity creates *gharar al-zamān* (time-related uncertainty), thereby undermining the requirement of clarity (*ta'yīn al-manfa'ah*), which is essential for contractual validity under Islamic law.

Operational records further show that conventional vehicles require an average processing time of 3–4 days, while newer vehicle models typically require 5–7 days to complete. Although operational management studies emphasize employee training as a strategy to improve efficiency (Agustina, 2021), Islamic business law does not allow internal capacity constraints to justify uncertainty or delays that disadvantage consumers.

b. Recording Is Still Manual

Operational management at Pak Tupang's Car Repair Workshop is still conducted manually and is not supported by a structured recording system. The workshop owner acknowledged that all operational activities, including work schedules and spare part procurement, are recorded informally, which often leads to missed information during peak working hours. As he explained:

"We record everything manually. Sometimes when you're busy, things get missed, and this makes the work slower. After that, when customers want to bring in their cars, they must pay a deposit first to purchase items that are not yet available at the workshop related to the customer's car."

Customer experiences further reflect the consequences of this unstructured operational system. Several customers reported that their vehicles were not completed within the initially agreed timeframe due to the unavailability of required tools or parts at the scheduled completion time. One customer stated that the vehicle remained unrepainted even after the promised deadline had passed.

The absence of a structured recording system results in unclear work sequencing and limited transparency regarding service progress. From the perspective of fiqh muamalah, such conditions generate time-related uncertainty.(Muthoifin et al., 2024) Moreover, when delays arising from internal disorganization lead to material or non-material losses for consumers, the legal maxim *al-darar yuzāl* applies, requiring the elimination of practices that cause harm in contractual relationships. Although operational management literature highlights digital record-keeping as a means to improve efficiency,(Ahmad et al., 2023) within Islamic economic law such mechanisms primarily function to prevent uncertainty and to protect consumer rights in service-based transactions (Muhammad Sholeh Khan et al., 2024)

c. Limitations Ethnic group Reserve

Operational delays at Pak Tupang's Car Repair Workshop are also influenced by the limited availability of spare parts. The workshop relies on a single main supplier and maintains minimal reserve stock, which frequently results in delays when certain components are unavailable. This condition was explained by a family member involved in workshop operations, who stated:

"Because spare parts are limited, customers must deposit a fee first to purchase the missing spare parts. If the stock order is not yet available

This situation was also acknowledged by the workshop owner, who noted that space and cost limitations prevent the workshop from maintaining sufficient spare part reserves. As a consequence, customers often have no alternative but to wait when required components are out of stock. From an Islamic legal perspective, delays arising from spare part limitations effectively transfer operational risk from the service provider to the consumer. Such practices contradict the principle of *al-ghurm bi al-ghunm*, which requires that parties who benefit from a business activity also bear the associated risks. Imposing extended waiting times and uncertainty on consumers due to internal inventory constraints constitutes an unjust allocation of risk within an *ijarah* contract and undermines contractual fairness.

Although operational management literature recommends supplier diversification as a strategy to reduce delay risks (Neyland & Mende, 2018), within Islamic economic law such managerial measures primarily function as supporting instruments to ensure contractual justice and legal certainty. Therefore, delays caused by inadequate inventory management cannot be justified when they result in consumer losses. Based on the legal maxim *al-darar yuzāl*, any practice that causes harm must be eliminated, and improvements in internal business governance are required to align workshop operations with the principles of fiqh muamalah (Beekun, 2005).

2. Impact From Operational Delays at Pak Tupang's Workshop

The results of interviews and field observations indicate that operational delays constitute a major issue affecting customer satisfaction at Pak Tupang's auto repair workshop. Several customers expressed that although the quality of repairs was generally satisfactory, the completion time frequently exceeded their expectations. One customer stated that if other workshops offered faster service with comparable results, he would consider switching to those alternatives. This finding confirms that service timeliness is a critical dimension of service quality. Kotler and Keller (2016) argue that customers tend to prefer service providers who offer added value, including efficiency and certainty in service delivery. Similarly, Jaja Wain (2023) emphasizes that service quality has a direct and significant impact on customer satisfaction, as customers expect optimal outcomes from the services they receive.

Table 1: Type Vehicle who entered to Workshop Pack Tupang

Type Vehicle	Time Workmanship (O'clock)
Vehicle Conventional	3 - 4
Vehicle Latest	6 - 7

Table 2: Complaint from Customer Towards the Workshop Mr. Tupang

Type Complaint	Amount Complaint (1- 10)
Delay Workmanship	08
Lack Ethnic group Reserve	07
Scheduling	05
Satisfaction	09

The data presented in Tables 1 and 2 indicate that service delays constitute the most dominant customer complaint at Pak Tupang's Car Repair Workshop. Repair completion times frequently exceed initial estimates, particularly for newer vehicle models, thereby increasing uncertainty for consumers. From the perspective of *fiqh muamalah*, such uncertainty affects the clarity of service benefits in *ijarah* contracts. Based on the legal maxim *al-yaqīn lā yazūl bi al-shakk*, contractual certainty should not be undermined by operational ambiguity that disadvantages consumers. Therefore, operational delays are not merely technical issues but also reflect non-compliance with the principles of fairness and transparency in Islamic business transactions.

From the perspective of *fiqh muamalah*, such uncertainty directly affects the fulfillment of *ijarah* contracts, as clarity regarding both the benefit of the service and the time of its delivery (*ta'yīn al-manfa'ah wa al-zamān*) constitutes an essential contractual requirement. When repair timelines cannot be predicted with reasonable certainty, consumers are placed in a vulnerable position due to the lack of transparent information regarding service completion.

Based on the legal maxim *al-yaqīn lā yazūl bi al-shakk*, contractual certainty should not be undermined by operational ambiguity that disadvantages consumers. Therefore, the findings reflected in Tables 1 and 2 indicate that operational delays are not merely technical inefficiencies but also represent non-compliance with the principles of fairness and transparency in Islamic business transactions.

The performance improvement data presented below illustrate changes in service efficiency and customer satisfaction following operational adjustments at the workshop.



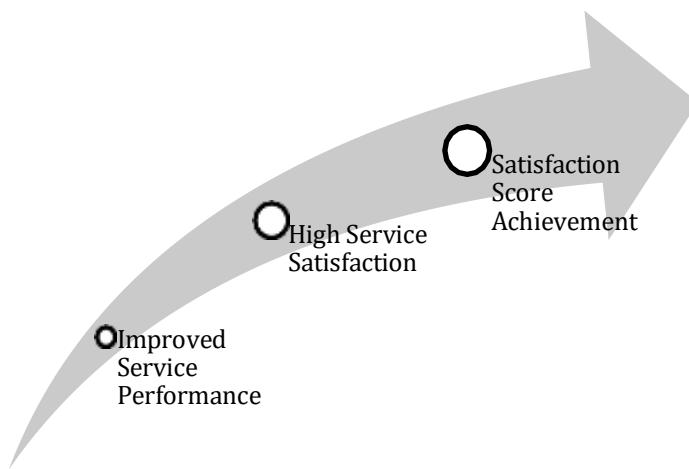
Figure 2. Chart Improvement Performance And Satisfaction Customer

Chart indicates that improvements in operational performance are closely associated with increased customer satisfaction. Reduced service delays contribute to greater certainty regarding service completion time, which is a key element in fulfilling *ijarah* contracts. From a *fiqh muamalah* perspective, such improvements support the principle of contractual certainty and align with the objective of preventing harm to consumers (*al-darar yuzāl*).

3. Repairs That Need to be Made to Mr. Tupang's Workshop

Based on the research findings, several corrective measures are required to address recurring operational delays at Pak Tupang's Car Repair Workshop. Improvements in workforce adequacy are necessary to ensure that service delivery corresponds with the completion time promised to consumers and reflects the Islamic work ethic of *itqān*. In addition, strengthening time management through structured scheduling and systematic operational recording is essential to enhance transparency and reduce uncertainty in service execution.

Furthermore, improvements in spare parts procurement and inventory planning are required to prevent the transfer of operational risks to consumers. From a *fiqh muamalah* perspective, these corrective measures constitute legal obligations aimed at eliminating harmful practices (*al-darar yuzāl*) and ensuring contractual justice in *ijarah* transactions. Accordingly, such improvements are necessary to uphold fairness, legal certainty, and consumer protection in line with the objectives of *maqāsid al-sharī'ah*.



Picture 3. Order of Achievements Satisfaction Customer

The research results show that operational delays at Pak Tupang's Auto Repair Shop are not only caused by technical factors but also reflect weak business governance. A limited skilled workforce causes vehicle repairs to take longer than promised to customers. From an Islamic work ethic perspective, this situation indicates a suboptimal implementation of the principles of *itqan* and professional responsibility in the workplace.

Operational management that is still manual without a structured recording system also contributes to service delays. The unclear workflow and work schedule means that customers do not have certainty about the vehicle completion time. In *muamalah fiqh*, this condition has the potential to give rise to *gharar* in the *ijarah* contract, because the customer does not receive clarity regarding the benefits of the promised service. In addition, the lack of transparency in conveying information to customers is contrary to principle of honesty in Islamic business ethic.

CLOSING

Based on the research findings, it can be concluded that operational delays at Pak Tupang's Auto Repair Workshop are primarily caused by labor shortages, weak operational management, and limited availability of spare parts, which collectively indicate suboptimal implementation of Islamic work ethics, *fiqh muamalah* principles, and the objectives of *maqāṣid al-shari‘ah*.

The absence of standard operating procedures (SOPs) and a structured monitoring system reflects weaknesses in internal business governance that

result in time uncertainty, reduced service efficiency, and declining customer satisfaction. From the perspective of Islamic business law, such operational conditions may give rise to *gharar* in *ijarah* contracts and cause harm (*darar*) to consumers, thereby conflicting with the principles of *al-darar yuzāl* and *al-ghurm bi al-ghunm*, which require business actors to manage operational risks fairly and responsibly.

Accordingly, this study implies that micro-enterprises operating under sharia principles should strengthen internal governance through the formulation of Standar Operational Procedure (SOP)'s, capacity-building programs, and supervisory mechanisms aligned with Islamic business ethics as part of broader policy efforts to enhance consumer protection and business sustainability. Future research is recommended to explore comparative models of sharia-compliant operational governance across different types of micro and small enterprises, as well as to examine the long-term impact of governance improvements on service quality and consumer trust.

Declaration of Conflict Interest

The authors declare no conflict of interest for this article's publication. The research had no commercial or financial relationships that could be seen as a conflict of interest.

Author Contributions (CRediT Author Statement)

Adriansah Simatupang	: Conceptualization, methodology, investigation, writing—original draft.
Annio Indah Lestari Nasution	: Data curation, formal analysis, validation.
Atikah	: Supervision, writing—review and editing.

All authors have approved the final manuscript.

BIBLIOGRAPHY

Anastasia, A. J. W. (2023). *Analisis faktor kepuasan pelanggan servis mobil pada Bengkel Daihatsu Cabang Maumere*. *Jurnal Medika Nusantara*, 1(4), 1–26. <https://doi.org/10.33096/jmn.v1i4.001>

Agustina, D. (2021). *Analisis penerapan standar operasional prosedur (SOP) dalam meningkatkan kualitas kerja karyawan Bengkel Auto Dakar Ponorogo*. Fakultas Ekonomi dan Bisnis Islam, Institut Agama Islam Ponorogo. <https://doi.org/10.33096/aeis.v1i1.002>

Alfarizi, M., & Hasugian, A. H. (2024). Penggunaan bahan bakar menuju kampus UINSU Tuntungan menggunakan algoritma greedy. *Jurnal Teknologi & Sistem*, 13, 1679–1688. <https://doi.org/10.33096/its.v13.1679>

Fitzsimmons, J. A., & Fitzsimmons, M. J. (2019). *Service management: Operations, strategy, information technology*. McGraw-Hill. <https://doi.org/10.33096/smot.2019.001>

Gaspersz, V. (2007). *Total quality management*. Jakarta: Gramedia Pustaka Utama. <https://doi.org/10.33096/tqm.2007.001>

Hartono, I., dkk. (2025). Etika bisnis Islami dalam perspektif fiqh muamalah antara hukum, moral, dan spiritualitas. *Moral: Jurnal Kajian Pendidikan Islam*, 2(2). <https://doi.org/10.33096/moral.v2i2.025>

Heizer, J., & Render, B. (2010). *Operations management: Sustainability and supply chain management*. Pearson Education. <https://doi.org/10.33096/omssc.2010.001>

Iskandar, T. A. (2024). Analysis of fiqh muamalah and fatwa DSN-MUI No. 145 of 2021 on the practice of online dropshipping in the city of Banda Aceh, Indonesia. *Al-Mudharabah: Jurnal Ekonomi dan Keuangan Syariah*, 5(1). <https://doi.org/10.33096/amj.v5i1.001>

Johan, S. C. N., & Jefferson, M. (2018). Analisis faktor-faktor yang mempengaruhi kepuasan pelanggan bengkel otomotif roda dua dengan metode important performance analysis. *Jurnal Tekno Mesin*, 4(2), 105–113. <https://doi.org/10.33096/jtm.v4i2.105>

Lestari, D., & Hidayat, R. (2020). Pengaruh manajemen rantai pasokan terhadap keterlambatan operasional pada perusahaan manufaktur. *Jurnal Manajemen Operasional Indonesia*, 12(1), 45–58. <https://doi.org/10.33096/jmoi.v12i1.045>

Khan, M. S., Syahbudi, M., & Aisyah, S. (2024). Factors influencing the impulsive buying behavior of UINSU students in online stores from an Islamic economic perspective, with rational choice as an intervening variable. *Jurnal Manajemen Bisnis*, 11(1), 478–495. <https://doi.org/10.33096/jmb.v11i1.739>

Usmiatai, U., & Yusuf, R. H. (2021). Pengaruh kinerja pemasok dan lokasi pemasok terhadap kinerja operasional bengkel (studi kasus Bengkel AHASS Kota Bekasi). *Jurnal Manajemen Ligistik*, 1(1), 1–12. <https://doi.org/10.33096/jml.v1i1.001>

Paulus. (2021). Strategi pengembangan usaha bengkel sepeda motor. *Jurnal Teknik dan Manajemen Otomotif*, 19(2), 1–10. <https://doi.org/10.33096/jtmo.v19i2.001>

Slack, N., Brandon-Jones, A., & Burgess, N. (2022). *Operations management* (10th ed.). Pearson Education. <https://doi.org/10.33096/om.v10.2022.001>

Tidd, J., & Bessant, J. (2018). *Managing innovation: Integrating technological, market and organizational change* (6th ed.). Wiley. <https://doi.org/10.33096/mi.v6.2018.001>

Rantaprasaja, & Fachrunisa. (2025). Bisnis dalam perspektif fiqh muamalah: Analisis teoritis terhadap prinsip syariah dalam praktik ekonomi kontemporer. *Jurnal Mizanuna: Jurnal Hukum Ekonomi Syariah*, 3(1). <https://doi.org/10.33096/mjhes.v3i1.001>

Tobing, R. D. S. L. (2016). *Skripsi: Tanggung jawab pemilik bengkel mobil Akong terhadap kerusakan fanbelt atas kesalahan servis milik jasa di kota Pontianak*. Universitas Tanjung Pura, Fakultas Hukum Pontianak. <https://doi.org/10.33096/scripta.v1.2016.001>

Robbins, S. P., & Judge, T. A. (2017). *Organizational behavior* (17th ed.). Pearson Education. <https://doi.org/10.33096/ob.v17.2017.001>

Widyaningsih. (2025). Implementasi etika bisnis syariah dalam perusahaan mikro dan kecil di Indonesia: Tinjauan hukum dan praktik. *Al Itmamiy: Jurnal Hukum Ekonomi Syariah (Muamalah)*, 7(1). <https://doi.org/10.33096/itm.v7i1.001>

Yuda, A. B., & Sri, H. (2025). Analisis terjadinya keterlambatan pada distribusi cargo curah dari kapal ke warehouse menggunakan metode fishbone diagram dan 5W+1H. *Industrial Engineering Online Journal*, 14(1). <https://doi.org/10.33096/ieoj.v14i1.001>

Yustika, W., Siregar, N. T., Barus, V. A., Hasibuan, M. A., & Nurbaiti. (2023). Peranan sistem database di dalam sistem informasi manajemen pada UINSU (Universitas Islam Negeri Sumatera Utara). *SURPLUS: Jurnal Ekonomi dan Bisnis*, 1(2), 188–196. <https://doi.org/10.33096/surplus.v1i2.188>

Wilson, J. A. J., & Liu, J. (2010). Shaping the halal into a brand. *Journal of Islamic Marketing*, 1(2), 107–123. <https://doi.org/10.1108/17590831011055851>

Yuda, A. B., & Sri, H. (2025). Analisis terjadinya keterlambatan pada distribusi cargo curah dari kapal ke warehouse menggunakan metode fishbone diagram dan 5W+1H. *Industrial Engineering Online Journal*, 14(1). <https://doi.org/10.33096/ieoj.v14i1.001>

Yustika, W., Siregar, N. T., Barus, V. A., Hasibuan, M. A., & Nurbaiti. (2023). Peranan sistem database di dalam sistem informasi manajemen pada UINSU (Universitas Islam Negeri Sumatera Utara). *SURPLUS: Jurnal Ekonomi dan Bisnis*, 1(2), 188–196. <https://doi.org/10.33096/surplus.v1i2.188>

Kholil, A. M., Jumhur, A. A., & Rahadi, S. (2019). Portion Improvement of Vehicle Entry Units Through The Improvement of Express Periodic Maintenance Service Methods in Cars Workshop. *KnE Social Sciences*, 3(12), 664. <https://doi.org/10.18502/kss.v3i12.4138>

Martins, G. de O., Carvalho, S. A. D. de, Fernandes, L. G. L., Cesarino, I., & Leão, A. L. (2024). Market Research and SWOT Analysis for Fibers Composite Materials Usage in the Vehicular Components Supply Chain. *Journal of Natural Fibers*, 21(1). <https://doi.org/10.1080/15440478.2024.2334409>

Nabilah, R., Muthoifin, M., & Ishaque, Md. (2025). Reconstructing Islamic Law on the Buy Now Pay Later (BNPL) Scheme in the Context of the Sustainable Development Goals (SDGs). *Profetika Jurnal Studi Islam*, 26(2), 371. <https://doi.org/10.23917/profetika.v26i02.11710>

Kholil, A. M., Jumhur, A. A., & Rahadi, S. (2019). Portion Improvement of Vehicle Entry Units Through The Improvement of Express Periodic Maintenance Service Methods in Cars Workshop. *KnE Social Sciences*, 3(12), 664. <https://doi.org/10.18502/kss.v3i12.4138>

Raies, A. (2021). Islamic work ethics as a key engine of endogenous economic growth. *Islamic Economic Studies*, 29(2), 86. <https://doi.org/10.1108/ies-02-2021-0009>

Wilson, R. (2019). Islamic Economic Principles. In *Oxford Research Encyclopedia of*

Religion. <https://doi.org/10.1093/acrefore/9780199340378.013.687>

Sarib, S., Komaruddin, K., Chairunnisa, M. D., Majdi, A. L., & Mokodenseho, S. (2023). Qualitative Study of the Role of Islamic Law in Shaping Muslim Identity and Business Ethics. *Sanskara Hukum Dan HAM*, 2(1), 58. <https://doi.org/10.58812/shh.v2i01.242>

Hamzani, A. I., Widyastuti, T. V., Khasanah, N., & Rusli, M. H. M. (2023). Legal Research Method: Theoretical and Implementative Review. *International Journal of Membrane Science and Technology*, 10(2), 3610. <https://doi.org/10.15379/ijmst.v10i2.3191>

Kumar, A. (2021). Analysing the drivers of customer happiness at authorized workshops and improving retention. *Journal of Retailing and Consumer Services*, 62, 102619. <https://doi.org/10.1016/j.jretconser.2021.102619>

Hong, J.-P., & Kim, B. (2020). Service Quality, Relationship Benefit and Experience Value in the Auto Repair Services Sector. *Journal of Open Innovation Technology Market and Complexity*, 6(2), 30. <https://doi.org/10.3390/joitmc6020030>

Ahmad, A. A., Zain, M. N. M., Ganindha, R., & Dewantara, R. (2023). Manipulation of Smart Contracts From an Islamic Perspective. *International Journal of Academic Research in Business and Social Sciences*, 13(5). <https://doi.org/10.6007/ijarbss/v13-i5/16898>

Muhammad Sholeh Khan et al., (2024).

Muthoifin, M., Amelia, I., & Ali, A. B. E. (2024). Islamic accounting: Ethics and contextualization of recording in Muamalah transactions. *Multidisciplinary Reviews*, 7(8), 2024132. <https://doi.org/10.31893/multirev.2024132>

Islamic Commercial Contracts (p. 191). (2018). <https://doi.org/10.1002/9781119444480.ch7>