

Theory of Management Research Methods Based on Ethical Values

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Abstract. The purpose of this research is to discover the development of management research methods based on ethical values. The technique used to analyze the data in this research is descriptive analysis. The type of data used is qualitative data. The data source used in this research is secondary data, namely data obtained from theoretical literature in the library. The research results show that ethical value-based management research starts from the foundation of the theory of management research methods. This foundation consists of creeds based on the Koran and Al Hadith and the mentality of the Prophet *Shallallahu'alaihi Wasallam* as a role model and example of the correct practice of creeds. Once the foundation is in place and solid, you can carry out the rules/sharia of management research based on ethical values which consist of grand theories sourced from the Koran and hadith, empirical (scientific) research, novelty, data collection and analysis carried out correctly and honestly and finally an explanation of the results. and discussion of research well. If the foundations and Shari'a have been implemented well, management research will produce useful research for the benefit and afterlife. It is hoped that this research can add to the literature regarding the development of basic concepts in ethical value-based management research methodology.

Keywords: Al-Quran, Ethics, Grand Theory, Creed

1 Introduction

Sources of knowledge and research in Islam must refer to and be based on two main sources, namely the Al-Qur'an and Hadith. The theory or hypothesis must refer to these two sources. If theories and hypotheses do not start with these sources (for example starting with social phenomena), then research decisions must also return to the teachings of the sources of the Qur'an and Hadith. The majority of modern Islamic researchers have a tendency to use Western research techniques, which are perceived as having paradigms, traits, and approaches that are somewhat at odds with Islamic

beliefs [7]. Indeed, some claim that foreign ideologies have influenced the majority of sciences studied by Muslims, resulting in research that is not based on the teachings of the Koran and Hadith [34].

Various problems will arise if the application of the management research method approach is not in accordance with the Islamic view which is based on the Al-Qur'an and Hadith, including knowledge about the research methodology to be used which is formed from references to Western philosophical thought which is influenced by secularism, materialism and humanism so that it becomes the basis for concepts, interpretations and meaning of science itself. Muslim researchers are still limited in using grand theories from the Koran, perhaps because of the researchers' unwillingness and limited ability to understand the verses of the Koran, besides that there are still limited explanations of the Koran in academic language. Management research is not aimed at finding the truth, but only at the stage of explaining the phenomena that occur. There needs to be new research that can improve the order of management science, namely the order of management science that originates from Islamic values. Current theories in the field of management originate from research results from location phenomena or places of research using both quantitative and qualitative methods, the truth of which is still relative, thus this theory cannot be generalized and applies to other places. Thus, management research problems have eliminated all existing Islamic values [33].

It is hoped that research produced by Muslim researchers can help in creating awareness of research related to contemporary Islamic issues and become one of the methods that Muslim researchers should pay attention to in conducting management research by not following research methodologies that are contrary to Islam. Scientific methodology such as methods that involve searching and validating data in research should be in line with the words of Allah Ta'ala in Surah Al-Hujurat (49) verse 6 as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ تُلِيمِينَ

Meaning: "O you who believe, if a wicked person comes to you bringing news, then examine it carefully so that you do not cause a disaster to a people without knowing the situation which will cause you to regret your actions."

Through this verse, Muslims are required to behave carefully in conducting research and verifying data when receiving news or information from existing sources. There are also other aspects that need to be careful about the methodology mentioned in the Koran, such as the observation method, where Muslims are encouraged to observe and study the history of the previous ummah and take lessons and teachings that are appropriate to the current contemporary conditions.

Muslim researchers have issued the concept of A Quranic Methodology of Socio-Scientific Investigation which was put forward by [13] which is a research methodology that uses the Al-Quran and Hadith as the basis for its thinking. In this methodology, the normative and positive, inductive and diductive aspects are an inseparable unit. This is different from Western (Occidental) research methods where they adhere to rationalism alone and exclude the "Tauhid" aspect, resulting in a divorce between religion and science. Apart from that, [6] is a Muslim scholar who strives to

merge science with religion whose work is known as "Islamization of Science" based on Tauhid which is the cornerstone of Islamic teachings. When studying modern Western science and ancient Islamic science, which is then transformed into science that is rahmatan lil al-alamin, religion is necessary [16 and 36].

However, in research there are still cases of "bad scientist researchers" [18] which is bad ethical behavior as a researcher. Unsettling findings on the reproducibility and replicability of scientific research across a range of business areas have come from a number of studies [2; 8; 9; 11,12; 24]. That's more and more concerns reaching the journal's editorial team. For example, [15] ask whether the academic community can "trust your findings" and note that "faulty controls may seriously influence empirical results and cast doubt on the validity of a study". Research should have practical research methods and "research road rules" as discussed in [17; 19; 20 and 31].

The solution to overcoming errors in research is to apply ethical values to research methods. Given the "lack of clarity" surrounding the fundamental ideas of research ethics and research integrity, research ethics in general continues to be unclear [25]. Current definitions of research ethics are somewhat conflicting and overlapping [10; 25]. Currently, there is no agreement from academics regarding research ethics, various types of research ethics have been published. Like [29] good research ethics consists of reflexivity, balancing stakeholder interests, transparency, diversity of the research team and data triangulation. In general, it can be identified that research ethics consists of honesty, protecting participant privacy and confidentiality, avoiding conflicts of interest, responsibility and ensuring academic integrity.

Ethics in management research has provided guidelines in the form of morals that can be practiced by Muslim researchers. According to [26] Research carried out by Muslims must be done with Allah Ta'ala's aim. This will support research focuses, data gathering strategies, and analytic techniques that respect Islamic teachings and regional traditions. He listed four factors that go into upholding the moral principles of Islamic research: respondents' sincerity; respondents' avoidance of harassment; respondents' anonymity and secrecy; and respondents' avoidance of fraud [26]. Morality in research involves three time phases, namely before, during, and after research.

Muslim researchers are required to adhere to certain Islamic research ethics, which include verifying the veracity of the sources from which facts and information are gathered, acting in a transparent, honest, and unbiased manner, upholding the honor and dignity of researchers and their involvement in the field, and refraining from systematic and plagiarism [30]. In addition, researchers must also avoid sentiment, emotion, prejudice, rhetoric, fiction, errors and superstitions in reporting research results. In the context of management research, until now there has been no development of a standard code of ethics based on Islamic values. However, as long as they do not contradict with Islamic principles, some Western research ethical codes, such as the American Psychological Association (APA) Ethical Principles, the Nuremberg Code by Borden & Abbott (2002), and the American Association of Public Opinion Research Code of Ethics by Babbie (1998), can be copied. Regulation of the Head of the Indonesian Institute of Sciences Number 06/E/2013 about the Code of Ethics for Researchers is the code of ethics that is in effect in Indonesia. The application of ethics might vary depending on the stage of research, ranging from problem identification to data collection and analysis to report writing and submission.

Recently, the need for research in the field of Islam has become increasingly urgent due to various problems relating to Muslims and their laws [7]. In an effort to seek the truth by conducting this research, most contemporary Muslim researchers tend to adopt western research methodologies which are seen as having paradigms, characteristics and methods that are partly contrary to Islamic views. Thus, we offer an ethical value-based management research method based on Islamic teachings. This research aims to find the development of management research methods based on ethical values. Although in general the values of ethical principles are explainability, trustworthiness, transparency, human supervision, accountability and responsibility [21]. However, at that time there was no research that specifically examined the development of management research methods based on ethical values. Academic researchers focus more on the ethics of the education and communication sectors such as [27], [28] and [37].

It is hoped that this research can help Muslim researchers and scholars involved in sharia management research to produce research that is in accordance with Islamic teachings. Therefore, it is hoped that this research can add to the literature regarding the application of basic concepts in ethical value-based management research methodology. Meanwhile, from a practical perspective, this research is seen as being able to encourage further research, especially in relation to management research methodology and the idea of Islamization of knowledge related to the field of management studies by contemporary Muslim scholars.

2 Research Methods

In this study, the data were analyzed using the descriptive analysis technique. Where ethical value-based management research methodologies will be introduced in a thorough and structured manner so that they will produce in-depth explanations. Qualitative data is the kind of data that is employed. Secondary data, or data from theoretical literature in the library, was the data source employed in this study [3]. The documentation method of data collection was employed in this study, which entails gathering, documenting, and analyzing secondary data in the form of ideas on morally sound, value-based management research techniques. Research is also carried out utilizing library research, including studying, understanding, observing, reviewing and recognizing things that already exist and what does not yet exist in the form of journals or scientific works linked to the research issue.

3 Results And Discussion

Figure 1. The theory of management research methods based on ethical values above is like a building, where the foundation of the theory of management research methods consists of beliefs based on the Al-Qur'an and Al-Hadith and the mentality of the Prophet Shallallahu'alaihi Wasallam as a leader and example of mankind and also examples of practice true faith. Once the foundation is in place and solid, you can implement the rules/sharia of management research based on ethical values which consist of:

1. Grand theory comes from the Koran and hadith. Based on the Koran surah. Al-baqorah:147, Yunus:82, Al Isra:36, An-Najm:28, An-nahl:89

2. Empirical ((scientific) research). Based on the Al-Quran surah Al-'Ankabut:20.
3. Has a novel based on the Al-Quran, Surah Ali Imran: 190-191.
4. Data collection and analysis is carried out correctly and honestly. Based on the Al-Quran surah Al-Kahf: 49, Az-Zukhruf: 80, Al-Jatsiyah: 29, Al Qamar: 52, Maryam: 94
5. Explain the results and discuss the research well. Based on the Al-Quran surah Ali Imran: 187, Al-baqarah: 159, Al-Kahfi: 49, AzZukhruf: 80, Al-Jatsiyah: 29, Qof: 17, Al-Qomar: 52, Al-Mujjadi: 6.

If the foundations and Shari'a have been implemented well, management research will produce useful research for the benefit and afterlife. Based on the Qur'an surah An-Nahl:14, An-Nur:35, Yunus:101, Al-A'raf:179, Al-Hajj:46, Ash-Shura:27, Al-furqan:2, Al -Isra':16 and Al-Mujjadi:11.

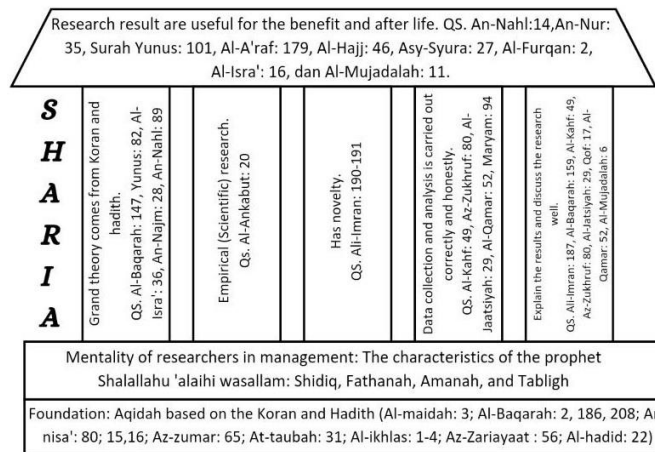


Figure 1. Theory of management research methods based on ethical values.

3.1 Foundation: *Aqidah* based on the Qur'an and Al-Hadith

Beliefs based on the Qur'an are found in surah Al-Maidah: 3, Al-baqarah: 2,186, 208, An-nisa: 80, 15, 16, Az-Zumar: 65, At-Taubah: 31, Al-ikhlas: 1-4, Az-Zariyaat: 56 and Al -hadid :22. One of the verses regarding faith in the Al-Quran explains that the main purpose of the creation of jinn and humans is to worship (monarchy). Allah says in Surah Az-Zariyaat (51) verse 56 as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create jinn and humans except so that they would serve Me"

In terms of language, faith comes from the word al-'aqdu, which means: binding, deciding, strengthening, strengthening, belief and certainty. Meanwhile, the creed with a special meaning is the Islamic creed, namely: the main points of religion and definite laws, which are faith in Allah Azza wa Jalla, His angels, His books, His prophets, the last day. , and believe in good and bad destiny. And other things reported by Allah Azza wa Jalla in the Qur'an and by His Messenger in authentic hadiths.

From the words of Allah Ta'ala above, the basic principles of aqidah in ethical value-based research methods can be summarized as follows:

- 1) Believe and hope only in Allah Taa'la [4].
- 2) All research results are based on the will of Allah Taa'la.
- 3) Making the Al-Qur'an and Sunnah of the Prophet sallallahu'alaihi Wasallam a grand research theory.
- 4) Limiting reference sources in research methods based only on the Al Qur'an and the Sunnah of the Prophet Shallallahu'alaihi Wasallam.
- 5) Referring to authentic hadiths in research methods, whether these hadiths are mutawatir or ahad.
- 6) Do not use reasoning driven by the desires and desires of the world so that the research results are in accordance with their wishes.
- 7) Reject teachings and thoughts other than those based on the Al-Qur'an and the Sunnah of Rasulullah Shallallahu'alaihi Wasallam.

The seven main basic beliefs above are straight beliefs that come from the Al-Qur'an and the Sunnah of Rasulullah Shallallahu'alaihi Wasallam in conducting research, which does not follow lust and doubts. A researcher who carries out research activities adheres to the correct aqidah, then he has glorified and accepted the Al-Qur'an and Sunnah because he knows that all the contents of the Al-Qur'an and the Sunnah of Rasulullah Sallallahu'alaihi Wasallam contained in it are true. and must be guided. This foundation of faith is based on the results of research by researchers [22; 5;18; 23].

3.2 Mentality of Researchers in Management: The Characteristics of the Prophet Shallallahu'alaihi Wasallam

3.2.1 Shidiq

The shiddiq behavior practiced by Rasulullah Sallallahu'alaihi Wasallam is in accordance with the words of Allah Ta'ala in Surah Al-Ahzab (33) verse 70 and An-Najm (53) verses 4-5 as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

Meaning: *"O you who believe, fear Allah and speak the right words"*

إِنَّهُوَ إِلَّا وَحْيٌ يُوحَىٰ ٤ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ٥

Meaning: "4. His words were nothing but revelations revealed (to him). 5. What was taught to him by the very strong (Jibril).

Researchers must have the characteristic of being honest or honest. Honesty is the similarity between the results presented and existing facts or phenomena. Apart from that, honesty in the researcher's behavior is in accordance with what was practiced by Rasulullah Shallallahu'alaihi Wasallam. This honesty can be seen in Rasulullah Shallallahu'alaihi Wasallam, who was a person who always prioritized honesty in speaking and conveying news. In the researcher's behavior, honesty is reflected in honesty such as in sampling, distributing questionnaires to respondents, field surveys and data processing.

3.2.2 Fathanah

The fathanah behavior practiced by Rasulullah Sallallahu'alaihi Wasallam is in accordance with the words of Allah Ta'ala in Surah Al-Baqorah (2) verse 269 as follows:

يُوتَى الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Meaning: "Allah bestows Al hikmah (deep understanding of the Koran and Sunnah) to whom He wills. and whoever is blessed with wisdom, he has truly been blessed with many gifts. and Only people who understand can learn (from the word of Allah)".

Fathanah is generally defined as intelligence, skill or mastery of the field of research. Fathanah refers to a very basic and comprehensive mental dimension so it can be interpreted that fathanah is intelligence which includes intellectual, emotional and especially spiritual intelligence. Researchers who have a fathanah attitude not only master the correct research methodology, but also have strong determination. The results of the research that has been carried out show that a professional is based on moral attitudes such as the morals of Rasulullah Shallallahu'alaihi Wasallam. A fathanah person is not only intelligent, but also has wisdom or wisdom in thinking and acting.

3.2.3 Amanah

The trustworthy behavior practiced by Rasulullah Sallallahu'alaihi Wasallam is in accordance with the words of Allah Ta'ala in Surah An-Nisa (4) verse 58 and Surah Al-'Araf (7) verse 7 as follows:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا

يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Meaning: "Indeed, Allah commands you to convey a message to those who are entitled to receive it, and (orders you) when you determine a law between people, so that you determine it fairly. Indeed, Allah will give you the best teaching. Indeed, Allah is All-Hearing, All-Seeing."

فَلَنُقْصِنَنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ

Meaning: "I convey the messages of my Lord to you and I am only a trusted advice giver to you."

Researchers must have a trustworthy or true nature that can be trusted and responsible. With their Shidiq nature, they will be responsible for everything they do.

3.2.4 Tabligh

The tabligh behavior practiced by Rasulullah Sallallahu'alaihi Wasallam is in accordance with the words of Allah Ta'ala in Surah Al-Ahzab (33) verse 39 as follows:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا

Meaning: "(namely) those who convey Allah's messages*, they fear Him and they fear no one (anyone) except Allah. and Allah is sufficient as a reckoner."

*Means: the Messengers who conveyed the shari'ah of Allah Ta'ala to humans.

The final characteristic of a good researcher in Islam is Tabligh. One of the roles of the tabligh attitude which is one of the akhlaqul karimah characteristics of the Prophet Shallallahu'alaihi Wasallam is conveying the truth of research results. The ability to communicate in the word Tabligh shows the process of conveying research results through good words. In practice, researchers provide correct information to those who need it, especially in the academic world.

3.3 Sharia

3.3.1 Grand theory comes from the Qur'an and Hadith

The theories in management science that are used today are actually nothing new from an Islamic perspective. Management existed at least when Allah Ta'ala created the universe and its contents. Management elements in the creation of nature and its other creatures cannot be separated from management. When Prophet Adam as caliph led this universe, he implemented these management elements. A small example of the realization of management as described by creatures created by Allah Ta'ala in the form of ants. In carrying out their lives, ants are among the creatures who are very solid and committed to carrying out their life cycle using management, of course the ant version. The regularity and commitment of ants in their performance is very solid and full of obedience.

The discussion of theory as a basis for conducting research from an Islamic perspective is more focused on ideas and ideas from scientists which are based on the Al-Qur'an and Al-Hadith. In accordance with the words of the Prophet Rasulullah Shallallahu'alaihi Wasallam as follows: "You know better the affairs of your world." (HR. Muslim, no. 2363)

The hadith reports that as a Muslim, it is permissible to make progress in world matters including theories in research in the field of management because this is not something explained by the Prophet sallallahu'alaihi Wasallam. In this case, including the presence of sharia management research methods is not prohibited. Especially if this research method can support the progress and development of science and make it easier for researchers in the academic world.

Knowledge from the Koran and Hadith is of course superior to other sources of knowledge. In this way, theory must also uphold the Al-Qur'an and Hadith as the main source of knowledge, including management science. Thus the Al-Qur'an and hadith are grand theories in management research. This does not make management sciences rigid and because even in religious sciences, ijihad (free reasoning) is permitted as long as it follows the general provisions of two sources, namely the Koran and hadith. last and does not touch on definitive issues, of which there are actually not many. Likewise, sharia management scholars have all the freedom to "find out" about the human world as long as they follow the general rules of the two main sources, and do not contradict the definitive issues in the Qur'an and Sunnah. Thus, it can be defined that sharia management is behavior related to the values of faith and monotheism. If everyone's behavior involved in an activity is based on the value of monotheism, it is hoped that their behavior will be controlled. These rules are contained in the Koran, hadith and several examples carried out by friends.

3.3.2 Empirical (scientific) research

A scientific research must be based on correct arguments, not estimates, guesses or fantasies. Scientific nature is scientific, scientifically it fulfills the requirements (rules) of science which fulfill four conditions, namely: objective, methodical, systematic and universally applicable. Moreover, researchers in science (academics) should avoid providing analysis without a correct basis. There are five tendencies that mark the scientific attitude of an academic, namely: First, the desire to know and understand (spirit of science). Second, the tendency to look for data and meaning that can truly be used as a reasonable and testable benchmark. Third, the tendency to demand empirical testing. Fourth, there is an appreciation for logic. Fifth, the tendency to examine the basis of thought by investigating the truth or error and logical and accountable conclusions.

The principles of scientific research are: First, human life will not be established and developed without scientific research and discoveries carried out with serious effort. Because life must follow the rails of progress and improve to better standards. So, in scientific life there must be someone who deepens knowledge and research knowledge (sura At-Taubah verse 122). Second, don't follow something without analysis. Third, it is not static regarding Islamic views. Fourth, do not follow a thought without checking and analyzing it using the reason that Allah Ta'ala has given to all humans (Surah Al-Baqorah verse 170). Fifth, do not submit to old ideologies and thoughts without examining and analyzing their truth and usefulness (Surah Al-A'raf verse 179).

3.3.3 Novelty

Research is said to be good if it finds elements of new findings so that it contributes both to science and to life [32; 35]. Novelty is a new innovation in research that can be useful for readers and future researchers in conducting research. So that novelty for researchers will be rewarded for those who take references for their research. Novelty is an element of novelty or findings from a research, meaning that research is said to be good if it finds elements of new findings so that it has a contribution both to science and to life. Rasulullah Sallallahu'alaihi Wasallam said: "The best people are those who are most beneficial to humans." (HR. Ahmad, ath-Thabrani, ad-Daruqutni. This hadith was narrated by al-Albani in Shahihul Jami', No. 3289).

Rasulullah Sallallahu'alaihi Wasallam used to encourage the spirit of motivation in humans and strive to develop creative talents in believers. Imam Muslim narrated in his Sahih book, a hadith from the friend Uqbah bin 'Amr bin Tsa'labah Radhiallahu'anhu, that Rasulullah Sallallahu'alaihi Wasallam said: "Whoever shows goodness, he will get a reward like the reward of those who do it" (HR. Muslim no. 1893).

Examples of Novelty Illustrations:

- New ideas. For example, there are models A, B, C, so the researcher builds model E. Research must be about finding something in the sense of changing pre-existing basic principles (practices or habits that are the basis).
- Modification/Combination. For example, there are models A and B, so the researcher builds a combination model A-B. This second type is also almost the same as type 1, only its nature can be in the form of an improvement on previous principles or an improvement on existing theory/practice.
- Analysis of comparison results. For example, comparing the performance of models A and B, the researcher analyzes the results and provides recommendations as a contribution.
- Improvisation. For example, there is a weakness in model A, then approach B is used to improvise model A so that its performance increases. Researchers must have comprehensive insight as a basis for producing new basic principles.

In an effort to find novelty we need to find research gaps. This means that it is necessary to know whether there is a research gap that shows a conflict with the results of previous research. It is possible that a study takes the same variables but because they are applied in different conditions, it results in different results.

4 Data collection and analysis is carried out correctly and honestly

Presenting data is an activity of displaying or telling data transparently. Presentation of the data in question in a narrative text and in the form of tables or graphs. The concept of statistics in the Qur'an regarding presenting data has 2 verses, namely in Surah Al-Muthoffifin verses 7 and 18. In verses 7 and 18 it is explained that Allah strictly forbids us to cheat, in fact Allah has recorded all bad deeds in sijjin. The record book of those who disobey Allah will be kept in a written book. It contains

human crimes and fraud. These notes that have become a book will be used as a measure to judge them. Based on this, the concept of statistics in this paragraph is statistics about presenting data (charity books) in the form of *sijjin*.

Analyzing data (*hizab/mizan*) data processing process with the aim of finding useful information so that it can be used as a basis for decision making. The quantitative data analysis method is carried out using statistical methods including: 1) descriptive method, namely analysis that describes or describes the data as it is. 2) inferential method, namely analysis that uses certain formulas, where the results of these calculations become the basis for generalizing and making decisions. The statistical concept of analyzing data in the Al-Qur'an is found in Surah Al-Anbiya verse 47 and Asy-Syu'ara verse 113. In Surah Al-Anbiya verse 47 it explains that Allah will set the right scales on the Day of Resurrection, with the correct data. objective and accurate. So no one is harmed, even if it is a little, so that there is no servant whose good deeds are reduced or whose evil deeds are exaggerated, even if it is only the weight of a mustard seed, Allah will surely bring reward for good deeds and punishment for evil deeds. Where only Allah is the maker of calculations. In these calculations, this paragraph uses the concept of inferential statistics, namely analyzing data in the form of calculating deeds. The statistical concept in this paragraph is about analyzing data. In Surah Asy-Syu'ara verse 113 it is explained that Allah will reward according to your deeds. Only Allah determines the calculation of their deeds. In determining the calculation of deeds, this paragraph uses the statistical concept of data analysis, namely *hisab/mizan*.

5 Explain the results and discuss the research well

To achieve good quality explanation of research results and discussion is determined by several things, namely:

1. Honest (Accurate), according to QS. Hud: 120, QS Yusuf: 3, QS. Al Kahf: 13, which means that research results must be free from errors, must not be biased or misleading to users, and must be able to clearly reflect the intent of the research. Accurate also means that the research results must clearly reflect the intent of the research.
2. Kindness (Relevant), according to QS Ali Imran: 110. In this case, the research results must provide benefits to the user. The relevance of research results is different for each person from another. For example, the results of research on marketing strategies given to company accountants are less relevant and would be more relevant if addressed to company marketing management.
3. Tabayyun (thorough), according to QS Al-Hujurat: 6. The research results have been double-checked to avoid errors in the research process so that the research results cannot be doubted and can be accounted for.
4. On time, according to QS. Al-Ashr : 1-2. The research topic is up to date and in terms of submission it must not be late (outdated) because outdated research results result in the research results not having good value and the quality becomes bad so that they are no longer useful. If

the results of the research are used as a basis for decision making, it will have fatal consequences resulting in errors in decision making.

6 Research results are useful for the benefit and afterlife

The aim of the research is to obtain results that are useful in improving the level of life in this world and the hereafter based on Islamic law. The words of Allah Ta'ala in Surah Yunus verse 101 are as follows:

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْنِي آلَاءُيُنَّ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

Meaning: "Say: "Pay attention to what is in the heavens and on the earth. It is not useful for the signs of Allah and the messengers who give warnings to those who do not believe."

Apart from that, it is also found in Surah Al-A'raf: 179, Al Hajj: 46, Ash-Shura: 27, Al-furqan: 2, and Al-Isra': 16. From all the verses above it is clear that indeed Allah Ta'ala has given knowledge and reason to His servants. So that we can find the essence in order to get to the heart of the problems being observed.

The ultimate goal of research is to obtain clues to the nature of the problem. All creatures of Allah Ta'ala, both living and dead, are provided and subdued for this. Apart from that, humans can fulfill their sacred duties which Allah Ta'ala approves of on this earth. The word of Allah Ta'ala in surah Luqman verse 20 explains the command to think about and pay attention to the blessings of Allah Ta'ala and the reprehensible attitude of blind taqlid.

Thus, as servants of Allah Ta'ala who always carry out research in order to achieve progress and happiness in this world and the hereafter, we should not commit plagiarism which is accompanied by a careless attitude in referring to something without being accompanied by objective and accurate truth.

7 Conclusion

The theory of management research methods based on ethical values above is like a building, where the foundation of the theory of management research methods consists of beliefs based on the Qur'an and Al-Hadith and the mentality of Rasulullah Sallallahu'alaihi Wasallam as a leader of mankind and also an example of the correct practice of beliefs. . Once the foundation is in place and solid, you can carry out the rules/sharia of management research based on ethical values consisting of grand theories sourced from the Qur'an and hadith, empirical (scientific) research, having novelty, data collection and analysis carried out correctly and honestly. and finally a good explanation of the results and discussion of the research. If the foundations and Shari'a have been implemented well, management research will produce useful research for the benefit and afterlife. It is hoped that this

research can add to the literature regarding the development of basic concepts in ethical value-based management research methodology.

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