

# The Concept of Islamic Production in the Study of Islamic Economic Philosophy

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**ABSTRACT:** Production, consumption, and distribution are all interconnected links in the economic activity chain, but production serves as the foundation for all of them. This is because economic activities such as consumption, distribution, and trade cannot function properly in the absence of the production process. The production process is an effort to add, create, or produce the use value of a product using production factors. This article is a literature review conducted using the qualitative descriptive method. The research data was collected using literature review and documentation techniques. Furthermore, the data were analyzed inductively, which included data reduction, presentation, and conclusion drawing. The findings showed that Islamic production was not only profit-driven, but also a form of worship to Allah. Every product produced by a producer ought to adhere to Islamic production principles and prioritize human benefits. The axioms of Islamic production activities adapted from the Qur'an and Sunnah are unity (Tawhid / unity of God), balance / justice, free will, responsibility, and truth/policy. Natural resources, labor, capital, and management/organization are all examples of Islamic production factors.

**KEYWORDS** -Economics, Islamic, Philosophy, Productions

## I. INTRODUCTION

When discussing about economics in Islam, it should be based on Allah's teachings contained in the Qur'an and al-Sunnah as the main foundation, because this system is sourced from Allah and the goal will return to Allah through methods or ways that follow Islamic law. The primary goal is for humans to achieve happiness (falah) both in this life and in the next. Therefore, economic activities in Islam such as production, consumption, and distribution are inseparably linked to Allah's teachings and will eventually return to Him (Ibrahim, Amelia, Akbar, Kholis, Utami, & Nofriyanto, 2021). Based on this premise, one of the important points that will be examined in more depth in this article is production.

Production, consumption, and distribution are all key of economic activities, but production is at the heart of all of them. Because without the production process, economic activities such as consumption, distribution, and trade are unable to run. The production process is an effort to create, add, or produce the use value of a product using production factors. In other words, the production process is the activity of determining, locating, and processing various inputs into outputs in order to create a useful product for human life (Ilmia & Ridwan, 2023).

Simply, capitalism does not drive production. This is because production has been ongoing since humans were revealed to the universe, and Allah appointed humans as khalifah on Earth. In another sense, the earth serves as the land or field for activities, with humans acting as managers. As a result, human interference with natural resources gives rise to production (Surur, 2021).

In principle, the purpose of production in Islam is not only to meet basic needs and sustain life in this world, but also to ensure happiness in the afterlife. As a result, Islam prohibits its followers from achieving this goal through any means, including cheating, stealing, usury, corruption, bribery, and so on. Islam has

established a dividing line or boundary between wrong and right, permissible and prohibited, and halal and haram.

Production theory, as examined in conventional literature, seeks to provide an understanding of producer behavior in terms of profit maximization and production process streamlining. Production in Islam does not end at this point, but rather pays close attention to it, such as ensuring the preservation of Islamic values when determining the capital structure and output structure, so that production activities can be carried out in accordance with their proper social functions (Karim, 2018).

According to the review, the philosophy of Islamic economics is used as a method and tool for analyzing the concept of production, which does more than just question the issue of economic activity; it also explores the norms and values included in it. The relationship between humans and God, nature with God, and humans with nature serves as the foundation of Islamic economic philosophy in terms of production. Islamic production differs from conventional production in terms of its philosophical foundation, which includes ethics, morals, values, norms, and goals. In Islam, the goal of all production activities is to worship. All production activities in Islam have vertical and horizontal relations, namely as a reflection of good morals and have benefits for humans and all other creatures of the universe (Arsyad, 2021).

To emphasize the novelty of this study and avoid duplication or repetition of research, the researchers present some relevant research on this topic. Ilmia & Ridwan (2023) discussed about "The Philosophy of Production from the Perspective of Sharia Economics and its Implementation in the Halal Product Process (PPH)". According to these findings, production in Islam refers to the relationships between humans and God, nature and God, and humans and nature. Thus, production is essentially a process in which values, morals, norms, and ethics are attached as a form of worship by a servant to Allah, the creator of the universe. The implementation of production in halal products ensures that elements that can harm or endanger humans are not included at any stage of the process. Barakah, Suitra, & Najihah (2020) studied about "Ethics of Consumption (Istihlak) in the Perspective of Islamic Economic Philosophy". In this research, he emphasized the importance of incorporating consumption ethics into Islam, such as the values of cleanliness, balance, health, safety, social sensitivity, and the prohibition of wasteful, excessive, and reproachful behavior. Another research conducted by Takhim & Purwanto (2018) discussed about "The Philosophy of Islamic Economics". The findings concluded that philosophically, Islamic economics must be based on three major concepts: God, humans, and the universe. When applied to economic activities, these three concepts are tawhid, sharia, and morality. Tawhid is necessary for the proper application of Sharia and akhlaq. Then, in order to obey Islamic teachings, sharia is used as a reference in economic activities. Meanwhile, morality guides economic activities, ensuring that they in compliance with moral and ethical.

As previously stated, conventional production is an activity aimed solely at increasing or creating utility for a product or service while maximizing profit. Furthermore, this research was based on the findings that some producers and people who do not follow the rules of production, where producers continue to use and exploit production as a source of income and to make as much profit as possible in the midst of people's economic distress. Thus, the novelty of this study was to address community needs and provide explanations related to Islamic production, which can lead to producers or business actors carrying out the production process in accordance with Islamic production principles, with the aim of meeting the needs and welfare of the community rather than just meeting individual needs and enriching themselves or their groups.

Based on these issues, the objective of this study was to discuss the concepts and factors of Islamic production in the perspective of Islamic economic philosophy.

## **II. METHODOLOGY**

This article was based on library research using a qualitative descriptive method. Library research collected information from books, magazines, papers, diaries, and other records related to the research topic. The data for this study were collected using literature study techniques and documentation, specifically searching for information about research problems in books, scientific articles, papers, and other sources. Furthermore, the data was analyzed inductively, which included data reduction, presentation, and conclusion drawing (Sugiyono, 2019).

### III. RESULTS AND DISCUSSION

#### 3.1. Results

In conventional terms, production is defined as the effort to convert raw materials or resources into a product or good. Production is the process of making, creating, or generating wealth through the exploitation of resources by humans in order to increase the use value and benefits of a product or create a new product to meet their needs, such as processing basic foodstuffs, clothing, houses, and so on (Firdaus & Reyhan, 2022).

The term “production” is frequently used to refer to the process of making something. In a narrow sense, production is an activity that involves adding or producing a product or service. In a broader sense, production is defined as the transformation of raw materials into finished goods that customers want. These goods may be in the form of products or services. Thus, production encompasses all efforts to increase or create benefits (Lestari & Setianingsih, 2019).

Based on the review, it is obvious that production in Islam refers to humans and their existence, though this definition attempts to elaborate from various perspectives. As a result, in this case, human interests are in a line with Islamic teachings, which state that the focus and purpose of production activities should be to create benefits rather than just material goods. In the sense that humans process materials to meet a variety of human needs, which, of course, benefit their lives as a result of the production process (Aziz, 2018).

Humans are a unity of two main elements that cannot be separated, namely spiritual and physical. Therefore, in order to meet their physical and spiritual demands, humans require food, drink, clothing, and protection. Thus, humans are required to produce and work so that their physical and spiritual needs can be fulfilled. Every human need that is in line with Islamic principles and rules will be the target of production activities, because production is a process of searching, processing resources, and distributing them to provide benefits or an offer of solutions to the problems they face.

Whether it is done in accordance with Allah’s guidelines, beginning with good intentions and done only for seeking His pleasure, producing is included in the work that is part of worship or jihad. Organizing an activity that has a beneficial value or producing a product or service is a form of production. This is due to the fact that people were born with certain innate needs, such as the need for food, clothes, shelter, and offspring (Khalil, 2019).

Everyone may meet their own needs through work, as well as the needs of their families, friends, and the community at large. Meanwhile, to obtain wealth or property in Islam can be done by working or doing production (Hanif, 2018). According to Muslish (2017), production activities include:

- 1) What kind of products to make?

There are several considerations that underlie the determination of the type or types of goods to be made, such as paying attention to primary, secondary, and tertiary needs, which have benefits for society by upholding economic ethics.

- 2) How many products will be made?

The amount of production is influenced by two factors: internal and external factors, and depends on the motives and risks. Internal factors include infrastructure, human resources, capital and other resources. External factors include the total needs of the economy, the needs of society, and the existing market.

- 3) Where is this product made?

- 4) Why is the product made?

- 5) When is it made?

Production scheduling, including whether to meet demands from outside sources or hold off until the manufacturer is ready.

- 6) How to produce it?

- 7) Who produces it?

Furthermore, Muslish (2017) stated that the production function addresses the endeavors aimed at offering resolutions to these seven issues. Achieving harmony or balance for all parties involved in production matters is the goal of finishing the project.

After considering this, it can be said that Islamic conceptions of production differ from those of traditional production. Conventional production is profit oriented, efficiency, and optimization; as such, it serves as the foundation for conventional products.

A Muslim producer will prioritize Islamic principles, beliefs, and teachings and pay attention to welfare throughout the manufacturing process since Islamic production is not only focused on maximizing profits (profit orienting), but also on producing goods that are orientated toward worshipping Allah. Therefore, the goal of Islamic production is that producers' roles go beyond simply making as much money as possible in the capitalist economy to include providing goods and services for profit, welfare, and worship of Allah.

### **3.2. Analysis of Production in the Light of Islamic Economic Philosophy**

#### **The Essence of Islamic Production**

In Islam, production has a fundamental essence, namely as a form of belief in Allah as Rabb, which is based on Surah Al-Jaatisyah verse 13. In Indonesian, Rabb is often understood as God, which has a broad meaning, including *al-nashir* (helper), *al-murabbi* (maintainer), *al-sayyid* (master), *al-malik* (owner), and *al-wali* (guardian)(Alsha & Thamrin, 2021). This implies that the foundation of production needs to be the conviction that Allah is the one Owner, Creator, and Controller of the universe. Islam emphasizes that producing is a vital part of humankind's job as khalifah, and that it must flourish as a means of expressing gratitude to Allah. In Islam, labor holds a significant place since, in the broadest sense, producing or working is a kind of worship.

Production is defined in Islam as a means by which producers can satisfy their own wants as well as obtain benefits and the intended profit. Furthermore, Islam mandates that producers carry out all commercial operations. Mabru, or commercial dealings, whether involving goods or services, ought to be carried out correctly in accordance with Islamic law(Turmudi, 2017). Production can be invalid if the products or services produced have a negative impact or harm consumers. As a result, manufacturers need to exercise caution when carrying out production, and everything associated with it has to adhere to the halal guidelines that are supported by Islamic beliefs.

In Islamic economics, the principles of production are related to the objectives or welfare of sharia, including(Turmudi, 2017):

- 1) Production activities must be based on Islamic values and *maqashid al-syariah*, and not produce products or services that deviate from Islamic teachings such as the protection of religion, mind, soul, lineage, and property.
- 2) Production priorities must be based on the fulfilment of needs, namely *dharuriyat*, *hajiyat*, and *tahsiniyat*.
  - a. *Dharuriyat* need is the level of primary needs that must always exist. If these needs cannot be fulfilled, it can threaten the safety of human life, whether in this world or the hereafter. These needs include the protection of religion (*al-dien*), soul (*al-nafs*), intellect (*al-aql*), protection of offspring, and protection of property (*al-maal*).
  - b. *Hajiyat* needs are secondary needs that if not fulfilled, safety will not be threatened, but can experience distress.
  - c. *Tahsiniyat* needs are the level of needs that if not fulfilled do not threaten the existence of hifdzudin and do not cause distress.
- 3) Production activities must be concerned with social aspects, justice, alms, zakat, infaq, and waqf.
- 4) Cultivating resources to the maximum, not excessive, not wasteful, and not causing environmental damage.
- 5) Fair profit sharing for owners, managers, and workers.

Furthermore, Islamic economists explain the axioms in production activities extracted from the Qur'an and Sunnah, namely (Ishak, 2015):

- 1) *Unity* (Tawhid/God's Oneness) Vertical integrity and interactions within the social structure directed toward God's unity. Everything is given back to God, along with our duty to serve him and carry out his directive to make the world prosperous. Because of this, manufacturing needs to

be understood more comprehensively, both from the beginning of the process of procuring basic materials (inputs) to become a good/service(output).

- 2) *Equilibrium, balance-fairness*. If an entrepreneur has the right to benefit from the production activity, then all parties who participate in it and its effects have an interest (right) not to be harmed and an interest in benefiting from it.
- 3) *Free will,effort*. The ulama require transactions to be carried out on a consensual basis (*at-tardi*). The aim is for everyone to conduct their economic behavior independently, without coercion, whether psychological, physical, or political, so that no one is harmed.
- 4) *Responsibility* in economy, social environment, culture, politics, stake holders, government, and so on, as mentioned in the previous points.
- 5) *Truth* (truth, honesty, and wisdom). Substantially, the principle of truth is related to rights and obligations, because the comprehensive economic goal in Islam is to provide benefits for humans.

#### **Philosophical Values of Islamic Production**

Islamic economics integrates the Islamic code of ethics, so that the reference of Islamic economics is that Islamic economic agents make choices and perform activities in the economy in line with Islamic ethics. As offered by Naqfi is to build a system of axioms that faithfully reflects the Islamic view of ethics. So, to determine the economic outlook in Islamic society, it will refer to integrity, balance and realistic. As for the nature and social role of man for Islam, there are four ethnic axioms: unity, equilibrium, free will, responsibility and truth.

The philosophical values that must be applied in Islamic production are:

- 1) **Tawhid**  
Tawhid is defined as “the one God,” or *al-ahad*. One of the foundations of Islamic economics, production, is connected to tawhid, or morality. Because a life of *falah* and the maintenance of the Islamic economy are possible through morality.
- 2) **Justice**  
Justice is a condition of equal treatment before the law, adequate life rights, compensation rights, and there is a balance in every element of life. Islamic production applies justice through distribution, meaning that opportunities are given to individuals based on their talents. Additionally, *zakat*, *waqf*, *sodaqah*, and *infaq* are implemented to minimize socioeconomic inequality.
- 3) *Al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*  
*Al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* are the command to do good and the prohibition to do evil. This principle is in line with one of the meanings of piety, which is to do what Allah commands and leave what He forbids (Hakim, 2016).

From the three philosophical values that the role of Islam in its people certainly provides rules and teachings, so that when in this study discussing aspects of production in an economic activity, the role of philosophical values that exist in Islamic teachings should be imprinted or manifested in every form of product produced by Muslim production, both morality that is balanced with tawhid, justice that provides equal rights between every human being and finally the command to do good and the prohibition of doing evil.

The hope is that these three philosophical values will lead Muslims who engage in production activities to the foundation of production, namely work ethic. How can the three philosophical values lead Islamic humans to a high work ethic? In this case, we can see that the most important thing for every Muslim is tawhid, or a person's belief in one God. This certainly gives us a reference that the good and bad of human activities will affect the results so that in production activities as a Muslim, it is appropriate to include Allah. Indeed, in Islamic worship, there is worship that is done during the day in five times, namely prayer worship, but with the basis of tawhid that grows in the human heart when we talk about worship, simply by us leaning on Allah either before or after a production activity is carried out.

The second is justice, which if we place it in the adjective will lead to the fact that the human heart has a sense of justice, it is only a matter of how far the human being is able to express his justice or not, in the teachings of Islam itself, the fair nature in humans should be managed properly, which can be expressed in

various forms of human activities such as production activities, where by upholding justice, it is not impossible to provide a decent guarantee.

The last is the suggestion of good deeds and the prohibition of bad deeds; in this case, of course, we will not act solely for ourselves or our families, but the existence of God through his teachings suggests that doing good is required and pursued, whereas doing bad things, is a prohibited activity in Islamic teaching. In other words, if we apply it to production activities, every action and expression of those of us involved in production activities should aim for something good.

#### **The Purposes of Islamic Production**

According to Monzer Kahf, the purposes of Islamic production includes:

- 1) Improving material and moral conditions for happiness in both life and afterlife. As a result, products that distance a person from moral values are prohibited.
- 2) The social aspect of production involves equitable distribution of financial resources among individuals. This is one of the primary goals of societal economics. The Islamic economic system, unlike the general economic system, places a greater emphasis on social welfare.
- 3) Economic problems are a common aspect of life, but they arise when humans are not present to maximize the benefits of nature and express gratitude to Allah (Kahf, 1995).

#### **Islamic Production Factors in the Perspective of Islamic Economic Philosophy**

Production factors are all elements that contribute to the creation of a product or service with a practical application in human life. It is referred to as a production factor because it is absolute and allows for the production of a product. As a result, before producing a product or service, a producer must be familiar with the production factors (Ulma, 2017).

Sadeq explained that there are still differing views on Islamic economics production factors among Muslim economists, with some citing four factors: human resources, natural resources, capital, and management. Meanwhile, Ibn Khaldun stated that there are only three factors of production: land, capital, and labour (Mattoreang, 2018). Chapra then added that organization as part of the production factor (Aini & Abidin, 2022). This is in a line with Mannan's view that there are four factors of production: land, capital, labor, and organization (Hidayattullah, 2023).

A product or service must be produced using a variety of resources, including human, natural, capital, management, and organizational resources. Fahim Khan explained how the factors of production in Islamic economic philosophy, which are commonly used in today's modern economy, include land, labor, capital, and companies. He further explained:

##### 1) Natural Resources

Nature is the most fundamental factor in production, encompassing all of its contents both on and off the earth's surface. Natural production factors include land, water, forests, mountains, rain, water content, climate, and animals, among others. Al-Qordowi explained that the use of processing and natural resources must be guided by the principle of wise and appropriate use. Because resources belong to both current and future generations.

##### 2) Human resources (labor)

Labor is a factor of production that is recognized in both capitalist, socialist, and Islamic economies. Mannan defined labor as a relationship between a worker and his employer that is also ethical and moral. This is in a line with the Islamic belief that if a person employs a labor, he/she bears moral and social responsibilities (Imtinan, 2021). Because the employee is not just someone who is hired, and the laborer does not fully complete every order from his/her superiors, but he/she does what is in a line with Islamic economics, and the two are not permitted to harm each other because they share the same moral responsibility.

##### 3) Capital resources

According to Mannan, capital is all things of value, in addition to land and goods / objects owned in general. Capital is not a factor of core production, but it has a different place because it is a means to run or function to buy land so that it can recruit workers to carry out activities related to land use. This is in a line with the following viewpoint: "Capital is produced through labor expenditures and the use of natural resources."

Based on the preceding viewpoint, it is clear that capital is derived from labor specialization and natural resources. Mannan also associates capital with money, which is prohibited in Islam. Mannan, on the other hand, explains that capital can still be used in conjunction with alternatives, such as capital obtained from Islamic-based economic activities, in order to be free of capital obtained through haram economic activities such as usury.

#### 4) Management/Organization

An organization is a place where people come together to build relationships and cooperate in order to achieve a shared vision and mission (Silviani, 2020). The concept and system of Islamic organization differs from the conventional one, which focuses solely on how a company can achieve its objectives to the fullest. Meanwhile, in Islamic economics, all of the organization or company's goals and achievements must be based on the Qur'an and Hadith. In terms of production, Islamic organizations have the following characteristics: first, they are based on equality (equality-based) rather than loans (loan-based), with the goal of increasing investment and strength. Second, it has a detailed and comprehensive interpretation, because in Islam, interest (riba) on capital is forbidden because it is an injustice to others. As a result, capital investment is regulated and agreed upon, whether in terms of profit or loss, and everyone bears equal responsibility. Third, Islam emphasizes sincerity and honesty in production activities, indicating a need for moral integrity in the organization (Mannan, 1995).

#### **Islamic Production Applications in the Light of Islamic Economic Philosophy**

The modern industrial world is one of the most extensively researched topics in Islamic economics. For example, the term "halal industry" refers to industrial activities that range from obtaining raw materials to processing them in order to produce halal products in accordance with Islamic law (Sofiwati, 2022). The correlation in this case is that the halal industry is inseparable from the production process. When photographing today's reality, one important production issue to investigate is the halal production process (PPH). According to Law No. 13 of 2014, Halal Product Guarantee (PPH) is a series of activities that ensure the halalness of products, including the provision of basic ingredients, processing, storage, packaging, sales, distribution, and product presentation.

In this case, business actors who want to apply for halal certification must meet all of the requirements for the halal product process. The halal product process must ensure that all production sequences are implemented, established, and adhere to predetermined procedures. The elements of halalness that are considered in the production process include not only the use of basic ingredients, but also facilities, equipment, or infrastructure, as well as places used to carry out the production process, storing raw materials, washing, and packaging, which must pay attention to and maintain hygiene, cleanliness, and the avoidance of unclean and non-halal materials (Kadir et al, 2022). As a result, the entire manufacturing process is sterile, eliminating the possibility of contamination from substances prohibited in Islam (Rachman, 2019).

The raw materials used in Islamic production must be confirmed to be halal prior to processing. Product manufacturers must keep halal raw materials separate from unclean or non-halal products. Similarly, in manufacturing process, halal ingredients/products must not be combined with unclean or non-halal ingredients/products. Producers seeking halal certification must complete this entire series. If a product fails to meet the halal criteria due to the use of ingredients, processing methods, or facilities, it cannot be distributed to buyers or customers. Manufacturers must remove irrelevant products from the market or destroy them (Wardiana, 2023).

Looking at the above exposure to Islamic production through the lens of Islamic economic philosophy, it is clear that Islam has provided a comprehensive concept, beginning with the foundation of the world view (Islam world view) and ending with the practice of creating benefits for society by carrying out all production activities in accordance with Islamic values.

In other words, production in the context of Islamic philosophy will emphasize the active role of a Muslim in always applying Islamic rules or values at the level of work, particularly in the field of production, such as saying the intention and praying at the start and end of the work activity.

#### IV. CONCLUSION

Based on the findings and discussion above, it can be concluded that Islamic production, as viewed through the lens of Islamic economic philosophy, is not only profit-oriented, but also serves as a form of worship (worship directed toward Allah). As a result, any product produced by producers must adhere to Islamic production principles and prioritize the welfare of humanity. The Qur'an and Sunnah provide the following axioms for Islamic production activities: unity (tawhid/one God), equilibrium (balance/justice), free will, responsibility, and truth (truth/policy). Meanwhile, Islamic production factors include natural resources, labor, capital, and management/organization.

#### V. ACKNOWLEDGEMENTS

Theoretically, this study has implications for scientific knowledge related to Islamic production theory. Practically, this study can contribute as a reference, particularly for Muslim business actors who are carrying out the production process that prioritizes the principles of welfare and morality as taught in Islam. Regardless of how brief this study is, it can adequately describe the concept of Islamic production in the context of Islamic economic philosophy. Nonetheless, what the researchers describe in this paper has the potential to be incorrect, so this study can serve as a stimulus for future researchers to conduct a more thorough study.

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